
Barrabool Uniting (formerly Presbyterian) Church & Manse

1135 Barrabool Road, Barrabool



Heritage Assessment

Prepared for the Surf Coast Shire

**Dr David Rowe Authentic Heritage Services Pty Ltd
December 2014**

Barrabool Uniting (formerly Presbyterian)

Church and Manse

1135 Barrabool Road, Barrabool

HERITAGE ASSESSMENT

Commissioned by
Surf Coast Shire

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December 2014

Cover Photographs: Top: Barrabool Presbyterian Church, 1969. Source: J.T. Collins, La Trobe Picture collection, State Library of Victoria, accession no. H90.100/1165. Bottom: Former Barrabool Presbyterian Manse, 1963, National Archives of Australia, accession no. B5919/1.

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1.0 Introduction

1.1 Background

The Surf Coast Shire commissioned Dr David Rowe of Authentic Heritage Services Pty Ltd in October 2014 to prepare this heritage assessment of the Barrabool Uniting Church complex, 1135 Barrabool Road, Barrabool. This report has been authored by Dr David Rowe. Historical research has been carried out by David Rowe and Pam Jennings of Authentic Heritage Services.

The purpose of the assessment has been to refresh the basis of the existing heritage overlay on the site (HO3) to determine whether there is any additional fabric of cultural heritage significance worthy of recognition as part of the heritage overlay. The assessment has followed the first four steps outlined in the sequence of investigations table provided in *The Burra Charter: The Australia ICOMOS Charter for Places of Cultural Significance* (1999). The steps are:

1. Identify Place and Associations.
2. Gather and Record Information about the Place sufficient to understand Significance.
3. Assess Significance.
4. Prepare a Statement of Significance.

The heritage significance of the Barrabool Uniting Church property has also been determined in relation to the Criteria of Assessment adopted by the Heritage Council of Victoria on 7 August 2008, and the publication, *Assessing the cultural heritage significance of places and objects for possible state heritage listing: The Victorian Heritage Register Criteria and Threshold Guidelines*, adopted by the Heritage Council of Victoria, December 2012. Consideration has also been given to the similar assessment criteria outlined in the *Practice Note 01: Applying the Heritage Overlay*, published by the Department of Planning & Community Development, September 2012 (revised).

A draft of this report was provided to the Surf Coast Shire on 18 November 2014. It was circulated to the owner and interested stakeholders on 1 December 2014, with feedback sought until 16 December 2014.

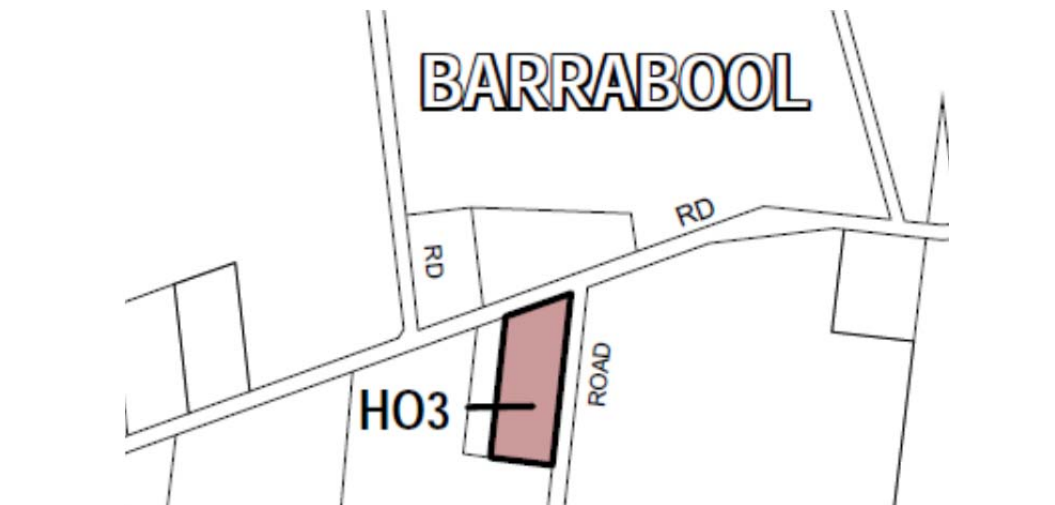
1.2 Existing Supporting Basis for HO3

The basis for the existing heritage overlay for the Barrabool Uniting Church, HO3, is the heritage citation by Allan Willingham in the *Geelong Region Historic Buildings and Objects Study* (Geelong Regional Commission, 1986, vol.1, sheet 50) which reads:

The Barrabool Presbyterian Church was erected in 1870 to designs by the then relatively unknown architectural firm of Davidson & Henderson of Geelong. This innovative Victorian Gothic Revival design, incorporating rock faced Barrabool stone walling, dressed Waurn Ponds limestone mouldings and fine axed basalt, has sculptured ornamentation to the skillfully modeled porch by Samuel Brain, a noted Geelong monumental mason. The church is a most distinctive parish church design with an interior of note and it is a distinguished early work of the celebrated western district architects, Davidson & Henderson.

The Church building was considered to have State significance as a “creative and/or technical accomplishment” in good condition and of high integrity.

The citation makes no mention of the former manse.



Heritage Overlay Map for H03.

Source: Planning Schemes Online, Department of Transport, Planning & Local Infrastructure.

1.3 Constraints

This report provides an assessment associated with post-contact European heritage only.

Additional documentary material by N.S. McAdam at the Geelong Heritage Centre was not available at the time of the preparation of this report. .

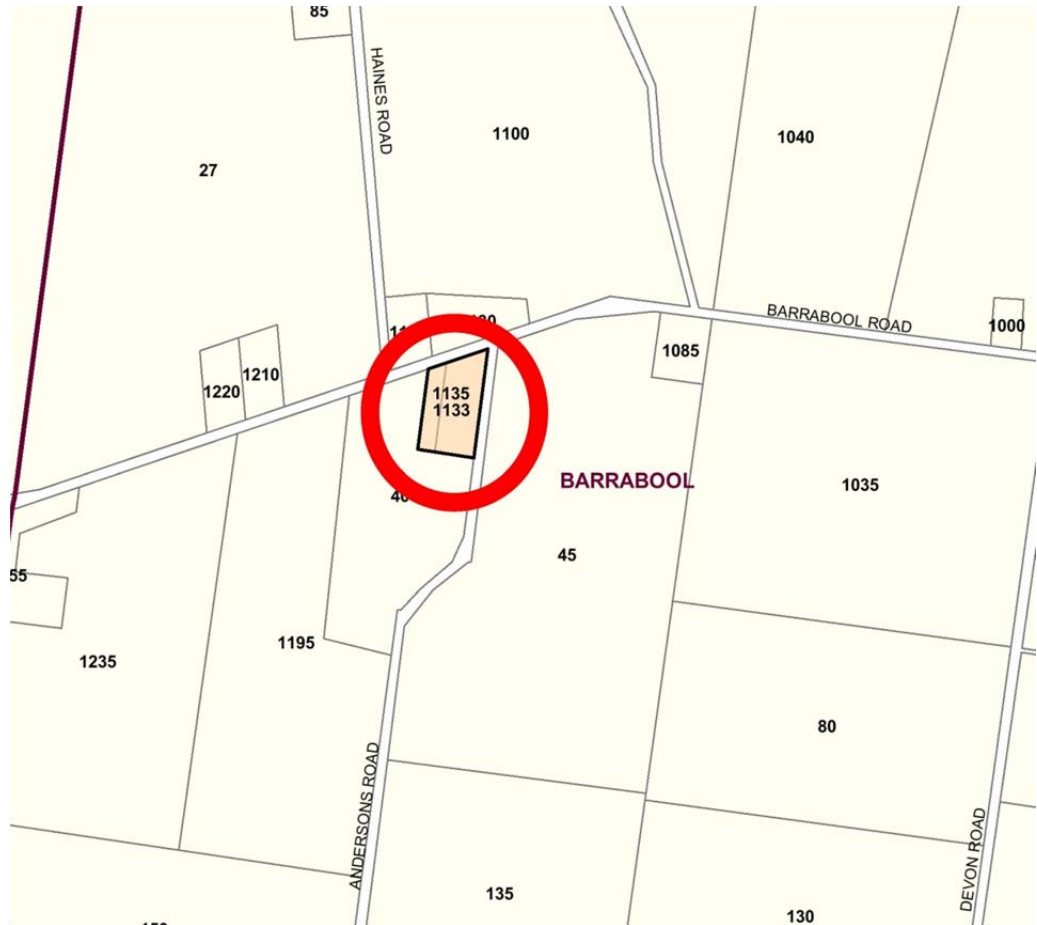
1.4 Acknowledgements

The consultants appreciate the assistance provided in the preparation of this Report by:

- Karen Hose, Surf Coast Shire.
- Maureen Fay, Barrabool Uniting Church.
- Ron Anderson, Barrabool Uniting Church.
- Jennifer Bantow, Geelong & Region Branch of the National Trust of Australia (Victoria).
- Annette Zealley, Director, Geelong Botanic Gardens.

1.5 Location of Property

The Barrabool Uniting Church property is located in the Barrabool Hills at 1135 Barrabool Road, Barrabool, as shown on the following location map:



Source of Base Map: Interactive Mapping, Land Services online.

2.0 Historical Overview

2.1 The Original Inhabitants

The original inhabitants of the Barrabool Hills were members of the Wathaurong¹ tribe of Aborigines, one of four tribes that formed the Kulin confederacy.² Assistant Protector Sievwright, in his biannual report for March-August 1839,³ described their tribal territory as follows:

The Wad-dow-ro or Barrabool tribe occupy the range of country from the coast, south of Geelong. This is their principal hunting ground upon Indented Head and the Balla River hills,⁴ from this they range to about twenty miles north of the River Barwon, where the Jay-bourne⁵ falls into it and from the range of mountains called [Flinders Peak] Kurdi-you-yang⁶ on the N.N.E. to the River Barwon on the S.W. they are principally found on the banks of the Barwon.

1 Early and recent references also refer to the Wathaurong as the Barrabool tribe.

2 T. Pescott, *The You Yangs Range*, Yaugher Print, Geelong, 1995, p.69.

3 M. Cannon (ed.), *Historical Records of Victoria* (HRV), vol. 7, Melbourne 1998, p. 349.

4 This is probably meant to be Ballarina Hills, a name used on an early map to denote the heights of the Bellarine Peninsula.

5 The Leigh River.

6 This should be Wurdi-you-yang, a name which survives in a different form as a parish name.

Lou Lane⁷ indicates that their territory extended eastward to the Werribee River and northward towards Buninyong and states that they were divided into five or six clans whose territories were more limited. It seems likely that the You Yangs were inhabited by the Worinyaloke clan. Pescott claims that:

The Worinyaloke were people of a solid build and average height, the men close-shaven, using mussel shells to trim their beards, or singeing the hair with a smouldering fire-stick. The women wore nose-ring ornaments, the emu nose-styles, and they used the skins of kangaroo, dingo, quoll and possum to make cloaks, the only item of clothing needed for warmth. More decorative were the women's head-bands made of fibrous bark or hair into which were woven small, bright feathers, and pendants decorated with feathers, shells and mammal teeth. Waist-bands of human hair and possum fur were favoured by the men.

Red ochre and white kaolin were used to decorate their bodies at ceremonial times, or when the men fought with other clans or tribes as they did on occasions. Both ochre and kaolin were prized resources, particularly valuable in trade.

The lifestyle of the Worinyaloke was itinerant, and they moved from one camp site to another to take advantage of the seasonal prevalence of food or to obtain protection from the extremes of the weather. Shelters of bark-slabs or tree branches were built at favoured sites. The women had the responsibility of gathering the vegetable foods, and as soon as they could toddle, the children accompanied their mothers to learn the art of foraging in their own environment. The men hunted communally for fast game, ranging up to eight kilometres from camp, but they did not hunt every day.⁸

The Wathaurong numbers were never very great. Dr. Alexander Thomson, who assembled them in December 1836 to distribute blankets, counted only 279 and was assured by William Buckley⁹ that the whole tribe was present. Captain Foster Fyans, the first police magistrate appointed to the area, repeated the exercise in September 1837 and counted 275. Pescott claims that the Worinyaloke clan probably numbered less than 50.¹⁰ In 1839, Sievwright estimated the numbers of all the Wathaurong had fallen to 260, 60 men, 80 women and 120 children.¹¹ By 1854 the numbers had been reduced to double figures - Thomson reckoned there were only 34 adults and two children under five. In 1885 the last survivor, Willem Baa:niip died in the Geelong Benevolent Asylum.

While belligerent towards other tribes,¹² the Wathaurong showed little animosity towards the European settlers. It was the latter, however, who had sought the appointment of Fyans to protect them from Aboriginal attack, but most of the

7 L. Lane, "The Inhabitants of Terra Nullius," *Investigator*, Vol. 29, No. 4, December 1994, pp. 135 ff.

8 Pescott, *op.cit.*, pp.69-70.

9 The "wild white man" who had lived with the tribe from the time of his escape from the settlement at Sorrento in 1803 until 1835, when he walked into Batman's camp at Indented Head. C.E. Sayers (ed.), *Letters from Victorian Pioneers*, Melbourne 1983. p.132.

10 Pescott, *op.cit.*, p.69.

11 Cannon, HRV7, p. 349.

12 The records show them as the aggressors in 1839 against the Melbourne tribe who called on the Goulburn tribe to assist them in repelling the attack. Cannon, HRV 2B, pp. 454, 557, 609; HRV 7, p.362.

incidents seem to have occurred further inland, giving credence to George Russell's statement:

The natives that inhabited the country about Geelong were quieter in their habits and more easily reconciled to the white population than the tribes who inhabited the country more in the interior.¹³

In 1861, when the tribal numbers had been reduced to six males and one female, a reserve was set aside for them in Ghazepoore Road in the Duneed parish but with such low numbers the demise of the Wathaurong tribe was inevitable.

2.2 Formation of the Presbyterian Church at Barrabool

On 5 February 1840, Charles McLachlan, Esq., a wealthy pastoralist from Tasmania, took up ten blocks of land in the Barrabool Parish comprising 8,190 acres at a cost of £10,106.¹⁴ This comprised 45% of the land area of the Parish.¹⁵ Known as the Strathlachlan Estate, on 19 March 1855, McLachlan subdivided his land for lease into 26 farms ranging from 80 to 350 acres. The leases were for seven years.¹⁶

In the early-mid 1850s, the spiritual needs of the Presbyterians in the Barrabool Hills were first met by the Rev. Robert Sutherland of the Batesford and Russell's Bridge Church who, 'on Sabbath evenings, occasionally rode over to the Barrabool Hills and preached in the barn of Mr. Anderson, a large farmer in the place.'¹⁷ James Anderson (1823-1883) had arrived in Geelong on the *Tasman* in 1849 and by 1851 he had purchased freehold land at the junction of Barrabool and Merrawarp Roads, Barrabool, where he built 'Tasman Cottage'.¹⁸ Anderson and successive members and descendants of the Anderson family were to play a key role in the life and development of the Barrabool Presbyterian Church (see later subsection for further biographical details).

While Charles McLachlan died at the residence of Dr Motherwell, Melbourne on 16 April 1855,¹⁹ he had set apart from his vast estate a site of 2 acres for a Presbyterian church, manse, school house and teacher's dwelling.²⁰ The land was shown on a Plan of the Barrabool Parish in 1861, comprising part of allotment 9a of Section III (Figure 1):

13 Quoted in I. Wynd, *Barrabool. Land of the Magpie*, p. 12.

14 I. Wynd, *Barrabool, Land of the Magpie*, Barrabool Shire, Torquay, 1992, p.17. See also the General Law Crown Grants Register and register numbers 23198-23201, 1840, Land Information Centre, Laverton

15 Wynd, *op.cit.*.

16 *Ibid.*, p.22.

17 M.J.L. Griffiths, "The Kirk in the Hills": A Brief Account of the History and Witness of the Barrabool Presbyterian Church on the occasion of The Centenary 1859-1959, centenary booklet, 1959, p.2.

18 Wynd, *op.cit.*, p.202.

19 *The Argus*, 17 April 1855, p.4 & *The Courier*, Hobart, 24 April 1855, p.2.

20 *Geelong Advertiser*, 1 December 1859, p.3.



Figure 1: A. McWilliams, Plan of the Barrabool Parish, 1861, showing 'Scot's School & Manse', comprising the Barrabool Presbyterian Church site. Source: Jennifer Bantow, National Trust of Australia (Victoria) Geelong & Region Branch.

McLachlan had vested the land for Presbyterian Church and school purposes into the care of the Rev. Adam Cairns, John Guthrie, Charles T. McLachlan, James Balfour and James Scott.²¹ However, it was not until July 1857 when the Scott Brothers called tenders for the construction of a school and residence in the north-west corner of the Presbyterian reserve.²² Known as the Free Church School, building works progressed throughout the remainder of 1857 and in late January 1858, James Scott advertised for a teacher (with a married man being preferred).²³ The school (which measured 28 feet by 18 feet) and the teacher's residence (which contained 3 rooms) cost £970 and were opened on 19 May 1858 by Mrs Isabella McLachlan, widow of Charles McLachlan, who 'gave a splendid fete to her tenants, their families, and the inhabitants generally.'²⁴ James Irving was appointed headmaster and it was first attended by 32 pupils.²⁵

In February 1859, a public meeting was held for the purpose of electing a committee to work towards the establishment of regular Presbyterian worship services on Sundays.²⁶ Presided by the Rev. John Tait, Minister of the Free Presbyterian Church, Mr James Anderson, Mr Francis McAndrew, Mr James Smith Rogers, Mr David Sinclair, Mr Francis Miller and Mr James J. Irving (Secretary and Convenor) were elected as the

21 Wynd, *op.cit.*, p.67.

22 *Ibid.*, & Griffiths, *op.cit.*, pp.3-4. See also N.S. McAdam, 'A Brief History of the Church' in 'Barrabool Presbyterian Church Anniversary Service marking the 112th year of the Congregation and the Centenary of the Church Building', 1971, Geelong Heritage Centre collection.

23 *The Argus*, 22 January 1858, p.1.

24 Wynd, *op.cit.* L.J. Blake (ed.), *Vision and Realisation: a centenary history of state education in Victoria*, Education Department of Victoria, Melbourne, 1973, p.1003, states that the school opened on 8 March 1858.

25 *Ibid.*

26 Griffiths, *op.cit.*, p.2.

inaugural committee.²⁷ The first Presbyterian Church services at Barrabool were held in the school house from April 1859.²⁸ The congregation consisted largely of tenant farmers of the Strathlachlan Estate.²⁹ While the church land had been donated by Charles McLachlan, the development of the church (both physically and spiritually) was to come from the untiring efforts of the congregation over the next 150 years.

2.3 The Manse

From the outset of the first meeting of the Barrabool Presbyterian Church in February 1859 came a desire to construct a manse.³⁰ A few months later in May, the Geelong architect and surveyor, Andrew McWilliams, was commissioned to design the building.³¹ Almost £400 had been raised for the purpose which was anticipated to be supplemented by a Government grant.³² Tenders were received for the construction of the stone dwelling on 4 June 1859.³³ In early December 1859, the foundation stone was laid as reported in the *Geelong Advertiser*:

... The ceremony was performed by Mrs MacLachlan [sic.], in the presence of a numerous body of spectators, and the usual formalities. The congregation having gathered itself around the spot, the Rev. J. Tait opened the services by offering up a suitable prayer; after which Mr James Scott handed to Mrs MacLachlan a beautiful silver trowel, with a request to that lady that she would proceed to perform the ceremony.

The stone having been adjusted, and a bottle containing current British coins, a copy of that morning's *Geelong Advertiser*, &c., having been deposited in the place allotted to it, Mrs MacLachlan addressed herself to the customary masonic task, and at length, amid expressions of satisfaction, she declared the stone to have been duly laid.

... the adjournment took place to the school-house, where a liberal refecton was provided by Mrs and the Misses MacLachlan.

... The Rev. Mr Blair said that the ladies had deputed him to present to Mrs MacLachlan the silver trowel with which she had performed the interesting ceremony of that day. He begged to express, on behalf of the ladies, that they coupled with that trifling token a cordial wish that Mrs MacLachlan might be blessed with many days ...

Mrs MacLachlan accepted the silver towel ... The trowel, supplied by Mr Henry Over, of Geelong, is distinguished for chaste workmanship, and has the following inscription neatly inscribed under the armorial bearings of the MacLachlan family:- "This small tribute of respect was presented to Mrs Chas. MacLachlan by the ladies of the Barrabool Hills, in commemoration of her laying the foundation stone of the Presbyterian Manse on her estate there. Nov 25, 1859".³⁴

27 Ibid.
 28 *Geelong Advertiser*, 11 March 1909, p.5.
 29 Griffiths, *op.cit.*, p.5.
 30 Ibid., pp.3-4.
 31 Wynd, *op.cit.*
 32 Griffiths, *op.cit.*
 33 *Geelong Advertiser*, 4 June 1859, p.2.
 34 Ibid., 1 December 1859, p.3.

By late January 1860, the stonework for the manse had been completed.³⁵ The *Geelong Advertiser* quipped that ‘the building will probably be ready for occupation before the parishioners have made up their minds as to the pastor whom they elect to minister amongst them. They are yet halting in their choice.’³⁶ The Rev. James McRoberts, a young minister from the Presbyterian Church of Ireland, subsequently accepted the call and he became the first minister of the Barrabool Presbyterian Church³⁷ to reside in the manse that was situated in the south-west corner of the church site. An asymmetrically composed, Victorian Italianate Vernacular dwelling (Figures 2-4), it featured a main hipped roof form that traversed the site and a hipped roofed minor wing that projected towards the front. It was constructed of Barrabool stone and had timber framed 12 paned double hung windows. The front lacked a verandah, being atypical for the mid 19th century when British design precedents were more influential local climatic conditions. A timber picket fence had been erected immediately in front of the manse and it survived there until after 1985.



Figure 2: Former Barrabool Presbyterian Manse, north and west elevations, 1963. Source: National Archives of Australia, series B5959/1.



Figure 3: Former Barrabool Presbyterian Manse, part of south elevation, 1963. Source: National Archives of Australia, series B5959/2.



Figure 4: Former Presbyterian Manse, part of north elevation, 10 November 1985. Source: J.T. Collins, La Trobe Picture collection, State Library of Victoria, accession H90.110/1166.

It was in 1860 when the Barrabool Church formed a charge with the Presbyterian Church at Duneed.³⁸ The establishment of this charge may have been a reason for the delay in appointing a Minister. In addition to serving as the home of the resident

35 *Ibid.*, 21 January 1860, p.2.

36 *Ibid.*

37 Griffiths, *op.cit.*, pp.4-5.

38 *Geelong Advertiser*, 11 March 1909, p.5.

Minister and in the absence of a church building, the Barrabool manse played host to other important events. In 1863 for example, the marriage of John McPherson of Duned and Annabella McRae of Gherang took place there.³⁹

The Barrabool Presbyterian Church disjoined from Duned in 1872 and formed a charge with Winchelsea.⁴⁰ The Manse continued as the home of the incumbent minister and by 1902 'general repairs, painting, papering and erecting stables' was carried out under the supervision of the local architectural firm of Laird and Barlow.⁴¹

In 1913, with considerably greater growth in the Presbyterian population at Winchelsea, the minister took up residence there.⁴² This brought to an end the occupation of the minister at the Barrabool manse. From 1924, the manse was leased to the McAdam family and they continued to occupy the dwelling after 1969.⁴³ From 1 July 1927, the Barrabool Manse was the location of the local Post Office, presumably operated by the McAdam family.⁴⁴ It continued as a Post Office (Figure 5) until it was closed on 30 June 1963.⁴⁵



Figure 5: "Barrabool" Postal stamp, 26 May 1960.

Source: Premier Postal at

<http://www.premierpostal.com/cgi-bin/wsProd.sh/Viewpocd.w>

2.4 The Church

By October 1860, the school room became too small to accommodate the growth in the congregation. Communion services were held in a tent on the church grounds. Stables were erected for the horses of those attending.⁴⁶ Such growth continued in 1861 when the first tea meeting was held 'in a capacious and elegantly decorated pavilion, erected for the occasion, near the manse and school-house.'⁴⁷ Upwards of 500 people attended the auspicious occasion that was deemed to be 'singularly and

39 M. Stainsby, citing McAdam's Index Cards, Geelong Heritage Centre, 19 June 2010 at <http://archiver.rootsweb.ancestry.com/th/read/AUS-VIC-GEELONG-DISTRICT/2010-06/1276932255>

40 *Geelong Advertiser*, op.cit.

41 *Ibid.*, 8 November 1902, p.8.

42 Griffiths, op.cit., p.7.

43 *Ibid.*, p.8.

44 Post Office List at Premier Postal <http://www.premierpostal.com/cgi-bin/wsProd.sh/Viewpocd.w>

45 *Ibid.*

46 Griffiths, op.cit., p.5.

47 *Geelong Advertiser*, 31 May 1861, p.2.

signally successful' in assisting to raise funds to liquidate the debt on the manse which was realised in 1862.⁴⁸

The large attendances at communion services brought about the need for a church building. In 1868, initial steps were made to commence fundraising.⁴⁹ The fledgling architectural practice of the young Scottish architects, Davidson and Henderson, was engaged to design the new building in early 1870. In May of that year, George Henderson had made progress with the design, as he wrote to his mother in Edinburgh:

I am at present at the plans of a small Presbyn Ch. for a small farming district in the neighbourhood. They are lying on my drawing board as I write.⁵⁰

Between 21 and 29 June 1870, the architects called tenders for the construction of the building.⁵¹ The foundation stone was laid in October 1870 by Mr S. Cameron of Geelong, possibly Mrs McLachlan's manager.⁵² By the end of November 1870, the building of the church was almost finished, as detailed in the *Geelong Advertiser*:

The new Presbyterian Church, near Ceres, is now approaching completion, it being expected that Mr Matthey's contract for the stonework will be completed in about a month. Mr Brain is sculpturing the caps for the pillars at the entrance, and the estimated cost of the whole is £600. When completed it will be one of the prettiest country churches we have in the district. Messrs Davidson and Henderson are the architects.⁵³

On 5 April 1871, the *Geelong Advertiser* also reported on the completion of the building:

The church, which is a remarkably neat structure, and well finished, was designed by Messrs Davidson and Henderson, architects, and is situated on the Strathlachlan estate, and fronting the Barrabool road, about three miles west from Ceres. The Presbyterians there may congratulate themselves in having such an excellent place of worship, after having so long occupied the adjoining school-house for the purpose. When once the ground is nicely fenced in, and a few trees planted around it, the church, with the manse and school-house, will form a very pleasant object, among the many which may be seen in a few hours drive among the hills.⁵⁴

The church was opened on 9 April 1871 amid 'very large congregations' at the opening and dedication services officiated by the Revs. A.J. Campbell, D. McKenzie and J. Brownlie (then incumbent at Barrabool) in the morning, afternoon and evening respectively.⁵⁵

48 *Ibid.*

49 Griffiths, *op.cit.*

50 Cited in A. Willingham, 'Two Scots in Victoria: The Architecture of Davidson and Henderson', Master of Architecture thesis, University of Melbourne, 1983, p.111.

51 *Geelong Advertiser*, 22 June 1870, p.3, 23 June 1870, p.3, & 24, 27 & 29 June 1870.

52 *Ibid.*, 31 October 1870, p.2 & Wynd, *op.cit.*, p.68.

53 *Geelong Advertiser*, 26 November 1870, p.2.

54 *Ibid.*, 5 April 1871, p.2.

55 *Ibid.*, 10 April 1871, p.2.

The rock-faced Barrabool stone Victorian Eclectic Gothic Revival styled building provided a steeply-pitched, gabled preaching hall space, typical for non-conformist church design, and a side entrance porch, both having slate roof cladding (Figures 6-9).

The modestly-scaled, four-bayed church was lit by pointed-arched tracery windows with frosted diamond leadlight glazing, and featured paired windows at the northern gable end above which was a quatrefoil window. The profile of this window was another idiosyncratic feature of the architects (see Section 4 for further details). High in the southern gable end was a quadripartite window set within an incised point-arched lancet. Internally, the preaching hall featured a coved timber lined ceiling with exposed timber hammer beams supported by elegant plastered consoles (Figure 10). The only applied decoration was painted wall frieze bands at the tops of the side (east and west) walls. There was a central aisle with flanking timber pews that also appear to have been designed by Davidson and Henderson. There was a raised, stepped platform at the south end that was separated from the main hall space by altar rails having decorative cast iron balusters and timber cappings. A central feature at the south end was the raised timber pulpit, above which was a projecting timber canopy. Elaborate lamps provided artificial lighting.

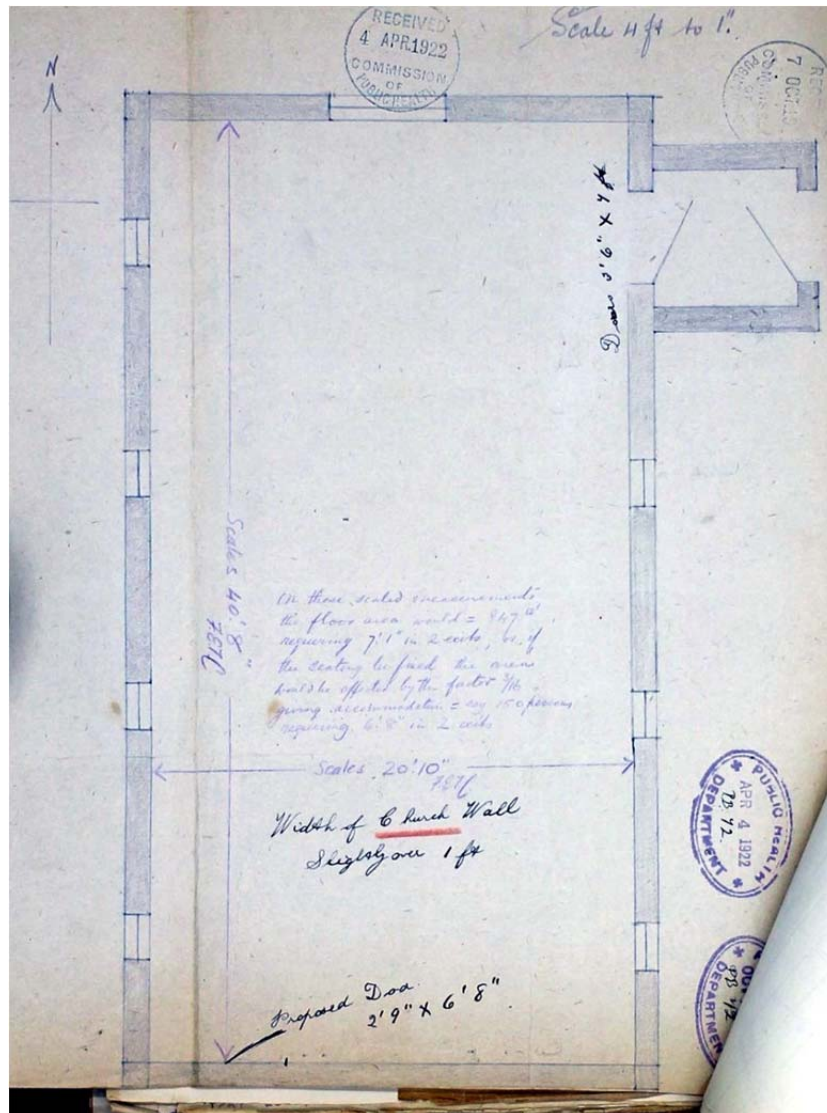


Figure 6: G.M. Anderson, Floor Plan of the Barrabool Presbyterian Church, April 1922.
 Source: Barrabool Presbyterian Church Public Building file, VPRS 7882/P1 Unit 189 PROV



Figure 7: Barrabool Presbyterian Church, n.d. [1909].
 Source: Adrian Schonfelder, National Trust of Australia (Victoria), Geelong & Region Branch.



Figure 8: Barrabool Presbyterian Church (with Sunday School Room addition on the left), 1969.
 Source: J.T. Collins, La Trobe Picture collection, State Library of Victoria, accession H91.100/1165.



Figure 9: Barrabool Uniting Church (showing supper room addition on right), 11 November 1985. Source: J.T. Collins, La Trobe Picture collection, State Library of Victoria, accession H91.100/1167.



Figure 10: Barrabool Presbyterian Church looking south to pulpit, 1909.

Figure 7: Barrabool Presbyterian Church, 1909.

Source: Adrian Schonfelder, National Trust of Australia (Victoria), Geelong & Region Branch.

By 1902, the church was in need of repair, and the interior was painted prior to the celebration of the Jubilee in 1909.⁵⁶ The Jubilee was marked with special services conducted throughout February and March by the Rev. R.M. Fergus of Auburn, Professor D.S. Adam of Ormond College and the Rev. J.E. Higginbotham of the Leigh Charge.⁵⁷ There were 'large and appreciative congregations' and a 'very successful tea and public meeting'.⁵⁸ At this time, there were 19 families associated with the Church with the congregation comprising 84 people.⁵⁹

In 1914, five years after the celebrations of the Jubilee, the dark clouds of World War One pervaded over the Barrabool Presbyterian Church. Twenty men of the

56 *Ibid.*, 8 November 1902, p.8 & Griffiths, *op.cit.*, p.7.

57 *Geelong Advertiser*, 11 March 1909, p.5.

58 *Ibid.*

59 Griffiths, *op.cit.*, p.7.

congregation enlisted to serve in the Australian Imperial Force, as did Sister Muriel Mary Baker who was appointed to the Australian Army Medical Corps Reinforcements as part of the Australian Army Nursing Service from 28 May 1917.⁶⁰ She continued service until the end of the War, returning to Australia in December 1918.⁶¹ Muriel Baker was born in Geelong in 1891, the daughter of Mrs Annie Baker of McDonald Street, Belmont.⁶² She was raised a Methodist and prior to her enlistment with the A.I.F. at the age of 26, she had completed three years training as a nurse at the Geelong Hospital.⁶³

Three men of the Barrabool Church paid the ultimate sacrifice: C.L.W. Anderson, N. Robertson and A.H. Ross.⁶⁴ A Memorial Service was held in the church in May 1917, in honour of Private Charles Leslie Wallace Anderson who was killed in action on the battlefields at Bullecourt, France in 11 April 1917.⁶⁵ The *Geelong Advertiser* gave the following tribute:

... In his early life, during United Mission Services conducted at Ceres in March, 1910, he became a Christian, was admitted as a member of this church, and sat at the Communion Table and just seven years after, at the age of 20 years, fell, a true soldier on foreign soil. This soldier lad walked in the path of virtue, for he was a true Rechabite, a regular attendant and teacher in the Sabbath school. About three years ago he heard the call to prepare as a minister of the church, but learning of the need of men for the blood-stained fields of France, his response was: 'Here am I, send me'.⁶⁶

In July 1918, a brass tablet was unveiled in memory of the late Private C.L. Wallace Anderson.⁶⁷ Also mentioned at the service was the death of another member of the church, Private Allan Ross, who was killed in action 'last week'.⁶⁸ A month later in August 1918, Chaplain-Captain Fraser unveiled a timber honor roll in the church in honour of all of the members of the congregation who had fought and died in the Great War.⁶⁹ A hymn board was also unveiled in memory of the sacrifices made by those that had enlisted.⁷⁰

In the early 1920s the school building on the site was demolished and so new Sunday School accommodation was required. The Secretary of the Barrabool Presbyterian Church and a partner of the building firm of Anderson, McDonald and Warner of Winchelsea, G.M. Anderson, wrote to the Secretary of the Department of Public Health with a proposal to construct a Sunday School room as an addition at the

60 Baker, Muriel Mary, 'Certificate of Attesting Officer', Australian Imperial Force, series B2455, National Archives of Australia at <http://discoveringanzacs.naa.gov.au/browse/records/15867/2>

61 Ibid.

62 Ibid., Attestation Paper for Persons Enlisted Abroad, 26 May 1917.

63 Ibid.

64 See Roll of Honor Board on the west wall of the church.

65 *Geelong Advertiser*, 22 May 1917, p.5 & Australian War Memorial Roll of Honor at <http://www.awm.gov.au/people/rolls/R1676590/>

66 *Geelong Advertiser*, 22 May 1917, p.5.

67 *Ibid.*, 12 July 1918, p.5.

68 *Ibid.*, 17 July 1918, p.5.

69 *Ibid.*, 10 August 1918, p.5.

70 Griffiths, op.cit., p.8.

southern end of the church.⁷¹ The gabled extension was proposed to be 20 feet long by 23 feet wide.⁷²

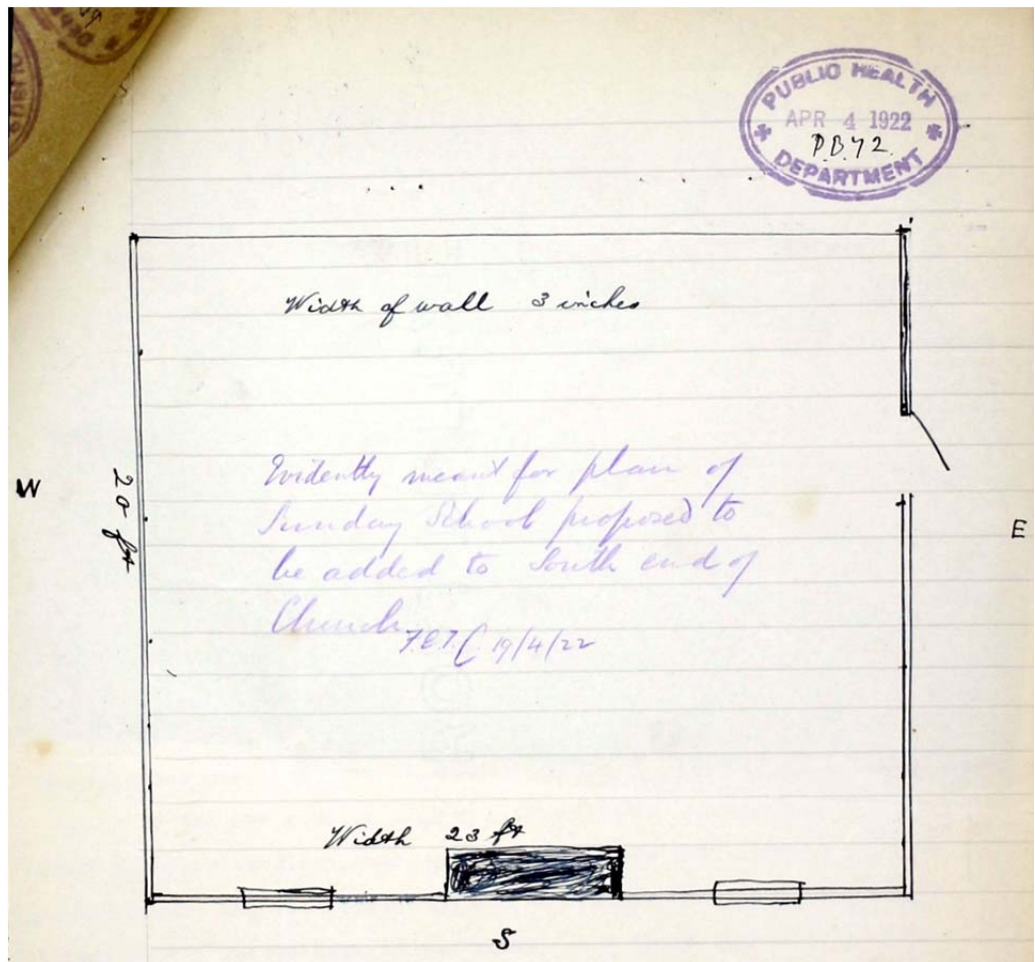


Figure 11: G.M. Anderson, Sketch floor plan of Sunday School Room addition, 1922. Barrabool Presbyterian Church Public Building file, VPRS 7882/P1 Unit 189 PROV

71 G.M. Anderson to The Secretary, Board of Public Health, Melbourne, 9 September 1921, in Barrabool Presbyterian Church Public Building file, VPRS 78825/P1 Unit 189, Public Record Office Victoria (PROV).

72 Ibid., Health Department file note, 27 October 1921.

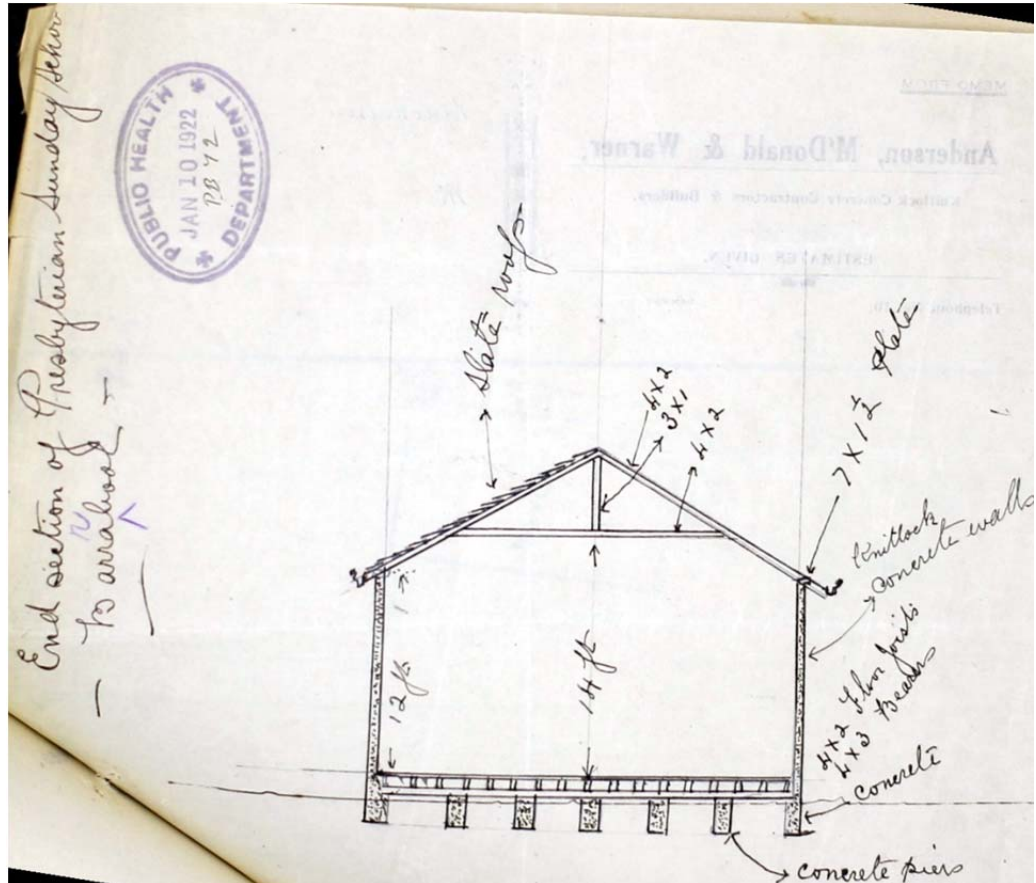


Figure 12: G.M. Anderson, Sketch Section drawing of Sunday School Room addition, 1922.
Barrabool Presbyterian Church Public Building file, VPRS 7882/P1 Unit 189 PROV.

The addition was also proposed to be constructed of a contemporary concrete block system known as 'Knitlock' first patented by the American architect, Walter Burley Griffin in 1917.⁷³ Anderson, McDonald and Warner had established a manufacturing works at the rear of Warner's property, 'The Isles', at 39 Hesse Street, Winchelsea.⁷⁴ Machines and timber moulds were used to cast the concrete 1 foot square wall tiles that had offset joints, with strengthening ribs at modular intervals. The walls were to be three inches wide.⁷⁵ In his submission to the Public Health Department, Anderson had enclosed a photograph of the 'Reynolds House' at 49 Avenue Athol, Canterbury, which had recently been built of Knitlock and which showed 'the appearance of wall when finished.'⁷⁶

73 J. Turnbull & P. Navaretti (eds.), *The Griffins in Australia and India*, The Miegunyah Press, Carlton South, 1998, p.151.

74 D. Rowe & W. Jacobs, 'Surf Coast Shire Heritage Study Stage 2B', prepared for the Surf Coast Shire, 2009.

75 Anderson to the Secretary, Board of Public Health, Melbourne, March/April 1922, VPRS 7882/P1 Unit 189 PROV.

76 Turnbull & Navaretti, op.cit., pp.180-181 & '39 Avenue Athol', Heritage Citation Report, Boroondara City Council, Victorian Heritage Database online.



Figure 13: Reynolds House, 49 Avenue Athol, Canterbury, n.d. [c.1920].
Barrabool Presbyterian Church Public Building file, VPRS 7882/P1 Unit 189 PROV.

It is unclear whether Anderson's building firm had built 'Jura', Mountjoy Parade, Lorne, in Knitlock in 1919, but this form of construction was to be the precursor of a number of buildings and structures in Winchelsea in the ensuing years, including the Winchelsea Memorial Grandstand in 1923, the dwelling 'Kooringa' at 10 Blacks Road, Winchelsea in 1923-24, and the front fence to the dwellings at 39 and 41 Hesse Street, Winchelsea in the early 1920s.⁷⁷ Slate roofing tiles were also to be used and a fireplace with chimney was situated on the south wall.

Anderson's sketch drawings of the proposed Sunday School room were considered 'next to useless' by the Public Health Department and it requested the church engage the services of an architect.⁷⁸ The firm of Laird and Buchan was subsequently commissioned to prepare the necessary documentation and supervise construction that was carried out throughout 1922.⁷⁹ The addition had been completed by late January 1923.⁸⁰ A door opening had been introduced in the south wall (west corner) of the church building to provide access to the new school room, which also had external access on the east and west sides.

77 Rowe & Jacobs, op.cit.

78 The Secretary, Board of Public Health, to The Moderator, Presbyterian Church of Victoria, 22 April 1922, VPRS 7882/P1 Unit 189 PROV.

79 Laird & Buchan Architects, to The Secretary, Public Health Department, 25 January 1923, VPRS 7882/P1 Unit 189 PROV.

80 Ibid.

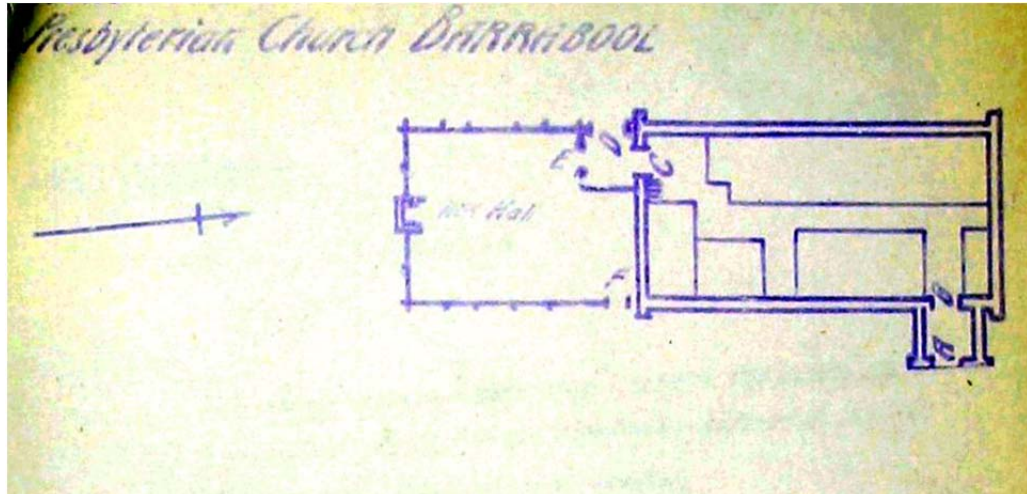


Figure 14: Schematic Plan Floor of Barrabool Presbyterian Church with Sunday School Room addition, 1922. Barrabool Presbyterian Church Public Building file, VPRS 7882/P1 Unit 189 PROV.

Electricity was installed in the church in 1946.⁸¹ It may have been at this time when the original timber louvres in the ventilation gablets in the main church roof faces were covered over with metal louvres. A supper room was added in 1953.⁸²

In 1977, the Presbyterian Church of Australia combined with the Methodist Church of Australasia and the Congregational Churches to form the Uniting Church in Australia.⁸³ It was from this time when the church became known as the Barrabool Uniting Church.

2.5 The Grounds

The church grounds remained unfenced until the church had been built in 1871.⁸⁴ In July of that year, three months after the opening of the church, the grounds were landscaped with many trees planted. The *Geelong Advertiser* described these beautification works:

Friday last was quite a holiday at Strathlachlan, Barrabool Hills. The ground around the new Presbyterian Church, lately opened, was being planted with a fine assortment of trees and shrubs, kindly granted from the Botanical Gardens, by Dr. Bunce. Upwards of 150 were planted by the families and individuals belonging to the congregation. After the work of the planting was over, tea and cakes in abundance were served in the school-house, to the great delight of the young planters. The soil around the church is naturally poor, but the greatest care was taken to ensure the growth of the young plants by the Messrs Anderson supplying many loads of rich soil, which was deposited around the roots, and the whole thing was conducted under their superintendence, they being assisted by other members of the committee.⁸⁵

81 Griffiths, op.cit., p.9.

82 Ibid., p.8.

83 W. Phillips, 'The Denominations' in M. Lewis (ed.), *Victorian Churches: Their origins, their story & their architecture*, National Trust of Australia (Victoria), Melbourne, 1991, p.10.

84 *Geelong Advertiser*, 5 April 1871, p.2.

85 Ibid., 10 July 1871, p.2, 3.

In 1959, a brick gateway was constructed in the north-west corner of the church site to commemorate the centenary of the Presbyterian Church.⁸⁶ A horizontal timber paling fence was also constructed in the 20th century to mark the front boundary of the church site from Barrabool Road. Behind the fence a memorial garden was established in 1982 to commemorate William Douglas Anderson of Strathlachlan, long-serving member of the church.⁸⁷

2.6 School Building

The Free Church School established in 1858 became Common School No. 73 after the passing of the School Act.⁸⁸ In 1874, the old school house was replaced with a new stone State School building on the Presbyterian Church site.⁸⁹ The early years of the 1880s brought decline to the Barrabool Hills and the Presbyterian congregation as a consequence of the economic recession in Victoria.⁹⁰ Consequently, the Barrabool State School No. 73 (as it was then known) closed in 1881.⁹¹ The school reopened temporarily in 1921 until a new timber State School building was erected on four acres of land purchased from D. Anderson in 1924 opposite the church.⁹² The stone school on the church site was removed.

2.7 Significant Figures in the Life of the Barrabool Church

Numerous people from the 1850s have made an influential and important contribution to the life and witness of the Barrabool Church. They have included the clergy, with the first incumbent being the young Rev. James McRoberts of the Presbyterian Church of Ireland. He was able to increase the congregation in the early years until he was called to Bransholme in 1863.⁹³ He was replaced by the Rev. J. Brownlee who was the minister at the time of the building of the church in 1871.⁹⁴ His incumbency was cut short by his death in 1878, after 15 years as Minister of the Barrabool Presbyterian Church.⁹⁵ He was the longest-serving Minister at Barrabool.

Synonymous with the development of the Barrabool Church was the Anderson family. The patriarch of the family, James Anderson (1823-1883) had emigrated from Perthshire, Scotland, on the *Tasman* in 1849.⁹⁶ He first worked for the squatter, A.F. Cunningham. By 1851, he had taken up 10 acres of freehold land near the junction of the Barrabool and Merrawarp Roads,⁹⁷ where he built 'Tasman Cottage'.⁹⁸ He increased his wealth as a carter to the diggings during the gold rush of the 1850s.⁹⁹ Anderson married Catherine Robertson and they had six children. After Catherine's death in 1868, he married Caroline Edney in 1869 and fathered another six children.¹⁰⁰

86 See plaque on brick pier of gateway.

87 See plaque on boulder in memorial garden inside the north boundary.

88 Wynd, *op.cit.*, p.69.

89 *Geelong Advertiser*, 9 September 1874, p.3.

90 Griffiths, *op.cit.*, p.6.

91 Wynd, *op.cit.*

92 *Ibid.* & Blake, *op.cit.*, p.1004.

93 Griffiths, *op.cit.*, p.5.

94 *Ibid.*

95 *Ibid.*

96 Wynd, *op.cit.*, p.202.

97 Anderson was listed in the 'List of Electors for the Electoral District of the County of Grant, in the Police District of Grant' in the *Geelong Advertiser*, 4 September 1851, p.1S.

98 Wynd, *op.cit.* & Griffiths, *op.cit.*, pp.9-10.

99 Wynd, *op.cit.*

100 *Ibid.*

A stalwart of the Barrabool Presbyterian Church, he was a foundation member of the congregation, the first elected member of the Board of Management and the first elected representative elder to the Presbytery of Geelong.¹⁰¹ Anderson died in 1883 at the age of 60.¹⁰²

James Anderson's sons, William (1852-1928) and Charles (1855-1934) were also influential in the development of the Barrabool Church. William Anderson had taken up part of the Strathlachlan Estate (which the family had leased since 1862).¹⁰³ He became a Councillor with the Barrabool Shire Council in 1897 and served a term as President.¹⁰⁴ He was the Secretary of the Barrabool Presbyterian Church for 34 years, resigning in 1920.¹⁰⁵ He was replaced by another relative, G.M. Anderson until 1934 when Lawrence Anderson of Fisher's Hill, was appointed Secretary of the Church and he served until at least 1959. It was also in 1934 when William Douglas Anderson (1893-1982), son of William Anderson, commenced as Treasurer of the Church, a role he continued until 1957.¹⁰⁶ W.D. Anderson was also a Barrabool Shire Councillor from 1928 until 1973, serving five terms as President.¹⁰⁷ Donald Anderson took over the role as Treasurer until Maxwell Anderson, a later generation of the Anderson family, was appointed Treasurer in c.1959. Along with Peter, Geoffrey, Neville and Leslie Anderson, he was a long-serving member of the Board of Management.¹⁰⁸ Today, Ron Anderson continues the long tradition of Anderson family members involved in office-bearing capacities of the Church.

2.8 The Architects of the Barrabool Church

2.8.1 Andrew McWilliams¹⁰⁹

The architect of the Barrabool Church manse, Andrew McWilliams, was born on 3 October 1818 at Limavady, Londonderry, Ireland. He was a civil assistant to the Ordinance Survey of Ireland from 1836 until 1840. He then transferred to the English survey until 1845 and in 1846-47 he was assistant engineer to the Irish Board of Works. McWilliams practiced as an architect and engineer in the counties of Tipperary, Clare and Limerick until 1852 when he emigrated to Geelong, arriving on 31 March 1853.

In December of that year he entered into partnership with a Mr Harvey as an architectural and civil engineer, although by 1854 he was practicing on his own account. McWilliams was also appointed engineer to the Shire of Barrabool upon his arrival at Geelong and in 1854 he held the triple office of engineer, secretary and treasurer of the Shire of Bellarine which he maintained until 1899.

101 Griffiths, *op.cit.*, p.9.

102 *The Australasian Sketcher with Pen and Pencil*, 24 September 1883, p.182.

103 Wynd, *op.cit.*

104 Griffiths, *op.cit.* p.8.

105 *Ibid.*

106 Wynd, *op.cit.* & Griffiths, *op.cit.*

107 Wynd, *op.cit.*

108 Griffiths, *op.cit.*

109 This biography was taken from D. Rowe, 'Architecture of Geelong 1860-1900', B. Arch. Thesis, School of Architecture and Building, Deakin University, 1991, p.19 & L. Huddle, 'Architects in Geelong 1840-1860', Humanities Research Report, University of Melbourne, 1979.

McWilliams had also been elected a Councillor of the Geelong Town Council in 1860, was appointed engineer to both the Borough of Queenscliffe in 1863 and the Borough of Geelong West in 1880, acted as Clerk of Petty Sessions at Drysdale from 1861 until 1891 and was a lay representative of the Drysdale and District Anglican Church Assembly for 20 years. In 1863 he married Sarah Rowley at Christ Church (being his third marriage following the deaths of his two previous wives).

McWilliams' architectural output during 19th century was considerable. A major commission in 1854 was the design of the Geelong Protestant Orphan Asylum, McCurdy Road, Herne Hill. It was followed by 'Charlemont' at Connewarre for James Noble in 1855, Portarlington Flour Steam Mill in 1856 and the substantial suburban villa for William Blair, 'Claremont', Noble Street, Newtown, in 1857.¹¹⁰ He advertised tenders for a number of dwellings in the *Geelong Advertiser* in the 1850s and 1860s, at the time of the construction of the Barrabool Church Manse.

McWilliams died in 1899, having left an indelible mark on the architecture of the Geelong district.

2.8.2 Davidson and Henderson¹¹¹

One of the architects of the Barrabool Church building, Alexander Davidson, was born in Edinburgh on 17 May 1839, the first son of Samuel and May Davidson. He was articled to John Henderson, his uncle, and the father of George with whom Alexander later formed the successful architectural partnership. According to Allan Willingham in *The Biographical Dictionary of the Western District of Victoria*, Davidson had already lived an eventful life as a young up and coming architect in Edinburgh before his arrival at Rokewood in 1864, including fathering a daughter out of wedlock by his first cousin, Euphemia Cooper. They were married at Rokewood in 1865 (their daughter, Euphemia, being brought up by Davidson's parents at Kingussie in the County of Inverness). Davidson was joined by George Henderson (1846-1905) in 1867 (who was also involved in designing the Barrabool Church building). Initially the unpaid architectural assistant, Henderson became a partner and the firm was known as Davidson and Henderson. Much of the firm's work involved designing homesteads, additions to homesteads and substantial outbuildings for Scottish Presbyterian squatters, given Davidson's well-known connections to the Presbyterian Church. The practice relocated from Rokewood to Geelong in 1869. The firm built up its successful business mainly through the influence of Violet-le-Duc's *Dictionnaire* that Henderson had brought with him. However, Davidson and Henderson created their own unique Victorian eclectic architecture. In 1877, Henderson returned to Scotland and Davidson practiced under the name, Alexander Davidson and Company.

110 Huddle, op.cit.

111 Biographical details from Willingham, op.cit., A. Willingham, 'Davidson, Alexander (1839-1908)' in G. Forth, G. Critchett & P. Yule (eds.), *The biographical dictionary of the western district of Victoria*, Hyland House, South Melbourne, 1998, pp.30-32, A. Willingham, *Narrapumelap and the Lions of Wickliff*, Allan Willingham, Melbourne, 1987, & Rowe, op.cit., pp.5-6.

3.0 Physical Evidence

3.1 Setting (Photos 1-8)

The Barrabool Uniting Church is set on an irregular-shaped allotment in the south-east corner of Barrabool and Andersons Roads, Barrabool. Much of the eastern boundary is bordered by a mature *Cupressus macrocarpa* (Monterey Cypress) hedge that extends along the southern boundary. A similar mature Cypress hedge is located on the western half of the front boundary of the church portion of the site, with the remainder of the boundary having a 20th century horizontal timber paling fence to a height of approximately 1300 mm. In the north-east corner is a memorial gateway with brick piers and plinths, and curved, open metal trussed bays. On the eastern pier is a brass plaque that reads: "This gateway commemorates the centenary of the Presbyterian Church, Barrabool, 1859-1959". A garden is located behind the front fence bordered by rocks. There is a large boulder which a plaque that reads: "This garden memorial was planted by his family in loving memory of Wm. Douglas Anderson of 'Strathlachlan', called home 9.9.82 aged 88 years, a faithfull [sic.] member of this Church all his life."

A mature *Cupressus macrocarpa* (Monterey Cypress) hedge separates the church and manse buildings. There is a large open grassed area in the eastern portion of the site, with the church building situated in the south-at corner. There are water tanks behind the church building, and early 20th century skillion galvanized corrugated steel toilet block to the west of the church. A row of trees and shrubs defines the angled eastern rear boundary of the manse property. At the rear of the manse are gabled and skillion sheds.

Beyond the Cypress hedge to the west of the church is the former manse. It has a substantial front setback defined by mature *Pinus Radiata* (Radiata Pine), *Lagunaria Patersonia* (Norfolk Island Hibiscus) *Araucaria heterophylla* (Norfolk Island Pine), *Fraxinus oxycarpa* (probably Golden Ash), and *Cupressus* sp. trees (all of which appear to have originated as seedlings or plants from the Geelong Botanic Gardens),¹¹² as well as a later *Casuarina* sp. tree, a row of agapanthus at the front, perimeter garden beds and open grassed areas. There is a graveled driveway to the east of the manse that provides access to Barrabool Road. An introduced curved pedestrian path extends from the driveway to the front of the dwelling. There are perimeter garden beds adjacent to the manse.

The setting of the church site is in fair-good condition. The mature exotic trees are showing signs of senescence.

112 Tree species kindly identified by Annette Zealley, Director, Geelong Botanic Gardens, November 2014. Ms Zealley also indicated the likely origins of these species from the Geelong Botanic Gardens.



Aerial Image: Barrabool Uniting Church complex, with the manse (lower left) and church (right).
Source: Surf Coast Shire



Photo 1: Barrabool Uniting Church property from Barrabool Road showing front fence, memorial brick entrance way and mature Monterey Cypress hedge on east boundary (left), November 2014.



Photo 2: Detail of plaque of memorial entrance way, November 2014.



Photo 3: Memorial garden, November 2014.



Photo 4: Detail of plaque on boulder in memorial garden, November 2014.



Photo 5: Skillion toilet block outbuilding and mature Monterey Cypress hedge to west of church, November 2014.



Photo 6: Mature *Cupressus macrocarpa* (Monterey Cypress) hedges, *Pinus Radiata* (Radiata Pine), *Lagunaria Patersonia* (Norfolk Island Hibiscus) *Araucaria heterophylla* (Norfolk Island Pine), *Fraxinus oxycarpa* (probably Golden Ash), *Cupressus* sp. trees and agapanthus in front setting of the former Manse, November 2014.



Photo 7: Norfolk Island Hibiscus, Norfolk Island Pine, and Cupresses sp. trees in front setting of the former Manse, November 2014.



Photo 8: Gravel driveway to east of former manse and rear outbuildings, November 2014.

3.2 Church Building Exterior (Photos 9-18)

The rock-faced Barrabool stone, Victorian Eclectic Gothic Revival styled church building has a steeply-pitched, parapeted gabled roof form clad in slate punctuated by three early ventilation gablets on the east and west roof faces (these gablets have introduced metal louvres). The gable ends are adorned with dressed stone stop-

chamfered corbels. The four-bayed church is defined by the pointed arched window openings with frosted diamond leadlight glazing and adorned with polychromatic dressed Waurn Ponds limestone voussoirs that spring from a dressed Waurn Ponds stone stringcourse. The building has rock-faced bluestone plinth.

A feature of the building is the modest, gabled entrance porch at the north end on the east side. The roof is clad in slate. The porch is especially characterised by the squat, dressed stone columns in-antis with contextually elaborated foliated capitals. These columns are set in reveals and flank the vertically boarded timber door above which is a dressed stone lintel that supports a pointed arched opening accentuated by the polychromatic dressed basalt and alternating Waurn Ponds limestone voussoirs below which is a pointed-arched window having frosted diamond leadlight glazing. The porch is reached by a recently introduced concrete path on raised ground. The path also extends along the south, to the rear Sunday School room.

The north and south gable ends are flanked by squat buttresses with dressed stone copings. The northern gable has a pointed arched window opening highlighted by the polychromatic dressed stone voussoirs, paired pointed arched windows with stained red and green glazed borders and diamond leadlighting, and the quatrefoil window above with similar stained glass and diamond leadlight glazing. At the south end of the church is the gabled, interwar era Sunday School room addition. The roof is clad in introduced corrugated colorbond. The walls are constructed of concrete Knitlock construction as particularly evident in the projecting curved, vertical ribs. There are early timber framed double hung windows with three-paned upper sashes on the east elevation which also has a wide timber door. A chimney projects from the apex of the gable on the south elevation. Projecting from the northern end of the Sunday School room on the west side is the mid 20th century skillion supper room addition of brick construction. There is a skillion extension constructed of corrugated colorbond to the south of the supper room which accommodates toilets.

Overall, the church building is in fair condition. The stone walls are spalling (as particularly evident in the rubble around the base of the building), the window sills are spalling and cracked, mortar joints in the stonework has deteriorated, the frosted diamond leadlighting has deteriorated (and there is cracked glazing), roof slates have slipped, the tracery in the main north window has spalled and there is substantial spalling in the corbel and northern corner of the entrance porch. The south-east corner of the Sunday School room has introduced reinforcing ties connected to an anchor (as a consequence of previous lateral movement, possibly caused by the adjacent mature Cypress hedge) and the window frames and sashes have weathered. The chimney has spalled substantially and there appears to be an infestation of bees in the chimney.

The church building has moderate-high integrity, as the original design and detailing survives. The Sunday School addition is also largely intact to its interwar era construction and is a recessive element.



Photo 9: Barrabool Uniting Church, east and north elevations, November 2014.



Photo 10: Barrabool Uniting Church, east elevation, November 2014.



Photo 11: Barrabool Uniting Church, porch detail (east elevation), November 2014.



Photo 12: Barrabool Uniting Church, porch entrance detail (east elevation), November 2014.



Photo 13: Barrabool Uniting Church, west elevation, November 2014.



Photo 14: Barrabool Uniting Church, north elevation, November 2014.



Photo 15: Barrabool Uniting Church, north elevation, window detail, November 2014.



Photo 16: Sunday School Room addition, east elevation, November 2014.



Photo 17: Barrabool Uniting Church & Sunday School Room addition, west and south elevations, November 2014.



Photo 18: Barrabool Uniting Church, supper room addition, north and west elevations, November 2014.

Interior (Photos 19-36)

The church interior is defined by a preaching hall space and small entrance porch on the east side at the front. The preaching hall has a coved, timber-lined ceiling and exposed, contextually-elaborate timber hammer beams supported on refined plaster consoles. The walls are hard plastered and painted and there are stained timber floor boards with carpet runners. The original ruled lines emphasizing the ashlar block wall construction (as depicted on the photograph of 1909) have either been plastered or painted out. At the traditional south end is a raised, stepped platform. There has been a modest alteration to the central, front portion of the steps, with the removal of a portion of the platform, and the original raised timber pulpit has been removed. A feature of the southern end is the projecting, curved timber canopy to the pulpit. The quadripartite window above the canopy (set in an incised pointed arched lancet) is adorned by stained glass. The raised platform also accommodates a memorial timber hymn board on a stand, communion table, lectern, prayer desk and chair, and several chairs. This furniture are memorials to various members of the Anderson family, as outlined on the metal plaques on the furniture.

A central aisle defines the layout of the preaching hall and is flanked by original timber pews. The church is lit by the pointed arched, diamond leadlighted windows and the main northern paired pointed arched windows with the quatrefoil window above. On the walls are three memorial tablets and a timber honor board. The earliest is a substantial brass tablet mounted on timber which reads:

This memorial brass is dedicated by their surviving children to the beloved memory of the first proprietors of the land around this church Charles Mac Lachlan, Esqr., many years resident in Tasmania born at Greenock, Scotland, 18th July 1794 died at Melbourne, 16th April 1855, and of his wife, Isabella born at Glasgow, Scotland 9th May 1805, died at West Brighton, England, 7th December 1881.

Another brass plaque mounted on timber is to the memory of Private C.L.W. Anderson, which reads:

In loving memory of C.L. Wallace Anderson 46th Battalion, A.I.F., killed in action at Bullecourt, France, April 11th 1917. Aged 20 years. Beloved son of Wm. & Christina Anderson. A devoted member of the congregation & scholar in the

Sunday School. "Greater love hath no man than this, that a man lay down his life for his friends".

On the west wall is a brass plaque on a timber board in memory of William Anderson. The plaque reads:

To the glory of God and in loving memory of Wm. Anderson, of "Strathlachlan", who fell asleep in Jesus, June 8th 1928, aged 76 years. Beloved husband of Christina Anderson. A regular worshipper in this church since its inception 1859. Also an elder, Sunday Supt. & Church Secretary for many years. "The Lord is my shepherd, I shall not want".

Another plaque on the west wall commemorates the 150th anniversary of the Barrabool Church:

Barrabool Uniting Church. Erection of the Barrabool Presbyterian Church commenced 1868 was opened 9th April, 1871. This plaque was unveiled by Max Griffiths (former Minister 1956-60) on the 8th February, 2009 to commemorate the 150th Anniversary of the formation of Barrabool Presbyterian Congregation 1859.

On the east wall is a marble tablet mounted on a timber board in memory of Henry Hart:

To the Glory of God and in loving memory of Henry Hart, died 11th January 1942. Beloved husband of Margaret Hart and of their daughter Annie. Died 2nd April 1942. "In God's Care".



Photo 19: Church interior looking south to pulpit, November 2014.



Photo 20: Church interior looking south, view of ceiling, November 2014.



Photo 21: Church interior looking north to main window, November 2014.



Photo 22: Detail of Brass tablet in memory of Charles McLachlan, November 2014.



Photo 23: Detail of timber Roll of Honor, November 2014.



Photo 24: Detail of brass tablet in memory of C.L. Wallace Anderson, November 2014.



Photo 25: Detail of brass tablet in memory of William Anderson, November 2014.



Photo 26: Detail of metal plaque commemorating 150 years, November 2014.



Photo 27: Detail of marble plaque in memory of Henry & Annie Hart, November 2014.



Photo 28: Church interior, platform and liturgical furniture, November 2014.



Photo 29: Church interior, detail of platform & liturgical furniture, south end, November 2014.



Photo 30: Church interior, pew detail, November 2014.



Photo 31: Church interior, detail of pulpit canopy, south end, November 2014.

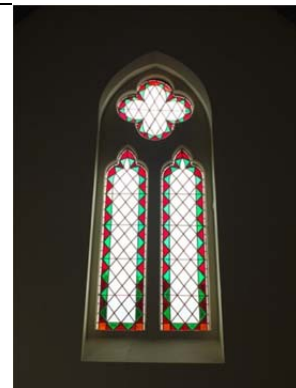


Photo 32: Church interior, north window detail, November 2014.

An interwar era door opening in the south-west corner of the church provides access to a foyer which leads to the supper room to the south-west and to the Sunday School room to the south. This room has a coved timber-lined ceiling. There are vertically-boarded timber dados above which are painted concrete Knitlock walls. Centrally located on the south wall is a fireplace (now blocked up) with timber surround and mantel. The floor has introduced carpet. The original south wall of the church has been painted over.



Photo 33: Sunday School Room interior, looking north-east, November 2014.



Photo 34: Sunday School Room interior, ceiling detail, November 2014.



Photo 35: Sunday School Room interior, looking south, November 2014.



Photo 36: Sunday School Room, interior, fireplace detail, November 2014.

Overall, the church interior is in good condition. The Sunday School room is in fair condition, with warped and stained ceiling boards giving evidence of previous falling damp. In the south-east corner are metal plates, used to patch the wall cracks.

The church interior is of moderate-high integrity, with few changes to the original design, furniture and fixtures, except for the removal of the original timber pulpit and light fittings. The Sunday School room interior is also of moderate-high integrity.

3.3 The Manse (Photos 37-43)

The asymmetrical, single storey, Barrabool stone, early Victorian Italianate Vernacular styled former manse has a hipped roof form that traverses the site, together with a minor hipped roofed wing that projects towards the front. There is another traversing hipped roofed wing at the rear that extends behind the west wall plane of the front main roof. Also at the rear is a skillion wing of timber weatherboard wall cladding. The early slate roof cladding to the hipped forms has recently been replaced in corrugated colorbond. There are modest eaves and an early sandstone chimney on the east side (the top of the chimney was removed after 1963 – see Figure 2). There is a face brick chimney at the rear (west side). The random Barrabool stone wall construction is accentuated by the tooled and vermiculated quoinwork and lintels about the openings and corners of the building. Other early features include the timber framed twelve paned double hung windows, recessed front doorway with a four paneled timber door with timber framed transom above, stone window sills (now overpainted). The dwelling generally maintains its original appearance, as it was designed without a front verandah, following British design precedents.

The manse is in fair condition. There is evidence of spalled stonework to the walls and lintels, vegetation growth on the sandstone chimney, deteriorated mortar joints, wall cracks (including the east and west corners at the front) and the window frames and sashes have weathered and the paint as faded.

While the integrity of the manse has recently been diminished to some degree by the replacement of the slate roof with corrugated colorbond cladding, the original Victorian Vernacular Italianate appearance is clearly discernible through the composition of the forms, sandstone wall construction, eaves, remnant stone chimney, windows and front door, and in the lack of a front verandah. Overall, the manse has moderate-high integrity.



Photo 37: Former manse, north elevation, April 2014.



Photo 38: Former manse, north elevation, November 2014.



Photo 39: Former manse, front doorway detail, November 2014.



Photo 40: Former manse, east elevation, April 2014.



Photo 41: Former manse, east elevation, November 2014.



Photo 42: Former manse, west elevation, April 2014.



Photo 43: Former manse, west elevation, November 2014.

4.0 Comparative Analysis

4.1 Introduction

The comparative analysis establishes an architectural and historical context for the Barrabool Uniting Church and Manse. This analysis gives an overview of the following:

- Other known dwellings by Andrew McWilliams, architect.
- Other comparable stone dwellings at Barrabool.
- Other comparable former Presbyterian Manses included on the Victorian Heritage Register.
- Other comparable churches by Davidson and Henderson, architects.
- Other Early-Mid 19th Century Rural Church Complexes included on the Victorian Heritage Register.

4.2 The Manse

Other Dwellings by Andrew McWilliams

While McWilliams is known to have designed a number of dwellings in the Geelong region in the 1850s and 1860s, only two are confirmed to have been by his hand. They are:

- ‘Claremont’, 143 Noble Street, Newtown, designed in 1857.¹¹³ This early Victorian Italianate dwelling has a main hipped roof form (clad in slate) and a projecting rendered Tuscan portico and flanking verandahs. The rendered brick dwelling is more substantial and elaborate than the Barrabool Manse, reflecting the affluence of the original owner, William Blair, in a substantial suburban setting. In this regard, it is not directly comparable architecturally or historically to the Barrabool Manse. ‘Claremont’ is included on the Victorian Heritage Register.
- ‘Prospect’, 50 Prospect Road, Ceres, designed in 1861.¹¹⁴ A two storey early Victorian Georgian Revival styled dwelling, it features a symmetrical composition defined by a central doorway and flanking timber framed double hung windows. There is a hipped roof form clad in slate. While the scale and symmetrical composition are not comparable with the Barrabool Manse, the Barrabool stone construction, and particularly the detailing of the quoinwork and lintels, central doorway with incised door and transom, and even the dressed stone stringcourse that separates the ground and first floor, are those features first employed in McWilliams’ design of the Barrabool Manse. ‘Prospect’ is included as a heritage overlay in the Greater Geelong Planning Scheme.

Other Comparable Stone Dwellings at Barrabool

The hipped roof forms and the Barrabool stone construction of the Barrabool Manse comprising a Victorian Vernacular appearance were ubiquitous throughout the Barrabool Hills in the 1850s and 1860s. Today, the Manse is comparable with at least eight dwellings of similar design and construction, including ‘Ballanlea’, Balleanlea

113 ‘Claremont’, H1127, Victorian Heritage Database online, November 2014.

114 See Geelong Advertiser, 10 November 1860 (tender notice) and 14 April 1943.

Road, Barrabool (built c.1860); 'Berramongo', off Crooks Road, Barrabool (built c.1853-56); dwelling, 5 Heal Street, Ceres (built c.1850s); cottage, 523 Barrabool Road (built c.1850s); 'Smithy's Residence', 539 Barrabool Road, Ceres (built c.1856); 'Neuchatel', 460 Merrawarp Road, Ceres (built 1854); and 'Newlands', 605-695 Barrabool Road, Ceres (built 1853).¹¹⁵

Possibly the most comparable with the Barrabool Manse is 'Tasman', 755 Barrabool Road, Ceres. It was built in c.1851 for James Anderson.¹¹⁶ Like the Barrabool Manse, 'Tasman' features a main front hipped roof form that traverses the site and a projecting minor hipped roofed wing at the front, creating an asymmetrical composition. The roofs are clad in slate and there appears to be similar design in the quoinwork and lintels as the Barrabool Manse. It is possible that this dwelling was designed by Andrew McWilliams given these similarities. 'Tasman' has a different appearance to the Barrabool Manse today as a consequence of the hipped bullnosed verandah that appears to have been introduced in the late 19th century.

Other Comparable former Presbyterian Manses on the Victorian Heritage Register

The HERMES database (managed by Heritage Victoria) has five former Presbyterian Manses included on the Victorian Heritage Register (under the Item Type: Presbytery/Rectory/Vicarage/Manse). They include the former Manse at 97-105 Rathdowne Street, Carlton (built 1868-69); former Manse at 27 Lyons Street, Williamstown (built 1856-57) and the Manse, 42 Barkly Street, St. Kilda (built 1874).¹¹⁷ These more imposing two storey dwellings are not directly comparable to the Barrabool Manse, its more modest scale and rudimentary design reflecting its rural location and the divergent socio-economic circumstances of the tenant farming population.

More comparable either historically or architecturally are the following:

- Former St. Thomas' Manse, 19-21 Duncans Road, Werribee, built in 1884 and funded by the landowner, Thomas Chirnside of Werribee Park.¹¹⁸ The manse was designed simultaneous to the former Presbyterian Church by Davidson and Henderson architects. The Victorian Eclectic Picturesque dwelling is more substantial and elaborate than the Barrabool Manse, having been built 25 years later. Architecturally, it is not directly comparable. Historically, both manses share associations with the original wealthy landowners who set aside the land for Presbyterian Church purposes and the construction of the manses. However, unlike the manse at Werribee, construction for the dwelling at Barrabool was not funded by the landowner but by the congregation.
- Former St. Andrew's Manse, 29 Albert Street, Port Fairy, built c.1850s-60s.¹¹⁹ The heritage citation (including Statement of Significance) is silent on the

115 A. Willingham, *Geelong Region Historic Buildings and Objects Study*, Geelong Regional Commission, Geelong, 1986, vol.1.

116 Ibid. The date c.1851 has been applied given that Anderson is known to have been living in the Barrabool Hills at this time. See *Geelong Advertiser*, 4 September 1851.

117 See Victorian Heritage Database online.

118 Ibid. It is assumed that these buildings were designed by Alexander Davidson as Henderson had returned to Scotland in 1877.

119 Victorian Heritage Database online.

construction of the former Manse, but it is known that the Church was built in 1853-54 which might suggest that the Manse was built around this time. The symmetrical, single storey hipped roofed building has modest eaves, a central front door opening, timber framed 12 paned double hung windows and a projecting verandah post-supported verandah. It is constructed of bluestone with a rendered front façade. There are early bluestone chimneys. Architecturally, it is comparable in size and form, and possibly provenance, to the Barrabool Manse.

4.3 The Church

Other Known Comparable Churches by Davidson and Henderson

Contextual Background

The Preaching Hall

The repeal of the Corporation and Test Act in 1828 gave the vote to many Nonconformist citizens which removed some of the influential social barriers previously in place that had given greater control to the Established Church (Church of England) in England.¹²⁰ The major non-conformist denominations included the Congregationalists, Unitarians, Wesleyans, Methodists, Primitive Methodists and the Presbyterians. However, in Scotland, the non-conformists such as the Church of Scotland were the “Establishment”.¹²¹

In general terms, non-conformist architecture was basically represented by a large hall (known especially as either a preaching box or meeting house) with a simple front porch. The basic functional requirements for the different non-conformist denominations were the same, as Dixon and Muthesius assert:

First of all, a large congregation had to be housed as cheaply as possible – usually much more cheaply than the Established Church. Then, because the sermon was the most important part of the service, the chief requirements inside were that everyone should hear and see the preacher. The accommodation problem was solved by the use of galleries on three sides, generally supported by iron pillars. The fourth side was usually given over to the pulpit or to a more elaborate affair on several levels with stairs, the “rostrum”, and often held the organ as well ... In addition there are entrances and exits, stairs to the gallery, and a porch or foyer. The main entrance is a major feature, almost invariably placed in the façade and not at the side ... For most chapels, the façade is the only part of the exterior given any “architectural” treatment ... The elevation is usually two-storeyed, denoting the gallery inside, with windows of Georgian proportions, often round-arched ... As in ordinary Victorian houses, these features must be seen as survivals of Classical architecture ... Country chapels tend to be simpler versions of the more spectacular urban chapels ...¹²²

This type of design was viewed disparagingly by the Established Church, claiming that they ‘were hardly religious edifices at all but merely lecture halls.’¹²³

120 Phillips, op.cit., p.9.

121 Ibid.

122 R. Dixon & S. Muthesius, *Victorian Architecture*, 2nd edn., Thames & Hudson, London, 1988, p.229.

123 H.-R. Hitchcock, *Early Victorian Architecture in Britain*, Yale University Press, New Haven, 1972, p.114.

In Victoria, the earliest Presbyterian Churches were 'of a very inferior description'. Walter Phillips in *Victorian Churches* gives the following overview of the general philosophy adopted for Presbyterian Church design and liturgical practice:

... Scottish Presbyterian did not have a rich architectural tradition, even though it inherited the pre-Reformation churches in Scotland. These were remodelled; altars, fonts and pulpits and all relics of past popery were removed. Presbyterians built high central pulpits on the south wall; the sermon was the main feature of the Presbyterian workshop. New churches were built along these lines, similar to the meeting houses Protestant Dissenters built in England in the eighteenth century.¹²⁴

Other Churches by Davidson and Henderson

Alexander Davidson's his first major commission in Victoria was the design of the Rokewood Presbyterian Church in 1865 of bluestone construction.¹²⁵ A stone parsonage and temporary church for the Episcopalian Church at Rokewood soon followed.¹²⁶ The prolific nature of the Davidson's work is especially identified in the numerous churches he designed (both in partnership with Henderson and under this own name) from the 1860s. They included a Wesleyan Church at Mortlake (1867), Episcopal Church at Colac (1869), Presbyterian Church, Barrabool (1870), Presbyterian Church, Skipton (1871), Wesleyan Church, Newtown (1876), Wickliffe Presbyterian Church tower (1877), Roman Catholic Church, Batesford (1881) and St. Thomas' Presbyterian Church, Werribee (1884).¹²⁷

Variations in the Gothic style were adopted in the designing of these churches, with some familiar features of the Rokewood church identified in his later church designs. The design of the exposed timber roof trusses of the Rokewood building were more sophisticated and complex than those at the Barrabool Church, although the more simplified and refined hammer beams at Barrabool were reflective of the socio-economic circumstances of the congregation and the rectangular preaching hall configuration of the building. More idiosyncratic roof truss systems were employed at St. Thomas's, Werribee (being decorated with carved eagles) and at the former Methodist church at Mortlake (which had originally featured carved gargoyles).¹²⁸ The roof at Mortlake has been described by the National Trust of Australia (Victoria) as having "rather oddly bracketed hammer beam trusses"¹²⁹ but it is not known whether these trusses are comparable with those at Barrabool.

Less prominent in the Barrabool Church design was Davidson and Henderson's interest in adopting the Gothic French mode in their churches, as identified in the octagonal tower and broach spire (added in 1905) at Rokewood, Wickliffe and Werribee. Also, the trefoil and quatrefoil motifs first employed at Rokewood are also found in the churches at Wickliffe and Werribee, and also at the Barrabool Uniting Church (in the quatrefoil stained glass window in the north gable end). Some other churches also reflect the more unique decorative detailing influenced by the French architect,

124 Phillips, op.cit.

125 D. Rowe, 'Rokewood Presbyterian Church Complex, Rokewood' in 'Golden Plains Shire Heritage Assessments for Amendment C53', prepared for the Golden Plains Shire, 2012.

126 Willingham, 'Two Scots in Victoria', op.cit., pp.60-62.

127 Victorian Heritage Database online.

128 Lewis, op.cit., p.138.

129 Ibid.

Viollet-le-Duc that are not present at Barrabool, including the detailing of chamfer stops and gargoyles at St. Andrew's Presbyterian Church, Skipton.

However, the polychromatic and sculptural masonry effects employed at the Barrabool Presbyterian Church were the precursor to similar innovative details used on a range of other designs by Davidson and Henderson in later years. The display of polychromy in the banded voussoirs to the pointed arched windows has its roots in the architects' visit to Melbourne on New Years' Day, 1870, where they inspected polychromatic brickwork.¹³⁰ While masonry coloration was first employed in their design of the Geelong College building in 1870 (just a few months prior to the design of the Barrabool Church),¹³¹ the banded voussoirs in the Barrabool Presbyterian Church was to be employed on later and more substantial and opulent church buildings including the Newtown Free Methodist Church in 1876¹³² and St. Thomas' Presbyterian Church, Werribee, in 1884 (both are included on the Victorian Heritage Register. The importance and creative detailing of the Barrabool Church is outlined by Allan Willingham in 'Two Scots in Victoria: The Architecture of Davidson and Henderson':

Davidson's design includes several innovative details in term and masonry which distinguish it from the majority of predominantly Gothic Revival parish churches in the Geelong region. The entrance porch was enhanced with banded voussoirs of dressed basalt alternating with Waurin Ponds limestone to form a pointed arch supported on foliated stone capitals and basalt pillars. Samuel Brain, a stone carver employed by Nathaniel Brown, monumental mason, Ryrie Street, executed these foliated capitals. The architects' predilection for Waurin Ponds limestone, in combination with basalt, Barrabool sandstone or polychromatic brickwork, dates from this building, as does their long association with the talented sculptor Samuel Brain.¹³³

The squat stone columns in-antis with foliated capitals at the Barrabool Church provided an idiosyncratic decorative effect to the modest stone building. These same squat columns were to be used in the design of the more elaborate Newtown Wesleyan Church in 1876 (Figures 15-16) and in a range of other buildings and situations, including the entrance portico to the Meredith Shire Hall in 1878,¹³⁴ and stair hall at Pirra Homestead, Lara, in 1882,¹³⁵ and as squat faceted pilasters in the billiard room addition at Belleville, Ryrie Street, Geelong, in 1874.¹³⁶

130 Willingham, *op.cit.*, p.108.

131 *Ibid.*, p.110.

132 Victorian Heritage Database online.

133 Willingham, *op.cit.*, p.111.

134 Willingham, *Geelong Region Historic Buildings & Objects Study, op.cit.*

135 D. Rowe, 'Pirra Homestead' Conservation Management Plan, privately commissioned, 2002.

136 Victorian Heritage Database online.



Figure 15: Former Newtown Free Methodist Church.
Source: Victorian Heritage Database online.



Figure 16: Detail of main doorway with squat piers with foliated capitals, 1991. Source: David Rowe.

4.4 The Barrabool Church Complex

Other Early-Mid 19th Century Rural Non-Conformist Church Complexes on the Victorian Heritage Register

Other early-mid 19th century rural non-conformist church complexes included on the Victorian Heritage Register include:

- Holy Trinity Anglican Church & Vicarage, 410 Merrawarp Road, Barrabool:¹³⁷ the Victorian Early English Gothic Revival styled church building was first built in 1855 and rebuilt in 1884. It is constructed of Barrabool stone and is austere in appearance, having a steeply-pitched, parapeted gable roof form clad in slate and four bays of pointed-arched windows and a gabled chancel at the northern end. The adjacent Victorian Picturesque Gothic styled Vicarage was built in 1855 and is the oldest known continuously occupied vicarage in Victoria. The Holy Trinity complex is comparable to the Barrabool Church complex in the age of the buildings (when considering that the Holy Trinity Church was rebuilt in 1884) and in the use of Barrabool stone, being indigenous to the area. Both complexes also share similar origins, with the land being donated by wealthy landowners for a school house, church, and minister's residence.¹³⁸
- Presbyterian Church complex, 11-13 Lyttleton Street, Castlemaine:¹³⁹ the complex has three buildings that were originally constructed for the Congregational or Independent Church. The earliest church building is constructed of a simple Georgian style in unadorned brick, having been built in 1855. A hipped roofed manse with a slate roof and rendered walls was built in 1857. It has two polygonal bay windows facing Lyttleton Street. The second church was designed in a contextually lavish, Victorian Gothic Revival style in 1861-62, and is built of brick with rendered contrasts and a slate roof. It has a three bayed front steeply-pitched and parapeted gable end having a central triple lancet window flanked by entrance bays, the pointedness and elaboration of the design being highlighted by the gabled parapets crowned by

137 Ibid. & Willingham, *op.cit.*

138 Wynd, *op.cit.*, p.65.

139 Victorian Heritage Database online.

pinnacles. The more urban setting, scale of buildings and the elaboration of the 'second' church are not directly comparable to the Barrabool Church complex. The complex at Castlemaine has had associations with the Presbyterian Church since 1984.

- Former St. Andrew's Presbyterian Church and Manse, 29 Albert Street, Port Fairy:¹⁴⁰ the gabled, rendered, church was built in 1854 in an austere Greek Revival style with a prominent temple front defined by a three-bayed composition having fluted iconic pilasters and a crowning pedimented parapeted. There is a central entrance bay adorned with pedimented portico. Adjacent to the church is the hipped roof mid 19th century (as previously described). The design of the church is not directly comparable to the Barrabool church.
- Christ Church Complex, 64-66 Henna Street, Warrnambool:¹⁴¹ the complex comprises a church, rectory, hall and school building, as well as a stable, enclosed by a stone wall. The Victorian Gothic Revival styled sandstone church building was constructed in stages from 1855 until 1882. It has parapeted, steeply-pitched, gabled roof forms and a side tower with a battlemented parapet. Internally, there are timber trussed ceilings and later fixtures including a carved stone pulpit added in 1897. The first eastern portion of the Rectory was built in c.1854, with a stone addition on the west side constructed in 1863. It is designed in a Victorian Picturesque Gothic style. The School was built in stages from 1862 until 1913, and with further changes occurred from the mid and late 20th century. It is defined by gabled roof forms. The Parish Hall was built in 1897 in stone, following a late Victorian Gothic Revival style. The scale and complexity of the Warrnambool buildings are not comparable to the Barrabool Church complex.
- Former Wesleyan Church and Manse, 59-61 Percy Street, Portland:¹⁴² The existing Uniting Church on the site was built in 1865, having replaced an earlier building. It was designed with a sophisticated classical temple front derived from English Renaissance architecture. A Sunday School Room was added at the rear in 1868 and classrooms additions (in bluestone) were carried out in 1883. The bluestone manse was built in 1868. Designed in a Victorian vernacular style, it has a hipped roof form. The dwelling was altered and extended in 1899 when timber additions were made to the rear. The front verandah also appears to date from this time. The walls have introduced overpainting. The odd, off-centre front door and flanking windows also suggests that the dwelling might have been extended at the side (and the hipped roof form replaced with the existing) at a later time in the 19th century. While the manse is partially comparable with the Barrabool Manse, the classically-derived design of the church is not comparable to the Barrabool Church.

140 Ibid.

141 Ibid.

142 Ibid.

5.0 Significance

5.1 Responses to Assessment Criteria

In re-evaluating the heritage significance of the Barrabool Uniting Church (as a complex), consideration must be given to the relevant Criteria of Assessment adopted by the Heritage Council of Victoria on 7 August 2008, and the document, *Assessing the cultural heritage significance of places and objects for possible state heritage listing: The Victorian Heritage Register Criteria and Threshold Guidelines*, adopted by the Heritage Council of Victoria, December 2012. Consideration has also been given to the similar assessment criteria outlined in the *Practice Note 01: Applying the Heritage Overlay*, published by the Department of Planning & Community Development, September 2012 (revised).

The relevant criteria (and supporting responses) are as follows:

A. **Criterion A:** *Importance to the course, or pattern, of Victoria's cultural history.*

Response

The Barrabool Uniting Church complex has tangible associations with the life and witness of the Presbyterian Church in the Barrabool Hills from the 1850s. It is recognised that there are other rural church complexes built from the 1850s that have similar associations with the early development of church life in those localities, including the former Congregational or Independent Church complex at Castlemaine, former St. Andrew's Presbyterian Church and Manse at Port Fairy former Wesleyan Church and Manse at Portland, and the Christ Church complex, Warrnambool. Specifically in relation to the early development of the Presbyterian Church in Victoria, the St. Andrew's Church and Manse at Port Fairy are especially comparable, although the physical legacy of Presbyterian progress in this locality is not comparable to the church at Barrabool.

Founded on land donated by the wealthy landlord, Charles McLachlan of the 'Strathlachlan' Estate in 1855, the Barrabool (former Presbyterian) Church complex is comparable to St. Thomas' (former Presbyterian) Church and Manse that was established under the patronage and philanthropy of Thomas Chirnside almost thirty years later in 1884. Unlike St. Thomas', the buildings were not funded by McLachlan, but by the tenant occupiers of his vast Estate, following traditional British precedents. In this regard, the Barrabool Church complex is comparable to the neighbouring Holy Trinity Anglican Church and Vicarage in Merrawarp Road, Barrabool, where Edward Wills donated land for a school-house, church and parsonage for the Church of England on part of his 'Merrawarp' Estate in c.1847. Unlike the Vicarage at Holy Trinity that appears to be the longest-serving of its type in Victoria, the Barrabool Manse ceased to function for this purpose in 1913.

Criterion D: *Importance in demonstrating the principal characteristics of a class of cultural places and objects.*

Response

As a Church complex, the former Manse and the Church represent one of the few known, surviving, predominantly intact rural Presbyterian properties dating from the 1850s in Victoria. The Manse was constructed in 1859-60 and the Church in 1871, and

together they demonstrate original design qualities of the respective classes of buildings of each era. The Manse is one of very few mid 19th century non-conformist church dwellings that is predominantly intact compared to other examples (such as the former Wesleyan Manse at Portland, St. Andrew's Manse at Port Fairy, and the Manse at Castlemaine) included on the Victorian Heritage Register. It is one of the more intact examples of the local Victorian Vernacular type (having hipped roof forms and Barrabool stone wall construction and lacking a verandah) in the local area and stylistically, it is not comparable to the Holy Trinity Anglican Vicarage, Barrabool, included on the Victorian Heritage Register.

The Barrabool Uniting Church building is an intact, influential and evolutionary example of the Victorian Eclectic Gothic Revival styled church architecture of the prolific architectural practice of Davidson and Henderson. Although modest in scale and traditional in form and layout, the innovative use of constructional polychromy in the banded voussoirs to the windows, and the creative sculptural squat piers with foliated capitals to the entrance porch, were first employed at Barrabool for a church design by this architectural practice. These architectural features were to be later adopted in the design of the Newtown Wesleyan Church in 1876 (included on the Victorian Heritage Register). The polychrome stone voussoirs were also employed in their church design for St. Thomas' at Werribee in 1884. The squat piers also became a feature of many of the architects' work, including as pilasters in the billiard room extension at 'Belleville', Geelong, in 1874. Both St. Thomas' Church and Belleville are included on the Victorian Heritage Register.

- B. Criterion E: Importance in exhibiting particular aesthetic characteristics & Criterion F: Importance in demonstrating a high degree of creative or technical achievement at a particular period.**

Response

The design of the Barrabool Uniting Church exhibits creative aesthetic characteristics of a Victorian Eclectic Gothic style that has been recognised for its innovative masonry construction and detailing (and to a lesser degree, its timber ceiling construction). In his Master of Architecture thesis, Allan Willingham described the design as including 'several innovative details in timber and masonry which distinguish it from the majority of predominantly Gothic Revival parish churches in the Geelong region',¹⁴³ as borne out in the banded voussoirs of dressed basalt alternating with Waurrn Ponds limestone to form the pointed arches to the windows, and in the foliated stone capitals and basalt pillars to the porch, the work of the stone carver, Samuel Brain, whose long association with the architectural firm of Davidson and Henderson began with this commission at Barrabool. Overall, Willingham contends that the Barrabool Church design is 'a distinguished early work' of Davidson and Henderson.¹⁴⁴

The surviving Cupressus macrocarpa (Monterey Cypress) hedges, Pinus Radiata (Radiata Pine), Lagunaria Patersonia (Norfolk Island Hibiscus) Araucaria heterophylla (Norfolk Island Pine), Fraxinus oxycarpa (probably Golden Ash), and Cupressus sp. trees further contribute to the aesthetic characteristics of the Church property, being a

143 Willingham, 'Two Scots in Victoria', op.cit., p.111.

144 Willingham, *Geelong Region Historic Buildings and Objects Study*, op.cit.

lasting living legacy of a planting program from 1871, with the trees donated by Daniel Bunce, Curator of the Geelong Botanic Gardens.

The Knitlock blockwork of the Sunday School room addition of 1922-23 demonstrates an unusual form of wall construction adopted by the building firm, Anderson, McDonald and Warner at Winchelsea in the 1920s. This part of the Church building meets a local significance threshold under this Criterion.

- C. Criterion G:** *Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons. This includes the significance of a place to Indigenous peoples as part of their continuing and developing cultural traditions.*

Response

The Barrabool Uniting Church complex has enduring and far-reaching associations with the Presbyterian community of the Barrabool Hills since the mid 1850s until the present day. It is recognised and valued by sections of the local community for religious reasons, as a symbol of their faith and their long history of local participation in faith education as evidenced in the continued function of the church for regular worship services.

- D. Criterion H:** *Special association with the life or works of a person, or group of persons, of importance in Victoria's history.*

Response

The former Presbyterian Manse has associations with the early Geelong architect, Andrew McWilliams, early Engineer to the Shire of Barrabool and architect of several buildings in the Geelong district in the mid 19th century. The manse represents one of his earlier surviving, predominantly residential examples. While not as large and elaborate as 'Claremont', Noble Street, Newtown (which is included on the Victorian Heritage Register), the Victorian Vernacular Italianate design is reflective of the socio-economic class of the Presbyterian congregation at Barrabool in the late 1850s. The form and some of the masonry detailing was to become the basis of another of his local works, 'Prospect', a two storey Victorian Georgian dwelling built at Ceres in 1861.

The Barrabool Uniting Church has associations with the prolific architectural practice, Davidson and Henderson. The Victorian Eclectic Gothic Revival design (including the interior) is one of their distinguished and innovative early works, with constructional details later employed on a number of their later buildings.

The Barrabool Uniting Church complex has special and enduring associations with the several clergy and members of the congregation. Of the latter, it has special significance with the generations of the Anderson family. The patriarch, James Anderson (1823-1883) was a foundation member of the congregation and an inaugural Board Member. His sons and grandsons, as well as other Anderson family members and descendants, became influential and long-serving members of the congregation. They took up office-bearing, eldership and Sunday School teaching roles throughout the 19th century. The associations with the Anderson family and the Barrabool Church continues to the present day.

5.2 Statement of Significance

What is Significant?

The Barrabool Uniting Church, former manse and setting at 1135 Barrabool Road have significance as a rare surviving rural example of the evolution and development of the Presbyterian (and later Uniting) Church on land first donated by the wealthy landowner, Charles McLachlan, in 1855. The manse was built in 1859-60 to a design by Andrew McWilliams, and the church in 1871 to a design by Davidson and Henderson, while mature *Cupressus macrocarpa* (Monterey Cypress) hedges, and *Pinus Radiata* (Radiata Pine), *Lagunaria Patersonia* (Norfolk Island Hibiscus) *Araucaria heterophylla* (Norfolk Island Pine), *Fraxinus oxycarpa* (probably Golden Ash), and *Cupressus sp.* trees appears to date from 1871 as part of a planting program with plants provided by Daniel Bunce, Curator of the Geelong Botanic Gardens.

The former Manse is significant for its Victorian Vernacular Italianate design, including the asymmetrical composition defined by the hipped roof forms that traverse the site and the minor hipped roofed wing that projects towards the front; single storey height; random rubble Barrabool stone wall construction accentuated by the tooled and vermiculated quoinwork and lintels about the openings and corners of the building; surviving sandstone chimney on the east side; timber framed twelve paned double hung windows; recessed front doorway with a four paneled timber door and timber framed transom above; stone window sills; and the narrow eaves.

The Barrabool Uniting Church building is significant for its Victorian Eclectic Gothic Revival design, including the steeply-pitched, parapeted gabled roof form clad in slate and with ventilation gables in the east and west roof faces; four-bayed composition defined by the pointed arched window openings with diamond leadlighting; paired pointed arched windows in the north gable end with stained red and green glazed borders and diamond leadlighting, and the quatrefoil window above with similar stained glass and diamond leadlighting; the pointed window set within a pointed-arched frame in the south gable end; rock-faced Barrabool stone wall construction on a bluestone plinth; dressed stone stop-chamfered corbels to the gable ends; polychromatic dressed basalt and alternating Waurin Ponds limestone voussoirs to the window and door openings; dressed basalt wall band/stringcoursing; and the projecting gabled entrance porch characterised by the squat, dressed stone columns in-antis with elaborate foliated capitals.

How is it Significant?

The Barrabool Uniting Church and former Manse potentially have historic, aesthetic, scientific and social significance to the state of Victoria.

The Sunday School Room additions to the Church and the mature *Cupressus macrocarpa* (Monterey Cypress) hedges, and *Pinus Radiata* (Radiata Pine), *Lagunaria Patersonia* (Norfolk Island Hibiscus) *Araucaria heterophylla* (Norfolk Island Pine), *Fraxinus oxycarpa* (probably Golden Ash), and *Cupressus sp.* trees have local significance to the Surf Coast Shire.

Why is it Significant?

The Barrabool Uniting Church and former Manse have historic significance for their tangible associations with the life and witness of the Presbyterian Church in the Barrabool Hills which has been in continuous operation from the late 1850s to the present day (Criterion A). Founded on land donated by the wealthy landlord, Charles

McLachlan of the 'Strathlachlan Estate (which comprised 45% of the Barrabool Parish) in 1855, the Manse was constructed in 1859-60 and the church in 1871. While these buildings were not funded by the McLachlan landlord family, the provision of land for Presbyterian Church purposes for their tenant occupiers (from which the Manse and Church buildings were constructed) is a physical legacy of a traditional British class system transposed in the Barrabool Hills. As a Church complex, the Barrabool Uniting Church and former Manse are a rare early rural example of a former Presbyterian Church property in Victoria.

The Church complex has special and enduring associations with several clergy and members of the congregation, and in particular, generations of the Anderson family (Criterion H). James Anderson (1823-1923) was a foundation member of the congregation and an inaugural Board member. Later generations of the Anderson family have continued to worship and serve in office-bearing, eldership and other capacities in the life and development of the Church until the present day.

The Manse has particular associations with the architect, Andrew McWilliams (Criterion H). He designed a number of dwellings in the Geelong district in the mid 19th century, with the Barrabool Manse being one of his earlier surviving, predominantly intact residential examples, designed in 1859.

The Church building has associations with the prolific architectural firm of Davidson and Henderson, who prepared the design for the building in 1870 (Criterion H). The Victorian Eclectic Gothic Revival design (including the interior) is one of their distinguished early works, with construction details later employed on a number of their later buildings.

The Sunday School Room addition at the rear (south) of the church has locally significant associations with important changes in the evolution of the Presbyterian Sunday School in the 1920s. With the removal of the State School from the Church site in the early 1920s, the existing Sunday School Room provided much-needed accommodation for this part of Church life.

The surviving mature *Cupressus macrocarpa* (Monterey Cypress) hedges, and *Pinus Radiata* (Radiata Pine), *Lagunaria Patersonia* (Norfolk Island Hibiscus) *Araucaria heterophylla* (Norfolk Island Pine), *Fraxinus oxycarpa* (probably Golden Ash), and *Cupressus* sp. trees have locally significant associations with the first Curator of the Geelong Botanic Gardens, Daniel Bunce, who provided them to the Barrabool Presbyterian Church as part of a landscaping program in 1871.

The former Manse is aesthetically significant as one of the few known, surviving, predominantly intact rural Presbyterian properties dating from the 1850s in Victoria (Criterion D). Constructed of Barrabool stone with hipped roof forms and lacking a verandah (following the original design intention), the dwelling demonstrates original design qualities of a Victorian Vernacular Italianate style. It is one of the few surviving intact examples of non-conformist church dwellings built in the mid 19th century in Victoria, and one of the more intact examples of the Victorian Italianate Vernacular stylistic type in the local area.

The Barrabool Uniting Church is aesthetically and scientifically significant as an intact, influential and evolutionary example of the Victorian Eclectic Gothic Revival styled church architecture of Davidson and Henderson (Criteria D, E & F). Although modest in scale and traditional in form and layout, the innovative use of constructional

polychromy in the banded voussoirs of the windows, and the creative sculptural squat piers with foliated capitals to the entrance porch, were to become the precursor of similar architectural treatments and detailing on a range of other highly significant and idiosyncratic designs by this architectural firm.

The setting of the Barrabool Uniting Church and Manse, as defined by the mature *Cupressus macrocarpa* (Monterey Cypress) hedges, and *Pinus Radiata* (Radiata Pine), *Lagunaria Patersonia* (Norfolk Island Hibiscus) *Araucaria heterophylla* (Norfolk Island Pine), *Fraxinus oxycarpa* (probably Golden Ash), and *Cupressus sp.* trees, and which date from soon after the opening of the church, having aesthetic significance for their demonstration of important surviving 19th century visual qualities (Criterion D). The trees were donated by Daniel Bunce, Curator of the Geelong Botanic Gardens, in 1871.

The Barrabool Church and former Manse are socially significant for their enduring and far-reaching associations with the Presbyterian (and later Uniting) Church community of the Barrabool Hills since the mid 1850s until the present day (Criterion G). The Church property is recognised and valued by sections of the local community for religious reasons, as a symbol of their faith and their long history of local participation in faith education through the continued traditional use of the church for regular worship services.

5.3 Significance of Components

The significance of the components of the fabric of the Barrabool Uniting Church property is as follows:

- **Primary Significance:** this fabric has significance in its own right as well as being an important contributor to the overall significance of the Church property.
 - Former Manse.
 - Church (including timber pews and memorial plaques and furniture).
- **Contributory Significance:** this fabric makes an important contribution to the historic and aesthetic significance as part of the overall Church property.
 - *Cupressus macrocarpa* (Monterey Cypress) hedges, and *Pinus Radiata* (Radiata Pine), *Lagunaria Patersonia* (Norfolk Island Hibiscus) *Araucaria heterophylla* (Norfolk Island Pine), *Fraxinus oxycarpa* (probably Golden Ash), and *Cupressus sp.* trees.
 - Sunday School Room additions to the Church.
- **Historical Interest:** this fabric has no formal heritage significance but is of interest and is valued by the Church congregation.
 - Memorial Entrance Gates.
 - Memorial Garden along northern boundary.
- **Non-Contributory:** this fabric that makes no meaningful contribution to the significance of the Church property.
 - Supper Room and Toilet Additions to Church.
 - Skillion corrugated sheet metal toilet outbuilding.
 - Outbuildings at the rear (south) of the former manse.
 - Front and side fencing.

6.0 Recommendations

1. It is recommended that the existing heritage overlay is updated as part of a planning scheme amendment to the Surf Coast Planning Scheme to reflect the significance of the Barrabool Uniting Church property as outlined in this Report. In particular, it is recommended that:
 - This assessment forms a reference document in the Surf Coast Planning Scheme.
 - The “Heritage Place” in the Schedule to the Heritage Overlay is updated to include the Church, former Manse and the mature exotic garden setting.
 - External paint controls apply to both the Church and former Manse.
 - Internal alteration controls apply only to the Church (it is noted that in Clause 43.01-2 in the Surf Coast Planning Scheme, no permit is required “to internally altar a church for liturgical purposes if the responsible authority is satisfied that the alterations are required for liturgical purposes”, even where internal alteration controls apply).
 - Tree controls apply specifically to the *Cupressus macrocarpa* (Monterey Cypress) hedges, and *Pinus Radiata* (Radiata Pine), *Lagunaria Patersonia* (Norfolk Island Hibiscus) *Araucaria heterophylla* (Norfolk Island Pine), *Fraxinus oxycarpa* (probably Golden Ash), and *Cupressus* sp. trees.
2. The Surf Coast Shire considers nominating the Barrabool Uniting Church property for inclusion on the Victorian Heritage Register, given the potential State level of significance of the place.
3. The Uniting Church in Australia (and particularly the congregation of the Barrabool Uniting Church) as well as the broader community are consulted about this heritage assessment and the recommendations outlined.