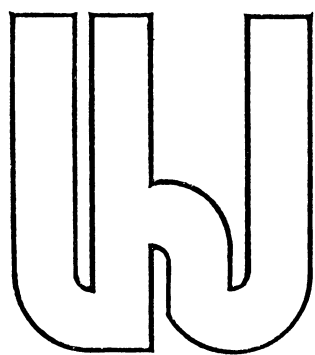




Leichhardt Historical Journal 4

Reprinted 1992

Balmain: Remains of the Second Presbyterian Church
Glebe: The Presbyterian Church
Annandale: Relics of John Young



Annandale Balmain Glebe Leichhardt Lilyfield Rozelle



View of St John's Road Glebe in 1884
The Glebe Congregational Church is at right and at left is Glebe Town Hall.
 (Illustrated Sydney News, 16 February 1884, p 17)

Editor's Note

The *Leichhardt Historical Journal* was founded in 1971 to encourage the reading, writing and researching of the history of the Municipality of Leichhardt. The demand for out-of-print issues prompted the reprinting of No 4 of July 1973 in a new format.

The cover has been redesigned in this reprinting and the page format enlarged to correspond with later issues. The layout has been re-designed and illustrations have been added to the cover, and to pages 2, 14, 16, 19 and 20. The purchase price of books reviewed may differ from the 1973 rates.

Peter Reynolds, December 1992.

A Note on Contributors

Margaret Dobson is Hon Secretary of the Balmain Association. Jocelyn Jackson is an architect and wrote a thesis on Thomas Rowe for her BArch degree. Margaret Quinn is an old resident of Annandale. Peter Reynolds lectures in the School of Architecture, University of New South Wales. Alan Roberts is a postgraduate student, Department of History, University of Sydney. Max Solling is a solicitor and wrote a MA thesis on Glebe. John Wade tutors in the Department of Archaeology, University of Sydney.

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An index to *Leichhardt Historical Journal* Nos 1 to 10 appears on page 27 of *Leichhardt Historical Journal* No 11 1982.

Acknowledgements

The Editor gratefully acknowledges the History Group of the Balmain Association for their continued interest in the publication and marketing of the *Journal*.

Cover

Fire Station, Mitchell Road, Glebe.

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Editors

Peter Reynolds, Alan Roberts and Max Solling

ISSN 0155-484

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 July 1973

Issue No 4 of the *Leichhardt Historical Journal* was first published by the Annandale Association, the Balmain Association, the Glebe Society and the Leichhardt Lilyfield Association.

Revised second edition, 1992, published by the Architectural History Research Unit, School of Architecture, University of New South Wales, PO Box 1, Kensington, NSW, 2033

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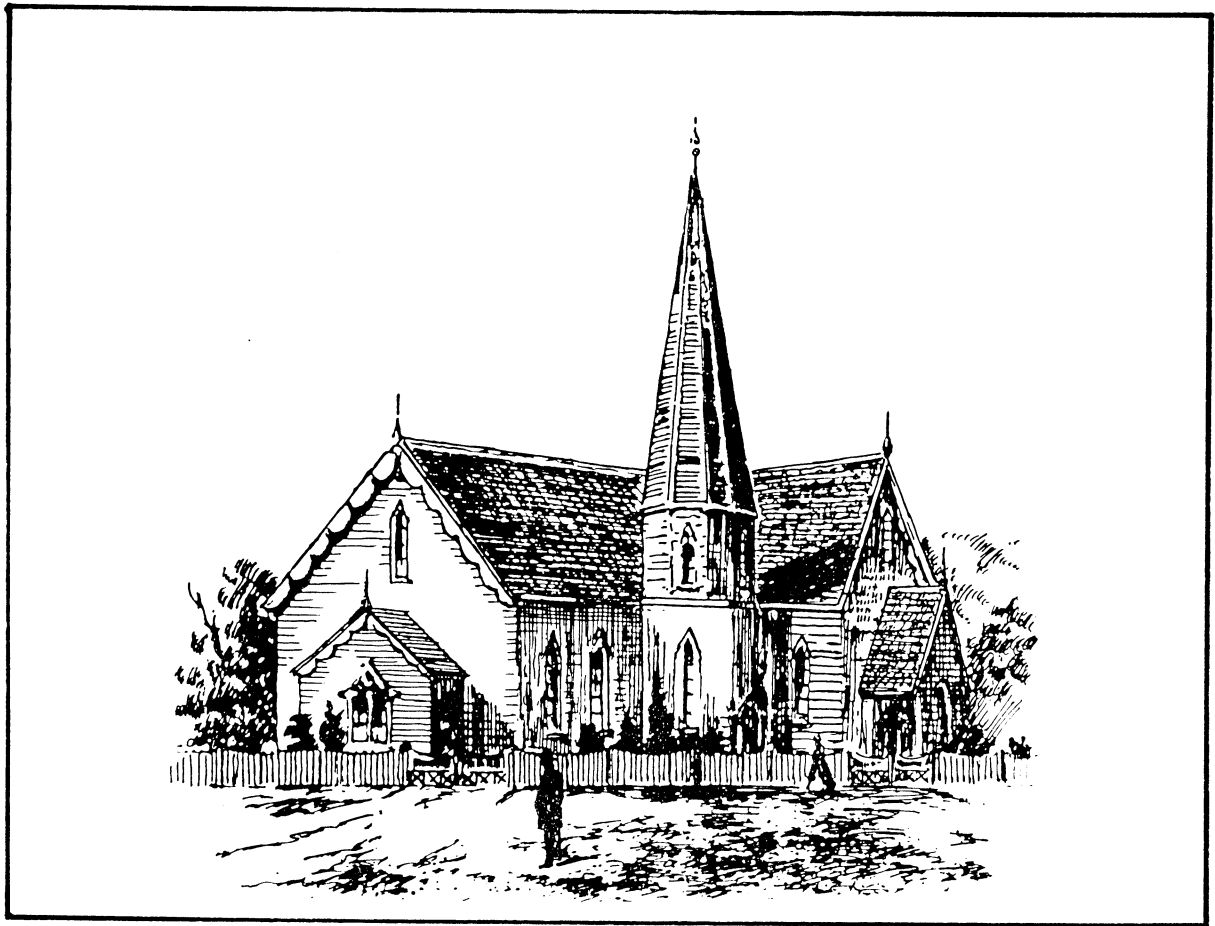
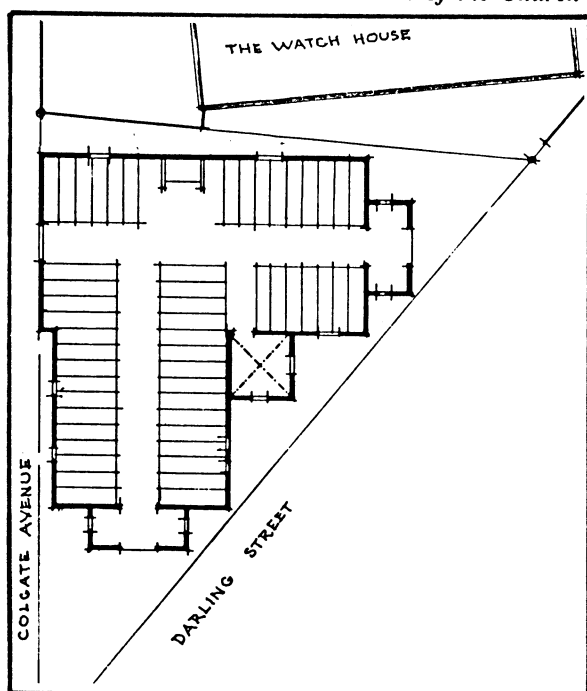


Figure 1: The Second Presbyterian Church
James McDonald, Architect, 1858
 Viewed from the corner of Darling Street and Colgate Avenue (Drawn by H Stephens from an illustration held by the Mitchell Library).

Figure 2: The Second Presbyterian Church
Plan of the Church

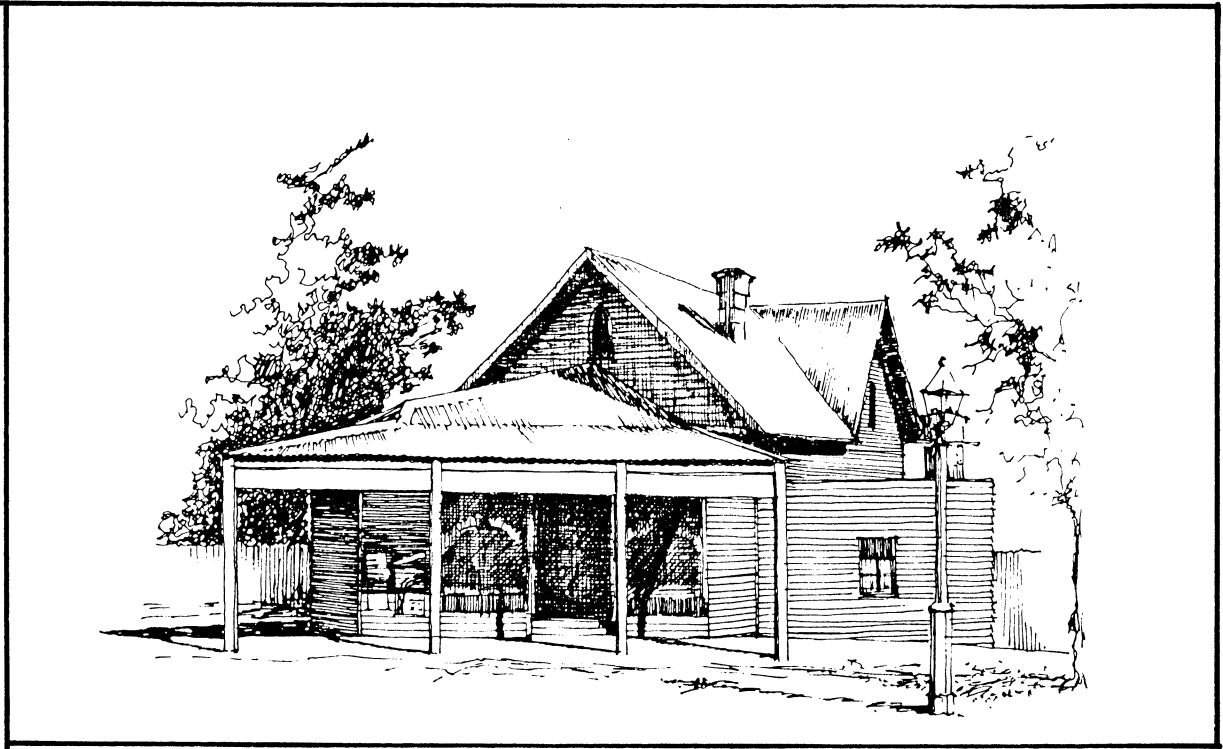


THE REMAINS OF THE SECOND PRESBYTERIAN CHURCH BALMAIN

Peter Reynolds

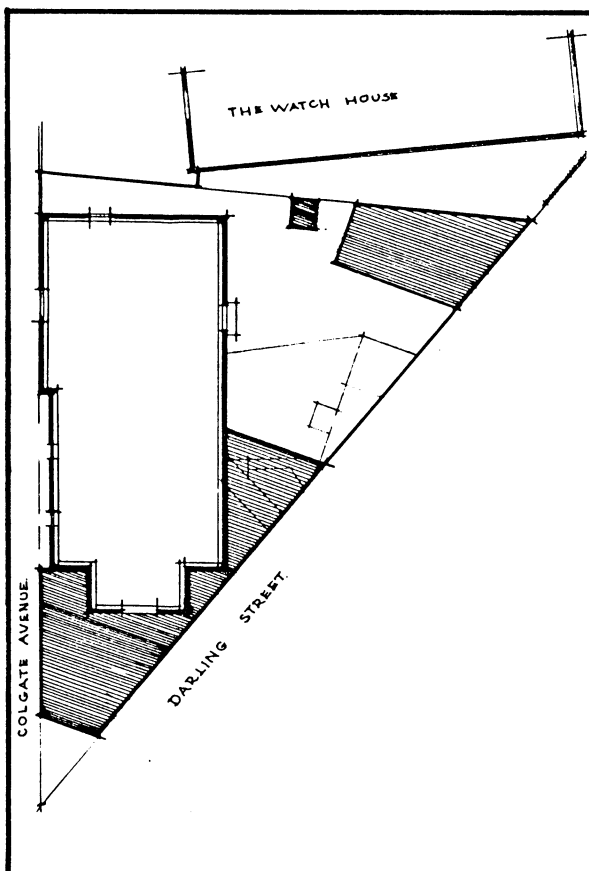
The first issue of the *Leichhardt Historical Journal* announced that the Balmain Association proposed to convert the vacant land adjoining the Balmain Watch House (173 Darling Street) to a community "rest garden". In the same article appeared the story of the small timber church that formerly occupied the site. Local interest was aroused by the article and a proposal was put forward for an archaeological dig to search out any remains of the old church.

Although the site was covered with dense growth, the topography indicated that some part of the church still remained. Accordingly, relevant documents were studied and excavation began. Within a short time, the actual foundations were exposed but much strenuous effort had to be exerted to uncover them to their full extent.



**Figure 3: The Second Presbyterian Church
Converted to a Shop and Residence**
(Drawn by H Stephens from an illustration in M Salmon,
"Balmain, One of the Most Important Suburbs of Sydney",
Australian Town and Country Journal, 10 Dec 1902)

**Figure 4: The Second Presbyterian Church
Plan of the Shop and Residence**



The success of the dig was of twofold benefit to historical research. It not only located the exact position of the building but also solved an enigma that has existed for many years. Older residents who clearly remember the actual building could volunteer no information about any church on the site. They quite definitely asserted that the building had been two-storeyed with shop-front.

Although recent research disagreed with that assertion, it was uncovering, measuring and recording the church foundations that has clarified the situation. These foundations consist of a rectangle of stonework, a small brick and concrete-paved area and ancillary walls and steps. The differentiation of the foundations into old church and added shop was only facilitated by further documentary research.

As related more fully in *Leichhardt Historical Journal No 1*, the Presbyterians of Balmain who had united with the Congregationalists separated from that body in 1857.¹ After conducting services in a tent pitched on the land on the corner of Darling and Broadstairs (now Colgate Avenue) Streets, the need for a more permanent place of worship soon became apparent. In the same year architect James McDonald, a member of the church (later Mayor of Balmain from 1879 to 1879), was commissioned to design "the beau-ideal of a village church" which would combine "utility, taste and ornament".² It was opened in 1858.

The church was "built of wood on cut stone foundations ... in the Gothic style of architecture" with corner tower "surmounted by a light and hand-



*Figure 5: The Second Presbyterian Church
Converted to a Shop and Residence*

some spire". Its layout was "angled" to make the best use of the irregular site and provided entrance porches to both streets (see Figure 1). Within this plan shape pews of "yellow pine" held 270 persons which number could be increased to 420 "at a very trifling expense" (see Figure 2). Above this shape the roof was "open and dressed ... the rafters being neatly chamfered". The vestry was located below the tower but the focal point of the interior was the pulpit, a "Gothic structure, of polished cedar, richly ornamented ... bearing a close resemblance to a bishop's throne in some of the old cathedrals in the home country".

Externally, the building was embellished with ornamental barge boards and pinnacles and despite the economy of its materials it represented "an ornament to the beautiful suburb in which it stands".³ Although the land had been donated and the architect had made no charge, the congregation had to provide the builder, Mr Schultze of Balmain, with some £800 for the church's completion. The financial burden was increased two years later when a further £130 was expended in repairing white-ant damaged floor timbers.⁴

Within ten years, however, the Balmain Presbyterians were in a position to build a permanent home and in 1868, when the Campbell Street Presbyterian Church opened, the old church was sold to help defray costs.⁵ From then onward the timber church began its long and multi-purpose life as a small retail shop. At some time in the ensuing 20 years the building underwent sufficiently major structural alterations to almost eliminate its ecclesiastical character.⁶ The alterations

included the demolition of the side wing (transept), tower and spire. These parts of the building were severely damaged by the 1876 Dandenong Gale which caused havoc to many Sydney buildings.⁷

It is a distinct possibility, however, that this portion of the structure was removed to form a service yard for the shop. Additional living area was provided within the high roof (as an upper storey) to compensate for this loss of space. Later drawings show the yard which, with its storage sheds, was enclosed by a fence erected on the Darling Street boundary (see Figure 3). At the same time, the former church porch at the corner of the site was enlarged to form a shop-front following the irregular shape of the land, bringing into one continuous line the building additions and fenced enclosure (see Figure 4), thus destroying for all time the architect's thoughtfully shaped plan.⁸

As the building continued to survive in this hybrid form, it hardly resembled its original concept and its initial role as a place of worship for the Presbyterian community was forgotten. Measured drawings of the uncovered foundations now re-establish the relationship of the building to its site and delineate the surviving portion of the original church as distinct from the shop additions. Unfortunately, only minimal remnants of the tower footings were discovered and no trace of the demolished side wing base walls could be found.

It is pleasing that these few remaining stones of a building that once served a significant segment of the Balmain community are to be preserved. The Balmain Association will commemorate the existence of the old church by incorporating the stones, in their discovered positions, in the landscape design for the rest garden. By this action, a link with Balmain's past will be maintained.

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- 4 Ibid.
- 5 Centenary History, Campbell Street Presbyterian Church (Balmain, 1968).
- 6 Surveyors' Field Notes, 1880-1890, Dept of Public Works
- 7 Bureau of Meteorology, Sydney, date of Dandenong Gale 10-11 December 18976. See also *Australian Encyclopedia* (A & R, Sydney, 1958), vol 10, p 12.
- 8 House Drainage Diagram for Shop, Water Board.

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See J Wade, "Excavating the Second Balmain Presbyterian Church" in *Leichhardt Hist J* 5, June 1976. See also J Flower, "James McDonald, Architect of Balmain", in *Leichhardt Hist J*, No 8 1979.

JOHN LAMB LYON AND FRANCIS ERNEST STOWE

MARGARET DOBSON



John Lamb Lyon

Born at Edinburgh, Scotland, in 1835, John Lamb Lyon left school and was apprenticed to the glass-painting firm of Kearney & Co of Glasgow who, as well as being decorators and stained-glass workers, were chemists and mixed and ground their own colours. It was during his apprenticeship that he met Daniel Cottier who became well-known abroad as an artist and decorator. After serving his apprenticeship Lyon was employed for 6 years with the firm of Ward & Hughes, glass painters to Queen Victoria.

On 3 December 1860 Lyon married Elizabeth Gillespie Pearson in Glasgow and on that very day they set out on their journey to Australia, sailing from Liverpool in *Donald Mackay* on 7 December and disembarking at Melbourne in April 1861. In the same year he joined the firm of Ferguson & Urie of Melbourne, glass painters who at that time made their own colours and acid and fired the glass in a colonial camp oven.

In about 1869 the Lyon family journeyed to Europe but by 1875 they were living in William Street, Paddington, Sydney, and Lyon had gone into partnership with Daniel Cottier under the name of Lyon, Cottier & Co, with an office at 8 Langham Place, London, and premises at 333 Pitt Street, Sydney. They decorated two of the rooms at the Pitt Street premises in the latest London style and invited leading Sydney architects to inspect their work. Many of the principal architects of Sydney were their early patrons and they decorated and installed stained-glass windows in many private residences, churches and public buildings throughout New South Wales. An example of Lyon, Cottier & Co's stained-glass windows may be seen in the old Vickery home which is now the War Memorial Hospital, Waverley.

At the "new" General Post Office, Sydney, the firm also decorated the Postmaster-General's and Secretary's rooms and the principal staircase and landings. There are Lyon & Cottier windows in St Mary's Church, Waverley; All Saints' Church, Bathurst; Armidale Anglican Cathedral; Goulburn Roman Catholic Cathedral; Royal Prince Alfred Hospital, Camperdown; and The King's School, Parramatta. A window was installed in the Bank of New South Wales building on the corner of King and George Streets, Sydney, demolished in 1972. This window was purchased by W H Kater, Swatchfield, Oberon, before the demolition. John Lyon presented a window to St Stephen's Presbyterian Church, Sydney, in memory of his daughter Mary who died in infancy. The Weingarten restaurant, 86 Walker Street, North Sydney, has included Lyon & Cottier windows in its decor.

Prices per square foot in advertisements were :

Handpainted quarry windows with texts 7 shillings and 6 pence to 10 shillings and 6 pence.
Grisaille windows 10 to 20 shillings.
Figure windows 30 to 35 shillings.

Of Cottier's work one writer says, "to contrast an average modern window with an average Cottier is to contrast pallor with bloom, a noon of March with a September afterglow". Cottier was an art critic and a collector of pictures of the modern French school, including Corot, Millet and Monticella. It is said that, after inspecting the pictures in the National Art Gallery while on a visit to Sydney, he called them "a pawnbroker's collection". After his death in 1891 his own private collection of pictures was auctioned in Paris and brought £20,000.

John Lamb Lyon was awarded an honourable mention for a drawing of a stained-glass window at the Melbourne Exhibition in 1861. He received medals for stained-glass windows exhibited in Melbourne and Sydney and a gold medal award at the

International Exhibition held in Christchurch, New Zealand. He also received a gold medal at the Franco-British Exhibition held in London in 1908.

The stained-glass window shown at the Melbourne Exhibition was "Captain Cook". This was a near-life size painting on glass of Captain Cook seated by a table on which were his sextant, a globe and rolled maps. The borders of the window depicted Australian native flora and fauna. The whole was a glowing picture of richly coloured glass. This window was installed on the balcony of Lyon's residence at 104 Louisa Road, Birchgrove, and for 60 years it was exposed to the westerly sun and storms. In the 1950s a fierce westerly gale weakened its frame and it crashed to the ground.

By 1880 Lyon was living at 179 Liverpool Street, Hyde Park, Sydney, with his wife, three sons and three daughters. An office and stained-glass works had been opened in the Liverpool Street premises.

Apart from his talent in glass painting, John Lyon was a portrait painter in oils and was a member of the Art Society of New South Wales. He frequently used his family as models and in August and September 1882 worked on a painting of his sons, two playing chess and the third looking on, laughing. This was to be an entry in the Art Society Exhibition in the Garden Palace in the Sydney Domain. Half-an-hour before the carriers were to take it away, he was putting the finishing touches to the picture. This was on 18 September and at 5.00 am on Friday 22 September, the Garden Palace caught fire and was totally destroyed together with all the pictures in the exhibition. Lyon lost two paintings in the fire – a portrait of Hugh McMaster and the one of the "The Three Boys". In 1882 he decorated the Pitt Street Congregational Church, Sydney. In 1883 he installed windows in Goulburn Cathedral, decorated a bank in Adelaide and exhibited a portrait of his wife in the Art Society Exhibition.

In 1882 lots 36 and 37 (100-foot frontage) of the Birch Grove Estate were purchased by Robert Buik Edwards, a clerk in the General Post Office, for £187.10.0. On lot 36 he built a fine two-storey house with brick walls and a slate roof in which he lived for about two years before selling it to Lyon in February 1884. His eldest daughter wrote:

It has a water frontage and a bathing house and we could have a boat; it is terraced down to the water and there is a lovely view. The house is on Long Nose Point, rather a funny name, but we need not use it. Birch Grove, Balmain, would sound much better".

Although gas was laid on, the residents had to rely on rain water for their domestic supply.

Lyon decorated his new house with paint and "the

very best of wall-papers" and on Monday 24 March 1884 the family moved into "84 [104] Louisa Street". He combined his initial "J" with that of his wife "E" and the name "Lyon" and christened his new house Joylen. Lyon used the small room facing Louisa Road as his studio, having let glass tiles into the roof to capture the daylight.

There is a family legend that he was christened John Lamb Bowes-Lyon but considered this too long, so he dropped the name Bowes. However, at the top of the window of the studio facing Louisa Road, he installed three small stained-glass windows, two with the initials "JLL" and his wife's initials "EPL" and the centre one with a crest which is said to be the Bowes-Lyon (the Queen Mother's family) crest.

John Lyon still retained the Liverpool Street premises as an office and works and during March 1884, while excavating in the yard to build new kilns, the bricklayers found an old well containing 14 feet of water, apparently built in convict times. The family bought a boat and spent many hours sailing and rowing around the Harbour: around Greenwich and Woolwich, up the Lane Cove River as far as Sunnyside, picnicking at Ryde where he visited a vineyard and bought grapes, scrambling over the rocks at Hunter's Hill and Long Nose Point and gathering wild flowers up Gore's Creek. They travelled by ferry to Erskine Street, Sydney, and the sons sometimes rowed their father to Miller's Point in the mornings and he walked to Liverpool Street.

In 1884 he built a weatherboard studio on one of the lower terraces of land overlooking the water. It had a flat roof and was railed so that one could walk out on it and get an extended view up and down the Parramatta River. He was rather disturbed that it was going to cost more than he expected – £80 in fact. In those days the Balmain Regatta was held off Greenwich.

By 1885 the city water supply had been laid on to Long Nose Point but, as there was a drought that year, the water was shut off for half the days of the week. In 1890 the houses in Louisa Street were re-numbered and Joylen was given No 104. In 1891 Louisa Street was renamed Louisa Road.

In 1910 John Lyon opened a large glass works at McLaughlin Avenue, Rushcutters Bay, retaining the office at 179 Liverpool Street for a short while. However, with the outbreak of the 1914 War, supplies of the Belgian glass, which was most suitable for glass-staining, became unprocurable and the firm turned more to decorating buildings. At midnight on 12 June 1916 John Lamb Lyon died at Joylen, a much loved, kind and generous man.

* * * * *



Francis Ernest Stowe

On Tuesday 23 January 1894, John Lamb Lyon's eldest daughter Margaret married Francis Ernest Stowe at Joylen, Long Nose Point. Lieutenant-colonel Francis Ernest Stowe, VD, MIE Aus, MAm SME, Hon Ass MM&PE, MESA, was a remarkable man. Born in Sligo, Ireland on St Patrick's Day (17 March) 1867, he was one of nine children. Emma Mary and Thomas Stowe and their family left England for Australia, sailing from Plymouth on 3 March 1867 in *St Lawrence*, a ship of 907 tons. In 1887 there was a Thomas Stowe living in 42 Phillip Street, Balmain.

Ernest Stowe set up practice in Australia as an architect and civil engineer in 1889 and we find him living in Marsden Street, Parramatta, in 1895. He was an officer in the 7th Light Horse (NSW Lancers). By 1902 he was practising at 88 King Street, Sydney, where he established the Sydney Marine Engineers College. He also founded the Stowe Electric Co, which was sold on the condition that the name "Stowe" was retained. He designed the counterweight tramway leading down to Darling Street Wharf, Balmain East.

Stowe designed the Ball's Head Coal Loading depot and at the out-break of the 1914 War, he was in America buying machinery for the depot. He was made Grand Architect of the Grand Lodge in 1922 and designed many of the present Masonic buildings, including the Temple at Crow's Nest. His fertile mind attacked many problems.

He designed a memorial to the Anzacs, renaming Goat Island in Sydney Harbour "Anzac Isle". This concept was a harbour crossing with three arms from Ball's Head, Miller's Point and Simmons Point (Balmain), meeting in a central tower on Goat Island, the tower to contain a museum for the Anzacs.

Stowe published a number of booklets on subjects ranging from *Sunlight and Relativity* to *A New Universal Time System*.

From time to time Stowe bought buildings in Sydney, modernised them, used them as his headquarters for a while and then sold them. In 1918 he bought a building at 20 Loftus Street, Sydney, remodelled it, and built himself a penthouse at the top. He moved his practice there together with the Sydney Marine Engineers College.

Early in her life, Florence Parsons was befriended by Stowe. Her father had died and one night she was weeping in the train in which Stowe was travelling. After hearing her story of how she was forced to earn her own living, he took her home to his wife and Florence lived with the family for a number of years. Mr Stowe took her into his office and encouraged her in her studies in architecture. This woman later became well-known as Florence Taylor, the first woman architect.

Francis Ernest Stowe died on 18 July 1936, leaving a widow and three daughters.

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 See also P Jeffery, "Birchgrove: 1796-1985", in *Leichhardt Hist J* 15, pp 27-28.
 Refer also to J M Freeland, *Florence Taylor*, an ABC Radio sound tape, broadcast 14 Mar 1982 (29 min 50 sec), obtainable at ABC Shops

THE HISTORY OF THE GLEBE PRESBYTERIAN CHURCH

MAX SOLLING



Reverend Andrew and Mrs Allison Gardiner, with Mary, in about 1898

When a move began in May 1873 seeking to establish a Presbyterian Church in Glebe, four churches, two Anglican and two Wesleyan, already adorned the suburban landscape.¹

The building of George Allen Mansfield's Gothic Wesleyan Chapel on Toxteth Park was completed in 1843 although Wesleyan services had been conducted in the main drawing room of the landed lawyer's mansion since 1831.² The other Wesleyan Church in Glebe, which stood on the corner of Derby Place and Glebe Road, was opened in December 1864.³

William Cowper was the driving force behind the erection of the brick Anglican Church-school in St John's Road in 1857 and the local Church of England congregation worshipped in this building until St John the Evangelist, Bishopthorpe, was opened in December 1870.⁴

The first Presbyterian service in Glebe was conducted on 18 October 1874 by the Reverend Andrew Gardiner and held in the large room of the University Hotel on the corner of Glebe and Parramatta Roads and worship continued in this room for about seven months but it then became necessary to provide a larger meeting place of the growing congregation.⁵

On 25 May 1875 a temporary wooden church was opened, funds were raised and a site for a church on the corner of Glebe and Parramatta Roads purchased at £3.10.0 per foot and vested in five trustees, Joseph Paxton, James Douglas, William Elphinstone, and William and Andrew McCredie. After the Committee of Management of the newly formed congregation informed Sydney Presbytery that they were prepared to guarantee a salary of £300 per annum, Gardiner received the call to Glebe and on 14 June 1875 was formally inducted.

Gardiner was born at Milnathort, Scotland, where his father was a farmer, in 1847 and educated at the University of Edinburgh where he graduated MA. He then studied theology at the Theological Hall of the United Presbyterian Church and was ordained in 1873.⁶ Gardiner left Scotland for New South Wales in December 1873 as one of three Presbyterian ministers brought out by Joseph Paxton.⁷ At a congregational meeting on 24 January 1876 a plan for the church and school by architect Thomas Rowe was accepted. The school section was to be below the level of Parramatta Road and this part of the building program was completed by February 1877 and on 21 July 1877 the foundation stone of the Rowe-designed Gothic church was laid. The dimensions of the church were 70 feet by 42 while space below the street level was of a similar size.⁸

An end gallery was erected and in all, about 600 could be seated in the church. The tracery window with its imported German stained-glass was effected by Falconer & Ashwin, the masonry by Black & Moore and the hoop pine seats and flooring was carried out by William Elphinstone.⁹ An American organ obtained in 1879 was replaced in 1896 by a two-manual Nicholson & Lord pipe organ.

The fact that the church, which cost £9,200 to build, when opened on 1 March 1879 was free of debt, greatly impressed their Congregational brethren who considered it a situation "unparalleled in the history of ecclesiastical movements in the colony".¹⁰ The church's healthy financial state was due principally to gifts from generous patrons, Joseph Paxton from Dunbar, Scotland, especially.

In the gold diggings at Hill End luck had favoured Joseph Paxton and this devout Presbyterian gave generously to the Glebe Presbyterian Church.¹¹ The relationship between the local minister and benefactor Paxton was made even closer when on

11 December the Principal of St Andrew's College, John Kinross, conducted the marriage of Paxton's only surviving daughter Elizabeth to Andrew Gardiner at the Glebe church.

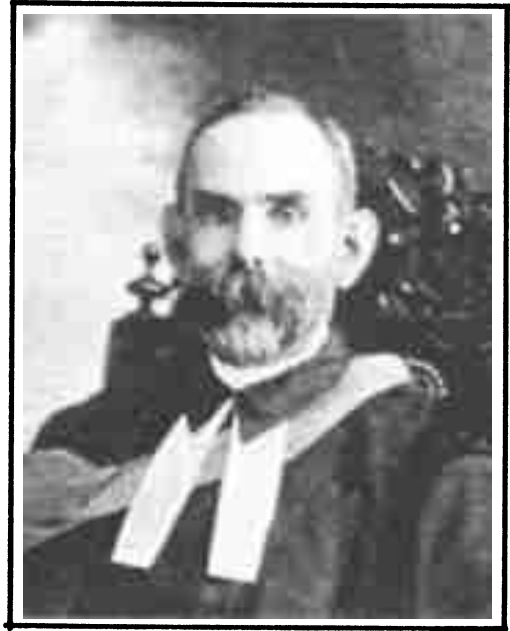
In trying to assess the place in Australian history of the Catholic and Protestant churches, it is well to remember that the Christian church has been, and still remains, the largest voluntary social grouping in Australian Society.

In New South Wales, the triennial from 1870 to 1900 was a period of expansion and consolidation when the number of worshippers in the Anglican, Methodist and Congregational churches more than doubled while in comparative terms the increase in Roman Catholic and Presbyterian congregations was a little less.

However, the absence of working men from worship caused increasing concern by the mid-1880s but all efforts of the churches over the following decades failed to reverse a general decline in inner-suburban parishes of Sydney. Although it would seem that Andrew Gardiner's Glebe congregation was predominantly middle class, Gardiner himself, like Thomas Smith at nearby St Barnabas's Church some 20 years earlier, possessed that rare ability to effectively communicate with people from all walks of life and whose liberalism strongly influenced his congregation. In 1884 with a weekly attendance of 378, Glebe had one of the largest Presbyterian congregations in the State.¹² Two years later Gardiner became the youngest man to be elected Moderator of the Presbyterian church. *The Presbyterian* at that time described the ecumenically minded Gardiner as "a man of a catholic spirit, free from narrow selfishness" who for some years had been the secretary of the City Mission.¹³

Church attendance remained at a high level during Gardiner's Glebe ministry from 1875 to 1890 and his activities in the Bay Street Ragged School and the City Mission reveal a man with a deep concern for the poor inhabitants of the district and it seems that the indispensable key to his success was his ability to communicate.¹⁴ This highly successful ministry was sadly terminated in March 1891 when he was deposed from the church.¹⁵

In 1893 Andrew Gardiner commenced business as a newsagent in a shop on the corner of King and Mary Streets, Newtown, and on 30 July 1893 his wife Elizabeth died. In 1895 Gardiner married Allison Barbour, a union which produced four children, Mary, James, Alice and Isabel. After his sudden death on 27 March 1906 at the age of 58 years his wife continued to run the news-agency at 253 King Street until about 1914.¹⁶ Allison Gardiner died on 24 April 1947, aged 82 years, and she was buried with her husband in the Presbyterian section of Waverley cemetery.



Thomas Edward Clouston

Gardiner's successor, Thomas Edward Clouston, born in Dublin in 1849, was not a robust man and when he arrived in New South Wales in 1881 was not expected to live more than a year. Clouston, like his predecessor, was an eloquent preacher and a strong supporter of the temperance movement. Although there was some decline in the size of the congregation during his long ministry extending from 1891 to 1910, the Glebe church continued to exert considerable influence on the community.¹⁷

Clouston, who received the degree of Doctor of Divinity from the Presbyterian Theological Faculty of Ireland, was elected Moderator in 1890 and Moderator-General of the General Assembly of Australia in 1906. In 1910 Clouston was translated to the Chair of Exegetical Theology of the New Testament and Historical Theology and held this position until his death on 24 August 1913.¹⁸

In 1889 an economic depression began in the colony and continued well into the 1890s. Hardship brought with it a general questioning of accepted *mores* and heated public debate over a number of pressing issues brought considerable social reform between 1890 and 1910. In a changing society the church was finding it difficult to adjust to the new conditions. In 1896 the English trained rector of St John's Bishopthorpe from 1893 to 1910, Symons Sympton Tovey, in an effort to attract the working man, advertised a "talk by moonlight under the shadow of the church and amidst the perfume of the flowers" on Christianity and socialism – soft drink and Navy cut were provided.¹⁹

The Bulletin in 1890 noted that a Presbyterian minister's minimum stipend of £300 per annum was considerably above the wage of an artisan and

accused the clergy of wealth and avarice and called for apostolic poverty. Others went further and called the clergy physical weaklings.

The clergymen were all very mild young men, some milder than others but a typical 'curatical' mildness pervaded them all. Their eyes were mostly weak, their walk more or less of a shuffle and their clothes built with a clerical amplitude and disregard for wrinkles.²⁰

As J D Bollen points out, the inner suburbs of Sydney in the 1880s were strongholds of Protestantism, but by 1910 the size of the congregation of all denominations in the inner city areas had fallen markedly while a discernible movement outward from the city centre by Church families enhanced the prosperity of the churches in the newer residential areas.²¹ Church attendance during the nineteenth century, cynical contemporary observers claimed, was motivated as much by social propriety as by depth of religious conviction.²²

Certainly church-going for the working man possessed none of the social prestige which doubtless impelled others and by about 1910 it was clear that a significant portion of worshippers in the lower income group turned their backs on the churches.

In the Glebe Presbyterian church the maintenance of class distinctions in the form of a silken cord barring entry to rented pews drew a dividing line between working class and middle class worshippers. In 1881 pew rents were almost sufficient to pay Andrew Gardiner's stipend but in about 1920 the amounts being collected were so small, the practice was discontinued.²³

Pew rents were the practice in the 1880s, not the exception. At the working-man's church, St Barnabas's, described as a structure "of humble and unpretending character" where the incumbent understood very well the thoughts and economic situation of the poor, all seats were free. Pew rents were originally introduced to pay for church repairs and the expenses of conducting worship and the introduction of the offertory helped to meet this need in another way.

Presbyterianism in Glebe was directly associated with its Scottish population while the growing Catholic population in Forest Lodge was predominantly Irish in context.

In 1861, 51.4% of Glebe population was Anglican, 26% Catholic and 7.7% Presbyterian and 30 years later the 1891 census figures reveal that the religious composition of the suburb had altered very little, with 49% Anglican, 23.4% Catholic and 9.3% Presbyterian.²⁴

While a small number of Glebe's Scottish migrants came from rural areas such as Caithness and

Dumfries where the falling-in of leases and the consolidation of land holdings put the smaller farmer under pressure, it seems that most came from the "home counties" around Edinburgh, the Lothians and Fife. The high proportion of migrants to Australia from this area, David Macmillan argues in his study *Scotland and Australia 1788-1850*, was due to the diminishing profitability of the Baltic trade of Leith.

A number of these mercantile Lowland Scots who became prominent in the social and business life of Sydney in the late nineteenth century were members of the Glebe Presbyterian church. The most prominent was Forest Lodge resident, James Barnet who, as Colonial Architect from 1865 to 1890, was responsible for the erection of such buildings as the General Post office and the Custom's House. Builders William and Andrew McCredie and William Elphinstone, doctors John Walker Smith and James Douglas, merchant Thomas Littlejohn, architect William Munro, carpenter George Spence, shipwright William Miller and educationalist Alexander Mackie, all born in Scotland, were either elders of the church or members of the Committee of Management.

Other active members of the congregation were auctioneer William Inglis, ironmonger Lewis Moore, tea merchant Henry Chapman, Glebe alderman Stanley Cole, James Hogue MLA for Glebe from 1893 to 1910, and Oliver "Trooper Bluegum" Hogue.²⁵

The years from 1861 to 1891 saw a period of intensive house building in Glebe where the number of dwellings on the suburban landscape increased from 720 to 3,449.²⁶ A detailed examination of conveyances, subdivision plans and rate books during this triennial reveals that the most prolific builders in Glebe were Scots by birth or ancestry.²⁷

William Elphinstone, a native of Leith, and his sons David, James, Alexander and William, were actively engaged in house-building ventures in Glebe from 1844 until about 1897. During the 1880s and 1890s Thomas Collunder Sinclair and Joseph Paul Walker built a large number of residences fronting Boyce and Mansfield Streets and Ferry, Glebe and Toxteth Roads while, nearby, Andrew McCauley constructed several large terraces. The only company in Glebe to attempt large scale residential development in the nineteenth century, the Scottish Australian Investment Company, was based in Aberdeen, Scotland.²⁸

What was the Presbyterian church's contribution to the social life of Glebe?

Located just a stone's throw away from the colony's first University, a large number of students

from St Andrew's College were among the worshippers regularly attending the sandstone edifice to listen to eloquent sermons delivered by the local minister. Apart from the Sunday School the Presbyterians conducted an unsectarian mission for neglected children in the Bay Street Ragged School.

The church became an important focal point for the social activities of families in the neighbourhood with some connection with the church. Those activities were varied, taking the form of debating societies, amateur dramatics, youth organizations, temperance and mutual improvement societies and numerous benevolent activities.

To extract information at random from the annual reports of the church is to transform conventional occurrences into human activities of a different dimension.

In September 1880, for instance, Neil Livingstone read his essay "Life in Earnest" to the newly formed Mutual Improvement Society and cited cases of men who "had risen from the lowest ranks of society through being in earnest of their efforts". The body said to be flourishing in 1880 was in a "rather languishing condition" two years later and one can only surmise that the members were so improved that they found it unnecessary to attend.²⁹

The prime objective of the well-attended Glebe Band of Hope and Temperance Society was total abstinence where Simeon Brown's "capital address on the evils of intemperance" was listened to intently. It also regularly arranged musical recitals and lantern lectures and the 1894 annual report reveals that 54 members of the Francis Street band of Hope had signed the pledge prohibiting smoking.

The Dorcas Society formed in 1876 visited and sewed garments for the poor families of the district in addition to handing out relief tickets for food, clothing, boots and cash. The Band of Courage sang hymns, listened to bible readings and recitations and conducted visitations, the Young Men's Literary Institute conducted a series of varied meetings of a musical and literary character and one of the events of the year was the Sunday School picnic by steamer to Pearl Bay.

A number of the church groups clearly provided a forum for lively debate in a society not yet invaded by the alternative attractions of cinema, radio or television. Quarryman, William Park, for example, an active member of the congregation, argued in 1893 that balls tended to foster an unreal and artificial state of life "which have led so many by the most dishonourable and contemptible of roads to the proverbial 'Darlinghurst'".³⁰ However, his strongest objection to ball-going was, "if the mistress or her daughter may go to a ball, why not the servant or the shop assistant. They have

just the same rights but the servant can't pay a guinea for a ticket and must be content to go or be taken to a second class dancing saloon or perhaps one of the very lowest class", while in the same year Dr Clouston contended that "Tennyson did more than anyone else to raise the moral tone of our literature".³¹

Education has always been a matter of paramount importance to the Scots. The Presbyterian church strove hard to obtain learned ministers and was a little proud that a much higher proportion of them (35% in 1898) were university graduates than was the case in any other denomination.³² In Glebe the orientation towards academic clergymen was fostered by Alexander Mackie, the Principal of Sydney Teachers College. Eight of the ten ministers called to the Glebe Presbyterian church to date have possessed university qualifications and with the possible exception of Woollahra Presbyterian Church, Glebe had had more academic clergymen than any of its suburban counterparts, this trend doubtless being initially influenced by its proximity to the University.

While Glebe Presbyterians had only two ministers during the church's first 35 years, from 1910 to 1925 four ministers came and went in rapid succession. Francis William Dunlop was inducted in April 1910 and departed for New Zealand in 1914. From 1914 to 1920 Scot George Reynolds Sommerville Reid was the minister at Glebe church during which time he served one year as military chaplain.³³

In October 1920 Clive Norman Button became the new minister. In the face of dwindling attendances he told his congregation that "the new times have radically changed since the days when this Church was at its very best. We must change with them ... or attend our own funeral". Button went on to state that

at one time it was impossible to obtain a seat in the Church. Owing to the change of the neighbourhood and the constant removals to other districts, the number of those remaining with us who have long associations with the church is, alas, increasingly few.³⁴

Button was an articulate, dynamic personality and his infectious enthusiasm attracted a number of students from Hereford House, Blackfriars, and the University, and during this ministry which ended in August 1923 there was a lively Literary and Debating Society, and a Men's League.³⁵ Despite Dr Button's warning there was no marked increase in the number of communicants on the roll and compared with the pre-1910 figures of church attendance, the size of the congregation during the last 60 years has been very small indeed. Button was succeeded by Arthur Dudley Marchant

who was transferred to Coonabarabran in November 1925.³⁶ Reid and Marchant were State Moderators in 1929 and 1939 respectively and Reid was Moderator-General from 1933 to 1936.

In June 1926 Robert Claude Racklyeft was inducted to the pastoral care of the Glebe congregation and exercised an outstanding ministry for over 16 years when on 31 August 1942 he resigned to render military service with the AMF. Racklyeft was a popular figure and during his Glebe ministry the Boys Brigade, the Presbyterian church's version of the boy scouts, was formed and flourished.

During Racklyeft's ministry poverty and hardship were very real in Glebe, especially from 1929 to 1933, while there was considerable turmoil and disruption to family life caused by the outbreak of World War II.³⁷

In 1927 Presbyterians became concerned at their services being disturbed by the noise of passing trams and motor buses. A new site was acquired in Pymont Bridge Road and on 3 July 1927 the last service was conducted in the church, which the *Sydney Morning Herald* noted "had been a conspicuous feature at the corner of Parramatta and Glebe Roads for almost 50 years"³⁸ A variety of problems were encountered during demolition and re-erection of the church, stone by stone, on its present site and Jack Ring, in particular, played a vital part in overcoming these difficulties.

The foundation stone of the re-erected church was laid on 22 October 1927 by the then Moderator, Donald Barnet, and on 14 July 1928 the church was opened and dedicated. Three houses Reussdale, Alma Cottage and Hamilton stood on the land which the church purchased. Alma Cottage was demolished to make room for the church while Hamilton was altered to become an auxiliary hall with meeting rooms. Andrew Gardiner lived in Reussdale from 1879 to 1882 and from 1927 to 1969 this fine example of Victorian domestic architecture was the Presbyterian Manse.,

An examination of the church records reveals two points of particular interest. On Saturday afternoon 6 June 1914 a Bathurst engine driver, Joseph Benedict Chifley, a devout Catholic, married Elizabeth Mackenzie in the Glebe Presbyterian Church. The choice of a Sydney church was made primarily to spare embarrassment or awkwardness which Chifley's family and friends might have felt had he married in the Presbyterian church at Bathurst.³⁹ In 1913 Alfred Newcomb became the assistant organist and choirmaster and in 1926 he became the church organist. Today, he is still playing the organ for the Glebe Presbyterians, an amazing record of 60 years continuous service. A lengthy vacancy followed Racklyeft's departure until the ordination and induction of Douglas Cole

in July 1947. During Cole's ministry, which ended in 1961, a tennis court at the rear of the church was made and a new kindergarten established.

Richard Campbell succeeded Douglas Cole on 30 November 1961 and resigned in February 1965 to go overseas. The present minister, William McLeod, was inducted on 8 June 1967. A recurring problem and a heavy financial burden over the last 50 years has been the high cost of upkeep and repairs to the church and in 1969 a decision was made to move the congregation to the Presbyterian Church Centre at 244 Glebe Road.⁴⁰

Hartford, as this Federation style buildings was known when erected for Dr Peter Magnus in 1899, was originally acquired by the Presbyterian Church as a Deaconess Training College (Mildred Parker College) and now serves as both the manse and a place of worship for Presbyterians.⁴¹

The church has remained in a derelict condition since 1969 and it seemed inevitable that this church which had so much architectural merit and historical significance would be demolished. However, a proposal to use the church as an Art and Culture Centre was submitted to Council and approved and a 60-year lease from April 1973 of the Pymont Bridge Road premises has been granted to Edward Marr. So happily the restoration and preservation of the church and former manse seems assured.

EDITOR'S NOTE

After a period of neglect the Church suffered fire damage. By 1977 the building had become "The Abbey Restaurant" which it still is (1992). "Reussdale" also became derelict and is now severely dilapidated (1992).

MINISTERS OF GLEBE PRESBYTERIAN CHURCH	
Andrew Gardiner, MA	1875-1900
Thomas E Clouston, BA, DD	1891-1910
Francis W Dunlop, MA, PhD	1910-1914
George R S Reid, MA, DD	1914-1920
Clive N Button, MA, BD, PhD	1920-1923
Arthur D Marchant, BA, BD	1923-1925
Robert C Racklyeft	1926-1942
Douglas G Cole, BA	1947-1961
Richard J Campbell, MA BD	1961-1965
William J McLeod	1967-

ACKNOWLEDGEMENTS

I acknowledge, with thanks, the co-operation and assistance of Mrs Norma Hart, Librarian, Presbyterian Library, Assembly Hall, Sydney, and Miss Isabel Gardiner and Mr Alfred Newcomb.

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- 30 *Presbyterian*, 5 Aug 1893, p 5.
- 31 *Presbyterian*, 12 Aug 1893, p 5.
- 32 *Presbyterian*, 11 Feb 1898.
- 33 Reid born in Fifeshire, Scotland, on 16 Aug 1871 died at Sydney on 29 July 1964. *Minutes of Proceedings of NSW Assembly*, 1965, p 19. *NSW Presbyterian*, 16 May 1929, pp 577-8.
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- 37 Racklyeft was born in Sydney on 20 Sep 1883 and died on 3 Oct 1955. *NSW B B*, 1956, p 21.
- 38 *Sydney Morning Herald*, 16 July 1928. *The NSW Presbyterian*, 14 July 1928, pp 737, 745.
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Reussdale,
160 Pyrmont Bridge Rd,
F H Reuss senior, c1869
Reussdale became the Manse
when the Presbyterian Church
was moved to its new location
in 1927
(Drawn by D Kidron).



Glebe Presbyterian Church
Thomas Rowe, 1877-79
 First built on the corner of Parramatta
 and Glebe Pt Roads, the church was

*moved stone by stone to its present site
 in Pyrmont Bridge Road in 1927-28.
 The building is now The Abbey
 Restaurant.*

THE ARCHITECTURE OF THE GLEBE PRESBYTERIAN CHURCH

JOCELYN JACKSON

Thomas Rowe was born in Penzance in 1829 and migrated to Australia with his family in 1848. He began practice in Sydney in 1857, after a time building with his brother Richard. Besides becoming a prominent architect, Rowe was primarily responsible for founding of the New South Wales Institute of Architects, being President from 1876 to 1889 and again from 1895 to 1897. Rowe was elected the first Mayor of Manly in 1877 and also became the first President of the Metropolitan Water and Sewerage Board, and a Colonel in the Engineers Corps.

Although Rowe designed numerous residences, it is his churches and his commercial architecture that are the most important. Rowe's Presbyterian Church at Glebe is basically rectangular and Gothic in style and, as with most of Rowe's church work, the building is in coursed sandstone.

Rowe, unlike his contemporary Horbury Hunt, loved his buildings to be in stone rather than brickwork. This, however, often proved to be an extravagant design decision as was the case with Newington College, Stanmore, in 1878. His design for the building in stone cost the committee for the College £33,000, whereas a similar brick building would have cost £20,000. Rowe's love for elaborate detailing and a desire to create impressive structures could only be built in stone. He was an architect trained in the traditional materials and methods of construction, and he changed little during his lifetime.

CONTINUED ON PAGE 21

RELICS OF JOHN YOUNG

ALAN ROBERTS

Sir Christopher Wren advised those who sought his monument to look around them, and the builder John Young could equally have said the same. This article, however, is concerned to catalogue those objects having a known association with Young. It is limited to relatively small and portable items which belonged to Young and which yield information about him. They are a form of source material, and may assist many different kinds of historical enquiries apart from the obvious one of Young himself. A list of presentation pieces may help fill out the history of certain decorative arts, hitherto neglected, such as Australian Victorian silver, illuminated addresses etc. They may provide information on people and organizations with which Young was associated. They are tangible expressions of social customs and ideas which may be irrelevant and forgotten today. Thus this list may help researchers in fields quite different from the author's, and the compilation of such catalogues by others is to be encouraged. Interconnections between subjects are so numerous and subtle that all the potential uses of a piece of information can never be foreseen.

Any list, however, must have some unifying basis. John Young obviously is the theme of this one. The location of relics is valuable because they may give information or clues which are otherwise unobtainable. Item 28, for example, provided the only data, so far found, on the Annandale Skittle Club. But more subtle conclusions may be drawn from the relics. The preponderant number of bowling items emphasises the esteem in which Young, as the "Father of Bowls", was held, as well as reflecting the love of ceremony and good fellowship in bowling circles. His achievements as a builder were no less, but customs in that sphere of activity were different, and they were not commemorated in the same way.

By definition, relics are incomplete. The shortness of the list shows that many of Young's small portable possessions have "disappeared". They have either ceased to exist, or their association with Young has been forgotten. The haphazard workings of chance may, in determining what survives and what does not, give misleading impressions. It should be noted also that certain categories of relics are omitted from this list, in particular photographs and manuscripts. Although painted and sculpted portraits are included, the numerous engravings printed in periodicals are omitted.



*Trophy of the No 1 State Pennant
Inscribed "John Young", The Father of Bowls in NSW
held by Gladstone Park Bowling Club, Balmain*

BOWLING RELICS

1 Locket

Set in diamonds, presented to Young by the gentlemen who played the first intercolonial bowling match in 1880. Present location not known to the writer. Young organized the first intercolonial bowling match, between New South Wales and Victoria, which was played at his home Kentville in Annandale.¹

2 Chromolithograph

Entitled "Bowling in the 17th Century" a humorous illustration of "a number of periwigged gentlemen of that period ... enjoying a game". Inscribed "Presented to John Young Esq on the occasion of the first visit by a team of Victorian bowlers to New South Wales, 14 April 1880".²

3 John Young Trophy

For the Champion New South Wales Team. Young's personal invitation to the Victorian bowlers caused some jealousy among other Sydney clubs, and in order to prevent a recurrence of bad feeling, the New South Wales Bowling Association

was formed in July 1880. Young was elected the foundation President, and he promised to give a trophy valued at £125 for the member clubs to compete for. The trophy consists of a 14-inch pedestal of ebony, ornamented with silver flowers and fern leaves, surmounted by a solid silver base on which stands the silver figure of a bowler standing at ease with a bowl in his hand. It was made by Mr Burt. A club could win it only by winning the championship for three consecutive years, or four years broken.³

4 Epergne

Silver (?): "Presented to John Young Esq by a few of his bowling friends as a trifling acknowledgement of his generous support to the game of bowls, 1881". This epergne was presented to Young by the Balmain Bowling Club in February 1882.

The President of the Balmain Club, Mr Allt, said "he felt sure that the bowlers of New South Wales had reason to be sincerely grateful to Mr Young for the effort he had made to introduce the game, and he asked his acceptance of the trophy as a mark of their appreciation of his kindness, not only to themselves, but to friends in the neighbouring colony. They could not sufficiently thank him for the generous hospitality he had always shown to them on every occasion, and also to visitors from Victoria. As long as the game lasted in New South Wales Mr Young's name would be remembered; and the game had now got such a start that it would never be allowed to die out". (Cheers)".⁴

5 Pair of Lignum Vitae Bowls

With silver inlaid discs engraved: "Balmain Bowling Club, September 1884. Prize presented by Captain Trouton, won by John Young". These were later given by his grandson, Walter Young, to the Wellington Bowling Club.⁵

6 Illuminated Address

Presented by Archibald Forsyth to Young on his retirement from the office of President of the City Bowling Club in 1890. The text of the address notes that Young intends to visit India.⁶

7 Illuminated Address

Presented to Young by the New South Wales Bowling Association in April 1899, on the eve of his departure for England. This is a magnificent address, and has considerable historical value. It was illuminated by Fred Thomas and Co, with photographs by Charlemont, and was printed and bound by Batson & Co Ltd.

The address eulogises Young for his services to bowls, and contains photos of all the members and principal office bearers of the member clubs, with a list of the full membership of each. It also contains a miniature painting of Kentville and a miniature portrait of Young.⁷

8 Beaker and Beer Jug

Each engraved: "Presented to John Young Esq from the first Australian Bowling team, 1901". When Young went to England in 1899, arrangements were made for a series of matches to be played in England by a team of bowlers from various Australian colonies, which were federating.⁸

9 Oil Painting of Young

Painted by John Lamb Lyon, who presented it to the City Bowling Club in 1902. The portrait is in the custody of Harry Woodward. See Margaret Dobson's article on John Lamb Lyon in this issue of the *Journal*.⁹

10 Silver Jack

Engraved: "J Young, Esq, From the Warringah Bowling Club, December 10, 1904" and presented to Young when he opened their green.¹⁰

11 A Framed Group of Photographs

Photographs of Presidents of New South Wales bowling clubs, with photographs of the Earl of Jersey and of Young. This was presented to Jersey on behalf of the Presidents by Young in the ballroom of Kentville in December 1905. Jersey, a former Governor of New South Wales, was the first President of the Imperial Bowling Association in England, which Young had helped to form in 1899-1900. Jersey intended to hang the framed group in the bowling pavilion of his seat, Osterley Park, in England.¹¹

12 John Young Shield

Following his death in February 1907, a John Young memorial Committee was formed by the New South Wales Bowling Association to consider ways in which his memory could be perpetuated. The Council of the Association adopted their recommendation that a shield be purchased, to the value of £25, to be competed for by all the clubs in the Association. It was first played for in December 1907. The Association decided in 1928 to collect one shilling from each participating player, to be donated to the T B Sailors and Soldiers Association. The Council also adopted the recommendation in 1907 that subscriptions be obtained for an enlarged photograph of Young to be sent to each club, "to adorn the various club houses".¹²

13 Plaque

Bronze (?) by W McLeod in 1909. Inscribed: "John Young, the Father of Bowls", it is the trophy of the No 1 State Pennant, played for annually.¹³

14 Bronze Statue

30 inches high, "The Scotch Bowler in the Act of Bowling", presented to Young by James Toohey.¹⁴

15 Pair of Lignum Vitae Bowls

Each with an inlaid silver disc with the engraved monogram "J Y".¹⁵

MUNICIPAL COUNCIL RELICS

From the late 1870s Young became increasingly involved in local government. He became an alderman, and at various times Mayor, of the Sydney, Leichhardt and Annandale Municipal Councils. The surviving municipal relics all relate to Young's Mayoralty of Sydney in 1886.

16 Walking Cane

Made of malacca cane, 3-foot long with a stout buckhorn handle. It has a silver band engraved: "John Young, Mayor, 1886", and was presented to him by New South Wales bowlers. Later it was given to the Parramatta Bowling Club by Young's nephew, Stuart Mitchell.¹⁶

17 Illuminated Invitation

Invitation to the Mayor and Mayoress of Sydney from the Committee acting on behalf of the American Citizens resident in New South Wales, to a Select Ball to celebrate the 110th anniversary of American Independence, 5 July 1886. As Young's wife had returned to England, the Mayoress was his daughter Annie.¹⁷

18 Illuminated Invitation

Invitation to the Mayor and Mayoress from the Citizens of Sydney, to a Complimentary Ball at the Exhibition Building, Prince Alfred Park, on 20 September 1886.¹⁸

19 Invitation to Miss Young

Invitation to the Mayoress of Sydney, from the Mayor of Sandhurst, to an Evening Party at the Town Hall, Sandhurst, on 23 November 1886.¹⁹

20 Trowel

Engraved: "Presented by the Chairman and Directors of the Sydney Bathing Co to John Young, Esq, Mayor of Sydney, on the occasion of laying the Foundation Stone. December 15 1886".²⁰

21 Oil Portrait

Hung in the Sydney Town Hall, by W Reynolds Stephens, approximately 23 inches by 40 inches, showing Young, in his Mayoral robes, standing in the presence of other men who were Mayors of Sydney around that year. It bears the date 1891, but Young's widow, when presenting the portrait to the Council in May 1907, stated that it was painted in 1887 during the Jubilee.²¹

22 Mayoral Chain

Young vigorously opposed Council's spending money on a chain, when it was proposed in May 1883. He said: "It led him to believe that some day the Mayor of the city would be seen walking into the council chambers with a cocked hat and sword. A chain of office would surely not cause the Mayor to perform his duties any better than hitherto. He had every regard for all forms and ceremonies

when there was meaning in them, but he was unable to say that any good would result out of adopting the proposal".

The motion was lost, but in 1903 the Sydney Chamber of Commerce presented the first link in a civic chain, and former Mayors or their representatives were invited to add links for their years. Young donated his link.²²

MISCELLANEOUS RELICS

23 The Poetical Works of Sir Walter Scott

Published by Thomas Holmes, London (nd). Inscribed on the first page: "Presented to Ellen Young by her affectionate sister Selina – on her leaving England for Australia, May 3rd 55". Ellen was Young's first wife.²³

24 Family Photograph Album

Presented by Mrs Helen Kester, a grand-daughter, to the Annandale Association.²⁴

25 Family Photograph Album

Owned by a great-granddaughter, Mrs Balletti.²⁵

26 Newscuttings

The two volumes relate to Young's activities in the 1870s and 1880s.²⁶

27 Part of a Tea Service

Bought in Japan by Young.²⁷

28 Jewelled Pendant

Engraved: "Annandale Skittle Club, presented by the Members to their President, John Young Esq, Sydney, November 1885". This club probably played, as the Annandale Bowling Club did, on Kentville where Young created facilities for bowls, skittles, archery and billiards.²⁸

29 Circular Brass Wall Plaque

With embossed portrait of William Shakespeare. Young "had many memorials and manuscripts belonging to the Shakespeare family, by which, to his intimate friends, he was fond of showing how he could trace lineal descent".²⁹

30 Marble Bust

Life size, engraved on back: "Profre Pietro Larnnerini, Carrara (Italia)". No date but probably about 1890. This bust was at Burrawong for many years, and was apparently given to the Royal New South Wales Bowling Association (who own it now) in the 1950s by Leo Reynolds, a grandson.³⁰

LOST RELICS

Following Young's death, James R Lawson & Little auctioned his furniture, *objets d'art*, etc, in May 1907. A copy of the catalogue has not been traced, but a partial list was published in the

Sydney Morning Herald. It is one of many clearance sales of deceased estates which give an insight into how men of Young's social position liked to furnish their homes.

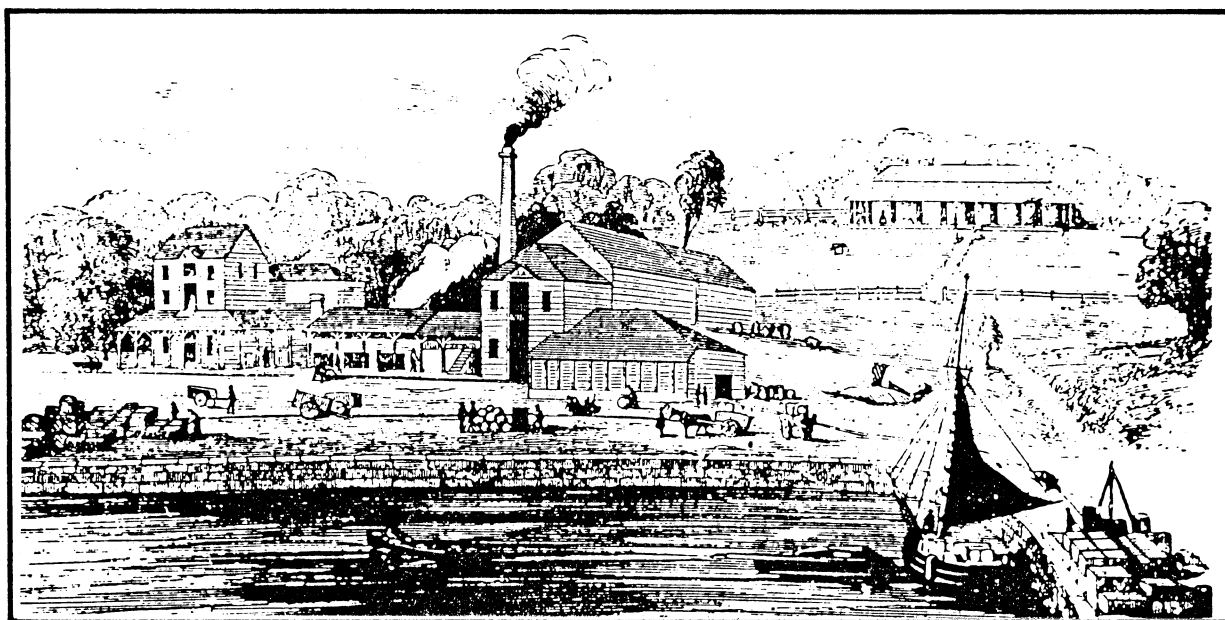
The list mentions valuable furniture and appointments including glass, china and electroplate "in large quantities"; a Coalbrookdale hall-stand with marble top; two very fine hall benches with high carved backs 8 feet 6 inches long; massive solid walnut dining sideboard with bevelled-edge glass back, 6 feet 6 inches; walnut telescope dining table, 10 feet; walnut dining chairs with morocco leather; ebonised and gold dining room suite; massive oak sideboards with mirror back, 8 feet; oak 10-foot telescopic table; upright walnut pianoforte by John Brinsmead & Sons of London; exhibition vases, including two colossal Awata vases in blue and white porcelain brought by Young from Japan; full-sized billiard table by George Edwards of London; valuable oil paintings purchased by Young in Italy; furniture and appointments of six bedrooms; large double cylinder garden roller, 6 hundredweight; full set of *Encyclopaedia Britannica*, 36 volumes; landau and victoria, etc.³¹

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- 2 Present location not known. *Daily Telegraph*.
- 3 *Evening News*, 2 July 1880; *SMH*, 28 Oct 1882, p 12; *NSW Bowlers' Annual* 1906, p 28.
- 4 *Sydney Morning Herald*, 6 Feb 1882, p 6; photo in *NSW Bowlers' Annual*, 1906, p 275.
- 5 *A History of Fifty Years of Bowls at Wellington*, p21.
- 6 Present location not known. Unidentified newscutting pasted inside the front cover of the City Bowling Club's Visitors' Book, in the custody of the Club's Honorary Archivist, Harry Woodward, to whom the author is much indebted for information of Young's bowling activities.
- 7 Now owned by the Royal New South Wales Bowling Association.
- 8 The beaker and jug are owned by a grandson, Les Young, Bayview.
- 9 *Evening News*, 28 Jan 1902.
- 10 Location not known. Photo in *NSW Bowlers' Annual*, 1906, p 275.
- 11 *NSW Bowlers' Annual*, p 9.
- 12 *Sydney Morning Herald*, 16 May 1907, p 10; *Bowls in NSW*, 7 Jan 1944, p 16.
- 13 Glass negative in Foster Collection of Negatives, box 8, No 103, Mitchell Library.
- 14 Owned by Les Young. Photo in *NSW Bowlers' Annual*, 1906, p 275.
- 15 Owned by Les Young.
- 16 Unidentified newscutting owned by a great-grandson, P R Reynolds of "Burrawong", Cumnock. P R Reynolds is not related to *LHJ* Editor P L Reynolds
- 17 Owned by P R Reynolds.
- 18 Owned by P R Reynolds.
- 19 Owned by P R Reynolds.
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- 23 Owned by P R Reynolds.
- 24 Most photographs are unidentified.
- 25 Most photographs are unidentified.
- 26 Owned by the Teachers College Library, Univ of Sydney.
- 27 Owned by Mr and Mrs Arthur Reynolds of Singleton.
- 28 Owned by Les Young.
- 29 Owned by P R Reynolds. M Salmon, "Mr John Young", *Newscuttings* vol 24, pp 129-131, Mitchell Library.
- 30 Editor's note: the work of the sculptor does not appear to be known.
- 31 *Sydney Morning Herald*, 11 May 1907, p 22.

EDITOR'S NOTE: See the author's "An Ancient Game in a New Land: Bowling and Society in NSW to 1912", in *J Roy Aust Hist Soc*, vol 65, pt 2, Sep 1979, pp 109-27.

Cowan & Israel's Soap & Candle Factory
 Located on the Annandale foreshore of Rozelle Bay, near the present-day intersection of Johnston Street and The Crescent. John Young's home, Kentville, where he invited guests to play on the bowling green, is at top right.





The Abbey, Johnston and Weymouth Streets, Annandale, architect not known, built from 1881 John Young, a leading Sydney builder and, at different times, Mayor of Sydney, Leichhardt and Annandale, and the creator of the suburb of Annandale, is said to have built the house to induce his wife Eleanor to return from England where she had lived since 1870. There is no record of Young himself living there but he did let the house. Mrs Young died at Deptford, England, in 1885.

The tall structure next to The Abbey is the gazebo of Oybin. The house is now a ruin.

At extreme left are the four Witches Houses, also built by John Young.

MY GRANNY THE ABBESS

MARGARET QUINN

The Abbey in Annandale was tenanted in 1916 by my Granny (Sarah O'Brien), three of her nine married daughters, and their families. As a nine-year old grand-daughter I had unrestricted access but regarded the privilege with doubt because my North Annandale Primary School mates, under the kindly but stern headmaster R Anderson and deputies W Reed, Miss Sullivan and Miss Proudlock, had resurrected the legend that The Abbey was

haunted. Haunted or not, Granny supervised all the female members of her large family who lived in The Abbey, or elsewhere, as they swept, dusted, scrubbed and marvelled at the built-in furniture and marble, though they probably noted with dismay that all these aesthetically pleasing items would require future regular scrubbing.

While the initial cleaning-up was in progress and before the family took up residence, my cousin Bert and I were hidden close-by and watched an Aunt as she scrubbed the front verandah. The long walk to the kitchen for water, through the swing-doors in the entrance hall, was tiresome, so she turned on a nearby garden tap but without success. As she turned away, a hand touched her shoulder from behind and there was a loud roar. Thoroughly frightened, she muttered, "I'm off, run legs, your body's in danger!". Her departure coincided with Bert's prompt disappearance just as rusty water gushed from the garden tap. I was still hidden and trying not to laugh too loudly.

The mystery of the "touching hand" was cleared up by Granny, who had been watching Bert, and was able to explain that the sudden roar came as water commenced to flow into the pipe at precisely the same moment as Bert touched Aunt. Reassured, Aunt returned to her scrubbing job but Bert kept

up the joke, teasing Auntie for many years by enquiring, "Who got a fright when she tried to turn on the tap?", with the usual rejoinder. "I'll give it to you my lad".

In a very short space of time the male members of the family solved the "haunted" legend. A door in the western wall of the kitchen led to a narrow staircase and its landing opened into two small bedrooms. When the windows in these rooms were open, any slight breeze or strong wind collected in the staircase well causing the door to rattle. Well, all the family were in the "know" and an unsuspecting visitor would be invited to sit in a rocking chair placed near the western door. Then someone would open the windows, the door would rattle, the visitor would become agitated and, imagining the staircase to be haunted, would take a hurried leave. Sometimes, for good measure and depending on the age of the visitor, the boy cousins would tread heavily on the stairs and turn the handle and hold the door ajar. Oh yes we had fun: the world belonged to the young then just as it does today.

My cousin Irene was married in 1919 and the wedding breakfast was set in a marquee erected over the courtyard on the Weynton Street side. The gnarled mulberry tree was camouflaged with bunting. As there was no electricity, illumination was provided by gaslight, Chinese lanterns and hurricane lamps. Under Granny's expert control, the catering for the wedding breakfast was home-cooked and consisted of hot and cold poultry, tongues pressed in a cumbersome but fascinating and intricate tongue-presser, brawn, cold joints of lamb, roast beef and seasoned roast pork, hot mashed potatoes and green peas; salad bowls of tomatoes, beetroot, radish, white onion, lettuce, hard-boiled eggs and boiled salad dressing; fruit salad, trifle, cake and pastry.

The children, about 30 in all, ate at the second sitting, supervised by my beloved Uncle Charlie and Auntie Emma, although we had been consuming home made ice cream and soft drinks immediately we arrived at The Abbey after the church ceremony. We had a royal time in the tower card-room, shouting to people in The Abbey grounds and in the street. There was a crowd of sightseers thronging Weynton and Johnston Streets and the laneway, most of whom called in to "see the bride".

There were two orchestras, one played in the front drawing room facing Johnston Street, and the other provided music for dancing in the ballroom. The ballroom floor had been worked up to perfection during the previous week, after school, when we grandchildren and our friends slid, skated, looped-the-loop, fell and enjoyed the fun of working borax and candle grease into the floor. Some of the boards were uneven and had to be carefully negotiated. The ballroom orchestra rendered music for the

Bridal Waltz, which was followed by old time favourites: schottische, mazurka, circassian circle, polka, barn dance and square dances (quadrille, lancers and the barnyard).

Between dances, we children played games which included the Grand Old Duke of York, the Queen of Barbary, Oranges and Lemons, O'Grady Says, Drop the Hankie and Twos and Threes. The revelry continued until 4.00 am as grandchildren and other youngsters slept in the large bedrooms on the first floor which face Johnston Street and command a view of Johnston's Bay, Federal Park and Sydney's skyline.

THE ARCHITECTURE OF THE GLEBE PRESBYTERIAN CHURCH

CONTINUED FROM PAGE 15

The fine detailing on the Presbyterian Church at Glebe, which occurs in the vicinity of the windows and the carved foliage capitals on either side of the deep recessed arch doorways, is a characteristic of Rowe and other architects of the time who had been trained in the traditional architectural styles.

The gable elevation facing Pyrmont Bridge Road has a rose window inserted above five lancet windows under the one Gothic arch and the total is very similar in treatment to his St Joseph's Roman Catholic Church, Newtown (built 1869), and the Wesleyan Church, Chippendale (now demolished to make way for Housing Commission schemes).

Each side elevation of the church has four well-proportioned buttresses and between each is placed a single lancet window. The well-balanced design is enhanced by the sandstone broached spire, sitting on the traditional square base.

Rowe's legacy to the history of Australian architecture lies in his simple designs, such as this church, as well as his larger projects: Newington College, the Great Synagogue and Sydney Hospital, each of which bears Rowe's characteristics.

BOOK REVIEWS

COLONIAL HERITAGE

Historic Buildings of New South Wales

By Frank and Judith Leary
Angus & Robertson, \$8.25

Reviewed by Robert Irving

To attempt a pictorial and descriptive summary of the immensely rich legacy of architecture still surviving from the beginning to the end of New South Wales as a colony was a gargantuan task. Colonial heritage is believed to be the first attempt to achieve this goal, and we are the richer for being able to see in this book, almost at a glance, the development of colonial architecture from its simple beginnings to its apotheosis as Late Victorian.

Indeed its comprehensiveness is the greatest value of the book. If it asserted that the authors should have suggested ways of deepening the study as well – for example, by a bibliography or glossary, or by offering a visual or style classification – it should also be said that this was not their aim. What they have given us is a collection of some 300 photographs of more than 250 buildings, categorized broadly by geographical area: Sydney, Parramatta, Campbelltown, Windsor, Newcastle, the Blue Mountains, Bathurst and Mittagong to Canberra. Each building is briefly described, historically outlined and pictured, some quite fully.

The selection is most interesting. Nearly 200 of the collection are classified by the National Trust, and 74 of them have the "A" classification – of great historical significance or high architectural quality, the preservation of which is regarded as essential to the heritage of the State. As well as individual buildings there are groups such as Argyle Place and the tiny Bowman houses in Richmond, and fascinating objects and details like the "Black

Boy" hitching post in Maitland and the Bull's head fountain in Berrima. Locations and addresses are given, so it is like a guide book of worthwhile things in the built environment.

It is also like a *Who's Who* of nineteenth century architects. Convict architect Francis Greenway has 12 buildings: John Watts, the military man, four; John Verge, the first important free architect, has six. Edmund Blacket, probably the best known of all the State's architects, designed 15 of the buildings chosen. On the other hand, Henry Kitchen, a contemporary of Greenway's designed only one building still standing today – the tiny John Macarthur house of Belgenny at Camden Park. It, too, is pictured and described.

The periods most favoured by the authors are the 1830s and the years after the Gold Rush, although there are about 40 buildings of Macquarie's time and earlier, and about 50 from the decade before 1850. But the attraction of the Regency style, the Greek Revival and early Gothic was obviously strong, while the grander, more opulent and more varied architecture that spread through the State after the separation of Victoria and Queensland is portrayed very well by about 80 representative buildings.

Some buildings are so interesting that each deserve a volume to themselves. The Ark, Kent Street (p 19), is probably the oldest terrace group still surviving in Australia. The Albert Street cottages in Parramatta (p 141) are almost as good. It is not generally known that the front of the Legislative Council building (p 34) is a complete cast iron facade bolted to a timber frame.

It is a pity, then, that a book with so much in its favour should have to be criticized for some very obvious failings. Frank Leary, who took the photographs and describes his equipment with obvious relish at the end of the book, has given many good pictures, but too many are inadequate. A lot show ugly vertical convergence that makes the buildings appear to lean or fall.

The Macquarie Obelisk (p 31) and Elizabeth Bay House (p 54) are just two that suffer this way, while Windsor Court House (p 193) is disastrous. Other pictures are featureless or bleached-out like that of Christ Church St Laurence (p 49) and Elizabeth Farm House (p 121). The Hobartville barn, a delightful little brick building (p 219) is a sample of poor composition.

The publishers have not done justice to the pictures either. Cropping generally is appallingly bad. St Mark's Church, Hunter's Hill (p 99) loses a bell tower and two corners; St Matthew's Rectory, Windsor (p 202) looks as if it is about to roll off the page. And many other photographs are mutilated by similar poor treatment. In an otherwise excellent commentary, a few errors appear. John Verge was not a Colonial Architect (p 14). The carved marks on the walls of Darlinghurst Gaol (p 58) are probably not tally signs but prisoners' graffiti. Elizabeth Farm House (p 121) was certainly not the first building in which lime mortar was used; the burning of shells for lime began in 1788.

It is pleasing to report that since these photographs were taken a few buildings have been restored or saved; Cadman's Cottage, Addington, Glenalvon and the Queen Street houses in Campbelltown. The future of some others such as Eulbertie in Hunter's Hill, on the other hand, is uncertain. Though our building heritage is wonderfully rich, it is too small to make the loss of any of these buildings tolerable.

Finally, it must be observed that Balmain is represented by four buildings – the Boatman's Cottage, The Grange, Shannon Grove and the Watch House. They make a good showing in a collection of tremendous interest.

This book must be recommended as a valuable aid to the appreciation of a lovely past.

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