THE CITY OF
GREATER GEELONG

ATTACHMENT 1

OUTER AREAS HERITAGE ASSESSMENT STUDY SEPTEMBER 2025

CITY OF GREATER
GEELONG

Contents

Executive Summary 3

Report Breakdown 4

INTRODUCTION 5

1. Background to the Study 5

2. Methodology 6

Fieldwork 6

Research 6

Comparative Analysis 6

Peer Review 6

Consultation 7

3. Assessment of Significance 7

Significance Thresholds 7

Condition Thresholds 8

Integrity Thresholds 8

Where a place cannot be confirmed as extant 9

Summary Scope of Review 10

STUDY AREA 10

Appendix A - Definitions 12

Executive Summary

A total of 34 places across Greater Geelong have been identified as priorities in a review of the Greater Geelong Outer Areas Heritage Study. They have since been reassessed and are detailed below in this initial stage of the ***Outer Areas Heritage Assessment Study, 2025***.

20 of the assessed heritage places are being recommended for Heritage Overlay:

- St Brigid's Catholic Church, 2439 Ballan Road, Anakie
- 'Sea View', 370 Mount Road, Anakie
- Ukrainian Autocephalic Orthodox Church Nativity of the Holy Mother of God, 14 Alder Crescent, Bell Park
- Ukrainian Catholic Church of the Protection of the Mother of God, 43 Banfield Street, Bell Park
- The Mother of God 'Joy of All Who Sorrow' Russian Orthodox Church, 17 Yaraan Street, Bell Post Hill
- 'Rose Bank', 149-157 Rollins Road, Bell Post Hill
- Tait's dairy, 2-20 Staceys Road, Connewarre
- East Geelong War Memorial, Northern intersection of St Albans Road and Boundary Road, East Geelong
- Grovedale Public Cemetery, 10 Church Street, Grovedale
- Grovedale United Services Memorial Hall, 2A Reserve Road, Grovedale
- 'Oakfield', 334 Church Street, Hamlyn Heights
- Dormition of Our Lady Greek Orthodox Church, 1-3 Taliska Avenue, Hamlyn Heights
- St Luke's Uniting (former Methodist) Church, 170 Barrabool Road, Highton
- 'Thornbury Grange', 13 Brassey Street, Highton
- Queen's Bridge, Queens Park Road, Newtown and Highton
- Panagia Gorgoepikoos Monastery (former Novitiate of the Oblate Brothers of Mary Immaculate), 31-43 Monastery Court, Lovely Banks
- 'Darriwill North', 360 Steiglitz Road, Moorabool
- 'Calder Park', 20 Mount Duneed Road, Mount Duneed
- 'Oak Grove', 50 Whites Road, Mount Duneed
- St John The Evangelist Catholic Church, 30 David Street, Rippleside

Beyond these 20 places that have been assessed as locally significant to the City of Greater Geelong there are an additional 11 places that are deferred to a later date, to allow additional time for consultation with community stakeholders and property owners. Additionally, there are several sites that require further information before an assessment can be completed. The additional 11 places are detailed on the table below.

Thematically, the 20 places recommended for inclusion on the Heritage Overlay represent the themes of Geelong's nineteenth century development, twentieth century migration to Geelong, and building Geelong's community life.

Report Breakdown

Attachment 1 incorporates:

- **INTRODUCTION**

  Background and methodology to the heritage assessments, in accordance with Planning Practice Note PN01, the Australia ICOMOS Burra Charter and industry best practice.

- **SUMMARY SCOPE OF REVIEW**

  Location maps and a tabulated summary of the 20 places assessed for their significance; and incorporation of any preliminary owner feedback on draft citations for those places recommended for a heritage overlay.

Attachment 2 incorporates:

- **HERITAGE ASSESSMENTS**

  Detailed individual heritage citations for the 20 places recommended for inclusion on the heritage overlay of the Greater Geelong Planning Scheme.

INTRODUCTION

1. BACKGROUND TO THE STUDY

The Greater Geelong Outer Areas Heritage Study (GGOAHS), 1998-2000 was prepared for the City of Greater Geelong by Authentic Heritage Services Pty Ltd. This study identified 33 suburbs and 1,303 places of heritage significance that might warrant inclusion on the heritage overlay.

The strategy adopted by Council was to progress detailed assessments and heritage overlay inclusions for those GGOAHS study areas facing greatest development pressures. Consequently, the order of 570 places within Anakie, Avalon, Barwon Heads, Batesford, Belmont, Ceres, Fyansford, Lara, Lara Lake, Pt Lillias, Pt Wilson were added to heritage overlays c2000-2010.

In 2021, Council officers commenced scoping a review of the remaining places identified in the GGOAHS, the priority being identified by the Heritage Advisory Committee as properties in the suburbs of Charlemont, Marshall and Waurn Ponds, as these areas were now facing pressure from development. A key resource that was drawn upon in this review was About Corayo. A Thematic History of Greater Geelong, prepared for the City of Greater Geelong in 2021 by Dr David Rowe.

Since the GGOAHS recommendations were made in 2000 and the City review occurred in 2022-23, assessment standards have become more rigorous nationally and the perceived quantum of significance or threshold level for inclusion of a place on a local heritage overlay has increased.

The strategy for prioritising future heritage assessments and considering the outstanding recommendations of the Outer Areas Heritage Study have been prioritised toward individual places across the municipality perceived to be of greatest heritage significance and places within development pressure areas.

A total of 34 places within the municipality that were originally identified in the GGOAHS have been reassessed within this study.

The outcomes are detailed below:

- 20 places are recommended for inclusion on the Heritage Overlay
- 2 places do not meet significance thresholds
- 2 places have been demolished
- 5 places have been granted an extension for further consultation with owners
- 2 places require consultation with Wadawurrung Traditional Owners
- 3 require assessments to be updated or prepared.

2. METHODOLOGY

The Outer Areas Heritage Assessment Study 2025 involved a detailed review of the initial work undertaken by Authentic Heritage Services Pty Ltd in 1998-2000, augmenting those original recommendations with a fieldwork plan, historical archival research, and thorough comparative analysis, all of which was collated and informed the writing of the Heritage Assessments included at Attachment 2

Fieldwork

Fieldwork was undertaken to confirm the status of places identified in the Outer Areas Heritage Study. Site photographs were taken from the public realm wherever possible with some places not visible from the public realm. The draft Heritage Assessments were prepared based on this visual inspection.

Research

Research on places was undertaken according to typology using resources including other City of Greater Geelong heritage studies, and physical and digital resources including TROVE and Public Record Office Victoria. Sources are referenced in the draft heritage assessments for each place

Comparative Analysis

Comparative analyses were carried out for all the heritage places where citations were prepared, using an architectural and/or historical context, and with regard to Practice Note PN01: Applying the Heritage Overlay. In line with the Practice Note comparative analysis drew on other similar places within the study area wherever possible including those previously included in a heritage register or overlay.

Peer Review

The initial heritage assessments were reviewed by internal staff having extensive professional experience in assessments including the Heritage Project Officer and Heritage Advisor Mim Butcher (Heritage Conservancy).

Consultation

The community engagement process adopted the following steps:

- Letter to property owners outlining the background of the Outer Areas Heritage Study and to seek access to places not visible from the public domain.
- Meetings with the City's Heritage Advisory Committee to seek feedback on draft Heritage Assessments.
- Copy of draft heritage assessment provided to each property owner of a place proposed for inclusion in a heritage overlay, for review and comment with letter outlining the proposed planning scheme amendment process subject to Council endorsement along with a Heritage Overlay Q&A.
- Phone conversations and meetings were held with several owners who raised concerns.

3. ASSESSMENT OF SIGNIFICANCE

The following heritage criteria listed in Planning Practice Note 1 were adopted as part of the assessment of heritage places in this study:

Criterion A

Importance to the course or pattern of our cultural or natural history (historical significance).

Criterion B

Possession of uncommon, rare or endangered aspects of our cultural or natural history (rarity).

Criterion C

Potential to yield information that will contribute to understanding our cultural or natural history (research potential).

Criterion D

Importance in demonstrating the principal characteristics of a class of cultural or natural places or environments (representativeness).

Criterion E

Importance in exhibiting particular aesthetic characteristics (aesthetic significance).

Criterion F

Importance in demonstrating a high degree of creative or technical achievement at a particular period (technical significance).

Criterion G

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

Criterion H:

Special association with the life or works of a person, or group of persons, of importance in our history (associative significance)

Significance Thresholds

In addition to the recognition of the heritage values of the Burra Charter and the assessment criteria outlined in the Practice Note, cultural heritage significance, condition, and integrity thresholds were also prepared to determine the level of significance for each heritage place and whether they warranted a heritage overlay. State and Local significance thresholds have been applied to this study using the following thresholds:

State Threshold

Places which are considered significant to the State of Victoria and are worthy for inclusion on the Victorian Heritage Register. These places are the most outstanding examples either aesthetically, architecturally, historically, scientifically, or socially. The place meets this threshold if it has outstanding and/or unique aesthetic and technical value/s, is highly intact and has been compared to similar places on the Victorian Heritage Register, and/or has unique historical associations with events or persons in the history of the community and Shire, the importance of

which are considered to stretch beyond local municipal boundaries.

Local Threshold

Places which are considered individually significant to a local area. These heritage places are considered to have had a significant impact in shaping the cultural, architectural, historical and/or social identity of the local community and where applicable, have been compared to other places of State or Local significance (or potential significance). They are considered to have sufficient significance to warrant a heritage overlay in the Geelong Planning Scheme.

Victorian Heritage Inventory referrals

Places which are not considered to meet the thresholds for State or Local significance but comprise substantial historical archaeological remains and research potential, will be referred to Heritage Victoria for consideration of their addition to the Victorian Heritage Inventory of archaeological places.

First Nations' Cultural Value Threshold

Places of potential Aboriginal Cultural Value will be referred to Wadawurrung traditional owners for confirmation of value and direction as to whether it is appropriate to include them on the heritage overlay and/or refer them for possible inclusion on the Victorian Aboriginal Heritage Register.

What is Significant? - the Physical Place

This part of the significance statement relates to the physical fabric and physical attributes of a place. It can encompass:

- ***Fabric & Physical Attributes of Any Building, Structure or Group thereof*** – including the overall form & layout, street presence or address, construction materials, design style/character and detailing, visual features (e.g. verandahs, joinery, chimneys, window lead lighting, panel doors, etc.) finishes and colours.
- ***Composition & Features of the Setting*** – layout of built structures and open spaces, level changes, hard and soft landscape features including trees, outbuildings, front fencing, visibility or otherwise of vehicle accommodation, signage.
- ***Vistas and views into, within or away*** from the key features of the place.

Condition Thresholds

Condition is the physical state of the fabric relating to its physical appearance, structural quality and working order. The thresholds for the condition of the fabric are:

Condition	Description
Good	Minor deterioration of fabric noticeable
Fair	Deterioration of the fabric noticeable
Poor	Deterioration of fabric very noticeable, with possible structural deterioration as well

Integrity Thresholds

Integrity is the extent to which the building or structure retains its form, design and completeness of physical fabric, historic associations, social attachments and/or use which support the heritage significance of the heritage place.

Places can have more than one historical layer of development that is considered significant.

The thresholds applied for the integrity of the fabric are:

Threshold	Integrity
High	Either completely intact or a small number of minor modifications noticeable
Moderate	Original and/or early fabric clearly discernible, but a number of minor modifications noticeable
Low	Original and/or early fabric only partly discernible given multiple changes

Places with substantial additions or alterations may continue to possess significance if there is sufficient retained significant fabric to still satisfy the relevant significance threshold/s, and:

- the additions/alterations form a contributory historical layer to the significance of the building or place, and/or

- the visual character of the additions/alterations complements the visual character of the significant physical fabric, and/or
- the visual character of the additions/alterations is recessive, minor in nature; or readily reversible.

Where a place cannot be confirmed as extant

Several places identified in the original study could not be confirmed as still existing, typically from being neither visible from the public domain nor discernible in aerial photography. In such situations, those places are annotated

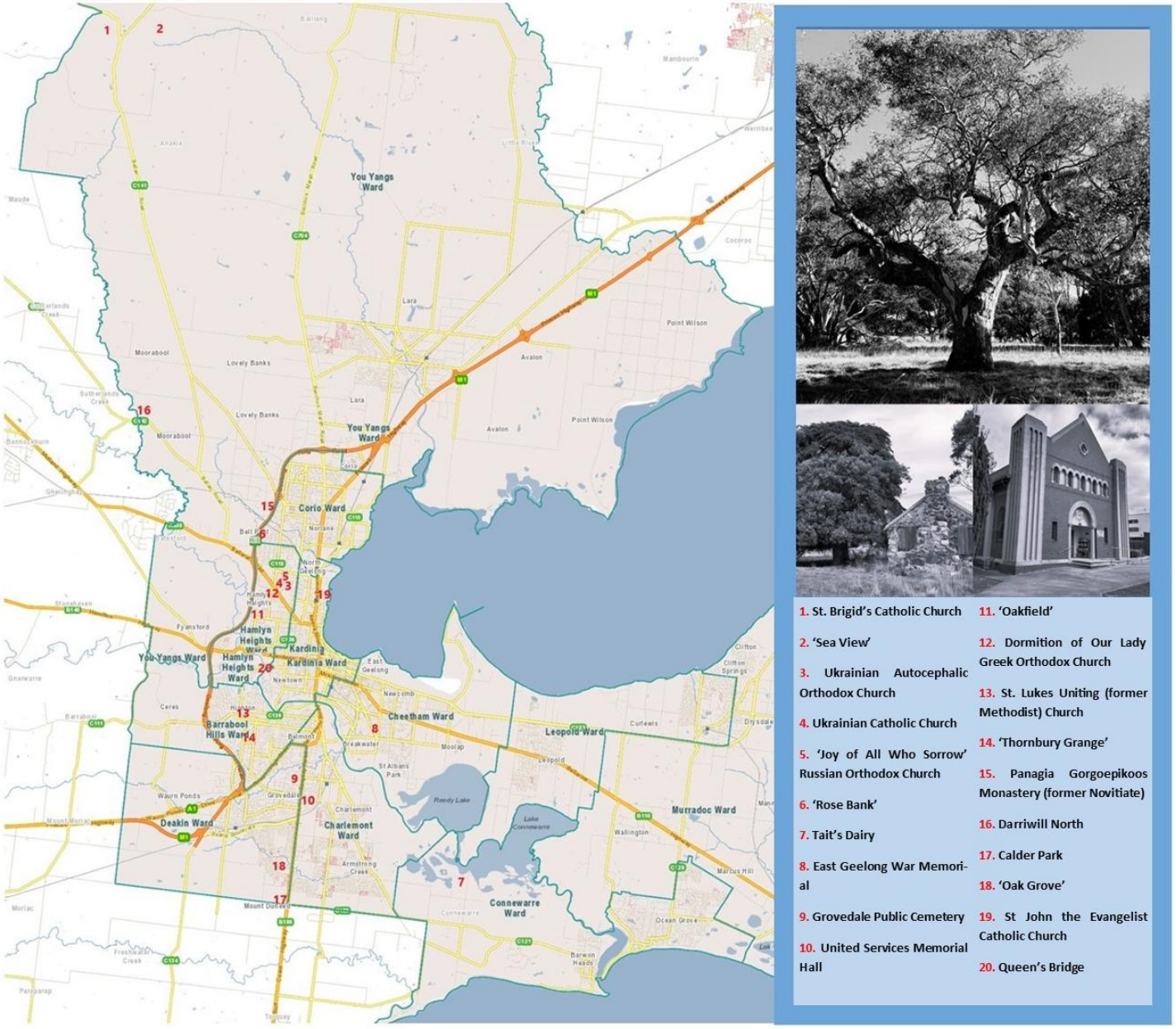
> *"On the basis of the currently available information, this place does not meet threshold for local Heritage Overlay. This does not preclude future reassessment of the place for an overlay if substantial new information becomes available, but precludes it being considered as heritage until such time."*

Summary Scope of Review

STUDY AREA

The map below shows the locations of the properties assessed in the Outer Areas Heritage Assessment Study 2025. Each of the 20 places that are recommended for inclusion on the City of Greater Geelong Heritage Overlay has been plotted onto the map below, with the relevant Council Ward boundary named and marked.

As indicated in the below map, the 20 heritage places are evenly distributed across the municipality, with higher typological concentrations in select areas. For instance, a large concentration of post-war European Orthodox Christian and Catholic Churches are in Bell Park and Lovely Banks. Places with historically important ties to the emergent Lutheran Church, are noted in Grovedale where a large concentration of German migrants made their homes in the early nineteenth century. Buildings historically aligned with agriculture are in regional communities such as Mount Duneed, Connewarre, Moorabool and Anakie



1. St. Brigid's Catholic Church
2. 'Sea View'
3. Ukrainian Autocephalic Orthodox Church
4. Ukrainian Catholic Church
5. 'Joy of All Who Sorrow' Russian Orthodox Church
6. 'Rose Bank'
7. Tait's Dairy
8. East Geelong War Memorial
9. Grovedale Public Cemetery
10. United Services Memorial Hall
11. 'Oakfield'
12. Dormition of Our Lady Greek Orthodox Church
13. St. Lukes Uniting (former Methodist) Church
14. 'Thornbury Grange'
15. Panagia Gorgoepikoos Monastery (former Novitiate)
16. Darriwill North
17. Calder Park
18. 'Oak Grove'
19. St John the Evangelist Catholic Church
20. Queen's Bridge

Figure 1. Outer Areas Heritage Assessment Study, 2025, study area. Source: City of Greater Geelong, 2025

Appendix A - Definitions

The following definitions are consistent with best practice terminology, as used in this report as well as in the attached assessments. These definitions are taken form the ICOMOS Burra Charter (2013).

Adaption	***Adaptation*** means changing a *place* to suit the existing ***use*** or a proposed use.
Associations	***Associations*** mean the connections that exist between people and a ***place***.
Compatible	***Compatible*** use means a ***use*** which respects the ***cultural significance*** of a ***place***. Such a ***use*** involves no, or minimal, impact on ***cultural significance***.
Conservation	***Conservation*** means all the processes of looking after a ***place*** so as to retain its ***cultural significance***.
Cultural Significance	***Cultural significance*** means aesthetic, historic, scientific, social or spiritual value for past, present or future generations. Cultural significance is embodied in the ***place*** itself, its ***fabric***, ***setting***, ***use***, ***associations***, ***meanings***, records, ***related places*** and ***related objects***.
Fabric	***Fabric*** means all the physical material of the ***place*** including elements, fixtures, contents and objects
Heritage Precinct	***Heritage precinct*** *(or heritage area) is defined as an area containing a number of heritage places – such as buildings, structures, trees, or other features – that are historically related or share common characteristics*
Maintenance	***Maintenance*** means the continuous protective care of a ***place***, and its ***setting***. ***Maintenance*** is to be distinguished from repair which involves ***restoration*** or ***reconstruction***.
Place	***Place*** means a geographically defined area. It may include elements, objects, spaces and views. Place may have tangible and intangible dimensions. Places may have a range of values for different individuals or groups.
Preservation	***Preservation*** means maintaining a ***place*** in its existing state and retarding deterioration.
Restoration	***Restoration*** means returning a ***place*** to a known earlier state by removing accretions or by reassembling existing elements without the introduction of new material.
Reconstruction	***Reconstruction*** means returning a ***place*** to a known earlier state and is distinguished from ***restoration*** by the introduction of new material.
Setting	***Setting*** means the immediate and extended environment of a ***place*** that is part of or contributes to its ***cultural significance*** and distinctive character
Use	***Use*** means the functions of a ***place***, including the activities and traditional and customary practices that may occur at the place or are dependent on the place.

THE CITY OF
GREATER GEELONG

ATTACHMENT 2 – HERITAGE ASSESSMENTS

OUTER AREAS HERITAGE ASSESSMENT STUDY SEPTEMBER 2025

CITY OF GREATER
GEELONG

St Brigid's Catholic Church, 2439 Ballan Road, Anakie Statement of Significance

Heritage Place:	St Brigid's Catholic Church, 2439 Ballan Road, Anakie	**PS ref no:**	HO2039



Source: City of Greater Geelong, October 2024

What is significant?

St Brigid's Catholic Church at 2439 Geelong-Ballan Road, Anakie, is locally significant to the City of Greater Geelong and the community of Anakie. Significant elements are:

- The original brick Gothic Revival Church.
- The vista of the Church from Ballan Road.

Elements that are not considered significant are:

- The later adjoining shed to the rear of the Church.
- The landscaping, comprising all plantings.
- The fences.

How is it significant?

St Brigid's Catholic Church is of historical and representative significance to the City of Greater Geelong.

Why is it significant?

St Brigid's Catholic Church at 2439 Geelong-Ballan Road, Anakie, is historically significant to the City of Greater Geelong as an intact 1871 brick masonry church representing the evolution of worship and pastoral care needs within the pastoral community of Anakie in the mid-19th century, and the expansion of the Meredith Parish in that period. (Criterion A)

St Brigid's Catholic Church is of representative significance as an intact mid-19th century Gothic Revival church. The Church abides by all key design elements expected of a Gothic Revival church, including rectilinear form with gabled roof, projecting narthex, sanctuary rectilinear, buttresses on a bluestone foundation, pointed arch lancet windows with leadlight panes, and slate shingle roofing. (Criterion D)

Primary sources

St Brigid's Catholic Church, author: Benjamin Petkov, October 2024, peer reviewer: Mim Butcher, The Heritage Conservancy, May 2025.

Greater Geelong Outer Areas Heritage Study. Stage 2, Volume 16, Authentic Heritage Services Pty Ltd, 1998-2000.

This document is an incorporated document in the Greater Geelong Planning Scheme pursuant to section 6(2)(j) of the *Planning and Environment Act 1987*



Figure 1. Aerial view of St Brigid's Catholic Church at Anakie, the property boundary marked blue, and the proposed Heritage Overlay in red. Source: Nearmap, 2019.

WHO ARE THE TRADITIONAL OWNERS/REGISTERED ABORIGINAL PARTY FOR THIS PLACE?

The place is located on traditional land of the Wadawurrung people. The Registered Aboriginal Party (RAP) under the Aboriginal Heritage Act 2006 for this land is Wadawurrung Traditional Owner Aboriginal Corporation (WTOAC).

SCHEDULED CONTROLS

The following scheduled controls are recommended for the ongoing conservation and use of the place. They include:

Recommended Scheduled Controls			
☒ Paint	☐ Internal	☐ Trees	☒ Solar
☐ Outbuildings/Fence	☐ VHR	☒ Prohib use	☐ Aboriginal Place

HERITAGE PLACE ASSESSMENT

PHYSICAL DESCRIPTION

Church (1871)

St Brigid's Catholic Church at Anakie is a midsized Roman Catholic church constructed in the Gothic Revival style. Constructed in brick masonry, the Church is of rectilinear form with all elements relevant to the Gothic Revival idiom – those being: buttresses, a steep gabled roof pitch clad in slate shingles, pointed arch lancet windows with leadlight glass, and projecting gables with tall parapets concealing the gable eaves. A crucifix is present at the apex of the façade gable, and six vents are present on the roof with three on the northern and southern plains. The entrance to the Church is via a side narthex on the southern elevation of the nave.

The church would have featured an unpainted face brick across most of the exterior that has since been overpainted a cream colour. The parapet, window and door surrounds, and bluestone foundation are all painted in colours contrasting with the main form of the church.

Setting

The setting of St Brigid's is largely unadorned, with the original pine plantings removed in the 1950s. A chain-link wire fence marks the eastern property boundary, and star picket and ringlock wire fencing mark the northern, southern and western elevations. The environmental context is greatly informed by the surrounding bushland and farming properties, with substantial eucalyptus trees present to all elevations.

To the rear of the church is a small ancillary shed.



Figure 2. St Brigid's Catholic Church at Anakie. Source: City of Greater Geelong, October 2024.

PLACE HISTORY

Contextual History

As addressed in the 2021 About Corayo: A Thematic History of Greater Geelong:

> 'The rural area of Anakie derives its name from the Wadawurrung name, 'Anakie Youang' comprising elevated land with three hills. These hills are known as the 'Three Sisters', the Wadawurrung names being documented in a Plan of the Anakie Yeoyang Run in 1851 as 'Coranguilook', Baccheriburt' and Woollerbeeh.' European occupation of the land began in 1841 when Thomas Woolley established his pastoral run 'Anakie Yeoyang'. Woolley's occupation was short-lived as the Run was taken up by Frederick Griffin in September 1842 and it remained under his occupation until the area was subdivided into smaller farms at a Government land sale in 1855. Adjoining Griffin's Run was the 'Mowyong' Run of George Synnot which he took up in 1840… By 1865 Anakie was described as a postal village, with a hotel, two schools and two blacksmiths' forges; the population was reckoned as about 500 who were engaged in pastoral and agricultural pursuits. In 1866, a Presbyterian Church was constructed. In 1872, an increase in the population in the district increased following the opening of a Sugar Beet mill at Simon Staughton's property, Staughton Vale (see following subsection). St. Brigid's Catholic Church at 2439 Ballan Road was also built at this time. In 1874 a new State School replaced two earlier schools (this building was demolished and a new School erected in 1925). By 1879 the population had decreased to 200.' (Rowe, 2021, 752)

Through the twentieth century, Anakie continued to be a pastoral township occupied largely by agriculturalists. The population of the town and surrounds remained small, as reflected in the 2021 census with the total population recorded as numbering 734 people.

Thematic Place History

On the 3rd October 1870, the Geelong Advertiser published:

> 'The Right Rev. J. A. Goold, the Very Rev. Matthew Downing, Mr W. Murphy, Mr T. Carroll, and Mr James Hayes have been appointed by the Government as trustees of the land set apart in April, 1870, for Roman Catholic Church purposes at Anakie.' (Geelong Advertiser, 3 Oct. 1870, 2)

That November, the Geelong-based architect Joseph L. Shaw published an advertisement in the Geelong advertiser for:

> 'TO BUILDERS. – Tender will be received until 12 o'clock on Saturday, the 26th instant, for building a Roman Catholic Schoolhouse at the Anakies (bricks provided). Joseph L. Shaw, Architect.' (Geelong Advertiser, 22 Nov 1870, 1)

The following year, the Ballarat Star published that:

> On Sunday last mass was celebrated for the first time in the new Roman Catholic Church of St. Bridget, Anakies. A collection was made, after a sermon by Father O'Callaghan, amounting to £31 10s. A small debt is still due on the church. (The Ballarat Star, 2 Aug 1871, 2)

On this basis, St Brigid's Church was also used as a local Catholic schoolhouse. This is further corroborated by a former teacher, Mr. J. F. Hogan, referencing 'when he was a young teacher at Anakie, at St. Brigid's school there… awakened by a paragraph in "Geelong 50 Years Ago"' (Geelong Advertiser, 8 Feb 1919, 9).

In 1906, architects Laird and Barlow published in the Geelong Advertiser:

> LAIRD & BARLOW, ARCHITECTS and SURVEYORS, Invite Tenders for Brick Additions to St. Brigid's Church, Anakie. Tender's close 12 noon, FRIDAY, 26th inst. Plans and Specifications at the office of the Architects, Moorabool-street' (Geelong Advertiser, 25 Oct. 1906, 1).

However, the proposed alterations to the building were actioned eight years later, when it was published:

> ‘ANAKIE. RENOVATING R.C. CHURCH. Extensive alterations have been made to the Roman Catholic Church, both to the buildings, which has been completely renovated, and to the grounds. A new picket fence has been put up around the grounds, and the church is now one of the most up-to-date in the parish....’ (The Ballarat Star, 24 July 1914, 8).

The following year, in 1915, Archbishop Mannix administered Confirmation in the Meredith Parish in which St Brigid’s Catholic Church is situated. In Anakie, the Archbishop confirmed 23 children and seven adults:

> ‘His Grace… thanked them for the address, and expressed his pleasure at being with them that day. He was more than compensated by the warm welcome tendered him, and by the beautiful 16 miles’ drive through what he believed was typical Australian bush. He congratulated them on their sentiments, as expressed in the address, regarding Catholic education – sentiments which were backed up in a practical way by the financial support they gave to the Catholic school in Meredith. The Catholic Federation had achieved great results, and he was pleased to know that the Anakie branch was in a most flourishing condition. He was surprised to find at Anakie such a fine brick church, with a good congregation, who, he was assured, were most practical in the discharge of their religious duties. He hoped to have the pleasure of visiting them again…’ (Advocate, 18 Dec 1915, 19).

The now updated church continued to faithfully serve the local Meredith Parish and congregation based in Anakie for an additional 35 years before it was published in 1950 that:

> ‘Anakie Church – St. Brigid’s Church, Main-road, Anakie, has been renovated inside and out and the big pines in the church yard are shortly to be removed. The Anakie church, which is over 70 years old, is served by the parish priest of Meredith.’ (Advocate, 17 Aug. 1950, 22).

For the rest of the twentieth century, and to present, the church was used by an active Roman Catholic congregation who still use the church for services today.



Figure 3. View of St. Brigid’s Roman Catholic Church in 1945 with the original pine plantings in the background. Parishioner Tedd Beggs present in the foreground. Source: Parish of Meredith, online resource.

INTEGRITY

The integrity of St Brigid’s Catholic Church in Anakie is high. Though painted, the church retains its form and materiality. The setting of the church has been altered through the introduction of a chainlink wire fence and the removal of the original pine (*pinus radiata*) plantings.

COMPARATIVE ANALYSIS

St Brigid's Catholic Church at 2439 Geelong-Ballan Road, Anakie, is representative of a broader period of vernacular brick masonry church development in the City of Greater Geelong and Victoria more broadly. On this basis, typologically, it is a place well represented on the City of Greater Geelong's Heritage Overlay. Comparable examples include:

Site and Analysis	Site Image
St Francis Xavier Catholic Church, 1022-1030 Portarlington Road, Leopold (HO1587 City of Greater Geelong). The former St Francis Xavier Catholic Church in Leopold is individually significant to the City of Greater Geelong as a Catholic Church constructed in 1873 to service the needs of the local community. The former St Francis Xavier Catholic Church compares favourably with St Brigid's Catholic Church as two early 1870s Catholic Churches constructed in regional communities in the Geelong Region. Both constructed in brick masonry and based on an orthodox Gothic Revival rectilinear gabled nave with a steep roof pitch, slate shingles, buttresses and leadlight windows, both churches are highly similar. Key differences however include the belltower at Leopold, the use of render and its conversion into a private residence. The example in Anakie retains its original form and layout and was constructed two years prior to St Francis Xavier. Both buildings share the same degree of integrity with regards to surface finish, with St Francis Xavier rendered and St Brigid's painted. However, the example in Leopold retains signs of original landscaping, with its conifer plantings intact and healthy. On this basis, both buildings are considered of equal significance, though the example in Leopold is larger and equipped with a tower.	 **Figure 4. Direct view of the church at 1022-1030 Portarlington Road, Leopold. Source: Google Streetview, June 2023**
Presbyterian Church, 1985 Ballan Road, Anakie (HO23 City of Greater Geelong). The Anakie Presbyterian Church is a bluestone Gothic Revival church constructed in 1865 to service the local Presbyterian community in Anakie. The church compares favourably with St Brigid's Catholic Church as two examples of religious expansion in Anakie in the mid-19th century. However, the Anakie Presbyterian Church is earlier than St Brigid's, and though less decorative and smaller, it is structurally more significant as an early bluestone structure with axed mouldings and a slate roof. Structural similarities include buttresses, pointed arched leadlight lancet windows, raised parapets and a steeply pitched roof. All of the above features are representative qualities of Gothic Revival design. On this basis, as it is of higher integrity and older than St Brigid's, the Presbyterian Church is considered to be of greater significance. However, both churches still compare favourably.	 **Figure 5. Direct view of the church at 1985 Ballan Road, Anakie. Source: Google Streetview, October 2023**

Site and Analysis	Site Image
St John's Anglican Church, 269 Roslyn Road, Highton (HO225 City of Greater Geelong). St John's Anglican Church at 269 Roslyn Road Highton is an individually significant church constructed in 1866 to designs prepared by Joseph Lowe Shaw. Both St John's and St Brigid's compare favourably as two churches designed by Shaw in the mid-19th century, with common features including a strong rectilinear form with a gabled nave, tripartite lancet windows on the main façade, slate roofing with a steeply pitched gable, buttresses, a raised parapet and projecting transepts. Key differences include the post-1926 tower at St John's which is a feature not represented at St Brigid's, and the substantial rear extension behind St John's which impacts the original churches' integrity. However, of the two, St John's is considered to be of greater significance due to it being an older example of Shaw's work, the presence of a decorative tower and its slightly larger scale. However, both buildings still compare favourably.	 **Figure 6. Direct view of the church at 269 Roslyn Road, Highton. Source: Google Streetview, October 2023**

Based on the above comparative analysis, St Brigid's Catholic Church in Anakie is recognised as an intact example of a Judeo-Christian church constructed during a period of great spiritual expansion in the State with many churches constructed in the 1860s and 1870s. Though not as elaborate as St Francis Xavier in Leopold or St John's in Highton, St Brigid's still compares favourably as an intact example of a regional Catholic Church which is still in use with an active congregation.

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IMAGES



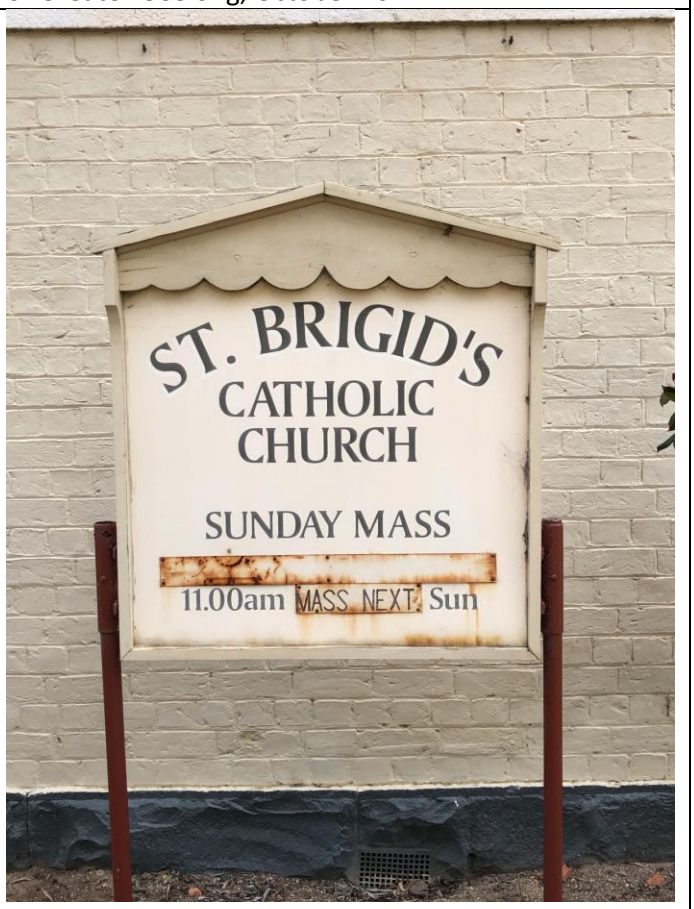
Oblique view of the church looking northwest. Source: City of Greater Geelong, October 2024.



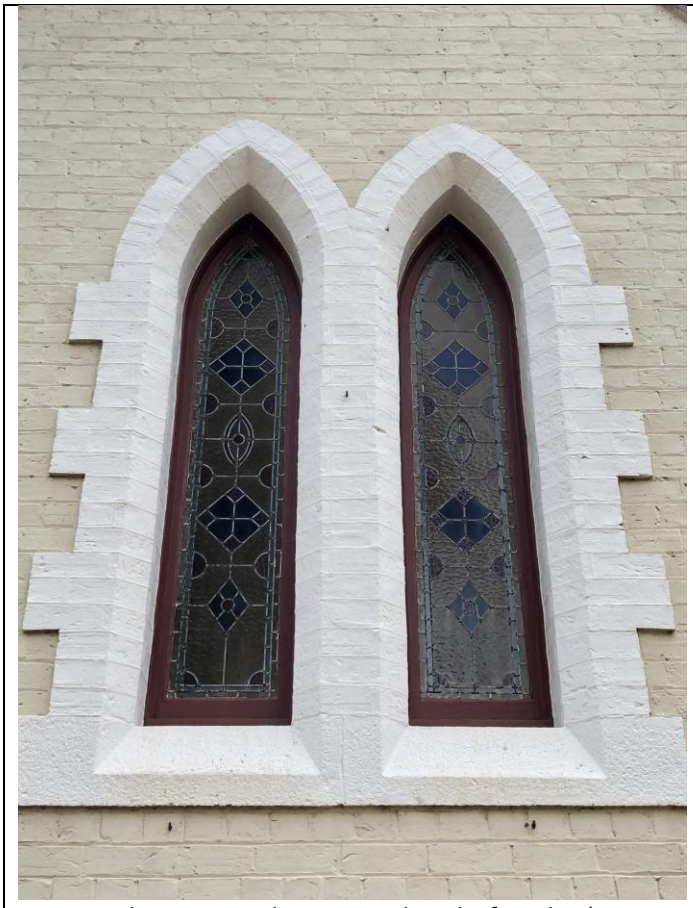
Oblique view of the church looking north. Source: City of Greater Geelong, October 2024.



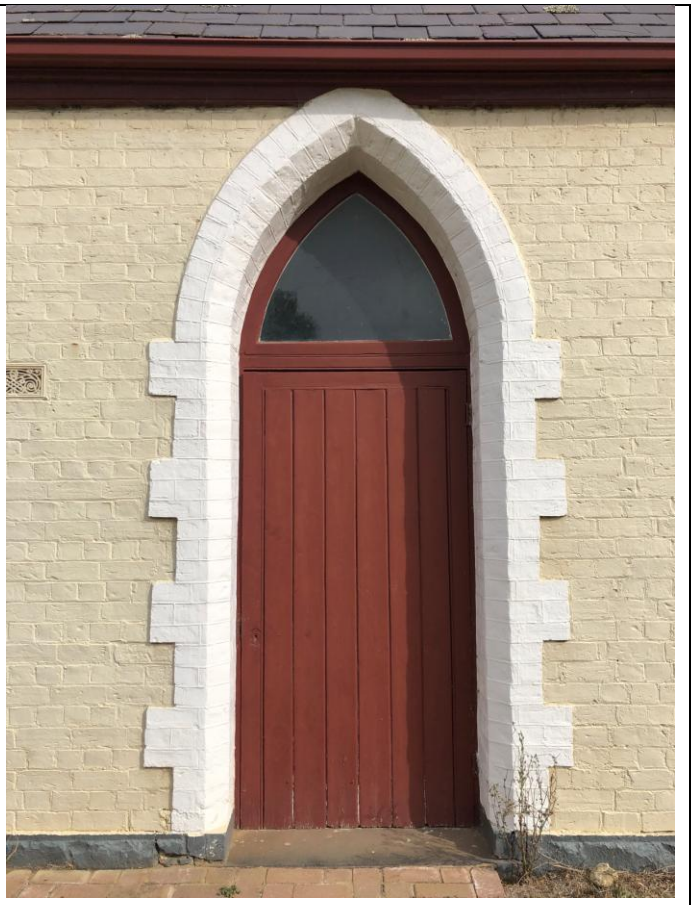
Direct view of the church entrance looking west. Source: City of Greater Geelong, October 2024.



Church sign. Source: City of Greater Geelong, October 2024.



Primary lancet windows on church façade (eastern elevation). Source: City of Greater Geelong, October 2024.



Northern elevation entrance. Source: City of Greater Geelong, October 2024.



Oblique view of the church looking southwest. Source: City of Greater Geelong, October 2024.



Lancet windows on the northern elevation. Source: City of Greater Geelong, October 2024.



Oblique view of the church looking southeast. Source: City of Greater Geelong, October 2024.



Oblique view of the church looking northeast. Source: City of Greater Geelong, October 2024.

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Ukrainian Autocephalic Orthodox Church Nativity of the Holy Mother of God, 14 Alder Crescent, Bell Park Statement of Significance

Heritage Place:	Ukrainian Autocephalic Orthodox Church Nativity of the Holy Mother of God, 14 Alder Crescent, Bell Park	**PS ref no:**	HO2040



Source*:* City of Greater Geelong, May 2025

What is significant?

The property at 14 Alder Crescent, Bell Park, otherwise known as the Nativity of the Holy Mother of God Ukrainian Autocephalic Orthodox Church, is locally significant to the City of Greater Geelong. Significant elements are:

- The 1971 church is of primary importance to the site.
- The setting of the church is important, with the open space on the northern, southern and western elevations.

Non-significant elements are:

- The contemporary boundary fence.
- Rear outbuilding comprising the 1977 toilet block and tearoom.

How is it significant?

The Nativity of the Holy Mother of God Ukrainian Autocephalic Orthodox Church is of historical and representative significance to the City of Greater Geelong.

Why is it significant?

The Nativity of the Holy Mother of God Ukrainian Autocephalic Orthodox Church is historically significant to the City of Greater Geelong as a historical representation of the immediate postwar emigration of Ukrainian Orthodox Christians into the municipality. The Church further historically represents the formation of Bell Park and Geelong's northern suburbs more broadly, informed greatly by the huge intake of post-war migrants seeking employment in Geelong. The Nativity of the Holy Mother of God Ukrainian Autocephalic Orthodox Church, as the only denominational parish within the City of Greater Geelong to be constructed in the post-war period, also represents a historical spiritual expansion from the almost exclusive Church of England and Catholic communities which had up until the end of the War been the primary faith-systems within the municipality. (Criterion A)

The Nativity of the Holy Mother of God Ukrainian Autocephalic Orthodox Church is of representative architectural significance to the City of Greater Geelong as a highly intact example of a traditional Basilica planned Ukrainian Orthodox Church. This specific design of Ukrainian Orthodox Church is predominately informed by Baroque influences, and utilises a cruciform layout with intersecting gabled naves and sanctuaries, a square tower base with an octagonal segmental spire and onion-domed cupolas. Further features typical of this style and featured at the Nativity of the Holy Mother of God Ukrainian Autocephalic Orthodox Church include a curved apse and chancel, the eight-pointed Eastern Orthodox cross and the use of rounded-arch windows. The Church at 14 Alder Crescent, Bell Park, features all of the above key design traits representative of that style of Ukrainian Orthodox Church design. (Criterion D)

Primary sources

Ukrainian Autocephalic Orthodox Church Nativity of the Holy Mother of God, author: Benjamin Petkov, May 2025, peer reviewer: Mim Butcher, The Heritage Conservancy, May 2025.
Greater Geelong Outer Areas Heritage Study. Stage 2, Volume 16, Authentic Heritage Services Pty Ltd, 1998-2000.

This document is an incorporated document in the Greater Geelong Planning Scheme pursuant to section 6(2)(j) of the *Planning and Environment Act 1987*



Figure 1. Aerial view of the Ukrainian Autocephalic Orthodox Church Nativity of the Holy Mother of God, Bell Park. The significant structure is marked in red. Source: Nearmap, 2019.

WHO ARE THE TRADITIONAL OWNERS/REGISTERED ABORIGINAL PARTY FOR THIS PLACE?

The place is located on traditional land of the Wadawurrung people. The Registered Aboriginal Party (RAP) under the Aboriginal Heritage Act 2006 for this land is Wadawurrung Traditional Owner Aboriginal Corporation (WTOAC).

SCHEDULED CONTROLS

The following scheduled controls are recommended for the ongoing conservation and use of the place. They include:

Recommended Scheduled Controls			
☒ Paint	☐ Internal	☐ Trees	☒ Solar
☐ Outbuildings/Fence	☐ VHR	☒ Prohib use	☐ Aboriginal Place

HERITAGE PLACE ASSESSMENT

PHYSICAL DESCRIPTION

Church

The Nativity of the Holy Mother of God Ukrainian Autocephalic Orthodox Church at 14 Alder Crescent, Bell Park, comprises a substantial orange brick masonry church constructed in a traditional baroque-informed design based on a Basilican plan with a large gabled rectangular nave and sanctuary, with a curved apse and chancel at one end. The church façade is greatly informed by the substantial square-based tower with octagonal upper form, surmounted by a large onion-domed cupola and lantern. An eight-pointed Orthodox Christian crucifix is fitted to the top of the cupola, in line with Eastern Orthodox Christian tradition.

Fenestration on all sides of the church is consistent and symmetrical. The façade of the church features a large, rounded arch window on the tower above the entrance, with window mullions delineating the coloured glass to produce a four-pointed crucifix in red glass. On the octagonal portion of the tower, four rounded arch windows are present on the northern, eastern, southern and western elevations. Rounded arch windows are similarly present on the façade's narthex and sanctuary, as well as on the northern and southern elevations of the sanctuary and rear apse. A foundation stone is present on the façade of the church, beside the main central entrance. The main entrance comprises a timber double-door set on a timber porch with a cantilevered awning.

Setting

The Church is set in a restrained context. Located on a residential street, the Church is one of the tallest structures present in the streetscape, save for the Ukrainian Catholic Church present at the corner of Banfield Street and Alder Crescent. The Church is one of two structures present onsite, the other being the rear 1977 toilet block and tearoom. The toilet block and tearoom comprise a simple, utilitarian and unadorned rectilinear flat-roofed structure constructed in hardy-board cement cladding and matching orange bricks.

The church setting is informed by small and neatly maintained juvenile plantings. A natural-finished concrete path surrounds the perimeter of the church, providing access to the rear tearoom and toilet block. The original front boundary wall was replaced in early 2017 with a contemporary metal tube fence.

PLACE HISTORY

Contextual History

Following the end of the Second World War, the advancement of the Russian Red Army through Eastern Europe towards Germany displaced many Orthodox communities – including those which had already been established independent from the Moscow Patriarchate. This expansion of the Moscow Patriarchate and the subsequent absolving of Orthodox communities continued through the twentieth century and continues today.

In this context, the Ukrainian Autocephalous Orthodox Church in Diaspora emerged as a denominational part of broader Eastern Orthodox Christianity, specific to the Ukrainian diaspora. 'Autocephalous' as a term relates to a level of autonomy or independence in the Eastern Orthodox Christian church – though the Ukrainian Autocephalous Orthodox Church was still under the jurisdiction of the Ecumenical Patriarchate of Constantinople until 2019.

The emergent history of the Ukrainian Orthodox Church is explained simply by Dario Chiapetti:

> 'The life of the church in Ukraine began in the centre of Kiev at the time of Prince Vladimir the Great (988). With the expansion of the kingdom and the strengthening of Moscow, a part of the church broke away from Kiev and proclaimed itself autocephalous as the patriarchate of Moscow (1448). The church in Kiev was soon subordinated to the church in Moscow (1678) and to the Russian state (1986). The Ukrainian church tried

several times to become autonomous, as after the two world wars, but failed. A number of Orthodox churches emerged with the fall of Soviet rule and the subsequent reconstitution of the Ukrainian Autonomous Republic. Coming to the present day, there are currently three Ukrainian Orthodox Churches. The autocephalous Ukrainian Orthodox Church founded in 1921 (with a not easy history, reborn both in 1942 and in 1990), the smallest in terms of number of faithful; the one constituted in 1990 and under the ecclesiastical jurisdiction of the patriarchate of Moscow but autonomous, whose canonical status is recognised by the whole of Orthodoxy and whose primate is the metropolitan of Kiev Onufry; that of the patriarchate of Kiev, self-proclaimed autocephalous in 1992 after the refusal of the patriarchate of Moscow to grant autocephaly to its metropolia in Ukraine and headed by the patriarch of Kiev and all Ukraine, Philarete, but not recognised as such by the communion of Orthodox Churches, indeed, considered schismatic by Moscow.' (Chiapetti, 2018, 1).

In 2019, Ecumenical Patriarch of Constantinople Bartholomew 1 granted autocephaly to the Orthodox Church of Ukraine, in turn officially establishing the independent Orthodox Church of Ukraine. Following Russia's invasion of Ukraine in February 2022, denominational tensions between the Orthodox Church of Ukraine and the Moscow Patriarchate continue to be thick.

Thematic Place History

With the end of the Second World War and the Soviet Union's expansion into Eastern Europe, as well as Arthur Calwell's easing of the White Australia Policy in an effort to bolster Australia's depleted workforce, Ukrainian refugees migrated to Australia. In Victoria, the first Ukrainian migrants to arrive from Europe arrived in April 1948 on the ship, 'General Black'. A shared and common experience for many European migrants who arrived in Australia in the late 1940s and early 1950s was governmental processing and housing at Bonegilla Migrant Camp.

> 'Between 1947 and 1953 over 170, 000 displaced or homeless persons came to Australia - mainly Poles, Yugoslavs, Latvians, Ukrainians, Hungarians, Lithuanians, Czechoslovaks, Estonians, Russians, Germans and Romanians. They were a culturally diverse group, and then minister Calwell called the arrivals 'New Australians'. The press dubbed them 'Calwell's Beautiful Balts,' irrespective of their nationality.
>
> Established on the site of a former army camp, Bonegilla's major functions were to process and house migrants, find work for new arrivals and provide courses in English and the Australian way of life. The focus of the camp was to train migrants in Australian values so they could become model citizens. Bonegilla finally closed its doors in 1971, by which time over 300,000 people had passed through. Today there are more than 1.5 million descendants of Bonegilla migrants.' (DCCEEW, 2022).

One of the main ways to leave the camp was secure employment or sponsorship from an external employer – for many in the camp this meant seeking employment at the Ford Factory in Norlane. By 1954, the Ukrainian community in the central City of Geelong included 18 men and 11 women, and 44 men and 17 women in Geelong West (Australian Bureau of Statistics, 1954). By 1961, there were 9 men and 3 women in central Geelong and 34 men and 17 women in West Geelong.

It was in this post-war context that the Ukrainian Autocephalic Orthodox Church Nativity of the Holy Mother of God was established. Plans for the Church were received by the Department of Health in 1970. The plans detail a church to be constructed in an orthodox post-war baroque style with Byzantium influences – namely, a main gabled hall with a projecting rectilinear tower with an octagonal top and onion-dome cupola, surmounted by the orthodox crucifix. The main hall of the church was to be constructed using a pre-fabricated steel lattice girder roof structure set on steel posts, in turn clad in brick masonry.

The designs were approved, and the church was subsequently constructed the following year in 1971. Six years later in 1977, application was made by the church for the construction of a toilet block, tearoom and storeroom to the rear of the property. The application was granted, and the structure was built that same year.

The site has been consistently used by the Ukrainian Orthodox Community following completion of the church and rear amenities. The setting of the church was greatly informed by presence of an original brown brick and faience boundary wall, which was subsequently replaced with a contemporary fence in early 2017.

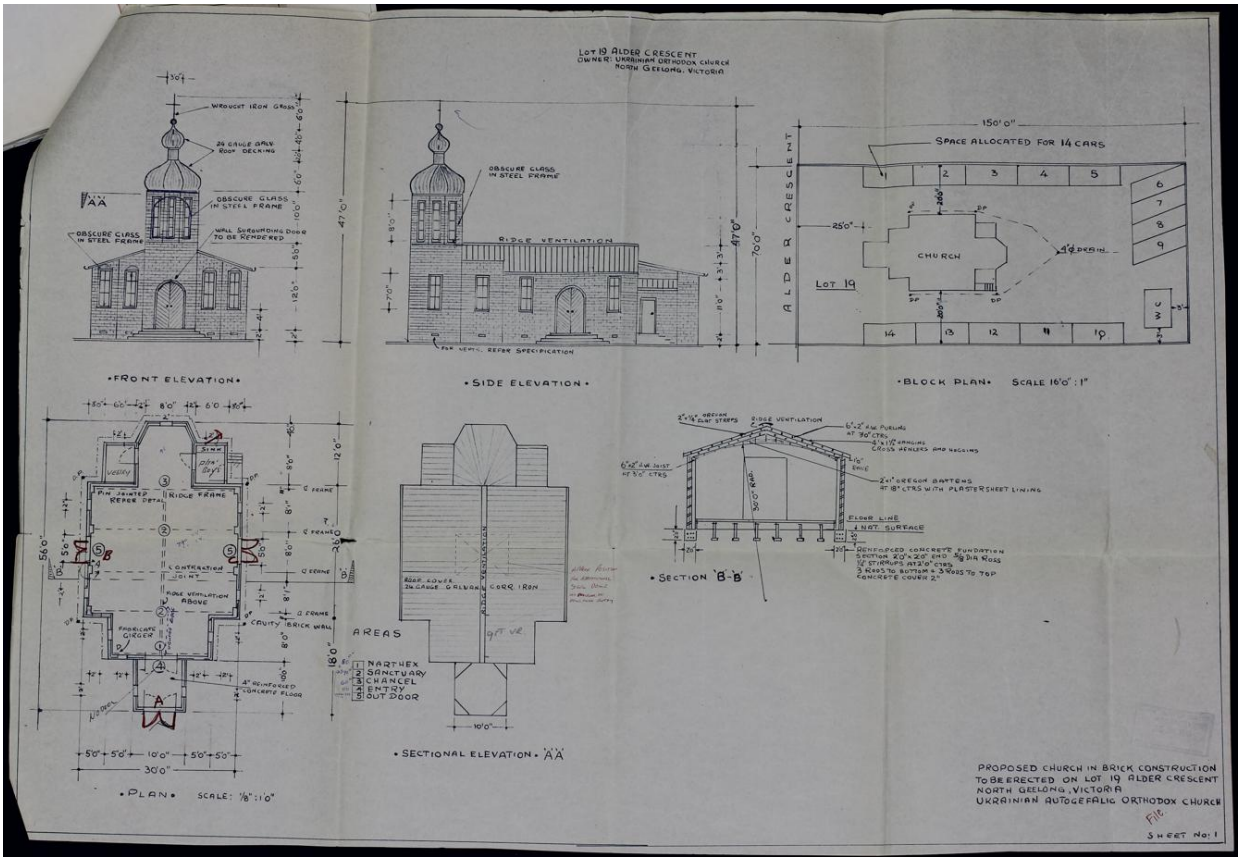


Figure 2. Architectural drawings for the Church, c.1969. Source: Public Records Office of Victoria, Ukrainian Orthodox Church Lot 23 Alder Crescent; Bell Park, VPRS 7882/P0001, 16212.

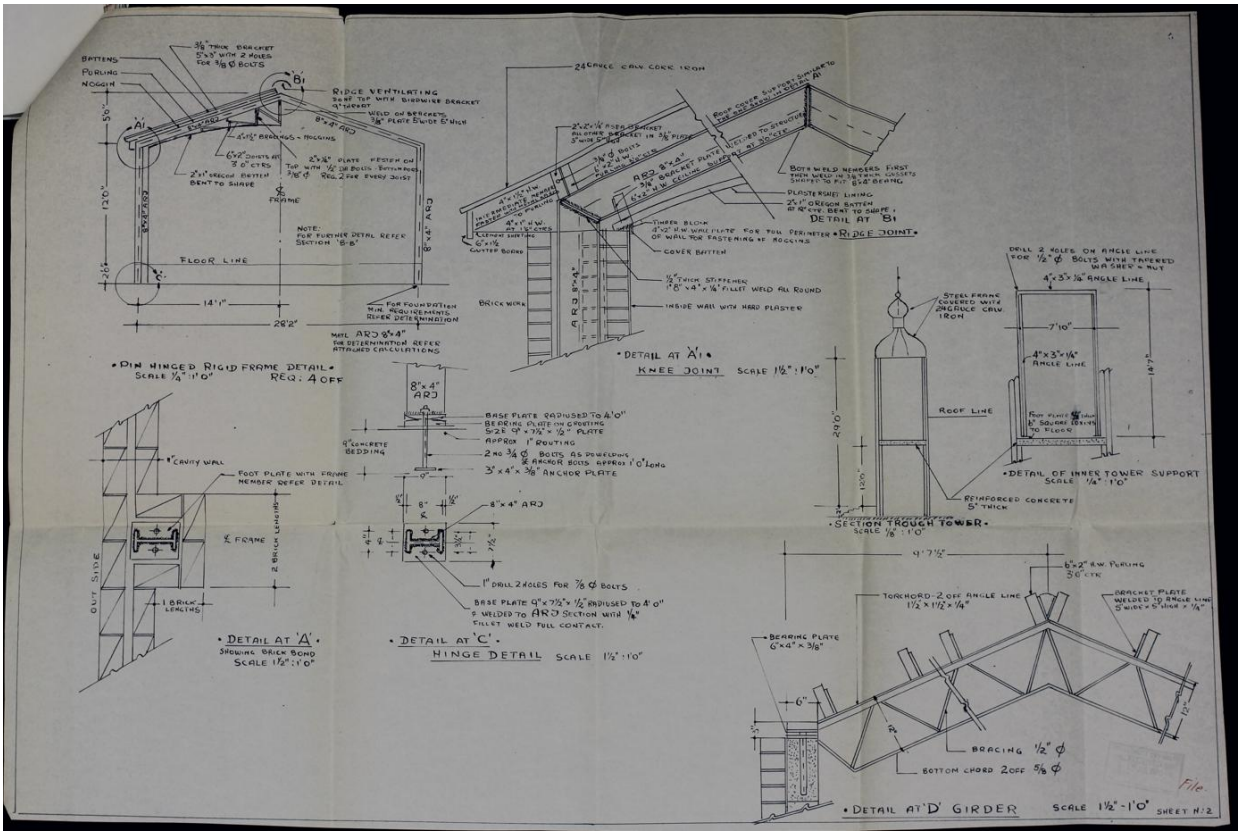


Figure 3. Architectural drawings for the Church, c.1969. Source: Public Records Office of Victoria, Ukrainian Orthodox Church Lot 23 Alder Crescent; Bell Park, VPRS 7882/P0001, 16212.

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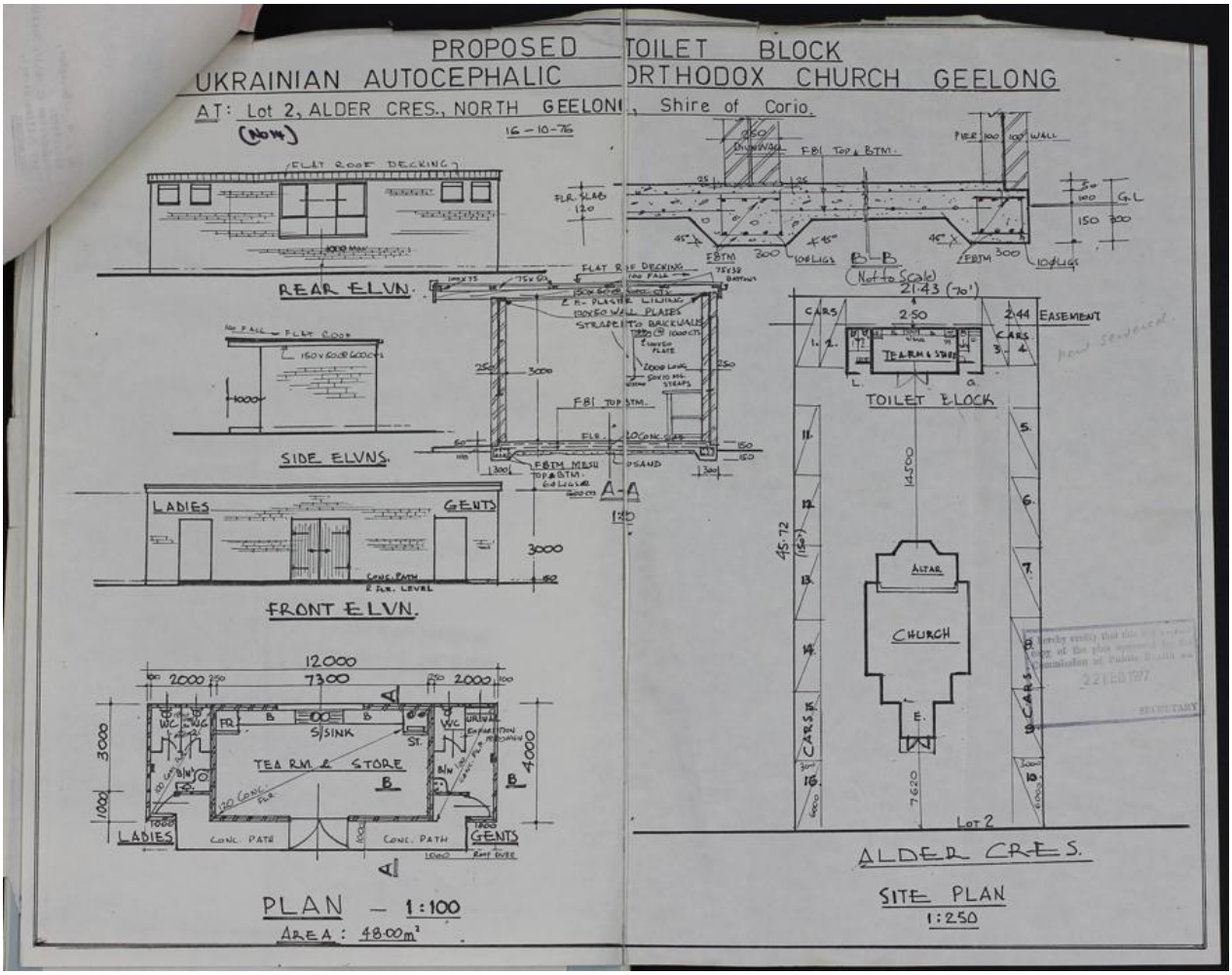


Figure 4. Architectural drawings for the Toilet-block and tearooms, c.1976. Source: Public Records Office of Victoria, Ukrainian Orthodox Church Lot 23 Alder Crescent; Bell Park, VPRS 7882/P0001, 16212.

In 2020, the Archbishop Vladyka Daniel undertook a tour of Victoria's Ukrainian Orthodox Churches. During this tour, the Archbishop visited the Nativity of the Holy Mother of God and performed Moleben to the Birth-Giver of God.

INTEGRITY

The Nativity of the Holy Mother of God Ukrainian Autocephalic Orthodox Church at 14 Adler Crescent, Bell Park, is a highly intact example of a post-war Ukrainian Orthodox church. The rear tearoom and toilet-block has been extended in the late twentieth century, and the original boundary fence was replaced in early 2017.

COMPARATIVE ANALYSIS

The Nativity of the Holy Mother of God Ukrainian Autocephalic Orthodox Church at 14 Adler Crescent, Bell Park, is one of six Orthodox Christian churches located within the City of Greater Geelong, yet it is the only example of a Ukrainian Orthodox Christian church in the municipality. Further, in the state of Victoria there are only three operating Ukrainian Orthodox Christian churches represented which includes the example on Alder Crescent. On this basis, there are no examples of this typology represented on the local Heritage Overlay within the City of Greater Geelong, with limited examples of the typology represented in other municipal Heritage Overlays in the state. One example includes:

Comparative Analysis	Image
Holy Virgin's Protection Memorial Church Ukrainian Autocephalic Orthodox Church, 91 Buckley Street, Moonee Ponds (HO434, Moonee Valley City). The Holy Virgin's Protection Memorial Church Ukrainian Autocephalic Orthodox Church at 91 Buckley Street, Moonee Ponds is protected as an individually significant site. The church is of local historical, social and architectural significance, representing the historical migration of Ukrainian people into Australia in the post-war years. The church is comparable with the Nativity of the Holy Mother of God church on Alder Crescent, abiding by similar design principles with the Basilica plan, brick masonry construction, onion domed cupolas, shallow-pitched gables and curved arch windows. Key differences however relate to the level of ornamentation represented at both sites, with the Holy Virgin's Protection Memorial Church being a highly decorative church, decorated with mosaics on its façade and three cupola-surmounted towers – as opposed to the restrained decorations of the Nativity of the Holy Mother of God which has a single cupola and the only decorative element present being the coloured glass in the church windows. On this basis, as examples of the idiom, the Holy Virgin's Protection Memorial Church is a more spectacular representation of a Ukrainian Orthodox Church. However, as the Nativity of the Holy Mother of God is the only example of a Ukrainian Orthodox Church in the City of Greater Geelong, its historical associations with the emergence of the Ukrainian community in post-war Geelong makes it of comparable historical significance with the example in Moonee Ponds. On this basis, both churches are considered comparable	 **Figure 5. Holy Virgin's Protection Memorial Church Ukrainian Autocephalic Orthodox Church, 91 Buckley Street, Moonee Ponds. Source: Google Streetview, Jan 2021.**

The above comparative analysis has highlighted the complete omission of this typology on the City of Greater Geelong Heritage Overlay and in Victorian municipal Heritage Overlays more broadly. The above statements establishes that there are three Ukrainian Orthodox Churches operating in the State of Victoria – the third being the 19th century Late Victorian Bible Christian Church complex at 567 Rathdowne Street, Carlton North, which was historically converted into an Orthodox Christian Church in the post-war period.

The above comparative analysis establishes that there are no Ukrainian Orthodox Churches afforded heritage protections in the City of Greater Geelong, with limited examples represented more broadly across the State of Victoria. The analysis also establishes that the Nativity of the Holy Mother of God Ukrainian Autocephalic Orthodox Church at 14 Alder Crescent, while not as expressive as the Holy Virgin's Protection Memorial Church Ukrainian Autocephalic Orthodox Church at 91 Buckley Street, Moonee Ponds, still shares the same historical significance representing the post-war migration of Ukrainian people into the State.

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IMAGES



Oblique view of the Ukrainian Autocephalic Orthodox Church Nativity of the Holy Mother of God. Source: City of Greater Geelong, May 2025.



Distanced view of the rear tearoom. Source: City of Greater Geelong, May 2025.



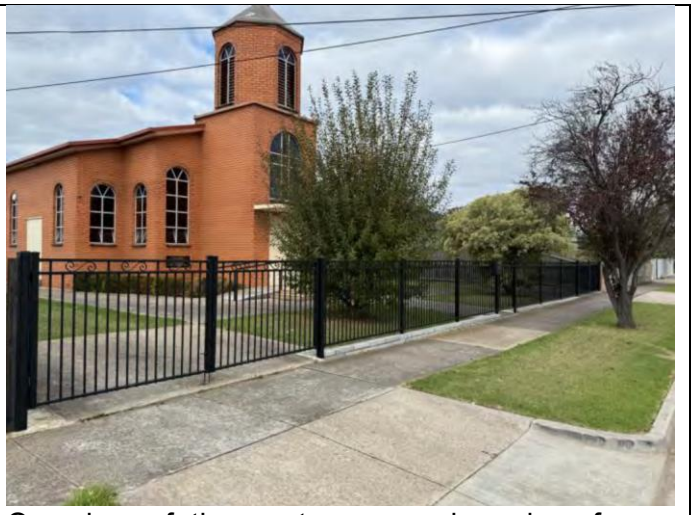
Overview of the façade and tower, looking east. Source: City of Greater Geelong, May 2025.



Detail view of the cupola and eight-pointed crucifix. Source: City of Greater Geelong, May 2025.



The foundation stone, providing the date of blessing in 1971 and the consecration in 1978. Source: City of Greater Geelong, May 2025.



Overview of the contemporary boundary fence. Source: City of Greater Geelong, May 2025.

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CITY OF GREATER
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Ukrainian Catholic Church of the Protection of the Mother of God, 43-45 Banfield Street, Bell Park Statement of Significance

Heritage Place:	Ukrainian Catholic Church of the Protection of the Mother of God, 43-45 Banfield Street, Bell Park	**PS ref no:**	HO2041



Source*:* City of Greater Geelong, May 2025

What is significant?

The property at 43-45 Banfield Street, Bell Park, otherwise known as the Ukrainian Catholic Church of the Protection of the Mother of God, is locally significant to the City of Greater Geelong. Elements of significance are:

- The 1966 Church.
- The entrance gates on the northern carriage drive.
- The 1988 Memorial Bell Tower.
- The setting of the Church and its visual connection to Banfield Street and Alder Crescent.

Non-significant elements include:

- The residence at 21 Alder Crescent.
- The rear toilet-block.
- The St Nicholas Charnetskyi community hall at 45 Banfield Street.

How is it significant?

The Ukrainian Catholic Church of the Protection of the Mother of God is of historical and representative significance to the City of Greater Geelong.

Why is it significant?

The Ukrainian Catholic Church of the Protection of the Mother of God is historically significant to the City of Greater Geelong as a historical representation of the immediate postwar emigration of Ukrainian Catholic migrants into the municipality. The Church further historically represents the formation of Bell Park and Geelong's northern suburbs more broadly, informed greatly by the huge intake of post-war migrants seeking employment in Geelong. The Ukrainian Catholic Church of the Protection of the Mother of God, as the only denominational parish within the City of Greater Geelong to be constructed in the post-war period, also represents a historical spiritual expansion from the almost exclusive Church of England and white Catholic communities which had up until the end of the War been the primary faith-systems within the municipality. (Criterion A)

The Ukrainian Catholic Church of the Protection of the Mother of God is of representative architectural significance to the City of Greater Geelong as a highly intact example of a traditional Ukrainian Catholic church built in the Kozak Baroque style. This specific design of the Ukrainian Catholic church is informed by Baroque influences, and utilises a main octagonal sanctuary with two symmetrical segmented bays housing the façade narthex and the rear apse. The whole of the roof is dominated by three substantial domed cupola, each surmounted by a crucifix. The use of repeated fenestration in symmetrical design, with diamond-formed panes and mullions, is highly expressive paired further with octagonal windows on the frieze below each cupola in contrasting colours to produce

a crucifix. Above the entrance on the northern elevation of the church, a substantial mosaic ikon is present, in keeping with eastern European Christian faith systems and the Catholic Church. The Church at 43-45 Banfield Street, Bell Park, features all of the above key design traits representative of that style of Ukrainian Catholic church design. (Criterion D)

Primary sources

Ukrainian Catholic Church of the Protection of the Mother of God, author: Benjamin Petkov, May 2025, peer reviewer: Mim Butcher, The Heritage Conservancy, May 2025.
Greater Geelong Outer Areas Heritage Study. Stage 2, Volume 16, Authentic Heritage Services Pty Ltd, 1998-2000.

This document is an incorporated document in the Greater Geelong Planning Scheme pursuant to section 6(2)(j) of the *Planning and Environment Act 1987*



Figure 1. Aerial view of the Ukrainian Catholic Church of the Protection of the Mother of God, Bell Park. The property boundary is marked in blue. Source: Nearmap, 2019.

WHO ARE THE TRADITIONAL OWNERS/REGISTERED ABORIGINAL PARTY FOR THIS PLACE?

The place is located on traditional land of the Wadawurrung people. The Registered Aboriginal Party (RAP) under the Aboriginal Heritage Act 2006 for this land is Wadawurrung Traditional Owner Aboriginal Corporation (WTOAC).

SCHEDULED CONTROLS

The following scheduled controls are recommended for the ongoing conservation and use of the place. They include:

Recommended Scheduled Controls

☒	Paint	☐	Internal	☐	Trees	☒	Solar
☒	Outbuildings/Fence	☐	VHR	☒	Prohib use	☐	Aboriginal Place

Note: Outbuildings/Fence controls are specific to the gates on the northern elevation of the Church which service the carriage drive. The brick masonry boundary fence is not part of these protections. Further, the outbuilding controls relate to the 1988 Memorial Bell Tower, with no protections applied to the rear amenities block.

HERITAGE PLACE ASSESSMENT

PHYSICAL DESCRIPTION

Church

The Ukrainian Catholic Church of the Protection of the Mother of God at 43-45 Banfield Street, Bell Park, comprises a substantial cream brick masonry church constructed in a contemporary interpretation of Cossack, or Kozak, baroque-informed design with a large central octagonal sanctuary, with a segmented apse and chancel on the southern elevation and a symmetrical segmented narthex on the northern elevation. The church design is greatly informed by its monumental cupola, flanked by two smaller cupola of the same design. The design of the church is described in detail by Senjov-Makohon:

> 'The design of this Catholic Church is contemporary based on the interpretation of church architecture of Cossack (also known as Kozak) baroque in the seventeenth and eighteenth centuries. The Ukrainian baroque, also known as Cossack baroque, emerged during the Hetmanate era. It contrasts from Western baroque in having more moderate ornamentation and simpler forms, and such was considered more constructivist. The architectural philosophy of constructivist favours a practice for social and pragmatic purposes. The pragmatism is born in the construction of the church by parishioners, who built the church based on their knowledge of their own church in Ukraine. From the various discussions with elderly parishioners and his daughter Osia Analok, Orion Wenhrynowycz, the Ukrainian architect who completed the church, like his countrymen, had a predisposition towards Ukrainian baroque.' (Senjov-Makohon, 2017, 134).

Fenestration on all sides of the church is consistent and symmetrical with substantial diamond-patterned windows in coloured brown glass. Several years ago, approximately 60 to 70 window panes were smashed in an act of vandalism against the Church. As such, many of the windows are in original openings, but are not original fabric. The façade of the church features a large, arched mosaic ikon over the timber double doors, with two marble foundation stones either side of the entrance. The main roof form of the church is clad in red metal sheeting. Large octagonal windows in coloured glass are present on each cupola, with a gilded gold dome at the pinnacle of each cupola, surmounted by a crucifix.

Setting

The Church is set in a restrained context. Located on the corner of Alder Crescent and Banfield Street, the Church is one of the tallest structures present on both streets. The Church is one of five structures present onsite, the others being the rear toilet block and St Nicholas Charnetskyi community hall, the 1988 Memorial Bell Tower and the 1975 parish residence. The toilet block and hall comprise two simple, utilitarian and unadorned rectilinear structures constructed in overpainted-brick masonry.

The Memorial Bell Tower occupies a footing of approximately 25m² and comprises a square-form base with a hipped roof with a central projecting tower clad in metal sheeting and louvered lancet vents. The top of the tower is fitted with a cupola of the same design as those shown on the church, surmounted by a crucifix.

The church setting is informed by small and neatly maintained juvenile plantings. A natural-finished concrete path surrounds the perimeter of the church, providing access to the rear residence and toilet block. The original fence is present on both the northern and eastern elevations.



Figure 2. Oblique view of the Ukrainian Catholic Church of the Protection of the Mother of God at 43-45 Banfield Street, Bell Park. Source: City of Greater Geelong, May 2025.

PLACE HISTORY

Contextual History

Following the end of the Second World War, the advancement of the Russian Red Army through Eastern Europe towards Germany displaced many Eastern European communities – including those which had already been established independent from the USSR. This expansion of the Red Army and the subsequent annexing of Eastern European nations and communities in turn displaced many communities, continuing through the twentieth century and into today.

In this context, the Ukrainian Catholic Church emerged as a denominational piece of a broader Eastern European community arriving in Australia following the end of the Second World War and the easing of the White Australia Policy. In 1952, seven years after the end of World War Two, the Southern Cross published:

> 'Ukrainian Catholic Church – The many migrants coming to Australia during the past few years have opened for us, as it were, windows on the world. New vistas of the old world, its faith and culture, are introduced to us. Outstanding among these groups is the Ukrainian people. Located on the threshold of East and West, the forces that have moulded our civilisation surged around them. One characteristic which is symptomatic of their background is their strong Catholic faith, which finds its expressions in a rite of their own…' (Southern Cross, 8 Aug. 1952, 7).

Recorded census data from 1954 illustrates a small community of self-identifying Ukrainian residents in Geelong and Geelong West with a combined population of 90 people. In her seminal 2017 text, Natalie Senjov-Makohon states:

> 'The uniqueness of the Ukrainian community in Geelong is the Two Twigs of emigration. One Twig came from Ukraine and Germany, having departed from Ukraine during the Second World War. The other Twig of Ukrainians was from Bosnia/Bachka, the former Yugoslavia, whose ancestors departed Ukraine at the end of the nineteenth and early twentieth centuries. These Two Twigs joined forces and became a hub–a cultural centre. In 2018, this cultural centre will celebrate 70 years of continuous development and

preservation of Ukrainian cultural identity and heritage. Ukrainians were part of the changing face of Australian society (Australian Government 2015), although the New Australians were encouraged to blend into their environment as quickly as possible for the sake of social cohesion. Ukrainians became a cohesive and yet diverse interactive group that partook in the expansion of Geelong.' (Senjov-Makohon, 2017, 67).

Thematic Place History

With the end of the Second World War and the Soviet Union's expansion into Eastern Europe, as well as Arthur Calwell's easing of the White Australia Policy in an effort to bolster Australia's depleted workforce, Ukrainian refugees migrated to Australia. In 1948, the first post-war Ukrainian migrants arrived in Australia aboard the Mozzaffari, Goya, Mohammedi, Skaugun, Fairsea, Guglielmo Maroni, General Heintzelman and the Volendam. A shared and common experience for many European migrants who arrived in Australia in the late 1940s and early 1950s was governmental processing and housing at camps, like that a Bonegilla Migrant Camp.

> 'Between 1947 and 1953 over 170, 000 displaced or homeless persons came to Australia - mainly Poles, Yugoslavs, Latvians, Ukrainians, Hungarians, Lithuanians, Czechoslovaks, Estonians, Russians, Germans and Romanians. They were a culturally diverse group, and then minister Calwell called the arrivals 'New Australians'. The press dubbed them 'Calwell's Beautiful Balts,' irrespective of their nationality.
>
> Established on the site of a former army camp, Bonegilla's major functions were to process and house migrants, find work for new arrivals and provide courses in English and the Australian way of life. The focus of the camp was to train migrants in Australian values so they could become model citizens. Bonegilla finally closed its doors in 1971, by which time over 300,000 people had passed through. Today there are more than 1.5 million descendants of Bonegilla migrants.' (DCCEEW, 2022).

One of the main ways to leave the camp was secure employment or sponsorship from an external employer – for many in the camp this meant seeking employment at the Ford Factory in Norlane, International Harvester, Henderson Springs or the Geelong Federal Woollen Mills. By 1954, the Ukrainian community in the central City of Geelong included 18 men and 11 women, and 44 men and 17 women in Geelong West (Australian Bureau of Statistics, 1954).

As noted by Senjov-Makohon, following their migration to Australia in 1948 and 1949, after completing their two-year contracts with their sponsored employee, the community relied on each other to secure employment in the same companies noted above. Many others would move further out to Corio, Anakie, Batesford, Fyansford, Lara or Moorabool for agricultural work and fruit picking (Senjov-Makohon, 2017, 67). The primary industry in Geelong's rural areas was focused on the production of wool, and those who remained in the immediate environs of Corio shire settled in Bell Park, Hamlyn Heights and Norlane with others settling in Chilwell or Newtown (Senjov-Makohon, 2017, 68). While securing accommodation and employment, early Ukrainian migrants similarly endeavoured to maintain religious practices, establishing congregations and a clergy to minister to their requirements (Senjov-Makohon, 2017, 134).

In 1957, the local Catholic congregation purchased lots 10 and 11 on Banfield Street Bell Park for the purpose of constructing a new church. Up until this point, the Holy Liturgy was celebrates at the Church of Saints Peter and Paul on Mercer Street, and from 1950 the local Ukrainian community marked Holy Liturgy at St Robert's in Chilwell and at Holy Family. In 1952, the Irish-born Reverand John Bowden begins serving the Ukrainian Catholic community:

> 'He was known as the priest who always saw good in all. Everything was always 'dobre, dobre (good, good)…' Although he was Irish, he learnt to speak Ukrainian… Initially, every third word was in Ukrainian and the first two words were in English. But we understood each other. He grasped the importance of learning Ukrainian, saying all the liturgical services and prayers in Ukrainian…' (Katerina Senjov, 2016 in Senjov-Makohon, 2017, 137).

Following the formation of the first Catholic Church Brotherhood and the election of Mihajlo Pidhajni as the Head of the Church Brotherhood, three zbirchyks, or fundraises, secured enough funds to purchase the church site. The

property was blessed in 1958 by the Archbishop Hermanjuk from Canada, with the name of the proposed church changed from St. Volodymyr to the Protection of the Mother of God.

In 1960, construction of the new Protection of the Mother of God church commenced under the leadership of Stan Bereza as the fourth Head of the Brotherhood. In 1961, plans were prepared by Orion Wenhrynowycz and W. A. Kuellmar who submitted them to the Commission of Public Health the same year. The Commission approved the plans and construction commenced. A donation drive was organised by the building committee and each family offered to pay for a certain number of bricks. The Holy Liturgy was celebrated within the church, then roofless, in 1963.



Figure 3. Archbishop Hermanjuk blessing the property prior to the construction of the church in 1958. Source: Pidhajni family, in Senjov-Makohon, 2017, 141).



Figure 4. Members of the church signing in the roofless church during Holy Liturgy, c.1963. Source: Nina Lubchenko, in Senjov-Makohon, 2017, 91).

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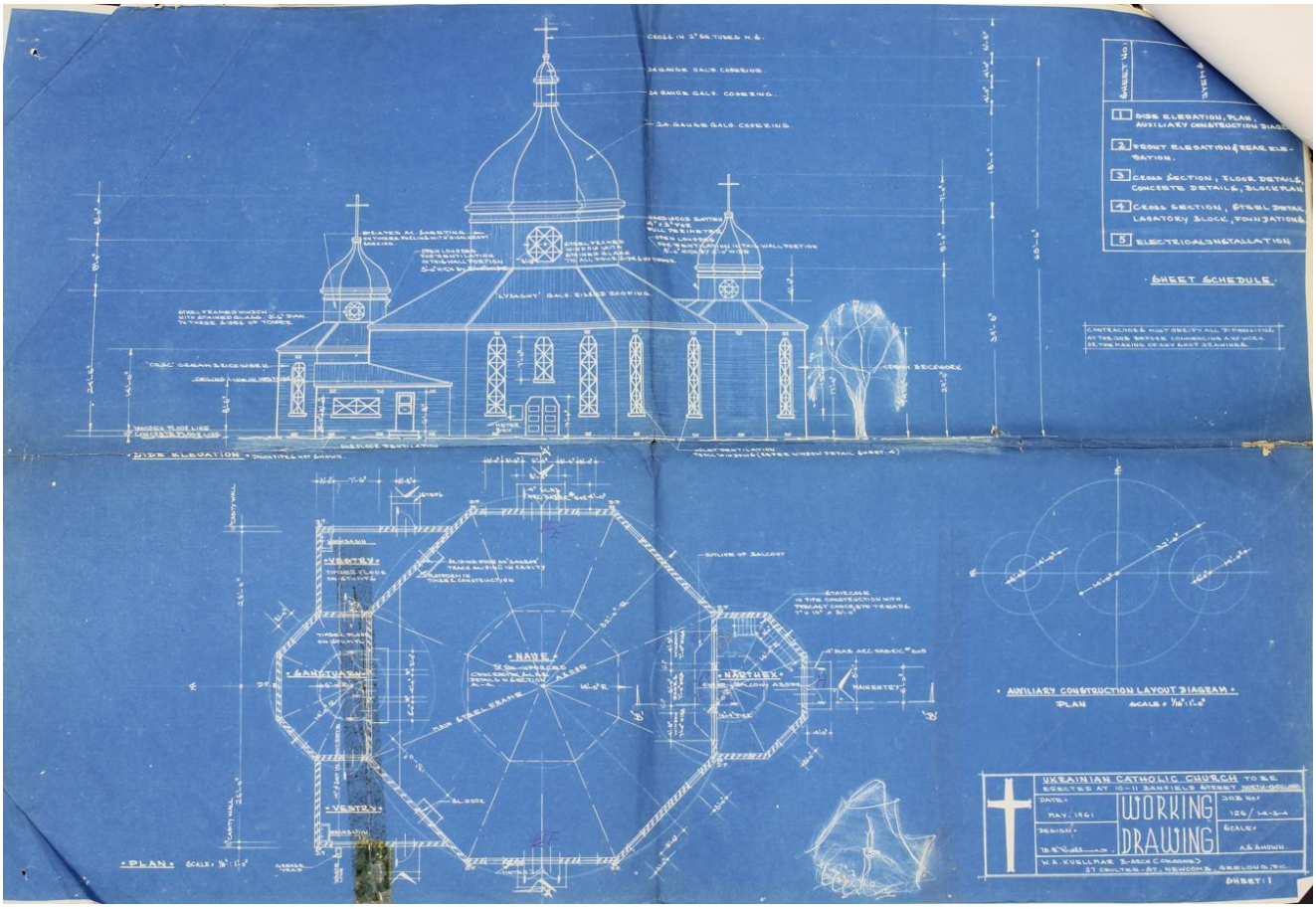


Figure 5. Architectural drawings for the Church, May 1961. Source: Public Records Office of Victoria, Ukrainian Catholic Church 10 11 Banfield Street NORTH; Geelong Churches Church Halls Sunday Schools, VPRS 7882/P0001, 12745.

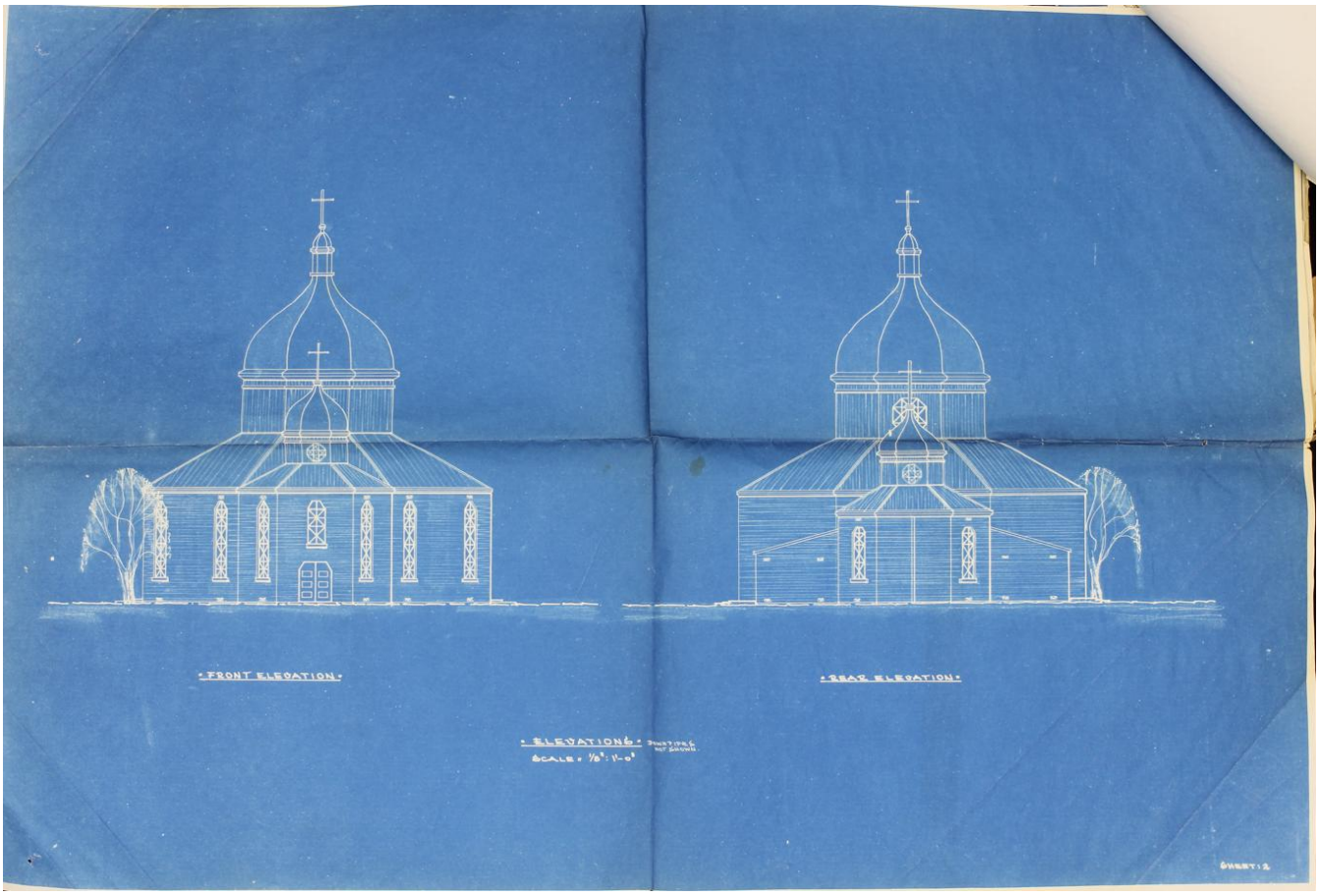


Figure 6. Architectural drawings for the Church, May 1961. Source: Public Records Office of Victoria, Ukrainian Catholic Church 10 11 Banfield Street NORTH; Geelong Churches Church Halls Sunday Schools, VPRS 7882/P0001, 12745.

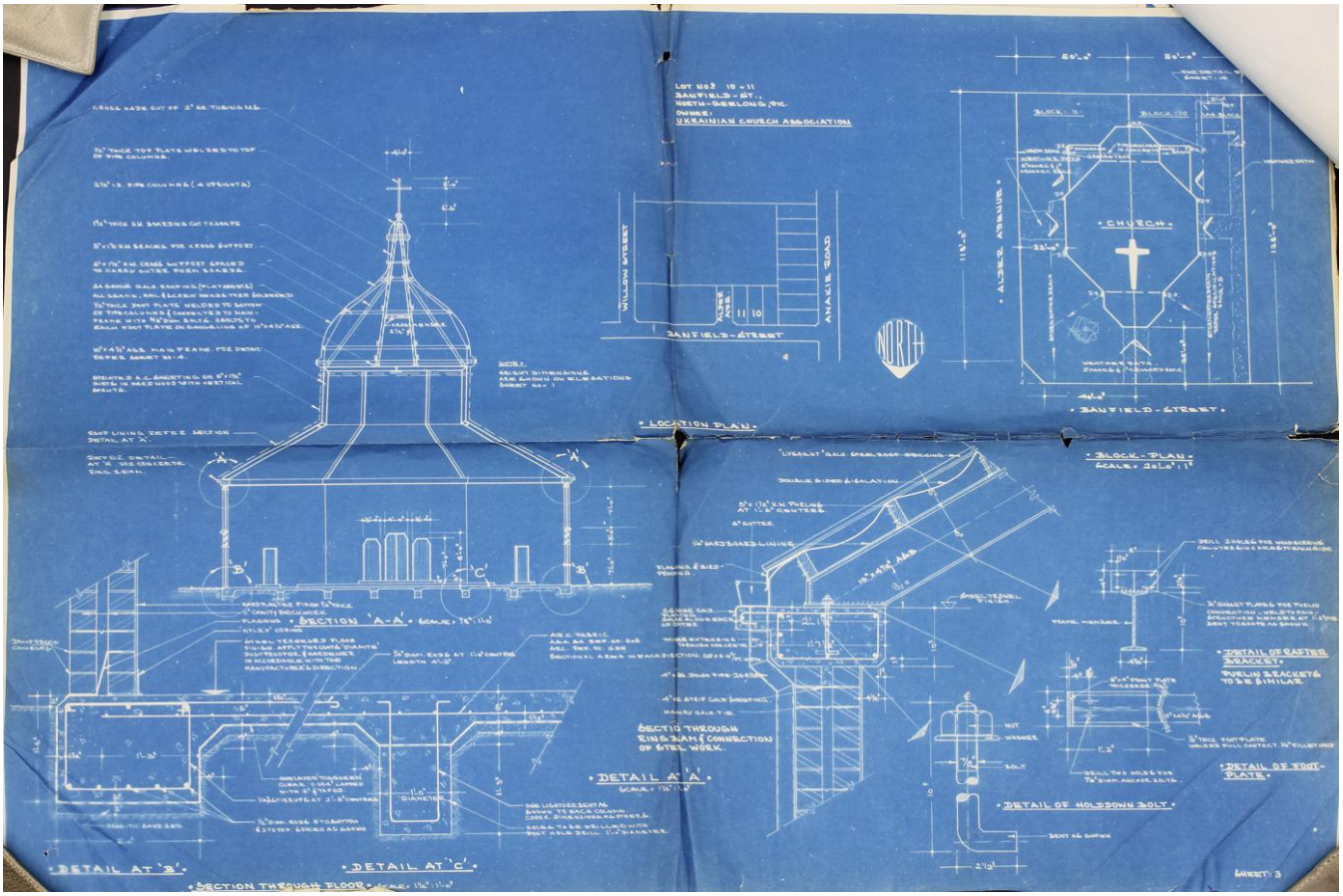


Figure 7. Architectural drawings for the Church, May 1961. Source: Public Records Office of Victoria, Ukrainian Catholic Church 10 11 Banfield Street NORTH; Geelong Churches Church Halls Sunday Schools, VPRS 7882/P0001, 12745.

T. Dzvonchy, T. Kischak, V. Kostjuk, M. Mahanets, S. Mahaljak, A. Pankiv, A. and V. Chervinski, M. Sharawara and I. Sharak provided carpentry services free of charge. The fibreglass dome was erected in 1965, and Kuellmar described the design of the church as 'a combination of ancient Byzantine and modern design' (Senjov-Makohon, 2017, 144).

The Church of the Protection of the Mother of God was consecrated in 1966, and was recorded as the 18th Ukrainian church to be constructed in the country. The consecration was performed by the Right Reverend Doctor Ivan Prasko on the 16th October 1966. Additional land purchases were made in 1969, three years after the consecration of the church, for the later construction a new parish house. All landscaping and fencing was completed a year before in preparation for the visit of Patriarch Slipyj in October 1968, following his release from Soviet prison in 1963 and the commencement of his world tour to visit all Ukrainians (Senjov-Makohon, 2017, 147)

The fibreglass domes were replaced following application to do so in July 1971 to designs prepared by J.D. Hume & Associates, consulting structural and civil engineers of 94 Ryrie Street, Geelong. Following the additional land purchase, construction of the parish residence was commenced and completed in 1975. In 1988, a memorial bell tower was erected at the northern boundary of the site to commemorate the millennium anniversary of the emergence of Christianity in Ukraine. Internally, extensive and prolonged works were single-handedly performed by Rt. Rev. Mitrat Zenon Chorkawyj who painted all the interior frescos. Today, the Church is still in full use by the local Ukrainian community who are very active, participating annually in Pako Festa.



Figure 8. His Grace, Doctor Ivan Prasko with Geelong parishioners and Reverend John Bowden C.Ss.R. Source: Kataryna Baranowski, in Senjov-Makohon, 2017, 145 .

INTEGRITY

The Ukrainian Catholic Church of the Protection of the Mother of God at 43-45 Banfield Street, Bell Park, is a highly intact example of a post-war Ukrainian Catholic church. The rear parish residence, toilet-block and St Nicholas Charnetskyi community hall are all intact, but do not contribute to the significance of the site.

COMPARATIVE ANALYSIS

The Ukrainian Catholic Church of the Protection of the Mother of God at 43-45 Banfield Street, Bell Park, is the only example of a Ukrainian Catholic church in the City of Greater Geelong. Further, in the western half of the state of Victoria there are only three operating Ukrainian Catholic churches represented which includes the example on Banfield Street. On this basis, there are no examples of this typology represented on the local Heritage Overlay within the City of Greater Geelong, with limited examples of the typology represented in other municipal Heritage Overlays in the state. One example includes:

Site and Analysis	Site Image
Ukrainian Catholic Church Dormition of the Mother of God, 2 Holmes Street, Ardeer (HO132, Brimbank City Council). The Ukrainian Catholic Church Dormition of the Mother of God at 2 Holmes Street, Ardeer, is protected as an individually significant site on the City of Brimbank Heritage Overlay. The church was constructed in 1958 and is an early example of a post-war European émigré church in Melbourne's western suburbs. The church is comparable with the Ukrainian Catholic Church of the Protection of the Mother of God on Banfield Street as two post-war suburban Ukrainian Catholic churches. Key differences however relate to design and form, with the example in Geelong being a clearer representation of a baroque inspired church, whereas the church in Ardeer is a better representation of a cruciform basilica. Both churches	

Site and Analysis	Site Image
use cream brick masonry to great effect, utilising contrasting brown masonry for decoration – though in Geelong this is exclusively constrained to the foundation and windowsills. Both churches use domed cupola, though where the example in Geelong is designed with three the Ardeer example only has the single dome. On this basis, as two examples of the idiom of very different designs, both examples are considered to be highly intact and authentic examples of Ukrainian Catholic churches of equal significance. Further, as the Ukrainian Catholic Church of the Protection of the Mother of God is the only example of a Ukrainian Catholic church in the City of Greater Geelong, its historical associations with the emergence of the Ukrainian community in post-war Geelong makes it of comparable historical significance with the example in Ardeer. On this basis, both churches are considered comparable.	**Figure 9. Ukrainian Catholic Church Dormition of the Mother of God, 2 Holmes Street, Ardeer. Source: Google Streetview, March 2020**

The above comparative analysis has highlighted the complete omission of this typology on the City of Greater Geelong Heritage Overlay and in Victorian municipal Heritage Overlays more broadly. The above statements establishes that there are three Ukrainian Catholic Churches operating in the western half of the State of Victoria – the third being the highly significant, though unprotected, Eparchy of Saints Peter and Paul of Melbourne on Canning Street North Melbourne. The cathedral was designed by the firm Smith and Tracy, and like the example in Banfield Street, was equipped with iconostasis designed by Orion Wenhrynowycz. Of the two examples, though unprotected and of a cruciform basilican layout, the example on Canning Street is considered to be of superior significance due to its architectural merit and prominent siting. Further, its historical importance as one of the main Ukrainian Catholic churches in the country makes it of far greater significance.

The above comparative analysis establishes that there are no Ukrainian Catholic Churches afforded heritage protections in the City of Greater Geelong, with limited examples represented more broadly across the State of Victoria. The analysis also establishes that the Ukrainian Catholic Church of the Protection of the Mother of God at 43-35 Banfield Street, Bell Park, is the only baroque-inspired example of a Ukrainian Catholic church in Western Victoria, making it aesthetically significant while still sharing the same historical significance as a tangible representation of the post-war migration of Ukrainian people into the State.

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IMAGES



Oblique view of the Ukrainian Catholic Church of the Protection of the Mother of God at 43-45 Banfield Street, Bell Park. Source: City of Greater Geelong, May 2025



Oblique view of the entrance. Source: City of Greater Geelong, May 2025



Oblique view of the Ukrainian Catholic Church, Memorial Tower and gates. Source: City of Greater Geelong, May 2025



Detail view of the Memorial Tower. Source: City of Greater Geelong, May 2025



Overview of the Memorial Tower. Source: City of Greater Geelong, May 2025



Direct view of the eastern elevation of the Church. Source: City of Greater Geelong, May 2025



Oblique view of the Ukrainian Catholic Church looking northwest, the parish residence in the foreground. Source: City of Greater Geelong, May 2025



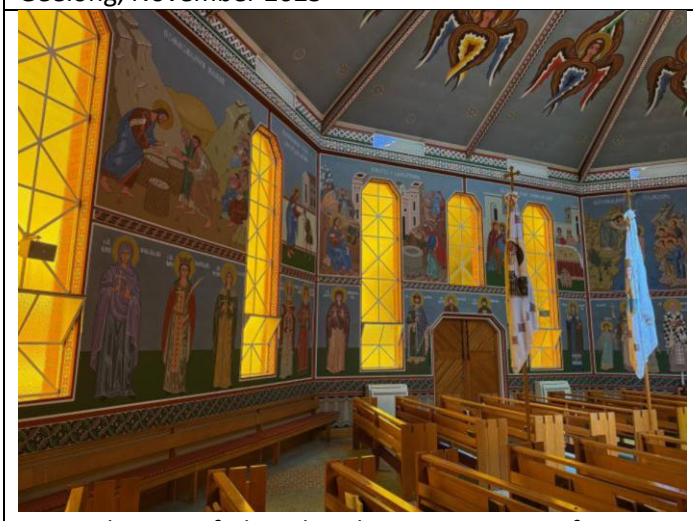
Detail view of the church gates, with crucifixes. Source: City of Greater Geelong, May 2025



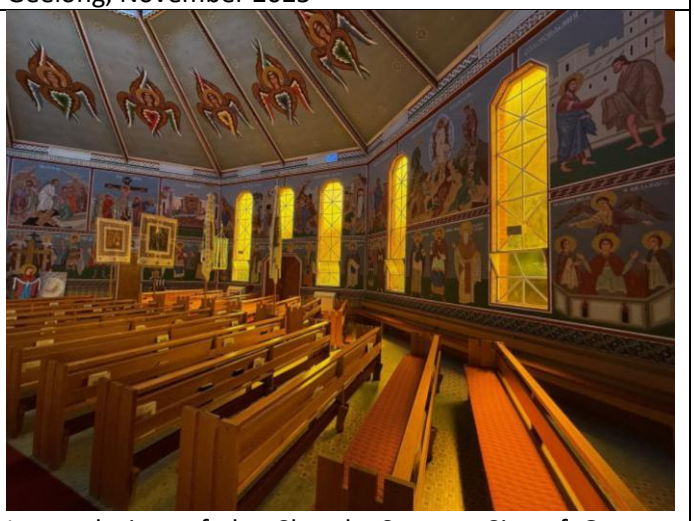
Internal view of the Church. Source: City of Greater Geelong, November 2025



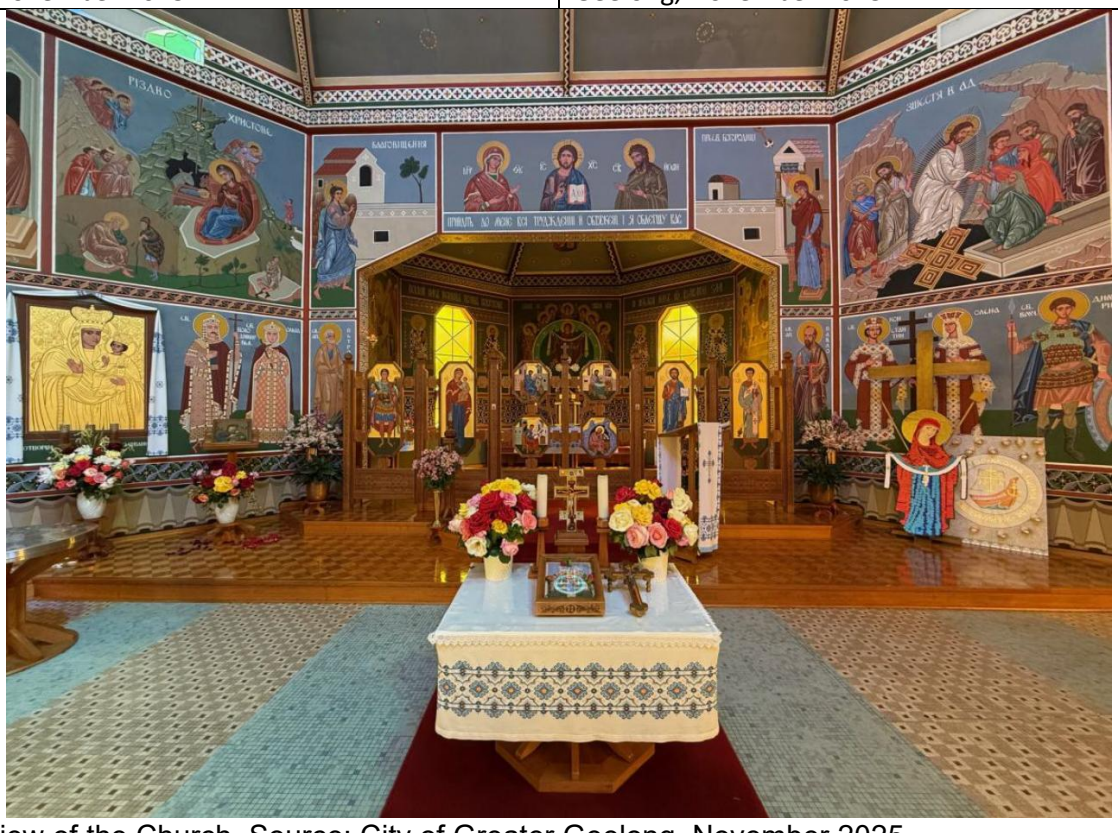
Internal view of the Church. Source: City of Greater Geelong, November 2025



Internal view of the Church. Source: City of Greater Geelong, November 2025



Internal view of the Church. Source: City of Greater Geelong, November 2025



Internal view of the Church. Source: City of Greater Geelong, November 2025

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CITY OF GREATER
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St Luke's Uniting (former Methodist) Church, 170 Barrabool Road, Highton Statement of Significance

Heritage Place:	St Luke's Uniting (former Methodist) Church, 170 Barrabool Road, Highton	**PS ref no:**	HO2042



Source: City of Greater Geelong, November 2024

What is significant?

St Luke's Uniting (former Methodist) Church at 170 Barrabool Road, Highton, is locally significant to the City of Greater Geelong. Significant elements include:

- The original 1855 brick nave.
- The later 1867 Barrabool Sandstone Gothic Revival extension, both of which make up the main form of the church.
- The later 1874 Lane Memorial Hall.
- The sightlines from Scenic Road towards the church, including the open space around the church.
- Additionally, if present and intact following the 1926 Highton Tornado, the time capsule interred upon completion of the 1867 extension also contributes to the significance of the site.

Non-significant elements include:

- The later structures and landscaping, comprising:
- The rear weatherboard extension attached to the brick nave.
- Sunday School Hall.
- Kindergarten.
- 1983 Church.
- Later plantings, fences, sport courts, and carpark.

How is it significant?

St Luke's Uniting (former Methodist) Church is of historical and representative significance to the City of Greater Geelong.

Why is it significant?

St Luke's Uniting (former Methodist) Church at 170 Barrabool Road, Highton, is historically significant to the City of Greater Geelong as an early example of a brick masonry and Barrabool Sandstone Church first constructed in 1855 and extended in 1867. The Church is historically representative of the strong presence of a local Methodist community of Highton in the mid-19th century. Further, the historical destruction and rebuilding of the Church

following the Highton Tornado of 1926 further represents the historical importance of the Church, as one of the few remaining places in Highton remaining after the disaster. (Criterion A)
St Luke's Uniting (former Methodist) Church is of representative significance as an intact mid-19th century Gothic Revival church. The Church abides by all key design elements expected of a Gothic Revival church, including rectilinear form with gabled roof, buttresses, pointed arch lancet windows with leadlight panes, a slate shingle roof, projecting narthex and tower, and construction in Barrabool Sandstone atop a basalt bluestone foundation. (Criterion D)

Primary sources

St Luke's Uniting (former Methodist) Church, author: Benjamin Petkov, November 2024, peer reviewer: Mim Butcher, The Heritage Conservancy, May 2025.
Greater Geelong Outer Areas Heritage Study. Stage 2, Volume 16, Authentic Heritage Services Pty Ltd, 1998-2000.

This document is an incorporated document in the Greater Geelong Planning Scheme pursuant to section 6(2)(j) of the *Planning and Environment Act 1987*



Figure 1. Aerial view of St Luke's Methodist Church at Highton, the property boundary marked blue, the significant church marked with a red arrow and the significant memorial hall marked with a yellow arrow. The entire property lot is proposed for inclusion on a heritage overlay. Source: Nearmap, 2019

WHO ARE THE TRADITIONAL OWNERS/REGISTERED ABORIGINAL PARTY FOR THIS PLACE?

The place is located on traditional land of the Wadawurrung people. The Registered Aboriginal Party (RAP) under the Aboriginal Heritage Act 2006 for this land is Wadawurrung Traditional Owner Aboriginal Corporation (WTOAC).

SCHEDULED CONTROLS

The following scheduled controls are recommended for the ongoing conservation and use of the place. They include:

Recommended Scheduled Controls			
☒ Paint	☐ Internal	☐ Trees	☒ Solar
☐ Outbuildings/Fence	☐ VHR	☒ Prohib use	☐ Aboriginal Place

HERITAGE PLACE ASSESSMENT

PHYSICAL DESCRIPTION

Church (1855-1867)

St Luke's Uniting (former Methodist) is a substantial Gothic Revival church first constructed in 1855 as a brick chapel and later extended in 1867 with the construction of an adjoining Barrabool Sandstone nave, narthex and tower. The main form of the church is the central rectilinear gabled nave with a projecting narthex and a square-base tower on its southeastern corner. The church is decorated with pointed arch lancet windows set with leadlight stained glass, the primary façade dominated by three leadlight windows. The roof is clad in slate shingles, and a tall parapet with sandstone capping stones conceals the gable-end eaves. Both the eastern and western elevations are marked with buttresses, in line with the Gothic Revival idiom. The condition of the church is good, however the slate roof does show signs of wear.

A later timber gabled extension is present on the northern elevation of the Church.

Lane Memorial Hall (1873)

The Lane Memorial Hall is a simple and restrained timber weatherboard hall, rectilinear in form with a gabled corrugated iron roof. All windows have been replaced with aluminium-framed windows, and the earlier roofing has been replaced with colourbond sheeting. The primary façade of the Hall faces south, mirroring the orientation of the Church located directly east of the Hall.

Setting

The setting of St Luke's is highly altered, with all significant plantings removed in the late 1950s, and the gradual accretion of new unsympathetic buildings in the late 1950s to 1983. Further, the construction of a substantial sporting court and the general concealment of the main facades of both the Church and Lane Memorial Hall form Barrabool Road have greatly impacted the general siting and significant sightlines of the complex.

To the west of the church is a substantial asphalt carpark.



Figure 2. St Luke's Methodist Church at Highton. Source: City of Greater Geelong, November 2024.

PLACE HISTORY

Contextual History

As addressed in About Corayo, Methodism and the expansion of the Wesleyan Methodist denomination in Geelong was particularly early, marking the immediate arrival of colonial interests and expansion into the traditional lands of the Wadawurrung people:

> 'The Wesleyan Church was established in the Port Phillip District in 1838 with William B. Boyce as General Superintendent. The Rev. Francis Tuckfield and the Rev. Benjamin Hurst (1811-1857) were selected as missionaries to the Aboriginals in the district (see Theme 2). On 28 July 1838, the Rev. Tuckfield preached the first Wesleyan sermon in Geelong. The Rev. Hurst followed in 1839. The first 'class' meetings were held by the Rev. James Smith in 1841. The Rev. Francis Tuckfield (1808-1865) was born in Cornwell, England and converted to the Wesleyan Methodist faith at the age of 18 years. It was from this time when he became an active local preacher and in 1835 commenced training at the Theological Institution, Hoxton. With the Rev. Hurst, he was selected to become a missionary to the Aboriginals at Port Phillip (see Theme 2). Following the selection of a site for the Buntingdale Aboriginal Mission near Birregurra, Tuckfield commenced his mission work there from 1838 until its closure in 1850… Wesleyan Methodism continued in Greater Geelong (and elsewhere throughout the country) until 1977. At this time, the Methodist Church amalgamated with other non-conformist church denominations, including the Congregational Church and a number of Presbyterian Churches to form the Uniting Church of Australia.' (Rowe, 2022, 990)

Thematic Place History

In 1855, the Wesleyan Methodist community first established a Wesleyan Grant at the corner of Barrabool and Scenic Roads, neighbouring the surveyed land reserved for the Barrabool Cemetery.

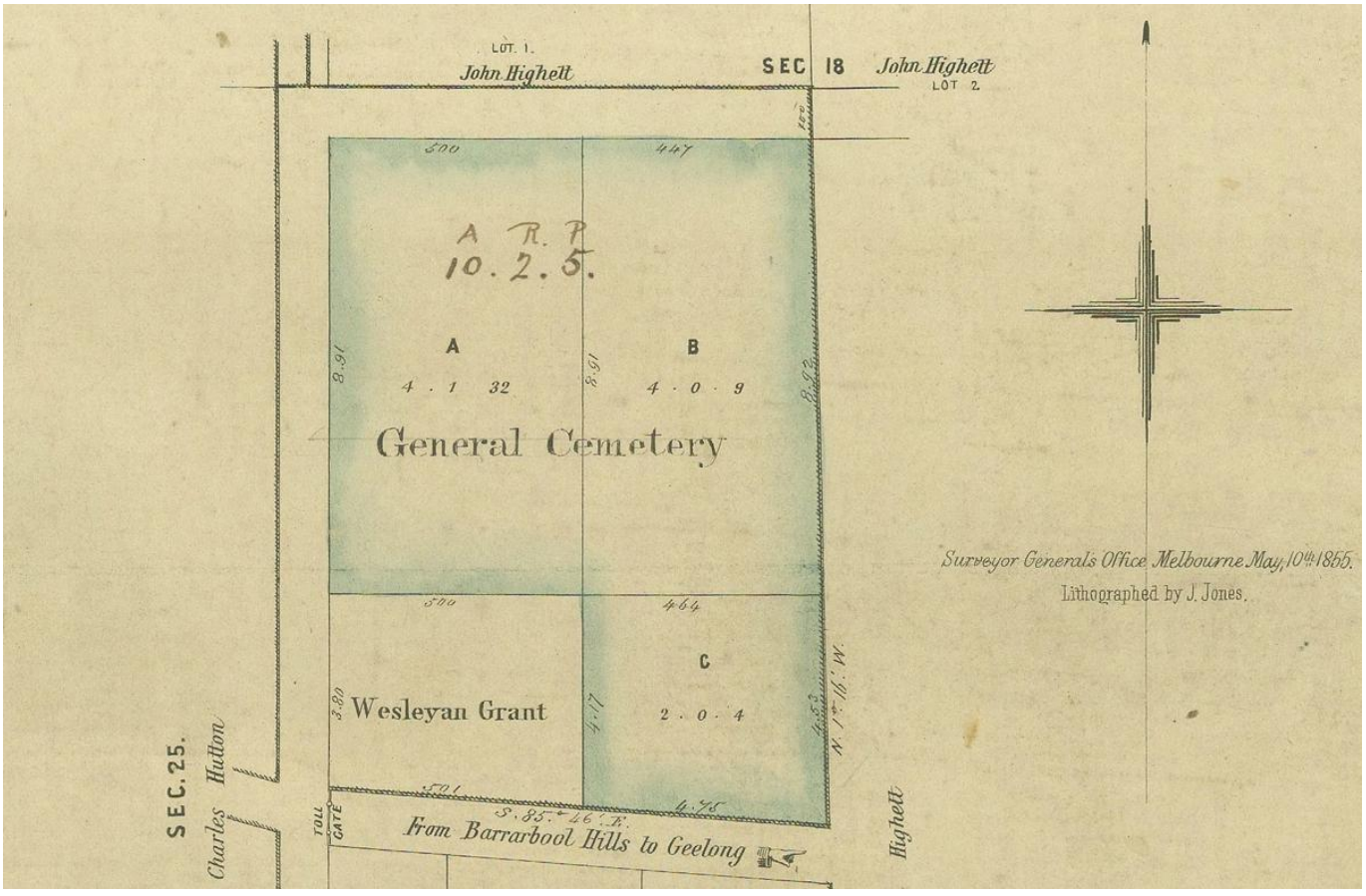


Figure 3. 1855 Survey showing the Barrabool Cemetery reserve and the Wesleyan Grant, being the present location of St Luke's Methodist Church, Highton. Source: Public Records Office of Victoria, VPRS 8168/P0002, CEM12

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The congregation operated from a small brick Sunday School, described below as a 'neat little brick chapel', whilst funds were accrued to afford construction of a permanent Church. As published in the Geelong Advertiser, recollections concerning the development of the Methodist Church were noted, stating:

> 'Highton History – Early Days of the Methodist Church – As was the custom in the early days, before churches were built, services were conducted in private houses. In 1853 we find that Mr. Windmill's home is being used for this purpose at Highton, and was so used until 1855, for in a letter dated Jun 1st, 1855, the Rev. Mr Harding, the minister at Yarra Street at that time, reports that "his predecessor, the Rev. F. Lewis with his helper Rev. Mr. Hart, had completed several churches; that a stone chapel is also in course of erection at Ceres, amidst the cornfields of the Barrabool Hills, which will cost £500, and at Highton a neat little brick chapel was opened the other day". This brick building seems to have done duty up to 1867…'. (Geelong Advertiser, 12 Nov 1927, 1).

That year, on the 12th November 1867, the Geelong Advertiser published:

> 'HIGHTON WESLEYAN METHODIST CHURCH. Only a month or two ago it was our pleasing duty to report the completion of a church in the valley of Highton, which had been built for the accommodation of the members of the Church of England, resident in the district. It is now our pleasing duty to announce that the corner stone of a new church in connection with the Wesleyan Methodist denomination was well and truly laid yesterday, by the Rev. James Bickford, in the presence of about one hundred and fifty members of the church. The site selected is one of the prettiest that could well be imagined, being the reserves just above the cemetery, in which is also situated the school-house, which for years has been made to serve as a place of worship, but has for some time been found inconveniently small. Standing at the porch the spectator can obtain a good view of the romantic valley, dotted here and there with the elegant villas of the gentry and the lowly dwellings of the small farmers and laborers, while, looking far beyond he can perceive the undulating country in the midst of which is the basin of Lake Connewarre, the view terminating at the range of sand hills which border on Bass' Straits. The church, when completed, will be 40ft. x 25ft. inside, and will afford sitting room for about 200 persons. It will be in the Early English-Gothic style, and built of Barrabool freestone, in six-inch courses. The cost is estimated at £500, out of which £130, not including the sum realised yesterday, has already been collected. This does not either include the cartage of material all of which has been gratuitously done by members of the church, and may fairly be put down at £100, making the amount already contributed £230, and we doubt not the church will soon be free of debt. There will not be anything very striking in its appearance. It will be a neat and substantial edifice, and as such an ornament to the district. The proceedings yesterday commenced with the singing of a hymn, after which the Rev. Mr Greenwood read a portion of the 12th chapter Epistle of Paul to the Hebrews. The Rev Mr Slade having offered up a prayer, Mr Edward Adcock stated that a copy of the *Wesleyan Chronicle, Geelong Advertiser, Geelong Register,* circuit plan, and a statement had been placed in a bottle hermetically sealed, which would be deposited in a cavity prepared for its reception under the corner stone. The following is the statement alluded to: -
>
> > *Gloria in Excelsis, Wesleyan Methodist Church, Highton. The foundation stone of this church was laid by the Rev. James Bickford, superintendent minister of the Geelong circuit, in the name of the Father of the Son, and the Holy Ghost, on the eleventh day of November, one thousand eight hundred and sixty-seven; it being the thirty-first year of Her most Gracious Majesty's reign, Sr J. H. T. Manners-Sutton, K.C.B., being Governor of the colony.*
> >
> > *President of the Conference – Rev H. H. Gaud.*
> >
> > *Secretary of the Conference – Rev B. Chapman.*
> >
> > *Ministers of the Circuit – Rev James Bickford, Rev James W. Crisp and Rev E. S. Bickford.*
> >
> > *Chairman of the District – Rev W. L. Binks.*

Church Committee – T. B. Hunt, W. Hill, Caleb Mountjoy, Joseph Ross, S. G. McKenzie, Henry Johns, John Hobbs, Ivet Cann, Frederick Worland, Philip Hosking, John Foster, Wm. Honeycomb, Wm. Clarke, James Croot and Wm. Burnes.

Treasurer – Lawrence Mountjoy, Esq.

Secretary – Edward Adcock, Esq.

Architect – R. Balding, Esq.

Contractors – Messrs Holyoak, Hunter and Pile.

God Save the Queen.

The stone was then lowered into its position, and was declared by the Rev James Bickford to be well and truly laid, in the name of the Father, of the Son, and of the Holy Ghost…. He remembered twelve or thirteen years ago, when travelling along that lovely valley, he saw the little brick house adjoining where they stood, and was informed by the Rev Isaac Harding it was used as a church and school-house. Twelve years passed away before he saw it again, and before he had the privilege of making acquaintance of the Christian people of the district, and he thanked God the words of His servants had been so blessed that the people of the district were in a position to raise such a structure, the commencement of which they had assembled to witness…' (Geelong Advertiser, 12 Nov. 1867, 3).

Based on the orientation of the extant church and the combined materiality of brick masonry and stone, it is highly likely that the original brick chapel was extended and renovated, with the northwestern projecting nave being the original 1855 brick chapel with a new stone gable on its western elevation and the north-south stone sanctuary, narthex and tower representing the later 1867 extension. Following completion of this extension and expansion of the congregation, a new Kindergarten was necessary. On September 4th 1873, the Church committee decided to accept the tender of Mr. A. Scholes, from Ceres, to complete the works. The Kindergarten Hall was named the Lane Memorial Hall in memory of Mr. Lane, a parishioner an superintend of the Sunday School.



Figure 4. Contemporary aerial view of St Luke's Methodist Church in Highton, showing the original 1855 brick chapel (in red), the 1867 stone extension (in yellow) and the 1873 Lane Memorial Hall (in green). Source: Nearmap, 2024.

In 1926 however, disaster struck the congregation and Highton community more broadly when a tornado swept through the region laying waste and damaging many properties. The 1867 stone Church was largely destroyed, with only the narthex and portions of the northern wall left intact. However, the timber Lane Memorial Hall however was left largely unscathed. The Adelaide newspaper, News, published in July 1926:

> 'SCENE OF DESOLATION – Over an area of about four miles by a width of half a mile, the suburban and country districts of Highton, Belmont, and Marshalltown, near Geelong, have been laid waste by the phenomenal storm of yesterday. The tornado, which made a zig-zag course, took toll of practically every dwelling and shed in its path. Churches, halls, telegraph poles and wires, and livestock also suffered. The force of the storm was greatest over Highton, where two churches, two halls and four houses were completely demolished. At Belmont and Marshalltown the destruction included 16 houses. Today it is almost impossible to describe the scene of desolation. Pitiful groups of homeless people are endeavouring to salvage what little they can from the wrecks of their homes…. No deaths are reported other than that of the six-year-old boy, Norman Munyard, who was struck to earth by debris blown from a wrecked house in Belmont….'. (News, 23 Jul 1926, 1).

The total number of fatalities is uncertain, with other publications stating that at least six people had been killed by the storm, with twenty to thirty people severely injured (The Cairns Post, 23 Jul, 1926, 5).



Figure 5. Oblique view of the destroyed church after the 1926 tornado, showing the roof of the spire in the foreground. Source: Weekly Times, 31 July 1926, 43.



Figure 6. Reverand T. W. Butcher (right) with the Church Treasurer salvaging documents and furnishings from the destroyed church. The Treasurer is shown holding a broken clock which was remaining on the Sanctuary wall, broken at the exact hour the storm hit. Source: The Herald, 23 July 1926, 16.

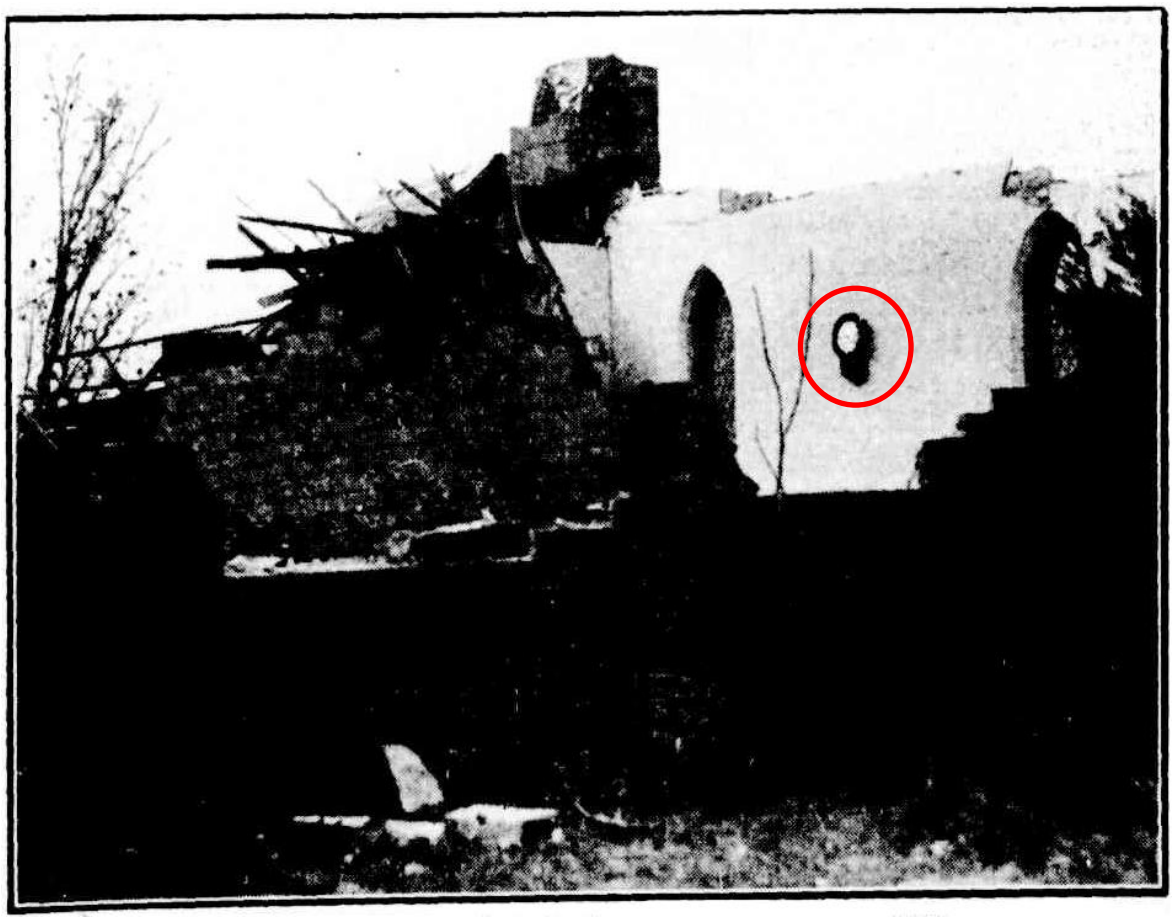


Figure 7. The broken clock still hanging on the wall of St Luke's Methodist Church in Highton following the tornado. Source: The Argus, 24 July 1926, 29.



Figure 8. St. Luke's Methodist Church in 1926 following the tornado. Source: History in Photos, Flickr account.



Figure 9. St. Luke's Methodist Church in 1926 following the tornado. Note the original 1855 portion of the Church is still standing, as is the Lane Memorial Hall. Source: Pratt, C. D., & Airspy. (1926). [Storm damaged church and cemetery] [picture].

Following the 1926 tornado, all services were held in the Lane Memorial Hall adjacent to the church. Assisting their spiritual neighbours, the Methodist community opened the Lane Memorial Hall to the Church of England directly south of the Methodist Church. It was noted that 'on all occasions these two congregations work together most amicably' (Geelong Advertiser, 12 Nov 1927, 1):

> '…When the trouble came upon the Methodists, the first thing they did was to pay off the debt on the hall' and then they commenced to gather subscriptions for the re-erection of the church. When they were feeling very downcast, a kind friend gave them a donation of £50; and from that time they never looked backwards, but have succeeded in raising from all sources nearly £1,000. Of course a great deal of work has been done by voluntary labor, such as clearing away after the storm, carting etc. The stone necessary to complete the building was also given; and in the inside of the church they been especially fortunate, having received gifts, such as the pulpit, carpets, the font, Communion table, Bible, hymn-book, etc. At all working bees – and there have been a great many – the ladies have always provided afternoon tea… Colonel Purnell, who has done so much for Highton y acting as hon. Architect for both the churches and the Public Hall, thinks that the new church will be a great improvement on the old one. He is well pleased with the mason work carried out by Martin, and also the woodwork by Mr Les. Lawry… All but very few of the old original trees were blown down, and some in the Soldiers' Avenue met with the same fat; but the trustees have planted new ones in their places. Fortunately the hedge was not destroyed. The old stone over the door was smashed, and a new one has taken its place. The inscription on this reads: Methodist Church, 1868. Wrecked by Tornado, 1926; Re-erected, 1927."'. (Geelong Advertiser, 12 Nov 1927, 2).

The architect, Colonel Frederick Charles Purnell, was a well known and respected local architect based in Geelong responsible for many commerical, residential, educational and ecclesiastical designs. Purnell's drawings, detailing the Lane Memorial Hall kindergarten, stables, amenities and the church are noted below in Figure 10

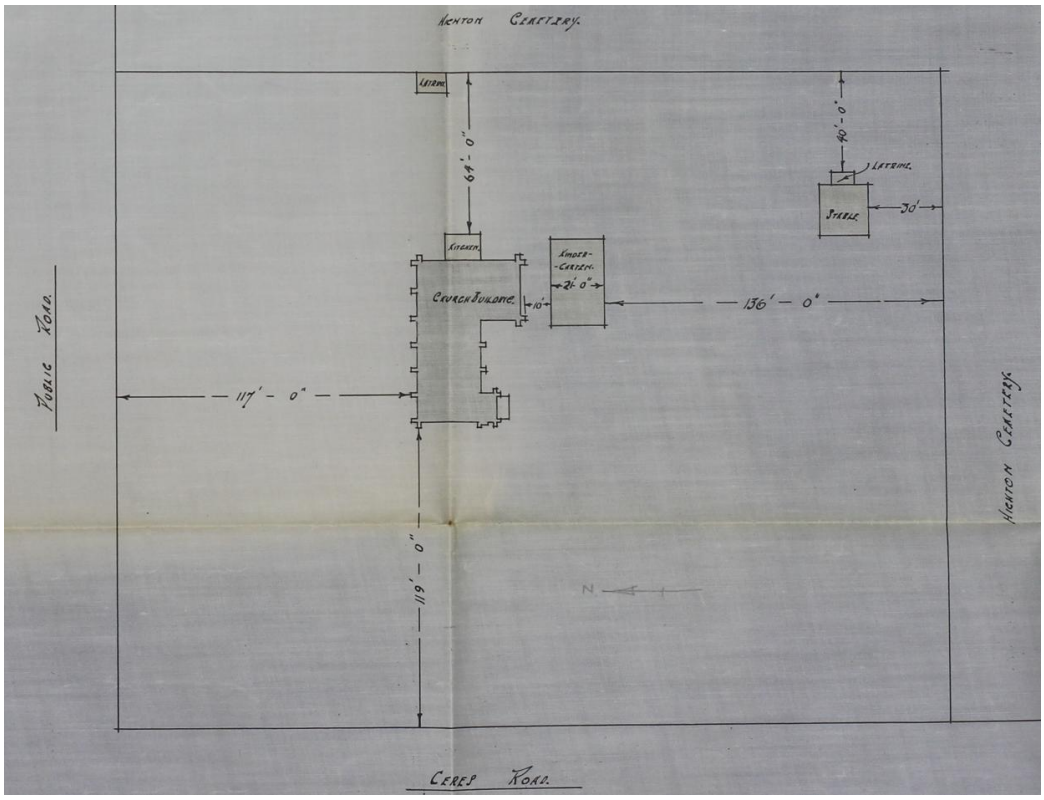


Figure 10. F.C. Purnell's site plans for the reconstruction of the Highton Methodist Church, C. 1927. Source: Public Records Office of Victoria, VPRS 8044/P0001, PB 6763 Plan 5058; Highton; St Luke's Uniting (Methodist).

An aerial photo from 1952 shows the Methodist Church and Lane Memorial Hall set in a landscaped and picturesque garden setting. The original hedgerow noted in 1927 is shown running north south from Barrabool Road towards the Lane Memorial Hall. In the late 1950s, a new kindergarten was constructed fronting Barrabool Road. Later, 37 years after the re-erection and opening of the Highton Methodist Church, the local architect J. Gordon Williams,

responsible for cargo sheds at the Moorabool-street pier and the remodelling of the Regent Theatre façade in Colac was commissioned in 1964 to design a new Sunday School Hall and toilet block.



Figure 11. Aerial view of the Church in April 1952 showing the mature gardens and presence of both the Church and the Lane Memorial Hall. Source: Landata.



Figure 12. Aerial photo of the church site in February 1975, showing the rapid expansion of the new church fronting Barrabool Road, a tennis court to the rear and the new kindergarten. Source: Geoscience Australia, CAS897.

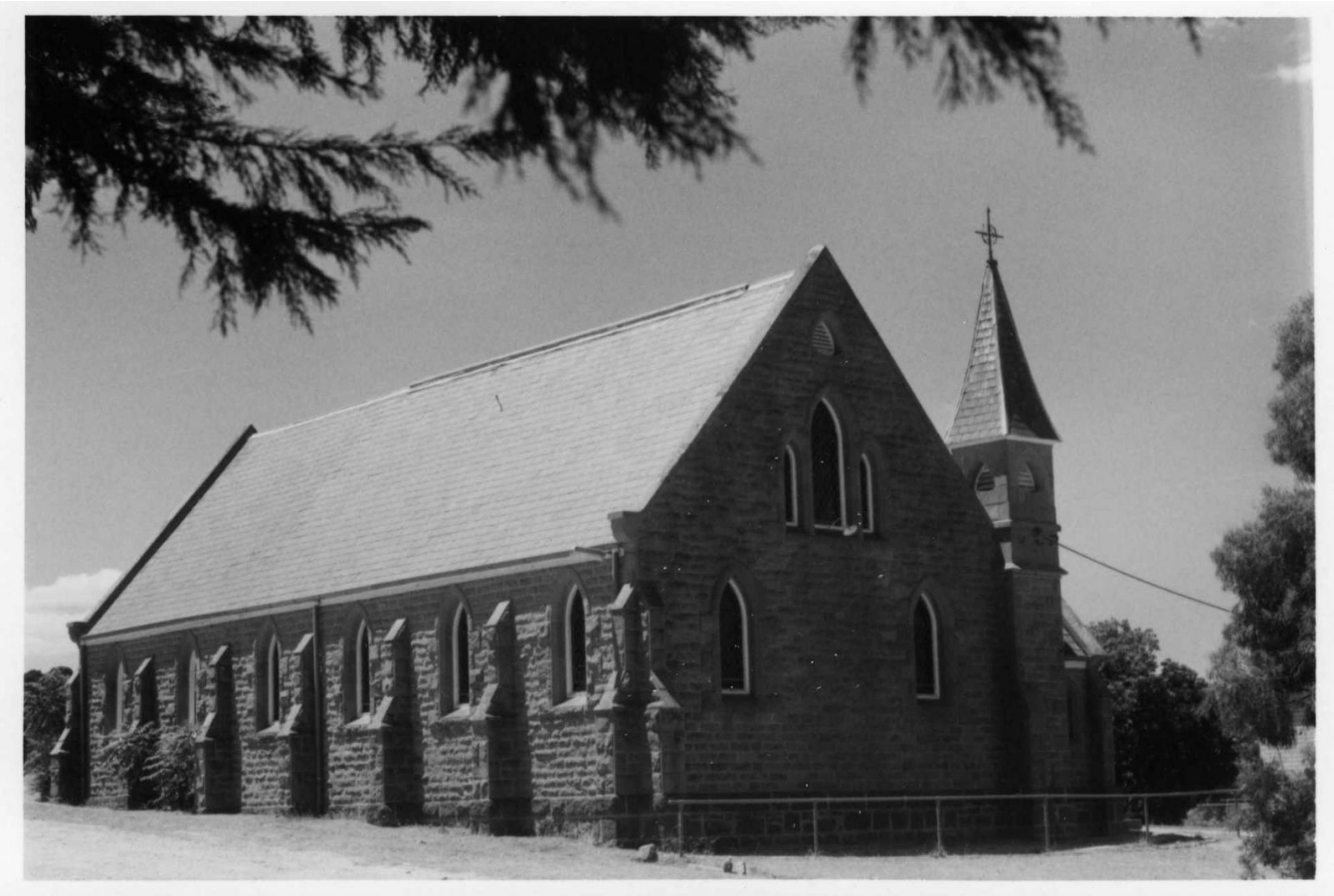


Figure 13. St Luke's Methodist Church in 1979 following the unification of the Uniting Church. Source: Collins, J. T. (1979). Geelong. Uniting Church. Barrabool Rd. Highton [picture].

The site was photographed in 1975, eleven years after the construction of the new Sunday School Hall and the earlier construction of the kindergarten. The hedges appear to have been removed during construction, with the loss of many mature trees. Later, in 1983, the original 1867 Church was retired for a new church hall designed by architect Keith Butler. Butler was responsible for the design of the Flinders Avenue Uniting Church Hall constructed in 1979-80 which shares strong design themes with the 1983 hall in Highton.

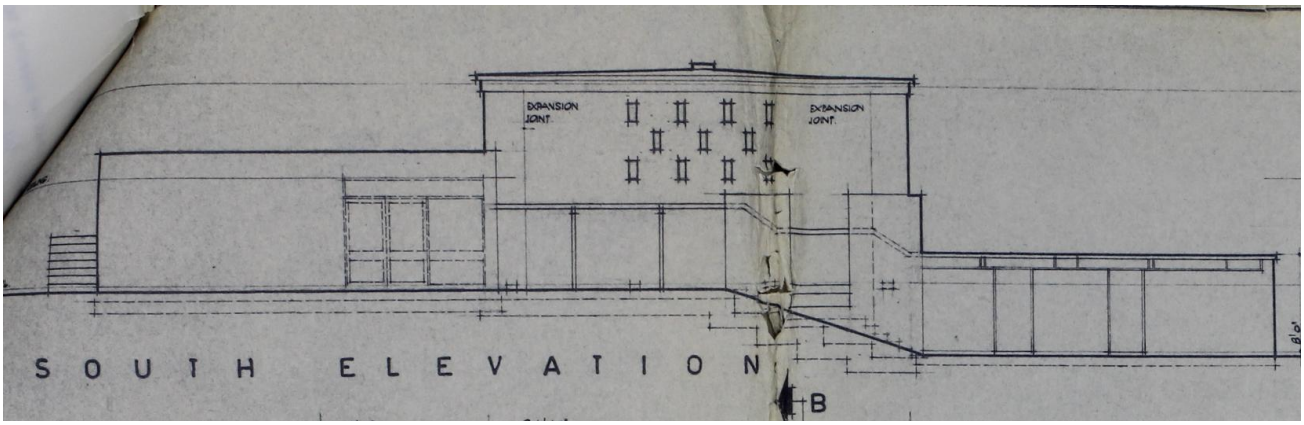


Figure 14. Plans of the 1964 Sunday School Hall. Source: Source: Public Records Office of Victoria, VPRS 8044/P0001, PB 6763 Plan 5058; Highton; St Luke's Uniting (Methodist).

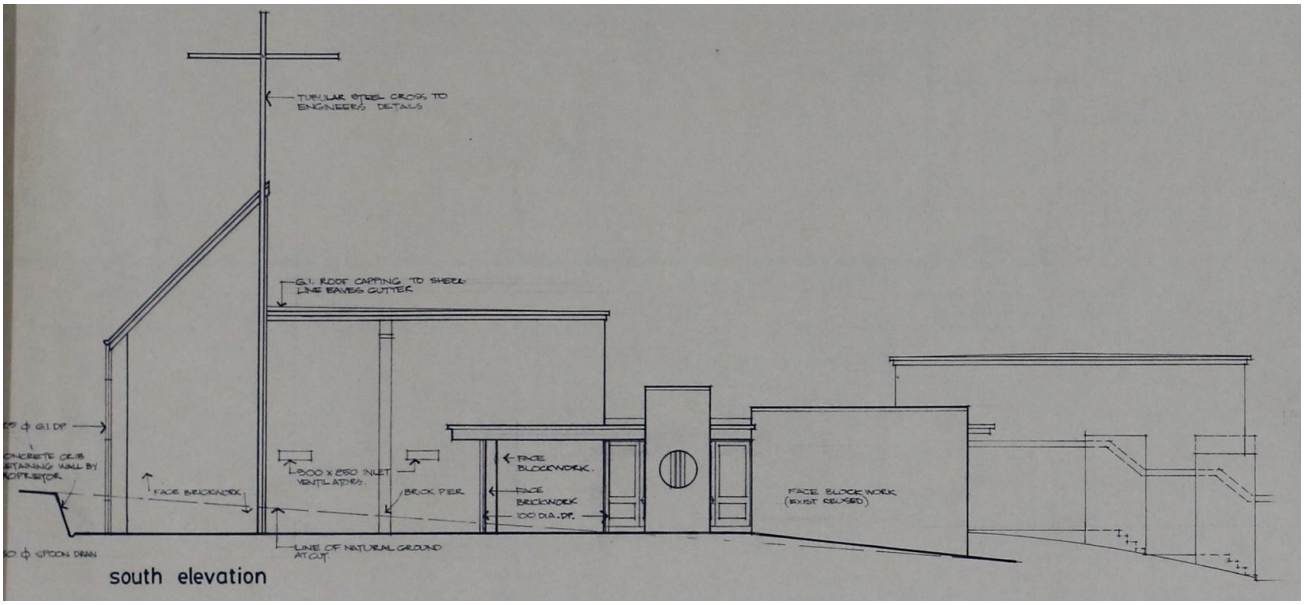


Figure 15. Plans of the 1983 Church. Source: Public Records Office of Victoria, VPRS 8044/P0001, PB 6763 Plan 5058; Highton; St Luke's Uniting (Methodist).

The drawings prepared in 1983 also provide a floorplan of the original stone church, which shows it comprising two internal rooms. This further substantiates the above noted theory that the northern portion of the Church is the original 1855 Church Hall, and the stone additions running north-south represent the 1867 extension.

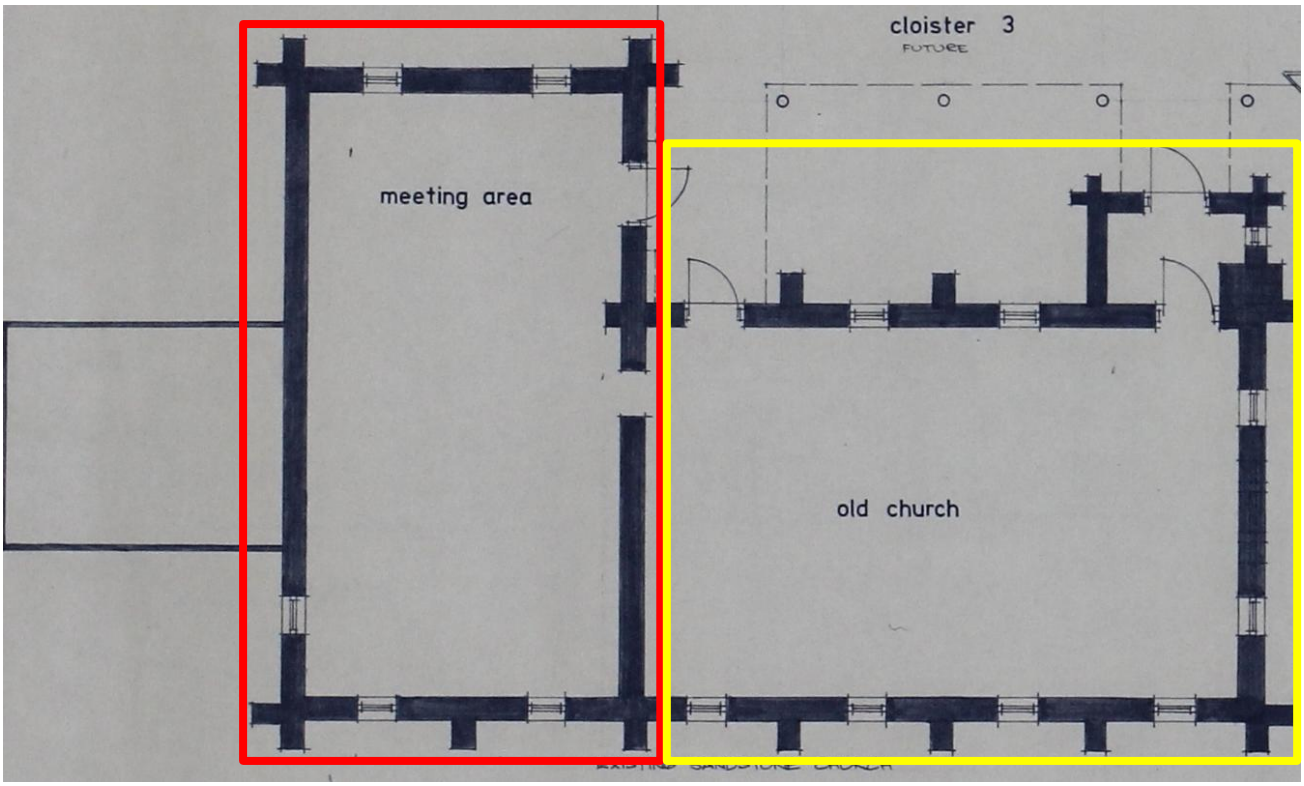


Figure 16. 1983 drawings of the 1855 Brick Chapel (in red) and the 1867 stone extension (in yellow). Source: Public Records Office of Victoria, VPRS 8044/P0001, PB 6763 Plan 5058; Highton; St Luke's Uniting (Methodist).

Today, all services are held in the 1983 Butler designed Church, with the original Church now in use as an opportunity shop. Further, the local St. Luke's Men's Shed have converted a portion of the 1855 Chapel into a workshop.

INTEGRITY

The integrity of St Luke's Methodist Church is fair to high. The integrity of the extant stone church is high, however its broader setting and context has been completely altered through continued accretion and development. The integrity of the 1874 Lane Memorial Hall is fair, retaining its original form and orientation. However, alterations

have been made to the building through the replacement of original windows. The original kitchen adjoining the 1855 portion of the church has since been replaced by a small gabled extension, present from at least 1952 (Figure 11). This extension is not contributory to the place.

COMPARATIVE ANALYSIS

St Luke's Methodist Church at 170 Barrabool Road, Highton, is representative of a broader period of vernacular brick and stone masonry church development in the City of Greater Geelong and Victoria in the mid to late nineteenth century. On this basis, typologically, it is a design of church well represented on the City of Greater Geelong's Heritage Overlay. However no comparable churches constructed in Barrabool Sandstone have been identified. Comparable places include:

Site and Analysis	Site Image
St Albans Uniting Church, 276 Wilsons Road, St Albans Park (HO379 City of Greater Geelong). The Wesleyan Methodist Church, now St Albans Uniting Church, was constructed in 1869 two years after the completion of the Highton Methodist Church. Both churches are comparable as two examples of Methodist churches constructed in the 1860s in stone, abiding by Gothic Revival principles. These principles include a strong emphasis on a rectilinear form with a steeply-pitched gabled sanctuary, leadlight lancet windows, slate roofing, buttresses and towers. Key differences between both buildings include materiality, with the St Albans Uniting Church constructed in bluestone and St Luke's in Barrabool Sandstone, and the design of both churches' tower. St Albans Church has a substantial tower built on the primary façade of the church dominating the main sanctuary. However, St Luke's tower while sharing similar design elements is less decorative and shorter. However, both buildings are considered significant, though the St Alban's Uniting Church is of greater significance due to its larger tower and larger leadlight lancet windows.	 **Figure 17. St Albans Uniting Church, 276 Wilsons Road, St Albans Park. Source: Google Streetview, April 2023**
Former Methodist Church, 42 Church Road, Bellarine (HO50 City of Greater Geelong). The Former Methodist Church at 42 Church Road Bellarine is individually significant to the City of Greater Geelong as an intact 1865 Gothic Revival parish church. Constructed two years before St Luke's Church in Highton, both churches compare favourably as two examples of Gothic Revival Methodist churches constructed in the 1860s. Both buildings share similar design features, including rectilinear form with a steeply pitched gabled nave, a projecting narthex, and a slate roof. Key differences however include the scale of both churches, with St Luke's being marginally larger than the example in Bellarine. Further, the Former Methodist Church in Bellarine has both been rendered and converted into a private residence. Finally, the example in Bellarine is equipped with a belfry, as opposed to the tower in Highton. However, both examples compare favourably, showing the typological range of former Methodist churches represented in the City of Greater Geelong. Of	 **Figure 18. Former Methodist Church, 42 Church Road, Bellarine. Source: Google Streetview, June 2023**

Site and Analysis	Site Image
the two however, St Luke's is consider more significant due to its scale and integrity.	
Church of Christ, 275 Latrobe Terrace, Geelong (VHR No. H1123 and HO964 City of Greater Geelong). The 1858 Church of Christ on Latrobe Terrace is significant to the State of Victoria as the only remaining example of a Free Church of England in Victoria which was separate from the Episcopal jurisdiction of the Anglican church. Further, it is of architectural significance for its unorthodox seven transverse gables and squat tower. The Church of Christ compares well with St. Luke's Church in Highton as two Gothic Revival churches constructed in stone in the City of Greater Geelong, both featuring towers. However, of the two, the Church of Christ is more significant due to its rarity, it being an earlier example, and its architectural importance. Additional differences include the materiality of both churches, where the Church of Christ is constructed in Bluestone and St Luke's is built in Barrabool Sandstone. The Church of Christ also features larger leadlight windows and is on a prominent siting, positioned on Latrobe Terrace.	 **Figure 19. Church of Christ, 275 Latrobe Terrace, Geelong. Source: Google Streetview, April 2023**

Based on the above comparative analysis, St Luke's Church in Highton is considered an individually significant place worthy of protections at the local level. It is the only identified example of its scale and design to be built in Barrabool Sandstone and is of high integrity, including both the original 1855 brick hall with later 1867 stone extension.

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IMAGES



Oblique view of St Luke's Church in Highton. *Source*: City of Greater Geelong, November 2024.



Detail view of the two side lancet windows on the western elevation of the church. *Source*: City of Greater Geelong, November 2024.



Oblique view of the western elevation of the church. *Source*: City of Greater Geelong, November 2024.



Detail view of later interpretative placque. *Source*: City of Greater Geelong, November 2024.





Oblique view of the entrance and tower on the eastern elevation of the church. *Source*: City of Greater Geelong, November 2024.



Overview of the original portion of the church on the northeastern corner, looking southwest. *Source*: City of Greater Geelong, November 2024.



Overview of the Lane Memorial Hall, looking northeast. *Source*: City of Greater Geelong, November 2024.



Plaque on the Lane Memorial Hall. *Source*: City of Greater Geelong, November 2024.

Name-stone for the church, noting the historical impact of the 1926 tornado. *Source*: City of Greater Geelong, November 2024.



Overview of the original portion of the church on the northeastern corner, looing northwest. *Source*: City of Greater Geelong, November 2024.



Overview of the Lane Memorial Hall, looking southeast. *Source*: City of Greater Geelong, November 2024.



Oblique overview of the church and Lane Memorial Hall, looking south. *Source*: City of Greater Geelong, November 2024.

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‘Thornbury Grange’, 13-15 Brassey Avenue, Highton Statement of Significance

Heritage Place:	‘Thornbury Grange’, 13-15 Brassey Avenue, Highton	**PS ref no:**	HO2043



Source*:* City of Greater Geelong, May 2025

What is significant?

Thornbury Grange at 13-15 Brassey Avenue, Highton, is locally significant to the City of Greater Geelong. The key elements of primary significance to the place are:

- The original c.1905 weatherboard residence, including its verandah and chimneys.

Non-significant elements include:

- The contemporary boundary fence on the northern elevation of the site;
- Rear freestanding garage, and;
- Plantings.

How is it significant?

Thornbury Grange is highly intact example of a transitional Victorian style former homestead in Highton and is of historical, representative and associative significance to the City of Greater Geelong.

Why is it significant?

Thornbury Grange, at 13-15 Brassey Avenue, Highton, is of historical significance to the City of Greater Geelong as a highly intact 1905 former homestead now situated in a suburban context. The homestead is historically significant as it represents the historical transition from Highton’s farming use to its 20th century post-war urbanisation. (Criterion A)

The Thornbury Grange residence is of representative significance to the City of Greater Geelong as an intact example of a transitional Federation-era residence constructed in earlier Late Victorian styling. Key features noted at Thornbury Grange which make it a representative example of a transitional Late Victorian style building include: its weatherboard construction, wraparound bullnose verandah with chamfered timber posts, decorative cast lacework unorthodoxly paired with timber detailing which was more a feature of the Edwardian and Federation era, paired timber eave corbels, hipped roof clad in galvanised corrugated metal sheeting, and its partially rendered chimneys which are more closely aligned with Edwardian trends. (Criterion D)

Thornbury Grange is of associative significance having been constructed originally for Edward Philpott the highly significant engineer who revolutionised Victoria’s rail network through the installation and implementation of interlocking signals and the points system which saw the expansion of State’s railways from 1876 to the mid-1890s. Further, in 1910, Philpott was the first Mayor of the City of Geelong when the City was redefined as such from its earlier title as a town. (Criterion H)

Primary sources

Thornbury Grange, author: Benjamin Petkov, May 2025, peer reviewer: Mim Butcher, The Heritage Conservancy, May 2025.
Greater Geelong Outer Areas Heritage Study. Stage 2, Volume 16, Authentic Heritage Services Pty Ltd, 1998-2000.

This document is an incorporated document in the Greater Geelong Planning Scheme pursuant to section 6(2)(j) of the *Planning and Environment Act 1987*



Figure 1. Aerial image of the 13-15 Brassey Avenue, Highton, showing the property boundary in red. Source: Nearmap, July 2019.

WHO ARE THE TRADITIONAL OWNERS/REGISTERED ABORIGINAL PARTY FOR THIS PLACE?

The place is located on traditional land of the Wadawurrung people. The Registered Aboriginal Party (RAP) under the Aboriginal Heritage Act 2006 for this land is Wadawurrung Traditional Owner Aboriginal Corporation (WTOAC).

SCHEDULED CONTROLS

The following scheduled controls are recommended for the ongoing conservation and use of the place. They include:

Recommended Scheduled Controls

☒ Paint	☐ Internal	☐ Trees	☒ Solar
☐ Outbuildings/Fence	☐ VHR	☒ Prohib use	☐ Aboriginal Place

HERITAGE PLACE ASSESSMENT

PHYSICAL DESCRIPTION

Thornbury Grange (1905)

Thornbury Grange at 13-15 Brassey Avenue, Highton, comprises a substantial transitional Late Victorian weatherboard villa constructed in 1905 during a period of architectural transition. As such, the residence while abiding by earlier orthodox design expectations remnant of the late nineteenth century and Late Victorian period also features key features which reflect the transition from the Late Victorian style through to the Edwardian period. Key orthodox elements include its strong rectilinear form and emphasis on symmetry. The residence is constructed on an incline, supported on a tall foundation clad in weatherboards. A wraparound verandah with a bullnose roof covers the northern and western elevations which make up the primary facades of the house. The verandah is supported by turned chamfered posts, the breaks between each posts producing a visual bay in which cast iron lacework and timber arches have been installed in alternating fashion. The use of both materials is a key indication of the broader architectural transition from the earlier Late Victorian stylings (iron lacework) to the Edwardian and Federation era (timber decoration).

Other features include the turned timber corbels in the eaves, the hipped roof with galvanised corrugated metal sheeting, timber sash windows, red brick chimneys with rendered dripmoulds, and external corrugated metal window awnings.

The building is oriented with its primary façade facing east towards South Valley Road, which further reflects the period of late twentieth century subdivisions which separated the residence from its primary frontage. The residence is also situated on a prominent hill, and this paired with its elevated foundation and its verandah on the northern and eastern elevation establishes that it was constructed to observe the Barwon River valley. The residence is situated occupying the eastern half of the property, a small yard situated to its side with a freestanding garage occupying the southwestern corner.



Figure 2. Oblique view of Thornbury Grange's façade and eastern elevation. Source: City of Greater Geelong, May 2025.

PLACE HISTORY

Contextual History

Thornbury Grange is addressed in the broader context of Highton by Rowe in the City of Greater Geelong Thematic Environmental History, *About Corayo:*

> 'Highton remained a rural village into the late 19th and early 20th centuries. Larger estates were subdivided during this period and some further dwellings were constructed. A notable example in 1892 was the subdivision of the Montpellier Estate into 6 allotments. It was described as follows:
>
> > This beautiful Estate is situated upon a prominent spur of the far-famed Barrabool Hills. The spacious, substantial and stately residence, is one of the most conspicuous objects which catches the eye of an observer glancing in the direction of the beautiful village of Highton, from any of the more elevated sites in Geelong. … Having attained the eminence, one of the most magnificent views in Victoria presents itself to the eye of the delighted observer. The site having been well chosen, a perfect panorama of all that makes a landscape charming is seen from the ample verandah. … The soil is all of the richest quality, being the pick of the far-famed Barrabool Hills, and nearly all virgin soil. The Lots subdivided are admirably adapted for cultivation, orchard, and vineyard sites. Water is laid on to the Estate from the mains, besides which there are several dams.
>
> The subdivision of Adcock's 'Kardinia Nursey' led to the construction of 'Thornbury Grange', 13 Brassey Avenue, in 1905 for Councillor Edward and Mrs Blanche Phillpott…'(Rowe, 2021, 831-833)

Thematic Place History

The house at 13 Brassey Avenue was constructed for Edward and Blanche Philpott in 1905. Philpott was the manager of the Geelong branch of the shipping firm Howard Smith Ltd., but prior to this he worked for the noted firm of McKenzie and Holland who held patents for railway infrastructure. In 1875, Philpott worked with Thomas Higginbotham, engineer for the Victorian Railways:

> '… McKenzie and Holland, proprietors of several important patents for railway interlocking apparatus. The firm at that time had its headquarters at Worcester, but they are now in London. In the year mentioned (1875) the late Mr. Thomas Higginbotham, then engineer of the Victorian Railways, decided to introduce the interlocking gear throughout the Victorian system, and during a visit to England entered into a contract with Messrs McKenzie and Holland for the supply of seven sets of the gear and the services of an expert to supervise the work of fitting them to existing lines. Mr. Philpott's special knowledge of the work marked him out for the post, and accordingly he arrived in Melbourne in April, 1876, and, having carried out the contract, returned to England in November of the same year. In the meantime the advantages of the new system had made themselves so apparent that it was decided to make it general, and in October, 1877, the Victorian Government cabled to Mr. Philpott to return, the result being that after six months deliberation, during which several offers were made, he on April 18, 1879, accepted the position of signal engineer to the Victorian Railways… One of Mr. Philpott's first tasks in his new position was to introduce the interlocking gear to the complicated network of lines at Spencer Street Station – a work which necessitated the complete re-organisation of the of the yard. In fifteen years, under the supervision of Mr. Philpott, the system of railway signals was revolutionised. The most complete test of the value of his work was the fact that up till the time he left the Railways not one single accident had ever been attributed to any defect in the interlocking gear.' (Geelong Advertiser, 4 January 1928, 1).

In 1893 following completion of his work and during a period of mass economic unrest, Philpott left the Victorian Railways and took a position with the firm Howard Smith Ltd. On leaving the Victorian Railways, The Argus published:

> 'THE DISMISSALS IN THE RAILWAY DEPARTMENT – THE CASE OF MR. PHILPOTT.- A QUESTION OF PUBLIC SAFETY. - … Under these conditions the Railway Commissioners prepared their list of dismissals, and issued

> a circular letter, in which the offers concerned were informed that their services would not be required after a fixed date. Curiously enough one exception was made to this otherwise universal rule. The official whom the commissioners selected for this dubious compliment was the signal engineer, Mr. E. Philpott, who was requested to hold himself in readiness to leave "at an early date."… Still the main fact is not to be denied. Mr. Philpott came to Victoria to carry out a certain work, and the existence of the interlocking system all over the Victorian railways at the present day shows how faithfully the work has been performed. That is a fact which even the Railway Commissioners do not challenge….' (The Argus, 27 April 1893, 6).

The Age would later publish that the above article, published by The Argus, was nothing but fearmongering and that there was no underlying conspiracy against Philpott (The Age, 29 April 1893, 9). The Melbourne Punch best surmised the conflict:

> '… It would be interesting to know how Mr. Philpott takes the matter – whether he acquiesces with the Age, and believes himself to be rightly dispensed with by the authorities as quite superfluous in the Department, and a person who, as the Yanks say, is small potatoes and a few in the hill anyhow, or believes with the Argus that he is a martyr to retrenchment and official fat-headedness, whose dismissal will probably result in chaos so far as the railway system is concerned very shortly, or whether, after taking alternate reviews of both organs, he is now stranded in a state of mental confusion, and left doubting his own mind and ability, and even far from satisfied as to his own identity and personality… if you are a public man, don't go to the daily papers for information – that way madness lies.' (Melbourne Punch, 4 May 1893, 1).

Later, following the passing of Geelong-local Thomas Adcock in 1900 at the age of 80, his reputed business located on substantial acreage was subdivided and sold. In 1905, the land at 13-15 Brassey Avenue, Highton, was purchased by Edward and Blanche (nee Bird) Philpot. Edward was then Alderman and Councillor for the Town of Geelong Council. They constructed a large Victorian-style weatherboard residence which is still extant onsite, naming it Thornbury Grange (Rowe, 2021, 833). The following year, they absorbed their neighbour W. E. Kemp's property consisting of a 'compact 9-acre farm… situated at corner of Bousey and Thornhill Roads' (Geelong Advertiser, 6 November 1906, 3). Kemp's farm was occupied by Mr. J. E. Wensor who had been leasing the property for several years, when in March 1907 his lease expired and he put to auction all of his farming equipment which was extensive (Geelong Advertiser, 14 March 1907, 3).

In 1910, the Town of Geelong had grown to such an extent in both population and scale that it was redefined as a City. Edward Philpott in 1910 became the first Mayor of the City of Geelong – a position he held for a year. The Philpotts continued to reside at Thornbury Grange well into the 1910s, as evidenced by their son's wedding notice in the newspaper, Punch:

'Mr. D. C. Philpott to Miss C. M. Barrs. Christ Church, Acland-street, St. Kilda, was on the 28th March last the scene of the wedding between Mr. David Charles Philpott, younger son of Mr. E. Philpott, of "Thornbury Grange," Highton, and Miss Clara Barrs, youngest daughter of the late Thomas Barrs, of Noble-street, Geelong.' (Punch, 28 April 1910, 26).



Figure 3. 'Thornbury Grange', Brassey Ave, c.1915. Source: Heather Lyons, Highton, extracted from 'About Corayo', Rowe, 2021.

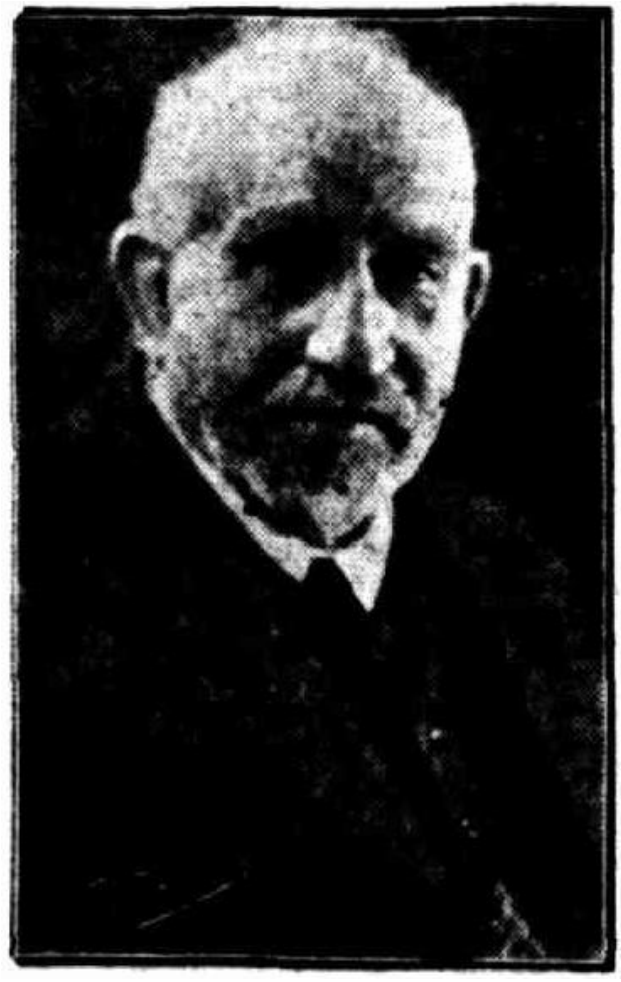


Figure 4. Edward Philpott upon retiring in 1928. Source: Geelong Advertiser, 4 January 1928, 1.

Edward Philpott retired in 1928, the Geelong Advertiser publishing:

> '…To him (Philpott) Geelong owes a debt of gratitude, for he was responsible for the selection of the site in the Eastern Gardens for the High School, and it was at his suggestion that the old level crossing at the southern end of the Geelong railway station was abolished and the subway constructed in Gordon Avenue. On November 25, 1915, the then State Governor (Sir Arthur Stanley), opened the Geelong High School on the site in the Eastern Gardens. The Director of Education (Mr. Frank Tate) was present and in the course of his speech he paid tribute to his friend, Mr. Philpott, remarking that it was due to the latter than the school had been built on the site… When the Minister (Mr. A. A. Billson) was in Geelong dealing with the question of a suitable site for the High School, Mr. Philpott suggested to him that a subway should replace the level crossing at the end of the station. Three days afterwards surveyors were at Geelong taking levels for the proposed subway, which was eventually installed in Gordon Avenue to the great satisfaction of the public. The work was carried out by the Railway Department…' (Geelong Advertiser, 4 January 1928, 1).

Edward Philpott's retirement was short-lived unfortunately, as he passed away the following year in 1929 at the age of 81. When he passed, he was residing at his other property at 9 Hampton Road, Hampton with Blanche passing eleven years later in 1940 in Balwyn.

By the time Edward Philpott passed away in 1929, he and Blanche had not occupied Thornbury Grange for over 14 years. In 1915, Thornbury Grange is recorded as the residence of Thomas and Grace Kennedy (Geelong Advertiser, 23 June 1915, 1). In May of that year, Kennedy subdivided a portion of the property, selling it to one H. Sherriff (Warracknabeal Herald, 4 May 1915, 4). The Philpotts during this period were residing on Mount Pleasant Road, Belmont.

The farm was then purchased by one Clarence Gordon Taylor in 1931 who held a substantial field day for the Winchelsea Herd Testing Association in conjunction with the Geelong branch:

> 'There was an attendance of between 700 and 800 at a farmers' field day held on the "Thornbury Grange" property of Mr. C. G. Taylor, of Highton, near Geelong on Saturday. The outing was organised by the Winchelsea Herd Testing Association, in conjunction with the Geelong Herd Testing Association, the Better Farming Club, and the Young Farmers' Movement. "Thornbury Grange" provided an ideal setting for such a demonstration. The paddocks, with their prolific growth of feed, revealed the benefits of top-dressing, while the pure-bred Jersey herd was greatly admired, and the appointments were generally considered as near to perfection as any dairy farmer could wish. It is only four years since Mr. Taylor acquired the property after having been wheat-growing at Brim…' (Weekly Times, 5 October 1935, 53).

Taylor passed away in 1951, having sold the property several years earlier to one John Wrench. However, Wrench advertised the property in 1950, the advertisement stating that 'Thornbury Grange is for definite sale, as the owner has purchased another property' (The Horsham Times, 31 March 1950, 10). The other property was a substantial 12-roomed brick residence set on 37 acres in Mount Macedon. The Herald published:

> 'Macedon Estate Brings £7100 when auctioned by Abercromby and Beatty for Mrs L. A. W. Brooks this afternoon. The buyer was Mr. John Wrench, of Highton, Geelong…' (The Herald, 9 March 1950, 6).

Thornbury Grange was advertised as:

> '"THORNBURY GRANGE". – Situated at Highton, 3 ½ Miles from Geelong Post Office. – 25 Acres. A delightful country home – with every modern convenience. For sale by public auction if not sold previously by private treaty, at the Geelong Wool Exchange, Friday, 14th April, 1950, at 2:30 pm… Thornbury Grange comprises a very solidly built attractive W.B. House, lathe and plaster walls, four main bedrooms, lounge room, 24 ft x 17 ft., dining room, maid's room, 2 men's rooms, kitchen – A.G.A. Stove, Pantry, numerous built in cupboards. Two bathrooms with built in baths, hand basins and lavatories, also shower room, 80 gallon electric hot water system. Outside lavatory, 2 septic tanks. All the main rooms are large with high ceilings, and have been recently renovated.

Town water supply to house, garden and paddocks. Electricity to house and outbuildings from S.E.C. The house is situated in attractive surroundings in a large well laid out garden of lawns, trees and shrubs. Outbuildings consist of double garage, dairy, cow bails, pens for 1200 fowls, barn, hayshed etc. The land consists of splendid rich flats and undulating land, sown down with sub-clover, rye grass and lucerne. Highton has a distinct future as a popular residential suburb for the better class of home. The offering of "Thornbury Grange" is a splendid opportunity to secure a delightful home with every comfort, producing a good income and with future subdivisional prospects. "Thornbury Grange" is a definite sale, as the owner has purchased another property.' (The Horsham Times, 24 March, 1950, 10).

That April however, The Age published:

'No Bid at Geelong Property Sale. – Geelong, Friday. – Thornbury Grange, a 25-acre property at Highton, three miles and a half from Geelong, and including a nine-roomed weatherboard house, was offered for sale by auction today, but failed to attract a bid. The auctioneer refused to start bidding below £6000, and he did not receive an offer. The failure has created much interest in the district, as recent sales in the area were on a high level. The property has all town facilities, except it was not connected to the sewerage system.' (The Age, 15 April 1950, 6).

John Wrench continued to reside at Highton, and e reneged on the purchase of the property in Macedon. Two years later in 1952, John Wrench is recorded as still residing at Thornbury Grange:

'Geelong, Fri.: Thieves stole 200 worth of Christmas poultry from a Highton poultryman. Mr. John Wrench, of Valley-road, Highton, yesterday told police 84 ducklings and 12 Leghorn fowls were stolen from wire-enclosed pens on his farms. The poultry was for the Christmas market.' (Border Morning Mail, 27 December 1952, 1).


Countrymen discuss poultry

Figure 5. Excerpt from The Argus, shown John Wrench (on the right) with other poultry farmers in the municipality. Source: The Argus, 7 June 1950, 6.

By 1975, the farm had been extensively subdivided. Up until this point, Brassey Avenue was not present, the address of Thornbury Grove attributed to Valley Road. Today, the house is addressed to 13 Brassey Avenue, Highton and occupies approximately 1,389m².

INTEGRITY

Though the property has been subject to extensive subdivisions, these have not had an impact on the fabric or form of the homestead residence. As such, whilst the context has been compromised, the residence is highly intact and still situated on a generous allotment. Additionally, renovations appear to have been conducted in 2012 comprising the removal of an adjoining post-war garage and rear outbuilding, as well as the replacement of the roof fabric. These alterations are considered sensitive to the significance of the place and as such have not impacted the integrity or authenticity of the property. The original landscaping has also been lost.

COMPARATIVE ANALYSIS

Thornbury Grange, at 13 Brassey Avenue, Highton, is a Late Victorian style former pastoral homestead. Following the subdivision of the property's holdings in the early 1970s, the residence is now located in high density urban setting predominantly informed by late twentieth century residential properties, and some nineteenth century structures. Concerning the design of the residence, Thornbury Grange is contextualised by several other similar examples included on the City of Greater Geelong Heritage Overlay. These examples include:

Comparative Analysis	Image
Residence, 63 Francis Street, Belmont (HO1797, City of Greater Geelong). The residence at 63 Francis Street, Belmont, is a single storey weatherboard villa constructed in 1919-1920 for the local fruiter, William Birtwistle. The design of the house retains earlier nineteenth century Victorian characteristics, comprising rectilinear form and a shallow hipped roof, sash windows and a projecting gabled bay which are all features that persevered through the Edwardian and Federation eras. As such, it is comparable with Thornbury Grange as two early twentieth century weatherboard residences that retain earlier design elements, being the features noted above as well as timber decorations on the verandah. Key differences include scale, with the residence on Francis Street being smaller than Thornbury Grange, and date of construction, with Thornbury Grange predating this example by approximately 15 years. As Thornbury Grange is larger, more elaborate, of higher integrity and condition, and has a greater degree of historical importance, it is considered to be of greater significance than the residence at 63 Francis Street, Belmont.	 **Figure 6. Residence, 63 Francis Street, Belmont. Source: Google Streetview, October 2023**
Residence, 18 Francis Street, Belmont (HO1793, City of Greater Geelong). The residence at 18 Francis Street, Belmont, is a single storey weatherboard villa constructed the same year as Thornbury Grange. Both residences share similar features, including a strong emphasis on symmetry, rectilinear form, a hipped roof, sash windows, and timber bracketing on a projecting verandah. Key differences include: scale, with Thornbury Grange being significantly larger than the example at 18 Francis Street, and; historical importance, with Thornbury Grange being the historical residence of Edward Philpott, who revolutionised the Victorian rail network. As such, Thornbury Grange is considered to be of greater significance.	 **Figure 7. Residence, 18 Francis Street, Belmont. Source: Google Streetview, October 2023**

Comparative Analysis	Image
"Residence, 4 Douglass Street, Manifold Heights (HO662, City of Greater Geelong). The residence at 4 Douglass Street, Manifold Heights, is a rectilinear weatherboard villa constructed in c.1890, fifteen years before Thornbury Grange, in the northern suburbs of Geelong. The house is of local heritage significance as the only example of a Late Victorian residence in Manifold Heights. It is comparable with Thornbury Grange as two examples of Late Victorian style weatherboard residences in Geelong, both set obliquely from the road with their primary facades looking towards their former yards now occupied by postwar development. Like the residences noted above, both structures share similar features, including verandahs, sash windows, hipped roofing with corrugated sheeting, brick chimneys and timber brackets in the eaves. Key differences relate to the layout of both structures, with the house in Douglass Street observing a decidedly more Edwardian layout showing the emergence of the Federation period. As two remnant examples of weatherboard Late Victorian style Edwardian residences in Geelong, both buildings are considered comparable. However, Thornbury Grange is of greater integrity and decoration, and has historical importance for its association with Edward Philpott. On this basis, it is considered to be of greater significance.	 **Figure 8. Residence, 4 Douglass Street, Manifold Heights. Source: Google Streetview. August 2022**

Based on the above analysis, Thornbury Grange is recognised as a highly intact example of a Late Victorian style residence of a larger size, greater ostentation and historical importance that elevates its significance above those comparable examples addressed. As such, it is of individual local importance to the City of Greater Geelong.

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WEDDINGS. (1910, April 28). Punch (Melbourne, Vic. : 1900 - 1918; 1925), p. 26.

IMAGES



Oblique view of Thornbury Grange's façade and eastern elevation. Source: City of Greater Geelong, May 2025.



Oblique view of the building's eastern elevation. Source: City of Greater Geelong, May 2025.



Detail view of the northernmost chimney. Source: City of Greater Geelong, May 2025.



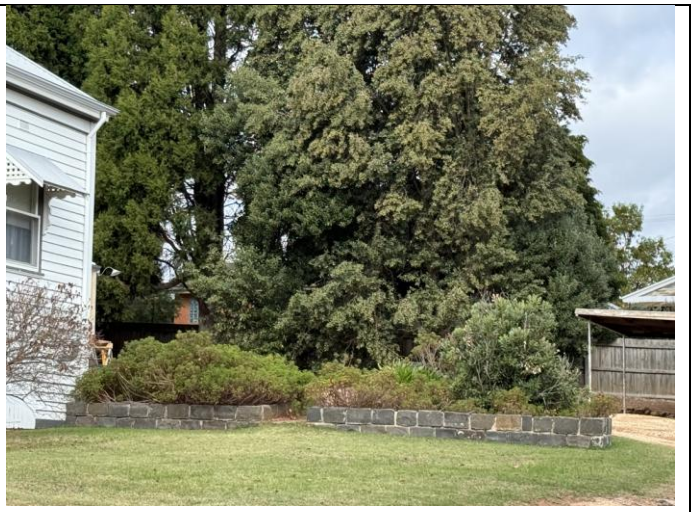
Detail view of the two rear chimneys. Source: City of Greater Geelong, May 2025.



Overview of the western elevation, showing fenestration and window awnings. Source: City of Greater Geelong, May 2025.



Detail view of the two rearmost window awnings. Source: City of Greater Geelong, May 2025.

 Overview of the non-significant freestanding garage.	 Overview of landscaping. Source: City of Greater Geelong, May 2025.

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CITY OF GREATER
GEELONG

Grovedale Public Cemetery, 10 Church Street, Grovedale Statement of Significance

Heritage Place:	Grovedale Public Cemetery, 10 Church Street, Grovedale	**PS ref no:**	HO2044



Source*:* City of Greater Geelong, May 2025

What is significant?

The Grovedale Public Cemetery at 10 Church Street, Grovedale, is locally significant to the City of Greater Geelong. Significant elements include:

- The cemetery, comprising the allotment and graves.
- The gravel paths contribute to the setting of the Cemetery.

Non-significant elements include:

- All plantings and fencing are not significant.

How is it significant?

Grovedale Public Cemetery is of historical and social significance to the City of Greater Geelong.

Why is it significant?

The Grovedale Public Cemetery is historically significant to the City of Greater Geelong as an early public cemetery in the municipality dating to the early 1850s, as well as for being a physical representation of the first wave of German migration to the region. This period of German migration ultimately saw the emergence of Lutheranism in Victoria and the founding of Grovedale (then Germantown) as a suburb. The Cemetery is historically important as the original location of the first Lutheran school and church in Geelong, constructed in wattle and daub and replaced with a stone church on Torquay Road in the late nineteenth century. The cemetery features the interred remains of the first German families to arrive in Geelong from Hamburg and the Silesian region. (Criterion A)
The Grovedale Public Cemetery is of social significance to the City of Greater Geelong as an intact example of a public cemetery which has serviced the local community since its founding in the early 1850s. The Cemetery also has significance to the local German and Lutheran communities as the resting place of many of the first German pioneers to the region, as well as the site of the first Lutheran Church in Geelong. (Criterion G)

Primary sources

Grovedale Public Cemetery, author: Benjamin Petkov, May 2025, peer reviewer: Mim Butcher, The Heritage Conservancy, May 2025.
Greater Geelong Outer Areas Heritage Study. Stage 2, Volume 16, Authentic Heritage Services Pty Ltd, 1998-2000.

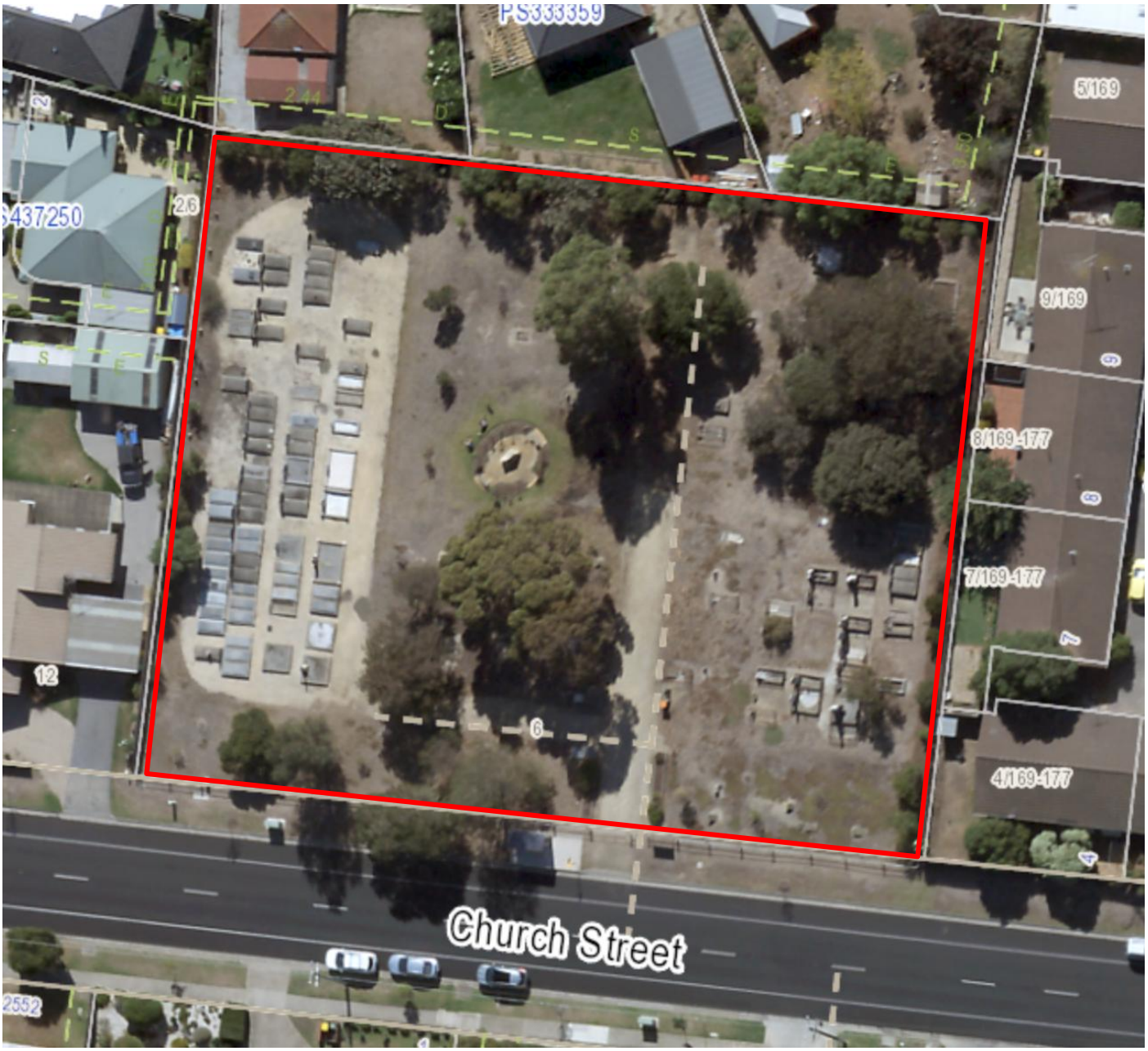


Figure 1. Aerial view of the Grovedale Public Cemetery marked in red. Source: Nearmap, 2019.

WHO ARE THE TRADITIONAL OWNERS/REGISTERED ABORIGINAL PARTY FOR THIS PLACE?

The place is located on traditional land of the Wadawurrung people. The Registered Aboriginal Party (RAP) under the Aboriginal Heritage Act 2006 for this land is Wadawurrung Traditional Owner Aboriginal Corporation (WTOAC).

Recommended Scheduled Controls

☒	Paint	☐	Internal	☐	Trees	☒	Solar
☐	Outbuildings/Fence	☐	VHR	☒	Prohib use	☐	Aboriginal Place

HERITAGE PLACE ASSESSMENT

PHYSICAL DESCRIPTION

Cemetery (c.1850)

The Grovedale Public Cemetery, located at 10 Church Street, Grovedale, comprises a modestly sized public cemetery approximately 3,916m². The Cemetery is divided into three discernible sections, the eastern and central sections comprising the earliest burials with later twentieth century burials reserved to the western section of the cemetery. Granitic sand paths connect the sections, the boundaries of the Cemetery marked by juvenile native plantings and a contemporary galvanised steel and timber post fence. The earliest headstones within the cemetery are carved from Barrabool sandstone and are severely weathered. Other headstones and monuments are carved from white marble or granite, with many marked by wrought iron fences.



Figure 2. Oblique view of the Grovedale Public Cemetery, looking northwest. Source: City of Greater Geelong, May 2025.

PLACE HISTORY

Contextual History

As addressed in the 2021 About Corayo: A Thematic History of Greater Geelong:

> 'The arrival of German immigrants on the Emmy in 1849 (having been sponsored by the German Immigration Committee led locally by Dr Alexander Thomson) (see Theme 2) was impetus for the development of the Lutheran Church at Grovedale, first known as Germantown since European colonisation. Services were first

held in homes until a school was built in 1854 on the site of the existing Grovedale Cemetery...' (Rowe, 2021, 998)

Thematic Place History

Grovedale, first colonially known as Germantown, was colonised by ten families numbering 37 individuals who were brought to Geelong one Dr. Thompson. First emigrating to Australia aboard the Emmy captained by one Captain Meyer, the migrants arrived in Williamstown on the 19th December 1849. Previous migrants who had emigrated from Germany had come a region then known as Silesia, which is today largely located within Poland. The Melbourne Daily News published the arrival of the ship:

> ARRIVED. December 19. – Emmy, ship, 554 tons, H.M. – J.H.O. Meyer, commander from Hamburgh 11th September. Passengers, - (cabin), Messrs. F. Mackenthum, P.R. Bookey, H. Andressen, - Lemeke, Miss Pauline Gavin, J.O. Stiasney, Esq, surgeon, and 369 in the intermediate and steerage – Westgarth Ross and Co., agents. (The Melbourne Daily News, 20 December 1849, 2).

The migrants who arrived via the Emmy had largely originated from the State Church of Prussia, with others aligned with the Lutheran Church of Prussia who were colloquially referred to as the 'Old Lutherans'. The ten families all of whom settled in Germantown after disembarking the Emmy included: F. Baensch, F. Einsporn, Gruetzner, A. Hesse, S. Karger, Franke, T. Nitschke, S. Stein,, O. Harnasky, and Zimmer. The families purchased holdings comprising 2-acre blocks from Charles Dennys for £20 without interest. As noted by both Rowe and the Australian Lutheran Almanac:

> 'Divine services, according to the early records, were first held in private homes, then in a schoolhouse of wattle and pug, built on the site of the present cemetery. The first school teacher was Lange, who came from Wittenberg, Germany, and died at Waldkirch…' (The Australian Lutheran Almanac, 1936, 65).

The property chosen for the construction of the wattle and pug schoolhouse was provided in 1865 by Samuel Roche in Church Street. The building was also used as a church building, with the cemetery established around the schoolhouse (Rowe, 20021, 1126). The schoolhouse was subsequently removed and replaced with a more permanent stone structure on Torquay Road, Grovedale, before also ultimately being demolished.

The cemetery is now managed by the Geelong Cemeteries Trust, and while it no longer is used for new burials it still accommodates cremation purposes. The historical importance and use of the cemetery is memorialised by a brass plaque affixed to a granite boulder, installed in 2006 by the Rotary Club of Grovedale and dedicated by the Rev. Rolf Lungwitz.

INTEGRITY

The integrity of the Grovedale Public Cemetery at 10 Church Street, Grovedale, is high. Though the original wattle and pug schoolhouse is no longer present, the site is still readily interpretable as an intact historical representation of the first waves of German migration to the region, with many of the first families to migrate to Geelong buried onsite.

COMPARATIVE ANALYSIS

The Grovedale Public Cemetery is an intact Victorian cemetery. As such, there are several comparable examples in the broader City of Greater Geelong. However, as these sites are places of memorialisation and mourning and as such are all of social importance, key elements of significance addressed below note features of comparable aesthetic or historical importance. Comparable examples are therefore:

Comparative Analysis	Image
Cemetery, 110 Williams Road, Mount Duneed (HO315 City of Greater Geelong). The Cemetery at 110 Williams Road, Mount Duneed, is significant to the City of Greater Geelong as an intact Victorian cemetery servicing the local community of Mount Duneed since its establishment in 1864. The Cemetery comprises a large number of nineteenth century headstones in granite, sandstone and marble with a large number of the headstones which withstood the bushfires of 1891 which destroyed the cemetery. The cemetery has several mature plantings dating from after the 1891 bushfire, including coniferous plantings and native varieties. Comparatively, the Grovedale Public Cemetery has no remnant plantings from its early establishment, nor does it retain original gates or fencing. The Grovedale Public Cemetery is also smaller than the Cemetery in Mount Duneed, and as such has a far smaller number of burials. These elements however do not reduce the historical importance of the Grovedale Public Cemetery, which is still of great historical importance as the resting place of some of the first post-contact German migrants who emigrated to Geelong in 1849, in turn founding the suburb.	 **Figure 3. Cemetery, 110 Williams Road, Mount Duneed. Source: Google Streetview, August 2022**
Cemetery, 14 Oakden Street, Drysdale (HO48 City of Greater Geelong). The Cemetery at 14 Oakden Street, Drysdale, has been in use by the local community since its establishment in the 1850s. The Cemetery has a large number of early headstones and memorials of varying materiality dating from the 1850s onwards. The cemetery however has been used continually, and as such has a large number of contemporary burials and interments. Like the Mount Duneed Cemetery, the Drysdale Cemetery is comparatively larger than the Grovedale Public Cemetery and is populated with several mature trees. However, as both cemeteries have a large number of mid-19th century burials, both cemeteries are considered comparable as physical representations of early migration to the region.	 **Figure 4. Cemetery, 14 Oakden Street, Drysdale. Source: Google Streetview, March 2023**
Portarlington Cemetery, 32 Smythe Street, Portarlington (HO1592 City of Greater Geelong). The Portarlington Cemetery was established in the early 1850s to service a largely pastoral and sailing community. Like the cemeteries in Mount Duneed and Drysdale, the Portarlington Cemetery is populated with both early and contemporary interments, and has several mature plantings which are noted as having commemorative significance. The Portarlington Cemetery is also larger than the Grovedale Public Cemetery. As noted above however, the Grovedale Cemetery is still of historical importance to the local community regardless of scale and remnant plantings, representing the first wave of German migration to the region and the early spiritual expansion of Lutheranism.	 **Figure 5. Portarlington Cemetery, 32 Smythe Street, Portarlington. Source: Google Streetview, October 2023**

Based on the above comparative analysis, the Grovedale Public Cemetery is recognised as an intact Victorian cemetery. Further, though smaller than all of the above examples and retaining no original plantings or boundary fencing, it is historically distinguished as the primary cemetery for the first German migrants to emigrate to Geelong in 1849 as well as being the site of the first Lutheran church in the region established in 1854. On this basis, the Grovedale Public Cemetery is considered to be of historical importance to the City of Greater Geelong.

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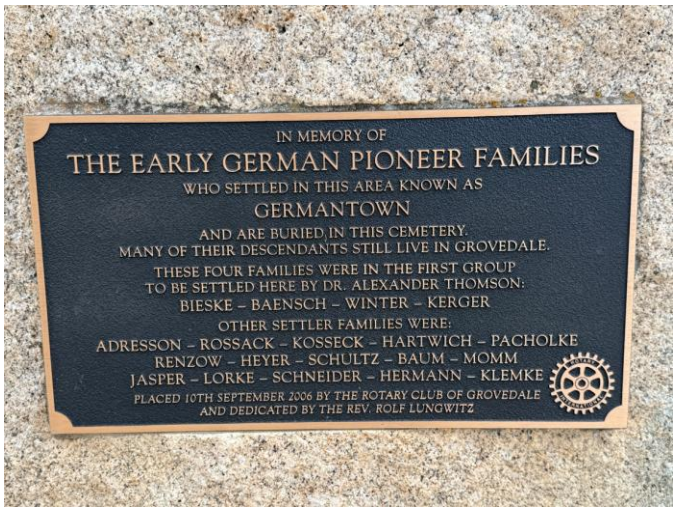
IMAGES



Oblique view of the Grovedale Public Cemetery, looking northwest. Source: City of Greater Geelong, May 2025.



Oblique view of the Grovedale Public Cemetery, looking northwest. Source: City of Greater Geelong, May 2025.



A brass memorial plaque providing the names of the earliest interments within the cemetery. Source: City of Greater Geelong, May 2025.



Several graves and a marble column, carved by Wilcox Brothers. Source: City of Greater Geelong, May 2025.



The grave of one Johan Gottfried Bohm from 1861. Source: City of Greater Geelong, May 2025.



The headstone of Anna Eleanore Petzke (Schultz) from 1867. Source: City of Greater Geelong, May 2025.



A heavily worn headstone, indecipherable. Source: City of Greater Geelong, May 2025.



The bluestone headstone of Johann Wilhelm Lorke from 1874. Source: City of Greater Geelong, May 2025.

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CITY OF GREATER
GEELONG

Oakfield, 334 Church Street, Hamlyn Heights Statement of Significance

Heritage Place:	Oakfield, 334 Church Street, Hamlyn Heights	**PS ref no:**	HO2045



Source: City of Greater Geelong, May 2025

What is significant?

The property at 334 Church Street, Hamlyn Heights, otherwise known as Oakfield, is locally significant to the City of Greater Geelong. The key elements of primary significance to the place are:

- The original c.1871 weatherboard residence.
- The deep setback of the building from Church Street.

Non-significant elements include:

- The contemporary boundary fence on the southern elevation of the site.
- The contemporary plantings.
- The solar panels located on the contemporary extension.
- The pool and trampoline.
- The rear extension and carport.

How is it significant?

Oakfield is a rare example of the Late Victorian typology in Hamlyn Heights and is of representative significance to the City of Greater Geelong.

Why is it significant?

Oakfield, at 334 Church Street, Hamlyn Heights, is one of the only examples of a Late Victorian residence remaining in the suburb of Hamlyn Heights. On this basis, the residence is an exceedingly rare example of the typology in Hamlyn Heights, an urban context otherwise populated by inter-war, postwar and contemporary structures. Further, it is a rare surviving example of Hamlyn Height's pastoral history which is all but uninterpretable across the suburb. (Criterion B)

The Oakfield residence is of representative significance to the City of Greater Geelong as an intact example of a mid-sized Late Victorian weatherboard villa. Key features noted at Oakfield which make it a representative example of the Late Victorian style and idiom include: its weatherboard construction, wraparound verandah with turned timber posts, paired timber eave brackets, hipped roof clad in galvanised corrugated metal sheeting, and its three rendered Italianate chimneys. (Criterion D)

Primary sources

Oakfield, author: Benjamin Petkov, May 2025, peer reviewer: Mim Butcher, The Heritage Conservancy, May 2025.

Greater Geelong Outer Areas Heritage Study. Stage 2, Volume 16, Authentic Heritage Services Pty Ltd, 1998-2000.

This document is an incorporated document in the Greater Geelong Planning Scheme pursuant to section 6(2)(j) of the *Planning and Environment Act 1987*



Figure 1. Aerial view of Oakfield, the property boundary marked in yellow. Source: Nearmap, 2025.

WHO ARE THE TRADITIONAL OWNERS/REGISTERED ABORIGINAL PARTY FOR THIS PLACE?

The place is located on traditional land of the Wadawurrung people. The Registered Aboriginal Party (RAP) under the Aboriginal Heritage Act 2006 for this land is Wadawurrung Traditional Owner Aboriginal Corporation (WTOAC).

SCHEDULED CONTROLS

The following scheduled controls are recommended for the ongoing conservation and use of the place. They include:

Recommended Scheduled Controls

☒ Paint	☐ Internal	☐ Trees	☒ Solar
☐ Outbuildings/Fence	☐ VHR	☒ Prohib use	☐ Aboriginal Place

HERITAGE PLACE ASSESSMENT

PHYSICAL DESCRIPTION

Oakfield (c.1871)

Oakfield residence comprises a substantial single-storey Late Victorian weatherboard villa. Featuring a wraparound verandah on the primary eastern façade and southern elevation, the main form of the residence's roof is hipped with a central valley in keeping with the typology. Clad in galvanised corrugated iron sheeting, the roof is marked by three rendered Italianate chimneys. Below the projecting eaves of the residence are paired timber corbel brackets, positioned below the roof gutter and the top of the verandah. The verandah is supported by turned timber posts, and covers both the southern and eastern entrances. Both entrances comprise timber doors with coloured-glass sidelights.

Sash windows are present on all elevations of the original structure, save the western elevation, and solar panels are present on the western roof plane of the extension. Behind the original primary residence is a later extension, highly visible from Church Street but of a sympathetic design and materiality. The extension is a rectilinear form with a gabled roof clad in the same galvanised corrugated iron sheeting.

The grounds of the residence are manicured with no mature plantings. A tall contemporary timber fence demarcates the southern property boundary from Church Street, and a contemporary freestanding cantilevered carport is present in the southwestern corner of the property. A pool has also been installed in the backyard towards the northern property boundary.



Figure 2. Oblique view of Oakfield from Church Street. Source: City of Greater Geelong, May 2025.

PLACE HISTORY

Contextual History

As noted in David Rowe's Thematic Environmental History of the City of Greater Geelong:

> 'Immediately north-west of Newtown was Herne Hill. Named after the district in south London, England,534 this elevated land overlooked the Barwon and Moorabool River valleys at Fyansford to the west, and extended as far east as Shannon Avenue north of Aberdeen Street. To the north it took in the land to the south of the Ballarat Road. From 1849, original European landholders included several early pioneers and Squatters such as John and Peter Manifold, Thomas Austin, George Urquhart, Charles Ebden, J.F. Strachan, James Cowie, and Neil McLean. The extent of this early suburb has been altered and reduced over time with a southern portion now included in Newtown and other suburbs having been created including Manifold Heights and Hamlyn Heights. In 1852, part of Herne Hill was subdivided as the Herne Hill Estate when it was described as 'rising ground beyond Newtown, and commanding one of the most extensive and enchanting views in the district.' For a short time, the area was also colloquially known as Fyans Hill and Fyansford Hill. In 1855, a 25 acre allotment (comprising lot 10 of Section 13) was reserved as a cemetery (it was gazetted in 1856 – Theme 8 for further details). For many years it fronted a road that took its name – Cemetery Road – but this was later changed to Minerva Road by 1911…Other more modest house construction followed in the later 19th century. At 302 Autumn Street, 'Belhaven House' was built in 1889 for Alfred Hanson, teacher at Flinders School, Geelong, to a design by the prolific local architect, Albert Derrick.546 Between 1888 and 1892, John McCurdy, farmer, replaced a 'roughly constructed' timber dwelling at 334 Church Street with the existing timber Late Victorian house, 'Oakfield'. It seems that a dwelling had been built on the site as early as c. 1850. It had been occupied by John and Kate McCurdy following their marriage in 1870 and owned by Robert Wallace until it sold to John McCurdy following Wallace's death in 1882.' (Rowe, 2021, 730)

Thematic Place History

Following the government survey and auction of allotments to the north of the Geelong town centre, the property at 334 Church Street, then allotment 9 section 13, was purchased by 1849 by Captain Neil McLean. McLean had emigrated years prior to Australia from Scotland with his family and established themselves as sailors, carting freights and passengers to Tasmania, Sydney and New Zealand. Following his purchase of the property, then named Oakfield, several advertisements were published by McLean leasing 140-acres of fenced farmland for grazing (Geelong Advertiser, 7 June 1849, 1).

In January 1850, the Geelong Advertiser published that Neil McLean had paid rates on his house, named Oakfield (Geelong Advertiser, 22 January 1850, 4). This is the first instance of a house being recorded onsite. Later that year and following into 1851, McLean continually subdivided his holdings, listing them for public auction. Limited interest, as indicated by the repeated auction notice over several months, resulted in his selling of an 11-acre allotment in December 1850. The Geelong Advertiser published an auction advertisement for property:

> 'THIS DAY, TUESDAY, 17TH DECEMBER. – Sale by Auction of Valuable Suburban Land, being the unsold portion of Allotment No 9, Section No 13, Parish Moorpanyal, situated on that beautiful rise between "OAKFIELD," The Estate of N McLean., and the vineyards of the Messrs. Manifold. Distance, one mile and a half from Geelong. Surface Soil – rich black earth, with a strong marl subsoil, a few Lots containing some of the finest brick earth around Geelong, samples of which, burnt, will be exhibited at sale.' – (Geelong Advertiser, 17 December 1850, 3).



Figure 3. The allotment and approximate location of Oakfield on McLean's allotment in 1878. Source: Public Records Office of Victoria, VPRS 8168/P0002, PROCM35; MOORPANYAL.

Further, on the 19th March 1853, it was published:

> 'DEATH. On the 19th instant, after a short illness of three days, Margaret Mackinnon, the beloved wife of Neil McLean, Esq., of Oakfield, Geelong, deeply and justly regretted by all who knew her. The friends of Captain McLean, are earnestly requested to attend the funeral of his deceased wife, form his residence, at Oakfield, on Tuesday next, the 22nd instant, at two o'clock.' (Geelong Advertiser and Intelligencer, 21 March 1853, 2).

Eleven months later, McLean advertised the entirety of the property for sale in a brief listing: 'FOR SALE. The Oakfield Estate… two miles from Geelong, containing 140[139] acres. Apply Neil McLean….' (Geelong Advertiser and Intelligencer, 14 Feb 1854, 6).

Ownership of the property passed to Robert Wallace. Wallace leased the 139-acres to John McCurdy who is recorded as the resident of Oakfield in 1871, verified by the Geelong Advertiser who published that (his daughter in law) Mrs. McCurdy had given birth to a son 'at her residence, Oakfield, Bell-post-hill' (Geelong Advertiser, 15 July 1871, 3). It is believed that following the marriage of Kate and John McCurdy and the sale of Oakfield to Robert Wallace, the primary residence was constructed in turn replacing Neil McLean's original timber residence. Ten years later, it was published:

> 'GEELONG. Our Geelong correspondent, writing under yesterday's date, says: This morning an old man, named Robert Wallace, was found dead in his bed in Mr. J. McCurdie's[McCurdy] house, at Herne-hill. A magisterial inquiry which was held this afternoon elicited the information that death was caused by syncope from fatty degeneration of the heart.' (The Age, 30 April 1881, 6).

John McCurdy provided a statement:

> 'John McCurdy. – Who being duly sworn on his oath as follow. I am a farmer residing at Herne Hill. I know the deceased Robert Wallace. He lived with me for the last 11 years. He was about 70 years of age. Last night he had his tea about half past six. He was talking with me for a few minutes and then left the dining room and went to bed. He did not complain of anything being the matter with him, and appeared to be in good health. I did not see him alive after that. The deceased being an early riser and not having seen him about, I went to his bedroom door about 7 o'clock this morning, opened it and looked in. I saw him lying

out his bed and as such he appeared very pale. I went over and laid my hand on his leg and I then found he was dead. I then went immediately and reported this circumstance to the police. He has not been ailing lately and no doctor has been attending him. The deceased was a native of Scotland…' (PROV, 1881/469).

Two years later in July 1883, the farm was put to auction with Mrs. Thomas Wallace, administrator of Robert Wallace's estate, overseeing the sale:

> 'REMEMBER THE SALE – THIS DAT, Saturday, 28th July, at 12 o'clock, In the rooms, Market Square. Of Splendid grazing and agricultural land, on the Moorabool River. Under instructions from the attorney of Mrs Thomas Wallace, and the administrator of the late Robert Wallace, deceased. The whole of Crown allots 5 and 6 of Sec. 14, parish Moorpanyal, now in the occupation of Mr. Thos. Hennessey, situate immediately opposite the property and residence of the late W.C. Haines, Esq., and containing 96 acres. The whole of Crown portion No. 1, in the same parish, known as "Oakfield," separated only by a government road by the former lot, and now occupied by Mr McCurdie, containing 139 acres. Both these properties are well and securely fenced with post and 3 rails and stonewall and subdivided into several paddocks. On the Oakfield property, is a good dwelling house, outhouses, stablishing and other farm buildings. They are beautifully situated within 2 miles of the centre of the town of Geelong, in the close vicinity of the fine estates of J.M.C. Airey, Esq., Mr. Griffin, and others, and include not only splendid grazing land, but also magnificent rich river flats along the banks of the Moorabool, noted for their excessive fertility, and the production of some of the heaviest crops in the colony.' (Geelong Advertiser, 28 July 1883, 3).

Oakfield, leased to John McCurdy since the mid to late 1850s was subsequently purchased by McCurdy who continued to reside from the site till his passing on the 13th September, 1917. His obituary stated:

> 'OLD RESIDENT'S DEATH. Mr. John McCurdy, of Herne Hill, one of Geelong's oldest residents, died on Thursday evening. He was born at Meredith 74 years ago, came to Geelong when 6 years of age, and lived at Gerne Hill for 68 years. He engaged in the carrying business, and ever since the inception of the Paper Mills and Cement Works, had done the carting for these firms. For 18 years Mr. McCurdy occupied a seat in the Corio Shire Council of which he was for some time president.' (The Ballarat Star, 15 September 1917, 6).

John McCurdy's estate went to his wife, Catherine, and his ten children. All implements, stock and plant, were sold without reserve at a clearing sale the following year (Geelong Advertiser, 20 November 1918, 6). Of interest, two of McCurdy's sons were named after the previous owners of Oakfield – those being Neil McCurdy and Robert Wallace McCurdy.

Oakfield subsequently went to Neil McCurdy, a carrier like his father who was elected as Councillor for Moorpanyal Riding (Geelong Advertiser, 2 September 1919, 1). Neil passed in 1931 at the age of 81, leaving behind four children: Annie, Neil, Frank and Lizzie (The Age, 27 July 1931, 1). The property was sold outside the family following Neil McCurdy's passing, with substantial post-war subdivisions undertaken mid to late twentieth century.

Today, following extensive subdivisions and urban development in the northern suburbs of Geelong, the Oakfield farm now consists only of the house and gardens, amounting to 1,491m² down from its original 140 acres. Extensive renovations have been undertaken to both the exterior and interior of the house, with later extensions constructed to the rear of the property and the construction of a pool and carport.

INTEGRITY

The property at 334 Church Street, Hamlyn Heights, otherwise known as Oakfield, is an intact example of a Late Victorian farmstead. The residence is of high integrity, however the setting is largely altered and not representative of its original context. The rear addition and carport have both been designed to compliment the original form of the 1871 residence.

COMPARATIVE ANALYSIS

Oakfield, at 334 Church Street, Hamlyn Heights, is a Late Victorian former pastoral homestead fronting a broader agrarian property. As such, it is located in a broader urban context predominantly informed by inter-war and postwar residential properties, the majority of which were constructed in the 1950s onwards. As such, in the surrounding northern residential suburbs of Geelong which were all greatly informed by inter-war and postwar residential expansion, there are several examples of remnant pastoral properties which represent the early agrarian use of the northern suburbs. These examples include:

Comparative Analysis	Image
Residence, 21 Brewongle Avenue, Hamlyn Heights (HO149, City of Greater Geelong). The residence at 21 Brewongle Avenue, Hamlyn Heights, is a small rectilinear weatherboard prefabricated cottage imported to Geelong in the period between 1853-1856 to service the population boom consequential of the Victorian Gold Rush. The Brewongle Avenue cottage is comparable to Oakfield as two Late Victorian dwellings in Hamlyn Heights representing the first wave of post-contact residential development in the suburb. Further, they are of comparable materiality, being both weatherboard structures with corrugated iron roofing and brick chimneys. Differences between both structures include historical use: with Oakfield historically operating as a farmhouse and the Brewongle Avenue cottage only operating as a small residential property; and the differing design elements with Oakfield fitted with a return verandah and Italianate chimneys, where the Brewongle Avenue cottage is fitted with window awnings and a naturally finished redbrick chimney. However, though different in form, finish date and use, both buildings are Late Victorian residences within Hamlyn Heights and represent the historical 19th century development of the suburb.	 **Figure 4. Residence, 21 Brewongle Avenue, Hamlyn Heights. Source: Google Streetview, August 2022**
"Laburnum" Residence, 9 Elderslie Terrace, Newtown (HO1284, City of Greater Geelong). Laburnum, at 9 Elderslie Terrace Newtown, consists of a small 1860s weatherboard Gothic Revival cottage representing one of the earliest residential structures in the northern suburbs of Geelong. The house comprises the original gabled residence with an off-centre entrance and bullnose verandah, supported by elaborate cast iron lacework and posts, with elaborate Gothic bargeboards on both gable ends. An Italianate chimney of the same design as those at Oakfield is also present, with later 1895 extensions to the rear. Laburnum compares favourably with Oakfield as two mid-19th century residences in the northern suburbs of Geelong, both constructed in weatherboards with original Italianate chimneys. Both structures are also set on substantial blocks with remnant landscaping. Key differences relate to the age of both structures, with Laburnum being ten years older than Oakfield, and Laburnum still having several early outbuildings representing its early use. However, both buildings are still early historical representations of the development of Geelong's northern suburbs and as such are considered comparable.	 **Figure 5. Laburnum" Residence, 9 Elderslie Terrace, Newtown. Source: Google Streetview, March 2015**

Comparative Analysis	Image
Residence, 4 Douglass Street, Manifold Heights (HO662, City of Greater Geelong). The residence at 4 Douglass Street, Manifold Heights, is a rectilinear weatherboard villa constructed in c.1890 in the northern suburbs of Geelong. The house is of local heritage significance as the only example of a Late Victorian residence in Manifold Heights. It is comparable with Oakfield as two examples of Late Victorian weatherboard residences in Geelong's northern suburbs, both set obliquely from the road with their primary facades looking towards their former yards, now occupied by postwar development. Both structures share similar features, including verandahs, sash windows, hipped roofing with corrugated sheeting, brick chimneys and timber brackets in the eaves. Key differences relate to the layout of both structures, with the house in Douglass Street observing a decidedly more Edwardian layout showing the emergence of the Federation period; chimney design, with Oakfield featuring rendered Italianate chimneys and the house on Douglass Street featuring naturally finished brick chimneys with rendered crowns in the style of the Edwardian period; and the differing roof forms, with Oakfield constructed with a hipped roof with a central valley, and the house on Douglass Street featuring a partially hipped roof form, with projecting gables. However, both buildings show substantial later extensions and indicate massive subdivisions, reflecting the postwar development and expansion of Geelong's northern suburbs. On this basis, and as two remnant examples of weatherboard Late Victorian residences in the northern suburbs, both buildings are considered comparable.	 **Figure 6. Residence, 4 Douglass Street, Manifold Heights. Source: Google Streetview. August 2022**

Based on the above analysis, Oakfield is recognised as one of a select few remnant Late Victorian weatherboard residences still present within Geelong's northern suburbs, and one the only example addressed in Hamlyn Heights. Further, due to the orientation of the property addressing Port Phillip Bay, a view now obstructed by neighbouring properties, the historical narrative of broadscale subdivision in the postwar period is readily interpretable.

REFERENCES

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IMAGES



Oblique view of Oakfield from Church Street. Source: City of Greater Geelong, May 2025.



Oblique view of the residence, showing its southern elevation, from across Church Street. Source: City of Greater Geelong, May 2025.



Detail view of the three original chimneys on Oakfield. Source: City of Greater Geelong, May 2025.



Overview of the contemporary carport and rear extension. Source: City of Greater Geelong, May 2025.

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CITY OF GREATER
GEELONG

‘Sea View’, 370 Mount Road, Anakie Statement of Significance

Heritage Place:	‘Sea View’, 370 Mount Road, Anakie	**PS ref no:**	HO2046



Source: City of Greater Geelong, October 2024

What is significant?

The property, Sea View, at 370 Mount Road, Anakie is locally significant to the City of Greater Geelong. Elements of significance include the:

- The original 1855 rubble cottage, which is of primary significance.
- The ruined interwar chimney breast to the south of the cottage, which is of contributing significance as a ruinous representation of the site’s interwar use, and the conversion of the cottage from a residence into a dairy.
- A key element of major contribution to the importance of Sea View are its views and setting, with direct view lines from the cottage to the Victorian Western Volcanic Plains, the You Yangs, Port Philip Bay and the Anakie hills between which it is constructed.

Non-contributory elements include:

- The later sheep-race and yarding.
- The post and wire fencing, which while appropriate for the context of a farming property is not original and as such is not considered significant fabric.
- All plantings.

How is it significant?

Sea View is of historical and representative significance to the City of Greater Geelong.

Why is it significant?

Sea View, formerly Troy’s Cottage, at 370 Mount Road, Anakie, is historically significant to the City of Greater Geelong as an intact 1855 rubble stone cottage representing the first wave of post-contact development in the region in the mid-19th century. Constructed by Maurice Troy in 1855 following his purchasing of the land from the Government sale of the same year, the cottage is historically significant as one of the only identified intact and freestanding structures from this first survey that survives in the municipality. (Criteria A, B)

Sea View, comprising the small stone cottage at 370 Mount Road, Anakie, is of representative significance to the City of Greater Geelong as a highly intact Victorian vernacular residence. Constructed using rubble courses with a simple gabled roof form and rudimentary chimney, utilising basalt floaters from the surrounding paddocks, the residence represents the establishment of freehold farms as the broadacre squatting leaseholds began to be subdivided and settled. As one of the only early vernacular cottages still standing in the municipality, the cottage

is of great importance and significance to the City of Greater Geelong, representing the narrative of colonial expansionism into freehold settlement. (Criterion D)

Primary sources

Sea View, author: Benjamin Petkov, October 2024, peer reviewer: Mim Butcher, The Heritage Conservancy, May 2025.
Greater Geelong Outer Areas Heritage Study. Stage 2, Volume 16, Authentic Heritage Services Pty Ltd, 1998-2000.

This document is an incorporated document in the Greater Geelong Planning Scheme pursuant to section 6(2)(j) of the *Planning and Environment Act 1987*



Figure 1. Aerial view of Sea View, Anakie, with the location of the cottage indicated by the red arrow. Source: Nearmap, 2019.

WHO ARE THE TRADITIONAL OWNERS/REGISTERED ABORIGINAL PARTY FOR THIS PLACE?

The place is located on traditional land of the Wadawurrung people. The Registered Aboriginal Party (RAP) under the Aboriginal Heritage Act 2006 for this land is Wadawurrung Traditional Owner Aboriginal Corporation (WTOAC).

SCHEDULED CONTROLS

The following scheduled controls are recommended for the ongoing conservation and use of the place. They include:

Recommended Scheduled Controls

☒	Paint	☐	Internal	☐	Trees	☒	Solar
☒	Outbuildings/Fence	☐	VHR	☐	Prohib use	☐	Aboriginal Place

HERITAGE PLACE ASSESSMENT

PHYSICAL DESCRIPTION

Cottage (1855)

The Sea View cottage at 370 Mount Road, Anakie, comprises a single and rudimentary coarse rubble stone dwelling with a corrugated iron gabled roof. The structure is small, occupying only 34m², oriented with gabled ridgeline running north-south. On the northern elevation of the cottage is a coarse rubble chimney between two timber-framed windows covered by shutters, likely installed at a later date. Windows are present on the northern, western and eastern elevations with the building's primary façade facing east towards the You Yangs. The entrance to the residence is on this eastern elevation, without its door though retaining its timber lintel. Across all elevations of the residence is evidence of original ashlar rendering which appears to have originally been limewashed. This has progressively broken down and fallen off since original construction.

Setting

The broader setting of Sea View is informed directly by two mature plantings, comprising a conifer and another of unidentified genus. Further, directly southeast of the cottage is the chimney breast of the later interwar residence (removed). The broader environment of Sea View is contextualised by the dirt macadamised Mount Road, and most importantly by the Anakies, or Three Sisters, on which the cottage is located.



Figure 2. Sea View, looking southeast from Mount Road, Anakie. Source: City of Greater Geelong, 2024.

PLACE HISTORY

Contextual History

As addressed in the 2021 About Corayo: A Thematic History of Greater Geelong:

> 'The rural area of Anakie derives its name from the Wadawurrung name, 'Anakie Youang' comprising elevated land with three hills. These hills are known as the 'Three Sisters', the Wadawurrung names being documented in a Plan of the Anakie Yeoyang Run in 1851 as 'Coranguilook', Baccheriburt' and Woollerbeeh.' European occupation of the land began in 1841 when Thomas Woolley established his pastoral run 'Anakie Yeoyang'. Woolley's occupation was short-lived as the Run was taken up by Frederick Griffin in September 1842 and it remained under his occupation until the area was subdivided into smaller farms at a Government land sale in 1855. Adjoining Griffin's Run was the 'Mowyong' Run of George Synnot which he took up in 1840… By 1865 Anakie was described as a postal village, with a hotel, two schools and two blacksmiths' forges; the population was reckoned as about 500 who were engaged in pastoral and agricultural pursuits. In 1866, a Presbyterian Church was constructed. In 1872, an increase in the population in the district increased following the opening of a Sugar Beet mill at Simon Staughton's property, Staughton Vale (see following subsection). St. Brigid's Catholic Church at 2439 Ballan Road was also built at this time. In 1874 a new State School replaced two earlier schools (this building was demolished and a new School erected in 1925). By 1879 the population had decreased to 200.' (Rowe, 2021, 752)

Through the twentieth century, Anakie continued to be a pastoral township occupied largely by agriculturalists. The population of the town and surrounds remained small, as reflected in the 2021 census with the total population recorded as numbering 734 people.

Thematic Place History

In 1855, the property at 370 Mount Road, Anakie, was subdivided as part of the broader breaking up of the surrounding squatter runs. The Government sale recorded the property as Lot 82, comprising 97 acres. The early 1855 lithograph shows an early pre-subdivision track circling the northern perimeter of Mount Anakie and bounding the western boundary of the property (Figure 3).

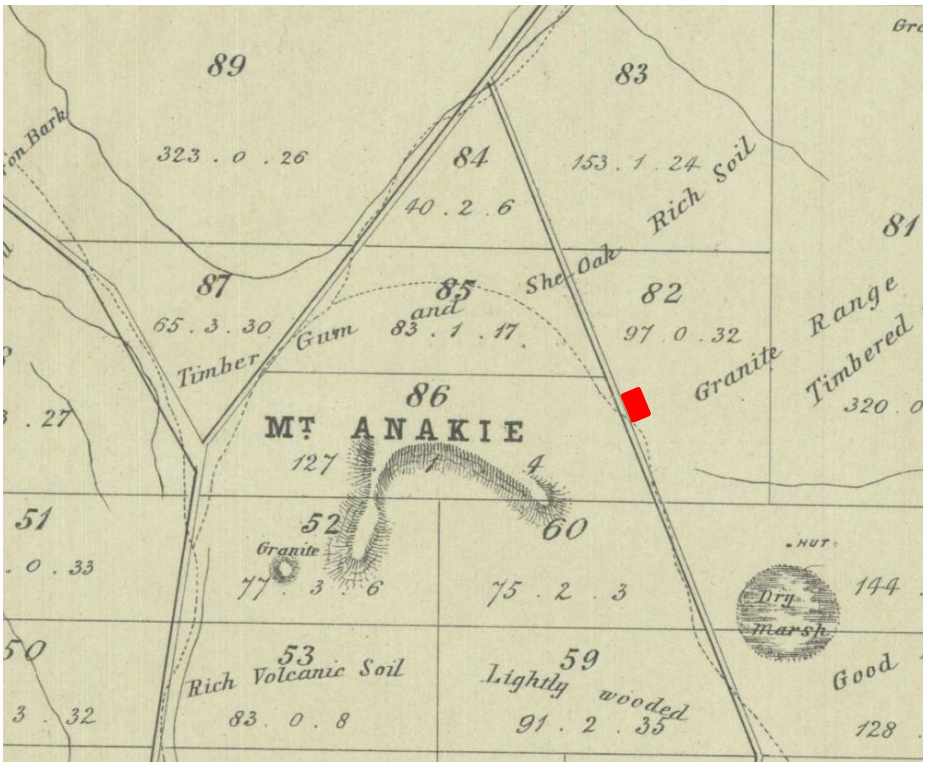


Figure 3. 1855 survey with the footprint of Sea View cottage marked in red. Note the presence of the road and original track marked by the hashed line. Source: Public Records Office of Victoria, VPRS 8168/P0002, SALE114.

The Government sale was advertised in October 1855:

> '…Geelong, on the 24th October, at Messrs Hutton and Co's auction rooms, 47 lots, varying from 54 to 323 acres, around the Anakie Hills, or Three Sisters, between 18 and 21 miles distant from Geelong ; access is obtained to the land either by the Bacchus Marsh or Ballan roads, which are naturally found and serviceable at all seasons. This survey presents a large extent of first-class agricultural land, westward from the Geelong and Ballan road. The lots are generally thickly timbered with gum, sheoak, and wattle, the soil being of a fair loamy quality, with the exemption of portion 88, which is very poor.' (Geelong Advertiser and Intelligencer, 16 October 1855, 3).

The property was purchased by Mr. Maurice Troy who constructed a stone cottage onsite and leased the property after construction to one Mr. Connellan in 1860 under a lease agreement of 5 years. However, the Geelong Advertiser notes:

> 'Connellan V. Troy. – This was an action brought to recover the sum of £50, alleged to be due under the following circumstances: - In April 1860 the plaintiff [Connellan] leased a farm at the Anakies from the defendant [Troy] for 5 years. In 1861 he was turned out, and could not pay his rent in full. A fresh agreement was then made by Synnot and Guthrie, who were the agents of the defendant Maurice Troy, to enable Connellan to keep the farm; and an arrangement was made to let him off a portion of the rent. Subsequently, to this, Mr. Synnot informed the plaintiff [Connellan] that Troy would not let any of the rent due be allowed him. The final result was that the defendant [Troy] called a sale, and sold the complainant's stock and implements; and this action was brought to recover damages for this sale.
>
> Dr Mackay, assisted by Mr McCormick, appeared for the plaintiff, and Mr Harwood for the defendant.
>
> From the evidence, it appeared that at the time of Mr Connellan's being burnt out, some correspondence took place between Synnot and Guthrie, relative to the propriety of making him some allowance from the rent due. Troy objects, but Synnot and Guthrie, as his agents, seeing that the season was advancing, and that if Connellan left the farm then there would be great difficulty in getting another tenant, went a little beyond their instructions and made the allowance. The sale took place in due course, and the sum of £18 in the clear was realised and paid over to the defendant. The assessors, after a careful deliberation, returned a verdict for the plaintiff, damages £40, and £14 14s 4d costs.' (Geelong Advertiser, 12 Dec 1862, 3).

Three years later, following his loss to Connellan, Troy was forced to sell the property by order of the mortgagee:

> 'This day, Monday, 27th February, at 12 o'clock. In the Rooms, Market-square. IMPROVED FARM, IN PARISH ANAKI, Containing 97 ACRES, Adjoining a reserve and the properties of Messrs Murdoch and Brown. BY ORDER OF THE MORTGAGEE, John Davison is instructed to sell by auction, by order of the mortgagee, at the rooms, as above, on Monday, 27th February, at 12 o'clock, The whole of Portion 82 parish of Anaki containing 97 acres 32 perches very superior land, well enclosed, and cottage and other improvements thereon, and now or lately in the occupation of Mr Maurice Troy…' (Geelong Advertiser, 27 February 1865, 3).

Yet, though advertised for sale, Troy's association with the site continues. Five years later, a murder was recorded:

> 'SUPPOSED MURDER. Startling news was brought to town on Monday, which leads to the belief that a murder has been committed near the Anakies. The particulars to hand are to the effect, that as some of the men engaged on the pipe track were strolling about on Sunday, they found the body of a man, about a quarter of a miles on the Geelong side of Mr. Maurice Troy's store, and fifty yards from the pipe track, dressed only in a pair of drawers and a shirt, the toes of the feet being just pushed into a pair of boots, as if the deceased had used them as a pair of slippers… The body was taken to Mr Troy's house, where it now awaits an inquest.' (Geelong Advertiser, 19 July 1870, 3).

Towards the end of the nineteenth century, ownership of the property passed to Charles Tucker. A Councillor for the Meredith Shire Council in 1885, Tucker passed at the age of 79 years old, the funeral leaving his late residence

at ‘Sea View’, Anakie (Geelong Advertiser, 18 Jan 1902, 1). In 1910, Elizabeth Tucker is recorded as a farmer on the site till 1945, when the property was occupied by Harry and Peter Tucker.

In the interwar years, the Cottage was converted into a dairy with a new residence constructed directly neighbouring it to the south. The new residence has since been removed, however the chimney is still partially present. Today, as indicated by Helen Tucker of the Tucker family on a community webpage, the property is still owned by the Tuckers.

INTEGRITY

The integrity of Sea View is high, retaining its original design and form. Though the roof has at some point been replaced, it retains the same gabled form and is considered a minimal alteration.

COMPARATIVE ANALYSIS

Sea View is historically representative of one of the first waves of colonial expansion in the Greater Geelong region, and as such physically features all elements attributable to a quickly constructed vernacular structure. Those features include its scale, form and materiality, constructed of loose basalt floaters assembled in rubble course with only a few cut or split stones all of which would have been completely covered with ashlar render. The chimney is rudimental and does not subscribe to any specific school of design other that vernacular Victorian. As such, the age of the structure and its integrity makes it a highly rare example of this typology in the municipality, with the clearest comparable examples protected as archaeological sites due to their ruinous state. Those ruins include:

Site and Analysis	Site Image
Cottage Ruins, 600 Flinders Avenue, 130 Branch Road Lara (H7722-0049 City of Greater Geelong). The ruins at 600 Flinders Avenue, Lara, comprise the outer and internal walls of a granite and bluestone cottage set in a pastoral context. The internal walls are lined with single brick courses, and the base of a brick chimney is remnant to the rear of the ruin. Key elements which distinguish the ruins at Flinders Avenue from Sea View are its adherence to formal construction cues in the form of linear stone courses with decorative roughcast quoining. Stone lintels are also present, as opposed to Sea View’s timber lintels, and the use of brick is another material which establishes Sea View as a rudimentary and vernacular structure. Of the two places, Sea View is of greater significance due to its age and integrity, as it is still standing and represents a far earlier period of colonial expansion in the region.	 Figure 4. Oblique view of the ruin at 600 Flinders Avenue, Lara. Source: Google Streetview, April 2023
Blairs Road Cottage Ruins, 25 Blairs Road, Lara (H7721-0084 City of Greater Geelong). The ruins at Blairs Road, Lara, are similar to Sea View as two examples of early vernacular stone buildings located in the broader municipality. A key difference between the Cottage Ruins on Blairs Road and Sea View relate to condition, with Sea View being an intact and standing structure and the Blairs Road Ruins being an overgrown bluestone ruin. Additionally, the Blairs Road Ruins have a higher degree of formal construction than Sea View, with split bluestone blocks and formal courses. Both buildings would historically have had gabled rooves, however the Ruins on Blairs Road no longer have their roof. Of the two places, due to its vernacular design and its being one of the earliest structures in Anakie, Sea View is considered to be of greater significance.	 Figure 5. Oblique and obscured view of the ruin at 25 Blairs Road, Lara. Source: Google Streetview, April 2023

Site and Analysis	Site Image
Former Junction/Keens Hotel ruins, 5 Fyansford-Gheringhap Road, Fyansford (HO1736 City of Greater Geelong). Another comparable structure that is not in a ruinous state and is afforded protections under the HO and VHR is the Keens Hotel ruins. Though referred to as a ruin in their name, the Keens Hotel Ruins at Fyansford are an intact bluestone vernacular structures located at the intersection of Fyansford and Gheringhap Road. The structure has formal bluestone courses with roughly hewn basalt, with a corrugated iron hipped roof and an unadorned brick masonry chimney. The structure has two openings, representing its use as a hotel and is in the same integrity and condition as Sea View. However, like the places above, Sea View is representative of the first wave of colonial development in the municipality constructed in simple vernacular form with rubble. This makes it an exceedingly rare example and as such more significant than Keens Hotel.	 **Figure 6. Direct view of Keens Hotel ruin at 5 Fyansford-Gheringhap Road, Fyansford. Source: Google Streetview, July 2023**

The above comparative analysis establishes that Sea View is a rare example of a fully intact early vernacular residence built in 1855 after the first land survey and colonial land sale. The clearest similar examples are both ruins protected by the VHI with no local protections, and the only example of a similar scale is more formalised than Sea View. On this basis, Sea View is considered to be a highly significant place and should be afforded protections on the local Heritage Overlay.

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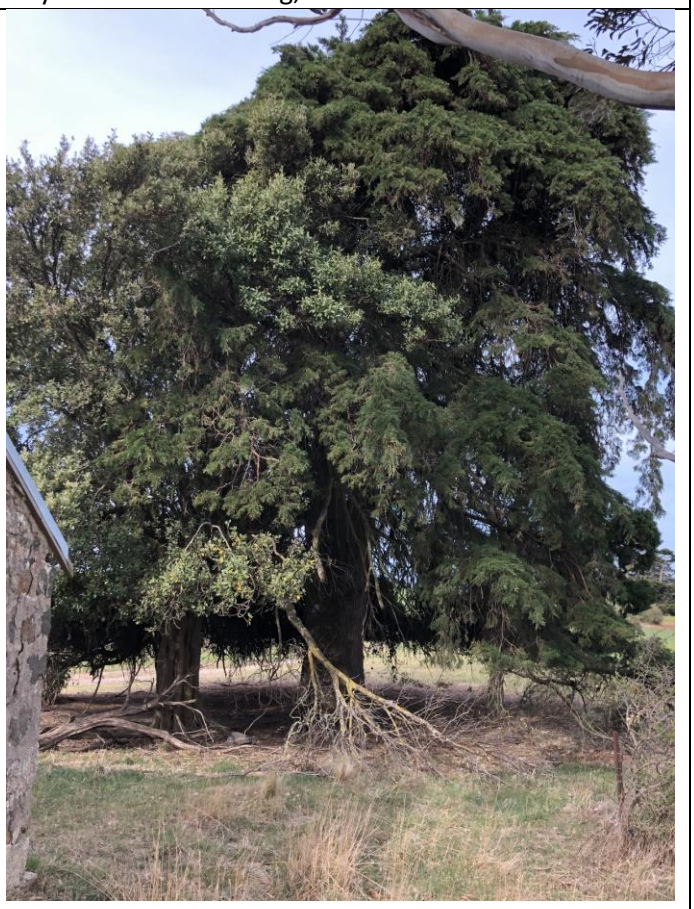
Oblique view of Sea View looking northeast. Source: City of Greater Geelong, October 2024.



Oblique view of Sea View looking northeast. Source: City of Greater Geelong, October 2024.



Oblique view of the southern elevation looking northeast. Source: City of Greater Geelong, October 2024.



Coniferous planting. Source: City of Greater Geelong, October 2024.



Detail view of western elevation showing remnant ashlar render. Source: City of Greater Geelong, October 2024.



Oblique view of the northern elevation and chimney. Source: City of Greater Geelong, October 2024.



Oblique view of the northern elevation, chimney and coniferous plantings looking southeast. Source: City of Greater Geelong, October 2024.



Oblique view of the northern elevation looking south down Mount Road. Source: City of Greater Geelong, October 2024.



Oblique overview of the southern elevation, conifer and 20th century fireplace, looking north. Source: City of Greater Geelong, October 2024.



Oblique view of the 20th century fireplace looking east. Source: City of Greater Geelong, October 2024.

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Panagia Gorgoepikoos Monastery (former Novitiate of the Oblate Brothers of Mary Immaculate), 31-43 Monastery Court, Lovely Banks Statement of Significance:

Heritage Place:	Panagia Gorgoepikoos Monastery (31-43 Monastery Court, Lovely Banks	**PS ref no:**	HO2047



Source: City of Greater Geelong, May 2025

What is significant?

The property at the corner of Monastery Court and Bluestone Bridge Road, Lovely Banks, otherwise known as the Panagia Gorgoepikoos Monastery (former Novitiate of the Oblate Brothers of Mary Immaculate), is locally significant to the City of Greater Geelong. Elements of significance include:

- The 1934 novitiate.
- The original landscaping, comprising the original tree-lined driveway and roundabout.
- The original novitiate cemetery.

Elements of non-significance are:

- The later structures and infrastructure, comprising the Greek Orthodox Katholikon;
- The juvenile plantings on the northern and western property boundaries.
- All boundary fencing.
- The solar panels on the roof of the novitiate.

How is it significant?

The Panagia Gorgoepikoos Monastery is of historical, aesthetic and associative significance to the City of Greater Geelong.

Why is it significant?

The Panagia Gorgoepikoos Monastery, formerly the Novitiate of the Oblate Brothers of Mary Immaculate, at the corner of Monastery Court and Bluestone Bridge Road, Lovely Banks, is historically significant to the City of Greater Geelong as a highly intact interwar Catholic novitiate designed to house Catholic novices training to become missionaries. The former novitiate, constructed in 1934, represents the historical emergence of the Oblate Brothers of Mary Immaculate in Victoria in the early twentieth century following their initial arrival in Freemantle in the late nineteenth century. (Criterion A)
The former Novitiate is of aesthetic significance as a highly intact and substantial interwar Arts and Crafts novitiate, designed and constructed to house novice missionaries from the Oblate Brothers of Mary Immaculate. The building has aesthetic values for its: strong emphasis on rectilinear form and symmetry, featuring a substantial hipped roof clad in terracotta tiles with a front-facing projecting gable and parapet. Further, the decorative use of render, square-based tower, repeated fenestration and central processional entrance steps feature Spanish Mission influences, which were especially popular in the interwar period. The scale of the

building paired with the original carriage drive and mature coniferous driveway all contribute to the place's aesthetic significance. (Criterion E)
The former Novitiate of the Oblate Brothers is of associative significance as a highly intact design prepared by the architect Gerald W. Vanheems. (Criterion H)

Primary sources

Panagia Gorgoepikoos Monastery (former Novitiate of the Oblate Brothers of Mary Immaculate), author: Benjamin Petkov, May 2025, peer reviewer: Mim Butcher, The Heritage Conservancy, May 2025.
Greater Geelong Outer Areas Heritage Study. Stage 2, Volume 16, Authentic Heritage Services Pty Ltd, 1998-2000.

This document is an incorporated document in the Greater Geelong Planning Scheme pursuant to section 6(2)(j) of the *Planning and Environment Act 1987*



Figure 1. Aerial of the Panagia Gorgoepikoos Monastery (former Novitiate of the Oblate Brothers of Mary Immaculate). The property boundary is marked in red. Source: Nearmap, 2024.

WHO ARE THE TRADITIONAL OWNERS/REGISTERED ABORIGINAL PARTY FOR THIS PLACE?

The place is located on traditional land of the Wadawurrung people. The Registered Aboriginal Party (RAP) under the Aboriginal Heritage Act 2006 for this land is Wadawurrung Traditional Owner Aboriginal Corporation (WTOAC).

SCHEDULED CONTROLS

The following scheduled controls are recommended for the ongoing conservation and use of the place. They include:

Recommended Scheduled Controls			
☒ Paint	☐ Internal	☒ Trees	☒ Solar
☐ Outbuildings/Fence	☐ VHR	☒ Prohib use	☐ Aboriginal Place

HERITAGE PLACE ASSESSMENT

PHYSICAL DESCRIPTION

Former Novitiate (1934)

The former St Joseph's Novitiate for the Missionary Oblates of Mary Immaculate, constructed in 1934 to designs prepared by Catholic architect GW Vanheems, is a substantial and highly intact interwar monastic group residence constructed with federation Romanesque influences. The structure is a large rectilinear hall with a hipped roof clad in terracotta tiles, occupying a footprint of approximately 620m². The primary façade of the structure is oriented facing east, and is informed by a substantial double-storey rendered gable with recessed entrance fenestration. The gable is designed with a modest and restrained parapet concealing the projecting gable roof form which intersects with the main hipped form of the former novitiate. An alcove at the apex of the gable accommodates an image of Mary, with the parapet surmounted directly above the ikon by a crucifix. The entire façade, save for the gable and panels above and beneath the fenestration is constructed in red brick masonry.

The southern, eastern and northern elevations of the former novitiate are informed by a double-storey loggia set in a rendered rectilinear projection. The loggia features repeated arches, with the ground floor open and the upper storey enclosed. A led corrugated metal roof has been installed over the loggia, designed in a skillion form. The northern elevation of the former novitiate is dominate by a turret on the structure's northeastern corner. The turret is equipped with a pointed roof with a crucifix at its apex. Pointed arched windows are present on its northern and eastern elevations, the whole of the tower being rendered.

The novitiate is located in a garden setting with a mature tree-lined driveway planted in 1934 with the completion of the novitiate. The driveway trees, *pinus radiata*, contribute to the important setting of the site. A large roundabout is located directly in front of the façade of the structure, and terraced garden beds surround the eastern elevation. Located on the property is also a novitiate cemetery.



Figure 2. Oblique view of the eastern and northern elevations of the novitiate. Source: City of Greater Geelong, May 2025.

Panagia Gorgoepikoos Katholikon (2015)

The Panagia Gorgoepikoos Katholikon was completed in 2015, 22 years after the Greek Orthodox Archdiocese purchased the property from the Catholic Church. The Katholikon is a substantial and visually impressive brick masonry basilica constructed with strong byzantine influences. Four domes surmount the substantial Katholikon, with two side chapels dedicated to St. George the new Confessor of Drama and St. Porphyrios the Kavsokalyviti. A wide loggia defines the façade of the Katholikon with five arches, in keeping with designs represented in antiquity, such as the Basilica di Santa Maria Assunta e Chiesa di Santa Fosca, in Torcello Italy.



Figure 3. The non-contributory Katholikon. Source: City of Greater Geelong, May 2025.

PLACE HISTORY

Contextual History

The Missionary Oblates of Mary Immaculate were first established by Eugene de Mazenod in 1816 following the French Revolution with the goal and intention to help the disenfranchised and poor. Though founded in 1816 under the name Missionaries of Provence, it was not until 1826 when Pope Leo XII conferred his canonical approbation to the order, assigning them their current name as Missionary Oblates of Mary Immaculate. The Oblates were sent out into the world by de Mazenod to proselytise as missionaries in Canada, Sri Lanka, the Texas/Mexico border, South Africa, Ireland and the United Kingdom. In the late nineteenth century in 1894, the Oblates reached Western Australia:

> '… They came, then, to Western Australia, as representatives of the Order of the Oblates of Mary Immaculate, and they wished, as time went on, to see their workd expand and to have the people's house at Fremantle equal to that in many other parts of the world. He [Rev. Father Gaugheren] was pleased to see that the people in Australia retained that great affection for religion and their Church…' (Freeman's Journal, 18 Aug 1894, 19).

In 1926, the Oblates secured a foothold in the Archdiocese of Melbourne ensuring their expansion from the west coast to the east. In 1926, Father Callan, OMI and Superior of St Patrick's in Freemantle, applied to Archbishop Mannix for permission to open a house in Melbourne. Archbishop Mannix however encouraged the Oblates to expand into Sorrento. From 1926, the Oblates occupied a strong foothold in the large parish of Mornington

establishing both a church and a school in Rye. The Oblates then saw the opportunity to cross the bay and establish a novitiate in Geelong.

Thematic Place History

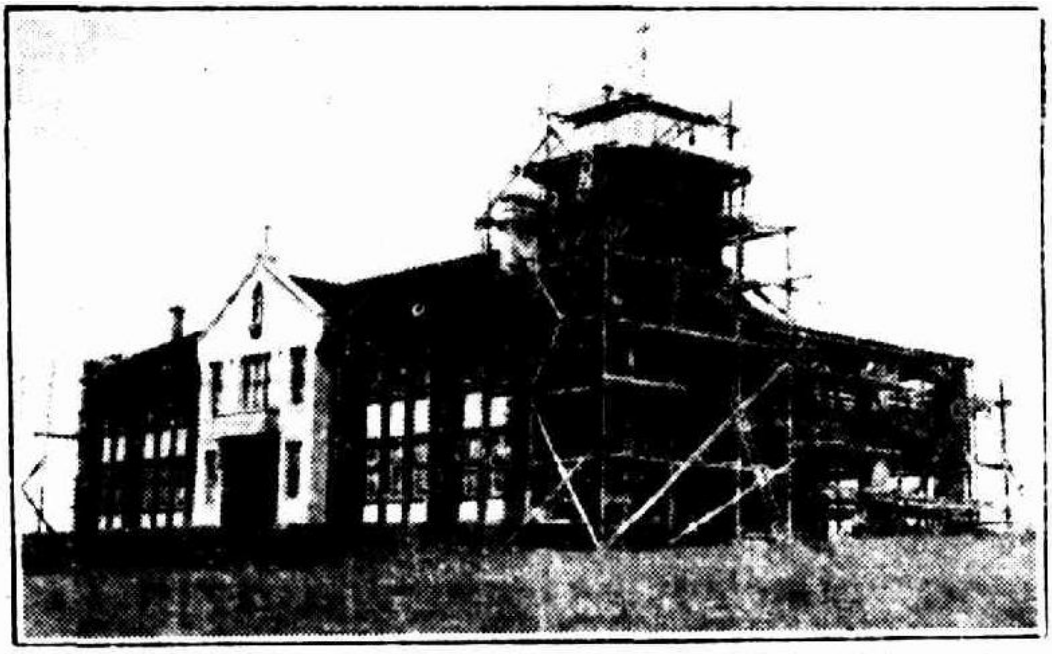
In 1930, James D'Arcy directed on his passing that 40 acres of his 254 acre property be used by the Catholic Church. This bequest was to be actioned on James' passing by his brother, Father Thomas D'Arcy of the Ballarat diocese. In 1934, the 40 acre allotment comprising a substantial portion of farmland was bequeathed to the Oblate Fathers for the construction of a Novitiate. The Novitiate was to accommodate the Missionary Oblates of Mary Immaculate, 'a congregation of priests and brothers first founded in 1816 by Saint Eugene de Maxenod' (Rowe, 2021, 1009). On the 7th July 1934, it was published:

> NEW BUILDING FOR OBLATE FATHERS. Geelong. Friday – A start has been made with the building at Lovely Banks of a novitiate for the Oblate Fathers. The building, which is estimated to cost £10,000, is expected to be completed towards the end of the year, when the opening ceremony will form a part of the Centenary celebrations. The building will have accommodation for 30 persons. The 40 acres of land on which the building is being erected were made available for the purpose by the late Mr. T. D'Arcy. [James D'Arcy](The Age, 7 Jul. 1934, 16)

The novitiate was erected by local builders W.J. Kelly Pty Ltd of Geelong to designs prepared by esteemed Catholic ecclesiastical architect Mr. Gerald W. Vanheems (Advocate, 16 Aug. 1934, 22). Vanheems is best known for his church and convent designs, with works including: the Faithful Companions of Jesus Convent at 36-38 Arundel Street, Benalla (HO2); the Vaucluse College at 18 Darlington Parade, Richmond (VHR No. H1927); and the spires of St Patricks Cathedral at 1 Cathedral Place, East Melbourne (VHR No. H0008).

Further, it was noted that the builders assigned to the task were no strangers to working on behalf of the Catholic Church:

> Building Activities. Employees in the building trade are largely occupied in Catholic activities – vis., the remodelling of the building to be opened at the end of the month as St. Joseph's College for secondary pupils of the Christian Brothers, the erection of the novitiate for the Oblates at Lovely Banks and the completion of St. Mary's. All are being carried out by Messrs. W.J. Kelly and Sons. (Advocate, 3 Jan 1935, 25).



NEW MONASTERY at Lovely Banks, Geelong, which will be used as a house of study by young priests. It commands a splendid view of Geelong and Corio Bay.

Figure 4. View of St. Joseph's Novitiate during construction in January 1935. Source: The Sun News Pictorial, 10 Jan 1935, 23.

Construction of the novitiate was completed by March 1935, and Rev. Father J. Hayes, formerly director of the Oblate community at Sorrento for eight years, was appointed director of the Lovely Banks novitiate (The Age, 7 Mar. 1935, 9). Further, in the northeastern corner of the site, a new cemetery was established.

However, in 1950, the use of the site was changed as noted:

> NEW NOVITIATE FOR OBLATE FATHERS – St. Joseph's, Lovely Banks, via Geelong, formerly novitiate for the Oblates of Mary Immaculate missionary priests, has now been made a juniorate or preparatory college for younger boys who wish to become Oblate missionaries. Their house on Constitution Hill, Sorrento, now becomes the novitiate for Australian aspirants for the Order… (Advocate, 9 Nov. 1950, 18).

Following from this point, the site was used as training centre for children, exclusively boys, who sought to become missionaries within the Oblates of Mary Immaculate. The formal novitiate was in turn established in Sorrento.

The use of the site was changed radically however, when in May 1993 the site was acquired by the Greek Orthodox Archdiocese of Australia to serve as the Panagia Gorgoepikoos Monastery – directly translating to, 'She who is Quick to Hear' (Rowe, 2021, 1009). Since then, the site was converted to suit the needs of the Greek Orthodox Archdiocese. In 1998 the Panagia Gorgoepikoos Monastery proposed the construction of a new Katholikon (main church).

The new Katholikon was completed in 2015 utilising strong Byzantine influences applied to a basilica plan on a cruciform footprint. Four domes surmount the substantial Katholikon, with two side chapels dedicated to St. George the new Confessor of Drama and St. Porphyrios the Kavsokalyviti.



Figure 5. Aerial view of the former Novitiate in 1946, showing the original driveway landscaping and plantings. Source: Geoscience Australia, Film No. SVY106, Frame 5039.

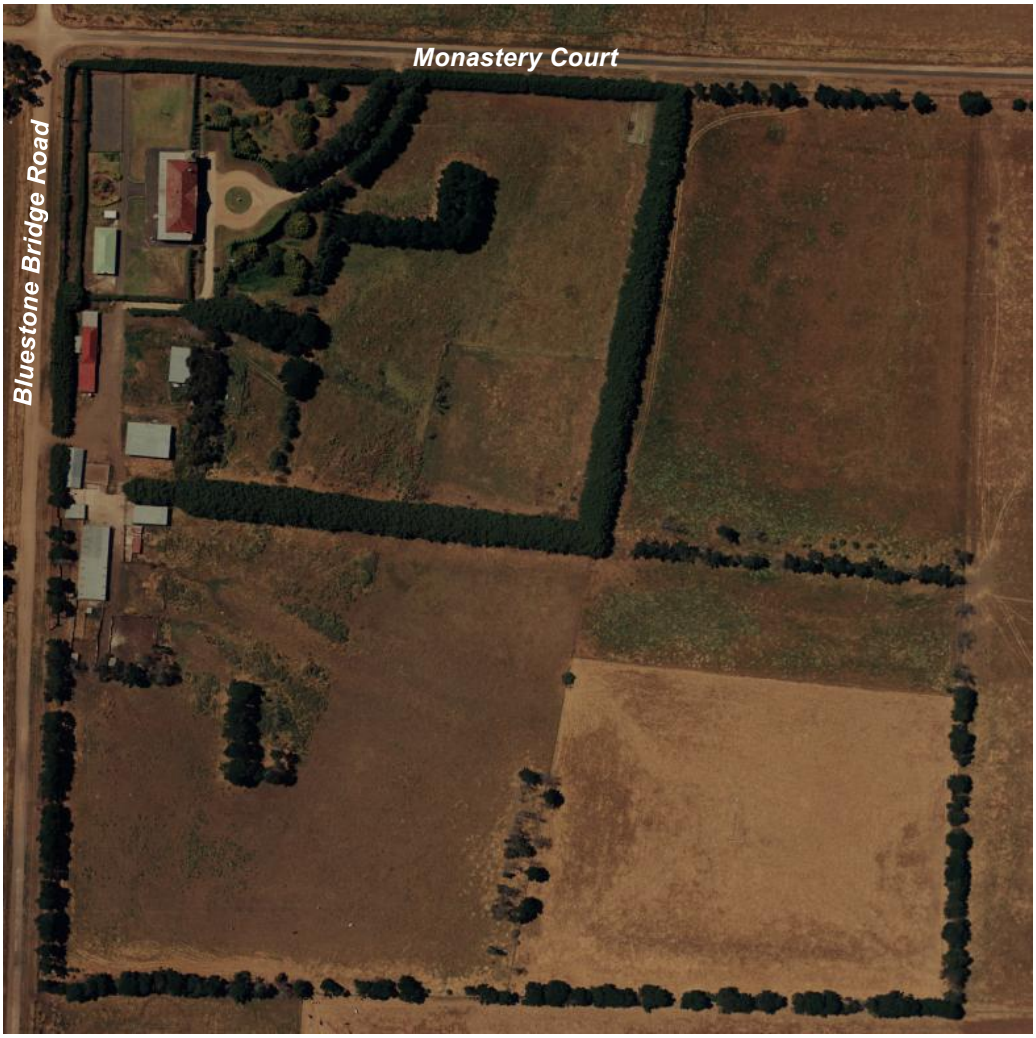


Figure 6. Aerial view of the former Novitiate in 1975. Source: Geoscience Australia, Film No. CAS897, Frame 252.



Figure 7. Direct view of the former St Joseph's Novitiate in 1998. Photographed by David Rowe. Source: About Corayo, 2017, 1009.



Figure 8. Oblique aerial view of the site at 31-43 Monastery Court, Lovely Banks, 2024.The 1935 former Novitiate marked in red, the 2015 Katholikon in yellow and the original 1935 driveway plantings in green. Source: Nearmap.

INTEGRITY

The former St Joseph's Novitiate for the Oblate Fathers is a highly intact example of interwar ecclesiastical monastic accommodation. Further, the Panagia Gorgoepikoos Monastery is also a highly intact and authentic representation of a Byzantium-informed Greek Orthodox basilica.

COMPARATIVE ANALYSIS

The Panagia Gorgoepikoos Monastery, formerly the St Joseph's Novitiate for the Missionary Oblates of Mary Immaculate, is a highly intact example of an interwar ecclesiastical monastic structure. The wider setting and grounds, comprising the tree-lined driveway, also contribute to an understanding of the ongoing use and care of the site. Further, the alterations to the site for its use by the Greek Orthodox Archdiocese represent a historical late-twentieth century ecclesiastical adaptation which contributes to the historical use of the site. For the sake of this comparative analysis however, comparable sites that will be addressed will primarily focus on the Roman Catholic use of the property due to the higher degree of typological representation. Comparable sites within the City of Greater Geelong include:

Site and Analysis	Site Image
Holy Spirit Church, 25-31 Bostock Avenue, Manifold Heights (VHR No. H1110 and HO368 City of Greater Geelong). The Holy Spirit Church at 25-31 Bostock Avenue, Manifold Heights, is protected at the State level by the Victorian Heritage Register for its architectural and historical significance to the State of Victoria. The Church was constructed in 1932 to designs prepared by local architect Cyril C. Kelly in the Californian Spanish Mission style, representing the Franciscan orders who established missions in California and New	

Site and Analysis	Site Image
Mexico in the eighteenth and nineteenth centuries. The Church is comparable to the former St Joseph's Novitiate as two structures built in Geelong for the Catholic Church in the interwar years, constructed only three years apart. Both structures feature a strong focus on a central decorative gable with raised parapet and obscured eaves with curved rendered apex surmounted by a crucifix. Both structures used roughcast render, though the render on the novitiate is constrained to the front gable, the panels beneath and above each window, the tower and the rear loggia. Further, though both structures are designed with towers, the tower of the former novitiate is significantly shorter than that on the Holy Spirit Church. This highlights the comparatively restrained design of the novitiate in contrast to the expressive design of the Spanish Mission church on Bostock Avenue. Finally, the use of each structure is different, where the Holy Spirit Church was designed as a place of worship for the local community whereas the novitiate was designed as a place of accommodation for monastic novices training to be missionaries. On this basis, the Holy Spirit Church is considered to be of greater significance as both a highly decorative and intact Spanish Mission style church and as a State-registered place. However, at the local level, both structures are still considered comparable.	**Figure 9. Holy Spirit Church, 25-31 Bostock Avenue, Manifold Heights. Source: Google Streetview, August 2022**
Sacred Heart Convent and College, 61 Retreat Road, Newtown (VHR No. H0555 and HO220 City of Greater Geelong). The Sacred Heart Convent and College at 61 Retreat Road, Newtown, is protected at the state level by the Victorian Heritage Register as 'one of the finest convents in Victoria' (VHD, ID 880). Constructed in the 1850s with later alterations undertaken in 1872-1874 to designs prepared by architect TA Kelly, both the Sacred Heart Convent and College and the former novitiate are of different periods of historical development and architectural style. The Convent and College is constructed in a Gothic Revival style, popular to the late nineteenth century, where the former novitiate was designed in the interwar period with federation Romanesque influences. The key comparable element between both places are their use for monastic accommodation, with the convent housing the former Sisters of Mercy and the novitiate housing novices of the Oblate Brotherhood of Mary Immaculate. Of the two sites however, the Sacred Heart Convent and College is of greater significance due to its scale, history and architectural importance.	 **Figure 10. Sacred Heart Convent and College, 61 Retreat Road, Newtown. Source: Google Streetview, June 2023**

As noted above, the architect Gerald W. Vanheems was responsible for numerous designs for the Catholic Church. No either examples of his work are represented in the City of Greater Geelong, and as this typology has limited representation in the municipality, other comparable examples of Vanheems' work protected in the State include:

Site and Analysis	Site Image
Vaucluse College, 18 Darlington Parade, Richmond (VHR No. H1927 and HO346 City of Yarra). The Vaucluse College and Convent at 18 Darlington Parade, Richmond, was designed by GW Vanheems and constructed in stages from 1897 to 1904. The Convent, the most comparable element to the former novitiate, was constructed in 1901 in the Late Victorian style with Gothic Revival influences. In comparison to the former novitiate, the Vaucluse Convent is significantly more ornamented, complete with double-storey verandah and wrought iron lacework, contrasting brick masonry, projecting gabled porch and central bay with buttresses, and decorative wrought iron ridge capping on a substantial slate hipped roof. On this basis, and the fact that the Vaucluse Convent is part of a broader complex of ecclesiastical and educational structures, the example in Richmond is considered to be a better example of Vanheems' work. However, as one of Vanheems' last novitiate designs before passing in 1939, the example in Lovely Banks represents his interwar transition from Late Victorian ornamentation to the restrained. On this basis, within the City of Greater Geelong, the former novitiate is considered to be individually significant as a late design of GW Vanheems as well as a highly intact monastic residence for training novices. However, in the State, the Vaucluse College and Convent are considered to be of greater importance and significance.	 **Figure 11. Vaucluse College, 18 Darlington Parade, Richmond. Source: Google Streetview, June 2019**
F.C.J. Convent, 36-38 Arundel Street, Benalla (HO2 Benalla Rural City). The former Faithful Companions of Jesus Convent at 36-38 Arundel Street, Benalla, is a highly intact and substantial 1902 convent and school designed in the Gothic Revival style with turn of the century federation influences. Later alterations and additions were made to the structure in keeping with its use as a school. However, like the Vaucluse Convent, the F.C.J. Convent is highly expressive and ornamented in keeping with its Gothic Revival style. Further, the F.C.J. Convent is of historical significance to Benalla as the only secondary school operating in the township prior to the outbreak of the First World War. As an example of Vanheems' work, the Benalla example is significantly more ornamented and has a relationship with the adjoining State-significant St. Joseph's Church at 42 Arundel Street. Yet, within the City of Greater Geelong, the novitiate is considered to be individually significant as a late design of GW Vanheems, though in the State the example in Benalla is considered to be of greater significance.	 **Figure 12. F.C.J. Convent, 36-38 Arundel Street, Benalla. Source: Google Streetview, February 2010**

Based on the above comparative analysis, the former St Joseph's Novitiate for the Missionary Oblates of Mary Immaculate in Lovely Banks, Geelong, is considered to be individually significant as an early representation of the emergence of the Oblates of Mary Immaculate in the eastern portion of the Country and as a highly intact interwar example of a monastic group residence designed by notable architect GW Vanheems. Though not as expressive as any of the above examples, it is still a highly intact example worthy of local protections.

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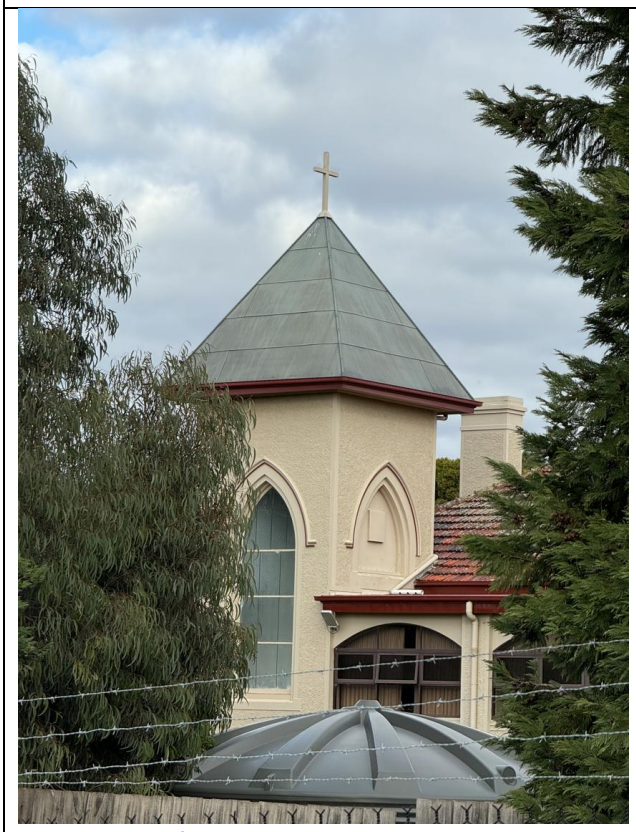
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Original entrance to the novitiate on Monastery Road. Source: City of Greater Geelong, May 2025.



Oblique view of the eastern and northern elevations of the novitiate. Source: City of Greater Geelong, May 2025.



Detail view of the tower on the southeastern corner of the novitiate. Source: City of Greater Geelong, May 2025.



The non-contributory Katholikon. Source: City of Greater Geelong, May 2025.

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CITY OF GREATER
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‘Calder Park’, 20 Mount Duneed Road, Mount Duneed Statement of Significance

Heritage Place:	‘Calder Park’, 20 Mount Duneed Road, Mount Duneed	**PS ref no:**	HO2048



Source: City of Greater Geelong, May 2025

What is significant?

Calder Park, at 20 Mount Duneed Road, Mount Duneed, is significant to the City of Greater Geelong. Significant elements are:

- The original c.1858 bluestone farmhouse.
- The Edwardian weatherboard extensions adjoined to the bluestone farmhouse.
- The bluestone outbuildings.
- The mature coniferous plantings located within the houseblock of the bluestone farmhouse.
- The bluestone gate post on the southern property boundary, and nineteenth century wrought gate.

Elements that are not significant are:

- The rear pool and paved hard landscaping around it.
- The paddocks.
- The tennis court.
- The dam.

How is it significant?

Calder Park is of historical and aesthetic significance to the City of Greater Geelong.

Why is it significant?

Calder Park is of historical significance to the City of Greater Geelong as a highly intact example of an c.1858 bluestone homestead in Mount Duneed. Calder Park has been a functioning farm for over 160 years, rearing cattle and horses. The house is one of the earliest in Mount Duneed. (Criterion A)

Calder Park is of aesthetic significance as a highly intact and expressive Victorian farmhouse. Constructed in c.1858, elements which contribute to the building’s aesthetic significance include: its bluestone construction, paired with contrasting white quoining; its sash windows and arched fanlight over the main entrance; its hipped slate roof and wraparound verandah; and the sensitive late-19th century weatherboard extensions and intact Edwardian chimneys. The significance of the site also stems from it featuring a complex of structures built out of rubble bluestone, which formerly would have provided accommodation to servants as well as dairy. Finally, the presence of multiple mature and substantial cypress plantings in the immediate vicinity of the residence contributes to the general landscaping and context of the farmhouse, further highlighting the aesthetic significance of the site. (Criterion E)

Primary sources

Calder Park, author: Benjamin Petkov, May 2025, peer reviewer: Mim Butcher, The Heritage Conservancy, May 2025.
Greater Geelong Outer Areas Heritage Study. Stage 2, Volume 16, Authentic Heritage Services Pty Ltd, 1998-2000.

This document is an incorporated document in the Greater Geelong Planning Scheme pursuant to section 6(2)(j) of the *Planning and Environment Act 1987*



Figure 1. Aerial of Calder Park showing the property proposed for inclusion in the Heritage Overlay in blue. Source: Nearmap, 2019.

WHO ARE THE TRADITIONAL OWNERS/REGISTERED ABORIGINAL PARTY FOR THIS PLACE?

The place is located on traditional land of the Wadawurrung people. The Registered Aboriginal Party (RAP) under the Aboriginal Heritage Act 2006 for this land is Wadawurrung Traditional Owner Aboriginal Corporation (WTOAC).

SCHEDULED CONTROLS

The following scheduled controls are recommended for the ongoing conservation and use of the place. They include:

Recommended Scheduled Controls

☒	Paint	☐	Internal	☒	Trees	☒	Solar
☒	Outbuildings/Fence	☐	VHR	☒	Prohib use	☐	Aboriginal Place

HERITAGE PLACE ASSESSMENT

PHYSICAL DESCRIPTION

Calder Park (c.1858)

Concealed largely from the public domain, Calder Park at Mount Duneed comprises a Victorian style, single storey bluestone farmhouse constructed in 1858. The main bluestone component of the house has a footprint of approximately 200m² and includes the main 'square' form of the house as well as a rear wing constructed in rough-cut basalt which formerly housed the servants' quarters.

Two additional wings, on the northern and southern elevations, are attached to the residence and constructed of weatherboard. These wings were likely constructed in the late nineteenth or early twentieth century as evidenced by the different chimney design which is more consistent with Edwardian chimney crowns. The house has a verandah on all elevations, with a hipped slate roof over the main square portion of the dwelling. Painted quoining is evident on this part of the house, on both the corners of the dwelling as well as the entrance and windows. An arched fanlight is present over the original main entrance.

The dwelling has historically been extended to the rear and the north, and a pool has been installed in the rear courtyard. The gardens surrounding the residence are planted with substantial and mature coniferous trees, and the surrounding paddocks are divided by rows of acacias. The southern property boundary is marked by a pine windrow, the entrance signposted by a small weatherboard shack and a bluestone wall beside a cattlegrid.



Figure 2. Oblique view of one of the two entrances to the property This entrance is on the southern property boundary and comprises two Sunshine Harvester McKay gates. Source: City of Greater Geelong, May 2025.

PLACE HISTORY

Contextual History

As noted by David Rowe in 'About Corayo':

> 'From the mid-19th century and for much of the 20th century, agriculture at Mount Duneed continued the main occupations were farming and grazing. Legacies of these agricultural traditions are identified in the surviving farm houses and outbuildings, several of which were built of bluestone (a quarry is extant at 170 Mount Duneed Road). An early notable example is Calder Park, 20 Mount Duneed Road (Figure 4), built of bluestone in c.1858 for William Owen, gentleman.' (Rowe, 2021, 782)

Thematic Place History

In approximately 1858, William Owen constructed a bluestone residence at Mount Duneed on an allotment of approximately 72 acres. The residence, named 'Calder Park', comprised a generously sized bluestone farmhouse with a wraparound verandah. Owen had earned considerable funds through his employment as a road contractor and was responsible for securing tenders making portion of the main Melbourne Road over Cowies Creek, completing approximately 50 chains of the road in 1856 (Rowe, 2021, 179). Owen's work was not reserved to the Geelong region, also tendering for works in Ballarat (Geelong Advertiser, 25 April 1859, 4). In 1864, Owen was voted in as a chairman for the Ondit Farmers' and Tradesmen's Association before being voted President of the Colac Shire Council in 1865 (Geelong Advertiser, 16 November 1865, 3). In August 1869, Owen was a candidate for Council for the Shire of Barrabool Coast Riding. Owen later penned an open letter, which was published in the Geelong Advertiser, stating:

> 'Coast Riding Election. To the Editor of the Advertiser. Sir – On my arrival from Melbourne this morning I was surprised to learn that Mr. Dow, at his meeting held at the Yarborough Inn, stated that I came before the ratepayers as a tool for others, and named two gentlemen as my *patrons*. I beg distinctly to state that I am not the tool of any person or body of men ; but, seeing the necessity of a reform in shire matters and believing that I might assist in serving the interests of those who like myself pay the rates, and having some time at my disposal, I have placed myself in the hands of the ratepayers, and ask them whether a non-resident and non-interested person shall look after the expenditure of their revenue ; or that one like myself who lives among them, and pays his share of their burthens, shall not represent their interests? The issue is entirely with the ratepayers as to who is most competent, and I shall cheerfully abide by their decision. – I am Sir. &c., William Owen.' (Geelong Advertiser, 10 August 1869, 3).

Owen won the election against David Hill Dow of Paraparap, and remained in Council till 1873 when he left office blaming ill-health (Geelong Advertiser, 28 February 1873, 4). The following year, while in Europe, Owen directed agents to advertise Calder Park for preliminary auction notice:

> 'Preliminary Notice. On the Premises, Duneed, about 6 miles from Geelong. Very complete Family residence, finished and fitted with every appliance for comfort, with eighty acres of excellent land attached, capital garden, and out-offices. Nearly new household furniture, Carriages and Horses, Milch Cows, Farm Implements, &c. – John Davison has been instructed by Wm. Owen Esq. (who is about visiting Europe) to sell by auction on an early day on the premises as above – His substantially built bluestone family residence, containing, in addition to wide verandah on the four sides, entrance hall, drawing and dining room, finished with cornices and centre-pieces, bookcase, sideboard, register stoves, &c. ; 3 bedrooms, furnished with cedar wardrobes ; office, bathroom, with hot and cold water and shower, &c. ; w.c., pantry, kitchen, and two servants rooms, four-stalled stable, buggy and hay houses, harness-room, piggeries, cow-house, tanks, &c. Attached are 8- acres capital land, including well stocked garden, the whole fenced and subdivided with posts and iron and closely cut acacia hedge…. The view from this property is simply magnificent, embracing not only Geelong, but also Port Phillip Heads, Cape Schank, Bass Straits, and the immediately interlying finely wooded country.' (Geelong Advertiser, 26 March 1874, 3).

Four years later, Owen seemingly coordinated his affairs in Europe and Calder Park was advertised for sale:

> 'Tuesday, 2nd APRIL, At 12 o'clock, Delightfully-situated property, with comfortable family residence, known as "Calder Park," in all 75 acres, Mount Duneed, about six miles from Geelong. To gentlemen and families in search of a suburban residence and grounds near town, and commanding one of the grandest views to be obtained anywhere in the colony. – Ogilvie and Robinson have been favored with instructions from John Laurie, Esq., to sell by public auction on Tuesday, April 2nd, as above, All that very complete stone family residence, known as "Calder Park" (formerly the residence of W. Owen, Esq.). The house is substantially built of blue stone, with wide verandah one all sides, and contains 8 rooms, entrance hall, all finished and fitted in a very superior manner, with sideboards, wardrobes, etc.; kitchen, servants' rooms, bath room, cellar, pantries, etc. The out-buildings comprise excellent stabling, coach-house, harness-room, barn, cow-house, etc., etc. The garden and grounds are well and tastefully laid out and planted with the best trees all in good growth. The land, comprising an area in all of about 75 acres of excellent quality, subdivided into 5 paddocks, all of which are separately watered, and beautifully grown Acacia hedges surround and divide the whole property. The view from Mount Duneed is unsurpassed by any in the colony. Cards to view may be obtained from the auctioneers, on application…' (Geelong Advertiser, 23 March 1878, 4).

William Owen left Australia citing health concerns brought on by the Australian climate. The property was purchased by one John Laurie who leased it to Donald Bantock, locally recognised as a judge of coursing – a position he held prior to introduction of Hares into Australia and when Paddy Melons were used in their stead (Geelong Advertiser, 19 March 1888, 4). Bantock only resided at Calder Park from 1878 to 1881 when it was again advertised for sale (Geelong Advertiser, 22 June 1881, 3). Bantock moved to Kilmore, where he would pass away in 1888 at the age of 56.

Following Bantock, the property appears to be passed between several owners who reside there in brief spans. Those include Andrew Abercrombie from 1881 to 1882, followed by Mary Pfiel from 1882 to 1884, and Mary Chamberlain and one Emma Morley who also held property in Gisborne (The Argus, 12 April 1884, 10). After this series of brief ownerships, Calder Park is occupied by Sharpe and Jane Brearly from 1887 to 1891, when it is taken over by John C. Bell and his wife Frances E. Bell. The Bell's reside at Calder Park and have three children whilst there, before advertising the house for sale in 1899 just before Frances passed away in 1901 (Geelong Advertiser, 7 March 1899, 2) (The Argus, 18 September 1901, 1).

William Walker and his wife Jane Walker lived at Calder Park from 1902 to 1908. William owned wedding carriages and stabling for 80 horses at 327 Shannon Avenue, Newtown. Walker was also known for rearing poultry:

> '…Many poultry keepers will remember the articles I wrote on Mr. S. Ellis's duck farm at Botany, near Sydney, when his mammoth incubator, built to hold 10,000 eggs, was described. It will be interesting to learn that Mr. W. Walker, of Calder Park, Mount Duneed, near Geelong, paid a visit to the Botany duck farm a few weeks after reading the article in "The Leader." He was so impressed with Mr. Ellis's mammoth incubator that he engaged a carpenter in Sydney o go out ot the farm and take all the measurements for the construction of a similar incubator at his farm near Geelong. Mr. Walker has been fortunate in being able to secure a building already for his requirements. This was originally a refrigerator room, built for cold storage purposes, and lined on all sides with sawdust, altogether some 5 tons of sawdust being used in packing the walls. There is a wide difference between refrigeration and incubation, but Mr. Walker has now equipped the old time cold storage house into a mammoth incubator on similar lines to the one on the Botany duck farm. This mammoth hatching oven will be heated by steam pipes running through the floor similar to the Botany incubator. Mr. Walker's farm at Mount Duneed, near Geelong, comprises over 70 acres of rich land, and general farming operations and dairying are conducted on systematic lines. The government has selected a portion of the property for experimental work, and Dr. Howell already has his plots of grasses and cereals under cultivation. Mr. Walker was so impressed with "The Leader" articles on the Botany duck farm, and so fully satisfied after a personal inspection, WITH Mr. Ellis's system of raising and fattening ducklings for the market that he has decided to build up his breeding operations on somewhat

similar, but improved, lines. Mr. Walker, who is known to many visitors at provincial agricultural shows as one of our soundest judges of horses, is evidently going the right way to make a success of poultry breeding…' (Leader, 28 February 1903, 11).

However, in 1907, the Walkers sold Calder Park, 'with stone residence and 75 acres' to Mr. David Whitelaw (Geelong Advertiser, 12 October 1907, 1). David and Henrietta Whitelaw would reside at Calder Park from 1907 till the late 1930s, when David died in 1938 at 79. The property was purchased by F. I. Ely in 1940.

F. I. Ely worked as an executive for the Ford Motor Company, and in 1949 was made the director of customs and traffic:

> 'New Ford Director: GEELONG. Thursday. – Mr. F. I. Ely has been appointed to the board of directors of the Ford Motor Co. of Australia Pty. Ltd. He will continue to be head of the company's Customs and Traffic Department and the company's delegate to the Federal Chamber of Automotive Industries. A native of Armadale, Melbourne, he attended a country school in South Gippsland, completed his schooling in Tasmania, and for some years worked in Brisbane and Adelaide before joining the Ford Motor Co. of Australia when it was established in Geelong in 1925.' (The Herald, 27 January 1949, 6).

Ely remained in the role at Ford till 1954 when he was appointed by the Prime Minister, Robert Menzies, to the Federal Tariff Board.



Figure 3. F. I. Ely in 1954. The caption from The Age stated: 'Mr. F. I. Ely, director of customs and traffic Ford Motor Company of Australia, after nearly 29 years with the company will leave at the end of the month to take up his appointment to the Tariff Board. Mr. Ely is one of three new tariff board members announced by the Prime Minister.' (The Age, 19 February 1954, 6).

After Ely took the position on the Tariff Board and left the State in 1954, Calder Park was purchased by the Moon family who resided there till 1978. It was then owned by John M. Richardson till 1993. The property was recently sold again in 2023.



Figure 4. Calder Park in 1998. Source: Rowe, 2021, 782.

INTEGRITY

Calder Park is a highly intact example of a mid-19th century bluestone homestead.

COMPARATIVE ANALYSIS

The scale, age and materiality of Calder Park all contribute to a Victorian vernacular typology that is well represented across the municipality. As such, comparable examples include:

Comparative Analysis	Image
Residence [Hillside], 30 Williams Road, Mount Duneed (HO317). Hillside at 30 Williams Road, Mount Duneed, comprises a single storey bluestone residence constructed in 1862 in the Late Victorian style. Key elements which are comparable with Calder Park include the scale, materiality and locality with both buildings being of a similar size, bluestone construction and located in Mount Duneed. Key differences relate to integrity, with Hillside constructed with a later Edwardian style verandah treatment. Both buildings feature hipped rooves clad in slate shingles, and have wraparound verandahs. Both buildings are also situated in extensvie original gardens, contextualised by large and mature plantings. As such, both buildings are considered of equal signficance.	 **Figure 5. Hillside, 30 Williams Road, Mount Duneed. Source: Victorian Heritage Database**

Comparative Analysis	Image
Petriwil, 75 Clarkes Road, Fyansford (HO1735). Petriwil is an 1870s, rectilinear, Late Victorian bluestone farmstead residence set on substantial acreage in Fyansford. The residence is protected at the local level for its historical and aesthetic value, representing one of the only bluestone farmhouses remaining in Fyansford. The house compares favourably with Calder Park as two examples of mid to late-19th century Victorian dwellings constructed in bluestone to service farming communities in the broader Geelong region. Of the two however, Petriwil is significantly smaller and less ostentatious than Calder Park, which is set in large gardens and has two adjoining weatherboard wings. As such, Calder Park is considered to be of greater aesthetic and historical significance as an older and larger residence – however, Petriwil is important in the context of Fyansford as one of the only examples of the typology remaining in the suburb.	 **Figure 6. Petriwil, 75 Clarkes Road, Fyansford. Source: Domain**
"Lynnburn" Homestead and outbuildings, 600 Ballarat Road, Batesford (HO42). Lynnburn, at 600 Ballarat Road, Batesford, comprises a single storey, bluestone, Victorian farmhouse constructed in 1857. Completed approximately one year before Calder Park, Lynnburn is a highly expressive structure with two unorthodox bay windows on one elevation. Comparable elements include the rectilinear design, bluestone construction, hipped slate roofing and several intact chimneys. Lynnburn, though described above as single storey, does have a portion to the rear of the building which has a second storey annex. Both Lynnburn and Calder Park are set in original garden settings with some evidence of original landscaping. As such, both buildings are considered contemporaries of each other and highly comparable, and as such equal in significance.	 **Figure 7. "Lynnburn" Homestead and outbuildings, 600 Ballarat Road, Batesford. Source: Victorian Heritage Database**

As noted above, examples of Victorian bluestone dwellings are well represented across the municipality, with many noted in the inner metropolitan areas of the City. However, examples of single-storey bluestone farmhouses of the scale and ostentation represented at Calder Park are not as prevalent. As such, the above comparative analysis highlights some comparable examples with Calder Park, and illustrates how Calder Park at Mount Duneed is a highly significant and historically important residence in the municipality.

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TOWN TALK. (1899, March 7). Geelong Advertiser (Vic. : 1859 - 1929), p. 2.

IMAGES



Oblique view of one of the two entrances to the property This entrance is on the southern property boundary and comprises two Sunshine Harvester McKay gates. Source: City of Greater Geelong, May 2025.



Bluestone on the southern property boundary. Source: City of Greater Geelong, May 2025.



Direct view of the southern property entrance, showing several substantial and mature coniferous trees in the distance. Source: City of Greater Geelong, May 2025.



Name plaque of the property at the southern property entrance. Source: City of Greater Geelong, May 2025.



Distanced oblique view of the rear of Calder Park from the public domain. Source: City of Greater Geelong, May 2025.



Distance oblique view of the house block of Calder Park from the public domain. Source: City of Greater Geelong, May 2025.

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CITY OF GREATER
GEELONG

‘Rose Bank’, 149-157 Rollins Road, Bell Post Hill Statement of Significance

Heritage Place:	‘Rose Bank’, 149-157 Rollins Road, Bell Post Hill	**PS ref no:**	HO2049



Source*:* City of Greater Geelong, May 2025

What is significant?

Rose Bank at 149-157 Rollins Road, Bell Post Hill, is significant to the City of Greater Geelong. Significant elements are:

- The original c.1858-1860 rubble-course farmhouse.
- The stone shed, north of the house.

Elements that are not significant are:

- The rear freestanding brick structure, northwest of the residence.
- The gardens and landscaping.
- The power pylon.
- All fencing.
- The later verandah addition.

How is it significant?

Rose Bank is of historical and representative significance to the City of Greater Geelong.

Why is it significant?

Rose Bank is of historical significance to the City of Greater Geelong as a highly intact example of an c.1858-1860 remnant rubble farmhouse in Bell Post Hill. The house and remnant farm complex around the residence represent the historical pastoral use of Bell Post Hill in the mid and late-19th century, and was historically the home of John Sloan, and later the Rollins family of whom the road is named after. The house is one of the earliest in Bell Post Hill. (Criterion A)

Rose Bank is of representative significance as a highly intact and cohesive Victorian farm complex. Constructed between c.1858 and 1860, elements which contribute to the building’s representative significance include: its rubble bluestone construction, paired with its sash windows and wraparound verandah; its twin gabled roof clad in corrugated galvanised metal sheeting; as well as the short and intact Victorian chimney. Other elements ancillary to the residence which contribute to complex are the substantial rubble stone shed with double-hung doors and weatherboard-clad gables, as well as the rear freestanding gabled weatherboard outbuilding. The combination of all of these elements culminate in a highly intact 19th century farm houseblock, representative of the region prior to 20th century urbanisation. (Criterion D)

Primary sources

Rose Bank, author: Benjamin Petkov, May 2025, peer reviewer: Mim Butcher, The Heritage Conservancy, May 2025.
Greater Geelong Outer Areas Heritage Study. Stage 2, Volume 16, Authentic Heritage Services Pty Ltd, 1998-2000.

This document is an incorporated document in the Greater Geelong Planning Scheme pursuant to section 6(2)(j) of the *Planning and Environment Act 1987*



Figure 1. Aerial of Rose Bank, 2019, showing the curtilage of the property in blue. Source: Nearmap, 2019.

WHO ARE THE TRADITIONAL OWNERS/REGISTERED ABORIGINAL PARTY FOR THIS PLACE?

The place is located on traditional land of the Wadawurrung people. The Registered Aboriginal Party (RAP) under the Aboriginal Heritage Act 2006 for this land is Wadawurrung Traditional Owner Aboriginal Corporation (WTOAC).

SCHEDULED CONTROLS

The following scheduled controls are recommended for the ongoing conservation and use of the place. They include:

Recommended Scheduled Controls

☒	Paint	☐	Internal	☐	Trees	☒	Solar
☒	Outbuildings/Fence	☐	VHR	☐	Prohib use	☐	Aboriginal Place

HERITAGE PLACE ASSESSMENT

PHYSICAL DESCRIPTION

Rose Bank (c.1858-1860)

Rose Bank, at 149-157 Rollins Road Bell Post Hill, comprises a rubble-course Victorian farmhouse. With a footprint of approximately 270m², Rose Bank features a long rectilinear residence with a gable roof aligned running north-south. A broken-hip verandah is present on the primary eastern elevation, northern elevation and western elevation, supported by chamfered timber posts and decorated with later timber lacework. The roof is clad in galvanised corrugated metal sheeting, with a short, rendered brick chimney located on the southern gable ridge-line. The verandah also covers a brick outbuilding directly northwest of the primary residence. The residence features several sash windows with rendered window sills. The houseblock features two remnant tree trunks of felled Elm plantings.

Directly north of the residence is a 20 metre long stone rubble shed, constructed with a gabled roof clad in the same corrugated metal sheeting. The gable ends are clad in timber weatherboards, and two substantial double-hung shed doors are fitted on the eastern elevation of the shed. Additional outbuildings are located directly behind the shed, with an adjoining livestock shed and a rear gabled building. All buildings are directly attributable to the historical farming use of the property and are all constructed with gabled roofs clad in corrugated iron sheeting.

Directly north of the house block is an open paddock, just under an acre large. On the far northwestern corner of the paddock is a power pylon.



Figure 2. Oblique view of the building's façade. Source: City of Greater Geelong, May 2025.



Figure 3. Oblique view of the stone shed. Source: City of Greater Geelong, May 2025.

PLACE HISTORY

Contextual History

As noted by David Rowe in 'About Corayo':

> 'In addition to 'Morongo' and nearby Glenpanyall (south of 'Morongo') other rural houses were erected at Bell Post Hill in the 19th century. Those surviving today included John Sloan's 100 acres at 149 Rollins Road. There, he had built a stone and brick dwelling by 1860. Several years later in c.1892, a timber dwelling was built as part of Frank Rollins' farm at 205 Rollins Road. Originally named 'Rosebank', the land had been acquired by Frank Rollins' father, George. Rollins Road is named after the Rollins family, and in particular in honour.' (Rowe, 2021, 782)

Thematic Place History

John Sloan is recorded as operating in the Geelong region as early as 1855, when he was advertising his cottage for sale in Marshalltown. The cottage was a four-roomed weatherboard building on two acres of land (Geelong Advertiser, 23 August 1855, 1). Several years later, in 1858, Sloan is recorded on the passenger manifest returning from Rockhampton to Geelong, sailing on the barque the *British Banner* (Public Records Office of Victoria, VPRS 944/P0000). In 1860, he addresses himself to Lovely Banks in the Geelong Advertiser (Geelong Advertiser, 16 May 1860, 4). Sloan died in 1899 at the age of 78, his obituary stating:

> 'SLOAN – On the 22nd September, at his daughter's residence, Anakie, John Sloan, sen., of Pyramid Hill, late of Lovely Banks, Geelong, aged 78 years. A colonist of 56 years standing.' (The Age, 27 September 1899, 3).

Sloan had sold his farm at Lovely Banks several years previously to George Henry Rollins, who is recorded as operating from the property in 1880. The farm appears to have been utilised by George and his son, Frank, from the 1890s onwards. It was in this period that a weatherboard extension was constructed, as noted by Rowe and dated to 1892 (Rowe, 2021, 742). George advertises the farm for sale in 1903 citing ill health, describing it in the Geelong Advertiser as:

> 'SATURDAY, OCTOBER 17TH. At the Ryrie-street Sale Yards. At half-past 12 o'clock. All that splendid property comprising 243 acres 2r. 32p., of the finest agricultural land in the district; well fenced and subdivided into paddocks; comfortable homestead of 6 rooms, kitchen, barn, stabling, piggeries, yards, etc.; extensive marl pit; water laid out; about 100 acres now under crop, equal to 2 ½ tons per acre. – Robinson, Burns & Sparrow have been favoured with instructions from Mr. George Rollins, to sell by public auction, in consequence of failing health. The Above beautifully situated and first-class property, on the Bell Post Hill, 4 miles from Geelong Post Office; off the Main Ballarat road; adjoining the immediate vicinity of the properties of Messrs. Stewart, Kennedy, Robb, Tribolet and others. Cowie's Creek, a never-failing stream, flows through the property.' (Geelong Advertiser, 3 October 1903, 7).

However, though advertised on multiple occasions, the property does not sell and in 1910 when George Rollins passes away, the property is left to his son Frank Rollins (Public Records Office of Victoria, VPRS 7591/P0002, 118/016). George's obituary stated:

> 'ROLLINS – On the 10th October, at his residence, Bell Post Hill, near Geelong, George Henry Rollins, aged 80 years.' (The Age, 11 October 1910, 1).

Two years after George's passing, Frank's father in law William Mansfield celebrated his 80th birthday at Frank's farm, now named 'Rose Bank' (Geelong Advertiser, 13 August 1912, 3). The property is referred to again, in 1916, as 'Rosebank Farm' (Geelong Advertiser,13 June 1916, 1). Frank passed away in 1942 at a separate residence at 17 Blessington Street Newtown.

Substantial subdivisions occurred in Bell Post Hill in the immediate post war years and late twentieth century which saw a substantial amount of Rose Bank subdivided and developed. Today, the Rose Bank homestead remains as does a long stone shed adjacent to the residence.

INTEGRITY

Rose Bank is an intact example of a mid-19th century bluestone farmhouse. Though the context of the property has been greatly altered through the development of Bell Post Hill and the construction of the Princes Freeway, the residence is still readily interpretable as an intact Victorian residence, paired with a substantial stone outbuilding. As such, it is considered intact.

COMPARATIVE ANALYSIS

The age, materiality and early vernacular design of Rose Bank all contribute to a typology that is not as well represented in the municipality. As such, comparable examples include:

Comparative Analysis	Image
Former Travellers Rest Inn, 750 Midland Highway Batesford (HO44 City of Greater Geelong, Victorian Heritage Register H0846). The Former Travellers Rest Inn in Batesford was erected in 1849, approximately ten years before the construction of Rose Bank in Bell Post Hill. Both structures are highly comparable as two early examples of vernacular Victorian rubble-course residential structures in the municipality, representing some of the earliest structures in the City of Greater Geelong. Key differences relate to: roof forms, with Rose Bank constructed with a gabled roof and the Travellers Rest Inn built with a hipped roof and dormer windows; and Rose Bank's substantial wraparound broken-hip verandah – a feature not represented at the Travellers Rest Hotel. Of the two, the Travellers Rest Inn is considered a more significant structure due to its earlier construction date and significant plantings. However, both buildings are still considered highly intact examples of mid-19th century residential buildings in the municipality.	 **Figure 4. Former Travellers Rest Inn, 750 Midland Highway Batesford. Source: Victorian Heritage Database.**
Former Junction/Keens Hotel ruins, 5 Fyansford-Gheringhap Road, Fyansford (HO1736 City of Greater Geelong). Another comparable structure is the Keens Hotel Ruins. However, as the name suggests, the example is in a ruinous state. Yet, as a ruin, it is still afforded protections under the HO and VHR. The Keens Hotel Ruins at Fyansford are an intact bluestone vernacular structure located at the intersection of Fyansford and Gheringhap Road. The structure has formal bluestone courses with roughly hewn basalt as opposed to the rough rubble-course construction of Rose Bank. The ruins are fitted with a corrugated iron hipped roof and an unadorned brick masonry chimney. The structure has two openings, representing its use as a hotel and is in far worse condition than Rose Bank. However, like Rose Bank, the ruins are representative of one of the first waves of colonial development in the municipality, constructed in simple vernacular form. As a larger building of better condition with intact outbuildings, Rose Bank is considered to be of greater significance than Keens Hotel.	 **Figure 5. Direct view of Keens Hotel ruin at 5 Fyansford-Gheringhap Road, Fyansford. Source: Google Streetview, July 2023**
Blairs Road Cottage Ruins, 25 Blairs Road, Lara (H7721-0084 City of Greater Geelong). Like the Keens Hotel Ruins at Fyansford, the ruins at Blairs Road, Lara, are similar to Rose Bank as two examples of early vernacular stone buildings located in the broader municipality constructed with gabled roof forms and rubble stone courses. A key difference between the Cottage Ruins on Blairs Road and Rose Bank relate to condition, with Rose Bank being an intact, standing, habitable residence, and the Blairs Road Ruins being an overgrown bluestone ruin. Of the two places, due to its integrity and condition, and it being an exceedingly early structure in Bell Post Hill, Rose Bank is considered to be of greater significance.	 **Figure 6. Oblique and obscured view of the ruin at 25 Blairs Road, Lara. Source: Google Streetview, April 2023**

As noted above, other examples of Victorian bluestone and rubble course dwellings are well represented across the municipality, however in far worse condition. Further, examples of lower integrity or condition that are contemporaries with Rose Bank are recognised as significant places, in turn establishing that Rose Bank which is of higher integrity and condition is of equal or greater significance. As such, there is the precedent for inclusion of Rose Bank on the City of Greater Geelong Heritage Overlay.

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IMAGES



Oblique view of Rose Bank looking west. Source: City of Greater Geelong, May 2025.



Oblique view of the stone shed north of the residence looking northwest. Source: City of Greater Geelong, May 2025.





Detail view of the northern gable end, showing rubble construction. Source: City of Greater Geelong, May 2025.	Obscured detail view of the single chimney on the southern gable end. Source: City of Greater Geelong, May 2025.
 Direct view of the entrance on the eastern elevation, showing the brick and rubble construction. Source: City of Greater Geelong, May 2025.	 Oblique view of one of the windows on the eastern elevation, showing the brick and rubble construction. Source: City of Greater Geelong, May 2025.
 Oblique view of the stone shed, looking southwest. Source: City of Greater Geelong, May 2025.	 Oblique view of non-contributory weatherboard shed west of the stone shed. Source: City of Greater Geelong, May 2025.

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CITY OF GREATER
GEELONG

Grovedale United Services Memorial Hall, 2A Reserve Road, Grovedale Statement of Significance

Heritage Place:	Grovedale United Services Memorial Hall, 2A Reserve Road, Grovedale	**PS ref no:**	HO2050



Source*:* City of Greater Geelong, November 2024

What is significant?

The Grovedale United Services Memorial Hall at 2A Reserve Road, Grovedale is locally significant to the City of Greater Geelong. Significant elements include:

- The timber weatherboard hall.
- Views to the hall from Reserve Road.

Non-significant elements include:

- The later structures and landscaping comprising the two rear sheds, neighbouring playground and carpark.
- Mature plantings.
- The DDA ramp and entrance stairs.

How is it significant?

Grovedale United Services Memorial Hall is of historical and representative significance to the City of Greater Geelong.

Why is it significant?

The Grovedale United Services Memorial Hall 2A Reserve Road, Grovedale, is historically significant to the City of Greater Geelong as an intact interwar hall originally constructed in 1936 twelve kilometres north in North Shore to service the community there as a public recreation hall. The Hall was purchased and relocated to its current site in 1948 for use as a memorial hall following the close of the Second World War, reflecting the propensity of the mid-20th century to recycle and relocate timber community buildings and churches to reflect changing demographic. It was reopened for that purpose in 1949 and has served the community since. (Criterion A)

The Grovedale United Services Memorial Hall is of representative significance to the City of Greater Geelong as an intact example of and early twentieth century community hall. Features which contribute to the site's representative significance include its rectilinear form, weatherboard materiality, pitched gabled roof clad in corrugated iron sheeting and projecting gabled porch. (Criterion D)

Primary sources

Grovedale United Services Memorial Hall, author: Benjamin Petkov, November *2024, peer reviewer: Mim Butcher, The Heritage Conservancy, May 2025.*

Greater Geelong Outer Areas Heritage Study. Stage 2, Volume 16, Authentic Heritage Services Pty Ltd, 1998-2000.

This document is an incorporated document in the Greater Geelong Planning Scheme pursuant to section 6(2)(j) of the *Planning and Environment Act 1987*



Figure 1. Aerial view of the Grovedale United Services Memorial Hall marked the red arrow, the reserve boundary marked in yellow. Source: Nearmap, 2019

WHO ARE THE TRADITIONAL OWNERS/REGISTERED ABORIGINAL PARTY FOR THIS PLACE?

The place is located on traditional land of the Wadawurrung people. The Registered Aboriginal Party (RAP) under the Aboriginal Heritage Act 2006 for this land is Wadawurrung Traditional Owner Aboriginal Corporation (WTOAC).

SCHEDULED CONTROLS

The following scheduled controls are recommended for the ongoing conservation and use of the place. They include:

Recommended Scheduled Controls			
☒ Paint	☐ Internal	☐ Trees	☒ Solar
☐ Outbuildings/Fence	☐ VHR	☒ Prohib use	☐ Aboriginal Place

HERITAGE PLACE ASSESSMENT

PHYSICAL DESCRIPTION

Hall (1936)

The Hall, constructed in 1936, is a substantial timber weatherboard hall. Rectilinear in form with a gabled roof clad in corrugated iron sheeting, the structure is characterised by its conical roof vents and timber sash windows. A projecting porch is located on the primary façade of the structure, facing north, comprising a smaller intersecting gable. Access to both the porch and rear meeting room is achieved via two small staircases with contemporary steel handrails. The structure has been painted a sympathetic contemporary colour, with light blue weatherboards and dark blue foundation cladding.

Setting

The broader environmental context of the Hall is a mixture of residential and recreation properties. The Hall is set fronting an asphalt carpark accessed via Reserve Road, a chainlink wire and galvanised steel tube fence separates the carpark from Reserve Road, with several mature *pinus radiata* plantings in a green reserve around the carpark. A contemporary playground is present east of the Hall, and a gravel road separate the southern elevation of the Hall from the Grovedale Recreation Reserve sport ovals.



Figure 2. Grovedale United Services Memorial Hall, looking southwest from northern carpark. Source: City of Greater Geelong, November 2024.

PLACE HISTORY

Contextual History

As addressed in the 2021 About Corayo: A Thematic History of Greater Geelong:

> 'The arrival of German immigrants on the Emmy in 1849 (having been sponsored by the German Immigration Committee led locally by Dr Alexander Thomson) (see Theme 2) was impetus for the development of the Lutheran Church at Grovedale, first known as Germantown since European colonisation. Services were first held in homes until a school was built in 1854 on the site of the existing Grovedale Cemetery...' (Rowe, 2021, 998)

Thematic Place History

On the 2nd April, 1936, the Illingworth Brothers, a local family and exponents of charitable developments, applied for planning permission to construct a timber recreation hall at the corner of The Esplanade and Seabeach Parade, North Shore. The proposed hall was to be 54 feet long by 28 feet wide, complete with a support room and entrance porch. The contractors engaged to erect the hall were Messrs Berryman & Turnbull, and though the main applicants and for the construction of the hall were the Illingworth Brothers, the primary owner of the land Mr. J. C. Hinksman was also a permit applicant for the hall's construction. Hinksman owned a store fronting 1 Seabeach Parade, directly behind the hall as shown in Figure 5.

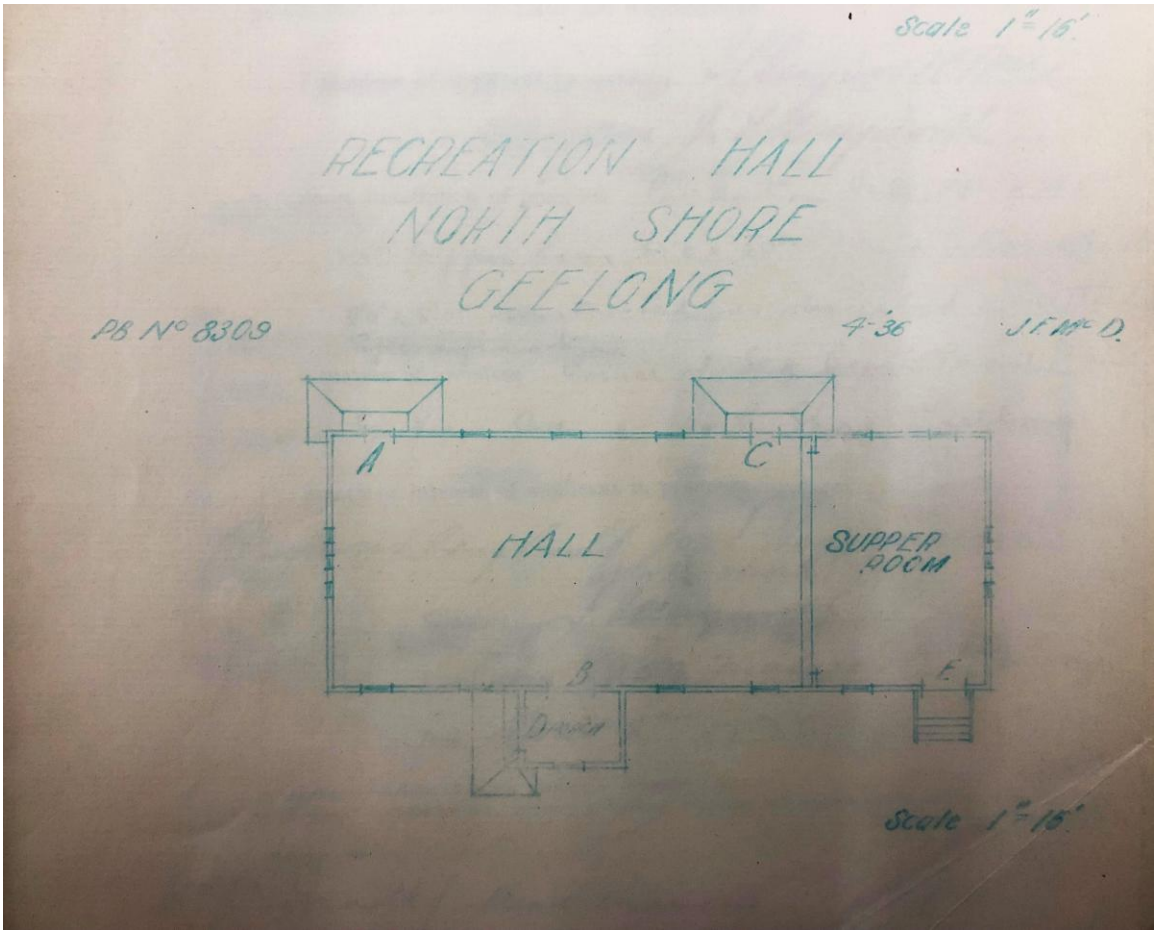


Figure 3. Approved plan of the North Shore Recreation Hall, 1936. Source: Public Records Office of Victoria, 8309 Recreation Hall North Shore; Geelong Halls and Theatres Sporting, VPRS 7882/P0001, 8309.

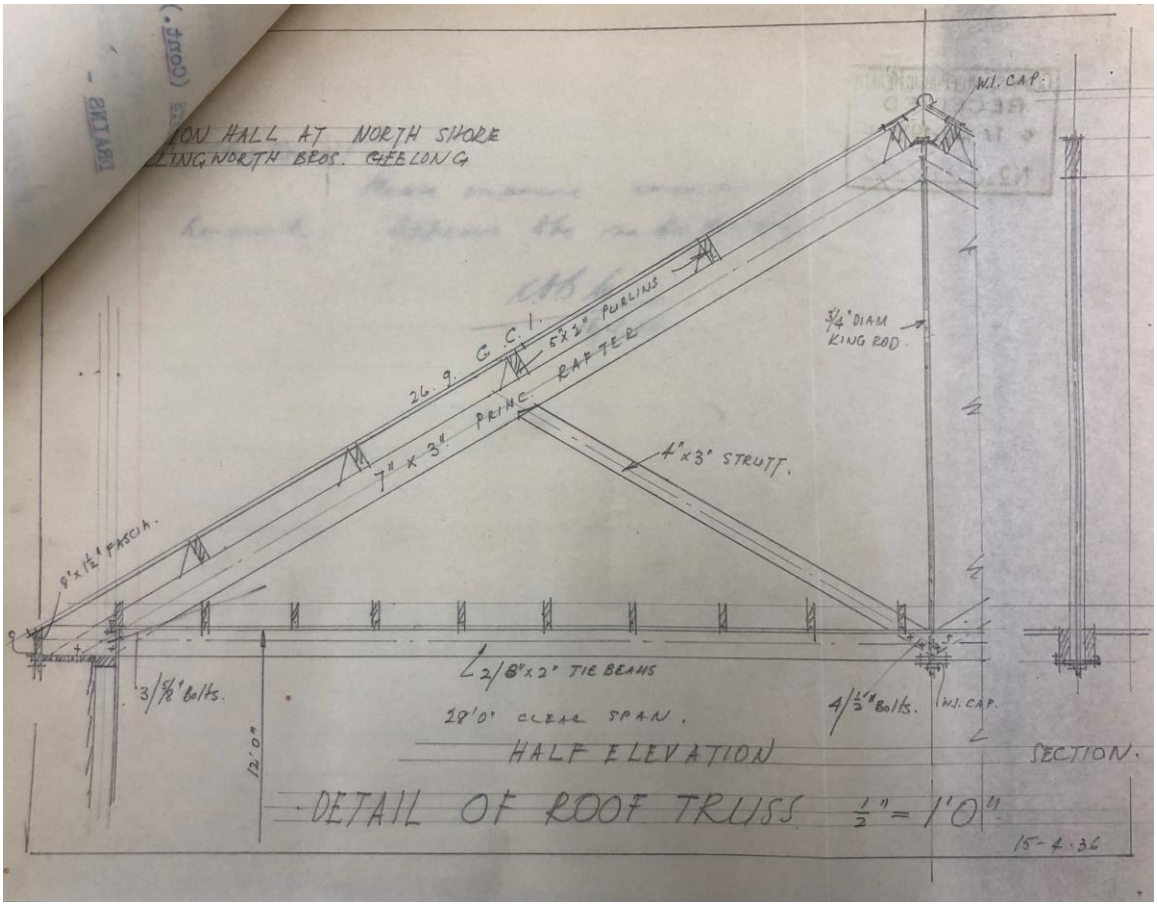


Figure 4. Design details of the roof truss for the Recreation Hall, North Shore, as prepared by Messrs Berryman & Turnbull. Source: Public Records Office of Victoria, 8309 Recreation Hall North Shore; Geelong Halls and Theatres Sporting, VPRS 7882/P0001, 8309.

In 1936, on the corner of The Esplanade and Seabeach Parade in North Shore, a public recreation hall was constructed. The construction of the hall was contextually part of the broader interwar expansion and development of North Shore, informed directly by the rising number of returned service people constructing residences in the suburb, and further still with worker's accommodation being built to house those employed at Ford and the Phosphate Co-operative Company of Australia Ltd.

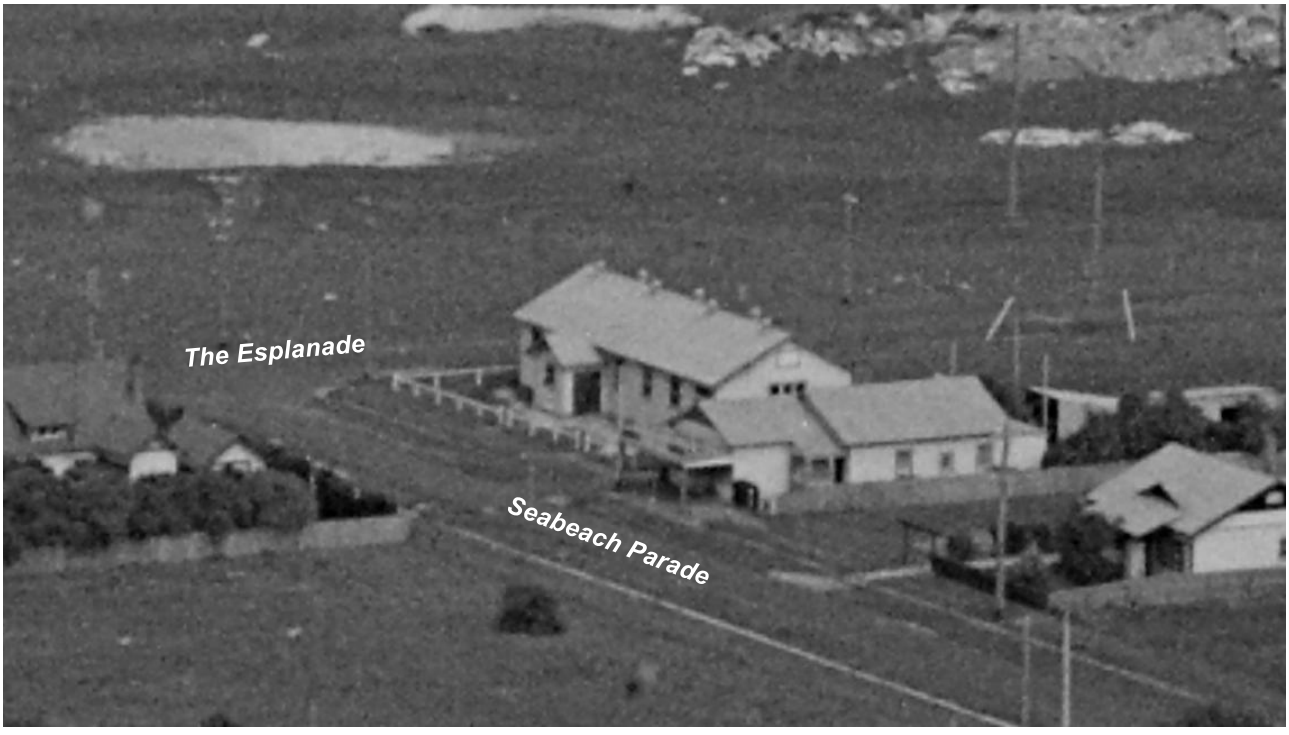


Figure 5. Oblique aerial view of the Memorial Hall in its original location on the corner of The Esplanade and Seabeach Parade, North Shore. Source: Pratt, C. D., & Airspy. (1939). International Harvester Company of Australia Pty Ltd. North Shore, Geelong.

However, in 1948, two years after the close of World War Two, *The Age* published:

> 'Memorial Hall. – The Government has decided to grant £1000 on a pound for pound basis to the Grovedale United Services Memorial Hall committee for the purchase and removal of a hall from North Shore to Grovedale'. (The Age, 23 April 1948, 3).

The earlier 1936 North Shore Recreation Hall was subsequently removed in 1948 from the corner of The Esplanade and Seabeach Parade and relocated to its current location in Grovedale. As part of the relocation, a minor redesign of the Hall was undertaken to alter side entrances and construct a stage in the main hall. The former supper room was also converted into a meeting room.

The following year, it was published:

> 'War Memorial Hall. – Geelong, Sunday. – The first memorial in Geelong district to personnel of the last war was opened at Grovedale yesterday afternoon by Sir Thomas Maltby, Speaker of the Legislative Assembly'. (The Sun News-Pictorial, 13th June 1949, 11).

Today, the hall is actively used by the general community as a meeting space.

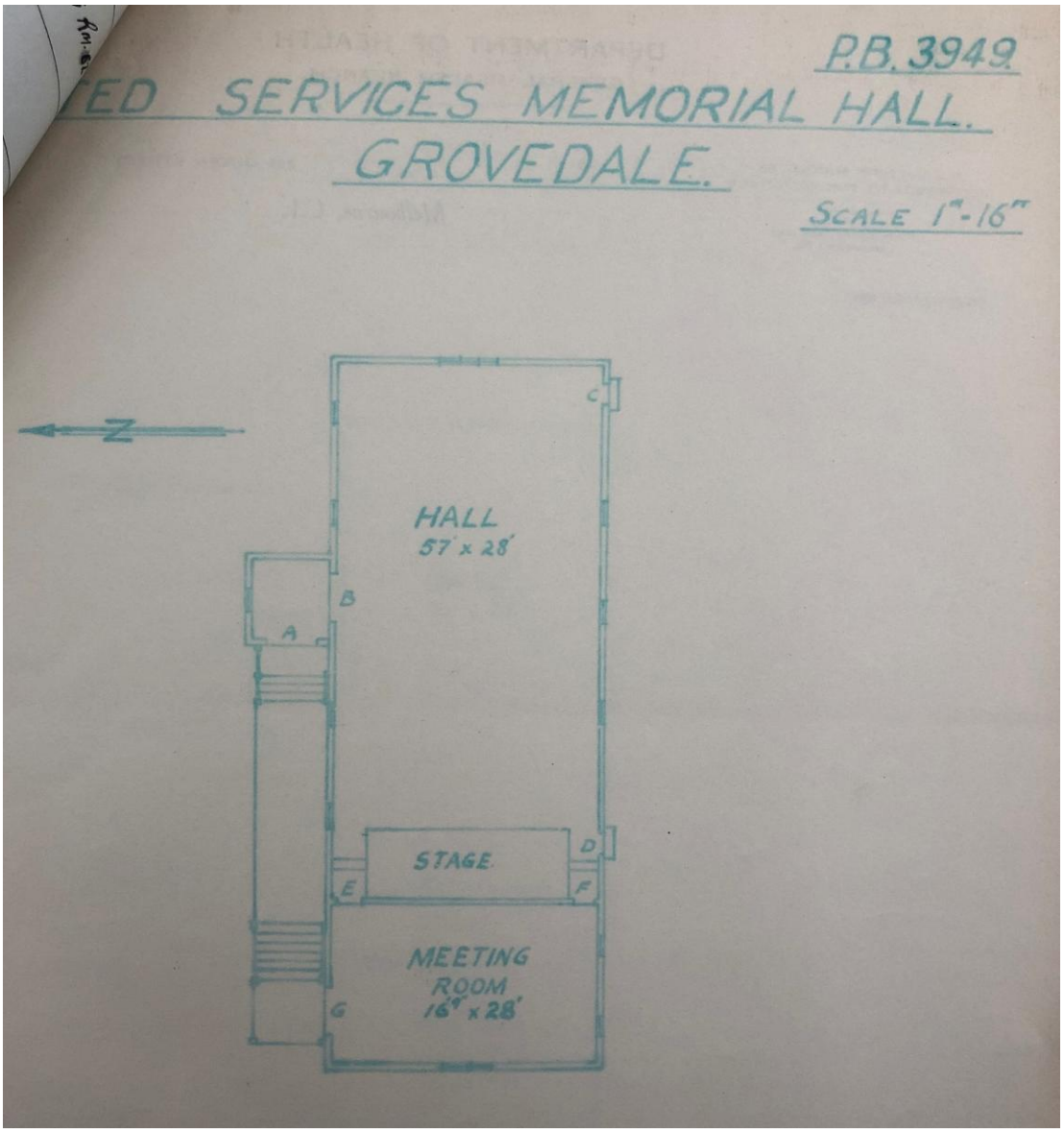


Figure 6. Approved plan of the United Services Memorial Hall, 1948. Source: Public Records Office of Victoria, 8309 Recreation Hall North Shore; Geelong Halls and Theatres Sporting, VPRS 7882/P0001, 8309.



Figure 7. Oblique view of the Memorial Hall looking southwest in the late 1980s. Source: Victorian Heritage Database, Place ID: 155480.

INTEGRITY

The integrity of the Grovedale United Services Memorial Hall at 2A Reserve Road, Grovedale, is high. Though transported to its current site in 1949, the Hall has been used continually since that time while retaining its original form, orientation, fenestration and materiality.

COMPARATIVE ANALYSIS

The Grovedale United Services Memorial Hall is an intact interwar Federation style timber community hall. As such, there are several comparable examples in the broader City of Greater Geelong. Those are:

Site and Analysis	Site Image
Housen-Halle (former Connewarre Hall), 1280 Barwon Heads Road, Connewarre (HO1704 City of Greater Geelong). The former Connewarre Hall at 1280 Barwon Heads Road, Connewarre, is locally significant to the City of Greater Geelong as a substantial and intact interwar weatherboard community hall and memorial to servicepeople killed in the First World War. The former Connewarre Hall is comparable to the Grovedale Services Memorial Hall as two highly intact interwar weatherboard community halls which were later used as memorial halls following the First and Second World Wars. The key difference between both buildings, other than condition, relates to current use. The former Connewarre Hall is currently used as a private residence and is in fair condition, where the Grovedale United Services Memorial Hall is in public use and is in good condition. On this basis, the Grovedale United Services Memorial Hall is considered to be of greater significance, on account of its intact use and superior condition. .	 **Figure 8. Side view of the former Connewarre Hall at 1280 Barwon Heads Road, Connewarre. Source: Real-estate Advertisement, August 2024**

Site and Analysis	Site Image
St Patricks Catholic Hall, 10 Harding Street, Portarlington (HO1563 City of Greater Geelong). St Patricks Catholic Hall in Portarlington is a modestly sized weatherboard and fibro cement public hall. Constructed in 1942, six years after the Grovedale Unities Services Memorial Hall was first constructed in North Shore, the Catholic Hall was constructed to service the needs of the local catholic community. Key differences between both St Patricks Catholic Hall and the Grovedale United Services Memorial Hall include: usage, with the St Patricks Hall used for religious pursuits; date of construction, with the Grovedale United Services Memorial Hall six years earlier than St Patricks Catholic Hall, and; scale, design and materiality, with the Hall in Grovedale constructed adhering to an earlier Federation-informed style, using only weatherboards and an earlier and steeper roof pitch – as opposed to St Patricks which is informed by the bungalow style, with a shallower roof pitch and mixed use of weatherboard and fibro cement. Due to these elements, the Grovedale United Services Memorial Hall is considered to be of greater significance to the City of Greater Geelong than the St Patricks Catholic Hall in Portarlington.	 **Figure 9. Oblique view of St Patricks Catholic Hall, 10 Harding Street, Portarlington. Source: Google Streetview, June 2023**
Lobster Pot Dance Hall, 7 Ewing Blyth Drive, Barwon Heads (Individually Significant in HO1649, and HO1666 City of Greater Geelong). Like the St Patricks Catholic Hall in Portarlington, the Lobster Pot Dance Hall in Barwon Heads comprises a modestly sized bungalow-informed gabled dance hall. Constructed in the late interwar period, the hall features both horizontal and vertical weatherboard cladding, as well as a half-timbered fibro cement gable. Additionally, in line with all above examples as well as the Grovedale United Services Memorial Hall, the Lobster Pot Dance Hall features a gabled roof clad with corrugated metal sheeting. The Lobster Pot Dance Hall is comparable with the history of the Grovedale United Services Memorial Hall as two examples of sea-side community recreation halls – however, this element related to the original North Shore usage of the Grovedale United Services Memorial Hall. All additional elements relating to materiality and design are different to the Grovedale Hall. Yet, though different, both buildings are of equal integrity and condition and represent seaside recreation in the broader municipality, and on this basis they are considered to be of equal significance.	 **Figure 10. Oblique view of Lobster Pot Dance Hall, 7 Ewing Blyth Drive, Barwon Heads. Source: Google Streetview, April 2023**

Based on the above comparative analysis, the Grovedale United Services Memorial Hall is recognised as an intact example of a Federation style interwar public hall. Compared with other examples of weatherboard halls in the municipality, the Grovedale United Services Memorial Hall is considered to be of greater importance due to its mixed use as both a recreation hall and Memorial site, as well as due to its relocation from North Shore to Grovedale.

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Recreation Hall North Shore; Geelong Halls and Theatres Sporting, VPRS 7882/P0001,8309. Public Recreation Office of Victoria.

Rowe, David & Greater Geelong (Vic.). Council, issuing body. (2021). About Corayo : A Thematic History of Greater Geelong

War Memorial Hall (1949, June 13). The Sun News-Pictorial (Melbourne, Vic. : 1922 - 1954; 1956), p. 11.

IMAGES



Oblique view of Grovedale United Services Memorial Hall looking south. Source: City of Greater Geelong, November 2024.



Detail view of the façade gable looking south. Source: City of Greater Geelong, November 2024.



Oblique view of the DDA access ramp at the façade of the Hall. Source: City of Greater Geelong, November 2024.



Oblique view of the western elevation looking southeast. Source: City of Greater Geelong, November 2024.



Oblique view of the southern elevation looking northeast. Source: City of Greater Geelong, November 2024.



Oblique view of the eastern elevation looking northwest. Source: City of Greater Geelong, November 2024.



Overview of the northern carpark and reserve plantings, looking northwest. Source: City of Greater Geelong, November 2024.



Overview of the Grovedale Recreation Reserve looking north towards the Memorial Hall. Source: City of Greater Geelong, November 2024.

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CITY OF GREATER
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Queen's Bridge, Queens Park Road, Newtown and Highton Statement of Significance

Heritage Place:	Queen's Bridge, Queens Park Road, Newtown and Highton	**PS ref no:**	HO2051



Source*:* City of Greater Geelong, May 2025

What is significant?

Queen's Bridge on the Queen's Park Road, Newtown and Highton, is significant to the City of Greater Geelong. Significant elements are:

- The 1930 bridge, comprising the main Warren Truss steel bridge, piles and embankments.
- The pedestrian path adjoining the bridge.
- The immediate parkland context of the Barwon River to the north and south.

Non-significant elements are:

- The asphalt deck, which has been progressively maintained and replaced as required.

How is it significant?

Queen's Bridge is of historical and aesthetic significance to the City of Greater Geelong.

Why is it significant?

Queen's Bridge is historically significant to the City of Greater Geelong, representing the need to respond to the environmental impacts incurred by the Barwon River's flooding through the nineteenth and early twentieth centuries. The bridge as it currently stands is the fourth version, the three before it being either washed away completely during floods or damaged beyond repair. As such, both the former Newtown and Chilwell Council and the South Barwon Council lobbied the Minister of Public Works for assistance and funding in the construction of a flood-proof steel bridge above the flood line. In addition to this, a bridge in some iteration has been present at this location since the first was completed in 1861. (Criterion A)
Queen's Bridge is of aesthetic significance to the City of Greater Geelong as a substantial and picturesque Warren Truss bridge located in a river corridor context. The bridge's setting is informed substantially by the Barwon River and by the proliferation of mature Eucalyptus trees. (Criterion E)

Primary sources

Queen's Bridge, author: Benjamin Petkov, May 2025, peer reviewer: Mim Butcher, The Heritage Conservancy, May 2025.
Greater Geelong Outer Areas Heritage Study. Stage 2, Volume 16, Authentic Heritage Services Pty Ltd, 1998-2000.

This document is an incorporated document in the Greater Geelong Planning Scheme pursuant to section 6(2)(j) of the *Planning and Environment Act 1987*



Figure 1. Aerial view of Queen's Bridge, Newtown, marked in red. Source: Nearmap, 2019.

WHO ARE THE TRADITIONAL OWNERS/REGISTERED ABORIGINAL PARTY FOR THIS PLACE?

The place is located on traditional land of the Wadawurrung people. The Registered Aboriginal Party (RAP) under the Aboriginal Heritage Act 2006 for this land is Wadawurrung Traditional Owner Aboriginal Corporation (WTOAC).

SCHEDULED CONTROLS

The following scheduled controls are recommended for the ongoing conservation and use of the place. They include:

Recommended Scheduled Controls			
☒ Paint	☐ Internal	☐ Trees	☐ Solar
☐ Outbuildings/Fence	☐ VHR	☒ Prohib use	☐ Aboriginal Place

HERITAGE PLACE ASSESSMENT

PHYSICAL DESCRIPTION

Queen's Bridge (1930)

Queen's Bridge in Newtown comprises a steel frame bridge featuring two Warren Truss spans. Concrete piles are located in the middle of the bridge, directly below where the two Warren Truss spans meet. The bridge itself has visibility directly through the girders, and has a cantilevered footpath on its northern elevation providing pedestrian access. A PVC water main runs the length of the bridge, attached to the northern elevation.

The bridge is narrow, only providing access to one lane of cars at a time. The broader setting of the bridge is directly informed by both the Barwon River and the valley it is located at the bottom of. It is accessed by the Queen's Park Road, and is set in a largely parkland context on account of the river corridor which is densely populated with mature and juvenile Eucalyptus plantings.



Figure 2. Oblique view of Queen's Bridge, looking at the northern elevation from the Barwon River. Source: City of Greater Geelong, May 2025.

PLACE HISTORY

Contextual History

The history of Queens Bridge is addressed extensively by David Rowe in the City of Greater Geelong Thematic Environmental History, *About Corayo,* which states:

> 'Simultaneous to the construction of the first Prince Albert Bridge by the Newtown and Chilwell Council in 1861 was the building of a bridge at the location of B.G. Levien's punt adjacent to Queen's Park at the west end of Aphrasia Street. Initially proposed as a cattle bridge, community opposition to such a limited purpose caused a reconsideration by the Council, as did offers of funds towards its erection. D.W. Petrie, Esq., of Moorabool street, offered £100 'towards the erection of a traffic bridge in lieu of a cattle bridge at Levien's Punt; and the Town Clerk was instructed to write to Mr. Petrie stating that the Council had already decided on a cattle bridge at Levien's.' The tender of Charles Ross for £105/10/0 (or £85/10/0 if the piles were not required to be driven into the river bed) had been accepted. By 20 June 1861, the Town Surveyor had revised the plan for the bridge so that it would be made available for traffic. The Council accepted the amendment

and were prepared to provide an addition £44/10/0 'to make the approaches if the balance were subscribed by the public.' By September 1861, the timber bridge (Figure 4) had been completed, the Geelong Advertiser reporting that 'the new bridge constructed at Levien's; the bridge is now open for traffic, and the ratepayers appear to avail themselves of the facility in getting their cattle to the municipal commonage on the other side of the river.' Named 'Queen's Bridge' in honour of Queen Victoria, colloquially it was widely known as 'Levien's Bridge' after B.G. Levien. In 1863, W. Stitt Jenkins had taken exception to the use of the name 'Levien's Bridge' and made his concerns clear in a letter to the editor in the Geelong Advertiser. The Editor replied that '"Levien's Bridge" is by far the better name of the two, and Levien's Bridge we shall continue to call it.' In 1871, tenders were called 'for the re-erection of Queen's Bridge', to be completed by the end of that year by Messrs. Martin and Dowie. It seems that the bridge was not finished until mid-1872. Floods in 1880 forced the bridge from its abutments and carried it downstream. Thomas Prescott was awarded the contract of repairing the bridge at a cost of £47. In 1930, a new Queen's Bridge (Figure 8) was officially opened by the Mayor of Newtown and Chilwell. It was the culmination of years of bickering with the South Barwon Shire Council over funding the bridge. Costing £4000, it was comprised of a steel structure and an improved road grade had been excavated at the west end of Aphrasia Street. The single lane bridge remains in use. In 1963, a cantilevered footway and 18-inch water main were added while in 1971 the top cord was raised and the deck modified.' (Rowe, 2021, 199-200).

Thematic Place History

In 1860, looking approximately from where Raith Terrace and Read Street now meet, Eugene Von Guérard observed the southern view over the Barwon River. He captured this view in his painting, '*View from Fritz Wilhelmberg, Herne Hill, Geelong (Mr Levien's hut on the Barwon)*' (Figure 3). As noted above by Rowe, Mr. B.G. Levien, who is shown occupying a small market garden on the northern flat and bank of the Barwon River, was also operating a punt to cross the Barwon. The year after Von Guérard completed the below painting, funds for the construction of a timber bridge had been approved and granted, resulting in the completion of the river crossing.

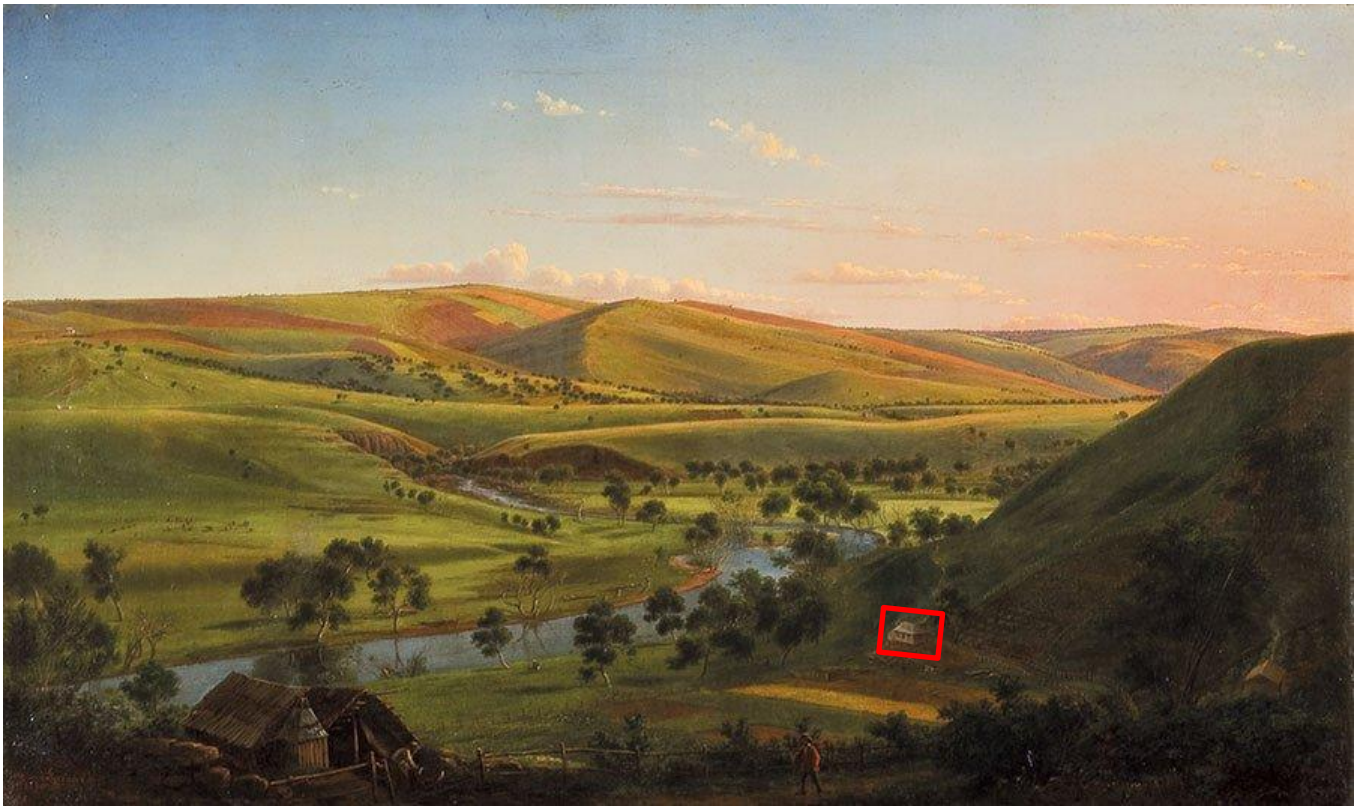


Figure 3. Eugene Von Guérard's 'View from Fritz Wilhelmberg, Herne Hill, Geelong (Mr Levien's hut on the Barwon)', 1860. Levien's hut is marked in red. Source: Geelong Gallery, Gift of W Max Bell and Norman Belcher, 1923.

Five years later, the bridge was photographed by the Melbourne-based photographer John Norton. Details in this photo show the bridge's construction, comprising approximately five rows of timber piles with cross-braces projecting from both the upstream and downstream elevations. Timber railing is shown present on both elevations, and access to the bridge from what is now Aphrasia Street is via a very steep earthen rampant with rubble abutments (Figure 4). Yet, the bridge had not been completed for more than nine years when it was destroyed in a flood on the Barwon River, as detailed by The Herald in 1870:

> 'GEELONG. 9th September. There is a fearful flood here. The Barwon is higher than it has been since 1852. The keeper of Queen's Park, and his wife, and a man were up a tree all night, and were rescued by boats this morning. The Queen's Bridge is carried away. Mr. Wright and family have been removed in boats. Lowe's tannery roof is under water. Mrs. Lowe is likely to die from fright and exhaustion, through removing. The new boatshed, with boats inside, has been swept away, and is now broken up. The old shed has gone out to sea. The Albion Woollen Mill is in danger… Levien's garden is submerged…' (The Herald, 9 September 1870, 3).

The next day, The Herald expanded on the initial telegram noted above, detailing the devastation further:

> '… The Queen's Bridge, just below Mr. Levien's, which could not long withstand the heavy pressure that was brought to bear against it, was early swept away, and last evening a few spars jutting out of the water here and there were all that remained to show where the structure had been. The beams of which it was composed were carried down along with other ruin, and struck with great force against the supports of Prince Albert bridge in the bend of the river, and it was feared would carry that bridge away also…' (The Herald, 10 September 1870, 3).

In May the following year, the Geelong Advertiser published that a tender had been accepted for the re-erection of the Queen's Bridge:

> 'A tender was accepted for the re-erection of the Queen's bridge, over the Barwon, at a special meeting of the Newtown and Chilwell Borough Council on Tuesday evening. The cost of the re-erection will be £593, or slightly more than the surveyor's estimate. Messrs. Martin and Dowie, of Chilwell, are the contractors.' (Geelong Advertiser, 17 May 1871, 2).

Great difficulties arose however from the contractors awarded the tender, when they supplied the Council with a dishonourable cheque. This led to a delay, as the tender was then brought before several Council meetings and was deliberated, all the while the potential for the funding to be available by the end of June was diminishing. Messrs. Martin and Dowie were then dismissed, and Council readvertised the tender for the bridge's reconstruction. James Sinclair was awarded the contract, under the provision that he completed the bridge by December 1871. In January 1872, he requested additional funds and a two-week extension (Geelong Advertiser, 16 January 1872, 3). The funds were provided but the extension was not. The next day, Sinclair advertised for 'five or six carpenters, at the Queen's Bridge, Barwon River' (Geelong Advertiser, 17 January 1872, 4). Sinclair completed the new bridge in April 1872 (Geelong Advertiser, 19 April 1872, 2). Eight years later, the bridge was photographed by the noted German-born photographer, Fred Kruger (Figure 5).

However, the same year Fred Kruger photographed the bridge, in September 1880 the bridge was be damaged extensively by flash flooding on the Barwon. Though not destroyed, the bridge was badly damaged by the 1880 flood and required remediation and repairs. The tender was awarded to Thomas Prescott, at a price of £47 (Geelong Advertiser, 15 October 1880, 3). As shown in a photograph from 1908, Prescott retained Sinclair's main design but installed several new piles to reinforce the main structure of the bridge (Figure 6).



Figure 4. John Norton's 1866 photo of the first timber Queens Bridge. Source: State Library of Victoria, Norton, J. (1866). QUEEN'S PARK, BARWON RIVER. [picture].



Figure 5. The second Queen's Bridge, constructed in April 1872. Photographed by Fred Kruger in 1880. Source: State Library of Victoria, Kruger, F. (1880). View on Barwon River, Queen's Park, Geelong [Vic.] [picture] / Fred Kruger.



Figure 6. The third iteration of the Queen's Bridge. Photographed in 1908. Source: State Library of Victoria, BARWON RIVER, QUEEN'S BRIDGE AND PARK, GEELONG. [picture]. (1908).

In 1929, after the bridge had been subjected to several floods and countless sums spent on its repairs and improvements, the Newtown and Chilwell Council and the South Barwon Council approached Minister of Public Works for assistance in constructing a new replacement. The Geelong Advertiser published:

> 'What of the Bridge? – The matter of replacing the Queen's Park Bridge has been so long before the public that any delay in bringing the scheme to fruition is apparently not noticed. When a deputation from the

> Newtown and Chilwell and South Barwon Councils asked the Minister of Public Works for financial assistance last year he asked to be supplied with certain information which would assist him to reach the best possible decision. Mr. E.T.M. Garlick (Town Surveyor), who recently returned from abroad, has prepared the data required from the Newtown and Chilwell Council, but the information asked from the South Barwon Council has not yet been received. As a consequence therefore, the matter is in abeyance. The Minister, it is obvious will not make an announcement until he has the details he seeks.' (Geelong Advertiser, 11 February 1929, 1).

Funds were made available through the Minister in February 1930, and construction commenced almost immediately. A photo of the new steel girder bridge was published in May 1930, with a caption noting the 'old structure, about to be demolished' (Figure 7).

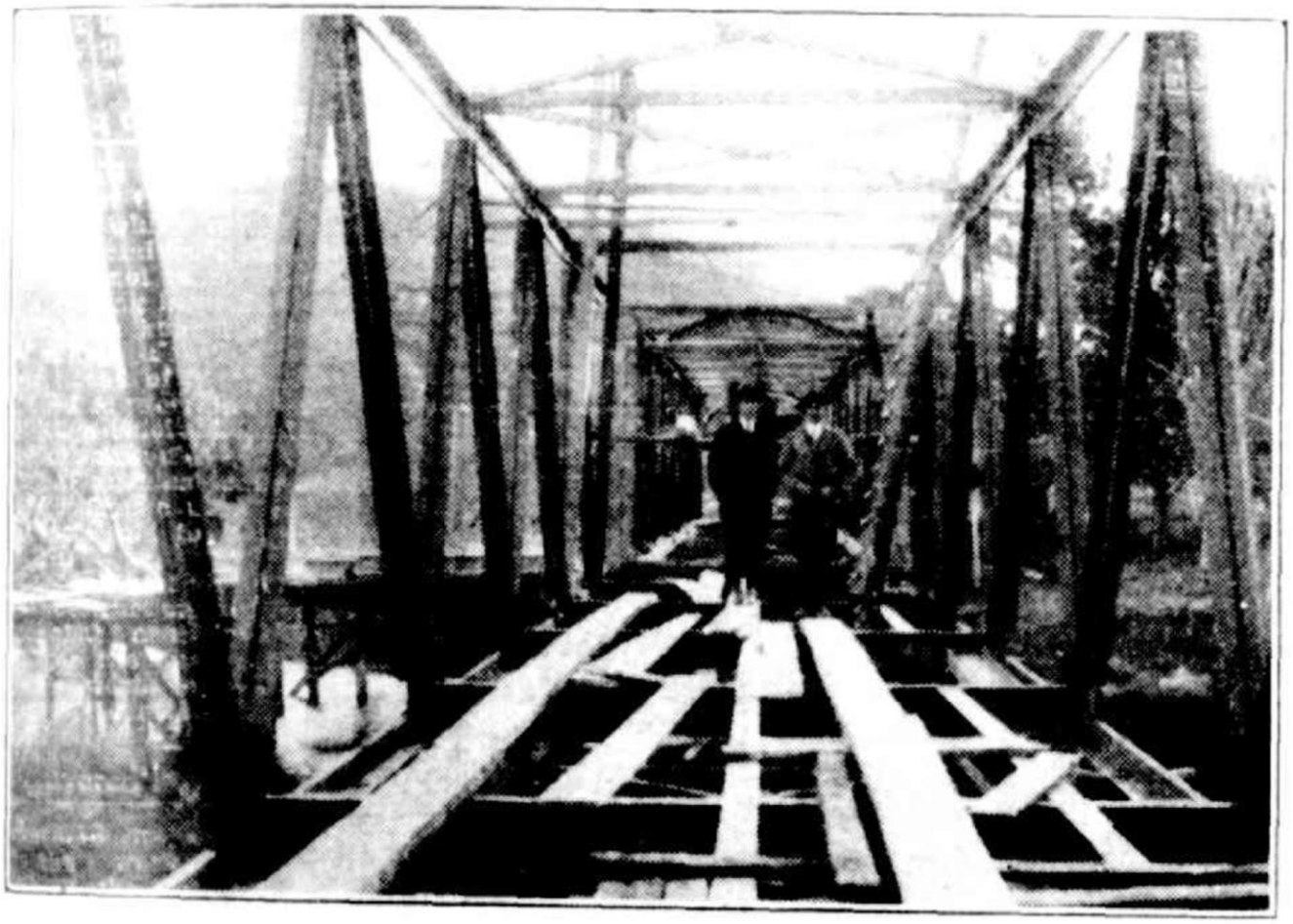


Figure 7. The fourth and last iteration of the Queen's Bridge. Photographed in May 1930. Source: The Sun News-Pictorial, 16 May 1930, 27.

The old bridge was subsequently pulled down. Yet, the red gum timber was recycled creatively for two separate purposes. In February 1930, whilst the old bridge was in the process of being demolished, Councillor G. McDonald of the Newtown and Chilwell Council used 36 individual pieces of timber to make a gavel for Council. Horace Richardson, MLC, was also gifted a smokers stand made out of 50 separate pieces of timber from the bridge, signifying 50 years of service to region (The Sun News-Pictorial, 23 September 1930, 5).

The new steel bridge was completed in 1930, and was photographed not long after by the Rose Stereograph Company (Figure 8). In 1952, the new steel bridge was hit by floodwaters once again however this time it emerged unscathed. A photo was published in The Age of the bridge in flood, with the caption, 'At Newtown, a suburb of Geelong, swirling waters are testing the strength of Queen's Park bridge' (The Age, 19 June 1952, 1).

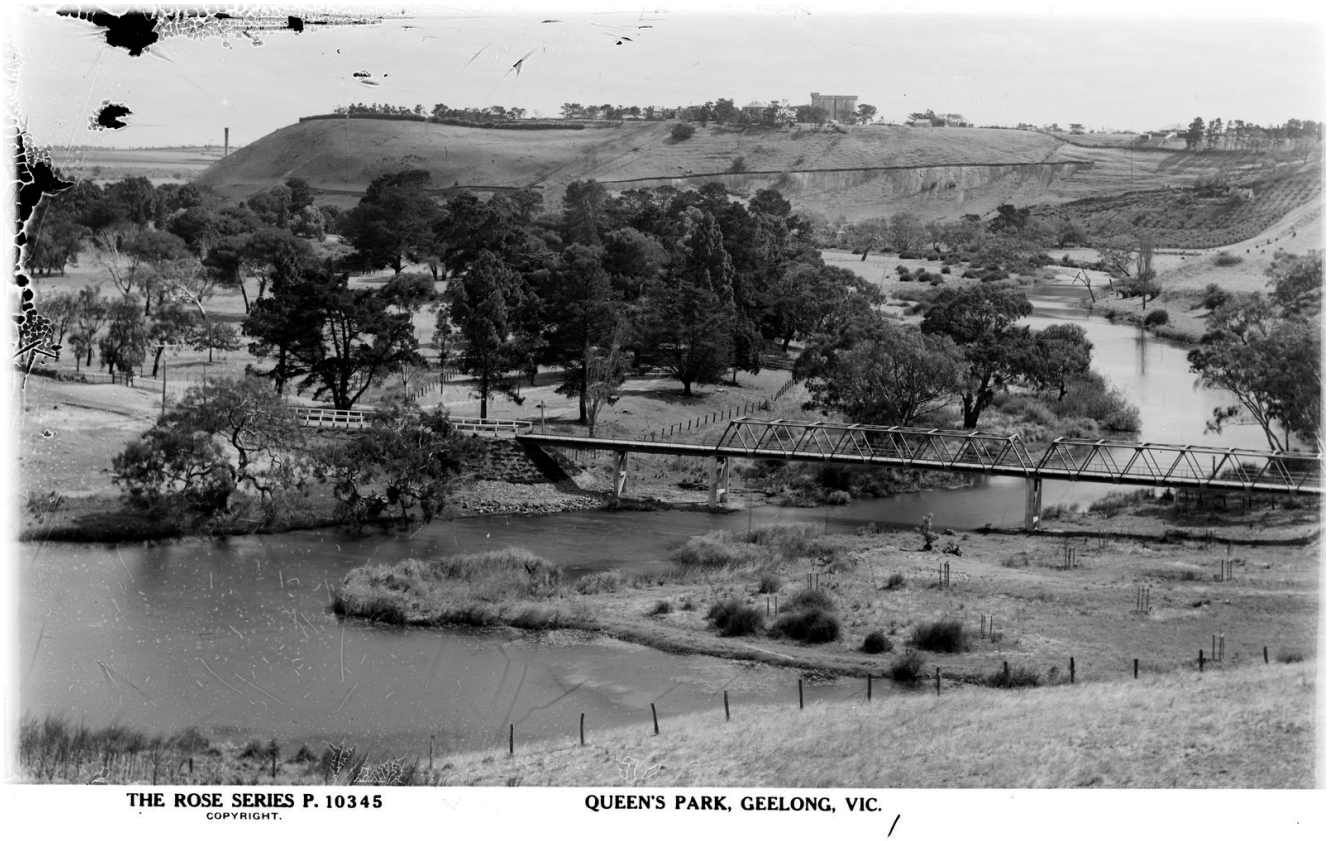


Figure 8. The fourth and last iteration of the Queen's Bridge. Photographed between 1931 and 1954. Source: The State Library of Victoria, QUEENS PARK, GEELONG, VIC. [picture]. (c.1931-1954).



Figure 9. The bridge in flood, 1952. Source: The Age, 19 June 1952, 1.

As noted by Rowe, 'In 1963, a cantilevered footway and 18-inch water main were added while in 1971 the top cord was raised and the deck modified' (Rowe, 2021, 200). Today, the bridge is still in use and carries road traffic as a single-lane thoroughfare.

INTEGRITY

The Queen's Bridge, comprising a steel girder bridge constructed in 1930, is a highly intact interwar bridge. Though its original timber deck was replaced in 1971, and its height was increased by the raising of the top cord, it still retains its basic original form, orientation, and use.

COMPARATIVE ANALYSIS

The Queen'S Bridge over the Barwon River, Newtown, is a highly intact single-lane steel girder truss bridge constructed in 1930 on reinforced concrete piles. As such, while there are several bridges in the municipality afforded heritage protections, there are no other examples of a steel-girder bridge protected on the Heritage Overlay. As such, the following comparative analysis will identify other interwar and postwar bridges in the municipality, while also addressing an additional comparable example of a steel truss bridge in afforded protections in the State. Comparable sites include:

Site and Analysis	Site Image
Barwon Heads Bridge Land within 10m of bridge, Barwon Heads Rd, Ocean Grove (HO1537 and VHR No. H1848). The Barwon Heads Bridge is one of the longest timber truss road bridges existing in the State of Victoria, and as such is not only protected at the local level by the City of Greater Geelong Heritage Overlay but also at the State level by the Victorian Heritage Register. The Barwon Heads Bridge is comparable with the Queen's Bridge at Newtown as two examples of interwar road bridges in the municipality. However, the Barwon Heads Bridge is ten years older than the Queen's Bridge, is double lane, and is a timber bridge as opposed to steel girder. As such, it's only point of comparison is its interwar construction, presence in the municipality and use as a bridge. In terms of significance, the Barwon Heads Bridge is of greater historical and technological significance, due to it being one of the longest timber bridges in the State.	 **Figure 10. Barwon Heads Bridge Land within 10m of bridge, Barwon Heads Rd, Ocean Grove. Source: Victorian Heritage Database.**
Macintyre Foot Bridge, Over Barwon River, Belmont (HO1843). The Macintyre Foot Bridge in Belmont crosses the Barwon River approximately from Barrabool Road on the southern bank to the Troop Loop on the northern bank. The bridge was originally constructed in 1968, 38 years after the Queen's Bridge, to designs prepared by JL van der Molen to relieve demand on the ovoid sewerage aqueduct in Breakwater. Similar to the Barwon Heads Bridge in Ocean Grove, the Macintyre Foot Bridge and the Queen's Bridge are only comparable as two examples of 20th century bridges constructed on the Barwon River in the municipality. However, the Macintyre Foot Bridge is somewhat more comparable to the Queen's Bridge than the Barwon Heads Bridge due to their 20th century form and departure from timber construction. From an aesthetic perspective, the Macintyre Foot Bridge is more revolutionary and reflects modernist elements of the late 1960s, however the Queen's Bridge is 38 years older and is of historical importance, representing	 **Figure 11. Macintyre Foot Bridge, Over Barwon River, Belmont. Source: Victorian Heritage Database**

Site and Analysis	Site Image
the importance of responsive infrastructural design based on the Barwon's history of flooding events.	

The design of the Queen's Bridge in Newtown is highly comparable with Warren Truss aqueduct pipebridges located outside the municipality. Two additional examples of similar bridges which are afforded protections have been addressed below:

Site and Analysis	Site Image
Maribyrnong River Pipe Bridge, South End of Ahern Place, Avondale Heights (HO406, Moonee Valley City). The Pipe Bridge crossing the Maribyrnong River in Avondale Heights was constructed in 1929, a year prior to the Queen's Bridge in Newtown, and is significant to the Moonee Valley City municipality representing the historical establishment of the water supply and transfer network by the Melbourne and Metropolitan Board of Works. Both bridges are comparable as highly functional bridges devoid of ostentation, constructed using Warren Trusses. Key differences between both, other than location, relate to their use where the Avondale Heights Pipe Bridge was constructed to support a water main as opposed to supporting road traffic. On this basis, of the two, the Queen's Bridge is considered as having greater historical significance as the fourth version of a bridge in its location, and as a substantial road bridge for the municipality.	 **Figure 12. Barwon Heads Bridge Land within 10m of bridge, Barwon Heads Rd, Ocean Grove. Source: Victorian Heritage Database.**
Maroondah Water Supply System (Upper and Central Sections), Aqueduct Pipebridge, Plenty River, Greensborough (HO2, HO179, HO177, HO174, Victorian Heritage Register No. H2381). The Maroondah Aqueduct Pipebridge in Greensborough is part of a far larger contiguous listing associated with the broader Maroondah Aqueduct pipetrack, most of which is located within the Plenty River Gorge. The pipebridge comprises a substantial wrought iron rivetted Warren Truss bridge which spans the width of the Plenty Gorge formerly to support two water mains. Today, the bridge is managed as a ruinous piece of redundant infrastructure. It is comparable with the Queen's Bridge as two examples of Warren Truss bridges in the State, however the Maroondah Aqueduct Pipebridge was constructed in the late nineteenth century, making it significantly older than the Queen's Bridge. Further, the Pipebridge is of greater significance and historical importance due to it being a major piece of infrastructure associated with the broader Maroondah Water Supply scheme, which supplied Melbourne with clean drinking water. As such, it is a more important bridge. However, they are both still comparable due to their similar design.	 **Figure 13. Maroondah Water Supply System (Upper and Central Sections), Aqueduct Pipebridge, Plenty River, Greensborough Source: Greensborough Historical Society, Victorian Collections, ID. 1214.**

The above comparative analysis has established that there are only two examples of comparable 20th century bridges afforded protections in the City of Greater Geelong, and neither of those examples are of a Warren Truss design. Further, other examples of comparable Warren Truss bridges in the State that are afforded protections are

not designed to accommodate foot traffic but rather operate as industrial aqueduct pipe bridges. As such, Queen's Bridge in Newtown is considered a highly significant and unique piece of interwar infrastructure which should be protected at the local level.

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IMAGES



Oblique view of Queen's Bridge, looking at the northern elevation from the Barwon River. Source: City of Greater Geelong, May 2025.



View under Queen's Bridge looking at the western bank. Source: City of Greater Geelong, May 2025.





View of the eastern entry to Queen's Bridge, looking west. Source: City of Greater Geelong, May 2025.	View from inside the road corridor of the bridge, showing the trusses, water main and road fabric. Source: City of Greater Geelong, May 2025.



Oblique view of the bridge from Rotary Walk and the Zillah Crawcour Park. Source: City of Greater Geelong, May 2025.

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The Mother of God 'Joy of All Who Sorrow' Russian Orthodox Church, 17 Yaraan Street, Bell Park Statement of Significance

Heritage Place:	The Mother of God 'Joy of All Who Sorrow' Russian Orthodox Church, 17 Yaraan Street, Bell Park	**PS ref no:**	HO2052



Source: City of Greater Geelong, June 2024

What is significant?

The property at 17 Yaraan Street, Bell Park, otherwise known as the Mother of God 'Joy of All Who Sorrow' Russian Orthodox Church, is locally significant to the City of Greater Geelong. Significant elements include:

- The main 1962 Church.
- The circular processional paving around the exterior of the Church.
- Open setting around church.

Elements not of significance include:

- Later alterations and additions comprising the:
  - Western carpark;
  - Boundary fence;
  - The plantings;
  - 1979 Sunday School,
  - Rear bathroom block and adjoining water tank, and;
  - 1968 Parish Hall.

How is it significant?

The Mother of God 'Joy of All Who Sorrow' Russian Orthodox Church is of historical, representative and social significance to the City of Greater Geelong.

Why is it significant?

The Mother of God 'Joy of All Who Sorrow' Russian Orthodox Church is historically significant to the City of Greater Geelong as a historical representation of the immediate postwar emigration of Russian Orthodox Christians into the municipality. As the only denominational parish within the municipality and one of the first to be established in the State following the end of the Second World War, the Mother of God 'Joy of All Who Sorrow' Russian Orthodox Church represents a historical spiritual expansion from the almost exclusive Church of England and Catholic communities which had up until the end of the War been the primary faith-systems within the municipality. (Criterion A)

The Mother of God 'Joy of All Who Sorrow' Russian Orthodox Church is of representative architectural significance to the City of Greater Geelong as a highly intact example of a 'ship-type' Russian Orthodox Church. This specific design of Russian Orthodox Church predominately utilised a cruciform layout with intersecting gabled naves, a central square tower base, a segmental spire and five onion-cupolas representing Jesus Christ and the four evangelists – Matthew, Mark, Luke and John. Further features typical of this style and featured at the Mother of God 'Joy of All Who Sorrow' Russian Orthodox Church include a curved sanctuary, the eight-pointed Russian Orthodox crosse and the use of rounded-arch windows. The Church at 17 Yaraan Street, Bell Park, features all of the above key design traits representative of that style of Russian Orthodox Design. (Criterion D)

The Mother of God 'Joy of All Who Sorrow' Russian Orthodox Church is of social significance to the local Russian Orthodox community, as a place of spiritual and social gathering. Since its construction, led exclusively by members of the congregation with recycled materials sourced by the community, the Mother of God 'Joy of All Who Sorrow' Russian Orthodox Church has been the cornerstone of the local Russian Orthodox community in the City of Greater Geelong. (Criterion G)

Primary sources

The Mother of God 'Joy of All Who Sorrow' Russian Orthodox Church, author: Benjamin Petkov, June 2024, peer reviewer: Mim Butcher, The Heritage Conservancy, May 2025.

Greater Geelong Outer Areas Heritage Study. Stage 2, Volume 16, Authentic Heritage Services Pty Ltd, 1998-2000.

This document is an incorporated document in the Greater Geelong Planning Scheme pursuant to section 6(2)(j) of the *Planning and Environment Act 1987*

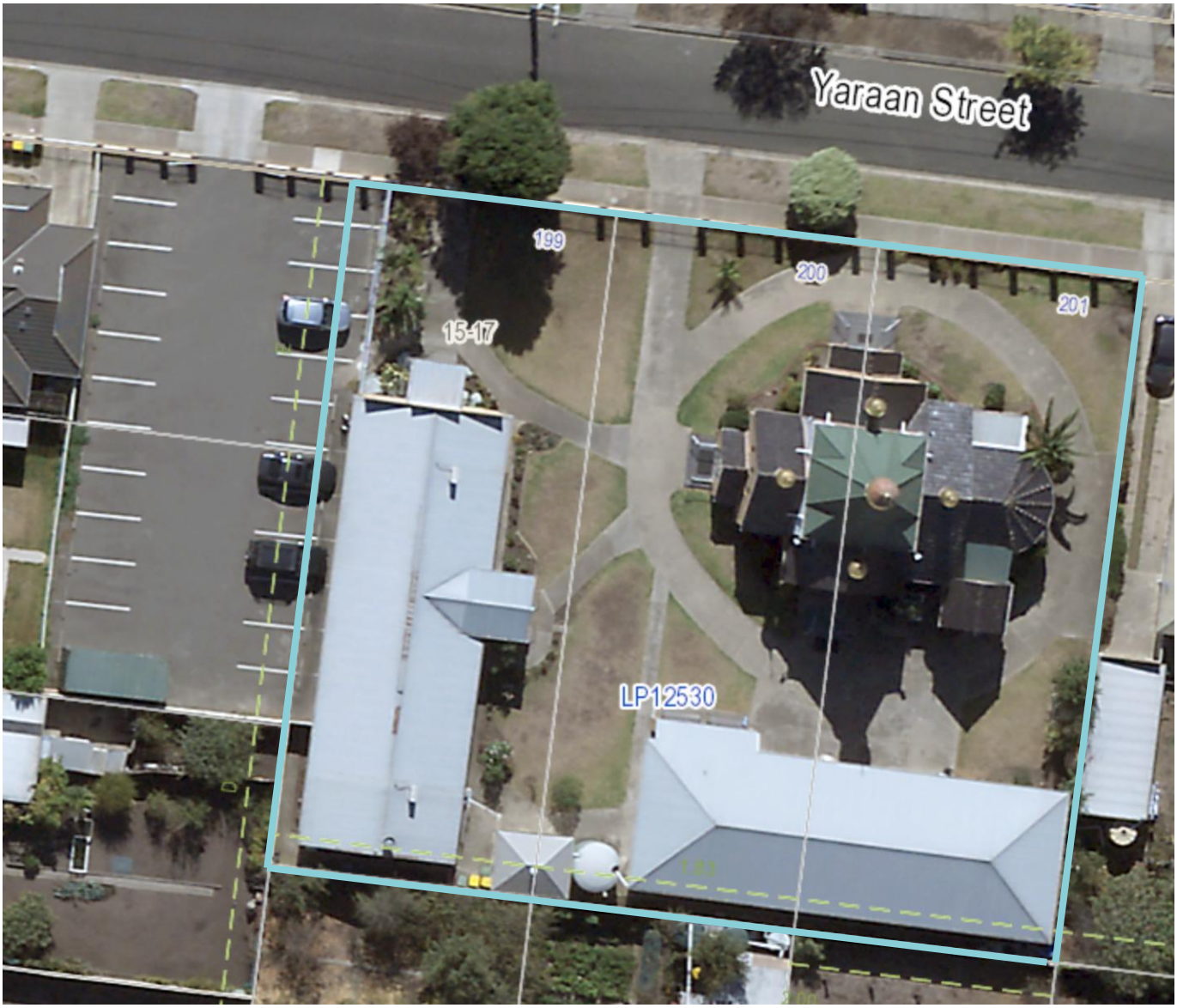


Figure 1. Aerial view of the Mother of God Russian Orthodox Church at Bell Park. The property boundary is marked blue. Source: Nearmap, 2019

WHO ARE THE TRADITIONAL OWNERS/REGISTERED ABORIGINAL PARTY FOR THIS PLACE?

The place is located on traditional land of the Wadawurrung people. The Registered Aboriginal Party (RAP) under the Aboriginal Heritage Act 2006 for this land is Wadawurrung Traditional Owner Aboriginal Corporation (WTOAC).

SCHEDULED CONTROLS

The following scheduled controls are recommended for the ongoing conservation and use of the place. They include:

Recommended Scheduled Controls			
☒ Paint	☐ Internal	☐ Trees	☒ Solar
☐ Outbuildings/Fence	☐ VHR	☒ Prohib use	☐ Aboriginal Place

HERITAGE PLACE ASSESSMENT

PHYSICAL DESCRIPTION

Church

The Russian Orthodox Mother of God 'Joy of All Who Sorrow' church at 17 Yaraan Street, Bell Park, comprises a substantial cream brick church constructed in early 'ship-type' style to designs prepared by one Gennadi Scheromsky (Protopopov, 2005, 198). The church features a strong cruciform layout with two intersecting gabled halls crossing, with a rectilinear form in the nave at the central intersection of the halls. The northern, western and southern gabled naves feature smaller projecting gabled vestibules. The eastern elevation of the church features a curved sanctuary with a segmented dome roof.

The church is surmounted by a substantial segmented octagonal spire projecting from the hipped roof of the central square nave. At its pinnacle a onion-dome cupola is fitted, with four smaller cupolas featured on the ridgeline of the four gabled naves. Each cupola is fitted at its point with a large golden Russian cross, featuring eight points denoting the Russian Orthodox Church. The presence of five cupola is typical of 'ship-type' Russian Orthodox churches, as advocated by the State-endorsed Synod during the schism of the Russian Orthodox Church. The five domes represent Jesus Christ and the four evangelists – Matthew, Mark, Luke and John (Krakovic, N.D., 6).

The church's fenestration is consistent and symmetrical, featuring large, rounded arch windows on the ground floor with aluminium frames and yellow-coloured mottled glass. At the apex of the northern, western and southern projecting gables, smaller rounded-arch windows are present as a contemporary homage to a conservative lancet window. The church roof is clad in brown terracotta tiles.

Setting

The church is set in a broader complex, with two additional structures onsite comprising the 1979 Parish Hall and additional rear outbuilding. A substantial carpark is located onsite, west of the Sunday School. A brick boundary fence marks the northern property boundary. Landscaping includes

The Parish Hall comprises a rectangular gabled hall approximately 26 metres long oriented running north-south constructed in cream brick. The hall has a shallow pitched roof with a simple and unadorned parapet design on its northern elevation which constitutes the building's façade. A simple segmented fanlight is located over the entrance on the façade, with two sash windows located either side of the doors. A porch covers the entrance on the façade, with an additional second entrance and DDA access ramp on the eastern elevation. Another porch is located on this elevation, with a projecting gable roof form. The eastern elevation of the Parish Hall is informed by repeated fenestration.

The rear Sunday School is a substantial rectangular brick structure housing the external toilet amenities. The structure is approximately 25 metres long, oriented running east-west across the width of the site. Both this structure, the Parish Hall and another separate yard shed have corrugated galvanised metal roofing.

Landscaping comprises an elaborate series of natural finish concrete paths connecting each structure to a central 'ring' around the church used for processions. The result of this is a collection of separated garden beds and manicured lawns.



Figure 2. Direct view of the Mother of God Russian Orthodox Church at 17 Yaraan Street, Bell Park. Source: City of Greater Geelong, June 2024

PLACE HISTORY

Contextual History

Following the end of the Second World War, the advancement of the Russian Red Army through Eastern Europe towards Germany displaced many Russian Orthodox hierarchs and clergy from the previously German controlled zones. The Synod of the Russian Orthodox Church Outside of Russia (ROCOR) fled the arrival of the Red Army in Serbia, settling briefly in Munich with the broader number of displaced people fleeing Serbia and Eastern Europe which numbered approximately 850,000 (Mrdjenovic, 2020). Following this mass displacement, the Soviet Union invaded Eastern Europe and Russian colonies based in China, leading to the seizure of ROCOR churches based in Manchuria, Harbin and Shanghai by the Moscow Patriarchate. As stated by Mrdjenovic, this event was the worst crisis faced by the ROCOR in its history. The Synod fled Munich for Switzerland in 1946 before returning to Munich the same year, forming a Council and accepting Hierachs into the ROCOR jurisdiction who had previously fled the Soviet Union which ultimately further emboldened and strengthened the ROCOR Synod. This led to the establishment of the ROCOR Australian Diocese the same year. By 1950, the centre of the ROCOR Synod had moved to the United States, where it is still based in New York.

Thematic Place History

With the end of the Second World War and the Soviet Union's expansion into Eastern Europe, Russian immigrants migrated to the City of Greater Geelong and more broadly the State of Victoria in 1948 following Arthur Calwell's easing of the White Australia Policy in search of skilled labourers and tradespeople to bolster Australia's depleted workforce. By 1955, the Russian community in the City of Geelong included 35 families. Orthodox families from other nationalities were also present and included but were not limited to Bulgarian, Greek, Ukrainian, and Serbian. It was in this post-war period that the first service of the Joy of All Who Sorrow Russian Orthodox Church was held in an Anglican Hall in 1950, with the Parish formally established two years later in 1952. Fundraising was conducted

internally within the congregation for the construction of a new purpose-built church, and in November 1955 the foundation stone was laid.

As established by Protopopov in 2005:

> ‘During the archbishop’s [Theodore] absence Bishop Althanasy continued his Episcopal duties despite his newly proclaimed appointment as Bishop of Tunisia. In November [1953] he officiated at the services for the Patronal Feast in Geelong, where it was announced by Fr Shadko-Basilewitsch, that the parish had bought land in Bell Park, a new outer norther suburb of Geelong, and was prepared to build a church there…. A tin barrack was erected at the back of the church property in Bell Park. Work was under way for the construction of a permanent church under the guidance of architect, Gennady[i] Scheromsky, and the church warden, George Kotsary when, on Sunday 8 June 1958, the parish celebrated its first liturgy on its own property. On that occasion Archbishop Sava concelebrated the liturgy with Bishop Anthony of Melbourne, the dean, Archpriest Tychon Kiryczuk, and the newly appointed rector, Hieromonk Dimitry Obuhoff. To a packed congregation the archbishop preached on the importance of the veneration of the Mother of God; in part because the church then being built was to be dedicated to the Heavenly Queen. As a special token of his appreciation for the work going on in Geelong and for the loyalty of the parish eh presented them with a treasured icon of Our Lady “Joy of All Who Sorrow,” which had been given to him by a person recently arrived from China.’ (Protopopov, 2005, 143, 198-199).

Construction of the church took seven years, with works completed in 1962. All construction work was undertaken by members of the church, with services conducted in the interim in a shed onsite. In 1962, new migrants arrived from Russian communities in China and established a school in the shed. Six years later the new church was consecrated. In 1979 the shed which had been in use as a school and before this as the temporary church was a removed for the construction of a formal and more permanent school and hall. The First Hierarch Metropolitan Vitaly visited the church in 1995.

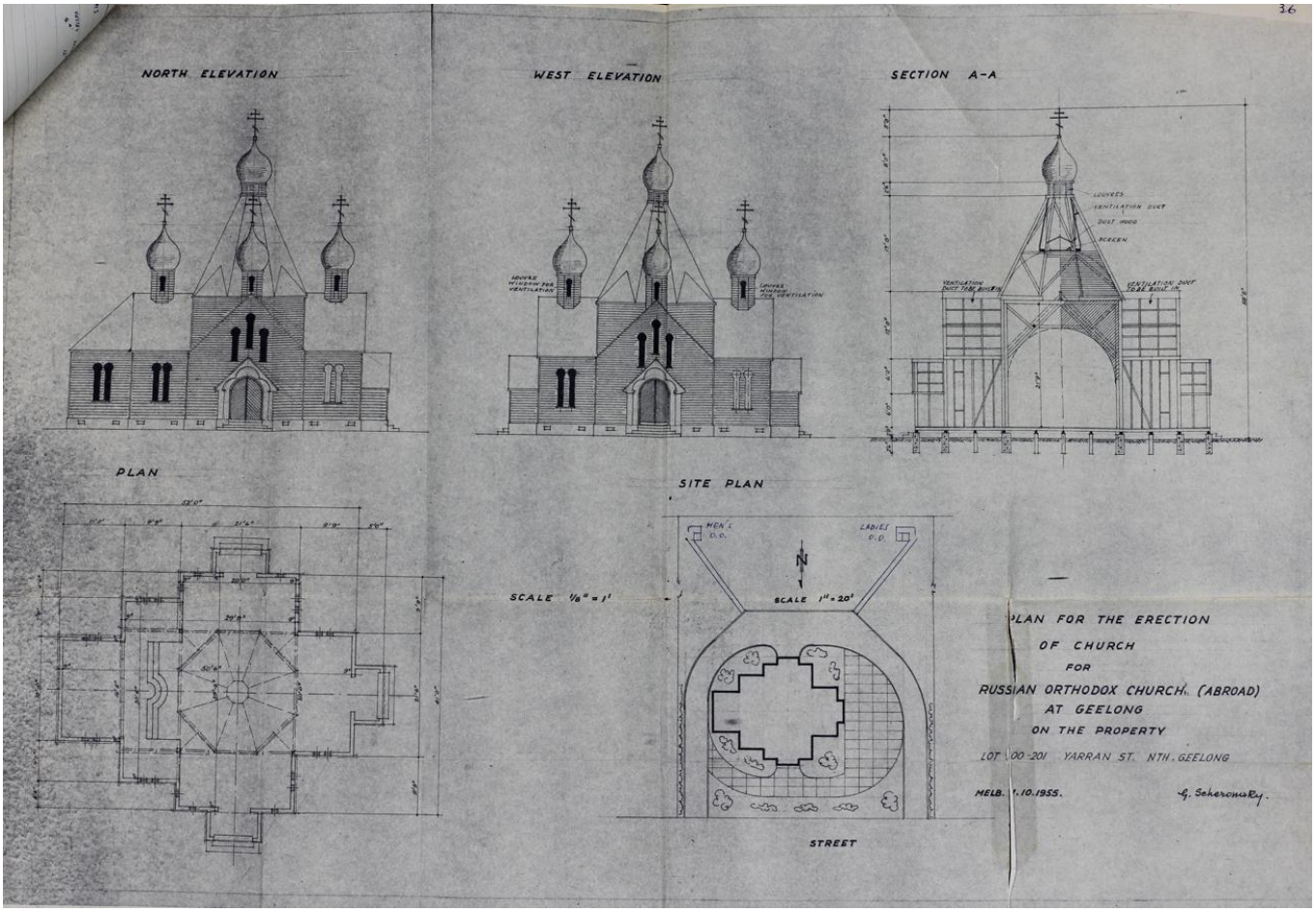


Figure 3. Architectural drawings for the Church, 1955. Source: Public Records Office of Victoria, Russian Orthodox Church 17 Yaraan Street; Bell Park Churches Church Halls Sunday Schools, VPRS 7882/P0001, 10985.

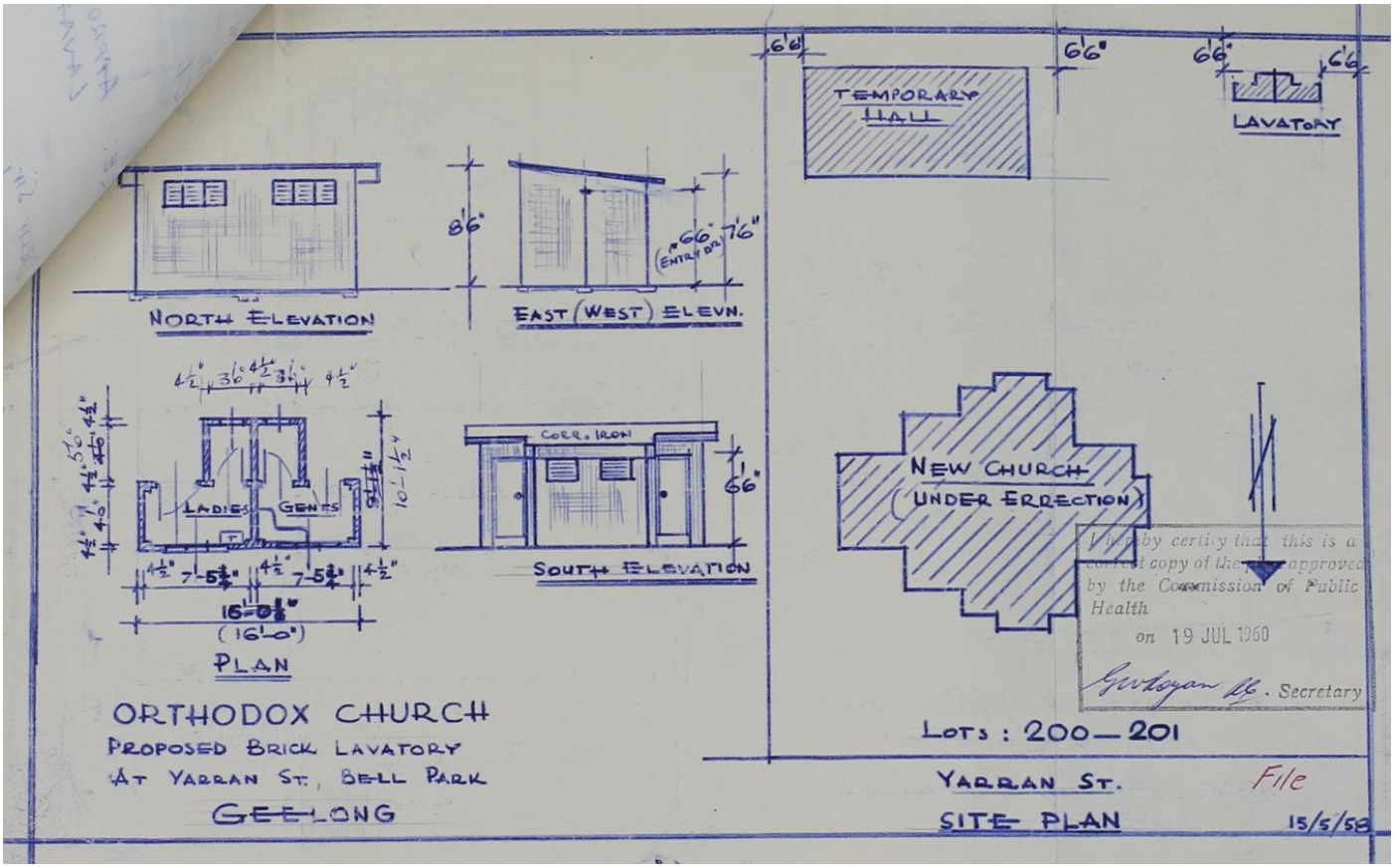


Figure 4. Architectural drawings of the 1958 toilet block. Source: Public Records Office of Victoria, Russian Orthodox Church 17 Yaraan Street; Bell Park Churches Church Halls Sunday Schools, VPRS 7882/P0001, 10985.

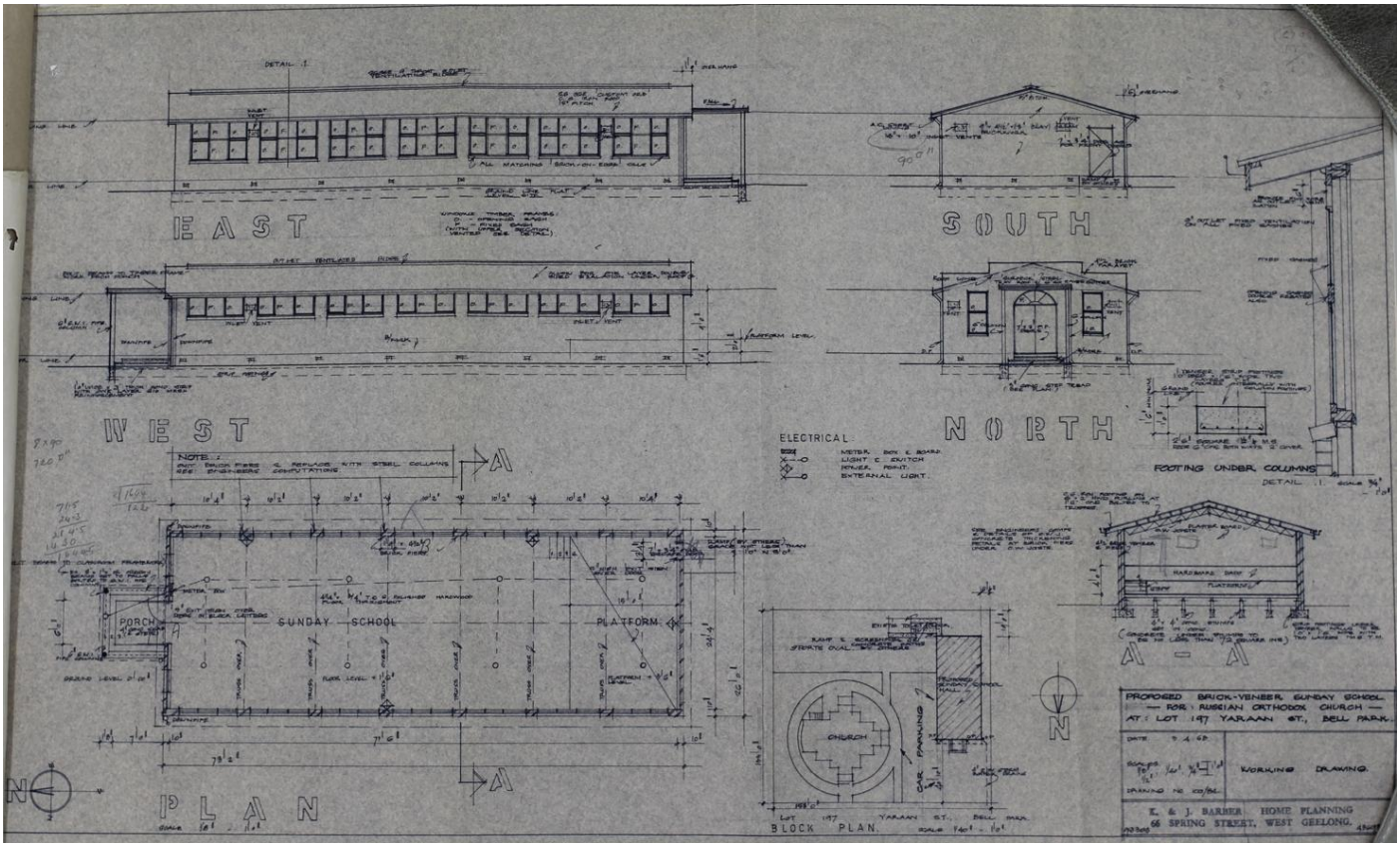


Figure 5. Architectural drawings for the Parish Hall, 1968. Source: Public Records Office of Victoria, Russian Orthodox Sunday School Classrooms 17 Yaraan Street; Bell Park Churches Church Halls Sunday Schools, VPRS 7882/P0001, 10985/B

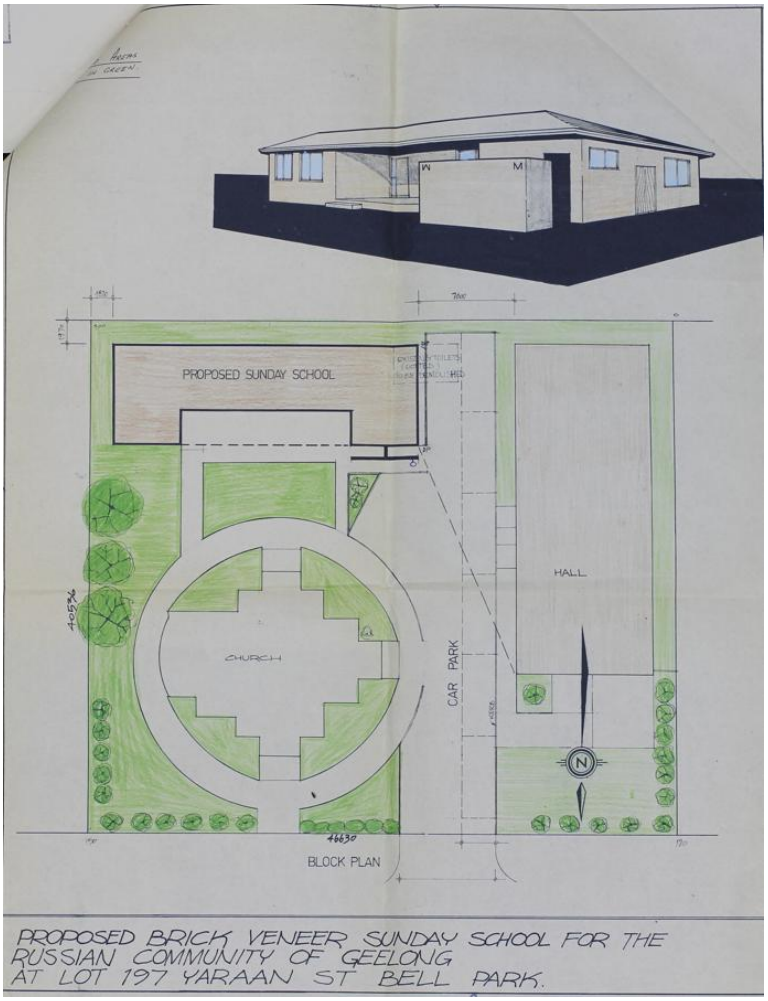


Figure 6. Drawings for the proposed Sunday School. 1978. Source: Russian Orthodox Sunday School Classrooms 17 Yaraan Street; Bell Park Churches Church Halls Sunday Schools, VPRS 7882/P0001, 10985/B

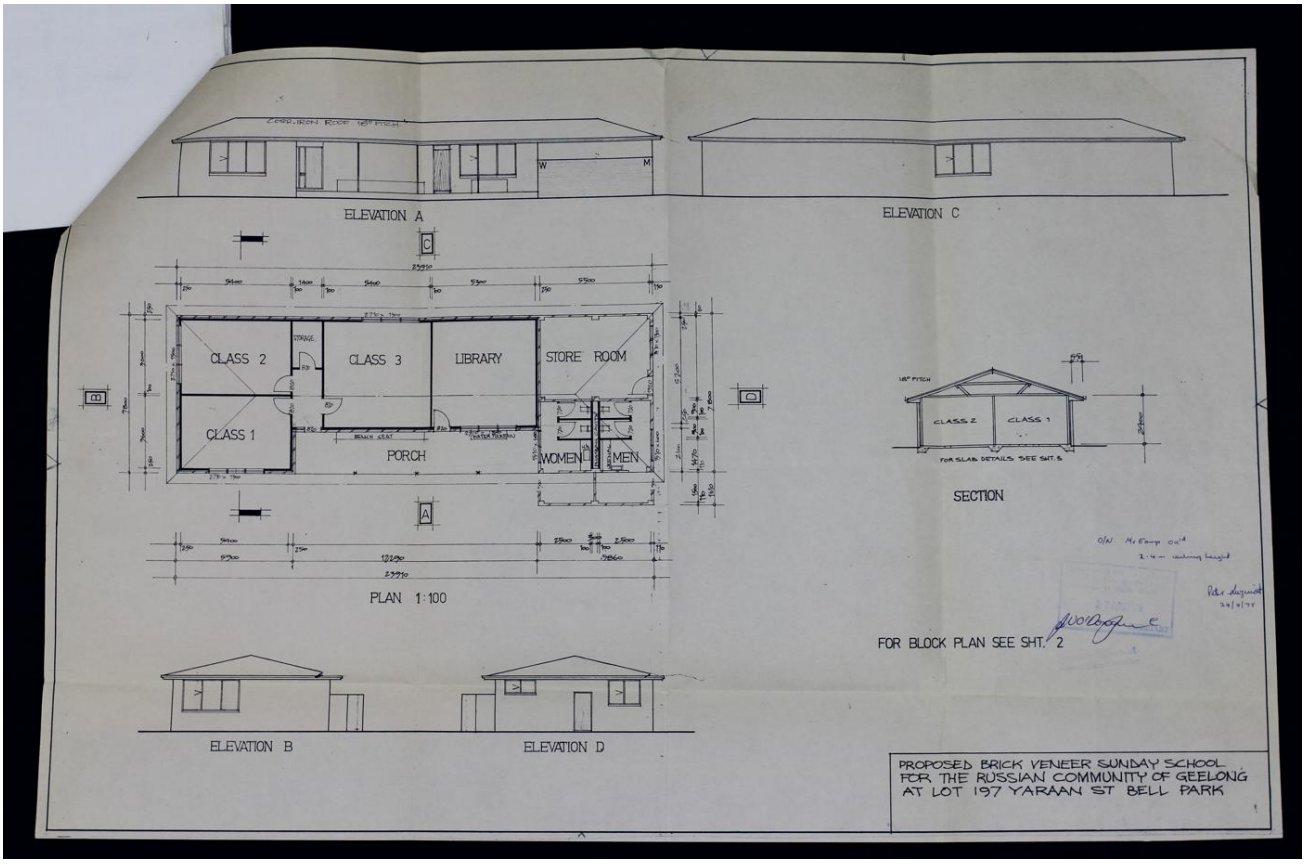


Figure 7. Drawings for the proposed Sunday School. 1978. Source: Russian Orthodox Sunday School Classrooms 17 Yaraan Street; Bell Park Churches Church Halls Sunday Schools, VPRS 7882/P0001, 10985/B.



Figure 8. The Church and congregation in 1965, three years after completion of the Church. Source: Social media post (Facebook: Russian Orthodox Church Geelong "Joy Of All Who Sorrow").



Figure 9. The Church and congregation in c.1960s. Source: Social media post (Facebook: Russian Orthodox Church Geelong "Joy Of All Who Sorrow").

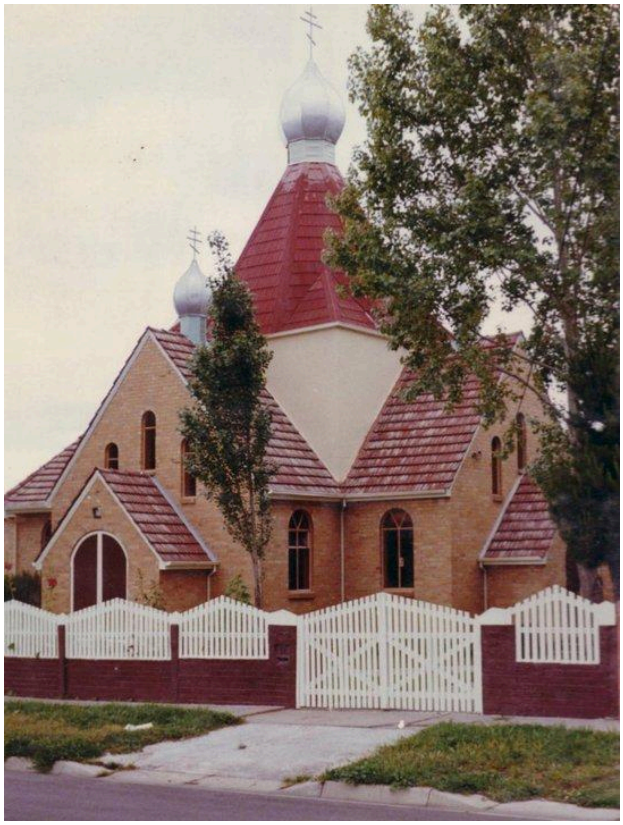


Figure 10. Oblique view of the Church in c.1970s. Source: Social media post (Facebook: Russian Orthodox Church Geelong "Joy Of All Who Sorrow").

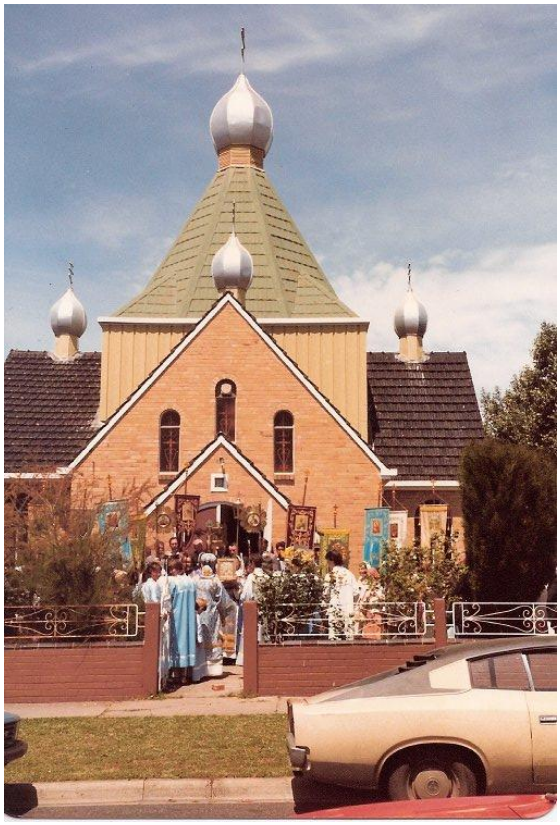


Figure 11. Oblique view of the Church in c.1970s with the green roof now extant. Source: Social media post (Facebook: Russian Orthodox Church Geelong "Joy Of All Who Sorrow").

In 2002, to mark the 50th anniversary of the Parish of the Mother of God 'Joy of All Who Sorrow' at 17 Yaraan Street Bell Park, the First Hierarch Vladyka Metropolitan and Vladyka Hilarion joined celebrations which comprised a reading of the history of the church in brief, read in two languages during the trapeza. In this period, renovations to both the roof and interior of the church were conducted, with the main pointed roof conserved and the five cupola gilded in gold. Internal frescos were painted, and new iconostases were constructed.

INTEGRITY

The Mother of God 'Joy of All Who Sorrow' Russian Orthodox Church at 17 Yaraan Street, Bell Park, is a highly intact example of a post-war Russian Orthodox church. Though partially altered with roofing materials replaced or repainted, and the cupola replaced, the main form and design intent of the Church is highly intact to its original design.

The separate outbuildings comprising the Sunday school and amenities block are also of high integrity.

COMPARATIVE ANALYSIS

The Mother of God 'Joy of All Who Sorrow' Russian Orthodox Church at 17 Yaraan Street, Bell Park, is one of six Orthodox Christian churches located within the City of Greater Geelong, yet it is the only example of a Russian Orthodox church in the municipality. On this basis, there are no examples of this typology represented on the local Heritage Overlay within the City of Greater Geelong or in any other municipal Heritage Overlay in the State of Victoria. There is only one example of a protected site that is currently in use as a Russian Orthodox church:

Site and Analysis	Site Image
St Saviours Church of England Mission Church, later Holy Virgins Protection Russian Orthodox Church, 6 Oxford Street, Collingwood (graded Significant in HO336, *Victoria Parade Precinct*). The former St Saviours Church of England at 6 Oxford Street is protected as a Significant graded component of the broader City of Melbourne, Victoria Parade Precinct (HO336). The church comprises a substantial Late Victorian bluestone Mission church initially designed by Leonard Terry in 1874-75, and subsequently enlarged in 1879. In 1954 the church was purchased by the Holy Virgins Protection Russian Orthodox parish who utilised the site until the early 2000s, when they completed the construction of their new church in East Brunswick. The church at 6 Oxford Street is only comparable to the Mother of God 'Joy of All Who Sorrow' church at Yaraan Street for their joint representation of Russian Orthodox communities in the late 1950s establishing sites of worship. However, comparing built forms, St Saviour's Church of England is architecturally an Anglican church with none of the design elements denoting a Russian Orthodox Church. Further, the grading of Significant in HO336 relates exclusively to the church's 19th century history as a building designed by the preeminent architect Leonard Terry, and as such value is not attributed to the post-war usage of the site. In this, the Mother of God 'Joy of All Who Sorrow' Russian Orthodox Church at 17 Yaraan Street Bell Park is considered to be a better representation of a Russian Orthodox church, abiding by this theme not only in usage but in physical design.	 **Figure 12. St Saviours Church of England Mission Church, later Holy Virgins Protection Russian Orthodox Church, 6 Oxford Street, Collingwood. Source: Google Streetview, August 2022**

The above comparative analysis has highlighted the complete omission of this typology on the City of Greater Geelong Heritage Overlay and in Victorian municipal Heritage Overlays more broadly. Sites of comparable value represented in the State, though unprotected, include:

- The Holy Protection Cathedral Parish, 3-7 Albion Street, Brunswick East (City of Merri-bek).
- Parish of the Holy Trinity of the Russian Orthodox Church, 4 Park Road, Oakleigh (Monash City Council).
- Church of Our Lady's Dormition, 1-3 Morwell Avenue, Dandenong South (City of Greater Dandenong).

All three of the above examples abide by similar design intents to the Mother of God 'Joy of All Who Sorrow' Church at Yaraan Street. Of the three examples, the Church in Oakleigh is the smallest and least similar in form to the Church at Yaraan Street. However, the Brunswick East example at the Holy Protection Cathedral Parish is the most similar, featuring five onion-domed cupola like the Yaraan Street example and constructed in a similar combination of green roofing and cream and red brick masonry materials. Key differences however relate primarily to scale, with the Brunswick East example being significantly larger than Yaraan Street. Further, the example in Dandenong South makes use of projecting intersecting gables and onion-domed cupolas similarly gild in gold. The structure is built in a similar cream brick and also features a rear Sunday school. Both the Brunswick East example and the Dandenong South example utilise rounded-arch fenestration, as represented at Yaraan Street.

The above comparative analysis highlights that there are no Russian Orthodox Churches afforded heritage protections in the State of Victoria. The analysis also establishes that the Mother of God 'Joy of All Who Sorrow' Russian Orthodox Church at 17 Yaraan Street compares favourably with other examples of the typology within the State, as a highly intact example of a post-war Russian Orthodox Church.

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IMAGES



Oblique view of the Church looking southeast. Source: City of Greater Geelong, June 2024.



Direct view of the Church looking south. Source: City of Greater Geelong, June 2024.



Oblique view of the Church looking southwest. Source: City of Greater Geelong, June 2024.



Oblique view of the sanctuary, looking southwest. Source: City of Greater Geelong, June 2024.



Oblique view of the Church spire and cupolas looking southwest. Source: City of Greater Geelong, June 2024.



Oblique view of the Church and setting looking southwest. Source: City of Greater Geelong, June 2024.



Oblique view of the Church and setting looking southeast. Source: City of Greater Geelong, June 2024.



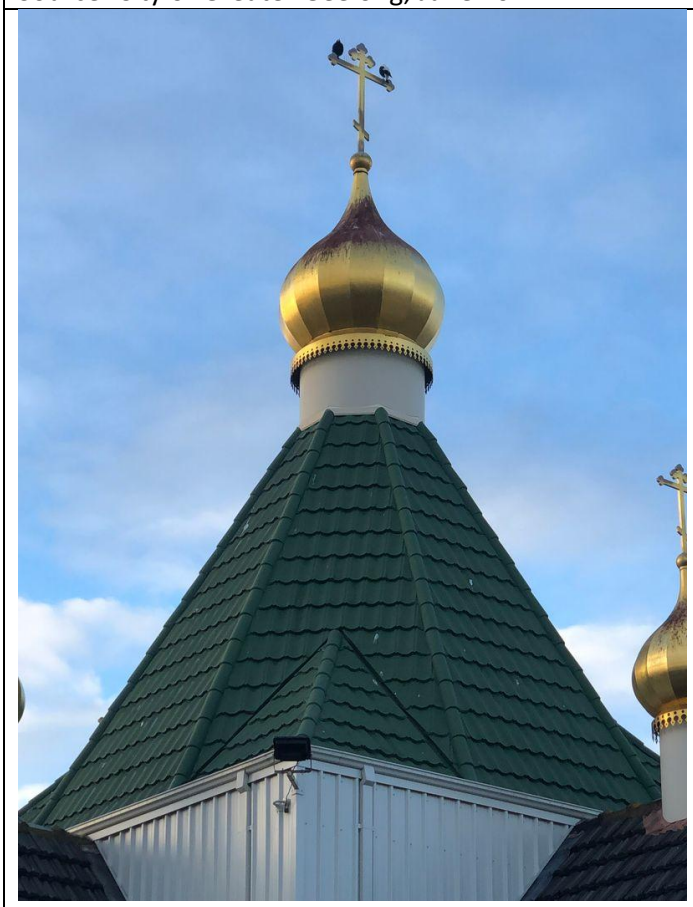
Name plaque on the boundary fence on northern boundary. Source: City of Greater Geelong, June 2024.



Oblique view of the Church façade looking southeast. Source: City of Greater Geelong, June 2024.



Oblique view of the western cupola looking southeast. Source: City of Greater Geelong, June 2024.



Detail view of the Church spire looking southwest. Source: City of Greater Geelong, June 2024.



Overview of the northern entrance, looking east. Source: City of Greater Geelong, June 2024.



Long view of the rear Sunday School looking south. Source: City of Greater Geelong, June 2024.



Long view of the rear Sunday School, bathrooms and shed, looking south. Source: City of Greater Geelong, June 2024.



Oblique view of the Church Hall looking southwest. Source: City of Greater Geelong, June 2024.



Oblique view of the Church Hall looking southwest. Source: City of Greater Geelong, June 2024.



Detail view of the eastern entrance and porch looking southwest. Source: City of Greater Geelong, June 2024.



Overview of the Church Hall façade, looking south. Source: City of Greater Geelong, June 2024.



Oblique view of the Church Hall looking southeast. Source: City of Greater Geelong, June 2024.



Overview of onsite carpark looking southwest. Source: City of Greater Geelong, June 2024.



Internal view of the Church. Source: City of Greater Geelong, September 2024



Internal view of the Church. Source: City of Greater Geelong, September 2024

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CITY OF GREATER
GEELONG

Tait's Dairy, 2-20 Staceys Road, Connewarre Statement of Significance

Heritage Place:	Tait's Dairy, 2-20 Staceys Road, Connewarre	**PS ref no:**	HO2053



Source: City of Greater Geelong, May 2025

What is significant?

Tait's Dairy, at 2-20 Staceys Road, Connewarre, is significant to the City of Greater Geelong. Elements of significance are:

- The c.1849 bluestone dairy.

Elements that are not of significance are:

- All other structures onsite, including the primary residence and shedding.
- The livestock yarding.
- Boundary fencing.
- Any plantings or landscaping.

How is it significant?

Tait's Dairy at 2-20 Staceys Road, Connewarre, is of historical and representative significance for the City of Greater Geelong.

Why is it significant?

Tait's Dairy is of historical significance to the City of Greater Geelong as a highly intact and early vernacular stone building constructed by James Tait following his arrival at Lake Connewarre with his family in 1849. On this basis, it is one of the earliest remaining post-colonial structures present in the municipality, and reflects one of the earliest waves of European occupation in region. Further, as the only tangible element remaining of Tait's former pastoral holdings, it is historically representative of the early agricultural pursuits in the region, as well as representing the devastating ecological impacts of recreational duck hunting in the 19th century. (Criterion A)

Tait's Dairy, comprising the small stone structure at 2-20 Staceys Road, Connewarre, is of representative significance to the City of Greater Geelong as a highly intact Victorian vernacular dairy. Constructed using roughly hewn bluestone blocks in semi-formal courses and a simple gabled roof form, the dairy represents the establishment of freehold farms in the municipality as land speculators and squatters arrived the region. As one of the only early vernacular dairies still standing in the municipality, the structure is of great importance and significance to the City of Greater Geelong, representing the narrative of early colonial expansion and occupation. (Criterion D)

Primary sources

Tait's Dairy, author: Benjamin Petkov, May 2025, peer reviewer: Mim Butcher, The Heritage Conservancy, May 2025.

Greater Geelong Outer Areas Heritage Study. Stage 2, Volume 16, Authentic Heritage Services Pty Ltd, 1998-2000.

This document is an incorporated document in the Greater Geelong Planning Scheme pursuant to section 6(2)(j) of the *Planning and Environment Act 1987*



Figure 1. Aerial view of South Bank and Tait's Dairy, Connewarre, the property boundary marked in blue. Source: Nearmap, 2019.

WHO ARE THE TRADITIONAL OWNERS/REGISTERED ABORIGINAL PARTY FOR THIS PLACE?

The place is located on traditional land of the Wadawurrung people. The Registered Aboriginal Party (RAP) under the Aboriginal Heritage Act 2006 for this land is Wadawurrung Traditional Owner Aboriginal Corporation (WTOAC).

SCHEDULED CONTROLS

The following scheduled controls are recommended for the ongoing conservation and use of the place. They include:

Recommended Scheduled Controls			
☒ Paint	☐ Internal	☐ Trees	☒ Solar
☒ Outbuildings/Fence	☐ VHR	☒ Prohib use	☐ Aboriginal Place

HERITAGE PLACE ASSESSMENT

PHYSICAL DESCRIPTION

Tait's Dairy (c.1849)

Tait's Dairy, at 2-20 Stacey's Road Connewarre, comprises a vernacular stone dairy built in c.1849 of roughly hewn bluestone blocks laid in semi-formal courses. The building occupies a footprint of approximately 18m², and is constructed with a gabled roof clad in corrugated metal sheeting. The building appears to have had a verandah installed on its northern elevation.

Setting

The Dairy is situated in an open rural setting, with ornamental gardens on its southern and western elevations and a livestock yard on its eastern elevation. The broader property is contemporary and includes a residence and several outbuildings. The property more largely is informed substantially by Lake Connewarre, the banks of which are approximately 180 metres northwest of the dairy. The neighbouring properties which were formerly all part of James Tait's property are now individually occupied by mid-sized farms.



Figure 2. Tait's Dairy, looking southwest from Stacey's Road. Source: City of Greater Geelong, May 2025.



Figure 3. Oblique view of Lake Connewarre and the small bay located just north of the Dairy. Photo taken from Tait's Point. Source: City of Greater Geelong, May 2025.

PLACE HISTORY

Contextual History

The stone dairy present on Stacey's Road, Connewarre, is noted in the City of Greater Geelong Theamtic Environmental History, *About Corayo,* prepared by Rowe:

> 'Physical evidence exists of other sheep grazing establishments in the northern parts of Greater Geelong. They include the woolsheds at: 'Marathon', Ballan Road, Anakie (built in c.1867 for Sir Samuel Wilson); 'Darriwill', 225 Steiglitz Road, Moorabool (built in 1878 for George Hope by S. and J. Bond at a cost of £113/9/6); 'Ripley Park', 75 Gilmores Road, Balliang (built in c.1870 for Joseph Love); and the stone dairy of James Tait in Staceys Road, Connewarre (possibly constructed in c.1855).' (Rowe, 2021, 368).

Thematic Place History

On the 25th November, 1839, 'ploughman' James Tait, his wife Helen and two year old daughter Anne are recorded in the ship logbook as emigrating from Scotland to Geelong aboard the *Palmyra* (VPRS 14/P0000, Book No.2). The

following year, Tait was employed by a pastoralist, one Mr. McEvitt, as superintendent on McEvitt's sheep station at Connewarre. In 1847, Tait is present in the Geelong region however he cannot be placed at 2-20 Staceys Road. He is registered as the primary owner of the Connewarre Lakes Station in 1849, and an 1855 Government survey shows his holdings in Section 13, lots A, B, C, D and E, comprising a house block and three cultivated paddocks (Figure 4).

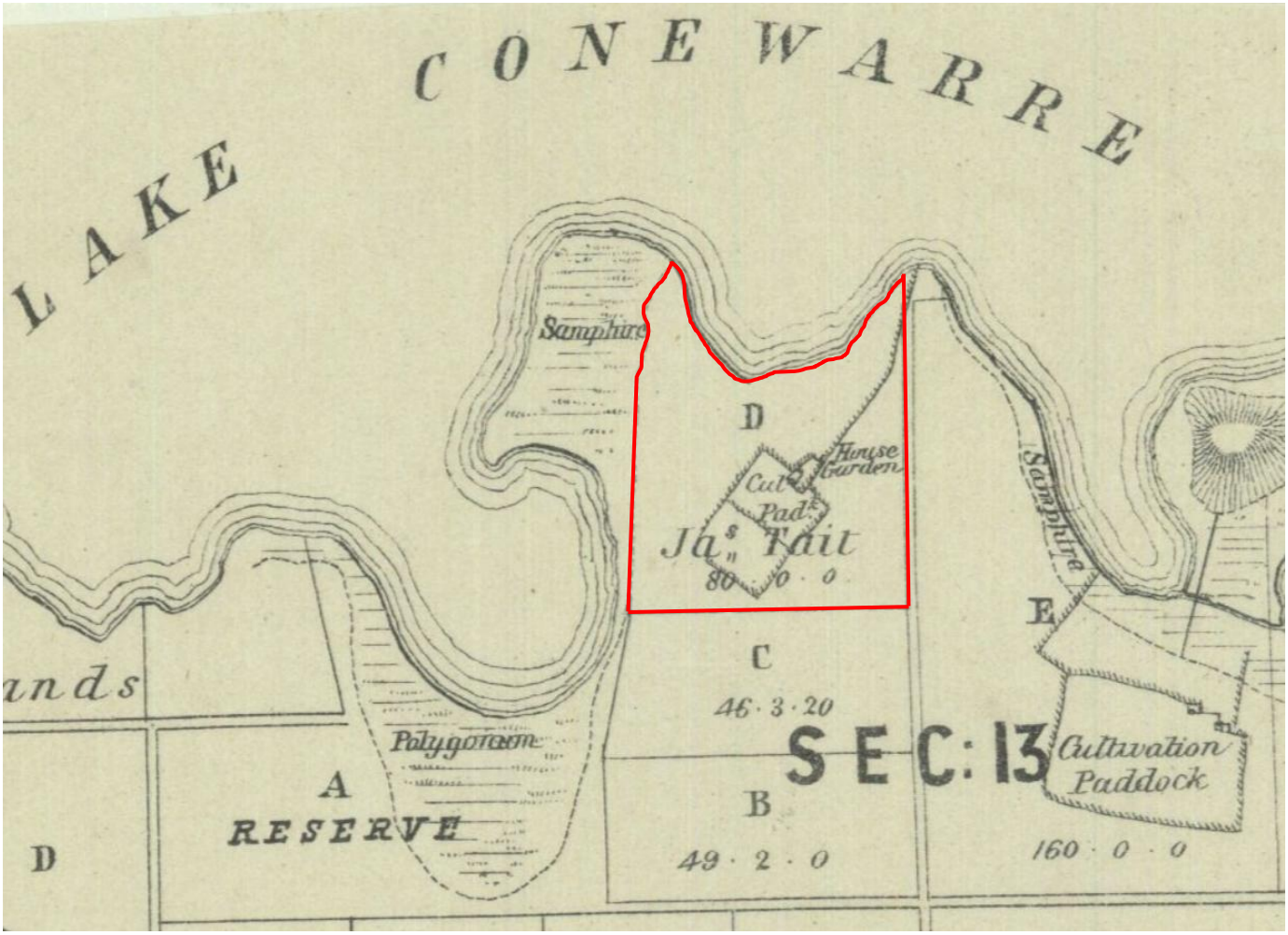


Figure 4. 1855 parish plan showing Tait's holdings. Source: Public Records Office of Victoria, SALE263; 7 11 12 13 19 20 26 27 28; BYERLEY; CONEWARRE.

The same survey, conducted by Crown surveyor A.J. Skene, states:

> 'These lots are situated North from the preemptive purchases of Elias Harding towards Lake Connewarre and West and South from the preemptive purchases of James Tait and Anthony McEveret on the point of land, opposite Fisherman's Point on Lake Connewarre. The distance from the Wharf at Geelong extends from eight to ten miles. Section 13, the eastern half of Sections 12 & 20 and the southern portions of Sections 27 & 28 afford good agricultural land, the remainder may be classed as good grazing land in general well timbered; the salt marshes which are reserved afford good grazing in summer. There is no permanent water on the survey.' (Public Records Office of Victoria, SALE263; 7 11 12 13 19 20 26 27 28; BYERLEY; CONEWARRE.)

The 1855 plan shows Tait's house and garden directly neighbouring a cultivated paddock. In 1862, Tait's sister, Margaret Quinlan, passed away at the house. The Geelong advertiser refer to the residence as 'South Bank, Connewarre' (Geelong Advertiser, 23 May, 1861, 2). The following year in 1862, Tait is recorded as a manager for the Connewarre Commons (Geelong Advertiser, 19 September 1862, 1).

Tait would continue to operate from South Bank, residing in the residence there, till his passing on the 12th October 1882 at the age of 73 (Geelong Advertiser, 25 October 1882, 3). His will and probate describe his assets as including:

> ‘All that piece of land being allotments C and D of Section 13 Parish of Connewarre containing 127 acres or thereabouts on which is erected a weatherboard house the land is fenced with post rail and wire fences. The whole being occupied by the widow the deceased but would probably let at a rental of … per year… Personal Estate: all that piece of land allotment D Section 13 Parish of Connewarre containing about forty two acres and five perches held by deceased under Section 20 Land Act 1869 on which £21:10:0 has been paid for rent and improvements to the total of £43 been placed thereon…’ (PROV, 25/155 James Tait: Grant of probate, VPRS 28/P0002, 25/155).

South Bank was inherited by James Tait Junior, with the residence and houseblock retained by Helen Tait. Staceys Road was formed and metalled in 1884 following Helen’s protests against Council (Geelong Advertiser, 5 April 1884, 4).

In 1894 however, only twelve years after his father’s passing, James Taint Junior passed away at the young age of 46. The Geelong Advertiser published his passing, stating that he passed at ‘South Bank, Connewarre… the Funeral will leave his mother’s residence, South Bank, Connewarre…’ (Geelong Advertiser, 18 December 1894, 1). Helen Tait passed away five years later in 1899, leaving Alexander Tait at South Bank. Several decades earlier in 1868, Alexander had suffered a terrible injury whilst shooting ducks on Lake Connewarre, where his shooting partner’s gun misfired and hit him in the face, rendering him blind in both eyes (Advocate, 20 June 1868, 15). The Geelong Advertiser published:

> ‘A RELIC FOR THE POLICE. Before his sudden dead, Alexander Tait, of Connewarre, expressed the wish that his swivel gun would be given to Constable Loughron. It was duly handed over, and is now at the police depot. This gun is a reminder of the early days on Lake Connewarre, when its owner killed 200 ducks and wounded 300 with one discharge. It was whilst operating the gun that Tait had both his eyes shot out.’ (Geelong Advertiser, 21 June 1917, 3).

His obituary stated:

> ‘Mr. Alexander Tait, who died at his residence, “South Bank”, Connewarre, on June 15, was born of Scotch parents at Cargarie, near Meredith, Victoria, in 1840. Removing to Connewarre at an early age, he had resided in that district for the last 67 years. Forty-nine years prior to his death his site was totally destroyed as the result of a shooting accident which occurred at Lake Connewarre. Notwithstanding his affliction, he acquired proficiency in horticulture and various other self-imposed tasks.’ (The Argus, 22 June 1917, 6).



Figure 5. Black swan shooting on Lake Connewarre. Source: National Library of Australia, Cooke, A. C & Calvert, Samuel. (1873).

For the remainder of the 20th century the farming property was used for agricultural pursuits. Today however, all that remains of James' Tait's property is the stone dairy.

INTEGRITY

The stone dairy appears to have been re-roofed in the late 20th century. Reviewing aerial photography, in late 2018, landscaping was undertaken around the exterior of the dairy which has provided it with a highly sensitive garden context which whilst not original to the site does provide it with a positive setting. The general farming context which would have originally been present was lost in the early twentieth century. As such, the stone dairy is considered as being highly intact.

COMPARATIVE ANALYSIS

Tait's Dairy is historically representative of one of the first waves of colonial expansion in the Greater Geelong region, and as such physically features all elements attributable to a quickly constructed vernacular structure. Those features include its scale, form and materiality. As such, both the age and integrity of the Dairy makes it a rare example of this typology in the municipality, with the clearest comparable examples protected as archaeological sites due to their ruinous state. Those ruins include:

Site and Analysis	Site Image
Cottage Ruins, 600 Flinders Avenue, 130 Branch Road Lara (H7722-0049 City of Greater Geelong). The ruins at 600 Flinders Avenue, Lara, comprise the outer and internal walls of a granite and bluestone cottage set in a pastoral context. The internal walls are lined with single brick courses, and the base of a brick chimney is remnant to the rear of the ruin. Both structures are built using split stones laid in formal courses, though the Dairy is constructed of predominately bluestone. Of the two places, Tait's Dairy is of greater significance due to its age and integrity, as it also still retains its roof – a feature missing from the Cottage Ruins on Flinders Avenue. Further, it is still standing and represents a far earlier period of colonial expansion in the region, and represents one of the earliest period of colonial presence on Lake Connewarre.	 **Figure 6. Oblique view of the ruin at 600 Flinders Avenue, Lara. Source: Google Streetview, April 2023**
Blairs Road Cottage Ruins, 25 Blairs Road, Lara (H7721-0084 City of Greater Geelong). The ruins at Blairs Road, Lara, are similar to Tait's Dairy as two examples of early vernacular stone buildings located in the broader municipality with gabled roof forms. A key difference between the Cottage Ruins on Blairs Road and Tait's Dairy relate to condition, with Tait's Dairy being an intact and standing structure and the Blairs Road Ruins being an overgrown bluestone ruin. Further, the Blair's Road Ruin is missing its roof. Of the two places, due to its vernacular design and its being one of the earliest structures in Connewarre, Tait's Dairy is considered to be of greater significance.	 **Figure 7. Oblique and obscured view of the ruin at 25 Blairs Road, Lara. Source: Google Streetview, April 2023**

Site and Analysis	Site Image
Former Junction/Keens Hotel ruins, 5 Fyansford-Gheringhap Road, Fyansford (HO1736 City of Greater Geelong). Another comparable structure located in the municipality that is not in a ruinous state and is afforded protections under the HO are the Keens Hotel Ruins. Though referred to as a ruin in their name, the Keens Hotel Ruins at Fyansford are an intact bluestone vernacular structure located at the intersection of Fyansford and Gheringhap Road. The structure has formal bluestone courses like Tait's Dairy with roughly hewn basalt, with a hipped corrugated iron roof and an unadorned brick masonry chimney. The structure is of similar integrity to Tait's Dairy, but appears unused and empty, missing its doors and jambs. Yet, it is larger and is equipped with a chimney, a feature not represented on Tait's Dairy. Like the above examples however, Tait's Dairy is representative of a particularly early wave of colonial development in the municipality, while also being of greater integrity. On this basis, it is considered to be of greater significance than the Keens Hotel Ruins.	 **Figure 8. Direct view of Keens Hotel ruin at 5 Fyansford-Gheringhap Road, Fyansford. Source: Google Streetview, July 2023**

The above comparative analysis establishes that Tait's Dairy is a rare example of a fully intact early vernacular bluestone structure built in c.1849 after the first land survey and colonial land sale at Connewarre. The clearest similar examples are either ruins missing their roofing or sitting vacant and overgrown. On this basis, Tait's Dairy is considered to be a highly significant place and should be afforded protections on the Heritage Overlay as an early vernacular structure.

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IMAGES



Tait's Dairy, looking southwest from Stacey's Road. Source: City of Greater Geelong, May 2025.



Oblique view of Lake Connewarre and the small bay located just north of the Dairy. Photo taken from Tait's Point. Source: City of Greater Geelong, May 2025.



Zoomed in view of Tait's Dairy, looking southwest from Stacey's Road. Source: City of Greater Geelong, May 2025.

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CITY OF GREATER
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East Geelong War Memorial, Northern intersection of St Albans Road and Boundary Road, Thomson Statement of Significance

Heritage Place:	East Geelong War Memorial, Northern intersection of St Albans Road and Boundary Road, Thomson	**PS ref no:**	HO2054



Source: City of Greater Geelong, May 2025

What is significant?

The East Geelong War Memorial and Memorial Reserve at the intersection of St Albans and Boundary Roads, Thomson, is locally significant to the City of Greater Geelong. The significant elements onsite include:

- The granite and marble monument is of primary significance to the site.
- The coniferous plantings contribute to the broader significance of the site as a memorial reserve. Though there are multiple stretches where the plantings have been removed, historically the presence of so many memorial plantings would have been especially impressive. However, though there are breaks in the rows, the alignment is still readily visible and interpretable. As such, the arrangement of the current extant plantings is recognised as significant. Effort has been made to reinstate plantings that have been removed with like-for-like plantings, as evidenced during the site inspection. These efforts should continue in the future, matching the established alignment so as to reinstate and enhance the significance of the site.

Non-significant elements include:

- The later structures and sporting facilities, which while representing the historical use of the reserve are not considered significant fabric. These consist of all buildings, ovals and courts.
- The chainlink fence.

How is it significant?

The East Geelong War Memorial is of historical, representative and social significance to the City of Greater Geelong.

Why is it significant?

The East Geelong War Memorial is of historical significance to the City of Greater Geelong as a physical monument to the local lives lost during conflict in World War One. The Memorial represents a historical National rise in memorialisation immediately after the cessation of World War One, and marks one of the first major war memorials in the immediate metropolitan City of Greater Geelong. (Criterion A)

The East Geelong War Memorial is of representative significance to the City of Greater Geelong as an intact and orthodox example of a World War One memorial. Features which contribute to this typology largely include the

lone and solemn representation of a soldier, supported by a pediment or stone plinth. The memorial is carved from Italian marble, imported by Wilcox Bros. stonemasons of Ryrie Street and supported by a granite column. A soldier in this context is typically shown either bowed in mourning or holding a rifle. The East Geelong War Memorial differs from other examples shown in the State as the soldier is depicted playing a bugle. Furthermore, the East Geelong War Memorial is one of the only representations in the municipality of a memorial designed to depict a soldier, rather than a column or memorial gates. (Criterion D)
The East Geelong War Memorial is of social significance to the City of Greater Geelong as a memorial to local servicepeople who perished during the conflict of World War One. The Memorial and broader reserve were paid for and constructed largely with volunteer work and through charitable contributions from the local community. This act of charity and the site's yearly use for memorialisation on Remembrance Day and ANZAC Day illustrate the broader social significance and importance of the site to the local community. (Criterion G)

Primary sources

East Geelong War Memorial, author: Benjamin Petkov, May 2025, peer reviewer: Mim Butcher, The Heritage Conservancy, May 2025.
Greater Geelong Outer Areas Heritage Study. Stage 2, Volume 16, Authentic Heritage Services Pty Ltd, 1998-2000.

This document is an incorporated document in the Greater Geelong Planning Scheme pursuant to section 6(2)(j) of the *Planning and Environment Act 1987*



Figure 1. East Geelong War Memorial. The boundary is marked blue, the red arrows indicate the locations of memorial plantings, and the memorial stature is marked by the green arrow. Source: Nearmap, 2019

WHO ARE THE TRADITIONAL OWNERS/REGISTERED ABORIGINAL PARTY FOR THIS PLACE?

The place is located on traditional land of the Wadawurrung people. The Registered Aboriginal Party (RAP) under the Aboriginal Heritage Act 2006 for this land is Wadawurrung Traditional Owner Aboriginal Corporation (WTOAC).

SCHEDULED CONTROLS

The following scheduled controls are recommended for the ongoing conservation and use of the place. They include:

Recommended Scheduled Controls			
☒ Paint	☐ Internal	☒ Trees	☐ Solar
☐ Outbuildings/Fence	☐ VHR	☐ Prohib use	☐ Aboriginal Place

HERITAGE PLACE ASSESSMENT

PHYSICAL DESCRIPTION

Memorial (1921)

The Memorial in Geelong East comprises a substantial monument comprising a square-based foundation of roughcast granite supporting four granite Tuscan columns. These columns further support a substantial carved representation of a World War One infantryman playing a bugle. The soldier is carved in white Italian marble, imported by the stonemasons Wilcox Bros. in 1920. On the primary tapered base and face of the monument are the names of those who enlisted from the local community and perished in World War One. On the same primary face of the monument, directly below the soldier, is ANZAC carved into the granite.

Setting

The broader environmental context of the monument is informed directly by both St Albans and Boundary Roads. The unfortunate proximity of the electrical substation at the intersection of Fellmongers and St Albans Roads impacts the visual prominence and siting of the monument. St Albans and Boundary Roads are planted extensively with mature coniferous plantings comprising cypresses and *Pinus radiata*. These trees are the last of the original 500 that were planted following the permanent reservation of the site as a memorial reserve. Internal roads and carparks provide community access to both the football oval, cricket pitch and tennis courts. The broader reserve is fenced with cyclone wire fencing.

The setting of the memorial is informed by a long concrete path extending from the base of the monument to the intersection of St Albans and Boundary Roads.



Figure 2. East Geelong War Memorial in foreground, with contributory memorial reserve plantings in the background. Source: City of Greater Geelong, May 2025.

PLACE HISTORY

Contextual History

Following the commencement of World War One, during a period of nationalism and Australian Federalism, a strong sense of Australian cultural identity was ascribed to Australia's sacrificial stake in international conflicts. Prior to World War One, the Boer War was one of the first major conflicts with Australian representation. Yet, following the conflict in Gallipoli, a monument was unveiled at Lundie Gardens, Adelaide, marking the first Australian memorialisation of WWI. As noted by Inglis, the memorial, together with its wattle landscaping, is recognised as early evidence of how Gallipoli and WWI became intrinsically associated with Australia's national identity.

Further noted by Inglis:

> 'The statue was second only to the obelisk in popularity, erected in about half as many places but more visible in the landscape than that figure suggests: for this was the form chosen in many large centres of population, including all those capital cities where state-wide memorials were raised by 1914. The effigy was not of an officer, or of any individual, but of a type: history at last had delivered to monument-makers in Australia a local hero, the citizen as soldier. Within a few years the civic landscape displayed more statues of him than of explorers or governors or other worthies. When committee had the ambition and the many to engage sculptors rather than masons, artists rather than journeymen, they were given figures in marble, bronze, or occasionally a copper-coated plaster which looked like bronze but cost less. Stonemasons worked in marble of softer stone. Some of the figures they supplied were carved by Italian craftsmen at quarries in Carrara which had served Michelangelo. In Goulburn, New South Wales, Gatton, Queensland, and the Melbourne suburb of Brunswick stood emblems of independent Australian British nationality they were actually made in Italy, though to Australian design and installed on locally made pedestals… None of these figures is triumphal.' (Inglis, 1998, 50).

Thematic Place History

At the close of World War One in November 1918, the local community of St. Albans in East Geelong applied to the Geelong Harbor Trust for the reservation of land for the construction of a memorial to those who lost their lives in the War. The Geelong Advertiser published:

> 'St. Albans – Soldiers' Memorial Recreation Reserve. – The movement to secure a park and recreation reserve as a permanent memorial to the lads of St. Albans, East Geelong, and adjoining districts who have given their lives for King and Empire, has advanced another step. As has already been reported, application was made to the Geelong Harbor Trust Commissioners for portion of block 3, about 13 acres, immediately south of the school. The Commissioners have expressed their sympathy with the object, and are willing to excise the block mentioned from their lands for the purpose indicated. It then became necessary to apply to the Government for the block to be reserved, and on Tuesdays evening the sub-committee, consisting of Messrs. D. Hickinbotham, A. J. Scott, G. McAllister, and C. J. Whittington met and drew up a petition for presentation to the Minister of Lands. Every person over 16 years of age residing in the districts mentioned will be given an opportunity of signing. A commencement was made yesterday, and a large number of signatures received. People are taking the matter up enthusiastically, and are prepared to give money and labor to help make the reserve eventually what the committee desire – the best thing of its kind around Geelong. A few critics think the reserve should be placed right in St Albans, but there are few blocks which would be suitable. The owner of a suitable block, Mr. Jas. Dew, when approached on the matter, made an offer which amounted to a donation on his part of over £100. This was considered by the committee, but on going into the matter it was found that purchase of the block would have meant the expenditure of well over £400. Mr. D. Hickinbotham then suggest that the Harbor Trust be approached. This was decided upon with the results stated. It Is pointed out that the money which would have been paid for land may now all be spent upon improvement, and further the proposed block, being as it is at the junction of the St. Albans and Boundary roads, when laid out in the artistic manner proposed, will serve as a splendid introduction to

the district. It is intended to have a dull size football oval which will also serve as a sports ground, tennis court, bowling green, croquet lawns, etc. Being the only reserve of the kind at the eastern extremity of the town, it will be a fine asset, as the town will eventually grow in this direction. St. Albans and East Geelong up to Wilson road are included in the sewerage area, and when "Greater Geelong" is consummated, it is probable it will include this area. The proposed reserve then should find ready and good support from all "long-sighted" residents. In order to strengthen the lands of the committee it is desired there will be a large attendance at a public meeting to be held on Saturday week to carry certain resolutions.' (Geelong Advertiser, 7 Nov 1918, 5).

As established in the above article, the memorial site at St Albans and Boundary Roads, East Geelong, was reserved for the purpose of constructing a memorial in 1918, towards the end of World War One. Following this, as funds continued to be raised for the erection of a memorial and the construction of the sporting amenities on the site, the land was periodically cropped with oats. Once harvested, the oats were sold and the proceeds went to the memorial fund (Geelong Advertiser, 19 Nov 1919, 2). In 2020, two years after the end of World War One, the Geelong Advertiser published:

'Progress is being made by the committee controlling the formation of the East Geelong and district memorial to the fallen soldiers. A survey of the reserve has been made, and levelling of the ground is proceeding. The space will contain a football oval, a much-needed improvement in the district, a cricket pitch, and tennis courts. By these provisions the young people will be catered for, and the arrangements will be revenue-producing as well. In the centre of the reserve will be a monument dedicated to the fallen soldiers. A design submitted by Wilcox Bros., of Ryrie-street, has been accepted, and the work will be carried out at a cost of about £500. Four columns standing on a substantial base will support the figure of a soldier playing the "Last Post." Part of the monument is on the way to Australia at present, and the memorial will be completed as soon as circumstances permit. If funds are available, a hall will be erected.' (Geelong Advertiser, 30 July 1920, 3).

The Wilcox Bros were stonemasons operating from their premises in Ryrie Street. Responsible for numerous memorials across the municipality, they are best recognised for their work on the Johnstone Park Memorial and the water fountain at Transvaal Square. The chosen material for the memorial was white Italian marble, imported by Wilcox Bros and carved to illustrate a lone soldier standing on the pillar playing a bugle. The memorial was completed by April 1921 and was to be erected 'as soon as the whole of the names have been inscribed thereon' (Geelong Advertiser, 22 April 1921, 2). The following year, the Geelong Advertiser further published:

'… The foundation has been laid, and when this sets the first portion of the monument will be erected. The trees which were planted in the reserve have developed to a very appreciative degree, and will form a fitting surrounding for the memorial. A large amount of the money promised in donations has been received by the committee, and it is hoped that when the monument is finished that the whole sum required will be in hand. Those who have promised sums and have not yet paid them are asked to send them in as soon as possible.' (Geelong Advertiser, 28 June 1921, 2).

By October 1921, the monument was close to completion and fencing was being proposed for the site (Geelong Advertiser, 25 October 1921, 4). By this point, the cricket pitch was also in process of being laid. However, the memorial was unveiled on the 12th November 1921:

'EAST GEELONG'S MEMORIAL – Unveiled in presence of large gathering. – The splendid patriotic effort of the residents of St. Alban's, East Geelong and Moolap, reached it culmination on Saturday afternoon, when in the presence of a very large gathering the striking memorial erected at a cost of £600 in memory of 46 local men who made the supreme sacrifice, was unveiled by Mr. Lister M.H.R. The Geelong soldiers band was in attendance, and also the Shenton choir. Rev. C. Neville presided, and those on the platform included Senator Plain, Mr. Lister, M.H.R., Chaplains Snell, Rentoul, and Bond, Rev. T. Quinton, Cr. D. O'Halloran, and Mr. W. E. Mitchell, the secretary to the memorial committee.

During his opening remarks Rev. C. Neville gave a brief history of the events which led to the erection of the memorial. The idea was first mooted three years ago, and it was originally intended to plant an Avenue of Honor in one of the main thoroughfares of St. Alban's. This idea was warmly supported, but on the consideration it was decided that a memorial could be erected which would be useful as well as ornamental. Inquiries were then made regarding the erection of a large hall, but this suggestion was also abandoned. Mr. D. Hickinbotham then made the suggestion of a memorial reserve in which could be incorporated both the avenue of honour and the hall. This suggestion was universally adopted, and a committee consisting of Messrs. D. Hickinbotham, G. McAllister, W.J. Whittington, and the late Mr. Albert Scott was formed to carry out the project. The Geelong Harbor Trust was approached, and they agreed to excise the present block from their lands. The Lands Department was approached, and a Bill put through Parliament permanently reserving the block for memorial purposes.

The cost, including fencing the reserve, is to date just over £600 and £565 of this amount is actually in hand, while considerably more than the balance has been promised. As more funds become available, the committee intends to erect a substantial fence around the reserve, to fence in a football oval, lay down tennis courts, erect buildings, etc. Already a cricket club has been formed and a concrete wicket laid down. In addition, over 500 trees have been planted and the committee intends to continue a policy of improvement and beautification, the idea being that the monument will be a permanent memorial to the fallen, and the reserve will be used by returned men and their descendants.

Proceedings were opened on Saturday with the singing of the National Anthem, accompanied by the Soldiers' Band. Rev. C. Neville said that they felt it a very great privilege, as returned men, to be associated with the residents in this interesting ceremony, and also to be present at the formal opening of the splendid memorial in the shape of a reserve which was for the use of residents of this neighbourhood for all time. As representatives of the returned digger they felt special pleasure in noticing the desire to remember the men who fought to keep our country for us, and who in many cases died to save it and who memory they desired to keep for ever green.

After the signing of the hymn, "O God Our Help," by the choir and people. Revs Rentoul and Snell gave short addresses eulogistic of the work of the Australian soldier. "Nearer My God to Thee" was then sung, and the secretary, Mr. Mitchell, read a list of the names inscribed on the memorial, as published in the "Advertiser" on Friday last.

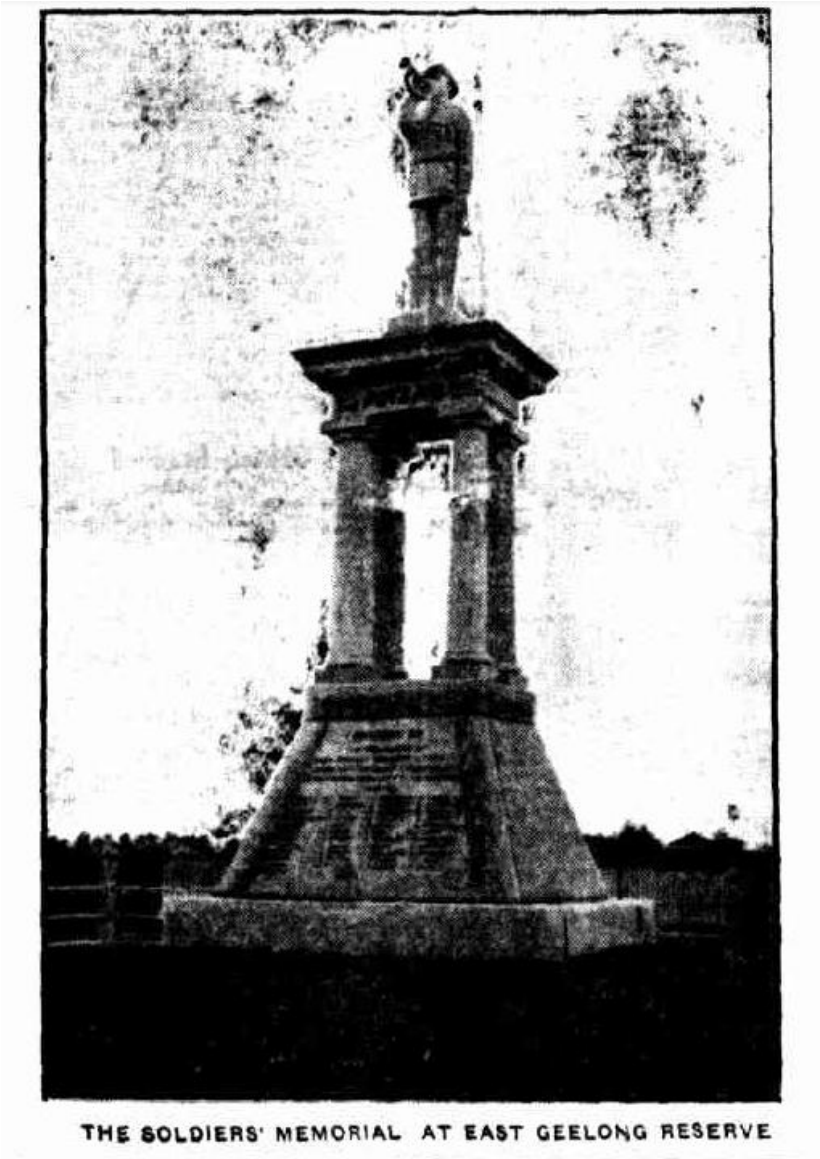
Mr. J. H. Lister then unveiled the memorial, which comprises four granite columns rising from a substantial concrete base, and supporting a marble figure of an Australian bugler sounding the "Last Post." The memorial is surrounded with a concrete and pipe fence harmonising with the general design. In paying his tribute of respect to the fallen, Mr. Lister said that he deeply appreciated the honor conferred upon him personally in his being asked to unveil this magnificent memorial. He had for some time past felt that there was a tendency to on the part of the people of Australia to forget the sacrifices that the was entailed, but they could not have done anything finer in that district than to erect such a magnificent monument to the brave men who fought and died in the cause of the Empire. "I wonder," continued Mr. Lister, "does it mean anything to you? To me there comes the call 'Lest we Forget.' Only yesterday we were reminded of the victory which had been achieved through great sacrifice and wonderful endurance of the men who fought with the British army and its Allies. Yesterday as I listened to that fine hymn, 'Lest we Forget,' I felt glad that the people were sufficiently interested to assemble in their thousands and do honor in a fitting manner to that day."

Turning to the memorial, Mr. Lister added that that figure represented a call to duty. Did it represent that to them? To him, and to very many in the community, the most appropriate call that bugler could sound would be the call to "carry on." We had not only obligations to the dead such as we had paid that day, but there were also obligations to the living, to the men who came back. It was appalling to see the sacrifices that our men had made that the liberty we enjoy might continue to be our heritage. It was appalling to think

that so may were back with us and were in some cases on the verge of starvation. That should not be in this land of ours, and it was the duty of those people who were in a position to help just as much as it was the duty of the Government to assist in fulfilling the promises that were made to the men at the time of their enlistment. Many people desired to throw the responsibility for the future of our men on the shoulders of the Government. The Government was sincere and earnest in its endeavours to do the very best possible. They have not succeeded in every respect, but there were in earnest. They recognised many of the disabilities that the men were suffering under today, and they were going to do everything that was humanely possible to remove them so that the time may come that these men will never regret having offered their services for King and country.

On the conclusion of Mr. Lister's address, "Lest we Forget" was sung, and short addresses were delivered by Chaplain Bond, Senator Plain, Rev. T. Quinton and CR. O'Halloran. The ceremony then concluded with the singing of "Lead Kingly Light" and the plying of selections by the Returned Soldiers' Band.' (Geelong Advertiser, 14 November 1921, 5).

As both a former serviceman and a Nationalist party representative for Corio, John Henry Lister was the first returned serviceman from World War One to sit in parliament. Formerly a member of the Labor Party, Lister left the party in 1916 due to his stance support for conscription.



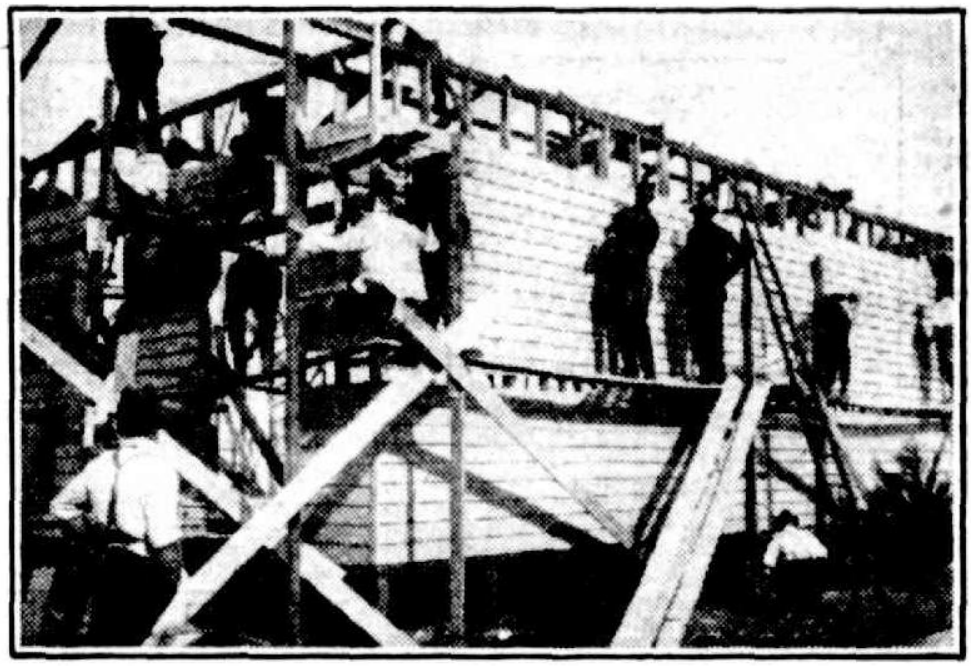
THE SOLDIERS' MEMORIAL AT EAST GEELONG RESERVE

Figure 3. Approved plan of the North Shore Recreation Hall, 1936. Source: Public Records Office of Victoria, 8309 Recreation Hall North Shore; Geelong Halls and Theatres Sporting, VPRS 7882/P0001, 8309.



Figure 4. Oblique view of the East Geelong Memorial, c.1930. Source: T.T. Holmes collection, Authentic Heritage Services Pty Ltd.

Following the unveiling of the memorial, further funds were made available for the construction of a pavilion within the memorial reserve at an approximate cost of £400. The Geelong Advertiser make reference to the construction of service roads to the memorial, noting the charity of one local resident who, when in the course of the memorial's construction, 'not only have a substantial donation, but left his own harvesting work and put in ten days with his teams and implements forming the road and levelling the reserve in the neighbourhood of the memorial… when asked for his bill he sent the secretary a receipt, instead' (Geelong Advertiser, 10 December 1921, 4). Additional works included the installation of memorial gates at the main entrance to the park, due north of the Memorial at a cost of £50 (Geelong Advertiser, 13 April 1922, 4).



EAST GEELONG SOLDIERS MEMORIAL.—The photo. shows men at work on the memorial pavilion, which was erected in one day.

Figure 5. Image showing the memorial pavilion mid-construction in 1922. Source: The Sun News-Pictorial, 22 November 1922, 10.

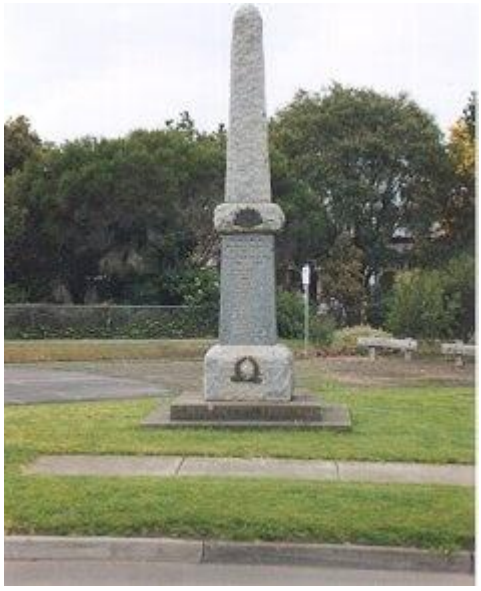
For the rest of the twentieth century, the Memorial and broader reserve was used extensively for Anzac Day services as well as general sporting recreation. In February 2012, effort was made to revive the appearance of the Memorial's setting with the erection of two flagpoles. Several years later, in 2017, landscaping works were undertaken to improve the environs with the pouring of a central concrete path and the planting of two garden beds directly in front of the Memorial. The late cyclone wire fence which had replaced the original concrete and steel fence shown in Figure 4, was removed providing open access to the Memorial.

INTEGRITY

The integrity of the East Geelong Memorial at the intersection of St Albans and Boundary Roads is high. The integrity of the broader Memorial Reserve is fair, due to the loss of the original memorial gates, the alterations made to the pavilion, as well as the introduction of new structures and cyclone wire fencing. Yet, the reserve still retains its use as a sporting facility with both a football oval and several tennis courts, as well as maintaining many original and mature conifer plantings around the perimeter of the reserve.

COMPARATIVE ANALYSIS

The Geelong East War Memorial is an intact 1921 war memorial, honouring those who served and died during World War One. Though not as elaborate as that shown in Geelong East, there are several comparable examples in the broader City of Greater Geelong. It must be established however, that given both the historical and social importance of these places and their physical representation of mourning and memorialisation, the perceived significance of these places will not be compared and contrasted, as to do so would be disrespectful. Comparable sites therefore include:

Comparative Analysis	Image
Drysdale War Memorial, 11 High Street, Drysdale (HO1565 City of Greater Geelong). The Drysdale War Memorial located within the small park reserve neighbouring the Bellarine Historical Society at 11 High Street, Drysdale, comprises a substantial granite obelisk memorialising those who died during service in both World War One and World War Two. The Drysdale War Memorial was unveiled in 1919, two years before the Memorial in East Geelong, and is similarly located on a prominent corner elevation. As two examples of interwar memorialisation, both memorials are comparable. However, in terms of form, they differ as the Drysdale example is an obelisk and the example in East Geelong is a depiction of a soldier.	 **Figure 6. Drysdale War Memorial, 11 High Street, Drysdale. Source: Victorian Heritage Database**
Belmont War Memorial, 50 Barwon Heads Road, Belmont (HO343 City of Greater Geelong). The Belmont War Memorial was erected in 1923, two years after the memorial in East Geelong. Initially unveiled to memorialise those who had fallen during World War One, later additions and new plaques were introduced to the site to pay respects to those who passed during World War Two, the Korean War and the Vietnam War. The Belmont War Memorial comprises a roughcast granite obelisk, similar to that shown in Drysdale, flanked by two brick walls, two flagpoles, a tank,	

Comparative Analysis	Image
anchor, sea mine, airplane propeller and cannon. Like the Drysdale War Memorial, the Belmont War Memorial differs from the Geelong East War Memorial when comparing physical features – with the Belmont War Memorial comprising a granite obelisk and the Geelong East War Memorial depicting a soldier.	**Figure 7. Belmont War Memorial, 50 Barwon Heads Road, Belmont. Source: Victorian Heritage Database**
Avenues of Honour, Cypresses, Memorial Gates & Fencing, Walkers Road, Lara (HO1984 City of Greater Geelong). The Lara Avenue of Honour and Memorial Gates at Walkers, Mill and Waverley Roads are significant to the City of Greater Geelong as a substantial representation of memorial avenue plantings in the municipality. Further, the granite gate posts and wrought steel gates are a physical representation of memorialisation. The Memorial in Lara is comparable with that in Geelong East for its similar and substantial plantings, largely comprising coniferous trees. However, the Geelong East site is missing its original gates, and is physically represented by its trees and statue. The Lara Memorial was dedicated in 1929, eight years after the unveiling of the Soldiers Memorial in Geelong East. Both sites however are still comparable as intact local examples of war memorialisation in the municipality.	 **Figure 8. Avenues of Honour, Cypresses, Memorial Gates & Fencing, Walkers Road, Lara. Source: Victorian Heritage Database**

Based on the above comparative analysis, the Geelong East War Memorial is the only identified example of a war memorial in the municipality designed to represent a human figure. All other identified examples are in obelisk form or memorial gates. This makes the Geelong East War Memorial a rare example locally for the municipality.

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IMAGES



Direct view of the East Geelong War Memorial in foreground, with contributory memorial reserve plantings in the background. Source: City of Greater Geelong, May 2025.



Direct view of the memorial plaque and foundation. Source: City of Greater Geelong, May 2025.



Detail view of the soldier depiction. Source: City of Greater Geelong, May 2025.



Oblique overview of the memorial, looking northwest. Source: City of Greater Geelong, May 2025.



Oblique overview of the memorial context, showing St Albans Road and Boundary Road. Source: City of Greater Geelong, May 2025.



Northern view of the memorial plantings. Source: City of Greater Geelong, May 2025.



View of memorial plantings behind the memorial pavilion. Source: City of Greater Geelong, May 2025.



Memorial plantings on St Albans Road elevation. Source: City of Greater Geelong, May 2025.



Substantial coniferous planting behind the memorial pavilion on St Albans Road elevation. Source: City of Greater Geelong, May 2025.



Memorial plantings on the northern elevation of the reserve. Source: City of Greater Geelong, May 2025.



Plantings on the Boundary Road elevation. Source: City of Greater Geelong, May 2025.



Plantings on the Boundary Road Elevation. Source: City of Greater Geelong, May 2025.

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CITY OF GREATER
GEELONG

Dormition of Our Lady Greek Orthodox Church, 1-3 Taliska Avenue, Hamlyn Heights Statement of Significance

Heritage Place:	Dormition of Our Lady Greek Orthodox Church, 1-3 Taliska Avenue, Hamlyn Heights	**PS ref no:**	HO2055



Source*:* City of Greater Geelong, September 2024

What is significant?

The property at 1-3 Taliska Avenue, Hamlyn Heights, otherwise known as the Dormition of Our Lady Greek Orthodox Church, is locally significant to the City of Greater Geelong. Elements of significance are:

- The 1987 church.
- The bell, housed in the belltower.
- The original boundary fence on the northern elevation of the site.

Non-significant elements include:

- The rear hall.
- Hard landscaping in the carpark.

How is it significant?

The Dormition of Our Lady Greek Orthodox Church is of representative and social significance to the City of Greater Geelong.

Why is it significant?

The Dormition of Our Lady Greek Orthodox Church is of representative architectural significance to the City of Greater Geelong as a highly intact example of a substantial Greek Orthodox Christian basilica-planned church. This style of Greek Orthodox Christian church is informed greatly by Byzantian influences and utilises a rectilinear gabled form with two square towers, rounded-arch loggia, curved apse and chancel and the use of rounded-arch windows. The Church at 1-3 Taliska Avenue, Hamlyn Heights, features all of the above key design traits representative of that style of Greek Orthodox Christian Church design. (Criterion D)

The Dormition of Our Lady Greek Orthodox Church is of social significance to the local Greek Orthodox community, as a place of spiritual and social gathering. Since its construction, conducted and funded exclusively by members of the congregation, the Dormition of Our Lady Greek Orthodox Church has been the cornerstone of the local Greek Orthodox community in the City of Greater Geelong. (Criterion G)

Primary sources

Dormition of Our Lady Greek Orthodox Church, author: Benjamin Petkov, September 2024, peer reviewer: Mim Butcher, The Heritage Conservancy, May 2025.

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Figure 1. Aerial view of the Dormition of Our Lady Greek Orthodox Church at Hamlyn Heights. The property boundary is marked in blue. Source: Google Nearmap 2019.

WHO ARE THE TRADITIONAL OWNERS/REGISTERED ABORIGINAL PARTY FOR THIS PLACE?

The place is located on traditional land of the Wadawurrung people. The Registered Aboriginal Party (RAP) under the Aboriginal Heritage Act 2006 for this land is Wadawurrung Traditional Owner Aboriginal Corporation (WTOAC).

SCHEDULED CONTROLS

The following scheduled controls are recommended for the ongoing conservation and use of the place. They include:

Recommended Scheduled Controls			
☒ Paint	☐ Internal	☐ Trees	☒ Solar
☒ Outbuildings/Fence	☐ VHR	☒ Prohib use	☐ Aboriginal Place

HERITAGE PLACE ASSESSMENT

PHYSICAL DESCRIPTION

Church

The Dormition of Our Lady Greek Orthodox Church at 1-3 Taliska Avenue Hamlyn Heights, comprises a substantial white and orange brick masonry church constructed in a traditional, baroque-informed design with a central gabled rectangular nave and sanctuary, with a curved apse and chancel at one end. The church façade is greatly informed by two substantial and symmetrical square-form towers with hipped rooves, with a central project gable dominating the façade of the structure. The ground floor is informed by a deep loggia with five rounded arches and a central entrance. Stairs and a DDA ramp lead to the raised loggia. A large circular window is present on the projecting gable with glass mullions placed to form a crucifix within the glass. At the apex of the projecting gable is a large metal crucifix. The whole of the structures roof is clad in terracotta tiles, and all fenestration is symmetrical and designed with rounded arches. On both side elevations of the nave are brick buttresses, with large, rounded-arch windows placed between each buttress. A curved sanctuary is present on the southern elevation.

Church Hall

A simple and unadorned church hall is present to the east of the main church. The structure comprises a post-war gabled rectilinear structure built in brick and rendered, with a corrugated galvanised metal roof oriented east-west. The structure formerly had several roof vents, which were subsequently removed during the complete re-roofing of the structure.

Setting

The setting of the church is greatly informed by its surrounding carpark and hard landscaping, with concrete and asphalt present on all elevations. Two flagpoles are present east of the church and north of the hall, and the northern property boundary is marked by an original brick masonry fence constructed in the same material as the church. Plantings are present around the perimeter of the property, and comprise small bushes and medium-sized olive trees.



Figure 2. Oblique view of the Dormition of Our Lady Greek Orthodox Church at 1-3 Taliska Avenue, Hamlyn Heights. Source: City of Greater Geelong, September 2024.

PLACE HISTORY

Contextual History

Historically, the Greek Orthodox Church has been present in Australia since the mid-19th century, during the Gold Rush when Victoria was subject to a mass influx of migrants seeking wealth on the Goldfields. At this time, though no formalised synod or church was present within the State, the faith was culturally present and represented by arriving migrant groups. It was not until 1898 when the Holy Trinity Greek Orthodox Church was constructed in Surry Hills, Sydney. This marked the construction of the first Orthodox Christian church in Australia, with the first in Victoria established at the Annunciation of the Theotokos in East Melbourne in 1900.

Thematic Place History

The formation of the Greek Orthodox Church in Geelong is recorded in great detail in Jordan Mavros' 2019 text, *The Greek Community of Geelong*. In this text, Mavros explains the great disconnect between the Greek Community in Geelong, and Australia more broadly, and the Greek Orthodox Archdiocese of Australia.

> 'Having bought the block of land in 1960, soon after with the approval of the members, the Community made every effort, including fundraising, and started working towards the construction of the Church. At the same time, the Archdiocese tried to position itself in such a way in order to exert maximum influence on, and control, the affairs of the Greek Community in Geelong. Bill Mihalopooulos, a tireless worker and contributor to the Community, recalls that the Archdiocese insisted upon, and followed one line: whatever you acquire, whatever you do, do It under and in the name of the Archdiocese. This very much supports the view of Mr. Politis that the attempts of the Archdiocese to build a Church in Geelong were nothing else but to destabilise and divide the community, having always the upper hand and exerting upon it its full and complete power and control.' (Mavros, 2019, 70).

The Church Hall was already present onsite when first purchased by Pantelis Vasiliou and Spyros Katos on behalf of the community, for a sum of £600 (Figure 3).



Figure 3. Aerial view of the original church hall and toilet block (in red), and the neighbouring block later purchased for the construction of the church (in green), 1975. Source: Geoscience Australia, Film No. CAS897, Frame 221.

The Church Committee was founded in 1961 largely by Mrs. Pelagia Katzaris who acted ad the main link between the Archdiocese and the Community in Geelong. Friction between the Community in Geelong and the Archdiocese

continued however, as the priest appointed by the community, Fr. Panagiotis, and the sacraments he performed were not recognised by the Archdiocese. These difficulties were resolved in 1967, a month after Easter, with Archbishop Izekiel arriving in Geelong and performing a service, stating that reconciliation between the Church and the Archdiocese had been secured. This reconciliation was not without fault, however, and tensions would continue through the later part of the twentieth century.

In 1980, plans were prepared for the construction of a new church building onsite at Taliska Avenue. The conceptual drawings were prepared by Paul Vrantsis which were in turn provided to the registered architect Pasquale R. Cirillo. Cirillo, a local to Geelong, was trained at the University of Melbourne and had offices at 77 Maud Street. Cirillo's drawings were completed in August 1981.

The community wrote to the Heath Commission in September 1981:

> 'Re: Proposed Greek Church, Taliska Ave. Bell Park. – We refer to our submission of drawings in respect of the abovementioned project and would be greatly indebted to you if same were examined as early as possible allowing us to fix a specific date for commencement. We are in a position where we have experienced delays of various kinds since the inception of this project and are continually questioned by our members as to the starting date. Hence, were hope that you can visualise the predicament we are in and assist us if you are able to do so. We would also like to point out that it is intended to relocate or modify the existing toilet block sometime in the future as finances permit.' (Public Records Office of Victoria, VPRS 7882/P0001, 19389).

Construction was commenced not soon after, with the house formerly neighbouring the original church hall demolished to make way for the construction of the new church. Community Committee President, Spyros Verykios, sacrificed an interred a rooster in the foundations of the new church as a form of Kourbania. Construction of the church was completed in 1986, five years after lodgement of the plans. Bill Mihalopoulos, secretary to the Hellenic Orthodox Community of Geelong, wrote to the Health Department informing them of completion of works, and requesting their inspection be completed before Christmas of 1986 so as to hold a service that December. Approval was provided in April the following year.

Today, the Church has a very active community, partaking at Cultura's annual Pako Festa.

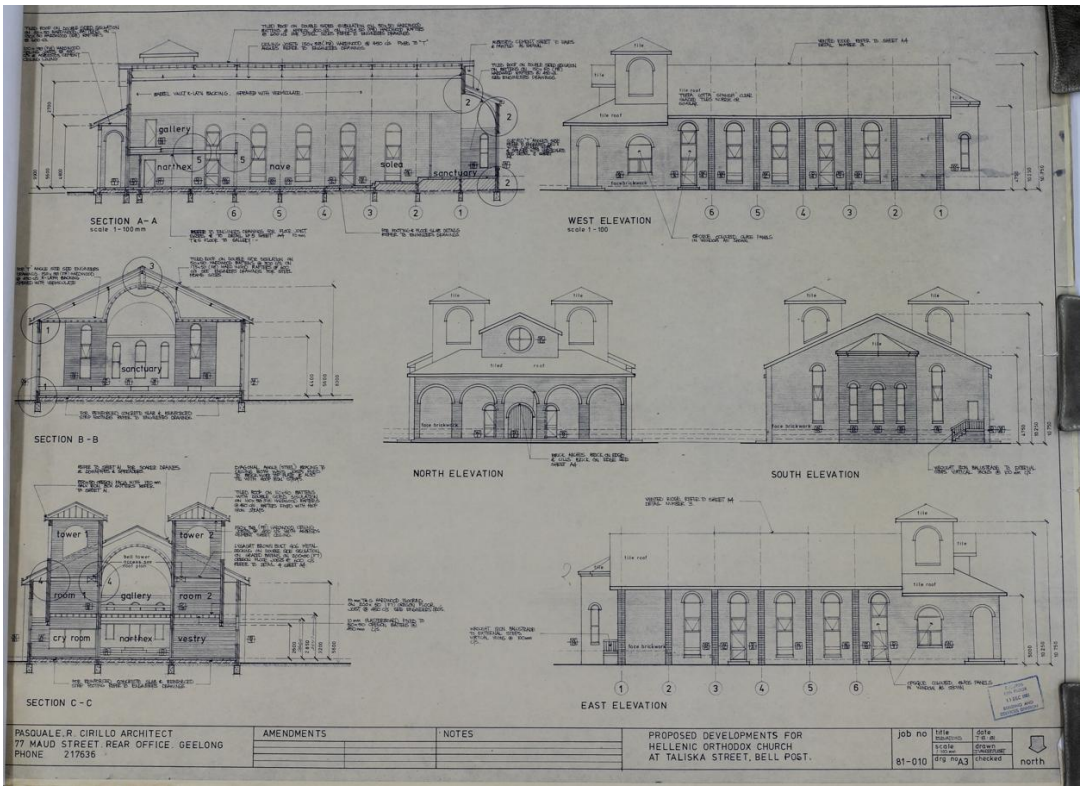


Figure 4. Architectural drawings for the Church, 1981. Source: Public Records Office of Victoria, PB 19389 Plan 4608; Bell Park; Hellenic Orthodox Church, Taliska Street

OFFICIAL

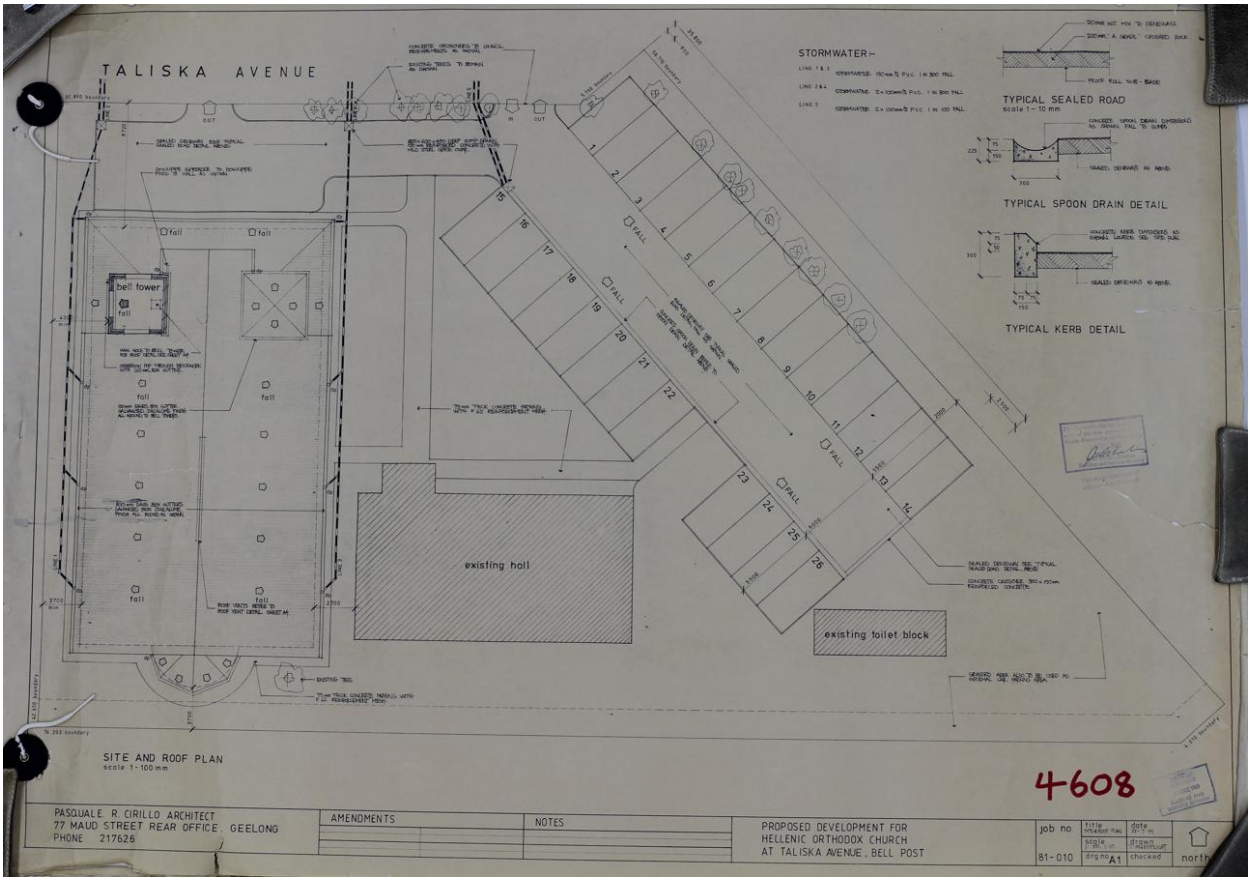


Figure 5. Site plan showing the new Church and the existing hall and toilet block, 1981. Source: Public Records Office of Victoria, PB 19389 Plan 4608; Bell Park; Hellenic Orthodox Church, Taliska Street

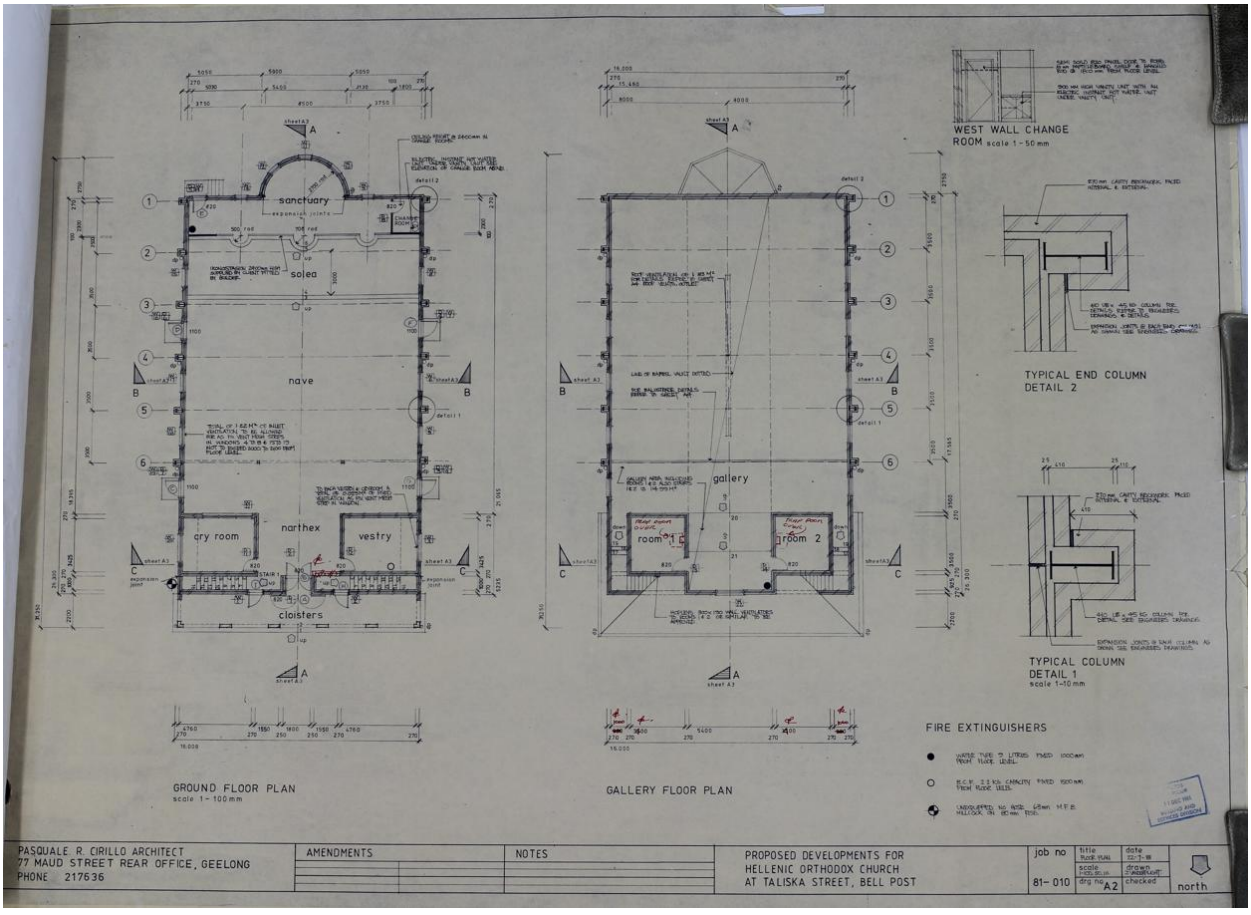


Figure 6. Architectural drawings for the Church, 1981. Source: Public Records Office of Victoria, PB 19389 Plan 4608; Bell Park; Hellenic Orthodox Church, Taliska Street

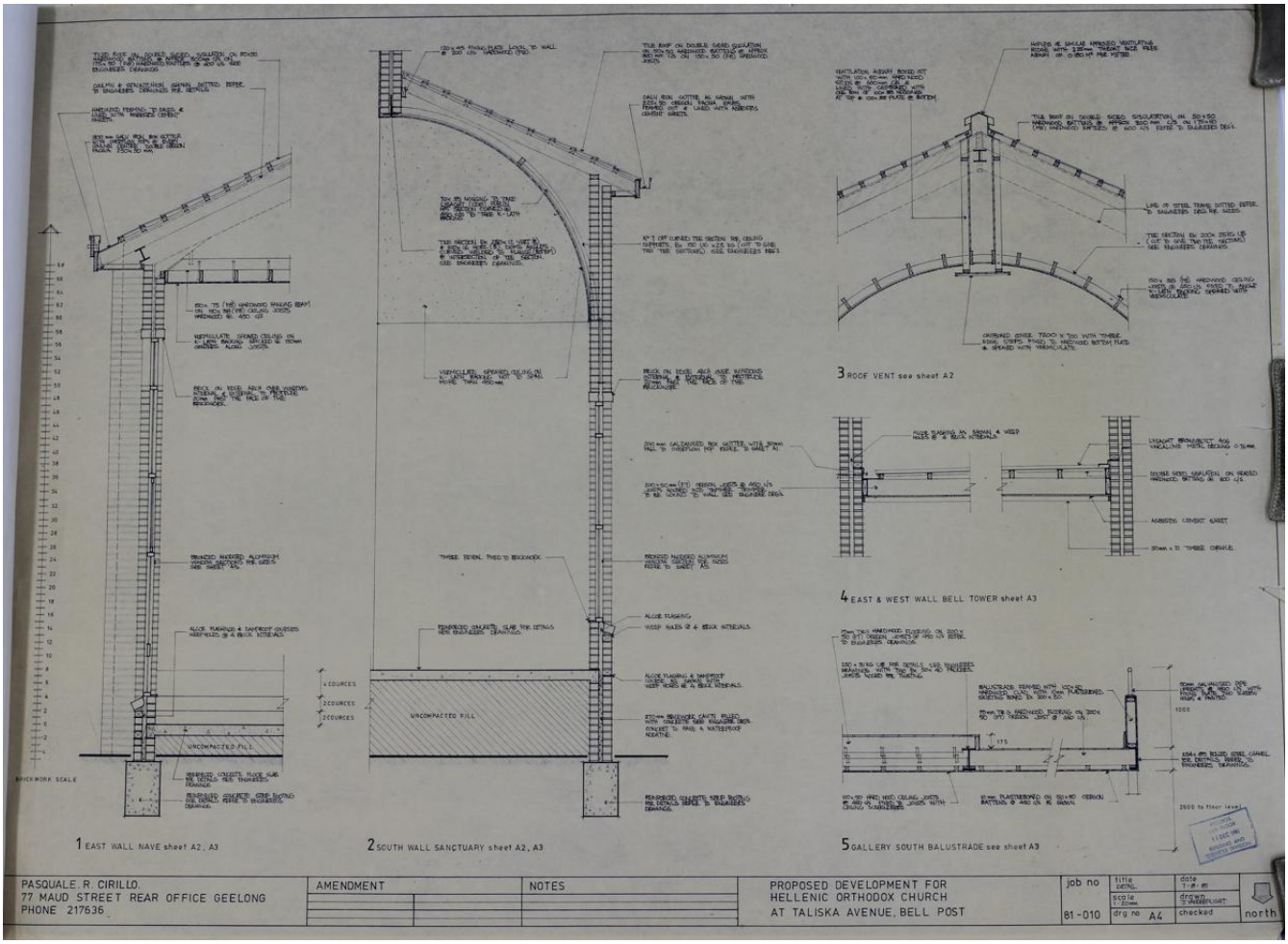


Figure 7. Architectural drawings for the Church, 1981. Source: Public Records Office of Victoria, PB 19389 Plan 4608; Bell Park; Hellenic Orthodox Church, Taliska Street



Figure 8. Photo showing construction of the new Church adjacent to the existing hall. Note: the crucifix over the entrance of the hall is the same currently present at the façade of the Church. Source: Mavros, 2019, 83.



Figure 9. Photo showing construction of the new Church adjacent to the existing hall. Source: Mavros, 2019, 83.

INTEGRITY

The Dormition of Our Lady Greek Orthodox Church at 1-3 Taliska Avenue, Hamlyn Heights, is a highly intact example of a post-war Greek Orthodox church complex.

COMPARATIVE ANALYSIS

The Dormition of Our Lady Greek Orthodox Church at 1-3 Taliska Avenue, Hamlyn Heights, is one of six Orthodox Christian churches located within the City of Greater Geelong, yet it is the only example of a Greek Orthodox Christian church in the municipality. However, in the State of Victoria, there are upwards of eleven Greek Orthodox Churches protected both locally and at the State level. On this basis, as there are no examples of this typology represented on the local Heritage Overlay within the City of Greater Geelong, the following comparative analysis will address the typology as it is represented in other municipalities. Other examples include:

Site and Analysis	Site Image
St Haralambos Greek Orthodox Church, 190-200 Porter Street, Templestowe (HO140, Manningham City Council). St Haralambos Greek Orthodox Church at 190-200 Porter Street, Templestowe, is individually significant to the City of Manningham as a highly intact Greek Orthodox Church constructed in 1990 to designs prepared by architect Peter A. Damos Pty Ltd of South Melbourne. The Church is considered a local landmark with social significance for the Greek community in the eastern suburbs of Melbourne, and is comparable to the Dormition of Our Lady on Taliska Avenue as two basilica-plan Byzantine-informed Greek Orthodox churches. Both structures abide by a similar form – that of a main central gabled nave with twin transepts at the structure's façade and dual aisles running the length of the nave. The façade is informed by an arched loggia, surmounted by a projecting gabled parapet, either pointed or arched as shown at St Haralambos. Key differences between both structures include: the date of construction, with the Dormition of Our Lady opened in 1987, and St Haralambos completed in 1990; the scale of both churches, with St Haralambos being substantially larger than the Dormition of Our Lady; and the degree of architectural decoration, with St Haralambos exhibiting a higher degree of architectural ornament through the use of rendered arched windows on the projecting arched gable and the roof form constructed to step and distinguish the nave from the aisles. However, both structures are still two highly intact representations of a basilica-plan Greek Orthodox church.	 **Figure 10. St Haralambos Greek Orthodox Church, 190-200 Porter Street, Templestowe. Source: Google Streetview, January 2010**
St Nektarios Greek Orthodox Church, 138 Major Road, Fawkner (HO405, Merri-bek City Council). St Nektarios Greek Orthodox Church is an intact Greek Orthodox church constructed in 1974 to designs prepared by James Earle & Partners. The church is based on a early Byzantium design, similar to the Basilica di Santa Maria Assunta e Chiesa di Santa Fosca, Torcello, constructed in the 12th century. The church differs from the Dormition of Our Lady largely in terms of form, with St Nektarios observing a strong Byzantine influence rather than the basilica plan. St Nektarios is constructed around a central square nave with a projecting narthex, loggia and two separate transepts. However, where St Nektarios differs from the Dormition of Our Lady is its domes with three projecting domes on its northern, eastern and southern elevations, as well as the main central dome informing its roof form. In this form, the Byzantium influence is more readily visible, similar to that shown by the Hagia Sophia in Istanbul. Key differences relate to materiality, where both structures are built using brick masonry, St Nektarios is rendered in thick roughcast cement render. Further, the Dormition of Our Lady has a higher degree of decoration through the use of a substantial arched loggia and through its contrasting brick masonry. On this basis, the Dormition of Our Lady is considered to be of greater significance as a substantial and decorative representation of a basilica plan Greek Orthodox church.	 **Figure 11. St Nektarios Greek Orthodox Church, 138 Major Road, Fawkner. Source: Google Streetview, December 2020**

Site and Analysis	Site Image
Panagia Soumela Greek Orthodox Church, 20 Amis Crescent, Keilor East (HO327, Moonee Valley City Council). The Panagia Soumela Greek Orthodox Church in Keilor East is a substantial Greek Orthodox church built in 1995 to designs prepared by John Michelakos. The church, like the Dormition of Our Lady and St Haralambos noted above is designed around a basilica plan, embedded with Byzantium influences – as represented by the use of a projecting arched loggia and gabled nave, with two symmetrical square towers either side of the narthex. Round arched windows are present on all elevations of the church, with windows present on the rounded gable parapet similar to that shown at St Haralambos. The church roof is clad in terracotta tiles with a substantial crucifix present at the apex of the façade parapet. Key differences between Panagia Soumela and the Dormition of Our Lady are the: material finish, with Panagia Soumela being a rendered brick church as opposed to the natural brick finish of the Dormition of Our Lady; the tower roof forms, with the towers at the Dormition of Our Lady using a simple pointed hipped roof form as opposed to the elaborate stepped form of Panagia Soumela; and the age of both structures, with the Panagia Soumela completed in 1995, eight years after the completion of the Dormition of Our Lady. As both churches are very similar in design and scale, they are both considered to be highly intact representations of basilica-plan Greek Orthodox churches	 **Figure 12. Panagia Soumela Greek Orthodox Church, 20 Amis Crescent, Keilor East. Source: Google Streetview, September 2019**

An additional site of comparable value is located in Hughesdale, sharing an almost identical design to the Dormition of Our Lady in Hamlyn Heights. This example is however is also unprotected:

- St Anargiri Greek Orthodox Church, 87 Willesden Road, Hughesdale (Monash City Council).

The above comparative analysis highlights the complete omission of this typology on the City of Greater Geelong Heritage Overlay. On the basis of the above analysis, it is understood that while the Church of Lady Greek Orthodox Church, 1-3 Taliska Avenue, might not have the same degree of ornamentation as other typological examples in other State municipalities, it is still a highly intact example of a post-war basilica-plan Greek Orthodox Church in the City of Greater Geelong. The church is also the only example of its denomination in the City of Greater Geelong, and one of the only examples of a Greek Orthodox Church in the southwestern portion of the State.

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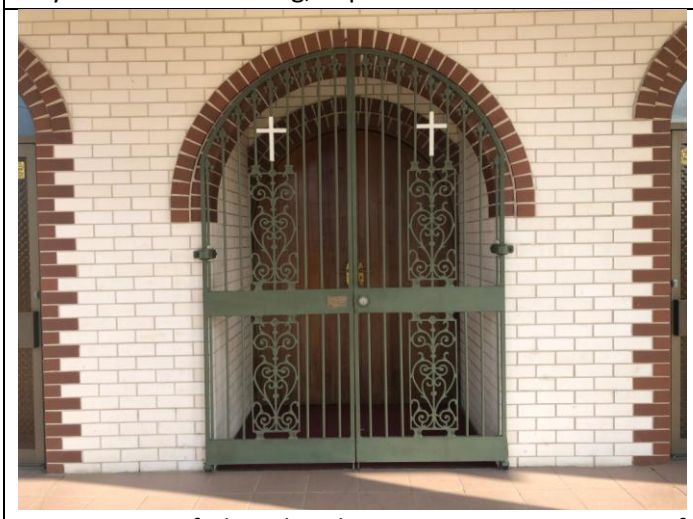
IMAGES



Oblique view of the Church looking southwest. Source: City of Greater Geelong, September 2024.



Oblique view of the Church looking southwest. Source: City of Greater Geelong, September 2024.



Direct view of the Church entrance. Source: City of Greater Geelong, September 2024.



Direct view of the Church facade. Source: City of Greater Geelong, September 2024.



Oblique view of the Church looking southeast. Source: City of Greater Geelong, September 2024.



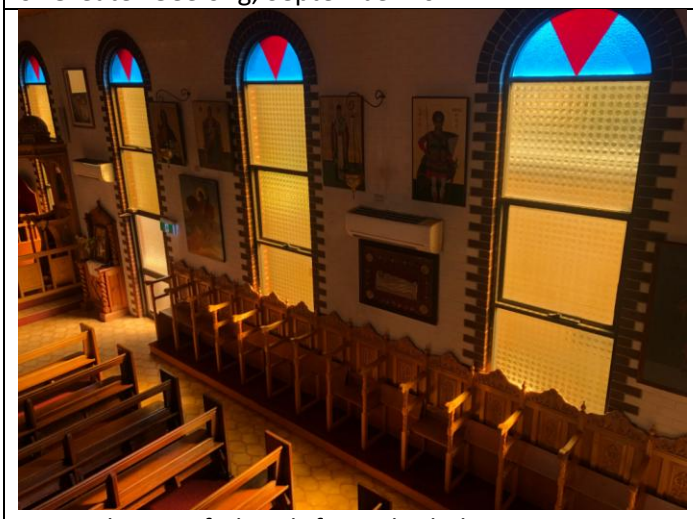
Oblique view of the rear sanctuary, looking east. Source: City of Greater Geelong, September 2024.



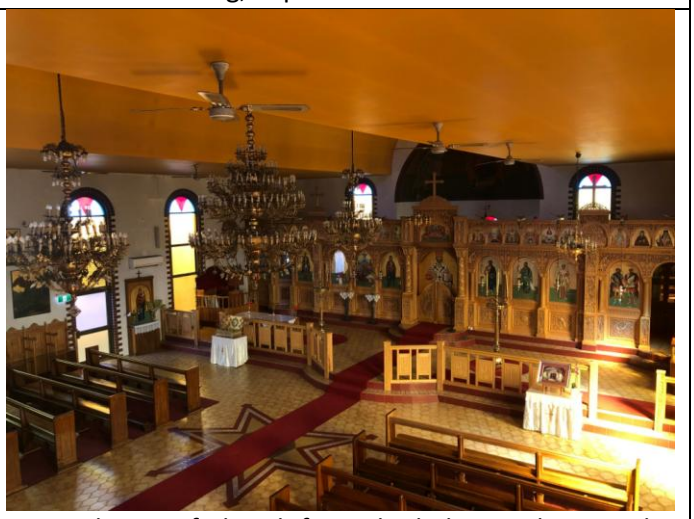
Internal view of Church from the balcony. Source: City of Greater Geelong, September 2024.



Internal view of Church from the balcony. Source: City of Greater Geelong, September 2024.



Internal view of Church from the balcony. Source: City of Greater Geelong, September 2024.



Internal view of Church from the balcony, showing the iconostasis. Source: City of Greater Geelong, September 2024.

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CITY OF GREATER
GEELONG

‘Darriwill’ North, 360 Steiglitz Road, Moorabool Statement of Significance

Heritage Place:	‘Darriwill’ North, 360 Steiglitz Road, Moorabool	**PS ref no:**	HO2056



Source*:* City of Greater Geelong, May 2025

What is significant?

Darriwill North, at 360 Steiglitz Road, Moorabool, is significant to the City of Greater Geelong. Significant elements are:

- The 1925 homestead.

Non-significant elements are:

- The boundary fence of the property.
- The outbuildings.
- The plantings.
- The tennis courts and general landscaping.
- The contemporary extensions made to the rear and sides of the residence, including the garage.
- The rear solar panels on the northern elevation of the house.

How is it significant?

Darriwill North is of historical and associative significance to the City of Greater Geelong.

Why is it significant?

Darriwill North is of historical significance to the City of Greater Geelong as a highly intact interwar bungalow style farmhouse, associated with the original Darriwill sheep station of the Hope Family. Darriwill North was constructed in 1925 by Douglas and Nora Hope, who continued as highly successful sheep farmers in the district. Darriwill North is a highly important example of a substantial interwar sheep station, representing the importance of sheep farming in the district. (Criterion A)

Darriwill North is of associative significance as an intact example of a bungalow farmhouse designed by the pre-eminent Geelong architectural firm Buchan and Laird. (Criterion H)

Primary sources

Darriwill North, author: Benjamin Petkov, May 2025, peer reviewer: Mim Butcher, The Heritage Conservancy, May 2025.

Greater Geelong Outer Areas Heritage Study. Stage 2, Volume 16, Authentic Heritage Services Pty Ltd, 1998-2000.

This document is an incorporated document in the Greater Geelong Planning Scheme pursuant to section 6(2)(j) of the *Planning and Environment Act 1987*

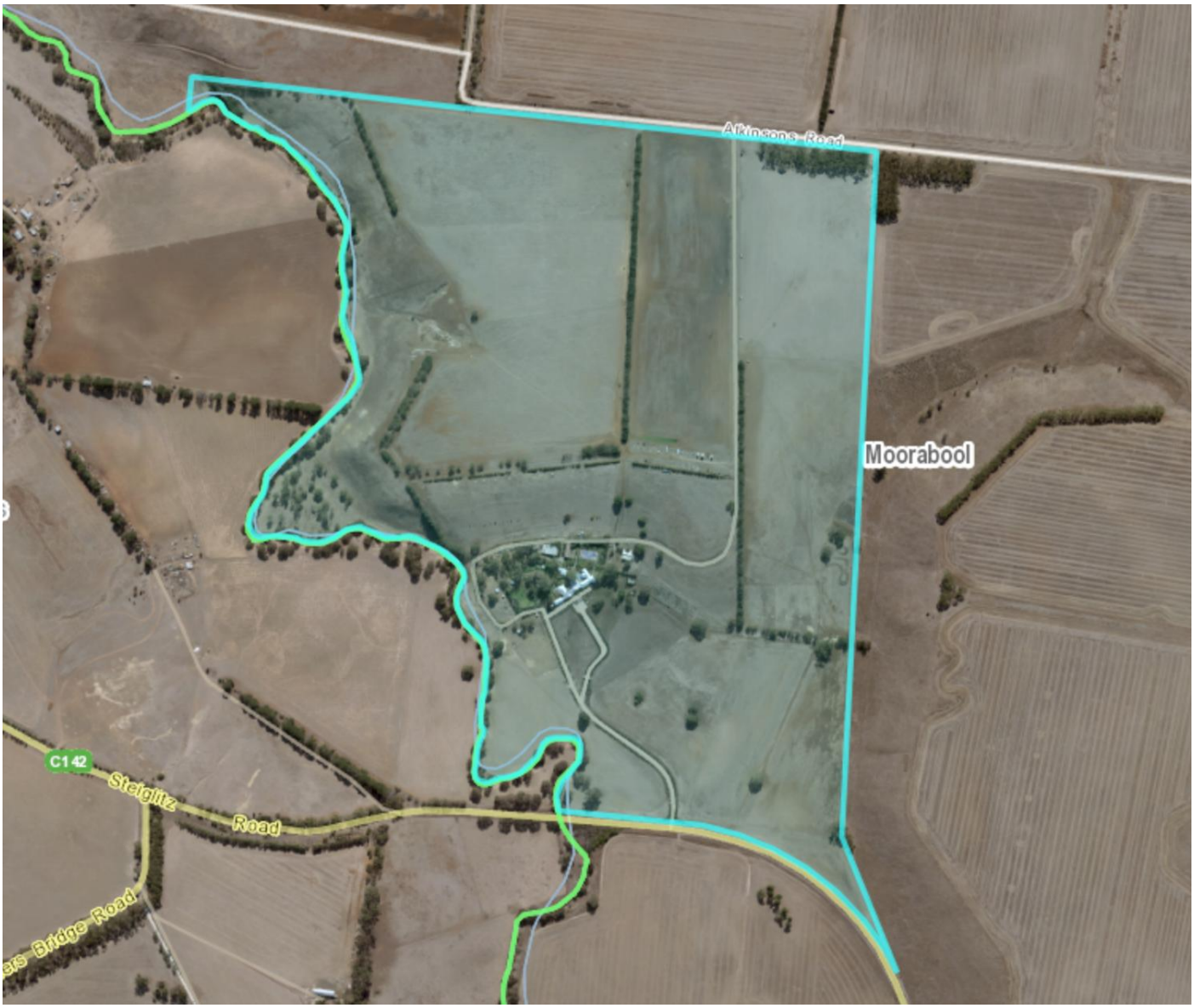


Figure 1. The Darriwill North property at 360 Steiglitz Road, Moorabool. The property boundary is marked in blue. Source: Nearmap, 2019.

WHO ARE THE TRADITIONAL OWNERS/REGISTERED ABORIGINAL PARTY FOR THIS PLACE?

The place is located on traditional land of the Wadawurrung people. The Registered Aboriginal Party (RAP) under the Aboriginal Heritage Act 2006 for this land is Wadawurrung Traditional Owner Aboriginal Corporation (WTOAC).

SCHEDULED CONTROLS

The following scheduled controls are recommended for the ongoing conservation and use of the place. They include:

Recommended Scheduled Controls			
☒ Paint	☐ Internal	☐ Trees	☒ Solar
☐ Outbuildings/Fence	☐ VHR	☐ Prohib use	☐ Aboriginal Place

HERITAGE PLACE ASSESSMENT

PHYSICAL DESCRIPTION

Darriwill North (1925)

Darriwill North comprises a substantial 1925 arts and crafts inspired bungalow farmhouse. Constructed in red brick masonry with a hipped roof clad in galvanised corrugated metal sheeting, the residence has a footprint of approximately 670m². The dwelling comprises a long rectilinear building with a primary façade informed by a projecting transverse gable decorated with half-timbering and render. The gable projects from the main hipped roof form, and also acts as a deep verandah covering a bay window and an off-centre entrance. The projecting gable is supported by two timber corner posts set on brick bases. The façade of the dwelling is marked with multiple tall rectangular sash windows. Four original chimneys are still in situ, comprising a simple rectangular design with partially rendered crowns.

Setting

Darriwill North comprises a substantial sheep farm of approximately 255 acres. The eastern boundary of the farm is the Sutherland Creek, and on the southwestern corner of the property at the junction of Sutherland Creek and Steiglitz Road are the 19th century bluestone abutments of the former bridge.

The homestead is set in a complex of mature trees, outbuildings, a tennis court and ornamental gardens. The exact species of the mature plantings cannot be ascertained from the public domain.



Figure 2. A zoomed and obscured view of Darriwill North homestead from the public domain. Source: City of Greater Geelong, May 2025.

PLACE HISTORY

Contextual History

As noted by Rowe in 2021:

> 'At Moorabool, Darriwill Homestead is a physical legacy of the Sutherland Creek Run acquired by the Hope brothers from Robert Hill Kinnear in c.1841. George (1814-1884) and James (1810-1877) Hope had overlanded from Sydney where they had separately emigrated in early 1839. They formed a partnership with their medical surgeon brother, Dr Robert Culbertson Hope, who had arrived in Sydney and established a medical practice in 1838, prior to overlanding to Geelong in 1847. All three brothers were born in Roxburghshire, Scotland, the sons of Robert and Joan (nee Culbertson) Hope. In 1852, George married Miss Mary Anne Hassell at St. Paul's Church, Cobbity, New South Wales. Three years later in 1855, the Hope brothers' partnership was dissolved and George Hope took up the Darriwill land which he developed as a farm with a substantial vineyard. The present bluestone Victorian homestead was built in 1856, possibly to a design by Geelong architect, J.L. Shaw. Hope's property was described in the Geelong Advertiser in 1863:
>
> > Darriwell [sic.], the property of Mr George Hope, is situated among the range of hills which ascends from the right bank of the Moorabool, in the parish from which the estate takes its name. It is distant only a few miles from the Viaduct, and a glimpse of this elegant and imposing structure may be obtained now and then through the openings of the lightly wooded, but remarkably picturesque country, leading Mr Hope's property. Large masses of the pure granite are met with cropping out of the hills, and the splendid quality of the material may be witnessed in the handsome and commodious residence which Mr Hope has erected upon his estate. (Geelong Advertiser, 28 January 1863, 2).
>
> With James Hope, George established a flour mill at Batesford and another on the Barwon River near Inverleigh (known as Barwonleigh), and they also held a joint interest in Lake Wallace station near Edenhope. George Hope died at Darriwill in 1884.' (Rowe, 2021, 80)



Figure 3. The 1856 Darriwill Homestead, Moorabool. Source: State Library Victoria Collins, J. T. (1966). Moorabool Darriwill.

Thematic Place History

As noted above, the Hope brothers having migrated from Sydney purchased the Sutherland Creek squatters run from Robert Hill Kinnear in 1841. Following the dissolution of the brother's formal partnership, George Hope took up the Darriwill run, constructing a bluestone homestead and planting a substantial vineyard. Following his passing, trustees of George Hope's estate subdivided the whole of the property and commission Dennys Lascelles to publicly auction 4162 acres:

> 'Friday, November 5, 1909. Subdivisional Sale of Darriwill Estate, Nine Miles from Geelong. – Dennys Lascelles, Austin, and Co. and Burns and Sparrow (acting in conjunction), under instructions from the trustees in the estate of the late George Hope, will SELL by AUCTION, in the rooms of the former firm, at two o'clock pm on Friday, November 5 next, THE DARRIWILL ESTATE (excluding the Homestead, with about 700 acres of land). – Comprising 4162 ACRES. In 26 lots, ranging form 98 acres to 859 acres. The land for sale is within 8 miles of Geelong, and two miles from Moorabool and Gheringhap railway stations. Darriwill is historic in the fact that it has been in the possession of the one family for about 70 years. The flats of the River Moorabool are famed throughout the district and State, and there are none better than those on Darriwill, which, year after year, sending the primest lambs into the Geelong market…' (The Australasian, 30 October 1909, 60).

Following the subdivision and land sale, lot 19 and 20 comprising approximately 263 acres was purchased by the Jarman Brothers at £9 10 shillings per acre (Geelong Advertiser, 6 November 1909, 4). Up until this point, the Jarman Brothers were associated with their well-established butchery on Moorabool Street, Geelong. However, following their purchasing of lot 19 and 20, in 1910 they put to auction both their butcher's premises and the neighbouring property fronting Moorabool Street and backing onto Ryan Place (Geelong Advertiser, 28th June 1910, 6). Yet, though the Jarman Brothers had purchased lots 19 and 20 and sold their butchers store, the Horsham Times published two years later:

> '…we have disposed of the following properties: - On account of Mr. H. Jarman, lot 19 of Darriwill Estate, 263 acres, to J. McMahon, at a satisfactory price…' (The Horsham Times, 2 April 1912, 3).

J. McMahon sold the property two years later in 1914 to one G. R. Lemke (Warracknabeal Herald, 3 April 1914, 2). Gustave Robert Lemke was a prospecting land speculator, who also owned the Breakwater Woollen Mills Company. However, with the start of the Great Depression, Lemke filed for insolvency in 1923 (The Argus, 21 July 1923, 16). Ownership of Darriwill North continued to circulate amongst speculators for several years after Lemke till the property was purchased by Douglas and Nora Hope, third son of George and Marianne Hope of Darriwill homestead. This marked a return of the Hope family to Darriwill North, following the 1909 subdivision and sale of the lot.

In 1925 the pre-eminent Geelong-based architecture firm Buchan & Laird designed a new double-brick homestead for the Hope family. Constructed in the bungalow style, the homestead was extended two years later in 1927. In keeping with the Hope family's history of sheep rearing, Darriwill North rapidly became recognised as a producer of Comeback fleece. Comeback fleece refers to a breed of sheep which has 'come back' to Merino after previously being bred with an English longhair sheep variety. Douglas Hope and his wife continued to reside and operate from Darriwill North well into the mid-20th century, with Douglas even running and being elected as a representative for Moorpanyal Riding in Corio Shire in 1934 (The Sun News-Pictorial, 14 September 1934, 32).

While acting as a Councillor for Corio Shire, Douglas Hope was also made a director of Dennys Lascelles Ltd., expert wool graders and brokers. During this period, Darriwill North was managed by the Hope Brothers, comprising Douglas and his two brothers Rowland and James Hope. The brothers purchased the original 1856 Darriwill homestead to the south following the passing of their aunty Isabelle Hope.

Douglas Hope passed away in 1977 at the age of 74, and Nora passed in 1999 at the age of 93. Darriwill North was put to sale and sold in 2008. It was extended and renovated, with the original Buchan & Laird homestead retained. It was again sold in 2011.

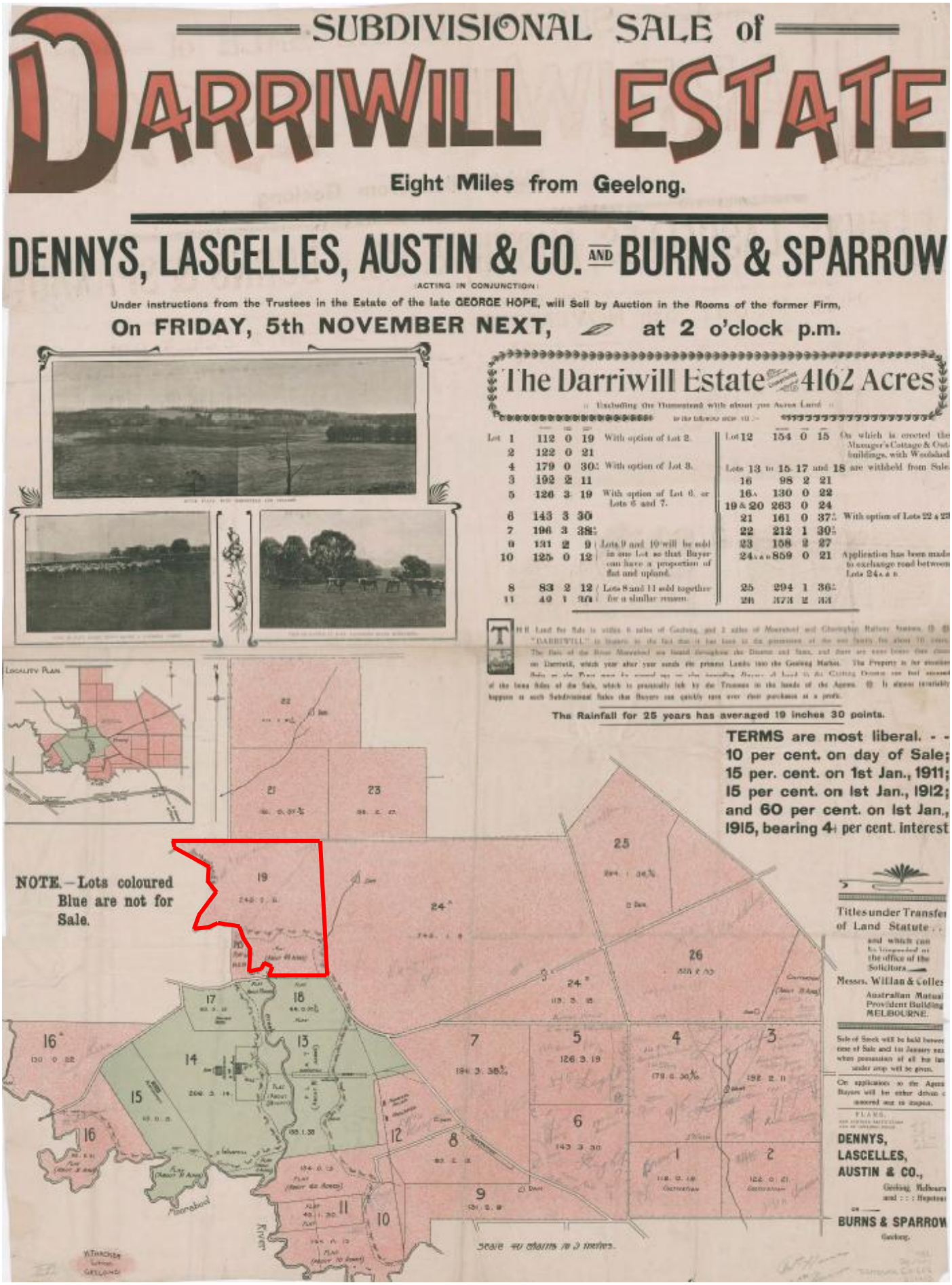


Figure 4. Subdivision of the Darriwill Estate. Source: "Geelong and district real estate posters: Moorabool," Fusion: Deakin Exhibits Online.

INTEGRITY

The Darriwill North homestead has high integrity. The surrounding pastoral context has been altered as part of the farm's continual use as working agricultural property. This however does not impact on the integrity of the 1925 brick bungalow homestead.

COMPARATIVE ANALYSIS

Sheep rearing is one of the most important post-contact historical themes contributing to the development of Geelong as it is represented today. As such, many of the original sheep stations in the municipality were established in the mid to late nineteenth century and are represented by substantial acreage and a grand Victorian villa or mansion. However, Darriwill North, though associated with such a Victorian mansion as the original 1856 Darriwill Homestead, is a 1925 Arts and Crafts informed bungalow. Bungalow farmsteads are not unheard of yet they are not as well represented on this scale as earlier Victorian equivalents. On this basis, comparable examples in the municipality include:

Site and Analysis	Site Image
"Kia Ora", 75 Staceys Road, Lovely Banks (HO1988). The Kia Ora homestead, at 75 Staceys Road Lovely Banks, comprises a generous 1903 Federation-era farmhouse. The dwelling was designed by Laird & Barlow, predecessors to the firm Buchan and Laird who designed Darriwill North. Though 17 years older than Darriwill North, the residence represents an example of an early twentieth century sheep farm. The residence is a substantial rectilinear villa dwelling with a projecting bay and shallow, hipped, tile roof, with overhanging eaves and a broken hip verandah. All of these roof features are directly comparable with the interwar emergence of the Arts and Crafts bungalow idiom which shares a similar emphasis on large and shallow pitched roof forms. Key differences other than age include scale, with Darriwill North being a larger residence, and; the materiality, with Kia Ora being weatherboard and bluestone as opposed to brick. However, though different in several aspects, both buildings are comparable as late examples of sheep farms in the municipality.	 **Figure 5. "Kia Ora", 75 Staceys Road, Lovely Banks. Source: Victorian Heritage Database.**
Residence, 371-399 Lake Road, Connewarre (HO1714). The Residence at 371-399 Lake Road, Connewarre, is a substantial and dilapidated bungalow farmhouse which was constructed in 1939, 14 years after the completion of Darriwill North. Both buildings are comparable as examples of highly intact Californian Bungalow farmhouses. However, as noted above, the Lake Road Residence is dilapidated and standing only as a ruin, constructed of weatherboards with a dominant traverse gable roof, with two minor gables that project towards the south. These roof forms are clad in lapped galvanised corrugated iron, similar to that at Darriwill North. However, Darriwill North is a brick residence, is substantially larger and is in far superior condition. As such, Darriwill North is considered a more significant example of an interwar bungalow farmhouse.	 **Figure 6. Residence, 371-399 Lake Road, Connewarre. Source: Victorian Heritage Database**

An additional example of bungalow designed by Buchan and Laird, architects of Darriwill North, that is currently afforded protections on the City of Greater Geelong Heritage Overlay includes the following:

Site and Analysis	Site Image
Residence, 27 Aberdeen Street, Newtown (HO1930). The residence on Aberdeen Street, Newtown, is a highly intact and decorative example of an early twentieth century attic bungalow. Constructed in 1915-1916 during World War One to designs prepared by Laird & Buchan, the building is of a comparable design to Darriwill North as two intact examples of the firm's bungalow designs. Comparable features include: brick masonry construction paired with half-timbering; the substantial roof with a projecting transverse gable and deep verandah; timber verandah posts set on brick bases; and red brick chimneys with unornamented crowns. Key differences relate to the ages of both buildings – where Darriwill North constructed in 1925, ten years after the Residence in Aberdeen Street, and the general context with the Residence in Aberdeen Street set in an urban context as opposed to agricultural context of Darriwill North. Darriwill North is the larger structure of the two, though the Aberdeen Street residence has a higher degree of ornamentation and integrity. On this basis, both buildings are considered highly important examples of Laird & Buchan's early twentieth century residential work in the municipality, and the Aberdeen Street residence is of greater aesthetic value – however Darriwill North is considered to be of greater historical importance as a prominent interwar sheep station.	 **Figure 7. Residence, 27 Aberdeen Street Newtown. Source: Google Streetview, August 2022.**

In addition to above, it is worth acknowledging that as part of this study, the former farmhouse at 163 Bacchus Marsh Road, Corio, is also being assessed for its potential cultural heritage significance. The structure at Corio, named 'Athlone', is a substantial California Bungalow residence constructed in 1931 to designs prepared by Buchan and Laird. The residence was formerly the main farmhouse on broad acreage before later being subdivided in the post-war period. The presence of this former farmhouse further establishes the context of comparable structures in the municipality, as well as highlighting Buchan and Laird's extensive presence in the City. Athlone however is of far greater integrity, retaining a highly intact garden setting and original design intent as opposed to Darriwill North which has had several extensions constructed on its rear elevation. On this basis, Athlone is considered to be of greater significance – however, Darriwill North is still important historically as a still-functioning pastoral property.

On the basis of the above comparative analysis, it is evident that there are few examples of interwar bungalow style homesteads protected by the Heritage Overlay in the City of Greater Geelong. Furthermore, the examples that are addressed above are all of a smaller scale than Darriwill North. While Kia Ora has a similar history to Darriwill North, being an off-shoot farming development from the Elcho Homestead, Darriwill North is still far larger, more elaborate and rare as an example of Buchan and Laird's farmhouse design. As such, Darriwill North is recognised as being of greater significance than examples that are already afforded heritage protections in the municipality. The property should be included on the Heritage Overlay as a highly intact and significant example of an interwar sheep station in Geelong's outer areas.

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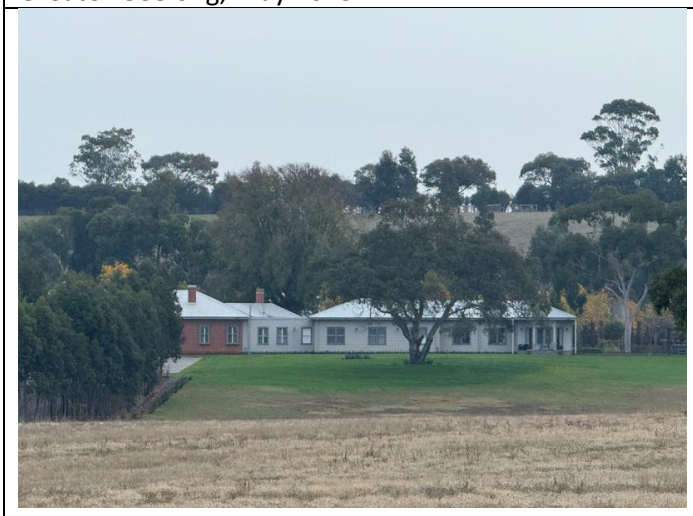
IMAGES



A zoomed and obscured view of Darriwill North homestead from the public domain. Source: City of Greater Geelong, May 2025.



A zoomed and obscured view of Darriwill North homestead from the public domain. Source: City of Greater Geelong, May 2025.



A zoomed and obscured view of Darriwill North homestead from the public domain, showing the substantial weatherboard extension. Source: City of Greater Geelong, May 2025.



View of the entrance sign from the public domain. Source: City of Greater Geelong, May 2025.

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CITY OF GREATER
GEELONG

‘Oak Grove’, 50 Mount Duneed Road, Mount Duneed Statement of Significance

Heritage Place:	**‘Oak Grove’, 50 Mount Duneed Road, Mount Duneed**	**PS ref no:**	HO2057



Source*:* City of Greater Geelong, May 2025

What is significant?

Oak Grove at 50 Whites Road, Mount Duneed, is significant to the City of Greater Geelong. Significant elements are:

- The original c.1857-1862 bluestone farmhouse.
- The rear weatherboard extension and kitchen, including the original chimneys. Note: the aluminium weatherboard cladding is not original, and as such is not significant fabric – however, if replaced, it is preferable that it is replaced like-for-like or with timber weatherboards.

Elements that are not significant are:

- The solar panels.
- The rear skillion-roof extension.
- The 1970s gabled extension adjoining the kitchen to the north.
- The fence and gates, and the contemporary 2020 garage adjacent to the residence.
- The shed in the rear paddock.

The bullnose verandah on the façade of the dwelling is not original to the dwelling, which was originally constructed without a verandah. A verandah was constructed on the façade of the dwelling in the early twentieth century, comprising a skillion formed structure on timber posts. Later additions to the verandah have sought to sensitively ornament the structure beyond originality. As such, the verandah is not considered significant original fabric but is considered to be sensitive to the style. It is also considered a reversible addition, as is the concrete slab on which it is affixed.

How is it significant?

Oak Grove is of historical and aesthetic significance to the City of Greater Geelong.

Why is it significant?

Oak Grove is of historical significance to the City of Greater Geelong as a highly intact example of a c.1857-1863 bluestone farmhouse in Mount Duneed. Oak Grove was historically the home of the Rainford family who emigrated to the region from Liverpool in 1852. The house is one of the earliest in Mount Duneed. (Criterion A)
Oak Grove is of aesthetic significance as a highly intact and expressive Victorian farmhouse. Constructed between c.1857 and 1863, elements which contribute to the building’s aesthetic significance include: its bluestone construction; its sash windows, which when paired with the central entrance convey a strong sense of symmetry; its twin gabled roof clad in corrugated galvanised metal sheeting; the intact Victorian chimneys, and freestanding ancillary weatherboard kitchen. (Criterion E)

Primary sources

Oak Grove, author: Benjamin Petkov, May 2025, peer reviewer: Mim Butcher, The Heritage Conservancy, May 2025.
Greater Geelong Outer Areas Heritage Study. Stage 2, Volume 16, Authentic Heritage Services Pty Ltd, 1998-2000.

This document is an incorporated document in the Greater Geelong Planning Scheme pursuant to section 6(2)(j) of the *Planning and Environment Act 1987*



Figure 1. Aerial of Oak Grove, 2019, showing the property boundary in red. Source: Nearmap, 2019.

WHO ARE THE TRADITIONAL OWNERS/REGISTERED ABORIGINAL PARTY FOR THIS PLACE?

The place is located on traditional land of the Wadawurrung people. The Registered Aboriginal Party (RAP) under the Aboriginal Heritage Act 2006 for this land is Wadawurrung Traditional Owner Aboriginal Corporation (WTOAC).

SCHEDULED CONTROLS

The following scheduled controls are recommended for the ongoing conservation and use of the place. They include:

Recommended Scheduled Controls

☒	Paint	☐	Internal	☐	Trees	☒	Solar
☒	Outbuildings/Fence	☐	VHR	☐	Prohib use	☐	Aboriginal Place

HERITAGE PLACE ASSESSMENT

PHYSICAL DESCRIPTION

Oak Grove (c.1857-1863)

Oak Grove at 50 Whites Road, Mount Duneed, comprises a small four room bluestone and weatherboard cottage constructed between 1857 and 1863. The main component of the house comprises a square-based rectilinear structure covering a footprint of approximately 105m². This portion of the residence features two gabled rooves oriented running east-west, with a central roof valley dividing them. The front gable covers the bluestone component of the house, while the rear gable covers a weatherboard portion. The bluestone component of the house comprises a rubble-course bluestone cottage, with a façade constructed in formal courses and neatly cut bluestone blocks. A single chimney is present on the rear western elevation of the weatherboard portion. The bluestone façade includes two sash windows, the eastern window comprising several individual panes. A central door divides the windows, creating a symmetrical façade in accordance with typical Victorian designs, partially hindered by the removal of the multiple panes in the western façade window.

Though not original to the structure, the building has a bullnose verandah clad in corrugated iron sheeting, matching the sheeting of the roof. The verandah is supported by turned timber posts with decorative iron lacework, typical of the late nineteenth century and Victorian Boom-Era. A sign is attached to the lacework on the verandah, the name of the house painted in raised letters, “Oak Grove”. Correspondence with the owner in comments provided on the 8th August 2025 indicates that these verandah details are likely attributable to well intentioned renovations in the 1970s. It was during these renovations that the rear weatherboard component of the house was reclad in aluminium faux-weatherboard cladding, and a rear gabled extension on the kitchen was constructed housing a bathroom and two bedrooms. A tennis court was also constructed at this point, which has since been removed.

The residence presents as being in good condition from the public realm, however consultation with the owner confirms that there is significant shifting of the building’s original rubble foundations resulting in internal structural fractures in the internal and external walls. Furthermore, in 2017, the eastern elevation wall on the bluestone component of the site collapsed completely, and was replaced with cement blocks which were rendered in keeping with the limewashed finish of the western elevation As such, though appearing to be in good condition from the public realm, the reality of the building’s condition is closer to fair.

Directly behind the residence is an additional residential outbuilding constructed in weatherboards. This structure is the freestanding external kitchen, comprising a gabled weatherboard structure oriented running north-south. It retains an original, squat and unornamented red brick chimney consistent with Victorian design trends. This portion of the residence is likely what is described later as the ‘detached kitchen’(Public Records Office of Victoria, VPRS 28/P0002, 92/688). The extension oriented east-west intersection with the northern elevation of the kitchen is the bathroom and bedroom renovation constructed in the 1970s, noted above.

The front property includes three small but mature Oak trees *(Quercus Robur)* located outside the curtilage of the property boundary, likely planted in the 1970s as an homage to the name of the property. A contemporary garage was constructed on the eastern elevation of the residence in late 2020.

As such, the overall integrity of the place appears to be fair to good, presenting as a legible example of a 19th century bluestone cottage. The integrity is reduced by the replacement of the eastern gable end with cement blocks, though they are rendered in a similar sensitive design to the western elevation. The verandah is non-original and is considered a reversable addition which while not in itself historical fabric is consistent with structures of the period.

The condition of the place, to reiterate above, is fair due to the severe extent of foundational shift and subsidence, which resulted in the collapse of the eastern wall in 2017. Further, there is evidence of rot and termite damage in

the roof structure, and the floor joists are rotted through internally where the foundation supports have collapsed, resulting in the joists resting on the subfloor ground.



Figure 2. Oblique view of the building's façade. Source: City of Greater Geelong, May 2025.

PLACE HISTORY

Contextual History

As noted by David Rowe in 'About Corayo':

> 'At Mount Duneed, the gabled bluestone Victorian farm dwelling, 'Oak Trade' at 50 Whites Road (Figure 6), was built between the late 1850s and 1863 by the English pioneers, Joseph and Elizabeth Rainford. They had emigrated from Liverpool in 1852 and following employment as a wool presser, Joseph tried his luck at the Ballarat gold diggings without success. They returned to Geelong where Joseph became a market gardener at Marnock Vale, as well as a stone cutter. They purchased 57 acres of land at Mount Duneed in 1857, the property being first-named 'Oakgrove.' There, Joseph and Elizabeth Rainford established a 2-acre vineyard which in 1878 was described as being 'well attended and pruned.' Rainford also farmed red clover from which he made hay.' (Rowe, 2021, 782)

Thematic Place History

In 1852, in the logbook for the *Araminta*, Joseph and Elizabeth Rainford, as well as their son Thomas and Joseph's brother James, are recorded as emigrating from Liverpool to Point Henry. The ship landed at Point Henry in October 1852 and Joseph was employed as a wool presser before leaving for the Ballarat goldfields. Joseph and Elizabeth took up market gardening at Marnock Vale, a portion of the flats on the Barwon River near Belmont. While working there. Joseph received a contract for supplying water to a mill at Marnock Vale, prior to it being powered by wind.

He is credited with pumping the water up the hill by means of a horse walking around in a circle the design as a gold puddler – likely something he observed on the Ballarat Goldfields (Geelong Advertiser, 31 March 1928, 1):

> '… The pumping plant was situated about half-way between the mill and the river. Mr. Rainford's home was not far away, and close to Gregory's Avenue, and in the garden attached to the house he grew beautiful flowers, vegetables, etc.' (Geelong Advertiser, 31 March 1928, 1).

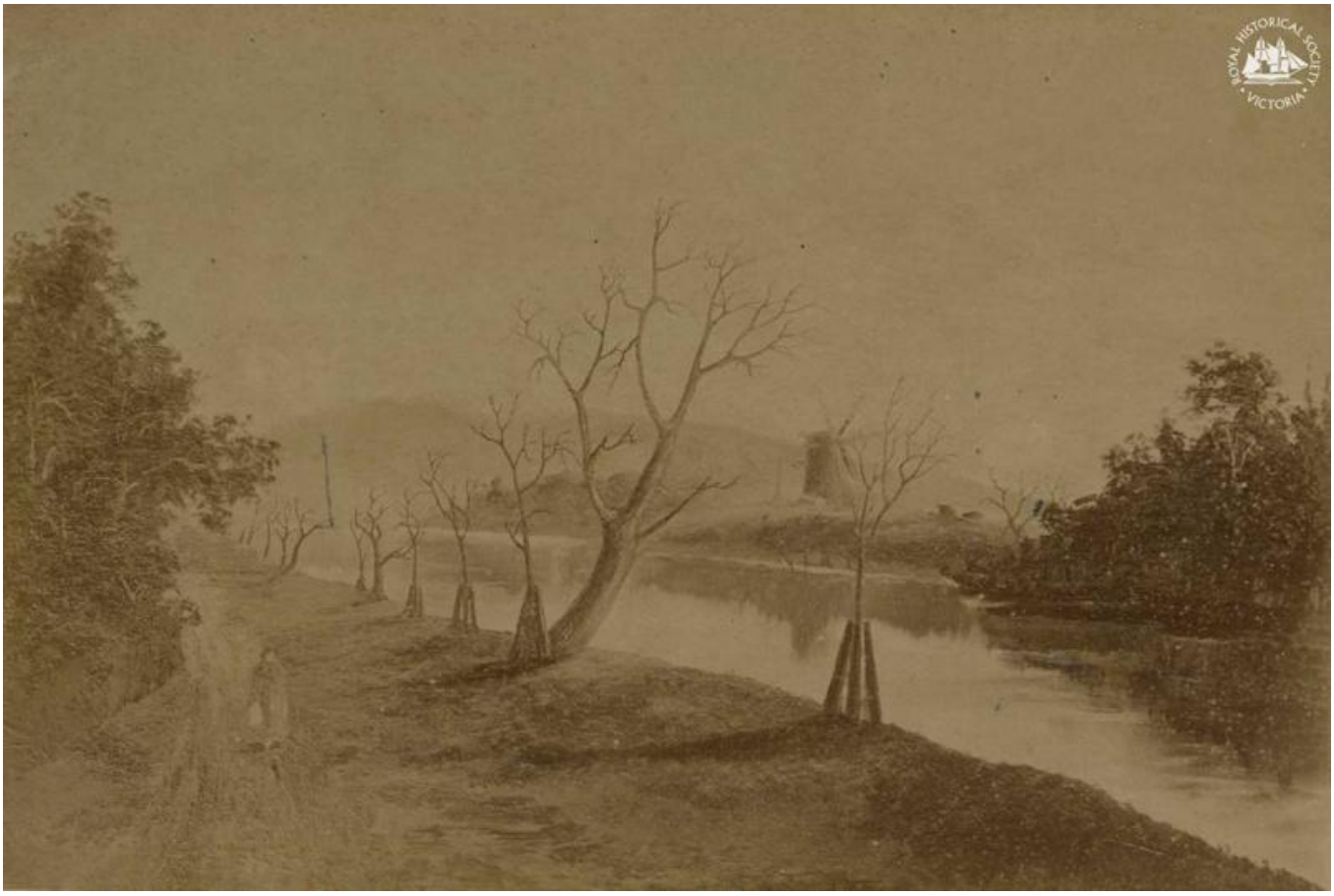


Figure 3. The windmill in Chilwell (Marnock Vale), in 1885. Source: Royal Historical Society of Victoria, S-111.

After their time in Marnock Vale, the Rainfords purchased Allotment 12 Section K in Mount Duneed in 1857, constructing a modestly sized bluestone residence. Through this period, Joseph Rainford is arrested on several occasions for public intoxication (Geelong Advertiser, 28 February 1883, 2). When Joseph Rainford passed away in 1893, his will described the estate as including:

> '…All that piece of land in the Parish of Duneed being allotment K and M of Section 12 and allotment B section 20 containing 54 acres on which is erected a 4 roomed house built partly of stone and partly of wood occupied by the widow and some of the children of the said deceased.' (Public Records Office of Victoria, VPRS 28/P0000, 52/016)



Figure 4. Oak Grove in the late nineteenth century. Note the absence of a verandah. Further, note the presence of the sheoak tree on the lefthand side of the image, potentially the namesake of the residence. Source: Mount Duneed History Group, Gwen Threlfall.



Figure 5. Members of the Rainford Family in the early twentieth century in front of Oak Grove, now equipped with a verandah. Source: Source: Mount Duneed History Group, Gwen Threlfall.

Elizabeth Rainford continued to reside at Oak Grove till she also passed away eleven years later in 1904 at the age of 81 (Geelong Advertiser, 20 July 1904, 1). Elizabeth's will stated:

> 'All that piece or parcel of land being the whole of Allotments K and M Section 12 Parish of Duneed County of Grant containing forty four acres on rood and thirty eight perches more or less And Also All that piece or parcel of land being part of Allotment B Section 20 of said Parish containing 12 acres two roofs and thirty nine perches or thereabouts fenced with posts rails and live hedges having checked on the land justly above described a stone and wood built house containing four rooms with detached kitchen and man's room and

other farm outbuildings in the occupation of deceased up to the time of her death, the whole being assessed by the Shire of Barrabool at twenty three pounds per annum. Would let at thirty five pounds per annum and we value the same at 617.' (Public Records Office of Victoria, VPRS 28/P0002, 92/688).

Following Elizabeth's passing, all land and assets were dispensed to her children, being John, James, Thomas and Margaret. Alice had married one George Tilley, and was not recorded as a beneficiary, whereas Margaret was unmarried. James Rainford resided at Oak Grove till his passing in 1960 and his nephew Henry is recorded as the executor of his estate.

Today, the property has been extensively subdivided with all outlying acreage allotted for development, servicing the booming new population of Mount Duneed and the City of Greater Geelong. The original bluestone residence is still in situ, though a new shed has been constructed directly adjacent the dwelling.



Figure 6. The property in 1998. Source: Rowe, 2021, 782.

INTEGRITY

Oak Grove is a highly intact example of a mid-19th century bluestone farmstead.

COMPARATIVE ANALYSIS

The relatively small scale, age and materiality of Oak Grove all contribute to a Victorian vernacular typology that is well represented across the municipality. As such, comparable examples include:

Comparative Analysis	Image
Residence, 517-521 Barrabool Road, Ceres (HO271). The Residence at 517-521 Barrabool Road, Ceres, comprises a small sandstone cottage constructed in the c.1860s. The residence fronts the main arterial road dissecting the township of Ceres, and is comparable with Oak Grove as two highly intact stone cottages constructed in middle of the 19th century. Key similarities between both buildings include the recitlinear form and emphasis on symmetry, gabled roof forms clad in corrugated iron sheeting, sash windows with multiple individual panes and a central entrance. Key differences most obviously concern the materiality, where though both are stone, the residence in Ceres is Sandstone as opposed to the Bluestone represented at Mount Duneed. Further, the residence in Ceres does not have a verandah, which though is not original to Oak Grove is considered a significant element of its façade. However, as two buildings that are especially early in the municipality, both of modest scale constructed using stone, and representative of some of the first waves of colonial development in their respective areas of the muncipality – they are considered of equal significance.	 **Figure 7. Residence, 517-521 Barrabool Road, Ceres. Source: Google Streetview, October 2023.**
Petriwil, 75 Clarkes Road, Fyansford (HO1735). Petriwil is an 1870s, rectilinear, Late Victorian bluestone farmstead residence set on substantial acreage in Fyansford. The residence is protected at the local level for its historical and aesthetic value, representing one of the only bluestone farmhouses remaining in Fyansford. The house compares favourably with Oak Grove as two examples of mid to late-19th century Victorian dwellings constructed in bluestone to service farming communities in the broader Geelong region. Of the two however, Petriwil is less intact than Oak Grove, with a greatly altered verandah. Key physical differences relate primarily to the scale of Petriwil, which is marginally larger than Oak Grove. Further, Petriwil has a hipped roof as opposed to a gabled roof. However, Petriwil has retained much of its acreage, which Oak Grove has comparatively lost. Yet, regardless of these elements, Oak Grove though smaller is of greater ostentation and integrity, as well as embodying a smaller cottage design that is not as well represented as the 'square' homestead layout shown at Petriwil. As two examples of bluestone farmhouses, the places are comparable. However, Oak Grove is considered to be of greater significance due to its scale, integrity, complex of structures and form.	 **Figure 8. Petriwil, 75 Clarkes Road, Fyansford. Source: Domain**
Blairs Road Cottage Ruins, 25 Blairs Road, Lara (H7721-0084 City of Greater Geelong). The ruins at Blairs Road, Lara, are similar to Oak Grove as two examples of early vernacular stone buildings located in the broader municipality with gabled roof forms. A key difference between the Cottage Ruins on Blairs Road and Oak Grove relate to condition, with Oak Grove being an intact and standing residence, and the Blairs Road Ruins being an overgrown bluestone ruin. Further, the Blair's Road Ruin is missing its roof, and, the ruins on Blair's Road are of a less formalised, vernacular construction, with roughly shaped rubble courses. Of the two places, due to its ostentation, integrity and condition, and it being one of	

Comparative Analysis	Image
the earliest structures in Mount Duneed, Oak Grove is considered to be of greater significance.	**Figure 9. Oblique and obscured view of the ruin at 25 Blairs Road, Lara. Source: Google Streetview, April 2023**

As noted above, other examples of Victorian bluestone and sandstone dwellings are well represented across the municipality. Further, examples of lower integrity or condition that are contemporaries with Oak Grove are already provided heritage protections, in turn establishing the precedent for inclusion of Oak Grove on the City of Greater Geelong Heritage Overlay.

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Rowe, David & Greater Geelong (Vic.). Council, issuing body. (2021). About Corayo : A Thematic History of Greater Geelong

TOWN TALK. (1883, February 28). Geelong Advertiser (Vic. : 1859 - 1929), p. 2.

IMAGES



Oblique view of Oak Grove looking northwest. Source: City of Greater Geelong, May 2025.



Oblique view of Oak Grove looking northwest, showing three Quercus Robur plantings. Source: City of Greater Geelong, May 2025.



Direct view of façade, looking north. Source: City of Greater Geelong, May 2025.



Detail view of entrance and verandah lacework. Source: City of Greater Geelong, May 2025.



Oblique view of the façade, showing rear kitchen and 'men's room'. Source: City of Greater Geelong, May 2025.



Oblique view showing rear kitchen and 'men's room'. Source: City of Greater Geelong, May 2025.



Oblique view of the rear gable, looking southwest. Source: City of Greater Geelong, May 2025.

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St John the Evangelist Catholic Church, 28-30 St David Street, Rippleside Statement of Significance

Heritage Place:	St John the Evangelist Catholic Church, 28-30 St David Street, Rippleside	**PS ref no:**	HO2058



Source: City of Greater Geelong, May 2025

What is significant?

St John the Evangelist Catholic Church, at 28-30 St David Street, Rippleside, is significant to the City of Greater Geelong. Significant elements are:

- The Church, which is of primary importance.
- The open space directly in front of the church, between the entrance and St David Street.
- The brick boundary fence and gates with crucifix metalwork, fronting St David Street.
- All leadlight windows situated on the Church.

Element which are not significant are:

- The rear besser brick toilet block.
- The plantings.
- The carpark.

How is it significant?

St John the Evangelist Catholic Church is of historical, representative and associative significance to the City of Greater Geelong.

Why is it significant?

St John the Evangelist Catholic Church, constructed in 1935, is of historical significance to the City of Greater Geelong as a historical representation of the expansion of North Geelong and Rippleside as well as the expansion of the Catholic Church in municipality. The Church, first established onsite with the construction of a school in 1923, has been in continual use for over a century and continues to service the local Catholic community. (Criterion A)

St John the Evangelist Catholic Church is of representative significance to the City of Greater Geelong as a highly intact example of an interwar Romanesque Catholic church. Key features represented onsite attributable to this architectural idiom include the strong crow-stepped gable and raised parapets; red brick masonry construction paired with rendered and stone details; rounded conjoined arch windows; leadlight windows; rendered buttresses; a strong emphasis on symmetry, and a substantial carved stone rounded arch entrance. (Criterion D)

St John the Evangelist Catholic Church is of associative significance as a highly intact and expressive structure designed by the noted local architect Cyril Kelly. (Criterion H)

Primary sources

St John the Evangelist Catholic Church, author: Benjamin Petkov, May 2025, peer reviewer: Mim Butcher, The Heritage Conservancy, May 2025.
Greater Geelong Outer Areas Heritage Study. Stage 2, Volume 16, Authentic Heritage Services Pty Ltd, 1998-2000.

This document is an incorporated document in the Greater Geelong Planning Scheme pursuant to section 6(2)(j) of the *Planning and Environment Act 1987*



Figure 1. Aerial image of St John the Evangelist Catholic Church on St David Street, the property boundary marked in red. Source: Nearmap, 2019

SCHEDULED CONTROLS

The following scheduled controls are recommended for the ongoing conservation and use of the place. They include:

Recommended Scheduled Controls			
☒ Paint	☐ Internal	☐ Trees	☒ Solar
☒ Outbuildings/Fence	☐ VHR	☒ Prohib use	☐ Aboriginal Place

HERITAGE PLACE ASSESSMENT

PHYSICAL DESCRIPTION

St John the Evangelist Catholic Church

St John the Evangelist Catholic Church at 28-30 St David Street, Rippleside, comprises a substantial 1935 red brick masonry church in good condition. Occupying a footprint of approximately 420m², the Church is oriented with its primary façade facing St David Street to the north, and its eastern side elevation fronting St Helens Park and Corio Bay. Aesthetically, the structure has an element of monumentalism, derived from its substantial crow-stepped gabled façade set deeply off St David Street. Two square-based towers adjoin both the eastern and western edges of the façade gable. The façade has nine small, conjoined arches across the width of the façade, above the central arched entrance. Each arch is designed to appear supported by a Corinthian column pilaster in Barrabool freestone. A carved stone arched door treatment further embodies the Romanesque styling of the building, which is also supported by pillars. A louvered vent is featured in the centre of the gable end, set in a rendered clover surround.

The building is greatly informed by its substantial gabled roof, oriented running north to south, and clad in terracotta tiles. Both the eastern and western elevations of the nave are supported by stepped rendered buttresses, with arched leadlight windows spaced between each buttress. The rear of the Church, comprising the sanctuary, is defined by two projecting gabled transepts each with a raised parapet, and a large polygonal apse. The church is set in a garden with no mature plants. To the east of the church is a carpark, the far eastern boundary marked by established sugar gums.



Figure 2. Oblique view of St John the Evangelist Catholic Church on St David Street, looking southwest. Source: City of Greater Geelong, May 2025.

PLACE HISTORY

Contextual History

As addressed by David Rowe in 2022:

> The suburban lands surveyed by H.W.H. Smythe in 1839 extended as far north as today's North Geelong. In 1847, Robert Hoddle carried out another survey and prepared a 'Plan of Allotments marked at Cowies Creek and Corio Bay'... The available 72 allotments took in the foreshore land on the western side of Corio Bay, including the suburbs now known as Rippleside, North Geelong, Corio, Norlane and North Shore. The boundaries for this northern suburb – and its name – changed several times in the 19th century. The earliest subdivisions were created on the north of Victoria Street, west of the Melbourne Road (and later, the railway line). The area was then known as West Geelong (given today's Geelong West being originally known as Ashby, Little Scotland and Kildare)… The eastern portion of North Geelong (between the Melbourne Road and Corio Bay) originally comprised the substantial marine estates of two wealthy European arrivals. Land north of today's Swinburne Street was acquired by the pastoralist, Robert Muirhead, who had the mansion, Osborne House, built in 1857... An earlier mansion near the Corio Bay foreshore was erected south of Swinburne Street in 1848 for the pioneer squatter, G.F. Read… It was named St. Helen's (see also Theme 7). In 1888, the expansive St. Helen's property was subdivided into 146 allotments and sold as a residential development known as the St. Helen's Estate… The original mansion house was retained on a larger allotment. Streets were laid out perpendicular to the Melbourne Road. Only sixteen houses (including the surviving dwellings at 2 Swinburne Street and 1 St. David Street), a Congregational church (corner Melbourne Road and Vautier Street), and approximately five shops were constructed on the subdivided sites prior to 1910. This might have been due to the world-wide economic depression of 1890. The St. Helens Estate was advertised as the 'flower of Geelong', and promoted as the 'healthiest place of residence in Australia.' (Rowe, 2021, 715-716)

Thematic Place History

As noted above, in 1847, land speculators and squatters George Frederick Read Junior and Thomas Waters Downie purchased from the Crown respectively lots 57 and 58 (Port Phillip Gazette and Settler's Journal, 9 October 1847, 2). Present day 28-30 St David Street is situated wholly within the original lot 58. Both Downie and Read Jnr. were prolific squatters, owning vast portions of land not only in the Port Phillip region but also in Tasmania. Read constructed a mansion named St Helen's fronting the bay on lot 57.

Following the 1847 land sale, Downie would leave Australia and return to Scotland from whence he originally emigrated. Downie passed away in Scotland in 1862. The following year, The Argus published that probate of the last will and testament of Thomas Downie would be granted to one John Christie. Following this, portion of allotment 58 subsequently went to one George Lawrence who passed in 1869. In his will and probate, one portion of his real-estate assets included:

> 'Part of Crown Allotment 58 parish of Moorpanyal having a frontage of 264 ft. to a private street called David Street by a depth of 283 feet partly along another private street called Wilson Street'. (Public Records Office Victoria, VPRS 28/P0002, 11/254).

The same year in December, the property was advertised for sale:

> 'TUESDAY, DECEMBER 7TH, AT 12 O'CLOCK. In the Rooms. Town, Suburban and Country lands. – OGILVIE and ROBINSON have received instructions from Mr. George Lawrence, to sell by public auction, on Tuesday, December 7th, a 12 o'clock, in the rooms – Lot 1 – Part of allotment 58, parish of Moorpanyal, having a frontage of 264 feet to St. David's street, by 283 feet to Wilson street, opposite the Nugget Hotel, on the Melbourne road, part of the Crichton Estate.' (Geelong Advertiser, 6 December 1869, 3)

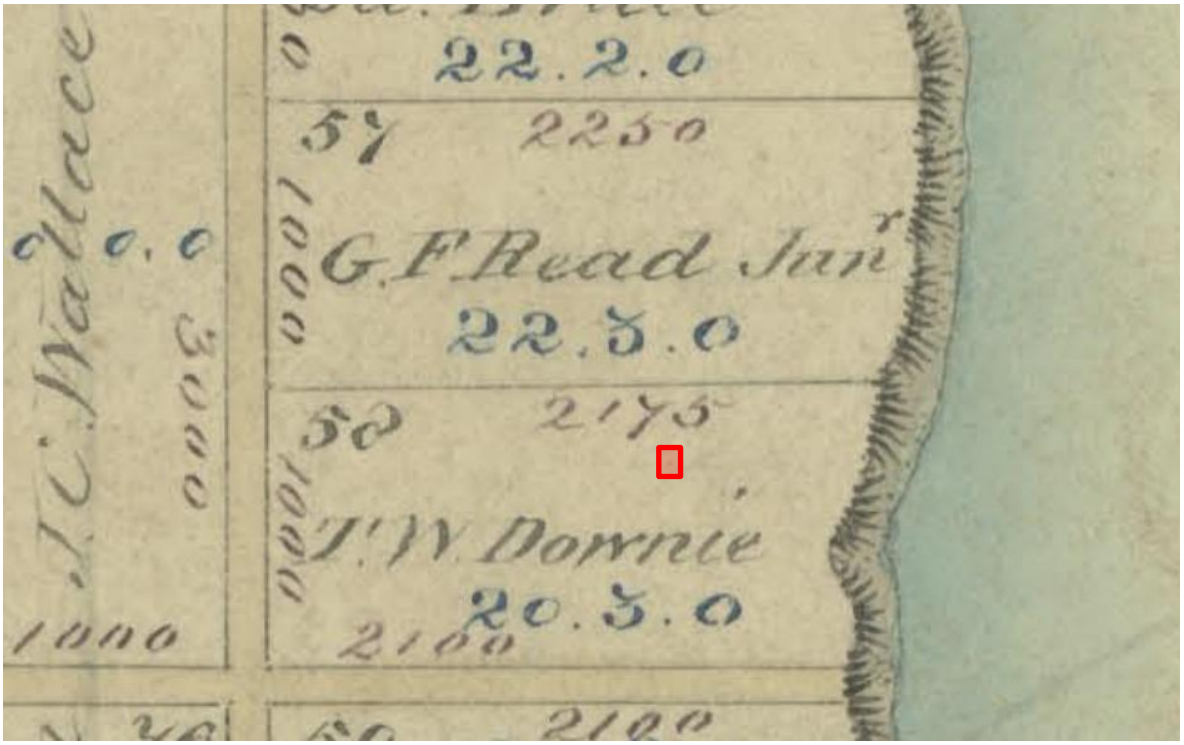


Figure 3. C.1850s government survey of Geelong following the government land sales of 1847. The current location of 32 Bay Street Rippleside is marked in red. Source: Public Records Office Victoria, VPRS 8168/P0002, FEATR457; GEELONG; RIVERS PT GALENA CEMETERY;

However, the land was not sold and was again readvertised over a decade later in 1883:

> 'John Davison has received instructions from the trustees of the late Geo. Lawrence to sell by auction in the rooms as above, on Monday, 13th August, at 12 o'clock – The following well-situated town and suburban allotments: - … Portion of allotment 58, Moorpanyal, having 264 feet to St. David street, by a depth of 283 feet, adjoining "St. Helens" on the Bay.' (Geelong Advertiser, 13 August 1883, 3).

A syndicate of owners purchased portions of allotment 57 and 58 with the intent of selling St. Helen's mansion and subdividing the land. However, in May 1888, the following was published:

> 'Property in Geelong continues to advance in value. The St. Helen's Estate, at North Geelong, which comprises a very handsome and commodious dwelling-house, fronting Corio Bay, with about 30 acres of land and which was sold three weeks since for £3750, was re-sold yesterday afternoon by the syndicate of purchases. It was intended to cut up the estate into suitable allotments for private residences, but proposals for the purchase of the property in one line were completed, and the sale effected by the syndicate yesterday shows that the house and adjacent lands have increased in price to a wonderful extent, the purchase money going considerably over £5000.' (Geelong Advertiser, 23 May 1888, 3).

As noted, the estate and mansion were sold for £3750 and within three weeks had been 'flipped' for a substantial profit. In October the same year, the new owners put the property and four acres of subdivided land to auction:

> 'Tomorrow afternoon, at half-past two o'clock, an important sale of properties in the St. Helens estate, at North Geelong, will be conducted by Messrs Patterson and Sons, in conjunction with Messrs Abraham and Sutherland, auctioneers, of this town. On that occasion the family mansion of St. Helens and four acres of land will be offered for sale, the latter being subdivided into 132 allotments, designed to be of a popular character for persons desirous of building charming residences overlooking one of the prettiest sights of Corio Bay.' (Geelong Advertiser, 5 October 1888, 2).

The subdivision was extensively advertised, with on article stating:

> 'ST HELENS ESTATE – Is the flower of Geelong, and, adorned as it is by the majestic hand of Nature, Stands Unrivalled, as the spot for PRINCELEY MANSIONS, VILLA RESIDENCES, or the less pretentious Cottages of our thriving artisans.' (Geelong Advertiser, 6 October 1888, 3).

Though 28-30 St David Street was never included within the original St Helen's estate subdivision, the subdivision was a major catalyst for the development of ecclesiastical structures and community schools within North Geelong. Though subdivisions were undertaken in the 1880s, it was not until the 1920s that development would be readily evident in the new suburb.

In 1920, The Advocate published:

> 'Geelong News… (From Our Own Correspondent. - Catholic Church for North Geelong. It is likely that a Catholic church, school and presbytery will be built within the near future at North Geelong. In referring to the matter recently, Rev. Fr. J. J. Malone, parish priest of SS. Peter and Paul's, Ashby, stated that prospects seemed to warrant the inauguration of these plans, in view of the large and busy centre that has been growing up in North Geelong within the last few years. It is universally recognised that the district is flourishing, and it is hoped that soon the trams will be running out through it. In consideration of these facts, steps were taken last week to acquire a suitable block of land. Eventually, land near the State school, overlooking the new gardens being made by the Council, was purchased at £3 / 5 / - and £2 / 7 / 6 a foot from Messrs. Lofven and Hooper, the total price being £1080. The new parish will cover an area which was formerly administered by SS. Peter and Paul's, and will save Catholics in that area coming into the city for devotions.' (Advocate, 31 January 1920, 16).

However, though purchased in January 1920, no works were done to develop the new site until 1922, when the Geelong Advertiser published:

> 'NEW CATHOLIC SCHOOL. It has been learned from Rev. Fr. Malone that the Roman Catholic Church intends to erect a new school in North Geelong on an extensive and most suitable site, which was recently purchased. The new building is expected to cost between £2000 and £3000, and an immediate start with it erection is contemplated.' (Geelong Advertiser, 23 January 1922, 4).

The school building was completed in 1923 and was maintained by the Sisters of Mercy. Construction on the new church neighbouring the school would not commence for another twelve years however. The Advocate published:

> NEW CHURCH – A new church, dedicated to St. John the Evangelist, is in the course of erection at North Geelong. It will be completed by December 18. (Advocate, 19 September 1935, 26).

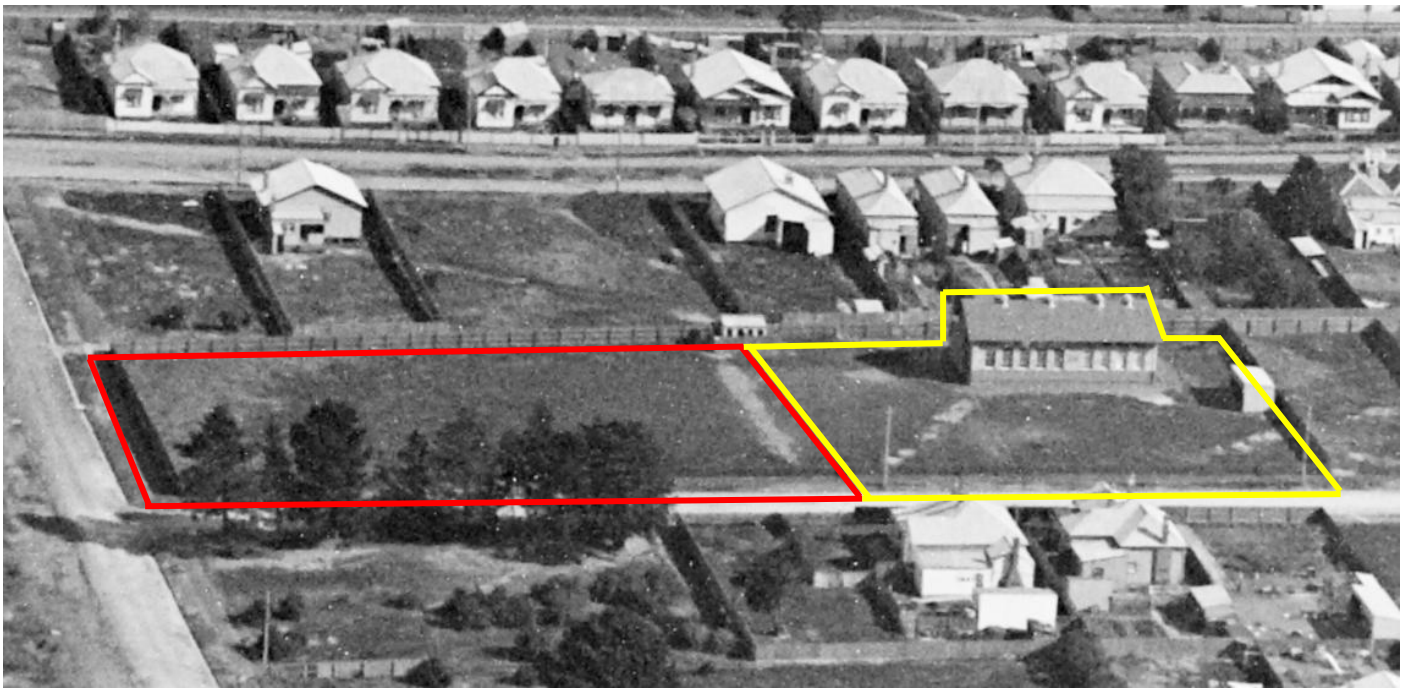


Figure 4. Aerial view of St John's Catholic Church in 1927. The School is marked in yellow, the future location of the Church is marked in red. Source: State Library Victoria, Pratt, C. D., & Airspy. (1927). [North Geelong and Drumcondra, Geelong] [picture].

A month later, the Advocate published an update on the construction of the new church, stating:

> '… The new church of St. John the Evangelist on the bay front at North Geelong will be completed for the ceremonial opening on December 15. It is an ornate and commodious brick structure, on Romanesque lines, with seating accommodation for 400 persons. The sanctuary is flanked by a chapel, with Communion railings for the nuns of the Stella Maris Convent, its structural balance being provided by the sacristy on the opposite side.' (Advocate, 14 November 1925, 26).

Large portions of the church were paid for through charity and by donation, with the carved oak alter donated by Mr. Pierce Phelan, and a stained-glass window from one Mr. O'Meara (Advocate, 21 November 1935, 26). The first Mass in the new church was celebrated on the morning of Monday the 16th December, 1935. The Age published:

> 'Official Opening by Dr. Mannix. Geelong, Monday. – The first Mass was celebrated in the new Roman Catholic church at North Geelong, St. John the Evangelist, on Monday morning, when there was a large congregation. The celebrant was Rev. Father J. J. Malone, parish priest of S. S. Peter and Paul, Ashby…' (The Age, 17 December 1935, 16).

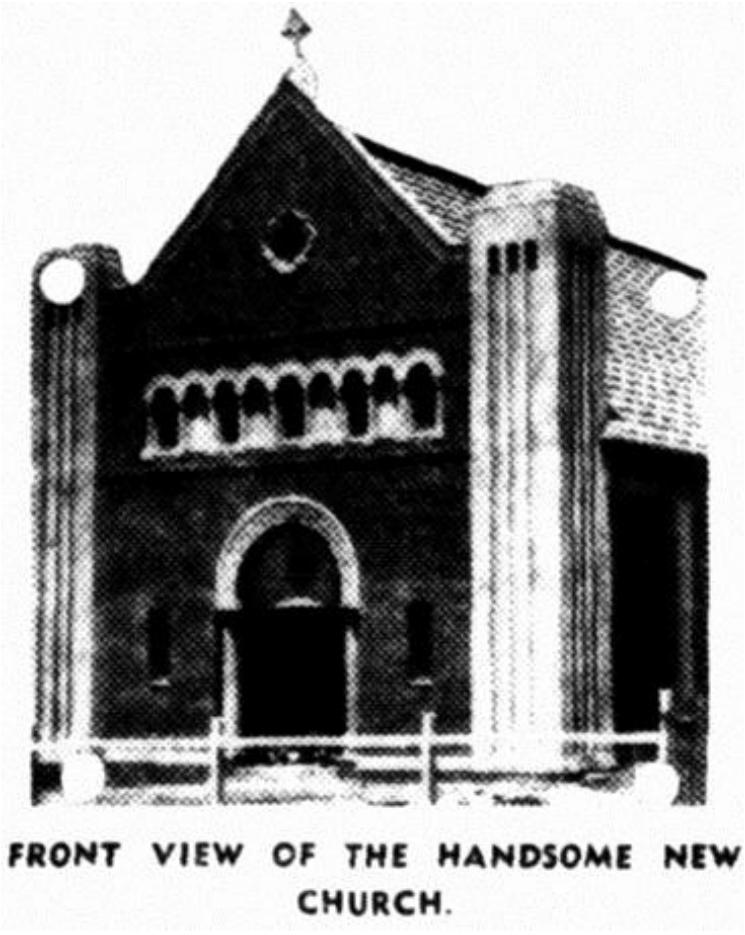


Figure 5. Photo of the Church in 1935. Source: Advocate, 19 December 1935, 15.

Additional descriptions were provided by the Advocate:

> 'The Archbishop Blesses New Church at North Geelong. – A commodious brick church, on a fine site at North Geelong overlooking Corio Bay, was blessed and opened on Sunday afternoon last by his Grace the Archbishop, Most Rev. Dr. Mannix, in the presence of a large gathering representative of the parishioners of St. Mary's and S. S. Peter and Paul's, Ashby. The new building, which is beautifully furnished, is of Romanesque design, and crowns a magnificent site. Mr. Cyril Kelly was the architect, and Messrs. W.J. Kelly and Son were the builders, and the church is a splendid addition to the well-equipped Ashby parish. Members of the H.A.C.B.S. acted as a guard of honour to his grace. In the solemn blessing ceremony, his Grace was assisted by the priests of St. Mary's and Ashby parishes… Fr. Malone said the new church was dedicated to St. John the Evangelist. The building cost £3700, and the furnishings and fencing an additional

£700 or £800. A “queen” carnival in aid of the parish funds netted £946 and a parish ball £56, and the success of these functions was largely due to the activity of the committees of the “queens,” and, in a special manner, to the energy of his two assistant priests, Frs. O’Brien and Broderick, who attended every entertainment… Among the donations acknowledged by Fr. Malone were £100 by the Darcy family; £20 each by Mr. Higgins and Mr. L. Ryan, and £38 by Mr. J. Hallinan. Various gits for the church, including requisites for the altar and stained-glass windows, were also acknowledged by Fr. Malone, who stated that £8000 had been spent in the neighbourhood, including the school in the church grounds…’ (Advocate, 19 December 1935, 15).



Figure 6. Aerial view of the Church (in red) and the School (in yellow) in 1947. Source: Landata.



Figure 7. Aerial view of the Church (in red) and the School (in yellow) in 1966. Source: Landata



Figure 8. Aerial view of the Church (in red) and the School (in yellow) in 1985. Source: Landata

From its completion in 1935, St John the Evangelist Catholic Church on St David Street has operated continually. Applications were made to the Shire of Corio to construct two new carparks onsite in 1972 and 1974, to the east of the church and north of the 1923 school respectively. Parking facilities are shown in an aerial photo of the site in 1985, which also shows the school still extant. However, in 1998 whilst undertaking site inspections for 'About Corayo', the Thematic Environmental History of the City of Greater Geelong, David Rowe photographed the church. Beside the church, its shown that by 1998 the original 1923 school building was no longer present, and had been replaced by the Rosalie House Aged Care Facility. Further, a portable structure was present in the eastern carpark of the church in the late 1990s which has since been removed.

Rosalie House was advertised for sale in 2007, and once sold was rapidly demolished and replaced with eight townhouses. The church however is still extant and in use by an active congregation at 28-30 St David Street, Rippleside.

INTEGRITY

St John the Evangelist Catholic Church is highly intact, though missing its original roof-mounted crucifix.

COMPARATIVE ANALYSIS

Cyril Kelly was an active local architect operating from Geelong in the early twentieth century, and is responsible for several interwar Romanesque and Spanish Mission Roman Catholic churches. As such, comparable sites in the municipality include the following, with an additional example included in the outlying township of Apollo Bay:

Comparative Analysis	Image
Holy Spirit Church, 25-31 Bostock Avenue, Manifold Heights (HO638 and VHR No. H1110). The Church of the Holy Spirit on Bostock Avenue, Manifold Heights, is considered the most significant example of Cyril Kelly's ecclesiastical architecture. The structure is significant to the State of Victoria as a highly intact and expressive example of a a Spanish Mission style church built in 1932 by W. J. Kelly. Architecturally, it compares favourably with St John the Evangelist at Rippleside as two example of a Mediterranean-informed Catholic Church, common features including: a strong emphasis on a central gabled nave; a façade marked by conjoined arched windows and a central arched entrance, flanked by two additional leadlight windows; a raised parapet with rendered ledge; and a central louvered vent at the apex of the gable point. Of the two, St John the Evangelist is more Romanesque in styling than the Church of the Holy Spirit, due to differences in finishes and detailing, with the Church of the Holy Spirit clad in Cordova tiles as opposed to the typical marseille tiles at Rippleside, and the expressive belltower in Manifold Heights. Due to the scale and expressiveness of the Church of the Holy Spirit, it is considered to be of greater significance and importance, however both examples are still considered importance local examples of Kelly's work and the emergence of interwar Catholic churches in municipality.	 **Figure 9. Holy Spirit Church, 25-31 Bostock Avenue, Manifold Heights Source: Google Streetview, October 2024,**
Holy Family Catholic Church, 101 Hitchcock Avenue, Barwon Heads (HO1687). The Holy Family Catholic Church on Hitchcock Avenue, Barwon Heads, is a locally significant timber weatherboard Catholic church designed by Cyril Kelly and was constructed in 1939. The building compares with St John the Evangelist purely as two examples of interwar Catholic churches designed by Kelly around the basis of a central crow-stepped gabled nave. The building was extensively altered with the consturction of an unsympathetic narthex in 2004. Of the two examples, St John the Evangelist is of far higher integrity and significance due to its earlier date of construction, integrity, scale and siting.	 **Figure 10. Holy Family Catholic Church, 101 Hitchcock Avenue, Barwon Heads. Source: Victorian Heritage Database.**
Our Lady Star of the Sea Church, 1-3 Nelson Street, Apollo Bay (HO20). Our Lady Star of the Sea in Apollo Bay is a highly intact and comparable example of Catholic church to St John the Evangelist in Rippleside. As two examples of Kelly's work, both buildings share the same materiality, being brick masonry with rendered decoration, paired with a strong emphasis on rectilinear forms and conjoined arches. A crow-stepped gabled nave is the primary basis for both buildings, with projecting rectangular elements producing a wide frontage. A tall parapet on the primary façade conceales the gabled roof, with both examples clad in terracotta tiles. A central louvered vent is present at the apex of both example's gables, though the example in Apollo Bay is more austere. Of the two buildings, the example in Rippleside is considered of greater signficance due to a higher degree	 **Figure 11. Our Lady Star of the Sea Church. Source: Google Streetview, February 2010**

Comparative Analysis	Image
of ornamentation, and as an earlier example of Kelly's work, constructed 16 years prior to the example in Apollo Bay.	

Based on the above comparative analysis, St John the Evangelist Catholic Church in Rippleside is considered a highly intact and expressive example of a Romanesque Catholic church designed by the local architect Cyril Kelly. While there are better examples of his work represented in the City, namely the Church of the Holy Spirit in Manifold Heights, this example is currently protected at the State level. At a local level, St John the Evangelist is considered an important representation of the expansion of Geelong's northern suburbs in the interwar period.

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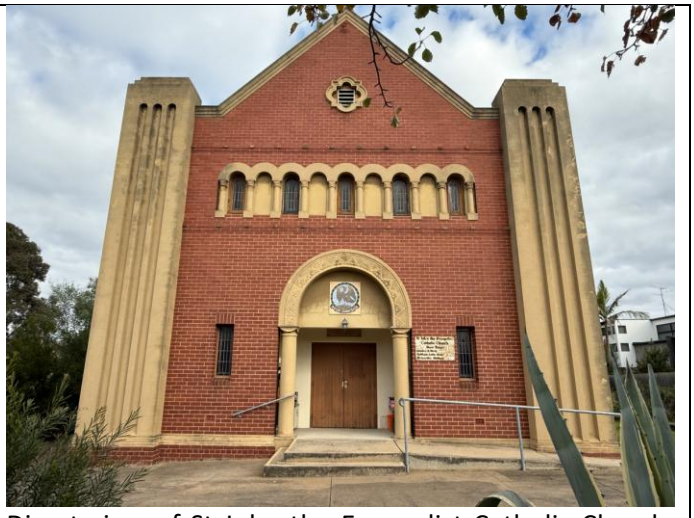
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IMAGES



Oblique view of St John the Evangelist Catholic Church on St David Street, looking southwest. Source: City of Greater Geelong, May 2025.



Direct view of St John the Evangelist Catholic Church, looking south. Source: City of Greater Geelong, May 2025.



Detail view of the entrance. Source: City of Greater Geelong, May 2025.



Detail view of the arched façade fenestration. Source: City of Greater Geelong, May 2025.



Detail view of the above-entry mosaic and arch. Source: City of Greater Geelong, May 2025.



Detail view of façade vent. Source: City of Greater Geelong, May 2025.



Oblique view of the façade of the Church, showing the contributory fence. Source: City of Greater Geelong, May 2025.



Oblique view of the façade and western elevation of the Church, looking southeast. Source: City of Greater Geelong, May 2025.



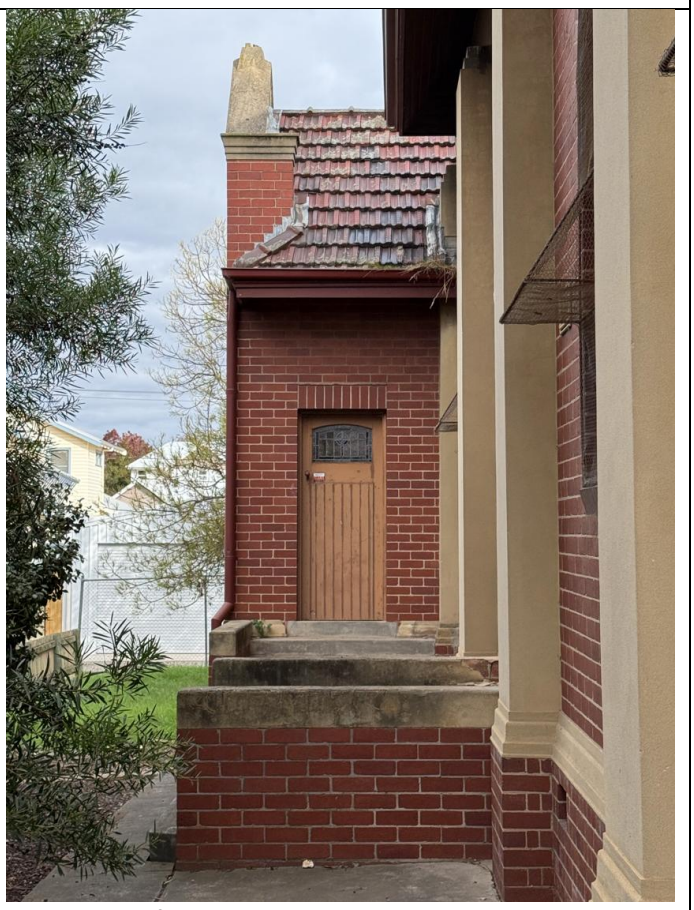
Overview of three arched leadlight windows on the eastern elevation of the Church. Source: City of Greater Geelong, May 2025.



Side entrance on the eastern elevation of the Church. Source: City of Greater Geelong, May 2025.



Side view of the apse, on the southern elevation of the Church. Source: City of Greater Geelong, May 2025.



Side view of the entrance into the eastern transept. Source: City of Greater Geelong, May 2025.

 View of the non-significant concrete block toilets in the carpark. Source: City of Greater Geelong, May 2025.	

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