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ST. GEORGE HISTORICAL SOCIETY BULLETIN

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563A Princes Highway,
BLAKEHURST 2221

December, 1985

Dear Friend and Member,

The December Meeting will be held as follows:

Date: Friday, 20th December, 1985 at 8.00 p.m.

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

Business: As this is our Christmas Meeting, business will be minimal.

Syllabus Item: Peter Sage Presents: "Spring and Autumn Gardens"
Peter is an old friend who needs no introduction.
Come along and enjoy yourselves

Ladies please bring a 'Christmas Plate'. You always do make this a wonderful occasion! THANK YOU LADIES

Supper Roster: Miss Dorothy Row and her many helpers

Mr. A. Ellis,
President and Research
Officer.

Telephone: 587 1159

Mrs B. Perkins,
Publicity Officer

Telephone: 587 9164

Mrs K. Hamey,
Secretary

Telephone: 546 3355

Mrs E. Wright,
Treasurer

Telephone: 599 4884

SOCIAL SECRETARY
A Volunteer Please!!!

Mrs E. Eardley,
Assistant Secretary &
Bulletin Editor

Telephone: 59 8078

Miss D. Row - Assistant Treasurer

"In the sweetness of friendship let there be laughter, and the sharing of pleasures. For in the dew of little things the heart finds its morning and is refreshed."

From 'The Prophet'
by Kahil Gibran

A SAFE AND HAPPY CHRISTMAS FOR ALL IS THE WISH OF OUR PRESIDENT, ARTHUR ELLIS

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

No. 1	"The Wolli Creek Valley")	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")	Postage
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 plus postage)	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:

Miss B. Otton - Phone 59 4259 (after 8 p.m.)

Mrs E. Eardley - Phone 59 8078

Mr. A. Ellis - Phone 587 1159

Mrs K. Hamey - Phone 546 3355

NEW MEMBERS AND VISITORS ARE WELCOME

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2N3C - FM 90.1 - ST. GEORGE HISTORICAL SOCIETY
 1986 - Tuesday Evenings 6.30p.m. - 6.45p.m.

- TAPE 145 - 4th February - An Introduction to 1986 - D.Sinclair
- TAPE 146 - 11th February - Breathing Space - M.Callister
- TAPE 147 - 18th February - Parramatta River Service - Part 1. - M.D.Fleming
- TAPE 148 - 25th February - Parramatta River SERVICE - Part 2. - M.D.Fleming
- TAPE 149 - 4th March - Parramatta River Service - Part 3. - M.D.Fleming
- TAPE 150 - 11th March - Early Settlers of the St. George District - M.D.Fleming
- TAPE 151 - 18th March - Early Churches of the St. George District - M.D.Fleming
- TAPE 152 - 25th March - The Flying Angel - Missions to Seamen - M.D.Fleming
- TAPE 153 - 1st April - Campbelltown and Gregory's Directory - M.Callister
- TAPE 154 - 8th April - Tank Stream, Towers of Sydney & Woolloomooloo - M.Callister
- TAPE 155 - 15th April - This Australia - Strange & Amazing Facts - D. Row
- TAPE 156 - 22nd April - This Australia (contd.) Greenwich Mean Time & Concord - D. Row
- TAPE 157 - 29th April - Melbourne's Century Old Botanic Gardens & Academically Speaking - D. Row.
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The Society thanks all who have taken part in recording these historical segments. New readers are always welcome.

Next month, May 1986, begins the 4th year of transmission. The first segment went to air on Tuesday 10th May 1983, when Arthur Ellis, spoke on the Village of Tempe and its Regatta of 1855 as well as The Story of Moorfield Racecourse.

The Station is equally grateful to all who have taken part.

FANNED INTO FLAME -

The Spread of the Sunday School -

- Beverley Earnshaw.

England - Where it all Began (continued).

One of Robert Raikes' original scholars has left a written account describing his day in the pioneer Sunday School at Gloucester.

"We went to Sunday School at 9 o'clock every Sunday morning. About 50 boys and 50 girls attended. Our bonnets and tippets were taken off when we went to school, and others of white linen given us. We had to wear those till the afternoon, so that we were obliged to come to afternoon school to get back our own. After school we were taken to church, which was over about 12.30. We went to church again at three, and after church had school till six. After morning school Mr Raikes used to hear us all say the collect for the day in church, and whoever said it best had a penny. Mr Raikes was always at the Church himself. In School the Bible and catechism were taught us. Tickets were given for rewards, and for a certain number of tickets a Prayer Book. I remember having one with red covers. School always began and ended with prayer and singing of the hymns at the end of the Prayer Book. I was never tired of school. They used to be very happy days." (6)

The children learned so rapidly that the teachers were amazed at the numbers who could soon read and say their catechisms, and their general behaviour and cleanliness improved out of sight as one of the rules was that children had to come with clean faces and combed hair. For this reason, combs were amongst the items given as rewards. Some of the children also began to attend early morning prayers in the cathedral before they went to the factories.

Once people found out that a basic education was being offered to the working class free of charge, children and adults alike began clamouring to be taught and some of the children's mothers actually pleaded to be allowed in. These four experimental Sunday Schools were such a success that others sprang up in various parts of the city and when the time was right, Raikes launched the idea on a national scale through the pages of his newspaper. He praised it, he recommended it, he never ceased to advocate it with a vigour that inspired people all over England to open Sunday Schools of their own.

A Hoxton shoemaker named James King, having read of the experiment, walked 110 miles (176km) to Gloucester, spent a couple of hours with Raikes and walked 110 miles back,

and the following Sunday canvassed his neighbourhood for poor children whilst his wife prepared the shop to receive them. He conducted the school at his own expense for 28 years.

Raikes was the first to have at his disposal a means of promoting the Sunday School, namely his newspaper, the Cloucester Journal, and the idea spread like wildfire. Almost overnight, the organization which was practically unheard of burst out of obscurity and became a national institution.

It was acclaimed by all classes of Society. Farmers liked it because it occupied the children on a Sunday and prevented them running wild in the fields and trampling the crops. Employers liked it because it produced a better type of employee, one who could read and write. The parents liked it because their children were not only taught to read, but also given food, clothing, footwear and coins as rewards for their progress.

Out of the Sunday School, a whole new system of social caring emerged. Clothing clubs appeared where weekly contributions made by the pupils were added to by the school; sewing clubs provided cheap cloth and loaned sewing machines on which to make garments; penny saving banks were established to encourage thrift; and there were sickness clubs, burial clubs and a gradual network of recommendations of good Sunday School people for jobs. (7)

Within 7 years there were over a 1/4 million children in Sunday Schools and the swift spread of the movement now made it impossible for the teachers to be paid. At that point hundreds of educated men and women came forward and offered their services willingly for the work. The first Sunday School teacher, Mrs King, died just three years after the movement began, but her husband taught in her place for many years.

A new era was dawning on the church as the Evangelical Revival led by Wesley and Wakefield caused people to think not only of their own souls but the souls of others, and this revival gave great impetus to the Sunday School movement. Christians were fired with a missionary zeal both to save the children of England and to reach out to the heathens overseas. In 1787 John Wesley, writing to a clergyman friend in Chester, said:-

"I am glad you have taken in hand that blessed work of setting up Sunday Schools in Chester. It seems that these will be one great means of reviving religion throughout the nation. I wonder Satan has not yet sent out some noble champion against them." (8)

Yet not all the clergy were in accord with Wesley. Some condemned Sunday Schools as a desecration of the Sabbath Day. In Scotland, especially, some saw them as either a result of parental apathy, a lazy minister or an indifferent congregation. There was also much conjecture about the teaching of writing. It was generally recognised as essential that children be taught to read in order to read the Bible, but some reasoned that as no one could write a Bible, writing was a purely secular activity and its teaching on Sundays constituted a blatant act of Sabbath-breaking.

Most of the early Sunday Schools were completely independent of the churches and were financed by sponsors, who, for a subscription of a half-guinea per year could nominate a pupil. Any sponsor not having a particular child in mind could attend a specially convened meeting and choose one of the local children gathered with their parents to be "looked over" by these prospective benefactors. The Sunday School Anniversary came about as a means of demonstrating to the sponsors the work being done. The early 20th Century tradition of wearing new clothes to the anniversary was a legacy from the days when children were given new clothes to wear in front of the visitors.

In the big cities, the Sunday Schools could not accommodate all who wanted to come. There were waiting lists, and once a current pupil could read from any part of the scriptures, he was dismissed with a handshake and a Bible and his place taken by another. Old Sunday School roll books have a column headed "when discharged".

A Bible to a child in these circumstances was a priceless treasure to be cared for and protected for a lifetime. A man who at the age of 7 had received a Bible in Robert Raikes' Sunday School, valued it so highly that after he had it for 53 years he sent it to be rebound and inscribed these words on the flyleaf:

"This Bible was presented to me by Mr Raikes at the town of Hertford in January, 1781 as a reward for my punctual attendance at the Sunday School and good behaviour there; and after having been my companion 53 years, 41 of which I spent in sea service during which I was in 54 engagements, received 13 wounds, was 3 times shipwrecked, once burnt out, once capsized in a boat and had fevers of different sorts 15 times - this Bible was my consolation and was neatly bound for me by James Bishop on 26th October, 1834, the day I completed my 60th year of age." (9)

The spread of the Sunday Schools greatly increased the

demand for Bibles which were used as their main reading text and given away as rewards. The demand was met by donations made through the Society for Promoting Christian Knowledge and was a contributing factor in the foundation of the British and Foreign Bible Society. Although the Bible was the ultimate in truth, it was never intended as a first reading text and the need arose for simpler books to teach the mechanics of reading out-side the context of religion.

There were hundreds of privately sponsored Sunday Schools, and in London a group of sponsors formed the habit of meeting to discuss their schools over breakfast. These meetings were informal at first but in 1803 the sponsors organized themselves into "The Sunday School Union", a group designed to improve the quality and methods of teaching, to set up schools in areas where there were none, to supply books and stationery at reduced rates and to help clergy with advice and grants. Of course, not all clergy wanted to be helped in this way.

The Union soon began to publish much needed elementary reading books, and spelling books of which 30,000 were distributed within a single year throughout the English-speaking world.

King George III and Queen Charlotte, having heard about the project, visited Gloucester and called at the Raikes' home. The King was very impressed with what he learned of the scheme and expressed the hope that every child in his dominions should be able to read the Bible. Royal support entrenched Sunday Schools even more deeply into English life. A new attitude emerged in class-conscious English society as the children who had been trained in the Sunday Schools were seen as a stratum of "respectable poor".

Sunday Schools spread wherever there were English-speaking people and soon began to open in foreign countries as well. Early records show schools in France, Holland, Germany, Gibraltar, Malta, Greece, India, Africa, Mauritius and the Americas.

And so within Robert Raikes' own lifetime the project which he first tried as a "little harmless experiment" became a way of life. Raikes' Sunday Schools had a threefold purpose, to cater for body, mind and soul. He cared for their bodies with gifts of food and clothing and taught them the essentials of personal hygiene. He cared for their minds through the basic educational skills and instructing them in manners and reasonable standards of behaviour, and his spiritual

influence brought the word of God to thousands who had never heard the gospel through the wretched circumstances in which they lived.

In a sense the Sunday School was the church's founding child, born outside the church and taken in. The Sunday School was never intended to take the place of formal church worship. It was never intended to relieve parents of the responsibility of teaching the scriptures at home, nor was it meant to be the only means of giving religious instruction. The Sunday Schools were a demonstration of love towards children by dedicated teachers spurred into action by the faithful stewardship of talents and possessions shown by Robert Raikes and those who helped him.

Robert Raikes died at Gloucester on the 5th April, 1811. Old and new scholars from his schools flocked to his funeral. In one last final gesture of benevolence towards the children he left in his will a request that "The Sunday Scholars who followed his remains to the grave each receive a shilling and a cake".

References:

1. The Groundwork of British History, Warner & Marten, Blackie & Son Ltd.- Glasgow 1911.
2. "The Sunday School. Its History & Development" by John Palmer. Hamilton Adams & Co. - London 1880 p.9.
3. The Presbyterian Magazine. Edit. by Rev.Robt.Steele, M.A., Ph.D., January 1863, Australia.
4. Letter from Robert Raikes to Richard Townley of Belfield near Rochdale. Printed Manchester Mercury, 6th January 1784.
5. Ibid.
6. From "The Story of Sunday Schools" by Catharine R Newby, Society for Promoting Christian Knowledge, 1930, p.10.
7. Professor P.B.Cliff, B.Sc., Head of Church Education Westhill College, U.K. 1979.
8. Newby, p.15.
9. The Presbyterian Magazine, January 1863.

SYDNEY'S HOUSE OF HISTORY -

- Helen Frizell
 - Sydney Morning Herald
 - 23rd December 1972

One of the last remaining examples of a "sandstone built gentleman's town house" still stands in Macquarie Street. It is History House, home of the Royal Australian Historical Society since 1970.

Bedecked with roof urns, attic windows, stone carvings, cast-iron balconies, and a triple bank of veranda columns, History House is ornately, 19th century, as it crouches among to-day's impersonal concrete towers.....

History House is built on land granted by Governor Fitzroy in 1849 to Joseph Palmer. Ownership of the land then passed to Thomas Fisher, a barrister, then to Thomas Woolley, an early director of the Australian Gas Light Company.

Mr Woolley built the house and sold it to Dr William Bland on November 16, 1853. Dr Bland had been transported to the colony of N.S.W. in 1814. A naval surgeon, he had taken part in a duel in which he killed his opponent. For this he was transported for seven years. Pardoned in 1815, he began private practice in Sydney.

Sentenced in 1818 to 12 months imprisonment for writing lampooning verse about Governor Macquarie, he resumed private practice on his release. He did much work for the Benevolent Society, was active in politics and in 1859 became first president of the Australian Medical Association.

Dr Bland sold the house to George Oakes in 1857, and it remained in the Oakes family ownership until 1901. From then on it had many changes of owner.

In 1927 the late Dr George Bell bought it and lived there till 1957. Mrs Bell, the doctor's widow, often re-visits her old home.

By 1957, when Dr Bell sold the house, Macquarie Street's quietness had gone. Traffic noise was a worry. A syndicate of doctors bought the house, but Dr Bell who had lived and practised there for so long, kept his rooms there, remaining as a tenant.

After the R.A.H.S. bought History House, the Governor General Sir Paul Hasluck, performed the opening ceremony in November 1971.

The home has not only been preserved but is open to the public as well as members, for many functions and has given a lot of pleasure to a lot of people.

THE SIGNAL DROPS ON 109 YEARS OF TRADE....

- Sydney Morning Herald
27th October 1984.

- Joseph Glascott
Environment Writer.

The N.S.W. Railways Brass Band played "The Dead March", on 26th October, as diesel engine No.44207 pulled the last train out of Darling Harbour Goods Yard.

It was a tribute by railway men to the yards which have been the centre of railway freight transport since 1875.

The yards have now been closed and will be re-developed with a \$200 million exhibition and harbourside park to mark the 1988 Bicentenary.

The old good yards were given a grand farewell when the chief executive of the S.R.A., Mr David Hill, invited more than 700 former and present yards employees to a farewell buffet luncheon in one of the railway sheds.

One of the guests was Mr Keith King, 77, former Assistant Secretary of the N.S.W. Railways. "I came to Darling Harbour in 1933 as a young engineer out of university", he said. "Our job was to keep the trains on the tracks. The tracks were in a terrible state. I wondered how trains could stop on the rails. Looking at them to-day they are in not much better condition."

But Mr King believes rail eventually will recover the freight loss to road transport....

The Minister for Transport, Mr Unsworth, said Darling Harbour Goods Yards were associated with the first development of rail in Australia. A line to Darling Harbour was opened with the first railway from Sydney to Granville in 1855.

The sheds built at Darling Harbour in 1921, were, at the time, the most modern freight facilities in the Southern Hemisphere.

Darling Harbour will be replaced by more efficient goods handling facilities at Chullora.....
