



Holy Trinity Church, East Melbourne

“The Story of the Century”

1864-1964

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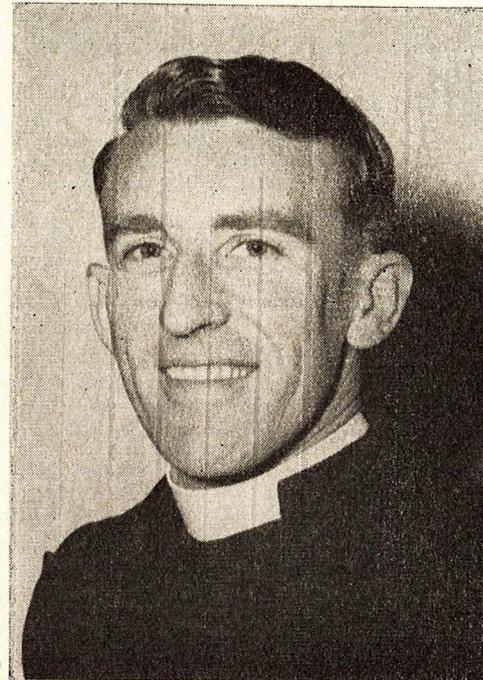


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Acknowledgement is made of the efforts of Miss F. O. Booth; Mr. Eric Moorhead; F.R.H.S.V.; and the Revd. A. H. Crigan in assembling and checking the matter presented in this little booklet, and especially of the work of Miss Booth in transcribing it in readable form.



The Reverend ALEXANDER H. CRIGAN, Th. L., R. D.
Present Vicar of the PARISH

" AS IT WAS IN THE BEGINNING "

The year is 1864. The date is 20th November. The congregation of East Melbourne is assembling for the dedication of its new Church, Holy Trinity, by the Lord Bishop of Melbourne, Bishop Perry. Now, 100 years later, the congregation of East Melbourne is again assembling for the dedication by the Archbishop of Melbourne, Dr. F. Woods, of the memorial tablets to the incumbents of the parish and to give thanks for the work of our parish church and its pioneers.

That first church 100 years ago stood in George Street, where Numbers 190, 192 and 194 now stand, while our present church stands on the corner of Clarendon and Hotham Streets, but the story goes back even further than that, back for more than one hundred years, for as early as August, 1857, we read "A very commodious and well-built school-house situated on Simpson's road was opened by the Lord Bishop on the afternoon of Sunday, 5th July, when a collection amounting to £5/4/- was made in aid of fitting up the building, which will be a great accommodation to the residents of Richmond and Collingwood flats." The Lord Bishop was Bishop Perry, the first Bishop of Melbourne.

It is recorded that church services were held in the school buildings on the corner of Victoria Parade and Hoddle Street (where St. John's Roman Catholic Church now stands) from 1857-1864 and the parish was known as Trinity Parish, Melbourne. The schoolroom was known as Trinity schoolhouse and the first minister was the Revd. Whitmore Carr who served the district until 1863 when he transferred "to the ecclesiastical district of Cranbourne, Berwick and Dandenong."

In 1862 it is recorded that the Lord Bishop held a confirmation service at St. Peter's Church on 28th September at which sixty-three young persons presented themselves including about twenty from Trinity. At this time St. Paul's Cathedral had not yet been built and St. James's served as the Cathedral. However, only a year later, in 1863, we read, under news from Trinity School House, "The members of the Church living in the immediate vicinity of the school house, situated at the corner of Hoddle Street and Victoria Parade, where Divine Service is conducted by the Revd. Whitmore Carr, are anxious to erect a new church between St. Peter's and St. Stephen's, Richmond, to which a parochial shall be permanently attached. Difficulties have been experienced in the selection of a site, which, however, it is hoped will be shortly removed. It has been suggested that a building might be erected on the site reserved for the new Cathedral, adjoining Bishopcourt, which, when the Cathedral is erected, shall form the chapter-house or library, and in the meantime be made available for Divine Worship."

It was a pity that the Revd. Whitmore Carr did not remain to see the new church built but in the Church Gazette of 1st September, 1863, we read that his resignation was accepted by the congregation with sincere regret. Then in the issue of October 1st we read of him preaching his farewell sermon and of the appointment of a new minister. At an ordination service held at St. James's on 21st December, 1862, one of the priests ordained was the Revd. H. N. Wollaston, who the following year was appointed to the charge of Hoddle Street and thereby became the first incumbent of Holy Trinity, East Melbourne.

There is an interesting account of the farewell to the Revd. Whitmore Carr which makes good reading. "The Revd. Whitmore Carr, M.A., . . . who is about to leave for another sphere of duty, was present on Thursday evening, 1st inst., at a farewell entertainment, given by his late congregation and a number of friends. The large schoolroom, which was prettily ornamented for the occasion with a profusion of flags, flowers and evergreens, was filled in every part. The festive portion of the entertainment reflected no small credit on the ladies of the congregation, who provided it and superintended it. After tea, Hon. Captain McMahon, M.L.A., occupied the chair and a varied programme of musical selections was gone through. A brief but interesting lecture, on some of the curiosities of ancient and modern social science, was also given by Mr. J. J. Moody. Mr. W. G. Roberts then rose and drew a rapid but graphic sketch of Mr. Carr's faithful and zealous labours both in the great metropolis and in the diocese

of Newcastle; of the high appreciation of his work by the congregation of Trinity and their sorrow for his loss, and said, that like the Curate depicted by the Revd. Sydney Smith 'he had the heart of a gentleman, the spirit of a Christian, and the kindness of a pastor', and concluded by proposing the following resolution which was seconded by Mr. J. Clarke and carried with acclamation, 'the congregation worshipping at Trinity School Church, East Melbourne, sympathising with the reasons which have induced the Revd. Whitmore Carr, M.A., to resign his ministerial charge, desire to express their deep regret at the departure of a clergyman who by his amiable manners and kind disposition, united to his earnest and eloquent manner in setting forth the love of our blessed Redeemer, have won for him their esteem and regard, and this congregation beg to assure Mr. Carr, that their heartfelt wishes for the health and happiness of himself and family will accompany him to the sphere of his future labours; and affectionately bidding him farewell, they pray that "He who giveth liberally and upbraideth not" will crown his days with mercy and loving kindness.' The reverend gentleman responded in feeling terms and having introduced the Revd. H. N. Wollaston, the new minister, the assemblage separated at a late hour."

And so, we are introduced to the first incumbent of Holy Trinity Church, East Melbourne, for it was early in his ministry that the original church was built and dedicated. He ministered in the parish from 1863 to 1891. However, Holy Trinity Church was not built without difficulties. St. Paul's Cathedral had not yet been built but land had been procured by the diocese for the purpose of building a Cathedral and this land was a large block between George and Hotham Streets and facing the Fitzroy Gardens. Bishops Court was partly built at this time and Bishop Perry was in residence there. On the site at the corner of Swanston and Flinders Streets, where the Cathedral now stands, there was a city parish church known as St. Paul's that had been erected in 1852, but the land in East Melbourne was reserved for a new Cathedral and it was thought advisable to erect a building here that would serve the people of East Melbourne as a place of worship and that later could be used as a Chapter House to the Cathedral.

In the Church Gazette of December 16th, 1863, the following advertisement appeared:—
A New Building for the celebration of Divine Service will shortly be erected, God willing, on the Cathedral Reserve, East Melbourne, to supersede the Schoolroom in Hoddle Street, now used for that purpose. To accomplish this object, without having recourse to the wretched expedient of a debt, £3000 is required. Of this sum it will be necessary to raise £1000 by voluntary subscriptions; the rest will be supplied from other sources. This notice is intended as an invitation to those who have the heart and ability to help on the Lord's work in a place where a House of Prayer is greatly needed, to give something as God has prospered them toward the erection of a Building dedicated to His Honour and Glory, and to the faithful preaching of His Holy Word. Any contributions will be thankfully acknowledged by the Revd. H. N. Wollaston, etc.

The appeal seems to have had a reasonable response, for in January, 1864, we read of the sixth annual meeting of the members of Trinity Church, East Melbourne, held in the schoolroom, Hoddle Street. It states that "the report of the committee which was brought up and read by the secretary, gave a sketch of the progress of the church during the past year, alluded to the change of pastors, and mentioned the steps that had been taken to secure the erection of a new and more commodious place of worship which the increase of congregation had made necessary. By the financial statement submitted by the treasurer, the pecuniary affairs of the church were represented as in a very satisfactory condition; the current expenses had been duly met, a small deficiency with which the church had been burdened at the outset of the year had been removed and the present year would be entered upon with a clear balance of £7/13/11." The report alludes to "the present position of the movement for the erection of a new church." Already the amount of £400 had been collected. The bishop had made a donation of £500 to the same object. All that was required to entitle them to claim the Government grant of £1000 was the collection of the further sum of £100. The chairman had no doubt that with a little endeavour this sum would speedily be raised. He stated that lists of subscribers had been printed, showing their respective donations, and remarked, "if a few of the financial members would take a copy and use their best efforts among their friends, the required sum would not long be wanting."

The extra £100 must have been forthcoming for a month later we learn that at the Church Assembly, 1864, it was stated that it was proposed to erect "on the Cathedral ground, at Melbourne, a building which might be used first as a Church and afterwards in connexion with the cathedral." Bishop Perry was on a visit to England at this time but mention is again made of his liberal contribution, though whether this £500 was a personal gift or one from the diocese is not stated.

FULFILMENT

Work on the new church went rapidly ahead during 1864. The church was on the George Street frontage of the Cathedral Reserve. It was built in blue-stone and provided seating for 500. It measured 90 x 38 x 23 feet and was ready for opening on 20th November, 1864. What a day that must have been for East Melbourne! — Ladies in their crinoline dresses and gentlemen in their frock coats assembling to hear my Lord Bishop dedicate Holy Trinity Church for the worship of God. Bishop Perry and Mr. Wollaston preached the opening sermons.

But though the new church was dedicated on that wonderful day, 20th November, 1864, it was not consecrated until 22nd May, 1903, almost 40 years later. This means that the church must have carried a debt until this time. Reading through the minutes of early vestry meetings one reads of canvassing the parish for subscriptions, functions to raise money, curtailing of expenditure, etc., but in spite of the fact that the credit balance on 31st December, 1887, was only £10/11/4 the vestry had arranged to borrow the money to build the hall. The hall was built beside the church and is the same hall that we are using today. It was completed and in use by the end of 1888.

Much discussion had been going on over the years about the site for the new cathedral and eventually it was decided not to use the East Melbourne site for the purpose but to build the cathedral on the ground occupied by St. Paul's church in the city. The foundation stone of St. Paul's cathedral was laid on 13th April, 1880, Bishop Moorhouse was installed in St. Paul's in 1881, and the cathedral was consecrated in January, 1891. In the tradition of many English cathedrals a choir school was established for the education of the cathedral choir boys. As there were no suitable rooms at the Cathedral at this time, the choir school was set up in the parish hall at Holy Trinity, East Melbourne. Here the boys had their studies for approximately nine months until rooms were available in the cathedral buildings and they could more conveniently study and practise there.

It is interesting to note from old records that in 1875 pew rents amounted to £527/2/6 and the offertory collections to £302/19/-, while the vicar's stipend at that time was £500 per annum. In 1878 it was decided to build a chancel on to the church, as the cathedral was to be built on the city site. Over £500 was raised by direct donation and £1500 was to be raised by subscribers making five annual donations. A list of the amount collected and names of subscribers were printed in each annual report. These annual reports reveal other interesting facts. This is from the Sunday School report of 1881. "The number of teachers on the roll is 18 — male, 6; female, 12. The number of scholars on the roll is 192, being — boys 86; girls, 106. Average attendance — morning, 73; afternoon, 154. The library, which numbers 400 volumes, is still in charge of Mr. T. B. Roberts, who devotes much care and attention to this important branch of the school work . . . It is very much regretted that the most useful and necessary work of the Sunday School should be hindered by the want of efficient teachers, whilst thousands of children are growing up amongst us destitute of religious instruction; and we would earnestly appeal to such members of the congregation as have the time and ability to offer their services for the work." From at least 1857, a Sunday School was conducted at the Hoddle Street schoolroom and continued to function perhaps as late as 1920, but certainly not later, for in that year the parish sold the site thus enabling the erection of the present St. John's Roman Catholic Church adjoining their already established school. Apparently the second Sunday School opened when the Church was built and continues to function, though with small numbers of children.

At the end of 1891 the Revd. H. N. Wollaston asked to be retired. He had served the parish for over twenty-eight years and seen the church and parish hall built. He was succeeded by the Revd. W. G. Hindley who was incumbent from 1892 to 1894; the Revd. D. K. Berry, incumbent from 1895 to 1899; the Revd. W. C. Sadlier, 1899 to 1904 and then in 1904 there began another long ministry to the parish with the appointment of the Revd. B. Newport White.

“ OFF THE RECORD(S) ”

Like every other parish Holy Trinity had its small worries over the years. Some of the letters that have survived give us a very human picture of the times. One from the organ-blower, dated 8/7/01, is directed to the vestry and reads:—

“Dear Sirs,

I respectfully desire to direct your attentions to the present draughty and unsatisfactory state of the organ chamber.

Prior to the alterations to the organ a small partition was provided to screen the blower from the draught from the doors and also to allow a certain amount of privacy from the congregation.

This partition was not replaced after the alterations and consequently there is no shelter from either the draught, or the gaze of those members of the congregation who use the back door for ingress or egress.

Moreover, such commodities I had provided personally, viz. hat and coathooks, etc., were also removed and not replaced.

Trusting you will see your way clear to kindly rectify the above before the winter months,

I have the honor to be,
Your humble servant
... (Name withheld but known)
Organ-blower.”

History does not relate whether rectification was made but he must have survived the winter, for there is a later letter from the same gentleman asking, respectfully, for a slight increase in salary. The amount paid to the organ-blower at this time was £13 per annum.

Another letter tells us that all was not satisfactory in the choir for the Vestry wrote to the choirmaster (who was also paid £13 per annum) in the following terms:—

1. Exception is taken to members of the choir (A) Coming in after the service has commenced. In such cases the late comer should sit with the congregation and not with the choir. (B) Members of the choir not unfrequently leave during the Litany or immediately before the sermon. This is absolutely forbidden except in case of illness. If a chorister is unable, or unwilling, to remain to the close of the service, such one must sit with the congregation. (C) Talking, laughing and other irreverent behaviour, during service, and in the vestry immediately before and after service, is to be studiously avoided by all.
2. It is pointed out that the tunes in our Hymn books are composed and harmonised by the leading masters of music. They should therefore be played and sung as to time, harmony, and expression, only as they are written, without embellishment by anyone. Shortcomings in this respect are especially noticeable in our hymn singing, where the last bar is usually rendered quite out of time.
3. The Vestry cannot but think that weekly practice might be rendered more useful by careful and intelligent practice of the Psalms and Hymns. Efficiency in these should be the first consideration and take precedence of all other matter.
4. All arrangements, instructions, etc., for the service should be completed before the prayer in the vestry — **not after**, and the organ processional commence at once. The service can thus commence punctually at the hour, instead of the usual five to nine minutes late as now.

Another look at the financial statements tells us that in 1894 pew rents were £323/10/-, offertory collections £298/7/2 and the incumbent's stipend only £400. In 1900 pew rents were

£260, offertory collections £334/11/4 and the incumbent's stipend had been reduced to £360. However, in spite of these rather depressing figures the parish was gradually clearing the debt on the church. The hall had been built and was bringing in a revenue through advantageous letting and there were hopes of a new vicarage being built adjacent to the Church and Hall. During the ministries of Mr. Wollaston, Mr. Hindley, Mr. Berry and Mr. Sadlier there had been no proper vicarage. Reading over the minutes of these early years the matter of a “parsonage” crops up again and again. However, a fund had been started for this purpose and in 1894 this showed a balance of £279 and by 1899 had increased to £316/12/3! Though donations are recorded it was not until 1903 that the present vicarage was completed.

As far as can be ascertained, the church owned a property at the lower end of Hotham Street, where Number 25 now stands, that was used as a residence for the first incumbent, the Revd. H. N. Wollaston. This was probably a small cottage by today's standard. When Mr. Woolaston retired, it is assumed that he was allowed to live on there, and another property further up Hotham Street, on the other side, was rented. But the need for a proper vicarage, adjacent to the church, was ever increasing. In 1901 plans were being prepared and the property in Hotham Street was being valued for sale at £1750. Eventually it was resolved, that the Diocese would take this over from the parish in exchange for the site on which the present vicarage stands, plus a payment by the parish of £40.

However, in spite of the fact that there was no vicarage and that the vicar's stipend had been reduced, the church was finally cleared of debt in 1903 and on 27th May of that year petition was made to the Bishop, Bishop Lowther Clarke to have the church finally consecrated. In 1904 the Vestry borrowed the money and built the vicarage on its present site. This must have been the final and satisfactory achievement. The church was built and free of debt and had been consecrated the year before; the hall, built in 1888 was in constant use, a great asset and bringing in a constant revenue; and now the vicarage was complete and occupied. At the end of 1904, there had been another change of incumbents and the Revd. Newport White had just moved into residence. Surely the parishioners of Holy Trinity must have felt satisfied.

On Saturday night, December 31st, 1904, a midnight service was held. On Sunday morning, New Year's Day, 1905, Mr. White preached his first sermon to his new congregation. At 3 o'clock in the afternoon tragedy struck. The church was burnt to the ground. The “Argus” reported the matter the next day in the following paragraphs. It is interesting to note, not only the delightful and unusual way of reporting in 1905, but the amount of space given by the papers to church matters.

MYSTERIOUS OUTBREAK

“Holy Trinity Church, in Clarendon Street, East Melbourne, one of the oldest churches of the metropolis, was completely burnt out by a mysterious fire yesterday afternoon, and only the four bluestone walls now remain standing.

The outbreak was first noticed by two boys, who, arriving late for Sunday school, found smoke issuing from the western end of the church. Crying out that the church was on fire, they attracted the attention of a passing man, who dashed to the street fire alarm in Clarendon Street and gave notice to the Central Fire Station. At the same moment the look-out man on the tower gave the alarm, the Deputy Chief-Officer Moorman turned out with four steamers, four hose carts, a chemical engine, a ladder carriage, a salvage van and 47 men. They arrived to find the flames in possession of the eastern end of the building. The moment the alarm was given the children rushed out of the Sunday School, and with a number of local residents formed the nucleus of the large crowd which subsequently collected. There was a strong south-westerly wind blowing, and the flames, beating against the windows over the chancel, shattered them with the heat. For a moment the lead frames stood outlined against the fire. Then they melted and fell in a silver shower. A gust of wind swept back the flames into the interior of the building. At this spot there was a large quantity of woodwork, and in a few seconds this was blazing, the fire spreading through the interior of the church, and enveloping the timbered roof. A beautiful effect was given when the smoke commenced to escape from the interstices between the slates, making a kind of chessboard pattern in soft grey clouds. As the slates fell in, there was another transformation. Upon the grey ground the fiery timber shone out in the splendour of scarlet and gold. Then there was a crash, a burst of fire, and the roof had fallen in, sending sprays of sparks in all directions. From a spectacular point of view the interest in the fire ceased here.

The fire brigade had the upper hand, and the remainder of the afternoon was devoted to extinguishing the smouldering masses of charred timber that were all that remained of the well remembered fittings of the old church. The roof, gallery, pews, and interior decorations were all totally destroyed. Nothing but the four walls of the church remain, but these are sound and uninjured, with the exception of the freestone dressings around each of the windows.

Holy Trinity Sunday School stands about 20 yards distant from the church, and with the exception of a slight scorching of its fascia board, it escaped injury. At one time, however, it appeared likely that the Sunday school would also be destroyed, for the heat of the fire ignited one of the trees growing between the two buildings, and the flames speedily travelled from this to other trees, until the Sunday School was almost reached. The fire brigade, however, played a constant stream of water on these trees, and having once extinguished them, kept them drenched until the danger had passed. The vicarage was untouched, owing to the wind being in the direction unfavourable to its catching fire. During the progress of the fire a gentleman hurrying towards it along Hotham Street, noticed that the residence of Mr. D. Blair, which adjoins the church grounds, had been ignited by flying sparks. The residents were away on holidays, and, loud knocking on the door eliciting no response, a forcible entrance was effected. The internal doors were found locked, and had to be burst open. The balcony at the rear, on which was stored a quantity of lumber, was blazing, but with the arrival of the firemen the fire was quickly overcome. The side wall of the residence of Mr. Pratt, M.L.C., in George Street, which also butts on the church reserve was scorched but otherwise was not injured.

It is almost impossible to advance a theory for the occurrence of the fire, but it would appear to have been smouldering for a considerable time before the alarm was given, at 9 minutes past 3 o'clock. During the morning service, two of the lady members of the choir commented on a smell of burning, but when the vergier left the church at 1 o'clock nothing had occurred to excite his alarm. An hour later the superintendent of the Sunday School (Mr. Lawson) noticed a peculiar smell as he passed the church. The vicar (the Rev. B. Newport White) supports him. Mr. White states that at about ten minutes to three he was rounding up a stray fowl, and in doing so went all round the church. He detected a faint smell of burning, but thought it was probably due to the grass in the grounds having been ignited, as it has on several occasions been fired. He went into the schoolroom and opened the service. A boy rushed in immediately afterwards, and announced that the church was on fire. On going out with the superintendent of the school, Mr. White found flames bursting out of the window at the western end of the building. Although a large number of Sunday School teachers and children had been in the grounds for some time before the fire was discovered, no one seems to have had an idea that at that time the interior of the church was burning. A rumour that candles were left burning in the building when the morning service was concluded is denied emphatically by Mr. White, and the theory that some members of a group of hilarious young men who visited the watch-night service on New Year's Eve may have been smoking is scarcely tenable.

The church was built 35 (40) years ago, and the first incumbent was the Rev. H. N. Wollaston, the father of the present comptroller of Customs. The Rev. Digby Berry, the Rev. W. G. Hindley (now archdeacon), and the Rev. Canon W. C. Sadlier followed, and the present vicar (the Rev. B. N. White) was appointed and inducted last month. In fact he took charge of the parish only on Saturday last, and yesterday was his first Sunday at the church. Yesterday evening a large congregation assembled in ignorance of the fire, and the service was held in the schoolroom. The building and its fittings were insured in the Australian Alliance and Norwich Union companies for £1,500 each, £500 of the total sum of £3,000 representing insurance on the organ. The amount of insurance, it is anticipated, will cover the damage done."

So ends the report by the "Argus." and one might be forgiven for thinking "so ends Holy Trinity." It was the end of the church on the old site in George Street, but by September of the same year the new church had been commenced on its present site, the church that we worship in today. The first building had cost £3,000 and had taken nearly 40 years to clear of debt. The second building cost nearly £6,000 and was clear of debt in two years. On 22nd November, 1905, the parishioners were invited to the "setting of the Memorial Pillar of the New Church," by the Archbishop as he had now become. On 28th April, the following year,

1906, they were invited to the dedication and opening of the new church, by the Archbishop. And the following year, 1907, they were invited to the Consecration of Holy Trinity Church by the Archbishop on October 19th. How wonderful it must have been for those parishioners who had seen their first church burnt down, to attend the consecration of the new church. The Revd. Newport White, the incumbent, must have offered a special prayer of thankfulness. He continued to minister at Holy Trinity until the end of 1928. He was succeeded by vicars remembered by many of today's congregation — the Revd. F. E. Crotty, 1929-1934; the Revd. C. L. Crossley, 1934-1940; the Revd. G. Gilder, 1940-1957; the Revd. D. Abbott, 1957-1960, and the Revd. A. H. Crigan, who came to Holy Trinity in 1961 and who is with us today, to celebrate our centenary with us.

IN RETROSPECT

But before we look at the present, let us look back to the early years of this century. The tale is one that we are all too familiar with today — struggling to balance the budget. The minutes of the vestry meetings tell us the same story with which we are greeted today — slates off the roof of the church, slates off the roof of the hall, slates off the roof of the vicarage, broken drain pipes, leaking roofs, bad toilet facilities, broken floor boards, broken asphaltting, broken fencing. The list is endless and goes on from year to year, right up to this year, 1964.

One letter from a vestryman in 1908, carries his resignation because "the Vestry will not reduce the vicar's stipend" from £325 to £300 per annum to help balance the budget! The vestryman resigned but the vicar's stipend stayed at £325 until 1913. By 1940 it had reached the magnificent sum of £375. Parishioners were inclined to make their views felt, as is shown by the following letter to the secretary of the church in 1908.

"Dear Sir,

This evening our incumbent gave a vigorous address upon Reverence in Church, and spoke particularly of kneeling at the prayers. I fully agreed with him, but feel that at present the congregation is at a great disadvantage. Through the generosity of Mr. the chancel, pulpit, and reading desk have been supplied with comfortably padded stools, thereby providing, rightly, for the adequate kneeling of the officiating minister.

But with certain exceptions, it is quite otherwise in the pews. To kneel upon the bare boards is in my experience and in that of many others, especially women, a real trial, more particularly during the Litany. In my own pew we have 2 hassocks and a thin kneeler — but of course the majority of worshippers has nothing of the kind — and therefore the incumbent's remarks under present circumstances are weakened, and in fact are apt to be considered unreal.

I beg to suggest to the vestry the desirableness of considering if thin hassocks (not mere carpet kneelers, which are too low down for many) could not be provided throughout the church — to be marked in bold letters H.T. on the underside. They ought to be obtainable at 2/- a piece, I should think. Another method would be the long kneeling-board, padded, such as Mrs. pew has — but care would need to be taken not to make them too long and clumsy — and also to be of the right height.

Until something of this sort is done, any appeal, such as we had tonight and on a former occasion, from the pulpit must lose some of its weight."

It would appear that the writer did not trust the worshippers not to remove the kneelers, as he wanted them marked with a large H.T. Perhaps he had known of the vergier (who must remain nameless) who is reported in our minutes of 1889 thus:— "The attention of the Vestry having been directed to the proceedings in the City Court in which the Vergier has been convicted of fraudulently taking certain property belonging to Mr. N. Ronald, florist, hereby censures the Vergier for his conduct and warns him to be more scrupulously honest in all his transactions in future."

The years have come and the years have gone taking with them many faithful worshippers at Holy Trinity. A walk round the church will tell us of many who are remembered. One name in particular, is found on the records from the earliest days, and continues right up to the present day. On 16th July, 1865, the baptism took place of Florence Mary Nunn, daughter

of Philip Henry Nunn and Martha Mary Nunn. Philip and Martha Nunn had eight children in all, of which Florence was the eldest, and over the years the parish has recorded their baptisms, their confirmations, their marriages, and their burials. Members of the family have served on the vestry over many years and the youngest daughter, Annie Nunn, is with us today to celebrate our centenary.

Another name that appears in the early records is Anderson. Arthur Anderson served on the vestry and as churchwarden for 60 years in all. He died in 1934 at the great age of 92. He was instrumental in many of the church movements of the early days of Holy Trinity. His nephew, Air Vice-Marshall William H. Anderson (Retd.), is with us today, serving faithfully on the vestry and in the church services, and more practically, as we often see him, trimming the church hedges. Another familiar name appears in earlier minutes and again today, the name of Esnouf. Mr. and Mrs. E. P. Esnouf came to live in East Melbourne when they were first married in 1913. Mr. Esnouf was secretary of the church for more than 20 years. His son, Dr. E. S. Esnouf is churchwarden today. His widow, Mrs. S. S. Esnouf, will unveil, on "Back-to-Trinity Sunday," December 6th, 1964, the commemoration stone being set in the outer west wall of the church.

HOLY TRINITY TODAY

Now let us take a walk around the present church. The architect was Percy Ballantyne, and F. C. Shillabeer was the builder who received £4,989 for his work. As you enter by the double doors from Hotham Street, there is nothing to tell you that these new doors were presented in memory of Mrs. Ada E. Pearson in 1963. In the narthex, or entrance porch, you will find on your left, memorial bookcases to Florence Anderson, mother of our present vestryman, mentioned above. On the right you can admire a hand-carved English oak table.

Enter the church proper by the centre doors, and you will immediately be impressed by the fine seating. These are Henry Beecham seats made of New Zealand kauri, and they were placed there when the church was rebuilt on its present site. The seating cost £265 in 1906. The wood was originally a light yellowish colour, but the late Mr. E. P. Esnouf, by his personal effort of treatment and polishing, brought them to their present rich brown. It is interesting that pew rents were still being paid in the new church. In 1913, £141 was collected in pew rents which included £15/10/- from the Presbyterian Ladies College, and £16/10/- from Scotch College. Even the Archbishop was not exempt for he is recorded, in these years, as paying £4/10/- for pew rent. A "sitting" cost 7/6 per quarter, and the last pew rent in the financial statements was in 1941 when £1/10/- was received.

Back in the church, near the entrance, you will see the marble font, given to the church in memory of Arthur Anderson. The covering of the font is more recent. It was carved by the sculptress, Miss Ola Cohn, herself a parishioner and a resident of East Melbourne, as a memorial to the Revd. G. Gilder, who died in 1957. Nearby stands the hand-carved Temple Chest, another memorial gift. As you move up the church you will notice on the south wall, the honour roll to the men of the parish who gave their lives in the first World War. On the north side you will see several memorial tablets, and a very fine stained glass window in memory of Mr. E. P. Esnouf.

As you come to the chancel you must admire the prayer desks and litany desk, given to the church in memory of faithful parishioners. The beautiful lectern is a memorial to Lady Janet Clarke, widow of Sir William Clarke, Bart. This couple built and resided at "Cliveden" and it was Lady Janet Clarke who, travelling in New Zealand at the time of the disastrous burning of the church, January 1st, 1905, telegraphed to the vestry "accept my sincere regrets at the fire at the church. If the temporary use of Cliveden Hall, and of our cabinet organ. is of service please utilize." The polished blackwood case, that surrounds the organ, was given in memory of a former vicar, the Revd. F. E. Crotty. On the other side of the nave stands the handsome hand-carved pulpit, and the pillar near it is the memorial one that was incorporated from the original church.

Now, let's look at the sanctuary. Here you will find that the Altar and the chairs have been handmade. These, together with the pulpit, were carved by a former parishioner, Mr.

Gabriel, a chemist who lived in Victoria Parade. What a gift of love they are. The golden cross commemorates another Anderson (brother of Air Vice-Marshall Anderson), while the panelling around the Sanctuary was given to honour the memory of Mr. and Mrs. Philip Nunn. A small window on the left recalls the service of the Revd. B. Newport White. The new carpet was given this year by the women of the parish. The perpetual light above was given by the Revd. D. Abbott in memory of his wife.

On the right a door leads to the old vestry, now used as a workroom and sadly in need of repair. On the left a door leads to the MacBean vestry, built in 1957, at a cost of more than £3,000 and as a result of a bequest by Mrs. MacBean. When the present church was built in 1906, it had a wooden steeple right in the middle of the roof. One day, fifty years later, in 1956, Archbishop Booth, who was residing at Bishops court looked out of his study window towards Holy Trinity church across the road, and to his horror saw some timber falling and the steeple swaying. Needless to say, something had to be done and done quickly; it was. The church was barricaded off and the steeple was taken down and the bill was £250.

This, then, is the story of the century, the century of Holy Trinity Church, East Melbourne. Today, 20th November, 1964, many of us have knelt to give thanks for a hundred years of ministrations. The Archbishop of Melbourne, Dr. F. Woods, gave thanks with us and administered Holy Communion. This is the beginning of another century.

On Sunday, 6th December, our vicar, the Revd. A. Crigan, will dedicate the new kneelers to be placed at the altar rail. The kneelers are a gift to the church on the occasion of its centenary. They are hand embroidered in tapestry wools on double thread canvas, 9 threads to the inch. The centre kneeler bears the Diocesan coat-of-arms because of a century of association with those who have resided at Bishops court, and three crosses symbolising the Trinity. The border symbolises our Lord's words "I am the vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing" (John 15, v.5). The theme is continued on the side kneelers and on these appears the quotation from the Communion service, "Holy, Holy, Holy, Lord God of Hosts; Heaven and earth are full of Thy Glory." The work was completed over a period of five months by women of the parish and others who are keenly interested in church embroidery.

On the same day, Sunday, 6th December, at our "Back-to-Trinity" service the boys of St. Paul's Cathedral choir will come back to Trinity for a pleasant Sunday afternoon service. Later in the same day, the stone commemorating the original church will be unveiled by Mrs. Sarah S. Esnouf. Then on Sunday, 13th December, the Archbishop will preach and will unveil the memorial tablets at the back of the church which are to record and honour the incumbents of the parish since its inception and for all time.

CENTENARY APPEAL

The past and the present; but what of the future? We have inherited a great trust with a great property. The cry is always the same — how to keep it in order: how to balance the budget? The struggle has been going on right through the century. Never have we been free of worries; never have our properties been simultaneously in good condition; never have we been able to do what we should in support of foreign and home missions. So, at this time, our centenary, we are making a special appeal, an appeal for £10,000. We need £5,000 to put the properties (the church, the hall, and the vicarage) in good order. We need £5,000 to invest so that we can keep the properties in good order.

Is it too much to ask? What will you give? If 100 people each gave £100 — £1 for each year of the church — we would have £10,000 right away. If 200 gave £50 each; if 1,000 gave £10 each; — if, if, if. How many of us know well the words of the Ancient and Modern Hymn 365. We have sung them in church many a time. They are appropriate at this time, but not because there are 365 days in the year. Try reading them slowly so that the full meaning is understood. Will you give a week's wages? A month's money? A pound for every year of your life? A shilling for every week of your life? A penny for every day of your life? What will you give?

Many have given in the past; many are giving now. Have you looked closely at this beautiful tapestry kneeler for the altar rails? Many have given countless hours to produce this work of art. It will go down in history over the next century, as we pass on to others, Holy Trinity church and its care. As you look at the tapestry, as you kneel on it, what will you give? A century has gone; A century is beginning. Let us give thanks deep in our hearts. Let us do more. Let us give and say whole-heartedly and thankfully

THIS

I

WILL

GIVE



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