

# CHRIST CHURCH IN SOUTH YARRA

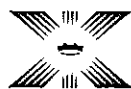
A SOCIAL HISTORY, 1850-1990

DAVID CUTHBERT



# **CHRIST CHURCH IN SOUTH YARRA**

**A SOCIAL HISTORY, 1850–1990**



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## PREFACE

'Parochial' is sometimes a term of disparagement: 'restricted to a small area or scope; narrow; limited; provincial'. Yet every parish is special, and a number can fairly claim the attention of a wider world. The parish of Christ Church, South Yarra, would like to place herself in this company. To borrow a line from *Chariots of Fire* she believes her story is 'a story that deserves to be told'. The author is an academic historian and for the past ten years a parishioner at Christ Church. He would like to thank the the Rev David Warner, who commissioned the history, Associate Professor Gordon Taylor, Professor John Rickard and Emeritus Professor John Legge, who read the work in draft and advised on style, and the Rev Desmond Benfield and his Vestry, who have enabled the project to be carried to completion.

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# CHRIST CHURCH IN SOUTH YARRA

For 140 years Christ Church has stood in the centre of South Yarra and the church itself has been profoundly affected by the vigil.

South Yarra, it must be emphasised, has always been a favoured suburb. In part this is a consequence of its topography which, by Melbourne's standards, is unusually dramatic: the suburb occupies the broad shoulders of a hill rising steeply from the river Yarra. But in larger part South Yarra has owed its popularity to its wonderfully fortunate location. Thanks to the river it has always been separated from the city. It has been insulated from much of the dirt and noise and bustle. But at the same time the city has always been close by. In the nineteenth century the development of railways and tramways brought city and suburb to within twenty minutes travelling time, and in the twentieth century the advent of the motor car meant that, outside peak hours, this travelling time was cut again. Inevitably South Yarra became particularly attractive to Melbourne's business and professional elite.

Indeed to a degree South Yarra became – as to a lesser degree it has remained – 'their' suburb, just as to the Anglicans among them Christ Church has always been 'their' parish church. Of course Christ Church has always sought, and at times secured, a wider social mix. In 1908 a great parochial occasion was described as 'a representative gathering of the working, the business, the official, the cultured and the aristocratic classes'<sup>1</sup> – though the observer did not actually go on to claim that one always found this mix in Christ Church pews. Still insofar as Christ Church has a culture it is a culture of a business and professional elite. The church is familiar with responsibility and essentially unhappy at relegation to the ranks. Whatever the teachings of her Master, Christ Church is really only happy as a leader.

A single sentence – six little words – from her parish magazine of January 1911 beautifully encapsulate – even to a degree parody – this point of view:

There were on Easter Day [1910] more communicants at Christ Church than any other parish church in the Diocese. This is as it should be.<sup>2</sup>

This is as it should be. But of course things have not always been 'as they should be', and the contrast between belief and fact, between the ideal and the reality, provides the drama of the present study.

For the essential feature of the Christ Church story is not a continuous experiencing of what the worldly would account success. Quite the contrary: Christ Church has experienced surprising, even outrageous, swings and tides of fortune. These have not necessarily been associated with great surges or withdrawals of what Matthew Arnold so memorably called 'the sea of faith'. (The one possible exception came in the let-down from the First World War. It was not just the senseless slaughter of the Somme and Passchendaele but by extension the whole War – and the community's investment of sacrifice and prayer – began to appear somehow purposeless and vain.)

But generally Christ Church's faith has been quite simple and quite firmly

1. *The South Yarra Churchman*,  
March 1908, p.10.

2. *Parish Notes*, January 1911, p.2.

grounded: a belief in the existence of a loving God and a worship that should encapsulate both dignity and beauty – that ‘beauty of holiness’ of the seventeenth century Anglican ideal. Basically Christ Church’s fortunes have swung with boom and depression, with leadership and its absence, with demography and social change – although a believer would note also the rescuing mercies of a higher power, so that even in her lowest moments Christ Church has discovered that ‘underneath are the everlasting arms’.

And what swings of fortune there have been! Christ Church has experienced great prosperity and (technically) bankruptcy. She has been characterised as ‘a somnolent parish’ by the Dean of Melbourne, and worked up to claim to be – and probably be – the leading church in Australasia. She has been pronounced as ‘dead’ by her own Secretary in Melbourne’s leading daily newspaper, only to spring alive and render outstandingly distinguished service in the Second World War. She has been at various stages very close to, utterly marginalized by, and then, in moderate measure, reconciled to the community about her in South Yarra. Of course, throughout there has been continuity as well as change. There has been continuity of faithful witness and continuity of faithful service. And who is to say that the quality of this witness and this service has been greatly affected by the fluctuations in the church’s fortunes? Nevertheless it is the changes rather than the continuities that must of necessity be the central focus of this study. History has, of necessity, a bias towards the controversial and the dramatic; and it is the dramatic misfortunes and glorious recoveries that give distinction to the Christ Church story.



## BUILDING CHRIST CHURCH, 1850-1859

Christ Church is essentially a building of the eighteen fifties, a striking memorial to the prosperity which characterised Victoria in its 'golden age'. It is also a memorial to the evangelical zeal of Melbourne's first bishop, Bishop Perry. Charles Perry arrived in Melbourne in February 1848, and by the autumn of 1850 was eager to strengthen the Church of England's presence in the land on the south bank of the river Yarra running south and south east from the city centre. This was a district which the Aborigines referred to as 'Pahran' (land partially surrounded by water) and one that seemed ripe for European development with the forthcoming opening of the wide and handsome Prince's Bridge on 15 November 1850. Eight days later Perry signed the letter which provides a natural starting point for the Christ Church story. (In 1988 it was to be found in the state's Department of Conservation, Forests and Lands – a designation which might well have intrigued our pioneers):

To his Honor, C.J.LaTrobe, Her Majesty's Superintendent of Port Phillip.  
Sir, I have the honor to submit to Your Honor an application for two acres of land for Church purposes, situated in the [civil] parish of Prahran on the south side of the Yarra River. The land solicited is bounded on the east by the road leading from the Princes Bridge, and on the south by the City Road and Town Boundary and has not yet been laid out by the Government surveyors. I have the honor to be Sir, Your very obdt. servant,  
C.Melbourne.<sup>1</sup>

The letter was forwarded to the Chief Surveyor, Robert Hoddle, who appears to have been as completely bemused as parishioners are now about the particular location the Bishop had in mind:

If the Lord Bishop of Melbourne would have the goodness to show by a Diagram the situation of the land applied for, I should be able to report whether any objection exists.<sup>2</sup>

And it is here that Charles LaTrobe made his, as it proved, decisive intervention. He minuted:

I could show Mr Hoddle what the Bishop means. It is at the angle adjacent [crown] allotments I (Brown), 38, 21 (Murphy).<sup>3</sup>

and an accompanying rough sketch confirmed that this 'angle' was the south-western corner of the intersection of (today's) Punt Road and Toorak Road.

Now it may be questioned whether Superintendent LaTrobe was accurately representing what Bishop Perry had in mind. A much more likely supposition is that he was furthering an agenda of his own. He would have been aware that there had been a near complete alienation of crown lands within the civil parish of Prahran. But no great matter. He could visualise a veritable parade of churches – Anglican, Roman Catholic, Free Presbyterian, Wesleyan Methodist and Independent – arising on as yet unalienated land on the western (South Melbourne) side of Punt Road, Punt Road being the border between the civil parish of Prahran and the civil parish of South Melbourne. The Anglicans would

1. Bishop Perry to Superintendent LaTrobe, 23 November 1850, Department of Conservation, Forests and Lands File C 76438.
2. Robert Hoddle's Minute on the above, 28 November 1850.
3. Superintendent LaTrobe's Minute on the above, 29 November 1850.

be allocated the choicest section, the northern corner where the north-south highway to the Richmond Punt met the east-west highway from St Kilda Road to Gardiner's Creek. (One suspects that this was due to Government favouritism, and the personal friendship between the Superintendent and the Bishop, but of course it could have been simply their initiative in being the first to make a claim.) In any case Surveyor Hoddle's civil version of 'Nihil Obstat' followed promptly:

I see no objection to the appropriation of Two Acres for Church of England purposes at the spot indicated by Your Honor. I beg to remark that it is in the parish of South Melbourne and not in Prahran.<sup>4</sup>

And so the way was cleared for the future Christ Church to occupy what was to be (more or less) the geographic centre of South Yarra.

But not without some further chops and changes.

By 1852 the Anglican population centring around the Richmond Punt Road-Gardiner's Creek Road intersection had grown large enough (and, one imagines, sufficiently undistracted by the previously all-engrossing gold rush) to attempt to 'improve' on Charles LaTrobe's magnificent offer. Admittedly, local intervention based on local knowledge, and powered by local enthusiasm for a church upon a hill, can only be surmised – it is now untraceable. But it does appear the likely reason for Bishop Perry's rather belated application to exchange the Anglicans' officially-granted corner section for an equivalent two acres 'a little further to the westward, to include the highest portion of the ground.'<sup>5</sup>

In fact the Bishop's application, though politely received, was not taken very seriously by Hoddle's staff. At least they were not prepared to change the configuration of their sections. It is clear from the existing records that they merely shifted the Anglicans' grant a single section westwards (i.e. offered them the immediately neighbouring two acres);<sup>6</sup> and though this section certainly touched upon, it patently did not encompass, the ground facing the western crown of Toorak Road.

But surprisingly there were no complaints from LaTrobe or from Perry or indeed from his local Anglicans, whose ambitions – if it had been their ambitions - to 'go up higher' had been taken lightly. Happily in the end it did not matter. In his second great service to the future Christ Church, Charles LaTrobe continued to reserve the corner section for an Anglican 'Church, Parsonage and School',<sup>7</sup> and the local Anglicans continued to assume that they had title to the corner section, almost as if the application for the higher ground had not been made. It was certainly a curious occurrence.

Some twelve months later Bishop Perry was involved in the second major development affecting the building of the church. On Christmas Day, 1853, he ordained George Vance and James Brennan as deacons, posting Vance to the central Melbourne parish of St James's, and Brennan to minister to the Anglicans of the emerging municipality of Prahran.<sup>8</sup> Implicitly, if not explicitly, Brennan's brief was to create Anglican congregations in what was already a sprawling and

4. Robert Hoddle's Minute on the above, 30 November 1850.
5. Bishop Perry to the Colonial Secretary, 8 October 1852, Department of Conservation, Forests and Lands File C 76438.
6. Robert Hoddle's Minute on the above, 1 December 1852, with 'Sketch showing the Land applied for by the Lord Bishop of Melbourne in lieu of the portion already granted' and Minute by G.W.Rusden, Clerk of the Executive Council, 27 December 1852, noting that the exchange had been laid before the Council and approved.
7. See 'Plan with descriptions forwarded to the [Colonial] Secretary 25 November 1853', Department of Conservation, Forest and Lands Plan No.253.
8. The Melbourne Church of England Messenger, January 1854, p.32.

26 November 1850  
 The Hon. the Bishop of Melbourne  
 Applying for Grant of Land for Church  
 of England in the Parish of Prahran  
 I have the honor to acknowledge the receipt of your letter of the 21st inst. in relation to the above, and in reply to inform you that the same has been forwarded to the Surveyor in charge of the Public Lands in the Parish of Prahran on the south side of the Yarra River. The land indicated is bounded on the east by the street leading from the Princes Bridge, and on the south by the City Road and Lane bounding the same, and has not yet been laid out by the Government Surveyor.

I have the honor to be,  
 Sir,  
 Your very Obedt. Servant  
 C. M. LaTrobe

South Melbourne  
 26th November 1850

*Received by the Surveyor in charge 28 Nov 1850*  
*The Surveyor in charge 29 Nov 1850*  
*Committee of the Bishop of Melbourne 10 Nov 1850*

*Referred for the report of the Surveyor in charge.*  
*Sup's Office (with Superintendent's signature) 28 Nov 1850*  
*The land is left to the Surveyor in charge by a Deed of Gift from the Bishop of Melbourne 20th November 1850*  
*Somehow the site is not in the Bishop's report*  
*Robert Sedgwick Surveyor*

*I can't show Mr. Hoyle's site it is at the arch of the bridge*  
*29 Nov 50*  
*29th Nov 1850*

*Five minutes after application of 20th Nov for Church of England property at the spot indicated by your letter & by a sketch placed in the hands of Cook Melbourne, and not in Prahran*

20th Nov	20th Nov
20th Nov	20th Nov
20th Nov	20th Nov

*Survey Office 30th November 1850*  
*Robert Sedgwick Surveyor*

socially divided district. On the one hand there was Central Prahran, predominantly working class and centring on Chapel Street in its run from High Street northwards to the river Yarra. On the other, in the northern section of Prahran, there were two emerging villages. The more westerly was South Yarra, with a largely middle class population centring on the intersection of Punt Road and the future Toorak Road, though with an overwhelmingly working class constituency in the narrow subdivisions lying to the southeast of this intersection. (This was the future mission area, 'south of Toorak Road'.) To the east was Toorak, where an upper middle class population was moving in to enjoy the social cachet surrounding the recently purchased Government House in already glamorous St George's Road.

James Brennan was patently an effective 'stirrer-upper', and within a matter of three months we find local Anglicans collecting for building funds that would eventually sustain the construction of three churches. Specifically, Brennan's Central Prahran constituency was collecting for a modest brick-built school room, and his more ambitious South Yarra and Toorak constituencies were collecting for 'up market' stone-built churches.<sup>9</sup>

ABOVE LEFT: The beginning of the Christ Church story: Letter from Bishop Perry to Superintendent LaTrobe, 23 November 1850

ABOVE RIGHT: 'X marks the spot': Page of minutes from above, including Superintendent LaTrobe's indication of the site (supposedly) sought by Bishop Perry

9. Ibid., March 1854, p.92.

Let us look at the detail with respect to South Yarra. There was a building committee – members unfortunately untraceable, but presumably all men, and men of substance – who assembled the basic component of what was to become the Christ Church building fund. There was soon some £700 in ‘solid promises’ and cash and cheques, including a notably generous cheque for £20 from the departing Lieutenant Governor Charles LaTrobe,<sup>10</sup> and another £500 of vaguer promises. These last, it must be recorded, largely evaporated when a commercial depression hit the colony later in the year. Secondly there were discussions with the architect Charles Vickers, and his ambitious design (initially intended for St John’s church in the city) featuring a central tower and freestone facings was ‘generally approve[d]’. There was also a decision to call for tenders, to be considered by the Church trustees when the latter should be selected.<sup>11</sup> And thirdly there was a meeting at the Church of England Book Depot in the city which nominated five trustees for the Church of England section in South Yarra, and in the process selected the leading laymen of the future church.<sup>12</sup> They were, indisputably, a powerful team. There was a leading Government official (Claud Farie), a rising barrister (Thomas Howard Fellows) and three merchants of some standing (Francis Maxwell, Henry Wilkinson Farrar and John Benn, the last the future partner of Melbourne Anglicanism’s great benefactor, Richard Grice.) But it was Farie’s and Fellows’ leadership that mattered most. Fellows was already – or was soon to be – the standing counsel to the Pastoral Association, and Farie was Sheriff of Melbourne, and current (1854) President of the Melbourne Club. The two men gave the future church an ‘establishment’ flavour which it has never shown much eagerness to cast aside. While Christ Church has sometimes been willing to wear the moderate radicalism of a Father Tucker it has never warmed to the redistributive activities of a Robin Hood.

But these establishment types soon discovered that there were limitations to their influence and clout. Specifically, they made a new attempt to secure the land facing the western crown of Toorak Road, in return renouncing the original and, as they saw it, still available corner section. Significantly, the request involved a step not just upwards but westwards, that is towards the centre of the City of Melbourne and away from the now bustling centre of Prahran. But the high ground was to elude South Yarra’s Anglicans once again.

Their emissary was Edward Bell, J.P. As Assistant Chief Secretary he must have had ready access to the Lieutenant Governor. But he was turned down with the intimation that the land sought was unavailable, since the ground to the west of the corner section was going to be set aside for the purpose of a public park (the future Fawkner’s Park.)<sup>13</sup> Clearly the South Yarra Anglicans would have to settle for the corner section.

Two months later the Bishop himself accepted the defeat. Recognising that the western site was out of reach he asked that his trustees be accepted by the Government and become the legal holders of what he called the ‘first portion granted.’<sup>14</sup> The rather curious phraseology revealed his embarrassment at abandoning the request he had made two years before. And initially, and perhaps

10. Trustees and Church Committee Minutes, 1854-1879, p.1.
11. *Ibid.*, p.25.
12. *Argus*, 19 April 1854, p.5.
13. Summary of letter from Edward Bell to the Trustees of South Yarra Church, 20 April 1854, communicating the result of an interview with the Lt Governor and Surveyor General regarding a proposed removal of the site of the Church to higher ground, in Trustees and Church Committee Minutes, 1854-1879, p.8.
14. Bishop Perry to The Officer Administering the Government, 28 May 1854, Department of Conservation, Forests and Lands File C 76438.

unsurprisingly, the authorities were unforthcoming.<sup>15</sup> One suspects they bridled at the vagueness of Perry's description or at his change of tack or both. But in the end they were mollified and all came right. On 7 August 1854 the Bishop 'had the honour to inform' Claud Farie that the trustees had been accepted by the Government and were now the legal holders of the corner section.<sup>16</sup>

Ironically they received this welcome news almost precisely at the moment when they realised that, given current difficulties in raising funds, they would have to abandon the rather grandiose plans of Mr Vickers, at least for the time being, and, like the Anglicans of Chapel Street, settle for the construction of a simple school house.<sup>17</sup> Bishop Perry was informed (or at any rate soon gathered) that the South Yarra Anglicans were strapped for cash, and made a helpful intervention that provides what is perhaps the greatest of the 'might have beens' that give flavour to the Christ Church story. With commendable pastoral zeal, and a stunning disregard for snobberies and sensitivities, he set about bouncing the trustees into accepting a prefabricated 'instant' (and of course decidedly 'down market') iron church. In a sense he made the South Yarraites an offer they could not refuse, but which, reading between the lines, they were bent upon refusing, and which, in the upshot, they did manage to refuse.

The church records give us an intriguing, if naturally rather sanitised, version of the little story:

The Secretary submitted to His Lordship the state of the Subscription list, and the list itself, which his Lordship examined, and with which he expressed much disappointment. The Trustees declared to his Lordship their inability to procure any material increase to the amount subscribed, owing chiefly to the severe commercial depression at present affecting the class of people from whom contributions might be expected, and...they requested to be informed by His Lordship what prospect there was of their obtaining a grant in aid from Government in the event of their paying up £1000 and applying for the sum of £2000. The Bishop stated that the whole sum available for the year up to 31 Decr next was absorbed, that the total amount for the year 1855-56 would be £—— and that applications for grants in aid for a much larger amount had already been received, and that he did not see any probability of more than about one third of the sum named by the Trustees being obtained, even were their application most favourably received. His Lordship expressed his opinion that in these circumstances there appeared to be no prospect of the Trustees being able to proceed either with a Stone or Brick building within any reasonable time whereby the spiritual wants of the rapidly increasing district of South Melbourne will be totally unprovided for by the Church of England. To avoid an evil of such magnitude His Lordship submitted to the Trustees plans & elevation of an Iron Church, built by Hemmings of Bristol, capable of accommodating about 1000 sitters, and offered to make it over to the Trustees free of all claims for Invoice price and freight, as it lies in packages in St. James Church Yard, upon condition of the Trustees

15. Minutes and correspondence accompanying the above, 5, 13 and 14 June and 4, 5 and 6 July 1854.

16. Bishop Perry to Claud Farie, 7 August 1854, in Trustees and Church Committee Minutes, 1854-1879, p.9.

17. Meeting of Trustees, 11 August 1854, *Ibid.*, p.10.

undertaking to erect it, and making over to His Lordship any sums which may eventually be obtained in aid from Government, from which source he should look for payment of the original cost & freight without any claim of lien either upon the Church or Trustees. The proposal of the Bishop was favourably received by the Trustees, but previous to finally closing with it they resolved to have tenders advertised for, for the erection and complete construction & financing of the Church taking the materials as they are at present upon the ground, so as to let them know what amount of funds will be requisite. The Secretary was instructed to communicate with Mr Vickers Architect upon this subject.<sup>18</sup>

Subsequently,

Mr Farrar and Mr Maxwell reported that upon the 13th inst. they had gone down to Williamstown and inspected the Iron Church erected there which, though smaller in size, is similar in design to the Church under offer by the Bishop, and by the same maker. The Trustees of the Williamstown Church informed them that they had met with much difficulty and trouble in its erection, and that they much regretted having had anything to do with it. The Church appeared to be of inferior materials and unsubstantial, and Mr Farrar and Mr Maxwell stated that it appeared to them, that if the Church under offer by the Bishop is similar in character, it would be inexpedient for the Trustees to undertake its erection upon any terms. Mr Maxwell laid before the meeting a letter from Mr Geo.Hall protesting against the erection of an Iron Church, and requesting that if such a Church is proceeded with, his contribution of £20 should be transferred to the School house in Chapel Street.<sup>19</sup>

And in conclusion,

Tenders for the erection of an Iron Church having been obtained and handed in by Mr Vickers – the lowest being £1250, the highest £2900, and some subscribers having expressed an intention of withdrawing their contributions should an Iron Church be erected, the Trustees feel themselves under the necessity of relinquishing the offer of the Lord Bishop of Melbourne of the one now lying in the Church yard of St.James and that the Secretary be instructed to communicate this to His Lordship and to tender the thanks of the Trustees for the liberal terms on which the Church was offered, as well as to express to his Lordship their regret that the funds now in hand are insufficient to justify them in proceeding at present to erect a Church.<sup>20</sup>

In the event, this inadequacy of means appears to have persisted for another year, with the Building Fund stuck obstinately at about £700. During this period the South Yarra Churchmen parted company with their architect, Mr Vickers. There was an acrimonious dispute about their commitment to his plans – and to his fees. The trustees also lost their Secretary and Treasurer and chief man of

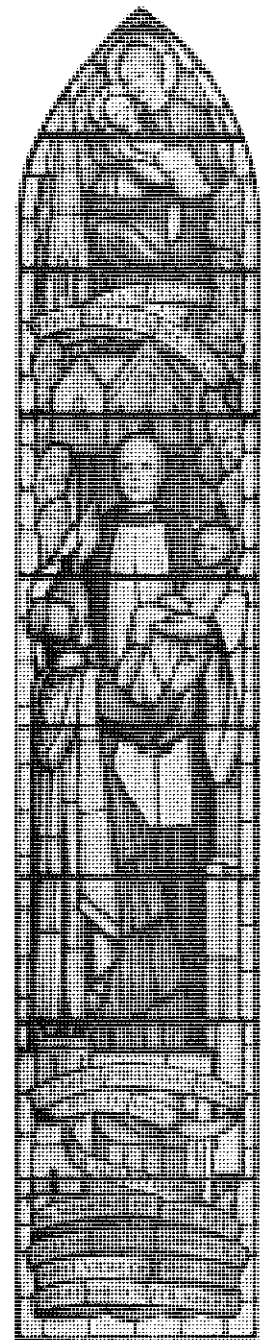
18. Minutes of Conference between the Bishop of Melbourne and the Trustees of South Yarra Church, 24 October 1854, *ibid.*, pp.13-16.
19. Meeting of Trustees, 14 November 1854, *ibid.*, pp.16-17.
20. Meeting of Trustees, 20 November 1854, *ibid.*, pp.17-18.

business, Francis Maxwell, who (presumably a victim of the slump) departed the colony of Victoria and the Christ Church story in the winter of 1855. (He proved untraceable when there was an adjustment of the title in the early 1900s.) Additionally, as late as August 1855 the trustees had to cancel a series of public meetings due to lack of interest. Against these setbacks they could only point to one success. They had managed to assemble a Committee of local personalities, on the understanding that these worthies would assist them to proceed with building when the church funds had reached the critical figure of £1000, which would attract a Government grant.<sup>21</sup> In August 1855 this appeared a distant day.

But four months later, as sometimes happens in these matters, the situation was almost magically transformed. The log jam broke. The depression lifted. Money, never more than enough, but just enough, began to flow. In an exhilarating rush in a few weeks at the end of December 1855 and the beginning of January 1856, Christ Church was designed and dedicated and the construction of the nave was put in hand.

This time the initiative came from Perry's chief lieutenant, Hussey Burgh Macartney, when he was Vicar General in Perry's absence. Macartney had a newly arrived clergyman to put in place. This was William Newton Guinness, a fellow Irishman (and fellow graduate of Trinity College, Dublin), a gentleman clergyman with an extensive family. The Vicar General offered 'a clergyman' to serve South Yarra and, in effect, offered to constitute South Yarra a separate parish. The sole condition was that the local Anglicans must be willing to guarantee one half share of their future vicar's stipend. As an additional inducement, 'the clergyman', who was billed as one 'in every way' suited to the task, would initiate Anglican services in South Yarra and deliver a series of demonstration sermons in the run-up to the coming Christmas, utilising the hospitality of the Free Presbyterian schoolroom, which was located adjacent to and just south of the Church of England corner site.<sup>22</sup> Patently Macartney was relying, and as it transpired correctly, on William Guinness' reputation as a ready preacher.

The way was clear, and the first Anglican service in South Yarra was held on 16 December 1855. It was an event of joy and some distinction. There was an attendance of upwards of 200, and a collection of £16 – at least sixteen hundred dollars in our modern money – which foreshadowed an annual offertory of perhaps eight hundred pounds. The next evening there was a successful follow up meeting at the nearby South Yarra Club Hotel: twelve gentlemen proceeded to guarantee the necessary half stipend of their future vicar, and an extraordinary collective contribution of £240 lifted the Building Fund to the necessary £1000 at virtually a single stroke.<sup>23</sup> Things now happened with a rush. Before the year was out Dean Macartney had licensed William Guinness to the charge of a church which the Dean – presumably it was he – provisionally designated Christ Church. William Guinness proceeded to conduct the first baptism. (It was the first of the 10,092 in the Christ Church records;<sup>24</sup> 107 years later it was to be commemorated in Napier Waller's stained glass window in the south transept.) Then on 29 December the Building Committee considered designs from architects William



Napier Waller window depicting Christ Church's first baptism, 25 December 1855

21. *Ibid.*, pp.33-34.

22. Minutes of Public Meeting at the Bishop's Registry Office, 5 December 1855, *Ibid.*, pp.35-36.

23. Minutes of Public Meeting at the South Yarra Club Hotel, 17 December 1855, *Ibid.*, pp.38-39.

24. See Appendix 2.

Spence, Balmain and Reed (presumably the thrusting young architect Joseph Reed, who will reappear in this story with some éclat), and also from Charles Webb and James Taylor. They unanimously endorsed the design proposed by Webb and Taylor. Three days later, on New Year's day they approved the Webb and Taylor working plans and instructed the architects to call for tenders for the construction of the nave.<sup>25</sup>

There followed the (customary) to-do over contracts, but by the end of April Christ Church was ready to stage its first great ceremonial occasion. On 26 April 1856, the foundation stone was laid. In the unavoidable absence of the Bishop there was a proper concern for the provisional nature of the church's dedication, and the provisional position of its pastor: the official record made no reference to 'Christ Church' and William Guinness was designated 'Clergyman' not 'Vicar'. But Vice Regal patronage was secured, and there was appropriately extensive coverage in the *Argus*. General Macarthur, the Officer Administering the Government, laid the stone, and played the part of silent soldier. William Guinness, in what may have been an Irish Protestant salute to Free Presbyterian hospitality, essayed some strikingly ecumenical remarks:

Although there might be minor points of difference among clergymen of the different denominations, he was satisfied that they all had the same end in view – the diffusion of the Gospel of their Lord and Saviour.

And Dean Macartney lauded Anglican endeavours and enthused over the colony's beauty and extraordinary potential.<sup>26</sup>

Building could now begin in earnest, and between April and September 1856 James Jeffers and his stone masons completed the nave foundations and the lower stages of the walls, sustained (so far as can be established) by progressive payments amounting roughly to one thousand pounds. Contemporaneously the Church Trustees were doubtless encouraged by Bishop Perry's return to Melbourne and his consistently helpful interventions. He confirmed the dedication ('Christ Church'), appointed William Guinness ('Clergyman') as foundation Vicar,<sup>27</sup> and delineated the parochial boundaries with a generous hand. In effect he split the civil parish of Prahran down the social divide of Malvern Road/Commercial Road, and constituted South Yarra parish as an area stretching from St Kilda Road to Kooyong Road. It thus included the increasingly wealthy and increasingly independent rival village of Toorak.

But though actual building was well under way, it was not destined to go on smoothly. In a quintessentially Australian touch, there was an almost immediate 'run in' between contractor Jeffers and his workers. A classic confrontation: harried, hard-driving, inept contractor versus bloody minded workers, heroic battlers, pioneers and defenders of the eight hour day. By September it was patent that contractor Jeffers wanted out, and the Church Trustees, remarkably sympathetic, were not prepared to hold him to his contract:

Mr Webb, the Architect, is introduced and informs the meeting that Jeffers, the Contractor, for certain reasons, is unable to go on with his contract, and that he wishes to be released from it. Mr Jeffers is then called in, and states

25. Meeting of Trustees and Building Committee, 29 December 1855 and 1 January 1856, *Ibid.*, pp.40,41.

26. *Argus*, 28 April 1856, p.5. The *Argus* noted that 'The church is to consist of a nave, chancel, two transepts, and a side tower, and to have a spire of one hundred and fifty feet in height over...and...bids fair to become one of the most elegant churches in the colony.'

27. Church of England Record for Victoria, June 1856, p.97.



that since he tendered the prices of materials have risen considerably, that the men only work eight hours a day, that they have struck for higher wages, that he has had bad weather against him, and having lost money begs to be released from his contract. Mr Jeffers is requested by the Chairman to write a letter to that effect to the Secretary, which he agrees to do without loss of time. It is further intimated to the Contractor that fresh Tenders will be called for, and in the event of the church being completed for less than his (the Contractor's) original Tender, the difference to be handed to him. Mr Webb is instructed to proceed under Jeffers' Agreement and Contract, and call for Tenders for Saturday next.<sup>28</sup>

It was in these seemingly unpropitious circumstances that Christ Church entered into association with a new contractor, Edward Young, whose workmanship (or elements of it) were to be questioned later, but who remains closest to claiming the title of the church's Master Builder.

Construction recommenced.<sup>29</sup> Between October and December contractor Young ('doing his work in a business-like way') completed Jeffers' nave, but without internal fittings. In other words 'the shell complete'. Then between February and March 1857 he completed the pewing, panelling and lining the ceiling and the construction of an organ gallery placed above the western door. The first services, it appears, were held in April.<sup>30</sup>

There was then an eighteen months' delay. Time was needed to assemble extra funds, but since the necessary monies were not forthcoming there were also modifications to the design so as to cut costs to some degree. The most important of these changes was the substituting of internal for external vestries, and the construction of a rather gimcrack temporary vestry through rearing a plain deal board across the east end of the church.

Then between September and December 1858, Young and his stone masons completed the erection of the transept and chancel walls and the construction of the tower base to the gable walls. (This last work was not accomplished very meticulously, as transpired a generation later.) Next, between late December 1858 (or early February 1859) and April 1859, contractor and workmen completed the erection of the transepts and the chancel, including the erection of the great beam work below the central lantern. And finally, between May and September 1859, they completed a whole series of individual contracts: the glazing of the windows, the staining and lining of the inner roof, the pewing of the church and the flagging of the tower.

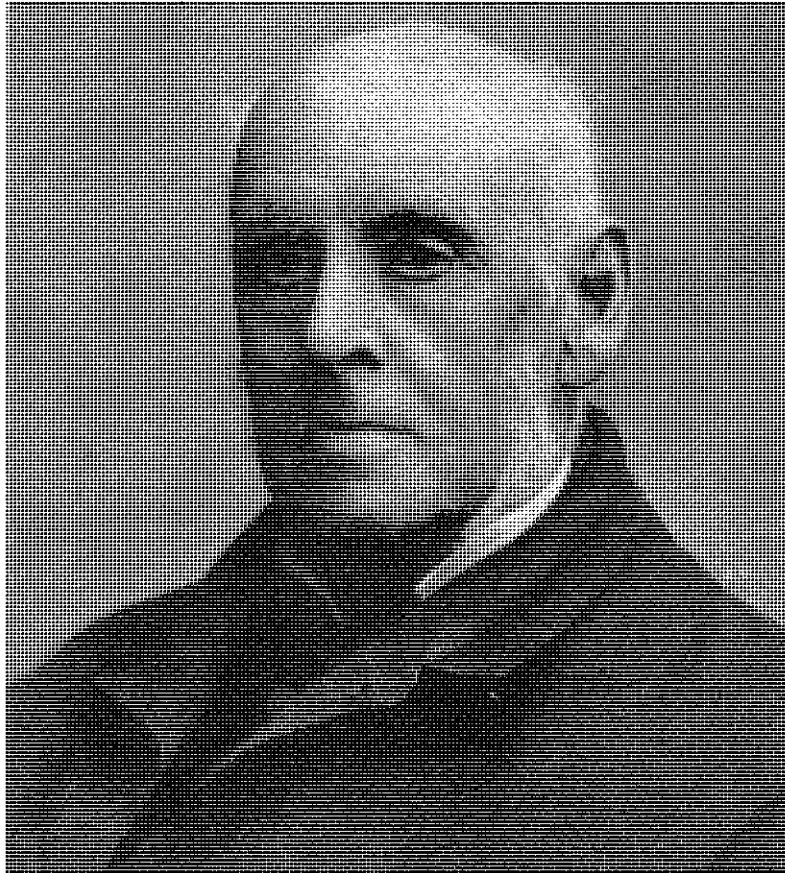
The total cost had now mounted to slightly above nine thousand pounds, traditionally given as £9177,<sup>31</sup> and more certainly stated (in December 1861) as £9777.14.11,<sup>32</sup> though here the architect's fees and two years' interest on the borrowings are probably included. Subscriptions and donations had covered about two fifths of this total cost, with close to £4000 subscribed before completion. Public monies (£3000) had covered nearly a third, and some £2483 was still outstanding at the end of 1861.<sup>33</sup>

28. Meeting of Trustees, 18 September 1856, Trustees and Church Committee Minutes, 1854-1879, pp.52-53.
29. Details can be found in *ibid.*, pp.53-113.
30. 'South Yarra Church will, it is expected, be very shortly opened for Divine Service, though the portion at present completed gives but little indication of the general design, which is one likely to add to the high reputation of the Architects, Messrs Webb and Taylor.' Church of England Record for the Diocese of Melbourne, March 1857, p.24.
31. A Circular of 1968 gives £2850 for the completion of the Nave and £6327 for the Transepts, Chancel and Vestries.
32. Circular, December 1861, interleaved in Trustees and Church Committee Minutes, 1854-1879, p.159.
33. *Ibid.*

It was not perhaps a mighty figure, but it was a not inconsiderable figure for a parish that was shortly to undertake the building of its Vicarage and shortly to lose its helpful 'state-aid' subventions from the public purse. Moreover the parish was soon to be divided, as the Toorakites moved to establish their own church (St John's) at the intersection of Gardiner's Creek and Orrong Roads, and the diocese hived off the four surrounding suburban blocks. (Arguably, these eastern blocks had only notionally belonged to Christ Church; and the Christ Church Trustees did manage to shake down the departing Toorakites for £300 as their due proportion of the Christ Church debt.)<sup>34</sup> More importantly, the Christ Church congregation had a host of desiderata much more appealing than discharging debt. A splendid organ was patently the first of these. In the event, although the church was bound to remain unconsecrated while the debt remained outstanding, the debt was merely whittled away and not finally discharged until late in 1875.

34. Meetings of Trustees, 16 January, 19 March and 14 April 1862, *Ibid.*, pp.162-163, 165-166 and 169-171.

## 'A SOMNOLENT PARISH': CHRIST CHURCH, 1859-1879



William Newton Guinness

Christ Church has always had fond memories of its founding vicar. Characterised, perhaps a little conventionally, as 'devout and scholarly',<sup>1</sup> William Newton Guinness was also consistently courteous and benevolent. He was clearly a good man and in his extended vicarate of a quarter of a century, he was able to make at least three major contributions to his church's progress.

Firstly, and perhaps most notably, he is remembered for his active and successful role in securing monies for the construction of the church, and, if perhaps less notably, for the removal of the debt. Eventually, with the debt discharged, he was able to see Christ Church consecrated by the Bishop of Ballarat on 21 December 1875 and, as a consequence, move from government by a Church Committee to government by Churchwardens and Vestry on the normal pattern.<sup>2</sup>

Secondly, he was the principal player in the construction of Christ Church's blue-stone Vicarage. It was the Vicar who took the initiative<sup>3</sup> and the Vicar who provided a large portion of the funds. Of course in so doing he secured a fine house for himself and for his family, but it was to be a most important and enduring asset for the parish.

1. *The Church of England Messenger*, 19 October 1906, p.249.
2. *Churchwardens and Vestry Committee Minutes, 1874-1886*, p.21.
3. *Meeting of Trustees*, 25 November 1859, *ibid.*, p.129.

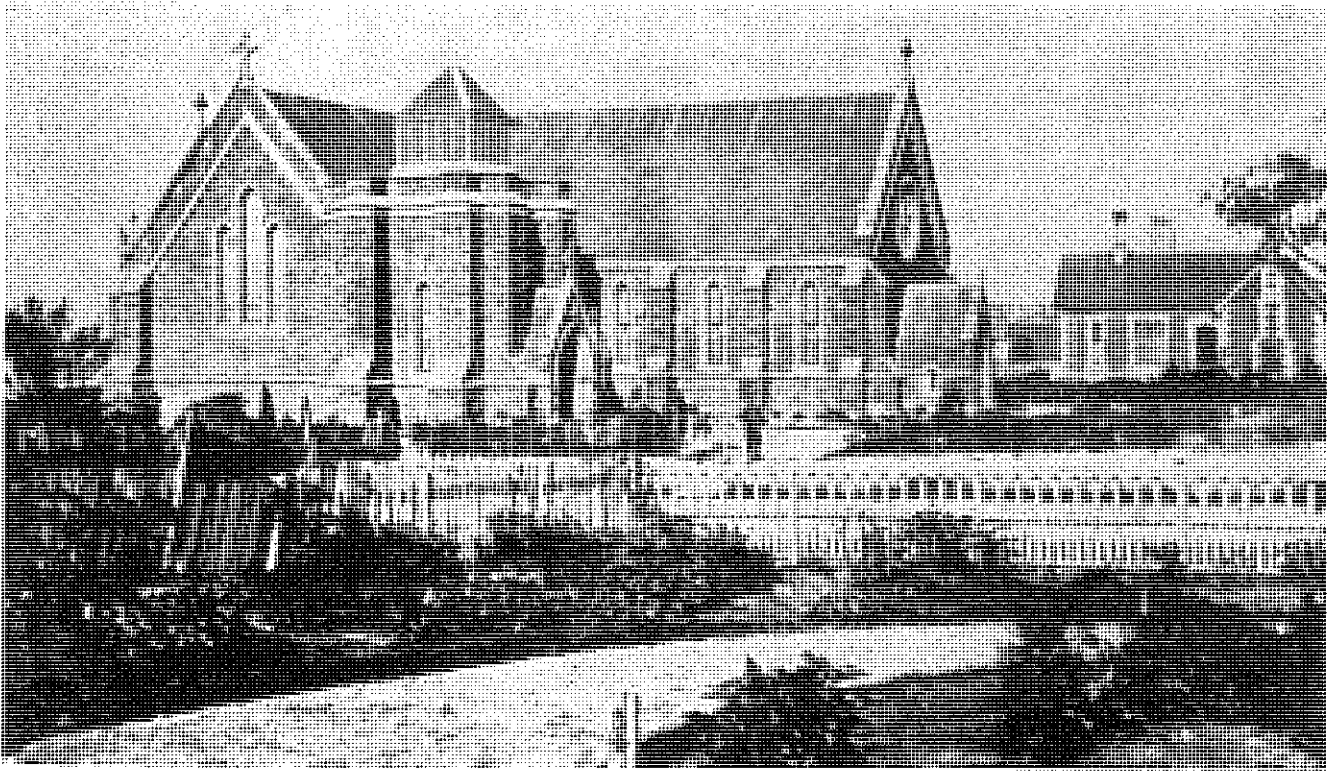
And thirdly, even when his energies and powers were failing, he was the driving force behind the construction of the wooden school room which doubled as the Parish Hall. Begun on 7 November 1876 ('on the same day the Melbourne Cup was run for')<sup>4</sup> the Parish Hall was to be a focus of parish life till 1923. During these forty seven years it served five generations of Sunday School pupils. It also accommodated two generations of day-school pupils after Guinness' successor established Christ Church Grammar School in the early months of 1898.

Still, any 'honest-to-God' accounting is bound to record that William Guinness stayed too long. Almost certainly by five years, and possibly by ten. He himself admitted that his energies flagged under the demands of his expanding parish (he noted that South Yarra's population had increased ten-fold during the duration of the cure).<sup>5</sup> He appears to have abandoned his once high profile in diocesan affairs. His voice failed in an uneven battle with Christ Church's notoriously difficult acoustics, which was a tragedy for one who, in his prime, had been a ready and accomplished preacher;<sup>6</sup> and for a parish that, as we shall see, had acquired a taste for striking preaching. In the end, Guinness became a rather distant figure. And in this process the fortunes of South Yarra and Christ Church began to move apart.

For South Yarra the sixties and seventies can be regarded as the years of 'take off'. 'Sought after', 'select', 'established', the suburb easily rivalled Toorak in its general desirability as a place to live and was (probably more than ever since) a mecca for Melbourne's business and professional elite. In 1860 the suburb welcomed the railway linking South Yarra to the City. In 1863 – or thereabouts – travellers saluted the metalling of Punt Road, as the municipalities of Melbourne and Prahran were shamed into caring for their long-neglected common border. In 1864, as had been foreshadowed ten years earlier, much of South Yarra's south western corner was dedicated as a public park, so that in time there was to be a delightful swathe of greenery running north from Commercial Road to the playing fields of Melbourne Grammar School and the emerging splendours of William Guilfoyle's Botanic Gardens. And in 1876 South Yarra recaptured social 'cachet' as the Governor left Toorak for a magnificent Government House, modelled on Queen Victoria's Isle of Wight retreat of Osborne, which rose to dominate the Queen's Domain. Great mansions sprang up fronting Domain Road and Toorak Road, with Thomas Budds Payne's 'Maritimo' as a sort of flagship on an extensive block between these streets. 'Upmarket' boarding houses began to cluster on or near to Park Street. More humble accommodation was hammered together on the tiny plots northwest of Park Street, and south of Toorak Road. The population, after a six-fold increase in the two decades, reached a carefully estimated 12,000 souls in 1879.<sup>7</sup>

So all about was 'Progress', beloved of all Victorians, including most decidedly Victoria's Victorians. Or nearly all about. Christ Church itself was not progressing. A great run of Christ Church statistics has come down to us, starting from these years,<sup>8</sup> and the message from the eighteen seventies is unambiguously depressing. The church was not keeping up with its constituency.

4. According to an inscription discovered in a sealed glass bottle in 1923. *Parish Notes*, October 1923, p.2.
5. 'Mr. Guinness said that when he arrived at South Yarra the place was half bush. Places that are now covered with houses and glowing with gardens were then in the wildest condition, and the population was not one-tenth of what it is now. ... His ministry was rightly closed; his powers were not what they had been, and he felt unequal to the work.' William Guinness at the parishioners' farewell, 14 December 1880, *Argus*, 15 December 1880, p.6.
6. Obituary, *The Church of England Messenger*, 11 May 1894, p.77.
7. *Our Work*, No.10 (October 1889), p.7 gave South Yarra's population as 12,000 in 1879 and 22,000 in 1889.
8. See Appendix 2.



Christ Church c.1865 showing  
Vicarage and base for Spire

Baptisms, which had averaged 64 a year in the 1860s, were down to 46 a year in the 1870s (with only 31 in 1879.) Marriages, which had averaged 17 a year in the 1860s, were down to 11 a year in the 1870s (with only 5 in 1879.) Pew rentals were more or less static: there was an annual average of £605 in the 1860s and £617 in the 1870s (but only £464 was collected in 1879.) Offertories, both general and specific, were similar: 1860s annual average £466, 1870s annual average £465 (with only £342 given in 1879.) Communicants, after twenty years, numbered 80 at the most. As Dean Vance recalled long after, the parish was regarded by the diocesan authorities as 'somnolent',<sup>9</sup> even though its leading laymen included some of the leading figures in the diocese and some of the most energetic 'movers and shakers' in the City.

In the end, as was more or less to be expected, these 'movers and shakers' embarked on a work of 'waking up'.

Early in 1876 they endeavoured to persuade the 65-year-old Vicar to stand down in favour of a younger man. William Guinness, citing family and financial commitments, rejected the suggestion. But he did agree to take extended leave of absence: a sea voyage to Britain and Ireland (actually his second – he had been back in 1863) might be advantageous to his health. Vestry thus had the opportunity to secure a locum tenens who would confirm their case for change and in the event they secured the services of one of the diocese's most dynamic preachers, the Rev William Pearce.

Mr Pearce certainly fulfilled their expectations, and there are distinctive indications, if we read between the lines, that Vestry arranged to 'trumpet' his achievements. The mechanism was to be a visit from Melbourne's famous

9. *The South Yarra Churchman*,  
March 1908, p.9.

(notorious?) journalist, John Stanley James, who, adopting the persona of the mysterious, worldly, travelled ‘Vagabond’, delighted the readers of the *Argus* with his explorations of Melbourne’s hostels, hospitals, prisons and asylums. James – or more exactly ‘The Vagabond’ – was invited to visit Christ Church for the celebration of the twenty first anniversary of the first Anglican service in South Yarra, and he has left us a characteristically lively description of his foray to this – the phrase was carefully chosen – ‘Suburban Church’:

Christ Church...the parish church of South Yarra, is pleasantly located at the corner of the Punt and Toorak roads. It is built, cross-shaped, of that useful but sombre bluestone which is ill appropriate to ornamental architecture in this climate. The inside is as dull and tasteless as the outer. The bare walls are unrelieved by any line to break the monotony. There is no severe chasteness, as in the Scots Church – simply dull ugliness. There are some stained glass windows, not of much account; and a brass plate commemorating the virtues of the late Mr Haines, old colonist and Chief Secretary, is the only other thing to catch the eye. At the eastern end a mean wooden screen or partition forms the vestry and background for the communion-table, one of the most atrocious arrangements I have ever seen in an Episcopal Church. The organ is, I think, in the wrong place.<sup>10</sup>

Next (with some priming from the Vestry?) his narrative moved to highlight the Vestry’s case for a change in personnel:

Mr Justice Fellows, who lives opposite, is one of the great supporters of the Church – a tower of strength in himself. But even his efforts, seconded by the efforts of others, could not, some time back, prevent a great falling off in the congregation. The present incumbent, the Rev. Mr. Guinness, is old, and in the sere and yellow leaf, liked and respected by all his parishioners, who, however, except the faithful few, liked him too well to go and listen to his sermons. Sunday after Sunday there was, so to speak, a beggarly account of empty benches.

But some nine months ago [i.e. in March 1876] Mr. Guinness received leave of absence to visit England, and the vestry was fortunate in engaging the present locum tenens, the Rev. W.P. Pearce, whose graphic sermons have brought back recreant pew-holders and “filled the house.” His is quite a starrng engagement, and has been eminently successful. An extra attraction has been lately offered in the presence of the Governor, family, and suite, who weekly attend Christ Church, Sir George Bowen being, I believe, a friend of Mr Pearce. But the people of this colony are too sensible to besiege any public place because the Governor attends. The sight of vice-royalty is an everyday one, and I have heard theatre managers lament that “there’s no money in the Governor’s attendance; it don’t draw an extra shilling.” This being the case, I give, and am confirmed by the testimony of the oldest parishioner [Thomas Budds Payne?], all merit to Mr Pearce for the present good congregation at Christ Church.<sup>11</sup>

I ... watched the congregation coming in. The Church was crowded with, as usual, a large proportion of the fair sex. A fashionable assembly in its

10. Michael Cannon (ed.) *The Vagabond Papers* (Melbourne, 1969), p.112.

11. *Ibid.*, p.113.

way, after the fashion of Bayswater or the Notting Hill Crescents. Altogether, a gathering of a pleasant local community. It is needless...to state that the ladies were all well dressed and handsome – in Australia *cela va sans dire* – and that it made one feel good to worship in such society.<sup>12</sup>

Four months later the returning Vicar was confronted with a firm suggestion that Mr Pearce's services must be retained. To this William Guinness acceded in a manner which displays the admirable courtesy which characterised and dignified his cure:

I am as you are aware at present solely responsible for all the ministrations of the Church and Parish [he wrote to the Vestry's spokesman, T.B. Payne.] But for reasons which I have no desire to discuss it seems to be thought desirable that that responsibility should be divided and that there should be a second clergyman in the parish not as a curate for whose teaching, preaching and general ministrations I should be responsible, but as an independent officer (if I may use the term) who is to be in effect, if not in form, appointed by the Bishop. In other words that I should as it were surrender into the hands of the Bishop that portion of my present charge which consists of preaching the word of God and retain the rest. ... I cannot definitely make any such arrangement without the Bishop's consent. If he concur in the proposal, novel as it is here, though not perhaps in England where the independent office of 'Lecturer' is not unknown, I am ready to make the change.<sup>13</sup>

A curious arrangement – but the Vestry was not entirely content with the concession. Two months later there was a move which seemed designed to end the 'dual control' in one way or the other. In what appears to this observer an extraordinary proceeding, Vestry raised William Pearce's stipend as 'Lecturer' to an annual £500, so as to bring 'Lecturer' completely on a par with 'Vicar', and of course commit the parish to an almost certainly unsustainable one thousand pounds a year (perhaps \$100,000 in our present day dollars).<sup>14</sup> Patently, if not explicitly, one or the other, old Vicar or popular Lecturer, would have to go; and in the event it proved to be the latter. William Pearce, apparently still immensely popular, resigned his lectureship at the end of 1877. He even had to threaten court proceedings to secure his last month's stipend, which remained unpaid till quite late in 1879. That same year (1879) the diocese at last established a superannuation fund, under which William Guinness was entitled to £350 a year – £100 from the diocese and the remainder from the parish – and the Vestry resumed its not particularly subtle manoeuvrings to obtain a new incumbent. Initially there was the ticklish matter of the Vicar's personal expenditure on the vicarage to be disposed of. This was done. His life interest was calculated, indeed most meticulously calculated: a Vestry of professional men were in their element in this part of the affair. It was then subscribed.<sup>15</sup> Then the long discussed retirement could be set in train. There is some evidence that a majority of the active parishioners wanted William Pearce to become the second Vicar of South Yarra. But the three parochial nominators, who were the eminent civic administrator and Town Clerk of Melbourne, Edmund Gerald FitzGibbon, the Headmaster of Melbourne Grammar

12. *Ibid.*, pp. 112-113.

13. William Guinness to Thomas Budds Payne, 13 April 1877, in Churchwardens and Vestry Committee Minutes, 1874-1886, pp. 46-47.

14. Vestry Meeting, 4 June 1877, *Ibid.*, p. 51.

15. See Proceedings of a Committee appointed at a General Meeting of Parishioners of Christ Church, South Yarra, 9 February 1880, in pursuance of Resolution 'That a Committee be appointed to consider the claims of the Revd. Incumbent for moneys advanced by him for the benefit of the Parish and to devise means for defraying such claims in the event of a resignation of the Incumbency.' Exercise book, Christ Church Records.

School, Edward Ellis Morris, and the historian, civil servant and controversialist, William Rushton, saw no reason to agree. They each pushed different candidates, and Bishop Moorhouse cleverly utilised their divisions to appoint the dynamic 31-year-old church-building Superintendent of the Campaspe, Horace Tucker.<sup>16</sup> Some of the parishioners heard of the appointment with dismay, and one hundred and fifty of Mr Pearce's supporters attended a meeting to testify to their consternation, and had to be mollified by their hero's reappointment to the lectureship (but not to the fabulous stipend) he had left in 1877.<sup>17</sup> A 'somnolent' parish had certainly been wakened up. It was in this curious – and curiously begrudging – fashion that Christ Church received the man who was to become incontestably its greatest vicar.

16. Dean Vance's recollection, *The South Yarra Churchman*, March 1908, p.9.
17. Circular and press cuttings in Churchwardens and Vestry Committee Minutes, 1874-1886, p.123; Meeting of Vestry, 15 November 1880, *ibid.*, p.125.



## HORACE TUCKER'S CHRIST CHURCH, 1879-1899



← Horace Finn Tucker

Horace Tucker was inducted as second Vicar of Christ Church on 11 November 1880. It was St Martin's day and, more memorably, 'the day they hanged Ned Kelly'. (This was not, one imagines, an event that greatly perturbed the parishioners of Christ Church.) The new Vicar had to face the problem presented by Mr Pearce, or, more accurately, by Mr Pearce's supporters; but generally the weather vane seemed set at 'fair'. The Church of England in Victoria was at its most confident under the inspiring leadership of Tucker's patron, Bishop Moorhouse. Significantly, the diocese had just (13 April 1880) laid the foundation stone of its cathedral. Melbourne, which by mid-decade was to embrace the designation 'Marvellous Melbourne', was growing at an impressive pace, and so too was South Yarra. Many of Christ Church's parishioners were enjoying the unparalleled prosperity and were well equipped to support a forward move after the stagnation at Christ Church in the final Guinness years. And Horace Tucker was just the man for such a moment. He was remarkably energetic, and had a flair for publicity, which to modern, perhaps more squeamish, eyes, came close to self-promotion. He had impressive social skills, which assured him popularity with

‘the working, the business, the official, the cultured and the aristocratic classes’ who occupied the suburb. ‘All things to all men’, he was a man of social ease. At one moment he is the Slum Parson (in biretta) ministering to humble folk in makeshift mission chapels. At the next he is the Fashionable Vicar, seated among his well-heeled Vestry (a top hatted assemblage of top people). At another – and most appealingly? – he is the muscular Christian, patron of the Christ Church cyclists’ club, powering his penny farthing down Toorak Road, with his coat tails flying, and his massive St Bernard and tiny fox terrier in hot pursuit. Within a decade of the induction, the Vagabond’s ‘Suburban Church’, temporarily prospering but essentially down-at-heel, had disappeared. In its place was Horace Tucker’s Christ Church, a very different and much more impressive institution. Tucker had given Christ Church his own distinctive, and, as it turned out, enduring, ‘brand’ of churchmanship. His energy, leadership and popularity had secured the completion of the church even well beyond the ambitious limits of the original design. Christ Church was now a veritable ‘mother church’ sustaining a clutch of mission halls, chapels of ease and daughter churches. By 1892/93, on the basis of the parochial returns, Tucker was claiming first place in the diocese of Melbourne, and as a consequence ‘leadership with respect to all the churches of Australasia’.<sup>1</sup>

And then, with the onset and intensification of the great depression of the 1890s, Christ Church, child of prosperity, was able to move into what we might call disaster mode: within a decade it had won an impressive reputation for its imaginative involvement in community and social service.

So a lot was done. On the twenty fifth anniversary of the induction the parish magazine reported Tucker’s review of the circumstances under which he had entered upon the cure, and the work he had set himself to do:

He had striven to keep in the forefront not only the claims of Sacrament and Ritual, but also the broadest conception of the Church’s duty. To him, Christianity touched in the course of its circumference all human interests and every individual need. While, therefore, devoting himself to the enlarging and beautifying of the Parish Church, and to the effective organisation of the Parish, he had laboured to provide for the requirements of youth, alike in regard to Education and Recreation, and for the wants of the Poor and the Unemployed.<sup>2</sup>

So let us, like Tucker, begin with Sacrament and Ritual.

#### *The claims of Sacrament and Ritual*

Tucker’s churchmanship, which in time became the Christ Church norm, is best described as ‘moderately high’. It was comfortable with ritual, but, by the standards of (say) today’s St Peter’s Eastern Hill, it could hardly be described as ‘ritualistic’. The most striking change from the Guinness years, and patently a welcome one, was the frequent celebration of the Holy Communion:

When the present Vicar was appointed to this parish [Tucker noted] some 40 persons were wont to communicate on the one ‘Sacrament Sunday’

1. *Our Work*, No. 56 (August 1893), p. 63.
2. *The South Yarra Churchman*, December 1905, p. 5.

once a month! Six celebrations a month were immediately substituted for the one that had been provided, and as many persons attended the six...as attended the one formerly.<sup>3</sup>

At the same time Tucker adopted 'the Eastern Position' for the celebrant during the consecration of the bread and wine. And there was a raft of other changes. There were more elaborate vestments for the clergy. A Litany Desk was introduced. Divine Service was now intoned. There was more, and more elaborate, music, assisted by the contributions of a surpliced choir. But the changes were presented in the guise of rediscovery. Innovation – or seeming innovation – was presented in the guise of restoration. Christ Church along with other 'well-ordered Churches' was to 'familiarise people's minds with the Church's ancient ritual, reverently rendered'.<sup>4</sup>

And soon it was to be rendered within an extended and quite splendid parish church.

#### *The enlarging and beautifying of the Parish Church*

The new churchmanship was accompanied and complemented by a massive building programme. (And unsurprisingly, since it was Tucker's achievements as church planter and church builder that had caught Bishop Moorhouse's attention and secured him his preferment.)<sup>5</sup> Tucker was admirably suited to the mood of 'Marvellous Melbourne' – suited through his confidence, dynamism and obvious delight in progress, and before the conclusion of the 1880s Christ Church was completed.

The work was accomplished in three stages, the first undoubtedly the hardest.<sup>6</sup> On the positive side there was a widespread feeling that Christ Church did not 'measure up' to what might have been expected of an Anglican church in such a suburb. As *The Vagabond* had noted, the plain deal board placed across the chancel had been unsightly, and the organ in its loft above the western entrance was almost certainly misplaced. And externally the truncated tower proclaimed that the church was incomplete. There was also, as was to be demonstrated time and time again, the parishioners' ability to rise to the occasion if their sympathies could be engaged. On the negative side there was the reality that, to begin with, Horace Tucker possessed only a limited amount of influence. He was, after all, something of an interloper, standing in the way of (though now standing alongside) the popular favourite Mr Pearce. Moreover Tucker's Vestry was painfully aware of the church's strained resources and its recently enlarged commitments: it had to make provision for an annual £250 to William Guinness by way of superannuation; £400 to Horace Tucker as vicar's stipend; £150 to Mr Pearce by way of fees. So Tucker began his grand design with a modest-seeming call for 'renovation', and on this 'ticket' secured the establishment of a three-man committee to consider various proposals.

But 'renovation' soon turned into something more ambitious, as the Vicar guided the committee to a programme involving renovation, extension and completion. Charles Webb, now in his sixties, was requested to cost a packet of repairs but he was also asked to plan the construction of an eastern sanctuary (for the new High Altar)

3. *Ibid.*, September 1901, p.4.

4. *Ibid.*, June 1906, p.5.

5. '[Tucker's] work in the northern portion of the undivided Diocese was the wonder and pride of Bishop Moorhouse, and led to his appointment to Christ Church.' *The Church of England Messenger*, 10 January 1908, p.2.

6. Details can be found in Churchwardens and Vestry Committee Minutes, 1874-1886.

and an organ-chamber as additions to the chancel, and – most strikingly – to cost his twenty-five-year-old proposal for a 150-foot completed tower and spire. As a consequence, Horace Tucker faced his first Annual General Meeting with Charles Webb’s estimates in hand – and also, accidentally or by design, with an exciting offer from the local magnate, Thomas Budds Payne. Mr Payne would bear half the total cost of renovation, extension and completion, provided the Tuckerite cum Webbite scheme, the three-part programme, was attempted as a whole.

In the event Tucker failed to carry this proposal through the 1881 AGM – the first of his twenty seven AGMs – with the parishioners effectively passing the decision to the Vestry. Nor did Tucker manage to carry Mr Payne’s proposal through the Vestry, though (subject to the tenders) he did secure Vestry approval of, first, an extensive list of renovations; second, the construction of the organ chamber; and third – significantly as an affair of lesser priority? – the construction of the eastern sanctuary. Eventually Vestry accepted Thomas Dally’s tender of circa £1100 for this three-fold programme, though, as so often happens, the final cost was somewhat higher. At any rate by May 1881 the work was under way, by August the Vestry were impatient for completion, and by October Horace Tucker was orchestrating a very grand re-opening. There was episcopal patronage, extensive – and admiring – description in the *Argus*, and, in general, in the Tucker manner, the handling of great occasions in great style.<sup>7</sup>

The second stage in Tucker’s building programme came in 1885.<sup>8</sup> By then Mr Pearce had departed, still popular, but in some measure overshadowed. Vestry had changed architects, employing Joseph Reed’s Reed, Henderson and Smart for its verger’s cottage and extensions to the parish hall. The ‘All Nations’ Bazaar’ of 1883 had produced a profit of two thousand pounds, practically clearing the debts incurred two years before. Moreover, the church was now comfortably handling the ongoing demands for superannuation, stipends, and salaries, and was becoming accustomed to a growing income fuelled by the Vicar’s popularity and the demand for extra ‘seats’.

This was the background when the Vicar collected subscriptions for a south aisle to enlarge the nave, and in December, 1884, received Thomas Budds Payne’s proposal to commemorate his third daughter, Rosa Adeline. Rosa Adeline had died tragically the previous June, a few weeks before her twenty first birthday, and the grieving father offered £1500 to construct a memorial tower and spire, to the design by Reed, Henderson and Smart. As the plans emerged it was discovered that the tower and spire were to rise to 176 feet (compared to the 150 feet of Charles Webb’s original design) and there were to be four closely clustered ‘spirelets’, making up what a modern architect has described as ‘an unusually tight composition’.<sup>9</sup> The whole was originally costed at £1800.

The Vicar not merely carried this proposal through the 1885 AGM, but secured the meeting’s approval to extend the project by simultaneously undertaking the construction of the southern aisle.

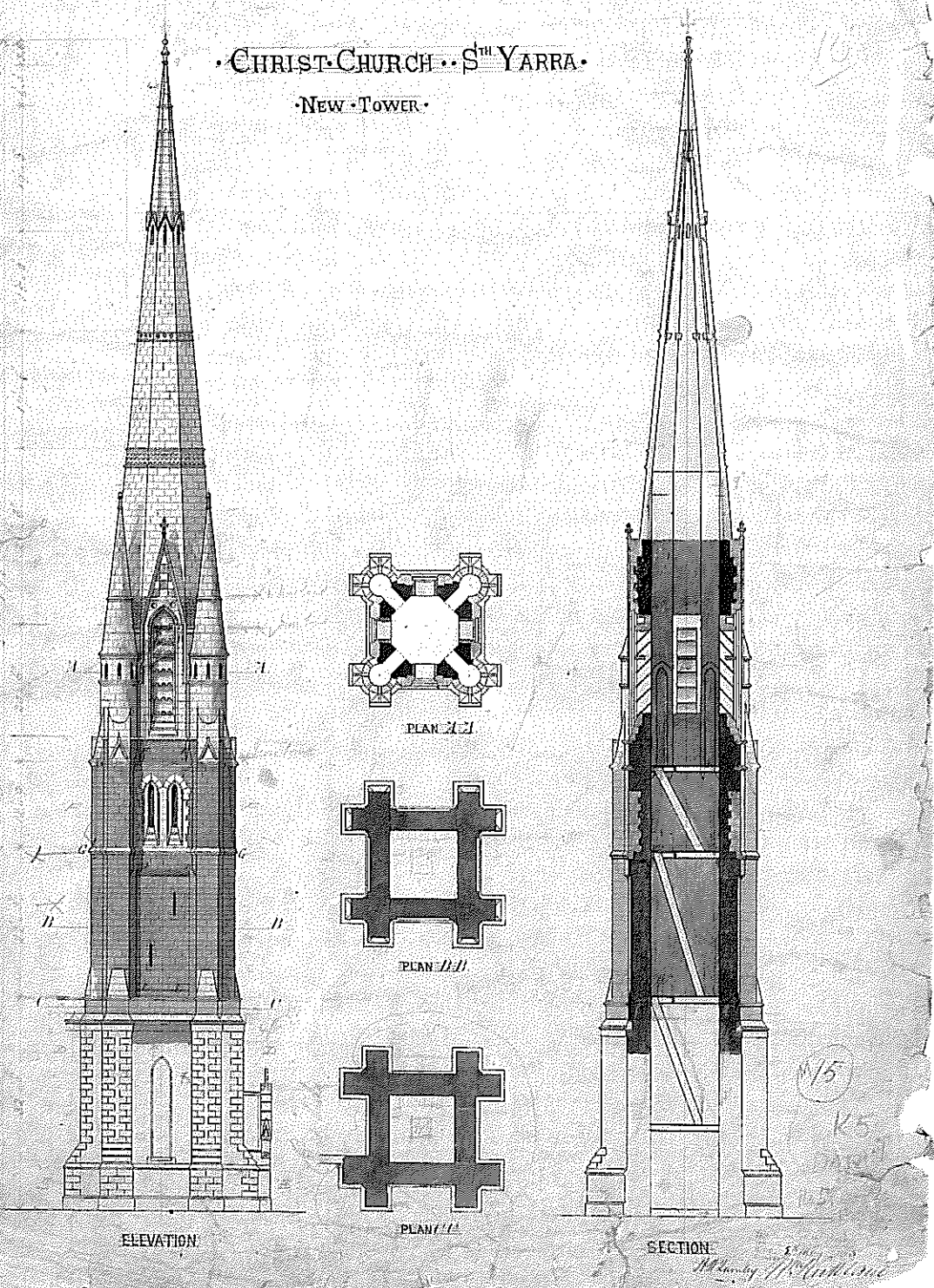
Vestry went along with the proposal, though not without misgivings. There was to be no commitment of church funds to meet what appeared to be the rather modest shortfall on the cost of tower and spire, or any possible shortfall on

7. *Argus*, 4 October 1881, p.6, and 5 October 1881, p.5.

8. Details can be found in Churchwardens and Vestry Committee Minutes, 1874-1886 and Correspondence relating to Christ Church Extension Building Committee, Letter book, 5 May 1885-26 January 1887, incorrectly catalogued in Records deposited with the State Library of Victoria as 5 May 1905-26 January 1907.

9. Miles Lewis (ed.) *Victorian Churches: Their origins, their story & their architecture* (Melbourne, 1991), p.56.

CHRIST CHURCH S<sup>TH</sup> YARRA.  
NEW TOWER.



ELEVATION

PLAN III

SECTION

Joseph Reed's design for Spire: Elevation and Section

subscriptions for the aisle. One member, Mr Carbery, refused to support the project even on these stringent terms. In fact he was soon vindicated, as the Building Committee reported an amazing escalation in the cost of tower and spire. Whereas the estimate had been £1800, the lowest tender came out at a staggering £2900, and when Reed, Henderson and Smart 'did the quantities' the cost escalated to £3300. Fortunately there were no such problems with the aisle, where the tenders came out at a little below £1000, well covered by subscriptions. What was to be done?

In the end the Vicar persuaded a nearly deadlocked Vestry to contribute upwards of £1500 of church money to supplement Mr Payne's original offer of £1500 – which that gentleman had now raised to £2000 – so that the project could go forward. But one month later came another blow: the Building Committee reported that the masonry of the existing tower was not strong enough to take the load. The tower would have to be pulled down and reconstructed. This, it was estimated, would cost another £500.

And there was no joy from an approach to Charles Webb concerning recovery from the original contractor. Mr Webb reminded the Vestry that their predecessors of 1858, the Church Committee, had disregarded his (Mr Webb's) suggestion that they employ a supervising Clerk of Works.

So once again the Vicar had to put all his authority upon the line, and on 19 June 1885, Vestry voted by the closest margin (five to four) that the church should find the sum required. The grand design could go ahead. The way was now clear for Horace Tucker to orchestrate another great occasion, and on 29 October Governor Sir Henry Loch laid the foundation stone of the rebuilt tower and spire and the half-completed southern aisle.<sup>10</sup> Eight months later the final stone and finial cross were put in place.

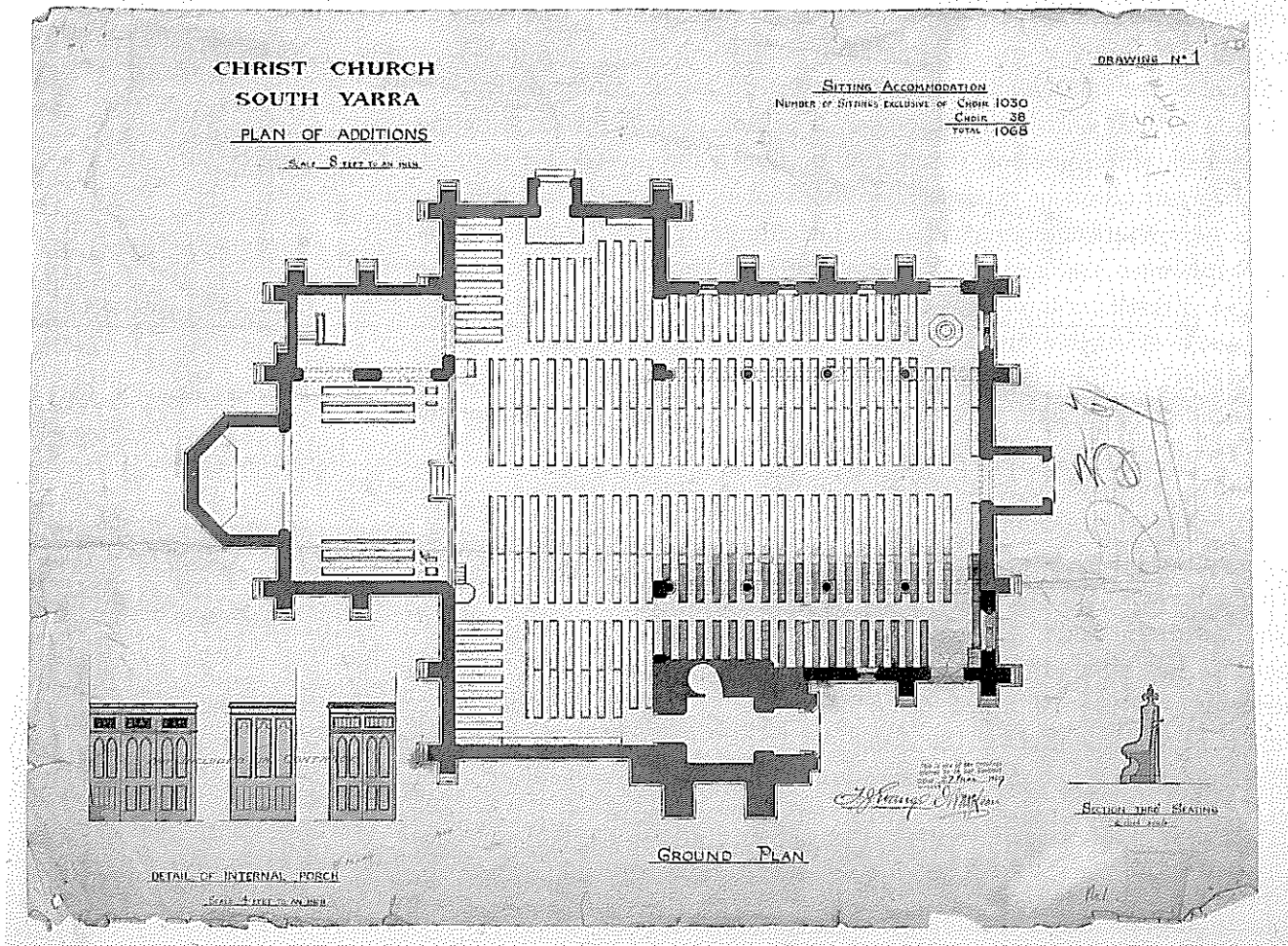
The third stage in the completion of the church came three years later, and by comparison with the two preceding stages all went smoothly.<sup>11</sup> Christ Church was now essentially 'Horace Tucker's Christ Church', and South Yarra was revelling in its position as the leading suburb of a burgeoning metropolis, 'this great overgrown mushroom – be it spoken with respect – Melbourne the Marvellous'.<sup>12</sup> Pressure to secure 'sittings' at Christ Church had continued unabated. It was in these propitious circumstances that Horace Tucker secured subscriptions and donations to add a north aisle to the nave and effectively complete the church. Thomas Budds Payne confirmed his position as benefactor extraordinaire, and provided another £500 for this project, and in fact by January 1889, more than half the necessary funds had been assembled, even before any formal appeal was undertaken.

It seems probable that Reed, Henderson and Smart's design was ready for – and accepted by – the AGM of 1889, and in May a contract was signed with Mr McLean, the colony's most fashionable contractor. (He had just completed the imposing portico to Melbourne's Town Hall. It was another coup for Joseph Reed, who had designed the original Town Hall in 1867.) In June Thomas Budds Payne relaid the church's original foundation stone, and by September construction was

10. *Argus*, 30 October 1885, p.7.

11. Details can be found in *Our Work*, January-September 1889.

12. *Ibid.*, No.10 (October 1889), p.6.



completed. There was another impressive opening service, and a follow-up article in the remarkably handsome parish magazine surveyed the work with a very 'Victorian' concern for the accurate marshalling of facts and figures:

The new aisle, which is in the north side of the nave, harmonises with that on the south, which was built two years ago, and may be said to complete the building to which so many additions and improvements have been made since the present incumbent – the Rev. Horace F. Tucker – was appointed eight years since. The appearance of the church, both internally and externally, has been greatly enhanced by the work recently undertaken, and Christ Church, with its lofty and graceful spire, 176 ft. in height, is now an edifice of which the parish may well be proud. Constructed in the early English style of architecture, its length is no less than 142 ft.; its width, including the aisles, 64 ft., or with the transepts, 90 ft. Sitting accommodation is provided for nearly 1,200 persons. Altogether about £17,000 have been expended on the building since it was commenced thirty years ago, and towards this sum some £3,000 have been, at various times, contributed by Mr. T.B. Payne, one of the oldest parishioners.<sup>13</sup>

Joseph Reed's design for North Aisle: Ground Plan

13. Ibid., No.9 (September 1889), p.6.

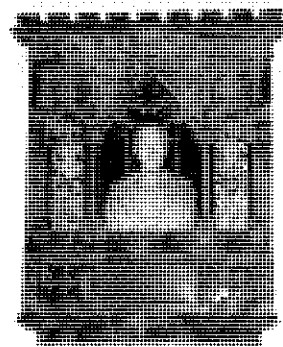
The same year, 1889 – apogee of ‘Marvellous Melbourne’ – saw some leading parishioners conceive the striking memorials which, completed in 1891, would transform the church interior, almost exactly at the moment that Victoria, Melbourne and Christ Church began to be humbled by the great depression. Specifically, the Anderson family commissioned the remarkable memorial to, and representation of, their soldier son, and Raynes Waite Dickson commissioned a magnificent Rood Screen and matching pulpit as a memorial to his wife. Two years later, in 1893, Alice Moubray, widow of Thomas Moubray, long-serving Church Trustee, commissioned a magnificent altar, reredos and set of clergy seats, in a style that would complement the Dickson gift. (Six months previously, in a whirligig of fortune typical of Melbourne in the 1890s, Raynes Waite Dickson had been compounding with his creditors, offering 3 shillings in the pound.)<sup>14</sup>

Inevitably the great depression had an impact on most of Tucker’s initiatives for the effective organization of the parish.

#### *The effective organisation of the parish*

This had been one of the Vicar’s principal concerns since the beginning of the cure. It involved addressing what some would characterise as the ‘tyrannies of distance’ and the realities of class – but perhaps better, the realities of distance and the tyrannies of class. Let us look at each of these in turn. First, Distance. Here the problem was the ‘east end’ of the parish. A close-packed and, in general, carriage-less community had grown up around the recently (1879) opened Hawksburn station on the newly-constructed Oakleigh line. Its residents were clearly not within a comfortable walking distance of Christ Church on its western rise in Toorak Road. Tucker’s answer was a ‘chapel of ease’, a subordinate ‘daughter church’ staffed by Christ Church clergy.<sup>15</sup> The Hawksburnites’, answer was rather different. The whole project was rapidly taken over by an Anglican elite, mostly, it would seem, clustered about the relatively ‘upmarket’ Cromwell Road, who secured Bishop Moorhouse’s approval for the construction of a magnificent ‘sister church’ – a new church in the potentially totally independent parish of St Martin’s, Hawksburn.<sup>16</sup>

Second, Class. From the beginning of the vicarate, Tucker had thought of measures to encourage the attendance of ‘the humbler classes’, largely, though not exclusively, from the crowded streets and lanes of West Prahran. Initially he attempted to free up Christ Church’s traditional system of ‘pew renting’ by requesting agreement that all places should be considered ‘free’ at the actual commencement of the services.<sup>17</sup> But there was little progress in this direction in the early eighteen eighties, and with West Prahran still practically divorced from Christ Church Tucker moved to take Christ Church – or at any rate Christ Church mission services – to Prahran. The first step (in 1884) was a converted shop, a very unpretentious ‘shop front chapel’, near the intersection of Moore and Argo streets. Three years later Tucker persuaded his Vestry to sanction the construction of the church’s first purpose-built mission chapel, sited at the actual intersection. Although the opening ceremony was disrupted by a drunken youth,<sup>18</sup> unintentionally illustrating the ‘underside’ of Marvellous



Lieutenant Anderson Memorial,  
1891

14. Michael Cannon *The Land Boomers* (Melbourne, 1966), p.211. Cannon’s Appendix A, ‘The Secret Compositions of 1892’, gives Raynes Waite Dickson’s occupation as Solicitor, the date of his creditors’ meeting as 28 October and the deficiency (i.e. the difference between claimed debts and assets) as £92,560.
15. Pastoral Letter, To the Parishioners of Christ Church, South Yarra, January 1882, p.4.
16. ‘[St Martin’s] when completed will be the largest [church] south of the Yarra, and will be a great ornament to the district.’ [Prahra] Telegraph, 8 September 1883.
17. Pastoral Letter, To the Parishioners of Christ Church, South Yarra, January 1884, p.2.
18. [Prahra] Telegraph, 27 August 1887.



Melbourne (and providing a vivid contrast to the fashionable opening of St Martin's four years before) the little St Laurence was accounted a success. Three years later Christ Church opened its second shop front chapel, this time in Millswyn Street, where a community of gardeners, grooms and tradesfolk had grown up behind the grand mansions of Toorak Road and the 'upmarket' boarding houses lining Park Street. The Vicar commended this venture in a circular crafted with skill and sensitivity:

*My Dear Friend,*

It has been arranged that on and after the first Sunday in this new year, Sunday Evening Services, to begin at seven o'clock, will be conducted in the Rooms that have been secured and fitted up for the purpose in Millswyn-street, almost opposite Martin-street. Though the distance is not great from the Parish Church, it may suit some persons to attend the service in the Mission Rooms who might find it inconvenient to go to Christ Church. All seats are free at the Parish Church when the service begins in the evening, but in the Rooms in Millswyn-street, all the seats will be entirely free and unreserved. The service will be simple and hearty; the sermons and addresses plain, direct and practical. A little Sunday School will be held in the after-noon at three o'clock. Owing to the great extent of the parish over which I have charge, numbering some twenty two thousand persons, with four churches and chapels, I am not able to call personally at every house, but as you are aware I am often represented by other clergy who work with me, and visit from house to house and report to me every week. At least, I shall hope to have the pleasure of knowing personally all who attend the Mission Rooms where I and other clergy or preachers will officiate in turn. ... Praying that this humble Service may help some of you and yours – and that we all may meet in the courts above, I am your sincere friend,

Horace F. Tucker,  
Vicar,  
Christ Church, South Yarra,  
1st January 1890.<sup>19</sup>

Given a continuation of prosperity, the eighteen nineties were likely to have seen a multiplication of these shop front missions. But the great depression turned the Vicar's energies to other things. The church's income was virtually halved within three years. The parish magazine *Our Work* became much slimmer – and noticeably less confident – and was discontinued in 1894. In 1892 Christ Church as the 'mother church' had to face the indignity of failing to stave off the looming bankruptcy of its still 'daughter church' St Martin's. The 'daughter' had to be rescued by the diocese, and in the process was (prematurely) separated from Christ Church, which now lost its eastern marches between Chapel Street and Williams Road.<sup>20</sup> The energies which had once gone into establishing shop front missions were turned towards more secular good works. Locally – in Burnley and South Yarra – there were Christ Church

19. *Our Work*, No.13 (January 1890), p.21.  
20. *Ibid.*, No.48 (December 1892), pp.180-182.

VOL. 4      AUGUST, 1892      N<sup>o</sup> 44.

**Our Work**

Monthly Magazine  
commented with

Christ Church, S. Martin's, S. Laurence  
Millswyn S. Mission

South Yarra.

For the cause that lacks assistance,  
for the wrong that needs resistance,  
for the future in the distance,  
for the good that I can do.

Whether ye eat or drink,  
or whatsoever ye do,  
do all to the glory of  
GOD

Price - Sixpence, or 5/s. per Annum.

HAMEL & CO. LITHO.      REGISTERED AS A NEWSPAPER.      354 & 357 LONDONDALY ST. ABERDEEN

Our Work, August 1892: Cover

food depots for the needy.<sup>21</sup> And in Gippsland and central Victoria a series of 'Tuckerite' village settlements tested (and largely disproved) the Vicar's theories that the bountiful countryside could rescue the distressed metropolis and its unemployed. Tucker's dream of 'a new stone S. Laurence [setting] its inviting face to Chapel Street or Commercial Road'<sup>22</sup> remained unrealised, and there was a full ten years delay before the little congregation of the Millswyn Street mission secured their own purpose-built- and brick-built chapel. (The chapel was dedicated to St Chad, and its foundation was celebrated with great ceremony and style and almost all the old panache.)<sup>23</sup> Characteristically, the Vicar's twenty year retrospective (*The Story of the*

21. *Ibid.*, No. 43 (July 1892), p. 107.

22. *The South Yarra Churchman*, June 1906, p. 3.

23. *Prahran Chronicle*, 24 March 1900.

Parish, Told on [the] Twentieth Anniversary of the Second Vicar's Induction) was entirely celebratory.

And of course there was much to celebrate. Tucker had overseen the construction of three churches (St Martin's, St Laurence and St Chad's), four if one includes the chapel built by Melbourne Grammar School, or five if one includes the now completed Christ Church. There had been 1200 confirmations, and around 60,000 acts of communion,<sup>24</sup> with 355 communicants at Easter 1900. There had been an increasingly effective outreach to the once largely 'nominal' Anglican population of South Yarra, to the extent that, increasingly they turned to Christ Church to solemnise their weddings and baptise their infants. There had been, it was calculated, 1300 children baptised, 1000 persons married, 700 persons buried. There had been impressive financial generosity, with approximately £75,000 'offered on [the] altar', including £3000 for the poor, and £4000 for other charitable concerns.<sup>25</sup> And, even more impressively, Christ Church was now widely accepted as embodying key elements of the Anglican ideal – 'Catholicity, Reverence, Enterprise' – according to 'A Visitor of 1899'.<sup>26</sup>

A century later some of this 'triumphalism' is bound to jar. Important parts of the Tucker legacy – St Laurence, St Chad's – would disappear. Still, quite clearly, it had been a vicarate of very great distinction.

24. *The Story of the Parish...*  
(Prahran, 1900), [p.18.]

25. *Ibid.*

26. *Ibid.*, [p.19.]

## FROM TUCKER TO TOWNSEND: CHRIST CHURCH, 1899-1919

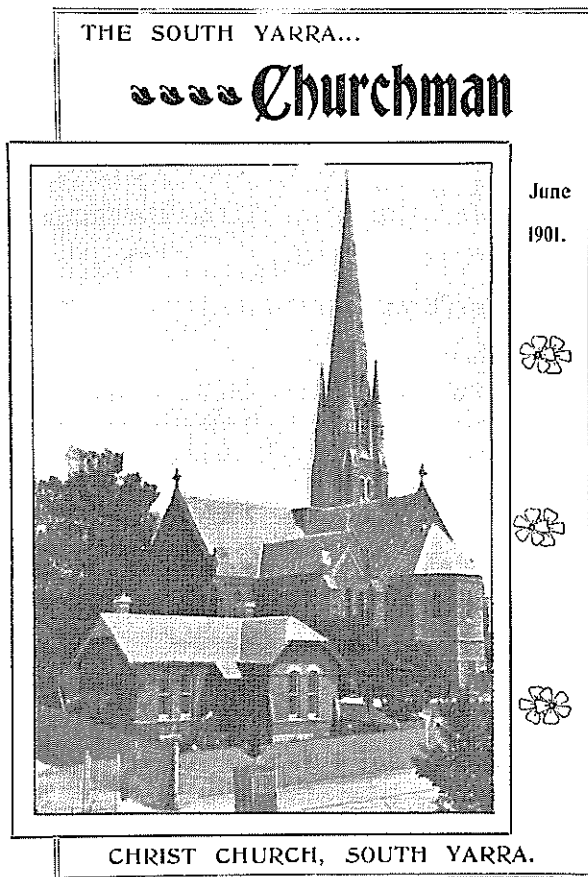
Horace Tucker celebrated the twentieth anniversary of his vicarate on 11 November 1900, with, to all appearances, his energies and enthusiasms undiminished. Indeed 1900/1901 was one of his most creative years. In order, there was the opening of St Chad's;<sup>1</sup> the publication of *The Story of the Parish*; the relaunching of the parish magazine (albeit in a much more modest format, and with a significantly more modest title *The South Yarra Churchman*); and finally, in a move that unexpectedly put the Vicar's authority upon the line, the construction of a Cabman's Lodge just inside the church's eastern boundary. (It was to serve the cabstand on Punt Road, and some of the more precious parishioners objected to accommodating such 'rough' neighbours.)<sup>2</sup> But unsurprisingly, if initially unacknowledged, this near-incessant activity had begun to take its toll. After 1901 the Vicar's zest appeared reduced to some degree, and following his leave in Britain in 1903-04 his thoughts seem to have turned towards retirement.

The first, if subtle, indication came with his celebration of the twenty fifth anniversary of his induction (11 November 1905) and his reflections on the quarter century. These reflections provide the historian with a valuable statement of his original agenda,<sup>3</sup> but they were cast in an exclusively reflective mode. There was no hint of fresh horizons. A clearer indication came a few months later, when, summoning the parish to celebrate the fiftieth anniversary of the church's foundation, he described the clearing of the debt (which was still some £1500) as the last great challenge facing the church-building generation of the eighteen eighties.<sup>4</sup> A few months later this theme of new work for a different team was made explicit when he revealed his dreams for Christ Church's future:

To further enterprises the next generation will be called. To uplift the roof and let the light of lofty, coloured clerestory lights impart brightness and dignity to the interior. Of it, nevertheless, we are not ashamed. A chancel aisle, extended sanctuary, high carved stalls, enlarged organ, will again transform the building, so that we – if, unseen, we return, why not? – shall not know it. Above all, Bells, the music of the old Hallowed Land, will peal forth across river and bay. A Clergy House will front the Toorak Road, and the Rector in the old Parson's House have time to think him of sermons, and to survey the work he directs. A new stone S.Laurence may set its inviting face to Chapel Street or Commercial Road.<sup>5</sup>

A little surprisingly, perhaps, the 56-year-old Vicar still held on, though on the twenty sixth anniversary of his induction he produced a rather elegant 'balancing' of the claims of continuity against the charms of change.<sup>6</sup> Then at the end of 1907 came the actual announcement of retirement, to take effect from 28 February 1908. The parish recognised the closing of a great ministry. There was a round of tributes and affectionate farewells. There were tributes from Christ Church,

1. Prahran Chronicle, 5 May 1900.
2. *The South Yarra Churchman*, March-November 1901.
3. See above, p.24.
4. Vicar's Address, Annual Meeting of Parishioners, 25 January 1906, *The South Yarra Churchman*, February 1906, p.7.
5. *The South Yarra Churchman*, June 1906, p.3.
6. *Ibid.*, November 1906, p.3.



The South Yarra Churchman, June 1901: Cover, showing vergers' cottage in foreground

tributes from St Laurence, tributes from St Chad's. The terms, arguably, read a trifle floridly to modern ears – a selection gives the flavour – but they help explain, in some degree, why diocese and parish made such a hash of appointing a successor:

The Rev. C.E. Perry...said that, when he was a boy, he was taken to Christ Church, and when he saw the dignity and beauty of the interior and of the services, he said, 'Is this Heaven?' And they answered him, 'No, it is the way to it.' And that it was so, was due to Canon Tucker.<sup>7</sup>

Canon Tucker had built up a beautiful Church and a wonderful parish. He must be proud to see his labours acknowledged by such a representative meeting of the working, the business, the official, the cultured, and the aristocratic classes among whom his work had been performed. The life was a hard one with a constant strain. They were parting from a man than whom, in the Archdeacon's judgement, they would never know a better.<sup>8</sup>

Long would it be for all 'Christ Church, South Yarra, where Canon Tucker was.'<sup>9</sup>

7. The Rev. C.E. Perry at the parishioners' farewell, 27 February 1908, *The South Yarra Churchman*, March 1908, pp.9-10.
8. Archdeacon Crossley at the parishioners' farewell, *Ibid.*, p.10.
9. Canon Godby at the parishioners' farewell, *Ibid.*, p.11.

In the event, the managing of the succession became a four-stage operation. Initially there was a proposal to seek a clergyman from England. This was eventually abandoned as being over-chancy or excessively ambitious. (But the proposal remained set out in the Vestry minutes, as a dubious welcome to any Australian-born successor.)<sup>10</sup> Next there was apparently a High Church push to move Christ Church's churchmanship a notch – or two – still higher: there were rumours of an invitation to Canon Wise of South Australia, a notable 'ritualist', an invitation which appears to have floundered amid Protestant (and *The Victorian Churchman's*) expressions of dismay.<sup>11</sup> Next there was a push to draft Canon Sutton from his highly successful charge of fashionable Holy Trinity in Kew.<sup>12</sup> And finally, after an increasingly public failure to fill the cure,<sup>13</sup> there was what looks like an appeal to Canon Sutton to nominate a candidate. The appeal brought forth the nomination of his former curate, Leonard Townsend, the 35-year-old former Minister of Leongatha, and since 1904 the Vicar of Holy Trinity in Surrey Hills.<sup>14</sup> The deed was done. Christ Church had negotiated its second change of leadership. And almost grotesquely (to modern eyes) there was not to be another change for thirty years.

Not that there were any very immediate indications of what, in time, became a near disaster. Leonard Townsend (a lifelong bachelor) has been characterised as one 'to whom social contacts were not a pleasure but a duty':<sup>15</sup> he was probably a very modest entertainer. But he was not, at least initially, an utterly inconsiderable or foolish figure. He was seemingly completely unfazed at succeeding Horace Tucker. He was perfectly prepared to move his church's churchmanship a little lower and to lay off the 'social gospel'. He was also discreetly critical of his predecessor's failure to 'spruce up' the parish hall and monitor the physical conditions of the parish school, and generally to keep his 'plant' in good repair.<sup>16</sup> He was eminently conscientious, as is shown by his meticulous statistic-keeping over thirty years (so that his records are far more complete and far more useful than those left us by his predecessor) and he was at his very best during the dark days of the First World War. The parish magazine bears witness to his constant anxiety for the welfare of his scattered flock, and he was not found wanting when, as a volunteer, it was his task to carry the 'evil tidings' from Gallipoli or Palestine or the trenches and wastelands of the Western Front.<sup>17</sup>

It would be gross exaggeration to contend that Leonard Townsend ever became a popular figure – he lacked the necessary magnetism and charm – but there is considerable evidence that during the First World War he became not merely accepted but respected. Certainly the parish 'get together' to mark the tenth anniversary of his induction went well beyond any formality or sense of duty.<sup>18</sup> And three months later the Armistice saw the Christ Church community and its Vicar quite magnificently united:

With all the rest of the community, Christ Church parishioners turned to their Church to render thanks to Almighty God who had given us victory. When the bell rang out the glad tidings on Monday evening, November 11, a congregation collected about 9.30 p.m. and a service of thanksgiving was held. On Sunday, 17th, Thanksgiving Sunday, the Church was full, morning and evening. There were 300 communicants.<sup>19</sup>

10. *Argus*, 24 January 1908, p.5; Vestry Committee Minutes, 1898-1917, p.300.

11. *The Victorian Churchman*, A Church of England Newspaper, Vol. XX, no.3 (7 February 1908), p.49.

12. *The Church of England Messenger*, 6 March 1908, p.66, and 20 March 1908, p.82.

13. *Ibid.*, 1 May 1908, p.130, and 29 May 1908, p.162.

14. *Ibid.*, 12 June 1908, p.178.

15. Mrs H. Ponder 'Christ Church, South Yarra: The Story of the Church and its Parish', Typescript (1956?), p.59.

16. See e.g. *Parish Notes*, May 1911, p.3.

17. The memorial tablet in the sanctuary records the names of twenty eight parishioners who died in the First World War.

18. *Parish Notes*, July 1918, pp.2-3.

19. *Ibid.*, December 1918, p.2.

Meanwhile, however, there were indications that all was far from well, early indications of what was to become an extraordinary decline. Christ Church as a worshipping institution was not maintaining the momentum of the Tucker years, and wealthy parishioners were drifting elsewhere. Pew Rents, after a short rise at the commencement of the vicarate, were falling year by year, and the offertories were barely 'pulling up the slack'. Moreover, and of patent concern to the diocese, if not immediately to the parish, Christ Church was failing to meet the newly-introduced and carefully-calculated diocesan assessment.<sup>20</sup> Whereas Horace Tucker's Christ Church had been a stalwart of the diocese, Leonard Townsend's parish was not pulling anything like its proper weight. Horace Tucker's 'leading church in Australasia' had become financially delinquent, and it was to remain that way for twenty years.

20. See Appendix 2.

## CHRIST CHURCH BETWEEN THE WARS, 1919-1939



Leonard Townsend

This is a story of a very marked and, given Christ Church's past greatness, very harrowing decline. It was a decline which culminated in the most dramatic episode in the Christ Church story: an extraordinary – and extraordinarily public – humiliation.

At the foundation of St Chad's at the beginning of the century the Christ Church congregation had processed through the narrow lanes of the St Martin's district to the rousing strains of 'The Church's one foundation'.<sup>1</sup> There is no suggestion that the marchers eschewed the verse: 'Though with a scornful wonder men see her sore opprest...' In fact one can be confident that a still expanding and even 'triumphalist' Christ Church sang these words with some complacency. If so it was a complacency misplaced. Within twenty five years St Chad's was closed, and twelve years later Christ Church herself – the venerable, venerated and supposedly invulnerable Mother Church – was faced with closure. What had gone wrong? What had brought Christ Church to this pass?

1. Prahran Chronicle, 24 March 1900.



For an initial factor we must remember Anglicanism's at times dangerous dependence on the personality and popularity of its vicars, and note Leonard Townsend's diminishing effectiveness as a leader. The early promise, implicit in Canon Sutton's nomination, diminished and departed. Maybe it would have done so in any case, though it is also possible that Leonard Townsend was in some measure drained and diminished by the stresses of the First World War.

What is incontestable is that, as early as June 1921, the Vicar was the recipient of a sharp, if slightly oblique, vote of diminished confidence from his Vestry. There was a motion that he appoint a second curate,<sup>2</sup> and this smack came after the humiliating and publicly acknowledged failure of an 'envelope system' designed to salvage the now rapidly deteriorating church finances.<sup>3</sup> Maybe Leonard Townsend was temperamentally disinclined to accept his major share of responsibility for this failure, or to look upon the Vestry's motion as a warning. Or perhaps – though from various indications this appears unlikely – he recognised his inadequacies and, like so many of us, was not much able to do much about them.

In any case, though still irreproachably conscientious, he apparently went on to become increasingly rigid, increasingly set in his ways and increasingly hostile to change or innovation. Revealingly, he continued to edit a parish magazine, *Parish Notes*, that for reasons of both economy and conservatism hardly altered its uninspiring format in the whole twenty five years of its existence.

Even more revealingly he became the recipient of Christ Church's most famous 'punch line', the butt of Christ Church's most venerated joke, a story lovingly handed down through some three generations of parishioners: Leonard Townsend to Mrs X: 'Why is it Mrs X that Christ Church is empty while the South Yarra cinema is crowded?' Mrs X: 'Well, maybe, Vicar, it is because they change the programme every week.'

Leonard Townsend was still sustained by his ever protective, perhaps over-protective, sister-housekeeper, the formidable Miss Ethel. But over time he became increasingly reclusive, in a vicarage which was increasingly in a state of disrepair, and increasingly alienated from a Vestry who, however personally sympathetic, must have been conscious that they could well be saddled with Leonard Townsend (only 50 in 1923) for another twenty years.

A second factor in Christ Church's decline was, quite simply, the advent of 'modernity', the post war tide of social change. The tide was fast-flowing and non-receding. In part it was general to Europe, North America and Australasia, and in part more peculiar to South Yarra. Everywhere it worked to Christ Church's disadvantage.

In turn there was the coming of the flats and purpose-built apartments; then the advent of the motor car, both as taxi and as the treasured possession of the more successful members of the professional and business classes; and, thirdly, the coming of the radio and cinema – the ABC station 3AR from 26 January, 1924, and South Yarra's own Regent from 1925, showing talkies from 1928.

The flats transformed Christ Church's immediate surrounds, when Marne Street

2. *Parish Notes*, June 1921, p.3.

3. *Ibid.*, pp. 2-3. 'When [the system was] instituted last October, in answer to 1200 circulars, 38 promises were received. Last month fresh circulars were sent out to the parishioners, and at the time of writing five replies have been received.'

# Christ Church, South Yarra.

With S. Laurence and S. Chad.

No. 1. PARISH NOTES. SEPTEMBER, 1908

## Clergy—

Vicar—REV. LEONARD TOWNSEND, B.A.

## Curate—

Churchwardens—MESSRS. R. G. KRIST, NOEL H. RICHARDS,  
DENYS T. WALTON.

Vestrymen—DR. BAGE, MESSRS. C. B. BOYDELL, W. G. CRAMER, R. W. S.  
DICKSON, H. GHAIHAN, F. C. LOADER, E. L. PUDDICOMBE, E. B. OVERBURY,  
L. SLADE, G. W. WALLS.

Organist and Choirmaster—MR. R. J. SHANKS. Verger—MR. T. H. READ.

## SUNDAY SERVICES.

**Holy Communion**—Every Sunday at 8 a.m.  
1st Sunday in the month (plain) at 12.15,  
3rd Sunday in the month (choral) at 11 a.m.  
S. Laurence—8 a.m., 4th Sunday.  
S. Chad's—8 a.m. and Sunday.

**Morning Prayer and Litany** at 11 a.m.  
On 3rd Sunday in the month at 10.30 a.m.

**Evensong**—At 7 p.m.

## WEEK DAY SERVICES.

**Morning Prayer**—Every Day at 9.  
**Evening Prayer**—Tuesday at 5; Monday, Wednesday, Thursday (with  
address), Saturday, 7.30; Friday, 7.30 (S. Laurence).

**Holy Communion**—Wednesday at 7.30 a.m.  
Thursday at 11 a.m.  
Holy Days at 7.30 a.m.

## Holy Baptism and Churching—

1st and 4th Sundays at 4.15 p.m.; Thursdays, 11.30 a.m.  
Or at other times by arrangement.

**Marriages**—By arrangement with the Vicar.

**Sunday School**—Christ Church, 10 and 3; S. Laurence, 3; S. Chad, 3.  
**Choir Practice**—(Boys only) Tuesday, Friday mornings; Full choir,  
Fridays, 8 p.m.; S. Laurence, Tuesday, 7.30; Friday, 8;  
S. Chad, Thursday, 8.

## MEETINGS.

**Monday**—Ladies' Branch of the Athletic Club, 8; Girls' Gymnastic Club, 8;  
Vestry Meeting, 1st Monday at 8.15; Boys' Club, S. Laurence, 8.

**Tuesday**—Ladies' Sewing Guild, 2.30; District Visitors, 1st Tuesday, 2.30;  
Girls' Friendly Society, alternate Tuesdays; Men's Athletic Club,  
8; Girls' Club, S. Laurence, 8; Girls' Club, S. Chad, 8.

**Wednesday**—Young Men's Club, S. Laurence, 8; Boys' Club, S. Chad, 8.

**Thursday**—Communicants Guild and Preparation for Holy Communion,  
before the 3rd Sunday, 7.30; Teachers' Preparation Class, 8.15;  
Mothers' Union, 1st Thursday, 8.

**Friday**—Men's Athletic Club, 8.

**Saturday**—Ministering Children's League, 1st Saturday, 3.

The Vicar may be seen in the Vestry at the close of services. He desires to be always informed of the names and addresses of new comers and others wishing to be visited, and especially of those who are sick or in trouble. Requests for prayer may be sent in at any time and special intercessions will be offered at the Thursday evening service.

# Christ Church, South Yarra,

With S. Laurence Chapel of Ease.

No. 227. PARISH NOTES. July-August, 1933.

## CLERGY.

Vicar: REV. LEONARD TOWNSEND, D.A. (Tel. 173 Windsor).  
Churchwardens: Gen. Sir H. G. Chauvel, Messrs. C. D. Finch and  
F. S. Newell.

Vestrymen: Dr. Day, Dr. Nibhil, Lt.-Col. Paine, Messrs. R. F.  
Caircut, A. S. Dennis, C. Hutton, D. C. Nelson, E. J. Phillips,  
E. L. Morton.

Hon. Auditors: Messrs. F. Bishop and A. J. Shepherd.

Hon. Sec.: Lt.-Col. D. D. Paine, D.S.O., O.B.E., B.D.

Hon. Treas.: Mr. F. S. Newell.

Organist and Choirmaster: Mr. Foster Nutting.

Verger: Mr. F. Doughton.

Christ Church Social Club:

Secretary: Mr. Cedric Roberts.

Hall Secretary: Mr. C. F. Loveless. (Tel. 7705 Windsor).

## SUNDAY SERVICES.

**Holy Communion**—Every Sunday at 8 a.m.  
1st Sunday in the month (plain) at 12.  
3rd Sunday in the month (choral) at 11 a.m.  
S. Laurence—

**Morning Prayer and Litany** at 11 a.m.  
On 3rd Sunday in the month at 10.30 a.m.

**Evensong**—At 7 p.m.

## WEEK DAY SERVICES.

**Morning Prayer**—Every day at 9.  
**Evening Prayer**—Monday, Saturday, 7.30; Tuesday, Thursday,  
5.30; Wednesday (as announced).

**Holy Communion**—Wednesday at 11. Thursday, 7.30.  
Holy Days at 7.30 a.m.

## Holy Baptism and Churching—

1st and 4th Sundays at 4.15 p.m.; Wednesday, 11.30 a.m.  
Or at other times by arrangement.

**Marriages**—By arrangement with the Vicar.

**Sunday School**—Christ Church, 10 and 3; S. Laurence, 8.  
**Choir Practice**—(Boys only) Tuesday, Thursday, Saturday morn-  
ings; Full Choir, Thursday, 8 p.m.

## MEETINGS.

**Monday**—Girls' Friendly Society, 8.

**Tuesday**—Mothers' Union at S. Laurence (1st Tuesday), 3.

**Wednesday**—Missionary Guild, 1st Wednesday, 8.

**Thursday**—Mothers' Union, 1st Thursday, 8.

**Vestry**—2nd Thursday at 8.

The Christ Church Social Club, every Tuesday, Thursday, 7.30 to 11.

The Clergy may be seen in the Vestry at the close of services. They desire to be always informed of the names and addresses of new comers and others wishing to be visited, and especially of those who are sick or in trouble. Requests for prayer may be sent in at any time, and special intercessions will be offered at the Wednesday evening service.

Parish Notes: Covers of the first and final issues, September 1908 and July-August 1933

(christened for Marshal Joffre's decisive victory of the First World War) was cut through the Payne family's once great domain of 'Maritimo'. Almost simultaneously the new apartments helped launch Millswyn Street on its near-dizzy rise in social status, and started the neighbouring lanes on the path of what a later generation would characterise – and frequently condemn – as 'gentrification'. Then in the later 1920s, and mid and later 1930s, a great array of Spanish bungalows and a few great Spanish Mission blocks – pre-eminently the Hollywood-inspired 'Beverly Hills' of 1934 – brought a close-packed, well-heeled population to the one-time vineyards and decaying orchards which had long occupied the choice block on the Punt Road Hill. (This was the river frontage eastwards of Punt Road, bounded to the south by the eastwards extension of Domain Road and to the east by the Brighton/Caulfield railway lines.)

Patently the apartments brought in a significantly larger population, but this was almost always highly transient, and, if in general prosperous, often of

indeterminate social status or unconcerned with social status. On both counts the newcomers were unattracted to Christ Church's traditional system of 'pew renting' and equally unresponsive to the dutiful if embarrassed ministrations of the ageing Leonard Townsend. By the later 1920s the Vicar was overheard lamenting 'change' – and, as he deemed, 'decay': his words were not forgotten, and have ever since been held to his discredit: 'Now that the flats have come, the church might as well be pulled down.'<sup>4</sup>

At the same time, adding of course to Townsend's woes, the motor car facilitated a (possibly much-exaggerated) weekend exodus to the country or the seaside, but at any rate away from Sunday service. Equally, the newfangled radio effectively entertained 'the oldies'. And the newfangled cinema (or 'kinema') provided the younger generation with a 'scene', a 'meeting and mating place' quite eclipsing the essentially worthy social activities once provided by, and firmly under the aegis of, the parish church.

Equally damaging, this marked decline of Christ Church as a social centre came almost exactly at the moment when the church had gone very deeply into debt in an effort to upgrade, and thereby, given the new state standards, preserve its little parish school. In the process, as a part of the new complex, it had constructed a magnificent, but from the strictly parochial point of view markedly under-utilized parish hall.<sup>5</sup>

And then came the Depression.

A third factor in Christ Church's decline was clearly the advent of the Great Depression of the 1930s. This was visible to all from about June 1931, but it lingered on at Christ Church till virtually the end of the decade. Melbourne was hit severely, arguably as severely as she had been by the Depression of the 1890s, and like that great Depression, this Depression hit her middle class and working class alike. But this time depression was hitting a Christ Church that was already over-indebted and embarrassed, and one far removed from Horace Tucker's Christ Church that had faced the earlier Depression strong and (initially) confident, and with an established tradition of social activism and social service.

Leonard Townsend, as ever, 'kept his form': the church statistics were still meticulously maintained, but they still, sixty years later, make painful reading, even as they enable the historian to measure the indices of church decline.<sup>6</sup> By 1937 the average congregation was seldom more than 50 worshippers,<sup>7</sup> compared with a possible three or four hundred at Christ Church immediately before the war. Potential communicants were 800 as against 1200 in 1917; individual communions 4360 as against 6295; Easter communicants 398 compared to 575; Christmas communicants 298 compared to 389; baptisms only 34 as against 77 only twenty years before. (Though marriages went against the trend, with 53 as against 33 in 1917.) The Sunday School had virtually collapsed: Sunday school scholars on roll: 42 compared to 405; Sunday school scholars attending: 30 compared to 236. Pew rents had declined from £530 to £187, and offertories, less dramatically but still disturbingly, from £933 to £790.

Christ Church had come to lack sufficient monies to fully meet the Vicar's

4. Words recalled by Townsend's successor fifty years later. The Vicar's Report, Christ Church, South Yarra Annual Reports, 1977, p.1.
5. *Parish Notes*, November 1930, pp.3-4. 'We have been asked more than once – Why did you incur such a heavy debt? The answer is this: If we were to preserve our Parish School we had no option but to pull down the old school-room, which the Board of Health were about to condemn, and to erect up-to-date class-rooms, but this could not be done without at the same time building the [War] Memorial Hall.'
6. See Appendix 2. Figures for potential communicants and Sunday school scholars are from the Diocesan Year Books for 1917 and 1937.
7. *Argus*, 19 April 1938, p.3.

stipend, which was cut and cut again. There was no curate or curate's stipend after William Clayden left in 1931. There was no money to finance the parish magazine, which was suspended in 1933. Nor was there enough fully to meet the parish's 'diocesan quota', though to the church's honour this was still comparatively generously subscribed: in 1937 Christ Church was still subscribing £132 to a parish quota of £160, which placed her ninth in rank among the 159 parishes in the diocese of Melbourne. ( It was a long way from Horace Tucker's 'leading church in Australasia'.) Shortly there were no more funds for debt reduction, or for the embellishment or even the maintenance of the church and church's grounds, and finally – and critically – there was no more cash to cover the day to day expenses.

At this stage, after four straight years of 'deficit financing', both the Bank and Vestry chose to cry 'enough', and the church's parlous situation – long time worry to the diocese and almost daily worry to the Vestry – was brought sharply to the attention of the Melbourne public. The Vestry 'went public', 'spilled the beans' and the *Argus*, which had chronicled and saluted the church's foundation some 80 years before, headlined 'HISTORIC CHURCH MAY HAVE TO BE CLOSED'.<sup>8</sup>

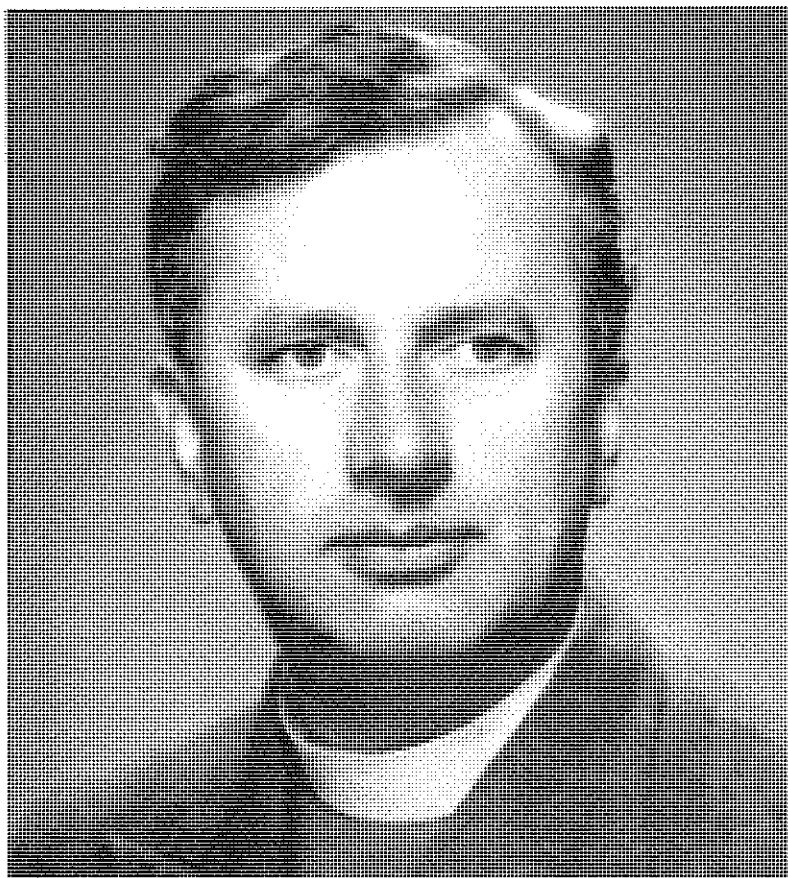
Three weeks later the Honorary Secretary, Keith Rae, pronounced a cruel – possibly over-cruel – verdict on the Townsend years: The trouble was that 'the place was dead'.<sup>9</sup>

8. *Argus*, 12 April 1938, p.3.

9. *Ibid.*, 4 May 1938, p.2. See also Appendix 1.

# CHRIST CHURCH REBORN, 1939-1959

## I: The Vicarate of Charles Herbert Murray



Charles Herbert Murray

*'The trouble was that the place was dead.'*

In fact, as Mark Twain would possibly have pointed out, the reports of Christ Church's death were much exaggerated. Leonard Townsend finally got the message. At any rate he finally retired. His parting shot was a slightly pathetic defence of long incumbencies,<sup>1</sup> to which the Vestry replied with a trenchant (if anonymous) contribution to *The Church of England Messenger* on 'Tenure and Patronage':

...it is better for a parish to have a ministry of three priests aged 40, 50 and 60, of ten years each, rather than that of one priest of 40 who remains in the charge for 30 years.<sup>2</sup> [Townsend had entered on the cure aged 35 and had remained in place for thirty years]

Meanwhile the parochial nominators had sought a successor, and before the end

1. Vestry Committee Minutes, 1937-1946, p.26.
2. *The Church of England Messenger*, 12 August 1938, p.369.

of 1938 they had secured one, and one with almost superlative credentials. This was Charles Herbert Murray, the 39-year-old Vicar of North Adelaide. He is, arguably, the most attractive figure in the Christ Church story. Murray – the cliché appears inescapable – was in the prime of life. He was an eloquent preacher and a gifted teacher, particularly gifted in the ministry to youth. He was handsome – and modest: Christ Church was to encounter notable difficulty in securing a portrait for its ‘Vicars’ gallery’.<sup>3</sup> He was also moderately, if modishly, ‘progressive’. His revived parish magazine (*Christ Church Review*, a long way from Townsend’s deliberately prosaic *Parish Notes*) recorded his earnest condemnation of ‘economic nationalism’ as a cause of war.<sup>4</sup>

The new Vicar was assisted by a talented and gracious wife and – though presumably intermittently – by two lively boys. (Over the next decade there were to be frequent references to return visits by ‘Mrs Murray and the boys’.) The Murrays soon restored the extensively refurbished old vicarage to life. The revival of parochial finances, and, more generally, the re-establishment of parochial morale, followed in close order.

In fact the restored finances were to provide the essential basis for what an historian may judge to be the three great achievements of Murray’s ministry. First, in a cause quite central to the Vicar’s sympathies, Christ Church became again an accepted training ground for curates. Through Murray’s personal achievement it also became an accepted final ‘proving ground’ for future bishops, sending out what Christ Church has always seen as the great line of Charles Murray, John McKie, James Housden, and, after a twenty year interval, John Basil Grindrod, future Primate of Australia.

Secondly, a Christ Church liberated from financial anxieties was able to rise to the challenge presented by the Second World War. The church became distinguished in prayer and worship. It was generous in financial assistance to a beleaguered Britain<sup>5</sup> and it provided notable pastoral and material assistance to Melbourne’s soldiers.<sup>6</sup> This last became particularly important when, with the outbreak of the Pacific war and the requisitioning of the Domain Road mansions, South Yarra became something of a military cantonment.

Of course even a financially embarrassed Christ Church would have wished to rise to the occasion. Everything led in this direction: here – if ever – was an indisputably ‘just war’ with, within a year, a Motherland (and Mother Church) in peril, and within another year Australia herself bombed and facing the prospect of invasion. All this engaged the lively sympathies of a parish as Anglophile and patriotic as any in Australia. It was also one which unashamedly embraced a military tradition: its most prominent memorial depicted Lieutenant Anderson, son and grandson of distinguished soldiers; its senior churchwarden, Sir Harry Chauvel, had led Australia’s Light Horsemen in the First World War; and its Vestry included – soon of course in absentia – a Brigadier (D.D. Paine), a Lieutenant Colonel (Sir Harold Gengoult-Smith), a Major (F.D. Cumbrae-Stewart) and a Captain (J.W. Read).

Thirdly, in 1942 Christ Church was at last able to dispense with the ridiculously outmoded system of pew renting,<sup>7</sup> leaving succeeding generations wondering

3. Vestry Committee Minutes, 1937-1946, pp.230,306,330.
4. *Christ Church Review*, July 1939, p.1.
5. Christ Church contributed £360 to the over £3000 raised by Archbishop Head’s Appeal for the people of London. *Ibid.*, August-September 1941, p.3.
6. Between 1942 and 1945 the Christ Church Patriotic Shop at 19 Toorak Road, staffed by Christ Church volunteers, raised some £4200 for various war efforts. *Ibid.*, October 1945, p.3.
7. *Ibid.*, December 1942, p.3.

how it had lingered into the era of the Second World War. Appropriately – if fortuitously – Christ Church was almost immediately saved from any financial peril by the receipt of the first instalments of the magnificent Colin and Violet Ann Templeton bequest.<sup>8</sup>

Altogether (and particularly in contrast to the 1930s) these were days of hope as well as peril. Christ Church rediscovered Blake's insight that 'Joy and Woe are woven fine'. The statistics for Murray's vicarate are still good reading.<sup>9</sup> Individual communions rose from 4360 in 1937 to 10,443 in 1940, the all-time record, and probably destined to remain so. Easter Day communicants peaked in 1944 at the climax of the war: it was six weeks before D Day, and there were 829 communicants, another all-time record. (Christmas Day communicants had peaked in 1941, six weeks before the Fall of Singapore: 729 communicants, only once exceeded since.) Celebrations of marriages rose to 288 in 1942 (there had been 53 in 1937) and baptisms to 125 in 1943 (there had been 34 in 1937). Confirmations fluctuated: there were only 20 in 1942 as Melbourne Girls Grammar School lost routine and prepared for evacuation in the face of bombing or invasion, but around 100 in 1943 and 90 in 1944 (there had been 65 in 1937).

Pew rents rose and levelled and, as we have seen, were ended: 1937: £187; 1938: £259; 1939: £304; 1940: £412; 1941: £411. But offertories 'pulled up the slack': 1937: £790; 1938: £959; 1939: £1602; 1940: £2180; 1941: £2428. The Vicar's stipend, which had been cut and cut again was now raised and raised again, and by 1940 was back to where it had been ten years before. And once again Christ Church was able to make an appropriate contribution to the diocesan resources. In 1937 she had contributed £132, £28 below quota, which placed her ninth in rank; by 1942 she was contributing £227, £67 over quota, and exceeded only by St John's, Toorak, and the wide-drawn congregation of St Paul's Cathedral. Patently Christ Church was quite herself again, and the Vicarate of Christ Church a great office – much as it had been in Tucker's time. But, perhaps appropriately, there was a price to pay for this achievement. At the end of 1943, Charles Murray was elected Bishop of Riverina. Two and a half years later Archbishop Booth chose Murray's successor, the diplomatic John McKie (Vicar March 1944-April 1946), as his coadjutor bishop, and eighteen months later McKie's successor, James Housden (Vicar October 1946-October 1947), accepted election as Bishop of Rockhampton.

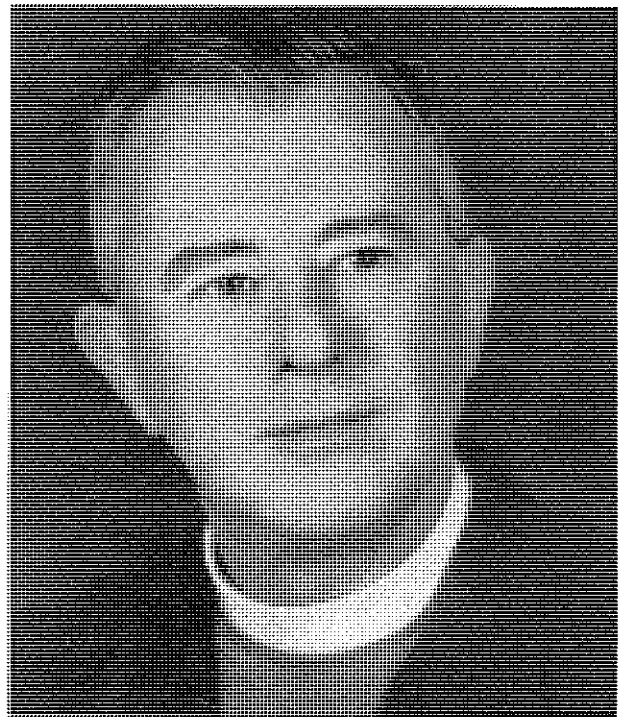
Christ Church, with as good grace as she could muster, released her leaders for the service of the larger Church, but it would be foolish to suggest that she was not adversely affected by these changes. In particular it was not until the end of 1947 – or even early 1948 – that under her seventh Vicar she could settle into the necessary business of post-war reconstruction.

## II: James Archibald Schofield and post-war reconstruction

James Archibald Schofield, the Archdeacon of Brighton, was inducted as seventh Vicar of Christ Church on 2 December 1947. It was the commencement of a seven year ministry that was at once challenging, controversial and constructive. Challenging? Schofield had to reckon with a post-war 'let down', for in South

8. *Ibid.*, August-September 1943, p.3.

9. See Appendix 2. Figures for confirmations are from the Diocesan Year Books.



ABOVE LEFT: John David McKie

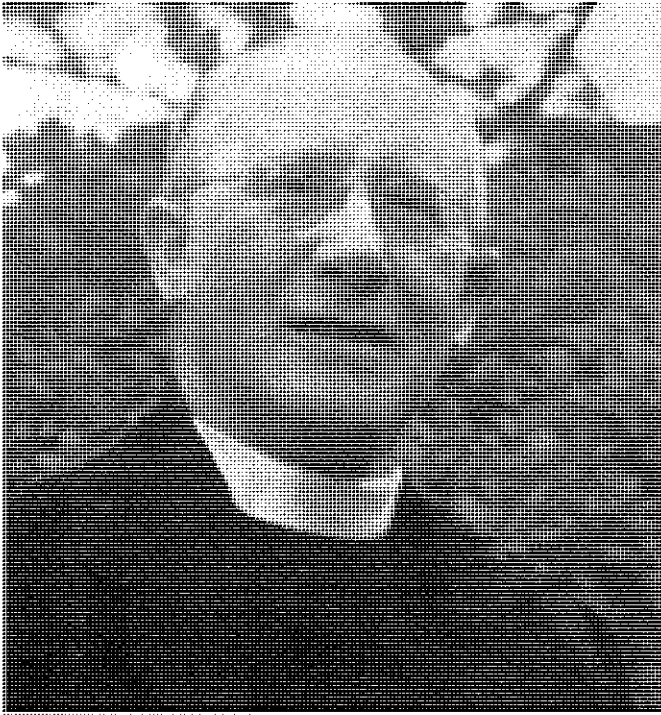
ABOVE RIGHT: James Alan George Housden

Yarra, as elsewhere, there was some exhaustion of those spiritual forces which in the wider world had sustained the Western Allies in their prosecution of a righteous war. Challenging, too, in that Charles Murray's vicarate had been so patently successful that any protracted sequel was likely to take on the character of anti-climax. Also the new incumbent, for all his abilities and 'presence', lacked Murray's or McKie's or Housden's social skills – in John McKie's case the quite outstanding social skills – that had played a significant role in their preferment. Challenging also in that Schofield was taking charge of a parish that, while unhappy at having lost John McKie to the Diocese of Melbourne, was even more unhappy – and possibly quite angry – at having lost the Housdens to Rockhampton within a year. Schofield was greeted with a forceful intimation that the parish expected that for a very considerable period the last promotion '[would] be the last'.<sup>10</sup>

Moreover Schofield was much older than all his predecessors had been at the time of their induction. He was 61, shortly to turn 62, whereas William Guinness had been 45, Horace Tucker 31, Leonard Townsend 35, Charles Murray 39, John McKie 35 and James Housden 42. All had been plainly in the prime of life, whereas Schofield was almost certainly serving in his final post before retirement. He was also – and this was a formidable limitation – soon effectively without a hostess, as Mrs Schofield became seriously ill within a few months of the induction and could not play a major part.<sup>11</sup> By contrast her immediate predecessor, Moira Housden, had been the natural leader of the parish's Young Marrieds, and role model for the Girls' Society, whose secretary, rather engagingly, registered the girls' delight at the birth of Peter John, first vicarage baby for fifty years.<sup>12</sup>

10. Vicar's Report, Annual Reports and Balance Sheets, 1947, p.2.  
11. Christ Church Review, May 1948, p.1.  
12. *Ibid.*, August 1947, p.2.





James Archibald Schofield

Controversial? Schofield's ministry coincided with a period of intense industrial disruption and Communist take-overs, or attempted take-overs, in Czechoslovakia, Berlin and South Korea, as well as in Australian unions, and – as some saw it – the ALP. All of this the Vicar denounced with vigour both in and outside the columns of his parish magazine.<sup>13</sup> Schofield's strident anti-communism may be variously regarded, but it is probable that at least a minority saw it as essentially 'out of place', especially when it took the curious form of disseminating the pamphlets of Standish Michael Keon, Labor (later Anti-Communist Labor) MHR for the inner Melbourne seat of Yarra.<sup>14</sup>

But Schofield's ministry, while undeniably controversial, was also impressively creative. Christ Church's public profile probably owed as much to its talented organist, Leonard Fullard, whom Schofield appointed in 1949, and its Bach Festival, which Fullard introduced in 1950, as to its 'political parson'. By 1953 the Bach Festival was established as an annual fixture, and it continued a feature of the Melbourne musical calendar for four decades.

More prosaically, but of unquestionable benefit to the congregation, Schofield effectively put his church and 'plant' in order: the driveways were now asphalted;<sup>15</sup> effective amplification was at last installed (doubtless saluted by the shade of William Guinness)<sup>16</sup> and eventually – a matter of banner headlines – the church itself was heated.<sup>17</sup>

Schofield's gifts as leader and fund raiser were also demonstrated in the reconstruction of the upper portion (the top 30 feet) of the Christ Church spire.<sup>18</sup> This proved to be a prelude to two other major undertakings: there was an extensive reconstruction of the

13. 'Whilst some clergymen have remained strangely silent and others, unfortunately, have adopted an almost apologetic attitude, the Archdeacon has never ceased to assail atheistic Communism as the greatest menace to the integrity of Church and State alike.' 'An Appreciation', *Ibid.*, February 1954, p.2.

14. *Ibid.*, December 1952, p.2.

15. *Ibid.*, June 1949, pp.1-2.

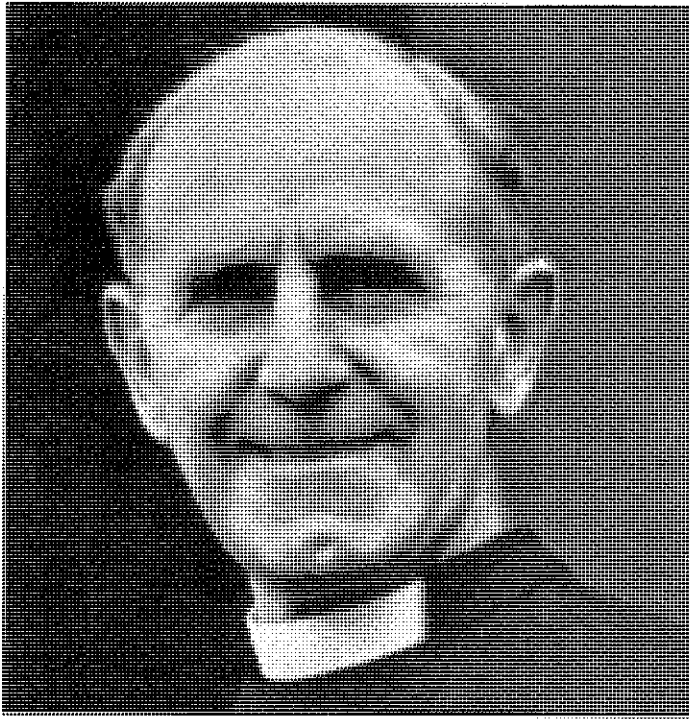
16. *Ibid.*, December 1949, p.2.

17. *Ibid.*, May 1953, pp.3-4.

18. *Ibid.*, March-October 1952.

Christ Church organ,<sup>19</sup> and a rather belated transformation of Christ Church Grammar School, with modern classrooms to accommodate the influx of the baby-boomers.<sup>20</sup> By the time – October 1953 – that Schofield was ready to hand on his charge the visible/material Christ Church was as well ordered as ever in its history.

### III: 'In the days of Sydney Ball...'



◀ Sydney Thomas Ball

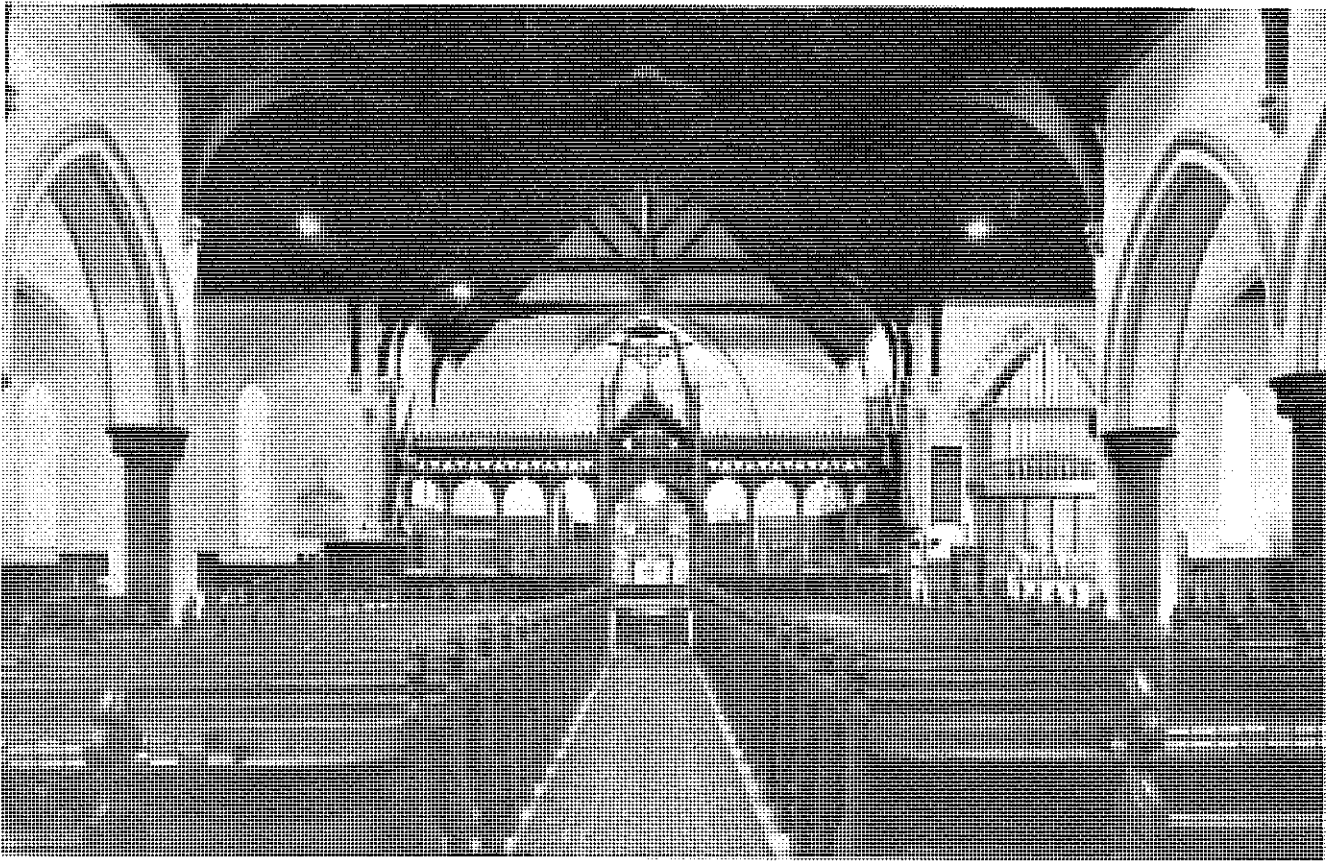
Schofield's successor was Sydney Thomas Ball, the 52-year-old Vicar of All Souls', Sandringham. It was to be a vicarate (1954-1965) that was to be one of the most successful in the church's history, and one immensely satisfying for the incumbent, who 'signed off' the Preachers' Book with thanks for 'ten and a half years of busy & happy ministry'.<sup>21</sup> In time – more difficult and anxious times – the vicarate was to acquire almost mythic proportions: 'in Sydney Ball's vicarate', 'in the good old days', 'in the days of Sydney Ball...'

Sydney Ball – at least as he comes through to us from the long run of his parish magazines – was conservative and conventional and unremarkable, save that he was a remarkably dedicated and quite unusually effective parish priest. He was energetic and confident, and he was taking over a parish that for the most part was very ready for the type of ministry he had to offer. Everything – or nearly everything – coalesced to his advantage. Under Archdeacon Schofield the parish had completed its post-war reconstruction: the old Vicar had, as has been noted, passed on a parish that was in splendid physical shape. Again, Christ Church – speaking in generalities – was probably 'through with politics', even with anti-communist politics, which any case, and rather suddenly, seemed much less necessary.

19. *Ibid.*, August 1953-July 1954.

20. *Ibid.*, August 1953-August 1954.

21. Preachers' Book, December 1946-August 1967, p.201.



Christ Church interior c.1956

Stalin was dead and shortly damned (with Stalinism denounced by Khrushchev at the Twentieth Conference of the CPSU in 1956.) Communism itself was largely discredited, if not as yet defeated. The Australian Labor Party was in turmoil, but Australia was reasonably relaxed. Victoria was a migrant haven, and Melbourne, 'Olympic City', was prosperous and even 'smug'. Robert Menzies was ensconced in Canberra (till 1966); Henry Bolte in Spring Street (till 1973); and Sir Dallas Brooks was in Government House – and often at Christ Church, which he really did see as his parish church.<sup>22</sup> (In 1956 he was to bring a genuine commitment to Christ Church's centennial celebrations.) 'Family values' were in the ascendant. A generation, now the dominant generation, which had experienced a Depression childhood and the Second World War, saw merit in a quiet life.

In essence, Sydney Ball's Christ Church was a conservative church, ministering to a conservative generation in a conservative decade. The message of the church statistics was quite clear.<sup>23</sup> Between 1954 and 1964 there were 80,000 acts of communion, including the all-time record of 727 communicants on Christmas Day, 1959, at once mid-point and high point of the Ball regime. There were 1070 confirmations, mostly of girls prepared and presented by Sydney Ball as chaplain of MCEGG. There were more than eleven hundred baptisms, and the celebration of almost a thousand weddings. Thanks to the introduction of 'planned giving' offertories were lifted from £1800 in 1950 to an inflation-boosted, but also inflation-beating £8000 in 1959.

22. 'I hope that all goes well with you and with my parish church.' Sir Dallas Brooks to Archdeacon Schofield, 15 October 1953, in *Christ Church Review*, November 1953, p.2.

23. See Appendix 2. Figures for confirmations are from the Diocesan Year Books.

And once again Christ Church was accepted as an appropriately generous contributor to diocesan needs and church extension in this era of diocesan outreach to the outer suburbs. The parochial assessment, which had placed Christ Church as fourth in rank in 1950, raised her to third in rank in 1955, and to second in 1958; and in 1961, as the diocese called for a tripled contribution for three years, Christ Church headed the now nearly 200 parishes in the diocese of Melbourne. It was a primacy of honour and commitment unknown since Tucker's vicarate some fifty years before.

24. *Christ Church Quarterly Review*,  
February-April 1958, p.2.  
25. *The Vicar's Letter, Parish News*,  
July 1964, p.2.

Of course, as always, there were disappointments. St Laurence was closed, belatedly, reluctantly but realistically. The little chapel was purchased by the Russian Orthodox Church, and the contents and proceeds gifted to a new and in due course troubled St Laurence at Doveton in the parish of Dandenong.<sup>24</sup> But the general tone was essentially upbeat, and Sydney Ball's confidence remained unshaken, even when flats and apartments began to spring up in all quarters and shake South Yarra from its family ways. Sydney Ball's 'valedictory' is impressive in its simplicity and certainty:

In my opinion there is no Parish Church in the Diocese of Melbourne that offers so much scope for its Vicar as Christ Church does, with its complete cross-section of people – our Schools – and especially our own Christ Church Grammar School, and the growing resident population within the parish, although half of them live in the new flats going up here and there. Christ Church, South Yarra, has all the advantages and opportunities for its Vicar and will continue to occupy a leading place in the Diocese.<sup>25</sup>

# CHRIST CHURCH IN THE ERA OF THE COUNTER CULTURE, 1959-1979

At Christ Church by the nineteen nineties, the fifties had acquired an almost mythic status, that of 'Indian Summer' or even, to a degree, a 'Golden Age'. Not so the sixties and, particularly, the seventies. To the extent they were remembered (and they were difficult to forget entirely) they tended to be remembered as a time of troubles.

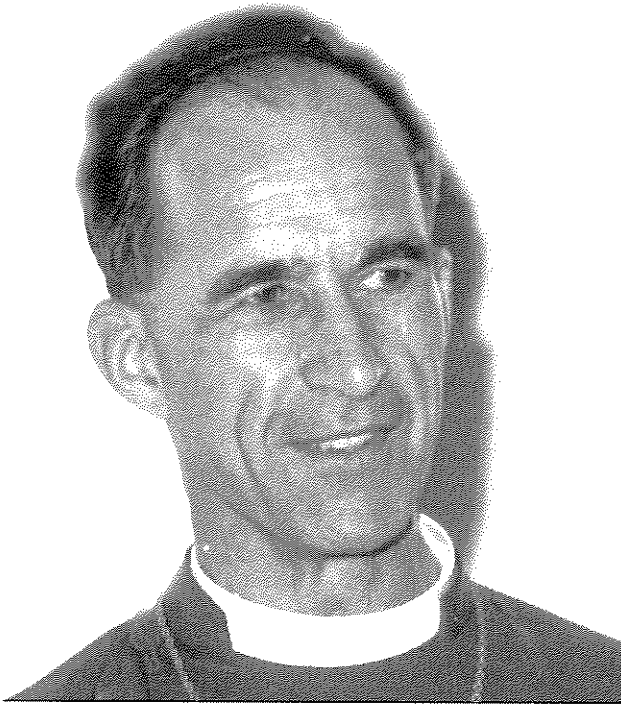
There had been a rapid – over-rapid – turn-over of leaders. There had been the pains of liturgical renewal, though this would right itself in time. More seriously, because less transiently, there was a sense that Christ Church was losing touch with its 'constituency', was not meeting the needs or expectations of its 'market', that the church had lost its way.

Sydney Ball's farewell (a great and impressive occasion in the church's history) ushered in a period of instability. Ball was succeeded by a scholarly Englishman, John Basil Grindrod, who came to Christ Church from St Barnabas', Rockhampton, But Grindrod didn't stay: within a year he had accepted election as Bishop of Riverina. Grindrod in his turn was succeeded by an able Queenslander, David Shand, who came to Christ Church from St Paul's, Ipswich. Shand stayed a little longer – but only two years longer. Within three years he had accepted an invitation to the great Melbourne parish of St Andrew's, Brighton. It was a move which Christ Church was bound to see as signalling its diminished attractiveness and standing. (None of David Shand's nine predecessors had 'moved sideways': four – Murray, McKie, Housden and Grindrod – had moved to bishoprics, and the other five – Guinness, Tucker, Townsend, Schofield and Ball – had all retired.) Then early in 1970 Shand was succeeded by another able Queenslander, Evan Wetherell, who came to Christ Church from the Deanery of Armidale. Wetherell, both by his status and his staying, restored a measure of confidence and stability to what must have been a rather shaken parish. But Christ Church was in for further shaking, if of a different order.

For Evan Wetherell continued what David Shand had begun, namely a process of liturgical experimentation and liturgical renewal.<sup>1</sup> When completed, this changed Christ Church's services and physical appearance more drastically than anything since Horace Tucker's new churchmanship and new building programme ninety years before. There was, effectively, a decade of preparation, and then change was concentrated into a few rather frenetic years at the conclusion of the nineteen seventies. Christ Church acquired a new Prayer Book, in intention more 'relevant' and more 'contemporary' and – it was hoped – more 'user friendly'. It was above all an Australian Prayer Book,<sup>2</sup> for what was now – or soon to be – a proclaimedly Australian Church, in 1981 'Anglican Church of Australia' replacing 'Church of England in Australia'.

Then, complementing the new liturgy, the church acquired a new nave altar,<sup>3</sup>

1. For David Shand's innovations see e.g. Christ Church, South Yarra, Annual Reports, 1967, p.28. 'At an improvised Altar placed in the Nave (just below the Chancel Steps), the celebrant priest at times during the [9.30 a.m. Family Eucharist] faces the congregation. It is felt this arrangement brings all – priest and people – together.'
2. 'For most of 1972 (at one service or another) experimental use was made of "A Service of Holy Communion for Australia, 1969"....' The Vicar's Report, Christ Church, South Yarra, Annual Reports, 1972, p.2; '[Parishioners] smile their way through experimental services – many...with approval, especially for "Australia-73".' The Vicar's Report, Christ Church, South Yarra, Annual Reports, 1973, p.4; 'The introduction of An Australian Prayerbook was a memorable achievement.' The Vicar's Report, Christ Church, South Yarra, Annual Reports, 1978, p.1.
3. Vicar's Report, Christ Church, South Yarra, Annual Reports, 1980, pp.3-4.



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ABOVE LEFT John Basil Rowland  
Grindrod

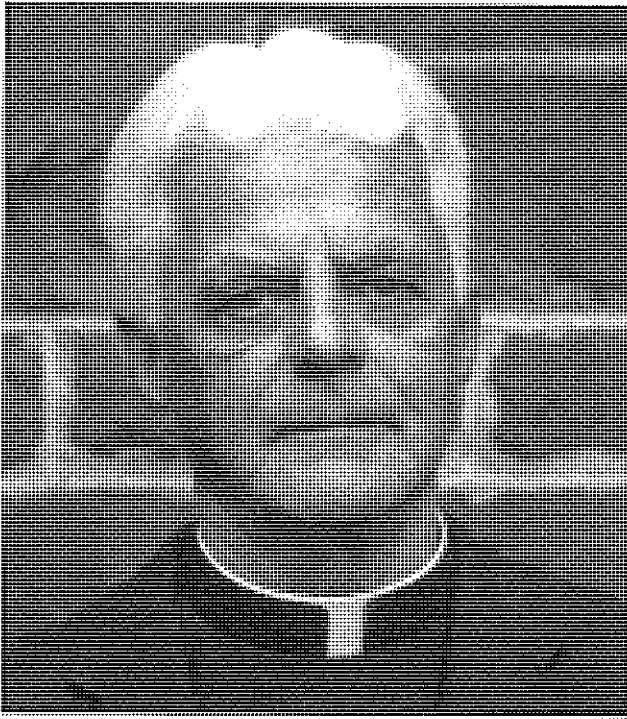
ABOVE RIGHT David Hubert  
Warner Shand

which enabled the priest (now designated President) to turn the 'eastwards position' right around. The President now faced the congregation during the consecration of the bread and wine, and the congregation was able to experience a really corporate communion as successive waves of worshippers gathered at the altar rails on three sides of the altar. And with the new nave altar came a new nave altar platform, which drew the clergy from their chancel stalls to remarkably prosaic chairs and benches, but chairs and benches that brought them towards the centre of the church and very much closer to the congregation.

Simultaneously, and patently in keeping with the new concern for 'warmth' and personal 'interaction', Christ Church began a massive clearance of what had become its embarrassingly extensive rows of pews. There was a thoroughgoing clearance of the nave pews westwards of the western pillars,<sup>4</sup> which created a space for pre-service welcoming, and after-service coffee-serving, while an equally massive clearance of the nave pews eastwards of the eastern pillars created a space for the construction of the new nave dais.<sup>5</sup> Seating which had once accommodated a congregation of 1200 in the nave and transepts, and, more recently, 900 could now, at a pinch, accommodate a congregation of 600 with perhaps 300 in the nave itself and 200 in the central aisles. Even this reduced provision had to be designed not to 'drown' the normal Sunday morning congregation of 60 to 100.

This massive clearance of the Christ Church pews was patently an action of the first importance in the Christ Church story, and it is one that can be very variously regarded. Superficially, it can be suggested that the church authorities nursed no very extravagant hopes regarding the immediate or even medium-term 'drawing

4. Wardens' Report, Christ Church, South Yarra, Annual Reports, 1975, p.7.
5. Wardens' Report, Christ Church, South Yarra, Annual Reports, 1979, p.8.



◀ Evan William Wetherell

power' of the new and, supposedly, more 'people friendly' services. Liturgical renewal, it can be contended, was essentially a holding operation. Members – and particularly the younger members – of the congregation were to be induced to stay, but there was not much expectation of an effective outreach to the non-attenders. But this is probably to draw the connection between liturgical renewal and the new uncluttered church more tightly than is really fair. Certainly the spatial demands of the new nave altar must have encouraged the church authorities to reflect on the prospects for Anglican churchgoing in the years ahead. They must have made a judgement concerning the attractiveness of the new services. Still, this was almost certainly a minor matter. Much more likely, the consideration that most influenced the church authorities was their realisation that in the seventies the church's hinterland was being buffeted by a new and effectively irresistible tide of social change; that all – or almost all – the implications were negative for church attendance; that a 900-seat church was an anachronism and an embarrassment, and that for the morale and comfort of a working church the great mass of the Christ Church pews would have to go. But what, exactly, was this tide of social change?

Arguably it had three main features. First, a 'second coming' of the flats and purpose built apartments, not, as in the 1920s, a novel element in the South Yarra scene, but in such numbers that flat dwellers became the predominant element in the population. Secondly (if intrinsically associated) there was a decided change in South Yarra's demographic structure. And thirdly, thanks to the new flat dwellers, here was South Yarra's 'flowering' as a centre of Melbourne's Counter Culture.



Christ Church interior: the new nave altar

The new flat dwellers were transient.<sup>6</sup> They were uncontactable during the daytime, normally disinclined to be contacted in the evening, and were very frequently absent at the weekends. They were overwhelmingly young, most in their late teens or early twenties, and largely free from family ties. In most respects they were out of place at Christ Church, which had been oriented to serving stable families from the professional and business classes; whose more prominent and conscientious members provided Churchwardens, Vestrymen and 'leading laymen'; whose talented 'non working' wives provided the most active and dedicated parish workers; and whose well-scrubbed children fronted for baptism, confirmation, and, rather more frequently, for family-oriented, traditional marriages from their parish church.

Now, as Evan Wetherell noted, there were few children, few middle aged and few families living together as a family group.<sup>7</sup> Their place was taken overwhelmingly by the footloose young, often heavily into a confident – even cocky – Counter Culture whose totems, the incomparable Beatles, proclaimed themselves 'more popular than Jesus Christ'.

For here was a culture with its own autonomous (and presumably superior) mores, morality and music and one for whom Christ Church, when and if considered, must have appeared the very epitome of the previous established order, a representative of the culture to which the Counter Culture saw itself the counter.

6. 'People come to this area for a few months until they find a permanent home in an outer suburb. (There is a 40 per cent turn-over of rented flats in a year in South Yarra).' Vicar's Report, Christ Church, South Yarra, Annual Reports, 1973, p.1.
7. Vicar's Report, Christ Church, South Yarra, Annual Reports, 1972, p.1.



The Counter Culture, when not out to 'tease the bourgeois', was genuinely very anti-bourgeois, whereas Christ Church was bourgeois to the core. The Counter Culture was both international and heavily 'into' an increasingly assertive Australian nationalism; whereas Christ Church was still spiritually, and even legally, a parish of the Church of England in Australia. And the Counter Culture was 'into' Rock, whereas Christ Church annually thundered to quite different measures; her Bach was not 'switched on'.

In short Christ Church marched forward to the music of a different drum. But she might continue to do so at her peril. The statistics were insistent here, for nearly every year saw fewer 'marchers'.<sup>8</sup> Individual communions, which had numbered 9341 in 1967 and had fallen to 8064 in 1970, had kept on falling. There were 7227 in 1971 – though this was in part accounted for by the fact that the girls of Melbourne Girls Grammar School, now with their own chaplain and own chapel, came rarely –<sup>9</sup> 6035 communions in 1972, 5062 in 1976, only 4212 in 1978.

Evan Wetherell's response was largely one of resignation: he noted, quoting William Temple, that the Church was the only organisation in the world that existed mainly for the benefit of non-members.<sup>10</sup> He was also relatively unperturbed at Christ Church's loss of contact with its suburb, suggesting that Christ Church was now really a 'city' church in the sense that most of its congregation was not strictly speaking residential.<sup>11</sup> (It was a view that would have startled The Vagabond, visitor to 'a Suburban Church' a hundred years before.) But Wetherell's Vestry were, unsurprisingly, much less resigned, and ventilated their concern in the Christ Church Annual Report for 1978:

It is a matter for regret that our regular services do not attract the same numbers as do the special occasions. When any enterprise does not continue to attract sufficient support to remain viable, it must examine itself to see why, and we must do so. The usual reason is that it is not providing for the needs of its 'market'....<sup>12</sup>

And again:

We are living on our savings, and bequests from those who have gone before. It is right that these funds should be used for the upkeep of the fabric; that is what they were left for. But if we cannot provide from our income for our own day-to-day expenses, let alone the on-going work of the church, then perhaps we have to ask what justification we have for continuing.<sup>13</sup>

With Evan Wetherell due to retire in 1982 the next incumbency was likely to be unusually important. Could Christ Church somehow discover, or rediscover, the skills to reverse a fifteen year decline?

8. See Appendix 2.

9. Vicar's Report, Christ Church, South Yarra, Annual Reports, 1971, p.1.

10. Vicar's Report, Christ Church, South Yarra, Annual Reports, 1977, p.1.

11. Vicar's Report, Christ Church, South Yarra, Annual Reports, 1976, p.4.

12. Wardens' Report, Christ Church, South Yarra, Annual Reports, 1978, p.9.

13. *Ibid.*, p.12.

## CHRIST CHURCH IN THE 1980s



David Brooke Warner

If the 1970s had been ‘a time of troubles’ the 1980s were years when Christ Church recovered a considerable measure of its old élan. In fact what happened can be fairly characterised under the heading of ‘revival’ – the third, if the least dramatic, in the church’s history. And this revival was not simply a matter of mood or self-perception; it was manifest in facts and figures.<sup>1</sup> Over the run of the decade, individual communions were up by more than fifty percent – from 4758 to 7274 – outward and visible sign of an appreciable spiritual advance. Offertories, investment income/property income, and the parish’s contributions to diocesan finances (parochial assessment) had all effectively quadrupled. Offertories rose from \$17,234 to \$68,573; investment income from \$29,628 to \$131,663; parochial assessment from \$4400 to \$17,954 – all running well ahead of inflation.

A part – a first part – of the explanation can be ascribed to Evan Wetherell’s successor, David Warner, drafted in by Archbishop Robert Dann, utilising his archiepiscopal ‘third turn’, the diocesan’s prerogative of unfettered nomination. The new Vicar returned, vastly experienced and in proper measure worldly wise, to the once great, now fading, parish where he had served his first curacy under the astringent eye of Archdeacon Schofield some thirty years before. He returned

1. See Appendix 2.

very much the man of social ease, popular with the young, the old and the middle aged, as well as with our old friends 'the working, the business, the official, the cultured, and the aristocratic classes' in their eighties guise.

A second factor in the lifting of the church morale was the fact that the liturgical changes of the 1970s had now, by mere lapse of time, become the status quo – and Christ Church has usually taken to the status quo. It would probably be stretching matters to suggest that the new Prayer Book had come to enjoy a vast fund of affection; but, if generally unloved, the new services had become quite generally accepted: communicants, once awkward and uneasy in their public greetings, had learnt to give to each other The Greeting of Peace. Similarly, if the new nave altar fell short of the old high altar in mystery and solemnity as well as height, it did allow for a genuinely corporate communion which, given the reduced numbers, could be remarkably impressive. Of course, the old ways still had their defenders, and the 8 a.m. communion services, like the beautiful if sparsely attended evensongs, still followed the Book of Common Prayer. But in 1989 attenders at the church's 'show piece' the 10 a.m. family eucharist, who had been using the Book of Common Prayer on the last Sunday in the month, voted quite decisively for An Australian Prayer Book, four Sundays out of four, five Sundays out of five. It was, arguably, the moment when Christ Church, for good or ill, ceased to stand firmly in the ancient ways.

A third factor in the church's recovery was, patently, a retrogression of the church-buffeting tide of social change. Flat building had ceased entirely and the Counter Culture too had run its course, scorned by the women's movement which condemned its 'sexism' and overtaken by the environmental movement, which captured much of its constituency (and took aboard 'the oldies' too). And Youth Culture (child of Counter Culture?) sang a significantly more muted tune. Of course it still made lively music, but in a decade marked by Aids, Yuppies and Youth Unemployment the old 'triumphalism' had gone.

Socially, South Yarra still experienced the march of 'gentrification' particularly in the streets and lanes to the south of Toorak Road. Out-of-the-way pubs re-emerged as Bistros (by appointment to the Yuppies) and in Osborne Street a corner store resurfaced as a 'Clip Joint'. But young family people returned to diversify the social mix. So whereas Evan Wetherell had, to a degree, bewailed a socially monochrome South Yarra, his successor could present a different picture, and (perhaps a trifle optimistically) place Christ Church in the scene:

What a varied people we are. It is probably true to say that our parish has more variety than any other in the diocese of Melbourne, in terms of its constituency. I'm glad to say that the congregation is broadly representative of the community, though there is a higher representation of the settled population, as one might expect.<sup>2</sup>

A fourth and final factor in Christ Church's qualified revival was – amazingly – the discovery that the church must somehow raise above a million dollars to preserve her lovely but now crumbling spire. The burden was great but not intolerable, and in the end this enterprise united and energised her congregation as, arguably, no other occurrence since the Second World War had been able to do. For, unlike

2. Vicar's Report, 1985, [p.3.]

NATIONAL TRUST  
CHRIST CHURCH, SOUTH YARRA  
SPIRE RESTORATION APPEAL

PATRON:	Sir John Young, K.C.M.G.
APPEAL CHAIRMAN:	Sir Rupert Clarke, Bt., M.B.E.
DEPUTY:	Mrs. Aline Darke, O.A.M.
HON. TREASURER:	Lt. Col. W.H. Becke, C.M.G.
ARCHITECTS:	Mockridge, Stahle & Mitchell
PROJECT ARCHITECT:	Mr. George Mitchell
INSPECTOR OF WORKS:	Mr. Robert Kranz
CONTRACTORS:	Henderson's Marble & Granite
MASONS:	Mr. Ross Lee Mr. Stewart Lea Mr. Giovanni Valerio Mr. Don Browne
COMMITTEE:	Mrs. W. Becke Mr. James A. Court Mr. Neil Clerehan Sir Frank Espie, O.B.E. Mr. J. Hunter Fry Mr. Colin T. Harper Mr. Brian James Mr. D.A.N. McLardy Mr. Frank Newman Mr. R. Paynter Mr. Roger Pescott, M.P. Mr. James G. Perry Mr. Tom Swanson, C.B.E. Dr. Richard L. Travers Dr. Horace Tucker Mr. R.N. Walford The Rev'd. David B. Warner
CHURCHWARDENS:	Mrs. Faye Barrett Mr. Peter Mason Mr. Owen Richards

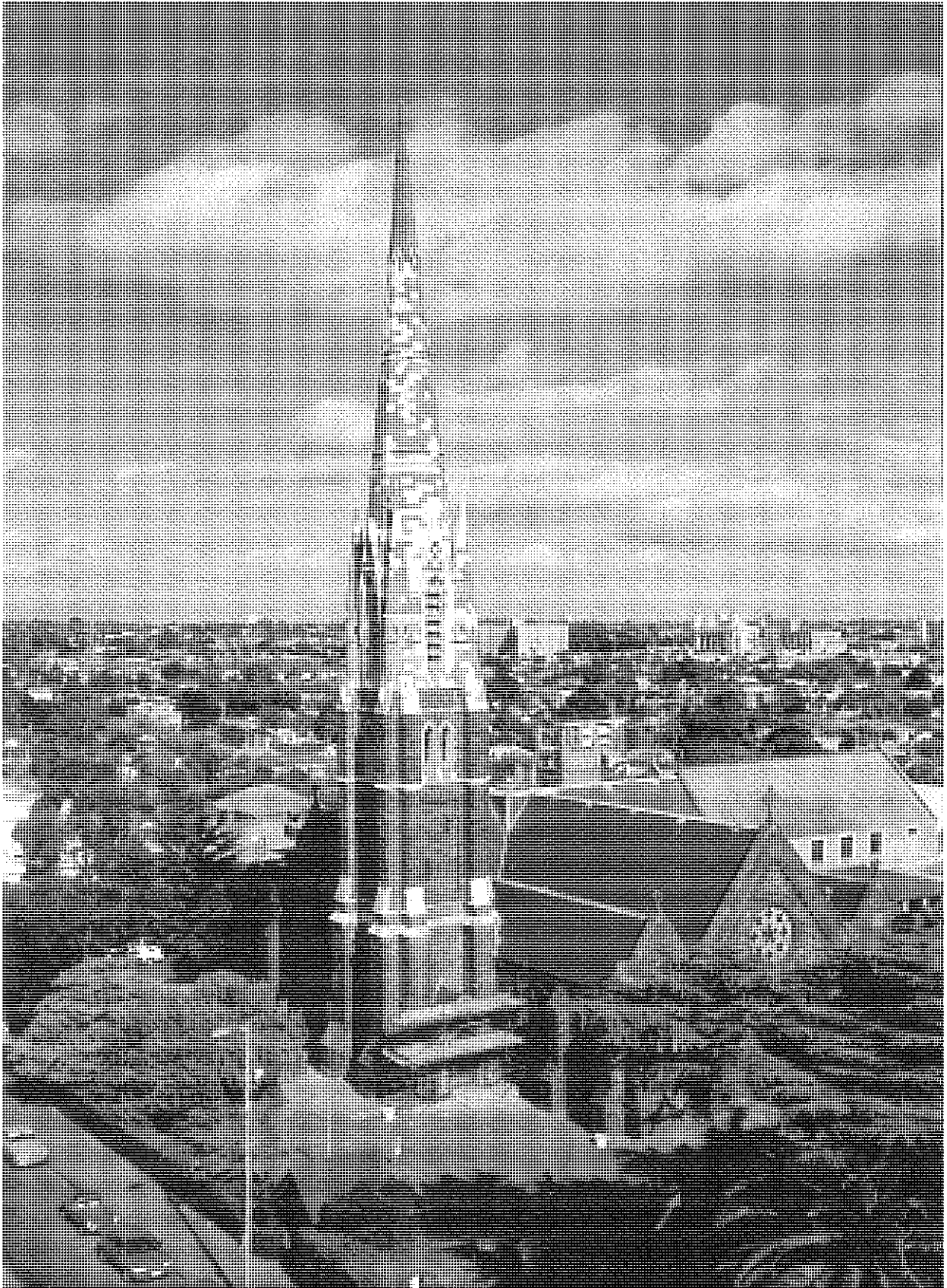
The Order of Service of  
Thanksgiving for the Restoration  
of the Spire: Part End Page

The restored Spire, July 1991

other causes – women’s ordination, or liturgical renewal, or social activism, all of which Christ Church supported in fair measure – here was a cause that summoned the deepest feelings of responsibility and gratitude and self esteem. It also involved Christ Church in doing what she did superbly – that is running fetes – in contrast to her very indifferent skill in filling pews. Anyone who has helped out on the fringes of a Christ Church fair is likely to marvel at the energy and organisational talent that is somehow forthcoming, year after year.

Moreover the spire restoration was touted as a spire restoration for the suburb of South Yarra (‘Help keep Christ Church’s spire in the South Yarra skyline’) and however limited the strictly local contribution, the success of the appeal created the impression – maybe in measure the illusion – that the church was loved, the church belonged. After 135 years this may perhaps be characterised as an unremarkable discovery, but after the ‘crisis of confidence’ in the later 1970s it was a very necessary discovery.

As the scaffolding was stripped away, and the great white mottled stonework was rehallowed by Archbishop Rayner on 28 July 1991, there can have been few at Christ Church who wondered ‘what justification we have for continuing’. Christ Church had been about God’s business for over a hundred years, and the rehallowed spire was testimony that she intended – God willing – to continue in this business for some centuries to come.





## APPENDIX 1

### Christ Church in the *Argus*, April-July 1938

#### Historic church May have to be closed Urgent appeal

Unless substantial financial assistance is immediately forthcoming it is feared that Christ Church, South Yarra, one of the oldest, largest, and most beautiful churches in Melbourne, may have to be closed. The vicar is the Rev. Leonard Townsend, who has been there for 20 [sic] years. The churchwardens - General Sir Harry Chauvel, Dr A.J. Day, and Mr F.S. Newell - have issued an urgent appeal to parishioners, stating that the bank is no longer disposed to carry the church, that the deficit is increasing every year, and that £500 must be received before the end of April if the church is to carry on. The church was once one of the most influential and best supported in Melbourne. Christ Church, South Yarra, was opened 80 years ago. For two generations it was supported handsomely by wealthy families living in the district, and it was one of the principal centres of activity in the district. Fine Memorials. The spire, copied from that of Salisbury Cathedral, is one of the landmarks of Melbourne, while few churches in Australia can boast such fine memorials, stained glass, wood carving, and organ as those possessed by Christ Church. The [war] memorial hall is also a very fine building. The vestry had hoped that after the depression the deficit would have been reduced, but there has for several years been an annual drift of £100 or more, and last year the overdraft increased by nearly £250. Substantial reductions in the cost of maintenance have been made, but the vestry is still faced with a very heavy burden of debt and a maintenance cost. The financial condition of the South Yarra Presbyterian Church, which is only 100 yards away, was investigated by the central administration of that church recently. Church authorities have been forced reluctantly to the conclusion that, although the population of South Yarra has increased tremendously in recent years, through the growth of flats and boarding houses, interest in the churches in the area has diminished.

*Argus*, Tuesday 12 April 1938, p.3, accompanied by a photo captioned 'Church needs financial help.'

#### Difficulties of church Finance; Loss of adherents

Parishioners and office-bearers of Christ Church, South Yarra, which may have to be closed, agreed yesterday that the condition of the church had been a cause for grave concern for a number of years. The debt on the memorial hall, and the overdraft on the working account were serious enough considerations, it was said; but what was regarded as even more serious was the diminution of the influence of the church in the district. It was said that there were many Anglicans

living in the district still, but that the congregation at times was very small. The parish had been in financial difficulties before, but had managed 'to scrape along,' officers said. The parishioners, however, would not be content with merely staving off the evil day. It was the hope of all the office-bearers that the church would flourish again, and that the congregation would regain its former size and interest in parish affairs. The actual debt was several thousands of pounds; but even if that was cleared the revenue was insufficient to maintain the church without a new debt being created. From a plain business point of view, it was stated, the parish was bankrupt. Christ Church was held in great affection by all present and former parishioners, who were greatly disturbed at the plight of the parish. They would not rest until its position as one of the greatest Melbourne churches had been regained. Last night Dr J.E. Nihill, one of the churchwardens [sic], said that the plight of the parish had not in any way been overstated.

Argus, Wednesday 13 April 1938, p.3

### Gift of £680 South Yarra church Heavy debt

The vestry of Christ Church, which is threatened with closing because of lack of support, has received £680 toward a reduction of the church debt. Practically all the money was given in one large anonymous donation which was handed to the authorities yesterday afternoon. It was said last night that the actual debt of the parish amounted to several thousands of pounds, and was increasing every year. The congregational revenue was insufficient to pay the ordinary day-to-day expenses of conducting the parish, and unless there was a great increase in the general support of the parish it would be in the same financial difficulty within a year. The gifts which have been received would satisfy the bank temporarily; but there was still a debt which the congregation could not reduce and an interest bill it could not meet. Even the maintenance of the services of the church was a difficulty. It was stated that the office-bearers of the parish are so disheartened because of the diminishing support of Christ Church that they may decide to resign. One vestryman said last night that reports that wealthy people had left South Yarra or did not attend church on Sunday because of their absence in the country, were entirely unfounded. There were more people of substance in South Yarra than ever, he said. On one large estate ['Maritimo?'], where a leading Christ Church family had lived, there were now about 70 Anglican families, many of whom would support the church if approached sympathetically. Many people in South Yarra lived in flats and boarding-houses, and many of them were still good church people, who could, if called upon, make Christ Church flourish once more. It was recalled that Governors of Victoria had formerly regarded Christ Church, South Yarra, as their parish church, and had always kept a Government House pew in Christ Church, which included Government House in its parish boundaries.

Argus, Thursday 14 April 1938, p.3



Sir, Christ Church, South Yarra, is an insolvent parish which was once a flourishing and important centre of church life. Even to-day it should be little behind St John's, Toorak. The vestry has been hoping and trying to improve matters for years, but it has done so on its own. The Church as a whole and the diocese cannot help us. The task is beyond the incumbent and vestry, but Church law and organisation exclude intervention by higher authority. That law and organisation are inherited from the Middle Ages, and what suited a universally accepted Church supported by tithes [tithes] in 1549 is so useless today that their half-disused remnants are a hindrance to efficiency. If a parish is in difficulties the diocese should be able and ready to step in and put it right, even to draft in new clergy. One clergyman cannot work Christ Church parish, but only a successful parish can afford assistant clergy, yet our need is greater. Even if it is too late to recover Christ Church, its misfortune should teach the Church to reorganise its administration to prevent a recurrence.

Yours, &c., F.D. Cumbrae-Stewart, Vestryman.

To the Editor of the Argus, Thursday 14 April 1938, p.3

Sir, The vestry of Christ Church, South Yarra, is indeed grateful for the service The Argus has done to our congregation in particular and for the Church of England generally in so forcibly directing attention to the apathy which has resulted in our very serious plight. For a number of years interest in the parish has waned, and support for our very fine and beautiful old church has consequently diminished. Several times in the past we have faced acute financial difficulty, and on each occasion we have been fortunate to be able to carry on. This time the situation was worse than ever before because the vestry has had to face the fact that the revenue is insufficient to maintain the ordinary work of the parish. The Argus has directed public attention to the difficulties the vestry has been facing for a number of years, and some good friends have been moved to assist us, so that our immediate difficulties have been overcome. We realise, however, that our problem has not been completely solved and Christ Church has still a long way to go to regain its former position of influence in South Yarra.

...Yours, &c., J.E. Nihill. 18 April 1938

To the Editor of the Argus, Tuesday 19 April 1938, p.3

### £800 for church But deficit still large

As nearly £800 has been subscribed since the financial difficulties of Christ Church, South Yarra, were mentioned in The Argus last week there is now no danger that the church may have to be closed. A large capital debt remains. For several years there has been a deficit every year in the maintenance account, and the vestry, which has been faced with a capital debt of several thousand pounds, decided that as the bank had requested that the overdraft be reduced the parish would have to cease operations unless substantial financial support was forthcoming immediately. Of the £800 given the greater proportion has been subscribed by one anonymous donor, and officers of the church have pointed out

to those who regard the crisis as past that all other gifts have not reached £300. The vestry, therefore, is still faced with the fact that but for one generous supporter of the parish its situation would still be serious. The vestry has still to face the fact that, apart from the financial situation, the church has for a number of years been very poorly supported by many Anglican people in South Yarra. Many of those who have supported the parish in recent years have become regular attendants at the services in St Paul's Cathedral. Christ Church, which is a very large and beautiful building, magnificently furnished, accommodates a congregation of about 1,500 people, but the average congregation, it is said, is seldom more than 50 worshippers. Vestrymen have received a number of letters expressing regret at the plight of the church. It is proposed that Anglicans in the district should be interviewed with a view to formulating a plan to infuse new life into the work of the parish. There will be a meeting of the vestry on Thursday evening.

Argus, Tuesday 19 April 1938, p.3

#### South Yarra church Plan to revive interest

In an endeavour to revive interest in Christ Church, South Yarra, a house-to-house canvass through the parish will be made. This decision was made at a public meeting in the church hall last night, when speakers, in discussing means of restoring finances and attendance, referred to the 'desperate plight' of the church. The secretary of the church (Mr J. Rae) said that the trouble was that 'the place was dead.' There were no attractions for young people. A tennis-court should be constructed, a club established, and the boy's club revived. Councillor E.L. Morton said that, although £950 had been subscribed since the appeal was made, the liquidation of the overdraft of £1,250 was not sufficient. A steady income of at least £10 a week was needed, but the greatest need was to increase attendances at the church. There were thousands of Church of England people in the parish; yet attendances at the church were surprisingly small. He suggested that a committee of about 60 persons should be appointed to make a house-to-house canvass through the parish to revive interest in the church. 'Our Last Appeal' 'The church itself is in disrepair, the roofs leak, the fences need painting, and our gardens are a disgrace,' Councillor Morton said. 'This must be our last appeal, and it calls for desperate efforts.' Mr Cumberae-Stewart, a member of the vestry, said that the annual deficit in recent years had been £100, but last year it had been £200. The bank had refused to honour the cheques, accounts could not be paid, and even the mortgage interest payments could not be met. If there was further decrease in income vital services in the church would have to be suspended. ....Councillor Morton's suggestion was adopted. Arrangements are being made to form a ladies' guild, to reopen the boy's club, and to establish a tennis club.

Argus, Wednesday 4 May 1938, p.2

## Resignation of vicar Christ Church, South Yarra Finance problem

The resignation has been received by Archbishop Head of the Rev. Leonard Townsend, who has been vicar of Christ Church, South Yarra, for 30 years. Mr Townsend served at Leongatha for two years after his ordination. He was for four years curate at Holy Trinity Church, Balaclava, and he was vicar of Surrey Hills from 1904 to 1908, when he was transferred to South Yarra. For many years Christ Church, which possesses one of the most beautiful and complete ecclesiastical buildings in the Commonwealth, was a parish of great influence. The people of South Yarra handsomely supported the church, which was built to accommodate more than 1,000 people, and furnished with costly memorials. In recent years, however, congregations have diminished. In addition to the capital debt on the Memorial Hall, there has been a steadily growing overdraft on the ordinary working expenses. Closing Fear. The vestry has admitted that for some time it has not been able to pay its way. The services of a curate were dispensed with and the vicar's stipend was reduced; but the overdraft increased until it was announced that unless assistance was forthcoming the church would probably have to be closed. Fortunately, sufficient money was subscribed to prevent drastic action having to be taken, but the vestry determined that the support of the people would have to be gained and held if the parish was to remain solvent, as it had been in difficulties before and had been saved by the generosity of a few friends of the parish. Mr Townsend declined last night to comment on his resignation or to indicate whether he would retire from active work or merely from Christ Church. Argus, Wednesday 20 July 1938, p.3

# APPENDIX 2

## Statistics, 1855-1989

(A) INDIVIDUAL COMMUNIONS; (B) EASTER COMMUNICANTS; (C) CHRISTMAS COMMUNICANTS; (D) BAPTISMS; (E) MARRIAGES; (F) BURIALS:  
(\* = INCOMPLETE)

	(A)	(B)	(C)	(D)	(E)	(F)		(A)	(B)	(C)	(D)	(E)	(F)
1855				1			1895	4463	334	236	123	30	24
1856				27			1896	3871*	350	250	99	27	
1857				55	24		1897	3422	305	235	65	21	20
1858				77	32		1898	3307*	328	311	100	35	26
1859				94	32		1899	3052*		360	75	29	
1860				67	30		1900	4235	355	347	100	28	12
1861				94	28		1901	4257*	394	367	111	25	20
1862				75	18		1902	5116*	381	390	125	34	15
1863				63	14		1903	7204	396	331	92	26	20
1864				70	8		1904	6419	425	369	82	30	12
1865				52	15		1905	5842*	341	421	84	28	
1866				42	12		1906	5939	404	383	74	30	20
1867				71	13		1907	6172	420	422	59	38	20
1868				63	18		1908	5612	434	376	78	32	12
1869				40	16		1909	6018	478	388	94	35	
1870				67	8		1910	6105	538	477	78	40	25
1871				57	8		1911	5557	444	458	74	43	26
1872				61	11		1912	6064	451	420	70	65	23
1873				42	12		1913	5809	570	354	114	54	27
1874				49	15		1914	6068	558	444	94	54	23
1875				39	13		1915	6476	630	418	113	63	20
1876	680	60	83	38	13		1916	6635	673	419	96	48	20
1877	827	64	55	46	15		1917	6295	575	389	77	33	15
1878	213*			48	8		1918	6354	573	387	49	38	19
1879	524*		17	31	5		1919	5225	510	405	55	57	
1880	303*	25	39	39	7		1920	5391	543	316	51	56	16
1881	1209*	140	125	49	14	30	1921	5081	518	382	62	70	19
1882	1776*	177	129	62	21	28	1922	5106	547	362	57	47	18
1883	1268*	73*	137	70	18	30	1923	5056	433	397	56	72	20
1884	2224*	161	140	119	28	20	1924	4535	410	349	57	49	19
1885	1934*		261	86	25	23	1925	4540	473	355	61	64	21
1886	2390	235	208	72	27		1926	4479	434	307	33	60	13
1887	2419	215	185	96	35	20	1927	4028	424	346	49	61	20
1888	2675	230	204	95	32	25	1928	4776	384	355	42	52	18
1889	2882	192	240	102	33	30	1929	4934	420	412	33	41	12
1890	3163	286	224	140	49	21	1930	5068	412	389	43	41	19
1891	3115	250	205	144	43	24	1931	4611	433	351	23	42	
1892	2920	262	213	105	32	28	1932	4261	318	384	48	29	
1893	2918	214	195	103	19	26	1933	4705	413	379	29	39	
1894	4052	263	232	87	26		1934	4865	419	356	25	59	12

(A) INDIVIDUAL COMMUNIONS; (B) EASTER COMMUNICANTS; (C) CHRISTMAS COMMUNICANTS; (D) BAPTISMS; (E) MARRIAGES; (F) BURIALS:

	(A)	(B)	(C)	(D)	(E)	(F)		(A)	(B)	(C)	(D)	(E)	(F)
1935	4670	431	335	25	52	12	1965	7098	374	559	87	76	77
1936	4345	386	300	27	72	15	1966	9220	448	615	120	86	68
1937	4360	398	298	34	53	10	1967	9341	403	560	81	92	68
1938	5113	458	546	49	74	4	1968	8081	359	561	92	101	56
1939	7365	639	567	69	99	40	1969	7502	329	431	78	104	43
1940	10443	702*	717	61	150	42	1970	8064	322	586	61	76	36
1941	9521	761	729	89	186	59	1971	7227	306	580	81	86	86
1942	8709	797	699	110	288	62	1972	6035	301	536	60	76	105
1943	8137	759*	653	125	221	68	1973	5938	298	536	61	47	125
1944	8011*	829	586	135	184	60	1974	5867	277	445	60	67	82
1945	9766	750	624	109	185	60	1975	4810	225	423	43	40	86
1946	9473	697*	668	161	166	35	1976	5062	221	377	66	40	112
1947	9363	717	622*	162	118	38	1977	4516	250	399	57	45	85
1948	7608	650	580	132	137	54	1978	4212	242	311	35	37	81
1949	6904	636	700*	147	129	39	1979	4350	217	403	55	41	69
1950	6687	648	565	117	126	66	1980	4758	215	341	47	31	75
1951	7092	659	560	126	128	49	1981	4206	211	323	48	38	59
1952	7121	592	592	140	123	89	1982	5532	192	400	47	34	35
1953	6713	597	575	109	120	76	1983	6055	181	420	25	48	38
1954	7272	602	681	120	111	69	1984	6048	192	475	25	62	36
1955	8270	590	688	111	120	103	1985	6443	176	499	26	64	19
1956	8151	502	612	133	92	126	1986	7281	235	380	38	58	19
1957	7955	572	626	100	80	140	1987	7083	215	487	43	51	33
1958	8282	618	640	119	100	96	1988	7146	259	436	22	44	
1959	8616	660	747	92	83	112	1989	7274	205	486	52	44	
1960	8192	480	699	86	57	75							
1961	7604	541	466	125	79	124							
1962	8065	523	597	111	82	109							
1963	7928	402	660	89	77	173							
1964	7459	449	569	81	80	149							

(G) PEW RENTS; (H) OFFERTORIES; (I) INVESTMENT INCOME/PROPERTY INCOME; (J) PAROCHIAL ASSESSMENT; (K) CONTRIBUTION TO DIOCESAN RESOURCES; (L) RANK ORDER AMONG THE PARISHES OF THE DIOCESE:

	(G)	(H)	(I)	(J)	(K)	(L)		(G)	(H)	(I)	(J)	(K)	(L)
1860							1875	629	429				
1861	£650	£500*					1876	528	560				
1862	560	514					1877	761	719				
1863	500	565					1878	692	447				
1864	647	629					1879	464	342			£142	6
1865	637	486											
1866	589	392					1880	£509	£327			£157	7
1867	652	481					1881	844	707			158	6
1868	597	432					1882	868	832			116	9
1869	618	333					1883	1036	837			216	3
							1884	1129	950			382	2
1870	£555	£420					1885	1150	915			168	6
1871	647	467					1886	1250	1038			211	4
1872	621	374					1887	1156	1039			193	4
1873	723	429					1888	1442	1237			263	4
1874	554	468					1889	1385	1160			221	2

(G) PEW RENTS; (H) OFFERTORIES; (I) INVESTMENT INCOME/PROPERTY INCOME; (J) PAROCHIAL ASSESSMENT; (K) CONTRIBUTION TO DIOCESAN RESOURCES; (L) RANK ORDER AMONG THE PARISHES OF THE DIOCESE:

	(G)	(H)	(I)	(J)	(K)	(L)	(G)	(H)	(I)	(J)	(K)	(L)	
1890	£1366	£1290			£218	3	1940	£412	£2180		£160	£227	3
1891	1300	1152			174	3	1941	411	2428		160	198	4
1892	1203	1010			153	3	1942	395	1855		160	205	3
1893	1005	948			171	2	1943	395	1950		160	212	3
1894					138	2	1944		1958		160	159	5
1895	847	785			108	4	1945		2068		160	165	7
1896	762	708			94	6	1946		1771		176	176	4
1897	778	701			575	1	1947		1728	£340	176	235	3
1898	810	668			88	4	1948		1538		176	181	4
1899	780	941			104	4	1949		1717		176	178	4
1900	£757	£802			£108	4	1950		£1886		£200	£205	5
1901	715	771			77	6	1951		1996		200	233	4
1902	660	808			106	4	1952		3141		200	203	6
1903	571	806			135	4	1953		2427		200	277	4
1904	564	812			152	3	1954		2748	£1617	200	309	4
1905	573	855			142	2	1955		3322	1585	250	199	6
1906	538	817			147	4	1956		4203	1649	250	247	5
1907	590	930			150	3	1957		6709	1847	250	252	6
1908	591	851			193	1	1958		7411		450	302	7
1909	603	1065			114	4	1959		7060		450	450	=3
1910	£625	£932			£97	5	1960		£5452	£2725		£1360	4
1911	653	937			109	4	1961		5060	3455		1351	1
1912	614	1014			105	4	1962		5017	3473		1352	2
1913	620	998			77	7	1963		5675	3079		1500	5
1914	577	1039			141	4	1964		5262	3371		756	9
1915	569	995			98	7	1965		5324	3786		116	
1916	563	928			154	6	1966		\$11893	\$8405		\$2070	9
1917	530	982			76	8	1967		12345	6950		2156	6
1918	500	1828			102	8	1968		11954	9598		1997	14
1919				£250	120	10	1969		12240	10055		2387	9
1920	£438	£747		£250	£141	8	1970		\$11593	\$10809		\$2100	9
1921	426	963		250	143	9	1971		11961	11497		2285	7
1922	414	796		250	143	10	1972		12463	11751		3000	=7
1923	397	775		250	135	10	1973		13221	12314		2750	=6
1924	355	850		250	112	13	1974		13060	12665		4050	2
1925				250	48	34	1975		13314	16358		4600	2
1926	359	939		250	122	11	1976		13852	20255		4600	2
1927	349	867		250	107	13	1977		14544	19663		4000	=10
1928	322	852		160	110	12	1978		14815	18133		4000	=10
1929	326	946		160	122	12	1979		14774	25432		3000	=32
1930	£293	£858		£160	£133	10	1980		\$17234	\$29628		\$4400	
1931	262	909		160	125	9	1981		17531	34841		4000	
1932	239	841		160	147	7	1982		20525	47139		9500	
1933	237	794		160	114	9	1983		22898	45788		10500	
1934	213	834		160	146	6	1984		32265	72493		12200	
1935	214	828		160	129	9	1985		48721	75397		11615	3
1936	179	789		160	205	4	1986		48114	90933		12572	5
1937	187	790		160	132	9	1987		54616	89601		16567	3
1938	259	959		160	124	9	1988		43486+	60999+		15202	1
1939	304	1602		160	225	3	1989		68573	131663		17954	

+ = PART YEAR ONLY

# APPENDIX 3

## Clergy and Officeholders, 1854-1989

### (A) VICARS:

W N GUINNESS	(1855-1856) 1856-1880
H F TUCKER	1880-1908
L TOWNSEND	1908-1938
C H MURRAY	1938-1944
J D MCKIE	1944-1946
J A G HOUSDEN	1946-1947
J A SCHOFIELD	1947-1954
S T BALL	1954-1965
J B R GRINDROD	1965-1966
D H W SHAND	1966-1969
E W WETHERELL	1970-1982
D B WARNER	1982-

### (B) ACTING VICARS, PRIESTS-IN-CHARGE:

J H MULLENS	OCTOBER-NOVEMBER 1880
W HUDSON	MARCH-JUNE 1908
F L CUTTRISS	DECEMBER 1943-MARCH 1944
A R WILSON	MAY-OCTOBER 1947
W G THOMAS	OCTOBER-DECEMBER 1947
J T CORRIGAN	MARCH-JUNE 1965
J T CORRIGAN	AUGUST-OCTOBER 1966
W J SQUIRE	DECEMBER 1969-FEBRUARY 1970
T R H CLARK	MAY-AUGUST 1982

### (C) LOCUM TENENS:

J FULFORD	1863-1865
W P PEARCE	1876-1877
H C HANCOCK	1886-1887
J KIRKLAND	1904-1905
A F J BLAIN	FEBRUARY-AUGUST 1960
C H BRAY	AUGUST-NOVEMBER 1960
O J BRADY	SEPTEMBER-OCTOBER 1964
H EDWARDS	1964-1965

### (D) ASSISTANT CLERGY:

G W TORRANCE	1870-1871
A MOFFATT	1872-1873
H J KANE	1874?, 1875-1876
J L WINN	JANUARY-DECEMBER 1876
W P PEARCE	APRIL-DECEMBER 1877
E J GOODHART	FEBRUARY-DECEMBER 1878
R B BRYNE	1879-1880
W P PEARCE	1880-1882
W K BRODRIBB	1880-1890
T H ARMSTRONG	1882-1883
S ROBINSON	FEBRUARY-MAY 1883
W T BEATY-POWNALL	1884-1885
T H RUST	1884-1885
B N WHITE	1885-1886
A J WILSON	1885-1893
H C HANCOCK	MAY-DECEMBER 1887
A V GREEN	1887-1889
H A M BROOKSBANK	1888-1891
W H SHIELDS	1888-1890
J AUCHINLECK-ROSS	1889-1892
S F BEE	JANUARY-MARCH 1890
W E H PERCIVAL	1890-1892
G A PARKER	JANUARY-SEPTEMBER 1891

C H YOUNG	APRIL-JUNE 1892
J S WAYLAND	JUNE-OCTOBER 1892
J A PRIESTLEY	JANUARY-OCTOBER 1895
J S HART	1896-1900
C E PERRY	1899-1902
T K PITT	1900-1902
A LAW	1900-1902
E J B WHITE	1901
R STEPHEN	1901-1904
J S H CAWTE	1904-1905
A H GARNESAY	APRIL-JUNE 1905
J LEACH	1905-1906
E T HOWELL	1906-1907
W HUDSON	1907-1908
H M HAWKINS	1907-1908
J G SWAN	MARCH-JUNE 1908
G A M CERUTTY	1908-1912
W BURVILL	1908-1910
E R HARRISON	1912-1914
E T THORNTON	1912-1916
M R D KELLY	1914-1915
M N COATES	1916-1917
W E WOOD	JUNE-NOVEMBER 1917
J H RICHARDSON	1918-1920
R E SUTTON	1920-1922
L B MEREDITH	1923-1924
A E WINTER	1927-1929
W J B CLAYDEN	1930-1931
F T EYRES	1939-1942
L F WHITFIELD	1940-1941
F L CUTTRISS	1942-1944
MARIE H FULTON (DEACONESS)	1942-1946
W R POTTER	1944-1947
H C HOLLIS	1945-1947
L M MURCHISON	1947-1948
T St J C STOKES	1948-1950
F A TOWNSEND	1948-1950
ELIZABETH ALFRED (DEACONESS)	FEBRUARY-DECEMBER 1949
W P BAINBRIDGE	1950-1951
D B WARNER	1951-1953
W J CARTER	1953-1954
A DEQ ROBIN	1954-1956
H C BUSBY	1954-1960
D J EDDY	1956-1957
H CHAPMAN	1959-1964
B L STOCK	1961-1962
R E WALLACE	1962-1964
J T CORRIGAN	1964-/-
S E BLACKLER	1967-1969
W J SQUIRE	1969-1970
D A LOWE	1970-1971
P J HUGHES	1971-1972
J B MACGLASHAN	1972-1973
D G PEAKE	1973-1974
R L S MCAULEY	1977
C D V BUTLER	1979-1982
A V POOLE	1981-1983
P G WHITESIDE	1984-
J W SHEATHER	1984-/-
R W PROWD	1985-1886
A J MOORE	1987-
B E MULLER	1987-

## (E) ORGANISTS:

## I CABINET ORGAN:

C G FEINAGLE	1857-1859
C COMPTON	1859-1861
C E HORSLEY	JANUARY-JUNE 1862
W JARDINE SMITH	1862-1870
— SHAW (MRS H S SHAW)	1870-1871

## II PIPE ORGAN:

J EGGLESTON	JULY-SEPTEMBER 1871
J N STEVENS	1871-1876
E H BROMBY	1876-1879
— SYMONS	1879-1880
J FORD	JUNE-DECEMBER 1880
J N STEVENS	1881-1895
P M IBBS	1895-1897
R J SHANKS	1879-1919
L CURNOW	1919-1930
F NUTTING	1930-1941
(THE REV) H C HOLLIS	1941-1947
(THE REV) L M MURCHISON	1947-1948
N KAYE 1948-1949	
L FULLARD	1949-1987
P NICHOLSON	1988-

## (F) TRUSTEES:

J BENN	1854-1870
C FARIE	1854-1870
H W FARRAR	1854-1857
T H FELLOWS	1854-1878
F MAXWELL	1854-1855
D A TURNER	1856-1895
S B VAUGHAN	1858-1879
T B PAYNE	1870-1897
J SPOWERS	1870-1879
J GRAHAM	1879-1898
T MOUBRAY	1879-1891
E G FITZGIBBON	1879-1905

## (G) CHURCHWARDENS:

R W DICKSON	1874-1876
T H FELLOWS	1874-1878
A PRIESTLEY	1874-1875
J B HUTTON	1875-1877
H F EATON	1876-1882
E E MORRIS	1876-1877
H WOOLDRIDGE	1877-1880
E G FITZGIBBON	1878-1881
J SAWREY	1880-1881
E E MORRIS	1881-1882
R W DICKSON	1882-1883
J B HUTTON	1882-/-
H M COLLINS	1882-1885
C B PAYNE	1883-1885
R W DICKSON	1885-/-
J SINCLAIR	1885-/-



G GILL	-1902
J B HUTTON	1900-/
J SAWREY	1900-/
R G KENT	1902-1911
R B EMPSON	1903-/
F W POOLMAN	-1905
R W DICKSON	-1906
N H RICHARDS	1905-1910
D T WALTON	1906-1912
F C LOADER	1910-1927
H GRAHAM	1911-1918
H B CONNELL	1918-/
R F CALCUTT	-1921
J LANG	1918-1921
H G CHAUVEL	1921-1944
C D FINCH	1921-1930
H H SMITH	1927-1933
A S DENNIS	1930-1931
C D FINCH	1931-1935
F S NEWELL	1933-1964
A J DAY	1935-1976
F D WHITFIELD	1944-/
P MANIFOLD	1944-1948
L F MITCHELL	1949-1963
T A CRAWFORD	1963-1965
F H COLE	1964-1975
L P COMBES	1966-1974
H C MACDONALD	1974-1977
T HOGAN	1975-1976
HAZEL D FLIGHT	1976-1984
I A COOPER	1976-1981
J C LOWE	1977-1982
R BARNARD	1981-1983
C LARSEN	1982-
M BUCKRIDGE	1983-1985
FAYE BARRETT	1984-
J BARKER	1985-1986
D BURNS	1986-1988
O RICHARDS	1988-

(H) HONORARY SECRETARIES:

F MAXWELL	1854-1855
H W FARRAR	1855
R WADSWORTH	1855-1858
W E MORRIS	1858-1861
J THOMPSON	1861-1863
C C GRAHAM	1864
E GRAHAM	1865
A J WRIGHT	1865-1866
H S SHAW	1866-/
J H HAYDON	-1882
W GODFREY	1882-1886
W H JARRETT	1887-1890
R G KENT	1890-1908

W G CRAMER	1908-1913
G W WALLS	1913-1917
F C LOADER	1918-1926
D D PAINE	1926
F D CUMBRAE-STEWART	1934-1935
D D PAINE	1935-1936
K S RAE	1936-1940
J W READ	1940-1943
S LOVE	1943-1951
A G ELVIN	1951-1957
J A E VOYSEY	1957-1960
N A MACE	1960-1968
L P TUNNELL-JONES	1968-1970
K ALLAN	1970-1972
HAZEL D FLIGHT	1972-1976
W MCCREARY	1976-1977
J R LINGARD	1977-1978
A M HURST	1978-1984
LAVINIA CAMERON-YOUNGER	1984-1985
F T COMBE	1985-1987
R MASON	1987-1988
ALINE DARKE	1988-1989
BOBBIE RENARD	1989-

(I) HONORARY TREASURERS:

H F EATON	1877-1880
E E KEMPTON	1880-1881
H F EATON	1881-1882
J B HUTTON	1882-1883
F GRAHAM	1883-1884
J B HUTTON	1884-1885
W H JARRETT	1885-1897
G GILL	1897-1901
F W POOLMAN	1901-1902?
G GILL	1902?-1905
F W POOLMAN	1905
D T WALTON	1906-1912
P S TENNY	1912-1918
F K BEST	1918-1919
THE CHURCHWARDENS	1921-1926
C D FINCH	1926-1930
F S NEWELL	1930-1945
H HARWOOD	1946-1953
A ACKLAND	1953-1956
G V PHILLIPSON	1956-1957
J S MARSDEN	1957-1963
A E BAINBRIDGE	1963-1964
W A J ACKLAND	1964-1967
H C MACDONALD	1967-1977
A E BAINBRIDGE	1977
G J W SCOTT	1977-1979
C LARSEN	1979-1984
CAROL MCKELSON-TIMMINS	1984-1985
F DEVINE	1985-





