The Portable Church in Australia

MILES LEWIS

The Australian colonies provided the largest market for the nineteenth century prefabrication industry, and churches were prominent amongst the building types in demand. With only a few exceptions, however, churches were imported only in the three years between 1853 and 1855, and they came solely from Britain, whereas other buildings had arrived also from Europe, Canada and the United States, New Zealand, Hong Kong, Singapore and India.

Elsewhere, prefabricated churches had a longer history. St. Paul's Church in Halifax, Nova Scotia, was a clapboard building sent from Boston in 1750(1) and a church was amongst the many timber and oilcloth buildings sent from London for the settlement of Freetown in Sierra Leone, early in the 1790s.(2) Meanwhile Britain's newly burgeoning ironfounding industry turned its attention to churches, some of which can be regarded as more or less prefabricated. The great iron master John Wilkinson is supposed to have made an iron Wesleyan chapel before 1800(3), and amongst the more famous iron churches designed by Thomas Rickman, St. George's, Everton (1813) was almost completely prefabricated, "the whole framework of the windows, the doors, pillars, groins, roofs, pulpit, and ornamental enrichments were all of cast iron".(4) By 1849 the Belgian ironfounding industry, which was effectively founded by the Englishman John Cockerill, and which employed many English workers, was producing iron buildings for the Californian gold rush, and the 'John Cockerill Societe' at Seraing also manufactured an iron church and chapel for the Missionary Society of Brussels.(5)

The first known portable church in Australia was a wooden one, and it was not a success. The Rev. C.B. Howard, colonial chaplain of South Australia, brought a prefabricated church with him when he reached Adelaide at the end of 1836. It seems to have been made by John Manning of London, who had developed a speciality in panelised timber buildings, but the church was framed rather than panelised, and the framing proved too flimsy to be used, though parts were used in building a schoolroom.(6) Another London prefabricator, Peter Thompson, sent houses and other buildings to South Australia, but no churches. He did, however, build a number of temporary churches near London during the 1840s which,
though not strictly prefabricated, to a great degree conformed to the construction of his buildings for export. (7) It was the California gold rush of 1848-50 which really primed the prefabrication industry for its Australian market, though the churches we know of were from elsewhere in the United States rather than from Britain. William Taylor, the Methodist missionary, brought around the Horn a framed church made by John W. Hogg of Baltimore, and erected it at Sacramento at considerable expense. Another framed church was ordered from Oregon, much nearer at hand, but was not much cheaper. (8)

There is no positive evidence of any timber churches being sent to Australia at the time of the gold rushes, except to the extent that papier mache and other prefabrication systems relied upon timber framing. C.F. Bielefeld, the well-known papier mache manufacturer, made a number of buildings for export to Melbourne, and though contemporary reports do not indicate that a church was amongst these (9) Bielefeld's intriguing catalogue of papier mache buildings, intended principally for Australia, does include a church. (10) (Figs. 1, 2) Another timber framed type which cannot be proved to have reached Australia is the so-called 'portable brick' building, made by E. Smallwood of Camden Town. The frame was clad in metal-tongued deal wainscoting, onto which were hung tiles to give the appearance of brickwork: a chapel of this construction to seat five hundred people would cost 375 pounds, and this seems to be the building illustrated in Smallwood's advertisement in the Builder (11) (Fig. 3). Wood was also used, sometimes in combination with iron, to frame portable zinc buildings, which reached Victoria in considerable numbers in 1853 and 1854. Amongst these was the Anglican church put up in North Melbourne, the predecessor of the present St. Mary's, which was bought locally from the American merchant G.F. Train, but which had probably been made by the leading manufacturer James Middlemass of Edinburgh. (12, 13) Christ Church, the Anglican church at Tower Hill near Warrnambool, was also referred to as being made of zinc (14) but this may have been a mistake for galvanised iron, for a surviving illustration is more suggestive of an iron church. (Fig. 4)

The great majority of churches brought to Australia were clad in iron - whether plate or sheet, flat or corrugated, galvanised or painted - though many of these were also more or less framed in timber. All of them were from Britain. After the time of Rickman, iron church building had gone into abeyance until a church at Bowling near Bradford was made largely of iron by the local ironworks in 1840 (15) and then Peter Thompson, the maker of timber buildings, in 1844 sent a specimen iron church to Jamaica, 'as many of the kind are likely to be required'. This church had cast iron 'pilaster supports', a wrought iron roof frame, corrugated iron cladding and roofing, and a panelled ceiling with felt on top to insulate it: six stained glass windows, and a number of others of plate glass, were despatched with it. (16) In 1846
Fig. 1 (Refer illustration, front cover.)

Fig. 2 View of papier mache church by C F Bielefeld 1853.
Fig. 3 Plan and sectional perspective of papier mache church by C F Bielefeld, 1853
Thomas Edington and Sons of Glasgow began work on a large iron church for the continent which had been ordered some time previously, but we know nothing of its construction.(17)

In Australia there are a few buildings of corrugated iron with what might be called 'pilaster supports' in the manner of Peter Thompson, but they do not seem to have been made by him. One, which seems to be a church, still stands in King William Street, Fitzroy, Melbourne, on land formerly owned by the Wesleyan Methodists. It has walls of vertical corrugated iron with cast iron Tuscan pilasters about thirty-six centimetres wide, apparently in the form of angles at the corners and Ts at intermediate points, at 4.55 metre centres, and with the name of 'Edwin Maw, Liverpool' cast into the base. Edwin Maw is not known as a prefabricator, and he may have been the ironfounder responsible only for these castings. The likely manufacturers of the building are Morewood and Rogers, one of the leading makers of galvanised iron. Following a meeting late in 1852, when it was decided to import one large iron church and five others of various sizes, the Wesleyans had made a contract with the local agent of Morewood & Rogers. The large church, to be 'of elegant design' was to stand on the Wesleyan Church site in Lonsdale Street East, but it never eventuated because an increase in the price of iron encouraged Morewood & Rogers to evade the contract. It had been designed by the Melbourne architect George Wharton in decorated gothic style, and was to have measured about twenty-eight by sixteen metres. The other churches were ordered in the form of 'thirty tons of iron', which may refer only to the corrugated iron, for such a weight would not allow for many iron pilasters, and these may have been ordered separately.(18) The chapel built at Prahran, and soon known familiarly as the Prahran Iron Pot, must have been one of this batch, for it is reported to have been made in England to the design of George Wharton, to have reached Australia in December 1852, and to have been put up in 1853.(19) Some of the imported iron was diverted to roof existing buildings, and of those iron buildings which the Wesleyans did erect, it is difficult to know which were of the Morewood & Rogers materials and which from other sources.(20) Although we do not know certainly that the King William Street building was a church, or that it was made by Morewood & Rogers, it is interesting that a group of similar buildings, with pilasters also branded by Maw, has been discovered recently at Numbaa in New South Wales by Mr. Robert Irving. One of these structures was formerly a church, but there are two others which were apparently a house and a hotel.

Other imperfectly documented iron churches of the period include one said to have been put up by the Presbyterians in Phillip Street, Sydney (21) and one which was brought to Melbourne late in 1853 by Dr. Adam Cairns of the Free Church of Scotland and later of Chalmers Church: this was never put up in Melbourne, but ended its days as a shop at Invercargill, New Zealand.(22) An iron Congregational church.
was put up under the supervision of architects Russell, Watts & Pritchard at Alma Street West, St. Kilda, in 1855(23), and St. Monica's Roman Catholic Church at Essendon was an iron building seating 350, presumably dating from the 1850s, though our information comes from a report in 1880 of its removal from Pascoe Vale Road to Mount Alexander Road.(24) An iron building was imported in 1855 for St. Luke's Church, Whitmore Square, Adelaide, but arrived so damaged by salt water that it was unfit to use, though components of it were incorporated into the stone church.(25)

Apart from these documentary references, some remains survive of what appear to be iron churches. What is now a service station at Bridgewater in central Victoria is said to have been previously a shearing shed in the district but originally a church in Collins Street, Melbourne, a report which it is impossible to verify. It is framed in wrought iron T-sections, with cast iron casement sashes, and five inch (thirteen centimetre) corrugated iron cladding - precisely the construction of a series of buildings elsewhere in Victoria including a number of cottages at Coventry Street, South Melbourne, the former Brown Brothers store at Ginn and Mercer Streets, Geelong and the house 'Loren' formerly at Curzon Street, North Melbourne, and now at Moe. Unfortunately there is no information on the manufacturer of any of these. 'Loren' has a roof of two concave sections rising to a central ridge, whether original or not is uncertain, but at the Bridgewater building this same effect has been achieved by dividing and inverting what was originally a simple arched roof of no particularly ecclesiastical character. An iron clad shed at Bacchus Marsh, Victoria, is a more specifically Gothic building, for one pointed arched window frame survives. It seems to have been a church, but is of no technical interest and is now highly decrepit.

It seems there were at least four British manufacturers of iron churches in the 1850s. Of these the most important was Samuel Hemming of Bristol. When Bishop Perry planned to import churches to Melbourne he was fortunate in obtaining the approval of the Society for Promoting Christian Knowledge, which made a grant to assist the project.(26) Perry approached the Birmingham manufacturer J.H. Porter, who quoted three pounds a seat as his minimum price, but Hemming halved this by offering a church to seat six hundred people at 1,000 pounds, for eight hundred at 1,250 pounds and for one thousand at 1,500 pounds; greater sizes were not recommended. The freight was to cost about 200 pounds and the iron parsonages 200 pounds complete (though a later reference gives the same church prices as inclusive of freight, but the cost of a six room parsonage with flooring as 345 pounds).(27) 'We may soon be gratified', according to an English report which was quoted in the Church of England Messenger in 1853, 'with the novel spectacle of clergymen leaving our shores from time to time for Port Phillip, each of these taking his church and parsonage house with him' (28)
and this was exactly the procedure followed in one or two instances, though not by the Anglicans.

The construction of the churches was to be a wooden framework with the sides covered with 'plates' of galvanised iron and the interior lined with thin boards, with an air space of about four inches to be filled with an insulating material such as wool, straw, sawdust, or sun-dried bricks. The boarding was to be covered first with canvas and then with 'paper of a neat pattern'. The design was said to be pleasing in appearance, with a small belfry and tower in front; the nave had two aisles, and the pulpit, divisions of pews, and other fittings, were of 'light and open ironwork'. The parsonage consisted of six ground floor rooms and had a 'pretty villa-like appearance, with a deep verandah, and venetian blinds to exclude the heat'.(29)

The first of these buildings was assembled at Bristol before shipment and a service held in it by the Venerable T. Hart Davies, late Archdeacon of Melbourne, assisted by the Reverend Dr. Spencer and the Reverend H.G. Eland; the choristers of Bedminster attended and a collection of fifty-seven pounds was taken up.(30) This church was destined, with a parsonage, for Williamstown (31), where the need for church accommodation had been aggravated by the number of ships in the bay, as it was reported in 1854:

The difficulty of procuring workmen renders it impossible to erect a stone building; and a wooden church is objectionable for its instability and expense. To meet this exigency, however, the Bishop of Melbourne having ascertained the suitableness of iron buildings, as they are at present made, for this climate, has written home to procure iron for the purpose of iron churches and parsonage houses. It was therefore resolved...that steps be taken immediately to secure an iron church and parsonage for Williamstown.(32)

The church was mistakenly consigned to Melbourne, incurring the additional expense of re-shipping it to its original destination before the contents of the sixty packing cases was assembled, and even then with great difficulty because the working drawings were missing.(33) A row of iron houses said to have been imported with the church and manse was also erected on the north side of Stevedore Street, south of the Napier Hotel.(34)

The Liverpool Standard's description of this first church differs in some ways from that of the Church of England Messenger: the 'iron plates' which seemed to suggest a flat iron church, turn out to be corrugated iron; the wall lining was simply strained canvas with granite paper, and the roof was lined with insulating felt. The church measured about 13.5 by 21 metres, with a tower, a nave and two aisles, two
galleries, communion table, pulpit and reading desk, a robing room and baptistry. The building could accommodate 650 people, but when packed would not exceed fifty tonnes measurement, or fifty-six cubic metres, the size of a moderate room. (35) After twenty years a stone church was built at Williamstown, and the iron building was removed to become the Sunday school of St. Phillip's, Collingwood, (36) where it survived until early this century before being demolished.

The coloured lithograph of Hemming's manufactory in August 1853 purports to show the second church erected for the Diocese of Melbourne, with 1000 sittings, (37) but the Illustrated London News describes it as if it were the Williamstown church. (38) The second church in order of erection was in fact a much smaller structure, (39) probably of 600 sittings to judge from the price, and was put up with a brick vicarage on six hectares of land on a hill near Gisborne, on the Melbourne side of the town. (Fig. 5) It had been lying in the yard of St. James' Church in Melbourne, and the packages were carted to Gisborne at a cost of thirty-two pounds a ton, contributing to a price of 500 pounds for cartage and erection in addition to the purchase price of 1,000 pounds. A licence for the performance of divine service in the building was issued by the Vicar-General on 30 November 1855. In 1930 the church was moved to its present, more central position at the corner of Fishers and Brantome Streets in Gisborne, and on 3 August was re-opened for service. In 1949 it was declared unsafe and was sold to the Eagley Woollen Mills, which rebuilt the roof, removed the tower, constructed a new brick facade at the west, and otherwise renovated the building. In July 1961 it was learnt that the Lincoln Mills Company which now occupied the building had ceased operations, and it was re-purchased by the Church of England. (40)

The 'second church' shown in the lithograph must in fact have been the Sandridge (Port Melbourne) building, the third and last in order of erection. A public meeting on 11 June 1855 instructed the trustees to ascertain whether an iron church was available immediately, and they were informed by the Bishop's representatives, Messrs. T.T. a'Beckett and Griffith, that they could have the church at its original cost of 2,260 pounds. Two hundred and sixty pounds was remitted from the price as a subscription, and the church was built under the supervision of the architects Knight, Kemp and Kerr. (41) The high cost of the building may have been partly due to a rise in the price of iron, but also perhaps to the greater elaboration or better construction which seems to be implied by a reference in 1860 -

I may simply state that it is one of the iron churches imported by the Bishops in 1857 (sic); there is another at Williamstown, and one at Gisborne, both very good buildings, but as
different from ours as it is from the new Chapel in Lonsdale Street....the church...is, second to none in the Diocese, first for its general outward appearance, and next for its adaptability...

The building was refaced in brick in 1898, and then on 5 September 1908 was destroyed in a gale.(43)

The intention had been to import nine or ten of these churches, which Hemming would manufacture at the rate of one a month,(44) but the recession of 1854 brought down labour prices to the extent that substantial buildings were again possible, while the rising price of iron made the imported churches more expensive. In October 1854 the congregation at Portland, for example, reconsidered its decision of the previous February to build an iron church for 1000 people, more especially as a stone building would qualify for an additional 2000 pounds from public funds under the Church Act.(45) This Act, passed in 1853, allowed a grant of up to 3000 pounds towards a church building and 600 pounds for a parsonage, provided an equal amount was raised by local subscription.(46) Thirty thousand pounds per annum, later increased to 50,000 pounds, was apportioned between the sects in proportion to their numbers as indicated by the census, nearly half going to the Church of England, and it was to be used half for buildings and half for stipends. Again, nothing seems to have come of an iron church which the bishop had planned to erect at Castlemaine, according to a letter he addressed in 1853 to the Society for the Propagation of the Gospel,(47) and at Brighton the vestry of St. Andrew's considered using an imported prefabricated building, but decided upon something more permanent.(48)

Charles Goodman gives rather an exaggerated account of the reaction which set in, when he says that one church after another...

declined these corrugated make-shifts. In several instances the idea was entertained, appeals were issued for subscriptions, and after all the expenditure of effort and raising of hopes, the imported church was left on the bishop's hands. The St. James' enclosure...became a depot for unwieldy packing-cases, marked with capital letters in squares and triangles.

It does not appear that the buildings were in fact particularly disliked at the time- we have heard two of them described as very good churches, and the third at Sandridge as 'second to none in the Diocese', but it was a combination of economic factors which told against them, and no doubt these same causes were responsible for the non-appearance of several iron churches ordered by the Roman Catholics, which Hemming was supposed to be sending to Australia at the end of 1853.(50) By the end of the century the iron churches were
disliked in their own right, and we may once more quote Goodman, who found them ...

hot, ugly and perishable. The scorching sun draws the nails, curls the iron plates, and makes the interior as hot as a baker's oven. The style of architecture is hopelessly unpleasing, and such as suggests the factory or the warehouse. (51)

In 1856 Hemming's advertisement in the *Land and Building News* (52)(Fig.6) showed a church of a distinctly Italianate rather than Gothic character. It was basilican in section, with a relatively low roof pitch and an Italian campanile engaged in the right side of the facade. There is no evidence of such churches reaching Australia except for an advertisement in the *Melbourne Argus* at the end of 1855, offering for sale a very handsome iron church, after the Italian villa style of architecture. (53) Regardless of whether this locally advertised Italian design was one of Hemming's, his adoption of the style is part of a general movement in the middle and late 1850s to upgrade iron buildings from sheds to architecture. I have referred elsewhere to the attempts of the Ecclesiological Society to promote 'correct' design in iron churches, and to the ways in which leading manufacturers, including Hemming, tried in the later 1850s to improve the architectural quality of their products, (54) but the real gems are perhaps the buildings with plate iron rather than corrugated facades, and they come (so far as Australia is concerned, without exception) from Glasgow.

In 1856 the *Builder* described two plate-iron fronted churches made by Robertson and Lister of Glasgow:

They are similar in size and general appearance, with the exception that one has got two spires, one on each side, and the other one spire, springing from the centre of the pediment. The chief feature of the front elevation is an arcade of ornamental columns and arches, standing out in bold relief, supporting a pediment, and flanked at the sides by massive towers, in which are placed the stairs leading to the galleries. The lower series of columns is roofed by a balcony, forming an open porch, whence access is had to the church and to the stairs of the galleries. (55)

There is every reason to assume that one of these churches was that put up by the Free Presbyterians in Macquarie Street, Sydney, for this conformed to the description and had two spires. (Fig.7) The decision to import such a church had been taken in August 1853, when it was expected to arrive within eight months, but it was not ultimately erected until 1855. It was used for twenty years, first as the Macquarie Street Free Church, then as St Stephens Presbyterian Church, then it was bought by the government in 1874 and used as the lending branch of the Public Library, until in 1899 it was dismantled.
VENTILATION.—PURE AIR.

Sheringham's Ventilator for the admission of pure air through an EXTERNAL WALL.

With single pulley, from 6s. each; with leading pulley, from 6s. 6d.

These Ventilators are so arranged that the requisite quantity of air may be admitted for the due ventilation of an apartment without the slightest draught being felt by the occupants; and as they are placed in the external wall, their action is not impeded when the house is closed for the evening, at which time a constant supply of fresh air is most required.—HAYWARD, BROTHERS,

sole Manufacturers, 196, Blackfriars-road, and 119, Union-street,
Borough: and of all respectable ironmongers, builders.

PORTABLE BRICK HOUSES, Tile-faced on Metal-tongued Yellow Deal Wainscotting, suited to any Climate, promptly erected. Three rooms, 30 ft. 11 ton measurement; four rooms, 30 ft. 11 ton, packed solid. Adapted for chapels, bazaars, galleries, stores, &c. A chapel, 300 sittings, &c.—E. SMALLWOOD, contractor, Grove-street, Camden-town.

THE VIEILLE MONTAGNE ZINC

MINING COMPANY beg to inform the public that they have appointed Messrs. T. and R KNIGHT, of Great Suffolk-street,
Southwark, as their painters, who will be ready to execute any description of painting and decorating with the Pure Patent White Zinc Paint.

Fig. 4 Portable brick chapel by E Smallwood, London, 1853. Builder, XI, 550 (20 August 1853), p 544.

Historic Environment, IV, 1 (1984) page 37
Fig. 5 'English Church, Tower Hill', 1850s, described by Bonwick as a zinc church, but possibly of galvanised iron. Undated photograph by Soden. (La Trobe Collection, State Library of Victoria)
Fig. 6 St. Paul's Anglican Church, Gisborne, by Samuel Hemming of Bristol, 1853. Erected 1855, moved 1930. Rose Series postcard (La Trobe Collection, State Library of Victoria).

Fig. 7 Advertisement by Hemming, *Land & Building News*, 11 October 1856.

**IRON CHURCHES.**

THE ADVERTISER, having erected several Iron Churches, both permanent and temporary, in England and the Colonies, is prepared to erect Churches of a similar construction, capable of holding any given number of persons, in any part of the United Kingdom, or for Foreign Countries.

These Buildings possess every requisite and accommodation for the purposes intended, and have been found by experience especially adapted both to hot and cold climates. An Iron Church for 1,000 persons has been erected by the Advertiser for the Government at the Camp at Aldershot; also, one in the Vicarage grounds at Kensington; and many others are in the immediate vicinity of London.

Satisfactory references can be given as to the comfort and durability of these buildings.

Dwelling-houses, Stores, Buildings of every description, Iron-roofs constructed for every part of the World.

APPLY TO

**SAMUEL HEMMING, IRON HOUSE FACTORY, CLIFF HOUSE WORKS, BOW.**

(1864)
Fig. 8 Free Presbyterian Church (1855), Macquarie Street, Sydney, attributed to Robertson & Lister, Glasgow, 1854.
IRON CHURCH WITH GALLERIES AND CAST IRON FRONT.

DESIGN NO. 17.

CONSTRUCTED BY

CHARLES D. YOUNG & COMPANY

19, GREAT GEORGE STREET, WESTMINSTER, LONDON.
48, NORTH BRIDGE, EDINBURGH.
1, CASTLE BUILDINGS, DERBY SQUARE, LIVERPOOL.
32, ST. ENOCH SQUARE, GLASGOW.

Fig. 9 Design no. 17 from Charles D. Young & Co., Illustrations of Iron Buildings for Home and Abroad, (R.I.B.A Library).

Historic Environment, 1V, 1 (1984)
and the components, weighing 199 tonnes, were removed, and re-assembled as a dining hall at the Rosewood Asylum, Lidcombe. Here it remained until demolished in 1958.\(^{(56)}\) If this was the two-spire church described by the Builder, then what seems to be its single-spired mate appears as an illustration in the catalogue of another Glasgow firm, C.D. Young & Co.\(^{(56)}\) It seems reasonable to assume some connection between the two firms, most probably that Young had bought the prefabrication business of Robertson and Lister, but Professor Gilbert Herbert has taken a different course by attributing the Macquarie Street church to Young, on the grounds of its similarity to the catalogue illustration, and then dismissing the description of the Robertson and Lister churches of similar forms as being, he seems to imply, no more than coincidence.\(^{(57)}\)

Plate iron churches were a short-lived phenomenon, but corrugated iron ones continued to be made until well into the twentieth century. William Cooper Ltd., of London, was in 1903 offering eight different models of churches and chapels, many of them in a number of sizes, \(^{(58)}\) and in 1905 F. Smith of Stratford was advertising iron churches and chapels together with church and chapel furniture to any design.\(^{(59)}\) But these were not, it seems, for Australia: Smith illustrated a church he had supplied for Acton, and although Cooper advertised for the Colonies as well as for home consumption, he mentioned only India and South Africa. If the tradition of church prefabrication continued in Australia it was probably in the form of locally fabricated timber structures, and the role of prefabrication in the evolution of the exposed frame timber church in Queensland in the later nineteenth and early twentieth century, and its influence on the typical North Queensland house, is a topic yet to be properly understood.

REFERENCES:

1. My information on this building derives from personal communications from Professor Gordon Stephenson, then of the University of Western Australia; and from C.B. Ferguson, provincial archivist of the Nova Scotia public archives.


6. L.J. Ewens, The Establishment of Trinity Church Adelaide (paper read to the Pioneers' Association of South Australia, 6 July 1953), pp.5-7; T. Horton-James, Six Months in South Australia; with some account of Port Phillip and Portland Bay, London 1838, advertisements p.245; T.T. Reed, Historic Churches of Australia, South Melbourne 1978, p.115.


9. Illustrated London News, XXIII, 630 (6 August 1853), p.60; see also the reports quoted in Bielefeld's Portable Buildings.


12. St. Mary's Church of England North Melbourne 1853-1953 Centenary Souvenir, pp.2, 3, 5-7; the firm of Cowan, Callender and Caldwell (probably Ebenezer Caldwell), Train's partner), were offering houses and shops on Middlemass's patent for sale in September 1853.

13. Argus (Melbourne) 3 September 1853. For a description of Middlemass's system see the Builder, XI, 531 (9 April 1853), p.238

14. James Bonwick, Western Victoria, &c., Geelong 1858, p.58.

15 Builder, IX, 411 (25 January 1851), p.77


17. Builder, IV, 162 (18 April 1846), p.190


34. Wilson Evans, typescript notes on the history of Williamstown, p.23.

35. Quoted Argus, (3 September, 1853).

36. Goodman, loc. cit. Tenders for moving the church to Collingwood were called by the estate agent G.P. Langridge, Argus, (7 December 1874), p.3.

37. Historical Collection, La Trobe Library, SLV

38. Illustrated London News, XXIV, 669 (18 February 1854), p.141

39. Argus, (24 August 1940)

40. Age, (28 June 1930); Read, op. cit., pp. 39-40, largely quoting a Back to Gisborne celebration booklet of January 1954; Robertson Victorian Heritage, pp.48-9. There are some discrepancies between the accounts, especially in that Robertson erroneously dates the moving of the church to 1874. Tenders were called for putting up the church at Gisborne in the Melbourne Herald, (10 April 1855).


42. Read, op.cit., quoting the Church of England Record, October 1860, p.139

43. Holy Trinity Messenger, I, (February 1909); see also no. 4 (May 1909) for a photograph of 'Our Church from 1855 to 1898', and no. 9 (October 1908) for a photograph of the destroyed interior. Freeland, Melbourne Churches, p.90, and Architecture in Australia, p.133, recklessly states that the iron building is still in use.

44. Argus, (3 September 1853), quoting the Liverpool Standard

45. Argus, (18 February 1854), p.5; 18 October 1854, p.6

46. 16 Victoria No. 28, 'An Act more effectually to promote the erection of Buildings for Public Worship and to provide for the maintenance of Ministers of Religion in the colony of Victoria'.
47. Goodman, op.cit.p.176; Bishop Perry to the Secretary for the Society for Propagation of the Gospel, 5 August 1853, reported in the Mount Alexander Mail, 12 January 1855. At this time the Reverend John Cheyne had a theoretical congregation of 25,000 at Mount Alexander to be accommodated in two tents, each holding 100, and a weatherboard building holding 300.


51. Goodman, op. cit., p.208


53. Argus, (18 December 1855), p.2


57. Herbert, loc. cit.
