

H E R I T A G E R E P O R T

**HASTINGS UNITING
CHURCH CHAPEL**
(FORMER HASTINGS METHODIST CHURCH)
121 MARINE PARADE
HASTINGS

October 2015,
revised February 2017
by Context Pty Ltd



Prepared for

Mornington Peninsula Shire Council

LORRAINE HUDDLE

B. Architecture (Hons) (Melb), FMICOMOS

Director:

Heritage Intelligence Pty Ltd. A.C.N. 098 613 971

Architectural Historians: Professional Heritage and Design Consultants

Table of Contents

1. Purpose of This Report	2
2. Summary of Opinions and Recommendations	2
3. Instructions and Acknowledgements	2
4. Methodology	3
4.1. Definition of Cultural Significance and Setting:	3
4.2. Criteria:	3
4.3. Thresholds:	3
4.4. Burra Charter Definition of a Statement of Significance:	3
4.5. Procedure for Assessment and Documentation	4
4.6. Basis of the Statement of Cultural Significance	4
5. Location of the Site	6
6. Existing and Former Heritage Assessments of this site.	6
7. Analysis of Historical and Physical Evidence	7
7.1. Church History	7
7.2. Physical Description: Architecture and Fabric.	12
7.3. Comparative Analysis.	14
7.3.1. Brief History of the site and churches in the vicinity of Hastings and Tyabb	14
8. Statement of Cultural Significance	18
9. Management Guidelines	20
10. References	22

1. Purpose of This Report

- To assess the cultural heritage significance of the former Hastings Methodist Church (referred to as the Chapel in this report) at 121 Marine Parade, Hastings using the *ICOMOS Burru Charter* and AHC criteria.
- To provide an expert “*Statement of Cultural Significance*” for the Chapel at 121 Marine Parade, Hastings.
- Recommend the most appropriate statutory protection for the place (via policy or control).

2. Summary of Opinions and Recommendations

The heritage values have been assessed in the context of the historical development of the Methodist Church, and in the context of religious places in Hastings and district. The current building design and fabric, displays the history of the building from both periods of construction 1871 and 1923. The 1923 foundation stone is in bluestone with the incised wording “Methodist Church. Erected 1871, re-erected 1923.”

It is recommended that the former Methodist Church and site (to the extent shown in Fig 1) be protected with an individual Heritage Overlay. Please refer to the Statement of Cultural Significance for more details.

3. Instructions and Acknowledgements

I was instructed by Simon Lloyd, Heritage Planner at Mornington Peninsula Shire to prepare an independent Heritage Assessment of the former Methodist Church and its site.

This followed an email from Sandra Beckett, Hastings Uniting Church, who wrote to Council in March 2011 and periodically thereafter requesting assessment for a Heritage Overlay to protect the chapel on their site and provided copies of historical documents and notes.

On request, Valda Cole, local historian, kindly reviewed and updated her previous research on the history of churches in the area, and forwarded a written copy to me, and this information was used in the comparative analysis for this report.

On request, Shirley Davies, local historian, carried out research to establish the whereabouts of four churches, for this report.

I carried out the assessment in this report from the beginning. I read the documents provided by the Shire and I took a series of photographs of the site, as seen from the public realm on the 20 January 2010. I read the available information which is noted below and wrote the report and formed my own opinion.

In 2017, Context Pty Ltd reviewed the citation to ensure that it was still accurate and that it clearly presented the reasons for the Church’s significance. As part of this review, the Church was revisited and the age of the external bricks was noted. This new information has been added to the citation, and management recommendations regarding fencing has been removed. Apart from the correction of typos, no other revisions have been made.

4. Methodology

4.1. Definition of Cultural Significance and Setting:

Article 1.2 of the Burra Charter notes that “Cultural significance is embodied in the place itself, its fabric, setting, use, associations, meanings, records, related places and related objects.

“Setting “is defined in the Burra Charter Article 1.12 as” the area around a place, which may include the visual catchment

The cultural significance of the place was assessed using the Heritage Council Criteria for the Assessment of Cultural Heritage Significance (HERCON) which were adopted at the 1998 Conference on Heritage and are based on the highly regarded, Australian Heritage Commission criteria for the Register of the National Estate. This includes the criteria and inclusion/exclusion guidelines.

4.2. Criteria:

The Statement of Significance which has been prepared by this author use the Burra Charter values of aesthetic, historic, social and scientific and the Australian Heritage Commission Criteria.

4.3. Thresholds:

The levels of significance generally accepted for use by heritage professionals today, are International, National, State and Local, as these relate to the corresponding government level responsible for protection of these places of cultural significance. However, within each of these thresholds there are likely to be variations. For example, a place of Local significance may be significant to the ‘local’ community of a particular town or area or historic theme within the Mornington Peninsula Shire while in other instances, a place may be significant to the whole Mornington Peninsula Shire or a Shire-wide historic theme. In both cases the place would be considered to be of Local significance.

4.4. Burra Charter Definition of a Statement of Significance:

A statement setting out what is important about a heritage place, where the significance lies and why it is important.¹

Statements of significance should describe clearly all elements of a place which are assessed as contributing to its heritage significance and where appropriate should identify any buildings or other elements with a different basis of significance which may be included in the precinct whether that significance is to the State or to the locality.

¹ Definitions used are from the Burra Charter 2013; historical themes relate to the Principal Australian Themes – Australian Heritage Commission; criteria for Locally Significant places are from the Australian Heritage Commission and in the case of State Significant places, from Heritage Victoria; levels of significance used are State and Local, which directly relate to the two legislative authorities who administer the protection of heritage places, the State Government and Local Government respectively.

The central issue is again the role of the statement of significance in defining what is important about the place and why. The decision guidelines in the HO need to be specifically linked to the statement of significance for each place. There may be a role for incorporated plans to customise planning provisions for places where standard controls over any changes to the fabric are not appropriate or not adequate as a means of preserving the significance of the place. Similar comments may apply to places of social value, which may be intangible or non-material, and to places of spiritual significance.

A Statement of Cultural Significance was written by this author based on a site inspection, historical research and consideration of the documentary evidence and it is included below. It has been prepared for the purpose of defining what is important about this heritage place.

4.5. Procedure for Assessment and Documentation

In order to assess and document the place the following procedure was carried out.

- **Historical and architectural research:** Research used primary and secondary sources.
- **Thematic Environmental History:** To determine the contextual history which included, the locality history for Hastings.
- **Comparative analysis:** of potential architectural significance sufficient to determine its relative significance using the thresholds of local or State significance. The analysis included a comparison with existing heritage listings (at the local level),
- **Assessment of cultural significance in accordance with The Burra Charter:** The Australia ICOMOS Charter for Places of Cultural Significance (2013) using the HERCON criteria applying the thresholds of local or State significance.

4.6. Basis of the Statement of Cultural Significance

The Heritage Victoria format.

What is significant? The paragraph should identify features or elements that are important about the place (eg views, house, outbuildings, garden, plantings, ruins, archaeological sites, interiors etc) as a guide to future decision makers. Mention could also be made of elements that are not-significant.

How is it significant? - A sentence the effect that the place is of aesthetic, architectural, historic and/or scientific interest or other nominated special value. This reflects the terminology to be found in Section 4(1) of the *Planning and Environment Act 1987*. Other nominated special values could include social, spiritual and/or any other cultural or natural heritage value.

Why is it significant? – Elaborate upon the heritage values (eg aesthetic, architectural, historic (eg relevant historic themes), scientific, social or spiritual interest or other special value) used in the assessment of significance and address the criteria. Is it a good or representative example of its type?

5. Location of the Site

The site is a large triangular shape, which is located between Hodgins Rd and Marine Parade, Hastings.

The chapel is a small gable roofed building located in the south east corner of the site shown within the red polygon in the map.

Figure 1. Google Maps aerial showing the triangular allotment with all the buildings near Hodgins Road where the land is higher. The brick chapel is within the area outlined with a red line.



6. Existing and Former Heritage Assessments of this site.

The chapel at 121 Marine Parade, Hastings:

- **IS recommended for further research as a place of potential individual significance, as a local level in the 2001 Hastings District Heritage Study by Graeme Butler. Volume 1. Appendix 10, page 12.**
- IS NOT listed on the Heritage Overlay Schedule to Clause 43 of the Mornington Peninsula Planning Scheme.
- IS NOT listed on the Register of the National Estate
- IS NOT listed on the Australian Heritage Database.

7. Analysis of Historical and Physical Evidence

7.1. Church History

The Township of Tyabb was surveyed in 1861 but this area, later became known as Hastings in the Methodist church records. On 24th September 1871, a Wesleyan Church was opened in Hastings on the same crown grant as the existing church, located on a large triangular piece of land on the corner of Marine Parade and Hodgins Rd. As noted in the Butler Heritage Study, the church is associated with the Principal Theme - Forming Associations - pioneering history of the community and Sub theme. Worshipping - establishment of local churches and congregations.

The history of this simple 144 year old church building is surprisingly complex and intriguing as it demonstrates the exhaustive efforts of the local parishioners to establish and maintain a church, first as a Wesleyan Methodist Church, and more recently as part of the Uniting Church. Wesleyan services were first held in Hastings in 1866, and soon after, this red brick church was built in 1871, however, due to flooding, it was dismantled and rebuilt on higher ground on the same allotment, in 1923 and this is the church building which is the subject of this report. "Later, church services were held in the extant large grey concrete block School Hall from about the late 1980s until 2010 when restoration work on the chapel building was carried out enabling the small Hastings congregation to worship in the smaller and much more attractive Chapel." ²

The following history was researched and written by local parishioner, Len Rickard for the centenary of the Hastings Methodist Church, 1866 - 1876.³

First Records

First records link the Church with the Brighton Circuit. In April 1866 a division of that circuit was made. The new circuit being called the Berwick Circuit. The minister was the Rev J A Taylor who resided at Berwick. At the first quarterly meeting of the Berwick Circuit on 4th July 1866 it was resolved that Tyabb be placed on the plan for the next quarter. This "Tyabb" was not the Tyabb Church as is now known, but a worshipping community of the Wesleyan Methodist Church meeting in what was known as the Star Point Chapel.

'Tyabb' becomes Hastings

At the quarterly meeting on January 7th, 1869, almost two and a half years later, the name of 'Tyabb' was altered to Hastings on the Preachers' Plan. Services had been held on a fortnightly basis but now were held weekly.

New Place of Worship

It was in the Star Point Chapel on the 15th February 1869 that a meeting was held with the purpose of forming a Committee to work for a "newer and larger place of worship". The Committee had as its chairman the new minister of the Circuit, the Rev. Mr. Tuckfield, Secretary and Treasurer was Mr William Lawson Patterson. Other Committee members were Messrs Evan Jones, William Nelson, George Spicer, John Rae Brown, William Ward, Thomas Mentzplay, William Carstairs, John Cheers, William Lewis.

² Sandra Beckett personal communication with the author.

³ A retyped transcript from the original roneograph copy of the "Hastings Methodist Church Centenary 1866 - 1766" believed to be by Len Rickard, was provided by Sandra Beckett personal communication with the author.

The Fund opened with £10-9-9. The Government made a grant of the land, about one and a half acres. Mr John Carstairs was added to the Committee. Later in the year 1869 the following trustees were elected: William Patterson, John Carstairs, Evan Jones, Thomas Mentiplay and John Rae Brown. These men, together with five other laymen, guaranteed to raise five pounds, with the exception of William Patterson who was committed to ten pounds. Their efforts were not very successful, only £16-15-0 of the expected £50 was raised.

Progress

An occasion of note was the 1870 Tea Meeting, 'to which about 150 persons sat down'. Considerable progress was made towards the financing of the new building, £109 being in hand. Included in this amount was a loan from the Church Building and Loan Fund of £50. Before leaving the year 1870 it is worth noting the record of the minutes in which it is stated that 'the ladies should be allowed to furnish the necessary elements for the eating and drinking department' at the Tea Meeting. That permission has never been withdrawn.

Offer of New Site

The stage was approaching for commitment of the building when committeeman William Lewis offered a portion of his land to build the church upon. His reason was that 'some of the parties were of the opinion that the land granted by the government for that purpose was at too great a distance from the fisheries'. We might conclude that many of the people of the church lived near the fisheries and were engaged in this industry. In the Trustee meeting Mr William Carstairs moved that Mr Lewis' offer be accepted but his motion was lost not being seconded. There and then William Carstairs tendered his resignation and, although first urging him to withdraw, the Trust finally accepted it.

Contract Let

The Contract for the building of the Church was let in March 1871 and work began on 7th June 1871. Cost of the building, brick on the ground, was £142 stg. The builder was Mr William Loudon of Moorabbin. The Church Building and Loan Fund made further loans of £30 and £40 available.

Opening

The new church was opened on 24th September 1871. The following is a copy of a report of the opening taken from the Wesleyan Chronicle of 20th October, 1871.

Berwick Circuit

Tyabb

A committee was formed here about the close of 1868 for the purpose of taking steps towards the erection of a new Wesleyan Church, the place in which they met being too small for the congregation of anxious worshippers. Their labours have now resulted in the completion of a neat brick building in the Gothic style, capable of seating comfortably about 150 persons, which was opened for public worship on Sunday the 24th of September 1871, by the Rev I C Symons who kindly consented to conduct the opening services, he having travelled from Melbourne a distance of 40 miles for that purpose, over roads as bad as any in the colony.

Mr Symons met the classes in the morning at 11 o'clock with great acceptance and mutual benefit to all, precluding a season of much Christian fellowship and rejoicing to a penitent and believing people.

He also preached in the afternoon and evening two lucid and practical sermons eminently suited for the occasion which were listened to with rapt attention by large congregations who were evidently much impressed with the services of the day and whose earnest and fervent prayers at the close of the evening service gave manifest tokens of the Holy Spirit's presence to bless and to comfort.

On Monday the 25th the people 'called Methodists' gathered in from all quarters, some having travelled over thirty miles to be present at the luncheon provided by the ladies of the congregation to which ample justice was done after their long and fatiguing journeys.

In the afternoon a public meeting was held in the Church presided over by John Keys Esq of Keysboro [sic] who in a neat speech opened the meeting congratulating the congregation and the committee on the successful completion of their church and calling on William L Patterson, the secretary, for his report who stated that the cost of the building was £210, pulpit, seats and lights included, £121 of which had been raised and paid and that with promises, the collection, and the result of the meeting would leave a debt of £50 over the £70 received from the

Loan Fund and that by the united efforts of the two days they had realised £30. Suitable and appropriate speeches were delivered by the Rev I C Symons, the Rev Thomas Kane, Superintendent of the Circuit, Messrs John Carr of Frankston, S Clayton of Moorabbin, T Holding, Dromana, and after the customary votes of thanks to the chairman and others the meeting was closed with prayer and praise.

Little is known of the church in its original days. Records seem to have been kept at the time when the need and the desire for regular services arose and when a larger place of worship was being planned. The people were probably engaged in the fishing industry. The incident of the location of the new building suggests this. Further it is known that the first fruit trees planted around Hastings are no older than approximately 80 years.

Dispute?

In the year 1872 the Tyabb (Hastings) Common School, No. 1098 (same number today) made a request to the Trust for the temporary use of the Chapel as a day school. Because there lay behind the request a situation of dispute among the School Committee members concerning school sites and schoolmasters it was thought best by the Trust to avoid being involved. The request was accordingly refused.

No minutes were kept for the next eight years. Did the Trust meet during this time? If not, why? Was this a period of disinterest and inactivity? Was there a connection between the absence of minutes and the incident of the Common School request and subsequent refusal? Did the Church split over this issue? We have no reliable answers to these questions.

Familiar names to re-appear when minutes were recorded again were Patterson, Ward, Brown, Spicer. In the early years of the Church afternoon tea meetings were held in the Athenaeum followed by a Public Meeting in the evening.

Repairs

Just fifteen years after the first church was built mention is made in 1886 of the 'need to make repairs to the floor and the wall of the church'. Did the thought of the expense frighten the Trust into inactivity? It might seem so when again we note that no minutes were kept from 1887 to 1894, another seven years.

Four Items of Interest

1. A vestry was erected in 1899 made of weatherboards and costing £13-5-9.
2. In the year 1900 rental for seats in the Church was reduced to 5/- full sitting, 3/- half sitting and 1/- for 1 sitting.
3. The Trust minutes in 1904 refer to the 'week night services'.
4. Repairs were made to the stable door.

Church Re-erected

In 1922 a resolution went through the meeting that a new brick Church be built, the old one to be pulled down and sold in lots. Although this was the record of the minutes **in actual fact the old church was not completely demolished to make way for a new building but it was partly demolished and rebuilt. This is the testimony of the then minister of the Church, the Rev J F Butler, who we were very delighted to have present with us at the Centenary celebrations. While rebuilding took place the services were held in the Common School. The Secretary of the Trust was instructed to write requesting the President of the Conference the Rev. Thomas S Woodfull to re-open the Church. The President accepted. The re-opening took place in October 1923. The lettering on the Church simply reads 'Erected 1871, re-erected 1923'.**

The Rev J F Butler

As a gesture of appreciation to the Rev Mr Butler 'for his generous help in getting the new church built', the people presented him with a florin.

Two Clubs and a Bell

In 1926 there was a Methodist Girls' Physical Class in existence. The Rev F W Taylor was instrumental in having a Methodist Tennis Club formed in 1927. In 1945 there was a discussion as to where the Church bell might be placed.

Again?

No minutes were kept between 1949-1955. On resumption names to appear were Howard, Dyer, Borley. A little later there appeared these names – Evans, Jenkins, Pridgeon and Coates. Most of these men are the present esteemed members of the Trust.

School Hall

The first mention of the proposal to build a new school hall was in 1961. Ambitions were first set at a brick veneer building 20' x 30' costing approximately £1200. Rev Ron Sunderland reported he had approached an architect, Mr James Earle, regarding plans for future buildings. The outcome of the subsequent meetings with Mr Earle was the adoption of a Master Plan for church buildings.

Drift Trend of Finances

In the year 1961 a discussion took place on the 'drift trend of the finances'. It was resolved that the congregation be made aware of this. In May 1962 the decision was made to conduct a Stewardship Campaign run by the Methodist Department of Stewardship Promotion.

New School Hall Built

The new school hall was built, a modern attractive building of grey concrete bricks, together with a kitchen and toilet block, for the total cost of £4367, a saving of £1000 because of the use of voluntary labour. The builder was the present trustee and Sunday School Superintendent, Mr Douglas Barley.

7.2. Physical Description: Architecture and Fabric.

Architectural style.

The chapel was designed in the Victorian Gothic style in 1871, and reconstructed on higher ground, in 1923 which is during the Inter War period. There are some features which are more characteristic of each period. For example, the interior ceiling of the main space is clad in strapped cement sheets, but it was probably clad in ceiling boards when first constructed in 1871 as can be seen in the porch.

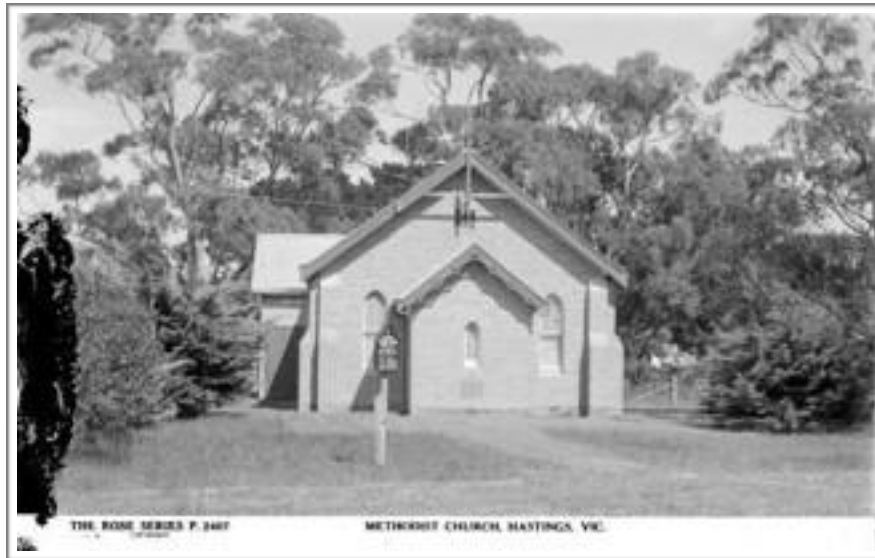


Figure 2. Rose Series photograph of the front of the Church. n.d. Source SLV.

Figure 3. Foundation Stone. Bluestone with incised lettering

“METHODIST CHURCH ERECTED 1871 RE-ERECTED 1923”. Source. L. Huddle.



The exterior has a simple gable roofed form, with a gable roofed porch at the front and a simple extension towards the rear of the building. The steep pitch of the roof is more characteristic of the Victorian era, however, the rafters extend out beyond the walls and this is more a characteristic of the Inter war period, whereas, the brick buttresses with cement copings (not painted originally) are more characteristic of the Victorian era. The pointed Gothic windows are characteristic of both periods. The

bricks themselves appear to be of two types. The external walls are constructed of hard, red bricks typical of the interwar period, and not available in 1871. Seen through the window, it appears that the bricks lining the internal walls may be hand-thrown bricks, typical of the 1870s, though this is obscured by overpainting. So the current building design and fabric, displays the history of the building from both periods of construction 1871 and 1923. The 1923 foundation stone is in bluestone with the incised lettering “Methodist Church. Erected 1871, re-erected 1923.”

The symmetric design with steeply pitched gable roofs with decorated timber fretwork, pendants and finials, and barge boards shown in the early photograph from the Rose Series are important architectural features and it would enhance the architecture if they are accurately ‘reconstructed’, as per the Burra Charter definition.

The integrity of the building is very good, however, some accretions are apparent. These include the replacement of square edged timber weatherboards on the rear extension with flat ‘weathertex/hardiplank’ style boarding, green Colorbond roof (originally it would have been galvanised corrugated iron with galvanised ogee spouting and round down pipes), the missing decorative barge boards, finials and pendants, and the cement rendered skirt. The rendered skirt was applied in recent times as a common method to solve rising damp problems, unfortunately, it actuallyacerbates rising damp as it prevents the damp from evaporating from the brickwork (refer to the Management Guidelines section of this report for more information.)



Fig 4. View of the interior looking towards the entry porch.

Internally the spatial composition with coved ceiling and metal ties, is intact as are the gothic pointed windows and door openings. Recent voluntary restoration works have been appropriate and have enhanced the heritage values on the chapel.

7.3. Comparative Analysis.

7.3.1. Brief History of the site and churches in the vicinity of Hastings and Tyabb

The history of many of the churches in the Hastings Tyabb district were researched by local historians, Valda Cole and published in “Western Port Pioneers and Preachers” and also by Shirley Davies, Ilma Hackett and others. Early congregations sometimes managed to be granted reserves on which to build their churches. Later generations relied on gifts of land from local parishioners or had to purchase the blocks on which they built them. As the communities and populations of the study area have evolved and changed, so have their places of worship. While some early church buildings have closed, been moved, or turned to other purposes, new buildings have been constructed and old ones added to. Some of the new churches represent shifts in the kinds of congregations resident in the Hastings area.⁴

Places of worship, like schools, were important focal points for early communities and many small groups of settlers met in private homes or school buildings, or shared halls between denominations in order to have somewhere to practice their faith. Building churches often represented an enormous community effort, as well as providing places that were important to several generations as places of communion.⁵

Timeline of Churches in the Hastings district.

Dates of Construction, denomination, location and status of Churches⁶

1860s Victorian era

1861 Township of Tyabb surveyed.

1862 Merricks: Methodist timber church. **Reportedly extant, but said to have been moved to Balnarring 1950 for a Uniting Church hall on Balnarring Beach Rd. However, the place citation identifies the hall moved to this site as the former Merricks Methodist Church of 1882.**

1864 Tyabb: old township Church of England. **Demolished** 1883 when new growth area established in Hastings.

1864 Somerville: Union Church, used for regular Sunday worship by various denominations until separate churches were established (Methodists 1885, Anglicans 1904, Presbyterians 1917. **Demolished** - refer to Cole, ‘Western Port Pioneers and Preachers’ p 203.

1868 Merricks: Union Church combined Anglican and Presbyterian Church timber. **Demolished.** Deconsecrated in 1934.

⁴ G Butler, Shire of Hastings Heritage Study 2001. p 69. Cole, Western Port Pioneers and Preachers, chapters 2 and 3 and Valda Cole. pers. comm to G Butler.

⁵ G Butler, Shire of Hastings 2001. p 69.

⁶ Valda Cole personal communication in 2015 by letter and phone, re updating her previous research work cited in G Butler, Shire of Hastings 2001. p 69. Cole, Western Port Pioneers and Preachers, chapters 2 and 3 and Valda Cole. pers. comm to G Butler.

Ilma Hackett, Balnarring Historical Society. Personal communication by phone and email. 2015

Sandra Beckett, Hastings.

Shirley Davies, Hastings Historical Society. Personal communication by phone and email. 2015.

1870s Victorian era

1871 Hastings: Methodist church brick. Extant but rebuilt on the same allotment 1923)

1880s Victorian era

1881 Balnarring: Catholic Church. Extant but deconsecrated 1972 now used as a private house called 'Chapel Corner'.

1882 Merricks North: Methodist Church, timber. Extant but moved. Built by Mr Oliver and opened on 22 November 1936. Moved from Merricks North in 1950 to Balnarring Uniting to be used as a hall and Sunday School.

1884 Hastings: Holy Trinity Anglican timber church complex. Sanctuary demolished 1934 and replaced by another by Louis Williams. The original 1884 nave is extant as it was relocated in 1962 (when a new nave was built), and the 1884 nave now serves as the Holy Trinity Op Shop. HO299

1884 Red Hill: Wesleyan Methodist timber. Extant but moved to Red Hill South in 1932, then to Rosebud in 1968 and now used as a family chapel.

1885 Lower Somerville : the corner of Eramosa Road and Coolart Road, Somerville, Methodist Church, relocated in 1907 to near the Somerville Railway Station, then moved again in 1958, to become the Somers Methodist Church: 1958 – 1978. Church site in Somers was the corner of Camp Hill Road and Tasman Road. Building sold and moved to a new site in Tasman Road to become a home. (Ilma Hackett)

1887 Hastings: Jesus Christ of Latter Day Saints timber, (later renamed Community of Christ), located in Salmon St. Hastings, but relocated to Frankston in 1952 for use as a church at 2 Logan St, until most of it was demolished and was replaced in 1972. The front porch is extant but was moved to a property in South Cranbourne.

1889 Hastings: Catholic Church, timber. Extant but relocated to present site, where there is also a more recent brick church, in Victoria Street.

1900s Federation era

1904 Somerville: St Andrews Anglican. Brick. Extant. HO279

1911 Red Hill: Church of Christ timber. Extant but moved on the site in 1964 to become a Sunday School.

1914 Tyabb: Anglican Church and adjacent Sunday School, timber. Extant but deconsecrated in 1993 and the Sunday School building now used as a family restaurant, but no current use for the church building (which had been used for antiques). HO289 Tyabb Residential, Commercial and Civic Precinct. and HO309 16 Mornington -Tyabb Rd Tyabb.

1914 Balnarring: Anglican St Marks Church and Hall (1964) corner of Frankston-Flinders Rd and Balnarring Rd. Extant. Land granted 1868. 1 Balnarring Rd. 1885 Lower Somerville: HO260

Inter War era

- 1917 Somerville: St John's Presbyterian Church in Grant Road. Extant but now used as a private house.
- 1920s Red Hill: Anglican services held in the school which was later purchased and converted to a church in 1955. Extant.
- 1923 Tyabb Methodist (later Door of Faith) church, timber. **Extant** but used as a house.
HO320 70 The Crescent and HO289 Tyabb Residential, Commercial and Civic Precinct.
- 1923 Hastings: 1871 Methodist church brick. Extant but relocated to higher ground on the same allotment 1923.**
- 1927-9 Crib Point: (formerly Methodist) Uniting Church. Timber and Fibro. **Extant Uniting Church.** 382 Stony Point Road. Crib Point. Builder was Arthur Emmins.
- 1929 Crib Point Christ Church Anglican. **Deconsecrated** in 1963 and the property was sold in 1975, and, according to Woodley, it was demolished and a new house built.
- 1934 Red Hill: Presbyterian Church (now Uniting). **Extant. HO133** 33 Mechanics Rd Red Hill. **Fibro and timber.**
- 1934 Bittern: 'St Martins' Church of England, brick large design by Louis Williams, but a small brick Lady Chapel was built by Peake. After 1970 the brick church was dismantled and **relocated to Ocean Grove** as part of a Monastery. (Information from Arthur Frank and Charlotte Stacey cited in personal research by Shirley Davies.
- 1936 Merricks North: 1882 Methodist Church, timber. **Extant but moved.** Built by Mr Oliver and opened on 22 November 1936. Moved from Merricks North in 1950 to Balnarring Uniting to be used as a hall and Sunday School.

Post War

- 1948 HMAS Cerberus Catholic Chapel. Extant
- 1954 HMAS Cerberus Protestant Chapel. Extant
- 1964 Red Hill: Church of Christ brick church. Extant
- 1984 Shoreham: St Peters Catholic. Extant

The above list illustrates that Victorian era churches in the district have rarely remained in continuous use on their original sites. They were mostly built in timber, many were relocated and used by other denominations, and yet others were relocated for use as halls, or homes, or they were demolished. The 1862 Merricks Methodist timber church is the earliest remaining **church building** but it was moved in 1950 for use as a Uniting Church hall at Beach Rd Balnarring.

The Wesleyan Methodist brick church when first constructed in 1871 was the fifth church built in the district and the first one built in brick. Only two of these five churches are extant but the Wesleyan Methodist (now Uniting) is the only one still on the same allotment, constructed of brick, and still used for church services, which is unique. However, it has been relocated and reconstructed on higher ground on the same site, and between the 1980s and 2010 it was adapted for office use. In 2010 it was restored to again be used for church services. The modest size, and simple gothic architectural style reflect its Victorian era origins and the architecture, whilst typical of many country churches of the period, it is now a rare example in the Hastings Tyabb district.

8. Statement of Cultural Significance

The history and description that precedes this Statement of Cultural Significance is the source of the evidence for the statement below. The former Wesleyan Methodist Church building, now known as the Hasting Uniting Church chapel, at 121 Marine Parade, Hastings, is aesthetically, socially and historically significant at a local level to the Mornington Peninsula and the town of Hastings in particular.

What is significant ?

The 144 year old Hasting Uniting Church chapel, at 121 Marine Parade, and the land defined within the polygon surrounding it, which was constructed in brick in 1871 for the Wesleyan Methodist congregation and reconstructed on the higher ground of the existing site, in 1923 using new external bricks but likely reusing original bricks for the internal walls.

Significant design features of the Victorian Gothic style of this place include: the open corner setting, the steeply pitched gable roofs, unpainted and buttresses, pointed arched doors, and windows with timber frames and glazing bars, decorative barge boards and fretwork and bluestone foundation stone located in the front wall of the original entry porch. Internally, the strapped coved ceiling in the main space, and timber lined ceiling in the porch as well as the pointed arched doorways, and window openings. The 1920s fabric used to re-construct the church is also significant.

How is it significant?

The Hastings Uniting Church chapel is locally significant for its **historical, social and architectural** values to the Mornington Peninsula Shire and particularly the town of Hastings.

Why is it significant?

The 144 year old Hasting Uniting Church chapel, is **historically significant at a local level** for its strong association with the Wesleyan Methodist (later Uniting) Church in Hastings who established and developed the property for exclusive use as a religious place after the land was granted to them by the government c1869. Soon after, in 1871 the brick church was opened. It was the fifth church built in the wider Hastings Tyabb district and the first one made of brick. It was later reconstructed on higher land on the same allotment in 1923. It is the earliest brick church in continuous use for over 144 years, by the same denomination on the original allotment, (apart from a short period when the building was being moved in 1923, and a period of about 20 years, when a larger space was needed for services which were held in the c1980s 'school' building adjacent to this chapel). **(AHC criteria A4, H1)**

The Hasting Uniting church chapel, is **socially significant at a local level** for its strong association with various donors and volunteers who organised fundraising events, and did volunteer work on the building and grounds, who paid for the building and its maintenance for over 144 years, church committees, gatherings, fund raising and garden teas in the building and grounds. **(AHC criterion G 1)**

⁷ Definitions used are from the Burra Charter 1999; historical themes relate to the Principal Australian Themes – Australian Heritage Commission; criteria for Locally Significant places are from the Australian Heritage Commission and in the case of State Significant places, from Heritage Victoria; levels of significance used are State and Local, which directly relate to the two legislative authorities who administer the protection of heritage places, the State Government and Local Government respectively.

The Hasting Uniting church chapel, is **architecturally significant at a local level** for its Victorian Gothic style, designed and built in 1871 and relocated on the same allotment in 1923. Although it is a modest and typical example of a style that was popular, particularly in small country towns in Victoria, in the nineteenth century it is the only one of this type in the Hastings Tyabb district. The internal strapped coved ceiling, main space and front porch with timber lined ceiling are also significant. Public views of the building from Marine Parade and Hodgins St are also important. **(AHC criteria D2, E1)**

9. Management Guidelines

To facilitate the retention and enhancement of the culturally significant place, fabric and its setting, the following is recommended.

- A heritage overlay on this site should include all the land within the red polygon shown in Figure 1, and identified significant parts of the place, including the exterior envelope and materials of the building and the materials, space and views from the public realm.
- Interiors: The front porch and main chapel space, including the coved ceiling, metal tie-rods, pointed arched windows and associated timber frames and glazing bars and doors, are recommended for the heritage overlay,
- the identified significant parts of the place be retained
- unsympathetic additions and accretions be removed when works (other than maintenance) are proposed to the existing fabric.
 - remove the recent rendered and painted 'skirt' around the exterior base and mortar joints repointed where necessary, to reduce the incidence of rising damp. Do not sand or water blast as this makes the bricks and lime mortar more porous and permanently damaged.
 - remove all vegetation within 1 metre of the walls and grade the soil away and down so that the level outside is LOWER than the ground level inside. This will reduce the incidence of rising damp, rotting timber and termites.
 - remove any concrete which is higher than the ground level inside, and lower than the damp proof course and air vents. Use a ramp on a frame (so that air can flow past the brick walls to allow evaporation of rising damp) for disabled access, not solid concrete up against the brickwork.
 - install drainage pits at the base of each down pipe so that any underground obstruction to the flow of water away from the building is immediately apparent in the pits, rather than waiting for months or years for expensive problems such as rising damp, to appear in the walls.
 - restoration of square edged timber weatherboards on the projecting wings (currently clad in Hardiplank.)
 - restoration of the galvanised corrugated iron roof cladding, galvanised iron ogee spouting and round down pipes, (currently green Colorbond).

- maintain the brickwork with lime mortar only (not cement mortar), never sandblast the brickwork and do not seal the brickwork with paint or other sealant.
- that earlier fabric currently obscured or removed (eg *reconstruct* the decorative timber bargeboards on the entry porch, timber finial, pendant and supporting timber beam, and chemically (not sandblasting) remove the paint from the buttresses and window sills, as per the Burra charter definition of these methods.
- significant open spaces/ views retained,
- new additions to be located so that the:
 - picturesque silhouette of the steeply pitched gables be retained from the street views.
 - the views from Marine Parade, and Hodgins Road is maintained.
 - sympathetic in scale, bulk, materials, details, texture and colours and not contrasting.
 - ‘reversible’...eg connected to existing significant fabric in a manner that it can be removed without damaging the authentic parts of the heritage place.
 - located so that they do not obscure important settings and views from the public realm

It is recommended that external paint controls apply so that the brickwork is not painted or covered in any way, and interior controls apply so the interior spaces and ceilings are retained.

10. References

- Apperly et al, *A Pictorial Guide to Identifying Australian House Styles*, 1989. pp90-93.
- Butler, Graeme & Associates (1994) 'Shire of Hastings Heritage Study Volume 1 Recommendations and Guidelines Volume 2 Environmental History Volume 3 Significant Sites and Areas
- Butler, Graeme & Associates (2008), 'Environmental History for the Mornington Peninsula Shire Council,' edited by Context (2013)
- Cole, Valda. Somerville, local historian. Personal communication.
- Cole, Valda. 'Western Port Pioneers & Preachers' 1975 The Hawthorn Press, cited in research by Shirley Davies carried out for this report.
- Davies, Shirley, Beryl Stockton and Edith Torokfalvy 'Hastings – People and Places Vol. 1' 2004 Hastings-Western Port Historical Society Inc, cited in research by Shirley Davies carried out for this report.
- Heritage Victoria online database for Heritage Victoria and National Trust citations.
- Howe Grevis. A History of the Uniting Church in Balnarring, and A4 size booklet of 44 pages recording the history of the Balnarring Uniting Church within the parish of Western Port, 1996 published by the Balnarring Uniting Church. ISBN: 1 86457 004 0. (cited in personal communication from Sandra Beckett.)
- Kleinig Clem and members of the Crib Point Parish Council. Uniting Church in Australia. Crib Point Parish opened January 1929 – 60th Anniversary – Historical Notes. Small Roneo-ed booklet printed 1989. (cited in personal communication from Sandra Beckett.)
- McGurk Harold, "A History of the Church in Victoria 1878 - 1978". 1978, cited in research by Shirley Davies carried out for this report.
- Rickard, Len. *Hastings Methodist Church Centenary 1866 – 1966* (Historical Notes by Rickard with footnotes by Sandra Beckett 2015.)
- Rogers, Hunter (1961), *The Early History of Mornington Peninsula*, Melbourne.
- The Heritage Overlay: Guidelines for Assessing Planning Permit Applications (Public Draft February 2007) by the Heritage Council and Heritage Victoria.
- Woodley, Arthur and Bruce Bennett, 'Morradoo About Nothing – a history of Crib Point and Bittern: Neighbours in Destiny' 2007, cited by Shirley Davies.