

# Hawkesbury Historical Society Newsletter

Newsletter of the Hawkesbury Historical Society Inc.

## HAWKESBURY HISTORICAL SOCIETY INC.

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**Website:** [www.hawkesburyhistoricalsociety.org](http://www.hawkesburyhistoricalsociety.org)  
**Facebook:** facebook.com/hawkesburyhistoricalsociety  
**Aim:** Hawkesbury Historical Society aims to encourage and preserve the history of the Hawkesbury  
**Meetings:** 4th Thursday, alternate months, 7.30pm-10pm, except June and August - 2pm. Venue – St Andrew’s Uniting Church Hall, 25W Market Street, Richmond.  
**Open to:** People interested in the preservation of the history of the Hawkesbury, new members welcome.  
**Patron:** Wendy Sledge

### Office Bearers 2024/2025

President: Jan Barkley-Jack  
Snr Vice President: Ted Brill Jnr Vice President: Tyler Dehn  
Secretary: Peta Sharpley Public Officer: Neville Dehn  
Treasurer: Rodney Hartas  
Newsletter Editor: Jan Readford  
Web Administrator: Tyler Dehn  
Facebook Administrator: Peta Sharpley  
Bookshop Manager: Kathy Layton

### Committee members

Cheryl Ballantyne, Neville Dehn, Janice Hart, Jan Readford and Oonagh Sherrard

### HHS Collection Committee

Jan Barkley-Jack and Elissa Blair (Museum representative)

### Publications Committee

Michael Christie, Jan Barkley-Jack, Cathy McHardy, Rebecca McRae and Jan Readford

## 2025 MEETINGS

**Thursday, 23 October – 7.30pm AGM**

St Andrew’s Uniting Church Hall  
25 West Market Street, Richmond

HAWKESBURY HISTORICAL SOCIETY INC.  
TAKES NO RESPONSIBILITY FOR THE  
ACCURACY OR THE AUTHENTICITY OF  
ARTICLES OR ANY STATEMENTS EXPRESSED  
IN THIS NEWSLETTER.

## Hawkesbury Historical Society Annual General Meeting

Thursday, 23 October 2025 – 7.30pm

to be held at

**St Andrew’s Uniting Church Hall**

25 W Market Street, Richmond

**Parking is available next door.**

In accordance with the Society’s Constitution, the Annual General Meeting will include the election of Office Bearers of the Society for the next 12 months. Nomination forms for all positions have been circulated to members. Nominations are to be provided to the Secretary prior to the meeting and by 22/10/2025, or at the meeting. Nominees must be financial members.

The Annual General Meeting will be followed by the:

## **October General Meeting**

and the

## **Ian Jack Memorial Lecture**

ALL MEMBERS & NON-MEMBERS ARE WELCOME

The topic for the Ian Jack Memorial Lecture:

### **An emancipist Scottish woman on the Hawkesbury**

The talk will investigate life on the Hawkesbury as detailed in a letter written in 1843 by a woman who had been transported in 1800.

How do we find out who she is? Can we verify the information that is in her letter? It is an account of love, death, success, wealth, false identities, loss and betrayal. How typical was this experience?

Speaker:

**Carol Liston AO**



Courtesy: Parliament of NSW

Carol Liston AO is an Adjunct Associate Professor at Western Sydney University and currently President of the Royal Australian Historical Society.

For many years she taught 19<sup>th</sup> century Australian history, local history and heritage at Western Sydney University. Her research explores early colonial history in New South Wales, investigating people (convict, colonial born and free immigrant), local history, heritage and the built environment. Her particular interest is the colonial development of the County of Cumberland.

Her publications include histories of Campbelltown, Parramatta and Liverpool, biographies of Sarah Wentworth, Thomas Brisbane and accounts of social life under Governor Macquarie and the convict women at the Female Factory, Parramatta as well as administrative histories.

Her current research project with Dr Kathrine Reynolds is an investigation of convict women transported from Britain to New South Wales between 1800 and 1836. Many were the mothers of the children in the Female Orphan School, Parramatta (now part of Western Sydney University).



**Ian Jack** was an academic who came to Australia from Scotland to teach Medieval history at the University of Sydney. He rose to be an Associate Professor, and at various times, the Head of the History Department, Dean of the Faculty of Arts and Head of the Board of Studies in Music during his 40 years teaching and administrating. During his retirement, in 2016 he was

given the supreme honour of being made one of only six Fellows of the University of Sydney, which was an honour held until death. Amongst his special achievements during his university days was co-founding the study of Historical Archaeology within the History Department.

Ian was President of the parent body of New South Wales historical societies, serving for the longest time of anyone heading that Royal Australian Historical Society; as well, being a member of the New South Wales Heritage Council. He was also the Senior Fellow at St Andrew's College at the University of Sydney. He was committed to the preservation of heritage and was on the Hawkesbury City Council Heritage Committee for many years.

Ian Jack morphed his career into one of a professional Australian historian who was a gifted researcher and speaker and a good friend to local historians. The histories he wrote to accompany Conservation Management Plans covered almost every area in New South Wales and he loved nothing more than to rummage in old industrial sites and mines, writing several books on industrial heritage and many varied articles for Journals.

I remember Ian as my cherished husband and that together we studied Hawkesbury history in detail, Ian initially vowing he didn't want to know about anything before the 1840s but gradually coming around to the importance of the convict area at Hawkesbury as he

absorbed some of my vibes. This Society is grateful that Ian gave several years of his life to being President of Hawkesbury Historical Society and for finding time to write for our Journals, newsletters and newspaper articles until his death in 2019.

Jan Barkley-Jack

**Toxana House,**  
(Lately occupied as Hawkesbury Agricultural College),  
**WINDSOR-STREET, RICHMOND.**

**THIS** Establishment has been thoroughly renovated and elaborately furnished, excelling in the beauty of its appointments and the excellence of its Table, any House of the kind out of Sydney. Situate within a few miles of the beautiful Kurrajong Mountains, it offers special advantages to bridal parties, tourists, and persons in search of change of air and scenery.

Special apartments for bridal parties.

Families, Commercials, and all visitors catered in the best style at reasonable rates.

**GOUGH'S TOXANA HOUSE,**  
**RICHMOND.**

*Windsor and Richmond Gazette, Saturday 5 September 1896 (Trove)*



Hawkesbury Library Service

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## PRESIDENT'S REPORT

October 2025

Hi everyone,

Warmer weather. It is a pleasure to get out and about and good things are happening as I write my new book. I have been finding fascinating material about Hawkesbury droving routes for chapter 6 of *Hawkesbury Pioneer Era, 1793-1843: how the humble led change, despite the odds*. Robyn and Penelope Sharpe of Richmond have been researching the history of Inalls Lane, where they live in a house begun c.1806. The house most of you will know by either its previous name 'Mountain View' or by its first and current name, synchronising with the original farm of the Dight family on the Richmond Hill district lowlands, 'Durham Bowes'.

Inalls Lane was planned initially as part of the droving road construction from the Hunter Valley through Bulga and Putty to the markets at Parramatta and Sydney, although no-one seems aware of this fact today. The Putty Road as Howe's Track, followed the explorer's route, and was intended to continue past Richmond from as early as 1820, when the road to the Hunter was being constructed. From Robyn and Penelope's research we learn in 1820 that William Cox, one of the magistrates at Hawkesbury, wrote to Governor Macquarie [in Colonial Secretary's Papers, Reel 6050, 4/1747, pp. 239-241] that:

Anderson is going well with the Road party. We began at this side of the River where the Punt is to be fixed and on Completing the Road from thence to the Common by Mr Dight's House. This is what Mr Meehan first marked and will be the great thorough-fare for what Cattle is removed between this and Newcastle (in Mr Howe's track) and that is brought to the Capital, at Mr Dight's House they are on the Common and will get onto the Richmond Road without driving through the Village of Richmond at all

Inalls Lane was originally known as Dights Lane, then Nowlands Lane before becoming Inalls Lane early in the 20th century. The ford which connected the two parts of the droving road across the Hawkesbury River was near the site of the present bridge where the ferry came into being before the bridge was built. Hawkesbury residents had gained promises of properties in the Hunter in 1820, the earliest being

given as reward grants for exploration of the route. By 1825 when these grants were formally given deeds, several other early families had joined the explorers in gaining land there and beginning their continuing advancement in the expanding pastoral industry. The Dight family was one of them. Ian Jack in his histories for studies of the Hunter Valley Wambo property and European Settlement of the Hunter Region, written in 2011-2012, noted that:

by 1828, the Hunter Valley around early Singleton, Patricks Plains including Bulga, and Jerrys Plains, in particular reflected "a very significant investment" by those at Hawkesbury.

This makes Inalls Lane of considerable importance in Hawkesbury history and heritage as the rural farmstead of 'Durham Bowes' is listed as an item of State importance on the NSW Heritage Register, and Inalls Lane can, from the new information, be seen as historically part of its surrounds.

The warm weather has also increased the number of tours Hawkesbury Historical Society has been asked to conduct, two for Blue Mountains Historical Society, with the first already successfully completed and the second one coming up on Wednesday, 19 November. If you are interested in helping with these tours, please come along and join the guides. In November, Hawkesbury Historical Society members are leading a walking tour of the Windsor shopping centre, relating interesting facts about the Dick family and their shops, the tannery that was in Baker Street and other retailers of the late nineteenth into the twentieth century.

Also, in November, coming up on the 1<sup>st</sup>, we have our ever-popular Star Gazing event at Tebbutts Historical Observatory, see website for more details and remember this is a great event for children with many telescope's available courtesy of the Sydney Astronomical Society and the old observatory of John Tebbutt open for viewing. Opportunities for discussions with the current resident John Tebbutt, several generations on from the astronomer, will be a highlight. Priced to allow families a great night out and with a free and yummy supper available, make your bookings as per the flyer you will be sent or which you will find on our website soon.

And finally, but definitely not least important, please mark into your diaries the next Annual and General Meetings of the Society on Thursday night 23 October, 2025 at 7.30pm with very special speaker, the current President of the Royal Australian Historical Society, Carol Liston. Many of you who have heard Carol speak before, know what an interesting and entertaining talk we can anticipate as the Ian Jack Memorial Lecture for 2025. I do look forward to seeing you there.

Dr Jan Barkley-Jack  
President

# Hall's Heelers

By Michelle Nichols

Who hasn't met an Australian Cattle Dog? Most of us have, but did you know there is a Hawkesbury connection with these legendary dogs?



**Hall's 2001 Heeler monument in Muswellbrook**

Photo: M. Nichols, 2017.

Thomas Simpson Hall was born at 'Bungool' which was situated on the Hawkesbury River at Cattai on 19 August 1808.<sup>1</sup> Son of George Hall and Mary nee Smith, the couple were from Northumberland and had arrived on the 'Coromandel' in 1802 as free immigrants. The couple had a large family consisting of seven sons and two daughters.

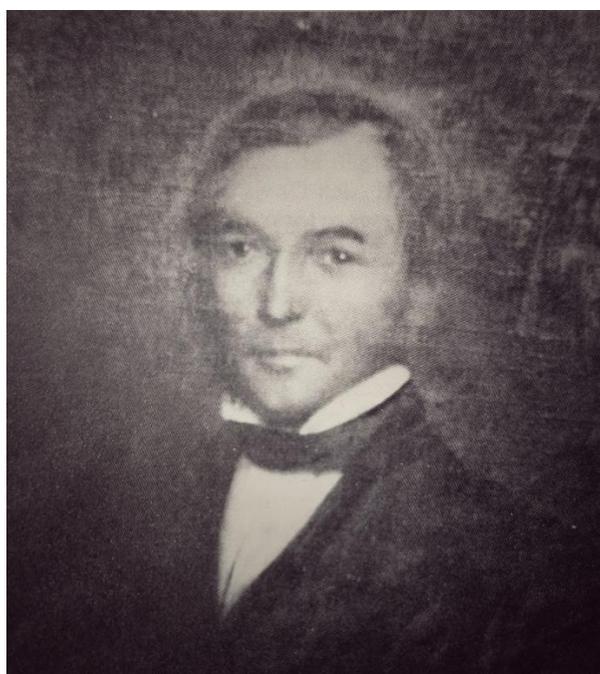
The Hall family had settled on a 100-acre grant near Little Cattai Creek in 1803 where they commenced their agricultural pursuits. George was from a farming family and he had experience as a carpenter and agricultural machinist. He apparently brought additional funds to the colony, which assisted with the acquisition of land and livestock. George was educated, a sound businessman and went on to be a sizable property owner. Encouraged by their father, the Hall sons pursued new grazing land and were some of the first settlers in the Upper Hunter and owned and leased large tracts of land in New England, Liverpool Plains and Queensland.

The Hall family were also one of the well-known families that helped build Ebenezer Church in 1809, along with other Coromandel settlers. When George died in 1840, aged 77 years, he had established a substantial business

empire eventually distributed amongst his family. His wife Mary had died in 1827, aged 58. Both are buried at Ebenezer Cemetery.

Thomas Simpson Hall left the Hawkesbury as a young man with several of his brothers, looking for opportunities to expand their father's pastoral empire. By 1828 he was residing at Dartbrook, near present day Aberdeen. Aged only twenty, he was responsible for looking after 4700 acres, 700 cattle and eight convict workers.

With the establishment of these large pastoral leases in the Upper Hunter, northern NSW and later in Queensland, there was substantial frontier conflict. It is recorded Thomas was involved in this conflict with the local Aboriginal people, the original occupants. He was also requested by police to testify at the trial of the Myall Creek Massacre which occurred in 1838. More information is located in Wikipedia, see footnotes.<sup>2</sup>



**Thomas Simpson Hall 1808-1870 of Dartbrook Scone**

Courtesy State Library of NSW

He returned to the Hawkesbury periodically, and in 1835, when he was twenty-seven, he married at Ebenezer, nineteen-year-old Ann McGinnis. The couple had nine daughters, one died as an infant, and four did not marry.

Thomas developed the property, where Dartbrook House, a two-storey home, was constructed. From this centre of operations, he managed cattle, horses and merino sheep. Following his father's death, Thomas eventually inherited the property, however the extended Hall family, siblings, cousins and children, still worked collectively.

<sup>1</sup> Nancy Gray, 'Hall, Thomas Simpson (1808–1870)', Australian Dictionary of Biography, National Centre of Biography, ANU <https://adb.anu.edu.au/biography/hall-thomas-simpson-3696/text5787> accessed 8.10.2025

<sup>2</sup> Entry on Wikipedia on T. S. Hall [https://en.wikipedia.org/wiki/Thomas\\_Simpson\\_Hall](https://en.wikipedia.org/wiki/Thomas_Simpson_Hall) and Myall Creek Massacre [https://en.wikipedia.org/wiki/Myall\\_Creek\\_massacre](https://en.wikipedia.org/wiki/Myall_Creek_massacre) accessed 8.10.2025

The biggest issue faced by graziers in the nineteenth century, was to get their livestock from their faraway landholdings, to the Sydney markets, in reasonable condition. Much of the route was overland with few bridges and roads that were basically tracks. Keeping control of the herds was necessary.

Several endeavours had been made to find a suitable dog breed to train, however they were unsuccessful. The early breeds of dogs that arrived in the colony were not suitable for Australian conditions. They were notorious barkers and bit the cattle. With the family's plan of expansion, Thomas understood that suitable livestock would be needed for the new properties. He commenced a breeding program and was focused on developing suitable breeds for the tougher Australian conditions.

Thomas knew the benefits of a reliable working dog, and that it was almost similar to employing several men. It was part of his plan that the dogs he bred, would have strength, loyalty, as well as stamina. He imported two drover dogs, known as Blue Merles, which coincidentally came from Northumberland, where his parents had originated from. By 1840, Thomas had successfully produced the breed known as Hall's Heelers by crossing the imported dog with dingoes he had tamed. There is much conjecture about later cross breeding, however the Hall family are adamant about their story. The workmen employed by Thomas, used the new breed and also took them to other Hall properties, including Queensland. The breed Thomas evolved, eventually became known as the Blue Heeler, the famous Australian Cattle Dog. The dogs were instrumental in managing livestock on properties all over Australia and the world.

Thomas was an efficient property manager, and also elected as a magistrate in the 1840s. In 1848, he was elected to the Scone and Murrurundi District Council, holding office for three years.

He supported many local organisations and charities plus his local Presbyterian Church yet still maintained his connections with the Hawkesbury district. In 1857, a meeting was held at Windsor Court House where a decision was being made about land for a school of arts. Thomas was visiting Windsor and was invited to preside at the first meeting where the erection of a School of Arts was being discussed. The following year he donated £100 for the construction of the School of Arts building which faces into Bridge Street, in Thompson Square.

Thomas died at a relatively young age, he was only 61 years, on his Dartbrook property on 28 May 1870. Ann passed away 1 December 1893, aged 78 years. Both are buried in Dartbrook private cemetery, which was originally located on their property. The headstone records the death of Thomas and Ann as well as their eldest daughter Mary Ann Ross (1873) and fifth daughter Fanny, aged 10 months (1844).

The Dartbrook property remained in the family until about 1910 when some land was sold, with the remainder acquired by the Government after the end of the Great War. The old residence was demolished sometime in the 1960s.

On a bridge that was originally part of Dartbrook, a bronze plaque commemorates Thomas and his involvement in breeding the Blue Heeler, erected in the 1970s. Then, in 2001, a statue was erected in Muswellbrook, featuring a sculpture of a cattle dog, "*in recognition of the contribution to Australian rural life by the Australian cattle dog and the development of our 'Blue Heeler' in the Upper Hunter.*" ■

## ANNUAL GENERAL MEETING

The Hawkesbury Historical Society will hold its Annual General Meeting on  
**Thursday, 23 October 2025 at 7.30pm.**

The AGM will be the first order of business during which all Committee positions will be declared vacant and subsequent elections will be held for those positions. Be sure to submit a Nomination Form for any positions you would like to nominate.

## BE SURE NOT TO MISS

the

## IAN JACK MEMORIAL LECTURE

with Speaker - Carol Liston AO

on

## An emancipist Scottish woman on the Hawkesbury

followed by the

General Meeting for the  
Hawkesbury Historical Society

**Thursday, 23 October – 7.30pm**  
at

**St Andrew's Uniting Church Hall**  
25W Market Street, Richmond

**PARKING** is available next door.  
Entry via West Market Street

# LOOKING FOR HAWKESBURY'S HERITAGE

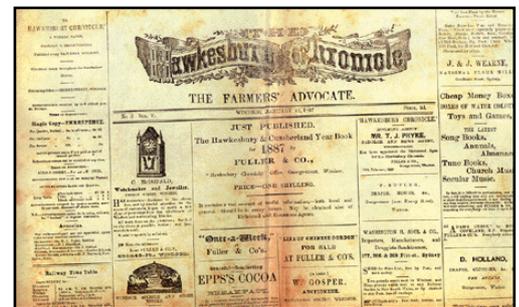
## THE LIBRARY NEEDS YOUR HELP

Hawkesbury Library's Local Studies Collection contains a unique collection of material reflecting all aspects of the Hawkesbury district. To maintain and increase the relevance of this valuable community resource, the Library attempts to acquire copies of material relating to the local area. This includes items such as brochures, leaflets, fliers, annual reports, newsletters, maps, ephemera as well as photographs, slides, videos and publications.



The Library is also seeking photographs of the district. As well as historic photographs, we are very interested in images of the more recent past. Photographs of community events such as fetes, seminars and street parades. Class photographs are always significant. Images can provide a fascinating amount of material, sometimes not found in any other source. We have the facilities to scan photographs on the spot and we can also make a visit. Slides, videos and home movies are also of interest.

Of particular importance are the documents of organisations, institutions and businesses which provide significant research sources. To assist in building the Local Studies Collection we would be grateful if the Library could be placed on the mailing list to receive copies of any publications, newsletters, annual reports and leaflets produced in the future. Should it be possible to supply materials which are no longer current, or back-issues, these items would also be very welcome.



We have a highly regarded family and local history collection and are always keen to add additional information. If you have undertaken any research projects particularly focussing on Hawkesbury families or places, you can submit copies by post, in person, electronic format or by email.

Do you have a story to tell? If you have lived or worked in the Hawkesbury you may be interested in participating in our Oral History Project. We have volunteers who will record your story.

If you have suitable material, or think you may have, contact the Local History Librarian on (02) 4560-4466 or email [history@hawkesbury.nsw.gov.au](mailto:history@hawkesbury.nsw.gov.au) for more information.

**Please let your family and friends know.**

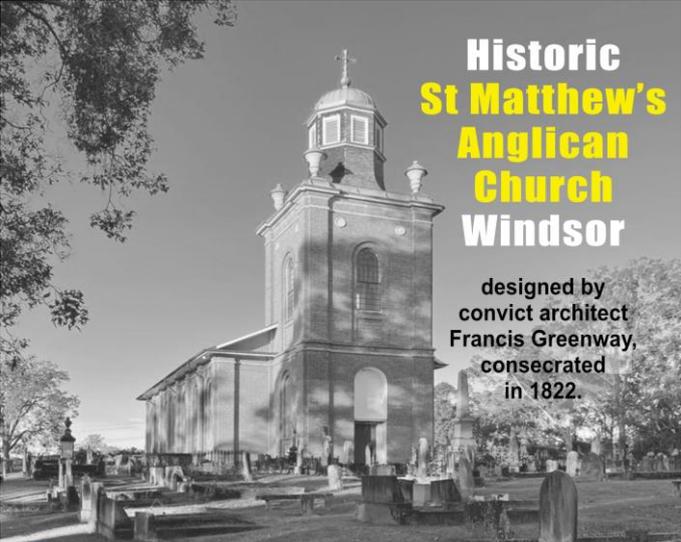
*Your support and assistance in  
LOOKING FOR HAWKESBURY'S HERITAGE is appreciated.*

*Images are sourced from Hawkesbury Library Service*

### Interested in writing about your Hawkesbury ancestor?

Do you have a Hawkesbury ancestor? Would you like to include a short story about them in the Hawkesbury Historical Society newsletter? Then we would like to hear from you. Your story need only to be around one page. The inclusion of a photograph will enhance your story, so a photograph of your ancestor, a wedding photograph, family grave or even the house they lived in with your story will be great. Perhaps you have some hidden away story about the Hawkesbury, or you know a friend who would like to share their history.

If so, please forward your story and information including photographs, addressed to the Editor, Jan Readford, to either [jan54@bigpond.com](mailto:jan54@bigpond.com) or post them to: The Secretary, PO Box 293, Windsor NSW 2756.



**Historic  
St Matthew's  
Anglican  
Church  
Windsor**

designed by  
convict architect  
Francis Greenway,  
consecrated  
in 1822.

**TOURS**

Defenders of Thompson Square, in collaboration with St Matthew's Anglican Church and the Hawkesbury Historical Society, is offering guided tours of the church, belltower and cemetery at 5 Moses Street, Windsor

Dates: Sunday 23 February, 27 April, 29 June, 31 August, 26 October, 1-3pm

Cost: \$50 per person for a 2 hour tour comprising of church, belltower and cemetery.

Age: Restricted to persons 18+ years of age.




## Tours of St Matthew's Anglican Church, belltower and cemetery

**For bookings and details:**  
[www.defendersofthompsonsquareinc.com/defenders-tours](http://www.defendersofthompsonsquareinc.com/defenders-tours)

Maximum of ten participants per tour and one tour only offered on each advertised date.

**Cancellations with refund:**  
 For cancellations and refunds please email [defenderstours@gmail.com](mailto:defenderstours@gmail.com) at least 5 days before the tour date. If we cancel a tour we will offer you a refund or a place in the next advertised tour date.

**Cancellations with no refund:**  
 If you request to cancel the booking less than 5 days before the tour, we will not be able to offer a refund.

**Extreme weather:**  
 If extreme weather events (heat, heavy rain, flood, fire) are predicted, we will cancel and provide refunds.

**Light rain or drizzle:**  
 Please dress accordingly. We may cancel the outdoor component of the tour and provide a partial refund.

**Recommended clothing, footwear and bags:**  
 Please wear comfortable clothes and enclosed rubber-soled shoes, suitable for walking on uneven ground and narrow stairs. No large bags please.

**Mobility:**  
 Please note that the tour involves climbing steep, narrow stairs with no hand rails and walking on uneven ground.

60% of all funds raised will be donated to the St Matthew's Anglican Church conservation fund.

@DefendersofThompsonSquare on facebook

## Special Thanks

to all our contributors during 2025 for your most interesting and historical articles provided for the Society's bi-monthly newsletters. Your effort and commitment is appreciated by our members and readers.

# Christmas according to newspapers: a commercial celebration or one providing a life moral?

By Jan Barkley-Jack

If you read the early newspapers in the colony of New South Wales which began in 1803 with the *Sydney Gazette*, you could easily be forgiven if you thought Christmas did not exist there. It was at that time the only newspaper printed and was published by the government for informing the colonists- whether they read it themselves or were told what it said- of the Government and General Orders and other information relevant to struggling farmers trying to make a living. They were more interested in preventing black beetle damage in figs and disseminating the High-Water marks forecast, than even mentioning Christmas.

A decade later, with the Christmas season ten years on, all newspapers continued in the vein that the religious festival was not of much news interest. In fact, the *Sydney Gazette* was only advertising under a Government and General Order that the following Saturday 'being New Year's Day', it was to be observed as a holiday throughout the Colony and the 'Government Mechanics and Labourers are to be exempted from Work on that Day'. Not only that, but they were to receive an extra 1lb of fresh beef, but no Spirits as the soldiers. Celebrations for all! In the decade following, the Mechanics and Labourers of the government also received a holiday for New Year's Day, but no extra meat ration, and still no mention of Christmas.

In fact, it wasn't until the decade of the 1830s that the word 'Christmas' became an advertising tool. 'Christmas Fruits etc.' blazed just one headline amongst the other staid advertisements, located between an advertisement for hats and one for an overseer. The sole advertisement for 'Zante currents', 'Smyrna and Cape Pudding Raisons', 'Mace and Nutmeg' and other such items, was inserted by Mr A. Foss of 18 Pitt Street, Sydney in 1832. At the same time, the Australian College listed its school holiday dates, but without mentioning Christmas, fell in that period.

By 1842, the *Sydney Gazette* gave its holiday fanfare to the Regatta to be held on Anniversary Day for the 'Fifty-fourth Anniversary of the Foundation of the Colony on 26 January 1842', and the acceptance by the Chief Superintendent of Police that a display of fireworks would be allowed on the race course for the Anniversary celebrations. Again, no mention of Christmas.

The following year in 1843, with the advent of a commercial newspaper, the *Sydney Morning Herald*, things were changing fast. It was Christmas presents which were being advertised, not just ingredients for Christmas cake. W. H. Chapman, City Auctioneer, advertised that he had for auction, a 'large six-tune

musical box' and other lesser examples of music boxes, all however with 'brilliancy of tone'. Mr C. Dick's large assortment of watches and jewellery and Mr Stubbs's 'one hundred and twenty-two gallons' of Scotch Whisky in five-gallon kegs, sat alongside the more traditional food advertisements like Henry Fisher's 'Prime Irish Mess Pork for Christmas'.

One more decade on, by 1853, Flavelle Brothers at 473 George Street were mentioning giving presents. They begged to inform 'Ladies and Gentlemen intending to make presents at the approaching Christmas season' that they had very suitable items like card cases embossed with silver, tortoise shell and pearl 'gold and silver coral bells' and 'magic lantern slides'. Very acceptable presents I should myself have relished!

Much more enticing but less practicable than the boots and shoes being advertised for 1853 Christmas gifts by James Vickery and Co. further south down George Street at Brickfield Hill. Many other liquor sellers, furniture warehouses and glassware specialists had joined the Christmas special advertising including J. M. Merrington selling 'Hats for Christmas!!!'. Or would the advertised Christmas gifts of the 'Book of British Song with many wood engravings', or a 'gem of European Art' or even a 'New Christmas Game' of musical dominoes have suited you better? By 1853, the newspaper pages were filling with specific ideas to buy for Christmas presents.

As other newspapers joined the fray, also published by private enterprise, the December event so discussed and prepared for by many families today, still had few mentions even in advertisements. The *Sydney Monitor* of 1833 had nothing mentioning Christmas at all and neither did the *Windsor Express and Richmond Monitor* of that year, though it was big on the Windsor Races and the Boxing Day event of the annual meeting of the St Patrick's Total Abstinence Society, which was to be held on the estate of Robert Fitzgerald, Esq., North Richmond. A bullock of 800lbs was to be roasted, music provided by the Windsor band and speeches and dramatic pieces to be enacted. The proceeds were to pay for establishing their own Society Band.

Skip ahead to 1893 when the *Windsor and Richmond Gazette* had become a reality of several years when on 23 December they advertised Christmas issues of 'nice blocks of Colonial scenery and subjects'. By this date the season of Christmas was being called 'the festive season' where people could look forward to meeting friends and relatives and getting through the poor finances of a drought. How to do that? The advertisement said 'Simple, by purchasing goods from T. M. Masters of Brabyn Street, Windsor, and save 5s in the £'. This was another novel and new approach to Christmas advertising, indeed.

A celebratory piece appears in the newspaper for Christmas in 1893 with a poem in the *Windsor and Richmond Gazette* on 23 December, entitled *Kipara Creek*. It begins:

Kipara Creek! Upon your cheek the Christmas sun  
is glowing...

And continues sadly towards the end with:

When every tone of tongue or bell brings back  
the times, so golden

When eyes were rarely wet with tears, and all our  
days ere golden.

Ah! Lovely land of flower and fern- how poor  
your brilliant glory!

Oh! For the chime at Christmas time of bells  
from turrets hoary-

From turrets crowned with dazzling snow whose  
beauty pale if fairer

Than all the lonely summer's glow that rests on  
you- Kipara.

By this time church services were sometimes being listed as special Christmas services and others were claiming Christmas feelings in less sentimental words than our unidentified poet:

The Christmas chimes banish selfishness, and for  
a moment at least we think of the wants of others.  
The demons are chained; the fierce rage of  
competition ceases; good-will and charity rule  
over the hearts of men... Richmond folk in  
common with others have their duties to perform  
at this season, and they should not neglect them.

Encapsulating all the advertisements over the years and even harking back to the first *Sydney Gazette* emphasis about fig trees of 1803, seem to be the words printed in the *Windsor and Richmond Gazette* in January 1920, observing that in the past people certainly had a 'more rational observance of the occasion, by an extra display of good homely food, under their own vine and fig-tree!'. The celebrations may not have been written up in the newspaper columns, but the inferences are there that the British principle of the best way to make merry, was over a good Christmas meal. This was followed in peoples' homes and good cheer was espoused.

One Christmas tale, I particularly like, comes from Sackville Reach in 1844 in the *Sydney Morning Herald* when 'old McCurmudeon' told his parson that he thought Christmas time in Australia was a time when all people least need help, unlike in the cold of the season in the old country. On Christmas morning when he woke up surrounded by a flood, it was the parson who rowed across to rescue him and his family. He ventured to tell the parson to his conclusion previously made, that needing help at Christmas was not needed in Australia, may have been wrong, now aware of his own need. The parson replied, 'I think it applies everywhere'. A splendid Christmas message.

However, the most bizarre story I found about Christmas related by old-timers recording memories, comes from Sam Boughton of Richmond, who told the story because

of the moral it holds. In his memories of post 1840s in that town, he told of a tale that made him chuckle decades later. As Sam tells it, it involved Johnny Earl, a cabinet maker, who lived in 'a very ancient structure' in March Street Richmond:

It was the Christmas of 1844, or thereabouts... You no doubt have heard of the favourite dish of the old country- the Christmas goose. But in Australia, I think the sucking pig is the inevitable. Well, the wife of a friend [who lived a few doors away]... had purchased the Christmas pig and had him secured in a barrel, only waiting for the return of her lord and master to kill and dress it. He was on his way home, and when near Johnny Earl's residence- he espied a nice little 'grunter', He... signalled to Johnny and enquired of him if he was in want of a Christmas pig.... So, what with a little coaxing and a vast amount of exertion, between them they secured the pig... Earl...prevailed upon our friend to assist in dressing it... our friend made tracks home to attend to his own Christmas pig. His wife had everything in readiness. The kettle was kept boiling... but on visiting the barrel, lo and behold! The pig was non est... the animal was described, and the conclusion arrived at was that he had assisted his neighbour to kill his own pig. Nothing could induce him to go and claim it, consequently he had a dinner without it, which was not a merry one.

'See the moral?' asks Sam. Trouble is I am not sure if the moral was that one should not leave it up to one's wife to buy and secure the pig or whether it is that one should not help ones neighbours at Christmas!! Or perhaps it relates to 'if you want a job done properly do it yourself'! Whichever way the moral falls, and whichever Christmas tiding it holds, and whatever your religion, I wish you all a very happy and prosperous December holiday season.

#### References:

All newspaper quotes come from articles or advertisements published within days of Christmas in the year given with a reference to December:

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## The false testimony of George Harper

By Michelle Nichols

The following incident took place in the Hawkesbury in 1840. On the evening of 19 April 1840, which was also Easter Sunday, James Duffy and his family were enjoying some family time around the kitchen table. A noise was heard outside, so Duffy went outside to inspect, but he was shot and injured by a slug shot. Later a number of the shots were removed from his body and some were even extracted from the door. His wife, accompanied by a friend, ran outside to assist. Mrs Duffy was also fired at and ended up with a number of the slugs in her body.



**Mrs Duffy discovers her wounded husband**

Image created by author with ChatGPT, 9 Oct 2025

Both survived and Duffy offered a reward for more information, with George Harper a sawyer from Kurrajong, coming forward stating that John Dalley and John Woodrop were responsible for the shooting. Both men had strong alibis on the day in mention and Harper was then charged with 'wilful and corrupt perjury'. The case was heard in Sydney at the Supreme Court of NSW on the 6 August 1840 before Judge Stephen, the Crown prosecutor Mr. Carter, plus a jury. The case was also reported in the newspapers of the time.

It was recorded that 'George Harper, free by servitude, a sawyer of Kurrajong was indicted for wilful and corrupt perjury, in having on the 28<sup>th</sup> of May last, before Josiah Allen Betts Esq. a Magistrate of the Territory at Windsor, made an affidavit charging John Dalley and

*John Woodrop both of that district, with maliciously firing at and wounding one James Duffy a resident in that vicinity on Easter Sunday'.<sup>1</sup>*

Duffy was keen to determine who the culprits were, so put up a reward, but nobody came forward with any clues. George Harper visited Josiah Betts, the Magistrate informing him of what he apparently had witnessed and who was responsible for the state of affairs. Harper told Betts that while he was travelling along a Kurrajong road on the afternoon of Easter Sunday, when he noticed a fire on the side of the road. It was a dead tree with two men Dalley and Conjuror with a metal pot on the fire.

After he had spoken to them a few words, the Conjuror took out a clasp knife with which he drew a small strip on the ground about a quarter of an inch deep and eighteen inches long, into which he poured some melted lead from the pot; he afterwards picked up the cold metal and began cutting it up into slugs. While the conjuror was doing this, the other man, Dalley, was busy cleaning an old musket, when Harper asked them if they were going a Kangarooing to which the Prisoner replied "*Yes, we are going to look after a kangaroo that has done for many a one.*" They afterwards stated, that they had better get on their way, as the other man would be waiting for them. He also swore, that when the conjurer proceeded to gather up the slugs, one of them fell again on the ground, which he again took up, and, holding it between his fingers, said, "*If the old growler, Duffy, gets this in him, it will make him wonder what is the matter with him;*" after which he left them, and they went in the direction of Duffy's house.

An account was also circulating that Duffy could not succeed in life, as a priest had cursed him at some stage.

In consequence of this information, a warrant was issued, and the men Dalley and Woodrop were taken into custody, and remanded for examination till the 2<sup>nd</sup> of June, when the prosecutor again made oath of the truth of the above statement as contained in his affidavit, and also identified the prisoners, then in the dock at Windsor, as being the parties alluded to in his affidavit. In defence, the men, Dalley and Woodrop, adduced a number of witnesses, who clearly proved, that on Easter Sunday they never were out of their company on that day, and, consequently, could not have been either at the burning tree or at Duffy's. It was also proved before the magistrates, that on the night in question, Harper was in liquor, and had sworn that he was perfectly sober. In consequence of the prisoners having so clearly established an *alibi*, the

magistrates committed Harper to take his trial for having committed wilful and corrupt perjury.

Before putting the case to the Jury, His Honor enquired of Mr. Carter, if he had no more proof to make out the first allegation contained in the indictment, as, though it had no business there, yet its having been inserted, entitled the prisoner to have it proved. He lamented exceedingly that the modern practice in England, with respect to informations for perjury, had not yet been adopted here, as it was not necessary to enter into the details of the case in which perjury was alleged to have been committed. He considered the present was as gross a case of perjury, and as malicious a proceeding on the part of the prisoner, as ever had come before a court, and he was afraid, he might escape through a legal loop hole, but if he did so, he should take care that he should be the last, as within twenty four hours he should have a measure ready for the Legislative Council to enact, for the purpose of preventing any prosecution before the Supreme Court in future, from being quashed from informality. He then went over the case and reserved two points that presented themselves in the prisoners favor through the informality of the information. The Jury returned a verdict of guilty against the prisoner, subject to the decision of the Judges, on the points he had reserved. The prisoner was ordered to be brought up to day at ten o'clock, to receive sentence.<sup>2</sup>

For the time period, George Harper's sentence was quite harsh. It was reported that he was '*convicted of wilful and corrupt perjury*' and was sentenced to transportation for seven years.

#### SUPREME COURT – CRIMINAL SIDE

Friday - Before their Honors the three Judges.

George Harper convicted of wilful and corrupt perjury, was sentenced to transportation for seven years, and recommended to be worked in irons during the whole period.

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# The Story of Wilberforce War Memorial

Cathy McHardy ~ October 2025



Wilberforce War Memorial which was rededicated at its new site in Wilberforce Park on Anzac Day 1968.

[Cathy McHardy October 1990]

In the years following the cessation of hostilities in Europe and the Middle East, countless communities across Australia oversaw the construction of local war memorials on which were inscribed the names of the young men and occasionally, women who had served and, in many cases, had lost their lives overseas.

Behind each war memorial, no matter where it is or when it was built, there is usually a back-story. Community aspirations, fundraising efforts, decision making and hopefully a successful outcome.

One of the first to have been erected in the Hawkesbury district, the war memorial at Wilberforce is no exception. Funds were raised, then the monument was constructed at one location, fifty years later more discussions and the structure was moved to a new site. Here is the story of that war memorial.

The community at Wilberforce under the auspices of the Wilberforce and District Patriotic League commenced planning for the memorial during the last few months of World War One, not knowing how long the conflict would last. In May 1918, a fundraising sale at the Australian Hall, Wilberforce launched the campaign to raise sufficient funds for the erection of a permanent 'Soldiers' Memorial' in honour of the young men of the district who had served overseas (1).

The Wilberforce Patriotic League (also known as the Wilberforce Patriotic Association) with Mr Fred R Daley as honorary treasurer and Mr J J Blackmore as honorary secretary was formed in the first few months of the war with the purpose of contributing funds to the Red Cross and other campaigns such as the Belgian Relief Fund. The League also organised gifts such as "wristlet watches" for farewell gatherings for local volunteers and welcome home celebrations for those fortunate to have returned home to their loved ones.

The success of this initial event was reported in detail in the *Windsor and Richmond Gazette* on the 24 May 1918 (2).

Simply expressed "the definite object was to raise money, and the design of the monument, and its location in the township will be settled later" although it was also reported that the "present idea is to erect a marble column or slab on a stone base, the names of all the local soldiers to be inscribed on the marble".

The event was opened by the wife of the sitting member for Hawkesbury, Mrs R B Walker. In his vote of thanks to Mrs Walker, Mr Rueben Greentree of Wilberforce echoed the notion that a marble slab or column on a stone foundation to be the best kind of monument and that it needed to be positioned in a conspicuous place. Some regarded the grounds of the Colo Shire Council offices in George Road to be the most appropriate location.

A great many speeches in support of the fundraising effort were made and much praise was expressed for the quality and quantity of the merchandise on sale which included cakes, farm produce and needlework. Games on the day included the Chocolate Wheel, numerous raffles and the old English game of Aunt Sally.

Emotions were running high as speakers expressed the extreme patriotism and devotion to the support and defence of the British Empire that was de rigueur during those turbulent years and which seems incongruous today. The monument would be "a lasting memorial to the boys who have proved their patriotism and their loyalty, and done their bit for the Empire".

Discussions began regarding the siting and the form of the planned memorial. In June the League wrote to Colo Shire Council requesting the permission of council to "erect an honor (sic) roll, either on the shire grounds or at the entrance to Bennett's Lane". When put to the meeting of Council, the motion was carried with the location of the memorial to be decided by the League (3). Neither location was chosen for the memorial and I am unsure of the location of Bennett's Lane in the Wilberforce area however, the Bennett's did own a shed which was sometimes used as a meeting place on the corner of King Road and Wilberforce Road.

Following several successful fundraising efforts, the memorial was constructed over the next four months with little controversy and was unveiled by Hawkesbury member of the NSW Legislative Assembly, Robert Bruce Walker on the 12 October 1918. The forthcoming celebration was announced in the *Windsor and Richmond Gazette* on the 20 September 1918 (4).

A market day in aid of the Red Cross was also to be held following the ceremony. On the 18 October a lengthy report detailing the events of the day appeared in the local newspaper (5).

The white marble memorial was constructed by Messrs E L Kingsley & Co of Lidcombe at a cost of £101/1/10 and displayed the names of volunteers from around the district including Wilberforce, Ebenezer and Freemans Reach. It was acknowledged that there would be further names to be

added as the war continued. Amongst the guests were several soldiers who had returned from active service as well as dignitaries from around the district.



Wilberforce War Memorial situated in David Street, Wilberforce swathed in patriotic flags and bunting ready for its official unveiling by NSW member for Hawkesbury, the Hon Robert Bruce Walker on the 12 October 1918. [From the collection of the late Keith Cobcroft]

Mrs Walker, wife of the Hon Robert Bruce Walker, NSW Member for Hawkesbury was given the role of opening the sale of work which was organised in the Australian Hall across the road which was reportedly well stocked and attended.

The location was described as “a most central place, at the junction of a 'blind' road with the main road to Sackville, opposite the Australian Hall”. The monument had been constructed much as was described previously at fund raising events. In relief on the top obelisk of the memorial was carved two crossed Lee-Enfield rifles.

This memorial continued to be the focal point of ceremonies in the district until 1967. By this time, several members of Colo Shire Council had come to the realisation that the commemorative structure positioned so close to the busy main road was not the best place for the memorial (6).

The proposal to move the memorial was put to the meeting by Shire Engineer Mr R F Cranston citing road safety issues. Cr Smith commented that both the previous and the current engineer had recommended re-siting of the memorial but Cr Mackenzie re-joined declaring that there had been no accidents in that location in his memory. Cr Smith suggested that the Wilberforce Parents and Citizens Association be consulted on the matter, however, Cr Mackenzie was of the opinion that “Council should be big enough to settle the problem”.

Several members of Council were in opposition and after several abortive attempts to set in motion some form of action the proposal was left in abeyance.

At the July meeting of Colo Shire Council further discussions took place culminating with the decision to allow the following three months for any further objections to be received by Council. Cr Mackenzie openly declared that he was “hostile” to the idea that the memorial should be relocated passionately stating that “That monument was placed there by people of my generation to commemorate those who served. That 12 square feet was well-earned by them”. Cr Mackenzie declared that he thought that the P & C Association was not really qualified to voice an opinion on the subject. It was reported that a letter had been received from the Wilberforce Parents and Citizens Association supporting the proposal. The Wilberforce Rural Youth Club had lodged an objection to the project for which he was pleased (7).

At the end of the three months “cooling off period”, the opposition to the move had died down sufficiently for the definite decision to be made to relocate the memorial to the park. For fifty years from 1918 until 1968, this monument stood at the entrance to David Street opposite the current location of the Wilberforce General Store and near the intersection with Wilberforce Road. The last Anzac Day service was held at this site in 1967.

The monument was prepared for removal by Colo Shire Council workmen which involved installing a framework around the obelisk which enabled the structure to be safely lifted by a crane. It was then placed on a trailer for its slow journey to the park. Several coins were found underneath the plinth which supported the monument and these were placed back in-situ when the re-erection took place, also by Council workmen.

Given the volume of traffic which passes through Wilberforce today it seems that moving the memorial was actually forward thinking by the gentlemen of Colo Shire Council who made that momentous decision so many years ago. The photograph of the last service at David Street clearly illustrates the monument’s proximity to the main road.

The late Keith Cobcroft of Wilberforce was a keen photographer who was dedicated to the recording of people, places and events. His images bring to life the stories of the district including that of the Wilberforce War Memorial.



The last service for Anzac Day April 1967 held at the Wilberforce War Memorial in David Street before being re-sited in Wilberforce Park. [From the collection of the late Keith Cobcroft]



Wilberforce War Memorial passing Ferguson's General Store on its way from David Street to Wilberforce Park. When the workmen lifted the obelisk from its base, several coins were found secreted under its base. [From the collection of the late Keith Cobcroft]



The Wilberforce War memorial at its new location at Wilberforce Park, Macquarie Road, Wilberforce. The memorial was rededicated on Anzac Day 1968. [From the collection of the late Keith Cobcroft]

The memorial was rededicated on Anzac Day 1968 (8).

The new location for the memorial and where it stands today is situated in Wilberforce Park, on the Macquarie Street alignment just across the road from St. John's Anglican Church.

Positioned on the high side of the park, the monument is located the end of an avenue of mature trees which lead from the memorial entrance gates on the south-western corner of the park at the intersection of George and Duke Roads. The gates were unveiled following World War II by Cr. H. C. Matheson, President of Colo Shire Council on 19 August 1947.

The Wilberforce War Memorial, recently re-sited in Wilberforce Park, was re-dedicated in a solemn celebration on Anzac Day. The service was conducted by the Rev. Harrison (Wilberforce), Rev. J McCullough (Windsor), Rev. N. Gray (Windsor) and Rev. Daniels (Kurrajong). Mr Harrison gave a brief history of the Memorial and its purpose of reminding us of the service and sacrifice of those whose names were recorded on the monument...

Assembled for the event were RSL representatives from Windsor, Richmond and Kurrajong; Boy Scouts, Cubs, Girl Guides, teachers and children from Windsor, Windsor South, Wilberforce and Ebenezer schools; the President, Councillors and staff from Colo Shire Council.

As the Memorial forms the focal point of the avenue of trees, I believe the park is its rightful location, almost as if it has always been there.

This Memorial now commemorates those who served in the following conflicts: The Great War 1914-1919; World War II 1939-1945; Korea 1950-1953 and Vietnam 1965-1972.

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For additional information See also:

NSW War Memorials Register:  
<https://www.war memorialsregister.nsw.gov.au/content/wilberforce-district-memorial-and-park>

For details of names recorded on the monument:

Hawkesbury on the Net  
[http://www.hawkesbury.net.au/memorial/wilberforce\\_memorial/index.html](http://www.hawkesbury.net.au/memorial/wilberforce_memorial/index.html)

For further information on the history and heritage of the war memorial and park:  
[https://www.hawkesbury.nsw.gov.au/data/assets/pdf\\_file/0/011/6302/WilberforceParkCMP.pdf](https://www.hawkesbury.nsw.gov.au/data/assets/pdf_file/0/011/6302/WilberforceParkCMP.pdf)



# Christmas Decorations

By Rebecca McRae

It's coming towards that time of year again when normally unadorned houses become a sea of twinkling lights for the Christmas Season. We are all aware over the last two decades how decorating your house with lights has become almost the norm, but what about in the early days of the colony? What was used for Christmas decorations then?

Immediately one thinks of the Christmas tree – made popular by Prince Albert of Saxe-Coburg and Gotha (Francis Albert Augustus Charles Emmanuel, 26 August 1819 – 14 December 1861) who was the husband of Queen Victoria (24 May 1819 – 22 January 1901), Queen of the United Kingdom of Great Britain and Ireland. The tradition of the Christmas tree was brought from Germany with Prince Albert to the royal palaces in England, after their marriage on 10 February 1840. It was an old German custom from the 16<sup>th</sup> century. Gradually this custom gained popularity in England after Albert, Prince Consort and Queen Victoria decorated a tree at Windsor Castle one Christmas using fruits and gingerbread. With the recognisable popularity of the reigning monarch Queen Victoria and her Consort, this tradition of course quickly spread across England to the colonies.

It is worthwhile noting also that it is widely believed that Protestant reformer Martin Luther decorated the first Christmas tree with candles. Legend has it that Luther began the tradition of decorating trees to celebrate Christmas after one particularly crisp Christmas Eve, about the year 1500; he walked through snow-covered woods near his home and was struck by the beauty of a group of small evergreens whose branches were dusted with snow and shimmered in the moonlight. When he got home, he set up a little fir tree indoors and decorated it with candles so he could share this story with his children.

It did not take long after that first Christmas tree in Windsor Castle for the tradition to spread to the colonies, where native substitutes were found to use instead of the fir-trees. Around the coastal areas of Australia, Norfolk pines were popular due to the similarity to the fir-tree, but records that include letters and drawings often prove that the settlers were happy to use almost any species available including she-oaks, gums, wattles and even a small olive tree-which was the earliest recorded Christmas tree used in South Australia (an area known for its predominance in early German settlers, hence the Christmas tree tradition).

Christmas Trees (or Holiday Trees as they are currently beginning to be referred to) were often decorated by parents as a surprise for their children with paper ornaments and other novelties. But in referring to the colonies and Christmas, one cannot go past the Australian Christmas bush (*Ceratopetalum gummiferum*). This plant has become our unique own Christmas decoration in Australia.



Image: Christmas Tree at Windsor Castle (Drawn by J.J Williams).  
The Illustrated London News, Christmas Supplement, December 1848



Courtesy of Alison (2012)  
<http://www.contemporaryvestements.com>

This native species was adopted for a Christmas decoration because it grew in abundance from mid-

December onwards and as pointed out by Stapleton and McDonald (1981), its bright red flower and spiky green leaves duplicated the colours of the winter holly and ivy which had been used back in England and the home countries. The decorating of every inch and space in houses and churches with evergreens was a long-established English custom that continued in the colonies but was replaced in Australia with the use of Christmas bush. In the beginning it seemed to not invoke the same traditional and Christmastide feel. A letter from a colonist dated Christmas Day 1841 points out “*I endeavour to keep up with our old custom of evergreens by decorating our rooms with branches of the wattle, a very fair substitute for the laurel and excepting the length of the leaves somewhat resembling it. But the force of the symbol appears by no means so strong as in England, where there is contrast with leafless trees. All the trees here are evergreens and at this time have attained their fullest verdure*” (Stapleton & McDonald, 1981).

As the above image shows by the early 1880's, in the colonies the Christmas Bush has become an essential Christmas symbol. Like other Christmas symbols such as the laurel and the holly and the ivy it inspired its own art and craft such as wreaths, arrangements and decorations but also poetry –

*The dear old Christmas bushes  
With rose tips for the time,  
When the Christmas bells are ringing  
In the summer's golden prime.  
The long blue mist-wreathed vistas  
In the evening's dying gleam,  
And the Christmas bushes trailing  
Along the shining stream.*

(Extract from *Christmas Bushes. A Reverie* by Francis Meyers, 1882)

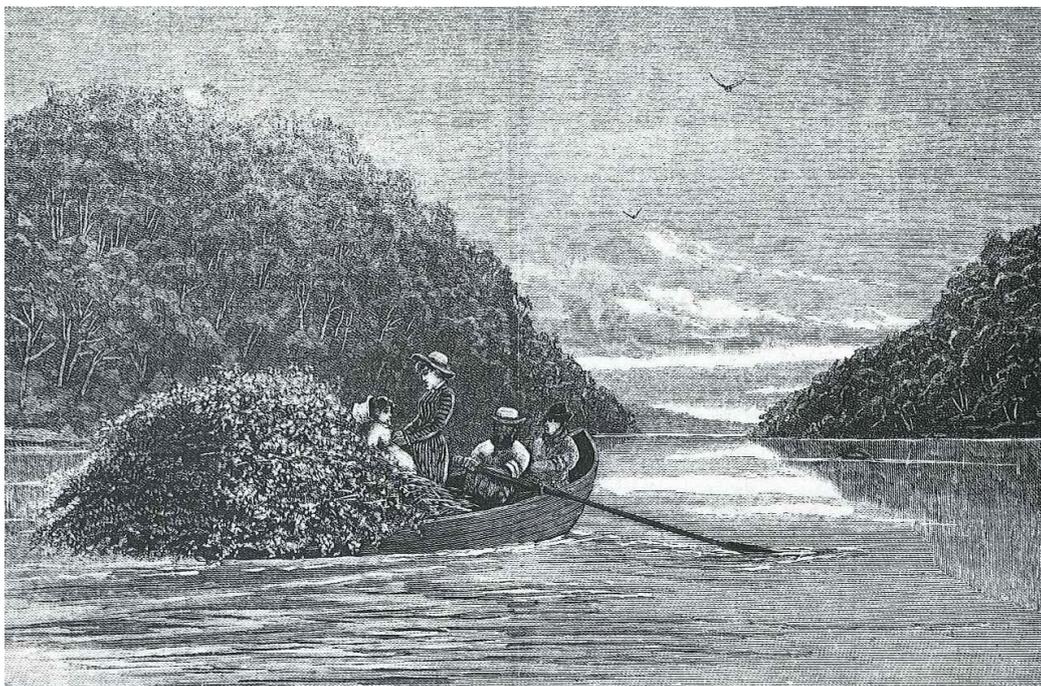


Image: Christmas Bushes (Drawn by A. Collingridge) *The Sydney Mail*, 23 December 1882.

As illustrated by the above image, by the late 1880's the popularity of using Christmas bush as decoration at Christmas time has become so popular that it became a threatened species and was almost wiped out completely in the Sydney metropolitan area. Then, the new problem arose of excursions being made along river tributaries and hinterlands such as the Hawkesbury to locate the flowering bush that had become rare. Rare because even though it thrived ‘in the poorest and worst of barren soils’ it was not cultivated by suburban gardeners (*Town and Country Journal*, December 1888). The *Town and Country Journal* (December 1888) also pointed out that ‘people dare not risk the culture of this beautiful plant lest it should involve the destruction of their garden and fences, caused by ruthless larrikins, who will secure the bushes by any means or at any cost at the season when they are so much in demand’. Obviously, vandalism and profiteering all for our simple Christmas bush was rife!

Towards the end of the 19<sup>th</sup> century interest in decorations at Christmas time began to grow in conjunction with the increase of journals and magazines aimed at a female audience (Stapleton & McDonald, 1981). So along came the introduction of bright and varied displays of colour, applications and decorations such as stencilling, decoupage, bonbons, paper chains and strips of frosted ribbon on damask table cloths. Decorations regarded as complex soon followed one example being a banner with a lettered Christmas motto, ornamented with cotton wool snow. With the introduction of gas light and electricity, decorations moved more towards candle and light decorations eventually leading to those like we use today.

**So, remember this Christmas to decorate your home with a bunch of Christmas bush and remember our colonial past.**

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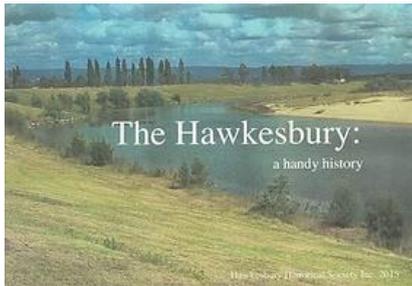
# Hawkesbury Historical Society Bookshop

located in the Hawkesbury Regional Museum  
8 Baker Street, Windsor NSW 2756

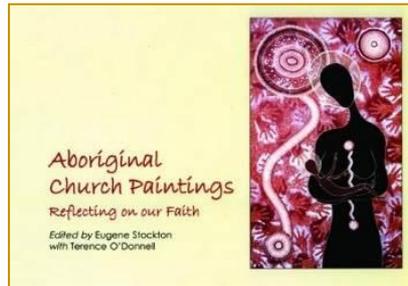
The Hawkesbury Historical Society has an interesting variety of books in our Bookshop with an emphasis on people in earlier times in the Hawkesbury and nearby Nepean and Blue Mountains areas. The books can be purchased directly from the Museum Bookshop in the Hawkesbury Regional Museum, Windsor or online: [www.hawkesburyhistoricalsociety.org](http://www.hawkesburyhistoricalsociety.org)

You may also like to visit the Museum which houses the Society's collection.

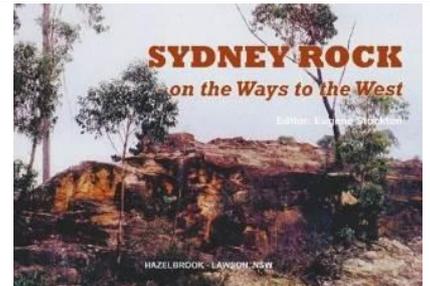
A preview for each book is available on the Society website: [www.hawkesburyhistoricalsociety.org](http://www.hawkesburyhistoricalsociety.org)



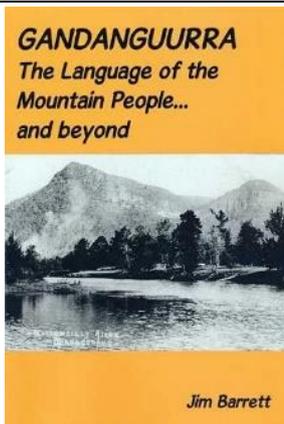
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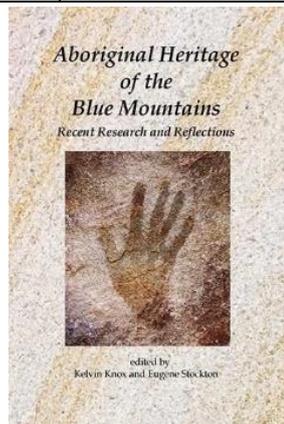
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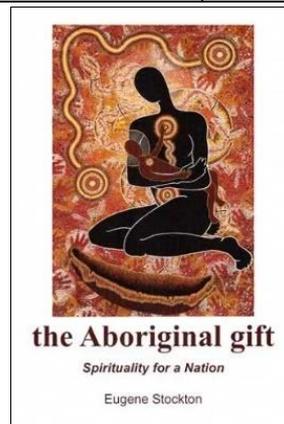
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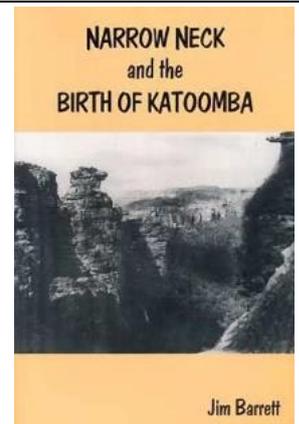
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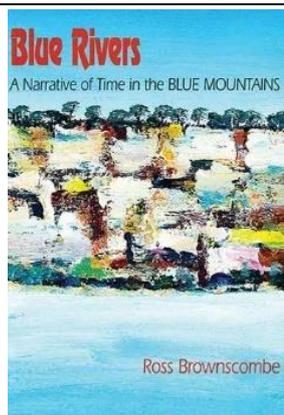
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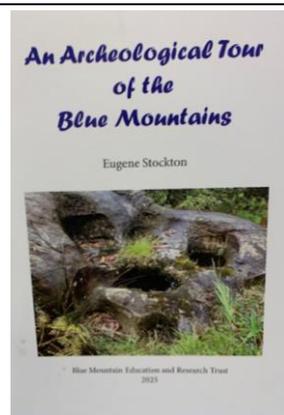
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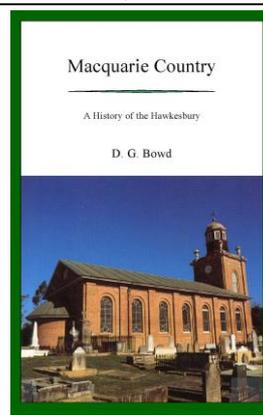
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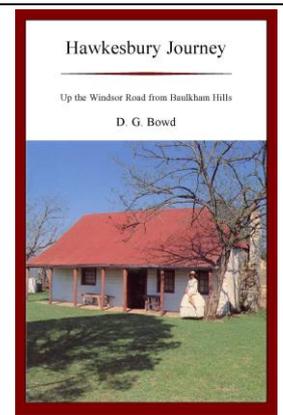
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