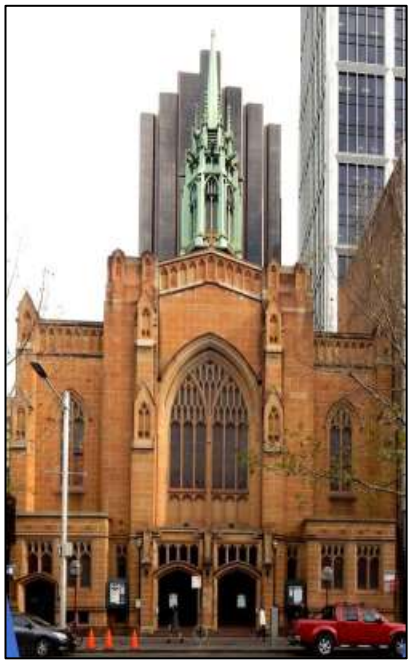
Demolished! – surviving Sydney Council resumptions

John W. Ross

Cover photographs:

Top left:

The demolished St Stephen's Presbyterian Church, Phillip Street (State Library of NSW).

Top right:

The new St Stephen's Presbyterian Church, Macquarie Street (Churches Australia website).

Lower left:

The demolished Chinese Presbyterian Church, Foster Street (Chinese-Australian Heritage Corridor website).

Lower right:

The new Chinese Presbyterian Church, Campbell Street (Chinese-Australian Heritage Corridor website).

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Foreword

Sydney was first settled by Europeans near present-day Circular Quay, where the Tank Stream provided a source of fresh water and Sydney Cove provided good anchorage for the ships bringing in thousands of convicts and the people looking after them. As the colony grew, settlement spread outwards to nearby localities that became the suburbs of Pyrmont, Ultimo, Surry Hills, Chippendale, Darlington, Darlinghurst and Woolloomooloo.

But Sydney's difficult topography and lack of urban planning resulted in severely congested areas as the nineteenth century wore on. The Municipality of Sydney was established in 1842 to try and improve the urban environment by creating basic amenities such as drainage, sewerage, road formation, disposal of waste that we take for granted today.

By the time the nineteenth century drew to a close, there was a widespread feeling that drastic improvements were overdue. The bubonic plague scare in 1900 provided the impetus for action, and the City Beautiful Movement in Britain provided a model for urban renewal and planning. But the Council's powers and financial resources were very limited for some time, and it took Acts of Parliament in 1900 and 1905 to enable slum clearance and street widening to be undertaken.

Using their new powers of resumption and funding, the Council targeted several congested and unhealthy localities in the inner city for urban renewal. The thinking at the time was that these inner suburbs were more suitable for industries than for residential use. Many thousands of people were displaced and told they were better off in outer suburbs, while the Council carved up the cleared areas into industrial allotments.

The opening of Central Railway Station in 1906 highlighted the need for wider arterial roads out of the central city. An extensive program of street widening was undertaken in many of the old and narrow thoroughfares that led to the rapidly growing suburbs in all directions. The Council simply selected one side of the street to widen, resumed all the properties on that side, demolished them, compensated the owners and then (in most cases) leased the newly surveyed allotments on long leases to the same or other businesses.

Standing in the way of this frenzy of urban renewal were several large and important public buildings, such as churches, banks and pubs. Compensating house and pub owners after resumption was relatively straightforward, and based on the Council's valuation. But the larger institutions were not that simple (and were much more expensive). The Council found itself dealing with influential church leaders and the heads of large financial institutions who were keen to stay put, or at least rebuild in the same place.

In practice, the result was that while shopkeepers were required to bid at an auction for a new allotment in the widened street, banks, churches and hotels were given special treatment and in most cases rebuilt on the same, albeit modified, site. Two of the churches in the way of street widening were simply shortened to fit the new frontage, but those in slum clearance zones were demolished and usually rebuilt elsewhere.

It was several decades before the rights of displaced residents were acknowledged. With the exception of the Chippendale resumption in 1914, it was not until after World War II that replacement housing was provided after slum clearance.

This history describes how most of the large institutions that were affected by urban resumptions managed to rebuild and carry on afterwards. The larger resumptions seemed to be done in stages over a number of years, so the extent of the resumption is often difficult to ascertain from the newspaper record. Therefore, this account is likely to be incomplete, and does not include a number of the small resumptions that were hardly mentioned in the press. The intention is to give the reader a good idea of how businesses and institutions coped with what must have been a very turbulent era in the life of the city.

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Early development in Sydney

Early settlement – unhealthy and overcrowded

In the early days of Sydney, many ex-convicts and free settlers chose to settle in areas that today constitute the City of Sydney council area. Some of the first modest privately-built cottages were located in the area called The Rocks, immediately to the west of the official encampment. Boat-building and wharfage in Darling Harbour attracted small-scale industry and workshops, and squeezed among all this industrial activity were the houses where an emerging working class lived and worked.

The creation of Cowper Wharf generated a second waterfront facing Woolloomooloo Bay. Wealthier people built houses or villas on elevated areas with water views from Darlinghurst Hill eastwards to South Head, although Macquarie Street facing Hyde Park was an acceptable address in town for prosperous citizens.

The Municipality of Sydney was created in 1842 by a colonial government concerned that Sydney was growing faster than expected, and its residents and businesses needed to be taxed to fund the necessary urban infrastructure. The boundaries of the City of Sydney remained constant until the twentieth century, and included all the suburbs immediately surrounding the city centre. Then in the first decade of the twentieth century, the City of Sydney expanded to include suburbs outside the inner ring, such as Glebe, Paddington, Waterloo, Alexandria, Camperdown and Newtown. At times, these have all been municipalities in their own right.

The early decades of almost unplanned development left Sydney with a haphazard street layout. In the second half of the nineteenth century, the country's urbanisation was rapid by world standards, much of the urban property boom fuelled by gold discoveries in the 1850s. Sydney's population mushroomed, creating dense housing in suburbs of tightly-packed terrace houses facing each other across narrow streets.

But increasingly uneven wealth distribution, high infant mortality rates, poor sewerage provisions and a failing water supply worsened as the long economic boom turned into a major economic depression in the 1890s. The downturn prompted introspection for many people concerning the physical state of the city. This resulted in an emphasis in the following decades on support for a wider range of urban industries and the provision of urban amenities.

The shock of an outbreak of bubonic plague in 1900 gave the government a timely excuse to clean up and modernise the city's wharves at Miller's Point. Large tracts of privately-owned waterfront land, including houses and stores were resumed and knocked down. Model housing was erected, new roads were cut through the rocky shoreline and new wharves and shipping facilities were constructed.

This was the beginning of several decades of resumptions and demolitions in the city and the oldest inner-city areas. The wide-ranging motivations for this city improvement activity were slum clearance, the provision of wider roads, the new Central Railway Station and to provide more land for industry and manufacturing.

The 1908 Royal Commission for the Improvement of Sydney and its Suburbs investigated and reported on a number of transport and planning schemes that addressed the goals of the modern city – efficiency and beauty. Over the next fifty years, many of the recommendations of this commission were slowly implemented.

By the end of World War I, it was widely thought that the city's inner areas were not good places to live, and that people only remained there from a lack of choice. The suburbs were much more preferable. Planned or model suburbs were created at Haberfield, Rosebery and Daceyville, based on British garden city principles. Surry Hills was held up as the example of what the planners were trying to avoid in the future[1].

Resumption of slums and narrow streets

Resumption is the compulsory acquisition of land for public purposes as envisaged by law, and includes payment of compensation to dispossessed owners. Resumption has not been exercised in recent years, but it remains open. The *Moore Street Improvement Act 1890* could be considered the first legislation giving the Sydney Council a right to compulsorily acquire land, but it was specific to this project (to transform Moore Street into Martin Place) and not a general power of resumption.

The resumptions of 1901-1902 that followed the bubonic plague scare at Millers Point, The Rocks and harbour foreshores from Circular Quay to Darling Harbour were carried out by the State Government and not the City Council[2]. The *Sydney Corporation Amendment Act 1900* gave the Sydney Council the power to resume land for road alignments, which it could only previously do by purchasing on the open market, and so had done only infrequently.

Figure 1 Frog Hollow Surry Hills, 1949 (Ted, Hood, SLNSW)

But the *Sydney Corporation Amendment Act 1905* gave the Council the power to resume property in general. The Council went into this with enthusiasm, exercising powers that might astonish modern planners. Little attempt was made to define a slum area or provide for objections from interested parties. And there was almost no recognition that renters had any rights at all.

The first area resumed was Athlone Place in Ultimo, where flooding was endemic. The Council removed a number of narrow streets, 435 houses and 1,779 people, according to the City Health Officer, where an undesirable class of tenants lived in what everyone described as a deplorable slum. Next marked to go were the narrow streets and congested housing around Wexford Street near the Belmore Markets. This resumption removed 178 houses and a population of 724, of which half were Chinese in origin.

There followed a large number of others, including about 60 more houses in the Wexford Street resumption. Some resumptions were small, taking a street here, a house or two there, and some were grand, like the widening of major business thoroughfares. New streets were opened and narrow lanes disappeared. A number of rows of old housing in the Haymarket area were demolished to allow Council to build the Central Markets in 1910.

That year, claims were being considered for recently acquired Camperdown, where changes were so extensive as to leave little that was recognisable of much of the old suburb. A sizeable area of Chippendale received similar treatment, while in Surry Hills resumers had a field day trying to make sense out of the maze of lanes which intersected each other at crazy angles, the legacy of competing ground plans in the nineteenth century. In the first twelve years of the operation of the 1905 Act, the Council made 83 resumptions, and everyone in Sydney was well aware of its new powers.

Everyone talked about improvement and beautification, but it was not clear what these terms meant. Many assumed the resumptions would be accompanied with the provision of worker housing to replace what was pulled down, and the Council's original recommendations to parliament included obligatory replacement dwellings. This was modelled on London, where demolished houses were replaced under extensive housing schemes that were undertaken by County and Borough Councils.

But the 1905 legislation permitting resumptions in Sydney did not insist on worker housing, and in fact did not permit it, because although the preamble mentioned provision of workmen's dwellings, none of the clauses dealt with the issue. The majority view of the role of resumptions within Council was to encourage commercial development and facilitate traffic flows. City of Sydney Lord Mayor Allen Taylor admitted that the point of the Athlone Place resumption was to sell the resumed land at enormous values when it was taken up for commercial use.

He also said he wanted Wexford Street cleared away because it was full of Chinese opium dens and would open up the area for access to Central Railway Station. Chippendale would be cut up into blocks for valuable building sites for factories where there was an enormous demand in that locality. In 1912, Taylor said he thought the Council would be the laughing stock of the world if worker housing was provided on resumed land and commerce was driven aside. The people must move further out and make way for commerce. By 1912, the Council had displaced about 7,000 people, while government resumptions for railways alienated many more[3].

There was sometimes a delay of several years between the time resumption came into effect and the time demolition actually started. It was common for occupants of existing properties to be granted short-term tenancies by the Council pending demolition. Claims for compensation by owners of resumed properties could also take years to finalise. Over the years, the Council built up a considerable property portfolio by retaining ownership of residues of resumed land not utilised or

sold for other purposes, and leasing out the properties. In many cases, Council constructed buildings to lease on these sites, including office blocks, shops and hotels[4].

This history looks at the resumptions that involved the demolition of many of the large public buildings such as churches and banks, and how these institutions managed to rebuild in order to continue serving the local community. Acquiring these edifices caused a large expense to the Council, and there was the difficulty of negotiating with influential members of the religious and banking communities over compensation (complaints from the corner grocer were undoubtedly easier to deal with than those from the Archbishop of Sydney). Unlike mere residents and shopkeepers, these major institutions were often given special treatment by being allowed to rebuild on the same site, or to modify their buildings rather than completely demolishing them.

Martin Place construction, 1892-1935

In October 1890, a disastrous fire broke out at the printing works of Gibbs, Shallard and Company in Hosking Place on the northern side of Moore Street. The surrounding city block was also destroyed, including several warehouses and office buildings. The Council took the opportunity to widen Moore Street, which was the first step in the creation of Martin Place[5].

After 1890, a new widened street was created in front of the General Post Office, from George to Pitt Street and was officially opened in September 1892 and named after the Chief Justice and former New South Wales Premier, Sir James Martin. Moore Street between Pitt and Castlereagh Street was widened and became part of Martin Place in 1921.

The extension of Martin Place from Castlereagh Street to Macquarie Street, proposed by the Council in 1923, required extensive demolition of properties and faced concerted opposition from land owners, who took legal action to prevent the resumption of their land, and was not completed until 1935. Old buildings were demolished, including St Stephen's Presbyterian Church[6] facing Phillip STreet.

St Stephen's Presbyterian Church

Address: 144 Phillip Street, Sydney, rebuilt at 197 Macquarie Street.

The Scots Church on Church Hill was founded in 1824 by the Reverend John Dunmore Lang, the year after he arrived in Sydney from Scotland. Lang was always a controversial figure, and in 1842 a group of 22 parishioners left the Scots Church to form their own congregation, meeting in different chapels in the city for a number of years. Due to the cost and scarcity of labour during the 1850s gold rushes, the congregation decided to import a prefabricated iron church from Glasgow that seated 800. The church was assembled in 1855 on the present State Library site in Macquarie Street.

Figure 2 St Stephen's iron church (Sydney Organ website)

It was named St Stephen's Presbyterian Church due to its proximity to the New South Wales Parliament House - St Stephen's being the chapel inside the Palace of Westminster that houses the British Parliament[7]. Meanwhile the United Presbyterian Church in Phillip Street was constructed by another congregation, and opened for public worship in September 1858[8].

In 1875, the growing St Stephen's congregation left the small iron church and combined with the Phillip Street congregation in the larger church, which was then named St Stephen's Presbyterian Church. An impressive steeple was installed the same year[9]. The Government acquired the iron church and the land in connection with the planned erection of new Parliament Houses and the remodelling of Macquarie Street, but this scheme did not proceed[10].

Figure 3 St Stephen's Phillip Street (State Library of NSW)

In 1881, the lending branch of the Free Public Library was moved from the vaults of the Free Library buildings and placed in the old iron church, serving this purpose until about 1899[11]. The building was then dismantled and rebuilt on the grounds of the Lidcombe State Hospital and Home where it was used as a chapel and recreation hall until at least the 1930s[12].

The Sydney City Council resumed the Phillip Street church in 1934 to extend Martin Place through to Macquarie Street, but the Council delayed the demolition of the old church (and therefore the completion of the project) until a replacement church was completed[13]. Final services were held in the old church in March 1935, and the congregation moved to the new Church in Macquarie Street a few days later[14].

The *Sydney Morning Herald* reported that the new St Stephen's Presbyterian Church was the third of that name in Sydney, and it was remarkable that all three were still standing: the first (the old iron church) was still at Lidcombe State Hospital and Home, the second was recently closed and the third was ready to carry on the spiritual work of its predecessors.

The new church, which is on the site of the historic Burdekin House[15], represents the final home for Sydney's Presbyterian congregation after a hundred years of internal turmoil and regular relocation around central Sydney[16]. Following the union of most of the congregations of the Presbyterian, Methodist and Congregational churches in 1977, it is now called St Stephen's Uniting Church[17].

Figure 4 St Stephen's Macquarie Street (Churches Australia)

Central Railway Station construction, 1900-1906

The plan to shift the Sydney terminal station to the north of Devonshire Street was first proposed in 1899 by Edward William O'Sullivan when he became the Minister for Public Works. Parliament approved the *City Railway Extension (Devonshire-street) Act, 1900*. But before construction could begin, a large amount of property resumption was required for the extension of the track, the building of the terminal, creation of approach roadways and the extension of the railway line to the centre of the city[18].

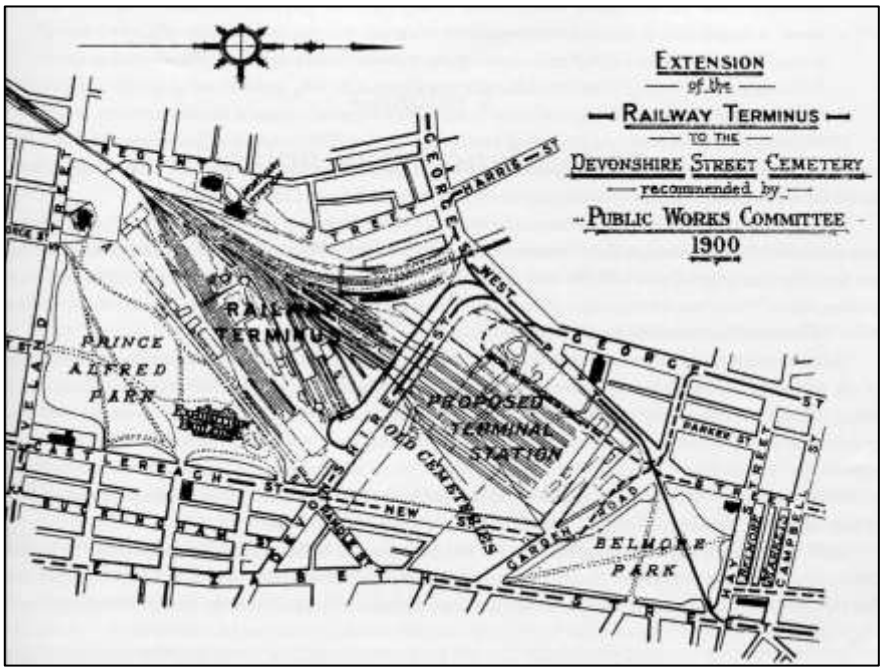

Figure 5 Central Station proposal, 1900 (Public Works Department)

The planning and construction of Central Railway Station was certainly the most ambitious project undertaken by an Australian colonial government to that point. It involved the demolition and relocation of many old-established public buildings, as well as the removal of the historic Devonshire Street Cemetery, on which the new terminal building would be situated.

Benevolent Asylum

Address: Devonshire and Pitt Streets.

The New South Wales Society for Promoting Christian Knowledge and Benevolence was formed in May 1813 by the journalist Edward Smith Hall. It catered for the sick and those in economic distress that the government, with its meagre resources, was unable or unwilling to help. But the society was not supported by the more affluent members of society and struggled until it was replaced in 1818 by the Benevolent Society of New South Wales, under the auspices of the Colonial Auxiliary Bible Society. The new society included many prominent citizens and distributed cash, provisions and clothing to those in need of temporary assistance.

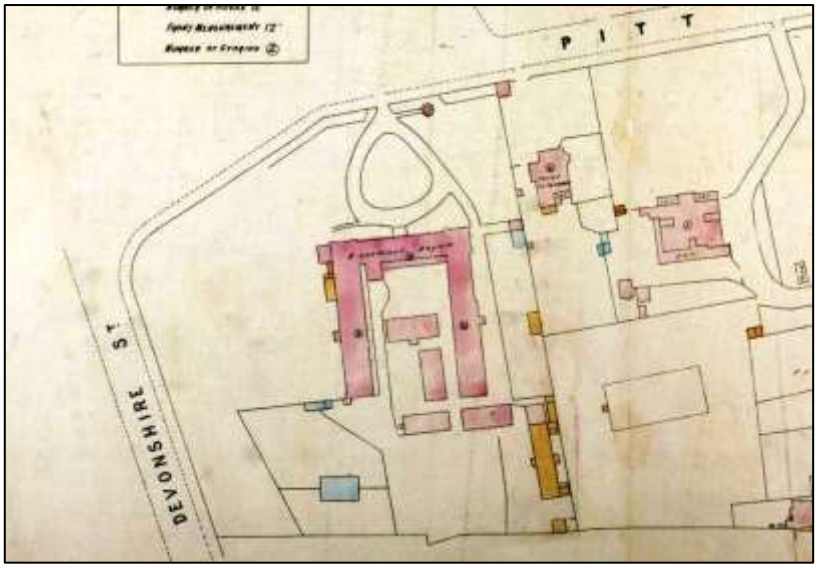

Figure 6 Benevolent Asylum, 1888 (Rygate and West map)

In October 1821, the Benevolent Asylum was opened by Governor Lachlan Macquarie on the corner of Pitt and Devonshire Streets. Additional wings were added to the building, and by 1840 over a thousand people were in residence and many more received external medical care and relief.

Figure 7 Benevolent Asylum, 1890s (State Library of NSW)

The buildings were resumed in 1901 to make way for the new Central Railway Station, and with the compensation the society purchased Flinton, a four-acre estate in Paddington established by Roger Therry, for a new lying-in hospital providing free services. The Benevolent Society was incorporated in 1902, ensuring its property was administered by a corporate body. In May 1905, the Benevolent Society opened the Royal Hospital for Women in Paddington. By the late 1930s, it was recognised as Australia's pre-eminent women's hospital[19].

Devonshire Street Cemetery

Address: Devonshire Street, Surry Hills.

Figure 8 Devonshire Street Cemetery (City of Sydney Archives)

The Devonshire Street Cemetery was in use from 1819 until the 1880s, and was Sydney's second major cemetery. Originally, an area four acres of land was set aside for a Church of England burial ground to replace the Old Burial Ground in George Street, which was in use until 1819.

Subsequently, other denominations were allotted adjacent land in the new cemetery for burials if they applied to the Government. Roman Catholics and Presbyterians were given land in 1825, and over the next fourteen years more land was allocated for Jewish, Wesleyan, Quaker and Congregationalist burials. The cemetery was not a general cemetery as understood today but seven distinct burial grounds that were fenced off from each other and managed by each religious group.

Figure 9 Devonshire Street Cemetery, c1900 (State Library of NSW)

The individual cemeteries were filling up by the 1840s, so the Church of England established the Camperdown Cemetery in 1849. The Government finally closed Devonshire Street for new burial

plots in 1867 following the opening of the large Rookwood Necropolis at Haslam's Creek (now Lidcombe). By 1878, the Devonshire Street Cemetery was completely neglected and there were calls for its removal and complete closure, as it was in the middle of a busy and expanding city.

A proposal to resume the cemetery for railway purposes was first seriously considered by Parliament in 1882, but it was not finally resumed until 1900 to make way for the construction of Central Railway Station. Relatives and descendants were invited to claim headstones and remains and remove them to other cemeteries at government expense. Approximately 8,500 remains were claimed and removed, and the unclaimed 30,000 or so were removed to the Botany Cemetery at Bunnerong, along with about 2,800 memorials[20].

Christ Church St Laurence Rectory and school

Address: Rectory: Pitt Street near Devonshire Street. School: Pitt Street near Gipps Street.

The foundation stone for Christ Church in the parish of St Laurence was laid in January 1840. Construction in local sandstone was halted due to the severe economic crisis of the early 1840s. Construction recommenced in 1844, and the Bishop of Australia William Grant Broughton finally consecrated the church in September 1845[21].

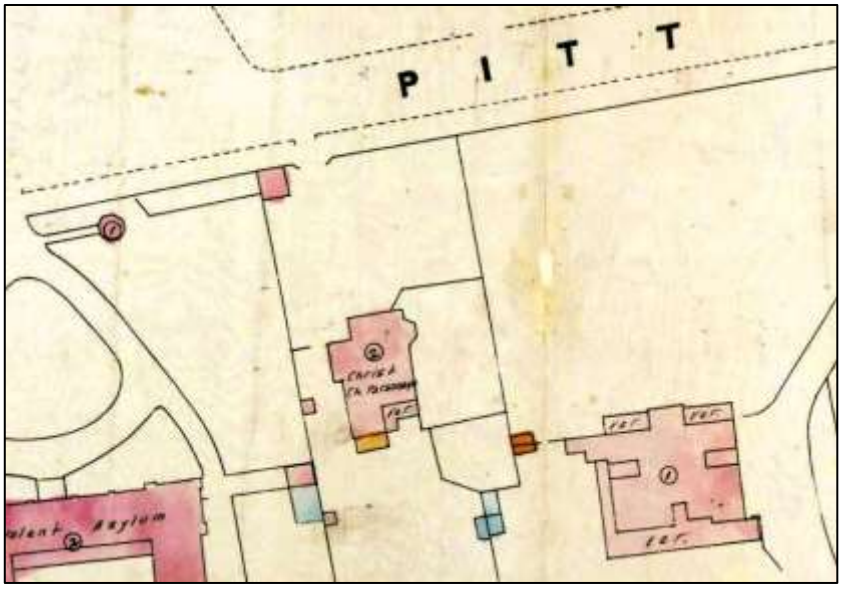

Figure 10 St Laurence Parsonage, 1888 (Rygate and West map

The rectory was constructed in 1845 on Pitt Street opposite the church near Devonshire Street. The school was built in the same year on Pitt Street near the corner of Gipps Street. The rectory was remodelled in the 1860s by the architect Edmund Blacket.

The school and primary school were demolished in December 1905 to complete the approaches for the Central Station. Rawson Place was formed on part of the site of the old school to provide road access from George Street to the new railway station[22].

Figure 11 St Laurence first Parsonage, 1901 (City of Sydney Archives)

A new school with a smaller footprint was opened in September 1905[23] on the northern side of the church[24]. The new rectory at 505 Pitt Street, adjoining the southern side of the church, was opened in September 1905[25]. The old rectory was used for office purposes for several months following its resumption, and was demolished in January 1906[26].

Figure 12 St Laurence rebuilt Parsonage (Wikipedia)

Sydney Female Refuge

Address: Pitt Street, near Central Station.

The Sydney Female Refuge Society operated from 1848 to 1925, and provided a home for women escaping from prostitution and unmarried young girls who became pregnant. The refuge was established in August 1848 by Sydneysiders concerned about the level of prostitution and extra-marital pregnancies.

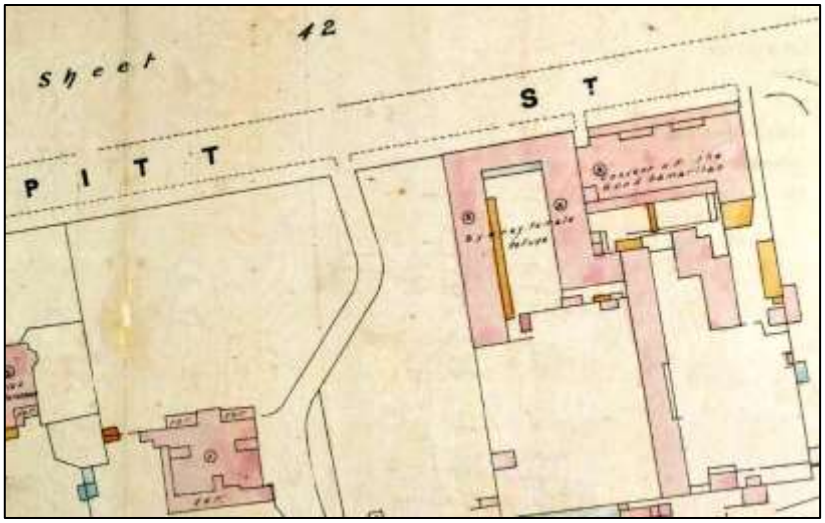

Figure 13 Sydney Female Refuge, 1888 (Rygate and West map)

The Society's committee made it clear that it thought Sydney was no worse than other cities but it did have its own problems. The first was the legacy of young women sent out as convicts and separated from the support of parents and families, leaving them susceptible to being preyed on by unscrupulous men. A second problem was the level of disease and poor health encouraged by the lack of clean water and sanitation in the city.

One of the first decisions of the provisional committee running the institution was that it should be non-denominational. The refuge was first housed in the old House of Correction next to the Carters' Barracks in Pitt Street. Entry to the refuge was either voluntary or made on the recommendation of a magistrate, the keeper of a gaol or a minister of religion. Once inside, the inmates were expected to stay one to two years and work in the laundry or as seamstresses to earn money for the upkeep of the refuge. In 1870, a new building was approved and completed in 1871.

Figure 14 Sydney Female Refuge, 1870 (State Library of NSW)

In about 1901, the buildings in Pitt Street were demolished to make way for the Central Railway Station. The Refuge moved temporarily to Claraville in St Peters while looking for a permanent home. The Government compensated the Society for the heavy expense of fitting up and renting this property[27]. In 1903, the Society used the compensation payment of £16,000 to purchase the property Rosebank in Glebe Point Road, Glebe. A new building with accommodation for eighty residents was erected on the grounds of the old house[28]. In 1925 the Refuge was voluntarily wound up and the assets were moved to the Church of England Homes in Glebe Point[29].

Convent of the Good Samaritan

Address: Pitt Street, on the corner of present-day Eddy Avenue.

The House of the Good Shepherd was opened in 1848 by the Irish Sisters of Charity in one of the former Carters' Barracks buildings on the corner of Pitt Street and Garden Road (now Eddy Avenue), to provide accommodation for destitute women and girls over the age of fourteen. It was run by Mother Mary Scholastica Gibbons (1817-1901), an Irish nun who arrived in Sydney in 1834 with her family. Mother Ignatius, the Head Superior, died after a short illness in March 1853 and Sister Mary Teresa Walsh died on the same day, leaving Mother Mary Scholastica alone at the Refuge without trained helpers[30].

Dr. Polding's solution was to found a new Order at the refuge. He went to Rome in 1854 and returned to Sydney early in 1856, bringing three young Benedictine nuns back with him. In February 1857 a new order called the Sisters of the Good Shepherd was founded, led by Mother Scholastica, who trained the new Sisters to continue the work at Carters' Barracks. In 1866, the name of the Order was changed to the Sisters of the Good Samaritan of the Order of St Benedict, to avoid confusion with the older-established order of Our Lady of the Good Shepherd, who had arrived in Melbourne in 1862. The Home received women and girls from the Courts and via voluntary placement.

Figure 15 Good Samaritans Convent, c1890 (City of Sydney Archives)

Then in 1901, the Sisters had to leave the Pitt Street premises to make way for the new Central Railway Station, and the residents were transferred to St. Magdalen's Retreat in Tempe. The Order purchased the Toxteth Estate at Glebe Point from George Wigram Allen[31], making it the headquarters of their Convent and St. Scholastica's College for girls.

In 1903, the Good Samaritans purchased the entire area of the original 1855 subdivision of Cleveland House in Surry Hills, except the two lots purchased in the 1886 subdivision[32]. In March 1904, the Sisters opened an imposing new four-storey building on the south side, to house a refuge for women and a commercial laundry[33]. The refuge was known as Mount Magdala or the St. Magdalen's Refuge, and accommodated up to 140 women[34].

South Sydney Morgue

Address: Corner of Elizabeth Street and Belmore Road.

In 1853, the Sydney Coroner Ryan Brenan suggested that a morgue be built on Crown land near the residence of the Superintendent of Government Boats, which became known as Cadman's Cottage in The Rocks. This was completed in about 1856, and while it was considered unsanitary and poorly ventilated, it was used as a morgue for more than fifty years.

Figure 16 South Sydney Morgue (State Library of NSW)

The Coroner's Court had been located at Chancery Square near Hyde Park Barracks since 1865. Many inquests were held at the nearby Riley's Hotel due to the poor state of the court. It officially remained at the Hyde Park Barracks until the morgue and Coroner's Court were constructed in The Rocks.

A second morgue was established in 1881 in part of the Devonshire Street Cemetery, adjacent to the Church of England section. At the time of its construction it serviced most of southern Sydney and became known as the South or South Sydney Morgue, while the original morgue in The Rocks became known as the North Morgue. The South Morgue was demolished in 1901, along with the rest of the cemetery, to make way for the Central Railway Station[35]. The North Morgue and the caretaker's cottage were demolished before the new morgue was built in 1906-1907[36].

Figure 17 City Coroner's Court, George St (Wikipedia)

In 1935, a famous inquest was held at the Court into the alleged murder of James Smith, which was known as the Shark Arm Murder. In April 1935, a fisherman caught a large shark which he took to the Coogee aquarium. A few days later the shark regurgitated a human arm with a tattoo, attached to a length of rope. The arm was identified by the tattoo as belonging to James Smith. The Coroner's inquest was challenged in the Supreme Court on the grounds that an arm did not constitute a body, which led to calls for the Coroner's Act to be altered[37].

The morgue and Court moved to a new building in Glebe in 1971. The former morgue was demolished in 1972 after green bans and protests by local residents. The former Coroner's Court building was converted into the Rocks Visitor Centre in 1973. It was then converted to a shop after the Visitor's Centre moved to the former Sailors' Home in 1995, and has been used as an antique shop and a craft gallery.

Belmore Police Barracks

Address: Carters' Barracks, corner Pitt Street and Garden Road, Haymarket.

Belmore Police Barracks was purpose-built in the 1850s to provide quarters for mounted troopers and trainee policemen. Like an English cavalry barracks, the troopers were accommodated in rooms directly above the stables. The barracks building was located in the grounds of the former Carters' Barracks. Clothing was also stored in the barracks, and issued from there to the 2,000 policemen

stationed across New South Wales. There was also an armoury and storage for up to four police vans, known as Black Marias, stabling for thirty horses, drill sheds and a gymnasium[38].

In March 1899, the Inspector-General of Police, Mr E. B. Fosbery, was informed by the Parliamentary Standing Committee of Public Works that the Belmore Police Barracks would have to be relocated by June 1901 to make way for the erection of Central Station. The barracks were vacated on that date and the Mounted Police were allocated temporary accommodation at the Royal Agricultural Showground in Moore Park.

Figure 18 Demolition of the Police Barracks, 1901 (City of Sydney Archives)

A four-acre block of land in Baptist Street, Redfern was acquired in 1904. The contract for construction of the new Redfern Police Centre was drawn up in 1905 and work began in 1906. The stables and associated buildings were completed by early 1907[39].

St Francis de Sales Catholic Church

Address: Corner of Campbell and Elizabeth Streets.

The original St Francis Catholic Church was built on the south-west corner of Campbell and Elizabeth Streets and opened in 1865[40]. By 1867, a school had been built next door[41]. Then 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[42]. 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[43].

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[44] and operated until 1900[45]. In 1901, the Roman Catholic Church purchased the Albion Street building 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 19 St Francis Church, Campbell St, 1909 (City of Sydney Archives)

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[46]. The original church in Haymarket was about to be demolished in early 1909[47], so arrangements were made to transfer the church's property and activities to Albion Street. Services continued until the end of June 1909, as demolition was due to start the following month[48].

Figure 20 St Francis de Sales Catholic Church (Dunedoo, flickr.com)

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[49]. 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[50]. An imposing two-storey school hall was constructed in the Federation Free style on the corner of Crawford Place in 1921[51].

Pitt Street South Scots Church

Address: Pitt Street, on the corner of Hay Street.

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[52]. To allow Pitt Street to be widened to 100 feet as part of the Central Railway Station project, the old Scots Church was resumed by the Government and demolished in 1902[53].

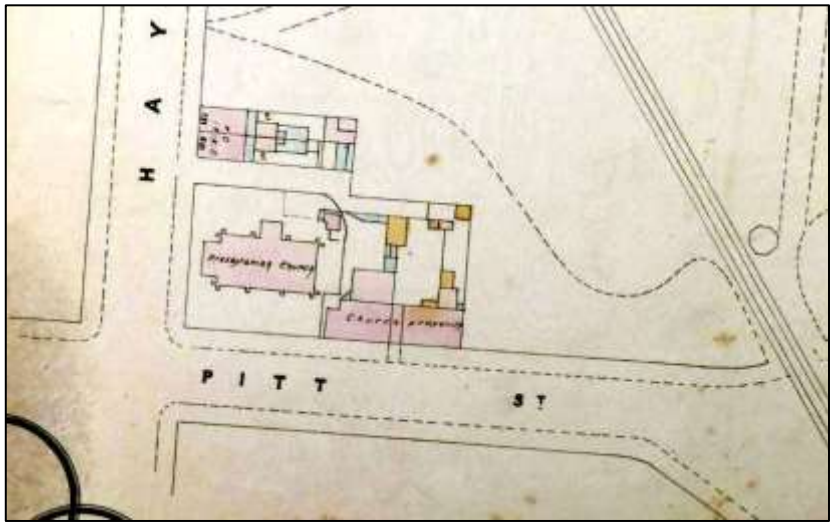

Figure 21 Pitt Street South Church, 1888 (Rygate and West map)

In 1905, the Presbyterians constructed a handsome replacement for the old church on the corner of Crown and Albion Streets, Surry Hills. It was named the Fullerton Memorial Church, after the founding minister, who died in 1886. It was illuminated by the newfangled electric lighting[54]. The church group is a two-storey Federation Academic Gothic style building with a bell tower that was begun in 1904, and a two-storey Federation Gothic style hall that was begun in 1905. In 1957, the congregation of the Chinese Presbyterian Church in Campbell Street moved to the Crown Street church, having outgrown the smaller church[55].

Figure 22 Fullerton Memorial Church (Wikipedia.com)

Wexford Street resumption, 1906-1910

In 1905, the City of Sydney Council began discussions for the resumption of properties in the locality around Wexford Street, in order to provide road access from the new Central Station to the eastern suburbs via Oxford Street. In June 1906, the Government approved the resumption and gazetted it in stages[56]. After the resumption and demolition of buildings, Wexford Street was replaced by the broad Wentworth Avenue, which led from Elizabeth Street up to the beginning 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[57].

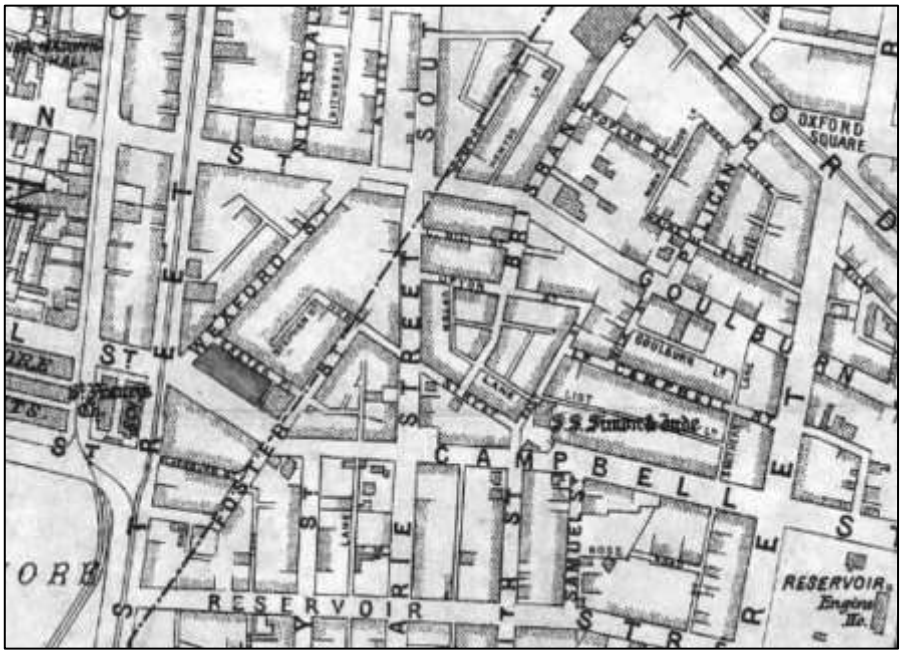

Figure 23 Wexford Street locality, 1903 (City of Sydney)

St Luke's Chinese Anglican Church

Address: 5 Wexford Street, Surry Hills.

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. The foundation stone for St Luke's Anglican Church 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[58].

In June 1906, the Government approved the resumption of properties in and around Wexford Street, which included St Luke's[59]. The demolition of the church and mission hall probably occurred in 1909, giving it a life of only about eleven years. 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, the constant driving force behind St Luke's, moved away from the area after the church's demolition, and by 1912 he was involved with the Botany Anglican Chinese Church[60].

Figure 24 St Luke's Anglican Church, c1908 (City of Sydney Archives)

The annual reports of the Church Missionary Association (CMA), an auxiliary of the English Church Missionary Society (CMS) for Africa and the East, 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* 1901 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[61].

Chinese Presbyterian Church

Address: 17 Foster Street, Surry Hills

In 1892, the Foreign Missions Committee (FMC) of the Presbyterian Church decided to erect a more suitable building for the growing work of the Mission, and Reverend John Young Wai was given the task of raising the required funds from the Chinese Christian community. The chosen 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 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. The FMC received £1,200 compensation for the loss of the church.

Figure 25 Chinese Presbyterian Church, Foster St (History Book)

With this money, the Mission was able to purchase a small 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 Foster Street church in June 1910, after which demolition and rebuilding commenced[62]. The Campbell Street church then opened in December 1910[63].

Figure 26 Armenian Apostolic Church, Campbell St (City of Sydney Archives)

Camperdown resumption, 1910-1912

The resumptions in Camperdown involved the widening of some streets to provide better access for vehicles to local industries. The widening of Brodie Street between Church Street and Missenden Road and the widening of parts of Pyrmont Bridge Road between Church Street and Lyons Road included the resumption and demolition of the Congregational and Wesleyan churches.

Figure 27 Camperdown, 1888 (Higinbotham and Robertson map)

Two other churches in the Camperdown area survived these resumptions:

- St Phillip's Church of England on the corner of Church and Dowling Streets is now the St Andrew's Greek Orthodox Church.
- The Stanmore Methodist Church on Cardigan Street Camperdown is now the Camperdown Stanmore Community Church.

Camperdown Congregational Church

Address: Corner of Brodie and Church Street.

The foundation stone of a new Congregational Church at Camperdown was laid in March 1879. The church was constructed in the modern Gothic style, and could seat 225 people[64].

In August 1910, the Sydney Council announced its intention of resuming all the properties in the block between Brodie and Campbell Streets running between Church Street and Missenden Road. The Lord Mayor said that a large proportion of this area was already vacant and the rest was of "minor quality"[65]. The Wesleyan Church was probably demolished in June 1911 when the building materials from a demolition on the same corner were advertised for sale[66].

Figure 28 Camperdown Congregational Church, 1909 (City of Sydney Archives)

There is no sign that a replacement church was built, and the parishioners presumably moved to the nearest Congregational church at 364 King Street Newtown, situated between George and Norfolk Streets[67]. The site of the former church now contains the Queen Mary Building, owned by the University of Sydney and which accommodates students at the medical and nursing clinical school in the Royal Prince Alfred Hospital[68].

Camperdown Wesleyan Church

Address: Pyrmont Bridge Road, near the corner of Samuel Street.

The Camperdown Wesleyan Church was first mentioned in the press in April 1879[69]. An advertisement for the sale of the church in September 1883 listed it as a brick building on a stone foundation of 30 feet by 20 feet with a 45 foot frontage to Lambert Street[70]. The church was apparently not sold, because it was in use for some years afterwards[71].

In January 1912, the City Council announced that would resume a number of properties for the widening of Pyrmont Bridge Road[72]. In May that year, the outgoing Lord Mayor Sir Allen Taylor told Council he thought the land in Pyrmont Bridge Road between Lyons Road and Church Street and opposite the Children's Hospital was particularly suitable for workmen's cottages[73]. The 1912 *Sands' Sydney Directory* lists the church as the only building still standing in the block between Church Street and Lyons Road[74]. By 1913, the church had gone and several new buildings had been constructed in the block[75].

An article in *The Methodist* newspaper in October 1943 on the centenary of Methodism in Glebe reported that the Camperdown Wesleyan Church site was by that time occupied by the nurses' quarters of the Children's Hospital. After the old church closed, the congregation joined that of the Rehoboth Primitive Methodist Church in Forest Lodge[76]. The Rehoboth Church was constructed in about 1874 and extended in 1892 (the date on the foundation stone). Its current address is 189A St Johns Road, Forest Lodge, and the building is now privately owned[77].

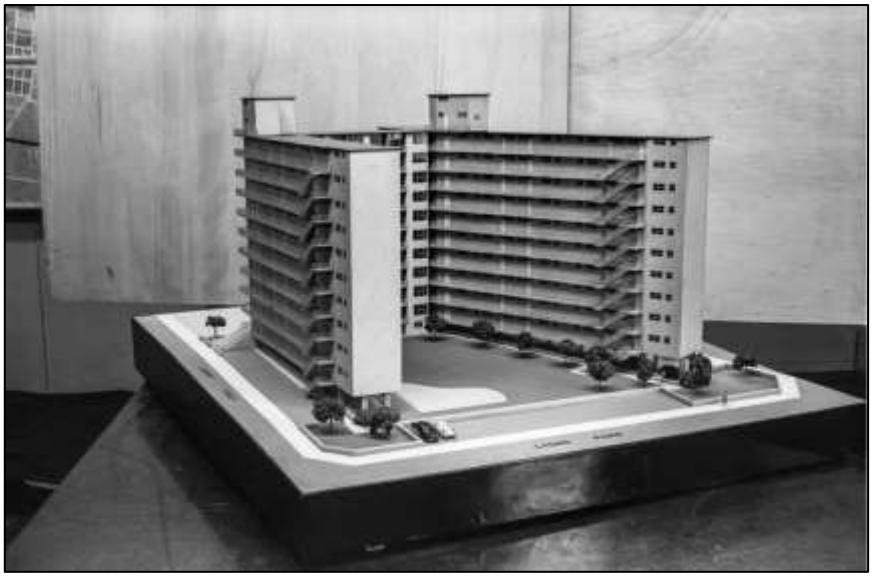

Figure 29 Camperdown Housing Scheme, 1961 (City of Sydney Archives)

In 1961, the Johanna O'Dea Court, part of the Camperdown Housing Scheme, was constructed on the former church site[78]. The 1961 building is now a commercial ten-storey apartment block.

Chippendale resumption, 1910-1914

In a comprehensive survey of the improvements then being undertaken in central Sydney, the *Sydney Morning Herald* reported in December 1910 that the area of Chippendale from Meagher Street to Cleveland Street and from Chippen Street to Dale Street was being resumed by the Sydney City Council, covering 186 houses and 930 inhabitants[79]. The area was deemed unhealthy due to its narrow streets and narrow dwellings without yards[80].

In May 1911, an advertisement appeared for the sale of fifty buildings for demolition and removal in several streets in Chippendale: Meagher, Dale, Middle, Chippen, Cleveland, Myrtle, Beaumont Streets and Dangar Place[81]. By August, the scheme had expanded such that about 350 houses were demolished or were being pulled down in the Chippendale resumption, forcing 350 families into distant suburbs to look for new homes. The *Evening News* reported that in similar resumptions in England and Germany, replacement homes had been provided within a reasonable distance[82].

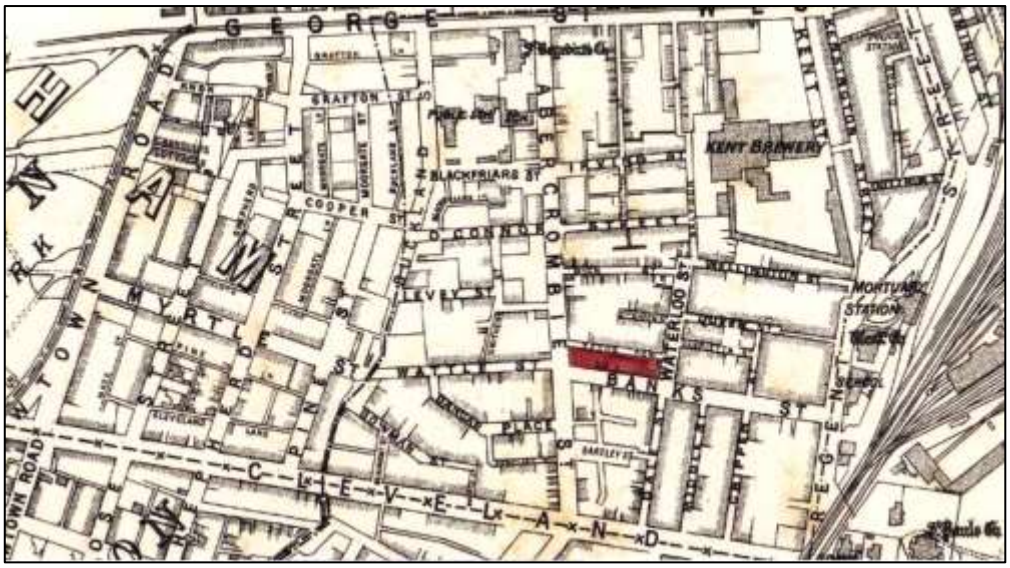

Figure 30 Chippendale, 1903 (City of Sydney map)

But the Lord Mayor Sir Allen Taylor, enthusiastic slum clearer and champion of new industries, when commenting on a petition presented to the Council to build replacement houses, said that when the area was remodelled the land would be far too valuable to be applied for residential purposes. Valuers and the city assessor said that the area was particularly suitable for commercial purposes. While he regretted inconveniencing some 1,800 people by displacing them, it was imperative that the area be remodelled "in the interests of the community"[83].

The Strickland Building

Address: 54-62 Balfour Street, Chippendale.

Meanwhile, Alderman (and later Lord Mayor) Richard Meagher was more sympathetic to the displaced residents, and had been trying for some time to persuade the City Council to set apart the Chippendale resumption area for workmen's dwellings. But the finance committee decided to adopt the Lord Mayor's recommendation that the area should be utilised for factories and similar high

rate-paying concerns, claiming that the revenue from workmen's dwellings would be insufficient to justify the cost of land and buildings[84].

But continuing pressure from Alderman Meagher and local residents eventually swayed the Council, whose Works Committee recommended in July 1912 that tenders be called for the erection of workmen's flats in the resumption area[85]. But it was not until April 1914 that a block of flats fronting the newly-formed Balfour Street was officially opened by the New South Wales Governor Sir Gerald Strickland.

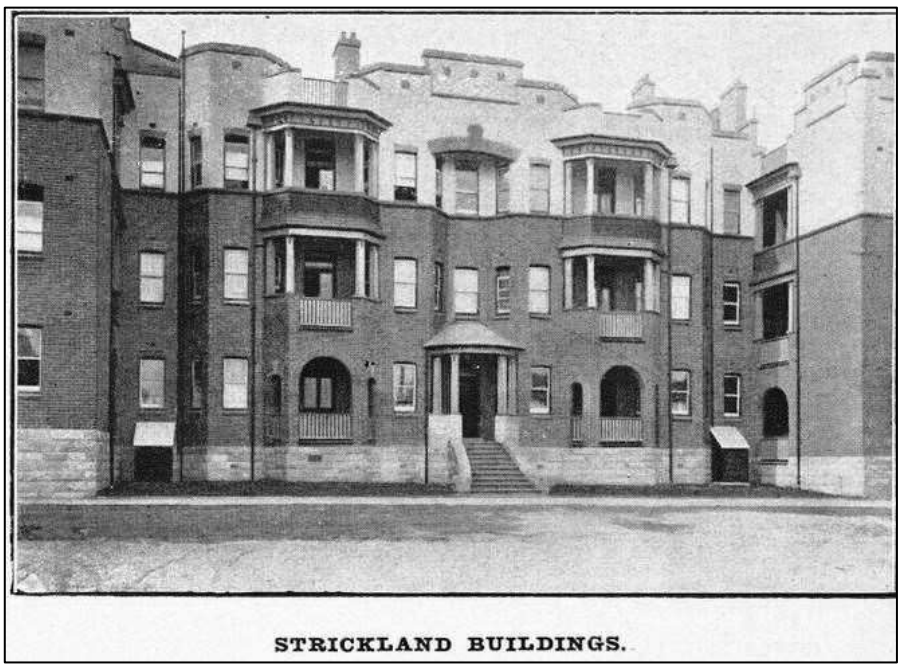

Figure 31 Strickland Building, 1915 (*City of Sydney Yearbook*)

The land bounded by Balfour, Meagher, Dale and Cleveland Streets was the site of seventy flats in seven self-contained blocks. The *Sydney Morning Herald* called it the first experiment in municipal housing in Australia. The Governor mentioned that thousands of people in England had been accommodated by municipal schemes, and one at Tottenham provided for 45,000 people. Alderman Meagher said that he was proud that the flats had been built after his efforts to achieve it. He suggested the buildings should be called the Strickland Building[86].

In 1916, Lord Mayor Meagher admitted that the new municipal flats in Chippendale had not been a financial success, but he still recommended the council build more of them[87]. It was then reported in 1934 that twenty years after the first municipal flats were built, there had been no return to the old slums, and the flats had been such a success that the City Council had built other residential blocks in adjoining slum areas[88].

While there were no public buildings demolished in the Chippendale resumptions of the 1910-1914 period, the project represented a milestone in that it was the first, albeit grudging, acknowledgement by the City Council that residents who were unceremoniously dumped on the street did have a right to better treatment than being sent off to distant suburbs, while the Council set about maximising their financial return by creating zones for high rate-paying industries.

Local historians have noted that there were remarkably few protests from displaced residents in the resumptions of this time, so the Government and the City Council were able to turn residential areas over to industry without concerning themselves with local objections. It seemed to require someone at the highest level of the Council like Alderman Richard Meagher to bring about a change of attitude.

Oxford Street widening, 1910-1914

Access to the eastern suburbs

When originally laid out, Oxford Street was sixty feet wide. By the beginning of the twentieth century, its wood-blocked surface was wedged between rows of shops, pubs, churches and Marshall's Paddington Brewery on the corner of Dowling Street. It was a busy and crowded place, jammed with carts and wagons of every shape and size, and by then even a motor car or two. All these vehicles competed with pedestrians and street vendors for space on the road.

In 1904, the architect John Barlow produced a detailed plan for a suggested widening of Oxford Street as part of a broader scheme to realign the city streets as a first step towards the beautification of the city. With the opening of central Station in 1906, Barlow saw a pressing need for a road system that would more efficiently convey passengers between the station and the expanding eastern suburbs.

He thought the north side of the street was the more feasible for demolition. The buildings on that side were less substantial, and it had lagged behind in commercial activity. In his scheme, the street would be widened to ninety feet, making a boulevard which ran down to an intersection with a proposed new Wexford Street, also ninety feet wide, which in turn would run to Central Station (this became Wentworth Avenue).

Figure 32 Oxford Street, c1910 (City of Sydney Archives)

Despite the widespread enthusiasm for city beautification, the politics of street remodelling was more difficult. One problem was that the Sydney Municipal Council still had very limited legal powers. The 1900 legislation only allowed for resumptions for fairly minor realignments, not the large-scale reconstruction imagined by Barlow and some of the businessmen on Oxford Street.

However, business found a most able and powerful ally in the form of Allen Taylor. In many respects, Taylor was one of the last of the "wild men of Sydney", and had achieved a spectacular rise to wealth for someone who started as a railway worker. He was the consummate political operator and

powerbroker who carefully cultivated the patronage of businessmen and promoted their interests on the Council. He was to be the driving force behind the widening of Oxford Street.

As Lord Mayor, Allen Taylor achieved legislative change with the *Sydney Corporation (Amendment) Act 1905* which secured powers for the City Council to resume land and buildings to "improve localities", and broader powers to resume land to widen streets. Much of the debate at the time was centred on the resumption of what were defined as "slum areas".

A spate of newspaper articles and editorials supported the remodelling of Oxford Street, based on City Beautiful principles developed in Britain. The City Surveyor, William Gordon, drew up plans in 1907 for a widening of Oxford Street, but now extending it to 100 feet, with substantial regrading of the cross streets coming up from Woolloomooloo.

The incoming Wade government in 1908 decided to appoint a Royal Commission for the Improvement of Sydney and its Suburbs to review the remodelling and other projects. The final report was delivered in June 1909. Recommendations were the widening of Elizabeth Street, Darlinghurst Road and Oxford Street, the extension of various streets on an east-west axis, and the creation of a new street from Oxford Street to Central Station (Wentworth Avenue).

The Commission incorporated the views of the City Beautiful Movement by attending to the aesthetics of the city's streets: it was recommended that trees be planted along the streets, and that drinking fountains be erected wherever possible. However, the implementation of the Commission's findings was less impressive that its intentions. Scant attention was paid by the Commissioners to the financial arrangements to build and administer the new infrastructure. The State Government stalled on implementation, often claiming that the City Council had primary responsibility. Despite the inaction, the widening of Oxford Street began very quickly, almost before the ink was dry on the Commission's report.

The making of modern Oxford Street

In January 1909, seven months before the Royal Commission's report was even tabled in Parliament, Council began the valuations of properties to be resumed for the street widening. The formal decision to resume the entire north side between the intersections with Liverpool and Bourke Streets was taken in May 1909. Taylor and the City Surveyor developed precise plans for the work, over the next few months. By August, approval was granted by a special sitting of the Council. The project was to be carried out in five stages between 1910 and 1914.

Council wanted to partly finance the scheme by raising a betterment tax on the retailers on the south side of the street, and even though this was widely thought to be a fair method of financing, it turned out that Council did not have the legal authority to levy such a tax. The process was for Council to resume each block of land and then pay the owners compensation based on an independent commercial valuation. Once this was completed, tenders were called for demolition, after which those with tenders could salvage the materials for reuse.

Then, using its growing expertise in building design and construction, the Council drew up plans and erected its own buildings on some of the resumed lots. In some cases, mainly the pubs and banks, new buildings were designed in close consultation with the previous owners, who were then granted

long leases on the new buildings. However, the replacement buildings, somewhat controversially, remained in the ownership of the Council.

Elsewhere on the street, leases were auctioned. Building covenants stated that new buildings had to be constructed within two years, with specified heights and frontages. From the commencement of work in 1910, Oxford Street gradually became one long construction site, with demolition workers pulling down buildings working side by side with builders constructing new ones. Despite the large scale of the project, it all went remarkably smoothly.

The result of this work, apart from widening the street from sixty to one hundred feet, was that almost all of the north side of Oxford Street up to Bourke Street remains as a stretch of Federation-style commercial buildings. One part that the Council constructed and owned outright was the building that fills the entire block between Crown and Palmer Streets. Elsewhere, as with the Burdekin and Exchange Hotels, specifications were worked out with the licensees. Most of the new buildings were three or four storeys high, and almost all had basements. All buildings, except the pubs, had shops incorporated into the design and were wider than the older Victorian shopfronts across the road.

By 1914, most of the work was completed on the north side of the street. Council then turned its attention to the south side. The footpath was widened to sixteen feet and the Council ordered that the support posts be removed from awnings. This involved a protracted battle with business owners, who had suffered enough disruption. But by 1915, most of the changes had been carried out, stamping a more modern look on the whole street.

Most contemporary commentators judged the Council's boulevard creation fairly harshly, however. This was partly because the Council found itself with ownership of large quantities of new commercial space that was difficult to lease at the proposed rates. Even by 1912, there were signs that the Council would not easily find tenants. When many buildings were still vacant by 1918, the Council was thinking that the whole exercise had not been a great success.

Basically, the Council built high standard buildings at a greater cost than the private sector would have achieved, and then found that retailers would have preferred to put up their own buildings more economically and pay a lower rent, which suited their businesses. Apart from this, the loss of a whole generation to the Great War had caused anxiety and an economic downturn that was at odds with the high rents the Council were expecting for their new buildings[89].

London Bank of Australia

Address: 62 Oxford Street, corner of Burton Street, Darlinghurst.

The London Chartered Bank of Australia purchased a block of land on the corner of Burton and Oxford Streets and opened a branch in a new building in about 1882[90]. The Bank was founded in 1852, but failed during the banking crises in 1893. It was reconstructed as the London Bank of Australia, which was acquired by the English Scottish and Australian Bank (ES&A) in 1921. This became part of the ANZ Banking Group in 1970.

The site of the bank was resumed by Sydney Council in 1909[91]. The Bank submitted a compensation claim for £22,000, but the Council only offered them £12,000 as compensation. As a compromise, the Lord Mayor suggested that the bank be compensated by having an area equal to that resumed

given to them on the new frontage in Oxford Street and that £5,000 be given to them for the construction of new premises.

Figure 33 London Bank of Australia, 1910 (City of Sydney Archives)

Several aldermen objected to this proposal as it was a departure from the principle of Council retaining the fee simple of the land, which had been observed so far. But on a vote, the Council decided to recommend the Mayor's suggestion[92]. A contract was signed for the erection of a new Oxford Street branch of the London Bank. The building would be three stories high with a basement level[93]. While awaiting completion of the new premises, the staff of the London Bank carried on their banking business from the old Union Bank building at 78 Oxford Street, which was awaiting demolition after the staff moved to a new building at 21 Oxford Street[94].

Figure 34 52 Oxford Street (Wikimedia)

After street widening, the new corner block was sold to the London Bank in 1911, and a new building constructed in 1912, called 52 Oxford Street. The building served the bank for many years, becoming a branch of ES&A when the London Bank was taken over in 1921. In July 1976, the title was transferred to the builder W. J. Shipton Holdings Pty Ltd, and during the 1980s the building was converted to strata title occupancy[95], and the ground floor was converted to operate as a restaurant[96]. A series of restaurants have operated on the ground floor since the 1980s.

The resumption and rebuilding of the London Bank in Oxford Street is an example of the special treatment given to a large institution such as a bank. Apart from allowing the company to rebuild on the same site fronting the widened street, an exception was made to the Council's normal procedure of retaining the ownership of resumed land (at least in Oxford Street) in order to reach an agreement with the bank's owners.

Union Bank of Australia

Address: 78 Oxford Street, Darlinghurst, then 21 Oxford Street, corner of Brisbane Street.

The Union Bank was established in London in October 1837 by the Tasmanian banker Philip Oakden to form a large joint stock bank operating across all the Australian colonies. He gained the support of George Fife Angus, founder of the South Australian Company.

The bank began in Launceston in 1838 and expanded throughout the colonies, opening its first Sydney branch in 1839. It became the Union Bank of Australia Ltd in 1880, and managed to remain open during the economic crises of the 1890s. In 1951, it merged with the Bank of Australasia to form the Australia and New Zealand Bank Limited.

Figure 35 Union Bank, 78 Oxford St, 1910 (City of Sydney Archives)

The branch at 78 Oxford Street was opened in 1890[97] in a building that had been used by a china and glass merchant[98]. The Union Bank remained open during the economic crises of the 1890s. The bank was resumed by the Council in about 1909, and in November 1911 erected an impressive new building on the opposite side of the street at a cost of around £10,000. The building, constructed of Pyrmont stone, is in the Federation Free Classical style, stands out from the remodelled brick buildings on opposite side of the street[99]. In 1951, The Union Bank merged with the Bank of Australasia to form the Australia and New Zealand Bank Limited. In 1992, the building was converted for use as a restaurant and retail space[100].

Figure 36 Union Bank, 21 Oxford Street (Google maps)

It was notable that the Union Bank did not rebuild on the same site after resumption and demolition. The previous building at 78 Oxford Street was on an average-sized allotment[101] that looked just like a shop, whereas the bank's proprietors may have preferred a larger and more grandiose sandstone edifice with classical features that exuded the characteristics banks like to project, such as strength, stability and prosperity.

Sacred Heart Catholic Church

Address: 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[102].

Figure 37 Sacred Heart Catholic Church, 1870 (State Library of NSW)

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 Catholic Church in the early colony did not have the wealthy benefactors that erected the much grander Protestant churches in the inner suburbs, as the Catholic population was mainly unskilled workers and tradespeople[103]. A second church named St Canice's Catholic Church had been constructed in Elizabeth Bay in 1887 to cater for the increased flock[104], but a larger Sacred Heart Church had long been planned.

Figure 38 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[105]. The new church was eventually opened by Archbishop Michael Kelly in November 1912[106]. 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[107].

The resumption of the church was ultimately a benefit to the church authorities, as the Catholic Church always thought the church was too small for the congregation, and was able to build a larger one after the council demolished the old church and compensated the Catholic Church (so it only paid the extra cost for the larger building). The downside was a delay of a few years while the Council decided the exact alignment of the widened Oxford Street.

William Street widening, 1916-1922

William Street was constructed in 1830 as the first section of a road to South Head, but also connected Kings Cross, Elizabeth Bay and Potts Point to the centre of Sydney. In the early days it provided access to and from the city for wealthy landholders, who worked in the city but preferred to live in large mansions in these suburbs with their healthy breezes and harbour views.

The street was built 41 feet wide, which was considered wide enough at the time. But with the rapid growth of Sydney during the rest of the nineteenth century, residences gradually filled the suburbs and William Street became lined with pubs, boarding houses, shops and terrace houses. The street became congested but was increasingly important as an arterial road.

Figure 39 William Street before widening, 1916 (City of Sydney Archives)

The 1908 Royal Commission for the Improvement of the City of Sydney recommended that William Street be widened, as it had become the main route to the eastern harbourside suburbs. But political wrangling within the City Council meant that the project did not start for several years. By 1915, political support was behind beautification and street widening proposals, and in March 1916 Lord Mayor Richard Meagher reintroduced the proposal to widen the street.

His proposal was to widen the street to 100 feet after resuming and demolishing the buildings on the south side. The date of resumption was set at June 1916, but once this was put in place, Council decided to defer the actual demolitions for about three years. Unlike earlier street widening in Oxford Street and George Street West, construction was completed in the fairly quick time of two years[108].

Resumption of St Peter's Lane, 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. The church was being built on the corner of Bourke Street and Ann Street (now called St Peter's Street) with the main entrance on the Bourke Street side[109]. The Bourke Street location was not the original choice for the church, and the final choice was to plague those who managed its affairs for decades 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[110].

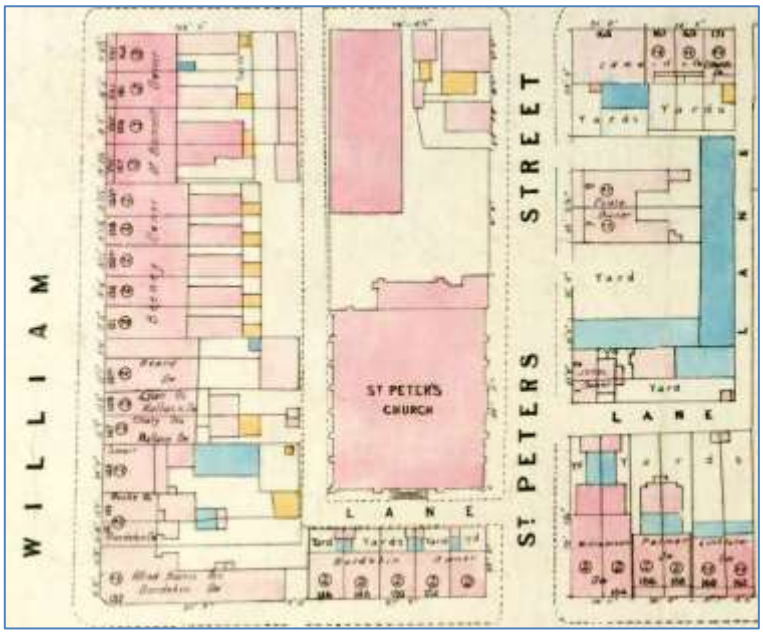

Figure 40 St Peter's Church, 1888 (Rygate and West map)

An alternative site on Bourke Street was found, although it was more constrained than the original one and not as conducive to future expansion. The church was opened for services in July 1867[111], and was reportedly a very capacious edifice that accommodated about 1,500 worshippers[112], constructed of sandstone in the Gothic Revival style[113]. However, only two years later, the parishioners of St Peter's were dismayed to find that Mrs. Burdekin was again bedevilling them by declaring her intention to erect a row of five terrace houses right in front of the main door on the Bourke Street side, on a strip of land about eight metres deep that ran the width of the church block. To everybody's surprise, she owned this land and wished to exploit it to her financial advantage.

Not wanting to peer into backyards (not to mention backyard privies) just a couple of feet away while arriving for Sunday services, the church elders tried to purchase the land, but Mrs. B. was not for turning and the houses were duly completed[114]. The situation forced the frustrated trustees to focus their minds on plans for the future, and they decided fairly quickly to purchase the already

developed land at the rear on Forbes Street to give convenient access to the church from that street and to provide space for a future church hall and schoolhouse[115]. Finally, they paid £800 to install new church doors on that side[116].

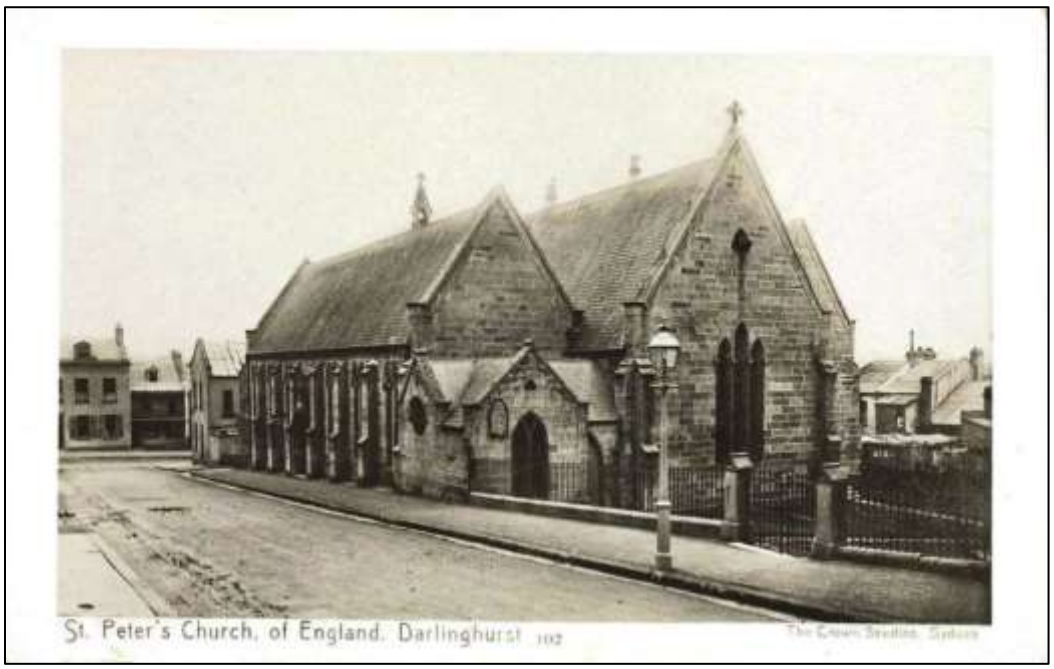

Figure 41 St Peter's Anglican Church (National Museum of Australia)

In 1916, when the church authorities learned that the City Council intended to resume and demolish the two Burdekin houses nearest William Street in order to continue St Peter's Lane into Bourke Street (as a further city improvement to the street widening), they realised that the continuation of the lane to St Peter's Street (on the other side of the church) would no longer be necessary. It was put to the Lord Mayor (Alderman William Lambert) that in that case, Your Worship, why don't you also resume the remaining three houses and the extension of the lane in front of the church, knock down the lot, and then hand the vacant land over to the church in order to restore their original frontage to Bourke Street?

The church authorities pointed out that they could not afford to buy the properties from the trustees of the Burdekin Estate, but they could pay for the cost of the resumption. The Lord Mayor was sympathetic to the proposal as an improvement to the church and the city generally. He recommended the proposal to Council[117], but it did not eventuate. By March 1922, when William McElhone was the Lord Mayor, the church had managed to purchase the remaining three houses, but Council still owned the lane in front of the church. The Council agreed to sell the part of the lane running in front of the church for a nominal sum of 10 shillings[118].

It was not until February 1925 that the Bourke Street entrance was reconstructed and two new stone gateposts inscribed with war memorial tablets were unveiled by the Governor Sir Dudley and Lady De Chair[119]. So a quest to restore the original church entrance that began in 1869 was not completed for another 56 years, and even then it was mainly as a beneficial side-effect of the unrelated widening of William Street.

Catholic Bible Hall

Address: 121 William Street, and a school at 123 William Street.

The Catholic Church opened a new Bible Hall at 121 William Street in April 1883[120]. The St Joseph's Poor School was later opened at 123, run by the Sisters of Mercy[121]. The last mention of the Bible Hall in the press was in June 1915[122], just before the properties on the southern side of William Street were resumed for the widening of the street.

Figure 42 Catholic Bible Hall, William Street, 1916 (City of Sydney Archives)

The hall and adjacent school were not demolished until April 1922, after the Council advertised for the demolition and removal of the buildings[123]. With the compensation from the resumption of these buildings, a new Catholic Bible Hall and school were constructed a few blocks away in Francis Street, off Hyde Park. Archbishop Michael Kelly laid the foundation stone in December 1922[124].

Figure 43 Catholic Bible Hall, Francis Street, 2009 (Google maps)

In 2007, the building was called Vincentia Village at 48 Francis Street, a care and support service of the St Vincent de Paul Society[125]. Today, the building is part of Innocean Australia at 40-50 Francis Street, a boutique advertising agency[126].

This activity of the Catholic Church managed to relocate itself not far from the original William Street site after being forced to move in 1922 and continue its operation without too much disruption.

Flinders Street widening, 1917-1919

The final street widening project undertaken by the City Council was the remodelling of the western side of Flinders Street from Taylor Square to beyond Dowling Street and into Randwick Road (now Anzac Parade). The Council first presented plans for this in February 1909[127]. But the Oxford Street widening was also being planned at the same time, and the Lord Mayor admitted that the Flinders Street widening was not as urgent, and he would concentrate on Oxford Street for the time being[128]. However, the Mayor did recommend that the properties to be resumed should be acquired forthwith at a reasonable rate, because the property values would have greatly increased in a few years' time, and the cost of resumption would then be prohibitive[129].

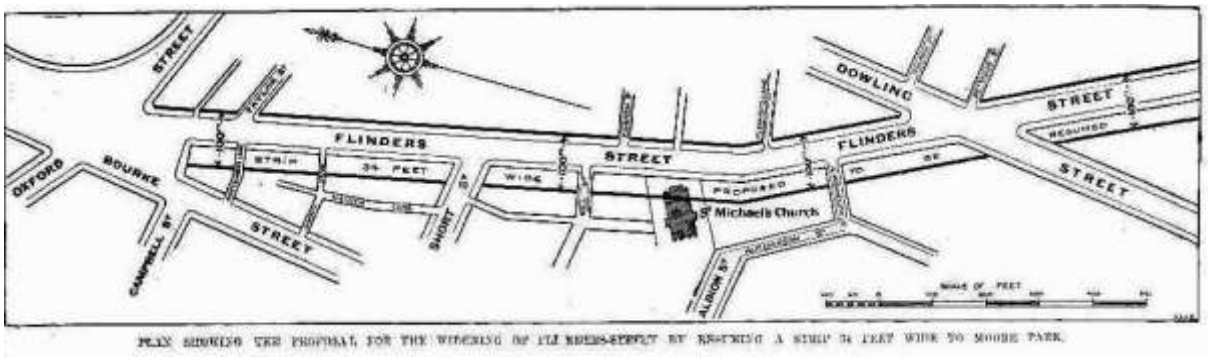

Figure 44 Flinders Street widening plan (*The Daily Telegraph*, 19 February 1909)

The resumption scheme for Flinders Street was finally approved by Sydney Council in May 1911. The Mayor said that he "hoped to make Flinders Street one of the finest avenues connecting Sydney and the suburbs". He also said it "would considerably relieve travelto and from Randwick and the Sydney Cricket Ground"[130]. However, the project went into abeyance until after the Oxford Street widening project was completed. In May 1917, the Council's Works Committee was still recommending the street widening project be postponed until after the War, although a number of Aldermen wanted to get it started[131].

The widening was finally underway by August 1917, when numerous advertisements appeared for the sale of building materials, for example 50,000 sandstock bricks and other materials from 49 and 51 Flinders Street[132]. The first subdivision of the redrawn building lots, between Patterson's Lane and Short Street, was advertised in October 1917[133].

Flinders Hotel

Address: 63-65 Flinders Street, Surry Hills.

This pub opened in 1870 as the Rifle Butts Hotel in Flinders Street, Surry Hills[134], in an effort to attract thirsty shooters from the Paddington Rifle Range nearby in Moore Park. In a sale advertisement in June 1870, Richardson and Wrench promoted it as "the first refreshment house from, and the last to, Randwick Racecourse"[135].

Figure 45 Original Flinders Hotel, 1916 (City of Sydney Archives)

In August 1900, the new licensee Edward Francis organised general repairs to the hotel, and apparently decided that the pub was no longer attracting rifle shooters following the closure of the rifle range in 1890, so he changed its name to the Flinders Hotel a few months later[136].

In July 1917, the Council called for tenders to demolish and re-erect the hotel[137]. The two-storey eleven-room hotel[138] was replaced in 1918 by a larger three-storey fifteen-room building, owned by Tooth and Company Pty Ltd and retaining the name[139].

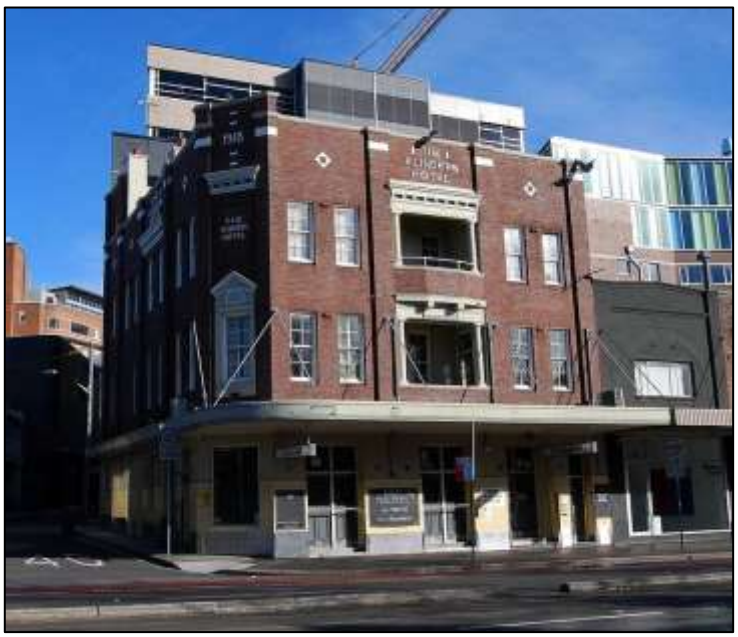

Figure 46 Flinders Hotel, 2013

In modern times, the Flinders Hotel was a late-night venue that was adversely affected by the early lockout laws introduced in New South Wales in 2014, and was inactive for some years after that, only opening for special events such as the annual Mardi Gras parade. However, with the relaxing of these laws in the Oxford Street area in January 2020, the Flinders began to resume its place in the

local bar and nightclub scene by hosting Saturday night dance parties[140]. In early 2024, it was being advertised for sale.

The Flinders Hotel has been included in this history as an example of the special treatment apparently given to many public buildings during resumptions. In this case, the owners were allowed to rebuild the pub on the same corner site (set back a few metres after street widening was completed).

St Michael's Church of England

Address: 81 Albion Street, Surry Hills.

When the part of the district around the top of Albion Street became 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 its construction and after 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.

Figure 47 St Michael's Church, 1916 (City of Sydney Archives)

Edward Riley granted land for the church's erection, and the merchant Robert Campbell donated land for a rectory. The building was designed in the Gothic Revival style by Edmund Blacket, and constructed of sandstone with a slate roof. The adjoining parish hall, constructed in 1904, was designed in the Ecclesiastical Gothic style[141].

The plan for the widening of Flinders Street required cutting off one corner of the church. Rather than demolishing the whole building, a compromise was agreed upon to modify the Flinders Street end of the building. So in 1917, the Flinders Street frontage of the church was carefully taken apart and rebuilt almost four metres further back.

During the work, the original foundations of the church were laid bare, and heavy rain displaced some of the cement around a large piece of sandstone, which on being lifted up revealed the

inscription “St Michael’s Church, September 29, 1854”. This turned out to be the original foundation stone, which for some reason had been laid face down and covered over. 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[142].

Figure 48 St Michael's Church (Wikipedia)

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[143].

Brisbane Street resumption, 1919-1929

A resumption stalled by a Depression

Settlement in Surry Hills in the area between Brisbane Street and Riley Street began around the 1850s and resulted in a network of streets extending across the block by the 1880s. By 1890, the block had been built out and the neighbourhood was packed with terrace houses separated by a spider web of small streets and lanes. Most were rented out by absentee landlords.

The Cross Keys Hotel was located near the north-west corner and the White Lion Hotel on the north-east corner. The Jubilee Ragged School also operated there, but the largest building was the St Simon's and St Jude's Church, opposite today's Smith Street. By the late 1890s, the block had a bad reputation for poorly repaired houses and inadequate sewerage and drainage. As a further blow to its reputation, the entire area was briefly quarantined in 1900 when bubonic plague broke out[144].

Figure 49 Lower Campbell Street, Surry Hills, 1900 (State Library of NSW)

When the Director-General of Public Health presented a report to the New South Wales Parliament in 1928, he made reference to a recommendation in 1918 to resume and remodel the area around Brisbane Street. With the co-operation of the City Architect and City Building Surveyor, the Director-General of Public Health drew a map showing the more congested areas in the city that remained after previous resumptions, with the idea of urging their gradual resumption, demolition and replanning.

The criteria used in reporting on congested areas were "the narrowness, closeness, bad arrangement, condition of the streets or groups of houses within the various areas, on the score of lack of light, air, ventilation, and other sanitary defects, in addition to the actual condition of the houses as to structural defects and lack of repair". Following a report in March 1919, the area bounded by Commonwealth, Goulburn, Riley and Campbell Streets was marked down for resumption.

The Brisbane Street Resumption Area No 1, bounded by Commonwealth, Upton, East and Hunt Streets was resumed and ultimately demolished in 1922. The remainder, called the Brisbane Street

Resumption Area No 2 was resumed by the City Council in July 1923. A number of houses in this area had already been demolished and the whole area was being replanned[145].

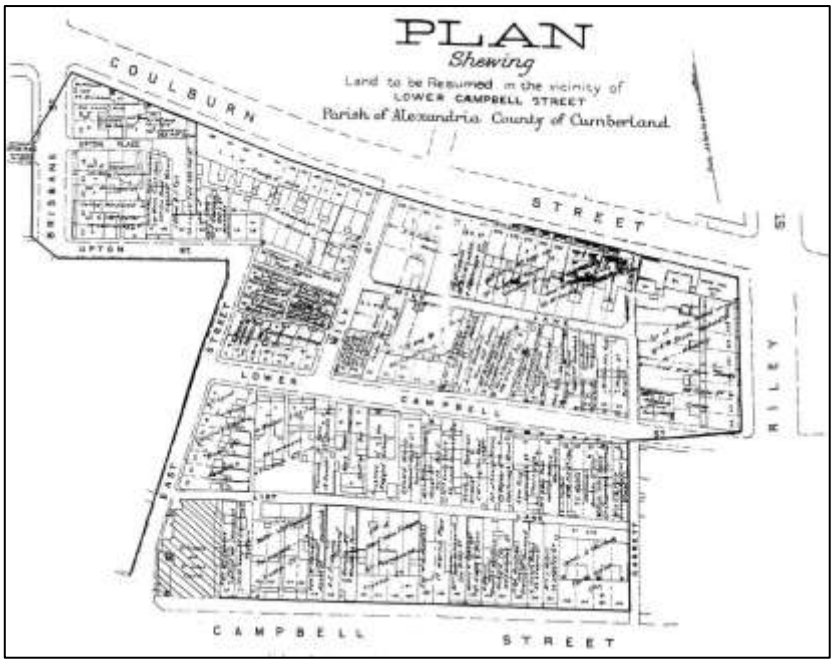

Figure 50 Brisbane Street resumption area (City of Sydney Archives)

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 completed 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 managed to do with previous resumptions.

In April 1930, the *Sydney Morning Herald* reported on the stagnation that befell the Brisbane Street Resumption when the Great Depression commenced. The City Council announced that no further resumptions of any importance would be carried out by the City Commissioners during their term of office, ending on 30 June 1931. By then, the Brisbane Street area had been cleared and the old houses demolished. New streets had been made, the levels altered and the area subdivided in accordance with a scheme that anticipated that there would be important industries in that locality in the near future[146].

However, after the block was demolished, it remained vacant for many years, playing host to travelling circuses, wartime air raid shelters and temporary buildings housing a variety of government and non-government activities. The site of the demolished church became a service station for many years. Finally the Sydney Police Centre was constructed on Riley and Goulburn Streets in 1978 and Harmony Park was opened in the remaining Brisbane Street end of the block in 2006[147]. Over 300 terrace houses were demolished to make way for the industries that never eventuated[148].

Jubilee Ragged School

Address: 53 Brisbane Street, then 15-17 Lower Campbell Street.

Schools for poor children

The ragged schools were charitable organisations dedicated to the free education of destitute children in early nineteenth century Britain. They were developed in working-class districts and intended for the most impoverished youngsters who were often excluded from public schools, mainly because of their unkempt appearance. After a few schools were set up, the London Ragged School Union was established in 1844 to providing free education, food, clothing, lodging and other home missionary services for poor children[149].

Figure 51 Sydney Ragged School, Sussex Street (Ragged School Union)

By the late nineteenth and early twentieth centuries, Ragged Schools were a feature of a number of Sydney's overcrowded inner-city suburbs. The first opened in Sussex Street in 1860, and by 1910 the privately-run philanthropic schools was operating in Millers Point, Glebe, Surry Hills and Woolloomooloo. But by the mid-1920s, improved social welfare and compulsory public education made the Ragged Schools obsolete. It has been estimated that in their sixty years of operation, around 18,000 children attended Sydney's Ragged Schools.

Led by the Newtown merchant Edward Joy, the original committee of the Sydney Ragged Schools were mostly Protestant laymen and clergy. They were affluent charity-minded men who shared a concern for the moral state of the colony, particularly the alarming number of children seen on city streets at all hours of day and night. Their solution was to establish an industrial school to provide them with a basic education, skills to become useful citizens and to provide a Christian education to save them from a life of crime.

What made the Ragged Schools different was a focus on not only the children but also their parents. The philosophy of the movement was that children could be "saved" without physically removing them from their homes. Teachers frequently visited the homes of the poor. In this way, the Ragged Schools were ahead of their time, foreshadowing later social work practices.

Sydney Ragged School plays musical chairs

The men who got together in February 1860 to form the first Ragged Schools committee in Sydney were an entrepreneurial mix of religious leaders and wealthy businessmen. They raised £300 to hire a former wool store in Sussex Street, fitted it out as a school room and paid the salary of a schoolmaster. This was right in the middle of the most densely-populated part of the city, the ideal place to find children who would otherwise not go to school[150].

When the landowner required the use of the building at the end of the lease in 1872, a new purpose-built schoolhouse was erected in Kent Street[151]. The school operated there until the end of the lease in March 1889, when the landowner wanted it for other purposes. The Sydney Ragged Schools purchased the Oddfellows Hall in Brisbane Street[152].

A small-scale resumption took place in 1908 for the "widening of the narrow neck of Goulburn Street from Macquarie Street South to Brisbane Street"[153]. This included demolition of the Ragged School, situated near the corner of Goulburn and Brisbane Streets. The school found a temporary home in the Unitarian Church in Liverpool Street[154].

A replacement building was constructed at 15-17 Lower Campbell Street, where the foundation stone was laid by the Governor Lord Chelmsford in July 1910. Because it was the jubilee (fiftieth) year of the Ragged Schools in Sydney, the new school was named the Jubilee Ragged School[155].

Figure 52 Jubilee Ragged School, c1912 (State Library of NSW)

In November 1922, the *Evening News* reported that the school would have to move for the fourth time in its history because the block it was in was recently approved by the City Council for demolition[156] The Director of Education, Peter Board, said that he regretted the schools had the stigma of the name they bore, and he wished to change it to one that was more appropriate to the work the schools were doing[157].

By 1925, the Ragged Schools movement had reached the end of its life as a useful institution, because the State was providing all the secular education for the poorer children. The Jubilee

Ragged School closed at about this time. However, the members of the organisation felt that the need for religious education was as great as ever, so a charitable trust was created in 1926 to manage the money from the sale of the school buildings and other assets. Archdeacon Francis Boyce and other community leaders were appointed trustees, to use the fund in a manner to be determined[158].

The school building was not demolished for a couple of years after resumption, and from early 1927 it was utilised as a refuge for unemployed men. Some twenty men were accommodated there at a time, while they spent each day looking for work. The leader, Fred Spillane, said that the building was being used as a two-up school before the refuge took over[159]. The building was finally demolished in March 1928 soon after the City Council advertised for tenders to demolish and remove the materials[160].

With the benefit of hindsight, it seems remarkable that a new school building was erected in a street that was very likely to be resumed and demolished only twelve years later. Presumably that wasn't clear to the Ragged School committee in 1910 when they purchased the block in Lower Campbell Street. It was pointed out in the press that the school had suffered four resumptions since its inception in 1860 (both private and Government resumptions), but the committee must have thought it was worth the risk of operating in the areas that were targeted the most for resumption, because that was where the children that needed them most were living.

St Simon's and St Jude's Anglican Church

Address: Campbell and East 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[161]. 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 and then beheaded[162].

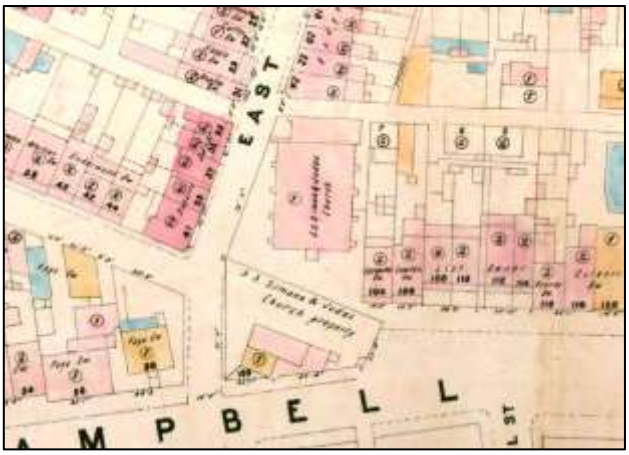

Figure 53 St Simon and St Jude's Church location (Rygate and West map, 1888)

Reverend Robert Hammond became rector of the church in 1909-1918, and also worked at St David's in Arthur Street Surry Hills from 1913. In 1918, he moved to St Barnabas in Broadway until 1943[163]. Hammond was one of the most dynamic social reformers of his time. By 1920, the Church of England Chinese Mission was using the church[164].

Figure 54 St Simon and St Jude's Church (*Australian Town and Country*, 30 Sep 1876)

In January 1923, the Sydney Council's Works Committee recommended the demolition of St Simon and St Jude's as part of the Brisbane Street resumption. Putting a wrecking ball through God's work on earth could be tricky - there was usually resistance from the local parishioners and often from some powerful church leaders. But in this case the Anglican Archbishop of Sydney, John Charles Wright D.D., notified the Council that he did not object to the demolition, as the greater part of the congregation had already moved to other centres[165].

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[166]. 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 building as a hostel for the unemployed[167]. The following month, the social service committee of the Society opened a soup kitchen and employment bureau in the building, to be used until its demolition was ordered[168].

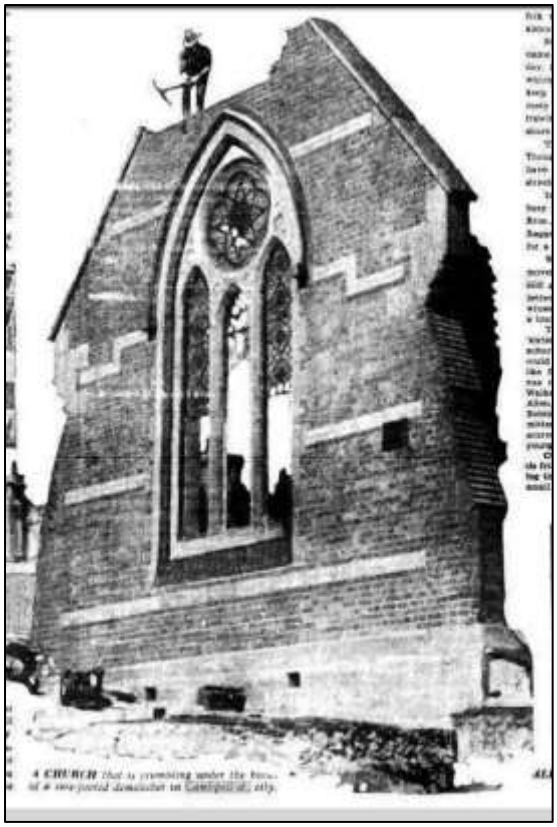

Figure 55 St Simon and St Jude's being demolished (*The Sun*, 26 May 1929)

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 eventually 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[169].*The Sun* reported the church's final demolition in May 1929[170]. 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 haughtily put it "when the tone of Surry Hills changed for the worst"), the congregation gradually dwindled[171].

Sydney Harbour Bridge construction, 1925-1932

There were a number of plans to build a bridge across Sydney Harbour in the nineteenth century, but none of them were realised, mainly due to the cost and the difficulty of building bridges over large, tidal expanses of water such as the Harbour.

However, advances in bridge-building technology in the early twentieth century, along with local manufacture of prefabricated steel and reinforced concrete, made the construction of a harbour bridge a reality. In 1900, the New South Wales Minister for Public Works (Edward O'Sullivan) called for a worldwide competition for its design and construction. But local design in a second competition was put on hold when the government changed.

The engineer John Bradfield was the person largely responsible for the eventual completion of the Sydney Harbour Bridge. Starting in 1903 as the secretary of the advisory board reviewing bridge tenders, he was steadily promoted and continuously reworked the design of the bridge from 1912 to 1929, despite the disruption of World War I. A contract to build the bridge was signed in March 1924. Granite for the pylons was sourced in Moruya on the New South Wales south coast, and over 20% of the steel was manufactured in Australia.

Figure 56 Building the Harbour Bridge (Bridge Climb website)

The bridge took eight years to build, from 1925 to 1932, including approaches and supporting roads. Injuries were frequent due to the dangerous nature of the work: for example the rivet cookers threw red-hot rivets to the rivet catchers who caught them in buckets and then hammered them into place. The New South Wales Premier Jack Lang officially opened the bridge in March 1932, but not before Francis de Groot of the fascist New Guard rode across the bridge on horseback and cut the ceremonial ribbon himself with a sword.

The bridge approaches cut a swathe through the neighbourhoods on either side of the Harbour, mainly in The Rocks and North Sydney. Construction of the Cahill Expressway began in the 1950s, again carving up the suburbs surrounding the Bridge approaches on the southern side. The construction of the Warringah Expressway in the 1960s had a similar impact on the suburbs of the north shore. Princes Street and many other streets on both sides were demolished[172].

Scots Church

Address: 29 Jamison Street, now 44 Margaret Street, Sydney.

Reverend John Dunmore Lang arrived in the colony in 1823, and soon began the task of raising funds for a Presbyterian church in central Sydney. The foundation stone for the original Scots Church was laid in July 1824 in the part of the city known historically as Church Hill. The colony's first church, St Phillip's Anglican Church, was built on this hill in the 1790s[173]. The Scots Church was opened in July 1826[174].

Figure 57 Original Scots Church, 1925 (Records NSW)

In May 1926, after it was announced that the Scots Church would have to be demolished to provide for adequate roadway approaches to the Sydney Harbour Bridge. The Engineer-in-Chief John Bradfield addressed the Presbyterian Assembly to present his ideas for a replacement church. He said a strip 21 feet wide would have to be resumed from the church grounds, after which the site could be enlarged and extended. The adjoining site would have to be acquired because of the construction of the bridge railway, then by realigning nearby streets, an area fronting York, Margaret and Jamison Streets would be consolidated into a large block on which a new church could be constructed[175].

The church was demolished in February 1927[176]. During the demolition, workmen came across the grave of George Lang, younger brother of Dr John Dunmore Lang. He had come to New South Wales ahead of his brother in 1821 to investigate the possibilities of the colony as a field of religious operations. His account induced his brother to migrate to Australia. George died in 1825 at the age of 23 and was interred under the pulpit with a brass tablet nearby recording the event. The remains were reinterred in the Lang vault at Rookwood Cemetery[177].

After the demolition of the church, the congregation worshipped in the Presbyterian Church offices in York Street, which were in turn demolished in early 1928, but were replaced by a temporary church building on the new site, around which the new church and offices were built[178].

Figure 58 Rebuilt Scots Church, 1931 (Records NSW)

In January 1929, the contract was signed for the construction of the very large church building, which would include an Assembly Hall and church offices inside. It was originally planned to be 13 stories high, at a cost of £300,000[179]. The foundation stone was laid in November 1929. The frontage to York Street was 231 feet, 92 feet to Jamison Street and 68 feet to Margaret Street. While the planned building was 13 stories high, the contract was for six stories (the eventual height). It was of steel construction with concrete floors, and the outside walls were lined with chiselled sandstone from the Hawkesbury River[180].

The compensation received for the demolished buildings was expected to finance the new buildings[181], but the decision to construct the Assembly Hall and offices inside the church building caused numerous problems in the following years. On completion in September 1930, the headquarters of the Presbyterian Church of New South Wales was transferred from St Stephen's in Phillip Street to the new building on Church Hill[182].

After the new church was opened, the congregation struggled with tensions for decades because it did not control its own building, whereas the General Assembly of the Presbyterian Church was granted control at the time of rebuilding. Decades of dispute resulted in legal action and the building being vacated in the 1970s. The congregation moved around between several buildings in Sydney.

A trade union green ban and opposition from Sydney Council prevented the demolition of the building by the Presbyterian Church of New South Wales and its redevelopment into an 18-storey office complex. Eventually in 2005, 148 apartments were built above the existing church and the old building was restored.

A new Presbyterian church called the Scots Church Sydney began operating in the building in 2017, using a new entrance at 44 Margaret Street. The ground floor of the Jamison Street frontage is occupied by the City Medical Centre.

Wesleyan Church/Central Methodist Mission Hall

Address: 125 Princes Street, Sydney.

The first Methodist church in Sydney was opened in March 1818 in Princes Street in The Rocks, through the generosity of Sergeant James Scott, who had arrived with the First Fleet[183]. In 1878, the congregation decided to build a larger church on the same site, and in October advertised for tenders to purchase the old church for the building materials, pending the construction of a new building[184].

The church was demolished in November, and the foundation stone for a new church was laid in December 1878[185]. The church was constructed in the early English Gothic style and opened in November 1879[186]. From about 1900, the building was known as the Central Methodist Mission Hall[187], the Central Methodist Seamen's Mission Hall[188], or the Men's Mission Hall[189]. This was in line with other Methodist churches in Sydney after the founding of the Central Methodist Mission in 1885, which became a major provider of welfare and ministries across Sydney from this time[190].

Figure 59 Wesleyan Chapel and Parsonage, 1926 (City of Sydney)

The church and the adjoining parsonage were resumed along with the rest of Princes Street, and demolished in 1927[191]. There was no replacement church built in the local area.

Fort Street High School

Address: Upper Fort Street and Princes Street, on the corner of Essex Street.

The site of Fort Street High School on Observatory Hill was originally chosen as the location of the Royal Military Hospital, commissioned in 1814 by Governor Lachlan Macquarie to replace the existing Regimental Hospital on the present-day corner of Clarence and Erskine Streets, which was in poor condition and not well suited to its use. The Military Hospital was in use for 30 years until a new hospital was built at Victoria Barracks in Paddington. The hospital building was adapted for two separate schools in 1849 after Governor Sir Charles FitzRoy nominated a Board of National Education to set up a system of public schools. Before that time, schools were operated by religious denominations or charities. The boys were located on the ground floor and the girls on the first floor.

Figure 60 Fort Street Girls' High School (National Library of Australia)

Fort Street School was one of four early National Schools established in inner Sydney, and was the largest and most important of them. It was the first model school, intended to demonstrate the operations of a National School to be followed in the future. In 1911 the school reverted to its primary role as a public school, but was divided into a primary school and boys' and girls' high schools. In 1916, due to overcrowding, the boys' high school was relocated to larger buildings at Taverners Hill, Petersham.

The resumption of land for the approaches to the Sydney Harbour Bridge from the 1920s to the 1940s had a major physical impact on the primary school and girls' high school[192]. The city maps before and after the Harbour Bridge construction show that the transformation of Princes Street into the Bradfield Highway in about 1927 removed a portion of the Princes Street frontage of the girls' high school grounds[193].

Further road works associated with the Bridge in the early 1940s caused even greater disruption to the schools. The construction of the circular cutaway to allow traffic from the east to travel over the Bridge necessitated the construction of a new primary school on another part of Observatory Hill,

situated inside the spiral road and accessible by an overhead bridge. The building was designed in 1940 and opened in 1942[194]. The school still operates today.

The girls' high school continued to operate at The Rocks until 1975 when the girls amalgamated with the boys in Petersham to form the co-educational Fort Street High School. The former girls' high school site is now the headquarters of the National Trust, and a large classroom that was added to the school in 1856 is now the S H Ervin Gallery.

George Street West widening, 1926-1941

The continuation of George Street westwards from its convergence with Pitt Street was originally known as Parramatta Street (and as Parramatta Road from Victoria Park). After the construction of Central Station and the development of Railway Square in 1906, Parramatta Street was renamed to George Street West.

The original naming system in Sydney was that a thoroughfare that led to a distant locality was named after that destination, whereas those with residential or commercial development that served a local community were known as streets. As Sydney expanded, the built-up sections of some roads were renamed to streets, such as Regent Street (the first part of Botany Road) and King Street (the first part of the Cook's River Road running through Newtown). This system has broken down somewhat in the modern era when a local thoroughfare can be called a road simply to distinguish it from an existing street of the same name[195].

As inner Sydney expanded, George Street West became congested and the City Council decided it needed widening. For the thirty years, properties were slowly resumed, demolished and the street widened. The cleared land was sold off and new properties erected. After widening, the street was formally named Broadway in 1934[196].

The southern side of George Street West was chosen for resumption and demolition prior to the widening of the street. A number of public buildings were standing in the way of the advancing sledgehammers, although the only church was St Benedict's Roman Catholic Church on the corner of Abercrombie Street.

There were three banks: the Government Savings Bank of Australia (initially at 172 George Street West), the Commonwealth Bank of Australia (initially at 174 George Street West) and the English Scottish and Australian Bank (at 206 George Street West on the corner of City Road). A Post and Telegraph Office was initially located inside the Commonwealth Bank at 174 George Street West).

St Benedict's Roman Catholic Church

Address: 104 Broadway, corner of Abercrombie Street.

In July 1845, Archbishop John Bede Polding laid the foundation stone for a new St Benedict's Church, located on the corner of then Abercrombie Place and Parramatta Street. In 1851, the number of parishioners was reduced by the gold rushes, but money from the goldfields enabled the church to progress at a greater speed, and the church was completed in 1852.

In 1881, the Department of Education resumed land from the politician and land dealer Andrew McCulloch and from the parish of St Benedict's to build Blackfriars School. To the annoyance of the Catholic community, the Government then erected a grand church-like State School sitting next to and towering above the simple church school of St Benedict's. In 1883, the foundation stone for the first convent of St Benedict's was laid on a piece of land in Abercrombie Street, next to St Benedict's School. The church is a single-storey Victorian Academic Gothic style building, and the three-storey convent is in the Victorian Gothic style.

In 1926, the State Government issued a notice of resumption of St Benedict's Church and the adjacent presbytery fronting George Street West. In 1930, the Sisters of the Good Samaritan established a kindergarten school at St Benedict's, fronting Abercrombie Street.

Figure 61 St Benedict's Church, late 19th Century (City of Sydney)

In September 1938, the Sydney Council agreed to remodel St Benedict's on the current site at a cost of £40,623, rather than compensate the parish for the cost of demolishing and rebuilding the church (£127,000). The street widening would take up about 26 feet and require that the church be shortened by about two-thirds of this amount, also taking a slice off the adjoining presbytery[197].

Figure 62 Reconstructed St Benedict's Church (St Benedict's website)

In October 1939, the parish purchased a block of land 20 by 58 feet from Blackfriars School to accommodate a new presbytery. The old presbytery was converted into a church while St Benedict's was being rebuilt[198]. In November 1940, the roof of the remodelled church was slated, lighting was installed and a mahogany ceiling was nailed on. The rebuilding of the church was completed in August 1941 and the remodelled building was consecrated in November 1945.

The convent of the Good Samaritan Sisters at St Benedict's closed in 1973 and St Benedict's school closed in 1981. The organ had been placed sideways when the church was shortened, and in February 2006 it was turned back around to its former position against the south wall in the gallery[199].

The remodelled St Benedict's was considerably smaller than the original, but since many of the parishioners had been banished to distant suburbs over the previous twenty years by resumptions in Chippendale, Athlone Place and Haymarket, the demand for the reduced number of pews on Sundays was not as great as it might have been.

Government Savings Bank of New South Wales

Address: 172 George Street West.

The Government Savings Bank of New South Wales was founded by the New South Wales Government in 1871 to expand the facilities for small depositors throughout the colony. It would allow them to accrue savings with the security of the Government, and be operated by postmasters and shipping masters[200].

In about 1875, a branch of the Government Savings Bank opened with the Post and Telegraph Office at 212 Parramatta Street, a few doors from Newtown Road (now City Road)[201]. In 1910, the bank and the Post Office moved to 174 on the western corner of Shepherd Street[202]. By 1925, the Post Office (called 174) was operating next door to the bank (called 172)[203].

By 1927, the bank and post office had moved to the eastern corner of Shepherd Street[204]. In 1931, the Government Savings Bank of New South Wales collapsed during the Great Depression and was amalgamated with the Commonwealth Bank[205].

Commonwealth Bank of Australia

Address: 174 then 158 then 174-178 George Street West.

The Commonwealth Bank of Australia (CBA) was founded under the *Commonwealth Bank Act* in 1911, to provide a bank for the new nation that was guaranteed by the Federal Government. Operations commenced in 1912. The Government Savings Bank of New South Wales absorbed the Savings Bank of New South Wales in 1914 (which was founded in 1832 as the Barrack Street Bank)[206].

In 1917, a branch of the CBA was established in the Post and Telegraph Office at 174 George Street West. In about 1924, the CBA moved down the road to 158 George Street West[207]. Then in February 1930, the George Street West branch moved two doors east to 154 George Street West[208].

Figure 63 Rebuilt Commonwealth Bank, 2022 (Google maps)

The severe economic depression triggered by the Wall Street crash in October 1929 brought the City Council resumptions to a halt for a few years. Under the *Corporation Act*, when a property was resumed for a city improvement scheme, the City Council had to take the whole of the area owned by an individual or firm which abutted on the street, but in subsequent negotiations the owner could buy back the part of the area not needed for widening. This was the basis on which negotiations were proceeding in the George Street West resumption. When new buildings were being erected, they had to be placed back to the alignment of the widened street. Under this scheme, it would be some years before the widening of George Street West was completed, and it was estimated it would cost the city ratepayers over £500,000[209].

In January 1933, the CBA Board decided to erect new bank premises in George Street West on the (western) corner of Shepherd Street on the site of the old Post Office. The building was of two stories, with a frontage of 48 feet to George Street West and of 40 feet to Shepherd Street[210]. In March that year, the Lord Mayor stated that the next resumption to be completed (after the hiatus caused by the economic depression) would be the widening of George Street West. A deputation to the Mayor described the street as a shambles: the widening had only been completed for 90 out of 700 yards and premises were dilapidated and without any security of tenure, so there was no incentive for traders to improve properties[211].

The experience of the George Street West branch of the CBA during this period illustrates the disruptions caused by street widening to an essential institution like a large bank, which was determined to continue operating in the same street. As of 2022, the former bank building is the location of Panmi, the Australian agent of the Chinese company Xaomi, which designs and manufacturers electronics and related goods.

Northcott Place construction, 1940s-1960

The last great resumption

The New South Wales Housing Commission was established in 1941 to address housing shortages and overcrowding. For some time, the commissioners were busy providing houses, many of them on former defence force camps in Riverwood, Warwick Farm and West Lindfield. Meanwhile, the Sydney Council was targeting slums, particularly in Surry Hills. The City Engineer identified O'Sullivan, Pearl and Pottery Streets as the main centre of urban decay. There were 241 houses in the area and 21 business or factory buildings crammed into narrow streets with no light. Council officers declared that 93% of the buildings were substandard and most had inadequate lighting, ventilation and plumbing. Water was heated in coppers and people lived with outdoor bathrooms, laundries and toilets.

Figure 64 Northcott Place (Surry Hills News)

The Council proposed demolishing all existing buildings between Devonshire, Marlborough, Landsdowne, Belvoir and Clisdell Streets and erecting 198 houses that would house at least 900 people in four-storey blocks of two-bedroom flats with three-bedroom twin houses for larger families. The flats would surround a central parkland with a children's playground and community centre[212]. However, the Council lacked the funds to realise its vision, and in late 1947 the New South Wales Housing Commission took over the scheme[213].

The Housing Commission redrew the plans into a bold near-utopian vision[214]. The Minister for Housing visited several countries and was most impressed with the "star plan" of apartment layout favoured in Sweden[215]. Demolitions began in the 1950s, not only in Surry Hills but in Redfern, where 1725 houses were cleared[216].

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, and the rest of the little world in these streets moved out to Villawood and Lalor Park[217].

Figure 65 Royal visit to Northcott, 1954 (National Archives of Australia)

The "star plan" buildings were erected on Devonshire and Clisdell Street frontages in the early 1950s. By 1957, the Government was considering erecting a ten-storey tower on the rest of the Devonshire Street site[218], which was raised to fifteen stories by 1959[219]. The foundation stone for John Northcott Place, named after the first Australian-born Governor of New South Wales, was laid in 1959 and the building was opened for residents in December 1961 by Premier R J Heffron[220].

The first residents of Northcott Place were low-income families, including war veterans and their dependants, the majority coming from outside the local area. The residents were surprised by a visit from Queen Elizabeth II in March 1963. The original bright 1960s colour scheme of cream, yellow and blue can be seen in footage of the visit.

But Northcott Place did not remain a model for housing for long - in the 1980s the deinsitutialisation of mental health and the integration of former patients into the community changed the population of Housing Department tenants. It also changed Northcott Place, bringing drug addiction, mental health issues, crime and suicide. From 2002, community development workers and a national arts organisation called Big hART were brought in to break down some negative perceptions of the place and build a sense of spirit and place. The project was temporary for a few years but the outcomes were positive[221].

Devonshire Street Congregational Church

Address: 225 Devonshire Street, Surry Hills.

The Devonshire Street Congregational Church opened near the south-west corner of Devonshire and Riley Streets in January 1879[222]. A church school had been built on the corner in about 1877[223]. Meanwhile, in 1907 the Congregational minister Reverend E. Tremayne Dunstan established the Whitefield Church after severing his connection with the Congregation Union[224] and conducted services in the Protestant Hall at 238-240 Castlereagh Street for some time[225].

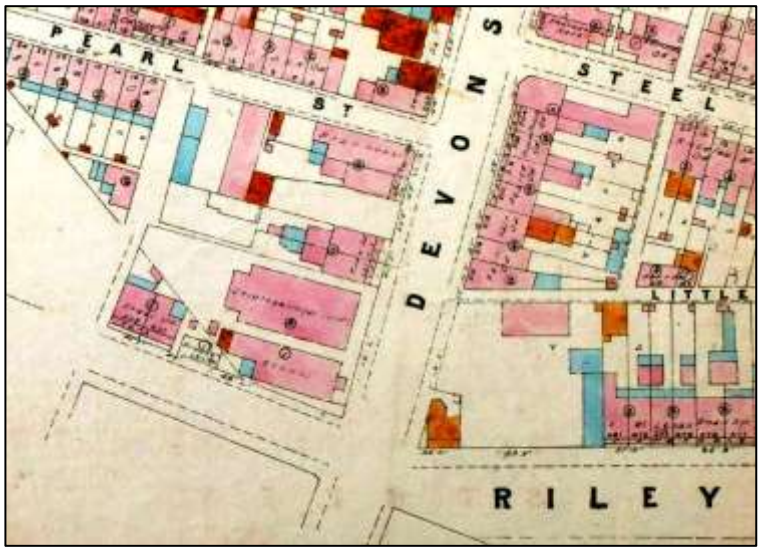

Figure 66 Congregational Church location (Rygate and West map, 1888)

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[226]. 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[227]. In 1910, the good Reverend found himself in court where he was fined £75 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 declared age of the parties - the clergyman or the Government Registrar[228]. 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)[229]. In 1961, the minimum age for marriage was 14 for males and 12 for females in New South Wales[230], 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 to do just that). She also admitted in the police court that she was dressed to look 25 rather than 21[231].

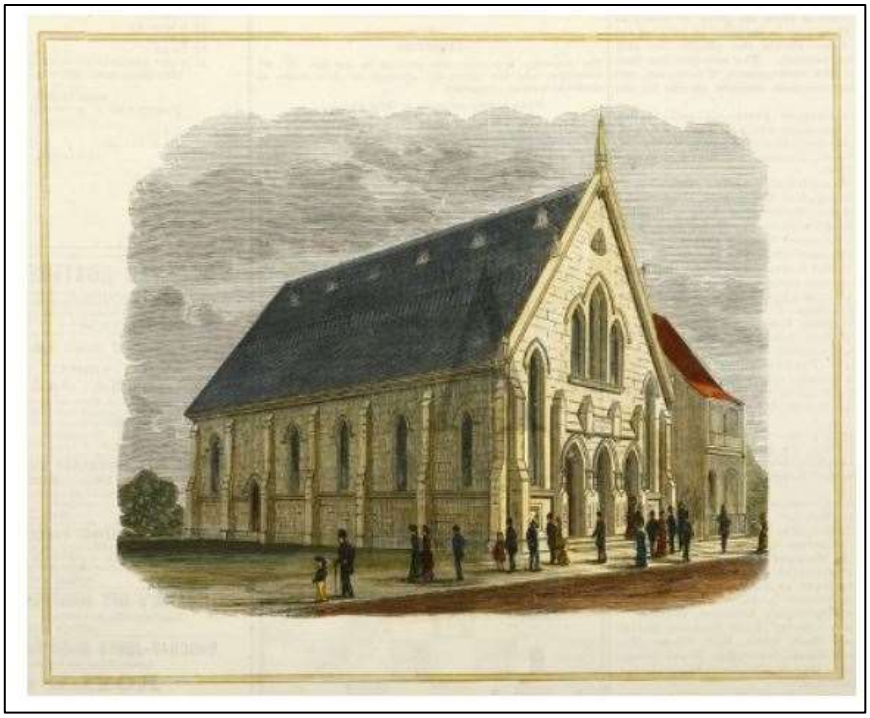

Figure 67 Congregational Church, c1883 (antiqueprintmaproom.com)

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[232]. 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[233] – a happier ending for all concerned.

From about 1920, the church was referred to as the Devonshire Street Congregation Mission[234], 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. As it was located in the Northcott Place resumption zone, the Devonshire Street Congregation Church duly found itself in the path of the Government's wrecking ball. An unsuccessful campaign tried to save the church and school[235]. 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[236]. But this didn't eventuate, and the congregation probably transferred to one of the other Congregational Churches in the area: the Bourke Street Congregational Church at 411 Bourke Street, Surry Hills[237], or the Redfern Congregational Church at 329 Cleveland Street, Redfern[238]. The site of the former church now forms the north-west corner of Ward Park.

Appendix 1

Summary of major resumptions

Creation of Martin Place, 1892-1935

Plague scare, 1901-1902 (*)

Central Railway Station construction, 1900-1906

Athlone Place resumption, Ultimo, 1906-1908 (*)

Wexford Street resumption, 1906-1910

Central Markets construction, Haymarket, 1909-1912 (*)

Camperdown resumption, 1910-11

Chippendale resumption, 1910-1914

Sydney Harbour Bridge construction, 1924-1932

George Street West widening, 1926-1930s

Oxford Street widening, 1910-1914

William Street widening, 1916-1922

Flinders Street widening, 1917-1919

Brisbane Street resumption, 1922-1929

Northcott Place construction, Surry Hills, 1940s-1960

(*) This resumption is not described in detail because no public buildings were reported to have been demolished.

Appendix 2

Significant people

Reverend 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.

Figure 68 Reverend Francis Boyce (Robert Withycombe)

Serving for some time in western New South Wales, he was an energetic and innovative missionary, 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[239].

John Bradfield

Doctor John Job Crew Bradfield (1867-1943) was born at Sandgate, Queensland. After graduating in engineering from the University of Sydney, he commenced work as a draftsman under the chief engineer of railways in Brisbane. Before long, he was associated with a great deal of engineering work, including the Cataract and Burrinjuck Dams in New South Wales. In 1912, he proposed a suspension bridge across Sydney Harbour in evidence to a Parliamentary Committee on Public Works.

In 1913, he was appointed chief engineer for metropolitan railway construction. He proposed a well-received plan for a city railway, but war economy measures caused its postponement. In 1922, the *Sydney Harbour Bridge Act* was passed, and developments in steel had made an arch bridge possible.

He designed and constructed the first part of the underground railway in central Sydney by 1926. He then focused on supervising the construction of the Harbour Bridge and its approaches. The highlight of his career was its opening in 1932, but the Bradfield plan for Sydney's railway system was suspended for over a decade by the Depression.

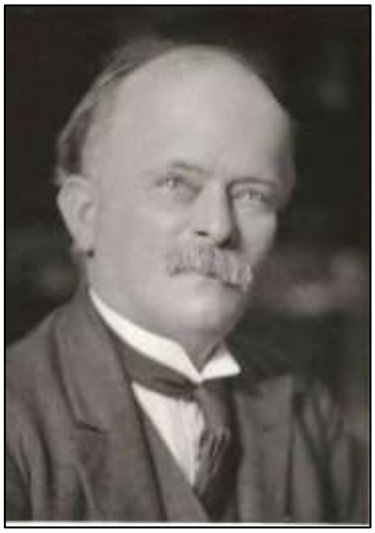

Figure 69 John Bradfield (Australian Dictionary of Biography)

In 1934, Bradfield was appointed consulting engineer for the design and construction of the Story Bridge across the Brisbane River, which was opened in 1940. He had a penchant for grandiose engineering schemes, such as a massive water-diversion plan in Queensland to irrigate Central Australia. He became one of the outstanding Australian engineers of his generation. Premier Jack Lang later wrote that Bradfield wanted to be the Napoleon III of Sydney with his grand vision for the city, and was probably the first man to plan for the future of Sydney as a city of two million people[240].

Reverend 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 Reverend John Dunmore Lang, that great recruiter of shepherds for the Australian Presbyterian flock.

Figure 70 Reverend 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 Fullerton fell out with Lang in one of the differences that beset the early Presbyterian Church in New South Wales. 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[241]. His achievements were commemorated by the naming of the Fullerton Memorial Church in Surry Hills.

Reverend Robert Hammond

Robert Brodribb Stewart Hammond (1870-1946) was born at Brighton, Melbourne. He was school captain of the Melbourne Church of England Grammar School where he showed the sporting prowess that took him to the premiership-winning Essendon football team in 1897.

After commencing work as a deacon in Melbourne in 1894, he moved to Sydney 1899 where he was soon the organising missionary in the congested areas of Waterloo, Woolloomooloo, Surry Hills and Redfern. He became familiar with the social problems of Sydney's slums, and was appointed rector of St Simon's and St Jude's Church from 1909 to 1918, after which he was rector of St Barnabas, Broadway. He introduced the famous "sermon-in-a-sentence" noticeboard outside the church ("you married men should watch out - alcohol makes you see double but feel single").

Hammond was primarily an evangelist, and his enthusiasm, commanding presence, compelling oratory and gift of repartee converted many to Christianity. A committed social reformer, his greatest achievement was the establishment of Hammondville in 1937, a suburb of 100 houses run by Hammond's Pioneer Homes Ltd on land purchased near Liverpool for the families of unemployed men. Hammondville became an important model for small-scale land settlement.

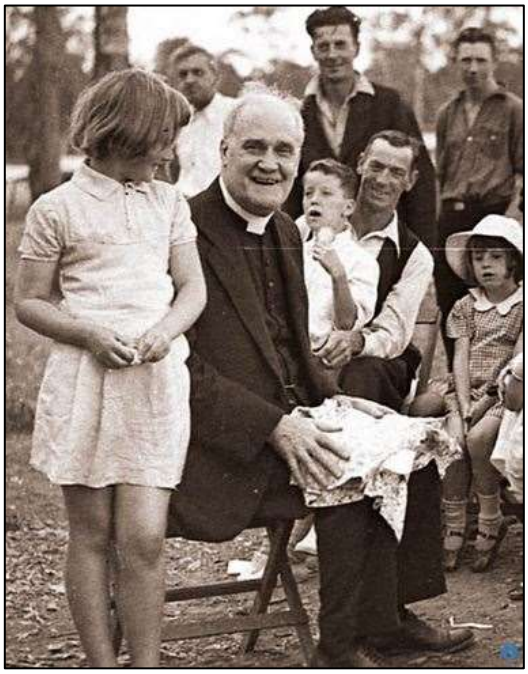

Figure 71 Reverend Robert Hammond (Dictionary of Sydney)

Robert Hammond was an enormously energetic man who was a loner at heart and impatient with committees, claiming that if Noah had to deal with a committee he would never have built the Ark. He had the great gift of appealing to a wide range of people, from the destitute to community and business leaders who supported his many projects with money and expertise[242].

Reverend 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 travelled to Sydney in 1821 and encouraged him to migrate there. He arrived in 1823 as the first Presbyterian minister in Sydney.

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 Presbyterianism. 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 Britain, as well as complement his plans for education.

Figure 72 John Dunmore Lang (Wikipedia.com)

On a trip to Britain in 1830, the 31-year old Lang persuaded Wilhelmina, his 18-year old cousin, to marry him. Knowing that his own highly-developed sense of moral indignation was nothing compared to his own 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.

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 non-Anglican denominations.

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 of Queensland (1859), responsible and democratic government (1855 in New South Wales), and several other major reforms[243].

Alderman Richard Meagher

Richard Denis Meagher (1866-1931), solicitor and politician, was born at Bathurst, New South Wales. Son of an Irish policeman, he was educated at St Stanislaus College, Bathurst, and St Aloysius College, Sydney, and became a solicitor in 1889.

He had a controversial career in the law, at one point successfully defending George Dean in a murder trial, only to trick Dean into confessing guilt to him in confidence afterwards. When this was eventually made public, Meagher was struck off the roll of solicitors and spent years struggling to be restored.

Figure 73 Alderman Richard Meagher (City of Sydney Archives)

He first entered Parliament in 1895 and became an effective and well-liked parliamentarian, helping Premier George Reid bring New South Wales into the national fold on the advent of Federation. He also became an alderman in the Sydney Municipal Council in 1901-20, and was appointed Lord Mayor in 1916. His legal restoration eventually required the unique device of a Parliamentary Bill (the *Legal Practitioners Amendment Act*) in 1920. He quickly re-established himself in a successful legal firm. When he died in 1931, he left £20,000 to Catholic Archbishop Michael Kelly for the education of priests[244].

Archbishop John Bede Polding

John Bede Polding (1794-1877), Catholic archbishop, was born at Liverpool, England. He was first taught by Benedictine nuns who were refugees from revolutionary France, located near Liverpool. He received minor orders in 1813 and was ordained priest in 1819. He remained at St. Gregory's monastery in Downside for twenty years.

Figure 74 Archbishop John Bede Polding (National Library of Australia)

He accepted an appointment as bishop in Sydney and arrived in September 1835, not long before Governor Sir Richard Bourke's *Church Act* of 1836 allowed non-Anglican denominations to share in State aid. Polding was a man of deep sanctity, generous and warm-hearted although somewhat reserved. He was a born missionary who scorned personal hardship to bring religion to his widely scattered and underprivileged flock in the colony. His vicariate was the whole of Australia and in time he visited all of its major centres.

Colonial politics inevitably overlapped religion, and Polding was forced to defend his faith against the Presbyterian John Dunmore Lang's railing against the Pope and against accusations that Caroline Chisholm's humane and ecumenical immigration work was a Popish plot to take over the nation. Polding received much support from many denominations against such tirades.

Education remained the most divisive issue of Polding's time, and while he (and other church leaders such as the Anglican Bishop William Broughton) favoured a denominational scheme, public opinion slowly but firmly came to support the secular National scheme. In the last stages of his fatal illness in 1877, the compassion of the whole colony went out to him, well symbolised by the sight of a distraught John Dunmore Lang leaving Polding's sick-room for the last time[245].

Alderman Sir Allen Taylor

Sir Allen Arthur Taylor (1864-1940), timber merchant, ship-owner and politician, was born at Wagga Wagga, New South Wales, the son of English bricklayer John Bate. From the age of twelve he was employed on the railway, but attended night school after he moved to Sydney in about 1882. He decided to change his surname to Taylor soon after his widowed mother married the contractor Henry Taylor in 1892.

Figure 75 Alderman Sir Allen Taylor (City of Sydney Archives)

He founded the firm of Allen Taylor & Co Ltd, supplying hardwood timber to the colony. He also moved into shipping and was a director of two banks and an insurance company. In 1895, he was elected an alderman in the Borough Council of Annandale, located at the centre of timber milling and shipping where he was living. He became Mayor in 1897-1902.

From 1902, he was an alderman on the Sydney Municipal Council until 1924. As Mayor in 1905-06 and 1909-12, he persuaded the State Government to grant the council additional powers of property resumption and borrowing money. He then embarked on a vigorous program of civic improvement. He cleared slums, widened streets expanded the territory of the council to Camperdown and the University of Sydney, and promoted the extension of the council's electric power to the suburbs.

He was knighted in 1911 on the occasion of King George's coronation. He resigned from the council the following year due to the strains of office, but remained very active in civic affairs with an abiding interest in efficient urban transport. He argued for the removal of trams (as London had done) and the importance of motor cars (as he had seen in the United States), and pushed for more street widening into the 1920s.

Taylor was a self-made man who was widely respected for his entrepreneurial and managerial ability in business, skills he successfully brought to bear on civic administration with involvement in a wide range of charitable funds and trusts[246].

Reverend 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 missionary.

Figure 76 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 Anglican Church, which opened in 1898, in an area notorious for gambling and prostitution[247].

Reverend 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.

Figure 77 Reverend John Wai (Chinese-Australian Heritage Corridor)

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[248].

Notes

[1] Sydney, Dictionary of Sydney.
[2] Resumptions of land, City of Sydney Archives and History Resources.
[3] Shirley Fitzgerald, *Sydney 1842-1992*, 1992.
[4] Resumptions of land, City of Sydney Archives and History Resources.
[5] Great fire in the city October 1890, Dictionary of Sydney.
[6] Martin Place, Dictionary of Sydney.
[7] The History of St Stephen's, St Stephen's in the City website.
[8] *Sydney Morning Herald*, 13 September1858.
[9] *The Australian Town and Country Journal*, 27 February 1875.
[10] *Sydney Morning Herald*, 23 March 1935.
[11] *Sydney Morning Herald*, 15 January 1884.
[12] *Sydney Morning Herald*, 23 March 1935.
[13] *Sydney Morning Herald*, 4 September 1934.
[14] *Sydney Morning Herald*, 23 March 1935.
[15] Ibid.
[16] St Stephen's Presbyterian church Macquarie Street, Dictionary of Sydney website.
[17] The History of St Stephen's, St Stephen's in the City website.
[18] Central Railway Station: through the lens, Museums of History NSW.
[19] Benevolent Society and Asylum, Dictionary of Sydney.
[20] Lisa Murray, Devonshire Street Cemetery, Dictionary of Sydney website.
[21] Archives and History, Christ Church St Laurence website.
[22] *Sydney Morning Herald*, 27 December 1905.
[23] *Sydney Morning Herald*, 5 September 1905.
[24] Christ Church St Laurence School, Pitt Street Haymarket, City of Sydney Archives.
[25] *Sydney Morning Herald*, 5 September 1905.
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