

<b>Name</b>	Uniting Church (former Wesleyan Church)	<b>Reference in 1998 Marong Study</b>	LS2
<b>Address</b>	813 Calder Alternative Highway, Lockwood South	<b>Map reference</b>	VicRoads 44 D 7
<b>Building type</b>	Church	<b>Survey date</b>	June 2010 (external inspection only)
<b>Date of construction</b>	1872	<b>Recommendation</b>	Include in the Schedule to the Heritage Overlay
<b>Significance</b>	The former Wesleyan Church is of local historical and aesthetic/architectural significance.		



Left: East (front) elevation. Right: North elevation, with recent addition.



**TER BENDIGO PLANNING SCHEME - LOCAL PRO**



Left: Aerial view, 2010, note conifers to the east boundary (Source: City of Greater Bendigo). Right: Proposed Heritage Overlay map, with the subject site indicated (LS2).

<b>Intactness</b>	✓ Good	Fair	Poor
<b>Existing Heritage Status</b>	HV	AHC	NT

**History**

Methodist sects were well represented in the former Marong Shire from the earliest years of European settlement, arguably better than any other denomination, reflecting the strong presence of Cornish miners in the district.<sup>1</sup> The Wesleyans were the first sect to hold services in the former shire, from 1854, in a slab building at Kangaroo Flat. In the same year, Methodist preacher Reverend T Raston was conducting services in a tent at Lockwood on a regular basis.<sup>2</sup> In March 1859, under the Denominational Board, the Wesleyan Independent Church began school classes in a brick and stone building, at Lockwood South, with James Richards as the head teacher. The school (no. 385) came under the control of the Education Department in 1873.<sup>3</sup> The present red brick Wesleyan building was

built in 1872; the building held the chapel and possibly also a classroom as a school was part of the development at the time. It is not known if the school was in fact a separate building. The subject building, now the Uniting Church, is part of the Golden Square circuit. The church has been altered internally, and a brick addition constructed to the north.

### **Victoria's Framework of Historical Themes**

Victoria's themes and sub-themes:

- 8.1: Maintaining spiritual life
- 8.2: Educating people

### **Description & Integrity**

The former Wesleyan Church (built 1872), now Uniting Church, at Lockwood South is a small polychrome brick church located on a broadly square allotment on the west side of the Calder Alternative Highway. Stylistically, it combines Classical-Renaissance and Gothic traditions. The site includes the brick church/school building, with a c. 1980s brick addition to the north; a steel tank on a stand; former railway guard's van (relocated to the site); and steel shed at the rear (west) of the site. A row of mature conifers screen the front of the property from the Highway, partly concealing views of the church. Other mature vegetation is dotted around the site. The property was not inspected internally. Descriptions of internal elements in the following derive from the 1998 survey.<sup>4</sup>

The church has a hipped roof clad in corrugated iron, of a relatively shallow pitch, with gable ends. It is built of orange/red brick, with umber brick string courses and cement rendered string-course dressings. These connect flat-arched windows and doorways with square hood moulds in a Collegiate Tudor manner. The windows are rectangular with chamfered reveals and sloping sills bracketed by lugs; the window surrounds are thick and emphatic. A similar treatment surmounts the main door, although here the lintel is pushed right up under the hood mould.

The external walls are divided by buttresses, which merge into the wall piers after receding from their bases. There is a cartouche reading 'Wesleyan Church AD 1872' at the top of in the east gable end (main entrance elevation). English bond is used throughout the original building; stretcher bond in the addition to the north. The brickwork to the nave eaves spans between the buttresses, and is recessed to simulate trabeation. The cornice and gable moulding comprise projecting brick of three/five courses, supported on the sides by projecting brick headers that form a dog-tooth moulding. The addition to the north side sits uneasily with the historic fabric, with regard to the colour of the brickwork and application of stretcher bond, and the large window openings with anodised frames. Inside, the varnished timber ceiling is (reputedly) in situ, and there is a disused fireplace at the west end of the nave.

A post and 'hairpin' wire fence is located to the east boundary, with a steel entrance gate to the north. The church occupies an informal open setting, typical of many historic churches in rural areas, albeit enhanced by the row of conifers which also help give the property a sense of seclusion.

### **Comparative Analysis**

The exterior of the former Wesleyan Church at Lockwood South combines a number of influences including Classical-Renaissance and Gothic traditions, creating a discernible Tudor effect which is most discernibly expressed in the flat-arched windows and doorways with square hood moulds. The fusion of gable fascia with flanking piers, in a continuous link, recurs in mid-nineteenth-century buildings in Victoria and appears to be a means of expressing robustness. Similar examples/approaches include Crouch and Wilson's Congregational Church and Hall in South Melbourne (1867-8, adapted to residential use,) coupling a masonry fascia to two flat-fronted piers<sup>5</sup>; T J Crouch's St Andrew's Presbyterian Church, Lilydale (1882)<sup>6</sup>; Kilmore Primitive Methodist Church (1859-60, now a Masonic hall)<sup>7</sup>; and Evander McIver's Brunswick Presbyterian Church (1884) coupling its corbelled masonry fascia to an integral breakfront.<sup>8</sup>

### **Assessment Against Criteria**

*Amended Heritage Victoria Criteria*

*Criterion A: Importance to the course, or pattern, of the City of Greater Bendigo's cultural history.*

The former Wesleyan Church (built 1872) on the Calder Alternative Highway at Lockwood South is of historical significance for its capacity to recall the presence in the Lockwood area of Methodist sects since the earliest years of the gold rushes. These sects were well represented in the former Marong Shire, reflecting the presence of Cornish miners in the district. Regular Methodist services were held in Lockwood from 1854, with a Wesleyan presence in the settlement dating to at least 1859 with the establishment of the Wesleyan Independent Church School. The current building demonstrates the ongoing presence of the Wesleyans in the community in 1872, including through the provision of a chapel for services and a school/classroom facility. When viewed by passing traffic on the Highway, the church in its grounds also provides a reminder of the historic presence of religious denominations on the goldfields.

*Criterion B: Possession of uncommon, rare or endangered aspects of the City the of Greater Bendigo's cultural history.*

The former Wesleyan Church is unusual in the Greater Bendigo context, for its combination of a number of stylistic influences including Classical-Renaissance and Gothic traditions. These have created a discernible Tudor effect, expressed in the flat-arched windows and doorways with square hood moulds.

*Criterion C: Potential to yield information that will contribute to an understanding of the City of Greater Bendigo's cultural history.*

N/A

*Criterion D: Importance in demonstrating the principal characteristics of a class of cultural places or objects.*

N/A

*Criterion E: Importance in exhibiting particular aesthetic characteristics in the context of the municipality.*

The former Wesleyan Church (built 1872) on the Calder Alternative Highway at Lockwood South is of aesthetic/architectural significance as a substantially intact example of a small polychromatic brick church of the early 1870s. The combination of Classical-Renaissance and Gothic traditions creates a distinct Tudoresque effect, expressed in the flat-arched windows and doorways with square hood moulds. The fusion of the gable fascia with the flanking piers to the front (east) elevation is a device that recurs elsewhere in mid-nineteenth-century Victoria, and suggests a sense of strength and robustness. The simple and informal setting of the building, combined with the screening conifer row, also contribute to the aesthetic significance of the property.

*Criterion F: Importance in demonstrating a high degree of creative or technical achievement at a particular period.*

N/A

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

The church is of some social significance in the local context, as the focus of the Uniting Church congregation, and for being part of the Golden Square circuit.

*Criterion H: Special association with life or works of a person, or group of persons, of importance in the City of Greater Bendigo's history.*

N/A

## Statement of Significance

### *What is significant?*

The former Wesleyan Church (built 1872), now Uniting Church, at Lockwood South is a small polychrome brick church located on a broadly square allotment on the west side of the Calder Alternative Highway. Stylistically, it combines Classical-Renaissance and Gothic traditions. The church has a hipped roof clad in corrugated iron, with gable ends, and external walls of orange/red brick, with umber brick string courses and cement rendered string-course dressings which connect the flat-arched windows and doorways with square hood moulds in a Collegiate Tudor manner. The windows are rectangular with thick and emphatic surrounds, a treatment which similarly surmounts the main door. The external walls are also divided by buttresses, which merge into the wall piers; and there is a cartouche reading 'Wesleyan Church AD 1872' at the top of in the east gable end which is the main entrance elevation. The church occupies an informal open setting, typical of many historic churches in rural areas, albeit enhanced by the row of conifers which also help give the property a sense of seclusion.

### *How is it significant?*

The former Wesleyan Church (built 1872) on the Calder Alternative Highway at Lockwood South is of local historical, social and aesthetic/architectural significance.

### *Why is it significant?*

The former Wesleyan Church is of historical significance (Criterion A) for its capacity to recall the presence in the Lockwood area of Methodist sects, going back to the earliest years of the gold rushes. The sects were well represented in the former Marong Shire, reflecting the presence of Cornish miners in the district. Regular Methodist services were held in Lockwood from 1854, with a Wesleyan presence in the settlement dating to at least 1859 with the establishment of the Wesleyan Independent Church School. The current building of 1872 demonstrates the ongoing presence of the Wesleyans in the community in this period, through the provision of a chapel for services and a school/classroom facility. When viewed by passing traffic on the Highway, the church in its grounds also provides a reminder of the historic presence of religious denominations on the goldfields. The church is also of social significance in the local context, as the focus of the Uniting Church congregation, and for being part of the Golden Square circuit (Criterion G). Architecturally (Criterion E), the church is significant as a substantially intact example of a small polychromatic brick church of the early 1870s. The combination of Classical-Renaissance and Gothic traditions creates a distinct Tudoresque effect, expressed in the flat-arched windows and doorways with square hood moulds. These influences are also unusual in the Greater Bendigo context (Criterion B). The fusion of the gable fascia with the flanking piers to the front (east) elevation is a device that recurs elsewhere in mid-nineteenth-century Victoria and suggests a sense of strength and robustness. The simple and informal setting of the building, combined with the screening conifer row, also contribute to the aesthetic significance of the property.

## Recommendations

The property is recommended for inclusion in the Schedule to the Greater Bendigo Heritage Overlay. The recommended extent of the Overlay is indicated in the map above, with the significance concentrated in the 1872 church building, the setting around the building and the conifer row to the front of the property. Valued aspects of the presentation of the building include the exposed face brick work, which should remain unpainted. The unsympathetic c.1980s brick addition to the north of the building, steel tank, former railway van and steel shed at the rear of the site are not significant elements. If the north addition is removed, it would be desirable to reinstate the original form and detailing of the building elevation. The undeveloped northern area of the site, at a generous distance from the heritage building, is also not part of the significant setting.

External Paint Colours	No
Internal Alterations Controls	No
Tree Controls	Yes
Outbuildings and fences exemptions	No
Victorian Heritage Register	No
Prohibited uses may be permitted	No
Incorporated plan	No
Aboriginal heritage place	No

### Identified By

Andrew Ward, 1998.

### References

Ken Arnold, *Bendigo its Environs, The Way it Was*, Volume 1, Crown Castleton Publishers, 2003.

David Horsfall (ed), *Kangaroo Flat, A History, Gold, Goats and Peppercorns*, Back To Committee, 1993.

Andrew Ward *et al*, City of Greater Bendigo Heritage Study (Marong) Study Area, Stage 2, 1998.

#### Specific:

- <sup>1</sup> Ruth Hopkins, *Moving Forward, Looking Back: The History of Marong Shire*, Shire of Marong, 1985, p. 101. Methodist sects included the Wesleyans, Primitive Methodists, Bible Christians, Congregationalist Presbyterians and Independents.
- <sup>2</sup> Rev Irving Benson, *A Century of Methodism*, Spectator Publishing Company, Melbourne, 1935, p.457, and Ken Arnold, *Bendigo its Environs, The Way it Was*, Volume 1, Crown Castleton Publishers, 2003, p. 83.
- <sup>3</sup> Ken Arnold, *Bendigo its Environs, The Way it Was*, Volume 1, Crown Castleton Publishers, 2003, p. 75.
- <sup>4</sup> 'Uniting Church,' Andrew Ward *et al*, *City of Greater Bendigo Heritage Study (Marong) Study Area*, Stage 2, 1998.
- <sup>5</sup> Miles Lewis, ed/contrib., *Victorian Churches*, National Trust, Melbourne, 1991, p. 86 item 144.
- <sup>6</sup> Miles Lewis, ed/contrib., *Victorian Churches*, National Trust, Melbourne, 1991, Lewis, p. 133, item 315.
- <sup>7</sup> Miles Lewis, ed/contrib., *Victorian Churches*, National Trust, Melbourne, 1991, Lewis, p. 129, item 297.
- <sup>8</sup> Miles Lewis, ed/contrib., *Victorian Churches*, National Trust, Melbourne, 1991, Lewis, p. 61, item 56.