

CHAPTER XVII.

First Anglican Church Services--Henry Jennings, 1849--The School Room--Christ Church, St. Kilda--Hugh C. E. Childers--Mr. Justice Molesworth--Notable Christ Church Fathers--The Rev. John Stanley, Low--All Saints' Church, East St. Kilda--The Rev. John Hubert Gregory--Enlargement of Church--Candelabra from St. George's Chapel, Windsor--Links with Prahran and St. Kilda--Sudden Death of St. Kilda City and Church Organist, H. J. Inge--Holy Trinity Church, Balaclava--The Rev. Dr. Torrance--Prayer and Praise--Choir and Surpliced Chorister Boys--Notable Benefactors of the Church--Presbyterian Church--Rev. Arthur Paul--St. George's Church--Sir James McCulloch.

ON Sunday, December 23, 1849, the first Anglican Church service was held in St. Kilda, by the late Henry Jennings, at his own house, in Melbourne Terrace. Mrs. Jennings on the same afternoon started a Sunday school. Sixteen children attended her opening class. On December 30, Mr. Jennings again conducted a church service at his house. Six worshippers were present. The earnestness of these first St. Kilda Anglicans, did not fail to make a deep impression upon the mind of Melbourne's first Anglican bishop, the Right Rev. Charles Perry, D.D. (1847). He arranged that the Rev. H. W. W. Liddiard, M.A., then on a visit to Melbourne, should go to St. Kilda, and there hold a service, and the Rev. W. W. Liddiard did so, on January 6, 1850. The first congregation before an ordained minister numbered thirty persons.

The Rev. Mr. Liddiard was born at Rockley Manor, North Wales, and he was educated at Trinity College, Dublin. He was Rector of Knockmark Co. Meath, Ireland, but had obtained leave of absence to enable him to visit Australia. He arrived in the barque "Nelson," in November, 1849, and his services were secured by Bishop Perry, who was in great need of clergy. The Rev. Mr. Liddiard placed his services gratuitously at the disposal of the Bishop. As at this time, the present Parishes in Prahran, East St. Kilda, and Caulfield, had no existence, one little congre-

gation began to grow to such an extent that the service was removed to the house of James Moore, and an effort was made to erect a building in Acland Street to serve as a church, and school. The structure was first built of wood, but was soon replaced by brick. It now forms a part of the eastern half of the present schoolroom. This building was licensed by Bishop Perry on November 7, 1851. At this period of the Anglican Church in Victoria, there were very few Anglican clergy in Melbourne. Mr. Liddiard's services were in frequent demand, but from the beginning of 1850, to the end of 1852, with the assistance of the Rev. J. Brickwood, who was a schoolmaster in Melbourne, and minister at Brighton, and the Rev. Mr. Sullivan, the services were conducted by the Minister in charge. At the close of the year, 1852, Mr. Liddiard decided to return to Ireland. On his departure he was presented with a silver tea service. He returned to Melbourne, and lived at St. Kilda, in Robe Street. He was appointed Minister of Malvern, and Oakleigh in 1854.

E. B. Green, who lived in Grey Street, St. Kilda, and whose name is on the municipal roll of 1859, was a very early Anglican in St. Kilda. He had an interest in the mail coaches, which ran between Sydney, and Melbourne, and also in pastoral properties, on the Murray, in 1844. His name is mentioned in "Letters from Victorian Pioneers" as having had to abandon his pastoral run, for twelve months, on account of the hostility of the aborigines. At the time of his death, it was incorrectly stated, that Mr. Green donated the church's *site* in Acland Street to the Anglican authorities.

In connection with the brick room for a church, and schoolroom, we have resuscitated the following paragraph from the Melbourne Church of England Messenger, Vol. 1, for the year 1850.

"St. Kilda. Preparations have been made, by digging out the foundations, for immediately proceeding with the erection of the schoolroom, which has for some time been projected at this place. The proposed building will be of brick, 40 feet long and 20 feet broad, so that it will contain the congregation of 120 to 140 persons, when required for that purpose. The situation granted for it by the Government is, that beautiful spot of ground, directly in front of the residence of O. Browne, Esq., and when completed it

will afford a proof, as well of the prosperity of the picturesque village in which it stands as of the Christian liberality of its inhabitants."

Bishop Perry decided to form a parish at St. Kilda, and in December 1852, the Rev. David Seddon M.A. who arrived in Melbourne, in December, 1852, and who was formerly Vicar of Mottram, Cheshire, was appointed incumbent. Of the coming of Mr. Seddon to Victoria his son, Mr. David St. John Seddon, of Port Lincoln, South Australia, gives the following account:— "We left England in June, 1852, and arrived at Port Melbourne in December, 1852 (six months on the sea) ; the ship was the "Bombay"-600 emigrants on board—Captain Flamanck. My father was chaplain of the ship. The crew mutinied coming out, and yellow fever broke out, just before we got to Melbourne—I do not remember much of this, as I was only 2 years old. I am the only member of my family left. When we arrived in Melbourne, in December, 1852, my father bore letters dimissory from John Bird Sumner, Archbishop of London, to Bishop Perry, and the only accommodation obtainable for my father (Rev. David Seddon, M.A.), mother, and 5 children, and 2 cousins (Miss Annie Cooper, afterwards Mrs. Walter Clark, of "Glenara," Bulla (Deep Creek, Victoria) and Miss Elizabeth Cooper, who married the Rev. C. Searle), was a big room at the Benevolent Asylum, in West Melbourne, which my father partitioned, with canvas, into separate rooms, and we stayed there till St. Peter's Parsonage, on Eastern Hill (East Melbourne) was built, when my father took charge of St. Peters, and remained there till a school room was built at St. Kilda, which subsequently merged into "Christ Church," Acland Street, to which my father was appointed as the first incumbent."

A remarkable story is related, and quoted in The Church of England Messenger, to which church paper we are indebted for some of our particulars of Christ Church, St. Kilda. The paper states, retelling the story, that "On Mr. Seddon bidding farewell to his congregation in England, a young man, whose professional training as an architect had been almost completed, said, 'I shall go out to Australia, and build you a church.'" The young man was Charles Swyer, the architect of Christ Church, St. Kilda. Mr. D. St. John Seddon states that Mr. Chas. R. Swyer came out from England with his father.

The church records show that the trustees decided that, before building, they would try to secure an ample parcel of land, suitable for a church, and its expansions. Accordingly, Messrs. B. Williams, G. S. W. Horne, A. E. Wheatley, M. P. Blundell, and K. E. Brodribb, applied to the Government for a grant of land in Acland Street. The deeds are dated February 20, 1855, and signed by Sir Charles Hotham, the Governor of Victoria, and the Hon. W. C. Haines, the Colonial Secretary and Registrar. The money necessary to build the church was obtained by subscriptions. The date of the laying of the foundation stone was November 29, 1854. The architects were Messrs. A. Purchas, C.E., and Charles Swyer. The plan was that of a nave, two transepts, and a chancel. In the original design, provision was made for a tower and steeple:—

"Whose silent finger points to heaven,"

but the complete design has not yet been carried out. So far, Christ Church, has but the beginnings of an "ivy mantled tower."

Mr. George R. Leggett, of Hawthorn, states, that his father, Captain Richard Leggett "was well known in the Melbourne Queenscliff run, which he conducted for 18 years, before the advent of steamers. He, and his brother, were responsible for planting the first trees along St. Kilda foreshore, and they landed all the stone, for the Acland Street church, on a small pier at the Esplanade. This came from Point King, near Sorrento."

The time occupied in building the Church was three years, and its doors were opened for divine service on Sunday, August 2, 1857. The preacher at 11 a.m. was Bishop Perry; at 3 p.m. the Very Rev. Dean Macartney; at 6.30 p.m. the Rev. David Seddon. Through the courtesy of Miss Jessie Locke, of Sydney, daughter of the Rev. William Locke, B.A., Camb., and granddaughter of the Rev. David Seddon, we are enabled to reproduce some of Mr. Seddon's notes, from his diary referring to the opening:—

August 2nd, 1857.

"St. Kilda Parsonage.

The long-looked for day the opening of our Church—our Parish Church—Christ Church, St. Kilda. Though the day was very rainy, and the morning quite stormy, the congregation was good. Prayers read by myself—Communion Service by Bishop and Gregory.

The Bishop preached from 2 Kings—an excellent sermon to a most attentive congregation. About 84 present at the Lord' Supper afterwards, in which Mr. Gregory and myself assisted the Bishop.

In the afternoon Mr. Gregory read and the Dean of Melbourne preached from iii. Ezra: 14.

In the evening—self read prayers, and preached to a large congregation from v. Revelation, 12th verse,

The day's collection about £126.

"Tea Party—Monday evening, August 3rd.

Bishop, Self, Dr. Cairns, the Dean, Mr. Perks, Messrs. Jennings and Winter spoke to a crowded assembly. About £109 collected, besides £250 promised towards guarantee, this making about £500 (or near) at this opening of God's house."

The secretary of the church building movement was John Hadfield, who was for so many years the Head Master of Christ Church school. The parish of St. Kilda became too large, and the new parish of All Saints was formed with the Rev. J. H. Gregory as the first incumbent. Christ Church was consecrated by Bishop Perry on January 19, 1863. At that time the church furniture, and fixings, were different from their form, and place to-day. The old pulpit, a typical three-decker, was placed in the middle of the church, in front of the Chancel rails. A winding stairs led up to its platform. The church font was in front of the reading pew, below the pulpit. The organ was at the back of the church, on a raised platform, near the entrance, where the west gallery now stands. The south gallery was added some years after the opening of the church.

The first organist of Christ Church, St. Kilda, was a young Cambridge graduate, of Trinity College, named Hugh Culling Eardley Childers. He was an old pupil of the Rev. John Edward Bromby, D.D., when Doctor Bromby, before coming to Victoria to be the first head master of the Church of England Grammar School, was the principal of Elizabeth College, Guernsey. Childers emigrated to Victoria in 1850, carrying with him letters of introduction, from the Colonial Office, in London, to the Government of Victoria. On arrival, for lack of something better to do, he became a tally clerk on Cole's Wharf, Yarra Bank ; a wharf known to thousands of emigrants, and remembered by them as a

place, where piles of luggage of every description, were heaped on the hard black mud of the rivers' bank. And it was on that bank, in and about the luggage, that Childers worked to earn his wages. The Young Englishman was a welcome visitor to Bishop Perry's house, consisting of two rooms in Lonsdale Street. The house was formerly the residence of the Superintendent of Port Phillip District, Captain Lonsdale. At Bishop Perry's house, Childers frequently met the Rev. J. Stanley Low, who had come out to the Colony for his health's sake. Mr. Low was destined to become, in time, the Vicar of St. Kilda, and to remain its Vicar for thirty-six years, while the future in store for Mr. Childers was a successful official, and political career in Victoria. In 1857 he returned to England, when he entered the House of Commons as a supporter of Mr. Gladstone. Mr. Childers eventually was rewarded with the position of First Lord of the Admiralty, and in the end attained to the Chancellorship of the Exchequer.

Two well known colonists to the fore, in the interests of Christ Church, St. Kilda, were His Honor Mr. Justice Molesworth (whose son afterwards became a judge, and who was also a prominent Anglican) and Henry Jennings, a name well known afterwards, in the legal world. The Rev. Mr. Seddon retired after fifteen years of ministry, and died in England in 1896. In 1868, the Rev. J. Stanley Low was called to Christ Church, resigning his cure of St. Mary's, Caulfield, to answer the call. He was extremely fortunate in having a number of notable men, who were members of the church, among them being John Wilks, J. H. Horner, H.H Bartlam, S. J. Payne, Selwyn W. Smith, J. J. Kelly, W. T. Clark, F. Grey Smith sen., E. Fanning, R. S. Bradley, R. Schlesinger, R. A. Molesworth, J. W. Colville, Dr. Iredell, the Hon. David Moore, the Hon. Thomas Loader, and Sir Arthur Nicholson. F. Grey Smith became a Lay Canon, and treasurer, of St. Paul's Cathedral.

In December, 1874, alterations, and additions, were made to Christ Church, St. Kilda. The plans for the alterations were prepared by the city surveyor of St. Kilda, Sydney W. Smith, who was an enthusiastic worker for Christ Church. The chancel was extended 47 feet, and a new stained illustrated window, at a cost of £85 was put in, its subject being "The Nativity to the Ascension." Another window depicted "The Raising of Jairus's

Daughter," presented to the church by David Moore, and yet another window was, "The Parable of the Lost Sheep," in memory of Frank Grey Smith. The cost of the alterations was between £1,400 and £1,500. The contractor was a resident, and citizen of St. Kilda, David Flatman. In the year 1881, it was decided to build a new Chancel, and to make some other changes. The aisles of the church were originally paved with tiles. The tiles were replaced by a wooden floor. The organ and choir seats were removed to the chancel, and certain outside renovations to the church were made. The decorative work cost £250; the work again being under the superintendence of Sydney W. Smith.

In the year 1877, Bishop Moorhouse suggested that a new parish should be excised from Christ Church. A long discussion ensued over the settlement of boundaries, but they ended at last and Holy Trinity, Balaclava, came into existence.

The Rev. J. Stanley Low's experiences in the colony were many, and varied. He told to us, in the evening of his life, when retired, in November, 1904, some of his memories. He said that while he was the guest of Bishop Perry, he, with a friend, one day started to walk to St. Kilda. They crossed the Yarra at the present site of the Botanical Gardens. It was then known as the Government Paddock. The two men soon found themselves bushed. After some wandering they walked into the village of Prahran. There they were put on the right track, which they followed, and at last reached St. Kilda. The place consisted of a few scattered houses towards the sea frontage. Two or three of the dwellings were built on the Esplanade, then only the unimproved side of a hill looking on to a pretty tea tree fringed shore.

One night while Mr. Low was visiting Bishop Perry (for lack of room he did not live with the Bishop) he heard a noise outside the house. On going to find the cause he saw a crowd looking at a digger lying beside a gully in what is now Fitzroy Gardens. The unfortunate man had a wound on his skull, and his digger's belt, quite empty, was alongside him. He had been waylaid, assaulted, and robbed. The police took the body to the Melbourne Hospital. On enquiry next day, Mr. Low was told the man was dead.

Since those far off days the Church has undergone various changes, and special efforts were made in the liquidation of

debts, in the jubilee years of the opening. Such details belong to the more comprehensive history of the church.

The name of Jennings will always be associated with St. Kilda, and more particularly so, in any story that tells of the first Anglican work, in the municipality. Henry Jennings was an esteemed solicitor, and he lived to reach the age of eighty years. He died at "Crag-y-don", Acland Street, on August 23, 1885. His daughter, Miss Sophia L. Jennings, died at her residence "Wynamo," Blessington Street, in October, 1914. Soon after the passing of the Education Act Henry Jennings organised a relay of voluntary teachers to give religious instruction in the State schools. For a period of about forty years Miss Jennings was one of the voluntary teachers. For over thirty years she acted as the honorary secretary of the St. Kilda and Caulfield Ladies' District Benevolent Society. She was also associated with the welfare of the Governesses' Institute. Another daughter, Miss Henrietta Eliza Jennings, lived at "Wynamo." She was born in Tasmania, and died on Christmas Day, 1928, aged 84 years. For 50 years she was a member of the St. Kilda Ladies' Benevolent Society, and for a long time she occupied the position of president. She was one of the founders of the Queen's Fund, and she helped to establish the Girls' Friendly Society, Church of England in Melbourne, as well as being engaged in other church activities. For 60 years Miss Jennings walked once a week to the Brighton Road State School where she gave a scripture lesson. For some time she was a member of the Women's Hospital Committee and during the war she did much sewing for the Red Cross. When she died the last link with Anglicism in St. Kilda of the year 1849 was broken, and a long life of fine service ended. Her brother, Henry John Jennings, like his father, was also a solicitor, and the firm of father and son was "Jennings & Jennings." He was born in 1847, educated at the Church of England Grammar School under the old doctor, Dr. Bromby. He distinguished himself at cricket, and when he went on to the University he obtained his University Cricket Blue in 1870. At school he was known as "Snipe Jennings," because of his somewhat long, and sharp, distinguished nose, and he was, to the last, "Snipe" Jennings to his large circle of friends, and his cricketing admirers. He was one of the best known men of his generation in St. Kilda.

The Jennings family had an honorable record in St. Kilda, when the influence of such families had every opportunity to be felt for good. St. Kilda was a conservative, homely, and very English place. Old families such as that of the Jennings, had much of the English atmosphere in the manner of their lives. They disliked change. In St. Kilda the prevailing sentiment was English, for most of the fathers, and mothers had been emigrants. They formed the backbone of the community of St. Kilda, and gave the place its character. In those far off days, there was scarcely such a feeling as Australian sentiment. Even the native born, talked of "home," re-echoing their parents' words, and meaning thereby England, Scotland, Wales, or Ireland as the case might be.

An early Anglican of St. Kilda, perhaps the first of whom there is any record as the first Anglican, was Mrs. Curlewis. She was born in the year 1823, and arrived in New South Wales in 1843. With her husband, she came to live in St. Kilda. She, and her husband, on Sundays, drove through the bush from St. Kilda to Melbourne, to attend services at old St. James Church. Mrs. Curlewis, and her family, often welcomed Bishop Perry, Dean Macartney, and other clergymen at their home. She died on January 19, 1907, at Oakleigh. For many years, she, and her daughters, were the mainstay of the Sunday School, at Marcus Hill, near Queenscliff, and so it came to pass this pioneer of St. Kilda was buried in the Queenscliff cemetery, the service being conducted by the Rev. T. Quinton.

Miss Locke, grand-daughter of the late Rev. David Seddon, writes :—"I wish to place on record" (in the history of St. Kilda) "my mother's name, Miss Annie Seddon, the eldest daughter of the Rev. David Seddon, who afterwards in 1868, married the Rev. William Locke. Before her marriage she was a very ardent and zealous worker in the parish of the first Christ Church at St. Kilda."

A note in the Rev. David Seddon's diary states :-

"November 14th, 1858. Sunday night.

This afternoon commenced a service for East St. Kilda at Owensville at the house of one of my communicants, Mr. Lane. At first I thought there would literally be no one; but about 20 or 21 (including a few children) came. A Mr. Hale's sister, Mrs. Webb, spoke of his giving land, if

suitable for a site for a church. W. Stephens and H. Taylor were there. Services were tolerably well attended."

All Saints Church, in East St. Kilda, owes its existence to the Rev. John Herbert Gregory, who started the movement for the erection of the church in the latter end of 1857. The land, on which the church stands, had then been reserved as a Church of England site for building purposes by the Government. The first trustees of the land were Dr. Thomas Black (of Cintra), Sir George Stephen, Alexander George Dumas, John Dudley, and W. Cann. Designs for the church were invited, and two plans were sent in. The plan signed "Nathaniel Billing" was accepted. It provided for a humble structure which, however, was the nucleus of the fair building, now the Church of All Saints, St. Kilda. The foundation stone was laid by Bishop Perry, in November, 1858, and the church was opened by him on Sunday, December 8, 1861. The builder was Christopher Joseph Glynn.

Mrs. Darlot, a daughter of the late Major Firebrace (the major bought lands, at the St. Kilda Crown Lands sales) says that Mr. Gregory was born in London, January 11, 1827, and that he was educated at Mr. Atkins' private school in St. John's Wood, and afterwards at Blackheath New Proprietary School. Mr. Gregory left for Australia, with his parents in 1843, and arrived in Sydney, in August of the same year. He was a law student, but so strong was his inclination to take Holy Orders that the law idea was given up. While studying for Holy Orders at Lyndhurst Church of England College, he acted as catechist for clerical students, under the Rev. A. Allwood, afterwards Canon. At the invitation of Bishop Perry he came to Melbourne, and was by him ordained on Trinity Sunday, 1850. Mr. Gregory's first work was as a travelling bush missionary, and his district lay between Dandenong, and Cape Schank. Afterwards he visited the stations on Mt. Ararat, crossed the inlets to the Bass River, eastern passage, visiting the stations to Arthur's Seat, Cape Schanck, and Point Nepean. He next travelled to the Campaspe, and to Loddon rivers, and almost to the Murray, as he said, "preaching the Word, to the scattered sheep, in the wilderness."

Following his year of ordination, Mr. Gregory went to Bendigo. In 1855 he left there and abode in Prahran, where his place of worship was a large brick schoolroom, used during the week as a denominational school. It was divided into three

compartments by curtains. The district comprised, with the exception of Christ Church parish at the beach of St. Kilda, South Yarra, Toorak, Prahran, Malvern, and Caulfield, besides the country that lay east, as far as Brighton. Mr. Gregory's first effort was to apportion off South Yarra, and to have it made into a separate parish. That was done and the Rev. W. Guinness was appointed incumbent. His second effort was to provide for a service at Malvern. This service was held in Colin Campbell's house, and was taken by Mr. Gregory every Sunday afternoon. Those afternoon services were the beginning of St. George's parish, Malvern.

In the year 1873, preparations were made to enlarge All Saints Church, East St. Kilda. A meeting of parishioners was held in All Saints' schoolroom to inspect the plans for the extension of the church, and for the purpose also, of arranging a plan, whereby the money necessary for the cost of the proposed enlargement could be obtained. The Rev. J. H. Gregory was in the chair. The plans exhibited on the walls of the school room, had been prepared by F. Wyatt, at the request of the Church authorities. Mr. Brind moved, "That in the opinion of this meeting, the plans, for the extension of the church, approved by the incumbent, and the trustees, guardians, and building committee, ought to be carried out with all practicable despatch." This resolution, seconded by W. P. Firebrace, was agreed to. Debentures were to be issued to obtain £5,000 at six per cent. interest extending over a period of fifteen years. Prominent men, connected with the meeting, were F. R. Kendall, J. C. Evans, George Robertson and Thompson. A cordial vote of thanks was given to F. Wyatt for his plans. Further additions at a cost of £2,509 were made to All Saints Church early in the year 1886. The church was consecrated on November 8, 1892.

An interesting addition to the church furniture was gained through the instrumentality of the Vicar, Mr. Gregory, who had been on a visit to England. The gift was the pair of handsome brass candelabra, which stand on each side of the entrance to the chancel. These candelabra were presented by George II. to St. George's Chapel, Windsor, and they remained there, until the time when Queen Victoria, desirous of erecting a new reredos in marble intaglio style, found the brass candelabras out of keeping with the contemplated alterations, and she ordered the

candelabras to be removed. They thus came into the possession of the contractor. When in England the Rev. Mr. Gregory heard of the exceptional opportunity there was to purchase the candelabras, and was able to do so. The candelabras are ornamented with designs of vine leaves, and grapes, and also with the symbol of St. George's Cross. The cost of their instalment was borne by the Hebden family in memory of a relative.

All Saints' Church, East St. Kilda, in location in Chapel Street, is, in interest, almost a church belonging to Prahran, and it is certainly true that in the church's initiation, residents of Prahran, and Windsor, had quite as much to do with its establishment as had the Anglicans of St. Kilda. The Firebraces were residents of Prahran. East St. Kilda, in those days, was largely composed of open paddock. We have referred to Prahran, so that we may narrate how remarkably St. George's Chapel, Windsor, England, is associated through a shadow link with Prahran, and by a brass link with St Kilda.

The first resident, and a buyer of Crown Lands in Prahan, was Lieutenant Charles Forrest, whose name occurs in the place name of Forrest Hill, beside the river Yarra, whereon is built the High School for Prahran, and surrounding districts. This Charles Forrest was a clever amateur artist, and he designed the drawing for one of the windows in St. George's Chapel. The window is known as the "Forrest window," to distinguish it from the rest of the windows designed by Benjamin West, R.A. West, falling ill of a mortal sickness, left one window to be done, and it was that window the artistic young lieutenant was entrusted to provide a design for. He did so to the satisfaction of those interested. Thus St. Kilda, and Prahan are linked with St. George's Chapel, a circumstance that must appear strange to the curious in such historical relations.

The seventieth anniversary of All Saints' Church (1928) was observed by special church services, and the consecration, by Archbishop Lees, of a beautiful memorial shrine, erected in memory of those men of the parish, who lost their lives in the Great War. The material of the shrine is white stone from Tasmania. The design includes angels, at each of the four corners, symbolising Prayer, Resignation, Reverence ; the fourth angel

bears a scroll. A lamp, in the centre, is to be kept burning always. The shrine was designed by Louis R. Williams, architect.

A noted churchman, at All Saints' Church, East St. Kilda, was Archdeacon Crossley, a man, who was beloved by his parishioners, and more particularly by the young men of the church, in whose careers he took a great interest, and he did so until his death, caused by a most lamentable accident in London early in the year 1926. He was on his way to a deed of charity, when he was run down by a motor lorry. He left All Saints' after five years' service on February 15, 1911, to accept the office of Anglican Bishop of Auckland. After leaving New Zealand he went to London. Succeeding the Archdeacon the Rev. J. W. Ashton, M.A. was inducted to the cure of souls at All Saints' Church, in September 1911. The Rev. John Jones, M.A. was appointed in February 1922, and he was followed by the Rev. E. H. Fernie, B.A., in September 1929, and he still holds the office of incumbent.

The City Organist of St. Kilda, Mr. H. J. Inge, was the organist at All Saints' Church for 21 years. He retired from the position in February, 1918. The parishioners presented to him a silver salver, and to Mrs. Inge, a silver tea service. Mr. Inge resumed his position of the church organist after some years, and was church organist on Sunday, December 9, 1928, when he suddenly collapsed. Doctors were summoned, but the organist was dead. Altogether Mr. Inge had acted as organist for All Saints' Church for 33 years.

Before coming to Australia Mr. Inge had been a chorister at Canterbury Cathedral. He was aged at his death about 57 years. As city organist of the city of St. Kilda for 35 years he was held in great esteem. His St. Kilda municipal city organ recitals were highly appreciated by all lovers of organ music. In many ways in a musical sense, he was associated with municipal functions, and specially so at patriotic demonstrations during the war years. At the Council meeting, following his death, a special appreciative motion of regret was passed. A memorial service was held at All Saints' Church, when choral eucharist was sung at the morning service, and the Rev. John Jones took, as the subject of his sermon, "The Place of Music in the Spiritual Life." The Russian "Compakion" for the dead,

was also given by the choir. At the close, the Dead March In Saul was played on the organ by Mr. A. E. H. Nickson.

In the Victorian Government Gazette, April 23, 1866, the reservation of a piece of land, formed in the shape of a triangle, at the intersection of Brighton Road and Chapel Street, is advertised as being set apart for church purposes. Upon that land now stands Holy Trinity Church, Balaclava. The Anglicans of Balaclava, and South St. Kilda, were anxious to have a church of their own, when the parish was formed, as a subdivision of Christ Church, St. Kilda, the story of which we have told. One of those most prominent in the first efforts to erect a church was A Selwyn Smith, uncle of Frank Grey Smith, who built "Hartpury" in Milton Street. An appeal for funds, wherewith to build the church, was made in January, 1870. This led to a meeting of subscribers, held on July 8, at the Grosvenor Arms Hotel, when a building committee was appointed. In September, a notice appeared in the Government Gazette, appointing as trustees of the proposed church, H. Selwyn Smith, Edwin Brett, and William Howard Smith. In October, under the direction of F. M. White, a church building of wood was built, with enough room to hold 300 persons. The building is now used as the Sunday School room. The church was opened on January 29, 1871, by Bishop Perry. The cost amounted to £1,217, the chief items being building £846, fittings £182, organ £100, fencing £50. By June 30, 1871, the date of the first report, the subscriptions and collections amounted to £283. The Government Grant-in-Aid was £150. George Fincham, who built the organ, was paid in instalments. An advance was made by the London Chartered Bank of Australia of £738, "a few of those who had actively interested themselves in the building of the church having become responsible to the Bank for the advances." A Font, and Communion Plate were presented to the church by Capt. W. Howard Smith. The first parochial committee was appointed in July, 1871. Among its members were, Edmund Samuel Parkes, Robert Sellar, R. Balderson, Albert Baldwin, Alfred C. Cummins, Frederick Sheppard Grimwade, H. E. P. Thompson and Dr. Van Hemert. E. S. Parkes was superintendent of the Bank of Australasia. On May 11, 1887, he died from injuries he received in a terrible accident that took place upon the same day between Prahran, and Windsor. Through the railway carriages telesco-

ping, his legs were amputated as he sat on the carriage seat. Loss of him, to the banking world, was a great one, to the church world of BalACLAVA the loss was irreparable. He was a spiritual pillar of the Church, and in the world of materialism a generous giver. The reredos in the church, placed there by subscription, commemorates his memory, as does also the west window, "The Four Evangelists," presented to the church by his brother officers in the Bank of Australasia.

Robert Sellar was a partner of Sir James McCulloch in the mercantile firm of McCulloch, Sellar & Co. He was a staunch Anglican. Before coming to reside in St. Kilda, Robert Sellar was one of the congregational pillars of St. George's Church, Glenferrie Road, Malvern. Robert Balderson became a councillor of St. Kilda in 1877-8 and retained his seat until 1883-4. Dr. Van Hemert's name recurs frequently in the social affairs of St. Kilda. Among the original subscribers to the church, were several persons, whose family names are almost household words in church circles of St. Kilda, Mrs. Kirkland, Mrs. Frank Grey Smith, Messrs. D. Grant, McPhail, George Brunning, James Mason, George Rolfe, and James Mort.

The first incumbent of Holy Trinity Church, BalACLAVA, was the Rev. Barcroft Boake, D.D., who entered on his duties, at the beginning of the year 1871. He came from Colombo, where he was the principal of Colombo College. The tropical climate did not agree with him, and he resigned his (position amid, "the warmest expressions of respect, and regret." He was a somewhat remarkable looking man, who wore an unusually long white beard, that divaricated leaving a "V" shaped opening. Evidently his sermons were somewhat lengthy too, for it is recorded that in January, 1872, the Parochial Committee asked him to curtail the services, and more especially so in the hot weather. He was to have received a stipend of £400, but the new parish could not, at first, find more money than £300. Prospects, however, brightened in the church affairs, and there was some talk, in January 1875, of a permanent, and a larger church. In 1875, Dr. Boake's health was unsatisfactory. The Rev. James Norton was appointed, a temporary curate. On September 6, 1876, Dr. Boake died. Archdeacon Stretch took charge of the parish for three months, and subsequently he was appointed incumbent.

The church minutes show that the land, about the church, required the attention of the St. Kilda Council. The Parochial Committee decided "that a gangway be placed across the deep gutter, in the western side of the church lands," and, also, a motion was passed in committee, "that the St. Kilda Council be applied to, to request them to put a lamp, at the junction of Dickens Street, and Chapel Street, as the road is so dark, that it is difficult to pass along it without an accident," and further, the Council was asked "to form a path, on the south side of Grosvenor Street, from the railway bridge to the Brighton Road."

In May, 1872, a bible and prayer book were presented to Mr. and Mrs. Watt of South St. Kilda commemorating the fact that they were the first two persons to be married in Holy Trinity Church, Balaclava. The Revs. F. A. Long, and E. S. Goodhart, were temporary curates in 1877. The Rev. George William Torrance, M.A., Mus. Doc., was incumbent from 1878 to 1894. He was a man of much personal charm, and many lovable qualities. His musical talents were remarkable, and he was well known as a composer of oratorios, anthems, quartets, and madrigals. He graduated at Trinity College, Dublin, and he obtained his degree of Doctor of Music in 1879, from the University of Melbourne. Expansion, and progress of the church, marked the years of his incumbency. The parish was in 1879 duly constituted under the Patronage Act by the title of Holy Trinity, Balaclava, and the management of its affairs, passed from the trustees to a Board of Guardians, elected by the parishioners. The first guardians were, Capt. W. Howard Smith, Messrs. F. S. Grimwade, E. S. Parkes, Edwin Brett, A. C. Cummins, and R. H. Evans. The last three soon afterwards removed from the parish. Their vacated places were filled by Major G. O. Geach, and Messrs. S. W. McGowan and Henry Jennings, junior. Dr. Torrance, as the incumbent was called, was the most picturesque figure in the Anglican Church, as his predecessor Archdeacon Stretch became one of the most notable. Bishop Goe said of him, when unveiling in St. Pauls' Cathedral, a memorial brass tablet to his memory that his name will find its place with that of Bishop Perry.

Steps were taken to collect funds to erect a permanent church. The greatest effort made was an Olde English Faire,

held in the Melbourne Town Hall from December 13 to 17, 1881. The net profit was £2,887/7/9. The year 1882, began with a credit of £3,591 to the building fund. The architects, Reed and Barnes, afterwards Reed, Henderson, and Smart, prepared the plans of the beautiful church. The contractor was Ekins, and his tender was £7,675. Furniture and fittings brought the cost up to more than £10,000. The foundation stone was laid by Bishop Moorhouse on November 23, 1882. The erection of the parsonage was undertaken at the same time, the land, and building, costing £2,400.

The church is admitted to be one of the finest parish churches in the Commonwealth. It is built of bluestone, Barrabool Hill stone, and Waurin Ponds stone, the variations in the colors of the stone combining together, make a very harmonious building. The preacher, at the opening service, December 6, 1883, was Archdeacon Stretch. The church could not have been built, had it not been for the outstanding liberality of a number of parishioners. Among the larger amounts was Mr. Grimwade £1,500, Mr. Parkes and Captain Howard Smith £700 each, Dr. F. M. Harricks £500, James Mason £400, and Dr. G. A. Mein £300. The church was consecrated on November 19, 1889.

With the temperament of an artist, with the soul of a divine, and the genius of a musician, it was a foregone conclusion that Dr. Torrance, with his rich personality, found a church that had "a plain almost Puritan form of service" a little wanting in that warmth that one feels in the invocation of "Praise ye the Lord!" Miriam, with her chorus of Hebrew women, sang, and praised the Lord in thanksgiving, and that was scriptural warrant enough if any was wanting, why a church should resound with music, and the singing of praise. The leaven of the musician in Dr. Torrance was assertive, and the fine organ in Holy Trinity Church, as the brass inscription upon it tells, is a memorial to his energy—"This tablet was placed here by the Vestry, to record the exertions of the Rev. G. W. Torrance whereby he was enabled, within two years of its erection, to dedicate the instrument, free of debt, to the service of Almighty God, 1885."

Dr. Torrance would not allow the cost of the organ to become a charge upon the general building fund, but undertook to raise the necessary £600 to pay for it. The old organ was taken in

part payment, its value being assessed at £115. To discharge the organ debt Dr. Torrance gave organ recitals, promoted concerts, and collected subscriptions. To save the salary, that would have been paid to a church organist, he became the organist himself. For three years, he combined the duties of priest, and organist. He was humorously called, "The Disappearing Parson," due to his practice of reciting the prayers from the reader's desk, and then, when he had finished them, vanishing behind the screen, to accompany the intonation of the Psalms, and the singing of hymns with music from the organ. Dr. Torrance was in agreement with Chateaubriand, who said, "Prayer was the daughter of religion, and song, the daughter of prayer."

In January, 1882, it was agreed, not without misgivings on the part of the church authorities, "that the choir be a surpliced choir of men, and boys, assisted by ladies." The colorature prepossessions of the reverend doctor were therein expressed, since the flowing vestment of white linen is symbolical of purity. The church authorities did not think, so far as the choir boys were concerned, that the surplices they wore eliminated the Adam from them for a scale of fines was drawn up, as punishments for misbehaviour, for loitering in the streets, and for being absent from choir practices. We rather think, as we recall Dr. Torrance to memory as the curate at Christ Church, South Yarra, in our own boyhood days, when we helped to pump the bellows of the church organ, that most of the fines due to be paid by the boys came out of the kind-hearted doctor's pocket. Boys will be boys, even if they are choir boys. One of them, L. F. de Soyres, has his memorial in the clerestory window. This boy chorister died in 1889 and the window was placed there by the subscriptions of his brother choristers, and schoolfellows. The brass tablet below the window was the gift of his uncles.

The surpliced choir as an innovation in a church, that was somewhat Puritan, in its restrictions, became a source of anxiety to the guardians. Two years later, they decided that "the services of the lady members of the choir be dispensed with as soon as this can be conveniently done." No doubt the Guardians felt that their courage required some tactful support when it came to requesting the ladies of the choir to retire. Dr. Torrance, owing to ill health, obtained eighteen months' leave of absence, 1886-87. In 1894, Dr. Torrance accepted the incumbency of St.

James', Melbourne. The Rev. C. E. Drought, M.A., who succeeded Dr. Torrance, referred to him as one "whose beautiful mind was indicated by his outward form." After a few years at St. John's, Dr. Torrance returned to Ireland, where he became chaplain to the Bishop of Ossory and Vicar Choral of St. Canace's Cathedral at Kilkenny. There he died, on August 19, 1907, having survived his wife by two days. A marble tablet, in Holy Trinity Church, recalls his vicarage, and a brass tablet in the chapel of Trinity College is a reminder that he presided over the newly founded Trinity College, until Dr. Leeper became Warden.

For some of this information we are indebted to an account of Holy Trinity Church, Balaclava, contained in its Jubilee Souvenir 1871-1921, written by W. Kerry, M.A. We quote the following: "Churchwarden R. J. Larking had been on the Vestry for sixteen years, and warden for ten years, grudging neither labor nor money in the service of the church. George Connibere had been a vestryman, and warden for as almost as long a period as Larking," and "he had been superintendent of the Sunday School for thirteen years. He had for years contributed the major portion of the curate's fund, he had given several choir scholarships annually, and, in 1903, he had erected a new fence, with gates, around the whole of the church property, at a cost of some £300. His long association with the church, and Sunday School, is commemorated by a brass tablet, placed in 1911, on the wall near the baptistry, inscribed by "grateful scholars and friends."

Holy Trinity Church has had several curates during its existence. Its vicars, other than those we have mentioned, are comprised in this list, the Rev. George Sutton, B.D., 1900-1904; the Rev. Reginald Stephen, M.A., 1904-1906, afterwards Bishop of Newcastle ; the Rev. Fred. Geo. Masters, M.A., 1906-1921; the Rev. H. W. Doudney, M.A., 1921. Since Dr. Torrance played the part of "the Disappearing Parson," there have been several organists of both sexes. One notable organist was H. J. Inge, who followed Dr. Torrance.

On August, 1910, the Hon. F. S. Grimwade died. In the church, the North Transept Window is a memorial to Olive Gertrude, who died in 1873, and Frederick Risdon, who died in 1878, infant children of Mr. and Mrs. F. S. Grimwade. Below

the window are alabaster tablets to Frederick Sheppard Grimwade, who died 1910, and Jessie Taylor Grimwade, who died 1916, by members of their family. Much more might be written of Holy Trinity Church, Balaclava, and of the clergy who worked in the parish of Holy Trinity, Balaclava, and how "Holy Trinity has made a notable contribution to the ranks of the ordained clergy, from those who have gained their inspiration and experience there," but we have indicated, in a broad way, what a spiritual force in the Anglican life of St. Kilda, Holy Trinity Church was, and is. The Parish Roll of Honor in the Great War contains 181 names and against 36 of those names is marked the Cross of Sacrifice. The late Archbishop Lee unveiled the roll, and the occasion was a very solemn one. The church was filled with worshippers, with parents whose sons' names were on the roll. The service of sacrifice with the promise of the glory of resurrection, was soul touching, and its memory abides in the hearts of many mothers until this day.

St. Bede's Church, Elwood, is considered to be one of the most attractive little churches in the district. It owes its formation to the remarkable development, which took place in Elwood when once the place's swamp lands were reclaimed; and suburban settlement, with its modern villas, and well paved streets, replaced the original wilderness of marshes. The parish of St. Bede's was created in January, 1916, its area being taken from the parishes of St. Clements, Elsternwick, and Holy Trinity, Balaclava. The first clergyman of the parish of St. Bede's was the Rev. F. Lewin. The initial service was held in the house of Mr. Huon, Vautier Street, one of the descendants of Louis de Querilleau, mentioned in Chapter X. On July 16 of same year the foundation stone of St. Bede's was laid by the late Archbishop Clarke. On October 3 the church was opened. Mr. Lewin

remained as priest of the parish until the end of the year 1920. The Rev. J. J. McCall was inducted as the incumbent of St. Bede's on January 21, 1921. He, and Mr. Lewin, were college contemporaries. Since Mr. McCall's ministry a hall has been built, in which a day-school is held. A guild room, and a well equipped kitchen, is attached to the hall. A large vicarage has also been erected, and a tennis court laid down. Recently, the interior of the church was remodelled, and a fine rood screen placed within, Choir vesteries were also

THE PRESBYTERIAN CHURCHES

added to the furnishing of the church. Numerous church organisations, in connection with St. Bede's, are evidence that the congregation of the parish take a great interest in the religious and social work that appertains to St. Bede's.

Church history in St. Kilda, so far as it relates to Presbyterians, discloses the establishment of two churches in St. Kilda, one the parent church, the Presbyterian Church, and the other the offspring of secession, the Free Presbyterian Church. To tell the whole story of diverse opinions, with St. Kilda as the location of the storm centre, would be to write the history of early Presbyterianism in Melbourne and to do something foreign to our present purpose. The following paragraph appeared in *The Argus* newspaper on September 21, 1885:—

"Presbyterian Church, St. Kilda.—The wooden chapel lately occupied by the Rev. Mr. Fletcher's congregation will be opened on Sabbath next, 23rd inst., as a Presbyterian Church by the Rev. Dr. Cairns, in the morning, at eleven o'clock, and by the Rev. Mr. Paul in the evening, at half past six. A collection will be made at the end of each service."

The Rev. Arthur Paul, M.A., was destined to be one of the notable Presbyterian ministers of Victoria, and to be associated with St. Kilda as a Presbyterian minister for 55 years, he being for 58 years a minister of the Gospel. He was born in Greenock, on the Clyde, on May 1st, 1826. On October 2, 1855, Mr. Paul was given the charge of St. Kilda. This church, a Free Presbyterian Church, was the first Presbyterian place of worship in St. Kilda. He had been in charge of the church for a year, when the ecclesiastical controversy commenced between the Synod of Victoria, the Free Church, and the United Presbyterians. For writing a pamphlet entitled "Coalition of Interests, Not Unity of Faith," and for opposing the Union, Mr. Paul's connection with the Presbyterian Church came to an end in April, 1857.

A monthly periodical, dealing with Church affairs in the four Colonies, called the *Southern Spectator*, was edited by the Rev. Robert Fletcher, the Congregationalist minister at St. Kilda. We extract the following paragraph from its issue, October, 1857:—

"Free Church, St. Kilda.—The misunderstanding *in* the synod of the Free Church has led to the opening of a second Presbyterian church at St. Kilda, the Rev. A. Paul

having commenced worship in a new temporary building, in the Alma Road. On the church recently occupied by him being vacated, it was re-opened by the Rev. Dr. Cairns, and it is at present supplied by the ministers in turn. It is understood that a ministry has been sent for from Scotland to fill the vacant post."

We have found the following contemporary note :—"Presbyterians—The Presbyterian Church, Inkerman Road, St. Kilda. The induction of the Rev. C. Moir (recently a missionary at Penang) to the pastoral charge of this church took place on Friday, March 19 (the year was 1855). The Rev. Dr. Cairns conducted the service, and preached an impressive sermon." The report proceeds to say that, the questions usual, on such occasions, were put to the minister, and answered in the affirmative by the Rev. C. Moir. On the Sabbath, the 21st, the Rev. D. McDonald of Emerald Hill preached in continuation of the induction services, and, on the Monday following, a public service was held with Pastor Moir as chairman. The meeting was addressed by the Revs. Richard, Fletcher (Congregationalist), Dr. Cairns, D. McDonald, J. Hardy, W. Roby Fletcher, James, and John Ballantyne, and T. J. Clarke, who had lately arrived from Scotland. "The whole series of these interesting services were concluded with a tea given to the children of the schools."

Recently the St. Kilda Presbyterian Church, Alma Road, celebrated its 75th anniversary (1930). We learn from a short history of the church that the first service was held in May, 1855, and in an iron building at the corner of High Street, and Alma Road. In October of the same year the congregation moved to a wooden building in Inkerman Street purchased from the Independent Church. It was not, the record states, until March 19, 1858, that the Rev. Charles Moir was inducted as the first minister to the pastoral charge of the St. Kilda Presbyterian Church. For fourteen years he remained at his post. The site upon which the present church stands cost about £1,000. The foundation stone for a bluestone church was laid on June 5, 1860. The names of the Committee of Management in the year 1861 revive memories of some of Melbourne's leading citizens, who were residents of St. Kilda. They were Messrs. Wilson (treasurer), Gray, Shaw, Langwill, Harvey, Melville, Blythe, Callender, Brown, Sloane, Gemmell, Sutherland, Ross, Dr. McKay and Mr. McCaul, secretary.

The Rev. Charles Moir resigned his charge in 1872, and he was succeeded by the Rev. A. Cameron, D.D., 1873-1877. Then followed the Rev. S. Robinson, D.D., 1878-1899. During Dr. Cameron's ministry the day school housed at the Inkerman Street building was taken over by the Education Board, Mr. Ure being head master, the roll showing 115 pupils at one period. The movement to build the present church, described as "an edifice which for all time, will remain one of the greatest ornaments of St. Kilda, a landmark to the mariner, and an honor to its founders." The memorial stone was laid by Sir H. B. Loch, K.C.M., Governor of Victoria, on January 27, 1885, and the opening services were held on May 30, 1886. The cost of the church, and school, was £17,657. In March, 1899, Dr. Robinson died, and in November the Rev. David Ross, M.A., was inducted into the pastoral charge, and he did not lay aside his work until thirty years afterwards, February, 1930. He has been described as "a gift of God to St. Kilda, and to the Church in Victoria."

The Rev. H. Clark, M.C., M.A., was inducted in May 1925, and on the Rev. Davis Ross's retirement, he assumed full charge of the Parish on August 1, 1930.

The Government had reserved to the Crown the area of land bounded on the west by Chapel Street, on the east by Westbury Street, on the south by Alma Road, and on the north by Dandenong Road. Out of land the Government excised reservations for churches. The Government granted land to the Church of England (All Saints'), to the Presbyterians (St. George's), to the Roman Catholics (St. Mary's), and finally a site to the Free Presbyterian Church, at the corner of Alma Road and Chapel Street.

After the exodus of the Rev. Arthur Paul, and his colleagues and followers from the Presbyterian unionists the Free Church authorities, after a time, proceeded to build a church of blue-stone, at the corner of Alma Road, and Chapel Street, East St. Kilda, on the Government reserve, on the land which had been vested in trustees for them. When the foundations were plotted, according to contemporary reports, a number of Unionist Presbyterian ministers challenged the contractor, Benjamin Williams, and asserted he was a trespasser on the land. When the church building was roofed, it is alleged, opposing ministers sent an agent to oust the contractor's men by violence, if necessary, and

then to take possession of the church. The task was not an easy one to carry out. Neither Williams, nor his men, would leave the building at the bidding of an unknown man. Moreover, Williams, and his men, becoming incensed, cast the agent out of the church. In doing so the agent was assaulted, and he took out a summons in the St. Kilda Court against Williams, but, when the complaint came on for hearing a bench of St. Kilda justices dismissed the case. The Rev. Irving Hetherington of the Scots Church, and of the Synod of Victoria, was the most zealous opponent of the St. Kilda Free Church.

The new Free Presbyterian Church was opened on Sunday, January 17, 1864. Service in the morning was conducted by the Rev. Arthur Paul, and at the evening service the Rev. Alexander Gosman officiated. The church, designed in the Gothic style of architecture, was built under the superintendence of Lloyd Taylor, the architect of the building. The bluestone walls were relieved by white freestone dressings for the doorways and windows, quoins, and buttresses. Only half of the church as designed was carried out at this time. The cost of doing so was £1,500. Sitting accommodation for 160 was provided for in the new church. When the project of building the church was first discussed, the building fund was then burdened with a debt of £150 incurred in erecting the adjoining manse. It was considered, at the time the church was opened, that when all the subscriptions promised had been received, that the debt upon the church building fund would still be about the amount of £150. The cost of the church was defrayed by subscriptions collected by personal canvass. The opening services were well attended, and the collections at both services totalled £39.

In the year, 1884, Sir John Madden was engaged in building his home "Cloyne," in Chapel Street, and he wanted more land. He approached the church authorities, and the trustees of the church agreed to sell to him the land he required. The purchase money placed the church accounts in credit, and some much needed repairs and improvements, were made to the church property. In 1885 the church started the year free of any debt.

The Rev. Arthur Paul died at the Manse, St. Kilda, on August 13, 1910, at the age of 85 years. He married Miss Moffat, a descendant of Robert Moffat, the famous missionary who was sent by the London Missionary Society to South Africa, and whose influence is said to have drawn Dr. Livingstone to the then

"Dark Continent." Mrs. Paul died in 1895. They had twelve children, most of whom distinguished themselves in professional, commercial, and scholastic life.

From 1855, to 1928, there have been only two ministers of the Free Presbyterian Church in St. Kilda. The late Rev. Arthur Paul, M.A., dates from October 2, 1855, to August 13, 1910. The Rev. J. Campbell Robinson, M.A., from August 18, 1921 to the present time, 1930.

St. George's Presbyterian Church, East St. Kilda, attained its jubilee year in 1926. The first official reference to the Church was published in the Government Gazette on September 10, 1866 when it was notified, that an area of one acre had been reserved for church purposes out of the Alma Park church reservations. Not until July, 1876, were any steps taken to make use of the land, by building a church thereon. On the tenth of that month, a public meeting was held, in the Orderly Room, Chapel Street, for the purpose of forming a congregation, in connection with the Presbyterian Church of Victoria. The conveners of the meeting were David Ross, James McCulloch, John C. Lloyd, M. Glassford, and John Thomas Clark. Arrangements were made to hold Sunday services in the Orderly Room until a church was built, and the first service was held on August 13, 1876, the Rev. W. Groundwater Fraser officiating, while a Sunday school was started with A. Anderson as the Superintendent. On August 30, the trustees of the church property were nominated, and duly appointed by the Presbytery. They were accepted as trustees by the Government, and their names appeared in the Government Gazette, on September 22, 1876. They were Sir James McCulloch, and Messrs. John P. Clark, David Ross, Alexander McAdam, and John C. Lloyd. On February 1877 tenders for erecting a church, at a cost of £3,000, were accepted from R. S. Ekins, the architect being A. Purchas.

We quote a paragraph referring to St. George's Presbyterian Church, East St. Kilda: "The ceremony of laying the foundation stone of the St. George's Presbyterian Church for the congregation, which has assembled for some time past in the Orderly room, Chapel Street, East St. Kilda, was performed by Sir James McCulloch on Saturday afternoon, April 21, 1877. The introductory services were conducted by the Rev. W. Groundwater Fraser, who read a portion of the Scripture,

suitable for the occasion, and offered up prayer. A bottle was placed underneath the stone containing a record of the circumstances, leading to the building of the church, and mentioning the present trustees, namely, Sir James McCulloch, and Messrs. John T. Clark, Alexander McAdam, David Ross, and John C. Lloyd. The bottle also contained a photographic view of the drawing of the intended church, a copy each of Hayter's Statistics of Victoria, the day's Argus, the Prahran Telegraph, the St. Kilda Advertiser, the Southern Cross, and a few coins. A silver trowel was presented by the trustees to Sir James McCulloch, and the ceremony of laying the stone was duly performed. After thanking the trustees, and the congregation, for the honor they had conferred upon him, in giving him the privilege of laying the foundation stone of that church, he gave a long, and interesting resume of the circumstances, which had led up to and culminated in the proceedings of that day. After which, the Rev. Dr. Cairns delivered a short exhortation, and then brought the proceedings to a conclusion by prayer." The opening services were held in the church on October 1st, 1877. They were conducted by the Rev. Dr. Cairns, the Rev. W. L. Binks, and the Rev. W. Bailtrache.

Some notable churchmen have been connected with St. George's Presbyterian Church, East St. Kilda. Its first minister was the Rev. J. L. Rentoul M.A., who came from Southport, Liverpool, and on June 15, 1879 entered on his ministry at St. George's. He was given a reception in the Prahran Town Hall, Sir James McCulloch being in the chair. The Dean of Melbourne greeted him with an address of welcome. After he had entered into his ministry the congregation increased so in numbers that the church had to be enlarged. The memorial stone of the enlargement of the church was laid on May 7, 1880. The work was completed, and the church opened for divine service on October 3 of the same year. In December 1883, the Rev. J. L. Rentoul was transferred to Ormond College as a professor. He died suddenly on April 15, 1926. The Rev. John Gordon Mackie, who was called from Beechworth, succeeded Dr. Rentoul. He died in January, 1898. The Rev. Alexander Skene M.A. followed, July 1898, and he left St. George's, to become Professor of Hebrew at Ormond College in November 1904. The Rev. Graham H. Balfour M.A.B.D., inducted on June 27,

1905, was the next minister, and then came the Rev. Andrew Gillison M.A. from St. Paul's Church, Brisbane, inducted on April 2 1909. His services as a chaplain in the Great War and the story of his tragic death are told in Chapter XXI. The Rev. Thomas Glass B.A. filled the vacancy created by the death of Mr. Gillison, and Mr. Glass resigned his office in October 1922. St. George's has reason to be justly proud of its Red Cross work during the Great War. Over £1,000 was subscribed, and 10,079 articles made for the care, and comfort of sick and wounded soldiers. During its first term of 50 years St. George's pulpit has been vacant six times, while the St. Kilda Presbyterian church, Alma Road, has had only one change of minister in 48 years. The Rev. Andrew Rube Osborn M.A. Dip. Ed. was invited to St. George's in 1923. He was born in Beech- worth, in 1875, and had a distinguished career at the Melbourne University.

The Rev. A. R. Osborn retired in June, 1927. The Rev. W. Allen Stevely, M.A., Dip. Ed. was appointed in December 1927, and remained in charge until June 1930. In October 1930, the Rev. S. L. McKenzie, B.A., was appointed."

In the year 1911 provision was made for services at Balaclava East. In that year land was bought in Hotham Street, at a cost of over £1,000. This purchase made it possible to form the congregation, now known as St. Margaret's, Balaclava.