



# Glen Eira Historical Society

Issue 13, September 2017

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## EDITORIAL Religious Institutions

Welcome to our 13<sup>th</sup> edition. In 2013, Geoffrey Paterson and Carol Stals instigated the production of a GEHS newsletter. Between them, they co-edited 11 editions. Carol stood down in December 2016 and Geoffrey edited edition 12, published in March 2017, before resigning in May 2017. We would like to thank them both for their leadership, erudition and for bringing their wide reaching knowledge of Glen Eira to our membership. In addition, Geoffrey was responsible for the layout and design of the newsletter. His tireless attention to detail and professionalism is evident across our earlier newsletters.

The Newsletter Committee was formed in January 2017 to take up the challenge of producing the newsletter.

Religion is a fundamental part of our social fabric and there is a rich diversity in Glen Eira. We hope you enjoy the following snapshot.

**We acknowledge that the Boon Wurrung People are the traditional custodians of the area covered by the City of Glen Eira.**



## Church Bells

Synonymous with churches are church bells. Back in the 11<sup>th</sup> century, William the Conqueror gave tax concessions to churches with a bell tower and bell(s), thus influencing the subsequent design of churches. Interestingly, today many churches have a bell tower but no bell. There are, however, a number of churches in Glen Eira that do possess a bell, for example St Peter's, Murrumbeena and Holy Nativity, Hughesdale.

Bells may be swung, have a clapper mechanism or have an English style 360 degree type mount, making the bell suitable for change ringing, such as can be heard from Melbourne's cathedrals. Bells vary in weight up to several tonnes.

Originally St Peter's had two light-weight bells, a church bell and a school bell; the former was replaced by a 462 lb. English mount bell, cast in 1962 at Taylor's foundry England. We believe that of the two original bells, one was relocated to Holy Nativity Church. Both bells are rung each Sunday.

Words and photo of church bell (St Peter's Anglican) courtesy of Ian Willing



**Proudly sponsored by  
Glen Eira Community Arts Grants  
and  
Bendigo Bank, Murrumbeena**



## President's Report

It used to be a topic of conversation that people steered clear of but in this edition of our newsletter we hear stories of the past and present role of religion in our society.



The decline in people attending most Christian churches began in the 1960s and 70s. My father, a Presbyterian minister preached to a full congregation in country Victoria during the

1960s but in 1970 we arrived to the much smaller congregation of St Giles in Neerim Rd, Caulfield. I remember there was still a small group of teenagers in the PFA and we enjoyed outings to St Moritz for ice-skating and annual picnics to a parishioner's rambling beach house at Carrum.

This edition includes articles on the Greek Orthodox Church, the Etz Chayim Progressive Synagogue and the *Personal Parish* of St Aloysius along with recollections of the excitement of Sunday school anniversaries and the importance of music and choirs in churches. We hear also that Corroborees were held on the land which is now the site of Rippon Lea mansion.

Congratulations to the new newsletter team for their hard work and determination to publish this interesting and informative 13<sup>th</sup> issue in time for our September general meeting.

Barbara Hoad, President

Glen Eira Historical Society Inc.  
A00741700U published this newsletter.

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The Society is open on Tuesdays and Fridays  
between 9 and 12 or by appointment.

**The next edition will be in 2018.**

## Upcoming Events

### Sunday 24 September

Society open from 2-4pm

### Wednesday 27 September

General Meeting

Modernist Architecture with Prof. Alan Pert

### Friday 29 September

Society closed due to the Grand Final Eve Public Holiday

### October 15-22

History Week

### Sunday October 22

Society open from 2-4pm

### Tuesday November 7

Society closed due to the Melbourne Cup Public Holiday

### Wednesday November 22

General Meeting.

Show and Tell: bring your old and interesting cooking equipment and recipes

### Sunday November 26

Society open from 2-4pm

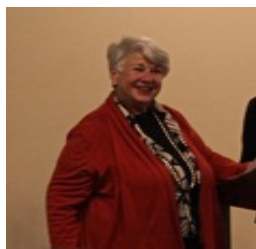
## Volunteer Awards

On 23 May 2017, two of our volunteers received Volunteer Recognition Awards from the City of Glen Eira for their hours of work at the Glen Eira Historical Society. Our Committee made the decision to nominate Alex Bars for 1000 hours and Peta van Horick for 500 hours.

Congratulations and thank you both for all your hard work at the society.

**We thank David Southwick  
MP for kindly donating the  
printing of this Newsletter**

## Glen Eira - Warts and All: a look at some of Glen Eira's history, including the good, the bad and the unexpected (March 2017)



Carol Stals

GEHS Member Carol Stals gave a very interesting and informative talk on Glen Eira's social history. The early history of Caulfield was not formally documented until the 1980s, unlike St Kilda's and other neighbouring municipalities whose histories were written in the 1930s.

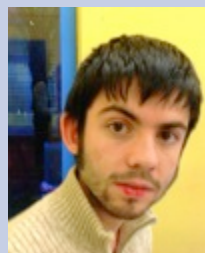
Cr Pennington, as Shire Officer, was a one-man band, being also the rate collector and dog pound collector, along with his wife Annie, gave tirelessly to the community. Their home in Glen Eira road was constantly used for meetings and such, until the Shire built the formal Town Hall.

The renowned London Tavern, with a cool room, served as the local morgue for some time, and there was a Corroboree site in the grounds of Rippon Lea. There were bushranger hold-ups in the Elsternwick Hotel surrounds; many folk were tied up until someone came to their aid!

On 23 December 1965, Ronald Ryan (armed with the warden's rifle from his break out at Pentridge Prison) and Peter John Walker robbed the ANZ bank in North Rd, Ormond. Ryan herded 13 people into the bank's strongroom and stole £4500 (Australian). A witness, June Crawford, told reporters, "a bandit told me 'This gun shot a man a few days ago.'"

Claire Barton

## Australian Government Records Access and Documentation Project



Alex Bars

For roughly six weeks between the 20<sup>th</sup> March - 15<sup>th</sup> of May, 2017, I undertook a temporary leave of absence from the Glen Eira Historical Society to contribute to the Australian Government's Records Access and Documentation project.

This involved examining documents pertaining to children's homes formerly operated by the Uniting Church of Victoria and compiling lists of the names of children found therein. The purpose was for these lists to then be uploaded to the internet to facilitate the children in question, now adults, conducting research into their past.

For much of the time, this work was monotonous, for many of the documents consisted exclusively of endless lists of names. Other times, it was distressing, for many of the documents contained accounts of abusive parents. Occasionally, it was interesting, as in the case of a child who was placed in care because his father was taken as a prisoner of war during World War II, and even more occasionally, it was uplifting, as in the case of children who managed to attain happy adulthoods in spite of their past. Whatever the case, I am grateful for the experience this work has given me within the archival profession.

Alex Bars

## Box Cottage Display at Stanley's Menswear



Our joint display on market gardening at Stanley's Menswear, 700 Centre Road, Bentleigh East, ran from 23 January to 8 March, 2017. The display included tools, photos and stories.

Market gardens were a big feature of Glen Eira, especially in Bentleigh East. We worked jointly with Box Cottage Museum (in Joyce Park, Jasper Road, Ormond), with stories courtesy of [localhistory.kingston.vic.gov.au](http://localhistory.kingston.vic.gov.au)

Thanks to Stanley's Menswear for accommodating us.

Anne Kilpatrick  
Photo courtesy of Carol Poole



## “How to research, preserve and restore old photographs”

### Peter King (Guest Speaker, May 2017)

#### DATING PHOTOGRAPHS

Clothing and hairstyles can be used as a guide e.g. London 1905, everyone wore hats. Props changed, e.g. 1880's hay bales, 1890's palms and statues.

Identify studio and its years of operation.

'The Mechanical Eye in Australia': Davies and Stanbury, OUP 1985 lists photographers working in Melbourne 1841–1900)

In 'The story of the camera in Australia': Jack Cato outlines the traps in dating photos.

#### BASIC RULES FOR CONSERVING PHOTOS

- Copy to safeguard them
- Never laminate because it can't be reversed
- Framing is often the best way to preserve photos
- Avoid self stick albums because adhesives can damage photos
- Use acid free albums with tracing paper inserts and photographic corners
- Acid free boxes, in temperature controlled, low humidity atmosphere reduces chance of gelatin swelling and contracting
- Mylar envelopes
- Archival digital storage –CDs/DVDs, USB memory sticks, portable hard drive. Back ups should be kept in different locations
- DO NOT PUT OLD/FRAGILE PHOTOS IN SCANNER, instead take photographs of your photo

#### COMMON PHOTO CONSERVATION ISSUES

- Humidity/mould - emulsion flakes away from base
- Water damage
- Insect damage/silverfish
- Light/fading - colour pre 1980
- Incorrect processing
- Photos stuck to glass
- Tarnishing/silver mirroring

The restoration of original photos is best done by professional conservators because damage can't be undone.

Peter King traced the history of photography from the very first photograph taken by Joseph Niepce in the early 19<sup>th</sup> century, through **daguerreotypes**, printed in reverse on copper plates, **calotypes** to **collodions** which used a wet plate negative process and a darkroom. These photographs could be enlarged and were printed on albumen (egg white) paper. Many photographs from the American Civil War were taken using this method.



English officers, Yorktown 1862 – Wiki Commons



Cabinet card c.1870s – Flickr collection of John Rochon

**Cabinet cards** were larger enabling whole families to have their photograph taken and stored in albums.

From the 1850's scientific advances enabled people to take their own photographs.

A long-term benefit is that the photographic studio was named on the back, which helps in estimating when the photo was taken.

The **ambrotype** put the negative on black paper, which created a positive image but it could not be reversed. These were cheaper, better quality and were mounted in cases, often with velvet covers.

**Tintypes** or **ferrotypes** were cheap to produce. The photos were taken against a backdrop, usually in fairs. **Gems** were small photos created for locket.

Between 1859 and 1966 **carte de visites** became popular. They were photographic 'calling cards', 3½ x 2 ½ inches and even Queen Victoria used them.



Carte de visite of Queen Victoria –  
Google Images

In the 1880's the **silver gelatin process** was invented. Glass plates could be made in advance and kept in the dark. Photographers were able to travel with them and a portable dark room thus freeing them from the studio. Photos were printed on paper made from cotton rags but after World War I, purified wood pulp was and continues to be used.

In 1888, the era of **snapshot** photography arrived. George Eastman founded Kodak. Cameras were loaded with film (potential of 100 shots). After photos were taken, the camera went to the laboratory for the exposed film to be developed and new film loaded. Photography became an everyday affair with the advent of the \$1 Kodak Box Brownie.

Early in the 20th century, **real photo postcards** became fashionable. It allowed personal photos to be printed as postcards with a space for a message and address written on the back. It was very popular with soldiers during World War I.



5th Australian Light Horse Regiment, Egypt, c.1914 – State  
Library of Queensland via Flickr

**Panoramic photography** was made possible with a special camera in which the lens moved across the subject whilst the paper moved across at the back of the camera. It allowed groups such as army battalions and school children to be recorded.

Photography was revolutionised again in the 1930s with the invention of **colour photography** and Kodachrome film. Its high quality made it suitable for stills used by the published print media and the film industry. In 2009 Kodachrome colour film was retired (kodak.com.au). The age of digital photography had arrived.

In 1947, **polaroid** photography began. Photo booths appeared and some of us crammed into them to have 'groupies' taken with our friends.

Joy Mawbey

## St Aloysius' Church, Caulfield North



The Personal Parish of Bl. John Henry Newman, with its seat at the Church of St Aloysius' Caulfield North, serves those members of Christ's Faithful who worship in accordance with the traditional Latin Liturgy (or Extraordinary Form of the Roman Rite) of the Catholic Church. The Sacred Liturgy is celebrated in accordance with the Roman liturgical books of 1962.

Established as a Personal Parish under Canon 518 by decree of His Grace, Archbishop Denis J Hart, Archbishop of Melbourne, the Parish of Bl John Henry Newman draws its members from throughout Melbourne. These include both those who have always remained faithful to the traditional liturgy and members of newer generations who have discovered and embraced it. Alongside cradle Catholics, the Parish includes many converts. As well as nurturing Catholic families, the traditional liturgy has been decisive in encouraging vocations to the priesthood and religious life among a number of community members.



Perhaps the most striking feature of the traditional Latin Liturgy is the sense of the Sacred that it conveys. This is worship "in spirit and in truth", that is clearly centred on God. Holy Mass in this form unequivocally expresses the sacrificial nature of the Eucharist. The Mass as it has developed through the centuries, under the gentle influence of the Holy Spirit, bears treasures of language, music and ritual that raise our hearts and minds to the presence and action of Almighty God. As well, the unchanging nature of the traditional form of Mass bears witness to the changeless truths of the Catholic Faith, which it is our privilege and obligation to profess, and to proclaim to the nations.



The community was first placed under the patronage of Bl John Henry Newman during the Cardinal's beatification by Pope Benedict XVI on 19th September 2010. This patronage was renewed at the time of the community's establishment as a personal Parish, commencing on 28th March, 2014. Newman's journey of personal conversion, his witness to the Truth and its claims, his love of Christ and the Church, and the authenticity and relevance of his teaching in our age of confusion, all urged his patronage.

St Aloysius also has a small but expanding mixed a *capella* choir called *Psallamus*. *Psallamus* sing the traditional Catholic repertoire of Gregorian Chant, renaissance polyphony (Palestrina, Victoria, Byrd, Tallis etc.), as well as later sacred works.

The Church's tradition of Sacred Music at St Aloysius' is also expressed via the organ in residence. The



St Aloysius' organ

organ was first installed at the Wesleyan Church, Port Adelaide on 13 May 1880. It is a two-manual organ, having fifty-six notes, ranging through the double D's to G. Mr J. W. Wolff of Adelaide was the builder and the invoice price was

£250; other expenses brought the price to £300.

The organ is still played by Miss Ellie Davin who has been the organist and choir mistress of St Aloysius' Caulfield for more than 50 years (beginning in 1950). Weekly catechism classes are also held by the church, based on the Compendium of the Catechism of the Catholic Church.

Source: <http://newmanparish.org/>



St Aloysius' walk through Caulfield Park

Words and photos courtesy of Father Glen Tattersall, St Aloysius' Church



## Greek Orthodox Church of Saints Raphael, Nicholas and Irene, Bentleigh



Exterior photo sourced from  
[www.greekorthodox.org.au/?page\\_id=6205](http://www.greekorthodox.org.au/?page_id=6205)

The Greek Orthodox Church in Bentleigh is named after the three martyr saints of the Greek Island of Lesbos. They were martyred for the sake of their Christian faith and fatherland on Bright Tuesday (April 9, 1463), after the fall of Constantinople. The Church, at the request of Saint Raphael, through a miraculous appearance, always celebrates their name day on the first Tuesday after Easter, as it was on this day in 1463 that they were martyred. Two Bishops attend, one for the Vespers the previous evening and the other on the Tuesday. After the two services a celebration takes place in the church hall at the rear of the building.

The layout of St Raphael's church is in a cruciate shape. The building was originally a Uniting Church acquired in 1981. The building was purchased in May 1988. Within the church, on the left, is a small chapel dedicated to Saint Markella of the Island of Chios. On the right, the chapel honours St Paisios of the Holy Mountain (Mount Athos), in Greece.

Orthodox churches are places of much colour and art. St Raphael's is no exception. Striking iconography adorns the walls and intricately carved woodwork decorates the templon of the church that



separates the nave from the Altar where the Sacrament of the Eucharist is served upon the Holy Altar. The body and blood of Christ reside on the altar table at all times in a church like object called a Tabernacle (Artoforion).

Three giant golden chandeliers in the nave illuminate the area and along with the golden candelabras, make for a majestic ambience. St Raphael's also contains one last original stained glass window from the former Uniting Church. It is a stained glass window of the Prophet Samuel. All other intricate leadlight windows were removed when the Uniting Church sold the church. St Raphael's is also unique with its distinct Tudor arched wooden ceiling style, where the occident meets the orient in a beautiful, unique fusion.



Orthodox churches do not use musical instruments in their services. Their music is vocal only, because it is the greatest musical instrument given to humanity by God. In part, this is to reflect the directive in Psalm 150:6, "Let everything that has breath praise the Lord". It is also common for members of the congregation to pray to the three Saints and to place a "tama", a silver trinket, in the shape of an arm, or heart, or child, on their icons and to then pray for improvements in health or fertility. Significant miracles are purported to have occurred within the church community.

Within the Orthodox tradition, priests must be married before entering the priesthood. If they choose to remain unmarried, they are therefore considered priest monks. It is tradition, under Orthodox convention, for all monastics to take on a new name.



St Raphael's falls under the auspices of the Greek Archdiocese of Australia, based in Sydney, which is under the umbrella of the Ecumenical Patriarchate of Constantinople (Istanbul), Turkey. All Greek Orthodox diaspora churches fall under the governance of the Ecumenical Patriarchate. The Orthodox Church in Greece by contrast is autocephalous, and is administrated by its own Synod of Bishops.

Father Panagiotis Zoumboulis and Adriana Konidaris  
 Interior photos courtesy of the above

## Jews in Glen Eira

Currently, Glen Eira is the centre of Jewish life in Australia. It holds a larger Jewish population than any other Local Government Area in the country, and contains a distinctive and unmistakable "Jewish neighbourhood" centring on Hotham Street and Balaclava Road in Caulfield. In 2011, Glen Eira had an estimated Jewish population of



Professor Bill Rubinstein

Photo courtesy of author

28,507, dwarfing all other LGAs (Stonnington had a Jewish population of 5262; Port Philip of 4475; Bayside of 3397) (1). In 2011 the total population of Glen Eira was 131,013, meaning that

about 22 per cent of the LGA - more than one resident in five - was Jewish.

Jews constituted the largest non-Anglo-Celtic group in Glen Eira. Moreover, the Jewish population of Victoria was centring more and more in Glen Eira, with 55 percent of Victoria's total Jewish population of nearly 52,000 living in the Glen Eira LGA, compared with only 45 per cent in 1991 (2).

In 2011, among the local suburbs in Glen Eira, Caulfield North held the most Jews (7506), comprising 52 per cent of that suburb's total population. Caulfield South had 5005 Jewish residents, St. Kilda East 4039, Bentleigh East 2962, Caulfield 2707 (52 per cent of that suburb's total population), and Elsternwick 2054 (3). It is widely believed that East Bentleigh, in particular, has seen a sharp rise in its Jewish population in recent years.



Caulfield Hebrew Congregation, Inkerman Street, Caulfield North.

Photo sourced from

[www.builtheritage.com.au/dua\\_hayden.html](http://www.builtheritage.com.au/dua_hayden.html)

During the nineteenth century, the Jewish population of what is now Glen Eira was small, although Caulfield had already attracted a number of prominent Jewish residents, for instance Edward Cohen, who was Mayor of Melbourne in 1862-65 (4). By the Edwardian period, St. Kilda contained a significant Jewish population, especially of wealthier Jews of English and German background. Until after the Second World War, Yiddish-speaking Jews who had migrated recently from Eastern Europe lived mainly north of the Yarra in Carlton and adjacent areas (5). As a rule, Jews of this background did not relocate to the Glen Eira area until the 1940s. By the 1970s, however, almost all had done so, and almost nothing remains today of the once significant Jewish presence in Carlton. This was symbolized by the move of the Kadimah, the Yiddish language cultural centre and library, from Carlton to Elsternwick in 1968.

Today, Glen Eira contains six of Melbourne's eight Jewish day schools and perhaps thirty synagogues, ranging across the Jewish religious spectrum from the most Orthodox to the most Liberal. Also located in Glen Eira are the Beth Weizmann Jewish Community Centre, the Lamm Library of Jewish books, two Jewish museums, the offices of the *Australian Jewish News*, the community's weekly newspaper, and Monash-Caulfield, the home of the Australian Centre for Jewish Civilisation. There is a range of very visible Jewish and Israeli shops, especially along Carlisle Street, such as the famous Glick's Bagel emporium.



Jewish Holocaust Centre, Selwyn Street, Elsternwick, in 1985.

Photo sourced from [recollections.nma.gov.au](http://recollections.nma.gov.au)

Prof. Bill Rubinstein

(1) Andrew Markus, *The Jewish Population of Victoria: Key Findings From the 2001 Census* (Monash University, 2014), p. 10.

(2) Ibid.

(3) Ibid., p. 11.

(4) Geulah Solomon, *Caulfield's Heritage, Volume 2- Caulfield's Cultural Heritage* (Caulfield, 1989), p. 33. See also Hilary L. Rubinstein, *The Jews in Victoria, 1835- 1985* (Melbourne, 1985).

(5) Yiddish is the language spoken by most eastern European Jews prior to the Second World War, and by some Orthodox Jews today. It is a dialect of German, written in Hebrew letters. Yiddish, an Indo-European language, is linguistically unrelated to Hebrew, the language spoken in Israel, a Semitic language.

(Professor Bill Rubinstein taught at Deakin University and at the University of Wales, and is now an adjunct professor at Monash University. He is a member of the Glen Eira Historical Society.)



## Etz Chayim Progressive Synagogue, Bentleigh



Etz Chayim Progressive Synagogue has gone through several name changes since it was founded in 1951. It had a

meagre beginning with its first service at the Murrumbeena Bowling Club in 1953 conducted by Rabbi Herman Sanger (from Temple Beth Israel in St Kilda). In 1958, an old weatherboard property was purchased in Lillimur Road in Ormond. In 1959 the Synagogue saw its first Bat Mitzvah and a female was called to the Torah. After selling the Lillimur Road site, the congregation purchased the site at Centre Road Bentleigh. Rabbi John Levi laid the foundation stone on 28<sup>th</sup> November 1964.

On Thursday 19 May 1965, a large congregation filled the sanctuary for the first service at the Centre Road building originally named the 'Southern Liberal Congregation'. Rabbi John Levi and Rabbi Stuart Lasher conducted the first service. Since then, the mission of the Synagogue has been to establish a family based Jewish Congregation that provides a friendly, warm, close-knit atmosphere. Our synagogue shares the observance of life-cycle events, Jewish education, social and cultural activities while recognising the congregation's commitment to the greater Jewish general community. As a Progressive Jewish Congregation, we aim to instil a living Jewish identity in our congregants and their children.

Our synagogue has had several Rabbis in our short history and is fortunate to have the services of an exceptional Rabbi. Rabbi Allison Conyer came to us in 2015, from a congregation in Sydney. Rabbi Conyer has built up the congregation and the Hebrew school and is involved in running classes for adults in Jewish Education and in conducting lifestyle events. Rabbi Conyer has a strong belief in social justice and interfaith communication and the Synagogue is very lucky to have such a dynamic leader.

Words and photo of synagogue courtesy of Pam Spiegel, Board Secretary, Etz Chayim Progressive Synagogue



## Seventh Day Adventist School, Poath Road

My mother chose to send me to a small school in 1962, approximately one kilometre away from home. The single classroom in Poath Road, Hughesdale was part of the Seventh Day Adventist Church. The classroom was not very big and our teacher, Miss Streeter, was in charge of 22 children ranging from Prep to Grade Six. In my Prep year there were only two students, a boy called Mark and myself. The classroom was organised like similar rural school setups in country areas. Each student received the appropriate tuition. Religion was part of the daily routine and included singing hymns and learning biblical stories. As the school population increased, a new classroom was built. The playground was rather small until further land was purchased at the rear.

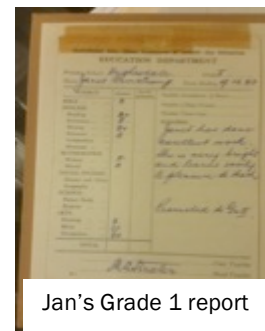
Sabbath at the Seventh Day Adventist Church was observed on Saturdays. As I was not of this religion, I did not attend church on the weekend. The practice of eating meat and some seafood was discouraged. The Adventist Sabbath commenced at sunset on Friday and finished at sunset on Saturday. To this day, I have maintained a number of the Adventist principles and even now decline to swear, smoke or consume alcohol. Miss Streeter chose me and a girl named Bronwyn to be flower girls at her wedding. A long distance connection remained for many years. Her brother was my dentist for nearly forty years.

I have fond memories of a number of children, including the large family who travelled from Springvale; all twelve children attended the school. My friend Bronwyn, who was a year younger than me, later followed me on to MLC in Elsternwick. The Fechner children, Rodney and Sandra, attended when their father was the head teacher, in 1967 and 1968. When I finished there were 3 classrooms and approximately 72 students. I have very happy

memories and often think how fortunate I was to be surrounded by caring people in a positive environment.

Words and photos courtesy of Jan Armstrong

Seventh Day Adventist Church,  
Poath Road



## Memories of Carnegie Methodist Church and Sunday School

The Carnegie Methodist Church was established in 1886 in a weatherboard building known as the Wesleyan Church. It was also used as Rosstown Primary School 1888-1889. The new red brick church building was erected in Neerim Road, in 1914 in the Arts and Crafts style. The main Sunday school hall was completed in 1933 in a style sympathetic to the church. I can remember the church in its original condition before the interior was renovated and a new entry porch added in 1955. My grandmother told me that her mother had been the organist at the church in the early days. It was not a pipe organ but a fairly primitive harmonium keyboard instrument and you pumped the bellows with your feet as you played.

I attended Sunday school and church there from the early 1950s to the early 1970s.

I have happy memories of Sunday school anniversaries in the Sunday school hall. Tiers of platforms were erected over the stage from the floor almost to the ceiling where kindergarten, primary, junior, senior and Bible class students sat. Each class would stand and present a song or reading. We had a small group of musicians: two violinists, a violist, a cellist and double bassist, as well as two pianists, each on a piano. In the evenings, senior students and the youth group often performed a play. As a child about 3 or 4 years old, I attended the kindergarten. I remember sitting at small tables and chairs colouring in pictures of Bible stories and singing songs. Two I remember were "Hear the Pennies Dropping" sung during the collection and "Jesus Bids Us Shine". I progressed through the various Sunday school classes: primary, junior, senior and Bible class.

Each year we had a Sunday school picnic, either down at Mornington Reserve on the beach or up at Ferny Creek Reserve in the Dandenong Ranges. All the classes went together in furniture removal vans, from memory it was Downards Removals. These huge vans had seats in the back. It was often a very bumpy and rocky ride, but great fun. We sang songs and told jokes all the way to the picnic. When we arrived we had races and games and a huge communal picnic lunch provided by the Women's Fellowship Guild. It was a very tiring day and many of us fell asleep on the way home.

After I graduated from Bible class I became a teacher, first in the primary class and then in the junior class. I enjoyed teaching and one year I was even allowed to conduct the singing at the Sunday School Anniversary celebrations.

I remember that a fire took hold of the old Wesley hall one year and completely gutted it. A new Wesley hall was erected on the same site in the same weatherboard style as the old hall. As I grew into my teens, I joined the youth group, the Methodist Youth Fellowship (MYF). We used to have games nights and outings and film nights and camps etc. We also formed a youth choir and we would replace the church choir during youth services or for special occasions in the church calendar. I became the

secretary of the MYF and then a leader for a few years. I was very friendly with the daughter of the minister of the church so I often visited the parsonage, a lovely old house built in the early 1920s, next door to the church.

I quite enjoyed attending church services, singing all the old hymns, and listening to the Psalms and Bible readings, although the sermons would often go on far too long and I think I must have tuned out during many of these. The church was always decorated for Harvest Festival with a huge display of fruit, vegetables and

wheat sheaves. My mother was one of the people responsible for doing the flower arrangements in the church. At anniversary time there was always a huge floral display in the school hall. At Christmas, the church was decorated appropriately with a Nativity scene and at Easter with a draped cross.

I have very fond memories of my youth spent at Carnegie Methodist Church and of all the good friends I made there. The church still stands, however it was converted into a gallery after it closed as a place of worship, and the school hall no longer exists, replaced by a block of apartments.

The memories, though, linger on.

Richard Darke

Scan of the Centenary booklet page courtesy of GEHS collection, file 1198B, "Carnegie Methodist Church, Neerim Road, 252-254, Carnegie". Original courtesy of Carnegie Methodist Church. Current copyright holder(s) unknown.



## Orrong Road Methodist Church, Elsternwick

The St Kilda Wesleyan Circuit Superintendent authorised in December 1886, the selection of a site for a church in Elsternwick. A site in Orrong Road was chosen. The foundation stone was laid in November 1887, built on a bluestone foundation with polychromatic bricks. The architect was the well-known Thomas James Crouch, now a resident of the St Kilda Cemetery. The church was enlarged in 1889, at a further cost of 500 pounds. A wooden church was transferred from Point Nepean Road to be used for a Sunday school. This later became the Ladies Guild building, and was eventually demolished in the 1980's.

In 1913, the Merklin-Schutze pipe organ from St John's Toorak was installed. In 1923, it was noted that it was refreshing to find a church too small for the congregation.

As such, a new red brick church in Gothic style with cement facings was built, the curved ceiling lined with Tasmanian hard wood.

From 1934, the church was used by the Methodist Ladies College (later Cato College, now Wesley

College).

The church owned two tennis courts in Staniland Grove. With the merging of the Methodist, Presbyterian and Congregational churches, the Orrong Road church became a member of the Uniting Church of Australia. Services continued until 1992 when, the congregation merged with St John's in Glenhuntly Road. The Fijian Assembly of God subsequently used the church.

SYLLABUS HALF-YEAR ENDING 30th JUNE, 1940.			
1940.	Subject.	Leader.	Speaker.
Jan. 1.—	The Christian Use of Holidays	Rev. R. Williams	Members
14.—	Great Epiphany of Great Men	Rev. R. Williams	Mr. F. W. Bond
21.—	Vice-President's Day	Adrian Hallings	Joan Beddoe
28.—	Thornal Afternoon	Alan Hill	Rev. R. Williams, M.A.
Feb. 4.—	A Children's Church	Rev. R. Williams	Rev. R. Williams
11.—	The Humanity of Jesus	Perry Adams	Rev. R. Williams
18.—	The Divinity of Jesus	Colin Jephcott	Rev. R. Williams
25.—	Other Great Religious Festivals	Rev. R. Williams	Margaret Williams, M. Baxto
Mar. 4.—	Phil. Study—Romans VIII.	Kathleen Williams	Peter Semmens
12.—	Christ and Communion	Lesley Kerr	Murray Johnson
19.—	Phil. Study	Rev. R. Williams	Rev. J. H. Warren
26.—	The Easter Message, Continued School	Mr. J. P. Adams	Rev. R. Williams
31.—	Good Friday	Rev. R. Williams	Rev. A. W. Federick, L.Th.
Apr. 7.—	"The Man Nobody Knows" (Bible)	Murray Johnson	Kathleen Williams
14.—	Phil. Study	Rev. R. Williams	Mr. W. P. Ballance
21.—	A Visit from the V.P. Director	Mr. F. W. Bond	Rev. J. McIlroy, B.A., D.D.
28.—	Through Antiquity—Musical Service	Rev. R. Williams	Clive Hill
May 5.—	Phil. Study	Rev. R. Williams	Members
12.—	A Visit from Our Mother (Mother's Day)	Miss Parling	Rev. R. Williams
19.—	Hard Savings of Jesus I. (Luke 11-26)	Shirley Benson	Joan Beddoe
26.—	The Adventure of Prayer	Rev. R. Williams	Mr. P. Godfrey
Jun. 2.—	Music and Worship	Joan Caddy	Miss E. Hilt
9.—	Jesus as it is Today	Rev. R. Williams	Rev. R. Williams
16.—	Hard Savings of Jesus II. (Matt. 23)	Robert Newey	Lindsay Kenny
23.—	Phil. Study	Mr. F. W. Bond	Mr. R. G. Stevens, M.C.
30.—	The Problem of the Resurrection	Rev. R. Williams	

The syllabus of topics and speakers for the first half of 1940

Photo courtesy of Geoffrey Paterson

From the beginning of 1996, the Victorian Synod of the

Uniting Church in Australia took over the church buildings, hall and grounds as a home for archives of the Uniting Church. The organ was gifted to the Australian Catholic University with the expectation of it being restored. The whole property was put up for auction in 2016 and was bought by a developer. Progress has not yet started on its next phase.

Claire Barton



Members of the Church's Young People's Institute, Their names are in the table below.

Photo courtesy of Geoffrey Paterson

The information provided is courtesy of Geoffrey Paterson

If you can identify the people with numbers [43] (missing from the table) and [44] please let us know.

1	Gwen Semmens	16	Mr Wilson	29	Lorna Adams	44	-----
2	Norma Ward	17	Alvin Ward	30	Mavis Bright	45	Shirley Benson
3	Athalie Ikon	18	Colin Jephcott	31	Judith Clark	46	William Fisher?
4	Dorothy Whiteside	19	Doug Lambert	32	Nancy Lillie?	47	Lesley Kerr
5	Ken Price	20	Clive Hill	33	Inez Benson	48	Joan Price
6	[Alan] Bright	21	Lindsay Kenny	34	Patti Lowsby	49	Doreen West
7	Bob Newey	22	Norman Ikin	35	Valda Soderberg	50	Marjorie Evans
8	Murray [Johnston]	23	Fred Gregory	36	Dorothy Stewart	51	Harry Adams
9	[Allan] Hill	24	Reverend Robert Williams	37	Vonnie Phillips	52	Bob Beddoe
10	Harley Kerr	25	Ron Curtis	38	Shirley Nichols	53	Hughie McMullin
11	Roy Adams	26	Ern Curtis	39	Joyce Bright	54	Ray Male
12	Reg Piper	27	Ralph Cole	40	Linda Boland	55	Rodney Price
13	Joan Caddy	28	???? Wilson	41	Margaret Williams	56	Teddy Lamb
14	Claire Grimwood	15	Lois Caddy	42	Kath Williams	57	Mr Bond



## Church of Christ, Gardenvale

The Gardenvale Church of Christ commenced in 1922, meeting in a private home on the corner of Asling Street and Point Nepean Road (as it was then known).

A small weatherboard building was later built on the eastern side of Nepean Highway, just north of the railway viaduct. It would have been number 99 and is the site of the present "mile of cars". The building was partly financed through the Campbell Edwards Trust, later repaid from a "building fund" contributed to by church members.

The building had an iron roof and just two rooms, the larger used for worship services, Sunday school classes and other activities. The smaller room was utilised for the kindergarten department of the Sunday school and committee meetings. There was a very small porch at the centre front.

The wooden pews were set out on either side of a centre aisle. The back of the pew was on a type of hinge so that it could be swung over to face the opposite way. This was very useful when Sunday school classes were held so that the children could sit facing each other.

The raised platform was typical for its time with a pulpit and reading desk on either side and communion table in the centre. A pedal organ was at floor level. A door on either side of the platform led to the "back room" where there was a piano, chairs and tables, a sink and gas stove.



"What think we of Christ. GOD IS LOVE"  
Photo courtesy of Ailsa Hunt

The building was very basic, but during the 1940s a large text was painted on the wall behind the platform (pictured above).

The congregation in those years would have averaged 65 with quite a large Sunday school, ladies groups, youth clubs and a tennis club.

Sunday school anniversaries were always looked forward to with great excitement, climbing up on the large platform erected for the occasion.

Church picnics travelling in the back of a furniture van to such far away places as Black Rock or Carrum were always held on Melbourne Cup day.

To help with the war effort and Red Cross during WWII, fetes and "sale of work" stalls were held in the Church grounds.

As young people married and moved further away and with declining numbers, the Church closed in 1966. The land was sold and the building moved to the corner of Millard Street and Brady Road, East Bentleigh, to cater for the growing Church community in that area. It ceased as a Church in 1994.

Ailsa Hunt

Church of Christ, Gardenvale  
Photo courtesy of Ailsa Hunt

## Parish and Community at St Peter's Anglican Church, Murrumbeena

In 1905, the Anglican Diocese of Melbourne purchased the site on Neerim Road where St. Peter's Church now stands.

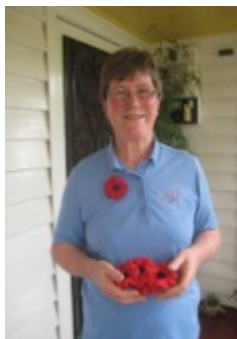
From the beginning, many local people comprised the developing congregation. Thirty-seven people were present at the first service held at "Oakdene", the home of Mr and Mrs James Birtchnell. On other Sunday evenings the services were held in a large room at "Frogmore", home of Mr and Mrs Gairdner or at "Doreen", home of Mr and Mrs A. Croke.

Local families, such as the Warne and Pidgeon families, owned hardware stores and Joan Bull (later Linton) ran a wool and button shop near the Carnegie tram terminus. Ken Linton built many homes in the area, and Wendy Tonks' family were local estate agents. Joan Linton was a friend of Lucy Boyd and felt honoured to be asked to open the branch of the Bendigo Bank in Neerim Road.

St. Peter's Girls' School operated from 1917 to 1963 and enabled young pupils, male and female, to start school during the WWII years when Murrumbeena Primary School could only accept six-year-olds. Arthur Boyd, the artist, was a pupil for a short time. A stained glass window commemorating the school was installed in the church in 2015.

As well as Cubs, Scouts and Guides, the church offered other activities for young people, including Sunday School, tennis and cricket clubs, calisthenics, Church of England Boys' Society (CEBS), Girls' Friendly Society (GFS) etc. Winnie Hurley, daughter of a local doctor, was Cub Mistress. Dances, variety shows, plays and concerts involved many younger adults, and church fetes attracted local customers.

A variety of buildings have stood on the original site. The foundation stone for the red brick tower, that can be seen today, was laid in 1924. The original design was never completed but in 1959 the new cream brick church was added to the existing baptistery and dedicated.



In the 1970's, the land in Ames Avenue, where the tennis courts stood, was sold to Council and is now the site of the Rosstown Community (an aged care facility). The parish hall is currently used as a polling booth, a meeting place for the photographic club and antenatal classes, called "Fit to Deliver".

Meanwhile, the people of Hughesdale at the eastern end of the parish were served by the Church of the Holy Nativity in Poath Road. The original wooden church became the hall, which is used as a kindergarten today. The beautiful "jewel box" A-line church with the 30ft spire was dedicated in 1961 and vibrant youth groups flourished there.

We enjoyed many activities for the centenary of the parish in 2015. As part of the year-long celebration we mounted a display (decorated with poppies made by Margaret Dunbar, pictured above) of the war service records of our clergy. Every one of them over the hundred years had a connection, either themselves or through a family member to the defence forces.



St Peter's Anglican Church, Murrumbeena

Our first priest, Fr. Ingham, returned to England in 1917, to take up an appointment as chaplain in the Royal Navy. Fr. Alex Reid, who wrote our parish

history, served with the 22<sup>nd</sup> Australian Infantry Battalion from 1942-1946 taking part in the New Guinea and New Britain campaigns. The father of our current priest, Fr. Tom Jewell, served in the RAAF and RAF.

Our parish is blessed to have an extensive collection of photographs and other archives.

Jennifer Pugsley  
Photos courtesy of Church Archives



## Sunday School Picnic

For those of us growing up Presbyterian in the 1950s and 60s, the Sunday School picnic was a special event in our busy church calendar. Our local church offered members of all ages the opportunity to participate not only in worship, religious education and celebrations but also in social and sporting groups and clubs with revelry. It was the same for our neighbouring Methodist Church friends and many other church folk of our generation.

Picnic day started early for the teachers who met in the Church Hall to transform loaves of bread into tasty sandwiches and pack a good supply of buns, apples and raspberry vinegar. Later in the morning, clothed ready for whatever Melbourne weather was promising and complete with sturdy shoes, drinking mug and name tag we lined up in the church grounds to board our transport with friends, teachers and whichever parents were prepared to brave a crowd of chattering, excited youth.

A picnic ground in Sherbrooke Forest in the Dandenongs was a favourite destination. In the years when transport was by furniture van, with bench seats and no seat belts, I recall vividly the seemingly never-ending slow crawl up the mountain from Upper Ferntree Gully, holding our collective breath as the van negotiated the sharp bend of the Devil's Elbow before continuing on through the eucalypt forest with its fresh mountain air.

The day's program included morning tea on arrival, free time to explore the area, games, lunch and sports for all ages in the afternoon. There were no Olympic events here although there were races. There was laughter for participants and spectators alike, as the competitors faced the peculiar challenges of the 3-legged, sack, egg and spoon, potato and skipping races with little regard for the trips, skips and falls. Audible cheers were heard as the finishing line was finally reached.

Inclement weather was no deterrent on these occasions, as everything was transferred to the on-site hall. It was a quieter crowd who returned to Church, then home, grateful to our volunteer organisers and thankful for recreation time spent in good company, enjoying God's creation far from suburbia.

Note: Competitors in the potato race had to pick up "potatoes" in their own line, one by one, tossing each into a bucket at the starting spot before racing to the finish line. The handle of the spoon balancing the egg was held by one hand or in the mouth.

Ann Don



A Presbyterian Sunday School Picnic at MacDonald Paddock, Clunes, 1911.

This gelatin silver postcard photo was sourced from the State Library of Victoria, accessed from [http://search.slv.vic.gov.au/MAIN:Everything:SLV\\_VOYAGER1678766](http://search.slv.vic.gov.au/MAIN:Everything:SLV_VOYAGER1678766)

If you have any photographs of Sunday School picnics in Glen Eira (or with Glen Eira churches or residents) we would love to see them.



## Observations of Change in Glen Eira

I was born and bred in Glen Eira. Joan Child was my next-door neighbour for 20 years. During my 68 years in Glen Eira, I have observed many changes in religious observance here and in Australia as a whole. The government primary school I attended at Ormond East had religious instruction once a week at every level. At McKinnon High School where I attended, there was also religious instruction at every level for 30 minutes on Thursday mornings. This is very different to the situation today where religious instruction is no longer compulsory at state schools and often no longer part of the curricula. McKinnon High School used to have the Jewish Student Network and a Christian Group that met every Tuesday lunchtime in adjoining classrooms.

The demographics of Glen Eira have changed markedly over the last few decades. There's a Halal butcher near the Glen Huntly Railway Station, on Glen Huntly Road. This shop also had a Christmas tree at the front of the shop a few years ago. The 2011 Australian Census reflected a high population of Hindus in the Glen Huntly and Carnegie areas.

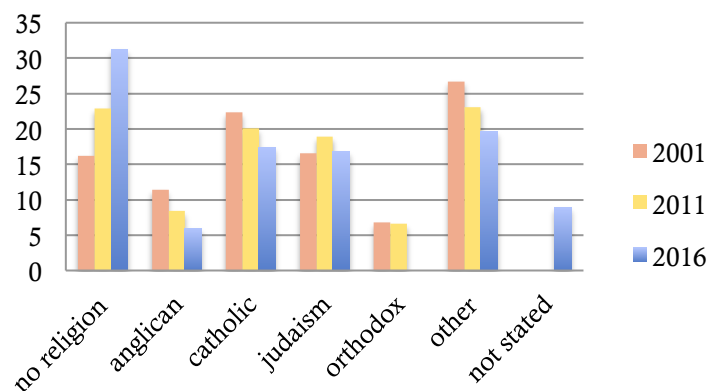
Some churches have been demolished, converted and/or re-purposed in Ormond. One Protestant Church on the corner of Lillimur and Walsh Streets is now being transformed into three storey apartments. The old church on the corner of Wattle Avenue and Grange Road is now six apartments. The exterior has been retained. The building has also been a Chinese Joss House, a traditional Chinese temple. A Christian building at 695 North Road, Carnegie is now a Jewish site, Chabad House, Carnegie.

Margaret Blight

A comparison between Glen Eira and Greater Melbourne of affiliations to the top 10 religions.

Source: [profile.id.com.au/glen-eira/religion](http://profile.id.com.au/glen-eira/religion)

### Religious affiliation in Glen Eira (% census data)

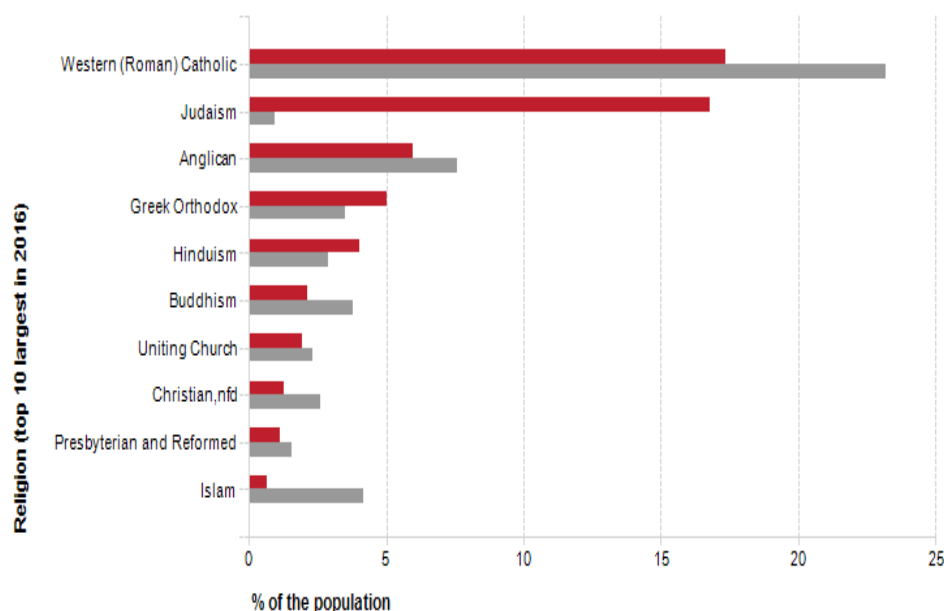


Since 2001, the general trend has been a decline in religious affiliation, with a slight spike in Judaism in 2011. There has however been a marked increase in the number of Australians identifying as having no religion, a non-dominant religion or refusing to state their affiliation altogether.

The graph above is based on Census data available from the Australian Bureau of Statistics. Graph courtesy of Joy Mawbey

### Religion, 2016

■ City of Glen Eira ■ Greater Melbourne



Source: Australian Bureau of Statistics, Census of Population and Housing, 2016 (Usual residence data)  
Compiled and presented in profile.id by .id, the population experts.

## Creative Churches



Whether it's dwindling numbers or simply the small size of the church, in order to attract more people to their services, churches are getting more and more creative in their signs. The following two examples are taken from St Paul's Anglican Church, 530 Dandenong Road, Caulfield North (also pictured above).

Peta van Horick  
Photos courtesy of Adriana Konidaris



## Alternative uses of Churches

With declining numbers in most Christian denominations, churches are now repurposed as dance academies, art galleries and apartments. Many parishes are gaining extra revenue by leasing their pitched rooves for the installation of telecommunications towers (pictured).

Barbara Hoad



St Paul's Anglican Church tower

Photo courtesy of Adriana Konidaris

## Female Priests and Other Observations

To our knowledge there are currently two female priests practicing in Glen Eira. Rabbi Allison R. H. Conyer at Etz Chayim Progressive Synagogue in Bentleigh and Chaplain Amanda Lyons at Caulfield Grammar Anglican Chapel.

There are currently no mosques, or Hindu or Sikh temples in Glen Eira. There are however Muslim prayer rooms at the Caulfield campus of Monash University.



Koornang Uniting Church, 117 Murrumbeena Road, Murrumbeena, is a church in Glen Eira with a bell tower but no bell.

Adriana Konidaris

Photo courtesy of Ian Willing

Koornang Uniting Church, Murrumbeena

## Churches and Religious Institutions in Glen Eira (as of July 2017)

### Anglican

#### Ormond Anglican Church

Corner North Road and Wheatley Roads, Ormond

#### Southern Cross Anglican Church – St Paul's

530 Dandenong Road, Caulfield North

#### St Catherine's Anglican Church

Corner Kooyong Road and Clarence Street, Caulfield

#### St Christopher's Anglican Church

6 Mackie Road, Bentleigh East

#### St Clement's Anglican Church

201 Glen Huntly Road, Elsternwick

#### St John's Anglican Church

Corner Centre Road and Tucker Roads, Bentleigh

#### St Mary's Anglican Church

281 Glen Eira Road, Caulfield

#### St Peter's Anglican Church Murrumbeena with Holy Nativity Anglican Church

##### Hughesdale

##### St Peter's

371 Neerim Road, Murrumbeena, and

##### Holy Nativity

Corner Poath Road and Blythe Street, Hughesdale

#### The Chapel of St Mark

731 Hawthorn Road, Brighton East

### Baha'i

#### Baha'i Faith

PO Box 76, Caulfield East

### Baptist

#### Friendship Baptist Church

Meeting at Carnegie Primary School Hall

Cnr Truganini and Glen Huntly Roads, Carnegie

#### Murrumbeena Baptist Church

44 Murrumbeena Road, Murrumbeena

#### Bentleigh Korean Baptist Church

10 Vickery St, Bentleigh

### Catholic

#### Holy Cross Roman Catholic Church

705 Glen Huntly Road, Caulfield

#### The Parish of Saints Anthony and Aloysius

##### St Anthony Catholic Church

Corner Grange and Neerim Roads, Glen Huntly, and

##### St Aloysius Catholic Church

233 Balaclava Road, Caulfield North

#### St Kevin's Roman Catholic Church

73 Glen Orme Avenue, Ormond

#### Holy Trinity Parish – St Paul's Church

122 Jasper Road, Bentleigh

#### Holy Trinity Parish – St Peter's Church

844 Centre Road, Bentleigh East

### Catholic Convents

#### Our Lady of the Sacred Heart Sisters

104 Jasper Road, Bentleigh

### Church of Christ

#### Carnegie Church of Christ

40 Toolambool Road, Carnegie

#### Ormond Church of Christ

Corner North Road and Arnott Street, Ormond

### Greek Orthodox

#### Greek Orthodox Archdiocese of Australia Parish of Saints Raphael, Nicholas and Irene

531 Centre Road, Bentleigh

### Judaism

#### Beit HaMashiach Messianic Congregation

206 Bambra Road, Caulfield South

#### Blake Street Hebrew Congregation

868 Glen Huntly Road, Caulfield South

#### Etz Chayim Progressive Synagogue

549 Centre Road, Bentleigh

#### Caulfield Beth Hamedrash

305 Glen Eira Road, Caulfield

#### Caulfield Hebrew Congregation

572 Inkerman Road, Caulfield North

#### Chabad House Glen Eira

484 Glen Eira Road, Caulfield

#### Central Shule Chabad

4 Maple St, Caulfield South

#### Chabad Bentleigh

13-17 Cecil Street, Bentleigh East

#### Chabad Lubavitch Carnegie

695 North Rd, Carnegie

#### Hamayan Shul

47 Kooyong Rd, Caulfield North

#### Hamerkaz Shelanu Centre

569 Glenhuntly Road, Elsternwick

#### Kehilat Nitzan Melbourne

##### Conservative (Masorti) Community

Kadimah

7 Selwyn Street, Elsternwick

#### Merkaz HaTorah

120 Hawthorn Rd, Caulfield North

#### Mizrachi Organisation

81 Balaclava Road, Caulfield North

#### Shira Hadasha

222 Balaclava Road, Caulfield North

#### South Caulfield Hebrew Congregation

47 Leopold Street, Caulfield South

#### Spirit Shul

226 Balaclava Road, Caulfield North

#### The Shul

24 Lucan Street, Caulfield North

### Methodist/Presbyterian

#### Caulfield Evangelical Methodist Church/

#### Caulfield Presbyterian Church

1 Neerim Road, Caulfield

### Presbyterian

#### Gardenvale Presbyterian Church (St Andrew's)

237 North Road, Caulfield South

#### Reformed Presbyterian Church

261 McKinnon Road, McKinnon

#### St Margaret's Presbyterian Church

Corner Hotham Street and Denman Avenue, St  
Kilda East

### Religious Societies

#### Temple Society Australia

152 Tucker Road, Bentleigh

### Salvation Army

#### The Salvation Army

87 Robert Street, Bentleigh

### Uniting Church

#### Bentleigh Uniting Church

497 Centre Road, Bentleigh

#### Coatesville Uniting Church

Corner North and Mackie Roads, Bentleigh East

#### Koornang Uniting Church

117 Murrumbeena Road, Murrumbeena

#### Ormond Uniting Church

Corner North and Booran Roads, Ormond

#### St John's Uniting Church

567 Glen Huntly Road, Elsternwick

### Other Christian

#### Christian Science Church

334 Glen Huntly Road, Elsternwick

#### Church of Jesus Christ of Latter Day Saints

5 Hawthorn Road, Caulfield North

#### Eastleigh Community Church

216 East Boundary Road, Bentleigh East

#### Glen Eira Christian Community Church

46 Lillimur Rd, Ormond

#### Indonesian Praise Centre

514 Dandenong Road, Caulfield North

#### Kingdom Hall of Jehovah's Witnesses

14 Anarth St, East Bentleigh

This is a non-comprehensive list of the religious groups and institutions that exist in Glen Eira, collected from various sources. We have done our best to include as many as possible. Please let us know of any we have overlooked.



## Did You Know?

The choice of celebrant for marriage ceremonies has changed significantly over the last century. In 1902 almost all marriages were performed by ministers of religion (96.2%). In 1977, only a few years after my father, Rev FA Hoad, married Marilyn and Neil at St Giles Presbyterian Church, Neerim Road, Caulfield (pictured), ministers of religion were performing 68% of marriages and celebrants 32%. By 2013 only 27.4% of all marriages were conducted by ministers of religion and 72.5% by civil celebrants.

Barbara Hoad

Source: <https://aifs.gov.au/facts-and-figures/marriage-australia>



Rev. F.A. Hoad marrying Marilyn Gibson and Neil Cowie,  
11 August 1973 at St Giles Presbyterian Church,  
Caulfield

Photo courtesy of Barbara Hoad

## Churches Under Heritage Overlay Glen Eira Planning Scheme

The following is a list of the churches in Glen Eira that are currently afforded a measure of heritage protection under the Council's planning scheme.

Some are no longer used as churches.

### H096

St Agnes Anglican Church and Vicarage  
114-116 Booran Road, Glen Huntly

### H025

St Mary's Anglican Church & *Quercus Suber* (Cork Oak Tree)  
271 Glen Eira Road, Caulfield North

### H084

Greek Orthodox Church  
152 Grange Road, Glen Huntly

### H0120

St. Paul's Church and school  
122 Jasper Road, Bentleigh

### H047

Uniting Church  
254 Neerim Road, Carnegie

### H053

Former Union Church  
84-86 Orrong Road, Elsternwick  
(Also included on the Victorian Heritage Register **H704**)

### H08

St Stephen's Church  
158 Balaclava Road, Caulfield North

### H077

St. Aloysius Church  
233 Balaclava Road, Caulfield North

Source:

[http://planning-schemes.delwp.vic.gov.au/schemes/gleneira/ordinance/43\\_01s\\_gle](http://planning-schemes.delwp.vic.gov.au/schemes/gleneira/ordinance/43_01s_gle)

## Ormond Uniting Church Foundation Stone

In 1939 the Right Reverend John Flynn OBE laid this foundation stone on the corner of North Road and Booran Road.



It is understood that, while the Ormond Uniting Church remains, major development plans are, or will be, occurring around the Church.

This information and photo was provided courtesy of Tony Wissenden

## Vale Norma Jean Ward

Norma, born on the 16<sup>th</sup> January, 1921, was a lifetime resident of Elsternwick, having lived from early childhood in her parents home in Denver Crescent where she took pains to preserve the format and furnishing of that home.

It was in 1972, during the mayoralty of Fred Arden and when Ken Horn was president of the Caulfield Historical Society, that Norma first met Felicitie Campbell.

Felicitie became president of the Society after Ken Horn and Norma was elected treasurer after Ralph Sims.

During the years that the Society met at the swimming pool in East Boundary Road it was usual for the president to provide transport for Hazel Ford and Norma.

For a number of years Norma audited the financial reports of the St. John's Opportunity Shop prepared by its treasurer, Jack Campbell, and she made sure he always followed the conventions of good bookkeeping.

She was a member of the Methodist Church in Orrong Road, which joined the Uniting Church when it formed in 1977 under the Basis of Union. Some years later the Orrong Road congregation, including Norma, joined St. John's Uniting Church in Glen Huntly Road. Norma was a regular worshipper there and became closely involved with Jack Campbell's responsibilities at St. Johns.

In later years the church in Orrong Road became the Archive Centre for the Victorian and Tasmanian Uniting Churches. Norma further provided her expertise and interest in social history by spending at least one day per week assisting in the mammoth job of sorting and classifying Church records for that Archive. Norma's quiet patience and experience provided ideal qualities for this task.



A great example of a quiet achiever, Norma still managed to enjoy several overseas trips, despite her commitments to the community.

Norma was admired for the confidence she engendered in her associates and all regret the passing of Norma Jean on the 25<sup>th</sup> February, 2017.

Jack and Felicitie Campbell

The funeral of Norma Jean Ward was held on 3 March, 2017 at W.D. Rose Funerals in Brighton East. Family and Friends acknowledged Norma as a very community minded person, well-loved by all.

For the Glen Eira Historical Society, Norma contributed many years of voluntary work, including as Treasurer from 1992-2010. With her friends Betty Snowball and Nan Gooch, she created many of the books of historical newspaper cuttings as well as adding many entries to our research and cataloguing of the collection. She was one of the custodians for the Society through good times and not so good times. In recognition of her dedication, Norma was one the Society's Honorary Life Members.

Anne Kilpatrick

Photo courtesy of Cathy McNichol

## Book and Audio Launch at Caulfield RSL

On Sunday 23 April, 2017 we attended the launch of a book, *A Soldier lived in my house* and an audio recording of GEHS' WWI Walking/Driving Tour. The project was funded by the ANZAC Centenary Community Grants initiated by David Southwick MP. The launch was attended by GEHS members Carol Stals, Barbara Hoad, Peta Dark, Claire Barton and Richard Darke, who spoke of his grandfather pictured on the book's front cover. Guest speaker for the occasion was the Hon. Ted Baillieu, former Premier of Victoria.

Barbara Hoad

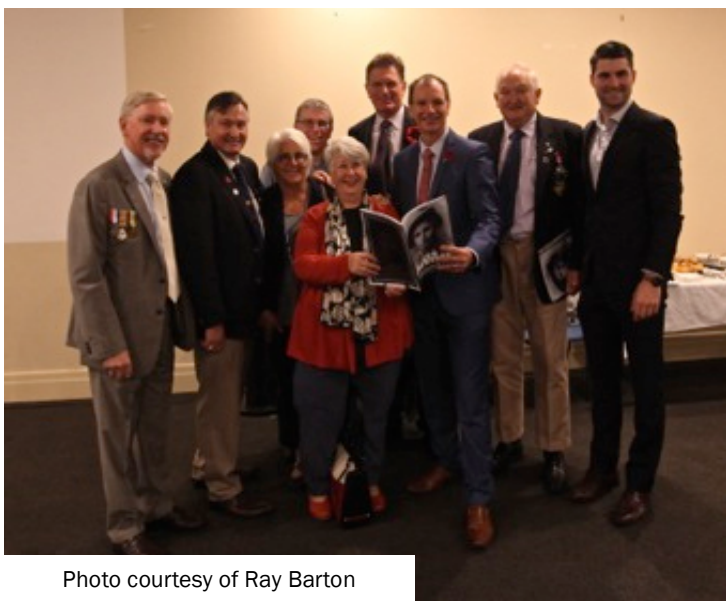


Photo courtesy of Ray Barton

## Other News

- Our July AGM was a success. Barbara Hoad was elected President, with Anne Kilpatrick as Vice President. Our speaker was Ken James discussing Mechanics Institutes.
- Former Society Secretary Alice McInnes went on a four-week archaeological dig to Israel during August. She has reported back that it was a wonderfully insightful experience.
- On Thursday 31 August, GEHS had a tour of Caulfield Racecourse. Due to the size of the Racecourse we couldn't see it all, so another tour or two may be on offer. Stay tuned.
- The Society's movie nights have been a great success. In June members went to see *Viceroy's House*.
- The audio and a map of our WWI Walking/Driving Tour can be found at <https://soundcloud.com/user-870977167/sets>. Enjoy your tour.

## An Amusing Anecdote

At Caulfield Police Court 1904, before his Worship the Mayor, and Mr Pennington, Justice of the Peace, a boy named W. Baird, 14 years of age, was charged with being a neglected child. Evidence being, that on Tuesday, the boy took a pony belonging to Mr T. Taupin from a paddock in Clarence street, Elsternwick, and rode to Malvern, where having slept under a tree for the night he brought the pony back the following day and went home. His father said the boy had runaway from home once before, but that he promised not to do it again!!

Sourced by Claire Barton from <http://trove.nla.gov.au>

Reproduced as originally printed

All unattributed photos are, to the best of our knowledge, courtesy of the Glen Eira Historical Society collection or its members.

On behalf of the Glen Eira Historical Society, the Newsletter Committee would like to thank those who contributed to this edition. Your generosity has been greatly appreciated.