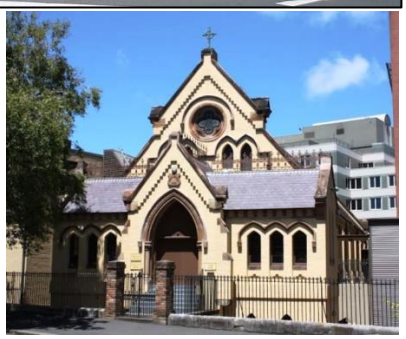
The legacy of religions in Sydney's inner east



John W. Ross

Cover photographs (clockwise from top):

- St Vincent's Hospital, Darlinghurst (Source: Wikimedia)
- Sacred Heart Schools, Darlinghurst (Source: Sydney-city.blogspot.com)
- Salvation Army motto (Source: salvationarmycarolinas.org)
- Our Lady of Consolation Home, Surry Hills (Source: *Franciscan Missionaries of Mary in Australia*)

The Bible's advice on Christian charity:

Feed the hungry and help those in trouble. Then your light will shine out from the darkness, and the darkness around you will be as bright as noon. (Isaiah 58:10).

Whoever is kind to the poor lends to the Lord, and he will reward them for what they have done. (Proverbs 19:17).

And don't forget to do good and to share with those in need. These are the sacrifices that please God. (Hebrews 13:16).

Contents

Foreword

Christianity arrived in New South Wales with the First Fleet in 1788. The convicts, soldiers and administrators were mostly Anglican (from England) with a sizable Roman Catholic minority (from Ireland). Other Protestant denominations were gradually established as more convicts and free settlers arrived. The Church Act of 1836 removed the pre-eminence of the Anglican Church and allowed Catholics, Presbyterians and Methodists to receive government funding. Buddhism came to the country with Chinese gold miners in the 1850s, and Islam arrived in the 1860s with small groups of cameleers who migrated from British India to transport goods in the harsh outback.

Unlike Europe, Australia had no tradition of government-based education, health or welfare, and when the churches stepped up to establish these services, the government decided to subsidise their initiatives. The Catholic Church brought out members of the emerging religious orders from Ireland and Europe to operate their schools and hospitals, rather than financing them at the local diocese level. On the other hand, the Protestant churches relied on trained clergymen and lay teachers to staff their schools, and eventually converted many of their churches into city missions in poor areas.

The arrival of the Salvation Army from England in the 1880s was a turning point, as they introduced a highly successful model of social engagement, partnering with governments to combine energetic worship with mission halls and soup kitchens to provide welfare services. This peculiarly Australian partnership between church and government largely continues today, and allows religious bodies to continue their dominance of the social welfare and (Catholic) education fields. Governments concluded that this was the most efficient approach, and that their best course was to partially fund the charity sector and not duplicate it themselves.

The history of the Catholic and Protestant churches in the early colony took different paths. The Anglican Church in particular was able to call on wealthy parishioners to finance the construction of large sandstone churches during the long economic boom following the gold rushes of the 1850s. But by the early twentieth century, these wealthy benefactors had moved away to the suburbs, leaving the churches to struggle along until either closing down or selling land to keep going. The Catholic Church, on the other hand, never had a core group of affluent settlers to draw on, as their flock was mostly working-class Irish immigrants escaping the poverty of their homeland. This was reflected in churches that were for the most part smaller than the imposing edifices of their Protestant neighbours.

The field of education also saw the main denominations progress differently. The Anglican Church dominated education in the very early colony until the Church Act of 1836 allowed Catholics and Protestant Nonconformist churches to share in government subsidies. In time, the Protestant education sector declined to a small number of elite colleges, whereas the Catholic sector grew steadily to be by far the largest non-government sector. The Catholic schools survived after funding for religious schools ceased in the 1880s by bringing out teachers from the religious orders in Europe.

Aged care as a welfare sector was virtually non-existent until the twentieth century. The very few people who lived to the age of frailty were generally looked after by their families. But life

expectancy grew steadily through the last century, thanks to new life-saving medicines and improved diets. After World War II, the government realised it had to provide more and better quality facilities for the increasing number of people living some twenty years longer than a century before (it is now over thirty years longer). Once again, the government subsidy approach was taken, leading to an explosion in for-profit aged care homes for some decades. However, religious institutions remain at the forefront of delivering aged care services.

This study has been limited to the inner Sydney suburbs of Surry Hills and Darlinghurst as the area to be researched. It was found to have a wide range of church-based health, education and welfare services, as virtually all the religions and Christian denominations that are active in the country were present in the area at one point in its history.

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The growth of religion in the modern world

Acknowledgement of country

The author acknowledges the Gadigal people of the Eora nation upon whose ancestral lands Surry Hills and Darlinghurst are now located. He would also like to pay respect to the Elders both past, present and emerging, acknowledging them as the traditional custodians of knowledge for these lands.

The Roman Empire

The Roman Empire evolved from a series of civil wars and political conflicts in the Roman Republic. In the middle of the first century BC, Julius Caesar became dictator and was then assassinated in 44 BC. Caesar's adopted son Octavian defeated Mark Anthony and Cleopatra in 31 BC, and then conquered Egypt. In 27 BC, Octavian effectively became the first Roman Emperor with the new title Augustus. In the first century AD, Christianity emerged in Roman Judea as a Jewish religious sect, and in time it spread throughout the Roman Empire and beyond.

The empire reached its greatest territorial expanse by about 100 AD, but increasing trouble and decline began in about 180 AD. Emperor Diocletian set up two imperial courts in the Latin West and the Greek East in 286 AD to try and stabilise the empire. In 380 AD, Emperor Theodosius I adopted Nicene Christianity as the official state church of the Roman Empire, to the exclusion of all others. Large invasions by Germanic peoples and the Huns of Attila caused the decline of the Western Roman Empire. It finally collapsed in 476 AD with the defeat of the child Emperor Romulus Augustulus by the Barbarian Odoacer.

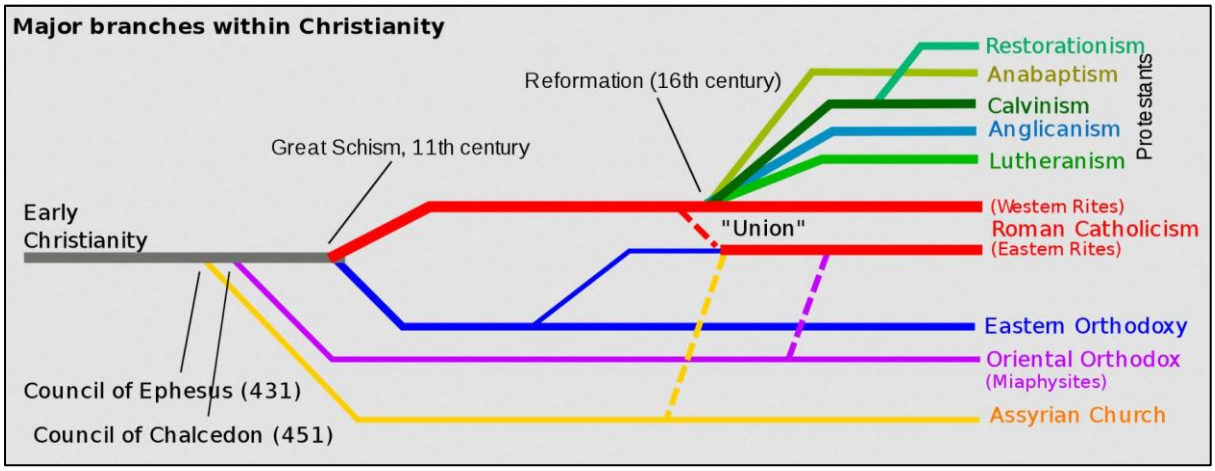


Figure 1 Branches of Christianity (Wikimedia.org)

The Byzantine Empire

The Byzantine or Eastern Roman Empire, was the continuation of the Roman Empire in its eastern provinces after the fragmentation and fall of the Western Roman Empire, when its capital city was Constantinople (formerly Byzantium and now Istanbul). It survived for a thousand years until it fell to the Ottoman Empire in 1453. Several events from the fourth to the sixth century marked the divergence of the Greek East and Latin West. Constantine I (ruled 324-337) reorganised the empire, made Constantinople the capital, and legalised Christianity. Theodosius I (ruled 379-395) made Christianity the state religion and banned all other religious practices. Heraclius (ruled 610-641)

restricted the empire's military and administration and adopted Greek instead of Latin as the official language.

Although the Roman state continued and its traditions were maintained, Byzantium was distinguished from ancient Rome in being centred on Constantinople and being characterised by Eastern Orthodox Christianity. The Byzantine Empire became a theocracy in that Christian values and ideals were the foundation of the empire's political ideals. The Emperor ruled on earth to carry out God's commandments. The Patriarchate of Constantinople became and remained the centre of the Orthodox world, with subordinate sees and archbishoprics in Asia Minor and the Balkans, as well as the Caucasus, Russia and Lithuania.

The Great Schism of 1054

After long-rising tensions between the Roman church based in Rome and the Byzantine church based in Constantinople, in July 1054 the Patriarch of Constantinople, Michael Cerularius, was excommunicated from the Rome-based Christian church. The resulting split divided the European Christian Church into two major branches: the Western Roman Catholic Church and the Eastern Orthodox Church. One of the points of dispute concerned the power of Rome: Rome believed that the Pope should have authority over the Patriarch, but Constantinople disagreed.

While the two churches have never reunited, they have come to more peaceable terms. In 1965, Pope Paul VI and Patriarch Athenagoras I lifted the longstanding mutual excommunication decrees made long ago by their respective churches. Today, the two branches of Christianity remain distinct expressions of a similar faith. Roman Catholicism has more than a billion followers worldwide, and Eastern Orthodoxy (which includes national churches such as the Greek and Russian Orthodox Churches) has more than 260 million followers. They are by far the largest two Christian denominations[1].

Protestantism

This is the second-largest form of Christianity, consisting of about 37% of all Christians. It began in Germany in 1517 when Martin Luther published his Ninety-Five Theses as a reaction against the abuses in the sale of indulgences by the Catholic Church, which purported to offer to their purchasers the forgiveness of their sins. This act by Luther led to the Protestant Reformation, a movement against the perceived errors of the Catholic Church. Protestants rejected the Catholic doctrine of papal supremacy and sacraments.

The name of the movement actually derives from the letter of protestation from German Lutheran princes in 1529 against an edict condemning the teachings of Martin Luther as heretical. Lutheranism eventually spread throughout northern Europe.

Figure 2 Martin Luther (Wikimedia.org)

Anglicanism

Anglicanism began with the political separation of the Church of England from the Pope during the rule of King Henry VIII (ruled 1509-1547), bringing England and Wales into the broader Reformation movement. Adherents are called Anglicans, or Episcopalians in some countries. After the Roman Catholic and Eastern Orthodox churches, Anglicanism is the third largest Christian group in the world. The Archbishop of Canterbury is regarded as the "first among equals". Anglicans base their faith on the Bible, the traditions of the apostolic church and the writings of the Church Fathers.

Christianity was present in England from Roman times. The Christian Church in England remained united with Rome until the *Act of Supremacy* (1534), enacted by the English Parliament, declared Henry VIII to be the Supreme Head of the Church of England, and separated England from the rest of Europe, both religiously and politically. Initially the Church of England continued to observe Roman Catholic doctrines and sacraments. There were few changes during Henry VIII's lifetime. By 1536, Henry had broken with Rome, seized the assets of the Catholic Church and declared the Church of England as the established church with himself at the head. Pope Paul III excommunicated him in 1538.

The English Reformation

Under Henry VIII's successor, King Edward VI (ruled 1547-1553), the Church of England underwent the English Reformation and acquired a distinctive Anglican identity. This had begun when the church broke away from the authority of the Pope and the Roman Catholic Church, and was in part associated with the wider European Protestant Reformation.

The English Reformation was based on Henry VIII's desire to annul his marriage to Catherine of Aragon, which was first requested of Pope Clement VII in 1527, and became more of a political affair than a theological dispute. The title of Supreme Head of the Church of England was later renounced by Queen Mary I in 1553 when restoring papal jurisdiction. Elizabeth I reasserted the royal supremacy in 1559, but called herself the Supreme Governor.

The English Civil Wars (1642-1651) followed by the Glorious Revolution in 1688 ended with the overthrow of the last Roman Catholic monarch, James II (ruled 1685-1688). From this period came an established church and a number of non-conformist churches, whose members suffered a number of civil disabilities until these were removed many years later.

Nonconformist Protestant churches

A Nonconformist in English church history was a Protestant who did not conform to the governance and usages of the established Church of England. The term was used broadly after the Restoration of King Charles II in 1660, when the *Act of Uniformity* of 1662, which enacted adherence to the strictures of the established church, created the concept of non-conformity. Under the Act, a substantial section of English society was excluded from public affairs for a century and a half. Nonconformists were restricted from many spheres of public life: from access to public office, civil service careers, university degrees and suffered from civil disabilities.

By the late 19th century, the term Nonconformist specifically included the Reformed Christians (Presbyterians, Congregationalists and other Calvinist sects), plus Baptists and Methodists. Today, Protestant churches that are independent of the Anglican Church of England and the Presbyterian Church of Scotland are often called “free churches”, meaning they are free from state control.

Religious faiths in Sydney's inner east

Roman Catholic Church

The Christian beliefs of the Catholic Church are based on the Nicene Creed, a statement of belief first adopted in the city of Nicaea in 325 AD. It teaches that its bishops are the successors to Jesus's apostles and that the Pope is the successor to Saint Peter, who Jesus declared to be the primary or pre-eminent apostle. It observes seven sacraments, the Eucharist being the principal one, celebrated in the Mass. The Catholic Church operates as an intricate complex of groups and individuals, each with a defined level of independence and accountability according to the Code of Canon Law, the basic legislative document of the Church.

The beginning of Catholicism in Australia was largely based on Irish-born immigrants and their descendants. 12% of the convicts transported to Australia were Irish[2], and the great majority of these were Catholics. By 1828, when immigration of free settlers was ramping up, 31% of the population was Catholic[3]. At the time of the 2016 census it was almost 23%, compared with 13% for Anglicans[4]. The nation's Catholic Church is divided into 37 dioceses, each run by a bishop. 28 of the dioceses cover a defined territory, but there are five that operate nationally and serve those who belong to the Chaldean, Maronite, Melkite and Ukrainian rites, with one for Australian Defence Forces personnel.

Each diocese is divided into parishes, each headed by a parish priest, accountable to the bishop. Most parish property and institutions are owned by a diocesan body that is recognised in State law. Several neighbouring dioceses are grouped into provinces, formed to promote common pastoral action in the region. The senior diocese is known as metropolitan, and the bishop of these senior dioceses is designated as an archbishop. Australia has five provinces, based roughly on State boundaries[5].

Anglican Church

From the time of the Reformation, the Church of England expanded to follow the routes of British exploration and colonialisation. The church's great missionary societies were important agents of its growth beyond England, especially the Church Missionary Society, founded in 1799. Anglicanism came to function as a decentralised body of national churches loyal to one another and to the forms of faith inherited from the Church of England. The church has an impressive legacy of educational institutions and medical facilities around the world[6].

Richard Johnson was appointed chaplain of the proposed penal settlement of New South Wales in 1786. He arrived with the First Fleet to guide the spiritual life of the convicts, soldiers and settlers in the new colony. He was also charged with providing education to the convicts. The Church of England maintained a privileged position in the colony until the *Church Act* of 1836, which established legal equality for other denominations such as Episcopalians, Catholics and Presbyterians, and later the Methodists.

The Anglican Church of Australia was established in 1962, where it consists of 23 dioceses across the country, each led by a bishop supported by a team of clergy and lay people. Daily activity occurs in parishes, which range from large metropolitan congregations to smaller remote communities who come together to practise their faith[7].

Lutheran Church

The first significant group of Lutherans to arrive in Australia were immigrants from Prussia in 1838, fleeing from persecution because they refused to join the Prussian Union. A second group arrived in 1841 and settled in Lobethal and Bethany in South Australia. A large influx occurred after World War II, including from other European countries. Lutheranism in Australia is a relatively small denomination, with about 60,000 regular worshippers. However, the worldwide Lutheran church has over 70 million followers, making it the largest non-Catholic (and largest Protestant) church in the world[8].

Germans have shouldered an inordinately large share of the missionary work in the Australian colonies. In the first sixty years of colonisation, eight of the sixteen missions were run by Germans (or German-speaking missionaries). Not having an empire of their own, German missionaries were more willing than their Dutch and British counterparts to embark on difficult ventures in distant locations. The British missionary societies had difficulty recruiting missionaries for Australia, so German missionaries arrived in South Australia, Western Australia and Queensland before any German settlers.

Lutheran missionaries, who were outsiders in the British Empire and often arrived with poor English, were very interested in learning and recording local languages. This enabled many of them to preach and teach in an indigenous language. Lutherans have always had a strong commitment to vernacular languages: Martin Luther's translation of the Bible from Latin into German in 1534 was a political act, because it made access to the scriptures more accessible, and undermined the power of the Catholic Church as the sole interpreter of the Scriptures.

German missionaries translated their familiar hymns into local languages. This became one point of resentment by British settlers of the German "foreigners" (even those who had spent most of their lives in the colony and given up their German citizenship). The colonial governments did not approve efforts to use indigenous languages. The language issue remained a vexed one in indigenous schooling. Carl Strehlow (1871-1922) was an influential anthropologist and linguist who served in two Lutheran missions in remote Australia from 1892 to 1922. His life is described in more detail in the section on notable people in the churches[9].

Greek Orthodox Church

In the late nineteenth century, the Australian Greek communities asked the Patriarchate of Jerusalem if they could come under its spiritual jurisdiction. These local communities administered their churches and hired the priests, who were bilingual, and able to respond to the needs of a mixed congregation of Greeks and Syrians. The Greek-Turkish War (1920-23) resulted in over one and a half million Greeks being expelled from Asia Minor, so the Ecumenical Patriarchate of Constantinople lost most of its flock. The Patriarchate decided to assume jurisdiction over Greek Orthodox communities abroad.

In February 1924, the Patriarch of Constantinople sent Metropolitan Christophoros Knetes to Australia to establish a Greek Orthodox Archdiocese, and to hire priests and administer the spiritual affairs of the Orthodox churches. The Greek Community organisations objected to this, as it would diminish their authority in the Greek communities. As a result, the Greek communities were split

into those who supported the new Archdiocese, representing the Patriarchate of Constantinople, and those who supported the Greek Community organisations and their independence.

In 1932, Metropolitan Timotheos arrived in Australia and worked towards reconciling the two groups. £7,000 was still owed on the opulent St Sophia Cathedral in Paddington (constructed in 1928 as a result of the schism), and the Sydney Greek community feared they would be expected to help repay it. Formal amalgamation finally took place in April 1945, resulting in a united Greek Orthodox Community of New South Wales.

A second major schism in the Australian Greek Orthodox community occurred in 1974, when the Greek Civil War ended with a violent military junta taking power in Greece. The military government was supported by the Archdiocese and the Greek ambassador in Australia, but opposed by the Greek Communities. The main body of the St Sophia Cathedral's congregation broke away and formed its own parish, called St Sophia and her Three Daughters[10].

Presbyterian Church of Australia

Presbyterianism is part of the Reformed tradition within Protestantism, and traces its origins to Great Britain, and Scotland in particular. The name comes from the Presbyterian form of church government by representative assemblies of elders. Many Reformed churches are also organised this way, but the capitalised word Presbyterian is often applied to churches that trace their roots to the Church of Scotland, as well as several dissenting groups that formed during the English Civil War (1642-1651). The Presbyterian denominations in Scotland hold to the Reformed theology of John Calvin and his immediate successors.

Figure 3 John Calvin (artwarefineart.com)

Presbyterian worship in Australia probably began with the psalms and prayers offered by the Scottish Martyrs, transported for sedition in 1793. The Scots Church was erected in Jamison and York Streets in 1824, soon after the first minister John Dunmore Lang's arrival in Sydney[11].
Presbyterianism is the fourth largest Christian denomination in Australia, with nearly 600,000 Australians nominating as Presbyterian in the 2006 Commonwealth Census. In 1977, two-thirds of

the Presbyterian Church of Australia, along with most of the Congregational Union of Australia and the Methodist Church of Australasia combined to form the Uniting Church of Australia.

Methodist Church

Methodism is an eighteenth century movement founded by John Wesley that sought to reform the Church of England from within. However, it became separated from its parent body and developed into an autonomous church. The World Methodist Council comprises more than 40.5 million Methodists in 138 countries. In spite of Wesley's wish that the Methodist Society would never leave the Church of England, relations with Anglicans were often strained. Methodists finally broke with the Church of England in 1794, four years after Wesley's death, after which English Methodism rapidly developed as a church. An Annual Conference, initially involving only ministers and later thrown open to lay people, controlled all its affairs[12].

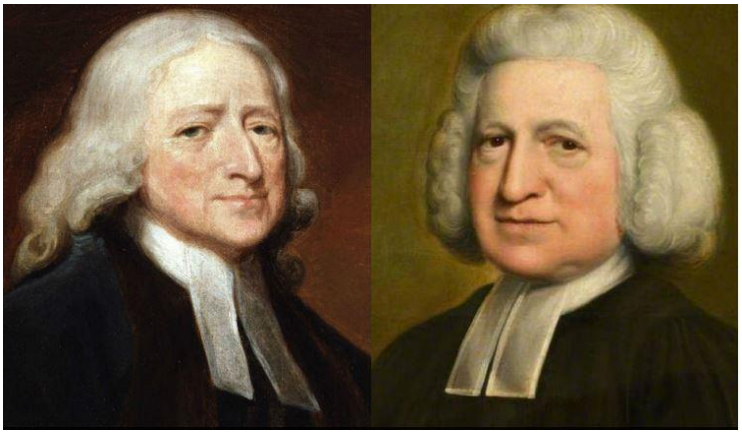


Figure 4 John and Charles Wesley (ministrymatters.com)

In 1809, the Irish lawyer Edward Eagar was sentenced to transportation for life for uttering a forged a bill of exchange. Arriving in Sydney in 1811 after converting to Methodism in gaol, he soon commenced Bible classes in the Windsor district. In 1812, he met Thomas Bowden and John Hoskin, and they formed the first congregation of Methodists in the colony. Eagar wrote to the Methodist Conference in England asking for a clergyman to be sent out. The subsequent arrival of the Reverend Samuel Leigh in August 1815 marked the beginning of the organised Methodist Church in Australia. Leigh was granted land for a chapel in Macquarie Street, which was completed in 1819.

By the 1820s, further groups of Methodists were active in the colony, including support for missions in Polynesia. In 1902, various offshoots of Methodism combined to form the Methodist Church of Australasia. In 1977, the Church became part of the Uniting Church of Australia[13]. Methodism's most significant contribution to the life of Sydney has been its welfare programs, seeking to find Christian solutions to social problems, particularly of the urban poor. The Methodist movement was fundamental to the foundation of the Salvation Army[14].

Congregational Union of Australia

Congregationalism is a Christian movement that arose in England in the late 16th and 17th centuries. Its theological position is somewhere between Presbyterianism and more radical Protestants like Baptists and Quakers. It emphasises the right and responsibility of every properly organised

congregation to determine its own affairs, without any higher authority, so eliminating bishops and presbyteries. Each individual church is regarded as independent and autonomous.

The movement began during the English Civil Wars, when various groups wished to separate from the perceived corruption of the Church of England and form independent local churches. Oliver Cromwell, Lord Protector of the Commonwealth (1649-60) was himself a Separatist and was influential to the movement. Robert Browne (c1550-1633) is regarded as the founder of Congregationalism, although many of the movement's ideas developed independently of him. Congregationalists were originally called Independents.

The Restoration of the English monarchy under Charles II in 1660 was disastrous for the Congregationalists (and other Nonconformist denominations), when several attempts were made to root them out of society. But the accession to the throne of William and Mary in 1688 and the passage of the *Toleration Act* of 1688 assured their survival, although they faced civil disabilities. In the twentieth century, the movement extended from Britain and the United States into other countries and formed united churches with other denominations[15]

The Congregational Union of Australia stemmed from the Congregational Church in England as settlers migrated from there to Australia. It was the first Christian denomination in Australia to ordain women, beginning with Winifred Kiek (1884-1975) in 1927. The union was dissolved in 1977 when the Uniting Church of Australia was formed. 260 congregations joined the new united church, but 40 congregations objected to union, and formed the Fellowship of Congregational Churches instead. Some of these congregations left in 1995 to form the Congregational Federation of Australia.

Church of Christ

The name Church of Christ refers to several conservative Protestant churches, found chiefly in the United States. Each church is known locally as a Church of Christ, and each is autonomous in government, with its own elders, deacons and ministers. There is no organisation beyond the local church. The group developed from various religious movements in the United States in the early nineteenth century, especially by former Presbyterians. They asserted the Bible as the only standard of faith, without any additional creeds.

Features of Church of Christ worship are unaccompanied congregational singing (as the use of musical instruments is considered controversial) and adult baptism. The members do not take part in interdenominational activities[16].

In Australia, the Churches of Christ are made up of State Conferences which are an association of independent churches who choose to relate at a state and federal level. Individual churches within this conference structure are largely autonomous and operate on a congregational and democratic form of government. Lay people often play an important part in worship, mission, governance and management of the church. In this country there are at least four distinct groups known as Churches of Christ, plus others with similar names.

Baptist Church

Baptist are a group of Protestant Christians who share the basic beliefs of most Protestants but who insist that only believers (that is, adults) should be baptised and that it should be done by immersion. The Baptists do not constitute a single church or denominational structure, but most follow a congregational form of government. Most scholars agree that Baptists originated with seventeenth century Puritanism as an offshoot of Congregationalism. In early Baptist life, there were two groups: Particular Baptists and General Baptists. The Particular Baptists believe that Christ died only for an elected few, but General Baptists believe that he died for all people. Although General Baptists appeared first, Particular Baptists became the major Baptist tradition.

The great period of early Baptists growth was during the two decades from 1640 to 1660. Baptist preachers won many converts around the campfires of Oliver Cromwell's army. Like all Dissenting groups, they suffered after the Restoration of the monarchy in 1660 for some years. William Carey formed the English Baptist Missionary Society in 1792, the beginning of the modern foreign missionary movement in the English-speaking world. Particular and General Baptists finally united in Britain in 1891 to form the Baptist Union of Great Britain and Ireland.

Like all nonconformist churches, the Baptists were reaching the peak of their influence at the end of the nineteenth century, and like the rest they declined in influence and numbers after World War I. Baptist churches were established in Australia in 1831 by members of the English Baptist Missionary Society[17]. The Belvoir Street Baptist Church was referred to as a Strict Baptist Church in 1948[18]. This was a group that only allowed communion to be taken by church members in good standing.

Religious Society of Friends (Quakers)

George Fox (1624-1691) was an English Dissenter who emerged as the first leader of the Religious Society of Friends in England in the seventeenth century. His followers were called Seekers[19]. The nickname of Quakers for the Society of Friends was essentially an unintended compliment. It was an admission that these people were the movers and shakers of the establishment. They were all active participators in spreading their message. In their early years, several were hanged in England for a perceived threat to the established church.

Christmas was originally not celebrated because they believe it is based on pagan festivities. They are silent worshippers, but publish a continuous stream of booklets and pamphlets and are fearless social reformers. They do not celebrate sacraments or bear arms, and have always recognised women as ministers. They have never called themselves a church[20].

Quakers have a good head for business, and some of their members have founded banks and financial institutions such as Barclays, Lloyds and Friends Provident. They also founded the big three British chocolate and confectionary makers: Cadbury, Rowntree and Fry, as well as Bryant & May matches and Clarks Shoes. In 1947, they received the Nobel Peace Prize for their long-standing relief work with the victims of war and famine.

The first Quaker to set foot in Australia was Sydney Parkinson, one of the artists employed by Joseph Banks on Captain Cook's first voyage, who landed briefly in 1770. Two Quakers appeared in the Census of 1828. The Society of Friends took root in Australia in 1832 with the visit of the missionaries James Backhouse and George Washington Walker. They were sent out by the British Society to enquire into the condition of the penal colony and the welfare of Aborigines and free

settlers. The number of Friends increased during the gold rushes, gradually spreading to all the Australian colonies[21].

The Quakers are few in number but greater in influence. Notable among them are Dame Judi Dench, James Dean and Ben Kingsley (actors), Annie Oakley (sharpshooter), Joan Baez (singer), Presidents Herbert Hoover and Richard Nixon, William Penn (founder of Pennsylvania), John and George Cadbury (chocolatiers).

Salvation Army

The Salvation Army (popularly known as the Salvos) is an international Christian religious and charitable movement organised on a military pattern. The organisation was founded by the Methodist minister William Booth (1829-1912) and his wife Catherine (1829-1890), who began an evangelical ministry in the East End of London in 1865, called the East London Christian Mission. They established mission stations to feed and house the poor, and in 1878 changed the name of his organisation to the Salvation Army. William and his son gradually established the Army on a military pattern with the elder Booth as General for life[22].

Figure 5 Catherine and William Booth (canonjjohn.com)

Booth's wife Catherine was also a preacher and played a leading role in determining the mission's direction and doctrines. From the beginning, she established equality for women to be ordained as ministers and hold leadership positions, an approach that other denominations are slowly catching up to in the current era[23]. By the early twenty-first century, the Salvos were at work in more than 130 countries where they preached the Gospel and operated thousands of evangelical centres, social welfare institutions, hospitals, schools and other agencies. Officers in the Salvation Army are the equivalent of ministers in other Protestant churches.

The doctrines of the organisation include the basic principles common to most protestant evangelical denominations. William Booth believed that sacraments were not necessary to saving the soul. He sought to bring into his worship services an informal atmosphere that would put new converts at their ease. The services are characterised by joyous singing, instrumental music, hand-clapping, personal testimony and an open invitation to repentance[24]. William Booth once said their approach to helping destitute people was the "three S's: Soup, Soap then Salvation"[25].

The Salvation Army began operation in Australia in 1880, with public meetings initiated by immigrants who had converted to the Army back in Britain. Through the 1880s, British Salvation Army officers were sent to Australia to formally establish Corps in each State. In 1883, James Barker, head of the Salvation Army in Victoria, established the Army's first permanent social institution in the world when he rented a house in Carlton to provide accommodation for prisoners discharged from Melbourne's gaols.

Christian Scientist (Church of Christ, Scientist)

Christian Science is a set of beliefs associated with the Church of Christ, Scientist. It originated in nineteenth century New England USA, with Mary Baker Eddy (1821-1910), who argued in her 1875 book *Science and Health* that sickness can be healed by prayer, commonly called faith healing. The book became the central text of the church, along with the Bible. The church is known for its newspaper, the *Christian Science Monitor*.

Christian Science adherents believe in a radical form of philosophical idealism, believing that reality is purely spiritual and the material world an illusion[26]. This includes the view that disease is a mental error rather than a physical disorder, and that the sick can be treated not by medicine but by a form of prayer seeking to correct the beliefs responsible for the illusion of ill health[27].

Figure 6 Mary Baker Eddy (Library of Congress website)

The church does not require Christian Scientists to avoid all medical care. In fact, they use surgeons, dentists, optometrists and obstetricians and are open to vaccination. Despite this, critics have blamed the religion's avoidance of medicine for the deaths of several adherents and their children from the 1880s to the 1990s. Later commentators have attributed the rise of the movement in the late nineteenth century to the infancy of medical practice, when patients often fared better without medical treatment[28]. Christian Science prayer was thought by adherents to be a better option than the uncertain treatments of the day.

The church also retained a close continuity with Christianity, despite the new content introduced by Mary Baker Eddy. It was not puritanical: members were expected to refrain from drinking or smoking, but were otherwise free to act as they pleased, and several acceptable medicines were permitted. But the improvement of medicines around World War II heralded the religion's decline, especially the availability of sulphur drugs, penicillin and advances in immunology[29]. Christian

Science did not have missionaries to spread their word and so relied on internal growth, but conversion rates within families were not high.

Christian Israelite Church

John Wroe (1782-1863) was a Yorkshire-born evangelist who suffered ill health early in life, and in his thirties began to experience religious trances. By 1821, he was teaching a group of followers with his own creed, Christian Israelitism, proclaiming that he was appointed by God to gather the descendants of the lost tribes of Israel and bring about their redemption before the millennium. Wroe expressed divinely-inspired prophesies, which his disciples were encouraged to document and publish. He imposed rules of conduct such as no shaving, no conventional medical care and a strict diet. The hirsute appearance of the Wroeites attracted the nickname "Beardies".

Figure 7 John Wroe (utopia-britannica.org.uk)

Inspired to take his message to the world at large, Wroe travelled extensively with his missionary program. His creed was introduced to Australia in 1839 by his disciple Charles Robertson, followed by Wroe himself in 1843. He returned to Australia several times, where his faith healing claimed dramatic miracles in Sydney and Hobart. Wroe's preaching was characterised by emotional extremism, with strong sexual undertones, which explained both its appeal and the suspicion with which its critics viewed it.

Australia seemed to provide Wroe's best audience, and he died in Melbourne in February 1863[30]. His death angered his Australian followers, as he had promised them he would never die, and they promptly demanded their subscriptions back (as you would). Despite the setback of the founder's unexpected mortality, the Australian wing of the church remains active today and has congregations in Melbourne, Brisbane, Sydney and regional New South Wales[31].

Unitarian

Unitarianism (meaning unity or oneness) is a Christian theological movement that believes that the Christian God is one entity, as opposed to most other Christian branches which define God as one being in three persons: The Father, the Son and the Holy Spirit (known collectively as the Trinity). Jesus is not treated as a deity, but as someone inspired by God in his moral teachings, and also a saviour. The movement began in Poland, Transylvania and England in the sixteenth century, as one

of the more radical outcomes of the Reformation. The eighteenth century writer and women's rights advocate Mary Wollstonecraft (1759-1797) was one of the first British Unitarians, who often faced significant political persecution for their beliefs.

Typical of dissenters, Unitarianism is not one Christian denomination, but a collection of existing and extinct Christian groups that share a common belief in the oneness of God. It rejects several Christian doctrines, including the ideas of original sin, predestination and the infallibility of the Bible. The ultimate role of reason is valued in interpreting scriptures. Unitarians hold that mainstream Christianity is not strictly monotheistic with its doctrine of the Trinity, but that theirs is by asserting the moral authority but not the divinity of Jesus.

The actual nature of Jesus is debated among Unitarians, which has divided them into subgroups. Reason, science and rational thought are believed to coexist with faith in God, connections that other Christian denominations have struggled with. They also believe that there is no absolute monopoly on theological truth (in contrast to virtually all other religious groups). The organising body of the church in Australasia is the Australia and New Zealand Unitarian Universalist Association (ANZUUA), established in 1974. Total membership in Australia and New Zealand is approximately 500[32].

Christadelphian

The movement developed in the United Kingdom and the United States in the nineteenth century around the teachings of John Thomas (1805-1871), who coined the term Christadelphians from the words Christos (Christ) and Adelphos (brother) - essentially they are the Brethren of Christ. They base their beliefs solely on the Bible and reject a number of mainstream Christian doctrines, such as the Trinity and the immortality of the soul, giving them doctrinal similarities with Unitarians. Their general aim is to get as close as possible to the faith and practice of the early Christian church, in particular first-century Christianity.

Congregations are traditionally called "ecclesias". They avoid the word "church" because of its association with mainstream Christianity, and the buildings they use for worship are often called "halls". There is no central authority, and individual congregations are responsible for maintaining their beliefs and practices. Christadelphians do not have paid ministers, but male (and increasingly female) members of the congregation are assessed for their eligibility to preach and perform other duties.

They do not have elaborate churches, robes or ceremonies, and regard themselves as set apart to serve God. They only marry within their faith, and because they take the Biblical exhortation to love their enemies more seriously than most, they will not join any organisation that is even vaguely violent, such as the military, police, prison services, nor work in security or the armaments industry. They will not take political office, nor will they vote in elections or take part in any other political activity. They assume that God has chosen their rulers, even though His reasons for doing so remain mysterious (perhaps more so in some cases than others). If they voted against the elected candidate, they would be voting against God's chosen one[33].

Islam

Islam is a major world religion promulgated by the prophet Mohammed in Arabia in the seventh century. A believing Muslim accepts surrender to the will of the one God Allah. The will of Allah is made known through the Koran, the book of sacred scriptures, which Allah revealed to his messenger Mohammed (c570 – 632 AD). In Islam, Mohammed is considered the last of a series of prophets, including Adam, Noah, Abraham, Moses, Solomon and Jesus, and his message completes those of the earlier prophets.

The religion taught by Mohammed to a small group of followers spread rapidly throughout the Middle East to Africa, Europe, the Indian subcontinent, the Malay Peninsula and China. By the early twenty-first century, there were more than 1.5 billion Muslims worldwide. Many sectarian movements have arisen within Islam, but all Muslims are bound by a common faith and sense of community. From its earliest time, Islam united the spiritual and temporal aspects of life and sought to regulate both the individual's relationship with God and human relationships in a social setting as well. So there is not only an Islamic religious institution but also an Islamic law, state, and other institutions governing society.

This dual religious and social character of Islam expressed itself in a religious community commissioned by God to spread its own value system to the world through jihad. This explained the great success of the early generations of Muslims, and within a century of the Prophet's death in 632AD they had brought a large part of the world, from Spain across Central Asia to India, under a new Arab Muslim empire. Islam won rapid converts through its essential egalitarianism within the community and its official discrimination against the followers of other religions. However, Jews and Christians were assigned a special status as communities possessing scriptures and were allowed religious autonomy[34].

The Muslim association with Australia is thought to predate European settlement, when visitors from the east Indonesian archipelago made contact with indigenous Australians in the sixteenth and seventeenth centuries. The two peoples have certain words in common, and Macassan artefacts from this time have been found on the north and west coasts of Australia[35].

Small groups of cameleers were shipped to Australia from the 1860s to work in the outback, transporting wool bales and other goods in camel trains to service the inland pastoral industry. While commonly called "Afghans", they originated mainly from British India. The majority were Muslims, with a sizeable Sikh minority coming from the Punjab. They provided vital support to exploration, communication and settlement in the arid interior that was too harsh for horses. They established Islam in Australia, building the first mosque in Maree, South Australia, in 1861.

Buddhism

Buddha, born Siddhartha Gautama (563-483 BCE), was born into a royal family in the area that is now southern Nepal. Realising at age 29 that wealth did not guarantee happiness, he explored the teachings, religions and philosophies of the day to find the key to lasting human happiness. He finally gained enlightenment at age 35, and then spent the rest of his life teaching until he died at age 80. These teachings became known as Buddhism, and are maintained by a community of monks and nuns.

Figure 8 Buddha (oneminddharma.com)

The daily practices of Buddhism depend on personal choice, but may include a daily period of meditation, prayer, chanting, taking refuge and bowing to the altar. Buddhist teachings can be explored by anyone, and do not rely on blind faith. In fact, the Buddha encouraged his students to test his teachings by applying them to daily life. There is generally much goodwill from other religions towards Buddhism, stemming from its peaceful and non-threatening nature[36].

Buddhism is the world's fourth largest religion with over 520 million followers worldwide. China is the country with the greatest number of Buddhists, at about 244 million. Most Buddhist traditions share the goal of overcoming suffering and the cycle of death and rebirth, either by attaining Nirvana or the path of Buddhahood. During the nineteenth century, Asian Buddhists (mainly from China and Japan) began arriving in Western countries, bringing their religion with them.

Buddhists arrived in Australia in significant numbers during the gold rushes with the influx of Chinese miners in the 1850s. But the percentage of the Buddhist population remained low until the 1960s. Now, Buddhism is one of the fastest growing religions in Australia, mainly due to migration from Asia. At the time of the 2016 census, Buddhism had 563,700 adherents or 2.4% of the national population[37].

Judaism

Judaism is a monotheistic religion developed among the ancient Hebrews nearly 4,000 years ago. It is the complex phenomenon of a complete way of life for Jewish people, consisting of theology, law and a vast number of cultural traditions. Judaism has achieved continuity by a remarkable adaptability to foreign elements. In doing so, its followers have encountered the great civilisations, from ancient Babylonia and Egypt to Western Christianity and modern secularism. By assimilating these influences into their own social and religious systems, they have maintained an unbroken religious and cultural tradition to the present day.

The teachings of Judaism are often regarded as specifying the central idea of monotheism: of one God who created and rules the entire world. The Christian world has long believed that Jewish history was a preparation for the Gospel, as revealed by Jesus and the Apostles. Although largely unnoticed in its early years, Christianity was the most important sectarian development in the Jewish world during the Roman period[38].

Judaism arrived early in Australia when at least eight Jewish convicts were transported in the First Fleet[39]. The first Jewish services in the colony were conducted from 1820 in private homes by the emancipated convict Joseph Marcus[40]. An estimated 110,000 Jews currently live in Australia[41], the majority being Ashkenazi Jews of Eastern European descent. Melbourne has about 65,000 Jews while Sydney has about 45,000. Following the conclusion of the British colonial period, Jews in Australia have enjoyed formal legal equality and have not been subject to the type of state-sponsored anti-Semitism that would exclude them from full participation from public life.

Religious activity in the early colony

The bumpy road to diversity

At the time of European settlement, indigenous Australians had their own religious traditions of the Dreaming. They generally believed that the world, man and all animals and plants were created by Supernatural beings that afterwards disappeared, either ascending to the sky or entering the earth[42]. Their religion includes ritual systems with an emphasis on life transitions such as adulthood and death[43].

Christianity came to Australia in 1788 with the convicts, soldiers and administrators of the First Fleet. Accompanying the new arrivals were tensions fuelled by historical grievances between Catholics and other Christians, which would continue into the twentieth century. Richard Johnson, the first Church of England chaplain, was charged by Governor Arthur Phillip with improving public morality in the colony, but was also involved in health and education. The first population census in 1828 revealed two main religious groups: Protestants (58%) and Catholics (23%)[44].

The first Catholic priests were transported to New South Wales as convicts in 1800 for their part in the Irish rebellion of 1798 (James Dixon, Peter O'Neil and James Harold), but after the alarm caused by the Castle Hill Rebellion by Irish convicts in 1804, no more priests were allowed until 1820, when John Joseph Therry and Philip Connolly were sent out.

The Church of England initially held a privileged position in the Australian colonies, but this ended with the *Church Act of 1836*. Drafted by the reformist (and Irish Catholic) Attorney-General John Plunkett for the Governor (also Irish) Sir Richard Bourke, the Act established legal equity for Anglicans, Catholics and Presbyterians, and was later extended to Methodists[45]. The gold rush of the 1850s led to rapidly increased migration, bringing Irish Catholicism, Scottish Presbyterianism, English Anglicanism and Chinese Buddhism, among others.

Section 116 of the *Commonwealth of Australia Constitution Act* of 1901 enshrined freedom of religion, and also guaranteed the separation of Church and State. By this time, apart from the indigenous population and the descendants of the gold rush migrants, Australian society was predominantly Anglo-Celtic with 40% Anglican, 23% Catholic, 34% other Christian denominations and about 1% professing non-Christian religions. There was a small Lutheran population of German descent in South Australia.

Also in 1901, the Federal Government passed the *Immigration Restriction Act* (commonly known as the White Australian Policy), which limited immigration to those of European descent. This policy effectively ensured that Christianity remained the religion of the overwhelming majority of Australians for the foreseeable future, and to the present day. The first national census in 1911 identified 96% of the population as Christian[46]. Sectarian tensions introduced with the First Fleet continued into the 1960s: job vacancy advertisements sometimes stipulate "Protestant preferred" or "Catholics Need not Apply"[47]. Nevertheless, Australia elected a Catholic prime minister (James Scullin) in 1929, and appointed a Jewish Governor-General (Sir Isaac Isaacs) in 1930.

For much of Australia's history of European settlement, the Anglican Church was the largest religious affiliation, but immigration has contributed to a decline in its relative position. The Catholic Church benefitted from the opening of post-war Australia to multicultural immigration, eventually becoming

the largest group. The Greek Orthodox Archdiocese of Australia and other congregations associated with non-British cultures have also expanded. Christianity remains the largest religion in Australia, although it has declined from 96.1% at the time of the Federation of Australia census in 1901 to 52.1% in the 2016 census. Despite this, the Christian footprint in Australian society remains broad, particularly in areas of social welfare and education, and in festivals such as Easter and Christmas.

Early sectarianism divides the colony

The British military authorities who arrived in 1788 brought anti-Catholic, Anglican Ascendancy sectarianism with them. There were rebellions against British rule in Ireland in 1798 and 1803, and many of those involved were sent to Australia as convicts. As a result, the colony was on high alert in case of uprisings led by exiled Irish political prisoners. There was also war with Napoleonic (and Catholic) France from 1803 until 1815.

In 1804, escaped Irish convicts staged a short but doomed uprising at Castle Hill, culminating in the Second Battle of Vinegar Hill (the first one was in Ireland in 1798). One irony of the suspicion of Irish Catholics was that many of the Irish republican convicts from the 1798 rebellion were actually Protestants. The immediate threat of an Irish takeover of the colony largely evaporated in the second half of the nineteenth century, but anti-Irish and anti-Catholic suspicion remained, particularly in the light of the massive Irish migration after the Great Irish Famine of 1845-49.

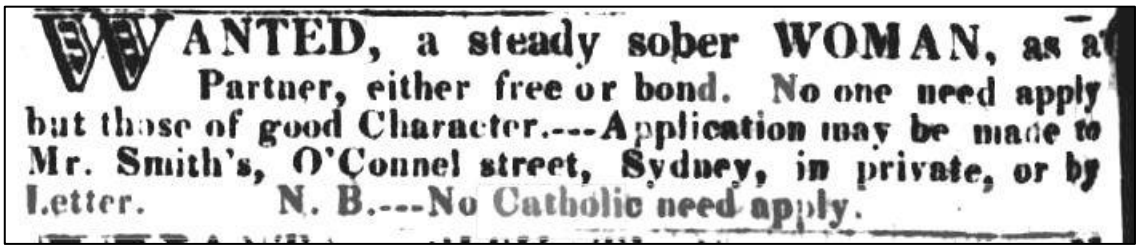

WANTED, a steady sober WOMAN, as a Partner, either free or bond. No one need apply but those of good Character.---Application may be made to Mr. Smith's, O'Connel street, Sydney, in private, or by Letter. N. B.---No Catholic need apply.

Figure 9 No Catholics (*Sydney Gazette*, 10 February 1825)

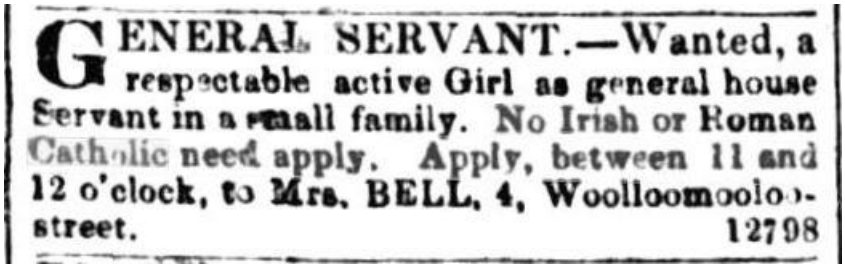

GENERAL SERVANT.—Wanted, a respectable active Girl as general house Servant in a small family. No Irish or Roman Catholic need apply. Apply, between 11 and 12 o'clock, to Mrs. BELL, 4, Woolloomooloo-street. 12798

Figure 10 No Irish or Catholics (*Sydney Morning Herald*, 19 December 1853)

Loyalty to Britain and Protestant Ascendancy remained pre-eminent values in the colony in the second half of the nineteenth century, with most Protestant Australians of English background strongly attached to British Imperialism. Irish Catholics were a greater proportion of the Australian population than they had been in the United Kingdom, and enjoyed a more level playing field in community relations and national influence. Some Catholics attained positions of power in the colony by expressing loyalist public positions.

The Irish Catholic population played a disproportionate role in the labour movement, including the founding of the Australian Labor Party. They were in direct political opposition to the disproportionate role played in business played by Anglicans and Presbyterians, who were typically

involved in conservative politics. A notable period of sectarianism emerged during World War I, when Anglo-Saxon Protestants were reflexively enthusiastic supporters of the war and conscription, but Irish-Scottish Catholics were critical of both. Prominent anti-war Irish Catholics such as Archbishop Daniel Mannix were widely denounced by Protestants as traitors.

The 1916 Easter uprising in Ireland heightened the anti-Irish and anti-Catholic atmosphere, even though most prominent Catholics condemned the uprising. The Irish War of Independence (1919-1921) worsened community relations in Australia even further.

Peace between denominations

After the Anglo-Irish Treaty in 1921, the partition of Ireland and the Irish Civil War (1922-1923), sectarianism was less explicit, but did not disappear. Public anti-Catholic denunciations were absent from later conflicts, such as World War II and the Korean and Vietnam wars. Large numbers of both Protestant and Catholics enlisted and fought together in these wars. The political commentator Gerard Henderson thought that anti-Catholic sectarianism in Australia faded away in the 1950s when a mainly Protestant conservative government agreed to state aid to Catholic schools[48]. As Australia moved away from Britain (especially after the entry of Britain into the Common Market in 1973), the long-cherished Anglo-Australian protestant value of loyalism became devalued, and the division between the denominations became less bitter.

From the 1950s to the 1970s, mass migration of large numbers of non-English and non-Irish settlers, mainly from Italy, Greece, Malta and Eastern Europe meant that old enmities simply made less sense in the new demographic environment. Sectarianism between Catholics and Protestants still exists but is minimal. The issue occasionally surfaces, for example when discussing sexual abuse associated with certain religious denominations, or when politicians are said to follow their faith more than the public interest in deciding matters of policy (for example, English-born former Prime Minister Tony Abbott's Catholic faith).

Religious buildings

Anglican

St Michael's Church of England, Flinders and Albion Streets, Surry Hills

As the part of the district around the top of Albion Street was becoming very populous by the early 1850s, the local gentry decided they needed a substantial church for full services. The Darlinghurst Court House had been used for worship during construction and after its opening in 1842. The foundation stone of the new St Michael's church was laid in September 1854. George Hill, the wealthy butcher and publican, who lived opposite in Durham Hall, contributed liberally to the erection of the church and school. Edward Riley granted land for the church's erection, and the merchant Robert Campbell donated land for a rectory.

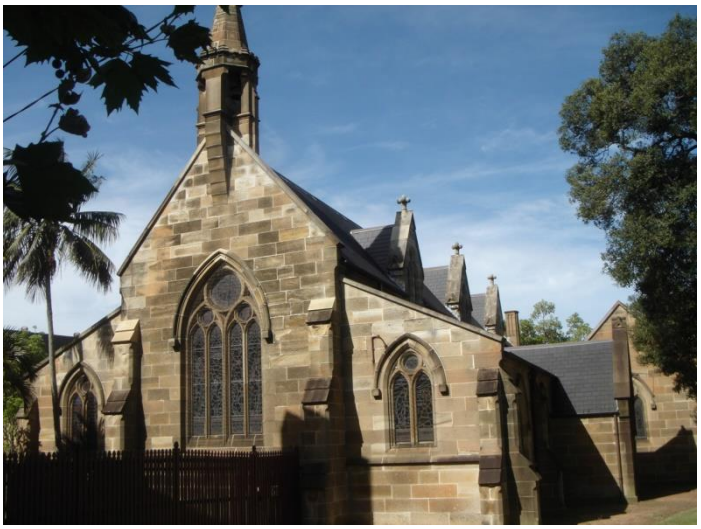


Figure 11 St Michael's Anglican Church (Wikipedia.com)

The funds available would erect the walls, but more contributions would be needed to finish the church[49]. The building was designed in the Gothic Revival style by Edmund Blacket, and constructed of sandstone with a slate roof. The belfry and dormers were added in 1888. The adjoining parish hall, constructed in 1904, was designed in the ecclesiastical Gothic style[50].

In 1917, the Flinders Street frontage of the church was carefully taken apart and rebuilt almost four metres further back, to allow for the widening of the street. During the work, the main foundations of the church were laid bare, and heavy rain displaced some of the cement around a large piece of sandstone, which on inspection revealed the inscription "St Michael's Church, September 29, 1854". This was the original foundation stone, which unknown reasons had been covered up and laid face down. At a ceremony in December 1917, the Archbishop of Sydney, John Charles Wright, re-laid the stone in the wall with an added inscription to mark the event. The Archbishop also laid the foundation stone of the new Edwardian-style rectory in the church grounds[51].

In November 2011, the Vine Church was formed by Liz and Toby Neal and began meetings at various venues around Surry Hills. In 2015 the Vine Church merged with St Michael's Church[52].

Former St David's Church of England, 12 Arthur Street, Surry Hills

The foundation stone of the new St David's Church was laid in May 1874 by Bishop Frederic Barker, who conducted the first service in October that year. This was meant to be a temporary structure to be expanded or replaced later, and was overcrowded from its earliest years. Land had been bought on the north side of Arthur Street from Riley to Crown Streets and also on the southern side of the street. The Sunday school was opened across Arthur Street fronting Riley Street in 1875. The rectory, a two-storey Victorian Filigree style terrace house, was constructed next to the school in 1882-83 and occupied in August 1883.

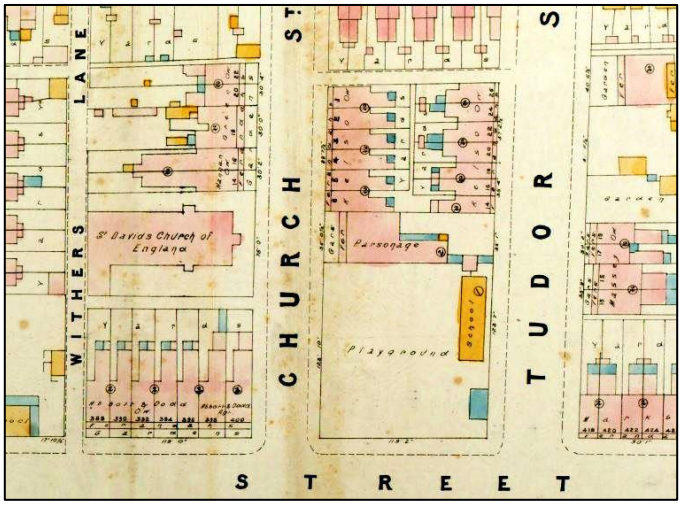


Figure 12 St David's Church location (Rygate and West map, 1888)

The St David's annual report of 1889 mentioned that many of their old and valuable parishioners (meaning the wealthier ones) had moved to the suburbs. This continued through the 1890s, leaving just the poorer people to attempt to finance the church. Land was sold to pay for the parsonage and the church, and the accounts of the church revealed a continuing story of financial balancing. This financial deprivation was to blight St David's on and off for all of its existence.

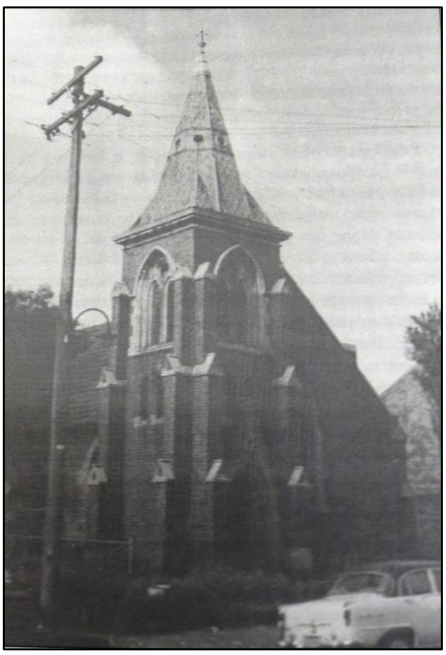


Figure 13 St David's Anglican Church (Egan, *A Task Unfinished*)

The Sunday school was demolished and replaced by the single-storey Victorian Gothic-style church hall (the only one of the church buildings still standing), which was opened in November 1895. The restoration of the church took place in 1897, partly financed by selling more church land nearby[53]. The church hall was used for commercial purposes from 1956, according to the City of Sydney Planning records[54]. In that year, the hall became the location of the first television broadcast in Australia. Sir Frank Packer instructed Channel Nine staff that they had to be the first station to broadcast television programs, but the premises at Willoughby were still under construction. So a makeshift studio was created in St David's church hall.

The announcer Bruce Gyngell spoke the famous words "welcome to television" from a small edit room in the Willoughby basement, then the broadcast cut to St David's hall where the opening night extravaganza took place. The broadcast was transmitted via a microwave link from the top of the hall to the studio building at Willoughby[55]. St David's Church held its last service as an Anglican church in 1964, and the building was leased to the Christian Reformed Church of Sydney in 1965[56]. This Church was established in 1951 by two Dutch migrants of Reformed heritage, who before emigrating had been encouraged by their church leaders to join the Presbyterians in Australia.

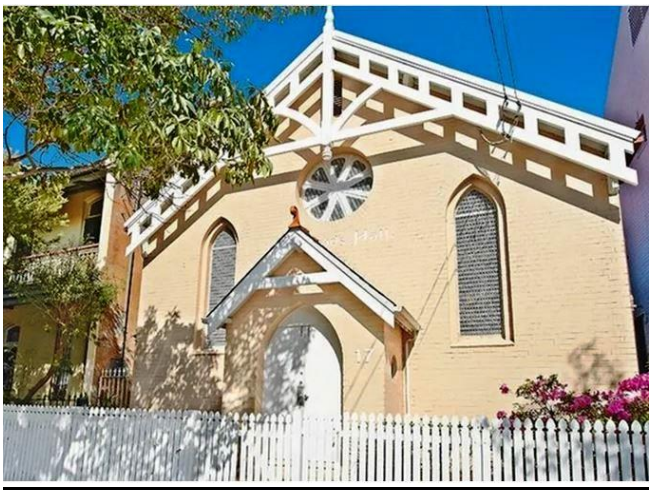


Figure 14 St David's Anglican Church hall (realestate.com.au)

Reverend John vander Bom was brought out from the Netherlands to minister to the Dutch migrants in the Sydney region. But worship and cultural differences with the Presbyterian Church eventually led to the formation of a separate church, the Reformed Church of Sydney. Over time, the congregation worshipped at several locations in Sydney, including St David's Anglican Church in Surry Hills from 1956 until the 1970s. The church opened a new preaching place at the Seventh-Day Adventist Church in Castle Hill, because a substantial minority of the congregation lived in the Hills district[57].

In 1972 and again in 1976, the Anglican Church Diocese authorities proposed to demolish all of the church buildings and redevelop the land as apartment buildings on the church land, and erect a building for parish purposes on the church hall land[58]. The church hall survived, and was converted internally into apartments in 1980. But the main church building was demolished at the same time and an apartment block erected at 12 Arthur Street. In 1992, the former church hall was changed to office use, which it remains today, although the building to its rear remains residential[59].

St John's Anglican Church, 120 Darlinghurst Road, Darlinghurst

In the late 1820s, Governor Sir Ralph Darling subdivided the land along the ridgeline of present-day Darlinghurst, and promoted the construction of a new high status area that would exemplify the growing wealth of the colony. The need for a church in Darlinghurst was recognised very early in the area's development, and in April 1839 a portion of the Parish of Alexandria was dedicated as a "Church of England Church Site".

Figure 15 St John's Anglican Church (NSW Heritage Register)

Construction of the original church school hall commenced in May 1851, and the first services were held in 1852. The sandstone building held 250 people, but it was quickly realised that a much larger building was needed to cater for the local community. A competition was held in 1856 for a church design that would seat 700 and allow for later construction of transepts that would cater for a further 300 to 400 seats. The first stage of the St John's church was completed in 1858[60].

The church is a fine example of a Gothic Revival-style Parish church, with well-designed additions by Edmund Blacket, who designed the transepts, tower and spire. These were added by 1875, and the chancel in 1885. The Rectory, constructed 1867-68, is an example of the Victorian Italianate style, one of the finest rectory buildings still in use in Sydney[61]. The immigrant ship *Dunbar*, carrying 121 crew and passengers, was wrecked at South Head in a severe storm in August 1857, with only one survivor, the seaman James Johnson (1837-1915). The ship's bell was recovered and donated to St John's Church, where it was rung before weekly services until it was replaced by a set of thirteen tubular bells in 1889[62].

Figure 16 *Dunbar* ship's bell at St John's Church

The second school hall replaced the original hall in 1903, accommodating 400 students on the ground floor and seating 500 in the first floor parish hall. However, school enrolments declined in the first two decades of the twentieth century. Despite its status being raised to a grammar school, the school failed to successfully convert from one that served the poor working class to one that sought to attract the children of wealthier families. The school became less viable as time went on, and it finally closed in 1965.

The school building was demolished in early 1966 and a service station was constructed and leased to Caltex Petroleum to raise funds for the church's community ministries. To the east of the rectory is the current church hall, opened in 1966. The Caltex lease expired in 1986 and Bayswater Hire Car Pty Ltd (using the motto "no birds") rented the site as a base for their inner Sydney hire fleet. The rental income from these ventures made St John's financially secure for the first time in many years, and allowed restoration of the church and rectory.

In 1986, St John's Church amalgamated with St Peter's Church Darlinghurst. The Bayswater Hire Car lease expired in 2000, resulting in the loss of revenue to support the church and its programs. The former petrol station site was used for some years as a car wash, which vacated the site in 2017. Darlinghurst has changed greatly since the church was built over 150 years ago. The population has grown dramatically from an affluent middle-class community that built the villas of Darlinghurst (and made valuable financial contributions to the church), to the second half of the twentieth century when a poorer and often disenfranchised community gravitated to the area as the middle classes moved out to newer suburbs. The church responded to those changes by providing community assistance to those most in need. Today the affluent middle classes are returning to the area, attracted by the inner city lifestyle, and away from suburban living[63].

Former St Simon and St Jude's Anglican Church, Campbell Street, Surry Hills

The church was constructed in 1876 on the corner of Campbell Street and the former East Street (now part of Harmony Park). Its unusual design consisted of different coloured brickwork arranged into various patterns, and was built to seat about 500 people. The foundation stone was laid by Bishop Frederic Barker in October that year[64]. The church was named St Simon and St Jude's Church, after two early Christian apostles who were martyred together in about 65 AD in the Roman province of Syria. The two came to grisly ends that were possibly not unusual for the time: Simon (the Zealot) was cut in half with a saw (with which he is usually portrayed) and Jude (Judas Thaddaeus) was clubbed to death then beheaded[65].

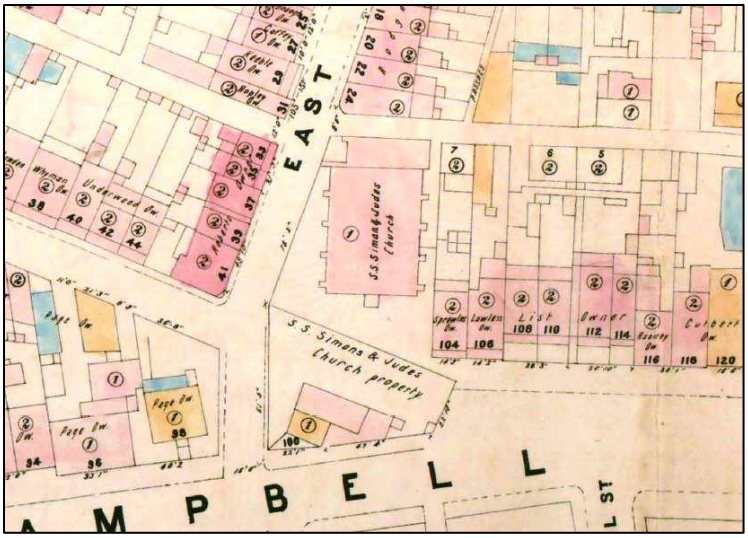


Figure 17 St Simon and St Jude's Church location (Rygate and West map, 1888)

Reverend Robert Hammond became rector of the church in 1909-1918, and also worked at St David's in Arthur Street from 1913. In 1918, he moved to St Barnabas in Broadway until 1943[66]. Hammond was one of the most dynamic social reformers of his time, and his eventful life is documented in the section on notable people. By 1920, the Church of England Chinese Mission was using the church[67]. In the early 1920s, the Sydney City Council decided to resume and demolish everything within a very large block bounded by Riley, Goulburn, Brisbane and Campbell Streets. Known as the Brisbane Street Resumption, this was to be the last of the resumptions in the inner city for a long time. The problem was that the project was finally finished just as the Great Depression of the 1930s was about to start, and the Council was never able to recoup its large expenditure by leasing the land to home owners and businesses, as it had with previous resumptions.

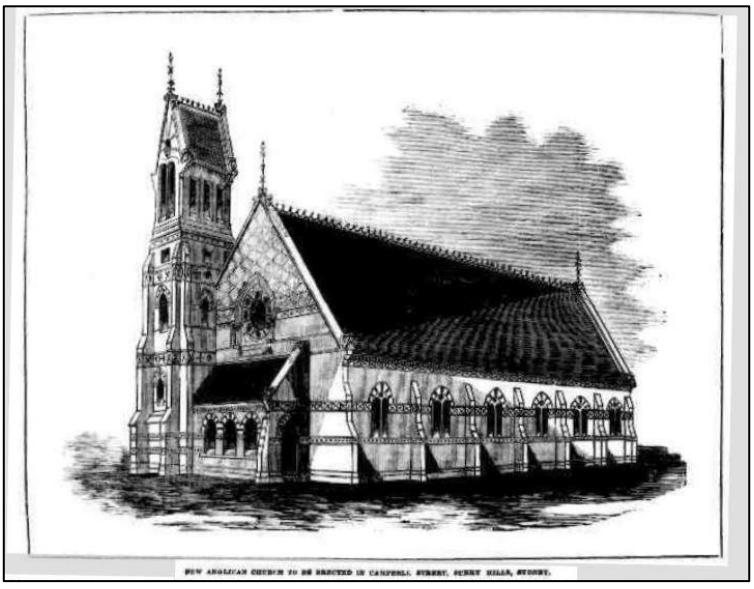


Figure 18 St Simon and St Jude's Church (*Australian Town and Country*, 30 Sep 1876)

Pulling down houses, pubs and even large factories was one thing, but putting a wrecking ball through God's work on earth by knocking down churches could be trickier - there was usually resistance from the local parishioners as well as some very powerful church leaders. In January 1923,

the Council's Works Committee recommended the demolition of St Simon and St Jude's as part of the resumption. More importantly, the Anglican Archbishop of Sydney, John Charles Wright D.D., notified Council that he did not object to the demolition, as the greater part of the congregation had already moved to other centres[68].

In July that year, it was reported that Labor aldermen on the Council had proposed converting the church into a branch of the municipal library, in an effort to save the building[69]. Despite this, Council decided to include the church in the resumption, and advised that services should cease at the end of the month. However, while awaiting demolition (which could take years), the Council agreed to allow the Church of England Men's Society to temporarily use the church as a hostel for the unemployed[70]. The following month, the social service committee of the Society opened a soup kitchen and employment bureau in the St Simon and St Jude's building, to be used until its demolition was ordered[71].

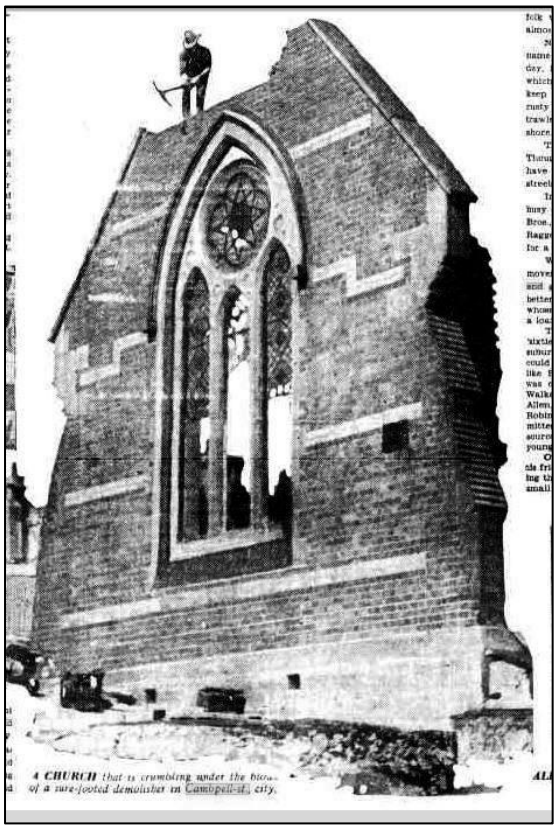


Figure 19 St Simon and St Jude's being demolished (*The Sun*, 26 May 1929)

In the end, the church building remained in use for a further five years, providing meals and finding jobs for as many as 250 men a day. The service provided 90,000 free lodgings, half a million meals and found as many as 7,000 jobs. In June 1928, the Men's Society arranged to move to premises on the corner of Reservoir and Riley Streets[72]. *The Sun* reported the church's final demolition in May 1929[73]. Another newspaper article prior to its demolition mentioned that for many years the church was attended by a large and fashionable congregation. But then the demographics of the area altered (or as the paper put it "when the tone of Surry Hills changed for the worst"), the congregation gradually dwindled[74].

Former St Peter's East Sydney Anglican Church, 159-163 Bourke Street, Darlinghurst.

The foundation stone for a new St Peter's Church of England in Darlinghurst (called Woolloomooloo at the time) was laid by the Governor Sir John Young in May 1866. In his dedication speech, the Governor said that in his five years in the colony he had seen houses erected one after the other to fill the large gaps in the streets, resulting in a great increase in the population. It was only right that the opportunity to practise religion should follow[75]. The church was being built on the corner of Bourke Street and Ann Street (now St Peter's Street) with the main entrance on the Bourke Street side[76].

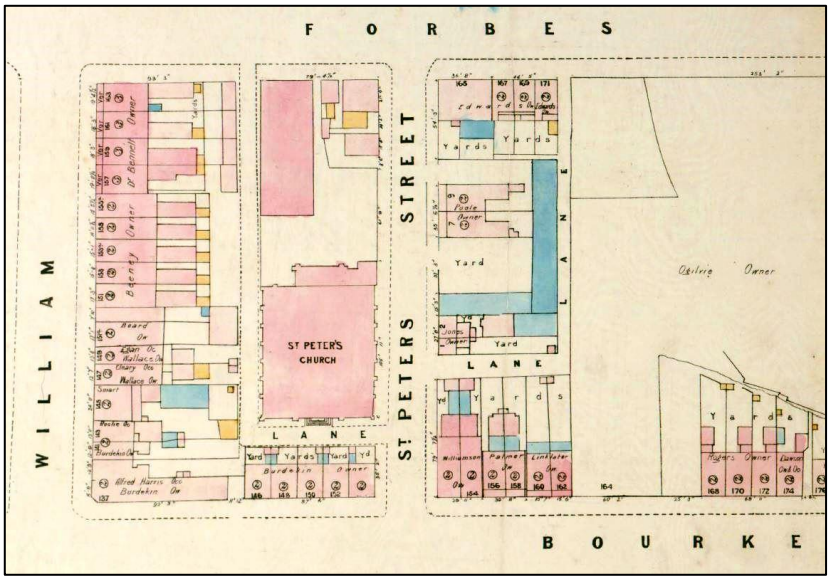


Figure 20 St Peter's Church location (Rygate and West map, 1888)

The Bourke Street location was not the one originally chosen for the church, and the final choice was to plague those who managed its affairs for some years afterwards. In the mid-1860s, the friends of the Minister, Reverend George Moreton, planned to build the church on part of a large block of land on the north-east corner of Crown and Stanley Streets known as Mrs. Burdekin's Paddock. Following the death of her husband Thomas (1801-1844), Mary Ann Burdekin (1806-1889) became the matriarch of the family's extensive landholdings in the area, accumulated since Thomas's arrival in the colony in 1828. But the arrangements broke down when the canny Mrs. Burdekin refused to sell the land to the Church of England, insisting on leasing it, which the Church decided was not in its best interests[77].

So an alternative site on Bourke Street was found, more constrained than the original one, and not as conducive to future expansion. The church was opened for services in July 1867[78], and was reportedly a very capacious edifice, accommodating about 1,500 worshippers[79], constructed of sandstone in the Gothic Revival style[80]. However, only two years later, the parishioners of St Peter's were dismayed to find that the redoubtable Mrs. Burdekin was again bedeviling them by erecting a row of five terrace houses right in front of the main door on the Bourke Street side, on a strip of land about 8 meters deep and running the width of the church block. To everybody's surprise she owned this land and planned to exploit to her financial advantage.

Not wishing to look at backyards (not to mention backyard privies!) a couple of feet away while going to and from church, the church elders tried to purchase the land, but Mrs. B. was not for

turning and the houses were duly completed[81]. The situation forced the elders to focus their minds on plans for the future, and they decided fairly quickly to purchase the already developed land on the rear Forbes Street side to give convenient access to the church from that street and provide space for a future church hall and schoolhouse[82]. Finally, they paid £800 to install new church doors on that side[83].

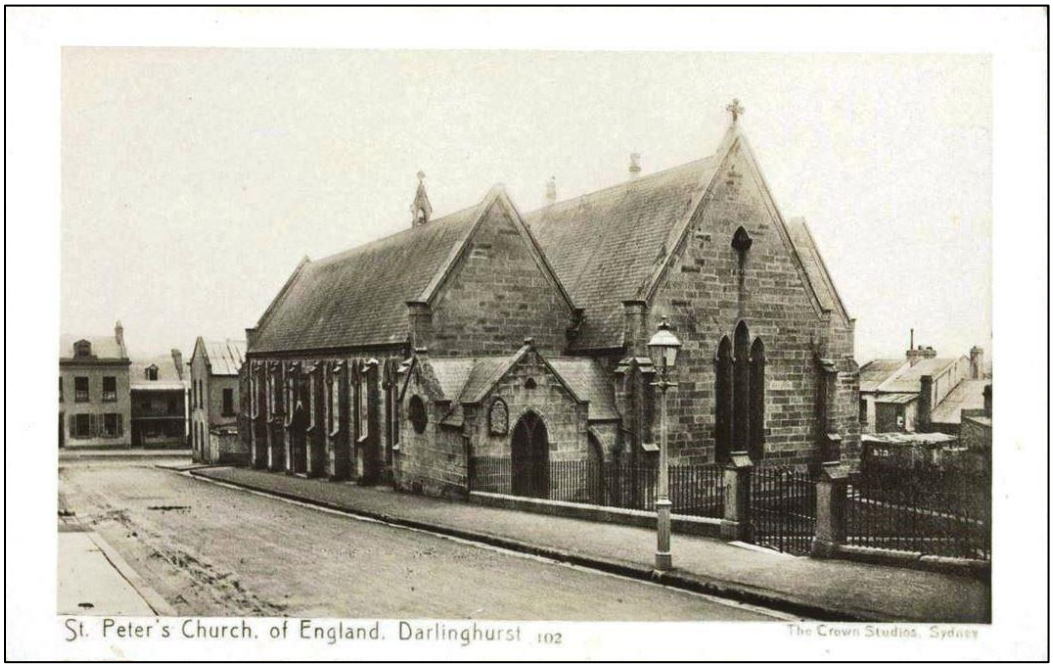


Figure 21 St Peter's Anglican Church (National Museum of Australia)

The buildings on the Forbes Street that were purchased in 1869 were demolished and the foundation stone for a new schoolhouse was laid in November 1872[84]. The school (with an upper interior floor which was also used as a church hall) opened in February the following year[85]. It was not until 1924 that the church was able to purchase Mrs. Burdekin's houses, which were then demolished to restore the Bourke Street entry and forecourt area for the church. Governor Sir Dudley and Lady De Chair unveiled two war memorial tablets on the new stone gateposts in February 1925, congratulating the efforts of those in the church who had the houses in front of the church removed so that the historic building was once more opened to the road[86].

The period 1925 to the 1990s saw a decline in both congregation and finances. In 1986, St Peter's Church became a branch of St John's Darlinghurst and was finally closed in 1993 because it had become unviable. It was sold to the Sydney Church of England Girls' Grammar School (SCEGGS) in September 1993 and now serves as the Great Hall for the school[87].

Before being purchased by SCEGGS, the school and church hall building were leased for commercial use from the 1920s, and have been associated with performance and theatre since then until the present. Bryant's Playhouse operated there from 1929 to 1940. Originally founded by Emily Caroline Kelly in 1929 as the Community Playhouse, it was the first theatre in the country devoted to producing Australian drama. Though its intention was to foster an Australian theatre tradition, the venture was a disaster. It was taken over by Beryl Annear Bryant in 1931, renamed Bryant's Playhouse, operating until 1940. It was occupied by the Little Theatre from July 1942 to 1945[88]. Today the building functions as the Playhouse for SCEGGS.

Former St Luke's Chinese Anglican Church, 5 Wexford Street, Surry Hills

St Luke's Wexford Street was built to cater for the large Chinese community which stretched across the southern end of the city proper before Central Station was built and the area became industrialised[89]. In February 1893, the Church of England purchased a block of land in Wexford Street from Adolphus Rodalsky, a Polish-born land agent, merchant and money broker, to construct a church and parsonage.

Figure 22 St Luke's Anglican Church (City of Sydney Archives)

Sponsored by the Australasian Board of Missions, the Anglican missionary George Soo Hoo Ten (1848-1934) was instrumental in converting members of the Sydney Chinese community to Christianity, and from 1894 in raising funds to build a church. The location had become an important centre for Chinese businesses, including close proximity to the markets where produce from the market gardens and other goods were bought and sold. The foundation stone for St Luke's was laid in October 1896. On behalf of the Chinese community, the businessman Quong Tart presented a silver trowel and mallet with which to place the stone. St Luke's opened in March 1898[90].

The church was constructed of rendered red brick and stone in the Victorian Free Gothic style with an unusual bell tower and gable ends infused with Chinese elements[91]. The church was compact by the standards of the day, accommodating just 250 people[92]. The church operated as a ministry of the Church Missionary Association (CMA). This was originally an auxiliary of the English Church Missionary Society (CMS) for Africa and the East, formed in Sydney in 1825 and called the Australian CMS. Under the superintendence of the CMA General Secretary, St Luke's was a mission church. By 1903-4 it had one ordained clergyman and five catechists, while attendance at Sunday services ranged from 60 to 120 people[93].

The church's existence was extraordinarily brief. In 1905, the City of Sydney Council began discussions for the resumption of properties in the locality around Wexford Street. In June 1906, the Government approved the resumption and gazetted it in stages[94]. The demolition of the church and mission hall probably occurred in 1909, at the same time as adjacent buildings in Wexford Street, giving it a life of only about eleven years from opening. Reverend Ten retired in c1912[95]. After the resumption and demolition of buildings, Wexford Street was replaced by the broad Wentworth

Avenue, which led from Elizabeth Street up to the start of Oxford Street, itself due to be widened a few years later. It was estimated that 724 people were displaced when their houses were demolished[96].

Unlike other churches that suffered resumption at around this time, a replacement church was never built for the inner city Chinese Anglican community. The charismatic and popular Reverend Soo Hoo Ten, ever the driving force behind St Luke's, moved away from the area after the church's demolition, and in 1912 he was referred to in the press as being with the Botany Anglican Chinese Church[97]. The annual reports of the CMA showed that in 1912 they were reluctant to commit to a replacement site until the end of Council resumptions revealed the new location of the Chinese quarter. In any case, the infamous *Immigration Restriction Act* prevented the Mission from importing another Chinese clergyman to replace Reverend Ten.

Eventually, in 1923 the CMS offered to take over the Chinese Presbyterian Church in Campbell Street, which had been built in 1910 with compensation money from the resumption of their Foster Street church. The Anglican Chinese Mission was larger than its Presbyterian equivalent, and while their Foreign Missions Committee was interested, the Chinese congregation was not. Negotiations failed, and the Chinese Presbyterians stayed in Campbell Street until 1957 when they moved to their present location in Crown Street[98].

Roman Catholic

St Peter's Catholic Church, 235-241 Devonshire Street, Surry Hills

Archbishop Roger Vaughan laid the foundation stone of the St. Peter's church-school at Surry Hills in September 1880, on the corner of Devonshire and High Holborn Streets. The first Mass was celebrated on Christmas Day 1880, but the formal opening and blessing was not until September 1881, when the church was paid for. As no presbytery had been built on the land at this time, the first priest, Friar James Fleming had to live at St Mary's Cathedral[99]. The church, which was also used as a school in its first two years, is a simple one-storey Victorian Gothic style building[100]. There was considerable room for expansion, as the church had purchased the large 1.5 acre block bounded by Devonshire, Lansdowne, Marlborough and High Holborn Streets[101].

Figure 23 St Peter's Catholic Church, built 1880 (Google maps)

The Sisters of the Good Samaritan opened a school in a new building behind the church in July 1882 with 150 students. The building was enlarged in 1887 on the southern end[102]. In February 1891, the Federation Queen Anne-style presbytery was opened and blessed by Cardinal Patrick Moran on the Marlborough Street corner[103]. The current church building is a two-storey Inter War Romanesque style church of dark face brick, opened by Archbishop Michael Kelly in May 1918[104].

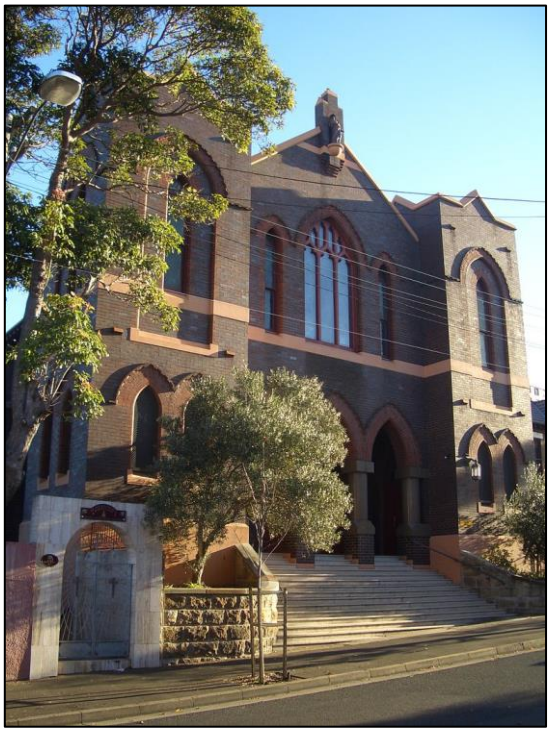


Figure 24 St Peter's Catholic Church, built 1918 (Wikipedia.com)

The clergy associated with St Peter's opened two schools outside the initial 1.5 acres purchased for the church. In January 1902, the St Anne's Girls High School for Girls was opened by the Sisters of Mercy in a large residence near the church at 519 Crown Street, and operated until 1914. In February 1909, the St Peter's Boys' School was opened by the De La Salle Brothers at 7 Marlborough Street and operated until 1965. These two schools are described in more detail in the section on education. By the late 1880s, much of the southern (Lansdowne Street) side of the block owned by the church was subdivided and sold as residence lots[105].

Former St Francis de Sales Catholic Church, 82 Albion Street, Surry Hills

The original St Francis Catholic Church was built on the south-west corner of Campbell and Elizabeth Streets and opened in 1865[106]. By 1867, a school had been built next door[107]. In 1879, the New South Wales Government gave notice of its intention to extend the city railway system by building viaduct bridges over Hay and Campbell Streets. This was part of the large project being proposed to construct the present Central Railway Station. The St Francis Church would have to be demolished for the Campbell Street viaduct to be built across its site[108]. Nothing happened for some years, until the *St Francis' Roman Catholic Church Land Sale Bill* was drawn up and presented to the Legislative Assembly in May 1893. The plan at the time was that after the church buildings were pulled down and compensation paid, a replacement church would be erected in South Sydney[109].

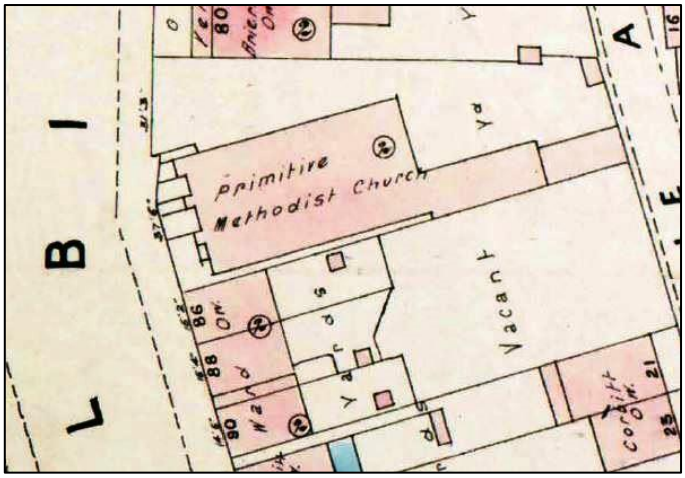


Figure 25 Primitive Methodist Church location (Rygate and West map, 1888)

Meanwhile, the Primitive Methodist Church had purchased vacant land at 82 Albion Street and commenced building a Gothic-style church, which was opened in February 1885[110]. The church operated until 1900[111]. In 1901, the Roman Catholic Church purchased the building at 82 Albion Street to replace their former Campbell Street church, along with the adjacent stone building at 80 Albion Street. No. 82 was opened in August that year as a Roman Catholic Girls' School conducted by the Sisters of the Good Samaritan. In 1903, the parishioners erected a convent for the nuns on the adjacent site to the east. The same year, No. 80 (a three-storey Victorian Filigree-style building dating from about 1890) was extended for use as a presbytery for the priests.

Figure 26 St Francis de Sales Catholic Church (Dunedoo, flickr.com)

The school operated from the building for a number of years, moving to the lower ground level in 1909 when the building was reopened as a church after extensive renovations which extended the building through to Little Albion Street[112]. In early 1909, the original church in Haymarket was about to be demolished[113], so arrangements were being made to transfer the church's property and

activities to Albion Street. Services continued until the end of Jun 1909, as demolition was due to start the next month[114].

The new church, which was named St Francis de Sales Catholic Church, was dedicated by Cardinal Patrick Moran in June 1909. The building was lighted with electricity, and some furnishings and other materials were transferred from the old St Francis church at Haymarket: the stained glass windows over the entrance, the church altar and the baptismal font[115]. The church purchased three old cottages in poor condition in 1916 (presumably numbers 92 to 96 Albion Street) as a first step to building a new school[116]. An imposing two-storey school hall was constructed in the Federation Free style on the corner of Crawford Place in 1921[117].

Figure 27 St Francis de Sales Church Convent (Google maps)

In 1996, the current subdivision pattern was created with the re-subdivision of 80 and 84 Albion Street. In 2007, extensive alterations were made to convert the existing church building into temporary office accommodation for World Youth Day in July 2008. Once World Youth Day was over, the building became a local outreach centre until 2017. A Development Application in 2017 applied to convert the building for the use of Squillace Architects as their company offices. This is now the current usage of 80 and 82 Albion Street[118]. The school hall is now known as 96 Albion Street and consists of ten apartments. The former convent building at 84 Albion Street is now the Little Albion Boutique Hotel, accessed via 21 Little Albion Street.

Sacred Heart Catholic Church, 180 Darlinghurst Road, Darlinghurst

In November 1838, the Catholic Church was granted one acre of land on Oxford Street, between Darlinghurst Road and Victoria Street, for the purpose of constructing a hostel to house newly-arrived female immigrants seeking work, but it was not built for several years. In April 1850, the Catholic Church was granted more land, which is now the site of the Sacred Heart Church. The church was completed in 1852, making it one of the earliest Catholic churches in the country. The site was later enlarged by the purchase of Crown land on Darlinghurst Road in 1867[119].

Figure 28 Sacred Heart Catholic Church, 1870 (State Library of NSW)

In July 1858, a committee was formed to establish the Sydney Female Home as a temporary hostel for women of every creed who are out of employment. The Governor Sir William Denison was President of the committee and Lady Denison the Patroness. There was at the time no such institution in the colony and the level of need was illustrated by patronage at the Vice-Regal level[120]. The Home was first accommodated in a building in Castlereagh Street while more permanent premises were constructed[121]. In November 1859, the name of the institution was changed to the Governesses and Servants' Home, due to confusion with the existing Sydney Female Refuge in the city[122].

By January 1861, fundraising events were being held for the construction of a permanent building on the 1838 land grant, which had been held in trust by the Church since then[123]. The annual reunion of the Home's supporters was held in the new building at the Burton Street end of the block in January 1862[124]. The Church was advertising for a wide variety of staff at the end of the year[125], so the Governesses and Servants' Home was operating in the new building from then.

However, disaster was to befall the Home after ten years of successfully accommodating and finding domestic employment for hundreds of young women. In 1872, the outgoing Government led by Sir James Martin decided to exploit a condition of the 1838 grant, which was that if a building was not constructed on the land within two years, the grant could be forfeited. The Roman Catholic newspaper *Freeman's Journal* claimed that the planned repossession of the land was political revenge on the Catholic Church for not providing the expected support at the recent election[126]. The Home seems to have ceased operation in early 1875, when the Matron Miss Mary Burke announced she was opening a private boarding house in the area[127].

In 1875 the New South Wales Government, having demolished the buildings on the site, appointed the Sydney City Council as trustees of a reserve for recreation[128]. The reserve was named Green Park, not after the long-standing hangman Alexander Green who lived nearby and dispatched almost

490 criminals to their maker in Darlinghurst Gaol before going insane, but after the much less colourful Alderman James Green[129].

The Sacred Heart school building was constructed in 1880, and is a good example of a Victorian Gothic Revival school building. The eastern end is inscribed “Boys’ School 1880” and the western end “Girls’ School 1880”. The school was designed to seat up to 500 boys and 500 girls in open halls each with separate playgrounds. A plaque on the Darlinghurst Road side reads “Sisters of Charity Singing School”[130].

The church was demolished in 1909 because of the widening of Oxford Street by the Sydney City Council. The Church had thought for some time that the building, which accommodated only 300 worshippers, was too small for the growing population. The early Catholic Church did not have the wealthy benefactors that created the much grander Protestant churches in the inner suburbs, as the Catholic population was mainly unskilled workers and tradespeople[131]. A second church named St Canice’s Catholic Church was constructed in Elizabeth Bay in 1887 to cater for the increased flock[132], but a larger Sacred Heart Church was long being planned.

Figure 29 Sacred Heart Catholic Church (Dunedoo, flickr.com)

In 1909, a replacement church to seat 500 was designed by James Nangle in the Federation Gothic style. After demolition of the old church, an iron-roofed temporary church was built next door to cater for services and sacraments during rebuilding. But the Church found that the Sydney City Council would not permit any new buildings in the Oxford Street resumption area for some time, pending decisions on the exact area to be resumed[133]. The church was eventually opened by Archbishop Michael Kelly in November 1912[134]. Stained glass windows were added to the western side in 1933. In the 1960s and 1970s alterations were carried out, including the installation of a very large mosaic of Jesus, designed by Enrico Gaudenzi of the Vatican Mosaic Studio.

Adjoining the school and fronting Darlinghurst Road is a presbytery, a four-storey brick building constructed in 1970, which replaced the former presbytery on the eastern side of Victoria Street

(Sacred Heart Presbytery wall plaque). The school closed in the 1980s, and the church and school buildings were restored in 2007[135]. The old school building is now part of the Schools of Medicine and Nursing of the adjacent University of Notre Dame.

Greek Orthodox

St Sophia and her Three Daughters Greek Orthodox Church, 411A Bourke Street, Surry Hills

In 1853, Congregationalist families who had moved away from the old church in Pitt Street to live in the growing area of Surry Hills and Darlinghurst began to hold religious services every Sunday in an upper room of the Happy Vale Hotel, opposite the Darlinghurst courthouse[136]. A Congregational Church was erected on the site of the present church in 1855, a portable iron structure imported from England[137].

Figure 30 St Sophia Greek Orthodox Church (Wikipedia.com)

A two-storey Victorian Georgian-style school hall was constructed at the rear of the church in 1862-1863[138]. The current church building was constructed in 1878-80 in the Victorian Gothic style[139]. The old iron structure was moved to Stewart Street, Paddington, where part of it was used as a garage[140]. By 1933, the church was struggling both for congregation and finances, and could no longer afford to pay a permanent minister. Ministers were instead supplied by the Home Mission Board[141]. Free meals were supplied to men in the school hall during the Depression of the 1930s[142]. The church closed in about 1939.

In 1974, after the schism in the local Greek Orthodox community in the controversial aftermath of the Civil War in Greece, the main body of the St Sophia Cathedral's congregation broke away and established the parish of St Sophia and her Three Daughters. The parish took the name of a family of Christian martyrs who came to typically grisly ends at the hands of the Roman emperor Hadrian. The new congregation rented the Paddington Methodist Church to use for services while looking for a permanent place to worship[143]. Then in 1984, the community purchased the Bourke Street Congregational Church from the Fellowship of Congregational Churches[144]. The 1888 pipe organ was

transferred to the Dural Uniting Church in 1987. The church was named after the new parish of St Sophia and her Three Daughters.

Holy Trinity Greek Orthodox Church, 626-630 Bourke Street, Surry Hills

In 1897, an interim committee was established in order to found the Greek Community of New South Wales in Sydney, and to work towards the construction of a dedicated Greek Orthodox Church to serve the needs of the growing community. Part of this need was for a legitimate church so that religious celebrations, such as marriages, were recognised both in the local community and in Greece (where several Australian Greeks had family property they expected to inherit). A Greek priest would be attracted to Australia. The three foundation stones were laid on 29 May 1898, the same date the Byzantine Empire fell to the Ottoman Turks in 1453, and is the date that all Holy Trinity churches are founded.

Figure 31 Holy Trinity Greek Orthodox Church (Wikipedia.com)

A Greek priest who had been in Australia since 1895, Archimandrite Dorotheus Bakaliaros, the first Greek priest in Australia, presided over the founding ceremony in Greek. Both Orthodox Greeks and Lebanese (then called Syrians) attended the ceremony. The church was complete by 1899. A residence for the priest was built adjacent to the church. For a community of only about 500 worshippers, the erection of a designated church and priest's residence was a great achievement for the Greek community of Sydney.

The church was intended as a place of worship for all Orthodox groups: Greek, Lebanese or Russian. All these groups were recognised by the Ecumenical Council of Constantinople and were regarded as sister churches within the Orthodox faith. A multilingual priest was needed to service these diverse groups, and the Greek Community approached the Patriarchate of Jerusalem. Father Serafeim

Phocas was appointed the first accredited resident priest to the Holy Trinity church. He arrived in Sydney in March 1899.

Relations between Orthodox Greek, Lebanese and Russians remained cordial until a revised constitution in 1914 and the transfer of allegiance from the Patriarchate of Jerusalem to the Church of Greece meant that membership of the Holy Trinity Church was for Greeks only. When Lebanese Orthodox members constructed the St George Antiochian Orthodox Cathedral in Redfern in 1920, relations between the groups came to an end. The Orthodox Russians also moved to the St George Cathedral.

Built in the Byzantine architectural style, the Holy Trinity Church was designed to hold up to 400 worshippers. In 1931, the façade was replaced by a two-storey Inter-War Romanesque construction of face brick with rendered dressings, buttresses and a gabled roof. The original façade can be seen by entering the foyer of the church. A number of original artefacts are still in use, including the altar, the main chandelier, a selection of hanging lamps and two candle stands inscribed with the donation date (1899). Since its construction, the church has been a centre of stability to its congregation and a meeting place for the practice of traditional culture, values and language[145].

Cathedral of the Annunciation of Our Lady, 242 Cleveland Street, Surry Hills

The church which is today the headquarters of the Greek Archdiocese of Australia was originally constructed as St Paul's Church of England Chippendale. It was designed in the Victorian Free Gothic style by Edmund Blacket, the diocesan architect for the Church of England in Australia. While the church was begun in 1848 when Bishop William Broughton laid the foundation stone[146], it did not open until 1855[147], and the tower was not completed until 1875[148]. Financial difficulties halted construction on numerous occasions, and meetings were often held to raise funds for the next phase of the project[149].

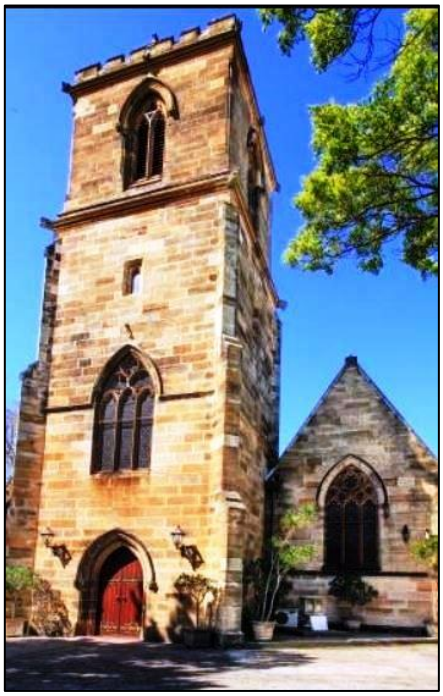


Figure 32 Cathedral of the Annunciation of Our Lady (Wikimedia.org)

A wooden school building was constructed in 1854 and the original Gothic presbytery in 1864[150]. The church is an imposing sandstone building with a square tower over the main entrance, surrounded by a turret. Funeral services were held there prior to the departure of the funeral trains from the nearby Mortuary Station to the Rookwood Necropolis[151].

In 1911, the Government resumed a large portion of the church's land to widen the adjacent railway tunnel, resulting in the demolition of the school and rectory[152]. A new rectory was constructed in 1912 in the Federation Gothic style. Reverend Francis Boyce presided over the parish from 1886 until his retirement in 1930. He was a notable and active leader of social reform in Sydney. He used his political connections for clearing slums, improving living conditions promoting pensions and alleviating working class stress in the Redfern-Chippendale parish[153].

An incident occurred in January 1954 that illustrates both community usage of church facilities and occasional problems that clergymen have to deal with. A Bullen Brothers circus in Prince Alfred Park was completing the grand parade of animals when a dog frightened Topsy, a nine year old female elephant. She lumbered across the park and crashed through the front door of the St Paul's church hall, scattering (mostly out the back door) the members of the Sydney Thistle Band of pipes and drums who were practising inside. The rector, the Reverend R. A. Hickin, soon arrived but kept a wary distance from the frisky one ton female while waiting for the police to turn up and (reluctantly) take charge of the situation.

Meanwhile Topsy's trainer, Greg Bullen, arrived and led the perambulating pachyderm calmly back to the circus. His only explanation for her belligerence in the church hall was that "she probably doesn't like bagpipe music". The rector pointed out that they have had possums and stray dogs in the church but never an elephant, although he approved the animal's good sense in wising to attend church occasionally[154].

By the end of the 1930s, the population decline of Redfern and Chippendale was acute, as its residents left for the newly developed outer suburbs of Sydney. Also, the ethnic mix of the inner city was in a state of change as the European migrants who fled war-torn Europe came into the newly-vacated terrace houses. The new residential demographic represented a shift in the demand for religion, namely the decline of Anglicanism and the rise of Greek Orthodoxy.

In the 1960s, the Anglican Church entered into negotiations with the Greek Orthodox Church to purchase the site, and the sale was finalised in 1969. As St Sophia Cathedral in Paddington was approaching its capacity by this time with a growing congregation, the purchase gave the Archdiocese the opportunity to combine a cathedral and the institutional offices of the Archdiocese all on the one site. St Sophia's has since become a parish church[155].

In 1970, the church was reconsecrated as the Cathedral of the Annunciation of Our Lady. The church has been adapted for Greek Orthodox use, and the interior is now a blaze of opulent gold and other colours[156]. In 1986, St Andrew's Theological College was established in the site to train Orthodox priests[157]. The rectory has been considerably extended in recent years to serve as offices for the Greek Orthodox Archdiocese in Sydney.

Nonconformist denominations

Presbyterian

Former Chinese Presbyterian Church, 17 Foster Street, Surry Hills

John Young Wai (1847-1930) arrived in the Victorian goldfields in 1867 as a miner, but in 1875 he decided that his calling was to be missionary, so he trained at the new Chinese Mission Seminary at Fitzroy, Melbourne[158]. The number of Chinese in Australia reached a peak in the period 1861-1881 to about 40,000. From this time, there were more Chinese in New South Wales than in Victoria. As alluvial gold deposits became exhausted, the population drifted from the country goldfields to the cities[159]. Answering a call from Sydney in 1882, Reverend Young Wai established a congregation among the inner city Chinese community and preached in the schoolroom of the Scots Church for some years[160].

Figure 33 Chinese Presbyterian Church (heritagecorridor.org.au)

In 1892, the Foreign Missions Committee (FMC) decided to erect a more suitable building for the growing work of the Mission, and Reverend Young Wai was given the task of raising the required funds from the Chinese Christian community. The site was close to the large Chinese community living and working in the Haymarket and Wexford Street areas. Opening in May 1893, it was the first building dedicated to the Chinese Mission in Sydney, and Reverend Young Wai was inducted as its first minister in 1898. But the church was to serve the local community for a very short time, because in 1910 the building was acquired by the Government as part of the Wexford Street Resumption that created Wentworth Avenue. The FMC received £1,200 compensation for the loss of the church.

With this money, the Mission was able to purchase a site at 108 Campbell Street for £300, and erect an almost identical church using the façade and materials from the Foster Street church. The last

service was held in the church in June 1910, after which demolition and rebuilding commenced[161]. The Campbell Street church was opened in December 1910[162].

Former Armenian Apostolic Church of the Holy Resurrection, 108 Campbell Street, Surry Hills

The church building at 108 Campbell Street was constructed with the bricks, stone and other materials from the Chinese Presbyterian Church in Foster Street, following its demolition in 1910. Reverend John Young Wai continued his mission from the new church until his death in 1930. The Chinese Presbyterians stayed there until 1957, at which time the small building had outgrown the expanding congregation[163].

Figure 34 Armenian Apostolic Church (City of Sydney Archives)

Armenian migrants in Sydney conceived the idea of an Armenian church in 1953 and established a Church Council to raise funds and look for a suitable site. When sufficient finance had been raised, the Campbell Street building was purchased. It became the Armenian Apostolic Church of the Holy Resurrection, the first Armenian Church in Australia, and was consecrated in November 1957. Reverend Father Aramais Mirzaian was appointed minister and transferred from Calcutta to take over his duties in August 1958[164].

Armenian migration to Australia increased significantly during the 1960s due to political turmoil in the Middle East. The largest single group was from Egypt in 1962-63 after President Gamal Nasser began purging Egypt of Westerners or those seen as pro-Western (such as Greeks and Armenians), as part of a modernisation effort. The Australian Government set up an office in Cairo to facilitate the entry of qualified immigrants from Egypt[165].

Following the wave of mass Armenian migration to Australia, it soon became evident that the small church would not be able to cope with the growing community needs. A new and more suitable site was found in September 1965 in the former East Chatswood Baptist Church. This church was consecrated in February 1966. It remains the hub of the Armenian community for worship and gathering[166]. The Campbell Street building is now connected to Charles Chambers Court at 11 Hunt St, a Mission Australia aged care facility for the homeless[167].

Chinese Presbyterian Church, 388-394 Crown Street, Surry Hills

The Pitt Street South Scots Church, located on the south-east corner of Pitt Street and Haymarket, was opened in 1842 with the Reverend James Fullerton as its first minister. He was one of a group of Presbyterian clergymen brought to Australia in 1837 by the energetic Reverend John Dunmore Lang after one of his recruiting expeditions to Britain[168]. However, the massive project that was the construction of Central Railway Station required that land be resumed, streets widened, cemeteries removed and buildings demolished. To allow Pitt Street to be widened to 100 feet, the old Scots Church had to be demolished, which occurred in 1902[169].

Figure 35 Fullerton Memorial Church (Wikipedia.com)

In 1905, the Presbyterians constructed a handsome replacement for the old church on the corner of Crown and Albion Streets. It was named the Fullerton Memorial Church, after the founding minister, who died in 1886. It was illuminated by the newfangled electric lighting[170]. The church group is a two-storey Federation Academic Gothic style building with bell tower, begun in 1904, and a two-storey Federation Gothic style hall, begun in 1905. In 1957, the congregation of the Chinese Presbyterian Church in Campbell Street moved to Crown Street, having outgrown the smaller church[171].

GKY Sydney (Indonesian Christian Church) 142-144 Chalmers Street, Surry Hills

Scottish migration in the 1850s led to a rapidly growing Presbyterian community in Sydney. In 1855, a block of land in Castlereagh Street South (now Chalmers Street) was acquired. The area was experiencing a rapid population growth that continued until the 1890s. The foundation stone for a

church was laid in February 1856 by Reverend Alexander Salmon, in the presence of the architect James Barnet and the congregation. The church was officially named the Chalmers Church in honour of Reverend Doctor Thomas Chalmers, the first Moderator of the Free Church of Scotland. The building's Victorian Gothic design resembled many of the old churches of Scotland[172].

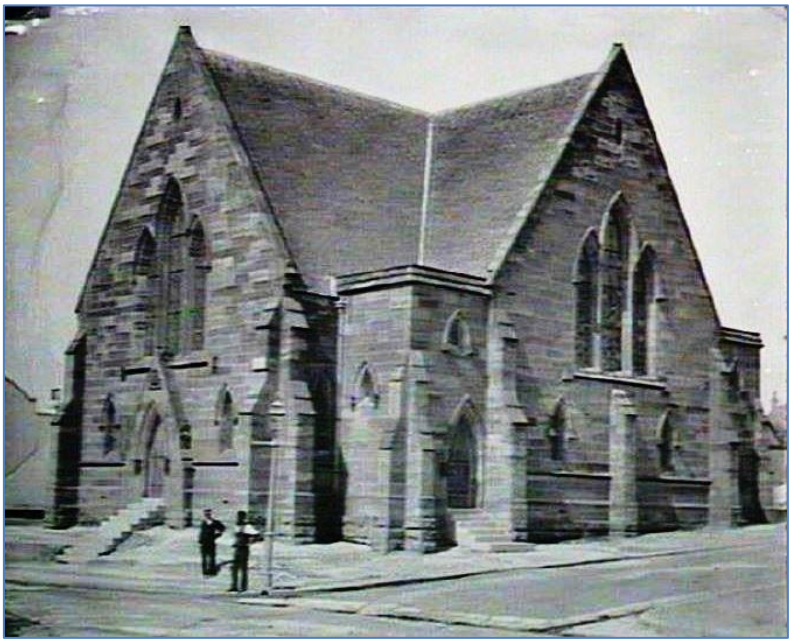


Figure 36 Chalmers Church, 1860 (City of Sydney Archives)

William Lumsdaine was inducted as the first minster in September 1856. By 1905, the church had raised enough money to purchase the land adjacent and build a school hall. Church attendances fell after World War I as the middle-class population moved to outer suburbs, and by 1947 the congregation could no longer support a minister. Later that year, the Welsh Presbyterian congregation was granted the right of occupation after their church at 100 Clarence Street had been resumed for the construction of the Circular Quay railway[173].

The Welsh congregation moved to Chalmers Street in 1948 and undertook to repair and maintain the building in return for twelve years of sole use[174]. Following Church Union in 1977, the Welsh Congregation became the owners of the Chalmers Church. The Welsh continued to use the church, but their numbers dropped and the church fell into disrepair. Following a conservation study commissioned by the Property Trust, extensive repairs were carried out in 1991-1992. The church was reopened in 1992 as part of a complex of nearby buildings housing the secretariat of the Presbyterian Church.

The church building was sold in 2002 and then again in 2004. The latter sale was to Michael Cheika (Australian Wallabies rugby coach 2014-2019) who converted the building to use as a commercial office for fashion-related industry. A photograph by NBRS Pty Ltd (architects) shows that in 2015 the building was being used as an op-shop by the Ted Noffs Foundation. In 2015, new owners the GKY Australia Church (Indonesian Christian Church) converted the building back to a place of worship. GKY has similar liturgical practices as the Presbyterian Church, so only minor changes were required, mainly to address current building code requirements. A steel cross was installed over the south-west unfinished tower, the first time a cross had been fixed to it[175].

Former Ebenezer Presbyterian Chapel, 180 Riley Street, Darlinghurst

In July 1849, Reverend Samuel Humphreys laid the foundation stone for the Presbyterian Ebenezer Chapel at 180 Riley Street, between Arnold Place (then called Riley Place) and Goulburn Street[176]. The Chapel opened for services in May 1850[177]. A parsonage was constructed next door at number 182. During the 1860s, it was called the Ebenezer Congregational Chapel in the press[178], but referred to as Presbyterian again from 1870[179]. The last newspaper mention of church services at the Chapel was in 1893[180]. The church must have been dormant for some years after that, because it was still recorded in *Sands' Directories* until 1915 as the Ebenezer Presbyterian Church[181].

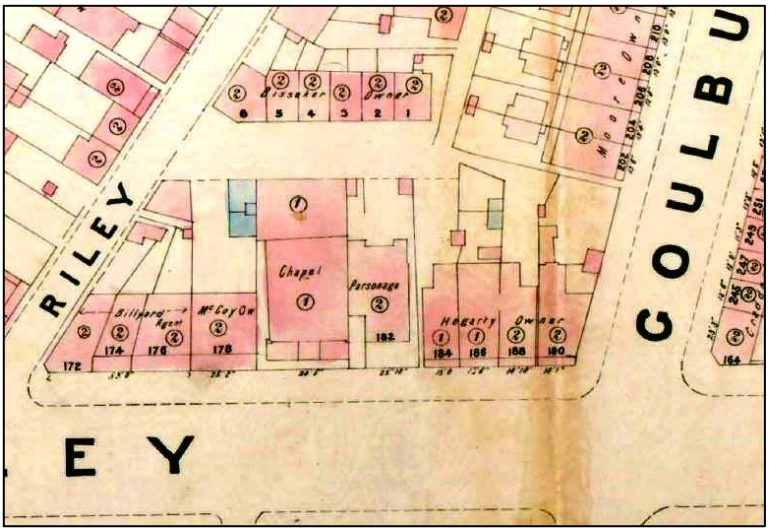


Figure 37 Ebenezer Chapel location (Rygate and West map, 1888)

In 1916, the church and parsonage buildings were sold to Johnson and Sons, leather merchants[182], and converted to operate as their factory and storehouse (their shop was at 203 Castlereagh Street)[183]. In 1927, the buildings numbered 172-178 (between Arnold Place and next door to the Chapel) were demolished and a four-storey building constructed, containing the Government Savings Bank of New South Wales stores depot[184]. The bank's name changed after a series of amalgamations, to the Commonwealth Savings Bank by 1933[185] then the Rural Bank of New South Wales by 1936[186].

Figure 38 Ebenezer Presbyterian Chapel (State Library of NSW)

The rest of the block from the former church building to Goulburn Street was purchased by the Rural Bank of New South Wales by 1939[187] and used as a garage and stores department until at least 1972[188]. Nowadays the whole block from Arnold Place to Goulburn Street is occupied by a seven-storey warehouse conversion called Liberty Apartments, with the Plus Fitness 24/7 gym located on the Riley Street/Arnold Place corner.

Congregational

Former Congregational Church, 225 Devonshire Street, Surry Hills

The Devonshire Street Congregation Church opened near the south-west corner of Devonshire and Riley Streets in January 1879[189]. A church school had been built on the corner in about 1877[190]. Reverend George Preston was its first minister and served until his resignation in 1901[191]. Meanwhile, in 1907 the Congregational minister Reverend E. Tremayne Dunstan established the Whitefield Church after severing his connection with the Congregation Union[192] and conducted services in the Protestant Hall at 238-240 Castlereagh Street for some time[193].

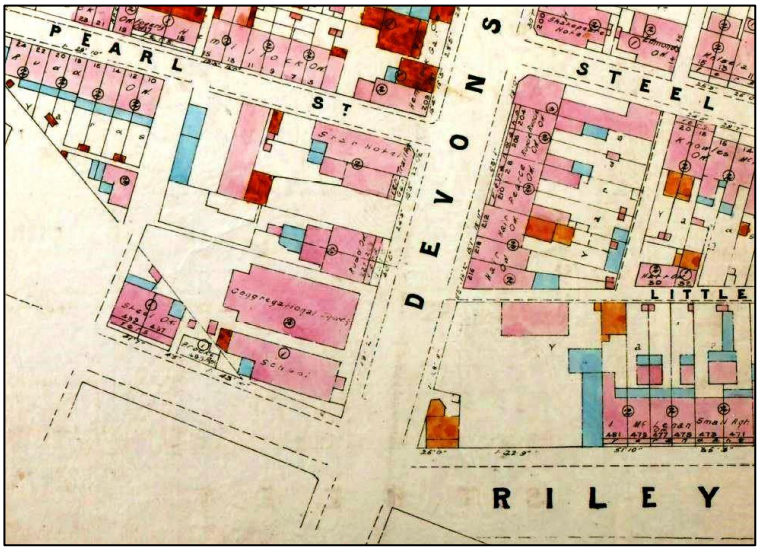


Figure 39 Congregational Church location (Rygate and West map, 1888)

This church was named after the Reverend George Whitefield (1714-1770), a British itinerant evangelist who was converted to the new Methodism by his classmates John and Charles Wesley. He eventually parted company with them, but retained much of the Wesleys' teaching, becoming Anglo-America's first itinerant missionary[194]. In December 1909, the congregation of the Whitefield Church merged with the Devonshire Street Church, and the latter became known as the Whitefield Church for a few years.

Reverend Albert Rivett was chosen as the pastor of the united church[195]. The following year, the good Reverend was fined £75 in court for celebrating the marriage of a girl under 21 without the consent of her parents. The case raised the issue of whose responsibility it should be to authorise a marriage based on the certified age of the parties - the clergyman or the Government Registrar[196]. Rivett's defence in court was that some effort had been made to deceive him. He saw a declaration from the bride that she was over 21, she looked over 21 to him, and it did not strike him that the couple were eloping (she was born in Naples and had been living with her parents in Orange)[197]. In

1961, the minimum age for marriage was 14 for males and 12 for females in New South Wales[198], but anyone under 21 required their parents' permission.

The bride, Jennie Domenici, confessed in court that she lied in her statement to Reverend Rivett about her age, place of birth, place of residence and parents' address. She admitted that she had eloped with her husband before the marriage. She said she didn't intend to deceive the pastor, but was told what to do by an acquaintance, a Mrs. Casamento (who evidently intended just that). She also admitted in the police court that she was dressed to look 25 rather than 21[199].

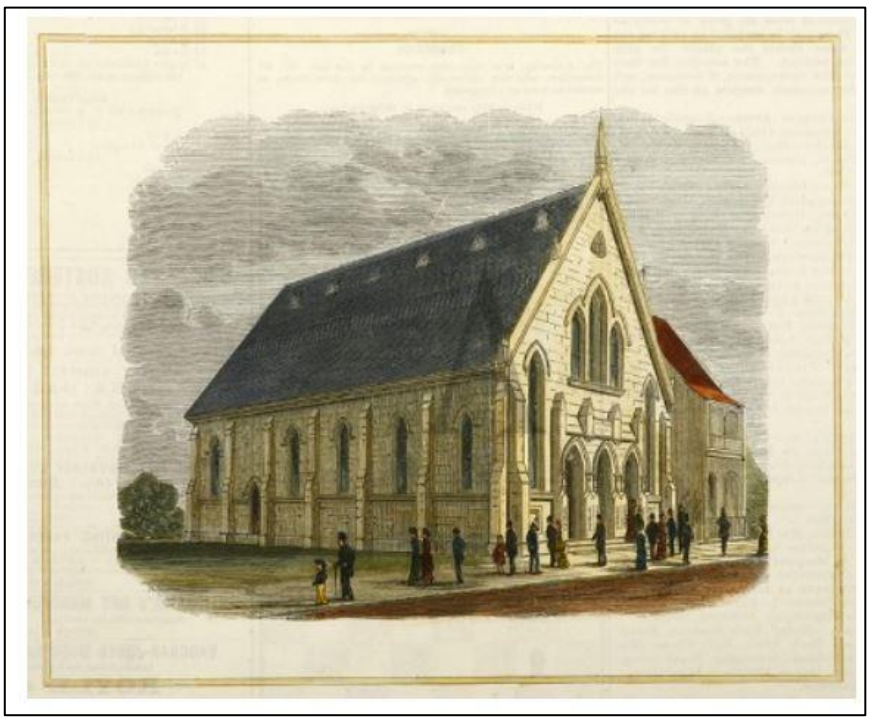


Figure 40 Congregational Church, c1883 (antiqueprintmaproom.com)

The broader issue of the case was that eligibility for a marriage would have been better determined by a Government official in the Register's Office, not the officiating clergyman. A correspondent to the *Sydney Morning Herald* pointed out that in New Zealand the marriage parties had to make declarations (to a Government official) and obtain such an authorisation before a marriage ceremony could be performed[200]. The chastened Reverend Rivett may have played it safe from then on, because in 1914 he married off his third daughter Olive (whose age he obviously knew well!) to the Reverend John F. Long at the Devonshire Street church. The couple planned to sail to India where the groom would become a missionary and bride a doctor[201] – a happier ending for all concerned. From about 1920, the church was referred to as the Devonshire Street Congregation Mission[202], which was similar to some of the other denominations at the time, such as the Methodists, who used their church buildings as missions to expand their activities into community welfare services.

In the 1940s, the New South Wales Government commenced the planning of the last great resumption in inner Sydney. Six acres of squalid housing in Surry Hills were selected to build the Sir John Northcott Place, a vast 15-storey brick citadel of 643 flats. Streets like O'Sullivan and Pearl Streets disappeared forever, as did the extension of Riley Street between Devonshire and Belvoir Streets. But some of the people who lived there were sorry to leave the area, because while there

was poverty there was also a strong sense of community. They were given the choice of waiting for new flats or taking a Housing Commission home in one of the western suburbs. Only five families waited for flats. The rest of the little world in these streets moved out to Villawood and Lalor Park[203]. Northcott Place was completed in 1961 and opened in 1963 by Queen Elizabeth II during an Australian tour[204].

Being located in the resumption zone, the Devonshire Street Congregation Church duly found itself in the path of the Government's wrecking ball. An unsuccessful campaign was undertaken to try and save the church and school[205]. In the end, the final service was held in the old church in January 1950 prior to demolition by the Housing Commission. It was reported that the Congregational Church accepted a Government offer of land to rebuild the church opposite the old site[206], but this never eventuated. The site of the former church now forms the north-west corner of Ward Park.

Baptist

Belvoir Street Baptist Church, 12 Belvoir Street, Surry Hills

In about 1861, the drayman Irvine McLaughlin purchased a block of land on Belvoir Street, between Buckingham and Little Buckingham Streets[207] and by 1863 had built stables and a coach house for his carting business[208]. In about 1870, the eastern part of the block, called 43 (later 23) Little Buckingham Street, was subdivided and leased to other businesses[209]. McLaughlin died in September 1879[210] and his wife Elizabeth took over the business[211]. In 1910, A. Barker was operating livery stables from the site with York and Murray, farriers, in the building on Little Buckingham Street[212], but by 1911 the main site was vacant[213].

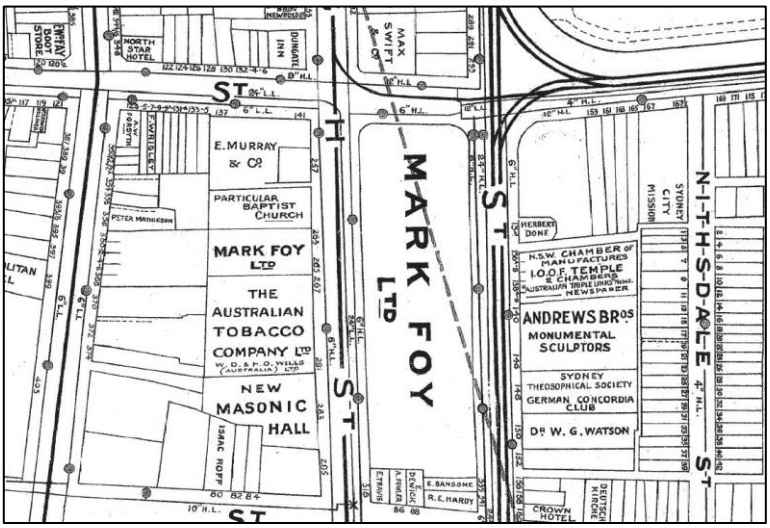


Figure 41 Particular Baptist Church Castlereagh St (Central City of Sydney map, 1910)

Meanwhile, the Particular Baptist Church in Castlereagh Street was opened in 1863[214]. In 1911[215], the church accepted a tempting offer of £9,000 from Mark Foy Ltd to purchase the church and minister's house, so they could expand their existing warehouse next door. The main Mark Foy's department store was opened across the road on Castlereagh and Liverpool Streets in 1909. Land for a replacement church was purchased for £1,500 on the Belvoir Street site of the former livery stables[216]. In March 1912 the Particular Baptist Church was granted permission by the Sydney City

Council to erect a tent on the site for services until a new chapel was constructed[217]. Services were advertised in the temporary church from the next month[218].

A school building was constructed by July 1912[219], and the church sold the tent ("large marquee, 50 x 30 feet, suitable for mission services")[220], and began to hold services in the school while the church was being constructed[221]. The foundation stones for the new Particular Baptist Church in Belvoir Street were laid in November 1912 by the two surviving members of the foundation of the original church (in 1863), Mrs. John Harris and Mrs. Stephen Cross[222]. The Federation Gothic-style church was officially opened in June 1913. The new church had cost £3,000 and an adjacent school hall cost £1,300. A minister's residence was then purchased for £1,000, leaving the congregation in possession of a fine set of church properties and debt-free[223].

Figure 42 Belvoir Street Baptist Church (Dunedoo, flickr.com)

In 1948, the church was referred to as the Strict Baptist Church in both the Sydney Council Rate Assessment Books[224] and the *Sydney Morning Herald*[225]. It is still in operation today, and simply calls itself the Belvoir Street Baptist Church.

Former Burton Street Baptist Tabernacle, 39 Burton Street, Darlinghurst

The Free Church of England in Sydney was established in July 1864 by Reverend Philip Peters Agnew (1815-1885), after he broke away from the established Church of England. Preaching in the Temperance Hall to large and enthusiastic congregations, in just a few months the charismatic Agnew managed to gather enough funding pledges to begin construction of a permanent church and school. The buildings were duly erected in Bourke Street, Woolloomooloo, between Bay Street (Harmer Street from 1875) and Junction Lane (non-existent now)[226] and opened in January 1865[227].

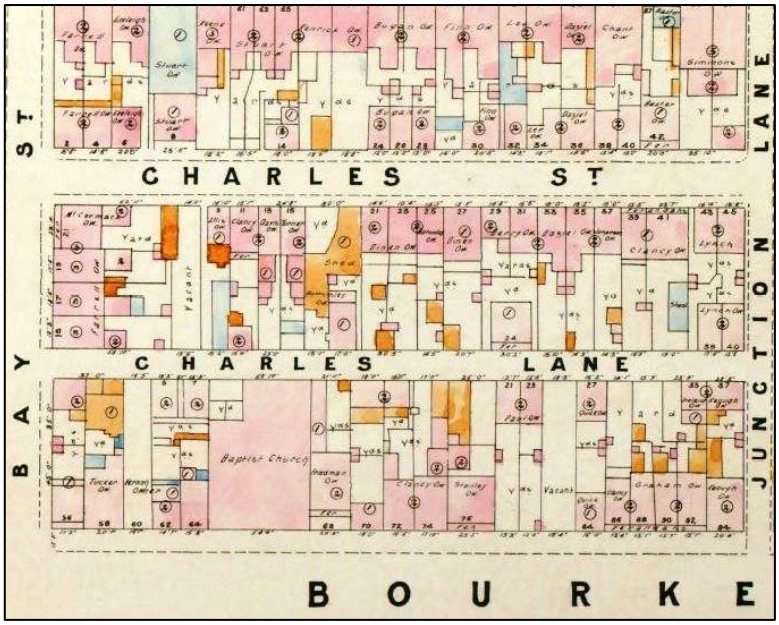


Figure 43 Bourke Street Baptist Church (Rygate and West map, 1888)

Unfortunately, much of the promised funding did not eventuate, and in 1867 the building contractor sued one of the committee members for his costs, forcing the rapid closure and sale of the church and school to pay the debt. It was suggested at the time that if the followers of Reverend Agnew had simply rented a place to hold services (as did the Free Church of England in Brisbane), he would not have been forced out of his church[228]. At about this time, a small group of followers of the Baptist Church in the neighbourhood was established at a meeting in March 1867. The vacant Free Church of England building was purchased by one of the members in April 1868, and the Baptists commenced to use the building for divine services. A baptistry and several other improvements were implemented[229]. From 1880, services were held in the Assembly Room in William Street[230].

As the congregation grew, a search was undertaken for a site for a larger church, which led to the purchase of the present location on the corner of Burton and Palmer Streets, Darlinghurst. The chosen site was part of Lot 2B of the Riley Estate, purchased by the stonemason Hugh Manning in 1849 and subdivided soon afterwards. By 1854, a two-storey stone cottage was erected on the site[231]. The adjacent site at 39 Palmer Street was occupied by a two-storey brick cottage. Both sites were purchased by the Trustees of the Woolloomooloo Baptist Church in February 1884 and March 1886. The cottages were demolished to make way for a new church[232].

The foundation stone for the new church, to be known as the Burton Street Tabernacle, was laid in December 1886. Only the rear portion of the building was constructed at first, comprising a basement to be used as a school for 220 children, with an entrance in Palmer Street, completed in April 1887[233]. When funding permitted, a larger church to accommodate up to 850 people would be constructed over the school with a main entrance in Burton Street[234]. This was finally completed in 1892, and extensions to the rear (southern) side completed in 1922. The church was designed in the Victorian Free Classical style, in polychromatic bricks on a sandstone base with a cast-cement sign with the name “Burton Street Tabernacle”[235]. The building makes a very imposing contribution to the local streetscape.

Figure 44 Burton Street Baptist Tabernacle (NSW Heritage Register)

In more recent times, the church is remembered as the source of inspiration for the ”Eternity” man Arthur Stace. He served as a stretcher-bearer in World War I. Back home in Sydney, Stace turned to alcohol and was often in trouble with the law. Faced with prison in 1930, he gave up alcohol, and against the odds remained sober for life, supported by a new-found Christian faith. One day in November 1932[236], he was listening to the evangelist Reverend John Ridley preaching at the Burton Street Tabernacle, where he was working as a janitor. Ridley was also a veteran of World War I, returning with a Military Cross for valour. Stace heard Ridley say he “wished he could shout Eternity through the streets of Sydney”, and this resonated with Stace, who in common with Ridley had faced his own mortality each day in France.

Figure 45 Arthur Stace (*The Age*, 4 May 2019)

This prompted an extraordinary 35-year mission to spread Ridley’s message by writing the word “Eternity” anonymously around the streets of inner Sydney before dawn every day[237]. He would leave his home in Pyrmont and write the word dozens of times in a perfect copperplate script.

Workers arriving in the city would see the newly-written word, but his identity remained an intriguing mystery until he was caught in the act one day by a minister from the Tabernacle, who wrote up his story as a short religious tract. *The Sunday Telegraph* learned of the story and revealed his identity to Sydneysiders in an article in June 1956[238].

It was estimated that he wrote "Eternity" some half a million times, initially in chalk and later in more durable crayon, which equates to about 40 times every day. He died of a stroke in July 1967, aged 83. His legacy has been the inspiration for an opera, various artworks, and celebrations at the Sydney 2000 Olympic Games and New Year's Eve fireworks[239]. The congregation of the church flourished during the first half of the twentieth century with a high number in attendance. But because of an aging population and demographic changes in the area, the congregation had diminished to about fifty members by the 1950s. The last worship service was held in May 1996. In 2004, the site was purchased by the City of Sydney Council, who undertook to restore it and look for a viable use for the building[240].

Figure 46 Burton Street Tabernacle ceiling, 2007 (gcwaller.com.au)

During restoration work in 2007, workers carefully peeled away the fibrous plaster ceiling of the church and were confronted by the remarkable sight of the original ornate domed timber ceiling. The restorative builder reported that it was a magnificent ceiling with beautiful detail that was still ninety-five percent intact, apart from extensive water damage. The ceiling had been covered in plaster when internal modifications were made in 1948[241]. Today the renovated building is known as the Eternity Playhouse, and from 2013 has been operated by the Darlinghurst Theatre Company[242].

Wesleyan

Former Primitive Methodist Church, 137 Crown Street, Darlinghurst

A Primitive Methodist Church was constructed in 1851 at 137 Crown Street Darlinghurst, on the corner of Chapel Lane (now Chapel Street), south of Stanley Street[243]. In 1868, the building was completely remodelled and improved[244]. However, there must have been problems, because the building was advertised for sale in July 1881[245]. At the annual meeting of the Primitive Methodist Churches in February 1882, permission was given to sell the church, as new churches had been built during the year at Leichhardt and Petersham. But permission was later revoked[246]. Services continued in the church until about 1884[247] while a further attempt to sell the building would be

made[248]. In the end, the church was not sold for some time, although it was apparently not used for services after this.

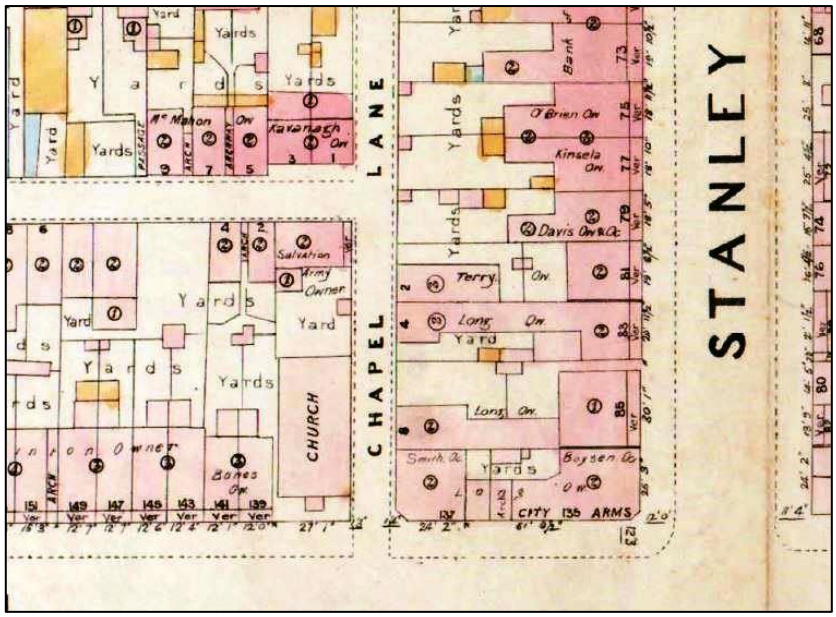


Figure 47 Primitive Methodist Church location (Rygate and West map, 1888)

From 1887 to 1896, the building at the rear of the church facing Burnell Place was being leased by the Salvation Army as a hall[249]. From 1895, the Woolloomooloo Ragged School operated in the church building[250]. Following an earlier English model, these schools were established in Sydney in 1860 by the pastoralist and philanthropist Edward Joy. At a time when school attendance was voluntary, the Ragged Schools tried to provide a basic education for the very poorest children, who would otherwise have fallen through the cracks of the system. Four Bowie sisters, Louisa, Janet (known as Jessie), Catherine and Elizabeth, had migrated with their parents and brothers to Sydney in the early 1840s, and each of the sisters began to teach at Ragged Schools as they opened in the poor inner city suburbs.

Janet (1836-1906), took charge of the Woolloomooloo Ragged School when it opened in August 1895. She taught there until her sudden death while on her way to school. The Bowie sisters taught for very long periods of time: Louisa for 22 years, Elizabeth for 34 years, Jessie for 36 years and Catherine for 45 years. Ragged Schools had all closed by 1927[251], because by that time school attendance was compulsory and public schools were more widely available[252].

The church buildings were advertised for sale again in August 1914[253], and were purchased by Bridget Maloney[254]. In December that year, the Woolloomooloo Ragged School moved to another site in Palmer Street[255]. By July 1919, the buildings had been converted for use as a motor garage, and the M.A.T. motor car training school was advertising its services “for practical tuition in motor car driving and running repairs”. In the early days of motoring there was no breakdown assistance to speak of, and it was essentially up to the driver to get their car going again[256].

A variety of industries then used the old church for some years: Clements and Sanderson sold tyres for a couple of years from 1920[257]. James Mallard, the “Ford repair specialist”, would get your Model T back on the road from 1922[258] to 1927[259]. Similar companies operated there until 1945[260], when

Joseph B. Martin and E. J. O'Sullivan, manufacturing upholsterers, worked there until O'Sullivan left the business in 1953[261]. Martin was still there in 1957[262].

Bridget Maloney died in the early 1920s, and the trustees of her estate managed the property[263] until it was purchased by The Smith Family charity in 1962. The converted chapel had been leased as a dance studio for a few years since 1959. A Development Application submitted by the charity to Sydney City Council in June 1962 mentioned that they had purchased the old chapel (at 137) and four surrounding buildings at 139 and 141 Crown Street, 1 Chapel Street and 2 and 4 Burnell Place, or in their words "two dwellings, one dance studio and two houses of ill fame", and requested their demolition so the charity could combine them with the welfare distribution centre they already operated next door at 143-153 Crown Street. The Council initially refused the application due to the residential zoning in place, but after The Smith Family replied that they would find accommodation for the existing tenants, the Council approved the request[264].

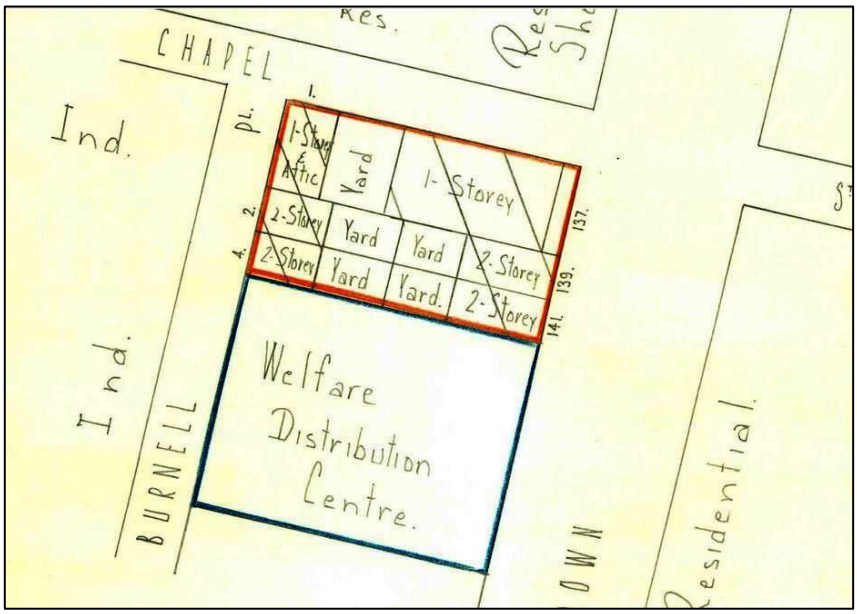


Figure 48 The Smith Family distribution centre, 1962 (City of Sydney Archives)

A two-storey building of reinforced concrete, structural steel and brick was erected to serve as an office and warehouse for the charity, and extended in 1963[265]. In 1971, the building was converted for use as a Community Mental Health Centre, operated by the Department of Health and the Smith Family[266], which continued until at least 1977[267]. In 2018, the Smith Family warehouse was demolished and replaced by a four-storey mixed-use building with ground floor retail and commercial offices above[268]. Today, the Darlinghurst Service Centre operates on the ground floor, dealing with Centrelink and Medicare services. The history of this former church is a good example of how one city block has served a wide range of industrial and welfare needs in a growing community as it evolved from the colonial era into the modern world.

Former Wesleyan Chapel, 348a Bourke Street, Surry Hills

Lancelot Iredale (1789-1848) was born in Gateshead, Durham, the son of a master craftsman. He trained as a blacksmith and was employed at Tyne Iron Works in Newcastle-upon-Tyne. In 1815, he and an accomplice were convicted of stealing iron bars and were transported to New South Wales on the *Mariner*, arriving in Sydney in October 1816. He worked in the lumber yard and then at

Windsor. He received a conditional pardon in January 1820 and was joined by his wife Sarah and three daughters in 1827. He set up a successful wholesale ironmongery (hardware) business in George Street, and by 1822 had several convict mechanics assigned to him. He became very wealthy, owning three properties in the city and land in Newtown, where he is remembered by Iredale Street. In 1834, the family moved into Auburn Villa in Surry Hills, designed by John Verge[269].

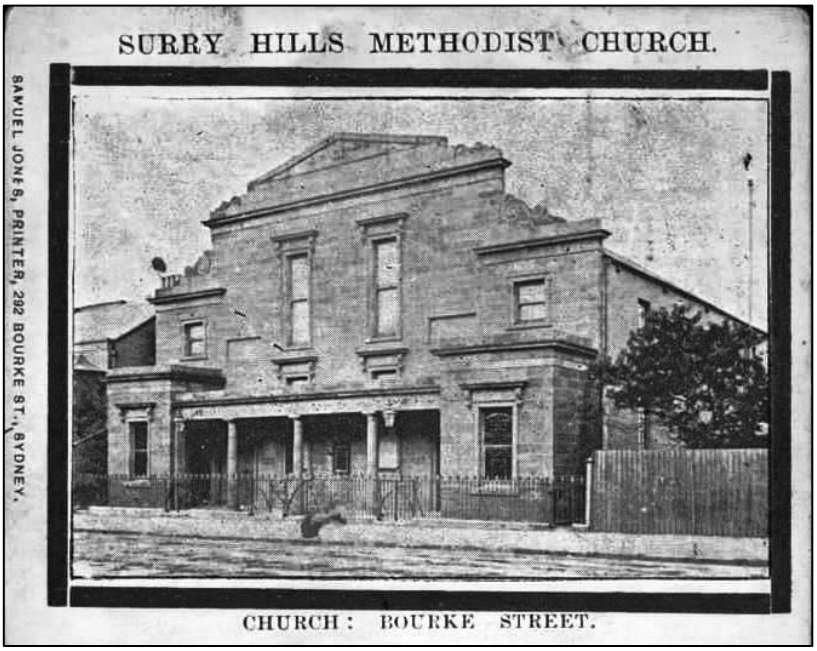


Figure 49 Bourke Street Wesleyan Chapel (National Museum of Australia)

A devout Methodist, Iredale was on the Sydney committee of the Wesleyan Auxiliary Missionary Society of New South Wales, which had been in operation since about 1820[270]. In 1840, he built a small chapel on part his Surry Hills estate[271]. Then in September 1846, he laid the foundation stone for a larger Wesleyan Chapel in Bourke Street, designed by John Bibb, after donating the land and making a large financial contribution[272]. The new chapel was opened in March 1847, just before a number of missionaries departed for the South Seas on the *John Wesley*[273]. The building was constructed of sandstone in the Classical Revival style[274], and was greatly enlarged in 1855 by the construction of galleries[275].

Wesleyans have always been enthusiastic hymn singers, and Charles Wesley, one of the eponymous founding brothers, wrote thousands of them. But to really raise the rafters in song, a serious church organ was needed, but the hymnists of the Bourke Street Chapel were forced to be very patient while three attempts were made to provide them with one. In November 1862, the *City of Sydney* ran aground on a rock at 2 am in heavy fog near Green Cape while carrying a pipe organ built for the Chapel by Henry Jones of London. The organ (and as an unrelated aside, the rifles of the New South Wales Intercolonial rifle team returning from a competition in Melbourne) went down with the ship soon after all crew and passengers were offloaded[276].

Then in November 1870, the *Walter Hood* was carrying the second Henry Jones organ for the Chapel when an easterly gale drove it ashore near Cape St George, south of Jervis Bay. The ship was wrecked with the loss of twelve lives, including the captain. The organ suffered the same watery fate as the first, eight years earlier[277]. Finally, in October 1871, the third organ by Henry Jones (who by

then must have thought he had a job for life turning out organs for this Chapel) arrived safely on the clipper *Abergeldie*[278] and was installed and ready to start testing out the rafters by the end of November[279]. The opening concert with massed choirs from neighbouring churches in front of over 1,200 parishioners was reported to be an unforgettable experience[280].

Figure 50 Wesleyan Chapel organ (Organ Historical Trust of Australia)

In the late 1880s, the Chapel was a successful institution that was being called a Church, a term normally reserved for buildings of the established churches. In 1902, Wesleyan Methodism merged with most other types of Methodism. But the growth in church work in neighbouring districts, especially the nearby Cleveland Street Wesleyan Church, eroded the importance of the Bourke Street church, and the church suffered declining attendances. By 1906, the church, which could seat 1,300 people, had only 81 full members of the congregation.

In 1908, the church was changed to mission status, and in about 1916 the mission was amalgamated with the Central Methodist Mission (CMM). The Bourke Street church no longer operated as an independent entity from this point. It became a part of the CMM program in the inner eastern suburbs, hosting religious services, meetings, counselling and welfare activities, staff training and storage of equipment[281]. The church closed for services in 1950, and the organ lay dormant for almost 30 years.

The Australian Broadcasting Corporation (ABC) acquired a building in William Street in 1945 for their radio operations, and leased the vacant Bourke Street Chapel as a recording studio until 1977. In 1978, the CMM redeveloped the Chapel as a homeless shelter and boarding house, constructing a multi-storey accommodation block over the old building.

The shelter was named the Edward Eagar Lodge in recognition of one of the founders of Methodism in Australia. Edward Eagar's life is documented in the section on notable people. The Lodge was

opened in October 1978 with the foundation stone set by Reverend Alan Walker, Superintendent of the Wesley Central Mission[282]. The organ was purchased by the Wesley Church in Wollongong, and restoration work was completed in 1981[283].

Former Wesleyan Church (The Kirk), 422-424 Cleveland Street, Surry Hills

In April 1878 the foundation stone was laid for a new Wesleyan Church in Cleveland Street, on the corner of High Holborn Street. The *Sydney Morning Herald*, reporting on the event, outlined the progress of Methodism in New South Wales from 1837, when Lancelot Iredale was one of the few Wesleyans living in Sydney. He had used his own house in Bourke Street as a Sunday school before building a small church and Sunday school in 1840. More recently, the Wesleyan Conference purchased the piece of land for the Cleveland Street church from Reuben Uther, Iredale's son-in-law. The proposed building would be in the early English Gothic style, divided into six bays by massive buttresses[284].

Figure 51 Cleveland Street Wesleyan Church (Wikipedia.com)

The church was officially opened for services in November 1878[285], and in 1880 the Sunday school connected with the church celebrated its ninth anniversary[286]. In December 1906, the church authorities proposed the establishment of a South Sydney Methodist Mission, and in 1907 the church was being renovated to be run as a mission[287]. By 1908, the Cleveland Street branch of the South Sydney Methodist Mission was in operation from the church[288]. The mission acted as a food distribution centre during the Great Depression of the 1930s[289].

The congregation gradually dwindled and the church fell into disuse, and by the 1960s was the temporary home to squatters. Then in 1972, the church was leased by Peter Day from the Uniting Church and converted into the Kirk Gallery for alternative music and theatre. Day, an industrial designer and artist, had been working on turning the Paddington Methodist Church into a community venue when he was told that the Cleveland Street church had been derelict for years and was about to be condemned. The Church asked him to do a report on what could be done to save it. He saw the potential in the building and told them that if they let him have it he would turn it into an art gallery and artists' studio. The Church agreed to lease it for $10 a week on the condition that he was responsible for the renovation and maintenance of the decrepit building.

On closer examination of the building, he must have realised he had made a rod for his own back when he found that part of the main floor had subsided, there were bullet holes in the roof which leaked alarmingly, and a fire had burnt out part of the nave. In addition, there was almost a century of rubbish in the church's attic which he shoveled out to turn it into an unusual atelier-type apartment reached by a tortuous series of ladders, where he eventually lived. He also fixed the flooring, built a stage, renewed parts of the roof, rebuilt a kitchen behind the nave and turned rooms at the rear of the church into a studio. But he never got around to finishing his self-imposed task, partly because of his shoestring budget, but also because successful shows, one after the other, crowded out his time. From the era when folk music buffs sat around on cushions listening to their favourite singers, the Kirk became one of the trendier music halls of the city.

However, the curse of success began to take hold after Grahame Bond launched *The Boys Own McBeth* in July 1979 in the Kirk[290]. Suddenly, every night for seventy nights, the building which comfortably accommodated 150 people was holding up to 300 people a night. The show made Sydney take notice of the Kirk, particularly the newspapers and the Sydney City Council. One newspaper called the theatre a firetrap, something Peter Day couldn't really deny, and the Council found that it lacked adequate toilets and seating. The Council duly pointed out the faults in the building to the Church, also noting that it didn't have a public hall licence. As a result of the Council's demands, the Uniting Church authorities decided to take the building back. They called for proposals for its use and to complete the renovation.

Peter Day told the *Sydney Morning Herald* in 1979 that it was time for him to move on, but he regretted that he didn't completely realise the vision he had for the place when he moved in[291]. Sydney City Council leased the building from the Church soon afterwards, and converted it for use as the Cleveland Street Community Centre for some years[292]. The deconsecrated church was purchased in 1986 by Gretel Pinniger, whose alter ego is the leather-clad dominatrix Madame Lash. The versatile Ms. Pinniger is an accomplished painter (an Archibald Prize finalist in 1993 and 1994)[293], enthusiastic patron of the arts, holder of fetish parties and many off-the-wall musical performances at the Kirk.

Mme Lash transformed the Kirk into a Gothic extravaganza, installing stained-glass windows, red drapery, and swords for door handles. The larger-than-life Madame has hosted hundreds of underground artistic events at the Kirk since she has owned it. In 2009, the building was leased by Wendy Dys to run burlesque and aerial classes through her company Aerial Art Babes[294]. However, by 2011 the venue had earned the ire of authorities, and Ms. Pinniger sought approval to hold above-ground events[295].

Figure 52 Madame Lash (Gretel Pinniger Facebook page)

While Gretel Pinniger still owns the Kirk, she now lives in Palm Beach. The former church has been dormant for some years, but Ms. P. has applied to the City of Sydney Council for the adaptive reuse of the site as a café and retail space with a boarding house behind[296]. Referring to her love of supporting the underground arts scene, she once summed herself up as "a saint in rubber"[297].

Quakers

Quaker Meeting House, 119 Devonshire Street, Surry Hills

In 1867, the Quakers constructed a meeting house in the small Quaker Burial Ground of the former Devonshire Street Cemetery that had been in use since the 1840s. The Cemetery was acquired by the Railway Authority for the expansion of Central Railway platforms in 1901 and all buildings were demolished. The Quakers decided to construct a new meeting house in Surry Hills, an area associated with poor social and economic conditions at the turn of the century.

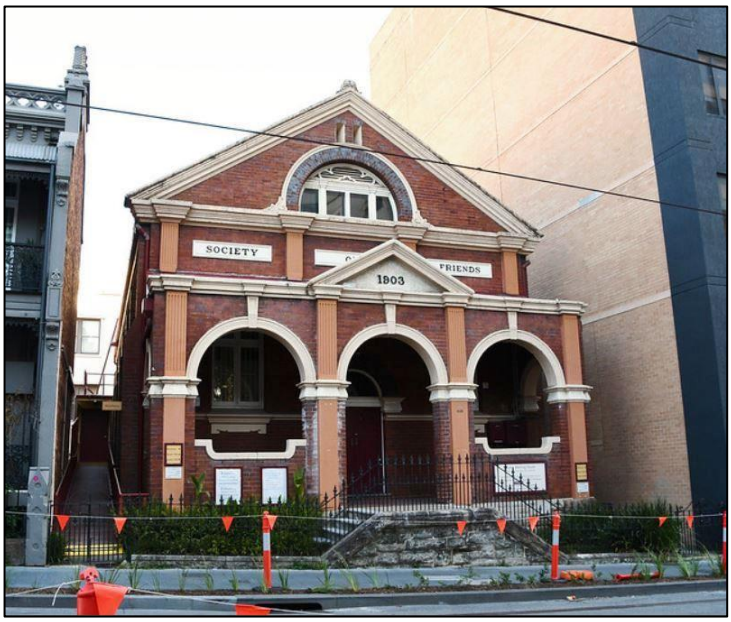


Figure 53 Quaker Meeting House (Dunedoo, flickr.com)

The present building in Devonshire Street was opened in September 1903. It is a two-storey Federation Free Classical style church, constructed of face brick. The semi-circular arches are in the

Romanesque style. It was the only Quaker Meeting House in Sydney until the Wahroonga Meeting House was constructed in 1964. The site has been associated with a number of historically important activities of the Quakers, including child care, adult education, anti-war and anti-conscription activities and the Aboriginal Land Rights movement[298].

Lutheran

Martin Luther Kirche, 90B Goulburn Street, Sydney

The first regular services of the Lutheran Evangelical Church in Sydney were held in April 1866 in a hall rented from the trustees of the Australian Library in Macquarie Street (later called the Free Public Library). The resident clergyman, the Reverend A. G. Heyde, returned to Germany in April 1868, and for five years religious service had to be abandoned, except when German Lutheran clergy happened to be visiting Sydney[299].

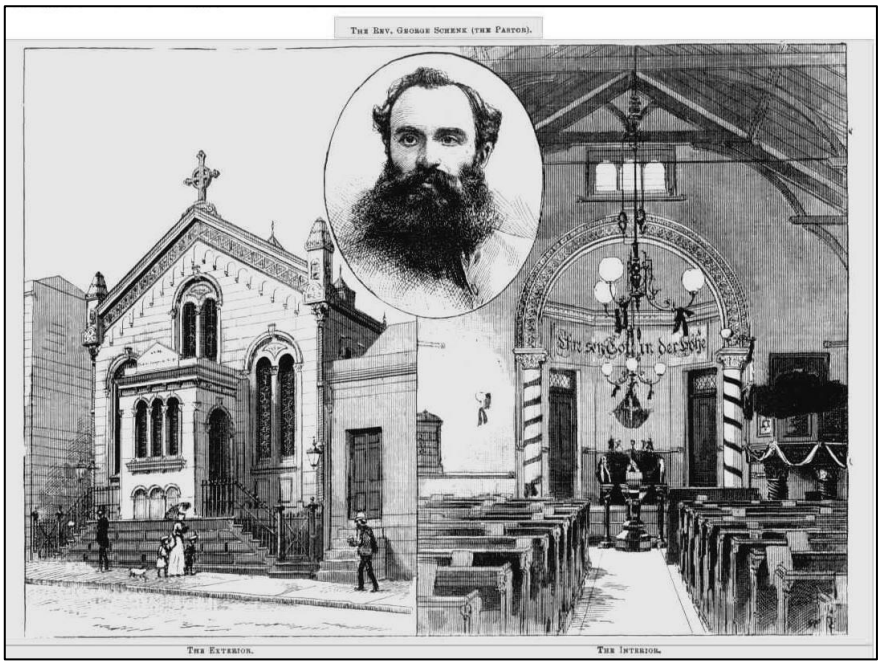


Figure 54 Lutheran Church Sydney (*Australian Town and Country Journal*, 16 June 1888)

Pastor Gottlob Wilhelm Worner was transferred to Sydney from Ballarat in 1873 and remained until his untimely death (at age 38) in 1879. During his time, a site for a new church was purchased in Goulburn Street and initial work commenced[300]. In the meantime, Reverend Worner presided in the former Unitarian Church in Macquarie Street, and when the church was sold the congregation moved to a large room in the Protestant Hall to continue services[301].

Work was suspended after Worner's death, but later resumed after successful fundraising events. The foundation stone was laid in January 1882 by Mrs. Krauel, the wife of the German Consul-General. The church was dedicated in September 1883, and could seat 220 persons. Pastor George Schenk took over in 1884 until his retirement in 1932[302]. Today, the building is also used by the Swedish Church[303]. This church is located (just) outside the area designated for this history (Surry Hills and Darlinghurst), but is included because it represents the early history of Lutheranism in Sydney (including services in German), whereas St Paul's in Stanley Street represents the modern era.

St Paul's Sydney Lutheran Church, 3 Stanley Street, Darlinghurst

Visiting Lutheran clergy usually conducted services in the German language in the early days of the colony. A German congregation was established in the city in 1866, but by the early 1900s there were requests for an English-speaking church, prompted by a growing number of locally-born children German parents who were more at home with English than their parents' native tongue. Pastor Edwin Graebner, a graduate of the Concordia Lutheran Seminary in Adelaide, came to Sydney in 1913 to minister to English-speaking Lutherans. St Paul's was formally established in 1915 as a congregation of 33 persons.

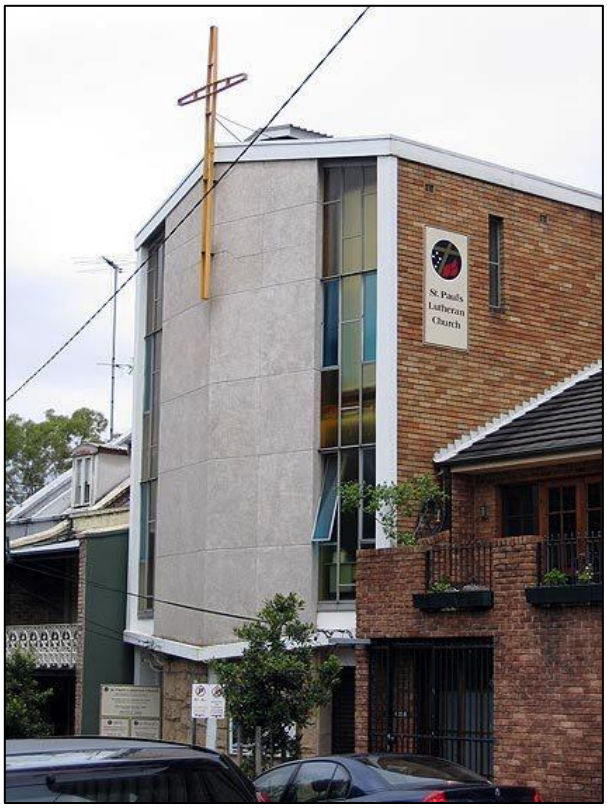


Figure 55 St Paul's Lutheran Church (sydneyorgan.com)

The small congregation gathered in halls and people's homes, but struggled, especially during World War I when those of German background were alienated from the wider community. Through the first half of the twentieth century, the congregation used halls and other churches, including the Martin Luther Church in Goulburn Street. In the 1950s the congregation was eventually able to purchase a property in Stanley Street Darlinghurst and built its own church, officially called St Paul's Lutheran Peace Memorial Church.

The church was dedicated in July 1961 with the Governor of New South Wales, Sir Eric Woodward present. St Paul's became the source of new congregations in the emerging suburbs of Bankstown, Epping, Sutherland and Narraweena. In the decades after the church opened, the congregation was augmented by immigration from overseas, professionals from interstate and students from the former the German colony of Papua and New Guinea.

In 1987, a restored nineteenth century German-built Walcke pipe organ was installed. St Paul's underwent major internal refurbishment in 2002. The Sunday night Eternity Café for homeless

people ran for nine years. Today, the church is a diverse multicultural congregation which draws people from all walks of life and Christian backgrounds[304].

Salvation Army

Salvation Army Sydney Streetlevel Mission, Derby Lane, Surry Hills

The Salvation Army operates the Sydney Streetlevel Mission as an informal Friday night dinner and church service upstairs in the rear part of their community service centre at 339 Crown Street, and is accessed from Derby Lane, off Albion Street. Newcomers are always welcomed at the Mission, and in line with the strong welfare focus of the Salvation Army, participants at the church services are encouraged to interact with staff and volunteers to discuss any community services they may benefit from[305]. The many other activities in this centre are outlined in the welfare section of this history.

Figure 56 Streetlevel Mission (Salvation Army website)

Christian Scientist

Former First Church of Christian Scientist, 160 Riley Street, Darlinghurst

In 1898, a few copies of Mary Baker Eddy's book *Science and Health* were in circulation in Sydney, and William Wright Virtue began hosting church meetings with a handful of people in his home. As numbers grew to 36, meetings moved to a room in the Queen Victoria Building. Then in 1916, a church was built at 160 Riley Street. But the congregation outgrew this building, and by 1923 planning was in hand to construct a much bigger building to accommodate the members. The site on the corner of Forbes and Liverpool Streets was purchased and a new building erected, opening in July 1927[306].

The Independent Order of Oddfellows (IOOF) purchased the Riley Street church and opened a Grand Lodge in 1928[307]. By 1936, the bookbinding company Les Baddock Pty Ltd purchased the site[308], demolished the church and constructed a single-storey brick factory[309]. The company remained at the site until at least 1968[310] before being voluntarily wound up in 1972[311]. An application was submitted to Sydney City Council in 1972 for a new office building to be constructed[312]. Today the site is occupied by A2B Australia (formerly Cabcharge Australia), which was established in 1976 by

Reg Kermode (1926-2014) for the taxi industry to provide passengers with a way to pay for fares by non-cash means.

Figure 57 Riley St Christian Science church (on left) being demolished, 1916 (COS Archives)

Former First Church of Christian Scientist, 262-276 Liverpool Street, Darlinghurst

The site of the former Church of Christian Scientist on the corner of Liverpool and Forbes Streets has had a varied history. It was part of the original Riley Estate that lay dormant after the death of Edward Riley in 1825. When the land was divided up in 1845 by the Government and allocated in small lots to the seven Riley heirs, this block was allotted to George Riley. Riley, however, was heavily mortgaged to the land-acquisitive Thomas Burdekin, who called in his debt and took over the cash-strapped heir's share of the estate.

The undeveloped site, known for years as "Burdekin's Paddock", was occasionally used for entertainments such as merry-go-rounds and tightrope walkers[313]. For example, in January 1887, the aerial high wire and trapeze artist Mr. Alexander exhibited his tight-rope abilities there[314]. In 1911, the Burlington Picture Show was constructed on the site as an open-air cinema, operating until 1915 despite not being fully approved by the City Council[315].

Figure 58 Liverpool Street Christian Science Church (262liverpoolstreet.com.au)

The First Church of Christ Scientist purchased the site in April 1923. The Church had been formally established in Sydney in 1900 and recognised by the mother church in Boston, USA in 1902. The first permanent church built by the Sydney congregation was in Riley Street, Darlinghurst in 1916 (since demolished). The Liverpool Street church was designed by S. George Thorp, a member of the congregation. The first service was held in July 1927, and the church was dedicated in August 1929. The church is a rare and highly-intact example of the Inter-War Beaux-Arts style, adapted for religious use. It is a monumental building with landmark qualities. This style was rarely employed during the Inter-War period, and was usually applied to financial institutions to express wealth and stability.

The auditorium is particularly significant for its grand scale and spatial qualities. The lower storey beneath the auditorium consists of the former Sunday school rooms[316]. The brick building has an unusual rendering in white cement that has been mixed and treated to achieve the colour and texture of Sydney sandstone[317]. The church was continuously occupied from 1927 until 2010, and was considered the Mother Church in Sydney by its congregation. Despite its grand conception, the Sydney church's congregation never reached the large proportions envisaged, and in the second half of the twentieth century the congregation dwindled so much that by the end of the century the auditorium was no longer used.

In 2010 the church was sold to the investment banker Mark Carnegie, and the congregation relocated to a smaller building at 295 Broadway, Glebe. In 2011, the building was adaptively reused for a single dwelling. In 2012, a residential pod was constructed within the auditorium while retaining three rows of pews, the organ and periodic organ recitals. The building was sold in early 2019 and will be converted into office use[318].

Church of Christ

Former Chinese Church of Christ Church, 184½ Elizabeth Street, Surry Hills

In January 1869, the Christian Chapel was opened in Elizabeth St between Goulburn and Campbell Streets by the Reverend Matthew Wood Green. Baptisms by immersion (but not associated with the Baptists) would be held[319]. By February 1887, the building was being called the Church of Christ, Elizabeth Street South[320]. It was the first dedicated building used by the Church of Christ congregation in Australia. While newspapers of the day did not mention it, the Church catered for Chinese Christians in the area, as demonstrated by Chinese characters still visible above the front door in a 1908 City Council Demolition Books photograph, when it was called the City Hall[321].

In September 1895, the congregation purchased the Freethought Hall at 69 Campbell Street. The old chapel in Elizabeth Street was now too small to accommodate the worshippers by then, and the new building was the most suitable that could be obtained. Reverend Green, who was present at the opening of the old chapel 27 years ago, conducted the opening service[322]. The Elizabeth Street building was advertised for sale two months later[323].

Figure 59 Chinese Church of Christ Chapel (City of Sydney Archives)

In Jul 1896, the Boys Brigade leased the building[324]. However, the Brigade was soon looking for another place to rent[325], citing its continuing debt and the difficulty of raising funds for the institution[326]. The group moved into new quarters at 488 Kent Street by the end of the year[327]. A news vendor writing to the *Evening News* mentioned that the Governor Lord Carrington had initiated the Boys Brigade in Sydney to benefit the newsboys of the city[328]. By August 1900, the Sydney Catering Company was leasing the old church[329]. The building was finally demolished in March 1909 as part of the Wexford Street Resumption to construct Wentworth Avenue[330].

Former City Temple (Church of Christ), 69 Campbell Street, Surry Hills

In January 1890, the Australasian Secular Association laid the foundation stone of the Sydney Lyceum at 69 Campbell Street, the first Freethought Hall in Sydney. The building replaced two terraces and a cottage on the site. The Sydney Secular Progressive Lyceum movement was inspired by a movement of spiritualists in the United States, but by the 1880s free-thinkers and secularists had taken over in Australia. The Freethought movement of the nineteenth century laid the foundation for religious freedom and its protection under Section 116 of the *Australian Constitution* in 1901.

Following the 1890s Depression and the *Sunday Trading Act* that made it illegal to charge admission in theatres on a Sunday, the Australasian Secular Association sold the building in 1895 to the Disciples of Christ, the forerunner of the Church of Christ[331]. The building was renamed the City Temple and the first divine service took place in September 1895[332]. The Church of Christ used the building until 1970[333]. Today it is used as the showroom of Schiavello Systems, purveyors of office furniture.

Figure 60 Church of Christ City Temple (Google maps)

Pentecostal

C3 Church, 186A Palmer Street, Darlinghurst

In May 1856, the cornerstone of the new and spacious Woolloomooloo Presbyterian Church was laid by Thomas Barker, MP[334]. The church, which was also called the Scots' Church Woolloomooloo, was opened for services in July 1857[335]. The rare and well-designed Regency-style building was designed by Edmund Blacket in 1852. Behind the church and facing Stanley Street is a single-storey sandstone hall (called the Reading Hall) constructed in c1869 in a plain classical style. The Manse, constructed in c1860, is a three-storey terrace building in matching sandstone finish, adjacent to the church. It has a decorated cornice and parapet. The building ceased to operate as a church in the late 1970s[336].

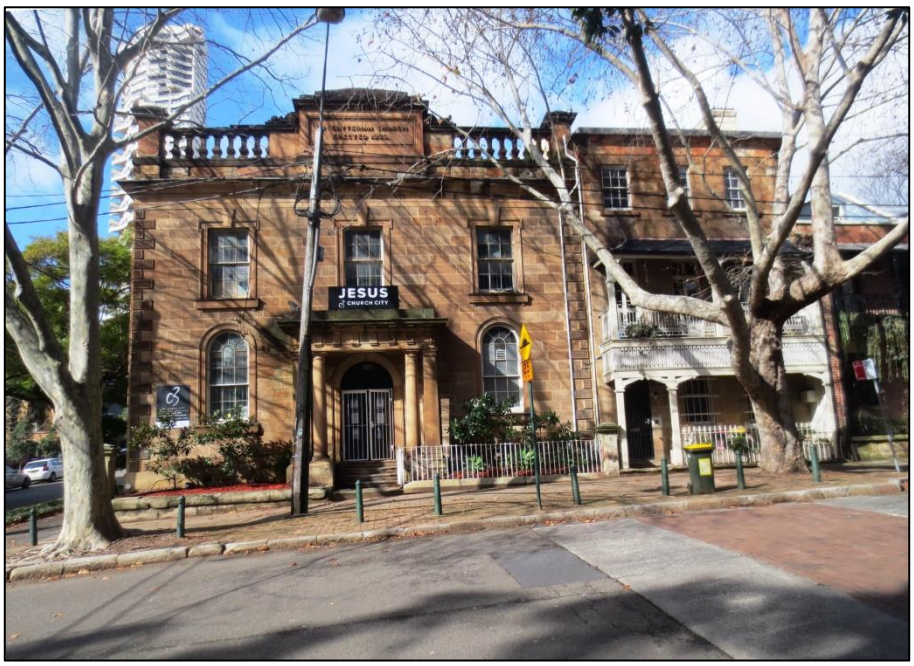


Figure 61 Woolloomooloo Presbyterian Church, Palmer Street

In 1913, the building was called the Home Mission Branch of the Presbyterian Church, at which time the manse was leased as a private residence[337]. From the 1960s, the manse and probably the church became the Stanley Palmer Cultural Centre when the sculptor Margaret Grafton established her studio in the manse in 1965[338]. The church was used for theatre productions from 1980 by the East Side Theatre until 1995 by the Burning House Theatre Company[339]. In about 2000, the manse was used by the clothing wholesaler Tigerlily Swimwear[340].

In 2000, the C3 City (Christian City Churches) organisation began to operate as God in the City from an upstairs room in the East Village Hotel, Darlinghurst. The church soon outgrew this, and a larger space was needed[341]. In September 2001, the Christian City Church applied to City of Sydney Council to use the old Palmer Street building as a church once again[342]. C3 Church Global is a Christian Pentecostal, evangelical, charismatic movement. The manse was sold in June 2020, and appears to be used as a private residence now[343].

Christian Israelite

Christian Israelite Sanctuary, 196 Campbell Street

Following a visit to Australia 1839 by Charles Robertson, a disciple of founder John Wroe, followed by Wroe himself in 1843, the growing Christian Israelite congregation in Sydney raised funds for a new church, which was opened in November 1853. John Wroe spoke in the church during another visit to Sydney later that year[344]. It remains a relatively intact early Victorian Gothic church building with simple adornment which has been continuously used as a church since then[345].

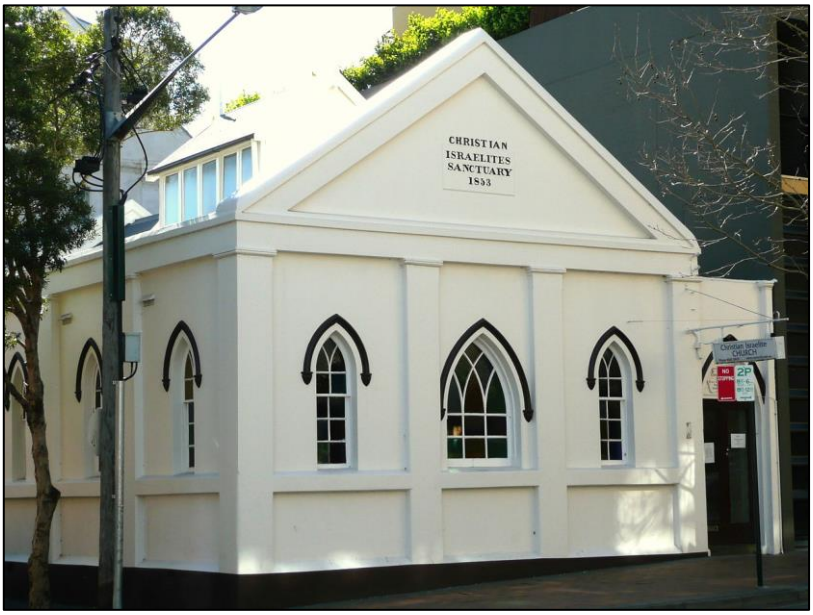


Figure 62 Christian Israelite Church (Wikipedia.com)

The church in Australia was the first in the country to have a designated female preacher. Some denominations have only had women preaching in recent years, while others are still arguing about it[346]. The Church took a pacifist stance during World War I[347].

Unitarian

Sydney Unitarian Church, 15 Francis Street, Darlinghurst

In May 1850, William MacDonnell submitted an advertisement in the *Sydney Herald* inviting fellow Unitarians to form a congregation in Sydney and work towards building their own church[348]. An initial congregation of about thirty began to meet in rented rooms and gather subscriptions for a building fund. The Wesleyan Chapel and attached manse on the corner of Martin Place and Macquarie Street were purchased in January 1852. The congregation arranged for its first minister to be brought out from England, and with the assistance of the British and Foreign Unitarian Society the Reverend George Stanley and his wife arrived in October 1853. The Chapel opened for public worship the next month[349].

The Reverend James Pillars, who took over in 1864, began a period of expansion, and after land was purchased in Liverpool Street near College Street, the foundation stone for a new church was laid in 1872. Heavy rain fell during the ceremony, apparently setting a pattern for future Unitarian open-air events. When the foundation stone of the later Francis Street church was laid in 1936, the first rain fell after a long drought, prompting the Reverend Wyndham Heathcote to suggest that perhaps they should arrange with the Government to hold further outdoor functions whenever rain was needed, at which time they could expect a deluge! The Liverpool Street church was eventually opened in August 1879 after funding delays[350].

Figure 63 Unitarian Church Liverpool Street, 1930s (National Library of Australia)

The Unitarians had a tradition of their ministers defending the rights of wrongly arrested citizens. In 1871, William Lorando Jones of the Sydney Secular Society gave a lecture in Parramatta Park attacking the Bible, after which he was prosecuted for blasphemy, fined £100 and sentenced to two years in gaol. Public reaction was swift: Reverend Pillars soon formed a committee to free Jones, who was released after four weeks due to the intense public pressure. Jones, who was a sculptor, returned the favour to the Unitarians a few years later by creating the monument in Rookwood Cemetery erected to Reverend Pillars' memory after he was swept off the rocks and drowned in 1875 on a Sunday school excursion at Bondi, aged 41.

Figure 64 Sydney Unitarian Church (Google maps)

The Reverend Wyndham Heathcote, who arrived in 1927 and served until 1945, appeared in several such court cases, one to defend a man charged with selling one of the Reverend's pamphlets in the Domain without the permission of the Government Department controlling all manner of activities in the park. Disaster struck in November 1936 when the Liverpool Street Church was destroyed by fire, with the loss of many church records. The site was sold in 1938 and became a business area of shops and offices. The Francis Street church was opened in 1940 on the corner of Hargrave Street, and is in use today[351].

Christadelphian

Former Christadelphian Ecclesia, 413 Elizabeth Street, Surry Hills

In 1890, Christadelphians in central Sydney were meeting in the Pitt Street Temperance Hall and the New Masonic Hall[352]. In 1892, Isaac Himmelhoch (1839-1911) constructed a building he named the Albert Hall[353] on a block of undeveloped land at 413 Elizabeth Street[354]. The hall was leased by the Sydney Christadelphians, who called it the Albert Hall Ecclesia and advertised lectures from January 1893[355].

The Albert Hall was purchased by the Motor Wheel and Tyre Co Ltd in about 1948[356]. This company had been operating nearby at 401 Elizabeth Street, but were threatened with resumption by New South Wales Railways for an extension to Central Station[357]. From 1949, the Christadelphians moved out of the Elizabeth Street hall and the congregation (still calling themselves the Albert Hall Ecclesia) began to use the Real Estate Institute building at 30a Martin Place[358]. Then from 1953, the congregation was meeting at the Rechabite House at 85 Campbell Street.

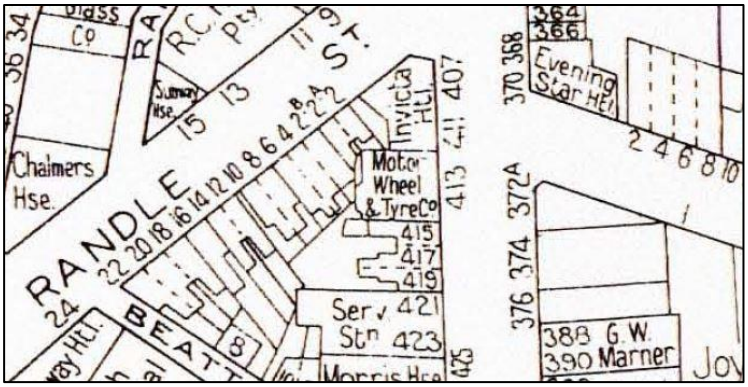


Figure 65 Christadelphian Hall location (City Building Surveyor's map, 1949-72)

By 1948, the Motor Wheel and Tyre Co had taken over 413-419 Elizabeth Street for their automotive business[359]. In the early 1970s, an application was submitted to Sydney City Council to erect a new building at 413-419 Elizabeth Street with shops, offices, a restaurant and service station[360]. Today, the site houses a modern building containing the offices of WooliesX, the digital and e-commerce arm of the Woolworths Group. The central Sydney Christadelphians now meet in the Wesley Mission at 220 Pitt Street.

Muslim

King Faisal Mosque, 177 Commonwealth Street, Surry Hills

In 1964, the Islamic Society of New South Wales purchased two houses in Commonwealth Street, financed by diverse Muslim groups, such as Pakistanis, Indians, Bosnians and Turks. The mosque was established in the two houses in 1966, making it the oldest mosque in Sydney. In the early 1970s, the members of the Society began to discuss replacing the old houses with a new two-storey mosque on the same site.

Figure 66 King Faisal Mosque (Go Pray website)

In July 1972, Sydney Council approved an application to demolish the houses and erect a new mosque[361]. Work commenced in 1974, and in 1976 the foundation of the King Faisal Mosque was laid, to cater for the growing Islamic population in the area. The mosque, which was completed in September 1978[362], was named after the Saudi Arabian king who provided much of the financial assistance. It was Sydney's third mosque after those at Lakemba and Erskineville[363].

Redfern Mosque, 328-330 Cleveland Street, Surry Hills

A Salvation Army Hall was constructed at 330 Cleveland Street in 1912[364]. The Salvation Army used the hall until the 1970s for religious services and welfare activities. Then in 1977, the building was purchased by the Islamic Society of New South Wales and converted for use as a mosque[365]. The Redfern Mosque caters for the Turkish Islamic community in the area, and services are held in Turkish and English.

Figure 67 Redfern Mosque (Go Pray website)

Buddhist

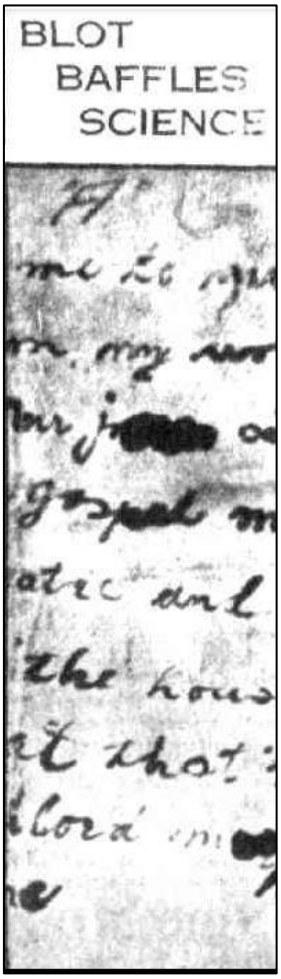
Buddhist Temple, 117 Albion Street, Surry Hills

The painter and paper hanger Alexander McNeilly built a two-storey brick house on vacant land at 117 (then called 127) Albion Street in 1870 and named it Ulster House[366]. The McNeilly family lived there until about 1907[367] when the building was sold[368]. The building was used as a residence until 1979, when it was converted into a Buddhist temple[369]. The Kwong Im Ch'an Temple (also called the Kwan Yin Cha'an Temple) is located in the building today.

Figure 68 Buddhist Temple (Google maps)

An unusual story is associated with the pre-Buddhist history of the house, and while the sequence of events began in the nearby Salvation Army Hostel for men (known as William Booth House) in 1928, the circumstances became publicly known in 117 Albion Street, so it is described here.

William Wright Yates was born in about 1863, and from 1927 he received the old age pension in Sydney. As is the case today, the pension was means-tested, so to qualify he must have declared that he had very few assets. In February 1928, he made a will and placed it for safe-keeping in the binding of one of his Bibles. He was probably living at the Salvation Army Hostel in William Booth House at 56 Albion Street at the time. In March 1935, he was struck by a tram in George Street and died in hospital five days later. An inquest into his death returned a verdict of accidental death, and because there was no known will at the time, he was assumed to be intestate[370].



However, despite receiving the old-age pension since 1928, Yates was found to have £3,386 in two bank deposit accounts. He had been living in a room at 91 Albion Street, paying 8/- a week to the landlady, Mrs. Martha Hayes. His assets would be worth around $340,000 today[371]. Eight years of pension payments were duly recouped by the Pensions Department, leaving £2,927 in the estate, and the Public Trustee launched a worldwide search for any next of kin. Three English relatives made claims on his estate.

This all changed dramatically in February 1936 when a will, dated 25 February 1928, was found by Mrs. Martha Mary Hayes, his former landlady from 91 Albion Street, who was by then living at 117 Albion Street. After the inquest concluded, she was given some of Yates' books by the Public Trustee as a keepsake, including his Bibles. She put them on an open window sill, and during a rainstorm they became soaked, so she put them in a warm oven to dry out. Much to her amazement, the spine of one of the Bibles broke open revealing a folded piece of paper that proved to be Yates' missing will. She handed the document to the Public

Trustee's office.

This is where the story becomes complicated. Yates had divided his estate three ways:

- The Gospel Mission in the Arcadia Theatre (which ceased to exist in 1931).
- The landlady or landlord at the house where he lived at the time of his death.
- Mr "Jo…." of the Salvation Army Hostel (an ink blot covered the rest of the name, which may have been "Jones").

In December 1936, the Probate Judge revoked the letters of administration that were issued when it was thought Yates had died intestate, and declared that probate would not be granted until the blotted letters could be deciphered[372]. A year later, the Criminal Investigation Branch and Sydney University had subjected the will to ultra-violet and infra-red rays, and magnified it as much as possible to try and reveal the letters. But the ink blot defeated all efforts to read behind it[373].

In March 1938, following an application by a William David Jones of Albion Street, a good friend of Yates at the Salvation Army hostel in 1928, the court finally decided that he was the mysterious "Mr Jo…" behind the ink blot. So he was awarded half the estate and the landlady Mrs. Hayes the other half[374]. The photo of the will and ink blot is taken from the *Labour Daily* of 28 June 1938.

Non-denominational

Former Sydney City Mission Headquarters, 2-6 Mary Street, Surry Hills

In 1860, recently-arrived English migrant and insurance agent Benjamin Short was appalled by the level of poverty he saw around Sydney. There was no government welfare or unemployment benefit, leaving poor families without support. The worst areas were the inner city and The Rocks, where families lived on uncertain incomes in unsanitary slum housing. Short had seen the work of the London City Mission in similar conditions in London's East End. Supported by a group of evangelical churchmen, he established the Sydney City Mission at a meeting in the Pitt Street Temperance Hall in July 1862 and served as its secretary until 1869. The mission's priority was to improve the spiritual wellbeing of the poor. Observing widespread alcohol abuse among the poor, one of its main activities was to persuade people to sign the Temperance Pledge[375].

Figure 69 Sydney City Mission Headquarters (Wikimedia.org)

In Surry Hills, the Missionaries held meetings in the St Michael's Parish Hall in Fitzroy Street from 1863. The church sold the building to the Mission in 1893 when it decided to build a new parish hall next to their church in Albion Street. The original policy of the Council of the Mission, in line with that of the London City Mission, was to not own any buildings. The missionaries rented halls for occasional use for Bible study meetings, and the Council itself either used the office of one of the Council members or rented a meeting room.

But in time the Missionaries realised the benefits of having a Mission Hall in each Mission district. In the early twentieth century, they felt it would be a great advantage to acquire a property in the central city. Nithsdale, a property at 167 Liverpool Street was purchased. The building, previously used as a dancing academy, had a spacious ballroom, ideal for large meetings, and several smaller rooms. The purchase was completed in 1904, and meetings were held from June 1905. The Central District of the Mission comprised the whole city area, and contained some 700 houses, nineteen hotels that conducted unlawful trading, and fifty-seven known brothels – so plenty of souls to save[376].

In 1914, a larger building for the central Hall was purchased in Elizabeth Street, serving 11 other mission halls. But the area was deemed too unsavoury for the Ladies' Committee, and new Headquarters were opened on the corner of Mary and Campbell Streets in August 1928. The building was designed in the Inter-War Free Classical style with Corinthian pilasters and a rendered parapet. The Mission stayed there until 1941 when another move was made to a more central building at 103 Bathurst Street[377].

In 1952, the Italian migrant assistance association Italo-Australian Welfare Centre purchased the Mary Street building and established the Casa d'Italia welfare agency there. Thousands of Italians had migrated to New South Wales after World War II to make a new home for themselves and their families. But Government services to assist migrants to settle into their new country were very limited, and it was largely left to the efforts of residents who saw the need and volunteered their services to help their fellow countrymen.

At the time, the Italian community mainly lived and worked in the inner city. Italian migrants were able to receive assistance finding work, accommodation, food parcels and financial assistance. Language assistance was also provided when dealing with doctors, hospitals, the courts and other situations faced by migrants. English classes were also provided. In 1958, the building was vacated and rented out to help with loan repayments. It became a storehouse and retail outlet for a number of traders. In 1968, the Italo-Australian Welfare Centre wound up and transferred its resources to the Comitado Assistenza Italiano (Co.As.It), including the Casa d'Italia. The Mary Street building was renovated in the 1970s, and Co.As.It moved there from its previous base in Bathurst Street.

However, in a few years it became evident that the inner city was not the ideal location for Co.As.It to base its operations. By then, the geographical heartland of Italian life in Sydney was in the suburbs, where social and sporting clubs had been established, partly replacing the activities of Co.As.It. Also, the Mary Street hall was no longer large enough for the large functions that were being conducted. In 1986, the building was sold to the Australian Chinese Community Association, and Co.As.It moved to Ashfield. Nowadays, Co.As.It operates from 67 Norton Street Leichhardt[378]. The Australian Chinese Community Association has occupied the building since 1988[379].

Education

The first schools in Australia were Christian schools, established by the Church of England in New South Wales in the 1790s. Free "charity schools" run by other denominations gradually appeared in the following decades. In 1872, Victoria became the first state to pass an *Education Act* providing for free, secular public education. Other states followed in the next two decades, beginning with the New South Wales *Public Instruction Act* in 1880. The number of students in non-government schools has been growing steadily for the last century[380].

Australia maintains one of the highest concentrations of religious schools compared to other OECD countries. Approximately 30% of all Australian schools are affiliated with a religion (that is, 94% of non-government schools) compared with 2% in Sweden, 10% in the USA and 60% in the Netherlands. Australia has a rising population of minority religious groups, a sharp increase of people identifying with "no religion" on the 2016 census (29.6%), and a declining proportion of people identifying with Christianity. But Christianity remains the dominant religion (57.7%). However, a person's religious identity does not easily translate to choosing a religious or non-religious school[381].

The rising prevalence of religious schools in Australia is remarkable when seen against the wider social trend of declining religiousness. A number of surveys show that while parents make a commitment to a school's religious values to secure a child's enrolment, other factors are more important. For the most part, educational factors outweigh religious factors, such as teacher quality and the standards achieved by the school. Australia differs from other countries in that there has not been any noticeable increase in the number or type of secular non-government schools. This is possibly because religious organisations are the only ones with sufficient human and financial resources to undertake the considerable investment of time and money to establish a new school. Non-government schools have to make up for a smaller level of government funding by tuition fees or their own fundraising activities[382].

Religion in schools has always been contentious, both here and elsewhere in the world, as it is part of the question of what the social purpose of education should be. This contentiousness was a motivation for the original foundation of our public schooling system. It was argued that secular education would help to unite the community by removing religious discrimination. Leading advocates argued that religion should be taught in churches and at home, not in schools[383].

However, concerns that students attending a religious school may be indoctrinated or receive a lower standard of education are not supported by the available evidence. The Australian Survey of Social Attitudes has found that attendees of non-government schools (which are mostly religious schools) express opinions that are at least as socially liberal or tolerant as those who attended government schools. In fact, non-government school attendees have been found to have higher rates of civic participation, but no more religious commitment that those of government schools. Nor is there evidence that attendance at a religious school has exacerbated a sectarian divide[384].

Schools and colleges

SCEGGS Darlinghurst, 215 Forbes Street, Darlinghurst

The Church of England Girls Grammar School was opened at 55 (now 65) Victoria Street Potts Point in July 1895 by the Primate, Bishop William Saumarez Smith[385]. The school started with one pupil, one teacher, and the founding principal Miss Edith Badham. While starting small, it aimed high by offering "a thorough education based on religious principles, including all Matriculation subjects"[386]. Within a year the school had expanded to fifty pupils and moved to Chatsworth, a larger house in Macleay Street Potts Point, built in 1842 by the Bank of New South Wales accountant Joseph Hyde Potts.

Figure 70 Barham villa (State Library of NSW)

Matriculation is preparation for tertiary study, and women were admitted to Australian universities from the 1880s. They had been prepared for university in the academic girls' schools that flourished from the 1870s, where the daughters of middle-class professionals, clergy, teachers and university professors were well represented. Women's enrolments steadily increased with gradual acceptance in the faculties of medicine and law, although not in engineering until the 1950s. Women comprised 18% of graduates by 1949, nearly 45% by the 1980s and over 50% in 2012[387].

Figure 71 SCEGGS Darlinghurst (Wikimedia.org)

In 1901, with 100 pupils, a kindergarten and a junior school, the board of management of the school purchased its present location of "Barham" in Forbes Street, a villa constructed for the administrator and politician Sir Edward Deas Thomson in 1833[388]. The school steadily expanded by erecting new buildings or purchasing nearby buildings. In September 1993, the school purchased the former St Peter's Anglican Church and hall. The church building is now the school's Great Hall and the hall is its Playhouse[389]. In 1995, the school's official name was changed to SCEGGS Darlinghurst.

SCEGGS currently caters for about 890 students from kindergarten to Year 12. Although primarily a day school, a small number of boarding places are offered at St Vincent's College, Potts Point. Notable alumnae include Margaret Whitlam, film director Gilliam Armstrong, actor Claudia Karvan, comedian Pamela Stephenson, and High Court judge Elizabeth Bell.

University of Notre Dame, 160 Oxford Street, Darlinghurst

The idea of establishing a private Catholic University in Perth, Western Australia, arose in the 1980s from the lack of a publicly-funded Catholic Teachers' College to service the State's extensive and growing Catholic school system. Also that the large Catholic hospital system in the State no longer had professional training facilities (including nurses) for future Catholic health care.

The idea of a privately-funded Catholic tertiary education institution in Perth was discussed by the Western Australian Director of Catholic Education and the Archbishop of Perth from 1985. In 1988, leaders of the Holy Cross University of Notre Dame in the United States (NDUS), some of whom had visited Perth during a world cruise, agreed to support the project. This gave those involved in Perth, including the State Government, confidence that the project could succeed. It was decided to name the new institution the University of Notre Dame Australia (UNDA) after its founding mentor and partner in the United States.

Figure 72 University of Notre Dame, Sydney (notredame.edu.au)

The university was established by legislation in the Western Australian Parliament in December 1989, becoming the country's first Catholic university. Financial problems for the next two years caused delays and put the whole project in doubt. However, the first students were enrolled in post-graduate Education courses in February 1992. The following ten years became a struggle for the university to define itself as an institution and to settle on a curriculum and academic structure, and survive financially without government support.

Undergraduate degree courses were introduced in 1994. A mandatory broad-based liberal arts curriculum, seen as the basis for an ideal Catholic education, was soon abandoned when potential students overwhelmingly preferred traditional professional courses. It became clear early on that the original finding model of heavy reliance on student fees and private fundraising would fall short of the required ongoing capital, so the Commonwealth and State governments were gradually persuaded to provide support. Close contact and staff/student exchanges were maintained with NDUS, mainly via the NDUS Study Abroad program, matched by an equivalent program in the UNDA.

In 2003 the Archbishop of Sydney, Cardinal George Pell, invited Notre Dame to open a campus in Sydney. The Cardinal wanted to expand Catholic higher education in his diocese, and to provide healthy competition for the Australian Catholic University, established in 1990 in North Sydney. The Federal Government announced in August 2004 that it would support a new Sydney Medical School for Notre Dame, and places for teaching, nursing and medicine. The Sydney campus of UNDA opened in a new eight-storey building in March 2006[390].

Oasis College, Salvation Army Oasis Centre, 365 Crown Street, Surry Hills

Premises at 365 Crown Street in Surry Hills were donated by the New South Wales Government in January 1990 at a peppercorn rent and work on the site commenced in June 1991. The centre officially opened in June 1992, offering a range of drop-in and accommodation services to homeless young men and serviced by twelve staff.

Part of the Oasis Centre is the Oasis College, an independent high school that currently offers year 11 and 12 education with a holistic approach to learning that is tailored to individual student needs[391]. The college, which opened in 2018, caters for students who don't fit into mainstream education, offering them the chance to complete their Higher School Certificate[392].

Former Sacred Heart School, 130 Darlinghurst Road, Darlinghurst

In April 1850 the Catholic Church was granted the land that is now the site of the Sacred Heart Church. The foundation stone for the first Church was laid in 1850 and it was completed in 1852[393]. Schoolrooms were completed in the basement of the church in 1853[394]. By 1879, the Roman Catholic Denominational School in the church's basement was one of the largest in the city, with boys' and girls' areas separated by a partition. But it was reported to be dark, gloomy, and not conducive to either teaching or health[395].The congregation of the church recommended that new school buildings be built in the area to accommodate the increased number of pupils, and a School Building Committee was established to make the necessary arrangements[396].

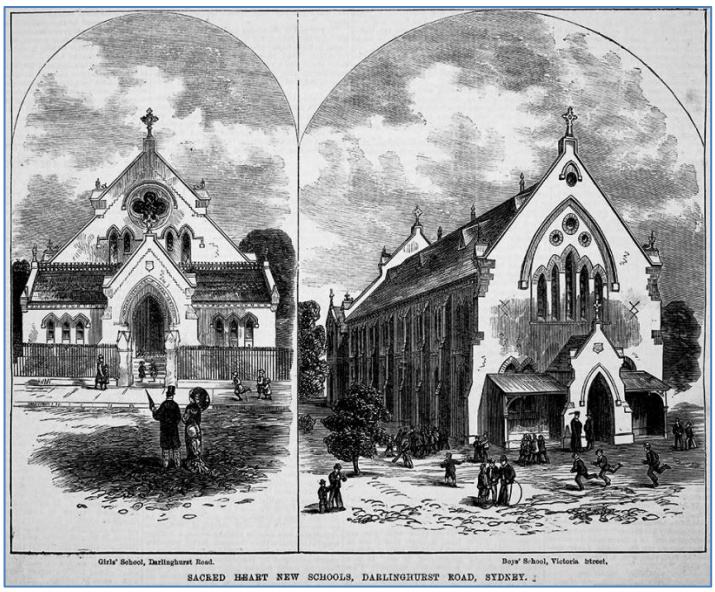


Figure 73 Sacred Heart schools (*Australian Town and Country Journal*, 18 December 1880)

Archbishop Roger Vaughan laid the foundation stone of a new school building next to the church in February 1880[397] and the school was opened in December that year. *Freeman's Journal* described it as a "handsome and commodious building"[398]. The school building is an example of Victorian Gothic Revival architecture. The eastern gable on Victoria Street end is inscribed "Boys' School 1880" and the western end in Darlinghurst Road "Girls' School 1880". The Sisters of Charity operated the girls' school[399] and the Marist Brothers ran the boys' school[400]. The church and school buildings were restored in 2007[401].

Former St Francis de Sales School, 94 Albion Street, Surry Hills

The original St Francis Roman Catholic Church was built on the south-west corner of Campbell and Elizabeth Streets (Haymarket) in 1865[402], where the girls' school opened in 1867[403]. In 1893, the New South Wales Government legislated the resumption of the church as part of the City Railway Extension project, and the church was demolished in about 1900[404].

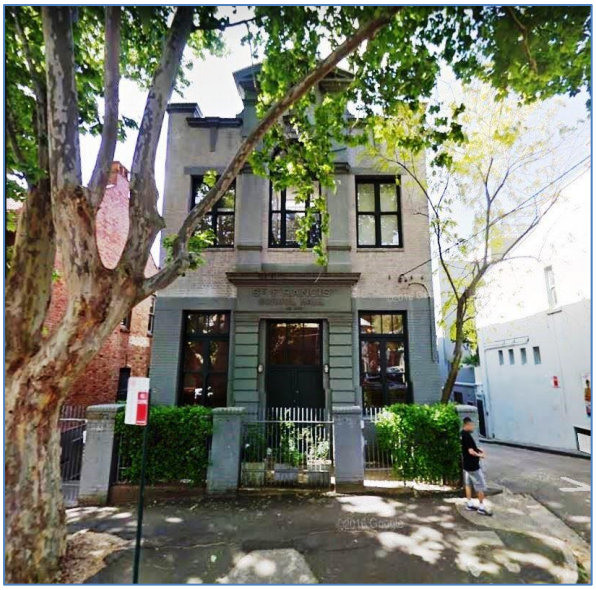


Figure 74 St Francis de Sales School hall (Google maps)

In August 1901, a Roman Catholic Girls' School opened in the former Primitive Methodist Church at 82 Albion Street, conducted by the Sisters of the Good Samaritan. The building at 80 Albion Street was purchased at the same time. Business subjects up to high school level were taught. In June 1909, the church at 82 Albion Street was dedicated as St Francis de Sales Catholic Church, having moved from Haymarket. The school moved to the lower ground floor of the building[405].

In 1916, the church purchased three run-down cottages at 92-96 Albion Street, and in 1920 the cottages were demolished and a school building, now called 94 Albion Street on the corner of Crawford Place, was constructed with a boys' and a girls' school, opening in 1921[406]. Exam results at the time of opening showed that the girls' school taught commercial subjects: typing, shorthand and bookkeeping. The exams were conducted by the National Business College and the Metropolitan Business College[407]. From 1920 onwards, the list of schools certified under the *Public Instruction Act 1916* called the school St Francis de Sales' School[408]. The school operated until 1968 when it closed after enrolments declined. The building was converted into a group of ten apartments in 1996[409].

Former St Michael's Parochial School, 148 Foveaux Street, Surry Hills

In October 1854, an advertisement was placed by Headmaster Reverend A. H. Stephen for a schoolmaster and schoolmistress at the proposed St Michael's Parochial School, Surry Hills[410]. The school opened in July 1855 under the charge of a recently arrived master and mistress[411], facing Fitzroy Street (on the present site of 148 Foveaux Street). It was evidently a primary-level school for boys and girls. The schoolhouse was enlarged in 1864[412] and this required additional school grounds by the purchase of the allotment at 146 Foveaux Street.

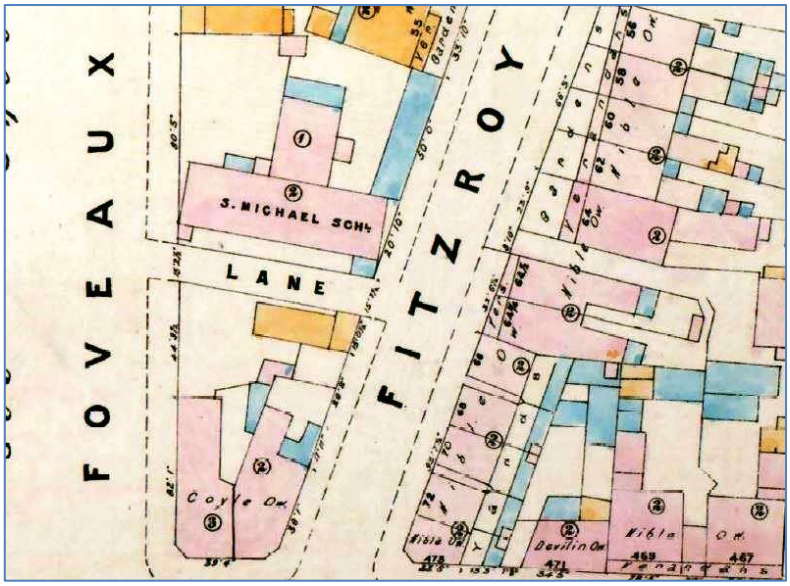


Figure 75 St Michael's School location (Rygate and West map, 1888)

Reforms in the funding of schools by New South Wales Premier Henry Parkes (the *Public Instruction Act*, 1880), effectively ended the tradition of parochial schooling. St Michael's school struggled on until 1882, and in 1884 was reopened as a public school[413], probably as a short term measure until something more suitable was built. St Michael's Church continued with its usual Sunday School operation at the Fitzroy Street premises, and for this use the existing parish hall was built in Albion Street in 1902[414].

From 1893, the school hall in Fitzroy Street was leased by the Sydney City Mission for twice-weekly meetings[415]. In 1902, the Church transferred ownership of the old hall to the Sydney City Mission, who used it until 1928, when it was demolished to make way for the new purpose-designed hall still standing as 148 Foveaux Street[416]. The Sydney City Mission sold the 146 allotment in late 1928 to the wholesale grocer Reginald George Wordsworth. Prior to 1928, number 146 had been an open yard interrupted by the rear wing attached to the hall, with a weatherboard structure along the Fitzroy Street frontage.

Figure 76 St Michael's Parochial School (Google maps)

The building still standing at 146 was occupied by Wordsworth by May 1930 and was used as his store[417]. The building was most likely approved for construction in March 1928 by the Sydney City Council, and probably built in 1929. Prior to 1927, Wordsworth's store was located in Kent Street near Darling Harbour, but these premises were destroyed by fire[418].

In early 1938, the building at 146 was leased by Australian Radio Publications Pty Ltd. This company produced books and periodicals dealing with radio broadcasting in Australia, with the main office located in Carrington Street. Council returns noted that the occupant was Radio Printing Press Pty Ltd, and 146 Foveaux Street was the company's printing office. The use as a print shop continued into the 1950s, with the tenants then being Mingay Publishing Company.

Oswald (Ossie) Mingay (1895-1973) returned to Australia after World War I and decided to make a career in the new field of commercial radio. By 1926, he had established Mingay's Wireless Manufacturing Limited in Darlington, Sydney. After some years in radio manufacturing, he moved into the publication of radio books and periodicals. In 1930, he founded Australian Radio Publications Pty Ltd, and was managing editor of several radio publications. He was Managing Director of Mingay Publications Ltd, 1930-1964, and the Radio Printing Press Pty Ltd operating at 146 Foveaux Street[419], from 1938 until selling his business in 1961 and retiring in 1964[420].

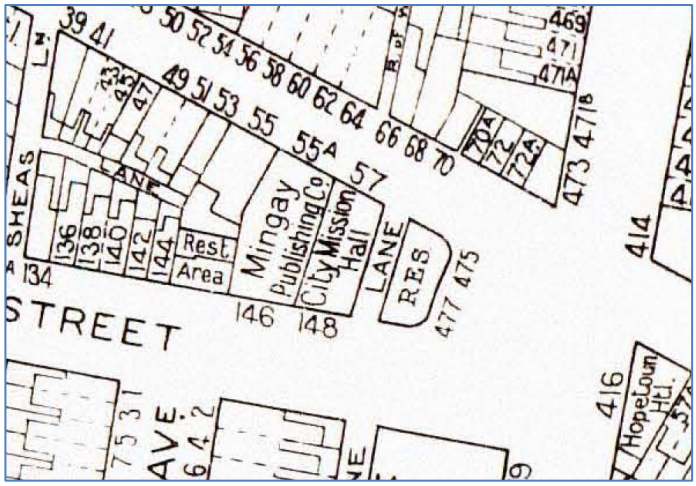


Figure 77 City Building Surveyor's map, 1949-72

In 1961, ownership of the building was transferred to Mavrick Productions Pty Ltd, and that year consent was granted by Sydney City Council for use as offices, warehouse and store[421]. In 1972, 148 Foveaux Street was still a City Mission Hall[422]. Today, 146 Foveaux Street is the site of Essential Ingredient, purveyors of kitchen equipment. 148 is the home of Belle Property Surry Hills, a real estate agency on the ground floor, and George & Matilda Eyecare on the first floor.

Former Marist Brothers High School, Darley and Liverpool Streets, Darlinghurst

When State aid to religious schools was largely removed in 1882, Archbishop Roger Vaughan set about reorganising the Catholic school system in the inner city. He asked the Marist Brothers to open a primary school in St Mary's Cathedral parish, and similar schools in the parish of Sacred Heart and the district of St Francis. The Marist Brothers relocated their Junior School from St Patrick's to St Mary's Cathedral, occupying a stone building within the grounds known as the St Mary's Seminary.

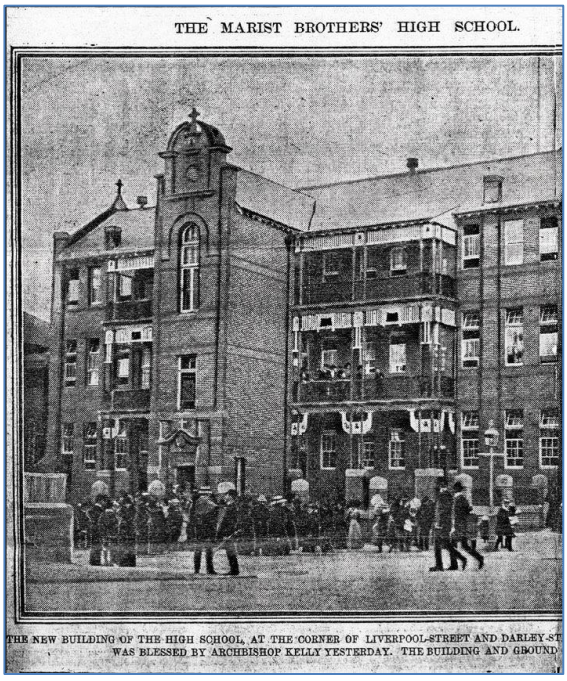


Figure 78 Marist Brothers High School (Marist Brothers website)

However, in 1906 Cardinal Patrick Moran asked that the junior boys' and high schools be moved, as he had other plans for the building. A new Marist Brothers High School was constructed on the corner of Darley and Liverpool Streets, Darlinghurst[423]. It was opened for the 1911 school year in January that year[424]. The building is three stories high and designed in the Federation Free Style, constructed in rendered brick with sandstone detailing[425].

The adjacent building known as Stoneleigh was constructed in c1860, probably for the solicitor William Barker. It is an exceptionally fine example of the Victorian Regency Revival villa style, constructed of stone and rendered brick. The property had several owners until it became a boarding house in 1907, owned by Henry Tongue. In 1912, it became part of the Marist Brothers High School[426]. The school closed in 1968 following the recommendations of the Wyndham Scheme in 1962, which reduced the emphasis on local schools.

After the Marist Brothers left, the 1911 building was going to be demolished and replaced by a 13-storey building, but this scheme fell through. It was occupied by the performance art group Side F/X, home to an ever-changing cast of actors, artists and musicians until 1981, then SAP Investments converted the building into twelve apartments[427]. After 1968, Stoneleigh again became a private residence. The broadcaster Phillip Adams purchased the building in the mid to late 1980s, and sold it in 1990. He later recalled that an episode of the ABC TV series *Rake* was filmed there[428].

Former St Peter's Boys' School, 7 Marlborough Street, and Girls' School, 241 Devonshire Street, Surry Hills

St Peter's Catholic Church was opened in December 1880 on the corner of Devonshire and High Holborn Streets[429]. In July 1882, the Sisters of the Good Samaritan opened a girls' school in the church with 150 students, to be known as St Peter's Girls' School. The building was enlarged at the southern end in 1887, including the basement level[430].

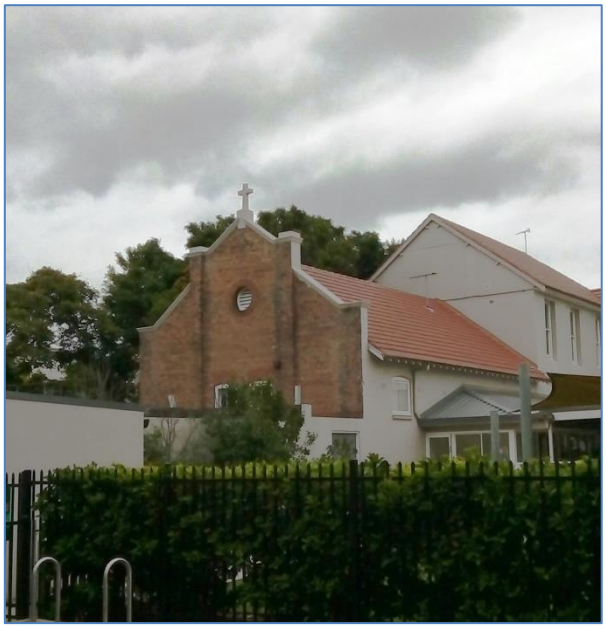


Figure 79 St Peter's Boys' School

A boys' primary school was opened by Cardinal Patrick Moran in February 1909, in a new Federation Romanesque building[431] at 7 Marlborough Street. The school, known as the St Peter's Boys' School,

would be operated by the De La Salle Brothers, who would live in a residence adjacent to the school. The Brothers had recently arrived from the Waterford Training College of the Brotherhood in Ireland. The school commenced with 188 pupils[432], and was the first Lasallian school in Sydney[433].

In February 1965, the *Government Gazette of New South Wales* listed the St Peter's Boys' School as being certified for the instruction of boys from grade 4 to 6 of the primary course, and the St Peter's Girls' School certified for the instruction of girls for the full primary course and boys to the end of grade 3[434]. The implementation of the Wyndham Scheme dramatically changed the shape of education in New South Wales in the mid-1960s. The impact of this, combined with falling enrolments, was that the boys' school in Marlborough Street closed in about 1965[435]. St Patrick's Business College was established and operated for some years in the empty premises of the boys' school[436].

However, a school was maintained on the church's land behind St Peter's Church for some years afterwards, and the Roman Catholic church submitted applications to Sydney City Council for the erection of new and temporary classrooms from 1972[437] until 1982[438].Today, the former St Peter's Boys' School has been occupied since 2017 by the Only About Children Childcare organisation, and is now known as 234-240 Devonshire Street[439].

The 1880 church and girls' school building is currently the home of the Surry Hills Creative Precinct. This is a non-profit organisation to promote Surry Hills as a creative and cultural hub. Its emphasis is on assisting local businesses to market and network themselves in the area[440].

Former St Anne's High School, 519 Crown Street, Surry Hills

In 1879, the draper William Andrew built a large three-storey brick house with ten rooms on a vacant block with the address 10 High Holborn Street, later known as 519 Crown Street[441]. In 1888, Cardinal Patrick Moran wrote to the Irish College in Rome stating that the St Peter's Parish in Surry Hills was "very populous and thoroughly Catholic and Irish". There were about 400 Catholic children there, and the Sisters of the Good Samaritan, who were teaching in the St Peter's Girls' School, were relieved in July 1889 by the Sisters of Mercy from Parramatta. In February 1893, the Cardinal wrote that he thought another school would soon have to open near Crown Street, and that the Sisters currently teaching in Surry Hills were those most conveniently located to take it in hand.

He also referred to this proposal in 1901, being convinced of the need for a high school or a select school for girls in the local area. The Sisters of Mercy eventually established a select high school, called St Anne's High School for Young Ladies in January 1902[442]. From about 1909, boys were enrolled as well as girls and were included in the music exam results published in the press[443]. The school operated until 1914 when it closed due to low numbers that were never more than seventy students. However, in its short life it made a significant contribution to women's education in the suburb, and for several years the girls achieved good results in the Junior University Examination[444].

In 1915, the Catholic Church rented the house to the dealer George May[445]. In 1927, the house and the adjacent properties 12 to 16 High Holborn Street were sold to the Premier Theatre Syndicate, who demolished them to build a cinema that opened in January 1928. The Premier Theatre operated until 1959 when it closed due to the impact of television. In 1981, the cinema building was converted to squash courts and a gymnasium which operates today as Hiscoe's Gym[446].

Former St Aloysius College, 433 Bourke Street, Surry Hills

In 1814, the merchant and former sea captain Richard Brooks purchased two lots of undeveloped land in Surry Hills during the forced sale of the financially-challenged John Palmer's estate. From the 1830s, Surry Hills was promoted by the real estate industry as a safe and salubrious haven to escape the pollution and evils of the city. It had healthy breezes, no crowds (for the 1830s, anyway) and retained many of its natural resources. Brooks eventually cleared and subdivided his land and auctioned it in 1831.

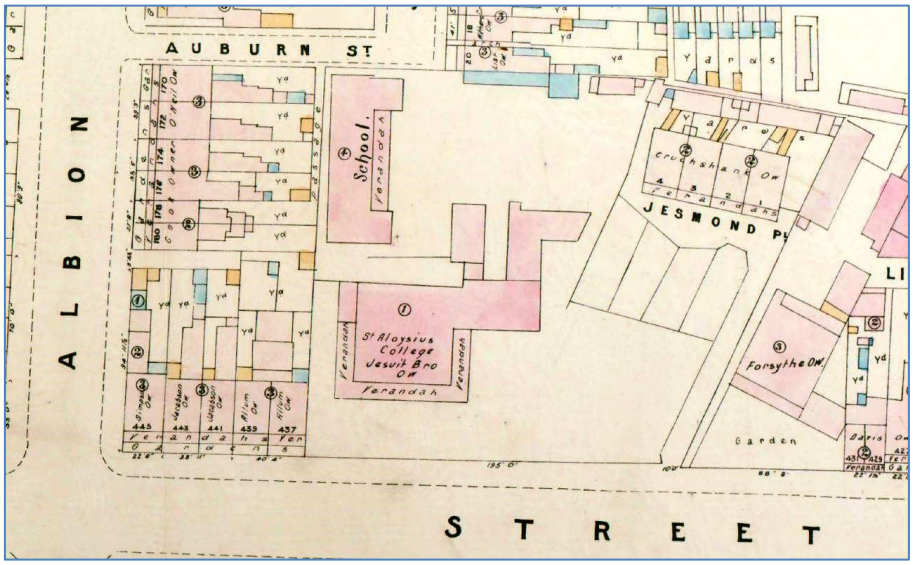


Figure 80 St Aloysius College location (Rygate and West map, 1888)

The wealthy ironmonger Lancelot Iredale purchased one of the subdivided lots, and in 1834 built a substantial villa house, designed by John Verge. Known as Auburn Villa, it was a single-storey Colonial Georgian-style residence with a verandah on three sides. There were several out-buildings including a summer house, and the villa was surrounded by extensive gardens. Lancelot Iredale died in 1848, and the opportunities of the 1860s economic boom encouraged the Iredale family to subdivide their Bourke Street estate.

Figure 81 Auburn Villa (*Freeman's Journal*, 12 May 1910)

St Aloysius College is a Roman Catholic independent primary and secondary school for boys, conducted in the Jesuit tradition. It was founded in 1879 by the Irish Jesuit priest Joseph Dalton (1817-1905) at St Kilda House on the corner of Cathedral and Palmer Streets, Woolloomooloo, and is the oldest independent Catholic boys' school in New South Wales. This fifteen-room Georgian mansion has since been demolished. The college is conducted for the Society of Jesus (the Jesuits) as part of a worldwide network of schools and universities. But it soon became clear that the school site and its surroundings were not suitable for a college. Transport was difficult, and the working-class locals resented the intrusion of middle-class college boys[447].

Auburn Villa and its surrounding grounds were purchased in 1883 by the Jesuit Order to house St Aloysius College. Although the house was smaller than St Kilda, the area offered several advantages. The name was changed to St Aloysius (the patron of youth), and after 1886 the Jesuits constructed a three-storey stone building in the south-west corner of the land, which they named Manilla House[448]. The Jesuits sold the property in October 1902 to the Sisters of the Sacred Heart from Rose Bay[449] and moved to their present site in Milson's Point in February 1903[450]. They used the buildings as a day school for girls and a night school for factory girls[451]. In 1909, the Sisters moved their activities to Kincoppal, John Hughes' former residence at Elizabeth Bay[452], and sold the buildings in 1910[453]. Manilla House was advertised as a boarding house from 1911[454].

St Margaret's Hospital for Women moved to Auburn Villa in 1910 after it was leased from the Sisters of the Sacred Heart[455]. The building was purchased in 1914[456] and demolished in 1947 to make way for the construction of St Margaret's Public Hospital, which opened in 1951[457]. The hospital closed in 1998[458] and in 2004 the buildings were converted to apartments.

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Health

Nine Royal Naval surgeons were assigned to the First Fleet in 1788, of whom four (John White, William Balmain, Thomas Arndell and Denis Considen) had been chosen to establish a medical service in the new colony. The Colonial Medical Service and the private sector of medical practice closely followed that of Britain. Religious hospitals were established to demonstrate religious philanthropy.

The first was St Vincent's Hospital, established in 1856 by the Sisters of Charity. It was a free hospital supported by donations and the Catholic Church[459]. The Sisters' motives were humanitarian, but were also to ensure that dying Catholics could end their lives within their church's rituals. While catering to Catholics, all denominations were welcomed, partly to facilitate government funding. Protestant denominations generally did not feel the need to found their own hospitals. A notable exception was the Sydney Sanatorium (now the Sydney Adventist Hospital), which was opened at Wahroonga in 1903 by the Seventh-Day Adventist Church.

For most of the nineteenth century, a strong deterrent to admission to hospital was rampant infections within them. But despite low expectations, many patients had no choice but to enter hospital when very sick. From the 1840s, more effective treatments replaced the traditional reduced diets, enemas and blood-letting with leeches. A flurry of inventions and innovations gradually followed, including anaesthetics during surgery, improved clinical thermometers and stethoscopes.

From the 1860s there was the slow but uneven acceptance of the existence of germs (bacteria and viruses) and the need for antiseptic techniques to destroy them in surgery and other wounds[460]. By the end of the nineteenth century, germ theory had replaced the long-held miasma theory (noxious "bad air") of disease transmission.

Health institutions

St Vincent's Hospital, 390 Victoria Street, Darlinghurst

In 1834, Bishop John Polding requested a group of Sisters of Charity to come from Ireland to New South Wales to help the sorry state of women convicts in the colony, especially Irish women. Five Sisters arrived on New Year's Eve 1838 and went to Parramatta early in 1839. They were the first religious sisters in Australia, and spent most of their time visiting the poor and sick, but also established a school for the children of convicts. Three of the Sisters had trained as professional nurses in France, and they trained other girls to become nurses. Local girls also joined the Order.

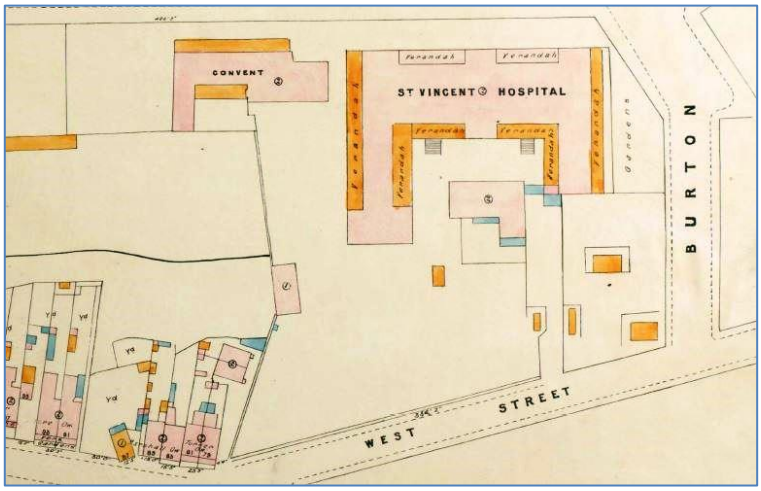

Figure 82 St Vincent's Hospital location (Rygate and West map 1888)

Their work at Parramatta ended in 1847, and in 1856 the Sisters were fortunate in obtaining Tarmons in Potts Point. This stately villa was built in about 1840 for Sir Maurice O'Connell, son-in-law of Governor William Bligh and commander of the armed forces in New South Wales. On his death in 1848, Tarmons was sold to the statesman and businessman Sir Charles Nicholson. He decided to return to England in 1855, and put Tarmons up for sale for £10,000. The proceeds from a huge bazaar organised by the Sisters plus £1,000 from Sir Charles secured the purchase[461].

Figure 83 de Lacy Building, St Vincent's Hospital, 1924 (City of Sydney Archives)

In 1857, the Sisters established a free hospital and convent at Tarmons, which they named St Vincent's Hospital after St Vincent de Paul, the patron saint of charitable societies[462]. An advertisement that year outlined their policy: "The Sick Poor will be admitted by recommendations from the subscribers or a clergyman of any denomination"[463]. The hospital gradually increased its services through the first year, and in November advertised that it was open for both inpatients (those who have been formally admitted to the hospital for treatment) and outpatients (those, especially discharged inpatients, who are in hospital to see a doctor, specialist or emergency treatment, but not formally admitted)[464].

As demand grew, a site was acquired at 390 Victoria Street Darlinghurst to build a larger hospital that could be extended in the future. Archbishop Polding laid the foundation stone for the de Lacy Building in May 1868[465]. The Sisters of Charity announced that the new hospital was opened in October 1870[466]. The building was originally two stories, and a third storey was added in the mid-1920s, along with other alterations which gave it a Free Classical form. A new seven-storey wing known as the O'Brien Wing was added in 1941 as the Outpatients Block[467].

As the colony of New South Wales developed and more people came to settle, St Vincent's Hospital began to take on paying patients. The need for a private hospital became apparent, and three private rooms were established in the 1870s. By 1900, half the hospital's income was derived from private fees. This was achieving the Irish founder Mary Aikenhead's vision that "the poor should have for love what the rich could have for money".

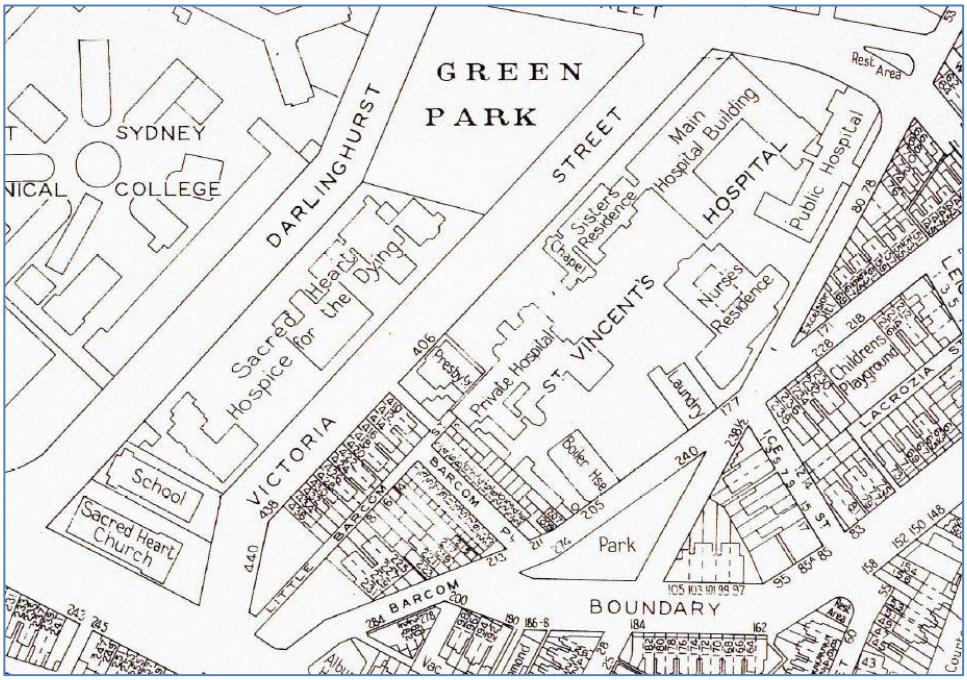

Figure 84 St Vincent's hospital buildings in 1972 (City of Sydney Archives)

In October 1909, the first St Vincent's Private Hospital Sydney was established using an existing building recently vacated by the Sacred Heart Hospice for the Dying. In 1976, using a large bequest from Edmund Resch, son of the beer brewing family, a modern St Vincent's Private Hospital opened on the current site[468].

The Garvan Institute of Medical Research began in February 1963 as a small research department of St Vincent's Hospital, using funds from the Sisters of Charity's Centenary Appeal. The major donor was the daughter of James Patrick Garvan (1843-1896), a New South Wales parliamentarian and businessman, who requested that the Institute be named after her father. The Garvan Research Foundation was established in 1981 to assist and promote scientific and medical research within the Institute. Expansion of the Institute's activities led to the construction of a new building at 382 Victoria Street, which was completed in April 1997[469].

St Vincent's Clinic opened next door to the Private hospital in 1990 as a joint venture between the Sisters of Charity and a number of specialists[470].

Sacred Heart Health Service, 170 Darlinghurst Road, Darlinghurst.

The Female School of Industry was first established in Macquarie Street in 1827 by a committee led by Eliza Darling, wife of Governor Sir Ralph Darling. It admitted girls from four to nine years old, and trained them in domestic service until twelve or fourteen years old, when they were sent out to work[471]. In March 1873, the fifty children attending the School of Industry moved to "new, more commodious and elegant premises on one and a half acres in Darlinghurst"[472] to the north of the Sacred Heart School.

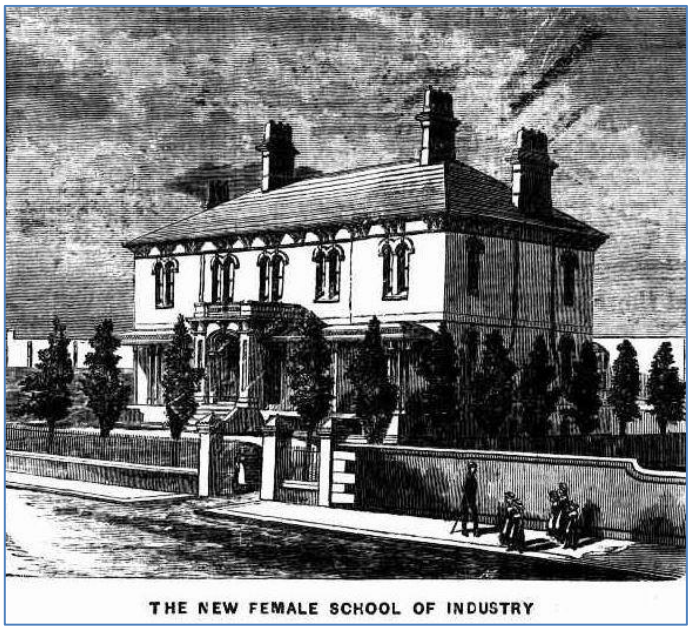

Figure 85 Female School of Industry (*Sydney Mail*, 3 August 1872)

In August 1890, a new Sacred Heart Hospice for the Dying was opened adjacent to St Vincent's Hospital, under the control of the Sisters of Charity[473]. *Freeman's Journal*, reporting on its impending opening, described its purpose as "to provide a restful place for the hopelessly sick, who are precluded from admission to general hospitals, due to the near termination of their sufferings, or those, conscious of the approach of death, desire a preceding interval of rest". No religious distinction would be made in the admission of patients[474]. Today this is called palliative care.

Figure 86 Sacred Heart Hospice, 1921 (sistersofcharity.org.au)

The Sacred Heart Garden Chapel in the current grounds next to Green Park was opened in 1899[475]. The School of Industry moved to premises at Petersham in 1903, and finally closed in 1926[476]. In 1909, the Hospice moved across the road into the vacant School of Industry site, and the old Hospice building was converted into St Vincent's Private Hospital[477]. In 1960, the name of the Hospice was changed to the Sacred Heart Hospice[478], and additions were made in 1983, resulting in the current building[479]. The facility is now known as the Sacred Heart Health Service, and is a leading provider of Palliative Care and Rehabilitation services[480].

Figure 87 Sacred Heart Garden Chapel (hospitalstays.com.au)

Former St Margaret's Hospital, 435 Bourke Street, Surry Hills

In March 1894, St Margaret's Maternity Home was established as a lying-in home by an unofficial religious community led by Gertrude Abbott at 561 Elizabeth Street near the corner of Cleveland Street, Strawberry Hills[481]. Its founding came from the recognition of the need for maternity care for unmarried mothers in the inner city[482].

The need to expand led to a move in March 1910 to the recently-vacated site at 435 Bourke Street Surry Hills[483], where the Sisters of the Sacred Heart had been using Auburn Villa and Manilla House as a day school for girls until their move to Kincoppal in Elizabeth Bay. The site was initially taken on a long lease from the Sisters, with the option to purchase. The fourteen-room Auburn Villa was

turned into offices and a residence for administrative staff. The large three-storey Manilla House became a hospital, with public and private wards on the first two floors, and residences for the 22 nurses on the third floor[484].

Figure 88 St Margaret's Hospital, 1910 (*Catholic Press*, 29 September 1910)

The buildings were purchased in December 1914[485]. As it was not officially recognised as a Catholic institution, Gertrude Abbott raised funds for its work and later expansion by a series of art union lotteries from 1921. She stated that, despite its religious name, the home was "non-sectarian in principle and working" that aimed "to provide care and shelter for unmarried girls of the comparatively respectable class" Following the death of Gertrude Abbott at the hospital in 1934, the Sisters of St Joseph took over its management in 1937 (as was her wish), and it became a maternity hospital[486].

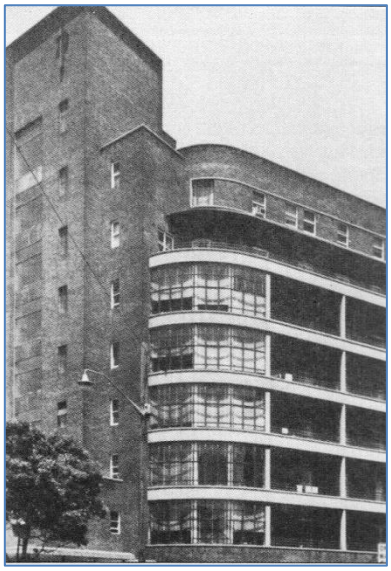

Figure 89 St Margaret's Public Hospital, 1951 (Find and Connect website)

Several substantial programmes of development were undertaken, the first being in the 1930s-1940s. This included the construction of the private hospital which opened in 1946, and a Public Hospital which opened in 1951. Auburn Villa was demolished in the 1940s to make way for an eight-storey Inter-War Functionalist-style public hospital, which operated until 1993, and Manilla House followed later. Terraced housing along Albion and Bourke Streets, constructed between 1856 and 1865, was demolished to make way for a Children's Hospital in 1967, which operated until 1979.

All the nineteenth century buildings were eventually replaced by twentieth century structures[487]. The Chapel and Convent were constructed in 1958-59[488]. St Margaret's finally closed in 1998[489], and in 2004 the site was redeveloped as a group of apartment blocks. The Chapel was adapted to become the Object Gallery[490].

Former Caritas Centre, 299 Forbes Street, Darlinghurst

Prior to the 1860s, mentally ill people were referred to as "lunatics" and were incarcerated in gaols alongside criminals. The first lunatic asylum was opened by Governor Lachlan Macquarie at Castle Hill in 1811. But the 1863-4 commission of inquiry into asylums was highly critical of the system, and recommended the establishment of a "Lunatic Receiving House" where mentally ill people could be assessed instead of being imprisoned, and then transferred to an asylum or gaol as appropriate. Colonial Secretary Henry Parkes selected the site of the Darlinghurst Reception House, in close proximity to the Darlinghurst Gaol, and a two-storey sandstone Victorian Regency style building was erected in 1867, opening in 1868. Mentally ill people were placed in the Reception House for assessment before being transferred next door to the Gaol or to a mental hospital.

Figure 90 Darlinghurst Reception House (State Library of NSW)

Alterations and extensions were undertaken to the building in response to the gradual decriminalisation of mental illness, and the introduction of new methods for its treatment. A voluntary mental health unit operated in part of the Reception House from 1908 to 1922, before becoming Callan Park. Caritas Cottage is a two-storey Victorian Arts and Crafts style building that was erected as the Superintendent's Residence in 1910, between the Reception House and the Darlinghurst Police Station. A third storey in rendered brickwork with ashlar coursing was added to the Reception House in the 1930s[491].

The *Lunacy Act* of 1898 required at least one Reception House, but not necessarily more than one, and the Darlinghurst Reception House became virtually the sole portal into the metropolitan mental hospital system. At the time, voluntary admission to mental hospitals was not generally thought of as the norm, and was seldom sought or made available. But by the 1950s there were calls for patients to be allowed to seek voluntary admission to mental hospitals. This resulted in the *Mental Health Act* of 1958, a major reorganisation of mental health services which removed terminology in previous Acts which implied the stigma of lunacy, asylums and insanity.

Figure 91 Caritas Cottage (realestate.com.au)

In the wake of the Act, the Reception House was closed in 1961. Under the new Act, while voluntary patients could seek admission to any part of the system, non-voluntary admission still required an Admission Centre, and in 1961 the Wallace Wurth Clinic at North Ryde took over the patients, staff and functions of the Darlinghurst Reception House[492]. In 1962, the Reception House was converted to the Caritas Centre, a psychiatric unit run by the Sisters of Mercy under the auspices of St Vincent's Hospital until 2010. Approximately 100,000 men and women passed through the Reception House during its history[493], including a number of famous Sydneysiders.

The poet and write Henry Lawson (1867-1922) recognised by 1901 that he was suffering from alcoholism and manic depressive illness. During his last imprisonment in Darlinghurst Gaol in 1910 for non-payment of alimony, he was visited in gaol by Mrs. McCullum, Supervising Nurse at the Mental Hospital. Finding him extremely depressed, she persuaded him to accept admission to the hospital, after he was finally released from gaol when various friends raised the money to pay his debts. He was treated there for several weeks, leaving against medical advice to continue treatment in Melbourne. In later years he was taken to the Reception House several times while drunk, but was never admitted or certified.

Beatrice (Bea) Miles ((1902-1973), a Bohemian rebel who was known as the "Queen of the Cross", was a prominent Sydney identity from the 1940s to the mid-1960s. She was famous for terrorising motorists by jumping into their cars or onto their running boards, demanding to be taken to various locations. If refused, she retaliated by trying to rip off the car doors or urinating on the seats. She

earned money by reciting Shakespeare to pedestrians for sixpence. She was picked up by the police on numerous occasions for a range of misdemeanours and taken to the Reception House. But she was invariably considered not detainable and was discharged. In later life, after she entered the Little Sisters of the Poor Home for the Aged in Randwick, she reputedly claimed: "I have no allergies that I know of, one complex, no delusions, two inhibitions, no neuroses, three phobias, no superstitions and no frustrations".

Captain Francis de Groot (1888-1969) was a Sydney antique dealer and member of the right-wing paramilitary New Guard. In March 1932 he galloped in front of Premier Jack Lang as he went to cut the ribbon to open of the Sydney Harbour Bridge, cutting it himself with his sword. He was wrestled to the ground by Police Superintendent William Mackay, who decided to charge him under the *Lunacy Act* of 1898 with "being found wandering at large and deemed to be insane", and was remanded to the Darlinghurst Reception House, still resplendent in boots and spurs. De Groot was examined by a number of psychiatrists, who declared him to be perfectly sane. He was released a few days later, but the police were determined to nick him for making a mockery of their security at the Bridge opening, and in the end he was fined five pounds for the destruction of Government property (the ribbon).

In the 1940s, the Reception House was in the forefront of a new treatment for alcoholism in Australia. The nurse Archibald Vincent (Archie) McKinnon (1904-1985) had read Henry Tiebout's 1944 review of a new treatment method called "Alcoholics Anonymous" (AA) in the *American Journal of Psychiatry*. He obtained a copy of the original 1939 book by Bill Wilson, and in February 1945 he introduced an alcoholic patient at the Reception House to the book and discussed it with him in great detail.

McKinnon reported that the patient embraced the philosophy enthusiastically and successfully, becoming the first inpatient in Australia to be treated using the AA approach. McKinnon later collaborated with Dr. Sylvester Minogue and the Reverend Thomas Dunlea to develop the AA organisation in Sydney. Dr. S. Morris, the Inspector General of Public Health, gave him considerable support, allowing him to promote AA in psychiatric hospitals, in the community and interstate[494].

In 2013, the site was developed into a block of apartments, known as the Dominion, including restoration of Caritas House and Caritas Cottage. Caritas House itself became six apartments, and the Cottage a single residence[495].

Welfare

Charity begins in the church

Charity was a traditional Christian virtue, and all churches supported any of their own parishioners suffering misfortune. Other people were treated with benevolence, often tinged with missionary zeal, to bring them into the fold of the church[496]. However, beyond ensuring that every child had an education, there was a distinct reluctance by Australian governments to become comprehensively involved in social welfare services.

This official reluctance laid the basis for religious organisations to fill the gap from the founding period, partly funded by colonial governments. The partnership between public and private developed as an attractive option for government leaders with its promise of minimal public expenditure and effort. Religious belief stimulated action to care for the poor and elderly and to establish institutions to carry on the faith. The Protestant-Catholic divide in the nineteenth century was a powerful driver for the creation of parallel institutions in health, education and welfare, a pattern that remains visible, if fading.

Protestant city missions

Among Protestant churches, the model of community involvement with a lasting affect was that of the city mission. This approach took hold in the colonial cities in the 1850s. City missions were non-denominational bodies typically managed by committees of clergy, generally from evangelical and/or nonconformist backgrounds. They offered a wide range of services such as attending courts, visiting hospitals and prisons, offering material relief and providing social contact for people in need.

By the 1880s, the Salvation Army (affectionately known as the Salvos) had established itself in the colonies, introducing new forms of socially engaged witness, such as mission halls offering a range of welfare services. The Salvos took the initiative in partnering with the government to deliver social services. 25 Salvation Army institutions were established in their first 25 years in Australia, ranging from those providing support for its evangelical converts to more typical welfare services such as homeless shelters and soup kitchens[497].

Charities were happy to receive government funding, but were worried that it would in turn discourage private benefactors. So a peculiar colonial arrangement was struck. Governments assumed responsibility for some sectors, notably mental illness, for which there was little philanthropic support. They continued to provide some support for church charities, but not enough for them to be self-sufficient, leaving them to make up the difference with frequent fund-raising and philanthropy.

Asking for charity was stigmatised, something to be feared and preferably avoided. Friendly Societies started so that people could make their own provision for hard times with savings accounts and pensions. Charities, with government support, made up the bulk of health and welfare provision in the nineteenth and early twentieth centuries, retaining the moral policing principles underpinning early philanthropy[498].

A diversity of welfare providers

Australia developed a tradition of religious pluralism in which the political and cultural institutions have tried to encourage the acceptance of difference. Unlike England (Anglican), Ireland (Catholic)

and Scotland (Presbyterian), Australia has never had one pre-eminent religious denomination, rather a range of significant minorities whose leaders promoted their interests and gradually achieved official recognition. This very pragmatic pluralism acknowledges the need for harmony, and assumes that an even-handed treatment is sensible and politically useful. This pluralism has resulted in a form of state neutrality expressed by equal treatment towards funding, dating back to the early nineteenth century in New South Wales.

This same pluralism extends to contemporary Australia where public money at all levels goes to the churches so that they can run schools, hospitals, employment agencies, social welfare bureaux and even drug injecting rooms. But this neutrality is not entrenched in either Federal or State Constitutions and has no legal standing, but comes from conventions hammered out in the early colony that saw the established Anglican and Presbyterian churches deprived of their duopoly in government funding[499].

Increasingly the churches and non-government organisations such as The Smith Family, the Salvation Army, Sydney City Mission, Anglicare and the St Vincent de Paul Society moved to the front line of providing services for those in need. While governments fully funded hospitals and essential services, government subsidies to the non-government sector put them at the centre of community health and welfare services. The partnership between governments and charities, dating from the colonial era, remains at the heart of dealing with the problems of human misfortune in Australia[500].

Governments have been happy to make use of non-profit agencies to undertake education, health and welfare activities, because they have viewed church-related agencies as a source of more effective services than public agencies, based on perceptions of church-related agencies being innovative and close to the community. The increasing use of church-related agencies is not so much for moral reasons as for a concern with efficiency. The church agencies are used because they are already there. This began to change at the end of the twentieth century with the introduction of government contracting, which has put pressure on the church-related agencies to distance themselves from their founding sense of mission. Some agencies have become extensions of the state, particularly in employment services[501].

Nowadays, Christian charities dominate the Australian social services scene like no other country. In the United Kingdom, only three of the largest 25 charities are Christian. The largest 25 by income represent arts, health advocacy groups like cancer and heart organisations, and research organisations. In the United States, only five of the top 25 charities by income are Christian, and the top charities are not based on human social services. In Australia, 23 of the top 25 largest charities by income are Christian. There are more charities per capita in Australia than the United Kingdom or United States[502].

Welfare institutions

Salvation Army Oasis Youth Support Network, 365 Crown Street, Surry Hills

From about 1948, the Foveaux Street block between Riley and Crown Streets was occupied by a clinic operated by the Anti-Tuberculosis Association of New South Wales[503]. The Crown Street Women's Hospital was founded in 1893 on the north side of Fitzroy Street, extending to Albion Street, and by 1943 had become the largest maternity hospital in the State[504]. Doctor William McBride (1927-2018) worked at the hospital as an obstetrician. He achieved fame by being the first to publicise the large number of birth defects in the children of patients who had taken the sedative drug thalidomide. The side-effects of the drug had been reported to him by the midwife Sister Pat Sparrow, and McBride brought it to the world's attention in a letter to *The Lancet* in 1961.

Figure 92 Crown Street Women's Hospital (City of Sydney Archives)

In 1971 he established Foundation 41 in the hospital to investigate the causes of mental and physical handicaps in babies. The name derives from the normal period of pregnancy (40 weeks) plus the first week of life. The hospital was due to close in 1983, and in February 1982 the Foundation 41 research centre moved to the former Anti-Tuberculosis Association site on Foveaux Street. The research centre closed in about 1989 after an inquiry uncovered historic scientific fraud by McBride while he had been researching the pregnancy drug Debenox and its effect on birth defects in 1981.

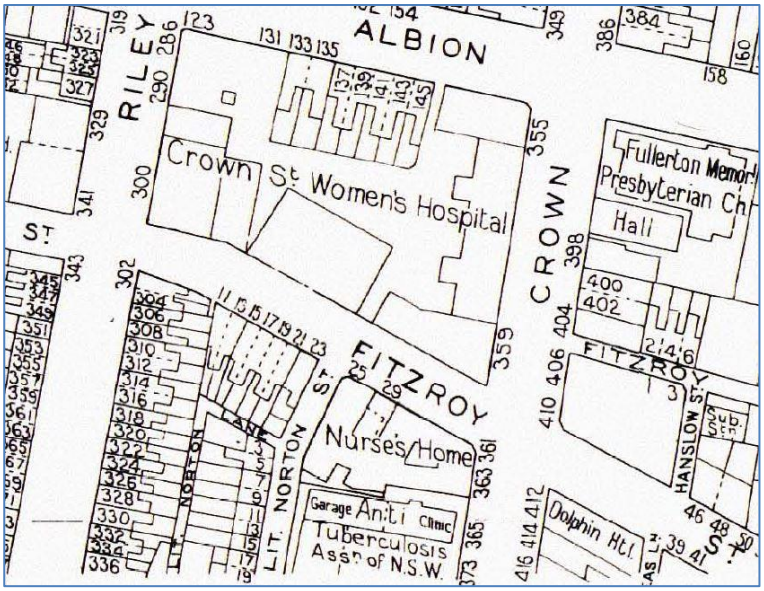

Figure 93 Anti-Tuberculosis Association location (CBS map 1949-72)

Meanwhile, an ABC documentary in 1989 called "Nobody's Children" followed the lives of young Australians sleeping rough in dangerous environments. This was the catalyst for Alan Staines from the Salvation Army and Trevor Fearnley from the world of advertising to start a two-year campaign to secure premises and fund a project to provide 24-hour support to homeless young people In Sydney. The recently-vacated Foundation 41 building at 365 Crown Street in Surry Hills was donated by the New South Wales Government in January 1990 at a peppercorn rent, and work on the site commenced in June 1991.

Figure 94 Oasis Centre (Salvation Army Australia website)

The centre officially opened in June 1992, offering a range of drop-in and accommodation services to homeless young men and serviced by twelve staff. Emergency accommodation and meals were available for up to 13 young people aged 16 to 21 years. They were helped to work towards finding long-term stable accommodation. Many of the young people who relied on this service have experienced prolonged trauma, mental health issues and addiction. The Oasis Centre was the first step on the long journey to safety and stability by referring them to appropriate services for their needs.

In 1997, Captain Paul Moulds took over as the Centre Manager. He saw the need for a larger youth network rather than just a centre, so he combined three inner city youth services (SOS Street Service, The Oasis Youth Care Centre and the John Irwin Lodge) into a youth network known as the

Oasis Youth Support Network. He created the holistic support model that is still in use today. From its small beginning in 1992, Oasis now has over 90 employees, 25 programs and supports more than 350 young people every year[505]. The Salvation Army erected a retail building on the corner of Foveaux and Crown Streets, and since 2009 this has housed the Crown Street Grocer, purveyors of a wide range of café and delicatessen goods.

Figure 95 Crown Street Grocer (Mark Stevens, COS Archives)

Former Salvation Army Women's Hostel, 471 South Dowling Street, Surry Hills

In 1884, the centenary of the birth of Sir Moses Montefiore prompted fundraising efforts in Sydney to establish a Jewish Home for the aged poor in his name[506]. He was an Italian-born British businessman who was noted for his generosity and support of Jewish rights. He became so wealthy that he was able to retire at forty and devote the rest of his life to philanthropy and campaigning against the restrictions imposed on Jews in Europe at the time.

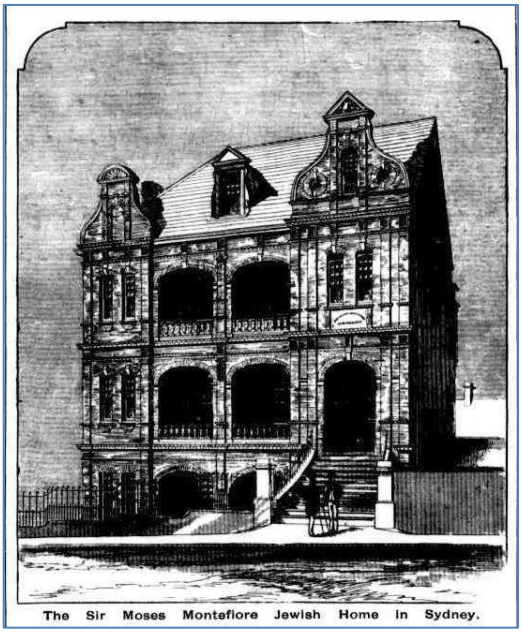

Figure 96 Sir Moses Montefiore Home, 1889 (*Town and Country Journal*, 9 March 1889)

The Sir Moses Montefiore Home for the Indigent Aged initially comprised the southern half of the present structure, consisting of two stories with basement rooms, roof dormitories, staircase and tower[507]. The Home opened in October 1889[508]. In 1924, the Jewish Home moved to Victoria Road, Bellevue Hill, and the building was sold to the Salvation Army.

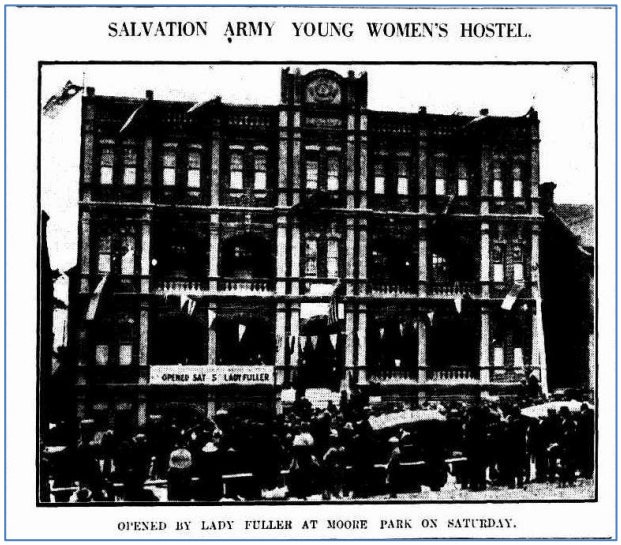

Figure 97 Salvation Army Women's Hostel, 1924 (*Sydney Morning Herald*, 7 July 1924)

The building was remodelled, the size doubled to the north and a third floor added. It reopened in July 1924 as the Salvation Army Women's Hostel[509], providing accommodation for 130 girls[510]. The hostel, which had operated at 348 Elizabeth Street since 1912, was one of several institutions in Sydney that housed single women who wished to work in industry but sought moral protection on moving to the city. The building is a good example of the Free Classical style[511]. A fourth floor and lift were added in 1927.

The hostel closed in 1973 because the Salvation Army decided it could not justify upgrading the building to meet new fire regulations. Most of the hostel was demolished or remodelled in 1980 to be replaced by an apartment block known as The Marlborough, and the top four penthouses were added. The building's original façade was retained[512].

Figure 98 Marlborough Apartments, 2011 (Mark Stevens, COS Archives)

Former Salvation Army Men's Home, 62-64 Foster Street, Surry Hills

In 1924, a Salvation Army Hostel was constructed at 62-64 Foster Street, known as Foster House, accommodating up to 350 men. There had previously been several terrace houses on the site from the 1870s to 1914, when a warehouse was built on part of the land[513]. The hostel was in use until about 1991 when it closed and Foster House moved to its present site at 5-19 Mary Street. The six-storey hostel building continues to occupy the site.

In 2000, a Development Application was submitted to Sydney City Council to convert the building into ten residential units[514]. The building today is a block of eighteen strata apartments known as The Giorgio.

Figure 99 Salvation Army Men's Home (Mark Stevens, COS Archives)

Former Catherine Booth House, 348 Elizabeth Street, Surry Hills

In 1912, the existing terrace houses at 348 Elizabeth Street were demolished and replaced by the Salvation Army Women's Hostel for young single women working in the city. In 1924, the hostel moved to 471 South Dowling Street, and the Elizabeth Street building became a shelter of the same name for destitute women, until at least 2013[515]. The building was demolished and rebuilt by 1960[516] with an entrance at the rear of the building at 6 O'Loughlin Street[517].

Figure 100 Catherine Booth House, 2001 (Mark Stevens, COS Archives)

Then in 2004 a new seven-storey residential and administration building was constructed on the site, known variously as Winderradeen House, Samaritan House or Catherine Booth House. In 2013, the building was a residential rehabilitation service for women run by the Salvation Army[518]. Today, the building is not in the current list of Salvation Army locations in their website, and has no sign on the front.

William Booth House, 56-60 Albion Street, Surry Hills

The building at 56-60 Albion Street was opened in June 1922 as the William Booth Memorial Hostel for men, operated by the Salvation Army[519]. It is a five-storey warehouse-style structure that is a good example of an Inter-War institutional building, retaining a high degree of its original fabric[520]. Today, the building is home to the William Booth House Recovery Services Centre, providing addictions treatment and recovery programs[521].

Figure 101 William Booth House, c1920 (National Library of Australia)

Former Commonwealth Street Mission, 141-145 Commonwealth Street, Surry Hills

In 1911, the Sydney Rescue Work Society began the Commonwealth Street Mission at 141-145 Commonwealth Street[522], providing a wide range of activities for the disadvantaged in the area until the 1970s. The Salvation Army took over the building in 1974 and referred to number 141 as Bridge House, an alcohol and drug rehabilitation facility that accommodated sixty people[523].

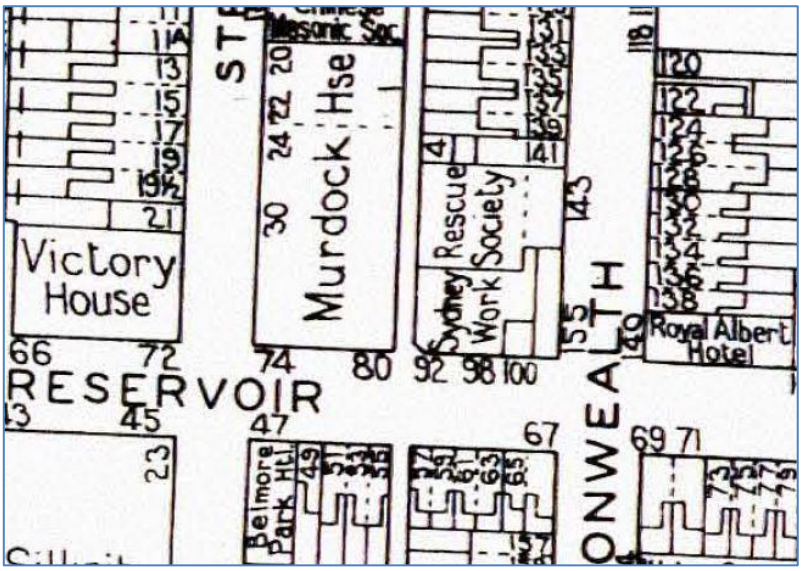

Figure 102 Sydney Work Rescue Society location (CBS map 1949-72)

From 1980 the Salvation Army operated the John Irwin Lodge in the building, a hostel for homeless youth. This service closed in 1993 and was incorporated into the Oasis Youth Support Network when it was established at 365 Crown Street[524]. The Sydney Rescue Work Society changed its name to Communicare in 1982 and specialised in child care. In 2010, its name was changed again to Integricare[525]. Today the building seems to be unoccupied.

Figure 103 Commonwealth Street Mission (Google maps)

Inner City Men's Accommodation Service Sydney, 5-19 Mary Street, Surry Hills

Bobby pins became popular in the 1920s to hold the new eponymous bobbed hairstyles in place. In 1939, the engineer and inventor A. C. (Carlyle) Day combined with importer and merchant Frank Wright to form a company to make use of his new machine which produced 360 bobby pins per

minute, three times faster than the world's best at the time. Bobby Pins Pty Ltd was formed in February 1940 and two machines made the pins at 5 Mary Street in Surry Hills. Production ceased in 1965 when the company was unable to make the new plastic-tipped pins[526].

Figure 104 Salvation Army Foster House (Google maps)

In 1948, most of the buildings from 5 to 19 Mary Street were owned by the Elliotts and Australian Drug Pty Ltd[527]. Then in 1964, the spectacle maker Palmer Freeholds Pty Ltd applied to Council to erect a new building for spectacle manufacture[528]. The Salvation Army Hostel for men at 62-64 Foster Street, known as Foster House, closed in 1991 and moved to its present site at 5-19 Mary Street. It provides crisis and supported accommodation for men. The financial counselling service Moneycare Surry Hills is run by the Salvation Army in the same building.

Vincentian House, 361 Crown Street, Surry Hills

In 1952, Nurses' Quarters for the Crown Street Women's Hospital were constructed at 361 Crown Street[529]. The hospital closed in 1983, and by 2002 Charles O'Neill House had opened in the former Nurses' Quarters, providing accommodation and education for long-term homeless single men, run by the St Vincent de Paul Society. Men who were considered suitable for educational help were referred there from the Matthew Talbot Hostel in Woolloomooloo. The aim was to break the cycle of homelessness through education[530].

Figure 105 Charles O'Neill (St Vincent de Paul website)

Charles O'Neill (1828-1900) was a Scottish-born engineer who led the St Vincent de Paul Society in the Western Districts of Scotland in the 1860s. He moved to New Zealand in 1863 and became a leading civil engineer and member of the colonial parliament until 1875. He founded the St Vincent de Paul Society in New Zealand, then undertook a charitable mission to Australia in 1881, where he soon established the Society in New South Wales[531].

In 2009, alterations and additions were made to the building, after which it was known as Vincentian House[532], providing crisis accommodation and a case management service for families and women[533].

Figure 106 Vincentian House (Google maps)

Missionaries of Charity, 27 High Holborn Street, Surry Hills

Mother Teresa (1910-1997), also known as Saint Teresa of Calcutta (born Anjeze Gonxhe Bojaxhiu in Skopje, North Macedonia), was inspired to found the Missionaries of Charity in Calcutta in 1946. The society of twelve members was officially established in October 1950[534]. Mother Teresa resolved to create a religious community to provide care for the most unwanted, unloved and uncared-for throughout society, those that had become a burden and are shunned by everyone. The Missionaries operate schools run by volunteers to teach abandoned street children and run soup kitchens, as well as other community services according to local needs. These services are provided free for all people, regardless of religion or social status.

Figure 107 Mother Teresa (Wikipedia.com)

In 1963, Brother Andrew (formerly Ian Travers-Ballan) founded the Missionary Brothers of Charity in Australia, along with Mother Teresa. In 1965, Pope Paul VI granted Mother Teresa's request to expand her congregation to other countries. Soon, new homes opened around the globe. A Mother House was established in the buildings behind St Peter's Catholic Church, at 27 High Holborn Street. The congregation living there operates a soup kitchen to provide weekday lunches for young people in need[535].

Former Mount Magdala Refuge, 51 Buckingham Street, Surry Hills

Cleveland House was constructed in 1823-24, designed by the talented emancipist architect Francis Greenway for the merchant Daniel Cooper. It is located between Chalmers and Buckingham Streets with a frontage on Bedford Street. It is the oldest villa-style house in Sydney and has been home to a great variety of occupants in its long life.

In 1903, the Catholic Order the Sisters of the Good Samaritan purchased Cleveland House and associated buildings[536]. In March 1904, the Sisters opened an imposing new four-storey building to the south of Cleveland House at 51 Buckingham Street as a refuge for women and a commercial laundry[537]. The laundry and a needlework room on the ground floor were operated by the women staying at the refuge to provide an income for the Good Samaritans as well as occupations for the residents[538].

The refuge was known as Mount Magdala or the St Magdalen's Refuge, and accommodated up to 140 women. The aim was to provide the residents with a place of refuge in the city and restore them to friends or obtain suitable employment for them[539]. The laundry was the only one in the southern hemisphere using electricity for the laundry work. Electric fans removed the hot air from the laundry and dormitory[540].

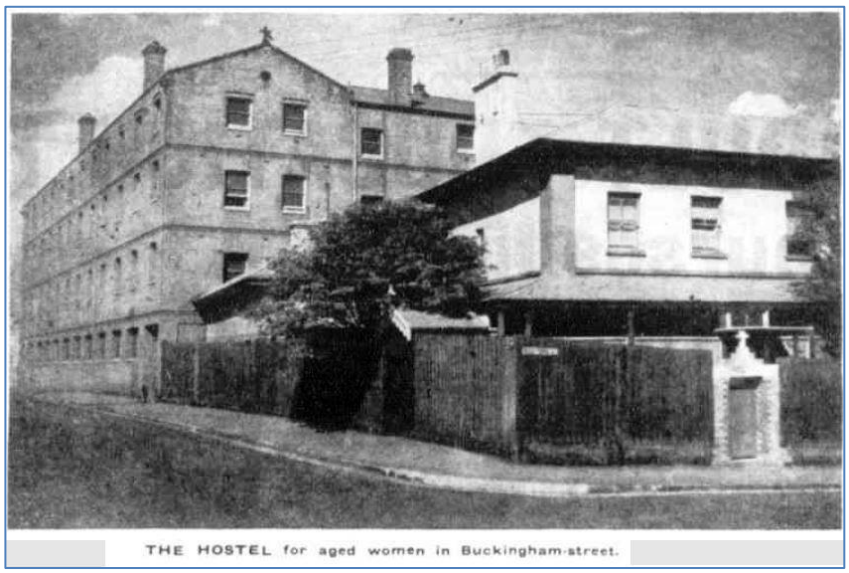
THE HOSTEL for aged women in Buckingham-street.

Figure 108 Mount Magdala Refuge (*Catholic Weekly*, 27 March 1947)

From February 1905, the Refuge advertised its laundry service as Mount Magdala, and for the first year solicited orders for "vestments, altar linen, habits for the dead, etc."[541]. But the Refuge suffered severe financial distress during the Great Depression of the 1930s. Income from the laundry fell away considerably, the equipment was in disrepair and the cost of living rose, leaving the Sisters unable to meet the heavy weekly expenses, especially the very high cost of electricity for all the

machines. They planned to put the property on the market, but after initial negotiations with real estate agents, this did not eventuate[542].

In 1936, the Good Samaritans decided to answer a pressing need for a Home for aged and infirm women[543]. The building was refitted for its new purpose: the ground floor laundry was turned into special rooms for frail women who couldn't climb the stairs to the dormitories[544]. The younger women were transferred to the St Magdalen's Retreat at Tempe. The garden with flowers and vegetables remained, and by 1939 there were 52 residents at the Home. To replace the income previously obtained from the laundry, the residents paid a modest amount to stay there, although the Sisters were still heavily dependent on fund-raising activities, charitable donations and the occasional government support.

Despite its best efforts, Mount Magdala was a financial millstone around the institution's neck from its beginnings, and in 1946 the Sisters decided to hand the management of the Home to the trained nurses of the Franciscan Missionaries of Mary, who had arrived in Australia a few years earlier[545]. In 1948, a Good Samaritan Training Centre for girls was established at the former St Magdalen's Retreat in Tempe, and the Order must have decided that that was what they were better able to do, rather than looking after aged and infirm women, who required more medical expertise than they were able to provide.

Aged care

Aged care is the provision of services to meet the unique needs of older people in Australia. It now includes nursing homes as well as home care. But from the first days of European settlement to the mid-nineteenth century, the prevailing view was that older people only needed care if they were destitute, so they were made inmates of facilities for the destitute. Most elderly people were simply cared for by their families. Government responsibility for assisting those considered deserving of support was by providing grants to non-government organisations[546].

In the 1850s, only 1% of the population was aged 65 or older, due to limited life expectancy and the youth of the immigrants who had left their older relatives behind in England and Ireland[547]. This period was marked by the end of convict transportation and the start of the gold rushes. A series of Royal Commissions and other enquiries documented the condition of older people in the asylums for the destitute and recommended a different approach for their care[548].

By Federation in 1901, old age was considered to begin at 55 for women and 60 for men. The States began pay a modest old age pension to eligible citizens over 65[549]. In 1909, the Commonwealth took over the payment of age pensions to men over 65, and from 1910 to women over 60[550]. Government policy on aged care remained unchanged until World War II, but the population of older people needing formal care grew steadily[551]. In 1890, men were only expected to live to about 47 and women to 50, but life expectancy gradually rose so that by 2009 men lived to 80 and women to 84[552]. For the first half of the twentieth century, the predominant form of aged care was in large State government institutions for those without means, providing limited and poor quality accommodation[553].

The end of World War Two heralded the expansion of social provisions in post-war Australia, as in other comparable nations, and aged care became a policy field of national concern. The States retained responsibility for hospitals, but alternative provisions were needed for older people requiring continuing care[554]. As a reaction to the conditions experienced in aged care at the time, charitable organisations developed alternative approaches based on the model of special homes for the aged. These homes became the inspiration for the Commonwealth's entry into aged care with the passing of the *Aged Persons' Homes Act 1954*[555].

The 1954 Act began the Commonwealth's increasing involvement in aged care by funding nursing homes and community care services. It marked the beginning of a long partnership between government and non-profit organisations in the provision and management of aged care. It provided the means for the mostly religious-based non-profit aged care organisations to establish a solid base in the field[556]. A Commonwealth subsidy for nursing homes in 1963 made them a sound investment, and in turn made elderly people a valuable asset. The majority of nursing homes established during this period were those run for profit, and the private sector continued to grow rapidly[557].

But by the late 1960s, the Commonwealth recognised that this open-ended financial largesse had resulted in an oversupply of nursing home beds and was impacting negatively on its budget. So began a series of restrictions aimed at constraining growth by imposing stricter conditions on admission. By 1975, the Commonwealth had almost stopped funding independent homes and concentrated on funding voluntary (mostly Christian) organisations to provide residential care.

In 1984, the Hawke government initiated major reforms intended to further tighten the assessment processes for accessing nursing homes and to establish limits on beds per capita of the population over 70. Then with the *Aged Care Act* 1997, the Howard government consolidated nursing homes and hostels into the current system of residential aged care facilities with a common assessment process[558].

At the time of the most recent Census (2016), one in six Australians was over 65 years old[559], and it is projected that by 2056, 22% of the nation will be over 65[560]. At the same time, almost 249,000 people were using residential care, home care, or transition care services, a 31% increase in the last decade[561]. Aged care will clearly be one of the growth industries of the future.

Aged care institutions

Former Our Lady of Consolation Home, 51 Buckingham Street, Surry Hills

The Sisters of the Good Samaritan had been operating the Mount Magdala Refuge for women in Cleveland House from 1904 until 1936, when they converted it into a home for aged women. After ten years, they decided to hand the home over to the better qualified nurses of the Franciscan Missionaries. In July 1946, six young Sisters of the Franciscan Missionaries of Mary were sent from England and America to replace the Good Samaritans[562]. It continued to be used for the same purpose, and was renamed to Our Lady of Consolation Home[563]. The Sisters took in elderly women who had no family to look after them.

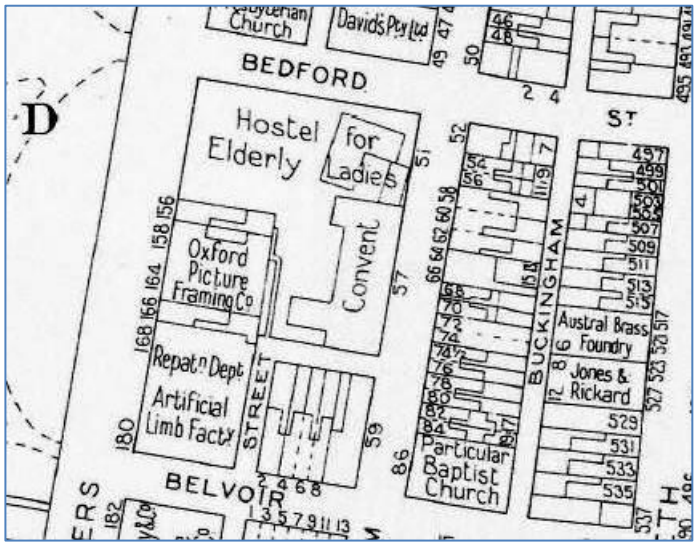

Figure 109 Our Lady of Consolation Home location (CBS map 1949-1972)

The Sisters soon found that the property was in a bad state of repair. In the aftermath of wartime labour and materials shortages, there were urgent plumbing, painting and carpentering jobs waiting to be done[564]. In October 1946, the Sisters set about raising funds for urgent renovations to the premises by holding monthly dances, card evenings, appeals and other activities[565].

The residents were charged a small amount for their accommodation, but the Sisters were in a permanent state of fund-raising for several years. While the Government did not provide aged care facilities at that time, it still recognised the value of organisations such as the Franciscan Missionaries, and in September 1949, the Minister for Health, Mr. C. A. Kelly, MLA, announced that the Government was donating £5,000 towards the renovations that were being undertaken. By then, 91 women were being cared for[566].

The residents were not confined to the building, and those who were mobile enough were often seen going to the shops with a basket under their arm or walking in Prince Alfred Park. The Sisters tried very hard to make the Home a pleasant place for the residents to spend their last years. By August 1950 large-scale renovations were under way, including a much-needed lift[567]. By August 1951, a lift had finally been installed, complete with hand rail and seat for the convenience of the less mobile residents. The aim of the Sisters was to completely remove any “institutional” atmosphere[568].

Figure 110 Our Lady of Consolation (Franciscan Missionaries of Mary website)

Finally, by October 1953 the four-year transformation of the Home was completed, and the modernised building was opened by Archbishop Eris O'Brien. The Franciscan Missionaries of Mary had opened seven houses in Australia since coming to this country in 1941, including caring for lepers in Fantome Island and an Aboriginal mission on Palm Island[569]. With the number of residents increasing, in October 1959 the Home was moved to larger premises on a former golf course at Rooty Hill in western Sydney[570]. The Our Lady of Consolation Home still operates from this location today.

Gertrude Abbott Aged Care, 180 Albion Street, Surry Hills

Prior to 1965, there were terrace houses along Albion Street from Crown to Bourke Street, with Auburn Street dividing numbers 168 and 170. The Gertrude Abbott Aged Care building was constructed in 1965 by demolishing 166 to 180 Albion Street[571]. Aged care is provided for 90 to 100 residents, including short-term respite care, dementia-specific and palliative care[572]. The facility is operated by Mary McKillop Care (New South Wales)[573].

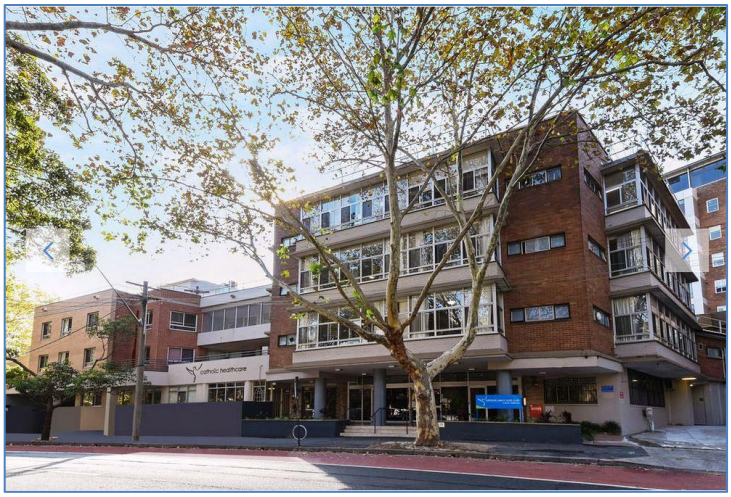

Figure 111 Gertrude Abbott Aged Care (Catholic Healthcare website)

Gertrude Abbott was the founder of the former St Margaret's Hospital, and her life is documented in the section on notable people.

Sister Anne Court Aged Care, 182 Albion Street, Surry Hills

The present six-storey building was constructed in 1994[574], replacing the terrace houses at 437-445 Bourke Street[575]. In 2016, an access path created to the adjacent Gertrude Abbot Aged Care home and reception was moved there. It is now operated in conjunction with the Gertrude Abbott facility as part of Catholic Healthcare[576].

HammondCare Darlinghurst, 118A Darlinghurst Road, Darlinghurst

HammondCare began as Hammond's Pioneer Homes, established near Liverpool in south-west Sydney in 1932 by the Anglican Archdeacon Robert Hammond in response to the eviction of inner city rent-paying families during the Great Depression. Reverend Hammond cashed in his own life insurance policy to buy the land, after deciding not to wait for the government or others to provide financial support. By 1940, Hammondville had been established with more than 100 homes, a school, general store, post office and church.

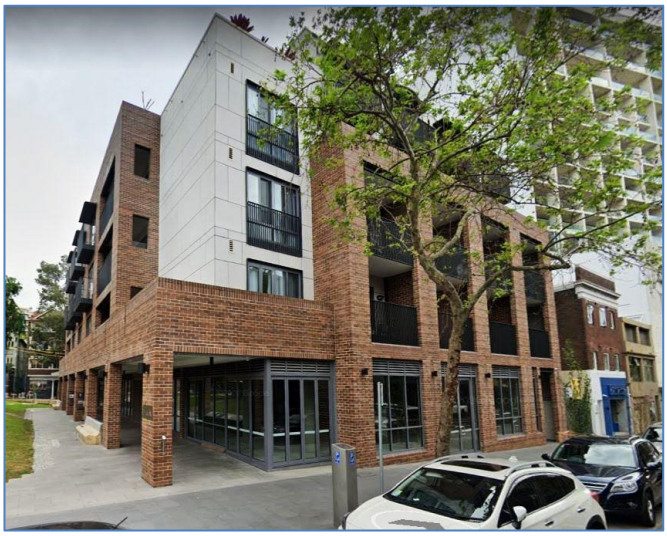

Figure 112 HammondCare Darlinghurst (Google maps)

In the late 1940s, Reverend Hammond identified another pressing need, the plight of disadvantaged elderly who were forced to survive on the aged pension. In response, Hammond's Pioneer Homes established an integrated aged care facility, one of the first in Australia, known as Hammondville Homes for Senior Citizens. In the 1990s, HammondCare moved away from being largely a residential care provider to a focus on dementia care[577]. HammondCare Darlinghurst opened late in 2020 in a new building next to St John's Anglican Church. The life of the Reverend Hammond is outlined in more detail in the section on notable people.

Charles Chambers Court, 11 Hunt Street, Surry Hills

In 1976, a new Salvation Army hostel was erected on the triangular block bounded by Commonwealth, Hunt and Campbell Streets[578]. Then in 1995, the Charles Chambers Court, a building was erected for Mission Australia[579]. The facility provides low-level residential care for up to sixty homeless or financially disadvantaged men and women[580]. Charles Chambers' life is described in the section on notable people.

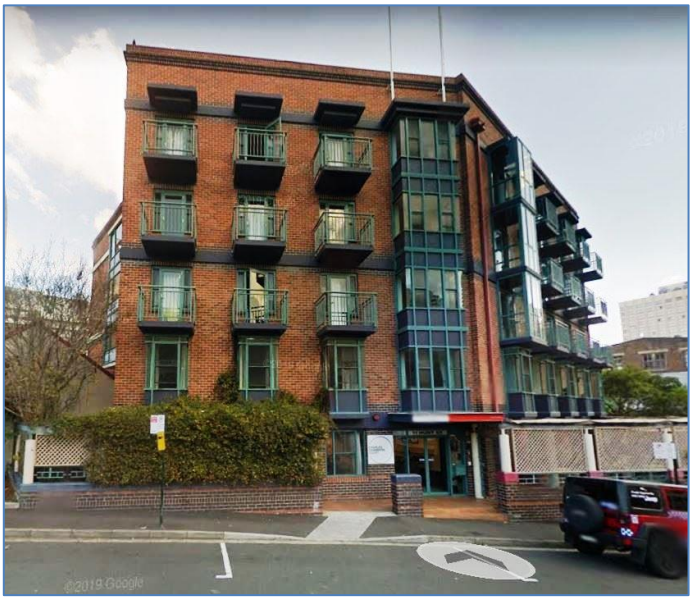

Figure 113 Charles Chambers Court (Google maps)

Other institutions

St Vincent de Paul Centres, Surry Hills and Darlinghurst

Vinnies Centres in Australia provide furniture, clothing and household goods to people who have been assessed as being in need of assistance. They are also a valuable resource for people on low incomes to purchase these items at an affordable price. There are two Vinnies Centres in the area of this study: The Surry Hills shop located at 406 Elizabeth Street, and the Darlinghurst shop at 141 Oxford Street[581].

Former Maccabean Hall, 148 Darlinghurst Road, Darlinghurst

The Maccabean Hall at 148 Darlinghurst Road, designed in the Inter-War Classical style, was opened by Sir John Monash in November 1923. Monash was an engineer and an outstanding World War I commander who came from a Jewish background. The building was originally used as a communal centre for the social and educational activities of Sydney's Jewish community, and served as a memorial to Jewish soldiers from New South Wales who served in World War I.

Figure 114 Maccabean Hall, late 1920s (State Library of NSW)

By the early 1940s the hall was hosting more than 90% of the Sydney Jewish community's activities and functions. It played an important role in rehabilitating and integrating Jewish refugees from Europe in the years after World War II. There were English lessons, weddings, weekly Sunday dances, meetings, rallies and commemorative events. In 1965, the building was expanded along Darlinghurst Road with additions in the Brutalist architectural style. The modernist façade features a large sculpture of an abstract seven-branch Menorah.

The building was converted for use as the Sydney Jewish Museum in 1992 following a growing awareness of the need to speak about the Holocaust, particularly amongst survivors in the community. These survivors were instrumental in creating a space where stories from the Holocaust could be preserved and taught[582].

Charitable groups

From the 1840s, Catholic welfare initiatives in Australia were taken up by the emerging religious orders rather than by the local diocesan authorities. The charitable activities of religious orders were to have an enduring impact well into the present time[583]. Religious orders founded many of Australia's hospitals, notably St Vincent's Hospital in Sydney, opened in 1857 by the Sisters of Charity and now Australia's largest non-profit health provider.

From the 1820s until the end of the 1860s, Catholic schools received some government assistance. But campaigns for free and secular education began to gather force in the 1850s, and the Catholic Church realised it could not rely on government aid for much longer. From 1872, the Australian States began to enact education laws to remove State aid to Church schools. This was a turning point for Catholic schools, but the bishops decided to persevere with the Catholic school system.

Having no money to pay teachers, the bishops appealed to religious orders in Ireland and Europe, and soon religious sisters and brothers responded to the crisis. By this time, a few religious orders were already in Australia. Among others were the Sisters of Charity (arrived 1838), the Sisters of the Good Samaritan (established 1857) and the Sisters of St Joseph (established 1866). By 1910 there were over 5,000 Sisters teaching in Australian schools. Under the influence of the religious orders, Catholic schools survived and flourished into the modern era[584].

The Protestant churches in Australia, on the other hand, relied on local or imported clergymen with teaching experience or qualified lay teachers to work in what eventually became a very small sector of the education system. Protestant welfare activities were usually undertaken by missionaries sent out by the British mission societies, or in the early twentieth century by converting many of their local churches into Mission Halls.

Sisters of Charity

The Roman Catholic Order of the Sisters of Charity was originally founded in Ireland by Mary Aikenhead. Their formal name was originally the Company of the Daughters of Charity of Saint Vincent de Paul, named after the French priest who founded the Order in 1633. Bishop John Polding requested that members of the Order be sent to Australia to help female convicts here.

Figure 115 Sisters of Charity (St Vincent's College website)

A group of five Sisters left for Australia in August 1838. On arrival, they found that Sydney had few good roads, so they walked everywhere, going to government hospitals, orphanages, schools and gaols. They were the first religious Sisters in Australia[585]. The Sisters opened the House of the Good Shepherd on Pitt Street in 1848 in the former Carters' Barracks building. The home received women and girls from the courts and via voluntary placement. In 1857, a new order was established to run the institution, called the Sisters of the Good Shepherd. Their name was changed in 1866 to the Sisters of the Good Samaritan, and they ran the home until its closure in 1901[586].

In 1857, the Sisters of Charity opened a small hospital in Potts Point, which they named St Vincent's Hospital after their founder. In the 1880s they ran the Sacred Heart Girls' School in Darlinghurst.

Society of the Sacred Heart

Also known as the Religious of the Sacred Heart, it is a religious congregation for Catholic women established in France by Madeleine Sophie Barat in 1800. It was founded in the wake of the French Revolution to provide educational opportunities for girls. The Society eventually established schools across the globe.

Five sisters of the Sacred Heart arrived in Sydney from England in 1882 to establish a school there. The school at the Convent of the Sacred Heart was established at Rose Bay in Sydney in 1882, and Kincoppal at Elizabeth Bay in 1909. Today over 2,000 Sisters of the Sacred Heart in 41 countries are involved in the service of education[587].

Sisters of Mercy

The Sisters of Mercy began in Ireland in 1831 when Catherine McAuley and two companions formed the Order to perform charitable work among Dublin's poorest. Catherine had built and equipped the House of Mercy in 1827 using her own inheritance. The House became a refuge and a home for the Sisters. In 1846, the sisters of Mercy established a foundation in Perth, Western Australia, and over the next decades other foundations were established in the colonies. By the early twentieth century there were 52 autonomous Mercy congregations in Australia.

In 1905 the Australian Bishops urged the congregations to unite so that their work of Catholic education and other ministries would be strengthened. The Sisters dedicated much of their efforts to establishing schools throughout the country and providing teaching staff[588]. In the local area, the Sisters of Mercy operated St Anne's High School for girls in Surry Hills from 1902 to 1914, and the Caritas Centre at Darlinghurst from 1962 to 2010.

Sisters of the Good Samaritan

The Sisters of the Good Samaritan of the Order of St Benedict was established by Archbishop John Bede Polding in 1857 as an Australian Roman Catholic congregation of religious women. The name was chosen to indicate that their work was about being a neighbour to the poor and destitute women and children in Sydney. Mother Scholastica Gibbons worked with the Archbishop from 1856 to create the first congregation of Catholic religious women to be founded in Australia.

The Sisters operated the Good Samaritan Refuge in the former Carters' Barracks Pitt Street from 1857 until being forced to move in 1901 by the resumption of their building for the construction of Central Railway Station. In 1903, they established the Mary Magdalen Refuge in Cleveland House, Surry Hills[589].

Franciscan Missionaries of Mary

In 1876, a group of twenty religious sisters left the Society of Marie Reparatrice in India rather than testify against their superior, the French nun Helene de Chappotin (known as Mother Mary of the Passion), following a series of disputes about the management of the religious community.

The Pope authorised the group to establish their own convents in India, and soon they were recruiting more young women. In 1882 they chose Francis of Assisi and the Franciscan rule as their ideal of a Gospel life and became the Franciscan Missionaries of Mary. Possibly because their Order grew out of a challenging time, the Sisters were not afraid of travelling to "the most dangerous and distant places", and from 1886 they worked in leper colonies. In 1900 a whole community of the Order was martyred during the Boxer Rebellion in China.

Three members of the Franciscan Missionaries came from China to Australia in 1941 to work as domestic staff at a new seminary in Brisbane. In 1944, they took over the care of the Leprosarium on Fantome Island and the primary school on Palm Island, both Aboriginal settlements under government control. Other small groups of Sisters arrived to work in Catholic institutions, including six young Sisters to replace the Sisters of the Good Samaritan in 1946 at their home for aged women in Cleveland House, the Our Lady of Consolation Home.

The expulsion of many missionaries from China following the communist revolution of 1949 led to the formation of a new province of the Franciscans in Australia, Malaysia, Singapore and Indonesia. The Ave Maria Retreat House was established in Point Piper, and the Surry Hills home for the aged was transferred to Rooty Hill[590].

Sisters of St Joseph of the Sacred Heart

Mary Helen MacKillop (1842-1909) and Father Julian Tenison-Woods met in 1860. In 1866 they opened a school together in Penola, South Australia, and co-founded the Sisters of St Joseph of the Sacred Heart. The two were committed to the service of the poor through education and works of charity. Their members were known as Josephite Sisters.

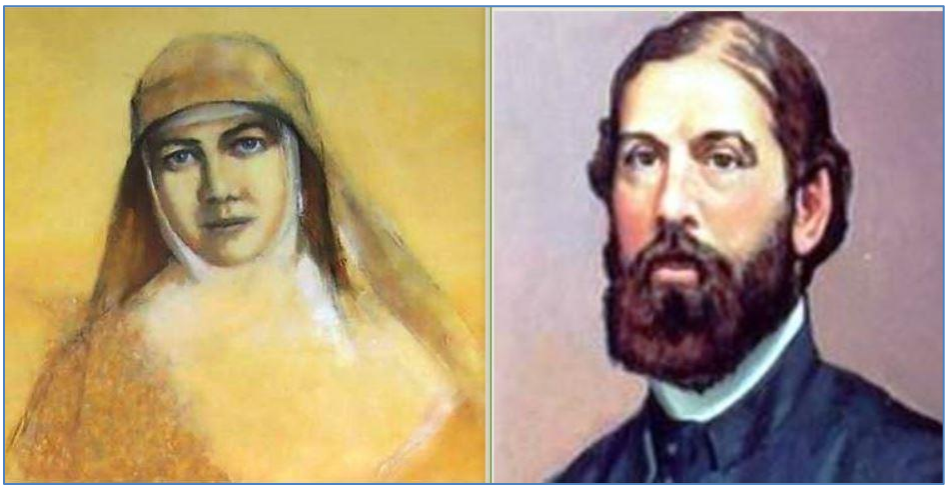

Figure 116 Mary MacKillop & Julian Tenison-Woods

The above images are from the marymackillip.org.au website. Father Tenison-Woods had previously visited the congregation of the Sisters of Saint Joseph in Le Puy, France. The Australian order was not founded from the French group, but in recent years they found they had much in common. Posted

as a priest to Penola in 1855, he had been unsuccessfully trying to establish Catholic schools in the area. Mary MacKillop had been working as a governess in Penola when she first met Father Tenison-Woods. The two moved to Adelaide in 1867, the number of Josephite Sisters grew and schools were opened across the State. Mary suffered excommunication in 1871, but was restored a year later[591].

After her death, Mary MacKillop was eventually declared a saint, a slow and much-interrupted process that began in 1925, moved to beatification in 1995 (one miracle) and finally to canonisation in 2010 (two miracles). She was to be known as St Mary of the Cross. Just before the canonisation, the Federal Government announced that it was protecting the use of her name for commercial purposes, an honour only previously granted to Sir Donald Bradman in 2000[592]. The *Corporations Amendment Regulations 2010 (No. 8)*[593] was enacted to bring this into effect[594].

Gertrude Abbott was originally a Josephite Sister in Adelaide before leaving the order and moving to Sydney to found St Margaret's Hospital[595], which in 1937 was handed over to the Josephite Sisters after Mrs. Abbott's death.

Society of Jesus (the Jesuits)

The Society of Jesus is a religious order of priests and brothers of the Catholic Church, with headquarters in Rome. It was founded by Ignatius of Loyola and six companions in 1540. The members are called Jesuits, and work in education and cultural pursuits, provide retreats, minister in hospitals, and promote ecumenical dialogue. In establishing the first formal system of schools, the Jesuits were called the schoolmasters of Europe from the sixteenth to the eighteenth centuries, partly because of their schools but also for their pre-eminence as scholars, the textbooks they wrote and the influence of their graduates[596].

The first Jesuits in Australia came from Austria in 1848, and in 1853 bought a property in the Clare Valley in South Australia. More members of the Society arrived and set up communities throughout the country. The Jesuits threw themselves into the controversy over secular education in Australia in the 1870s, arguing for a separate Catholic system of education. Friar Joseph Dalton moved from Melbourne to Sydney, where he founded St Aloysius' College in Darlinghurst 1879, and six months later Saint Ignatius' College in Riverview in 1880[597].

Marist Brothers

The vacuum left by the suppression of the Jesuits in the eighteenth century inspired a group of Catholic seminarians in France to form a new religious body in 1816, named the Society of Mary, but commonly known as the Marist Fathers. From this beginning came the congregations known the Little Sisters of Mary (the Marist Sisters) and the Little Brothers of Mary (the Marist Brothers).

The Marist Brothers (formally known as the Marist Brothers of the Schools), is an international religious community of Catholic Brothers dedicated to the education of young people, especially those most neglected. They were founded in 1817 by the young French priest Saint Marcellin Champagnat, in an effort to combat the illiteracy and spiritual poverty in post-Revolutionary France.

St Marcellin was himself a child of the Revolution, and did not attend school regularly due to the disruption of civil life wreaked by the Revolution. As a result he struggled during his time in the seminary, and was inspired by his experience to join a small group of seminarians to form a new

society dedicated to the Virgin Mary. Today the Marist Brothers operate in 81 countries, educating over 600,000 young people in Marist schools[598].

De La Salle Brothers

The order was found by John Baptist De La Salle, a French priest from a privileged background, born in 1651. As a young priest, he helped a local teacher run a charity school for the poor. This gradually turned into his life's work, as he gathered a group of young men to provide poor children with a Christian education. The community, founded in 1679, were first known as the Brothers of the Christian Schools, and are now called the De La Salle Brothers. Today the De La Salle (or Lasallian) tradition is continued in over 80 countries, ministering to more than 900,000 students in universities, schools and welfare institutions around the world.

Twelve De La Salle Brothers from Ireland and France arrived in Sydney in January 1906. They opened De La Salle College in Armidale, but the French Brothers went to Sri Lanka just three months later. In 1909, six more Irishmen volunteered for the Australian mission. From Armidale, the Brothers expanded throughout Australia, New Zealand, and Papua New Guinea. The Brothers' Lasallian Mission in this region now encompasses 26 schools, with more than 800 workers teaching more than 10,000 young people[599].

St Vincent de Paul Society

The St Vincent de Paul Society (affectionately known as St Vinnies) is a lay Catholic organisation founded in Paris in 1833 by a 20-year-old student named Frederic Ozanan, who decided that not enough was being done for the poor. He formed a small group of like-minded friends, named it after the patron saint of Christian charity, and began to perform charitable works around Paris. Before long, the group and its activities expanded, eventually spreading around the world.

The St Vincent de Paul Society in Australia has more than 60,000 members and volunteers who work to assist people in need and combat social injustice across the country[600].

The Smith Family

The non-denominational charity known as The Smith Family began on Christmas Eve in 1922 when a group of businessmen walked into a Sydney orphanage carrying armfuls of toys and sweets for the children. When asked by the matron who the children could thank, one of them, wishing to remain anonymous, replied "Mr…er...Smith". When she asked about the others, the man replied "they're Smiths too. We're all Smiths. We're the Smith Family!". So the name was born, and they were inspired by the goal of improving the lives of disadvantaged children in Australia. During the 1960s, the organisation grew and expanded its reach with pioneering fundraising techniques such as a donor database and direct mail campaigns to help more people in need[601]

Notable people

John and Charles Wesley

John Wesley (1703-1791) was an English cleric, theologian and evangelist who was a leader in the revival movement within the Church of England that was known as Methodism. The societies he founded became the dominant form of the Methodist movement that continues today[602]. Wesley was educated in London and Oxford and ordained a deacon in the Church of England in 1725. Returning to Oxford in 1729, he joined his brother Charles (1707-1788) and other earnest students to study the Bible and visit the filthy Oxford prisons. They became known as "Methodists" because of their "methodical" approach to devotion and study.

Discouraged by an unsuccessful evangelical stint in the American colonies in 1735, John Wesley had his faith restored by visiting Moravian Christian settlements while there. Back in England, he was persuaded to begin preaching in the open air, marking the beginning of the Methodist Revival[603]. A feature of John Wesley's ministry was extensive travelling. Under his leadership, Methodists became leaders in many of the social issues of the day, including prison reform and the abolition of slavery. Wesley remained within the Church of England all his life, insisting that the Methodist movement lay within its tradition. Although in his early ministry he was barred from preaching in many parish churches, and Methodists were persecuted, he later became widely respected and by the end of his life was described as "the best loved man in England".

Charles Wesley is best known for writing about 6,500 hymns. One of his most famous was *Hark! The Herald Angels Sing*, written in 1739 and set to music adapted from a song by Felix Mendelssohn[604].

Robert Hammond

Robert Brodribb Stewart Hammond (1870-1946), Anglican clergyman, evangelist and social reformer, was born in Melbourne. He became school captain of Melbourne Church of England Grammar School, and his sporting prowess took him into the premiership-winning Essendon football team in 1897. He was appointed a deacon in Melbourne in 1894 and priest in 1896. He moved to Sydney in 1899 and worked energetically for the Mission Zone Fund in the crowded inner city suburbs, where he learned to understand the social problems of Sydney's slums[605].

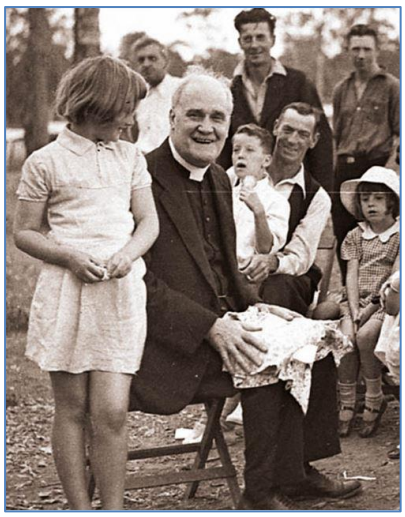

Figure 117 Robert Hammond, 1935 (State Library of NSW)

Reverend Hammond was Anglican rector of St Simon and St Jude's Church in Campbell Street from 1909 to 1913, and then of the combined parish with St David's until 1918[606]. He became Rector of St Barnabas Church in Broadway in 1918, where he remained until 1937. In his time, he restored the church from decline to vigourous life.

The notice board fronting St Barnabas became famous for Hammond's "sermon-in-a-sentence", which were often temperance homilies such as "You married men should watch out – booze makes you see double but feel single"[607]. In the 1980s and 1990s, a good-natured repartee was established between Reverend Robert Forsyth and publican Arthur Elliot of the Broadway Hotel across the road, during which the church's noticeboard sermon would be answered by a kind of anti-sermon outside the hotel. An example remembered by the author was "Jesus bowled over death" answered by "Lillee bowled overarm". Church-pub relations remained good, and the publican's daughter was married in the church.

Hammond made the temperance movement his lifetime's work, and for many years would go to the "drunks' yard" at the Central Police Court, where he talked to those awaiting a court appearance for drunkenness. It was estimated he personally interviewed over 100,000 people, of whom about 20,000 signed the temperance pledge. But his single greatest achievement in social reform was the suburb of Hammondville. In 1933, he set up and personally financed Hammond Pioneer Homes Ltd on land purchased near Liverpool in south-west Sydney. By 1937, 100 homes had been built to house families with children and unemployed fathers. Eligible families were helped to find employment and could buy their homes on easy instalments[608].

A real force of nature, Robert Hammond was a man of action who aimed to do things that were distinctive. Frustrated by the inertia of endless committee meetings, he used to say that the best committee consisted of two people, with the other one a thousand miles away[609].

Francis Boyce

Francis Bertie Boyce (1844-1931) was an Anglican clergyman who was born in Devon, England. He sailed for Australian with his family in 1853, and after surviving a shipwreck at Barwon Heads in Victoria, they settled in Sydney. Resolving to enter the Anglican ministry, he studied at Moore Theological College in Liverpool, and was made deacon in 1869.

Serving for some time in western New South Wales, he was an energetic and innovative missioner, a builder of churches, a champion of Church-based education, and an advocate of inter-church cooperation. He returned to Sydney in 1882, and was stationed for two years in Pyrmont, where he gained his first knowledge of slum housing. In 1886 he was appointed to St Paul's Church in Chippendale where he remained for 46 years.

Equipped with great administrative ability and diplomatic skill, Boyce rose through the ranks of the Church, and served on most diocesan committees and synods. The working-class character of his parish made him an avid social reformer. A skillful publicist, he became a well-known public figure. His main concern was temperance, but he approached it from a humanitarian perspective more than a puritanical one[610].

James Fullerton

James Fullerton (1807-1886) was a Presbyterian minister who was born in Londonderry in Ireland. Ordained in 1836 in Country Tyrone, he was persuaded to migrate to Sydney by the great recruiter of shepherds for the Australian Presbyterian flock, the Reverend John Dunmore Lang.

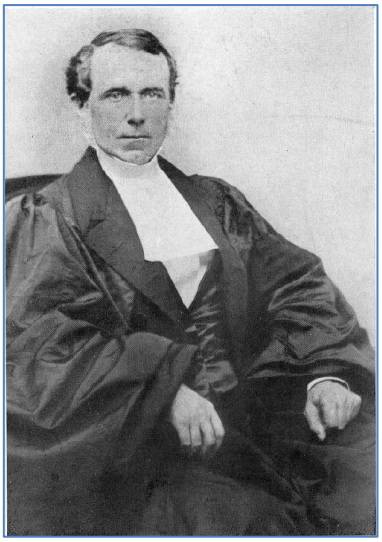

Figure 118 James Fullerton (*One hundred Years*, D S Myles)

Arriving in Sydney in 1837, he was soon appointed to the Pitt Street church, where he gathered a strong congregation, especially of families from Ulster. But in the differences that beset the early Presbyterian Church in New South Wales, Fullerton fell out with Lang. As moderator, he led the conservative Synod of Australia into the union that created the Presbyterian Church of Australia. A holder of conservative Christian views, Fullerton opposed the establishment of St Andrew's College in the secular University of Sydney, but later relented and served on its Council from 1877 to 1886[611]. His achievements are remembered by the naming of the Fullerton Memorial Church in Surry Hills.

John Young Wai

John Young Wai (c1847-1930), Presbyterian minister, was born in Canton, China, and came to the Victorian goldfields in 1867. After no particular success at mining, he decided to devote his life to the Presbyterian Church, and undertook training for the ministry at the new Chinese Mission Seminary in Melbourne.

He worked with Chinese communities in Victorian country towns before being invited to Sydney in 1882, where the Presbyterian Church's work among the Chinese community had been hampered by language difficulties. He conducted his mission from the Scots Church in the city until the growing congregation prompted him to establish a church in Foster Street in 1898, near the large Chinese community in Haymarket.

Figure 119 John Young Wai (History Book website)

He involved himself in issues such as the Chinese anti-opium crusade of 1905 and campaigns to relax the Immigration Restriction Act. He stayed on after his intended retirement in 1919 when his replacement from Hong Kong was refused an entry permit under the very restrictions he was campaigning against. An eloquent speaker, Reverend Young Wai was greatly respected in Chinese community in all the places he worked[612].

George Soo Hoo Ten

George Soo Hoo Ten (1848-1934), Anglican missionary to the Chinese community, was born in Hoiping, China. At age 17 he left for San Francisco, where he learned English and was converted to Christianity by a Baptist minister. By 1876, he was a tea merchant in Sydney, and in 1879 he visited the market gardeners of Botany and Waterloo as a missioner.

Figure 120 George Soo Hoo Ten (*Sydney Morning Herald*, 26 September 1934)

He began Sunday afternoon services at Botany and the St Andrew's Cathedral schoolroom, despite opposition from both Chinese (mainly gamblers and opium dealers) and some Europeans. Through

the 1880s, Reverend Ten conducted missions in Melbourne, Brisbane and Parramatta. In 1894, he began to raise funds to purchase land and build a church and mission hall in Wexford Street. This became St Luke's Church, which opened in 1898, in an area notorious for gambling and prostitution[613].

Arthur Stace

Arthur Malcolm Stace (1885-1967), pavement scribe, was born at Redfern, Sydney. Raised in poverty, he claimed that his youth was divided between gaol time for drunkenness, unstable employment and theft. He also claimed that his sisters were prostitutes and his brothers died as derelict drunks. He said that his usual employment was as a grog-runner from a Surry Hills hotel to the local two-up schools and brothels.

He enlisted in the Army in 1916 (after initial rejection because of his height - 5' 3") and served as a stretcher bearer in France from February 1917. These bearers did not win Victoria Crosses, but they witnessed appalling scenes as they recovered the shattered bodies of their mates, sometimes under enemy fire. Much of the carnage they saw and the fear they felt was internalised and affected them all of their lives. After a few months In France, he became seriously ill with pleurisy and after recovering was wounded when a poison gas shell exploded next to him. He returned to Australia in February 1919 and was discharged as medically unfit, with a weakened chest and "disordered action of the heart", according to his war record[614] - better known at the time as shell-shock.

Despite these experiences and against the odds, after the War he gave up crime and alcohol and found relatively stable employment. In 1930, he heard a sermon at the Burton Street Baptist Church that inspired him to take a piece of chalk and write "Eternity" on Sydney's streets thousands of times until he died. The details of this remarkable mission are described in the section on the Burton Street church. He once said that for a while he wrote "Obey God", but he thought it wasn't as thought-provoking as "Eternity". In 1965, Stace moved into one of the Hammondville homes and died there in 1967[615].

Edward Eagar

Edward Eagar (1787-1866), lawyer and merchant, was born near Killarney, Ireland. In 1804, he was apprenticed to a solicitor and subsequently admitted as a solicitor and attorney in Dublin. In 1809 he was sentenced to death for attempting to pass off (uttering) a forged bill. He experienced a death-cell conversion to Wesleyanism, and possibly for this reason his sentence was commuted to transportation for life.

Arriving in Sydney in 1811, he was soon teaching the children of Reverend Robert Cartwright and organising Bible classes in the Windsor area. Conditionally pardoned in 1813, he began working as a law-agent and attorney in Sydney. However, his prosperous practice was crippled by the decision of the conservative Supreme Court Judge Jeffrey Hart Bent to ban former convicts from practising in the courts. He turned to commerce, and was again successful in this new endeavour, but found that under the English law of felony attaint, despite being pardoned, his earlier death sentence left him with no legal rights in the colony. He became Australia's first liberal political agitator, spending years campaigning in Sydney and London to have these rights restored for pardoned convicts like him[616].

In 1812, Eagar met two other newcomers, Thomas Bowden and John Hoskin, and together they formed the membership of the first Methodist church in the country, known as the Wesley Mission.

Eagar asked the Methodist Conference in England to send out a minister, and in 1815 Reverend Samuel Leigh arrived. Eagar is remembered as one of the founders of Methodism in Australia and by the naming of the Edward Eagar Lodge in Surry Hills.

Mary Baker Eddy

Mary Baker Eddy (1821-1910), founder of Christian Science, experienced a dramatic recovery from a life-threatening accident in 1866 after reading of one of Jesus's healings. She decided that prayer must have been the answer to her unexpected cure. She developed a theory of faith healing, and for the next forty years she practised, taught and shared this Christian healing. She eventually put her ideas in writing and published the seminal Christian Science textbook, *Science and Health with Key to the Scriptures*. The book explains Christian Science and its Biblical foundation of spiritual healing.

Ms Eddy went on to found the Church of Christian Science as a Christian denomination and worldwide movement of spiritual healers. She wrote many other books and edited many magazines, most notably *The Christian Science Monitor*, which she commenced in 1908 at age 87[617]. Despite its name, *The Monitor* is not a religious-themed publication, and does not promote its patron church. However, as per Ms Eddy's request, a daily religious article appears near the end of every issue. *The Monitor* has been lauded for its balanced coverage of world affairs, and was one of the few that Nelson Mandela was permitted to read during 27 years in prison for opposing apartheid. After his release, he visited the magazine's office in Boston and told staff that while in gaol it gave him hope for the world's future[618].

John Wroe

John Wroe was the founder of the Christian Israelite Church. Because his life is almost completely intertwined with the story of the church he founded, his biography is described in the history of the Surry Hills church, outlined above.

Martin Luther

Martin Luther (1483-1546), theologian and religious reformer who was the catalyst of the sixteenth century Protestant Reformation, was born in Saxony in modern day Germany. He went to school near the town where he was born, and in 1502 graduated from the University of Erfut with a baccalaureate degree in the liberal arts. He was awarded a master's degree in 1505. As an arts graduate, Luther was eligible to pursue a career in the three higher disciplines: law, medicine or theology. He followed his father's wish by studying law, but soon abandoned this and entered a monastery in Erfut.

In the autumn of 1517, a seemingly innocuous event quickly made Luther a household name in Germany. Upset by a Dominican friar who preached that the purchase of a letter of indulgence would result in the forgiveness of sins, Luther drafted a series of propositions intended to stimulate academic debate on the subject of indulgences, called the *Ninety-five Theses*. The resultant controversy became national and then international news. After several inquiries and hearings in Rome, in 1521 Luther was excommunicated from the Church for heresy.

Normally this would be a death sentence, but Luther had considerable support in Germany for his reforms, and he was allowed another hearing. The Diet of Worms later declared him an outlaw and he could no longer take part in Church life. Meanwhile, he went into hiding for a year and undertook the translation of the New Testament into German, which proved to be one of his greatest

achievements, as it made the Bible more accessible to lay people and diminished the Church's authority as the only source of Biblical knowledge.

In the end, he was one of the most influential figures of Western civilisation, and was the catalyst for the division of Western Christendom into several churches, as well as cultural changes such as the emphasis on vernacular languages (rather than the traditional Latin)[619].

William and Catherine Booth

William Booth (1829-1912), clergyman and evangelist, was born in Nottingham, England. He grew up in poverty after the early death of his father, and after witnessing much more poverty and suffering as a pawnbroker's apprentice, he developed a deep hatred of it, which drove him to devoting his life to helping the down and out in Britain's cities.

He became a travelling Methodist preacher, but it was preaching in London's slums that inspired him to embark on his life's work. In 1855, he married Catherine Mumford (1829-1890), and together they founded the Salvation Army in a genuine partnership that resulted in equal status for women in the organisation, highly unusual at the time (and in most denominations, since then as well).

Catherine Booth grew up with a strong Christian faith, and had reputedly read through the Bible eight times by the age of twelve. As a teenager she wrote temperance articles for a magazine. She was not a natural public speaker like William, but she believed that women had the same rights as men to speak, and she learned to make a valuable contribution to the Salvation Army's public meetings.

In 1865, William and Catherine founded the Christian Mission. He spoke to the poor, while she spoke to the rich to gain their financial support. In time, she held her own fundraising campaigns. In 1878, the Mission became the Salvation Army. A military-like structure was introduced to the Salvation Army, with William the first General and his ministers as "officers". Two of their children, Bramwell and Evangeline, eventually became Generals in the organisation. Catherine died (or was "promoted to glory" as the Salvos termed it) in 1890, and William in 1912[620].

Carl Strehlow

Carl Friedrich Theodor Strehlow (1871-1922) was a German-born anthropologist and linguist who served in two Lutheran missions in remote Australia from 1892 to 1922, mainly in Hermannsburg from 1894 to 1922. Having an interest in natural history, he provided plant and animal specimens to museums in Germany and Australia. He also contributed to the first translation of the New Testament into an Aboriginal language (Dieri), published by the British and Foreign Bible Society in 1897.

In addition to protecting the Aborigines from the squatters and policemen, Strehlow acknowledged their spiritual heritage. He recognised the need to understand the culture of those to whom he sought to bring his own, and became a great student of indigenous languages. He published his anthropological research in Germany, but as it was mostly in German it was not fully recognised in Australia. His work aroused much debate in European anthropological circles about the spirituality in primitive societies and about researchers speaking native languages.

Strehlow was a pioneer of modern research methods in this field, where indigenous culture and languages are now given much higher value than they were in Strehlow's day[621]. He later translated

the New Testament into the Western Aranda language, as well as producing a reader and service book in this language. His son Theodor (1908-1978) built his career partly on research carried out by his father.

John Calvin

John Calvin (1509-1564) was a French theologian and reformer in Geneva during the Protestant Reformation. Various Congregational, Reformed and Presbyterian churches, which look to Calvin as the chief expositor of their beliefs, have now spread around the world. Originally trained as a humanist lawyer, he broke with the Roman Catholic Church in France around 1530, joining the Protestant movement. He fled religious persecution against Protestant Christians (Huguenots) in France and went to Basil in Switzerland. In 1536 he published *Institutes of the Christian Religion*, a seminal work of systematic theology that was one of the most influential works of Protestant theology.

Calvin generated much controversy during his life, but his system of Christian theology known as Calvinism was critical to the development of modern Protestant denominations.

John Dunmore Lang

John Dunmore Lang (1799-1878), Presbyterian clergyman, educationalist, politician and journalist, was born at Greenock, Scotland. He was educated for the ministry at his local parish school and the University of Glasgow, winning many scholarships and prizes. His younger brother George in Sydney encouraged him to migrate there, and in 1823 he arrived as the first Presbyterian minister in Sydney.

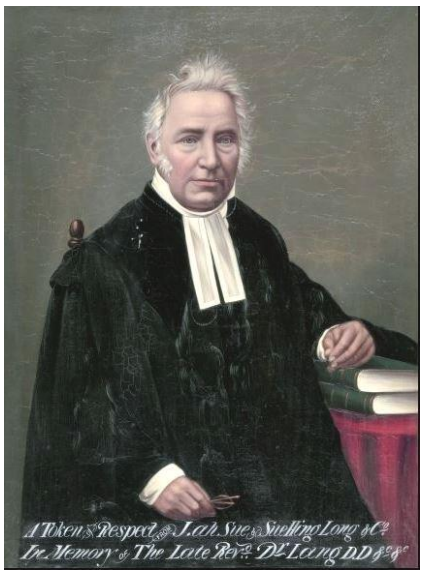

Figure 121 John Dunmore Lang (Wikipedia.com)

His first task was to build a church for the Scottish community, using private subscriptions and what he hoped would be a grant from the government. In an early example of Lang's willingness to challenge civil authorities, an official refusal of support from Governor Sir Thomas Brisbane provoked a sharp rebuke to the Governor and a spirited defence of Presbyterians. The Scots Church was eventually finished in 1826. Lang was a great promoter of education and in 1826 opened a primary school, and then in 1830 helped found the non-denominational Sydney College. He also involved himself in free immigration to Australia, believing this might relieve the terrible poverty he witnessed in England, as well as complement his plans for education.

`On a trip to Britain in 1830, the 31-year old Lang persuaded Wilhelmina, his 18-year old cousin, to marry him. Being aware that his own highly-developed sense of moral indignation was nothing compared to his mother's, Lang held the wedding at Cape Town to avoid maternal opposition because of their age difference. The couple had a loving marriage and Wilhelmina was a great support to Lang, although five of their ten children died in infancy. She survived until 1888.

A constant writer, Lang published a comprehensive history of New South Wales in 1834, then established the weekly *Colonist*, which ran until 1840. He started other newspapers in following years and wrote to newspapers almost daily. He continued travelling to Britain on recruiting missions for more clergymen, made easier in 1836 by Governor Sir Richard Bourke's Church Act which provided more liberal support for religious denominations (other than the Church of England).

Lang lived through turbulent times in the religious history of the early colony, but he co-operated with other Protestant clergymen, generally reserving his outrage for his fellow Presbyterians. He did gaol time for libel and also for debt (having had difficulty paying back the immigration expenses of those he recruited in Britain). While frequently railing against perceived backsliders in his own church and the unhelpfulness of authorities, Lang retained the deep gratitude of the poor, homeless and bereaved as a benefactor and friend.

His political career was long and varied, and during it he achieved almost all of his aims: the end of convict transportation (1840 in New South Wales), the separation of Victoria (1851) and Queensland (1859), responsible and democratic government (1855 in New South Wales), and several other major reforms[622].

Gertrude Abbott

Gertrude Abbott (1846-1934), founder of a hospital for women, was born Mary Jane O'Brien in Sydney. In February 1868, taking the religious name Sister Ignatius of Jesus, she entered the Order of St Joseph of the Sacred Heart in Adelaide, founded by Mary MacKillop in 1866. She left the Order in 1872 and returned to Sydney. No longer able to use her religious name, she became known as Mother or Mrs. Gertrude Abbott. She waited in vain for twenty years for permission to found an order of contemplative nuns. She then gathered a small community of women who survived chiefly by dressmaking. When Julian Tenison-Woods, Catholic priest and her mentor, died in her care in 1889, she inherited his estate of over £600.

In 1893, she opened St Margaret's Maternity Home at 561 Elizabeth Street, in the area then known as Strawberry Hills. She claimed the home was "non-sectarian in principle and working" that aimed "to provide care and shelter for unmarried girls of the comparatively respectable class". Gertrude Abbott ran the home for the next forty years as president of the managing committee and later matron. She and the women who worked there were a quasi-religious community. Mass was celebrated in a chapel at the home two or three times a week.

In 1910, the hospital moved to 435 Bourke Street, Surry Hills. Because it was not officially recognised as a Catholic institution, from 1921 she raised funds for its work and later expansion by a series of art union lotteries. Gertrude Abbott died in the hospital in 1934[623].

Charles Chambers

Charles Stanley Chambers (1925-2006) was born in Mosman, Sydney. He joined the RAAF at 18, trained as a fighter pilot and was sent to Britain where he flew Spitfires in 1944 and 1945. He felt lucky to have survived such a dangerous occupation. In 1961, he began an association with the Sydney City Mission, which had been operating for about a hundred years. He worked as a volunteer before becoming executive director in 1984. On his retirement from business in 1992 he was elected president and chairman, positions he held until 2000. He was made Member of the British Empire in 1979 and Member of the Order of Australia in 1992 for his contribution to mission work.

When Chambers joined the Mission in 1961, the organisation ran mission halls, night refuges, soup kitchens and cared for children. Missionaries were employed to work around Sydney. He closed the mission halls, saw the New South Wales Government take more responsibility for the care of children, and established hostels for the aged. He introduced better homeless facilities, founded Mission Beat and Mission Employment, partnering with various employers in western Sydney. The idea of a charity providing employment services led to the outsourcing of these facilities around the world.

He ultimately linked a number of missions around the country with the Sydney City Mission to form Mission Australia, a large organisation that worked with big corporations and the Federal Government. City Mission World Association followed, with Chambers as the inaugural chairman. He was always very careful with money, and colleagues came to expect phone calls from him at one minute past nine on Sunday nights, when the rates were cheaper. He was a devout Christian, a very determined man, a skilled negotiator and a good storyteller[624].

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