THE METHODIST CHURCH IN CARLTON.

David G. Cox.
History 4.
1966.
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INTRODUCTION.

In writing this essay, I have attempted to trace the building activity of the Methodist Church in Carlton. I have used the Palmerston Street Church as a base for my study as this is the only building in Carlton now in use as a Methodist Church. In mentioning other Carlton Churches and the Wesleyan Immigrants Home I have by no means fully exhausted their study. Other students are researching on these buildings so there will naturally be some overlap, but I have tried to relate only the facts about them that have specific bearing on the development at the Palmerston Street Church. Direct discussion on style and planning of these other Churches has been left to the other groups.

Much information which would have been most valuable in the writing of this essay was destroyed in the fire in the Mission Offices last year. Many old Trust minute books and old photographs were lost, also a silver chalice and other articles which bore a long association with the Church. Because of this the Church itself was not able to furnish me with much information. I am sure that, if this essay had been written a year earlier, many of the questions which now remain unanswered would have been solved by these possessions. However, I am most grateful to those people who readily offered information; full Reference lists and acknowledgements are included at the end of the essay.
I have tried as far as possible to remain within a chronological framework, interrupting this only when comments on style and planning are attached to the building under discussion.

I have firstly dealt with the Wesleyan Immigrants Home, being the first Methodist building in Carlton, and from there I have discussed the land transactions leading to the erection of the first Church at Palmerston Street and the first Wesleyan services in Carlton.

Then follows a section on the building of the present Church, its style and planning. A further section deals with the Church interior and fittings.

The next section describes further building activity at Palmerston Street and the establishment of the new Wesleyan Church and school at Drummond Street.

The early twentieth century saw Methodist Union, so mention is made of the developments of the other Methodist denominations in Carlton up to this time.

The final sections deal with the events leading to the establishment of the Mission in 1914, the building of the new Headquarters Building in 1933, and developments in recent years.
THE WESLEYAN IMMIGRANTS HOME

As early as 1852 the Wesleyan Methodist Church had land secured and a building established in Carlton. However, this building was not a chapel but a home for Immigrants, new arrivals in Victoria for the Gold Rush. Rev. J.C. Symons records in 1870 "In the end of 1852 the influx of migrants became so enormous that it was impossible to find shelter for them ......... Mr. Walter Powell, at a meeting in the Collins Street Church, proposed the idea of a Wesleyan Immigrants Home, immediately offering £50 towards it. A meeting of Collingwood and Melbourne circuits was held subsequently to discuss the erection of the building, where at a reasonable charge (Bryant quotes £/- a day) board and lodging might be provided for Wesleyans and other respectable persons." Benson also records this. Symons continues --

"Application was made to the Government for a piece of land, and 2 acres were granted in a most eligible site. The land was granted "for Wesleyan Church purposes", and permission given to erect a home on it."

The Vale map for 1853 called 'Plan of the Extension of Melbourne called Carlton,' shows the reservation in Block 19 allotments 6-13 bounded by Drummond, Rathdowne, and Queensberry Streets for Wesleyan Chapel, minister's dwelling and school. (Map 1.)

Symons states "In the minutes of the Wesleyan Church for the

2. Bryant. Essay p. 18
ollowing year (1853) is the following: - The Wesleyan Home has been completed during the year at a cost of £3500 and is free from debt." 1. Benson also records the cost and the accommodation. Elamires and Smith record that the Home was opened on November 24th 1852.

Symons records - "The Home was a large, plain wooden structure, hurriedly built, but it will meet the necessity of the times." Benson states that "the building comprised one dining room accommodating 200 sople, a sleeping room for one hundred, a hospital for males, another for females, a library and reading room. It had also a large store for immigrants' luggage, a kitchen, a servants' room, a washroom and a bakehouse."

Map 2 (Rolled Plan No. 18 Lands and Surveys Department) shows the immigrants Home on the Drummond Street site (allotments 6, 7, 12 and 13) See illustration 1.) This map also shows a building on Queensberry street marked "Wesley Ch." This presumably means chapel, but no mention is made anywhere of a place of worship on this site.

However, adjoining the Home, a house was erected which was occupied by the Chairman of the District during the years that he was separate from circuit work. This minister would act as Chaplain of the Home. Hence 'Ch' could mean 'Chaplain'. This building was known as

1. Symons p 160
2. Benson p 101
3. 'Early Story of Wesleyan Methodist Church' (Jubilee Vol. 1886) p 59.
4. Symons p 161
5. Benson p 110
6. Symons p 161
"The Wesleyan Home Cottage". The first Wesleyan Book Depot was conducted there and Symons records in 1870 that the House is now occupied by the Book Steward and Editor. (see illustration 1.)

Bands Directories show that this site remained virtually untouched except for these two buildings until 1885 when the Immigrants Home site was subdivided, (the building pulled down probably) and in 1890 when the Home Cottage site was subdivided.

Blamires and Smith record that the Immigrants Home came into the hands of Mr. Joseph Lowe as a private enterprise rented from the Church as proprietor. The directory lists this change in 1879.

Benson records that the Conference of 1879 handed to the committee discussing the formation of a Methodist Girls College a half share of the 2 acres of land on which the Immigrants Home had been situated in Rathtdown Street Carlton, the other half share going to Queens College. This land was later sold for the enormous sum of £7500.

1. Symons p 161, also E.I. Watkins' Jubilee of Wesley Church and Methodism in Early Melbourne 1858-1908.
2. Blamires and Smith p 59.
3. Benson p 266
cent times. Few remain who worshipped that first chapel, or who were taught in it. A brass plate was placed under the stone, on which a very lengthy inscription was engraved, setting forth the circumstances of the laying of the stone. The new building was completed and dedicated in 1849.

In the erection of a church so spacious and costly, the Methodists showed a great amount of enterprise and faith. The census returns show that the Wesleyans in Melbourne in May, 1841, only numbered 599, and in that number children were included.

When the building was roofed in and nearing completion, the Rev. S. Wilkinson conducted the building committee. At one of these he was standing on a platform made of house boards. In accordance with the custom then prevailing, he was giving out a verse of a hymn. The audience was gathered around him. To his surprise, when he got up into view, and his difficulty was not lessened, as he saw that some of his congregation were joining in with suppressed laughter.

The church was opened on Thursday, June 14th, 1841. The Rev. W. Waterfield, Congregational minister, preached in the morning from the text, "The Kingdom among other things, that the stone was laid in the third year of the reign of Queen Victoria, the fourth year of the century." The Rev. J. Orton preached in the evening from Psalm 112, verses 1-8. The collections for the day were £52. The opening services were continued on the following Sabbath by the Rev. F. Tuckfield, whose text in the morning was "And of Zion it shall be said, Timid and that man was born in her." The Rev. Mr. Forbes, of the Scotch Church, preached at night from Acts 8, 5. The collections on the Sabbath realised £70.

In its first year, the opening services were conducted as a throng and elegance of edifice, the largest and most costly in the town, with seating accommodation for four persons. In 1841, the church was enlarged, and when crowded, held a thousand and people. The church was supported for a long time with a burden of debt.

The years 1847 and 1848 were hard times in Australia. Wool was very low, and only payable in Port Phillip at prices ranging from a little over a dollar to four shillings a head. Real estate in Melbourne fell to one tenth of
A SITE FOR A WESLEYAN CHURCH.

The decision as to the most suitable location for a Wesleyan Church in the Carlton area was a very prolonged affair. The various applications for land grants filed together in the Lands Department files under 'Palmerston Street Wesleyan Church,' while not all related to the final choice of land, do indicate quite clearly where the various areas of population were situated. I have tried to record only the most relevant applications to indicate, as simply as possible, how the choice of land was made. At the time I sought out the file, the Lands Department would not photostat the letters for me, so I was forced to copy them by hand.

On the 7th of July 1854 the Chairman of the Victorian district of the Wesleyan Methodist Church, Rev. William Butters, wrote to the Honorable, the Colonial Secretary-

"I apply, on behalf of the Wesleyan Church for one acre of land at the corner of Nicholson Street and the Government Road leading from Merri Creek to the Moonee Ponds (today Park Street or the site of the Circle Railway) on which to erect a building to be used as a School House and Place of Worship. In making this application, I beg to inform His Excellency the Lieutenant Governor that there is a very considerable population in the neighborhood of the land applied for, for whom no school, nor any place of public worship is at present
provided by any denomination, and that the Wesleyan Church is prepared to commence building immediately on obtaining an eligible site ---------"

On August 17th 1854 Mr. Surveyor Hodgkinson reports that :-

"The site applied for --------would interfere with the quarry reservation----------. Another selection will require to be made-----"

In the next year 1855, Rev. Daniel J. Draper came from South Australia to be the Chairman of the Victorian District. His early training was as a builder, and throughout his diary are records of his selecting church sites and laying foundation stones.

On July 12 1855 Draper writes to the Lands Department:-

"On behalf of the Wesleyan Methodists residing in the neighborhood of the stone quarries I wish to apply for a portion of land for Wesleyan Church purposes. The spot thought to be most suitable is where Brunswick Street is produced on the road leading through the quarries to Brunswick. It is understood that it is the intention of the Government to lay out the land to the east of Brunswick Street as a township, (Clifton Hill?) and I would suggest that two or more of the allotments of the proposed township including an acre of land, be reserved for the purposes above stated----------"

This request was subsequently granted on report of the Surveyor General 25/7/55 (L.B./55/606) - nothing more was apparently done.

However, on 12th January 1860 Draper writes—"-------------The removal of a number of residents interested in the proposed chapel, and other circumstances have prevented the occupancy of the land, and it is by no means probable that it will be required at least for some time to come. I have been requested by the Wesleyans at Carlton to apply to the Government for a small triangular piece of land marked as a reserve on the map of that locality (and numbered, I think, 61) as the site of a place of worship, and take the liberty of requesting that the said piece of land be given to the Wesleyan Church in exchange for the 1 acre at the corner of Brunswick Street, I am desired to say that should this request be complied with, a building will be proceeded with in a short time-------------"

This request for Block 61 at Carlton consisting of 1 rood 1¼ 7/10 perches was recommended by the Surveyor General, 16/1/60, and sanctioned by the Governor in Council 4/2/60.

This decision was still incomplete, as some four months later it was found that a mistake had been made. Draper writes 23/6/60—"-------------I have the honour to state that the piece of land at Carlton which was sought to be secured in lieu of one acre at Brunswick Street is not block 61 but another piece of a triangular form marked 'Reserve', and having frontages to Keppel and Lygon Streets. The mistake is thus explained. - When the resolve to apply for land-------------the only plan of allotments existing had only one triangular piece
shown on it which was marked 'Reserve', the allotments north of Palmerston Street not having been laid out. In conversation with Mr. Hodgkinson he constantly referred to Block 61, and not knowing the additional allotments I named the piece 61."

"This piece is farther from the people most interested than is at all desirable--------and they urge me to request--------that the piece marked 'Reserve' may be given instead of Block 61-------The people are anxious to to build a nice place of worship, but do not like the situation of Block 61, and as it is too far from them------"

The Lands Department Survey map for Building Lots at Carlton is enclosed (map 3 ). It was surveyed by Mr. J. Hardy, Forman in charge of survey party 1859. The Block 61 marked Wesleyan Church was set apart 30/1/60.

The request for the exchange was refused as it was stated that this site was only 400 feet from that originally applied for, and that, when the land north of Neill Street is sold Block 61 will be centrally located. The triangular piece marked 'Reserve' was subsequently granted to the Church of England and is the site on which St. Jude's Church and Hall now stands. It is a better site, on top of the hill, so it is not hard to see why the Wesleyans fought for it.

The 1859 map notes that Block 61 was gazetted for Wesleyan Church purposes on 8/10/61, page 303.
THE FIRST CHURCH.

Benson records that, in 1857, Carlton had a considerable population, many of these folk attending Wesley Church then on the corner of Collins and Queen Streets. The Lonsdale Street Church was opened the following year 1858. Soon after the application for Block 61 had been accepted a group of Wesleyan Methodists began to meet together. On the 7th April 1860, the first service of the Wesleyan Church in Carlton is reputed to have been held in a shop in Lygon Street owned by a Mr. William Jones. It is believed that Rev. J.S. Waugh, who later became Dr. Waugh the first President of Wesley College in 1866, was the preacher at this service.

I have attempted to trace through the Sands Directories to find exactly where this shop may have been.

The 1857 directory lists the only William Jones as Land Agent, 82 Collins Street West and also as grocer of 166 Stephen Street (Exhibition Street) and 297 Elizabeth Street.

The 1860 directory lists the only William Jones as simply Land Agent 82 Collins Street.

The 1861 directory lists Jones' address at 82 Collins Street and 4 Grattan Terrace, Grattan Street, North Melbourne. (Carlton) This was on the south side of Grattan Street just west of Lygon Street.

1. Benson. p 404
2. Benson. p 413, 404
directory also lists a John Jones, grocer of Lygon Street and Grattan Street. Presumably, one address was the shop, the other his residence. The Grattan Street building was directly opposite Grattan Terrace, while the other building was around the corner on the west side of Lygon Street just north of Grattan Street.

It is possible that this John Jones may have been a son of William Jones and that it was in this shop that the first service was held. Alternatively, it could have been any Lygon Street shop owned by Mr. Jones and tenanted. Mr. A.J. Smith was the first class leader.

Mrs. Renate Howe in her thesis states—"The sense of urgency of the great influx of population and large numbers attending Wesleyan services resulted in a rush of chapel building during the late 50's and the 60's-------------. Chapel building was a practical, necessary task that was enthusiastically pursued." In 1857 on the advice of Rev. Daniel Draper the Wesleyan Chapel and Building Fund was inaugurated to aid Church Trusts in their building problems. However, this scheme did not operate successfully for some time for two reasons. "The claimant call of local church building, and the fact that the anticipated speedy removal of Government grants for religious purposes did not immediately eventuate."

The boom of Church building during the 50's and 60's was not well controlled as any group of Wesleyans could readily receive a grant and so a multitude of chapels arose instead of area developments.

The decision of the Building Fund in 1865 to offer loans instead of grants came too late, as the experience of the 50's and 60's had a far reaching effect on the Church for the rest of the century."

It is into this pattern of development that the building of the first Wesleyan Chapel in Carlton was commenced.

In the "Argus" of Saturday December 8, 1860 the following notice appeared:--

"Tender wanted for erection of Wesleyan Chapel at Carlton, weatherboard or brick, labour and materials. Plans and specifications to be seen at Chambers and Clutton, cr. Lonsdale and Stephen Streets till December 12. The lowest tender not necessarily accepted."

The firm of Chambers and Clutton were listed in the 1860 Directory as Stone merchants and Staturaries. This firm has a long history and can be traced through the directories until 1914 when its name changes to H.B. Corben and Son Pty., Ltd. of Smith Street, Clifton Hill. An advertisement in the 1916 directory mentions that Chambers and Clutton Pty., Ltd. were established in 1857. I can find no mention of who eventually received the job of building this

1. Howe p 11.
2. p. 7.
Chapel. The work commenced on December 29, 1860.

The Wesleyan Chronicle for February 21, 1861 writes - "A small, but neat brick church erected at a cost of £250 and capable of holding 120 persons was opened at Carlton on Sunday February 17, when three sermons were preached, each of the three circuit ministers - Revs. J.S. Waugh, W. Hill, J. Hutchinson occupying the pulpit. --------------" The 69th Anniversary Brochure 1930 and the Centenary Brochure 1960 both mention that the Church cost £255, plus £20 for fencing and £5 for a desk for the vestry. Total £280.

Illustrations 2A, 3A, 4A, 13. show the position of this first building. The Last Days Brochure 1932 states that -"The original church was one half of the present main School Hall, now about to be demolished to give place to the New Headquarters Building." So it appears that only one gable of the twin gabled brick building was the original Church erected in 1861. It was apparently built right up to the street boundary - brick walls on a stone base stepping down the sloping site. Illustrations 1A, 3A suggest a stuccoed front to Palmerston Street. This could have been added when the other half of the building was erected in 1872. (see later) Two doors appear on this facade one of which does not appear to have been

1. Centenary Brochure. 1960

2. P. 34
in use later - as there are no steps leading to it. The windows and
doors appear to be of a simple round arch type with a roundel on each
gable end. It is hard from the photo to ascertain which half of the
building was first erected. It is also impossible to ascertain whether
part of the lean-to on the north side was originally built, or whether
it was all added later. (see page 33) On at least one of the gable
ends on the Palmerston Street facade there appears a rectangular space
on which there would probably have appeared the Denomination of the
Church and its date of erection. This stuccoed facade is a common
arrangement used in many old Churches and Sunday School buildings, for
example California Hill Methodist Sunday School, Bendigo and Golden
Square Methodist Sunday School, Bendigo. The roof of this building was
apparently slate with corrugated iron on the lean-to.

On August 30, 1861 Rev. Draper wrote to the Board of Lands and
Works:— "I have the honour to apply for a Deed of Grant from the
Crown for the land at Carlton occupied by the Wesleyans by authority of
letter from the Public Lands Office, date 4/2/60 A.B./60/178----------
A suitable place of worship has been built on the land at a cost upwards
of £300 (sterling)" (Note the higher cost quoted here.) "The following
persons have been duly elected Trustees of the property.

Alfred J. Smith

Peter Johns

William Jones

Charles Goldstraw

Phillip Price ---------"
On 16/9/61 the names of the Trustees were approved and a Deed of Grant issued, stamped and gazetted October 8, 1861. As previously mentioned Mr. A.J. Smith was the first Class leader at Carlton. The Directory of 1860 lists him as Bookseller of 30 Swanston Street. He resided then at 3 Gisbourne Street, East Melbourne, but in 1862 he is listed at 20 Grattan Street Carlton. (Grattan Terrace)

1. Peter Johns was the first Sunday School Superintendent.

He is listed as a corrugated iron worker of 169 Lygon Street.

Phillip Price was of Chalk and Price, job warehousemen of 8 Collins Street East. In 1862 he is listed also at Faraday Street Carlton.

Charles Goldstraw is listed in 1862 at 85 Elgin Street, Carlton.
CR. PALMERSTON & DRUMMOND STREETS
APPROX. 1932

1966

ILLUST. 2
CR. LYGON & PALMERSTON STREETS 1927 (APPROX)

ILLUST. 4
THE PRESENT CHURCH.

In her thesis, Howe claims that the 70's was a period (relatively) speaking) of Church decline both in membership and building activity and expansion. There was especially a sharp drop from 1870-75. Howe claims that this is partly due to the decline of the gold fields where the Churches had been flourishing. Many Churches in these areas were left with decreasing membership and heavy debts. Together with this, the Bill for the Abolition of State Aid to Churches passed in 1870, operative 1875, and the caution of the Church Building Fund to issue loans to Churches with heavy debts, meant that the Church was entering a period of consolidation rather than expansion. It is however during this period that many of Melbourne's public buildings were built, including more Permanent Church buildings.

In Carlton between 1860 and 1870 the subdivisions were completed from Palmerston Street to Park Street (Refer Vale maps in Bryant's Essay.) Carlton had been fixed as a residential area and such was the rapid expansion of the suburb that by 1867 the Wesleyans felt the need to build a permanent and larger Church building. The Wesleyan Chronicle of September 20, 1867 records: "The friends at Carlton have lately had the necessity of a new Church forced upon their consideration; the accommodation in the present being barely sufficient for existing requirements. The project was earnestly

dwelt upon by the speakers at the Anniversary Services and a subscription list was opened with the proceeds for the day, being £167."

The following year, 1868, at the Church anniversary the Wesleyan Chronicle records - "The present Church having been inadequate to the requirements of this rapidly increasing neighborhood, an effort is being made to erect a new and more commodious Church. £155 previously obtained, £165 promised and further proceeds of £120- Total £440."  

From Thursday May 27th to Monday 31st 1869 the Melbourne "Argus" contained the following:-

"Tenders are required for the erection of Wesleyan Ch
Carlton. Plans and Specifications at the office of Reed and Architects, Elizabeth."

Joseph Reed had commenced his highly profitable career in Melbourne in 1852 and in 1857 had built Wesley Church, Lonsdale Street in 14th century Gothic style (see page 24). In 1862 the firm of Reed and Barnes was established at Liverpool and London Chambers 9-11 Elizabeth Street, Melbourne. Soon after his return from Europe he built the Collins Street Independant Church in 1867, "having been enthused with the idea of the suitability to Victoria of the Lombardic use of brickwork in the Romasesque tradition." At the same time he designed St. Jude's, Carlton, opposite the Wesleyan Church (on block

1. P. 139
marked reserve) using the same patterned brickwork.

The Wesleyan Chronicle for July 20, 1869 records: - "Tenders accepted for the erection of a portion of the new Church at Carlton at the expense of £2100."

The "Argus" of Wednesday July 28, 1869 reads:"The ceremony of laying the foundation stone of the new Wesleyan Church at the corner of Palmerston and Drummond Streets, Carlton, was performed yesterday by Mr. S.A. King in the presence of a number of Wesleyan clergymen and members of the congregation. The new Church, when completed, will be 100 feet long by 50 feet wide and will seat 1200 persons. The total cost will be about £3500. The material used in the building is bluestone, relieved with stucco work. The present contract is for 80 feet of the main building at a cost of £2500 and is expected to seat 700 people----------. A glass bottle was placed under the stone containing the Melbourne daily papers, the annual missionary reports, the Wesleyan Chronicle, and other publications relating to the Wesleyan body. Messrs Reed and Barnes are the Architects. The contractor for the erection of the building is Mr. J. Pidgon. A tea meeting held in the school hall afterwards was numerously attended."

The "Age" of the same day also records this event.

"The foundation stone of the new Wesleyan Church at Carlton which

1. p. 110
2. p. 5.
is about to be erected on the ground adjoining the school house wherein the congregation worship at present, was laid yesterday afternoon by Mr. S. Grey King. Nearly 400 people were present among them Revs. J.S. Waugh, James Bickford, W.D. Lelean, John Eggleston, Martin Dyson, E.J. Watkins and several lay preachers. The cost of that portion of the Church which will be first erected is £2100 and towards this the congregation has £650 in hand.

James Bickford's Autobiography 1838-1888 also records the event (although he states July 29th as the date.)

The foundation stone was apparently not inscribed as it cannot now be located. The builder-contractor, Mr. John Pigdon, is listed in the 1860 Directory at Faraday Street, Carlton. In 1870 this is confirmed as the corner of Faraday and Rathdown Streets. He later moved to Royal Parade, thence to Moreland Road, Coburg and Brunswick Road, East Brunswick until 1904 when his name disappears from the directory.

In the Wesleyan Chronicle of August 20, 1869 there appears a similar description of the laying of the foundation stone, plus an interesting drawing of the proposed Church. (Illustration 5) This shows a tower and spire which have never been completed.

1. p.3.
2. Bickford p.230
3. p. 120
Only the tower as far as the second stringcourse has been erected. (see illustrations 2B, 9B, ETC.) The rest of the drawing is virtually the same as the completed building although there is no indication of any vestries on the north of this drawing. On the east (Drummond Street) elevation 8 bays are shown, this being the same as the completed building today. The total length of these 8 bays is 95 feet (see measured drawing). From the structure as it stands today there is no indication that 80 feet was built first as the "Argus" and Wesleyan Chronicle reports suggest. However, the report of the opening services in the "Argus" of Monday March 7, 1870 gives us further clues about the building.

"The new Wesleyan Church, Palmerston Street, Carlton, which has just been completed is a substantial bluestone structure, built in the Norman style of Architecture by Mr. J. Pidgon, the contractor from the designs by Messrs Reed and Barnes, Architects. It is 95 feet long by 50 feet broad and is estimated to hold 800 persons without the galleries which are not yet erected. It is anticipated that the total cost of the building when completed will be £1,000. The Church was opened yesterday for Divine Worship by the Rev. William Taylor of California, when every sitting position was occupied and about 200 persons were also accommodated with seats placed along the aisles, and around the pulpit-------------"

1. P.C.
It seems therefore that the whole 95 feet of the building, except the gallery, was constructed at this one time. I imagine that the cost of the completed tower and spire would have been included in the total cost of £1000.
THE STYLE AND PLANNING OF THE CHURCH.

There had been much discussion within the Wesleyan Church as to what style of architecture would most suitably express the doctrines of their denomination. Hitchcock, in referring to the early developments of the Gothic Revival in England states - "In the early 20's a Gothic guise for Churches such as had hitherto been little favoured by trained architects became the accepted alternative to a Grecian one. Other alternatives, Norman, "Lombardic", or bascillican were but little exploited until the Grecian rule of taste finally collapsed in the late 30's."

Later in the chapter entitled "Anglican and Non Conformist Churches of the late 30's and early 40's" he writes - "Ritualistic sacramentality must obviously be either so meaningless or so abnoxious to Non Conformists that it is surprising that their antipathy to Gothic did not last. It is a remarkable testimony to the strength of the Ecclesiological Movement that Gothic was so frequently accepted as the appropriate style for important chapels of the mid 40's. The less tendentious Norman, was however generally preferred----------by those who wished to dissociate themselves from the Tractarian party."

Just after 1845 the Wesleyans who did not consider themselves remote from the Establishment, and the Independants and Unitarians -------also turned to Gothic with an almost Anglican

1. Hitchcock. "Early Victorian Architecture" p.56
2. Hitchcock. p. 115
enthusiasm. The Wesleyan Chapel, East India Road, London 1848 designed by James Wilson of Bath was not orthodox from the Camdenian point of view—but was intended to be a Model Methodist Church." Among its components were "Single gabled roof—no aisles—no chancel—pipe organ behind communion table and pulpit—a plaster ceiling—simple stained glass windows—no towers—as this was but a humble non-conformist Chapel.

"Early Victorian non-conformist architecture tried to work out types which incorporated the principal features of the meeting house in articulate composition, appealing to the new Victorian taste for elaboration of ornament and complexity of mass. This forced use of the Gothic (or Norman) often was in conflict with the particular aims of the meeting house type of Church.

It is into this pattern that the Wesleyan Church in Australia began to build.

Howe states in relation to the Victorian Church "The simple, primitive structures of the 18C's were superceded by classical, Renaissance and Gothic styles of architecture among the Wesleyans, many of whom believed a simple chapel reflected their earnest piety and dislike of frivolity." The 50's saw in Victoria, the similar

1. Hitchcock p. 136
2. Hitchcock p. 130
indecision concerning the style of the non-conformist chapel as England had experienced a decade before. When Reed's design for Wesley Church, Lonsdale Street was first announced there was no little opposition to a Gothic building. Large numbers were ready to pronounce that it was "the mark of the beast" and regard it as the first step towards Rome. At the laying of the foundation stone Rev. Draper spoke: "I know that some of our friends are apprehensive that in the erection of these Gothic structures we are departing from the simplicity of early Methodism. My experience however, is that--a good Gothic place of worship------will always command a much better congregation than an ill-constructed place."

As in England, so in Victoria, the trend was to change in favour of Gothic. Ten years later, in 1867, the Wesleyan Chronicle published a series of articles entitled "Wesleyan Church Architecture". It was at this time that the Wesleyan Church at Carlton was considering its new Church building, so it is interesting to compare the recommendations of these articles with the actual planning of the Carlton Church. Many of the statements contained in these articles are very obvious and trite, but others help to show us the climate of thought regarding Wesleyan Church design at this time.

1. Benson p.116
2. Benson p.116
   Howe p.8
   Symons p.267

24
1. Paper 2 May 20th 1867 states-

"What is required in a Wesleyan Methodist Church is a building adapted to oral instruction, worship and fellowship------ different from a Church designed for pageantry and show.------The position of the pulpit therefore, and the shape of the ceiling is very important." The pulpit at Carlton is centrally placed at the north end of the Church. It is interesting to note that several attempts to alter its position to the side have met with failure, as the preacher cannot be heard as well by most people.

"Pews to be spaced so that the congregation has ample room for kneeling-------" (pews at Carlton Church are provided with kneelers.) "We are opposed to high pews or seats----- or high galleries so that the congregation has a due sense of their common presence-------------- 6 superficial feet for every adult or 7 feet counting the space for wall thickness and aisles, lobbies etc. ------"

2. Paper 3. June 20th states-

"In our climate avoid galleries, especially side ones as they are hot in Summer, also the height of the pulpit needs to be great for a Church with side galleries-------. Good proportions are the width one-half to two-thirds the length". (Carlton is approximately 95 feet by 50 feet.)


2. p. 83.
"The various styles for Christian places of worship are thus described: - Grecian, Roman, Byzantine, Lombardic, Norman, Gothic and Italianate, - of these we consider Gothic most suited to fulfil the requirements of Wesleyan Church architecture, and next to it, Norman--------."

Whether the Wesleyans of Carlton, or Joseph Reed himself insisted on the Norman style for the new Church is hard to say. There may still have been some prejudice against the use of Gothic amongst this Wesleyan group.

The Norman design of this Church, however, seems very consistent and honest in its approach. Robin Boyd, in writing about Joseph Reed states -

"To absorb the rules of the masters, to discriminate, to borrow gracefully, were the aims. He was not interested in curious cults of romanticism which effected others of the late Victoria era. One may search his buildings fruitlessly for the characteristic touches which distinguished some architect's work and cut through stylistism in any age. To select suitably, and to reproduce accurately contented him. The general massings of his buildings was strictly according to the rules of the style adopted for that moment. The ornament was 1. faithfully unrefined and impersonal".

In the Carlton Church there is practically no ornament, only a slight moulding of the impostes and portico columns. The use of

1. Article on Joseph Reed recorded in Saunder's essay.
bluestone would place certain restrictions on the applied decoration possible if one wanted to make honest use of the material. The massive, sombre nature of this material is well suited to the particular style adopted. It is very interesting that Reed should adopt such a contrast in design for this Church and St. Jude's just across Lygon Street, designed 1867. (illustration 88). The use of patterned brickwork on this Church meant a different approach in design, a complete control, in both cases, of the use of materials. Reed was again to contrast style and materials when later, in 1874, he built the stone Scots Church in thoroughly consistent Gothic style on the opposite corner to his highly patterned, Romanesque Independent Church of 1867.

Reed's third Church in Carlton, the Congregational Church, Rathdown Street (now a Russian Orthodox Church) is also a patterned brickwork design. This is a more typical Gothic Revival building and not really typical of Reed's consistent approach to style. (illustration 9A). I include it here because it helps us to see the diverse nature of Reed's designs and how each material and each problem required its own solution.
A. CLERESTORY WINDOWS

B. VESTRY WINDOW

C. TYPICAL WINDOW

ILLUST 7
A. CR. DRUMMOND & NEILL STREETS

B. ST. JUDES, CR. LYGON & PALMERSTON STREETS.
THE CHURCH INTERIOR.

The Gallery. As the "Argus" article of 7/3/70 states the gallery was not originally erected. Exactly what the arrangement at the south end of the Church was like in 1870 is hard to imagine for the ceiling over the present portico forms a natural upper story in the main space and the doors from the two anti rooms to the gallery surely must have existed originally. (See measured drawing.)

However, the gallery must have been added within the first few years of the building because the pipe organ installed in 1877 was, according to Mr. R.H. Whitford, trustee of the Church, originally placed in it. (see later). This gallery seems to me to be the only weak design element in the building. The wooden structure is supported partly on four iron columns painted to resemble wood—and with gold tinted Corinthian Capitals. A curved castiron and timber balustrade runs the length and combine in a clumsy detail with the vestries from the Church proper.

The stairs to the galleries from each vestry lead to openings to the portico. These two openings on either side of the main door are curious details. Each has a set of casement windows with a semicircular light above. Timber screens have been placed over the casements on the exterior to protect the glass much of which had been broken. The smoother stone surrounding the opening, together
with the recess at the sill base suggest that these openings may have once been doorways. On the interior, timber work fills the space under the sill, the plaster stopping either side of the opening, although the skirting board is unbroken, running right across. Because the stairs block part of the openings below sill height they could not have been used as doorways after the gallery was added. (ILLUST 10)

The Pews. These are numbered, a reminder of times past when rents were charged. However, on close inspection they do not appear to be in a systematic order throughout the Church. (see measured drawing) From this numbering it can be ascertained what pews are now missing and in some cases where they may have been situated. The sides are notched into rails attached to the side walls. At the back the organ there remains notches in the ral which indicate that pew positions here were identical to those on the other side. Is, pews 100-102. Mr Whitford claims these pews on either side the pulpit and facing inwards were the original choir stalls. All the missing pews were replaced the total number would completely fill the ground floor area with little space around the pulpit and the doors. Obviously, when the gallery and vestries below were added some of the pews had to be removed.

It is claimed that at one time the Church was arranged so that the congregation faced south (the opposite direction to the
Mr. Whitford told me that there was an old photograph showing this arrangement. This photo was destroyed in the fire in the Headquarters Building. It is further claimed that the choir was relocated in the gallery when the organ was installed there. Paper 2 of the Wesleyan Chronicle articles on Church Architecture states -

"The choir should be in front of the congregation and not behind, as is frequently the case. To secure this we always advocate an orchestra at the rear of the pulpit, ______the space below can be available for vestries_______."

For an ideal arrangement for a Wesleyan Church it would have been feasible to have the pews facing south with the pulpit located where the entrance from foyer to Church is now situated, and the choir and organ above in the gallery. (compare Wesley Melbourne.) The rooms below the gallery would then have been for the choir and the minister. However, it is fairly obvious this was not the original intention of the architect, as the facade suggests a grand entrance compared to the Neill Street of the building, which, if the above arrangement was used would ______ become the main Church entrance. There does not seem to be any evidence to suggest that the vestries at the Neill Street (north) end were added later.

Another observation is that, if the seating was reversed, then the rails on the side walls would also have to be completely interchanged, for if not, the notches into which the pews fitted would slope the wrong way. The present position of the choir and organ will be discussed later.

The Organ. The organ bears a plaque which reads -

"Presented to the trustees by the Young People of this Church August 16th 1877."

The Spectator of September 1st, 1877 records how the young men of the Church worked for 18 months for the funds to erect this organ which was built by Fincham and Sons Pty Ltd., Richmond, Victoria at a cost of £250. It has 420 pipes. The illustration //B shows the florid design painted on the pipes. This organ, although it looks ancient has a remarkably beautiful tone. The old hand pump is still visible, even though of course today it is electrically blown.

The Pulpit. This is a most beautiful piece of timber work. (illustrations /2A, B). Unfortunately there is no plaque or inscription of its origin or maker. The communion rail is part of the complete design for the worship centre. However, the present communion table is not, according to Mr. Whitford, the original one

1. p. 212
which matched the pulpit in design. On the left of the pulpit (west), within the rail is a bluestone slab 2 feet square set into the floor. The original font stood on this slab. The origin of this font was not known but it did appear out of keeping with the rest of the timber furnishings and was replaced in recent years by a wooden one which now stands on this stone slab.
A
THE PULPIT
FROM THE
GALLERY

ILLUST. 12
FURTHER BUILDING ACTIVITY.

The Wesleyan Chronicle of October 20th 1871 records -
"At the Sunday School Anniversary the proposal to build a much needed additional school room was considered." The additional portion of the original building (1861) was erected in the following year together, probably, with the "lean-to" at the back,(illustrations 1, 2A, 3A, 4A, 13). This lean-to contained a kitchen.

On September 14th, 1880 Rev. J.S. Waugh wrote to the Lands Department on behalf of the Carlton Wesleyan Church for the "Applicatic for Disposition of Site". This formally released the lands from the crown and gave the Church the power to lease, mortgage or sell the land as they required. This application was gazetted under Act 391 on 10/9/80, (1st schedule) p. 2304 5 and on 8/11/80 (2nd schedule) p. 2772. It was also published under Public Notices page 1 of the "Age" of Monday September 13th 1880. The certificate of title which was subsequently issued is Vol.1215, Folio 928, no. 61. I saw this title in the Titles Office, Queen Street, but it would not print on their photostat machine so I cannot enclose a copy.

The 80's marked a period of building boom in Victoria. The Church was not behind in its building either. Howe writes -

"The occupation of its members and its concentration in urban areas had made the Wesleyan Church sensitive to the colony's

1. 69th Anniversary Brochure. 1930
tides of economic expansion and retraction. The expansion of the Church during the 50's and 60's had almost been matched by the Boom conditions of the 80's. This was the era of the red brick octagonal Churches of the growing suburbs; for example Toorak, (Williams Road), Auburn (Oxley Road) and Essendon."

At Carlton, an octagonal brick Infants room plus two additional classrooms were built on the vacant triangle at the top of the site. (see illustrations 3A,4A,13) The octagonal room, known as the "Beehive" was used as the Prayer Room where for many years meetings were held both in the room and on the small plot of land at the junction of Neill and Palmerston Streets. Large arc lights (a modern innovation at the time) were placed on the top of this building when outdoor meetings were held.

The photos show the character of the building with its patterned brickwork and round arched windows, typical of its time.

The December Quarter 1939 issue of "Our Herald" - the official organ of the Carlton Methodist Mission contains an interesting report entitled "A Link with the Past". A Mr. H. Sanders of Lindfield N.S.W. writes to the Mission forwarding a copy of the 26th Annual Report of the Carlton Wesleyan Sabbath

1. Howe p. 130
2. 69th Anniversary Brochure.
School which he wrote in 1887. He states that there were 405 scholars on the roll; 289 average attendance. He further writes—

"In our last report (1886) we mentioned that the trustees had accepted designs for a new Infant school and two additional class rooms, and the contract entered upon for its fulfilment. That has been completed, the school reseated and cleaned throughout. Altogether the trust expended £1018½/- on the school and premises ————-

1886 was Jubilee Year for Methodism in Victoria (1836-1886). In their Jubilee Volume, Elamires and Smith record —

"Whilst having special agents and special missions, we have branched out by ordinary circuit extensions to 'Greater Melbourne' of today, with its spreading suburbs radiating and growing in all directions. Carlton Church in its first erection was opened in 1861———. The first Church has been displaced by a grander building and the early workers have been succeeded by strong men———-who have helped to make Carlton a strong cause"

"The expansion of population was such that by 1888, at the height of the land boom, many families connected with the Palmerston Street Church felt the need for a branch of the Sunday School in North Carlton. In August 1888 a block of land was

1. "Early Story of the Wesleyan Methodist Church in Victoria", p.293
purchased in Tucker Street (now Mc Ilwraith Street) which was later deemed unsuitable and sold, and an allotment in Drummond Street purchased for a fabulous price." The allotment is between Richardson and Pigdon Streets, on the west side.

The Spectator of October 24th 1890 records the opening services to be held on Thursday October 30th, Sunday November 2nd, and Sunday November 9th. It states

"As the building is in the centre of a thickly populated district, we have no doubt that---------our cause will soon be a pronounced success."

The Spectator of November 7th 1890 records -

"The new building is a plain, neat and comfortable brick structure, built on the back part of the allotment leaving the whole frontage for the permanent Church to believe will be erected at no very dist building will then be used wholly for scho meantime it will have to answer the dual r

The internal appearance of the building is very pleasing--------the ceiling, dado and fittongs all being Kauri. There is a large vestry which is comfortably furnished and will be a very useful adjunct to both Church and School. Another room will be used for the secretary's office and school library--------Cost £805, the

1. Drummond Street Diamond Junilee Brochure, 1950
2. p. 578.
maximum reaching £1000. Mr. G.L. Powell is the architect and Mr. Mc Bean the contractor."

The people of this new Church were not to realise at this stage that the next decade would bring depression and shatter their hopes of building their Church. This depression saw both Carlton Churches, especially Drummond Street in serious debt.

The two Carlton Churches were constituted as a separate circuit in 1893. Up till this time Carlton had been connected with Wesley Church which in that year became the Central Methodist Mission.

Portions of the Melbourne area Works survey maps of the 1890's are incl
Map 4 shows the Palmerston & School buildings. A fence this is confirmed by the phc Map 5 shows Drummond Street, Church set towards the back

THE TWENTIETH CENTURY - METHODIST UNION.

1902 saw the culmination of much debating within the Church-the achievement of Methodist Union. From the early days the Primitive Methodists and the Bible Christians had been active in Carlton alongside the Wesleyans.

The Lygon Street Primitive Methodist Church was built in 1863, the foundation stone being laid by Sir Charles Darling in December of that year. This Church was built as the central Church of Primitive Methodism, replacing the small chapel which had been erected in Latrobe Street in 1850. The proceeds of Latrobe Street, £1177, were used to help pay the cost of the new Church which was £2020. A parsonage was built next to the Church. (see illustration IS A B) At the time of union this Church became the second Church of the Central Methodist Mission. It did not therefore have much contact with the Carlton circuit as such. This Church was sold only this year for £30,000 and demolished. It had a particularly interesting history which I cannot do justice to in this essay. The N.M.W. map (map 5) shows the Chr

"In 1884 a portion of the acre of land reserved Primitive Methodist Church in North Carlton was sold, and a Church 2. erected on the other portion at a cost of £1098. The original reservation was land bounded by Station Street, York Street (now Lee Street) and Nicholson Street. The Church was opened on May 13th

2. Clarke. p 50.

38
by Hon. James Mc Bain MLC. At Union this Church became the third Church in the Carlton circuit. The M.M.B.W. Map (map 7) shows the small Church on its site at the corner of Lee and Station Streets. In 1903 and 1904, most of the vacant land was sold and in 1909 the brick classrooms at the back of the Church were built. 1. (ILLUST. 16A)

The Bible Christian Church in Rathdown Street, near Princess Street, was built in 1873, services having been held in the Carlton area from as early as 1853. This Church, situated so close to both Station Street and Palmerston Street Churches, was sold at the time of Union to the Church of Christ for £1500. The Minutes of the Building and Loan Fund record this. 2. (ILLUST. 16B)

1. Building and Loan Fund Minute Books. 29/1/03, p 120. 6/9/04, p 19A. 13/1/09, p 257.

2. Benson. p 300.

3. 12/12/04.
An early photo of the Lygon Street Church, taken when the Rev. A. R. Edgar was Superintendent of the Central Mission.
TROUBLES WITH THE ROOF.

The early years of this century saw the Carlton circuit in serious financial difficulties. The Building and Loan Fund minute book entry for 6/8/08 reads - "An application was received from North Carlton (Drummond Street) for £200 loan, the present debt being £1310---------"

The minutes for 26/1/12 state- "A letter was received requesting permission to sell Lygon Street Parsonage with a view to partially liquidating the Church debt at Palmerston Street, and the occupancy of the ex-Bible Christian parsonage in Rathdown Street (next to the Church) as the minister's residence." This Lygon Street parsonage was not the house next to the Primitive Methodist Church, but the Wesleyan parsonage at 636 Lygon Street, North Carlton (opposite the Cemetery). This house had been first built and occupied by a Wesleyan minister in 1876. The executive committee decided not to recommend the sale until the circuit officials and trustees conferred. Today, this house is still the home of the Methodist minister.

Amid all this debt at Carlton trouble was occurring with the Church roof.

The Wesleyan Chronicle articles on architecture had stated - "The roof needs careful construction, not rule of thumb methods as is common-- ---------". Also speaking of ceiling materials it states-

1. p.179
2. Sand's directory 1876
"We recommend the adoption of a plaster ceiling, rather than a boarded one-- a white ceiling is more cheerful than the dark stained timber. The reason generally urged against plaster is the danger of it falling, but today there is no excuse for bad work, and good materials are available.

The Misses Daniels and Mrs. Gordon who were members of the Church at the time remember the events of these years. The Misses Daniels write -

"About the year 1911 the trustees of the Palmerston Street Church became somewhat alarmed at the sight of some cracks showing in the side walls. It was thought that the tremendous weight of the roof and ceiling was the cause. Paper was placed over the cracks as a warning against further pressure from the roof if the strips of paper should tear."

A letter from Rev. J.H. Houlden was recorded in the Building and Loan Fund minutes of 29/7/12.

"Owing to the defective construction of the roof, the walls are being thrust out of plumb to such an extent that the Board of Health has practically condemned the building. Repairs would involve an expenditure of £500 - £1200. The trustees are asking permission to proceed with the less expensive proposal of dual tie

1. Typed article in possession of the Misses Daniels obtained per Mrs. Gordon.

2. Book 4, p. 128
conected to wall plates as consented to by Mr. J.N. Leith, ect, the Board of Health and Mr. Pearce of Johns & Waygood ——. The reply from the committee was that they "seek the of a leading practical builder as to the means proposed and est other ways of overcoming the difficulty".

The minutes of 22/10/12 record "The committee visited in and recommended the removal of the plaster ceiling so as to ain the extent of the damage to the principle rafters."

The Misses Daniels recall "During the following years was much planning and advertising for funds towards the tions - the removal of the heavy plaster ceiling and the tution of a wooden one in its place, the boards to be place horizontal position with iron girders from wall to wall. To Mr. George Daniels, trustee and Church steward, strongly ed saying that it would ruin the dignified look of the ng, suggesting instead, a 'vandyke' cut."

Following a sub-committee's visit to Carlton on 3/12/1 ent was made for repairs to the Church and readjustment of school property. The proposal was to proceed with repairs to Church and then adapt and repair the school property at a cost of £1000. Appeal was to be made for the whole scheme. as April 3rd, 1913 record a difficult situation at Carlton.

42.
The City Surveyor refused permission for the repairs unless the walls were taken down to the break (common fault) and rebuilt plumb - and extra cost of £350. Mr. Whitford told me that this fault line was at the level of the clerestory window sills and could be seen clearly before the Church was recently replastered.

During the course of reconstruction the Church was closed and it was during this time that the pipe organ was removed from the gallery to its present position. If the pews had been faced south, then I assume that it was at this time that they were reversed again and the choir removed from the gallery to its present position beside the organ. The choir platform is, of course, addition as the skirting continues underneath it, and the rail notches continues along the wall in tier. The present choir stalls of the Church. Their numbers the cross rails have been noted were destroyed, part of the timber being u. entrance doors from the foyer to the Church proper. The s timber panelling here was removed recently and replaced by glass. (see measured drawing) The gallery since this time has only been used for an overflow congregation, as the effort to seat a

1. p. 165.
maximum number of people was by the time of renovation not a necessity, as a marked decrease in the congregation was being felt at Carlton. The present pew arrangement allows liberal space around the doorways and the pulpit as the present seating capacity without the galleries is approximately 400 compared with the estimated 700 when the Church was first opened.
THE CARLTON METHODIST MISSION.

The heavy debts of the early years of this century, coupled with the decrease in the congregations put the Carlton Methodist circuit in an embarrassing position. Carlton was fast becoming an industrial suburb and younger families were moving out to the newer suburbs. Mrs. Gordon told me that about 1914 consideration was given to the closing of the Palmerston Street Church altogether. However, with an eye to the peculiar needs of an industrial suburb, the Methodist Conference of 1914 decided that Carlton should become a Circuit Mission. The Rev. G.F. Dyson was appointed with a view to setting up the Carlton Mission.

Despite all the debts, in 1914 more buildings were built for the future mission. These buildings completed the link between the old school building and the newer (1886) building containing classrooms and infants room. This new building contained offices with a separate entrance from Neill Street. (see illustrations 34. From these photos it appears to have been a stuccoed building with stone courses marked on the surface. It appears to have a flat roof with a parapet.

The Building and Loan Fund minutes of 18/2/16 record under the heading of Difficult Trust debts a £3012 debt at Carlton, £2500 of which is interest and £512 owing to the Loan Fund.

1. P.383
Despite the usual aid by Conference to mission work, the Carlton
trust was not permitted to proceed with any further building
until all of this debt was removed. The next fifteen years saw
the Mission activities operate in buildings that were rapidly
deteriorating. Mr. Whitford recalls participating in a concert
in the old school hall in 1929 when, at the grand finale, the
plaster ceiling collapsed on the actors.

By the 68th anniversary in May 1929 the Church debt had
been completely removed. This event was marked by a most
spectacular ceremony of Burning the Bonds, when from the pulpit
the bonds were burnt in the presence of the congregation. An
offertory tray on the communion rail marks the occasion. It reads-
"This offertory tray commemorates the extinction of all debt upon
this Church and the burning of the bonds at the 68th Anniversary,
May 4th, 1929.

Prayer Brings Victory.

Rev. G.F. Dyson, Superintendent Minister 1914-29."
THE NEW HEADQUARTERS.

By 18/2/29 general plans had been submitted to the Building and Loan Fund for the erection of a new Headquarters Building. A 1 committee was appointed to see the plans. On 12/7/29 the committee reported that it considered it unwise to spend a large amount of money on the existing buildings. Plans had been submitted by Mr. A.S. Eggleston, Architect, that included hall, school rooms, gymnasium and Mission offices at a cost of £8000. Consent was given to these plans, provided 50% of this money was in sight before the building began.

In September 1929 the appeal for the new Headquarters Building was officially launched. The 69th Anniversary brochure records that £500 was secured at this Inauguration Day.

So commenced a spectacular drive to raise money. During these hard years of the 30's the Carlton Church came to life again in its effort to achieve this new building. The 69th Anniversary brochure (1930) appeals for the second £500 to be raised by the Anniversary Services. The proposed plans and description of the new building are printed. (Illustrations 17, 18.).

This initial scheme with its unusually shaped auditorium was eventually discarded as being too costly and extravagant. Mr. Eggleston was asked to prepare alternative plans.

By September 1932 the Spectator records that £3500 was in

hand and as this was half of the estimated total cost of £7000 the
building could commence. December is stated as the date for the
commencement of the building.

Mrs. Gordon recalls that the peculiar triangular site with
its considerable slope, together with the complex requirements desired
by the Mission and the restrictive budget posed quite a problem for the
architect to solve. Mr. Eggleston retured to the hills for the last
few weeks to prepare the revised scheme, in quietness and without
disturbance.

On 5/10/32 the Spectator records - "The revised plans have
been officially adopted by the trustees, and at the Quarterly Meeting
they were exhibited and explained. The building will provide for a
departmentalised Sunday School, a suite of Mission Offices, an Aud-
itorium, a gymnasium hall, and accommodation for the many-
activities and functions of a live city mis-
late Mrs. E.H. Sugden (whose husband, Dr. E.F.
of Queen's College) is proposed."

The Building and Loan Fund minutes of 26/10/32 record
the plans for the brick structure with tile roof were submitted, the
cost being £5769 (not including furnishings) plus architect's fee of
£347. This was approved. November saw the calling of the tenders
and by November 23rd. the tenders were authorised and the specifications
finalised. The builder was Mr. R. Mould.

1. Spectator 20/9/32.
The Spectator of 9/11/32 records - "Sunday November 27th is to be the last service in the old building. All services on this day are to be held in the School Hall, part of which is the original Church opened in 1861. The brochure "Last Days" records the details of these services.

By late November all the furnishings had been transferred temporarily to the Church and its vestries in preparation for the demolition of the old buildings.

Under the heading of "Memorable Days at Carlton", the Spectator of 22/2/33 records that Saturday and Sunday 18th and 19th February 1933 saw the stone laying ceremony of the souvenir stones taken from the original buildings. These stones remain, see illustration 19 A, B.

The illustration 20 A shows the Palmerston Street elevation as it appeared on the 'Last Days' brochure and in the Spectator of 12/7/33.

On Saturday July 15th 1933 the Mission Headquarters were opened. The "Argus" of that day records -

"Carlton Methodist Mission. The Rev. W.H. Frederick will open the new Headquarters at 3.30 today and a public meeting will be held in the auditorium this evening. Special services tomorrow will mark the completion of the work."

1. Spectators 30/11/32, 7/12/32.
2. P.147.
3. Argus p.10
The Spectator of 19/7/33 devotes a page article to the new buildings calling it "Materialization of a Dream" - Methodist Faith and Enterprise Consummated."

"--------and there it stands, at the apex of Palmerston and Neill Streets, Carlton, an historic achievement, the last word in modern architecture and utility. Like a 'phoenix' it rises out of the ashes of its old nest of 75 years which had been literally tumbling about the ears of the people.----The Dyson Auditorium seats 550 people and is a combination of sunshine and aesthetic loveliness without ornateness-------"

There follows a description of the opening and the christening of the auditorium by a Miss Lang, one of the first scholars of Mr. Jones in the Sunday School in his shop in 1860.

From the photos it can be seen that the resulting building is quite different from the original scheme proposed by Mr. Eggleston. (illustrations 28, 38, 48) Unfortunately, I have not any plans of the present building, but the plan is quite altered to the original idea. The Dyson Auditorium is situated on the upper level towards the Neill Street side of the buildings. The corner tower is a memorial to the late Mrs. E.U. Sugden, a memorial stone commemorating this. It is interesting to note the way in which the architect has designed the facade for unity with the old Church building. The gable ends are
similarly proportioned; and contain, on the Palmerston Street facade, the similar window arrangement of the 3 round arched openings with a roundel above, and an arched doorway below. The portico arrangement of the main entrance to the building matches the rhythm of the arched Church portico.
THE MAIN FLOOR.—The main entrance to our New Headquarters Building will be at the apex of the triangle. We have an island triangular block bounded by Palmerston, Drummond and Neill Streets. The imposing entrance to this fine building will be at the apex of the triangle, at the point where Palmerston and Neill Streets meet, and facing directly to Lygon Street, where pass all the Coburg and Preston trams. The building at this point has a tower surmounted by a flag pole, its flag ever waving in the breeze, with the motto of the Mission: “GOD FIRST.”

This spacious vestibule will be the entrance to the Auditorium, in which we will hold all our great Social Gatherings: Old Folk Tea and Entertainment, Baby Day, Invalids’ Day, Great Grandmothers’ Day, Granddads’ Day, and the Weekly Meeting of the Women’s Own Sunshine. The weekly assembly of the Sunday School, Tea Meetings, Concerts, and innumerable Social Gatherings that the many activities of the Mission demand from time to time.

This Auditorium will have a seating capacity beyond 400. The platform will be circular, and consist of 370 square feet. Gentlemen’s and Ladies’ Convenience Rooms will find a place on either side. Upon the same floor, but at the rear of the Auditorium will come the stairways that will bring an entrance to the two other splendid halls on this same floor. First, the Primary and Kindergarten with accommodation for an audience of about 200—or this hall being divided by Accordeon Doors when required to be used for two separate purposes. Second, the Prayer Room, to be used for the Intermediate Department of the Sunday School, and providing an accommodation for one hundred and twenty-five adults. On this main floor also will be found the fully equipped Mission Kitchen, so placed as to be accessible to any of the three halls with the least inconvenience.

The land, having a natural rise from Drummond Street to Lygon Street, the rear portion of the building, gives an opportunity for a lower floor with a street entrance from Palmerston Street to the Administration and Relief Offices, and from Neill Street to the Gymnasium and Car Parking Garage. The Gymnasium has the usual dressing rooms for ladies and gentlemen, being equipped with shower and every modern convenience. There is also provided the necessary Storerooms for Clothes, Groceries, Gymnasium, and Janitor. At the top of this part of the structure is a miniature third story, providing a home for the Janitor, who will be permanently residential, a very necessary item in a mission of so many daily and nightly activities.
CARLTON - METHODIST - MISSION
PROPOSED - BUILDING

A. E. Applegton E.R.N.A Architect
Collins House
Melbourne

SCALE - 3" = 10'

MAIN FLOOR - AUDITORIUM AND SCHOOL HALLS.

GROUND FLOOR - GENERAL OFFICE AND STORES

ILLUST. 18
Carlton Methodist Mission New Headquarter's Buildings.

A. REPRODUCED IN 'LAST DAY' 1932 & 'OUR HERALD' 1930.

B. NEILL STREET 1966

ILLUST. 20
THE STAINED GLASS WINDOWS.

In 1935 Dr. Alan McCutcheon, the Treasurer of the Executive Committee of the Mission, presented a pair of stained glass windows to the Church in memory of the late Mrs. Elizabeth Agnes Dyson. These were placed in the west wall of the Church and unveiled on September 22nd, 1935. When the Church was redecorated in recent years these windows were transferred to the east wall alongside the other stained glass window dedicated to the memory of the late Miss Marion Emily Clowes, also a member of the Executive Committee of the Mission. See illustrations. 21A,B.
RECENT DEVELOPMENTS.

After the Second World War the Carlton circuit was struggling to keep alive. It was obvious that keeping three Methodist Churches in the district open was an impossibility. Conference decreed that either Drummond Street or Station Street close. In April 1957 Drummond Street closed its doors. The Methodist Church still owns this building which is at present being used by the Greek Orthodox Church.

The Station Street Church was sold in 1961 to the Serbian Orthodox Church, leaving Palmerston Street as the only Methodist Church in Carlton, the Lygon Street Church having ceased services some years before.

Three years ago the Conference ordered the closing of the Palmerston Street Church. The Church interior was shabby, with badly water stained walls and worn out matting etc. However, after some discussion it was seen that with the new Housing Commission Redevelopment in the area this Church could have an important role to play as a centre of activities for some of these people.

Such has been the case. The Housing Commission requested that the Church escape the bulldozer, and instead of closing, the Carlton Methodist Church has become the Combined Methodist Mission in conjunction with the work at Collingwood, Fitzroy, and lately Clifton Hill.

In recent years the Church has been replastered and recarpeted. Instead of placing a timber cross above the pulpit
as was the original idea, on the suggestion of one of the workmen
the cross was formed by exposing the bluestone against the new
white plastered wall. New light fittings have been installed and
4 'Dravo' gas heaters suspended from the iron tie bars.

Within the last few years, this Church has become a centre
for Protestant European migrants. The noticeboard outside the Church
announces the services in 5 languages. The pews have been fitted
with head phones and interpreters' booths located in the gallery.
The services are now translated into a number of languages. This
special simultaneous translation Church service is believed to be
unique in the world. January 1966 saw the Presbyterian Church
closed and the congregation combined at the Palmerston Street Church.

The cycle is complete. Today, the Methodist Combined
Mission, Carlton, is again a thriving centre of activity. From
the early beginnings in the 1850's with the work amongst new
migrants the Methodist Church in Carlton is today working again
in this sphere.
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