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PRICE 5 C.

# ST. GEORGE HISTORICAL SOCIETY BULLETIN

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563A Princes Highway,  
Blakehurst 2221

November, 1985

Dear Friend and Members,

The November meeting will be held as follows:

Date: Friday, 15th November, 1985 at 8.00 p.m.

Place: Council Chamber, Town Hall, Princes Highway, Rockdale

Business: General

Syllabus Item: Mrs Ruth Foster will tell of "The Making of a Book"  
which was compiled by her late husband and our very  
dear friend and mentor, Bill Foster. Do come along  
you will find this talk most interesting and  
entertaining.

Supper Roster: Captain - Mrs Robb with Mesdames Larnach and Robson

Ladies Please Bring a Plate

Mr. A. Ellis,  
President and  
Research Officer

Phone: 587 1159

Mrs E. Wright,  
Treasurer  
Phone: 599 4884

Miss D. Row, Asst. Treasurer

Mrs B. Perkins,  
Publicity Officer

Phone: 587 9164

Social Secretary  
A VOLUNTEER PLEASE!!!

Mrs K. Hamey,  
Secretary

Phone: 564 3355

Mrs E. Eardley,  
Asst. Secretary &  
Bulletin Editor  
Phone: 59 8078

One who claims he knows about it, Tells me the earth is a vale of sin;  
But I and the bees and the birds, we doubt it, And think it a world  
worth living in.

Ella Wheeler Wilcox

A cheerio to our friends who are not so well. Our best wishes to all for a speedy recovery.

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. Boss Nos.8 and 9 have been compiled by Mrs Bronwyn Perkins.

No. 1	"The Wollie Creek Valley" (Reprint now available)	)	Book Nos.
No. 2	"Kogarah to Sans Souci Tramway"	)	1-8
No. 3	"Saywells Tramway - Rockdale to Lady Robinsons Beach	)	\$2.50 ea.
No. 4	"Arncliffe to Bexley Tramway"	)	Plus
No. 5	"Our Heritage in Stone"	)	<u>Postage</u>
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	"Early Settlers of the St. George District" )	No. 9	
	Price \$4.00 <u>plus postage</u> Vol. 1 )		\$4.00
No.10	"Early Settlers of the St. George District" Will be available soon Vol. 2		

All Books Are Available At Our Meeting, Also Members Badges

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

- |                       |   |                              |
|-----------------------|---|------------------------------|
| <u>Miss B. Otton</u>  | - | Phone 59 4259 (after 8 p.m.) |
| <u>Mrs E. Eardley</u> | - | Phone 59 8078                |
| <u>Mr. A. Ellis</u>   | - | Phone 587 1159               |
| <u>Mrs K. Hamey</u>   | - | Phone 564 3355               |

NEW MEMBERS AND VISITORS ARE WELCOME

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2NBC-FM 90.1 - Stereo - St. George Historical Society

Tuesday Evenings 6.30p.m.-6.45p.m.

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Tape 128 - 8th October - Arthur Phillip - Prt 2 - M.D. Fleming  
1787 - Work Starts.

Tape 129 - 15th October - Arthur Phillip - Prt 3 - M.D. Fleming  
Surgeons Busy - Explorations

Tape 130 - 22nd October - Arthur Phillip - Prt 4 - M.D. Fleming  
Explorations - Bennelong & Colbee

Tape 131 - 29th October - Arthur Phillip - Prt 4 - M.D. Fleming  
1790 - his death - 1814

Tape 132 - 5th November - St. George County Council - A. Ellis  
(Repeat by request)

Tape 133 - 12th November - Rosevale Nurseries - C. Wilding  
(Repeat by request)

Tape 134 - 19th November - Miles Franklin - Authoress - C. Wilding  
(Repeat by request)

Tape 135 - 26th November - I Remember Old Arncliffe - A. Ellis  
(Repeat by request)

Tape 136 - 3rd December - Paddy's Market 1920-1971 - A. Ellis  
(Repeat by request)

Tape 137 - 10th December - Flynn of the Inland - D. Sinclair  
(Repeat by request)

Tape 138 - 17th December - Flynn of the Inland (cont.) - D. Sinclair

This completes the weekly segments for 1985  
Programme should recommence February, 1986

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FANNED INTO FLAME -

The Spread of the Sunday School -

- Beverley Earnshaw.

Published with permission of the author and  
the Rev Ian Meares of the Diocesan Board of  
Education.

This book, obtainable from the Anglican Board  
of Education, St. Andrews House, Sydney at a  
cost of \$4.30, was printed in 1980.

The St. George Historical Society has been given  
permission to publish within its monthly Bulletins,  
the Foreword, Introduction and The Colonial Sunday  
School, provided no further copying is done of the  
material.

The Society is indebted to Beverley Earnshaw and  
Rev Ian Meares for such permission to share the  
interest and information of this historical book.

Foreword.

Millions of people throughout the world have "Sunday  
School" somewhere in their background. Here is a story  
which reveals something of the origin and scope of  
Sunday Schools. It may well prove a story of which most  
readers will find that they have been completely ignorant.  
Yet, even here in N.S.W., the Sunday School Institute,  
established in 1856, (an echo of the 1815 Sunday School  
Institution), was one of the few societies engaging the  
energies of Christian people long before the rise of the  
missionary auxiliaries and other voluntary Christian  
societies which are so much part of the modern scene.

Many people will think of Sunday Schools as places where  
the children of the church receive their religious education.  
Every teacher is also aware that a high proportion of pupils  
comes from only nominal Christian homes. The modern-day  
"family service" is an attempt to involve such parents more  
closely in church life.

Yet Sunday Schools did not begin as a way of instructing  
the children of church families. Sunday Schools began as  
an outreach to neglected children by concerned lay men and  
women. They have, of course, been much modified to meet  
changing times and needs. No one doubts their immense  
spiritual benefit to generations of children. But as we  
face the practical task of managing our own Sunday Schools,  
past history prompts a number of questions:- What  
responsibility has the Christian congregation for the  
nurture and instruction of its own children? How can we  
effectively make contact with people who still feel

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sufficiently Christian to send their children for instruction. How can we reach the growing number of children for whose spiritual welfare no one cares? And how is all this related to the worship and fellowship of the local church, and to the use of the Lord's day?

I warmly commend this book, both for its interest and its challenge. Let us listen to him who said "Whoever receives one such child in my name, receives me."

- (Bishop) Donald Robinson  
Chairman of Council  
Board of Education.

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Introduction: England - Where it all Began.

England in the late 18th Century was a land stirring to life as the tide of the Industrial Revolution crept across the nation. The once sweet air hung heavy with the chimney smoke of a thousand new factories, drab buildings encroached on the green fields and the rural poor, unable to find work in the country, left their mud and straw hovels and headed for the shadow of the new towns.

Displaced workers and their families, clad in rags and carrying almost no possessions, flocked citywards, in their thousands in a desperate hope that life ahead would be better. Instead they found that the mass migration from the country had placed such a strain on accommodation that they were forced to live in squalid cellars, without sanitation and without furniture, and at night their children lay down to sleep on beds of straw in their clothes.

England in 1780 was a nation of young people. In a population of 9 million there were over 4 million children. Most came from families which were so poor that the children had to work to contribute to the family income, and the only work available to them was in the factories and mines. Factory work was new and there was no legislation protecting them from exploitation or controlling their hours or work and cases are on record of children as young as 4 years old being employed and of others working for 16 or 18 hours continuously. The average age for starting work, however, was between 7 and 9 and the children often worked for 12 hours at a time. The factories were open 6 days a week and the law of Sabbath observance was the children's only relief from a bitter existence.

There was no time for the factory children to go to school, and no time for the weary parents to teach them to read

had they known how; consequently the children were totally ignorant, unable to distinguish right from wrong, and knowing nothing of manners or bodily hygiene. So great was their ignorance that a government commission of enquiry found children living in country centres in England who had never heard of London and had never heard the name of God or Jesus Christ except in an oath. (1)

They had left behind in the country an atmosphere of village community life which revolved around the church and where the village children were brought before the curate every Sunday to be taught the catechism, but in the city new churches could not be built fast enough to cater for the floods of people, and the system of catechising broke down leaving them spiritually destitute.

It was out of the misery and poverty of the Industrial Revolution that the Sunday School Movement emerged. The idea of putting children to school on a Sunday was by no means new. Scores of isolated instances are on record of people gathering a few children together on the Sabbath Day to teach them to read the Bible and say the catechism or the psalms. The first large-scale effort was made in the 16th Century by Cardinal Borromeo, Archbishop of Milan, the nephew of Pope Pius IV and co-author of the Roman Catholic Catechism. Throughout his diocese he organized catechismal schools and within 20 years there were 740 of these schools where 3,040 teachers were instructing 40,098 children every Sunday, but in spite of their success around Milan, the idea of these Sunday classes for children never spread beyond Italy.

History shows 2 centuries of individual efforts at Sunday teaching.

1625 - Nicholas Ferrar of Little Gidding encouraged the village children to come and learn the psalms for a good Sunday dinner, and a penny a psalm if they could repeat the previous week's psalm correctly.

1665 - Rev Joseph Alleine, curate at Taunton, assembled the children of the poor for religious instruction each Sunday.

16.. - Mrs. Catherine Boevey, of Flaxley Abbey, a young and beautiful widow, devoted her life and wealth to the poor children of her village. She taught them in the Abbey each Sunday and on her death bequeathed £800 (\$1,600) towards their apprenticeships.

1669 - Jean Baptiste de la Salle opened a Sunday School for the famins of Paris.

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1710 - Mr. David Lambert, a Scottish Presbyterian of Berwickshire began what was probably a religion only Sunday School, as from 1696, there was a school in every parish in Scotland.

1764 - Rev. Theophilus Lindsey and his wife received classes of boys and girls alternately in their Rectory at Catterick in Yorkshire.

1769 - Miss Hannah Ball, a Methodist Lady of High Wycombe used to receive 30 or 40 children in her home to hear them read the scriptures, and repeat the catechism and collect prior to going to the Sunday Service. In 1770 she wrote to John Wesley who had been using the Sunday School method in America:-

"The children meet twice a week, every Sunday and Monday. They are a wild little company, but seem willing to be instructed. I labour among them earnestly, desiring to promote the interests of the Church of Christ."(2)

1775 - A poor toil-battered old weaver called "Old Jemmy o' th' Hey" of little Lever near Bolton noticed the plight of the Bobbin and Draw boys working in the Lancashire Cotton Mills. These children worked long hours in an atmosphere of choking cotton dust. They had never been to school or heard of God and Jemmy realized that if they continued as they were they faced a bleak future in this world and no hope at all in the next. He borrowed a room in his neighbour's cottage and started a Sunday School.

1778 - Rev. David Simpson opened a Sunday School in Macclesfield.

1778 - A Sunday School was opened in Ashbury, Berkshire, by the Rev. Thomas Stock who later became heavily involved in the Sunday School as a national movement.

All these schools were opened by dedicated Christians with the welfare of children at heart, but all were merely local efforts and none lasted beyond the lifetime of its founder, yet they paved the way for the work of that prosperous and practical Gloucester printer - Robert Raikes - who can justly be called "The Father of the English Sunday School".

Robert Raikes was born at Palace Yard, Gloucester, on 14th September 1736, son of the proprietor of one of England's most widely read newspapers, The Gloucester Journal. During his own lifetime, he saw the great social upheaval take place with the uprooting of the working class from the placid country side to the harsh new environment of

the industrial cities, and the resultant deterioration in the quality of life. When he inherited his father's newspaper at the age of 22 he became a crusader for every good cause, campaigning, against the innumerable social problems of the time, the evils of the liquor trade and the deplorable conditions in the prisons.

In the city of Gloucester most of the workers were employed at the Pin Factory. During the summer of 1780, Robert Raikes went to an address in the industrial sector near this factory in order to hire a gardener. When he arrived, the man was not at home, so he stood outside the house awaiting his return. (3) As he waited, he noticed a group of children, wretchedly ragged at play in the streets, and enquired from one of the local residents whether they belonged to that part of town. He later wrote:-

"Ah, Sir," said the woman to whom I was speaking,  
"Could you take a view of this part of town on  
Sunday you would be shocked indeed; for then the  
street is filled with multitudes of these wretches,  
who, released that day from employment spend their  
time in noise and riot, playing at 'chuck', and  
cursing and swearing in a manner so horrid as to  
convey to any serious mind an idea of hell rather  
than any other place." (4)

The woman's reply brought home to Raikes the intensity of the problems facing children who lived in the large industrial towns. Released from the bonds of work on the Sabbath, their only day of freedom, they ran wild in the streets, harassing respectable citizens, cursing, swearing, fighting, stealing and damaging property. From his work in the prisons he could safely predict where at least some of these children were headed. There were many who had been born in prison and others were being sent there constantly for petty crimes, and Raikes began to formulate an idea to break the vicious circle of poverty, hunger, stealing and arrest by gathering a few of them together on a Sunday to learn reading, writing, religion, cleanliness and manners.

"This conversation suggested to me that it would be at least a harmless attempt, if it were productive of no good, should some little plan be found to check the deplorable profanation of the Sabbath. I then enquired of the woman if there were any decent well-disposed women in the neighbourhood who kept schools for teaching to read. I presently was directed to four; to these I applied and made agreement with to receive as many children as I should send upon a Sunday, whom they were to instruct in reading and the church catechism. For this I engaged to pay them each 1/- for their day's employment."(5)

At the time Raikes engaged the 4 women for 1/- per day, wages were about 7/- per week. As he was not a teacher himself, Raikes found a willing adviser in the Rev. Thomas Stock, Headmaster of the Gloucester Cathedral School, who had been running a Sunday teaching class in the chancel of his church at Ashbury. Mr Stock undertook 1/3rd of the expense of the schools, building up the teachers' wages to 1/6d. and supervising their work. Together Raikes and Stock gathered the names of about 90 poor children whom they distributed amongst the 4 schools. The first school to open was in the home of Mrs King of St. Catherine Street, Gloucester in July 1780, followed soon after by Raikes' own school which he supported without financial help, the teacher being Mrs. Sarah Critchley. The third was under the care of a Mrs. Brabant and a fourth assembled at the house of the sexton of St. Aldate, Mr Trickey. These were the pilot schools for Raikes' "experiment" which he let proceed for three years before launching it nationwide through his newspaper.

Perhaps the rather higher wage of 1/6d per Sunday was to compensate the teachers for the type of children they had to teach. Writing in a contemporary publication, "The Gentleman's Magazine", Rev. Dr. Glasse, a personal friend of Robert Raikes, describes the children as "riotous, impudent and regardless of all authority whatsoever in their mode of behaviour, disrespectful in the extreme, and frequently detected in such petty offences as plainly indicated that they were on the high road to perdition, unless something could be done to rescue them."

At first the children did not want to come, as what child, wearied from a full week's labour in the factory, would be willing to give up his only day in the sunshine to undertake another form of work? The first group had to be bribed to attend with gifts of cakes, buns, apples and money. Raikes began by teaching them a decent observation of the outward ceremonies of religion, so that they could kneel, sit and stand at the appropriate times in the church service, as attendance at the Sunday Service was an intrinsic part of the school.

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This section will be concluded in a future Bulletin and then the article on The Colonial Sunday School will appear later on.

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IN PERTH: A PIECE OF OLDE ENGLANDE.

- The third in a Woman's Day occasional series about Australia's famous shopping arcades.

- May 17, 1976

- Hugh Schmitt.

If the ghost of Elizabeth I were to float down Perth's unique London Court, she would look more in character than the thousands of shoppers who throng the arcade's Tudor-style shops. For Elizabethan ruffles and lace would seem more appropriate than denims, T-shirts or summer frocks in this olde worlde arcade, which is as much a tourist attraction in Perth as it is a shopping thoroughfare.

"Nowhere in the whole world outside of England," said an auction firm's blurb back in 1950, "will you find a street of buildings so completely reminiscent of Tudor England ... fruit and flowers vie with coiffeur and the horologist for your attention. Tobacco kiosks are reminders of Sir Walter Raleigh and churchwarden pipes..."

Build in 1937, this piece of Elizabethan England connects the busy business heart of Perth, St. George's Terrace, with the Hay Street shoppers' mall a block away.

Carved woodwork, handmade wrought iron, heraldic shields, hanging signs, box windows with leadlight panes and other memorabilia of Tudor times have had tourists' cameras clicking for nearly 40 years. Statues of Sir Walter Raleigh and Dick Whittington stare stonily at each other from opposite ends of the atmospheric arcade. But for the Perthites and tourists alike, the two magnificent clocks at either end of London Court are the focal points.

The St. George's Terrace clock is a reproduction of La Grosse Horloge of Rouen. In a big mullioned window above the clock are metal miniatures of St. George in knightly armour, and a red, white and green dragon.

The clock at the Hay Street end is an exact replica of Westminister's Big Ben face, with a bow window containing four knights on horseback.

Every 15 minutes when the chimes ring out things start happening in both windows. Down on the terrace, St. George attacks the fiery dragon. Let the builder of the clock, Frank Hope-Jones, of the Synchronome Company of London, describe the action - as he did in 1937:

"St. George is unmounted ... a manly figure in silver armour. He carries a long stainless steel sword and is obviously proud of the action of his sword arm, pivoted at the shoulder. At every circuit St. George imperceptibly creeps up an inch, until at the hour the

tip of his sword gets within range of a concealed catch and the dragon's head falls off in a most realistic manner." Mr Hope-Jones adds that "though there is little demand for this sort of thing at home, it is otherwise in the overseas empire, where the Englishmen abroad are more loyal than the King."

Meanwhile at the Jay Street end, those mounted knights charge each other every quarter hour, doing their best to decapitate each other - which, happily, they have so far failed to do.

Both of the clocks have a set of chimes which ring out every quarter of an hour - up to 10 or 11 p.m. This is when London Court caretaker Harry Bitmead, stops the bells by pulling a lever, and the residents of the nearby Savoy Plaza Hotel can get some sleep. St. George and his pals, however, still go through their routine. "No stopping them," says Harry Bitmead. "They're linked to the clock's mechanism, but the bells are separate."

The London Court site was bought for pounds 75,000.0.0 (\$150,000) by London Arcade Limited, a company formed by the late financier and goldmining magnate Claude de Bernales. The architect was Mr Bernard Evans of Melbourne, and the cost of the building, constructed by the General Construction Co. Ltd., was pounds 80,000.0.0. (\$160,000.)

It was originally comprised of 55 shops, 55 offices, 24 residential flats and 2 basements, but in more recent years some of the shops and offices have been combined and the flat converted to offices.

London Court was auctioned in 1950 and was bought for pounds 210,000.0.0 (\$420,000) by Messrs H & W Butcher, prominent W.A. pastoralists. A company owned by the Butcher family still owns this piece of olde Englande.

Long-time lessees of London Court shops are J and V Wilson, who sell bridal gowns and materials. Co-proprietor and head designer Bert Wilson who migrated with his wife from Czechoslovakia, expanded from his Fremantle bridal business to a London Court shop 26 years ago. "In those days" he recalls, "the paving of the arcade was cobblestones, but so many people hurt their ankles or tripped on them, the cobblestones were ripped up and replaced with concrete. A pity that, because the cobblestones were authentic." London Court for the Wilsons has a unique atmosphere, and Bert Wilson declares, "Our shop wouldn't be the same anywhere else. It wouldn't have the atmosphere. And we have made some wonderful friends among the shopkeepers of the arcade ... in time of need we call upon one another for help."

Mrs Margaret Tindale opened her jeweller's shop in the arcade 30 years ago. She is longest-standing lessee. "I lead a very placid sort of existence here," she says. "Though I know most of the tenants of London Court, I keep pretty much to myself. But we've had some nice people coming and going as tenants." Mrs Tindale talks of the arcade with some affection. "This is the only possible place for a shop as far as I'm concerned," she says. "The character of the place hasn't changed

a bit since I came here 30 years ago. About the only change is the cobblestones' replacement. I'm happy that the owners will not allow lessees to interfere with the Tudor character of the arcade." Her shop has been under vice-regal patronage, and many stage celebrities have called in to make purchases.

Next door to Margaret Tindale is the smart gift boutique of Lea Korsgaard, who has combined two shops to house her Dansk Decor. "This arcade impressed me when I came from Sydney to Perth for a holiday nine years ago," she says. "It has a good atmosphere and charisma. I liked Perth so much I never went back to Sydney." She decided to open a Scandinavian gift boutique when she found she could rent a shop in London Court. "There's a friendly atmosphere in the arcade," Lea says. "Everybody knows each other and when we're not too busy we chat together."

Gerald Simondson, who came to the arcade 12 years ago and is the proprietor of Oggie boutique, sums it up as "quaint, beautiful and unique. It has an atmosphere all its own. Millions of tourists come down the arcade with their cameras and watch the knights' antics on the clocks. But not many buy clothes. Most of our customers are Perth girls."

There are two Oggie shops in the arcade, one at the entrance, and the other near the top of the thoroughfare near Hay Street. "We've had our ups and downs and our share of drama," says Gerald. "Like the time one shop was flooded by a sudden cloudburst."

In the air-conditioned basement below his terrace shop Englishman Brian Russell runs Executive Health, a health studio billed as the most luxurious in Australia. Brian has turned it into a carpeted shangri-la for the jaded businessman or the secretary who wants to keep her shape. (Girls' nights are held twice weekly). Brian is the only permanent resident of the arcade - apart from the caretaker. "I've got a nice residential suite which I share with my two sons," he says. "It's so handy to live so close to my health studio. And the situation of the arcade makes it a perfect spot for a health studio - right in the heart of Perth and close to the executive suites of dozens of big companies."

Brian, who comes from the modern day England, wants London Court to retain its Elizabethan character. "I've not seen anything like it anywhere in the world," he says.

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