



ST. GEORGE HISTORICAL SOCIETY BULLETIN

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24 Duff Street,
ARNCLIFFE. 2205.

October 1984.

Dear Friend and Member,

The October Meeting will be held as follows:-

Date: Friday Evening, October 19, 1984.
Place: Council Chamber, Town Hall, Princes Highway, Rockdale.
Business: General.
Syllabus Item: "Old Man River, The Hawkesbury River and its Tributaries".
Peter Sage will be our Guest Speaker, Need I say more ????
This is surely an evening you will enjoy.
Supper Roster: Miss Woods, Captain, together with Ms. McDougall and Murphy.

Ladies please bring a plate.

Mr. L. Abigail,
President.
Phone 599.2363

Mrs. B. Perkins,
Publicity Officer.
Phone 587 9164

Mrs. E. Eardley,
Sec. & Bulletin Editor.
Phone 59 8078

Mrs. E. Wright,
Treasurer.
Phone 599 4884

Miss D. Row,
Social Secretary.
Phone 50 9300

Mr. A. Ellis,
Research Officer.
Phone 587 1159

There are so many ways to say "Thank you, when words are hard to express.
A silent touch on a shoulder, a hand that in comfort we press;
Eye meeting eye and a nod of the head, flash a message there's no need to guess.
So many ways a "Thank you" is sent without words, yet we know what is meant.

Friendship Book 1983.

A cheerio to our Friends who are not so well, and our best wishes for a speedy recovery, remembering Mrs. Wright and Mrs. Larnack, and maybe other Members.

SPECIAL NOTICE.

The St. George Historical Society is pleased to announce that the following books, Nos. 1 - 7, written and illustrated by the late Gifford H. Eardley for the Society, have been reprinted and are now available. Books Nos. 8 and 9 have been compiled by Mrs. Bronwyn Perkins.

No. 1.	"The Wolli Creek Valley" (Reprint now available)	}	Books Nos.
No. 2.	"Kogarah to Sans Souci Tramway"		1 - 8
No. 3.	"Saywells Tramway - Rockdale to Lady Robinson's Beach"		\$2.50 each.
No. 4.	"Arncliffe to Bexley Tramway"		<u>Plus Postage</u>
No. 5.	"Our Heritage in Stone"		
No. 6.	"All Stations to Como"		
No. 7.	"Tempe and the Black Creek Valley"		
No. 8.	"Early Churches of the St. George District"	}	No. 9
No. 9.	"Early Settlers of the St. George District"		\$4.00.
Price \$4.00 plus postage.			

For your copy of the above books, please contact one of the following:-

Mrs. E. Wright - Phone 599 4884, Miss B. Otton - Phone 59 4259 (after 8 p.m.)
Mrs. E. Eardley - Sec., Phone 59 8078, Mr. A. Ellis - Phone 587 1159.

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SOCIAL.

SATURDAY, NOVEMBER 24, 1984.

A Coach Trip to Kangaroo Valley and the Fitzroy Falls has been arranged by our Social Secretary, and your support will be appreciated.

DATE: Saturday, November 24, 1984.

TIME: 8.30 a.m. SHARP

PLACE: Usual Meeting Place (Western side of Rockdale Station).

COST: \$7.00 per person.

FURTHER DETAILS FROM DOROTHY, PHONE 50 9300.

- TAPE 74 - 2nd October 1984 - The Rosevale Nurseries - M.Cumming
Rocky Pt.Rd.
Cook's River.
- TAPE 75 - 9th October 1984 - Rockdale Methodist - M Cumming
Church Jubilee
1858 - 1908
- TAPE 76 - 16th October 1984 - The "Echo" October 16th - S Richter
1890.
- TAPE 77 - 23rd October 1984 - Flynn of the Inland - K. Rowsthorne
- TAPE 78 - 30th October 1984 - S.M.H.Historical Items - S Richter
Gallery by the sea
Just part of Calcutta.
- TAPE 79 - 6th November 1984 - The Governor Bows Out - K Rowsthorne
Sir Samuel McCaughey.
- TAPE 80 - 13th November 1984 - Changes Galore in a - S Richter
Century of Fire Fighting -
Colonial Cabinet.
- TAPE 81 - 20th November 1984 - A Gem of Architecture - K Rowsthorne
Clearing the Forest &
Henry Kendall.
- TAPE 82 - 27th November 1984 - Of Interest - S Richter
Carlton Railway Station,
Saywell's Tramway,
Early Surveys & Tenders,
Sydney Square.
- TAPE 83 - 4th December 1984 - Extract from Propellor - A. Ellis
October 1934 - When
Kogarah was Bush &
Old Man Mile Posts.
- TAPE 84 - 11th December 1984 - History of the Peares - D. Sinclair
in Australia.
- TAPE 86 - 18th December 1984 - Old Kogarah Township - A. Ellis
- TAPE 87 - 25th December 1984 - Flynn of the Inland - K Rowsthorne
(contd.)
- TAPE 88 - 1st January 1985 - I Remember Old Arncliffe - A Ellis
- TAPE 89 - 8th January 1985 - Robert Sargent, & His - D Sinclair
Wife, Agnes Maria Peare.
- TAPE 90 - 15th January 1985 - The St. George English - T. Allison
Rifle Regiment.
- TAPE 91 - 22nd January 1985 - Miles Franklin - S. Cran
Authoress.

THE FLYING ANGEL .. Flying Angel House .. rest haven for all ranks.

- Sydney Morning Herald
- 19th April 1977.

*A Special Herald Report on the Opening of a New Building for the
Missions to Seamen - Sydney.*

Seafarers move into a new home in Sydney.

Australia's oldest seamen's welfare agency, the 155 year old body now known as the Missions to Seamen, moves to new premises in the City today. This evening the N.S.W. Governor, Sir Roden Cutler, will open, & the Archbishop of Sydney, the Most Rev. Sir Marcus Loane, will dedicate Flying Angel House at 11 Macquarie Place.

As all is not yet ship-shape in the new building, it will be about a month before the mission completely vacates its home of 121 years, the old Mariner's Church, at 100 George Street. The mission is run by Anglicans for seafarers of all, or no, denominations and for all ranks, from the "old man" to the cabin boy.

Last year it was visited 80,400 times by about 1/3rd. of the 82,500 seafarers who called at the port of Sydney. They gave \$5,000 to the mission's funds. Most make use of the postal, telephone and currency exchange facilities, the reading & television rooms & the free entertainment - films and dances. Many of them attend the twice daily services in the Mariner's Chapel.

For all of them the mission is a haven where they do not feel out of place. For some it is the only port in a crisis.

The mission is now providing accommodation, help & English lessons for a seaman from an eastern European country seeking political asylum here. It has successfully intervened to have repatriated two Ghananian seamen serving on flag of convenience ship. Both had been away from home for two years and the master refused to pay them off. One had an 18 month old child he had never seen. Two sailors in jail in Sydney are visited regularly, as is any seaman in hospital.

The \$2 million Flying Angel House is paid for, but the mission is \$21,000 short of the \$192,000 needed to operate it this year. The mission's Senior Chaplain & Chief Administrative Officer, the Rev. Colin Craven-Sands, hopes the shortfall will be made good by company & public gifts. He feels that "this is the least a port like Sydney owes to the world's seafarers."

Every ship calling at the Port of Sydney is visited by one of the 6 chaplains from the Missions to Seamen. Well, almost every ship. Russian ships for example, often refuse them admission. In a round of 3 or 4 ships a morning a chaplain will talk to as many men as he can. The seamen are usually pleased to see them.

"Seamen are great gossipers & love to yarn", says the Rev. Colin Craven-Sands, Senior Chaplain at the mission. "They love to argue. An inexperienced chaplain may get himself into the most heated argument with a seaman who does not even hold the view he is arguing for."

The captain of the New Zealand ship, Ngpara, Herbert Fuller, who has had a "good wander round most of the missions in Australia," says a mission chaplain has to be like a mother. "You know - mums have to put up with everything & nothing. So does a chaplain. If he can't do that he doesn't stay long in the job," he said.

All the chaplains at the Sydney mission are experienced & some are trained counsellors. Between them they speak Japanese, Mandarin, Contonese, the Scandinavian languages, Dutch, German, French, Italian and Spanish. The Moslem receptionist at the new building speaks Persian. Her predecessor spoke Russian. The Rev. Cedric Takeuchi, who has lived here for three years with his wife and three children and now has his mother here, visits all the Japanese ships. "Few Japanese are Christian (each ship has a Shinto shrine on the bridge) so I have to explain I am a priest and the work the mission does," he said.

On a visit to the Hakozaki Maru last week, Mr Takeuchi dropped off Australian magazines & was given a big box of Japanese magazines, mostly comics "unsuitable for children". The Hakozaki is on a 32 day run between Australian & Japanese ports. The magazines will be distributed to Japanese seamen who do not get home as often as this. Last year the mission contributed 83,000 books and magazines to seamen. The mission is in contact with 150 similar agencies throughout the world.

Mr Craven-Sands says the Australian Seamen's Union's attitude towards the mission is that governments or ship-owners should be supplying these facilities, not "patronising charity workers". "I think it's pretty obvious to seamen who meet us that we do not have that attitude," said Mr Craven-Sands. But he emphasised that the inspiration for the welfare & service work comes from Christian conviction. "We are trying to point out to people the good news of Christ, in whom alone is there any sense of safety in our view."

The Sailor's Lonely Life causes real stress - Elaine Reeves.

Seafarers are a misunderstood lot.

"The picture of seamen being irresponsible & debauched lechers is totally unjustified. The ignorant notion that they have an excessive sex drive riles me considerably," says Colin Craven-Sands. "The degree of loyalty to a spouse among seamen is not at all less than among shore-riders" he says, "& most seamen over 25 are married." Mr Craven-Sands, who has made extensive socio-logical studies of seafarers & has been consulted on their welfare problems by various governments & shipping companies, points to a Norwegian study that showed that the incidence of venereal disease among sailors was about the same as among shore-side industrial workers.

And while seamen are vilified unfairly on the one hand, on the other there is little understanding of the problems they face. The same study showed there were twice as many alcoholics & 50% more neurotics & psychotics among seamen than their landlubber counterparts.

These problems are caused by the particular stress of a life at sea; being away from home for months or years at a time, usually living in an all-male group at close quarters, with lots of spare time when alcohol is freely available, social isolation in port & declining job satisfaction because of increasing automation.

According to Mr Craven-Sands, it is only recently that even doctors ashore have begun to have some understanding of the problems. He tells the story of an Indian seaman who had been away from home for 11 months & had consulted two doctors who said he was a malingerer. His ship came to Sydney & an Indian chaplain at the mission discovered he was missing his family desperately. The chaplain recommended that the ship's agent send him home. The agent referred the man to a doctor who supported the malingerer theory & said he should be forced to work. He died on the next leg of the journey from malnutrition - he simply stopped eating. Mr Craven-Sands says seamen from the Indian subcontinent, where life is usually lived in a strong extended family, are much less able than others to stand the "terrible isolation of having no one to call your own."

The long periods away from home result in many broken relationships. Mr Craven-Sands was once shown a letter which said "Dear Gordon, by the time you get this letter it will be too late to try & make contact with me. I will have left with someone who is home every night & who I don't have to wait 6 or 9 months for. Do not worry about Michelle (their 2 year old daughter), he will help me look after her better than you have done because he will be living at home. Goodbye, Jean." The Sydney mission cabled a mission chaplain in England, who sent to the home & found that Jean & Michelle had indeed flown. "That was 2 years ago. He still writes to me saying his search is not ended. He was 29 at the time & will have a lifetime of searching for a little girl. In my job you get tears in your eyes every day," said Mr Craven-Sands.

Arriving home after a long absence has its own problems. "His arrival often upsets the family routine. He is there for weeks with no work to do and is not even familiar with what needs attention in the house or garden. The children might regard him as a great admiral, pirate or adventurer when he arrives home loaded with presents, but they soon find he is just like other fathers - he does not understand them, but with more justification than other fathers."

"His departure sometimes leaves the family in turmoil & the wife has to readjust the discipline of the family."

The strains of living on board ship in a male-only environment are often merely exchanged for different stresses with the increasing inclusion of women in crews - as uncertified officers on Greek ships, stewardesses, nursing sisters & deck apprentices in British vessels, radio officers & cooks on Scandinavian ships, as "able seamen" on Russian fleets & as cooks & engineers on the flag of convenience ships.

If a woman has a liaison with the captain or an officer she faces strong resentment from the rest of the crew. Mr Craven-Sands believes that even a relationship with someone of her own standing militates against her acceptance because the rest of the crew is disadvantaged in relation to the favoured man.

Mr Craven-Sands' first wife, Beryl, was visited by sailors from all over the world variously calling her Mum, Ma, Momma or Mutti during the five years she was in hospital before her death in 1969. "They are so happy to have a woman they can legitimately relate to," says Mr Craven-Sands.

In the old days seamen used to complain of the lack of privacy and space when there may have been 14 men to a cabin. Now most seamen have cabins to themselves, but because of fire dangers and air-conditioning the doors to them have to be kept shut. "Can you imagine anything more like a prison?" asks Mr Craven-Sands.

Increasing automation often means less job satisfaction. "Pushing buttons, reading dials and flicking switches has a dehumanising effect. However important it is that it is done properly, it is a much less personal function than the older work methods," he says.

Another improvement in conditions which has created new problems is the virtual abolition of overtime. "A man who has worked his 8 hours and slept and eaten all he can, now has 6 hours a day to fill every day. It requires considerable discipline to occupy yourself usefully for all that time," comments Mr Craven-Sands.

The life gives lots of time for contemplation which the chaplain thinks might be why so many seamen are religious. It also gives time for the imagination to run riot, adding to the build-up of tension to be released in port. But it is not easy to make up for all the time at sea in port. Much of the tourism element of seafaring is gone nowadays with ships spending about three days in port & being worked on all that time. Constantly moving between strange cultures is not easy either & 95% of the seamen serving Australia's international trade are foreigners. "The language is different, the way of life is different; just to see the street signs shouts at you 'You are a stranger'," says Mr Craven-Sands.

A Third-World seaman also will be too poor to enjoy Sydney. His pay of about \$90 a month is sufficient to support his family back home but not enough for a decent meal or even a bus fare here.

Mr Craven-Sands believes such cases of misconduct as do occur in port are caused by alcohol, helped by the lack of the normal constraints of family & community disapproval. He says that the Governments & shipowners have only recently started to appreciate the special psychological problems seamen face. Improvements in seafarers' conditions he would like to see include a free telephone call home, once a month, after three month's service - a modest but valuable link. He also thinks

there should be a nine-month limit on the time a seaman is allowed to be kept from home, & that "maximum animation" should be available on ships - libraries, hobby rooms & encouragement to study for examination.

Work that grew from volunteers - A century & a half of service to seamen -

In 1822 a seaman suffered harsh discipline in quarters which were often damp, infested & either intolerably stuffy or freezing cold. On arrival in port his pockets were full - all wages due to him were paid on docking. As he was not admitted to polite society he sought female company in brothels, and was easy prey to other evils such as notorious boarding houses, crimps & illicit cheap liquor stores. An observer at the time wrote of the Port of Sydney: "From the earliest times of the settlement there congregated on the steep ridge above the King's Wharf all the worst characters of this penal colony. The fellow whose ill-directed punishment had only rendered him more obdurate, cunning & slothful; the prostitute who, (if such a thing can be) had sunk yet lower; the fence watching for a livelihood by plundering the plunderer; many who without great positive vices, a sort of brute-like ignorance & uncouthness had rendered it impossible for more orderly & rational society to amalgamate with itself & to these, it is painful to be compelled to add, British sailors."

At this time, 17 years after Trafalgar & 7 after Waterloo, William Cowper, Senior Assistant Chaplain of the Colony, founded the Sydney Bethel Union to undertake seamen's welfare work & Christian ministry. Several ministers voluntarily conducted services on board ships for 19 years until the union had sufficient funds to appoint its first chaplain, Matthew Adam. He conducted services on board the barge, Sir William Wallace for 3 years until pounds 312 was saved to build the first Mariners' Church at the foot of Erskine Street, (Soldiers' Point). One well-wisher at the opening of the church in 1844, was John Fairfax, who had arrived in the colony in 1838 with his wife, 2 sons and a daughter. In 1841, in partnership with Charles Kemp, he bought the Sydney Herald which became the Sydney Morning Herald in 1842. From 1844 Fairfax & Kemp became contributors to the Bethel Union & in 1847 John Fairfax chaired the annual meeting. He remained a committee member, except for a break of 6 years, until his death in 1877.

His son Charles was a committee member for 2 years & the other son, James, succeeded his father on the committee in 1888 & was an active supporter & trustee until his death in 1919. Between them the 3 Fairfaxes gave 67 years of unbroken service to the Bethel Union & the Missions to Seamen.

Another prominent supporter was Richard Sadlier, lieutenant & later captain in the Royal Navy. He made his first contribution to the association in 1843 & served on the committee in various posts until his death in 1889.

The first Mariners' Church was sold in 1851 just as the gold rush was beginning. Costs of labour & materials rose so much that it was not until 1856 that the present building at 100 George St was erected. The architect was John Bibb, who also designed the historic Congregational Church in Pitt St. It was on the George St., site that stonemasons obtained the concession of an 8 hour day, the first artisans in the colony to be granted that condition.

Between 1859 & 1895 there were several short periods during which the chaplaincy was vacant & support declined. One exception was between 1871 & 1884 when Thomas Gainford was chaplain. He filled the church & attracted such financial support that the committee was able to buy him a residence & make additions to 100 George St. The property declined with Gainford's death in 1884 & by 1895 all hope of continuing the work at the church had died.

In 1881 however, a layman, John Shearston, had started a voluntary mission with Anglican support to supplement the work of the union. By 1895 this mission had attracted considerable support but needed larger premises & more money to take full advantage of the opportunities to serve seafarers. The two organisations agreed that the local mission should join up with the world-wide Anglican society - known as The Missions to Seamen - & have use of the George St. building .

The Missions to Seamen was established in England in 1856 & its general secretary W.H.G.Kingston - also the author of boys' adventure books about the sea - asked his wife & daughter to devise a symbol for the mission. To express the mission's objectives they took a verse from Revelations 14: "Then I saw another angel flying in mid-heaven to proclaim the eternal gospel to every nation, tribe language & people." They designed the flag of a white flying angel on a blue background. In

In 1971 the Sydney Bethel Union gave \$2 million it had received from the Sydney Cove Redevelopment Authority, which had acquired 100 George St., towards the reconstruction of the new premises at 11 Macquarie Place.

Another partner in the venture is the Merchant Navy War Memorial Fund which began in 1945 to raise funds for a memorial to seamen who served in the two World Wars.

New Home has Home Comforts -

Getting away from the water that drips on his desk every time it rains will make it easier for Colin Craven-Sands, the Senior Chaplain to sever the emotional ties to the building which has been the Sydney home of the Mission to Seamen for 121 years. "Grotty" would not be an unfair contemporary description of the once-fine edifice at 100 George St, The Rocks. From this cramped accommodation - a main hall with offices at gallery level & a dance hall & T.V. room in the basement - the mission will move to plush premises at 11 Macquarie Place.

The old Wool Exchange building there has been gutted & reconstructed by the architects McPherson, Harrison & Hassall. Instead of watching a makeshift screen tacked to the wall, seamen will be able to watch movies in a modern cinema with stepped seating & blue carpeted walls & floor. The first three rows are fitted with earphones which can be used for listening to non-English soundtracks or to translators when the hall is let for conferences.

On the 7th & top level are 8 single & 2 double rooms for accommodating visiting seamen & their wives. The rooms & the manager's flat open on to a courtyard which is open to the sky.

One storey down are the administrative offices. On the 5th level are a music lounge, a games room (billiards, table tennis, Chinese chess, pinball, an Indian game called canonmen & Shogi) & a large gymnasium which can be cleared for special dances.

The bow-shaped pulpit from the old chapel will be moved to stand on one side wall of the new chapel along with the three original stained-glass windows. A wooden banner in the old chapel proclaiming "Thou Rulest the Raging of the Sea" is being given to a church in Japan. Also on level four are the lounges & T.V. areas.

On level three is a large restaurant with a dance floor plus a private room for group diners. In the ground floor lobby is a Royal Easter Show prize-winning ceramic mural by David Morrison depicting light reflecting from God. Also on the ground floor is the mission shop which in the present building sells, among other things, refreshments, toy koalas & sheepskins.

The Rocks building was resumed by the Sydney Cove Redevelopment Authority in 1971. It is likely to be taken over & renovated by the Elizabethan Theatre Trust for use as a marionette theatre.

The original building was added to in 1876 when 600 cubic yards of rubble & stone was excavated to form a basement for "tea & smoke" evenings. A new facade was built about six metres out from the front of the building & the galleries added.

The move to Flying Angel House will be completed by the end of next month, so the mission will still be open on the old site for the annual Argyle celebrations day on April 30. That festivity has always been popular with visiting seamen & the mission popular with the public as one of the few places in the Rocks where anyone can buy tea or coffee on that day.

The stained-glass window mural represents the earliest Christian symbol, the fish, at the new Flying Angel House. The mural, in the Mariners' Chapel was executed by Stephen Moor. The lectern/pulpit and font/prayer desk are lumps of stone from the seawall at Darling Harbour, where the first Mariners' Church was built. The Communion Table is made from untreated ironbark, more than 100 years old, taken from an old Darling Harbour wharf. It stands on two rough piles and is dedicated to the memory of Mrs Beryl Craven-Sands.

Friendship through rock, barn dancing, tea & a prayer -

And it's A-W-LL in the hokey pokey! Greek & Indian sailors look bemused but shake it all about nevertheless. It is one of the twice weekly dances at the Missions to Seamen. The Rev. Allan Dumbrell does not look the boppiest of deejays, but the music hardly fits his appearance. Rock is interspersed with progressive barn dances to keep everyone mixing. One hundred people are here & there are no wallflowers - the taxi dancers see to that, asking if they are slow in coming forward.

The women are members of the Younger Set - a mis-nomer in some cases. Nancy has been working in the mission & coming to the dances for more than 20 years. "They call me Mum," she says. "I think they like the stability. They like to come back after six months away & still see the same faces."

The seamen cannot bring a partner to the dances & prospective members of the Young Set are interviewed to ensure that it's only "all the nice girls who love a sailor" who visit the mission. About 1/3rd of the younger women will probably eventually marry seamen, according to the senior chaplain.

When they are not dancing the girls serve orange juice & refreshments at "tea & tabernac" time when there is a short sermon, prayer & a hymn. No alcohol is served at the Sydney Mission, although it is at some others.

The girls who attend dances are not allowed to smoke, This rule was introduced not only to discourage smoking generally, but also because some Third World seamen are poor & would feel obliged to offer their cigarettes to the women, said Mr Craven-Sands. The girls also accompany the seamen on weekend outings to beaches, sporting meetings or tours & visit ships in groups.

For the past 15 years Mr Craven-Sands has been researching the history of the mission & hopes to publish a book on it this year.
