



Brisbane City  
*Heritage*

A Heritage Study  
**BRISBANE**  
**PLACES OF WORSHIP**  
Pre 1940  
Volume 1



**Heritage Unit**  
Department of Development and Planning  
Brisbane City Council

A Heritage Study

# BRISBANE PLACES OF WORSHIP

Pre 1940

## Volume 1

Heritage Unit  
Department of Development and Planning  
Brisbane City Council

## CONTENTS

### VOLUME ONE

<b>1:0</b>	<b>INTRODUCTION</b>	i
1:1	Criteria for Assessing Heritage Places	ii
1:2	Recommendations	ii
1:3	Acknowledgments	iii
1:4	Abbreviations	iii
<b>2:0</b>	<b>GLOSSARY OF ARCHITECTURAL TERMS</b>	iv
<b>3:0</b>	<b>HISTORICAL BACKGROUND</b>	xvii
<b>4:0</b>	<b>PLACES OF WORSHIP</b>	
	Citations and Statements of Significance	
	<b>ALBERT STREET UNITING CHURCH</b>	1:1
	319 Albert Street, BRISBANE	
	<b>ANN STREET PRESBYTERIAN CHURCH</b>	1:4
	141 Ann Street, BRISBANE	
	<b>SAINT JOHN'S CATHEDRAL</b>	1:7
	413 Ann Street, BRISBANE	
	<b>CHURCH OF CHRIST</b>	1:10
	430 Ann Street, BRISBANE	
	<b>Former SAINT LUKE'S CHURCH (PANCAKE MANOR)</b>	1:15
	10 Charlotte Street, BRISBANE	
	<b>SAINT ANDREW'S UNITING CHURCH</b>	1:18
	131 Creek Street, BRISBANE	
	<b>OLD SAINT STEPHEN'S CHURCH</b>	1:21
	249 Elizabeth Street, BRISBANE	
	<b>SAINT STEPHEN'S CATHEDRAL</b>	1:24
	269 Elizabeth Street, BRISBANE	
	<b>THE BRISBANE SYNAGOGUE</b>	1:27
	98 Margaret Street, BRISBANE	

---

BRISBANE PLACES OF WORSHIP

---

FIRST CHURCH OF CHRIST SCIENTIST 273 North Quay, BRISBANE	1:30
SAINT PAUL'S PRESBYTERIAN CHURCH 43 St Pauls Terrace, SPRING HILL	1:36
ALL SAINTS ANGLICAN CHURCH 32 Wickham Terrace, SPRING HILL	1:39
CITY TABERNACLE 163 Wickham Terrace, SPRING HILL	1:42
ANNERLEY UNITING CHURCH 29 Cracknell Road, ANNERLEY	1:44
MARY IMMACULATE CATHOLIC CHURCH 616 Ipswich Road, ANNERLEY	1:49
SAINT JOHN'S PRESBYTERIAN CHURCH 23 King Street, ANNERLEY	1:56
BALD HILLS PRESBYTERIAN CHURCH 56 Strathpine Road, BALD HILLS	1:61
OUR LADY OF VICTORIES 29 Cintra Road, BOWEN HILLS	1:66
TEMPLE OF THE HOLY TRIAD 32 Higgs Street, BREAKFAST CREEK	1:72
CHURCH OF THE GOOD SHEPHERD 615 Brookfield Street, BROOKFIELD	1:74
SAINT JOHN'S ANGLICAN CHURCH 171 Oxford Street, BULIMBA	1:80
BULIMBA UNITING CHURCH 216 Oxford Street, BULIMBA	1:86
SAINT PETER AND PAUL'S CHURCH (FATHER CANALI MEMORIAL CHURCH) 235 Riding Road, BULIMBA	1:91
SAINT LUKE'S CATHOLIC CHURCH 41 Taylor Street, BURANDA	1:98
BRISBANE CHRISTIAN SPIRITUAL ALLIANCE CHURCH 208 Logan Road, BURANDA	1:104

---

BRISBANE PLACES OF WORSHIP

---

SAINT DAVID'S ANGLICAN CHURCH 62 Chelmer Street East, CHELMER	1:109
Former UNITING CHURCH 402 Rode Road, CHERMSIDE	1:114
SAINT AGATHA'S CATHOLIC CHURCH 52 Oriel Road, CLAYFIELD	1:119
SAINT JAMES CATHOLIC CHURCH 165 Old Cleveland Road, COORPAROO	1:126
MOWBRAYTOWN PRESBYTERIAN CHURCH 22 Mowbray Terrace, EAST BRISBANE	1:133
SAINT BENEDICT'S CATHOLIC CHURCH 81 Mowbray Terrace, EAST BRISBANE	1:138
ANGLICAN CHURCH OF SAINT PAUL 554 Vulture Street East, EAST BRISBANE	1:144
Former SAINT JOHN THE BAPTIST CATHOLIC CHURCH 133 South Pine Road, ENOGGERA	1:149
GLAD TIDINGS TABERNACLE 237 Barry Parade, FORTITUDE VALLEY	1:155
Former FORTITUDE VALLEY METHODIST CHURCH (GREGORY PLACE) 120 Brookes Street, FORTITUDE VALLEY	1:159
HOLY TRINITY CHURCH 141 Brookes Street, FORTITUDE VALLEY	1:161
TONGAN WESLEYAN METHODIST CHURCH 136 Brunswick Street, FORTITUDE VALLEY	1:164
SAINT PATRICK'S CHURCH 58 Morgan Street, FORTITUDE VALLEY	1:168
Former FORTITUDE VALLEY PRESBYTERIAN CHURCH 25 27 Warner Street, FORTITUDE VALLEY	1:171
Former PRIMITIVE METHODIST CHURCH (POTTERS GALLERY) 483 Brunswick Street, FORTITUDE VALLEY	1:176

---

**BRISBANE PLACES OF WORSHIP**

---

Former BETHLEHEM LUTHERAN CHURCH 115 Warren Street, FORTITUDE VALLEY	1:179
GRACEVILLE UNITING CHURCH 215 Oxley Road, GRACEVILLE	1:184
CHRIST THE KING CATHOLIC CHURCH 19 Randolph Street, GRACEVILLE	1:190
GREENSLOPES BAPTIST CHURCH 43 Dunellan Street, GREENSLOPES	1:196
SAINT MATTHEW'S ANGLICAN CHURCH 35 Church Road, GROVELY	1:201
SAINT AUGUSTINE'S ANGLICAN CHURCH 56 Racecourse Road, HAMILTON	1:203
HEMMANT COMMUNITY CHURCH 69 Hemmant - Tingalpa Road, HEMMANT	1:208
Former HILL END METHODIST CHURCH (STOLIARSKY SCHOOL OF MUSIC) 19 Dornoch Terrace, HILL END	1:210
SAINT ANDREW'S CHURCH HALL 72 Lambert Road, INDOORPOOPILLY	1:215
UNITING CHURCH, INDOORPOOPILLY 80 Station Road, INDOORPOOPILLY	1:217

**VOLUME TWO**

**4:0 PLACES OF WORSHIP**

Citations and Statements of Significance

SAINT JOSEPH'S CHURCH 44 Leopard Street, KANGAROO POINT	2:1
WESLEY UNITING CHURCH 48 Linton Street, KANGAROO POINT	2:7
SAINT MARY'S ANGLICAN CHURCH 33 Main Street, KANGAROO POINT	2:13
UNITING CHURCH, KENMORE-BROOKFIELD 982 Moggill Road, KENMORE	2:16

---

BRISBANE PLACES OF WORSHIP

---

SAINT ANDREW'S ANGLICAN CHURCH 673 Lutwyche Road, LUTWYCHE	2:20
THE CHURCH IN THE VILLAGE 456 Lutwyche Road, LUTWYCHE	2:27
CHRIST CHURCH, MILTON 9 Chippendall Street, MILTON	2:32
MORNINGSIDE UNITING CHURCH 43 Thynne Road, MORNINGSIDE	2:35
SAINT MARY'S MACEDONIAN ORTHODOX CHURCH 140 James Street, NEW FARM	2:40
HOLY SPIRIT CATHOLIC CHURCH 16 Villiers Street, NEW FARM	2:46
Former UNITING CHURCH 36 Enoggera Road, NEWMARKET	2:53
THE CHURCH OF THE TRANSFIGURATION 40 Agnew Street, NORMAN PARK	2:58
NORMAN PARK UNITING CHURCH 177 Bennetts Road, NORMAN PARK	2:63
NORTHGATE UNITING CHURCH 116 Peary Street, NORTHGATE	2:68
CORPUS CHRISTI CHURCH 67 Bage Street, NUNDAH	2:74
UNITING CHURCH, FERNBERG PARISH 123 Kennedy Terrace, PADDINGTON	2:77
Former PRIMITIVE METHODIST CHURCH 215 Latrobe Terrace, PADDINGTON	2:83
ITHACA PRESBYTERIAN CHURCH 100 Enoggera Terrace, RED HILL	2:88
SAINT BRIGID'S CHURCH 78 Musgrave Road, RED HILL	2:94
ST BARNABAS ANGLICAN CHURCH 60 Waterworks Road, RED HILL	2:97

---

**BRISBANE PLACES OF WORSHIP**

---

WINDSOR ROAD BAPTIST CHURCH 16 Windsor Road, RED HILL	2:102
CHURCH OF THE SACRED HEART 367 Given Terrace, ROSALIE	2:107
SACRED HEART CATHOLIC CHURCH 92 Brighton Road, SANDGATE	2:114
SANDGATE BAPTIST CHURCH 6 Flinders Parade, SANDGATE	2:122
SAINT MARGARET'S ANGLICAN CHURCH 58 Rainbow Street, SANDGATE	2:127
SAINT MATTHEW'S ANGLICAN CHURCH 481 Oxley Road, SHERWOOD	2:134
SHERWOOD UNITING CHURCH 515 Oxley Road, SHERWOOD	2:140
UNITING CHURCH, SHERWOOD ROAD 706 Sherwood Road, SHERWOOD	2:145
SINNAMON MEMORIAL UNITING CHURCH 675 Seventeen Mile Rocks Road, SINNAMON PARK	2:151
SAINT CLEMENTS - MELKITE RITE CHURCH 72 Ernest Street, SOUTH BRISBANE	2:153
Former PARK PRESBYTERIAN CHURCH (CORDELIA STREET ANTIQUE AND ART CENTRE) 31 Glenelg Street, SOUTH BRISBANE	2:158
Former CATHOLIC APOSTOLIC CHURCH (CALLAN HOUSE) 16 Manning Street, SOUTH BRISBANE	2:164
SAINT MARY'S CATHOLIC CHURCH 48 Peel Street, SOUTH BRISBANE	2:168
SAINT NICHOLAS' SERBIAN ORTHODOX CHURCH 245 Vulture Street, SOUTH BRISBANE	2:174
SAINT ANDREW'S CHURCH OF ENGLAND 160 Vulture Street, SOUTH BRISBANE	2:179



---

BRISBANE PLACES OF WORSHIP

---

CHRIST CHURCH, TINGALPA 1343 Wynnum Road, TINGALPA	2:181
SAINT IGNATIUS LAYOLA, TOOWONG 46 Grove Street, TOOWONG	2:187
SAINT THOMAS' ANGLICAN CHURCH 67 High Street, TOOWONG	2:194
TOOWONG BAPTIST CHURCH 5 Jephson Street, TOOWONG	2:196
GREEK EVANGELICAL CHURCH 225 Boundary Street, WEST END	2:202
ISLAMIC CENTRE OF WEST END 12 Princhester Street, WEST END	2:206
WEST END UNITING CHURCH 113 Vulture Street, WEST END	2:210
SAINT COLUMBA'S CATHOLIC CHURCH 204 Kedron Brook Road, WILSTON	2:215
SAINT ALBAN'S ANGLICAN CHURCH 47 Lovedale Street, WILSTON	2:222
HOLY TRINITY ANGLICAN CHURCH 64 Hawthorne Street, WOOLLOONGABBA	2:228
SAINT NICHOLAS RUSSIAN ORTHODOX CATHEDRAL 344 Vulture Street, WOOLLOONGABBA	2:233
Former HOLY CROSS CHURCH 28 Chalk Street, WOOLLOOWIN	2:235
WYNNUM BAPTIST CHURCH 78 Akonna Street, WYNNUM	2:242
GUARDIAN ANGEL'S CATHOLIC CHURCH 198 Bay Terrace, WYNNUM	2:248
SAINT GILE'S UNITING CHURCH 57 Nathan Terrace, YEERONGPILLY	2:256
CHRIST CHURCH, YERONGA 6 Cork Street, YERONGA	2:261

## **1.0 INTRODUCTION**

## 1.0 INTRODUCTION

In 1991 the Heritage Unit undertook a survey of suburban places of worship built prior to 1940 in Brisbane. This survey identified approximately 180 places of worship which were considered worthy of further research. After preliminary historical research and architectural inspections seventy buildings were selected as having sufficient architectural merit to meet at least one of the criteria for local heritage significance. Some have since been destroyed or found not to warrant inclusion, and other places have been discovered in subsequent surveys. Architectural descriptions of the selected places of worship were funded by the Queensland Heritage Grants Program of 1992, with the final study to be forwarded to the Department of Environment. Heritage studies associated with Development Control Plans in Fortitude Valley and South Brisbane identified additional significant places of worship in those areas.

The study is solely concerned with built structures which are used or have been used as places of worship. Associated structures adjacent to the places of worship have been noted. In Brisbane, as in other parts of the country, religious bodies are faced with the problem of an increasing number of redundant churches. They face similar financial and technical problems to owners of other historic buildings. However these problems are magnified by the sheer numbers of buildings and the proportion of each denomination's assets which the churches (and their sites) represent; and by the expense of maintaining and restoring the generally elaborate buildings which diverts resources from other worthwhile and urgent activities. Almost all places of worship are local landmarks, prized by local residents and by present and former members of the congregation. Many are very fine buildings, representing a major financial commitment by their past congregations. The purpose of this study then is an initial survey to set priorities for conservation so that they are clear to both planners and owners, and to clearly state the reasons for the preservation of particular buildings.

The Aboriginal religious experience stands in stark contrast to the forms and structures which characterise generally accepted definitions of religion. Traditional Aboriginal culture and identity focuses on territories, ceremonies, and stories centred around the powers of birth, life and death where locations rather than structures are of sacred importance. Aboriginal places of worship thus form no part of this study.

This study of *Brisbane Places of Worship* comprises historical reports and architectural descriptions of significant places of worship in the city and suburbs of Brisbane. To ensure a comprehensive coverage of Brisbane the study includes city and suburban places of worship which are already listed on the Queensland Heritage Register. The study identifies pre World War Two places of worship which have citywide and local significance as assessed under local heritage criteria adapted by the Heritage Unit from the South Australian Development Act of 1993.

### 1.1 Criteria for Assessing Heritage Places

This study recognises cultural and architectural diversity and is not solely concerned with elaborate stone churches but rather places of worship which represent the diversity of religious experience and architecture which has shaped Brisbane's history and character. Although some of the places identified are of state and even national significance, the emphasis in this study is to identify places of significance to the local community.

The following criteria are utilised in the assessment of local heritage significance:

- (1) it displays historical, economic or social themes that are of importance to the local area; or
- (2) it represents customs or ways of life that are characteristic of the local area; or
- (3) it has played an important part in the life of local residents; or
- (4) it displays aesthetic merit, design characteristics or construction techniques of significance to the local area; or
- (5) it is associated with a notable local personality or event; or
- (6) it is a notable City or local landmark.

### 1.2 Recommendations

It is intended to undertake rigorous community consultation, including consultation with the owners, before introducing any legal protection for the places of worship identified. Appropriate mechanisms might include:

- entering the places identified in the Brisbane-wide heritage register that will be created as part of the new Town Plan; and
- offering bonuses such as: allowing alternative use rights, and relaxing development standards to the owners of those places.

Places of worship which meet the criteria of the Queensland Heritage Act may be considered for inclusion on the Queensland Heritage Register by the Department of Environment.

### 1.3 Acknowledgments

The Heritage Unit wishes to thank the Queensland Heritage Grants Program for generously funding part of the study of Brisbane suburban places of worship.

We appreciate the generous contribution of church archivists and historical repositories for their assistance and access to records. In particular, special thanks are due to Patricia Ramsay, Anglican Archives; Doss Gilmour and Claire Bruton, Catholic Archives; the Baptist Archives, the Buranda Spiritualist Church, the Church of Christ Scientist, the Salvation Army Heritage Centre, and the staff of the John Oxley Memorial Library.

We also express our appreciation to architects, historians and researchers formerly employed by the Heritage Unit for their contribution to the original project.

### 1.4 Abbreviations

The following abbreviations have been used to catalogue current heritage listings of the properties identified in this study.

AHC	Australian Heritage Commission
BCC FVHCS	Brisbane City Council Fortitude Valley Heritage and Character Study
BCC SBADCP	Brisbane City Council South Brisbane Area Development Control Plan
BCC S22	Brisbane City Council Section 22
NTQ	National Trust Queensland
QHR	Queensland Heritage Register

HERITAGE UNIT  
DEPARTMENT OF DEVELOPMENT AND PLANNING  
BRISBANE CITY COUNCIL  
NOVEMBER 1996

## **2.0 GLOSSARY OF ARCHITECTURAL TERMS**

## AREAS COMMONLY FOUND IN A CHURCH COMPLEX

**altar:** A raised structure, table or slab located in the sanctuary, on which communion elements are consecrated and which serves as the centre of worship or ritual.

**apse/apsidal:** A space, usually containing an altar, with a semicircular, semipolygonal or other geometric plan and often with a vaulted or semi-domed roof. Traditionally located at the east end of a church.

**chancel:** That part of a church around the altar and beyond the nave and transept; reserved for the clergy and choir, sometimes raised above the level of the nave and railed or screened off. Traditionally located at the eastern end of the church.

**chapel:** A small or private place of worship, either within or attached to a large church or in a separate building.

**columbarium:** A room or wall which contains a series of niches, intended to receive human remains.

**lych gate:** A roofed gateway at the entrance to a church or cemetery where a coffin may be placed temporarily before proceeding to the grave.

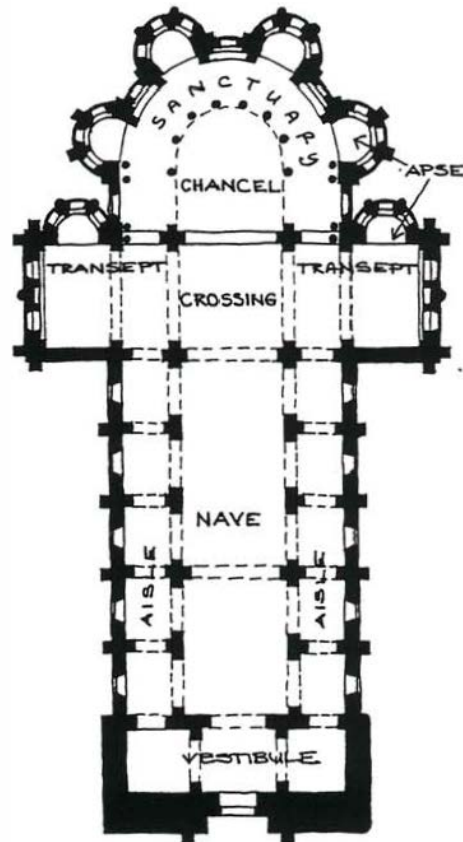
**manse:** The dwelling of a clergyman, especially a minister in the Uniting or Presbyterian Church.

**nave:** The main body of a church for the accommodation of the congregation, usually demarcated from aisles by piers or columns. Traditionally located to the west of the sanctuary, transept and choir.

**porte-cochere:** 1. A covered entry for pedestrian set-down from vehicles. 2. A doorway large enough to let a vehicle pass from street to parking area.

**presbytery:** The residence of a clergyman in the Roman Catholic Church.

**rectory:** The residence of a clergyman in some Churches including the Anglican church.



### CRUCIFORM PLAN

The characteristic cross shaped plan of Gothic and other large churches formed by the intersection of nave and transepts.

**sacristy:** See vestry.

**sanctuary:** The most sacred part of a church, containing an altar or communion table.

**transept:** The cross-arm of a cruciform church which runs at right angles to the major axis.

**vestibule:** A waiting room or small foyer leading into a larger space.

**vestry/sacristy:** A room or building attached to a church where vestments are kept and in which the clergy and choristers robe and prepare for the service.

**vicarage:** The residence of a clergyman in the Anglican Church.

GENERAL TERMS

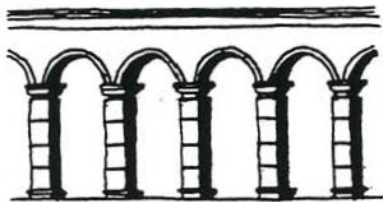
**aedicule/aedicula:** A canopied niche usually flanked by *collonettes*(small columns) intended as a shelter for a *statue* or as a shrine.



**aggregate:** A hard material, such as crushed stone, gravel or sand, which is mixed with cement and water to form concrete.

**apex:** The highest point, peak, or tip of any structure.

**arcade:** 1. A line of counterthrusting arches raised on columns or piers. 2. A covered walk with a line of such arches along one or both long sides.



**architrave:** 1. The lowest or load-bearing member of a classical *entablature*. 2. The moulded trim around a doorway or window.

**archivolt:** 1. An *architrave*. 2. modified by being carried around a curved opening instead of a rectangular one; an ornamental moulding or band of moulding on the face of an arch.



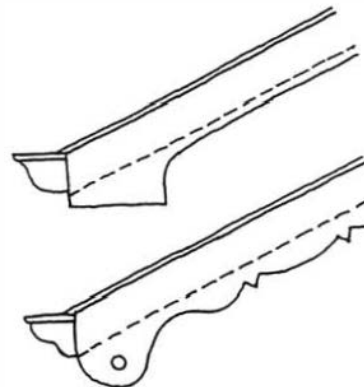
**arris:** The sharp edge formed by the meeting of two surfaces.

**Arts and Crafts:** Originating in England in the nineteenth-century, this style of architecture is residential in scale and character. It's main features include roughcast rendered walls and chimneys, dominant roofs featuring gables and prominent eaves. The style stresses honest expression of function and truthful use of materials. Craftsmanship is important.

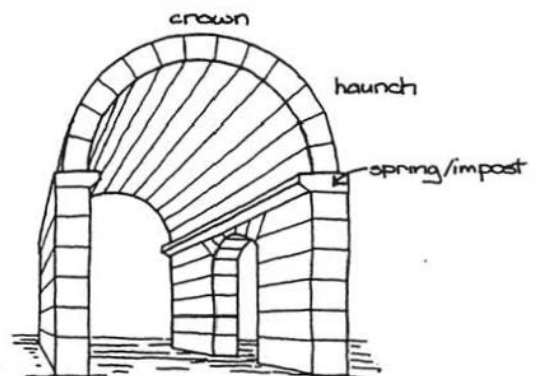
**ballflower:** A spherical ornament composed of three conventionalised petals enclosing a ball, usually in a hollow moulding.



**bargeboard:** A board which hangs from the projecting end of a *gable* roof.



**barrel vault:** A masonry vault of plain, semicircular cross section supported by parallel walls or arcades.





**bead moulding:** A small, convex moulding of semicircular or greater profile.

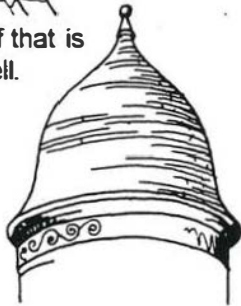


**belfry:** 1. A room at, or near the top of a tower, which contains bells and their supporting timbers. 2. The bell tower itself.

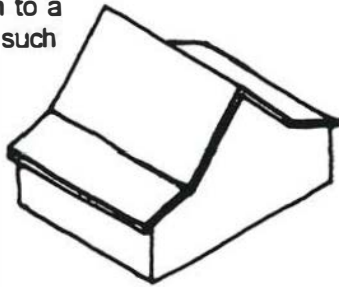
**bell cote:** A small belfry astride the ridge of a church roof, often crowned with a small spire.



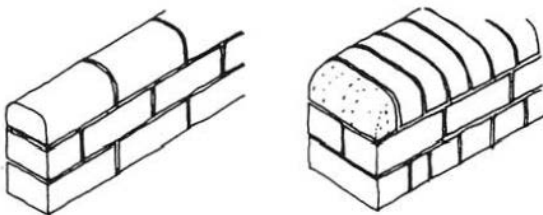
**bell roof:** A roof that is shaped like a bell.



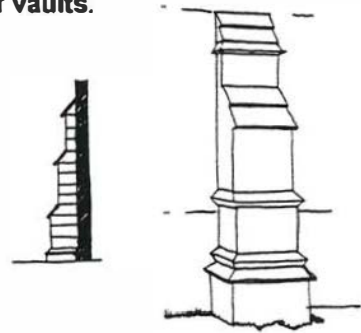
**broken back roof:** A roof which changes from a steeper pitch to a lower over an area such as a verandah.



**bullnose brickwork:** Bricks cut or made with a rounded end/corner.

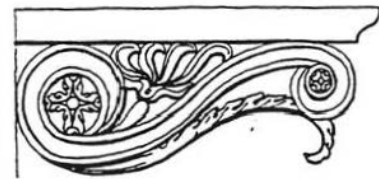
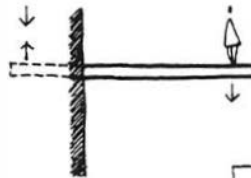


**buttress:** A mass of masonry set at an angle to, or bonded into a wall which it strengthens or supports, buttresses often absorb lateral thrusts from roof vaults.



**cant:** A line or surface angled in relation to another, such as a sloping wall.

**cantilever:** 1. A projecting bracket used for carrying the cornice or extended eaves of a building. 2. A beam, girder, truss, or other structural member which projects beyond its supporting wall or column.



**cap:** 1. Usually, the topmost member of any vertical architectural element, often projecting eg. the coping of a wall, top of a buttress, the lintel of a door etc. 2. The upper member of a column, pilaster, door cornice, moulding, or the like.

**Carpenter Gothic Style:**

A style of architecture which featured in Australia in the late 19th, early 20th century. It's main features include timber cladding, steep roofs clad in corrugated iron, Gothic motifs, decorative projecting gable ends and prominent roof vents.

**casement window:**

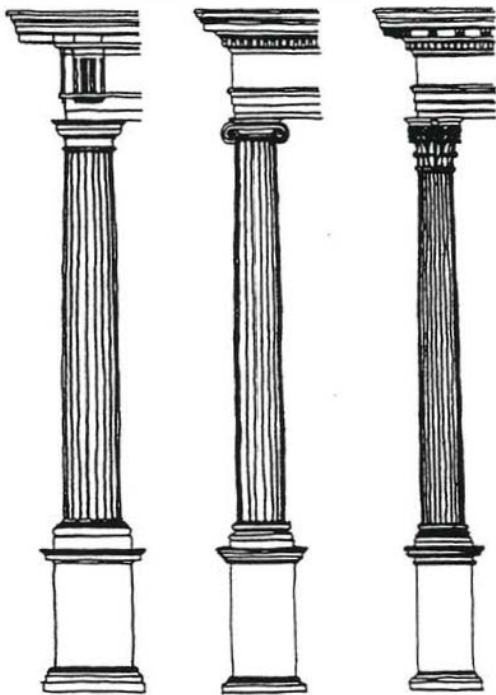


## BRISBANE PLACES OF WORSHIP

**chamfer:** An edge or *arris* cut off a material to a small depth and symmetrically at an angle of approximately 45 degrees.

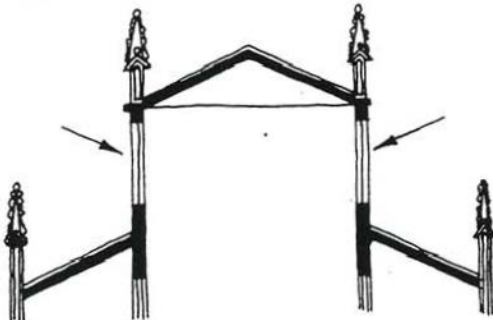
**chamfer board:** A dressed timber, external wall cladding usually of softwood, run in horizontal strips, lapped vertically with a chamfer to its visible top edge.

**Classical:** A style of architecture that employs the characteristics of ancient Greek and Roman architecture and on which the subsequent Renaissance style was based. Characteristic features of the style are the Three Orders (styles of columns and **entablature**) namely the Doric, Ionic and Corinthian. Also, symmetry, open **porticos**, **pediments**, **vaults** and **colonnades** feature in this style.

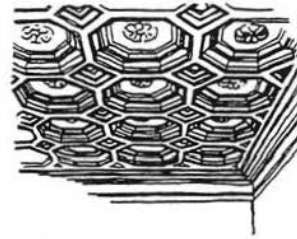


DORIC                  IONIC                  CORINTHIAN

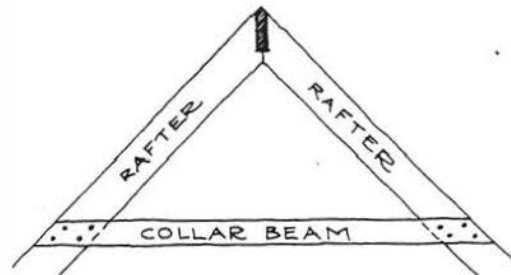
**clerestory:** 1. An upper zone of wall pierced with windows that admits light to the centre of a lofty room. 2. A window so placed.



**coffering:** A ceiling with deeply recessed panels, often highly ornamented.

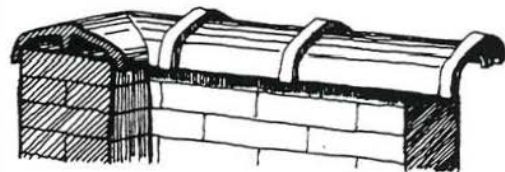


**collar beam/ tie:** A horizontal member which ties together (and stiffens) two opposite common rafters, usually at a point about half way up the rafters in a collar beam roof.

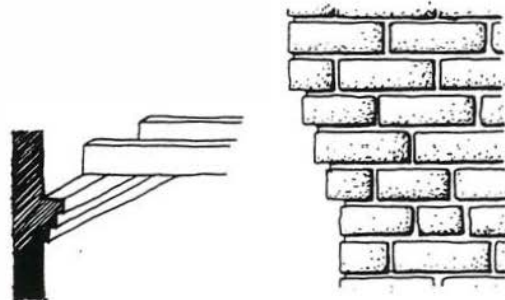


**colonnade:** A linear sequence of columns supporting a roof.

**coping:** A protective cap, top, or cover of a wall, parapet, pilaster, or chimney.



**corbel:** 1. In masonry, a projection of one of a series of projections, each stepped progressively farther forward with height, used to support an overhanging member above or, if continuous, to support overhanging courses; may support an ornament of similar appearance. 2. A projecting stone which supports a weight.

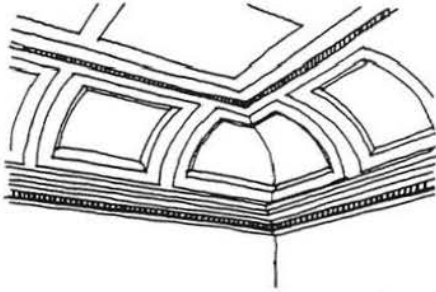


**corinthian:** The slenderest and most ornate of the three ancient Greek orders (see **Classical**).

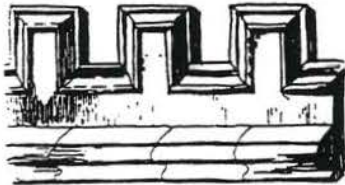
**cornice:** 1. Any moulded projection which crowns or finishes the part to which it is affixed. 2. The third or uppermost division of an **entablature** resting on the **frieze**. 3. An ornamental moulding, usually of wood or plaster, running round the walls of a room just below the ceiling; the moulding forming the top member of a door or window frame. 4. The exterior trim of a structure at the meeting of the roof and wall.

**cove:** A concave or canted interior corner or moulding, esp at the transition from wall to ceiling or floor.

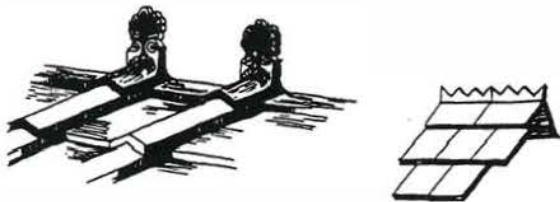
**coved ceiling:** A ceiling having a cove at the wall lines or elsewhere.



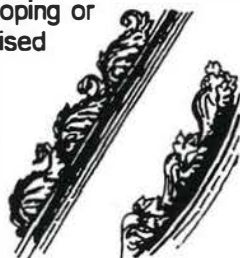
**crenellated:** 1. Having battlements. 2. Bearing a pattern of repeated indentations.



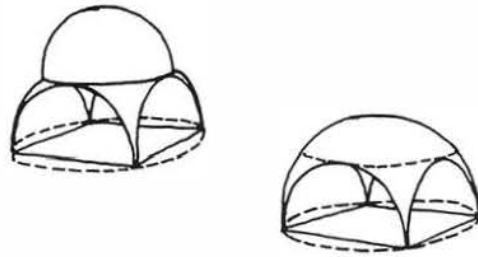
**crest tile:** A tile that fits like a saddle on the ridge of a roof.



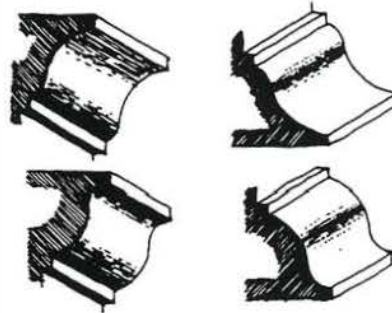
**crocket finish:** In Gothic architecture and derivatives, an upward orientated ornament, regularly spaced along sloping or vertical edges of emphasised features such as spires, pinnacles, and gables.



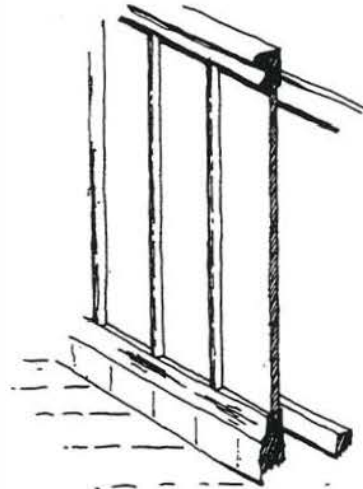
**cupola:** A domical roof on a circular base, often set on the ridge of a roof.



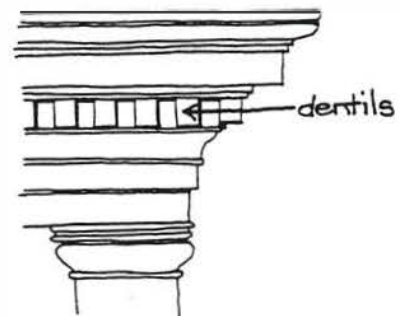
**cyma recta mould:**



**dado:** The middle part (sometimes all parts) of a protective, ornamental panelling applied to the lower walls of a room above the baseboard.



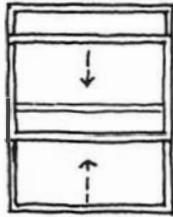
**dentil:** One of a band of small, square, toothlike blocks forming part of the characteristic ornamentation of the Ionic, Corinthian and sometimes the Doric (see **Classical**).



## BRISBANE PLACES OF WORSHIP

**dichromatic:** Architectural elements, sculpture, etc, decorated in two different colours.

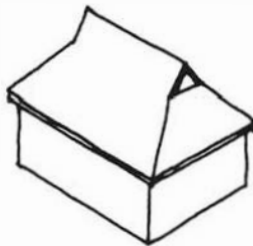
**double hung window:**



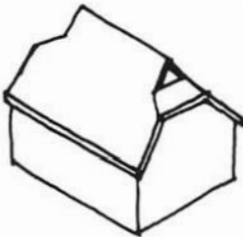
**dressed:** A material whose surface has been worked to achieve a smooth finish.

**drip cap/mould:** See label mould.

**dutch gable roof:**



**dutch gable (truncated):**



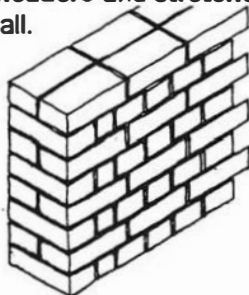
**dwarf wall:** A low wall, such as a wall supporting floor joists.

**engaged:**

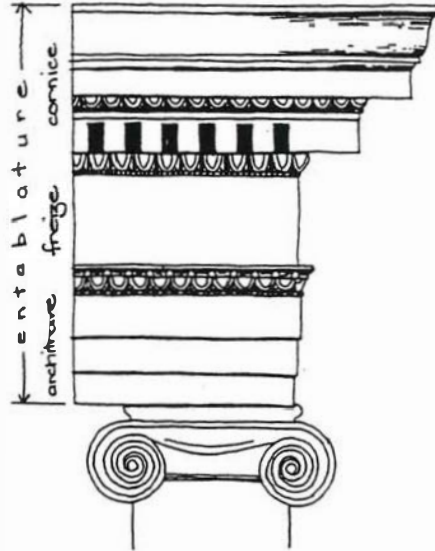
1. Attached, or apparently attached, to a wall by being partly embedded or bonded to it. 2. Framed into or fitted upon or within.



**english bond:** A masonry bond with alternate courses of headers and stretches in a double thickness wall.



**entablature:** 1. In classical architecture, the elaborated beam member carried by the columns, horizontally divided into architrave, frieze, and cornice. 2. A similar feature as the crown of a wall



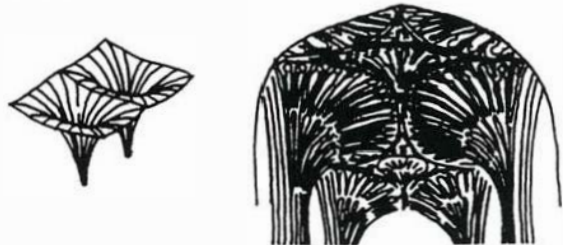
**escutcheon:** A protective plate surrounding the keyhole of a door, a door handle etc.

**face brickwork:** A wall in which bricks are laid accurately to a plane face and the joints neatly pointed.

**fanlight:** 1. A semicircular window over the opening of a door, with radiating bars in the form of an open fan. 2. Any window occupying a similar position (above a window, door etc).



**fanwork, fan tracery:** Tracery on the underside of a vault whose ribs radiate like the ribs of a fan.

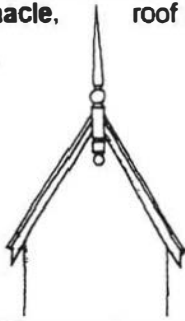


**fascia:** A narrow vertical surface along the edge of a roof or floor.

**fenestration:** The arrangement and design of windows in a building.

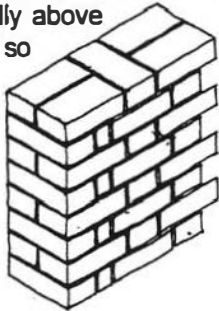
BRISBANE PLACES OF WORSHIP

**finial:** An ornament which terminates the point of a **spire**, **pinnacle**, **roof apex** etc.



**flashing:** A strip or sleeve of impervious material such as galvanised iron, lead or copper fitted to cover a joint where water would otherwise penetrate.

**flemish bond:** A bond for double thickness walls, consisting of alternate **headers** and **stretchers** in each course and laid with each header placed centrally above and below stretchers so as to break joint.

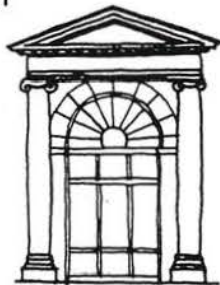


**fretwork:** Ornamental openwork or interlaced work in relief, esp. when elaborate and minute in its parts and in patterns of contrasting light and dark.

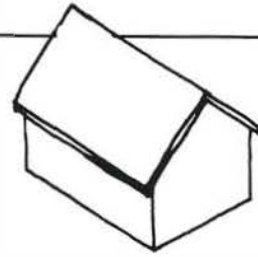


**frieze:** 1. The middle division of a classical **entablature**, between the **architrave** and the **cornice**. 2. A continuous band of decoration round the top of a building or wall. 3. A panel of decoration under the edge of a verandah.

**frontispiece:** 1. The decorated front wall or bay of a building. 2. An ornamental porch or chief **pediment**.



**gable roof:**



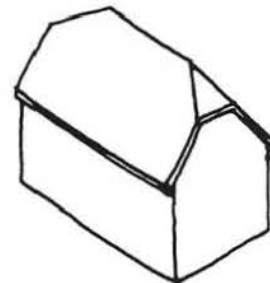
**gable screen:** A decorative screen, usually made of timber which is suspended from the **bargeboard** of a gable roof, partly concealing the wall behind.

**gabled:** A small ornamental gable.

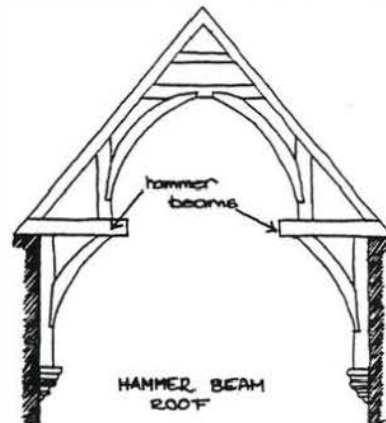


**Gothic:** A style of architecture that originally emerged from France in the late 12th century with Chartres Cathedral. It is characterised by the pointed arch, **rib vault**, exterior flying **buttresses** and richly decorated **fenestration**. It also features steeply pitched roofs, towers with **spires** and parapeted **gables**.

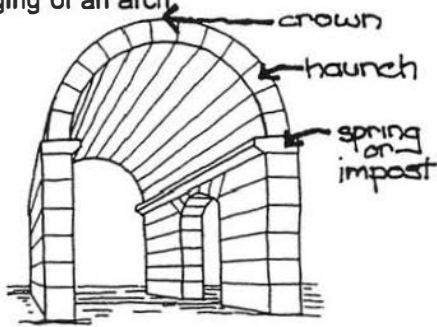
**half hipped roof:**



**hammer beam:** One of a pair of short horizontal members attached to the foot of a principal rafter in a roof, in place of a **tie beam**.

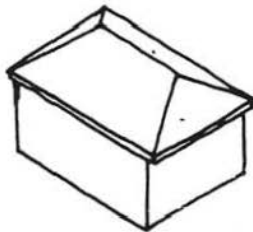


**haunch:** The middle part between the crown and springing of an arch.



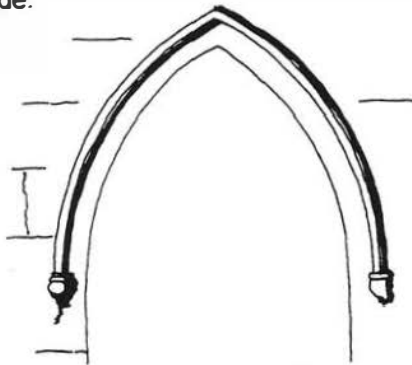
**header:** 1. A brick or other masonry unit laid with its greatest dimension across a wall generally used to tie two skins of brickwork together. 2. The end surface of a brick showing on the face of a wall.

**hipped roof:**

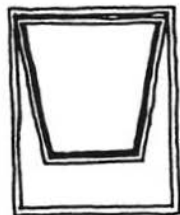


**honeycomb wall:** A brick wall having a pattern of openings; equal in thickness to the width of one brick.

**hoodmould:** The projecting moulding of the arch over a door or window, whether inside or outside.

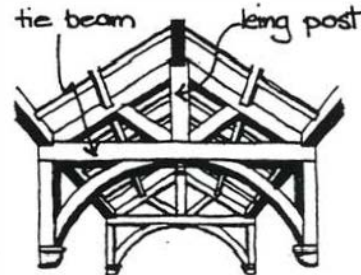


**hopper window:**

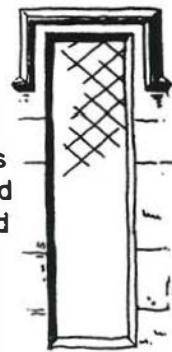


**impost:** A masonry unit or course, often distinctively profiled, which receives and distributes the thrust at each end of an arch (see haunch).

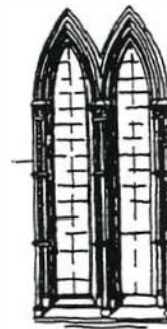
**king post truss:** A triangular frame formed by two inclined members joined at their apex and a horizontal tie beam that connects their lower ends; a vertical central strut (the king post) extends from apex to tie beam.



**label mould:** A square arched hoodmould which extends horizontally across the top of an opening and returns vertically downward for a short distance.



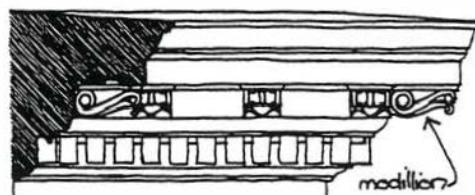
**lancet:** A narrow window with a sharp pointed arch.



**lectern:** A stand with a slanting top to hold a book etc.

**lunette window:** A crescent-shaped or semicircular window.

**modillion:** One of a band of small brackets usually in the form of a scroll which form part of the characteristic ornamentation of the Corinthian order (see **Classical**).



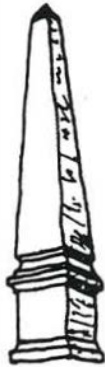
**motif:** A principal repeated element in an ornamental design.

**mullions:** A vertical member separating (and often supporting) windows, doors, or panels set in series.

**niche:** A recess in a wall, usually to contain sculpture or an urn; often semicircular in plan, surmounted by a half dome or arch.



**obelisk:**



A monumental, four sided stone shaft, usually monolithic and tapered to a pyramidal tip.

**ogee mould:**



**Palladian:** A mode of building based on detailed study of Roman forms, as set forth in the publications of the Italian Renaissance architect Andrea Palladio (1508-1580).

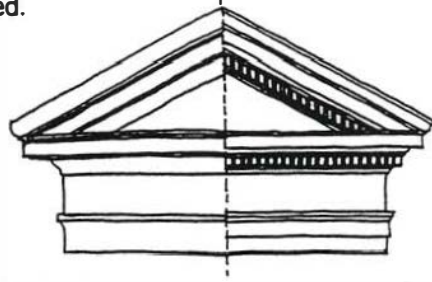
**palladian motif:** A door or window opening in three parts divided by posts, with a lintel flat over each side but arched over the centre.

**pantile:** A roofing tile which has the shape of an S laid on its side.



**parapet:** 1. A low guarding wall at any point of sudden drop, as at the edge of a terrace, roof, battlement balcony etc. 2. A defence wall. 3. In an exterior wall, the part entirely above the roof.

**pediment:** 1. In classical architecture, the triangular gable end of the roof above the horizontal cornice, often filled with sculpture. 2. Also later, a surface used ornamentally over doors or windows, usually triangular but may be curved.



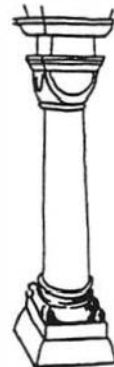
**pendant:** A suspended feature or hanging ornament.

**Perpendicular:** The last and longest phase of Gothic architecture in England. Characterised by vertical emphasis in structure and frequently elaborate fan vaults.

**pier:** 1. A broad column of solid masonry designed to support a concentrated load. 2. A member, usually in the form of a thickened section of a wall placed at intervals along the wall to provide lateral support or to take concentrated vertical loads.

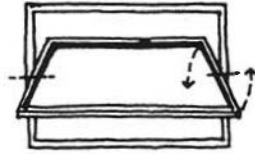
**pilasters:** 1. An engaged pier or pillar often with capital and base. 2. Decorative features that imitate engaged piers but are not supporting structures.

**pillar:** A vertical support having a square, rectangular, polygonal or circular cross section.

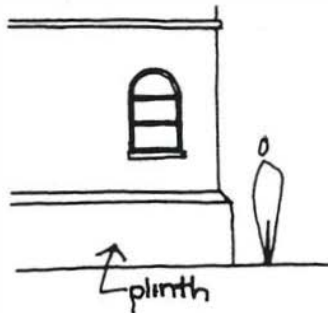


**pinnacle:** 1. An apex. 2. In Gothic architecture and derivatives, a small, largely ornamented body or shaft terminated by a pyramid or spire. 3. A small tower (turret), or part of a building elevated above the main building.

**pivoted window:**

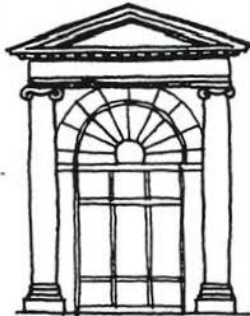


**plinth:** 1. A square or rectangular base for column, pilaster, or door framing. 2. A solid monumental base, often ornamented with mouldings etc. 3. A recognisable base of an external wall, or the base courses of a building collectively, if so treated as to give the appearance of a platform.



**polychromatic:** Architectural elements, sculpture, etc, decorated in a variety of colours.

**portal:** An impressive or monumental entrance, gate, or door to a building or courtyard, often decorated.

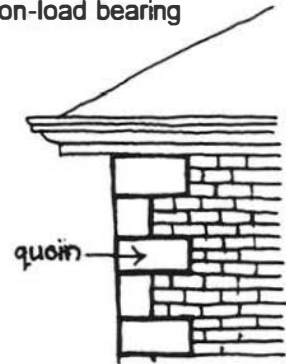


**portico:** 1. A porch or covered walk consisting of a roof supported on columns. 2. A freestanding roofed colonnade.

**quatrefoil:** A four-lobed pattern.



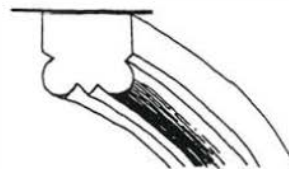
**quoin:** In masonry, a stone or brick used to reinforce an external corner or edge of a wall or the like, often larger and distinguished decoratively from adjacent masonry and may be imitated in non-load bearing materials.



**raked /raking:** Inclining; having a rake or inclination.



**rib:** 1. A curved structural member supporting any curved shape or panel. 2. Mouldings which project from the surface and separate the various roof or ceiling panels.



**Romanesque:** A style of architecture based on ancient Roman elements characterised by massive wall structures, round arches, powerful vaults, small openings compared to wall area and circular windows.

**rose window/wheel window:** A large, circular window, containing tracery disposed in a radial manner.





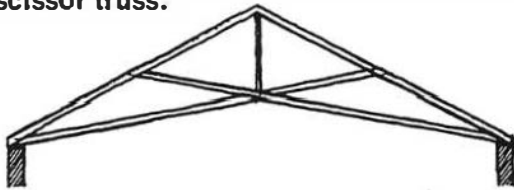
**roundel:** A small circular panel or window.

**sash/window sash:** Any framework of a window, may be movable or fixed.

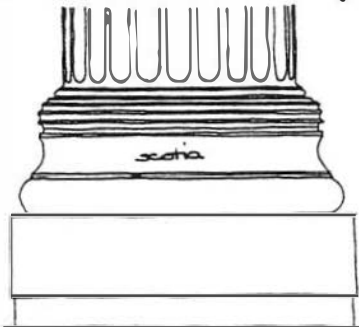
**scallops:** One of a continuous series of curves resembling segments of a circle, used as a decorative element on the outer edge of a strip of wood, moulding etc.



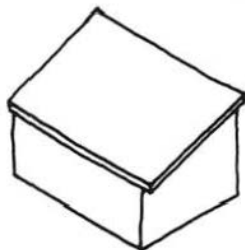
**scissor truss:**



**scotia:** A deep concave moulding, esp. one at the base of a column in Classical architecture.



**skillion roof:**

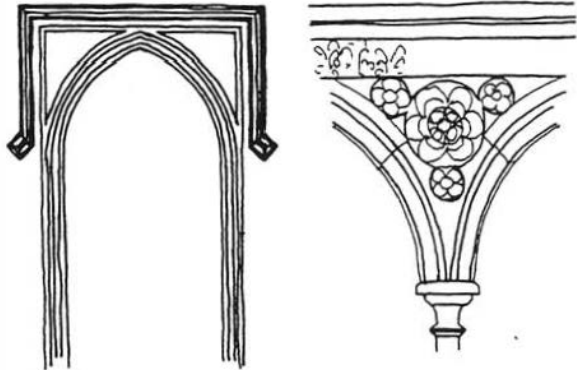


**skirting:** A wooden board on edge, or trim made from metal, plastic or other suitable material, fixed to the bottom of a wall at its junction with the floor.

**soffit:** The exposed undersurface of any overhead component of a building, such as an arch, balcony, beam, cornice, lintel, or vault.

**soldier course:** A course of brickwork with each brick laid on its end so that the greatest dimension is vertical.

**spandrel:** An area roughly triangular in shape, included between two adjoining arches and a line approximately connecting their crowns ( or a space approximately equal to half this in the case of a single arch).



**spire:** Any slender pointed construction surmounting a building, generally a narrow octagonal pyramid set above a square tower.

**splay:** A sloping surface, or a surface which makes an oblique angle with another; a large chamfer; a reveal at an oblique angle to the exterior face of the wall.

**springing line:** The imaginary horizontal line at which an arch or vault begins to curve (see haunch).

**sprocketed:** In roofing, a strip of wood, fixed to the upper side of rafters at the eaves which raises the edge of the eaves and forms a break in the roof line.

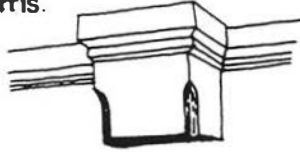
**squinch arch:** A small arch across the corner of a square room which supports a superimposed mass.



**stanchion:** 1. A prop, upright bar, or piece of timber giving support to a roof, window, or the like. 2. An upright bar, beam, or post, as of a window, screen, railing etc.



**stop chamfer:** A chamfer which curves or angles becoming narrower until it meets the arris.



**stretcher:** A brick laid with its greatest dimension along the wall.

**stretcher bond:** Masonry units are laid as stretchers with half or third overlaps.

**string course:** A horizontal band of masonry, generally narrower than other courses used for decoration across a facade or encircling such features as pillars or engaged columns; may be flush or projecting, flat-surfaced, moulded or richly carved.

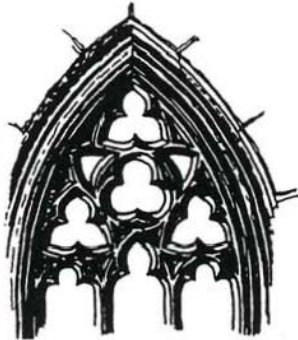
**struts:** See collar beam.

**stucco:** 1. An exterior finish usually textured; composed of cement, lime, sand and water. 2. A fine plaster used for decorative work or mouldings.

**terrazzo:** A material consisting of irregular marble or stone fragments, set in cement, and finished to a smooth, hard surface.

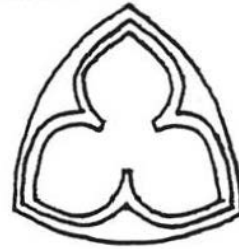
**tie beam:** See collar beam.

**tracery:** 1. The curvilinear openwork shapes of stone or wood creating a pattern within the upper part of a Gothic window, or an opening of similar character, in the form of mullions which are usually so treated as to be ornamental. 2. Similar patterns applied to walls or panels.

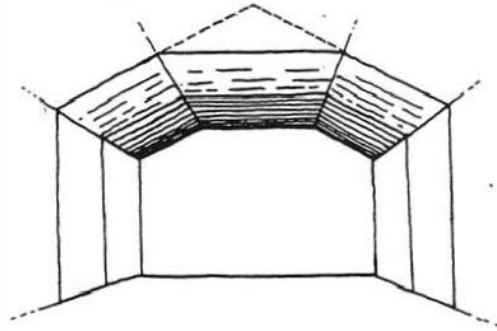


**transom:** 1. A horizontal bar of wood or stone across a window. 2. The cross-bar separating a door from the fanlight above it. 3. A window divided by a transom bar.

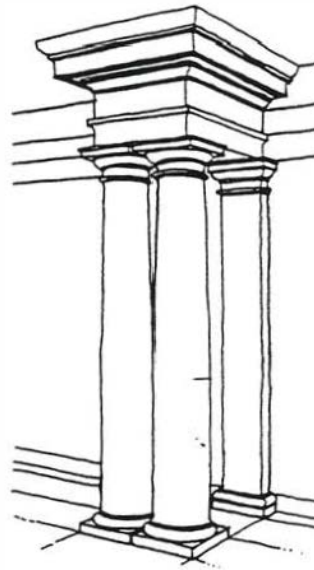
**trefoil:** A three lobed, cloverleaf pattern.



**truncated gable ceiling:**

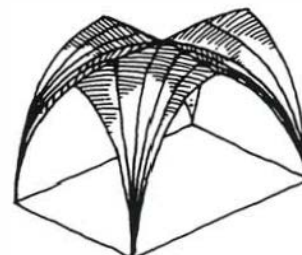


**Tuscan order:** A simplified version of the Greek Doric order (see classical).

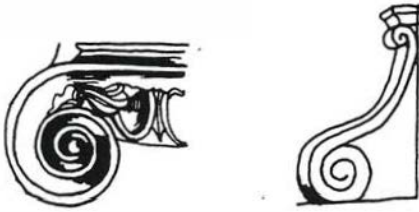


**valance:** A decorative strip or panel below the eaves of a roof, usually between verandah posts.

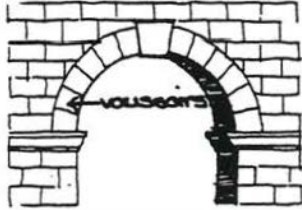
**vault:** A masonry covering over an area which uses the principle of the arch.



**volute:** A spiral scroll.



**vousoir:** A wedge shaped masonry unit in an arch or vault.



**wainscot:** A decorative or protective facing applied to the lower portion of an interior partition or wall, such as timber or other facing material (see dado).

**weatherboard:** A rough sawn timber external wall cladding, usually of hardwood, run in horizontal strips, lapped vertically.

**weathered:** Having an upper surface which is splayed so as to throw off water.

## REFERENCES

The following references have been drawn upon to compile the text and illustrations for the glossary.

Apperly, R., R. Irving and P. Reynolds 1989 *A Pictorial Guide to Identifying Australian Architecture: Styles and Terms from 1788 to the Present*, Angus & Robertson, North Ryde, NSW.

Harris, Cyril ed. 1977 *Illustrated Dictionary of Historic Architecture*, General Publishing Company, Toronto.

Koch, Wilfried 1980 *A Handbook of European Architectural Styles*, W. Foulsham & Company Ltd, Berkshire.

National Committee on Rationalised Building 1985 *Glossary of Australian Building Terms*, NCRB/Sydney Building Information Centre.

## **3.0 HISTORICAL BACKGROUND**

### 3.0 HISTORICAL BACKGROUND

Religion in Australia is the product of the waves of immigration and subsequent occupation of this continent, particularly during the nineteenth and twentieth centuries. However, unlike other colonised nations which have easily recognisable religious impacts, the place of churches in Australia is not easily defined. Religious goals played little part in the decisions of the free immigrants who followed the opening up of the penal colony. The majority of Australia's early immigrants came from the working classes who sought to improve their fortunes in the new colony. Religious groupings were closely associated with the origins of the new settlers. As most early immigrants came from the British Isles, British religious groups were predominant with Anglicans, Methodists and Baptists being mainly English, Presbyterians Scottish and Roman Catholics Irish. Other immigrant groups brought their own religious traditions such as German Lutherans and eastern Orthodox religious groups. Non Christian religious traditions came with Asian and Moslem communities, and with spiritualist adherents from Britain, Europe and America.

Many settlers however recognised that churches and clergy could influence individuals and communities for good and often the establishment of places of worship soon followed the occupation of localities. The expansion of congregations, the growth in the number and extent of parishes and ultimately the proliferation of places of worship affected the development of the various regions. The pace of the development often reflected the priorities and characters of the church hierarchy but the local community most often provided the impetus, funds and labour for the establishment of their ecclesiastical buildings.

In Brisbane, according to Lawson, the early development of a strongly Christian society was hampered by the nature of early occupants (convicts or fortune seekers) and the scarcity of clergy. Although numerically weaker according to nominated allegiances on census returns, the Catholic Church had the strongest congregation. Attendances at services were higher and the first St Stephen's Cathedral was built long before the nonconformists' main churches which appeared in the 1880s. Archbishop Quinn was not reluctant to engage in public life and was determined to maintain Catholic unity in the face of often bitter attacks by nonconformist Protestants in the late nineteenth century. During the reign of his successor Archbishop Dunne, the vigour of the Catholic Church waned as he was inclined to cautiousness and had a deep-seated antipathy to indebtedness. However this was more than reversed during the reign of Archbishop Duhig whose influence saw the purchase of many choice hilltop positions for the building of numerous fine churches. Many of the Catholic Churches in this study are the product of his outstanding vision in the years from 1914 to 1937.

In contrast, despite greater numbers and the wealth of its adherents, the Anglican Church had few facilities and relied heavily on the 'mother church' in England for funds. Although the Pro-Cathedral was completed in the 1890s it was twenty years before St John's Cathedral was begun.

## BRISBANE PLACES OF WORSHIP

---

By the turn of the century thirty metropolitan churches had been built, mainly as a result of Archbishop Webber's commitment to encouraging local congregations to construct their own facilities. It was not until the late 1930s that the Anglican Church, perhaps inspired by the success of Duhig's expansion of Catholic parishes, again embarked on a program of building churches and Sunday Schools closer to parishioners.

Smaller non-conformist denominations were slower to establish separate places of worship. Presbyterians, Baptists and Congregationalists initially worshipped together as the 'United Evangelical Church' but as their congregations grew, many wished to retain their traditional forms of worship.

Presbyterians originally focussed on city churches for their congregation and had an early history marked by controversy, particularly surrounding the Ann Street Church. Presbyterian services progressed into outlying areas and despite a decline in the 1870s developed rapidly with the population and building boom of the 1880s.

The Queensland Congregational Union was formed in 1861. Congregational churches were established in the metropolitan centres from the 1880s and these included churches at Goodna, South Brisbane, Oxley, Redcliffe, Bowen Hills, Milton, Mount Gravatt, Salisbury and other localities. By 1924 the Union comprised fifty churches.

Methodist churches in Brisbane originally were established under one of the forms of Methodism - Primitive, Bible Christians, Wesleyan and United Free Methodists. Congregation numbers were declining by 1891 and the churches combined in the late 1890s, strengthening their spiritual and financial base and extending preaching circuits and building churches in outlying areas.

In 1977 the Congregational, Presbyterian and Methodist Churches amalgamated to form the Uniting Church, although some congregations remained apart from this union.

The Baptist faith was one of the last churches to be formally established. Following a split which saw the formation of the Jireh Baptist Church and associated outreach centres from 1861, the Queensland Baptist Association was established by June 1877. By the time of the opening of the City Tabernacle in 1890, it was the largest Baptist Church in Australia. The Baptist congregations possessed a keen independent evangelical spirit which contributed to great progress in the formation of new congregations.

Lutherans also had an early history marked by disunity and disorder. Their total of twelve meeting places early in the 1890s declined considerably before developing to service a wider congregation.

Although an early attempt to establish a Salvation Army Corps failed in 1880, the arrival of four

## BRISBANE PLACES OF WORSHIP

---

officers in June 1885 saw the beginnings of the Army's work in a galvanised iron shop. In 1891 the first Salvation Army temple was opened and the first Timbrel Brigade formed. Suburban corps expanded from this time continuing to minister to the physical and spiritual salvation of the needy.

### The Glad Tidings

Just as the desire to retain the familiar forms of worship and links with home played a part in the development of Christian places of worship, other immigrants brought similar desires with them. The Temple of the Holy Triad attests to the multicultural nature of religious worship in the colony and the impact of changing immigration patterns. Similarly the influx of Russian immigrants after the Russian Revolution saw the construction of places of worship to serve this community's needs. Other religions which focussed on spiritualism, healing, and community service also formed part of the diverse traditions of worship brought by immigrants to the colonies.

Changing immigration patterns and changes in the forms of worship have been reflected in the types of churches built. The form of the earliest churches was determined partly by the nature of worship to be offered in them, partly by the style of contemporary architecture and partly by the ease with which they could be built. While the Protestant religions were inclined to build more utilitarian structures, Catholics, believing that structures built to the glory of God should be characterised by generosity and display, often aspired to more elaborate churches. All however often lacked the funds to build what was considered appropriate and many early churches were built as temporary structures to be replaced when the congregation could afford more. Much of the early ecclesiastical architecture was conservative, favouring the narrow pointed windows and steep roofs of the Gothic style regardless of the differences in climate here. Non Christian religions brought with them the familiar icons of their traditional architectural styles.

The study of Brisbane Places of Worship lists structures which demonstrate the themes outlined here. While not all are elaborate architectural structures, most are good examples of particular styles of architecture which are indicative of the period and circumstances in which they were built. All however have significance to the local community as places where religious beliefs have found expression and which demonstrate particular ways of life and local development patterns.

### REFERENCES:

Breward, I. 1993 *A History of Australian Churches*, Allen & Unwin, Sydney.

Lawson, R. 1973 *Brisbane in the 1890s*, University of Queensland Press, Brisbane.

## BRISBANE PLACES OF WORSHIP

---

Lewis, M. ed. 1991 *Victorian Churches: Their origins, their story & their architecture*, National Trust of Australia (Victoria), Melbourne.

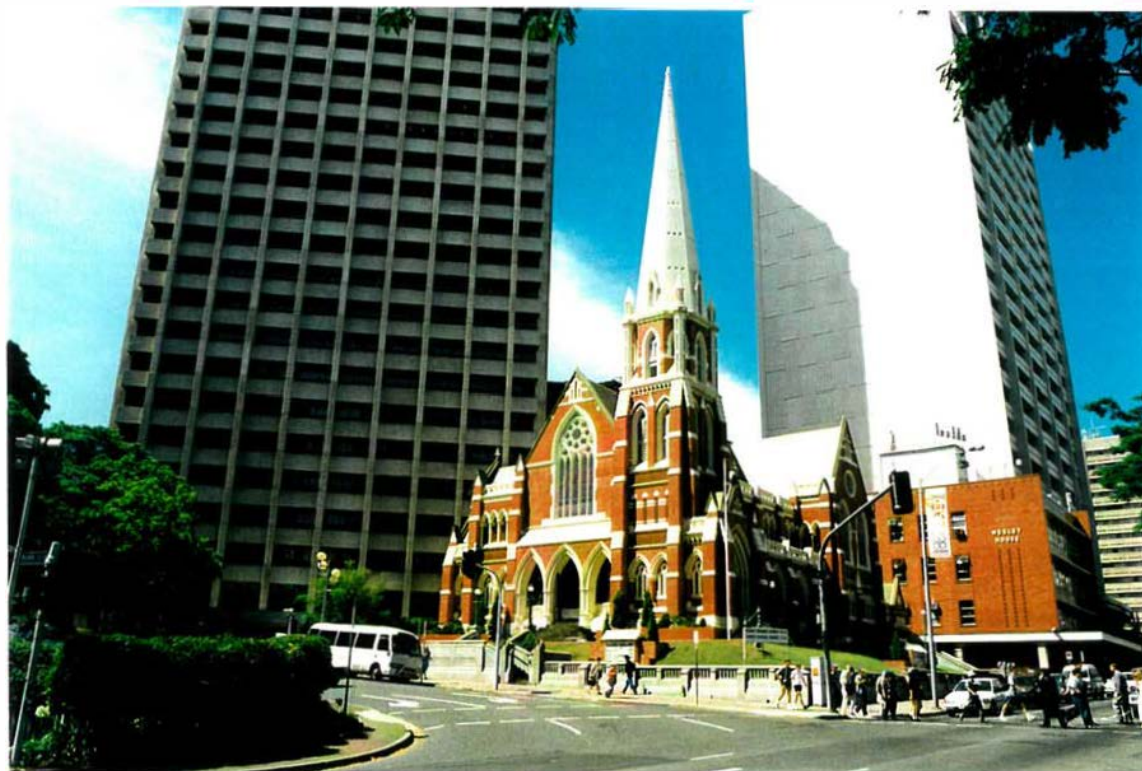
Manning Clark et al. 1973 *Historic Churches of New South Wales*, A.H. & A.W. Reed Pty Ltd., Sydney.

Reed, T. 1978 *Historic Churches of Australia*, Macmillan, Melbourne.



**4.0 PLACES OF WORSHIP**  
**Citations and Statements of Significance**

## Albert Street Uniting Church



---

PREVIOUS NAME:	<b>Albert Street Methodist Church</b>
ADDRESS:	<b>319 Albert Street, Brisbane</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>Wesley Central Mission</b>
ARCHITECT:	<b>Oakden, Addison and Kemp</b>
REAL PROPERTY DESCRIPTION:	<b>L1 on RP 46686 Parish North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1889</b>
PRESENT LISTING:	<b>QHR 600066, AHC 008346, NTQ BNE 1/78, BCC S22-3</b>

---

## STATEMENT OF SIGNIFICANCE

The Albert Street Uniting Church, Brisbane, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in S.23(1) of the Queensland Heritage Act 1992 as evidenced by, but not exclusive to, the statement of significance in the Heritage Register held by the Department of Environment.

This place of worship is significant:

- for the evidence it provides of the substantial development of the city and the confidence of the European population in the future at the time of its construction;
- for its connection with the importance of religious observance to those of the Methodist faith, particularly in the nineteenth and early twentieth centuries. It replaced the first modest chapel built in 1849 and a later (1856) church and was built as a monument to the Methodist faith. The church served as the symbolic centre of Methodism in Queensland and was the site of significant occasions for Methodists for many years;
- for its association with the long history of philanthropic and welfare work provided by the Church, particularly from 1907-1940 when the church was the Central Methodist Mission;
- as it contained memorials to members of the congregation who served in World War One and to Douglas Wheller who made the 'ultimate sacrifice' during World War Two;
- for its association with community events and celebrations for successive generations of Brisbane residents;
- as an excellent example of a Victorian Gothic Revival, polychromatic church, climatically adapted with side colonnades and front porch;
- as one of the major works of the important Brisbane architect G.H.M. Addison;
- as a city landmark, dominating the Albert and Ann Street intersection;
- as its interior reflects the Methodist tradition of church building.

## BRISBANE PLACES OF WORSHIP

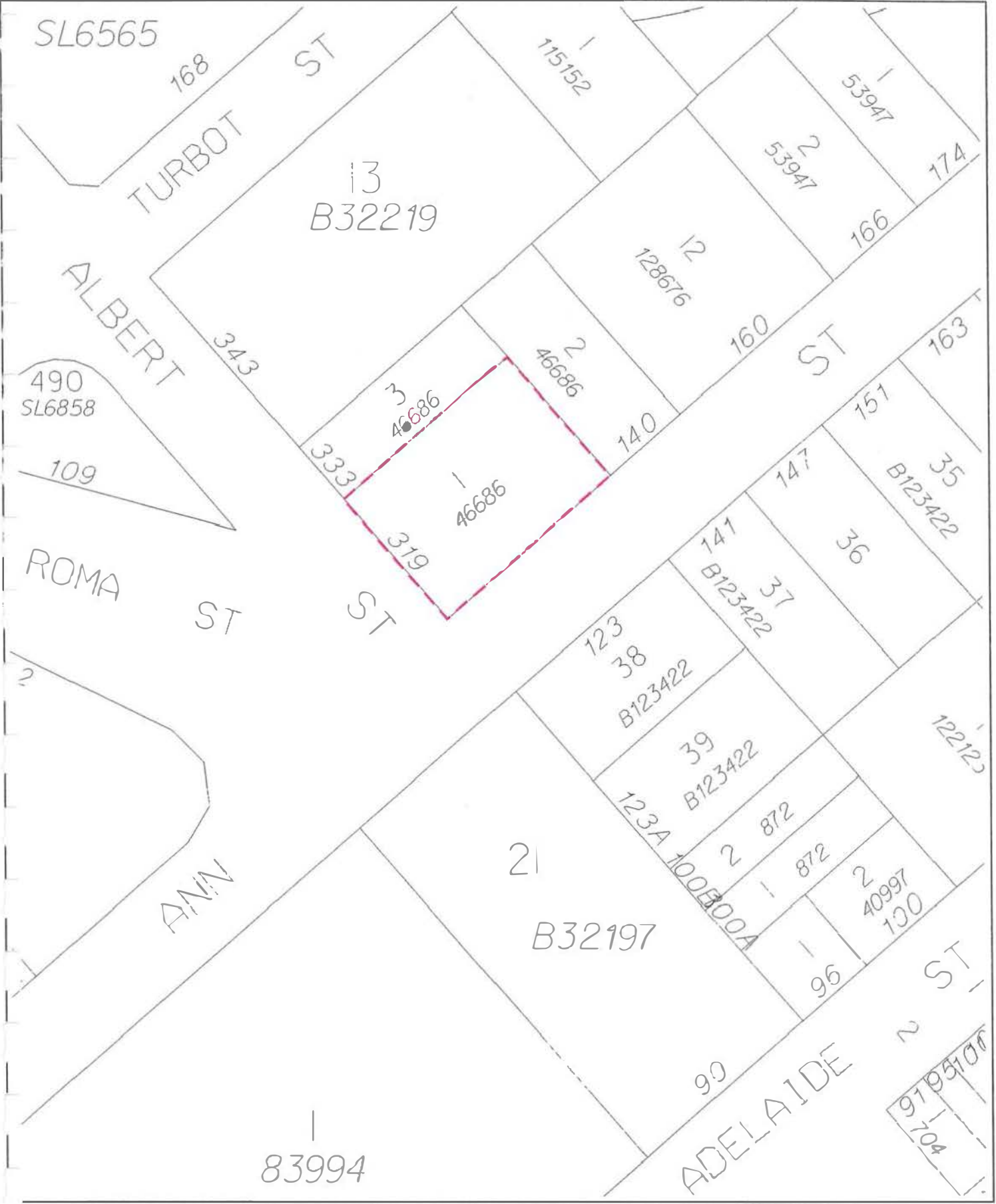
---

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship  
prior to 1940**



**BRISBANE CITY COUNCIL**

Department of Development and Planning

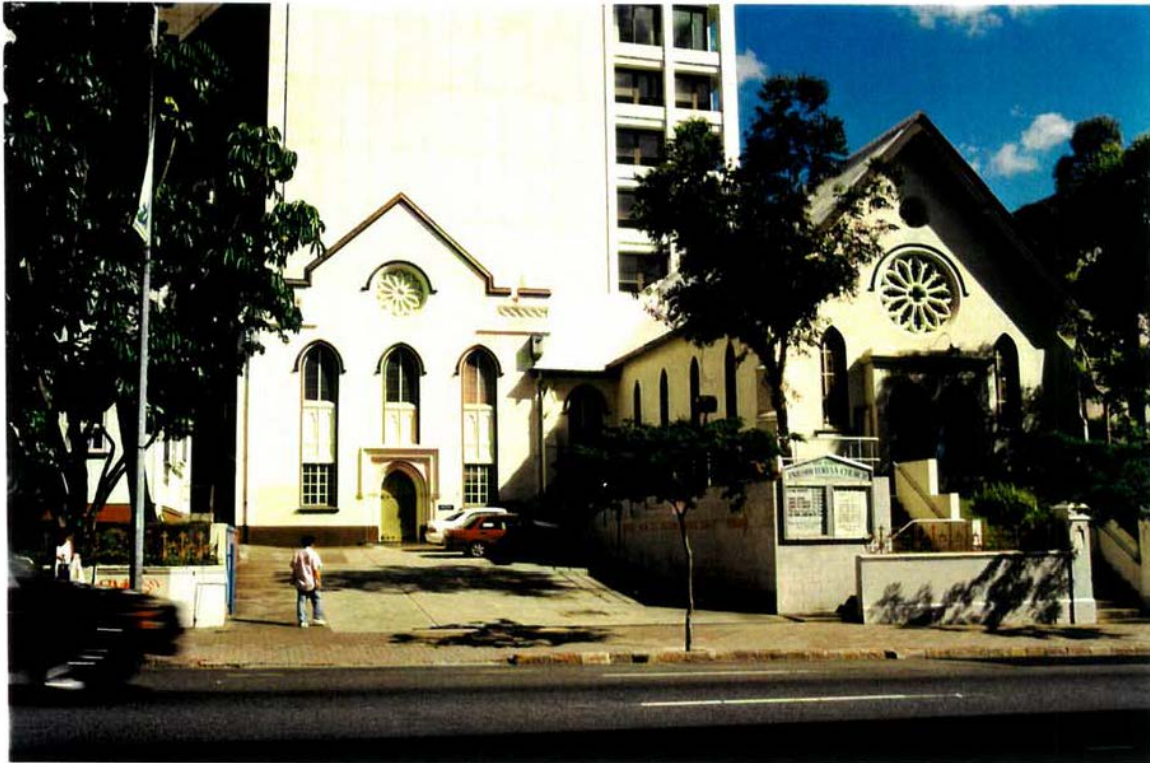
Brisbane City Heritage Unit

**ALBERT STREET UNITING CHURCH  
319 ALBERT STREET  
BRISBANE**

Scale: 1 : 1000



## Ann Street Presbyterian Church



---

ADDRESS:	<b>141 Ann Street, Brisbane</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>Trustees of the Ann Street Presbyterian Church</b>
ARCHITECT:	<b>1897 Alterations: A.B. Wilson</b>
REAL PROPERTY DESCRIPTION:	<b>L 35/36 (Bal), 37 on RP B123422 Parish North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1858, 1872, 1897, 1914</b>
PRESENT LISTING:	<b>QHR 600071, NTQ BNE 1/697, BCC S22-57</b>

---

## STATEMENT OF SIGNIFICANCE

Ann Street Presbyterian Church, Brisbane, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in S.23(1) of the Queensland Heritage Act 1992 as evidenced by, but not exclusive to, the statement of significance in the Heritage Register held by the Department of Environment.

This place of worship is significant:

- for the evidence it provides of the residential development of the north side of Brisbane;
- for its association with the importance early European immigrants placed on religious observance and the significant part it played in the lives of subsequent generations;
- for its association with the Scottish and Irish Presbyterians, brought out by J.D. Lang's private immigration scheme, who were to make a significant contribution to Brisbane's religious, cultural and commercial development;
- for its association with Joshua Jeays (who built the original church), A.B. Wilson (who designed the 1897 alterations) and D.F.W. Roberts (who designed the 1936 two-storey extension);
- as an example of a rendered masonry church built in the 1870s with harmonious later additions;
- for the quality and intactness of its interior;
- for its contribution to the townscape of King George Square;
- as part of a precinct of buildings which includes a church hall and rendered masonry and cast iron fence.

**DATE OF CITATION:**

October 1996

**AUTHOR OF CITATION:**

Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

## BRISBANE PLACES OF WORSHIP

---

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.





**Brisbane Places of Worship  
prior to 1940**



**BRISBANE CITY COUNCIL**

Department of Development and Planning

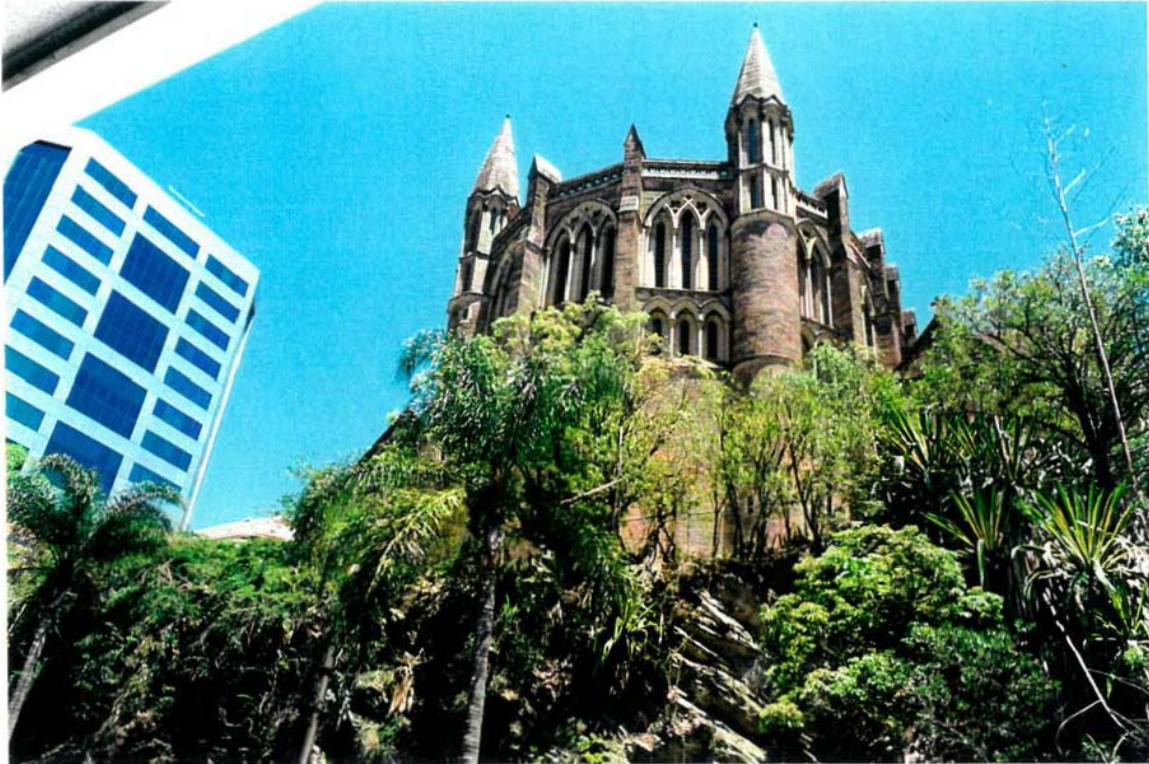
**Brisbane City Heritage Unit**

**ANN STREET PRESBYTERIAN CHURCH  
141 ANN STREET  
BRISBANE**

Scale: 1 : 1000



## Saint John's Cathedral



---

ADDRESS:	<b>413 Ann Street, Brisbane</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>The Corporation of the Lesser Chapter of the Cathedral Church of Brisbane</b>
ARCHITECT:	<b>John Pearson, Conrad and Gargett</b>
REAL PROPERTY DESCRIPTION:	<b>L 5, 7/9 on RP B31227 and L 14, 23 on RP 45560 Parish North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1906, 1968, 1989</b>
PRESENT LISTING:	<b>QHR 600076, AHC 008344, NTQ 1/68 and 1/514, and BCC S22-7</b>

---

## STATEMENT OF SIGNIFICANCE

St John's Cathedral, Brisbane, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in S.23(1) of the Queensland Heritage Act 1992 as evidenced by, but not exclusive to, the statement of significance in the Heritage Register held by the Department of Environment.

This place of worship is significant:

- for the evidence it provides of the development of Brisbane and the importance of religious observance in the nineteenth and early twentieth centuries, particularly through its association with the previous St Johns Church and Pro-Cathedral in William Street;
- for the important part it has played in the lives of successive generations of Anglicans in Brisbane and Queensland, and the development of the Anglican faith throughout the State;
- as evidence of the determination of the Anglican hierarchy to build a cathedral appropriate to the needs and aspirations of the community, it also reflects their confidence in the future;
- as a rare and scholarly example of a French Gothic stone cathedral;
- as an example of the work of prominent British architect J.L. Pearson and prominent Brisbane architect Robin S. Dods;
- as the centrepiece of a well integrated church precinct;
- for the quality of craftsmanship exhibited by the vaulted stone ceilings and ornate timber carvings, details and furniture;
- for its contribution to the streetscape of Adelaide Street;
- as a notable city landmark;
- as part of a precinct which includes the Deanery, Webber House, Church House, St Martin's House and the Pro-Cathedral Bell Tower and stone fence.

## BRISBANE PLACES OF WORSHIP

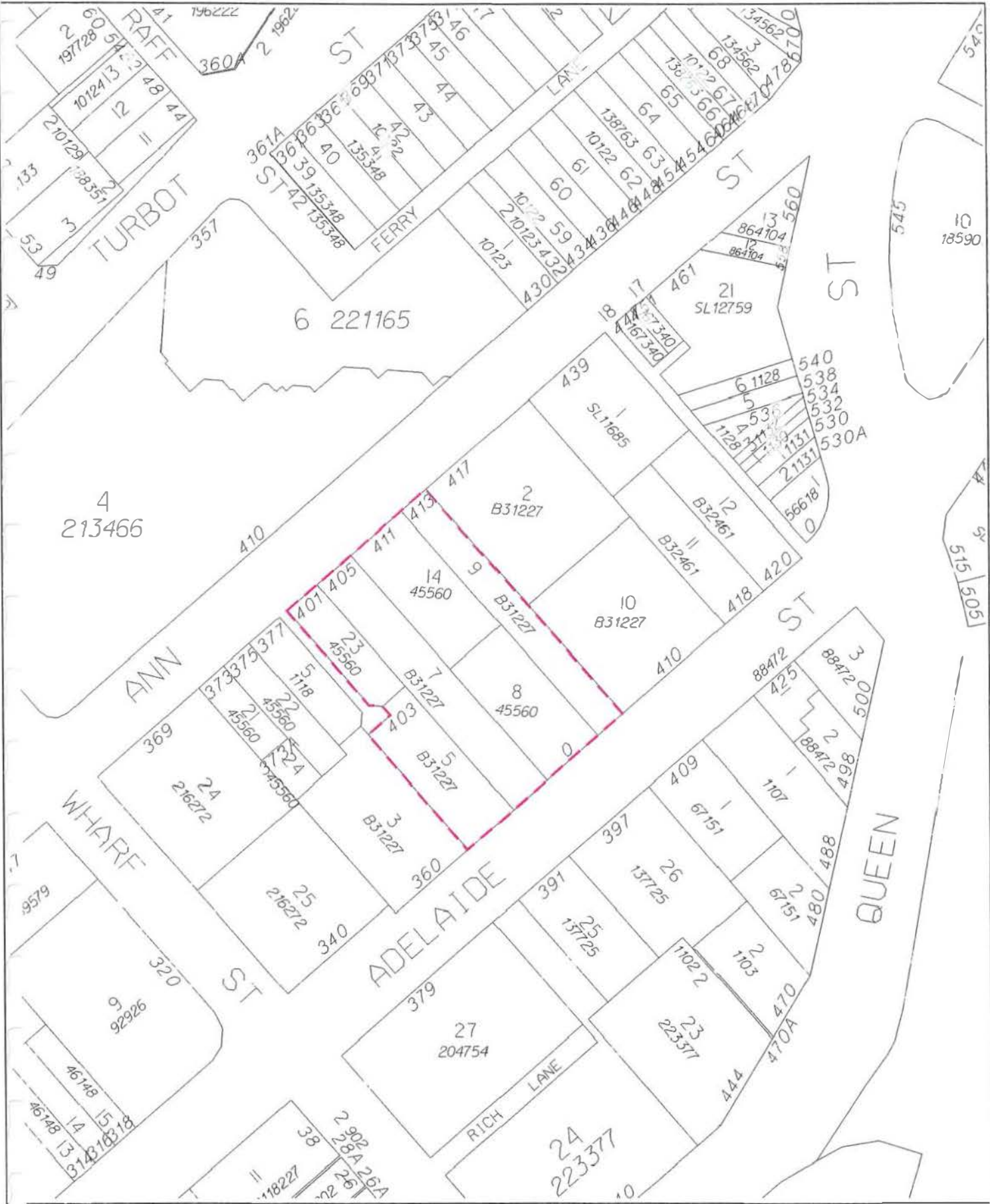
---

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship  
prior to 1940**



**BRISBANE CITY COUNCIL**  
Department of Development and Planning

**Brisbane City Heritage Unit**

**ST JOHN'S ANGLICAN CATHEDRAL  
413 ANN STREET  
BRISBANE**

Scale: 1 : 1500



## Church of Christ



---

PREVIOUS NAME:	<b>United Free Methodist Church</b>
ADDRESS:	<b>430 Ann Street, Brisbane</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>Church of Christ in Queensland</b>
REAL PROPERTY DESCRIPTION:	<b>L 1 on RP 10123 Parish North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1881</b>

---

## HISTORICAL REPORT

This rendered brick church, built in the Gothic style, was constructed by the United Methodist Free Church circa 1881. Situated at the junction of Spring Hill, Fortitude Valley and the city, the church was ideally positioned to serve this rapidly developing area. The building was occupied by the Methodists from 4 August 1881 until 1898 when it was purchased by the Church of Christ, a Restoration Movement based on interpretation of the Bible. Since then, the Ann Street Church, as the "mother" church, has played a central role in the development of the Church of Christ ministry in Brisbane.

This church was constructed at the beginning of the 1880s economic boom in Brisbane which was fuelled by a large influx of immigrants to the city. Between 1881 and 1891, Brisbane's population more than doubled and during the first half of the decade, the majority of residents lived in the inner city suburbs where much of the new building was taking place.

The Ann Street Church, near Petrie's Bight, was the principal church of the United Methodist Free Church. Churches were also established at Wellington Road, Downfall Creek (now Chermside) and Stafford on Kedron. The United Methodist Free Church amalgamated with the Wesleyan Church in 1898 and the Ann Street Church was sold to the Church of Christ.

The Church of Christ in Brisbane was formally founded on 23 September 1883 when a small group held their first meeting. Stephen Cheek, an evangelist who in 1882 unsuccessfully attempted to establish a Church of Christ in Brisbane, wrote that the city was "noted for its apathy". By 1884 however, the membership of the church had grown to twenty-one and in 1889, a Church of Christ community was established at Zillmere. The small Brisbane congregation used a number of different venues for worship including the Temperance Hall in Edward Street, the Synod Hall and a former Baptist chapel on the corner of Adelaide and Wharf Streets. During the 1890s, open air services played an important part in the church's ministry.

The present Church of Christ in Ann Street was purchased in 1898 at a cost of £1,100 under the guidance of the minister of that time, W.T. Clapham. The necessary deposit of £100 was borrowed from the London Bank, whose manager Mr Booty was at one time a member of the church. No serious attempt to clear the debt on the church was made until after the arrival of minister W.H. Nightingale in 1912. A share scheme, sales of handiwork by women in the church, and donations, raised large sums towards this end. Plans to sell the property in the 1920s were abandoned when the city valuer advised church officials that the site's value would increase dramatically with planned Council improvements to the area, including the formation of Barry Parade and Centenary Park, and, later, the building of the Story Bridge.

When purchased by the Church of Christ, the Ann Street Church was described as "well situated and of good size, with comfortable seating accommodation for from 500 to 600 people". A

## BRISBANE PLACES OF WORSHIP

---

beautification scheme was carried out under the ministry of F. Collins in the 1930s. At this time, the tiled baptistry with its rich leadlight background was added. This was a gift in memory of Mr and Mrs W.T. Clapham, the first minister of the Church and his wife. Extensions costing £7,000 were carried out in 1952-3 as part of the church's jubilee anniversary project. These included extending the social hall to the rear and improving kitchen facilities. Further improvements to the church included the addition of a mother's room in 1965 and the construction of the Fanny Ratcliffe Memorial Room in 1971.

For almost 100 years, the Ann Street Church of Christ has played a significant role in the evangelical and community life of this denomination in Brisbane. Considered the Mother Church, the Ann Street ministry was responsible for the establishment of suburban churches at Albion (1911), Annerley (1914), Hawthorne (1914) and Moorooka (1931). Community involvement has ranged from women's gymnastic groups in the 1920s to cricket and tennis teams in the 1940s. During the years of World War II, the church had difficulty in accommodating the congregation, which was swollen with scores of Australian and American servicemen. American chaplains frequently preached at the church during the war. By 1957, the church's membership had grown from over 200 in 1903 to 458. The post-war decades were a time of consolidation and training and the formation of a Metropolitan Conference. The church's commitment to outreach has also continued with several evangelistic missions held during the 1960s and 1970s. Today, the Ann Street Church of Christ continues to cater for the spiritual needs of the community. The building is also used to hold services for the Indonesian Christian Church.

### REFERENCES:

Brisbane Centenary Celebration Committee 1924, *Brisbane Centenary Official Historical Souvenir*, Brisbane.

*Fifty Years in Ann Street* 1948, Church of Christ, Toowoomba.

Watson, N. 1983, *A Century of Witness 1883-1983*, Church of Christ, Brisbane.

### ARCHITECTURAL DESCRIPTION

This rectangular building, elevated approximately 1.8 metres above Ann Street level, occupies most of the site.

The building is situated approximately 5-6 metres from the front alignment and approximately 1 metre from the side alignment to facilitate eaves overhang, access to side entry in the north eastern side and external access to the lower area. The building extends to the rear alignment along Perry Lane.



## BRISBANE PLACES OF WORSHIP

---

The elevation of the building above Ann Street allows for the provision of a small hall under the rear of the building.

Access to the building is by means of a flight of steps on the Ann Street alignment.

The external walls are constructed of brickwork set in a lime mortar with the Ann Street facade and entrance porch rendered to represent stonework. This render has been painted.

The brickwork is set on a masonry plinth built up to floor level.

Access to the entry porch is through a single pair of timber doors containing a cast escutcheon plate and door hinges. This doorway is unprotected to the elements. The words "Church of Christ" appear in the rendered portal over the doors. A slate threshold is set under the entry doors.

Above the entrance doors are three tall lancet windows containing stained glass.

A continuous semicircular band of bullnosed brickwork along both sides forms the sill line for the stained glass lancet windows. The jambs to these windows are formed in a lighter colour brick than that of the main walls. The brick voussoirs spring to a peaked arch from the staggered jamb brickwork.

The steeply pitched corrugated iron roof discharges into eaves gutters along the side alignments. The eaves overhangs are lined with timber boarding. The deep timber fascia is supported on timber fascia brackets.

The rear wall to Perry Lane has been extended in recent years to provide additional accommodation at the rear of the building. This extension contains aluminium framed sliding glass windows which are out of character with the remaining fenestration on this facade.

### STATEMENT OF SIGNIFICANCE

The Church of Christ, Brisbane, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant:

- as it demonstrates the importance of religious observance in the lives of Brisbane people, particularly in the nineteenth century;

## BRISBANE PLACES OF WORSHIP

---

- as it provides evidence of the pattern of development of churches in Brisbane's early history;
- as evidence of the commitment of Church of Christ brethren to secure their first building with subsequent additions in the 1930s, 1950s and 1970s bearing witness to the expansion of the ministry;
- as the centre of the expansion of Church of Christ ministries in areas surrounding Brisbane;
- for its association with the influx of American servicemen and chaplains during World War Two who swelled the congregation;
- as a typical example of a small, rendered brick, Gothic style church, built in the 1880s.

**DATE OF CITATION:** October 1996

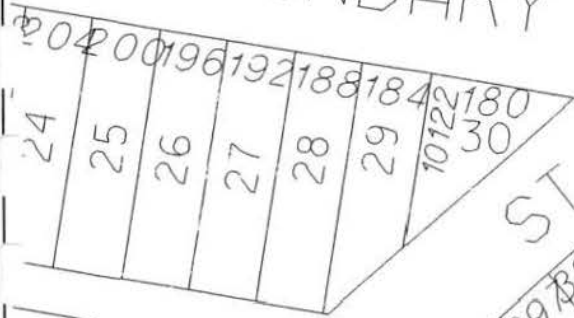
**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

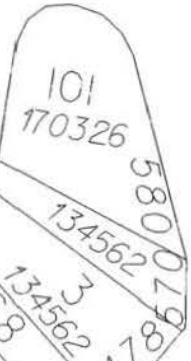
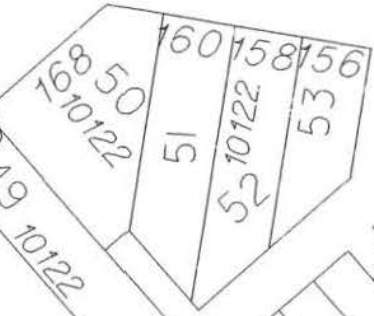
**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.

BOUNDARY

ST



ST



TURBOT



LANE



ST

FERRY



ST



QUEEN

545

6 221165



Brisbane Places of Worship prior to 1940



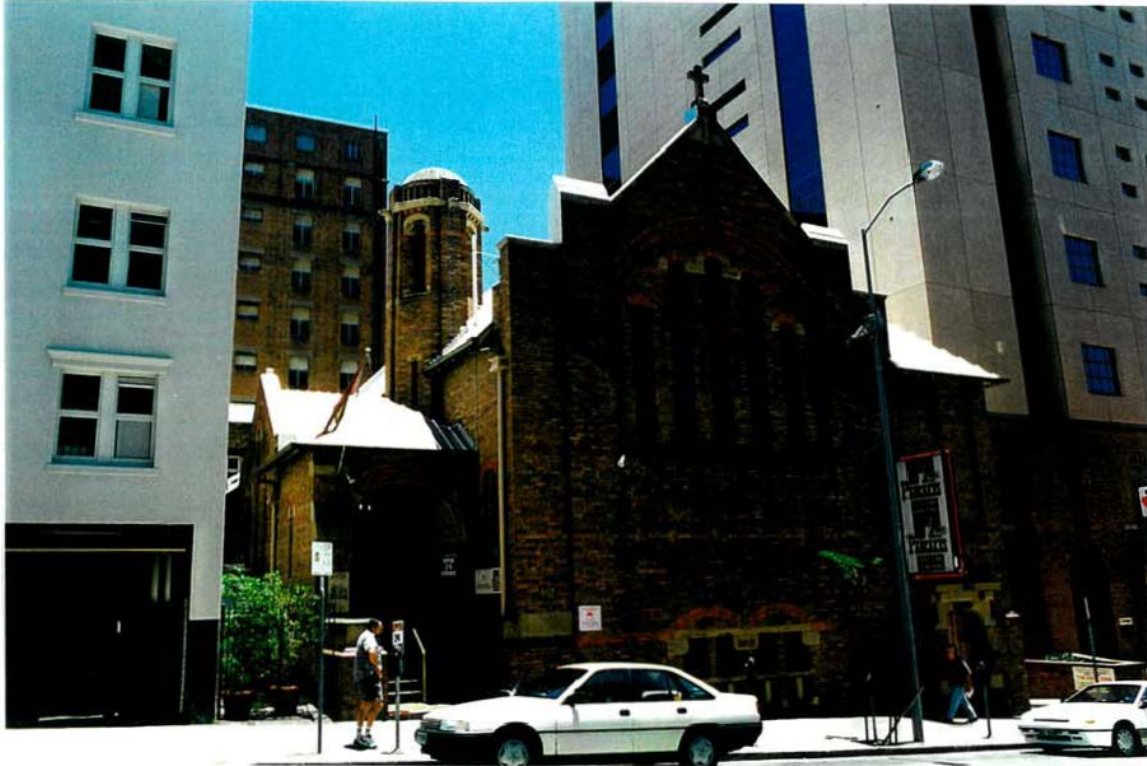
BRISBANE CITY COUNCIL  
Department of Development and Planning  
Brisbane City Heritage Unit

CHURCH of CHRIST  
430 ANN STREET  
BRISBANE

Scale: 1 : 1000



## Former Saint Luke's Church (Pancake Manor)



---

PREVIOUS NAME:	<b>St Luke's Anglican Church</b>
ADDRESS:	<b>10 Charlotte Street, Brisbane</b>
PRESENT USE:	<b>Commercial</b>
PRESENT OWNER:	<b>Len Cali Family Trust</b>
ARCHITECT:	<b>John Smith Murdoch</b>
REAL PROPERTY DESCRIPTION:	<b>L 2 on RP 618 Parish North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1904</b>
PRESENT LISTING:	<b>QHR 600083, AHC 008462, NTQ BNE 1/240 and BCC S22-61</b>

---

## STATEMENT OF SIGNIFICANCE

The former St Luke's Anglican Church (Pancake Manor), Brisbane, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in S.23(1) of the Queensland Heritage Act 1992 as evidenced by, but not exclusive to, the statement of significance in the Heritage Register held by the Department of Environment.

This place of worship is significant:

- as the first permanent and purpose built home of the Church of England mission church;
- for the important part it has played in the lives of the Anglican community, particularly as the Anglican Pro-Cathedral from 1904-1910 and the meeting place of the Synod of the Diocese until 1977;
- for the evidence it provides of changes in development and cultural needs in inner Brisbane;
- for the important part the Anglican Mission has played in the lives of disadvantaged youths and soldiers during both World Wars;
- as elements of the building commemorate those, particularly nurses, who served in World War One;
- for the quality of its polychromatic brickwork and its picturesque roof forms;
- as a successful example of a building designed to fulfil the dual purpose of both mission headquarters and church;
- for its association with the prominent architect, J.S. Murdoch;
- for the contribution its scale and materials make to the streetscape, notably the red facebrick facades of John Mills Himself and the John Reid and Nephews buildings.

**DATE OF CITATION:**

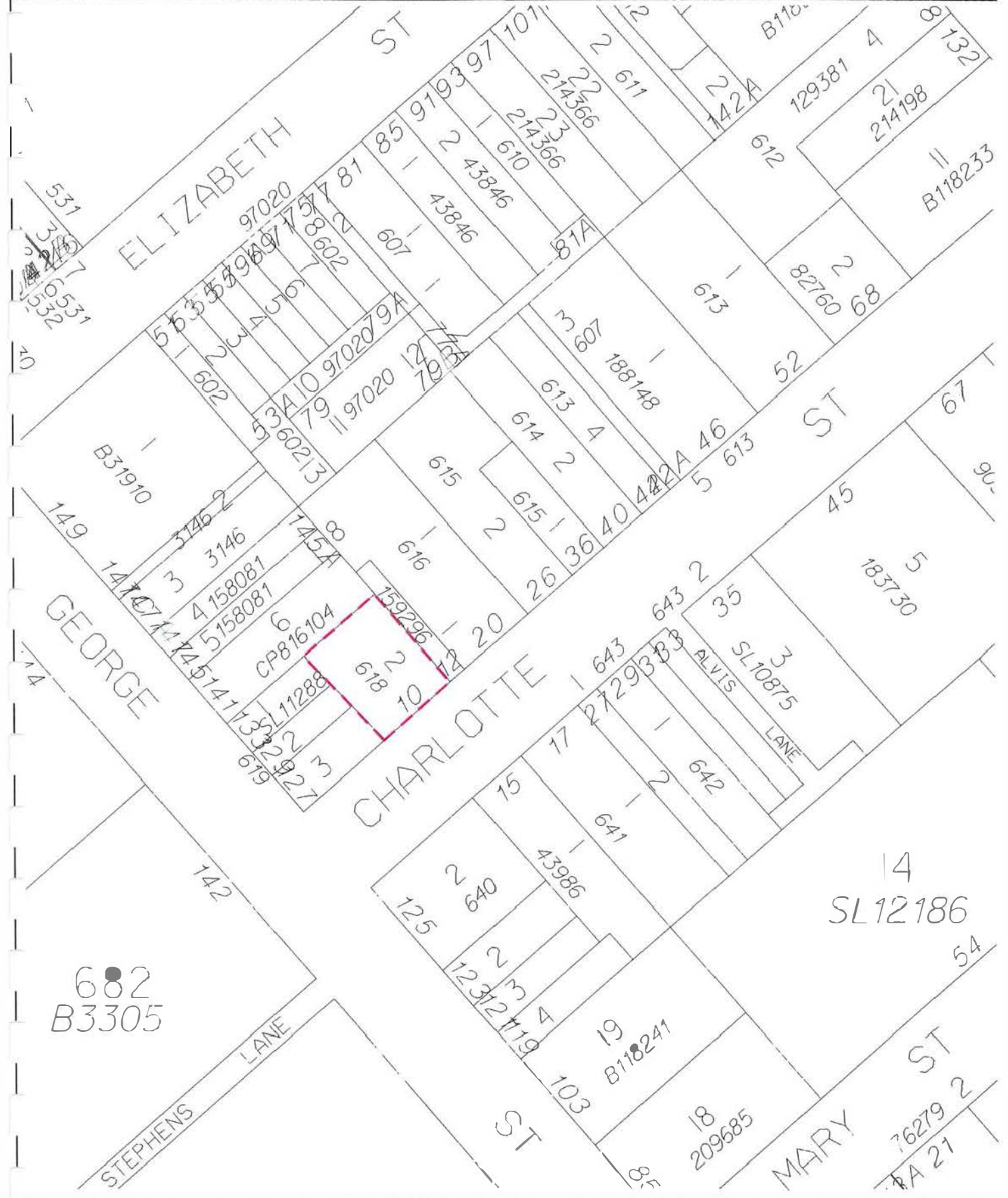
October 1996

**AUTHOR OF CITATION:**

Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship  
prior to 1940**



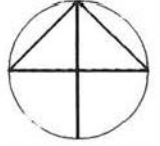
**BRISBANE CITY COUNCIL**

Department of Development and Planning

**Brisbane City Heritage Unit**

**Former ST LUKE'S CHURCH (Pancake Manor)  
18 CHARLOTTE STREET  
BRISBANE**

Scale: 1 : 1000



## Saint Andrew's Uniting Church



---

PREVIOUS NAME:	<b>St Andrew's Presbyterian Church</b>
ADDRESS:	<b>131 Creek Street, Brisbane</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>Uniting Church in Australia</b>
ARCHITECT:	<b>George D. Payne</b>
REAL PROPERTY DESCRIPTION:	<b>L 78 on B 123422 Parish North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1905</b>
PRESENT LISTING:	<b>QHR 600086, AHC 008347, NTQ BNE 1/67 and BCC S22-12</b>

---



## STATEMENT OF SIGNIFICANCE

St Andrew's Uniting Church, Brisbane, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in S.23(1) of the Queensland Heritage Act 1992 as evidenced by, but not exclusive to, the statement of significance in the Heritage Register held by the Department of Environment.

This place of worship is significant:

- for the evidence it provides of the importance of religious observance in the nineteenth and early twentieth centuries;
- for the prominent role it has played in the development of Presbyterianism in Brisbane and Queensland;
- for the evidence it provides of the development of Brisbane and the impact of the construction of Central Railway Station;
- as it contains memorials to those who died on active service in World War One;
- for its association with social welfare in Brisbane, particularly in the inauguration of Meals on Wheels in 1960;
- as it demonstrates a development in ecclesiastical architecture at the turn of the century, when inspiration was sought from Early Christian sources rather than Medieval Gothic;
- as a rare Brisbane example of the work of the notable architect George D. Payne;
- as an excellent example of ecclesiastical architecture influenced by Early Christian forms and planning;
- as it represents one of the earliest attempts in Brisbane to employ Romanesque detailing in a church;
- as a prominent city landmark;
- for its contribution to the streetscapes of Ann and Creek Streets.

## BRISBANE PLACES OF WORSHIP

---

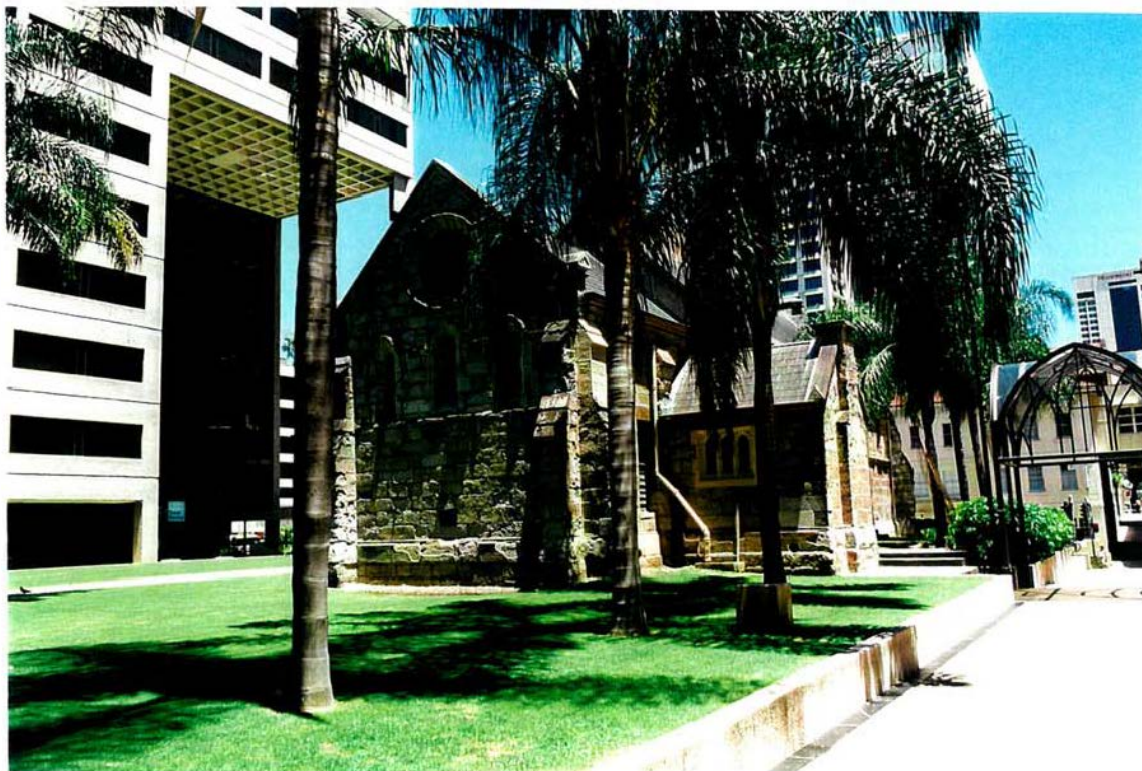
**DATE OF CITATION:** October 1996  
**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



## Old Saint Stephen's Church



---

PREVIOUS NAME:	<b>Pugin's Chapel St Stephen's Chapel</b>
ADDRESS:	<b>249 Elizabeth Street, Brisbane</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>The Corporation of the Trustees of the Roman Catholic Archdiocese of Brisbane</b>
REAL PROPERTY DESCRIPTION:	<b>L 1, 3, 16 on RP 47985 and L 99 on RP 1026 Parish North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1850</b>
PRESENT LISTING:	<b>QHR 600108, AHC 008349, NTQ BNE 1/80 and BCC S22-22</b>

---

### STATEMENT OF SIGNIFICANCE

Old St Stephen's Church, Brisbane, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in S.23(1) of the Queensland Heritage Act 1992 as evidenced by, but not exclusive to, the statement of significance in the Heritage Register held by the Department of Environment.

This place of worship is significant:

- as the oldest extant church in Queensland;
- for the evidence it provides of the importance of religious observance in the lives of the first European occupants of the Moreton Bay region;
- as one of the oldest buildings in Brisbane the church has the potential to reveal further information of archaeological and historical significance;
- for the important part it has played in the lives of successive generations of Brisbane Catholics;
- for the evidence it provides of the early residential development and the growth of the Catholic community in particular;
- as an excellent example of a small stone English Gothic Revival church, well executed in design, with fine proportions and arrangement of openings;
- as part of a group of prominent ecclesiastical buildings, of which this is the earliest component;
- for its potential to yield information about construction techniques adopted in Brisbane in the 1840s;
- as an example of the work of a prominent early builder, Andrew Petrie;
- as the product of a design attributed to renowned British architect, Augustus Pugin;
- as part of a Catholic precinct which includes St Stephen's Cathedral and St Stephen's Girls' School.

## BRISBANE PLACES OF WORSHIP

---

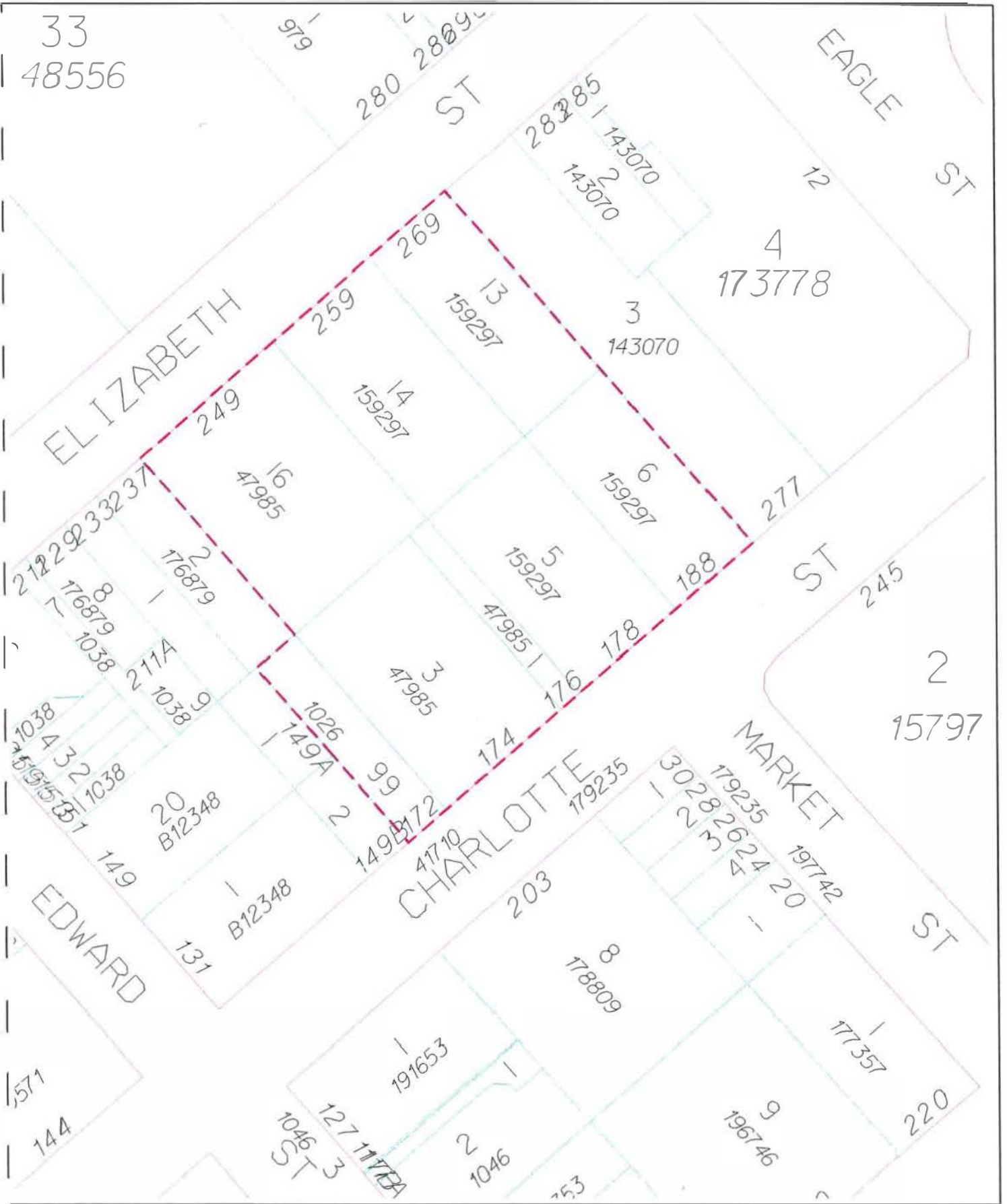
**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.

33  
48556



**Brisbane Places of Worship  
prior to 1940**



Brisbane City

**BRISBANE CITY COUNCIL**

Department of Development and Planning

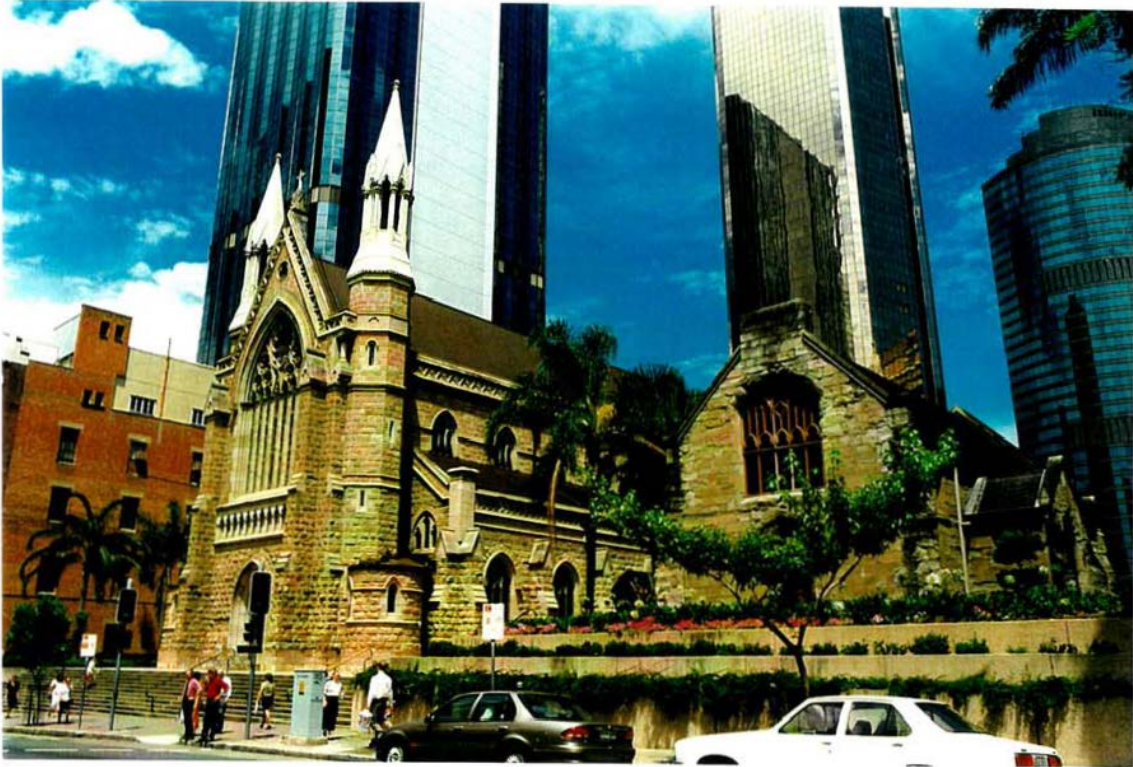
Heritage Unit

**Old SAINT STEPHEN'S CHURCH  
249 ELIZABETH STREET  
BRISBANE**

Scale: 1 : 1000



## Saint Stephen's Cathedral



---

ADDRESS:	<b>269 Elizabeth Street, Brisbane</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>The Corporation of the Trustees of the Roman Catholic Archdiocese of Brisbane</b>
ARCHITECT:	<b>R.G. Suter, Hennessy, Hennessy and Hall, and Robin Gibson</b>
REAL PROPERTY DESCRIPTION:	<b>L 5,6 and 13,14 on RP 159279 Parish North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1874, 1884, 1922, 1989</b>
PRESENT LISTING:	<b>QHR 600107, AHC 008348, NTQ BNE 1/28 and 1/490, and BCC S22-25</b>

---



**STATEMENT OF SIGNIFICANCE**

St Stephen's Cathedral, Brisbane, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in S.23(1) of the Queensland Heritage Act 1992 as evidenced by, but not exclusive to, the statement of significance in the Heritage Register held by the Department of Environment.

This place of worship is significant:

- for the evidence it provides of the growth of Brisbane;
- as it reflects the importance of religious observance in the nineteenth and twentieth centuries and provides evidence of the early prominence and growth of the Catholic Church in Queensland;
- as it demonstrates the principal characteristics of a nineteenth century Gothic revival cathedral;
- as a city landmark, contributing to Elizabeth and Charlotte Street streetscapes. It is the largest building on a site of important ecclesiastical buildings in the city heart;
- for the important part it has played in the lives of successive generations of Catholics as the symbolic focus of the Catholic Church in Brisbane and as the site of the Bishop's seat since 1864;
- for its association with Bishop Quinn and Bishop Dunne;
- as an example of the work of R.G. Suter with later additions by Hennessy, Hennessy and Hall;
- as part of a Catholic precinct which includes Old St Stephen's Church and St Stephen's Girls' School.

**DATE OF CITATION:** October 1996

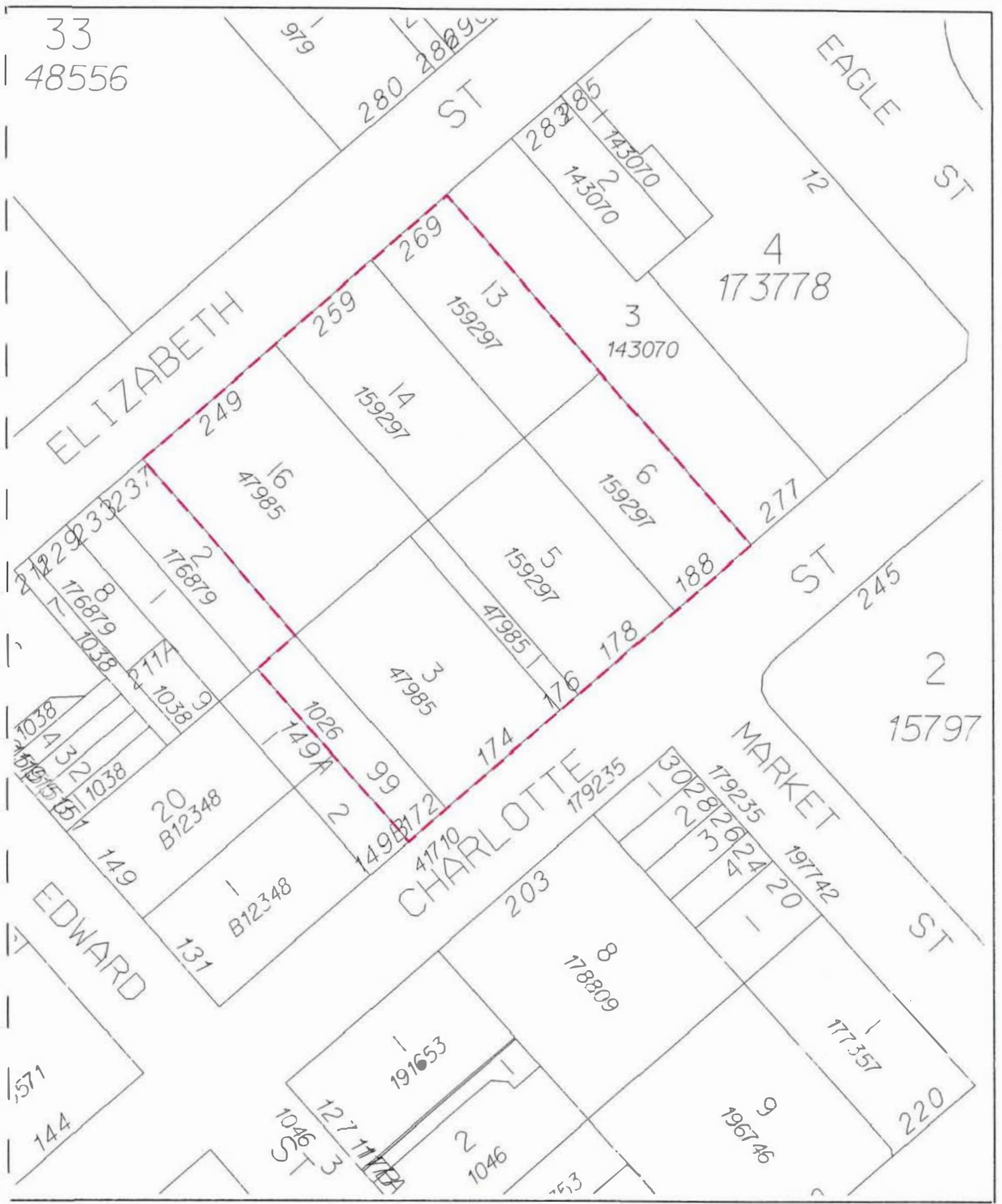
**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

## BRISBANE PLACES OF WORSHIP

---

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship  
prior to 1940**



**BRISBANE CITY COUNCIL**

Department of Development and Planning

Brisbane City Heritage Unit

**ST STEPHEN'S CATHOLIC CATHEDRAL  
249 ELIZABETH STREET  
BRISBANE**

Scale: 1 : 1000



## The Brisbane Synagogue



---

ADDRESS:	<b>98 Margaret Street, Brisbane</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>Trustees Brisbane Hebrew Congregation</b>
ARCHITECT:	<b>Arthur Morry</b>
REAL PROPERTY DESCRIPTION:	<b>L1 on RP 83149 and L 2 on RP 96885 Parish North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1886</b>
PRESENT LISTING:	<b>QHR 600127, AHC 014552, BCC S22-72</b>

---

## STATEMENT OF SIGNIFICANCE

The Brisbane Synagogue is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in S.23(1) of the Queensland Heritage Act 1992 as evidenced by, but not exclusive to, the statement of significance in the Heritage Register held by the Department of Environment.

This place of worship is significant:

- as Brisbane's first purpose built Synagogue. The artefacts and memorabilia within the foundation stone cavity have the potential for yielding information about the Jewish community in the 1880s;
- for the evidence it provides of early Jewish settlement in Brisbane. The nucleus of the Brisbane Hebrew Congregation was formed in 1865;
- as evidence of the determination of the congregation to build appropriate facilities and their contribution to the early Queensland economy, by engaging in land speculation to obtain the finance for the building;
- as an example of the work of prominent Brisbane architect and Mayor of Brisbane, Arthur Morry;
- for the evidence its internal construction provides of traditional Jewish religious practices;
- as it contains memorials to the Jews killed in the Holocaust - the stained glass windows added in 1965 were donated by those in the congregation who lost family members;
- for its association with the important part religious observance has played in the lives of successive generations of Brisbane's Hebrew community;
- for its contribution to the streetscape of Margaret Street;
- as the only surviving Brisbane example of a large masonry synagogue built in 1886.

**DATE OF CITATION:**

October 1996

## BRISBANE PLACES OF WORSHIP

---

**AUTHOR OF CITATION:**

Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



## First Church of Christ Scientist



---

ADDRESS:	<b>273 North Quay, Brisbane</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>First Church of Christ Scientist</b>
ARCHITECT:	<b>F.B. Lucas and R.P. Cummings</b>
REAL PROPERTY DESCRIPTION:	<b>L 1 on RP 58922 Parish North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1941</b>

---



## HISTORICAL REPORT

The First Church of Christ Scientist, although built in 1941, continues a tradition of Christian spiritualism in Queensland which dates from the turn of the century.

While most early colonists being of Anglo-Saxon or Irish descent, brought with them the Protestant and Catholic religions of Britain and Europe, others sought "a spiritual order free from the constraints of nineteenth-century Christianity, Protestantism in its evangelical and fundamentalist forms or Catholicism in its puritanical Jansenist form".

The Christian Science religion was founded in America in April 1883 by Mary Baker Eddy "to organize a church designed to commemorate the word and works of our Master; which should reinstate primitive Christianity and its lost element of healing". In December 1894, Mary Baker Eddy ordained the Bible and her work, *Science and Health with Key to the Scriptures*, as Pastor over The Mother Church and this was extended to branch churches in April 1895. In Australia, Christian Science became one of the largest spiritualist churches in the early twentieth century. Census figures show that from a membership of 217 in 1901 the congregation had grown to 8878 in 1933, in contrast to other similar churches whose membership was declining. (See Table below).

Spiritualist Religious Groupings 1901-1933 (numbers)

	1901	1911	1921	1933
Australian Church	1388	2206	782	388
Christian Science	217	1189	3015	8878
Quaker	907	967	1194	829
Theosophy	358	781	1102	540
Unitarian	2629	2175	1714	1308

In Brisbane in the late 1890s, "Metaphysical Societies", under the guidance of Mrs Chisholm and Mrs Dutton, were studying the Christian Science Text Book. The practice of reading the Lesson Sermon became more formalised when Mr J.H. Grainer and his wife provided the foundation for the Christian Science Organisation in Brisbane. Their work was continued by Helen S. Byrne, who soon after her arrival in 1889, sent money to America for the writings of Mary Baker Eddy and rented an office and waiting room in a central position so that the literature could be distributed by an agency sympathetic to Christian Science beliefs. Upon her admission to the Mother Church in November 1900, Helen Byrne began services in a rented house, 'Richmond

Villa' in Upper Roma Street, the first service being held on 9 December 1900. Helen S. Byrne continued to support the church in practice and financially until leaving Brisbane for Boston in 1910.

During 1901 and 1902 the church structure was defined with the formation of the "Christian Science Society" soon after a meeting of a group of students on 27 February 1901. By July membership had grown and meetings moved to two large rooms at Petrie's Bight. A Reading Room was opened for the sale of literature. Sunday services, Sunday Schools and evening meetings were attended by growing numbers and collections were devoted to buying Hymnals and preparing for future expansion. In December 1901 the society resolved to form the First Church of Christ Scientist, Brisbane. Although hampered by the length of time literature from America took to arrive, the Literature Department of the church was able to stand on its own by the time Helen Byrne left, having its own bank account at the Old Colony Trust Company in Boston.

During 1909 the location of the church was transferred to the Adelaide Street branch of the old Permanent Bank which stood between Adelaide and Edward Streets. By 1915 the membership of the church had grown to the extent that they could consider purchasing land on which to erect a church. To do so the church became incorporated under the *Queensland Religious, Educational and Charitable Institutions Act*. In 1917 the cornerstone for a new church was laid on a site at the corner of North Quay and Tank Street. By 1930, extensions became necessary to accommodate the congregations and the 'Centennial Hall' in Adelaide Street was purchased, providing ample room for services, a Sunday School and reading room.

Having discharged the debt on its holdings, the society decided to purchase the land on which to build "a new and complete edifice". The confidence of the church and the growing congregation is evident in the formation of a Second Church of Christ which had built a church at Clayfield, also designed by Lucas and Cummings, in 1938. On 4 November 1939 the First Church of Christ Scientist contracted B. Cunningham and Sons of Brisbane to erect a church on their premises at North Quay to the plans designed by architects Lucas and Cummings. The cost of the two storey brick church was to be £16,286. This commitment, coming at the end of the 1930s economic depression signals the confidence of the church in its continued growth and the loyalty of its followers. The church was not completed until 1941.

The First Church of Christ Scientist won a Queensland Meritorious Architecture Award in 1949 demonstrating the high esteem in which this building and its architects were held by their contemporary architectural peers. F.B. Lucas founded the architecture course at what became the Queensland University of Technology and R.P. Cummings founded the architecture course at the University of Queensland. Both played a prominent role in the advancement of Architectural education, theory and practice in Queensland in the twentieth century.

REFERENCES:

*Architecture*, Oct.-Dec. 1950, pp. 144-45.

Byrne, Helen S., 3 January 1934, typescript.

*Christian Science Journal*, vol. 113, No. 2, February 1995.

*Christian Science Sentinel*, vol. 97, no.20, 15 May 1995.

Gardiner, F. 1988, *Significant Twentieth Century Architecture*, RAIA.

"Progressive Unfoldment", n.d., typescript, n.a.

Roe, J. 1986, *Beyond Belief: Theosophy in Australia 1879-1939*, New South Wales University Press, Sydney.

**ARCHITECTURAL DESCRIPTION**

This building is an accomplished European Modern Movement design - as this style was perceived from Brisbane in the 1930s. The building is composed of austere, stepped, cubic volumes with walls of light coloured face brickwork concealing flat roofs behind, and vertically proportioned steel-framed windows balanced against the strong horizontality of the building. The building consolidates its urban setting with a long front wall set just behind the alignment to North Quay concluding with a recessed double height entrance at the buildings mid-point. At this main entrance artificial stone flagging, bronze handrails and bronze trimmed timber doors welcome the public to the building's interior.

In plan the entry leads to a foyer corridor with the church auditorium on one side and a Sunday School, entered through a line of ancillary rooms, on the other side. This arrangement allows maximum usage of a tight site. On the upper floor a caretakers residence is positioned over the main Sunday School space and offices are accessed from a corridor which leads to the boardroom positioned over the entry. The low height, low illumination entry contrasts with the dramatically spacious, well lit auditorium as a well orchestrated sequence of spaces.

The auditorium is fan shaped, focusing on a pulpit fronted stage below a large acoustic grille on the recessed wall behind, concealing an organ. The hardwood floor is slightly raked and furnished with light-coloured custom made timber pews. Dark timber panelling to door-height provides a dado on all four walls. A technical innovation is the mechanical venting system; ducts in the side wall panelling with timber slatted grilles convey fan-forced air from under the

building into the auditorium and vented ceiling beam casings linked to roof ventilators and high-level louvre grilles in the rear wall allow hot air to exhaust.

The main Sunday School space is generous, with smaller, lower, more intimate rooms on both sides. High level windows over the saddleback rooms provide good light and ventilation to the main space.

The boardroom is a well proportioned room with a glazed wall looking through the colonnaded entrance to the river with effective backlighting. This is a memorable room with a similar quality to some of Charles Rennie Mackintosh's work in Scotland.

### **STATEMENT OF SIGNIFICANCE**

The First Church of Christ Scientist, Brisbane, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant:

- for the evidence it provides of the commitment of the Church of Christ Scientist to construct facilities appropriate to their system of belief;
- as evidence of the new religious denominations that came to Australia from North America in the early twentieth century;
- as a good example of a medium sized late Inter-war European Modern Movement style face brick church;
- as an outstanding example of the work of architects Lucas and Cummings who played a prominent role in architectural education, theory and practice in Queensland in the 20th century; being one of only two churches designed by them;
- for its contribution to the streetscape of North Quay.

**DATE OF CITATION:**

October 1996

**AUTHOR OF CITATION:**

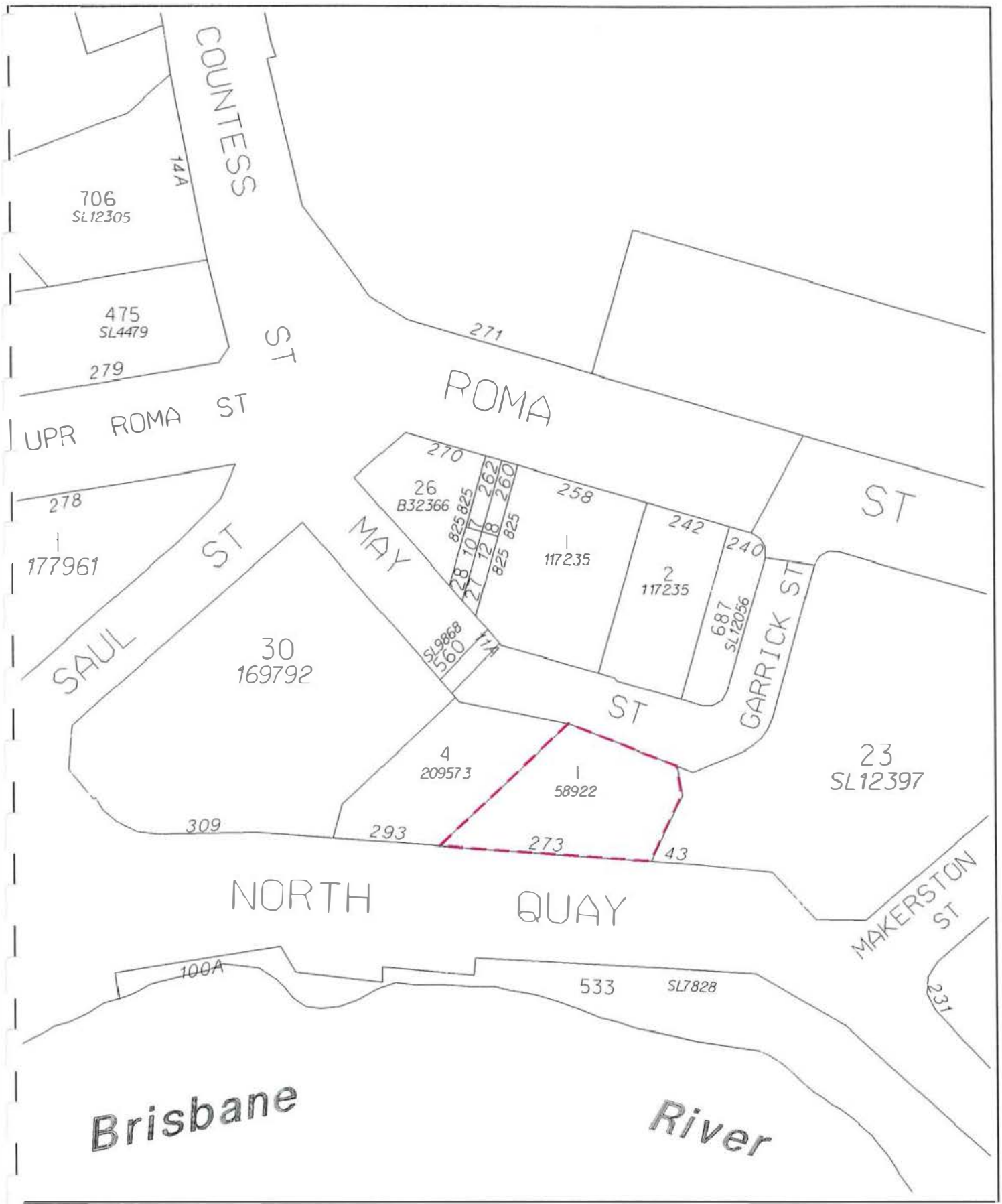
Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

## BRISBANE PLACES OF WORSHIP

---

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship**  
prior to 1940



**BRISBANE CITY COUNCIL**

Department of Development and Planning

**Brisbane City Heritage Unit**

**FIRST CHURCH of CHRIST SCIENTIST**  
**273 NORTH QUAY**  
**BRISBANE**

Scale: 1 : 1500



## Saint Pauls Presbyterian Church



---

ADDRESS:	<b>43 St Pauls Terrace, Spring Hill</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>The Presbyterian Church of England</b>
ARCHITECT:	<b>F. D. G. Stanley</b>
REAL PROPERTY DESCRIPTION:	<b>L 5 on RP 217078 Parish North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1889</b>
PRESENT LISTING:	<b>QHR 600309, AHC 008359, NTQ BNE 1/27</b>

---

## STATEMENT OF SIGNIFICANCE

St Paul's Presbyterian Church, Spring Hill, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in S.23(1) of the Queensland Heritage Act 1992 as evidenced by, but not exclusive to, the statement of significance in the Heritage Register held by the Department of Environment.

This place of worship is significant:

- for the evidence it provides of the growth of the Brisbane in the last quarter of the nineteenth century;
- for its special association with the United Presbyterian Church of Scotland, and for the role it played in the development of Queensland Presbyterianism;
- as an integral part of a religious precinct which originated with the construction of the Sabbath School Hall;
- as a substantially intact example of a nineteenth century Gothic church in Brisbane;
- as a major example of the ecclesiastical work of the former colonial architect F.D.G. Stanley;
- for its landmark quality and aesthetic contribution to both the Spring Hill townscape and the skyline of St Pauls Terrace;
- for its local association as the origin of a street name;
- as part of a coherent designed site including a church hall and stone and cast iron fence of complementary design.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**



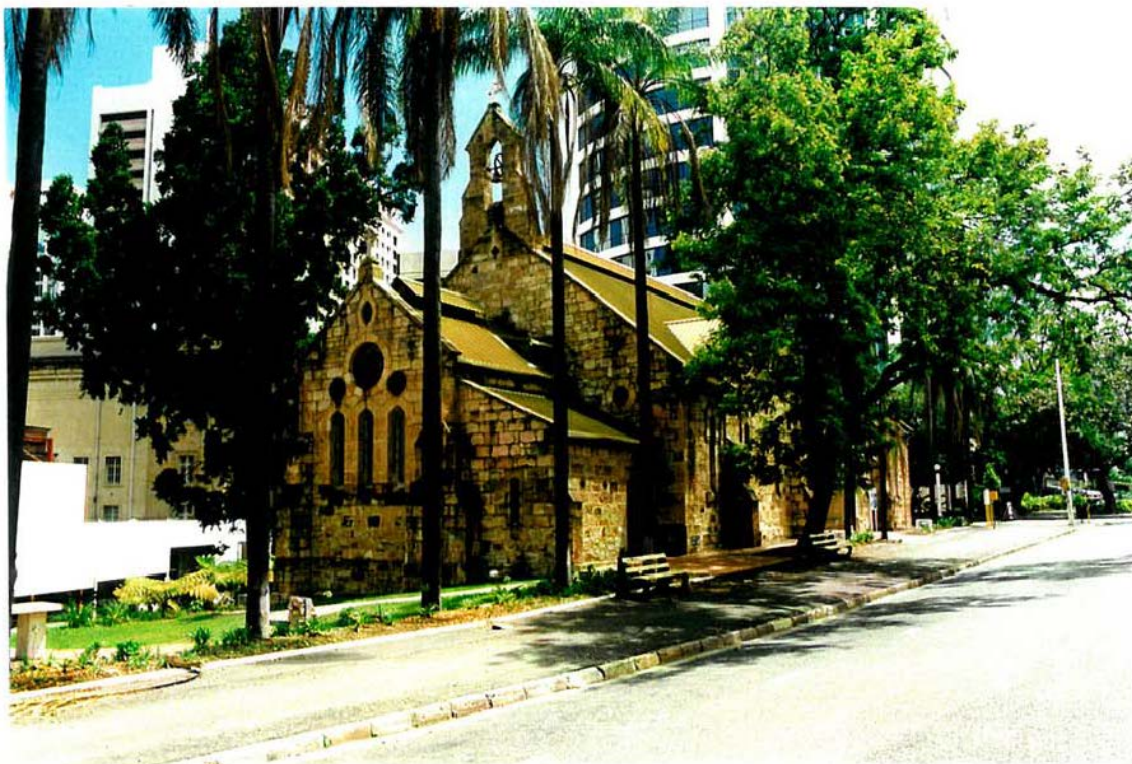
## BRISBANE PLACES OF WORSHIP

---

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



## All Saints Anglican Church



---

ADDRESS:	<b>32 Wickham Terrace, Spring Hill</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>All Saints Church</b>
ARCHITECT:	<b>R. G. Suter</b>
REAL PROPERTY DESCRIPTION:	<b>L1 on RP 42367 Parish North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1869</b>
PRESENT LISTING:	<b>QHR 600168, AHC 008345, NTQ BNE 1/79</b>

---

**STATEMENT OF SIGNIFICANCE**

All Saint's Anglican Church, Brisbane, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in S.23(1) of the Queensland Heritage Act 1992 as evidenced by, but not exclusive to, the statement of significance in the Heritage Register held by the Department of Environment.

This place of worship is significant:

- as the oldest Anglican Church in Brisbane;
- for the evidence it provides of the early residential development of Brisbane city, particularly the Windmill Hill and Spring Hill areas;
- for its association with the important part religious observance and education played in the lives of successive generations of Brisbane residents;
- as an expression of the development of the Anglican faith in Brisbane both as the first religion established in Queensland, and its association with high Church of England practices;
- as it demonstrates the principal characteristics of a Gothic influenced, 1860s stone church in Brisbane;
- for the contribution that the church and surrounding grounds make to the streetscapes of Wickham Terrace and Ann Street;
- for the quality of the stonework and interior, including stained glass, timber joinery, early furnishings, sculptures and artwork;
- for its association with the work of noted architect R. G. Suter and prominent Brisbane artist Daphne Mayo.

**DATE OF CITATION:**

October 1996

**AUTHOR OF CITATION:**

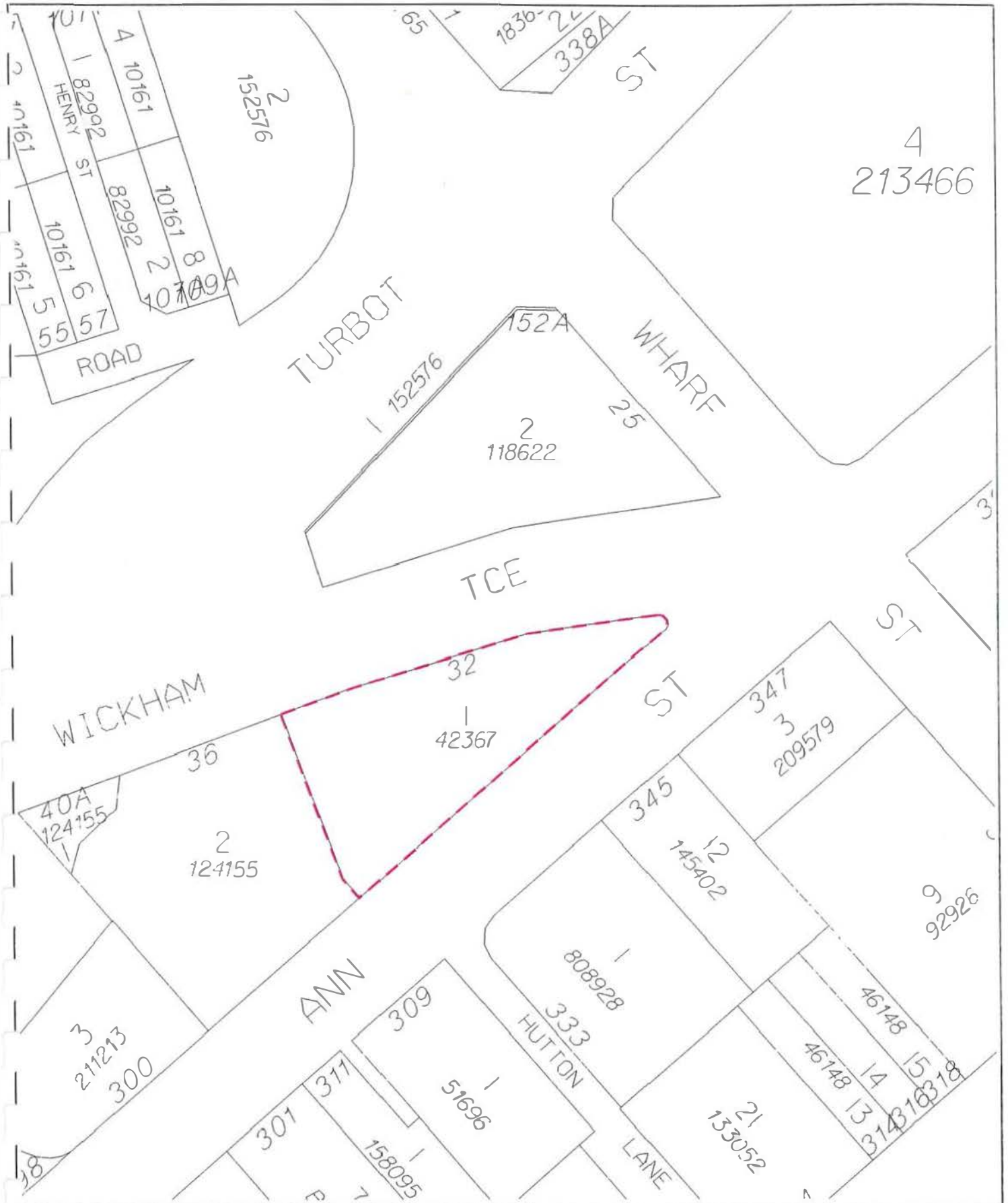
Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

## BRISBANE PLACES OF WORSHIP

---

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship**  
prior to 1940



**BRISBANE CITY COUNCIL**

Department of Development and Planning

Brisbane City Heritage Unit

**ALL SAINTS ANGLICAN CHURCH**  
**32 WICKHAM TERRACE**  
**SPRING HILL**  
Scale: 1 : 1000



## City Tabernacle



---

ADDRESS:	<b>163 Wickham Terrace, Spring Hill</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>The Corporation of the City Tabernacle</b>
ARCHITECT:	<b>Richard Gailey</b>
REAL PROPERTY DESCRIPTION:	<b>L2 on RP 10191 Parish North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1890</b>
PRESENT LISTING:	<b>QHR 600175, AHC 014 578, NTQ BNE 1/222</b>

---

## STATEMENT OF SIGNIFICANCE

The City Tabernacle, Brisbane, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in S.23(1) of the Queensland Heritage Act 1992 as evidenced by, but not exclusive to, the statement of significance in the Heritage Register held by the Department of Environment.

This place of worship is significant:

- for the evidence it provides of the early residential development of Brisbane city;
- as the home of Brisbane's oldest Baptist congregation and the evidence it provides of the importance of religious observance for successive generations, particularly in the nineteenth and early twentieth centuries;
- for its demonstration of the rapid growth of the Baptist congregation in the 1880s in needing this church to replace the first church built in 1859;
- as a major example of the work of the prominent Brisbane architect Richard Gailey;
- as an important example of a Classically derived large cement rendered church built in 1890;
- as a local and city landmark;
- for its contribution to the streetscapes of Wickham Terrace and Upper Edward Streets.

**DATE OF CITATION:**

October 1996

**AUTHOR OF CITATION:**

Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.





## Annerley Uniting Church



---

ADDRESS:	<b>29 Cracknell Road, Annerley</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>Uniting Church in Australia</b>
ARCHITECT:	<b>Atkinson &amp; Conrad</b>
REAL PROPERTY DESCRIPTION:	<b>L 1 on RP 37548, L 2 on RP 37549, and L 54 on RP 37547 Parish Yeerongpilly</b>
YEAR OF CONSTRUCTION:	<b>1925</b>

---

## HISTORICAL REPORT

The present Annerley Uniting Church was opened "amid great rejoicing" as the Cracknell Road Congregational Church in 1925. The opening of the church was the culmination of some twenty years of planning by the congregation and ministers to erect a new church building. Financial concerns and the intervention of World War I had seen earlier efforts towards building a new church postponed. The Jubilee Hall, situated to the rear of the church was built in 1951 to celebrate the Church's Golden Jubilee.

Although some land in the Annerley area had been sold by public auction and several large holdings established by the 1860s, it was during the 1880s economic boom that several residential estates were developed in the vicinity of Cracknell Road. Situated on the main thoroughfare of Ipswich Road, and relatively near the city centre, this area of Annerley had rich potential for development, particularly after the opening of the tramline along Ipswich Road in 1899. As the area became more densely settled, churches and schools were erected to meet the needs of the growing population. Early churches established in the area were the Presbyterian Church in the Thompson Estate (1886), the Baptist Church at Fairfield (1880), and the Annerley Methodist Church in Ipswich Road (1890).

A Congregational church community was established in the Cracknell Road area in the late 1890s, when Sunday School classes were held in the homes of parishioners, Mrs B. G. Wilson and Mrs W. G. Grimes. Mrs Grimes is considered by some to be the founder of the Cracknell Road Congregational Church and both families continued to play a significant role in the development of the Church. Church services began in a small church built at Tarragindi during the 1890s which was enlarged and moved to a site opposite the present church in Cracknell Road. The first church service was conducted on 30 May 1899 although a formal church meeting was not held until 1901.

By 1915 the congregation had grown to the extent that it could purchase the site of the present Uniting Church for £500 and construct a manse. In March 1924, amidst plans to erect a new church building, the manse was moved to a new site in Horatio Street. The design for the new church was drawn up by prominent architects Atkinson and Conrad and in November 1924 a tender of £1,810 was accepted from Mr C. G. Harris for the construction of the new church. Gifts to the church included a church bell from Mr and Mrs H. Bardwell, furniture and fittings hand-carved by Mr R. Tomkins and a stained glass window. A pipe organ was purchased for £500 from the City Church and dedicated on 13 November 1927. The Cracknell Road Congregational Church was opened on 28 June 1925, with a remaining debt of £1,000. Fundraising drives continued into the 1930s in an effort to reduce the debt on the church.

Through the years of the Great Depression and World War II, the Cracknell Road Congregational Church continued to meet the spiritual needs of its community, despite financial difficulties and

a period during the late 1940s when the church was without a minister. The building of the Jubilee Hall in 1951 was both the culmination of long held hopes for a hall, and a celebration of the fiftieth anniversary of the Cracknell Road Congregational Church. In 1977, when the Uniting Church was formed by the amalgamation of Congregational, Presbyterian and Methodist Churches, the church was renamed the Annerley Uniting Church.

### REFERENCES:

*Brisbane Courier*, 10 January 1931.

*Cracknell Road Congregational Church 1951, Jubilee 1901-1951*, Brisbane.

### ARCHITECTURAL DESCRIPTION

This church shares the site with a rendered brickwork church hall (Jubilee Hall) located at the rear of the church and a small bell tower to the east. On an adjoining site facing Horatio Street stands a timber framed manse and a low set timber framed toilet block.

This Federation Carpenter Gothic style, symmetrical fronted building is slightly cruciform in plan form with an attached entry porch on the northern end, and a later vestry extension to the south.

Positioned on the eastern side of the site, the structure is of timber construction elevated approximately 750mm above ground level and seated generally on timber piers. Several of the external timber piers have been replaced with brick piers. Horizontal timber battens fixed between piers enclose the underfloor area.

The building is clad externally with weatherboards up to sill level and chamferboard above. The lower level weatherboards up to sill height have a beaded edge whilst the chamfer boards above sill level are plain. A continuous timber rail at sill level provides a definition between the two types of boarding. This timber rail also allows for a differentiation in paint colour between upper and lower boarding.

The gable ends above the chamferboard are finished with timber shingles in which are inserted a vertical bank of louvres providing ventilation to the roof space. Timber dentils line the transition between chamferboard and shingles.

The gable end to the attached entry porch at the northern end is lined with fibrous cement sheeting with attached timber coverstrips. A timber staircase and balustrade on either side of the

entry porch provide the main access to the building. No provision has been made for disabled access.

Ribbed metal sheeting covers the steeply pitched roof which is splayed out slightly at the eaves by means of timber packing pieces fixed to the top of the exposed rafters. The eaves are lined with tongue and groove boarding. The roof of each projecting vestry incorporates a dutch gable.

A small steeple, sheeted in flat metal and containing a small bank of louvres on each face is mounted on the roof ridge at the northern end of the building.

Windows are generally timber framed casements in banks of two or three and glazed with leadlight coloured glass, the top rail of the casement being slightly arched on the underside. Two stained glass windows have been installed in the southern wall on either side of the rear extensions.

Access doors to side projections are vertical joint boarding bolted to timber rails and hung on ornate cast metal hinged brackets.

The adjacent disused bell tower is constructed of timber with the roof sheeted with timber shingles and lined on the underside with tongue and groove boarding.

A small brick 'lean to' with corrugated iron roof has been erected onto the side of the rear extensions.

### STATEMENT OF SIGNIFICANCE

The Annerley Uniting Church is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant:

- for the evidence it provides of development in the area from the late nineteenth century;
- as evidence of the long history of Congregational worship and education in the area which began with Sunday School classes and a small church where the first services were held in 1899;

## BRISBANE PLACES OF WORSHIP

---

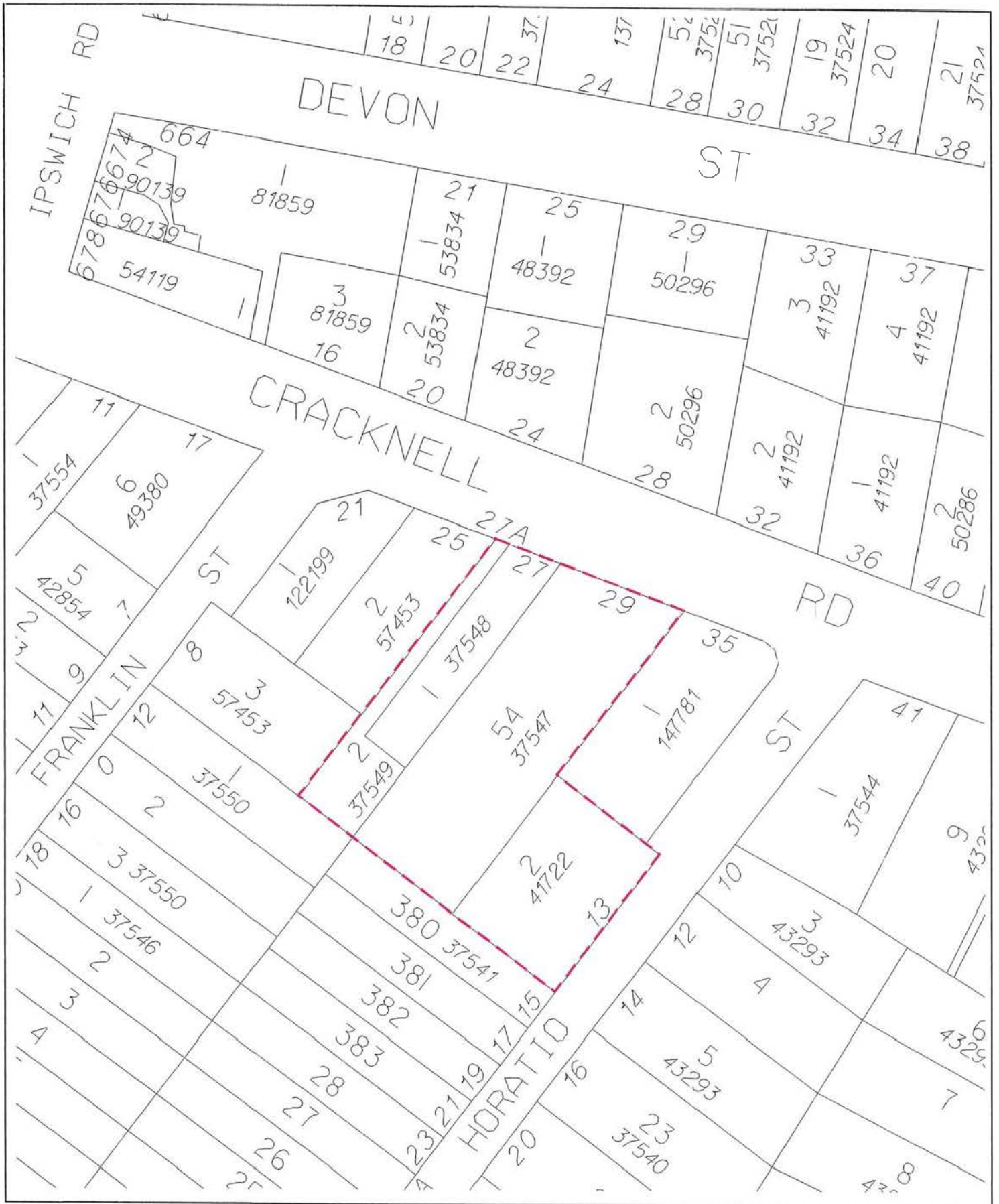
- for its association with Mrs Grimes and Mrs Wilson who began the Congregational Church in the area with Sunday School classes in their homes;
- for the evidence it provides of the determination of local residents to have a church nearby and the importance of religious observance and education in the lives of successive generations;
- as an intact example of a small Federation Carpenter Gothic style, timber framed church, built in the 1920s;
- as a notable local landmark, due to its prominent location;
- for its association with the prominent architects Atkinson and Conrad.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

### **COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship**  
prior to 1940



**Brisbane City**

**BRISBANE CITY COUNCIL**

Department of Development and Planning

**Heritage Unit**

**ANNERLEY UNITING CHURCH**  
**29 CRACKNELL ROAD**  
**ANNERLEY**

Scale: 1 : 1000



## Mary Immaculate Catholic Church



---

ADDRESS:	<b>616 Ipswich Road, Annerley</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>The Corporation of the Trustees of the Roman Catholic Archdiocese of Brisbane</b>
ARCHITECT:	<b>J. P. Donoghue</b>
REAL PROPERTY DESCRIPTION:	<b>L1 on RP 149789 Parish Yeerongpilly</b>
YEAR OF CONSTRUCTION:	<b>1931-1932</b>

---



## HISTORICAL REPORT

The present Mary Immaculate Catholic Church was opened by Archbishop Duhig on 8 May 1932. Described in the *Architecture and Building Journal* as "another milestone in the progress of our ecclesiastical church designs", it replaced the earlier combined Church and School which had served the needs of parishioners since its opening in 1914. J.P. Donoghue, the architect responsible for the church, also designed Holy Spirit Catholic Church, New Farm (1930).

Although much of the land in Annerley had been surveyed and mapped prior to separation in 1859 and several large holdings established, it was not until the 1890s that the first residential estates in the immediate vicinity of the site on which Mary Immaculate now stands were developed. Over the next thirty years residential development of the area continued, accompanied by the provision of urban amenities, public transport, and other community facilities. The increasing local population established places of worship reflecting the importance of religious practices in their lives.

Among the earliest of the churches to be erected in the locality now known as Annerley were the Presbyterian Church in the Thompson Estate and the Annerley Methodist Church in Ipswich Road. It was not until 1912 that land was purchased to provide for the spiritual and educational needs of the growing number of Catholics in the vicinity. Prior to the opening of Mary Immaculate at Annerley, Catholic residents of the community had attended St Joseph's Catholic Church at Kangaroo Point, or taken the tram to St Stephen's Cathedral in the city. The Catholic community in Annerley was part of the parish of Coorparoo under the care of Father O'Leary until Ipswich Road became a separate parish in 1916.

Moves to establish a Catholic Church in the area were led by Walter Freney, W.J. de Lange and Lionel Mellish who approached Archbishop Duhig on behalf of the increasingly large Catholic community in the area, stressing "the long distance to St Joseph's Church, Kangaroo Point, over which they had to walk every Sunday morning to attend Mass." Duhig bought the property in October 1912 for £700. It was his first purchase of land after being appointed Coadjutor to Archbishop Dunne. That first timber church/school was dedicated 14 June 1914 by Archbishop Duhig, the foundation stone having been laid on 23 September 1913. Constructed at a cost of £2,010, the church was built by E. Dahlke to the plans of G. Trotter, Jr, architect. C.W. Lyon completed the painting of the interior.

In 1916, Father James Gallagher was appointed resident priest of the new parish. On 11 February 1917, the convent adjacent to the church and the presbytery on the other side of Ipswich Road were opened by Archbishops Duhig and Mannix. Both buildings had been purchased the previous year by Duhig. The original timber church/school and convent are no longer on the site.

## BRISBANE PLACES OF WORSHIP

---

The first church on the site was primarily built to provide a Catholic school for the Annerley area, and was intended to serve only temporarily as a church. In 1929, Father James Kelly was appointed parish priest with instructions from Archbishop Duhig to build a church. Father Kelly would remain in this position for 41 years. The parish finances at that time were £2,095 in credit. The new church was to be built in memory of Father Gallagher, who served as parish priest until his death in 1924. The present Mary Immaculate church was designed in the French Gothic style and constructed at a cost of approximately £9,400 by Mr Freeman of the Marberete Company, who donated the foundation stone. The foundation stone was laid by Archbishop Duhig on October 11, 1931 in the presence of 27 priests of the archdiocese. The Archbishop returned on 1 May 1932 to dedicate and officially open the church.

That this church was built at the height of the 1930s depression is testimony to the determination of this parish to construct a substantial place of worship. At the time of the church's opening, £5,300 towards the total cost of £10,500 was in hand. A further £560 was collected at the opening ceremony, a significant sum during a period of such severe hardship. Socials and other fundraising functions were held in the parish to help clear the remaining debt on the church. The construction of the church provided work for 30 men representing a conscious effort by the Catholic church to help alleviate unemployment.

A new £16,000 brick presbytery was built in 1961, under the direction of parish priest, Monsignor James Kelly. This solved the problem of busy traffic separating the priest's residence from the church. A convent has been erected adjacent to the new presbytery, and a new church hall built facing Ipswich Road. A particularly strong commitment to education has been a benchmark of this parish, with the Sisters of St Joseph playing an important role in the parish school. A new two-storey primary school building, also designed by Jack Donoghue, was completed in 1955. Secondary education commenced for the first time at the school in July 1964 with the opening of a new secondary school classroom block designed by architects Frank L. Cullen, Fagg, Hargraves and Mooney. The new school was erected on land adjoining the existing church property purchased by Monsignor Kelly.

In the years since the construction of the present Mary Immaculate Church, the parish has continued to expand and to serve the Catholic community of Annerley, continuing a tradition of worship and education on the site of some eighty years.

### REFERENCES:

*Architectural and Building Journal of Queensland*, 10 May 1932.

*Brisbane Courier*, 12 October 1931.

*Catholic Advocate*, 12 July 1913.

*Catholic Leader*, 5 August 1954.

*Catholic Leader*, 3 August 1961.

*Catholic Leader*, 2 July 1964.

*Catholic Leader*, 9 July 1964.

Ferrier, P. 1986, *The Golden Period of Catholic Progress: Archdiocese of Brisbane 1912-1927*, B.Arch. thesis, University of Queensland.

*Golden Jubilee of Mary Immaculate Church Building Annerley: May 1932 - May 1982 ?1982*, Brisbane.

O'Leary, Rev J. 1919, *Catholic Progress: Archdiocese of Brisbane 1912-1919*, J. O'Leary, St James' Presbytery, Coorparoo.

*Age*, Brisbane, 20 June 1914.

## ARCHITECTURAL DESCRIPTION

This French Gothic style church dominates the south western corner of the site which it shares with a presbytery, convent, classroom buildings and other associated school facilities. Apart from the church, all buildings on this site have been constructed after 1950.

The church is built in the traditional form with a western front which is located close to the Ipswich Road alignment. The small entrance porch is flanked by a bell tower located on the right hand side of the entrance.

The building is rectilinear in plan form, terminating with a semi-octagonal apse at the eastern end. A choir area is provided over the entrance porch and a vestry branches off the nave at the north eastern end.

The nave is perpendicular in form with a series of stepped buttresses providing support for the high walls and hammer beam roof trusses. These buttresses are penetrated at nave floor level to provide external arcaded walkways along both sides. Lancet windows allowing clerestory lighting are provided in the nave walls between the buttresses. Glass top panelled double doors containing leadlight coloured glass provide access from the nave to the arcaded walkways.

## BRISBANE PLACES OF WORSHIP

---

The external walls are constructed in multi-coloured face brickwork laid in English Bond (alternate layers of stretchers and headers).

Jamb and arch moulding to the entrance of the small western porch is constructed in concrete, rendered and painted to represent marble.

Around and above the entry porch arch moulding is a panel of basket weave pattern brickwork forming a balustrade to an upper level porch which is accessed from the choir area. The western wall of the choir contains a stained glass wheel window.

The nave arcades are individually roofed between buttresses, and apart from one bay in both the north and south sides, which have been built in, are open above a brick balustrade.

Careful consideration has been given to the detailing of the arcade roof framing. The beams supporting the rafters are stop chamfered on exposed edges and are supported on moulded concrete corbels built into the brick buttresses. Exposed section of rafters have all been chamfered. Soffits to arcades are lined with tongue and groove boarding.

The steeply pitched roof is sheeted with Marseilles pattern tiles and is splayed out at a flatter roof pitch over the buttresses. The nave arcades are also sheeted with Marseilles pattern tiles.

At roof level the bell tower adopts an octagonal form with the upper section containing eight lancet openings between corbelled buttresses. Balustrading below the lancets is in concrete with quatrefoil flower design tracery. Similar balustrading caps the top of the tower structure. The tower terminates in a spire which is sheeted in beaten copper and capped with a finial.

The western front terminates with a small pediment following the roof pitch and is capped with a cross finial. A small parapet on the left hand side along the same line as the tower balustrading provides a termination point for the front wall. This brick parapet contains quatrefoil tracery identical to that used in the bell tower.

Full use is made of the slope of the site allowing the space under the nave to be used for offices and kindergarten classrooms.

Where buttresses are stepped, the top of the buttresses is capped with a triangulated render finish.

Gothic arched brickwork between buttresses at roof level unite the buttresses into the overall elevation.

## STATEMENT OF SIGNIFICANCE

Mary Immaculate Catholic Church, Annerley, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant:

- for the evidence it provides of the development of the area;
- for its connection with an important part of the lives of successive generations of the community who have worshipped and who have attended school there;
- for its association with Archbishop Duhig who purchased the land in 1912 and opened the original Church of Mary Immaculate in 1914, marking the beginning of the era of land purchase and church building for which he is famous;
- for the evidence it provides of the determination of the Catholic community to have a church in their district in 1914 and of their continuing growth and commitment in raising the funds during an era of economic depression for this church, opened in 1932;
- as an example of the church's contribution to the local community in providing work for at least 30 men during the 1930s Depression;
- as part of a large Catholic precinct which attests to the importance attached to religious observance and religious education by the Catholic community in the early twentieth century;
- for its association with Father James Gallagher, parish priest from 1916 until his death in 1924 - the church was dedicated to his memory;
- as an intact example of a large, polychromatic brick, French Gothic style church built in the 1930s;
- as a notable city landmark due to its prominent position;
- for its association with the work of J. P. Donoghue, architect.

## BRISBANE PLACES OF WORSHIP

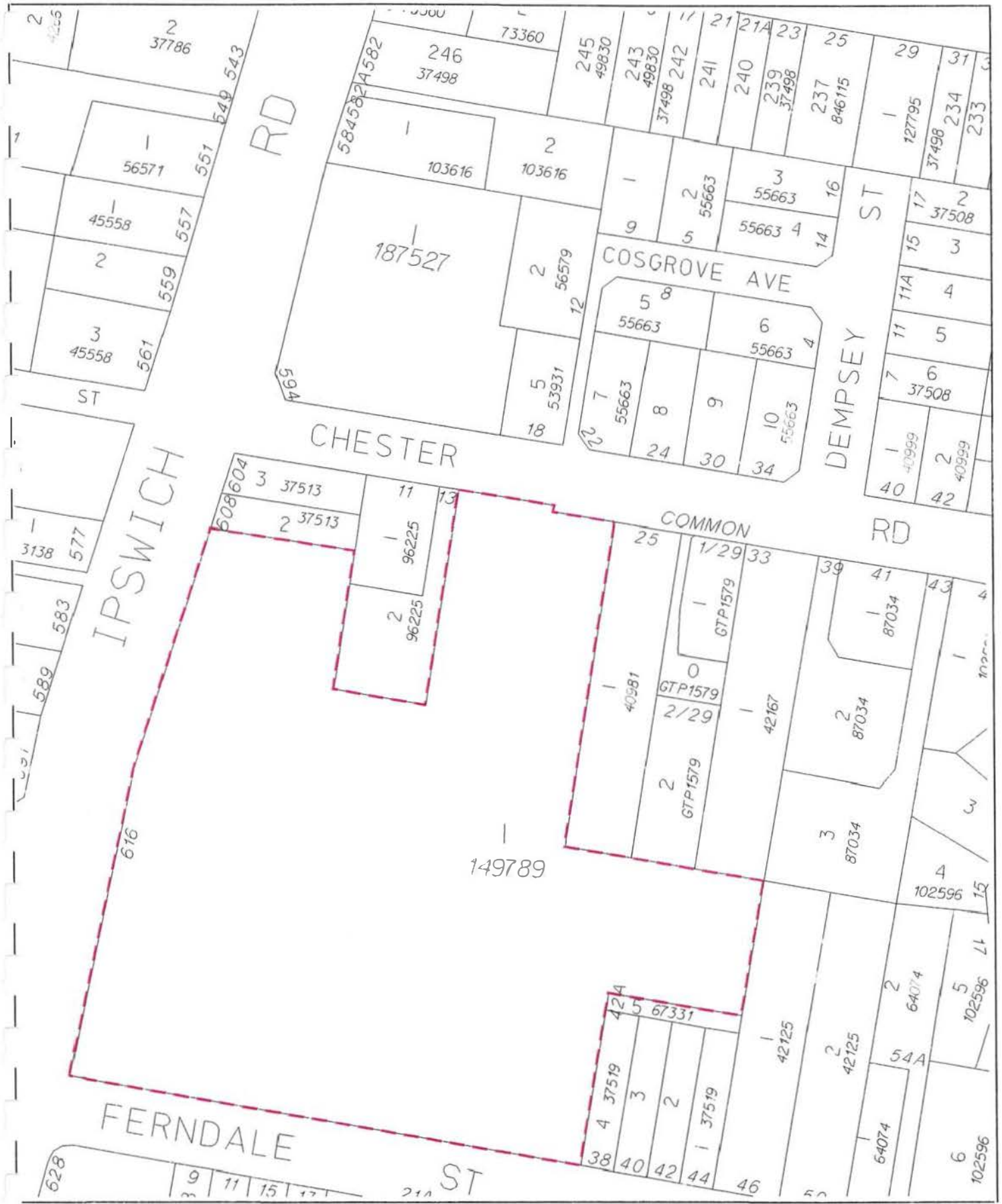
---

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



## St John's Presbyterian Church



---

ADDRESS:	<b>23 King Street Annerley</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>Presbyterian Church of Queensland</b>
ARCHITECT:	<b>Second Church - George Trotter</b>
REAL PROPERTY DESCRIPTION:	<b>L81/85 on RP 37417 Parish Indooroopilly</b>
YEAR OF CONSTRUCTION:	<b>First Church - 1886 Second Church - 1926</b>

---



## HISTORICAL REPORT

A period of economic boom for Brisbane, the mid 1880s was also a time of resurgence for the Presbyterian Church in Queensland. The first Presbyterian church had been erected by its congregation in 1850, and more churches were established in Brisbane and country towns throughout the next two decades. From the mid 1870s however, the growth of the Presbyterian community slowed dramatically throughout Queensland, and in 1881 the Convenor of the Church Extension Committee, the Reverend Colin McCulloch, observed that "our Church is not extending, but rather the reverse".

Perhaps due to the economic revival of the mid-1880s and accompanying influx of population, the church began to again expand in country and metropolitan centres. The new Brisbane suburb of Thompson Estate was one such area in which Presbyterians sought to arrange their worship locally. A Sunday School began operations at the home of local resident John Galbraith early in 1885. Later that year a meeting of resident Presbyterians decided to procure a site for a Presbyterian church in the suburb. Reverend D.F. Mitchell of nearby Park Church purchased the land on behalf of the parish.

It was originally proposed that 'gratuitous labour' might erect the church, however tenders were finally called and Mr Kraus' offer of £150 was accepted. The size of the church was settled after a great deal of discussion amongst the parishioners, and it was to measure 30 feet by 25 feet. Very short of funds, the Thompson Estate Church Committee asked the Committee of Park Church for the pulpit from their old Grey Street church. By April 1886, the building of the church was well under way, however financial difficulties led to the decision that the construction of the church door be delayed 'till required'. The church was finally opened on 16 May 1886, The church building and land remained in the ownership of Reverend Mitchell until September 1889 when it was agreed that the congregation should take possession.

The church continued to serve the congregation until after World War I. Early in 1922 the Reverend A. Duff suggested that a building fund be established for a new church, and the idea flourished. Reverend Duff organised a lecture on 'Scottish Jacobite Songs', with the songs performed by two parishioners. An entrance fee was charged and the lecture was so popular that it was repeated, netting the first £25 for the building fund. Funds continued to be raised until 1929, at which time the congregation decided to proceed with the erection of a new church.

The architect employed was George Trotter, a member of the congregation, and Mr Kirby was the builder with the whole scheme costing £3500. The members of the congregation gave many gifts, ranging from the pulpit to door mats. In 1929, the new church was completed, and the old church reused as a parish hall. Both buildings remain in use on the site.

### REFERENCES:

Bardon, R. 1949, *The Centenary History of The Presbyterian Church of Queensland*, Brisbane.

*St John's Presbyterian Church, Thompson Estate, Brisbane. Jubilee Souvenir 1885 - 1935.*

### ARCHITECTURAL DESCRIPTION

This Federation Carpenter Gothic style church, which is positioned slightly off centre on the site, shares the site with a church hall (the former 1880s timber framed church) positioned close to the northern boundary, a small detached garage on the south east corner of the site and a tennis court located immediately behind the church.

The asymmetrical fronted building is rectangular in form with an entry porch attached to the north eastern end and vestry wings projecting approximately 2 metres beyond both sides at the western end.

The church is timber framed, supported on concrete piers and sheeted externally with weatherboards up to door head height and with stucco render above extending up to the eaves. Gable ends to the main building and entry porch are sheeted with timber shingles. Timber dentils line the transition between stucco and shingles.

The weatherboard sheeting is extended down four boards below floor level, providing a skirt to the floor framing and increasing the height of weatherboarding to improve proportioning of weatherboards to stucco.

The eaves overhang is lined with tongue and groove boarding fixed to the top of exposed rafters. Eaves ventilation to the roof is provided by a continuous gauze vent extending along both sides of the building.

A stucco render has been applied to the external concrete piers with vertical timber battening providing an enclosure between the piers.

The steeply pitched roof, slightly splayed out at the eaves, is sheeted with terracotta tiles and is surmounted by a small steeple at the eastern end. The steeple, containing louvre ventilation is sheeted with shingles and is capped with a finial.

Windows are generally lead lighted double casements capped with a gothic type arch containing coloured glass. The windows at the eastern end are extended vertically to form lancets.

## BRISBANE PLACES OF WORSHIP

---

Access to the entry porch is either by way of an L-shaped set of concrete steps extending from the street alignment or by way of a concrete ramp.

The main entrance doors are constructed of framed tongue and groove, vertical joint boarding.

The simple timber framed gable roof garage is of complementary design to the church, with weatherboard sheathed walls rising from base walls of rendered concrete. The roof is sheathed with terra cotta tiles.

The church hall is a simple Victorian Carpenter Gothic style building. This timber framed weatherboard sheathed hall, which was originally rectilinear in plan form, has been widened by the addition on the northern side, extending the building closer to the alignment.

The building is supported on concrete piers with vertical timber battening enclosing the space between piers across the front.

The steeply pitched gabled roof is sheathed with corrugated iron and is terminated at the eastern and western ends with timber finials. The gable end overhangs have exposed rafters and are unlined. Roof ventilation is provided by fixed timber louvres in the apex of the eastern and western gables.

Windows along the southern side wall are timber framed vertical pairs of hoppers with clear glass, the upper hoppers having a triangulated head. Elsewhere the windows are timber framed casements of either 3, 4 or 6 panes. Doors are generally framed tongue and groove vertical joint boarding.

Main entry to the hall is through a small protruding porch at the eastern end which is accessed by a small flight of timber steps on the northern side. Disabled access is provided by way of a concrete ramp on the southern side of the building. The building is supported on concrete piers. Vertical timber battening encloses the space between piers across the front.

Toilet facilities have been provided at the western end of the building. These are constructed of concrete masonry and aluminium framed sliding glass windows. Screening to the entries has been provided by vertical timber battening.

### STATEMENT OF SIGNIFICANCE

St John's Presbyterian Church, Annerley, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

## BRISBANE PLACES OF WORSHIP

---

This place of worship is significant:

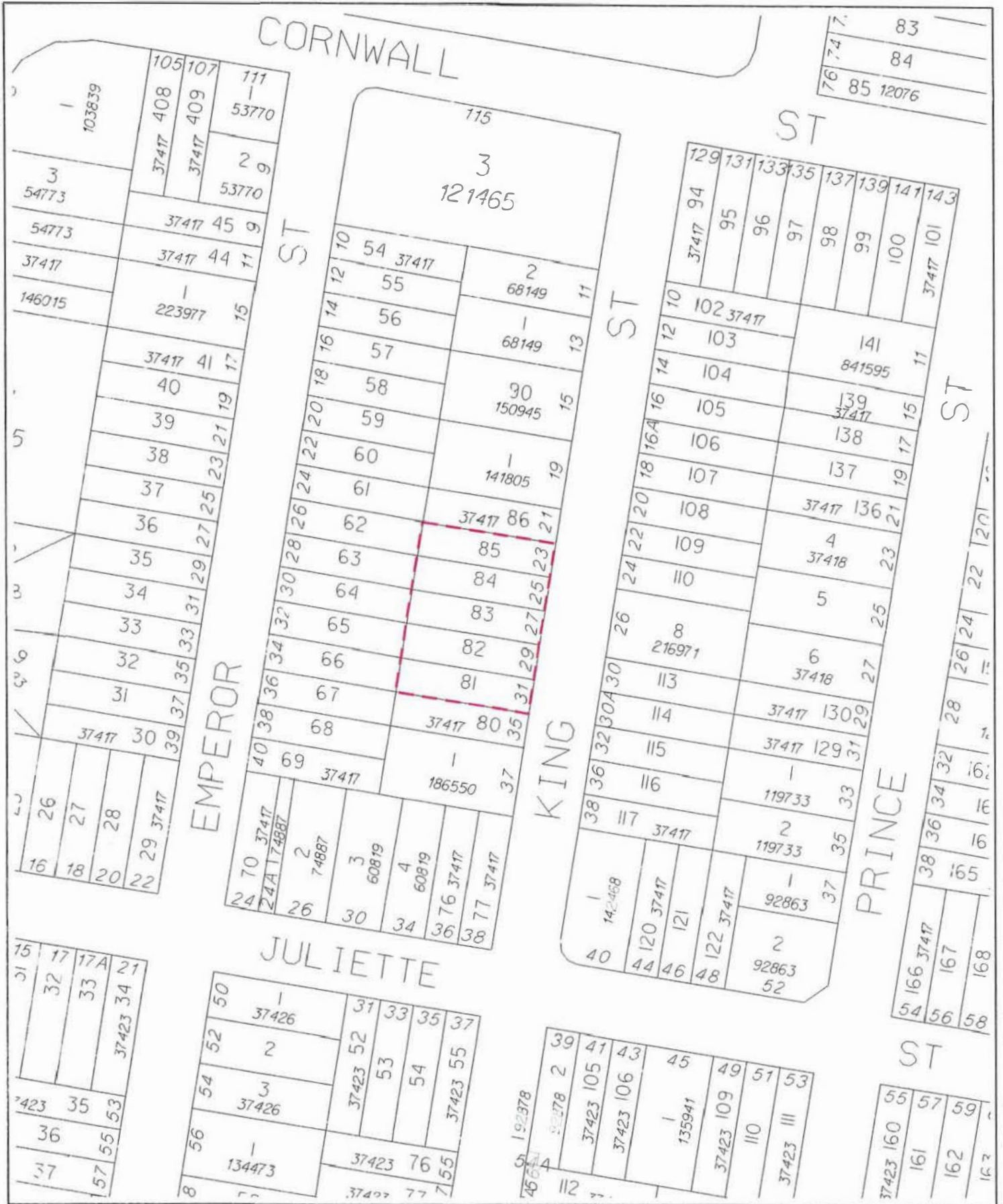
- for the evidence it provides of the development of the area from the late nineteenth century, particularly its connection with the development of Thompson Estate;
- as evidence of the importance of religious observance in the lives of local residents, particularly in the nineteenth century, and of their determination to have a place of worship in the area;
- as the precinct of two churches provides evidence of the development of the local presbyterian community from 1886, when the first church was opened, and the continued commitment of parishioners in the years leading up to 1929 when the second church was built;
- as the 1920s church is an example of a medium sized, timber framed church built in the 1920s in the Federation Carpenter Gothic style;
- as the 1920s church is an example of the work of George Trotter, architect;
- as the 1880s church is a surviving example of a small, modest timber framed 1880s church - now used as a hall.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



Brisbane Places of Worship  
prior to 1940



**BRISBANE CITY COUNCIL**

Department of Development and Planning

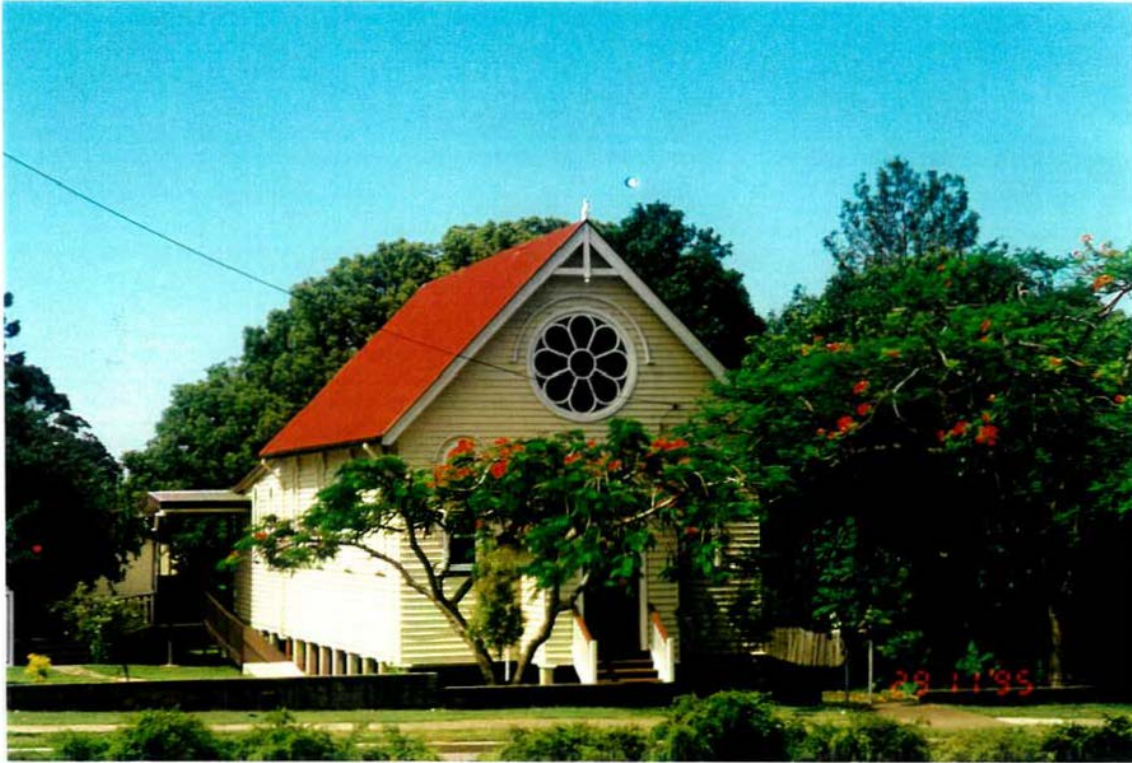
Brisbane City Heritage Unit

**ST JOHN'S PRESBYTERIAN CHURCH**  
**23 KING STREET**  
**ANNERLEY**

Scale: 1 : 1500



## Bald Hills Presbyterian Church



---

ADDRESS:	<b>56 Strathpine Road, Bald Hills</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>Presbyterian Church of Queensland</b>
REAL PROPERTY DESCRIPTION:	<b>L 1 on RP 96530 Parish Nundah</b>
YEAR OF CONSTRUCTION:	<b>1910</b>

---

## HISTORICAL REPORT

The first Presbyterian church in Brisbane was erected by its congregation in 1850, and more churches followed in Brisbane and country towns throughout the next two decades. Early Presbyterianism had a strong association with Scottish immigrants, and a church was often erected in places where Scots settled in numbers. Early landholders in the Bald Hills district were predominantly Scottish and Presbyterian worship is thought to date from the very early 1860s, when services were held in the home of John Stewart. Stewart had arrived in the district in 1857 and with relatives established the first agricultural ventures. Small cropping and timber formed the basis of the settlement until the 1880s, when sugar cane was briefly tried. The cleared forests were then turned to pasture, and dairy farming became the main local industry through to the late 1940s.

In May 1863, the first Presbyterian Church of Bald Hills was built and opened by the Reverend C. Ogg. Three years later Bald Hills was included in Reverend Alexander Caldwell's charge of Oxley Creek and Fortitude Valley. However from the mid 1870s, the growth of the Presbyterian community slowed dramatically throughout Queensland, and the Convenor of the Church Extension Committee, the Reverend Colin McCulloch, observed in 1881 that "our Church is not extending, but rather the reverse".

By the mid-1880s an economic revival and more stable population provided a basis for a resurgence of the Presbyterian Church in Queensland. The church began to expand in country and metropolitan centres and a number of new churches were built. The Presbyterian community in Pine Rivers district increased during the 1880s and another church was erected at nearby North Pine in 1884. Although the railway was extended to Bald Hills in 1888, irregular timetables and the expense of travel did not see the area develop as 'a most popular suburb of the metropolis', as promised by land sale flyers.

In 1889, at a time when Bald Hills township 'had seen brighter days', the Presbyterian congregation determined that the position of the Bald Hills church did not meet their requirements and in 1889 it was removed and rebuilt about one hundred yards along the road. It continued to serve the needs of the congregation until 1909 when it was destroyed by fire after a lightning strike.

The present church was erected on the same site in 1910 and opened free of debt. The opening ceremony was performed by his Excellency the Governor of Queensland, Sir William MacGregor on Saturday October 8 and a large gathering of friends and residents from Sandgate, Nundah, North Pine and other adjacent districts attended the opening.

Following the opening the church was described as a handsome building, built of the finest quality Queensland hardwood, beech, cedar and pine. The main building at 40ft by 24ft was

capable of accommodating 200 people. The walls, 15 feet high, were relieved by windows, all with cathedral coloured lights. Two large circular coloured glass windows were considered attractive features of the church. The adjoining vestry measured 24ft by 10ft.

The church still stands today, in a condition similar to when it was built 80 years ago. A massive increase in the local population since 1959, caused by vigorous development of housing estates nearby, provided a continuing congregation. The Bald Hills congregation embraced the 1977 union of the Presbyterian, Congregational and Methodist churches and the building is now a Uniting Church.

REFERENCES:

*Bald Hills Presbyterian Church 1863-1913. The Year of Jubilee.*

Brisbane History Group, *Bald Hills Heritage Tour 1993.*

*Messenger*, 3 December 1910 (Presbyterian Church Archives).

**ARCHITECTURAL DESCRIPTION**

This modest Federation Carpenter Gothic style church is slightly set back from the street alignment on the eastern side of the site which it shares with a church hall located towards the rear of the site and connected to the church by a covered deck. A large portion of the site is used by the parishioners for off-street car parking.

The symmetrical fronted, single storey building is rectangular in plan form with a small attached entrance porch on the southern side. The original building has been extended to the rear in later years as is evidenced by the different roof construction. The weatherboard sheeted timber framed building is raised approximately 600mm above ground level and is supported on concrete piers.

The steeply pitched roofs to the nave and the entrance porch are sheeted with corrugated iron. The eaves overhangs at the gable ends are lined with tongue and groove boarding whilst the side eaves overhangs are lined with fibre cement sheeting. The gable eaves to the entry porch are also lined with tongue and groove boarding while the side eaves are unlined.

The roof to the rear extension is sheeted with long length corrugated iron sheeting (custom orb) laid to a very shallow pitch. The eaves overhang and deck ceiling are lined with fibro cement sheeting.



The projecting eaves gables are modestly decorated with stop edge chamfered king post framing. The leading edge of barge boards are also stop edged chamfered. The apex of the gable on the southern end is terminated with a small timber finial.

Windows to the nave are round head lancet-type, timber framed hopper windows in banks of three with a fixed fanlight above. These windows are glazed generally with green and ruby coloured glass panes. Some coloured panes have been replaced with clear glass to which have been applied adhesive solar tinting. These windows are capped with a timber label mould.

Installed in the north and south gables are large rose windows glazed with various coloured glass panes.

Windows to the rear extension on the western side are similar to the nave windows but contain only two hopper windows and do not have a label mould. (These windows could have been removed from the original rear wall of the nave.)

A similar window is installed in the eastern wall of the extension, together with two double hung windows in aluminium frames. A further aluminium framed double hung window has been installed in the rear wall.

A pair of framed tongue and groove vertical joint doors with a coloured glass fanlight above allows entry to the entry porch. The fanlight is of similar design to the gable rose windows. A label mould has been installed above the fanlight. A small flight of timber framed stairs provides access to the entry porch.

Doors to the rear extension are non-matching, one being a flush sheeted core door and the other a formed vertical joint door with a rounded head. (This door could have originally been the rear door to the nave.)

A timber framed deck linking the church and hall is attached to the rear of the extension. Deck and roof framing are supported on R.H.S. posts. Access to the deck is by timber framed ramp and steps.

At the rear wall of the original building steel stanchions rise from a concrete base and extend up the inside face of the side walls. Due to the size of these members it is considered that they could be a portal frame supporting the upper section of the rear wall and the roof to the extension (an internal inspection could clarify this issue).

The church is in a good state of repair while maintenance on the church hall has been neglected.

## BRISBANE PLACES OF WORSHIP

---

Better consideration to detail should have been undertaken when the extension was being designed as the choice of materials is not complementary to the original building.

### STATEMENT OF SIGNIFICANCE

Bald Hills Presbyterian Church is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant:

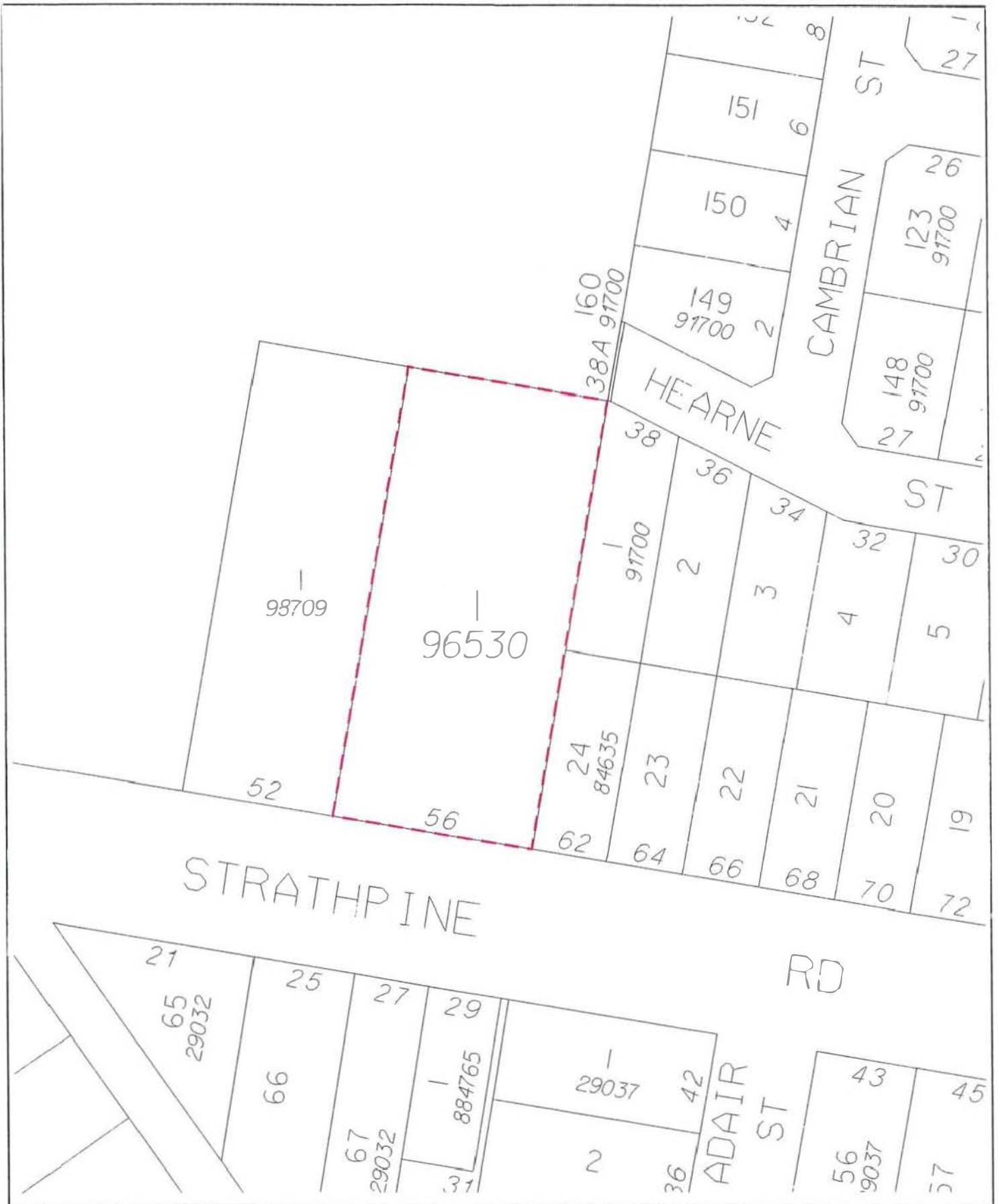
- for the evidence it provides of the development of the area from 1863 when the first church was built;
- as evidence of the importance that religious observance played in the lives of local residents, particularly in the late nineteenth and early twentieth centuries;
- as the site of continuous worship since some time after 1888 when the previous church was rebuilt here, and the continuation of worship which began nearby in 1863. It has played an important part in the lives of the successive generations who have worshipped there;
- as a surviving example of a small, Victorian Gothic style, timber framed church built in the early 1900s.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

#### **COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship**  
prior to 1940



**BRISBANE CITY COUNCIL**

Department of Development and Planning

**Brisbane City Heritage Unit**

**BALD HILLS PRESBYTERIAN CHURCH**  
**58 STRATHPINE ROAD**

**BALD HILLS**

**Scale: 1 : 1000**



## Our Lady of Victories Church



---

ADDRESS:	<b>29 Cintra Road, Bowen Hills</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>The Corporation of the Trustees of the Catholic Archdiocese of Brisbane</b>
ARCHITECT:	<b>T. R. Hall and G. G. Prentice</b>
REAL PROPERTY DESCRIPTION:	<b>L 1/3 on RP 10099, L1 on RP 92188 and L 18 on RP 200139 Parish North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1925</b>
PRESENT LISTING:	<b>AHC 017466, QHR 601585</b>

---

## HISTORICAL REPORT

The Church of Our Lady of Victories is situated on a hill top at Bowen Hills, dominating the skyline from several directions. Designed by Brisbane architects T.R. Hall and G.G. Prentice, the church was opened by Archbishop Duhig in 26 April 1925 as a memorial to the Catholic nurses, sailors and soldiers who died serving in World War One.

According to the *Catholic Age* newspaper, Our Lady of Victories was the first Catholic church in Australia to be built in the Spanish Mission style. The *Architectural and Building Journal of Queensland* described the church as "of rather unique design, being built after the manner of the old Spanish Mission churches of Californian brick and stucco, finished white, with red tile roof". The original design for the church, also by Hall and Prentice, was in Gothic style, the reasons for the change in design are not known. However, during the 1920s, a trend did emerge in ecclesiastical architecture away from the Gothic style towards the Romanesque which shares several features with Spanish Mission. Duhig alluded to this shift in 1925, describing the Romanesque style as "far more suitable for our climate if a little less ecclesiastical than Gothic".

Other buildings designed by Hall and Prentice include Brisbane City Hall, St Ita's Church-school, Dutton Park (1919), the convent and chapel at Mater Hospital (1927), and St Ambrose's Church-school, Newmarket (1929). The church is also significant as one of the first in Brisbane to be built with an electrically lit cross in its tower. Special features of the church included leadlight windows incorporating the rising sun emblem of the AIF and a revolving honour board at the base of the tower inscribed with the names of almost 2,000 Catholic service personnel who died during World War One.

The parish of Bowen Hills was created around 1919, and the Rev E. Barry, a returned chaplain of the AIF, was appointed as parish priest. The site of Our Lady of Victories was given to the newly created parish in 1919 by Archbishop Duhig who had purchased it for the purpose of constructing a war memorial church. Duhig was well-known for his passion for building churches on prominent hilltops. The site, described in the *Architectural and Building Journal of Queensland* as "probably the finest church site in this state" was once part of the estate of the Perry family who owned the land from 1867 to 1911. It was also close to Cintra House, built in 1863-64 for Captain George Webb. For a period from the 1920s, part of Cintra House was used as a convent for the Sisters of Mercy.

On 24 August 1919, the Apostolic Delegate, His Excellency, Most Rev B. Cattaneo laid the foundation stone of the planned new church which was intended as a peace offering to God. The ceremony was also attended by Archbishop Duhig and Bishop O'Connor of Armidale. During the period between the laying of the foundation stone and the opening of the church, an interim Church-school was erected on the site. The Church-school was opened and blessed by Duhig on

## BRISBANE PLACES OF WORSHIP

---

13 November 1921. This building remains on the site. Also on the site, situated below the church to the east, is the presbytery, built circa 1923.

The opening ceremony was performed by Archbishop Duhig and attended by the Lieutenant-Governor, Hon. W.F. Lennon and W.A. Jolly, the Mayor of the newly created Greater Brisbane. The church was filled to overflowing for the opening with hundreds of people gathered in the grounds. Those present included relatives of those killed in the war. A guard of honour was formed for the Archbishop by returned members of the *HMS Concord*. In his opening speech Duhig referred to the memorial church as "this White Temple of Peace".

The contract for the construction of the church was awarded to H. Cheetham for £8,450 with the total cost, including £400 in architectural fees coming to £9,435. A total of £3,500 was collected by the time of the opening, including a donation of £500 from T.C. Beirne, a prominent Catholic businessman and former M.L.C. As Duhig pointed out at the opening ceremony, the church's dual role as a parish church and war memorial meant that "much more money had been expended in the erection of the church than would have been spent in ordinary circumstances".

Our Lady of Victories Church also has a long standing association with the Catholic Polish community of Brisbane. It was offered by Duhig to Father Cassian Wolak of the Capuchin Order for use as a Catholic Polish Centre in 1956. The church's links to Poland continued with the dedication of a shrine to Our Lady of Czestochowa, the Polish national patroness, in 1962, and the laying of a stone commemorating the millennium of Christianity in Poland in 1966. The church has played host to many Polish church leaders including Cardinal Karol Wojtyla who in February 1973 spent three days at the Bowen Hills Presbytery. Today, services are held in both English and Polish, serving not only more than 300 Polish families in Brisbane but also the local Catholic community.

### REFERENCES:

Age (Brisbane), 2 May 1925.

*Architectural and Building Journal of Queensland*, 7 May 1925.

Bowen Hills Parish file, Catholic Archives.

*Catholic Advocate*, 3 December 1925.

*Catholic Leader*, 30 August 1962.

*Catholic Leader*, 20 December 1981.

*Catholic Leader*, 4 May 1986.

Ferrier, P. 1986, *The Golden Period of Catholic Progress: Archdiocese of Brisbane 1912-1927*, B. Arch. thesis, University of Queensland, 1986.

O'Leary, Rev J. ?1919, *Catholic Progress: Archdiocese of Brisbane 1912 -1919*, J. O'Leary, St James' Presbytery, Coorparoo.

Queensland Titles Office Records.

## ARCHITECTURAL DESCRIPTION

### CHURCH

This extremely intact building has white, roughcast rendered, masonry walls; roof clad in terra cotta tiles, and a square bell tower. Built in the Spanish Mission style, it shares a hill top position with the original church-school building, a hall and presbytery, overlooking the Brisbane River. It is a notable city landmark.

The floor plan of the church is shaped like a cross consisting of a nave with sanctuary and vestry to its eastern end and two transept chapels. To the west, an indented entry porch sits between two small rooms below a gallery. One room projects beyond the north wall in apsidal form, whilst the other provides access to the gallery and tower. Both transept wings contain a chapel including a semi-octagonal apse and apsidal side entry niche. The building can be entered via two doors to each niche or through the main doors of the porch. No disabled access is provided.

### Exterior

The nave, transepts and sanctuary of this building are roofed in a series of gables, each terminating in a parapet wall which has a decoratively moulded coping and apex cross. Lower roofs over the semi-octagonal rooms which project from the main walls of the building, have no parapets, whilst the vestry roof is hidden from view by decorative parapets which surround it. The building features round arched windows of varying sizes, but consistent in design. Framed in timber, each leadlight window comprises several pivoting panes, crowned with a round arched stained glass fanlight which features a rising sun design. Doors to the building are similarly crowned.

The side walls of the nave are divided into bays by engaged piers. The front gable wall of the nave has a central arcaded entry porch reached by a grand flight of stairs. Two narrow timber doors above the porch open onto a tiny balcony with decorative metal balustrading. A decorative window with moulded surround is located centrally within the wall gable. An identical window is located in the back wall of the sanctuary.

The tower rises to the right of the symmetrical facade of the nave. It has several tiers of windows to each face and is crowned with a bell shaped metal roof and a illuminated cross. Its belfry features a timber door to each wall face. Each door sits behind an engaged balustrade which is supported on scrolled brackets. Each door is surmounted by an arched window below several layers of decorative mouldings which crown the belfry.

### **Interior**

Above a marble skirting, the smooth rendered walls of the entry porch have a mock stone finish. A marble skirting lines the walls and columns. The timber floor of the has been tiled under the gallery, in the crossing and transepts. Marble steps access the carpeted platforms of the sanctuary. The remaining nave floor has been left exposed except to the central aisle which is carpeted. The internal walls of the building are rendered. Each window of the nave's side walls sit within a slightly recessed bay framed by a semi-circular arch. Timber trusses support the buildings roof. Each truss is supported by a curved timber bracket and corbel. The ceiling which lines the upperside of the lower cord of each truss consists of diagonally laid timber boards.

### **CHURCH-SCHOOL BUILDING**

The original form of this building appears to have consisted of an upper storey with indented verandah to one side and a smaller ground floor covering less than half the area of the top floor. Probably originally open, the remaining undercroft of the building has been enclosed at some stage with concrete block walls and aluminium windows. The building is rendered and has a shallowly pitched gable roof and lower verandah roof to one side clad in corrugated iron. The indented verandah to the second floor has a decorative gable and has been partially enclosed. It is reached by a set of concrete stairs supported on a steel frame. The gable wall of the building facing down the slope has a long awning extending over two small balconies on the second floor. A pair of french windows opens onto each balcony, between them is a circular leadlight window. The older parts of the building have timber framed casement windows to the lower floor and double hung windows to the upper floor.

### **STATEMENT OF SIGNIFICANCE**

Our Lady of Victories Catholic Church, Bowen Hills, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant:

- for the evidence it provides of the development of the area;



## BRISBANE PLACES OF WORSHIP

---

- as the major Catholic memorial built in Brisbane to commemorate the Catholic sailors, nurses and soldiers of Queensland who fought and died in the First World War;
- for its association with the Polish Community who added a plaque commemorating Polish Prisoners of War killed in the USSR in 1940, and Polish priests who have been associated with the parish since 1956;
- as an important part of the lives of successive generations of local residents who worshipped there;
- for its association with Archbishop Duhig who initiated the construction of many hilltop churches such as this and who hoped that this church would be known as the "White Temple of Peace";
- as a rare example of a Roman Catholic church built in the Spanish Mission style in the 1920s;
- as an example of the work of the prominent architects Hall and Prentice;
- as a prominent, hilltop, city landmark;
- as part of a Catholic precinct which includes an early church / school and presbytery.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

### **COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship  
prior to 1940**



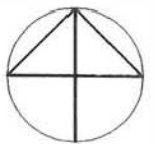
**BRISBANE CITY COUNCIL**

Department of Development and Planning

**Brisbane City Heritage Unit**

**OUR LADY OF THE VICTORIES CHURCH  
29 CINTRA ROAD  
BOWEN HILLS**

**Scale: 1 : 1500**



## Temple of the Holy Triad



---

ADDRESS:	<b>32 Higgs Street, Breakfast Creek</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>Chinese Temple Society</b>
REAL PROPERTY DESCRIPTION:	<b>L 57/59 on RP 33460 Parish Toombul</b>
YEAR OF CONSTRUCTION:	<b>1884</b>

---

## STATEMENT OF SIGNIFICANCE

The Temple of the Holy Triad, Breakfast Creek, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in S.23(1) of the Queensland Heritage Act 1992 as evidenced by, but not exclusive to, the statement of significance in the Heritage Register held by the Department of Environment.

This place of worship is significant:

- for the evidence it provides of the involvement of the Chinese community in the economic and social development of Brisbane, particularly from the 1870s;
- for its connection with the important part traditional worship played in the lives of the Chinese community. The Temple was built to unite the Chinese immigrants and allow them to feel the security of home ties whilst living in a new country;
- as a rare and early example of a traditional rendered masonry Buddhist Temple built circa 1884-5;
- for the evidence it provides of the impact of the abolition of the White Australia Policy and the subsequent increase in Asian immigration;
- for its potential to reveal important information about the Chinese community and life in Brisbane in the 1880s through archaeological investigations.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship**  
prior to 1940



**BRISBANE CITY COUNCIL**

Department of Development and Planning

Brisbane City Heritage Unit

**TEMPLE OF THE HOLY TRIAD**  
**32 HIGGS STREET**  
**BREAKFAST CREEK**

Scale: 1 : 1000



## Church of the Good Shepherd, Anglican Church



---

ADDRESS:	<b>615 Brookfield Road, Brookfield</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>The Corporation of the Synod of the Diocese of Brisbane (Anglican Church)</b>
REAL PROPERTY DESCRIPTION:	<b>L 1 on RP 23522 Parish Indooroopilly</b>
YEAR OF CONSTRUCTION:	<b>1893</b>

---

## HISTORICAL REPORT

The Church of the Good Shepherd built in 1893, while a simple wooden building, illustrates the determination of local Anglicans to have their own church despite difficult economic circumstances.

The suburb of Brookfield, initially part of Moggill, was occupied by Europeans in isolated pockets from the late 1840s. The area had been a well travelled route to the Darling Downs since 1842 and steam powered river ferries began providing transport to Ipswich and intermediate settlements along the river from Brisbane from around 1846. Early settlers in the area grew vegetables and fruit, and commercial crops of cotton and sugar. The rich sources of timber in the area provided a better livelihood, and once cleared the land supported cattle grazing and dairying. The river remained the principal avenue of transport but as the area developed, the track which linked Moggill with Brisbane slowly became defined.

While Brookfield Anglicans may have worshipped in one of the local churches with visiting preachers from the 1860s, they were reliant on All Saints Church, Wickham Terrace for christenings, marriages and burials. A closer church was built at Toowong in 1866 and the Moggill district became part of the new Toowong Parish from 1870. Also at nearby Fig Tree Pocket, Anglican services were held from 1866 and a Sunday School was established in Indooroopilly. In 1890 a new Indooroopilly Parish was created including Brookfield, Gold Creek, Pullenvale, Fig Tree Pocket, Indooroopilly and Chelmer.

In 1892 the Minister of Indooroopilly, in keeping with Bishop Webber's mission to build more Anglican churches, urged the people of Brookfield to establish a church there. A Building Committee acquired a block of John McGrath's property next to the Brookfield Cemetery Reserve which had been isolated by a new road. Members of the Committee included the headmaster of Brookfield School, Arthur Exley and William Butler, as Treasurer. Prominent members of the area supported the committee and the Society for the Propagation of the Gospel in London sent a grant of £20.

Brit Andresen notes that

the church belongs to a group of small timber buildings erected during the enthusiastic church expansion period under the leadership of Bishop Webber. In spite of floods and bank crashes, small communities in the various parts of the diocese engaged in years of fund raising, applying for SPCK [Society for Promoting Christian Knowledge] grants and acquiring land and plans for these timber churches.

She finds that

It is unlikely that the Diocesan Architect of the time designed the Church of the Good Shepherd directly. There were, however, plans of churches drawn by Webber's architect

which were made available by the Bishop to some Building Committees. These plans were intended to assist in costing, assessing sizes, etc. The Brookfield church may have been based on one of these plans.

On 2 February 1893 Arthur Exley wrote to the Bishop Webber informing him that £240 had been expended on the church building and site; the land had been conveyed to the Synod of Brisbane and the church had been erected according to plan. Exley requested the Bishop to set a date for the consecration of the Chancel and the formal opening of the Church, making it as close to the next full moon as possible.

The Church of the Good Shepherd was opened on Easter Monday, 2 April 1893 being dedicated by the Lord Bishop and attended by a congregation which had travelled by foot, horse or horse-drawn vehicle. Many supporters would travel home after the celebrations by the light of the full moon. The *Church Chronicle* reported that "the little church, which is picturesquely situated on rising ground in the centre of an amphitheatre, was filled by a large and attentive congregation, and the singing was of a hearty description". The opening of this church, along with Christ Church at St. George and St. Matthew's at Sherwood, increased the number of churches built since the beginning of Bishop Webber's term, to 55 - there being a total of 94 churches in the diocese.

At the time of opening £140 had been raised by the congregation, leaving a debt of £100 to be repaid. The determination and loyalty of the Brookfield Anglican congregation is evident in the repayment of the debt by 1902 despite the severe floods and economic depressions in the years following the opening. The *Church Chronicle* recorded that on 31 December 1902 the Royal Bank overdraft for the Brookfield Building Fund had been paid off. The article declared "It has been a wearying drag all these years, for Brookfield is a decaying, poverty-stricken place, like all other dairying districts, and a church should never have been built there".

The 'faithful band of worshippers' who had kept the church alive during those difficult times continued to serve the church with a loyalty and determination which have remained characteristic of the congregation over the years. During the first fifty years services were often uncertain due to transportation and financial difficulties, however the struggling local farmers were determined to keep their church. From the time of its opening, services in the church were the responsibility of the rector from Indooroopilly. Despite transportation difficulties and uncertain funding this arrangement continued until 1933 when the Brookfield portion of the parish was placed in the charge of the chaplain at the Men's Sunset Home at Kenmore. By 1944 the church was poorly attended and in a state of disrepair, and there were moves to remove the building to another district. Parishioners objected, renewing interest and attendances and making the necessary repairs. Widespread ownership of motor cars after the Second World War made travelling to the church much less onerous and the Church of the Good Shepherd has maintained a loyal congregation who have raised funds and effected repairs to their church when required.



The building at that time of opening was roofed with stringybark shingles, but not internally lined. During the 1930s the shingle roofing was replaced with galvanised iron, but it was not until the 1950s that the building was internally painted and lined, and louvred windows installed on either side of the altar. Other repairs were also carried out. In the 1960s more repairs to the floor were necessary and a new silky oak altar and other furnishings were installed. In the early 1980s restoration work was carried out under the guidance of Ray Oliver, National Trust Architect, and a specially designed set of three stained glass windows was dedicated in October 1981. The parish hall was built to the design of architect Philip Gough in 1985. Later the church bell which hung outside the vestry was moved to a position north of the church porch and the building was restumped in 1988.

The church contains numerous artefacts which are gifts and memorials from the local community which continues to value the church as an important part of the local heritage.

### REFERENCES:

Church Chronicle, May 1893.

Clarkson, H. and Langford D. 1985, *Tell the Next Generation*, Boolarong, Brisbane.

Druve, M.J. 1993, *Church of the Good Shepherd 1893-1993*, Brookfield, Boolarong, Brisbane.

*Queenslander*, 22 April 1893.

Wager, L. 1988 *Historic Brookfield*, Pullenvale Field Study Centre.

### ARCHITECTURAL DESCRIPTION

This small, simple church sits picturesquely on a prominent wooded knoll above Brookfield Road. Its steep pitched roof and arched top doors and windows give it a simple Gothic style, decorated effectively with wave-scalloped barge boards to the western front roofs. The church is constructed of timber chamferboard walls and a corrugated roof and is lowset on timber stumps with a batten skirt.

In planning the church measures twelve metres by six metres with a twin stair porch to the western front, a tiny vestry to the north-east corner, and a segmented sanctuary to the eastern end. The body of the church is divided into four bays by lancet windows, each window consisting of two centre-pivoting sashes with coloured glass.

The front porch consists of a chamferboard infilled gable and a simple dowel balustrade between the two roof support posts. These diminutive posts are decorated with suitably scaled capitals and veranda brackets and the entire roof soffit is lined with diagonal beaded boarding.

The western and eastern walls have louvred ventilators with arched heads positioned high under the ridge. The entry doors are a pair of vertical joint tongue and groove boarded doors meeting under an arched head. The sanctuary, covered by its own hipped roof, contains a small triplet lead light east window and flanking louvred windows. The vestry, under an extension of the main roof is lit by a small lancet window and accessed by a tongue and groove vertical joint arched head door.

The church bell is hung on a simple timber frame close to the north-west corner of the church.

A modern hall, slab on ground with fibro cement 'Hardiplank' sheeted walls, steep pitched roof and lower pitched veranda roof has been built to the east of the church.

The exterior of the church appears to be in good condition and largely intact with only the guttering, downpipes, the sanctuary louvre windows and possibly the batten skirt being of recent construction.

The interior of the church was not inspected.

### STATEMENT OF SIGNIFICANCE

The Brookfield Anglican Church is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant:

- for the evidence it provides of the early development of the area;
- for its construction in 1892/93 during that period of economic depression which attests to the importance attached to religious observance in the Anglican community in the late nineteenth and early twentieth centuries. The building of the church and the clearing of debt by 1902 during a ten year period of flood, Depression and drought which made Brookfield "a decaying poverty-stricken place", reflects the dedication and determination of the local worshippers;
- as the pioneer church of the Church of England's Parish of Kenmore;

## BRISBANE PLACES OF WORSHIP

---

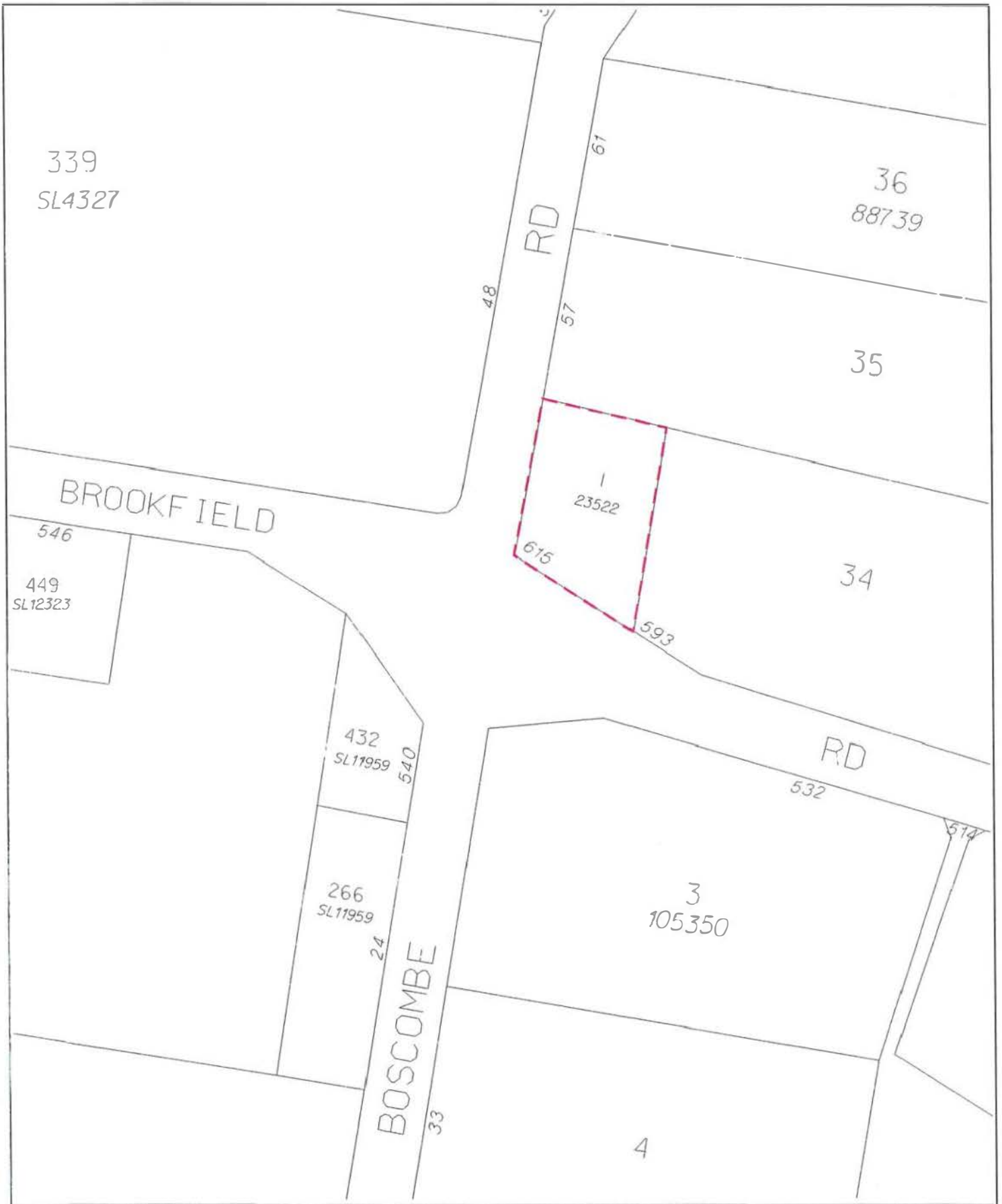
- as the site of continuing worship from the late nineteenth century and for its connection to an important part of the lives of the successive generations of local residents who have worshipped here;
- as a surviving typical example of a small, Gothic style timber framed church built in the 1890s.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship**  
prior to 1940



Brisbane City

**BRISBANE CITY COUNCIL**

Department of Development and Planning

Heritage Unit

**CHURCH OF THE GOOD SHEPHERD**  
**615 BROOKFIELD ROAD**  
**BROOKFIELD**  
Scale: 1 : 1500



## St John's Anglican Church



---

ADDRESS:	<b>171 Oxford St, Bulimba</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>The Corporation of the Synod of the Diocese of Brisbane (Anglican Church)</b>
ARCHITECT:	<b>J. H. Buckeridge</b>
REAL PROPERTY DESCRIPTION:	<b>L 136/139 on RP 12559 and L 1/2 on RP 60606 Parish Bulimba</b>
YEAR OF CONSTRUCTION:	<b>1888</b>

---

## HISTORICAL REPORT

Completed in September 1888, St. John the Baptist Anglican Church was not dedicated until 2 June 1889 because the Bishop was absent in England. While not the oldest church in Bulimba, it has continued to serve a faithful congregation for more than a century.

European occupation of Bulimba grew from the 1850s when John McConnell built Bulimba House. Early Church of England services were held in the McConnell home and the growing local population also travelled across the river to worship in Brisbane. In October 1868 the Anglican church at Tingalpa was dedicated after a committee of local residents, chaired by Charles Coxen, raised funds to erect a church to service Anglicans in the Bulimba and Tingalpa area. From the 1870s the farming district gradually became more densely populated and it shared in the development boom of the 1880s.

Early in 1887 Mrs Charles Coxen placed a notice at the Bulimba Ferry inviting Church of England residents to a meeting to consider local services on a regular basis. The meeting decided that a church should be built and Mrs Coxen donated £100 and land in what is now Birkalla Street to that end. In April 1888 a proposal to change the site for another more conveniently located was sanctioned by the Diocesan Council, with Mrs Coxen's approval. The site was sold and the present site in Oxford Street purchased. Rev H. Bannister held services in the School of Arts building until sufficient money was accumulated to construct a church free of debt.

The church was designed by Mr J. Buckeridge who was appointed Diocesan architect in March 1887 having come to the colony in 1886 highly recommended as a Church Architect by the Archbishop of Canterbury and Mr John L. Pearson R.A., in whose office he formerly studied.

On 23 June 1888, the first block of the new church was laid by Lady Musgrave and services conducted by the Venerable Archdeacons Dawes and Matthews. Archdeacon Dawes stated that there were at least four people he should name as responsible for the progress of the church, one being Mrs Coxen who essentially provided the site; the original site "was in a more elevated position, but it was not in a public thoroughfare as the present one was". At that time about £550 was in hand for the church, and the lowest tender of £605 would probably be accepted. In August, work by contractor, T. Whitty, was progressing and the Diocese decided that the new church would be opened on St. Michael's Day.

The first service was held on 29 September 1888 and credit for the opening of the church free of debt was given to Rev H. Bannister. Despite the contractor "working night and day" the church was not quite finished at the time of opening. The church was noted as being "of a most substantial character, though of wood" and is one of only twenty timber churches designed by Buckeridge. The total cost of the church, including altar table, font, seats, screens and vestry furniture was £606. Its internal dimensions were 40ft wide, 61ft long, and 29ft high. The building

## BRISBANE PLACES OF WORSHIP

---

could seat 225 people, but could be lengthened to seat 353. Due to the Bishop's absence in England the church was not dedicated until 2 June 1889.

Mrs Coxen continued as a benefactor of the parish and in May 1889 the Diocesan Council resolved to ask Mrs Coxen to transfer the half acre of land at Bulimba unconditionally to the Corporation of the Synod of the Anglican Church which would undertake to pay Mrs Coxen an annuity of £18 during her lifetime. With her consent, the land would be mortgaged, sold or exchanged and the proceeds applied to the erection of a house for the incumbent of Bulimba. If the value of the property increased beyond the reasonable needs of St John the Baptist, the Synod wished to apply the surplus to the requirements of other parts in the Diocese. It was also decided to supply a grant of £25 from the stipend fund for the first six months to the new church. The Rectory is recorded as being in Vine [now Riddell] street until at least 1939. In 1922 an allotment adjacent to the western boundary of the church site was acquired.

In 1895 plans were prepared for a Sunday School which was constructed by Mr Icke. It was demolished during the 1970s having been replaced by the new hall in 1965. In 1906, Mrs Coxen died, and was buried in the cemetery of Christ Church, Tingalpa. A marble plaque and lectern are dedicated to her in St John the Baptist Church. The bell turret and bell were donated in the memory of Samuel and Mary Woodland by their daughter Elizabeth and were installed by Mr. Icke in September 1915; the bell being replaced in 1936 by one from the 'Maheno', a ship which had run aground off Fraser Island. The pipe organ was purchased from Lutwyche in 1916 and in 1951-52 was moved, electricity connected and the blower placed under the church. The organ was restored in 1978.

Over the years the church has undergone a number of minor alterations and repairs. Donations of labour and memorial items attest to the continuing importance of St John the Baptist church in the lives of local Anglicans.

### REFERENCES:

*Brisbane Courier*, 25 June 1888.

*Brisbane Courier*, 2 October 1888.

Diocesan Notes, March 1887. Anglican Archives.

Diocesan Notes, April 1888. Anglican Archives.

Diocesan Notes, August - October 1888. Anglican Archives.

Diocesan Notes, May 1889. Anglican Archives.

*Thirty-eighth Festival of St. John the Baptist Church, Bulimba, unpaginated.*

## **ARCHITECTURAL DESCRIPTION**

This Victorian Carpenter Gothic style church is located on the north eastern corner of the site. Other buildings on the site are a two storey timber framed rectory and a brick kindergarten.

This building is rectangular in plan form consisting of a nave and north and south aisles along both sides with an attached porch on the north-eastern end.

The church is of timber frame construction and sheeted externally with chamferboard. The chamferboard lining the clerestory walls being much older than elsewhere on the building.

A face brickwork perimeter base wall up to bearer level replaces exterior stumps.

The nave roof is sheeted with corrugated iron whilst the north and south aisles have skillion roofs sheeted with Custom Orb. The north porch is also sheeted with Custom Orb.

The eaves are lined with timber battens spaced apart to allow roof ventilation. Birdproofing is achieved by birdmesh fixed behind the battens. Timber barge and fascia boards have chamfered edges.

Single lancet windows are timber framed casements with pointed arch heads. All windows are glazed with stained glass. Three lancet windows, providing light to the chancel, decorate the gable at the eastern end. The western end gable contains a single circular window.

Seven circular windows along each clerestory over the nave arcade provide lighting to the nave.

External doors are framed vertical joint boarding terminating with a pointed arch.

As the building is elevated above the ground, doorways are accessed by steps and landings. No provision is made for access by the disabled.

The entry porch is framed in timber which has been finely detailed with stop chamfers on exposed edges. The king post truss framing to the gable has been exposed and sheeted behind with vertical boarding. Openings between posts contain timber brackets shaped to resemble Gothic style openings.



## BRISBANE PLACES OF WORSHIP

---

The bell tower, complete with bell, is framed in decorative joinery with twin lancet openings on each face. The tower is capped with a steeple, belled out at the bottom. The steeple is sheeted with corrugated iron.

Timber crosses have been placed on the eastern and western apexes and on top of the steeple.

### STATEMENT OF SIGNIFICANCE

St John's Anglican Church, Bulimba, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant:

- for the evidence it provides of the early development of the area;
- as evidence of the determination of local parishioners to construct a church free of debt in the area;
- for its connection to the important part religious observance and education has played in the lives of the Anglican community from 1887 when services were first held in the School of Arts;
- as a surviving example of a medium sized, timber framed church, of Victorian Carpenter Gothic style, built in the 1880s;
- as a prominent local landmark on Oxford Street;
- for its association with the prominent architect J. H. Buckeridge.

**DATE OF CITATION:** October 1996

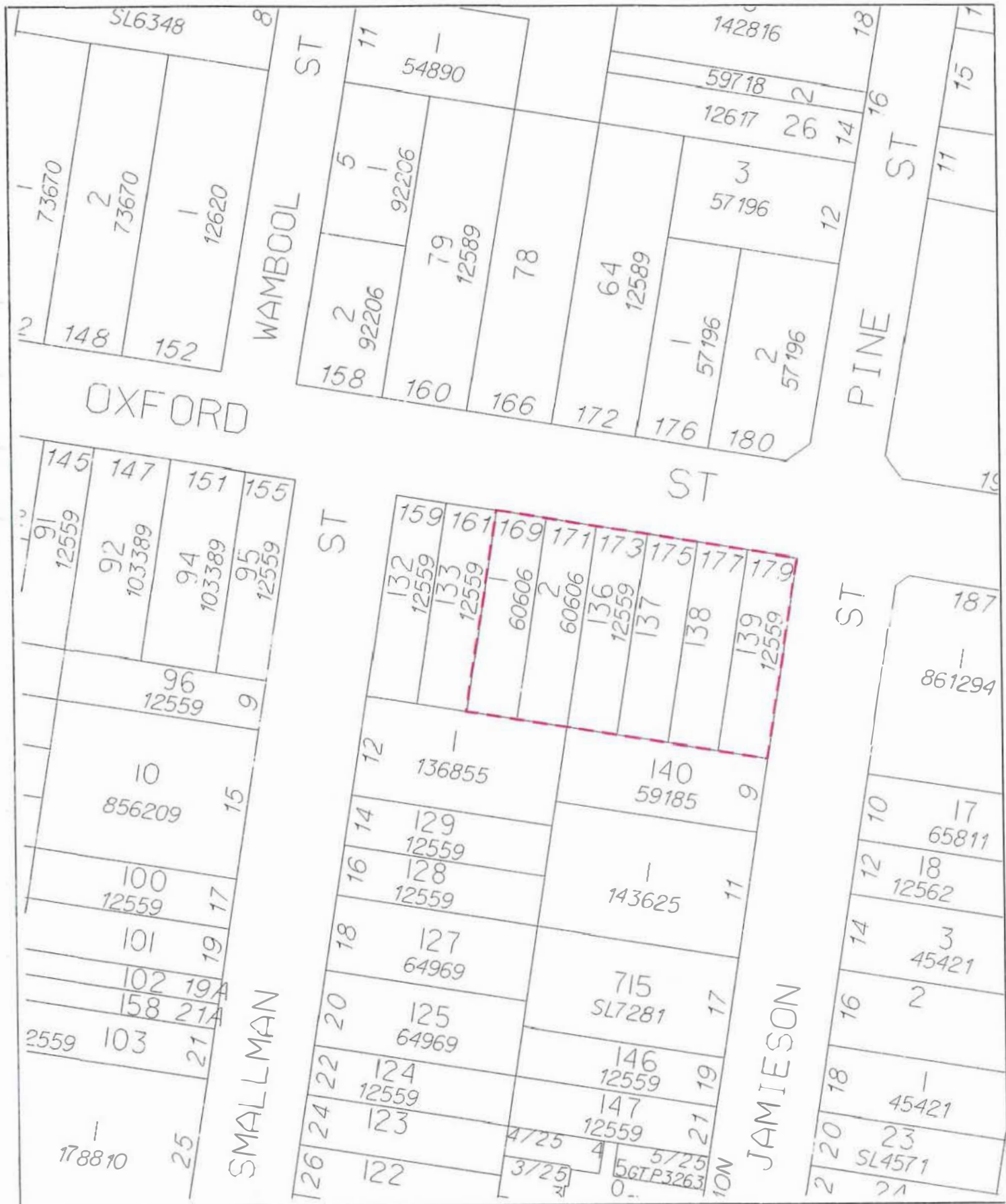
**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

## BRISBANE PLACES OF WORSHIP

---

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



Brisbane Places of Worship  
prior to 1940



**BRISBANE CITY COUNCIL**

Department of Development and Planning

Brisbane City Heritage Unit

**ST JOHN'S ANGLICAN CHURCH**  
**171 OXFORD STREET**  
**BULIMBA**

Scale: 1 : 1000



## Bulimba Uniting Church



---

PREVIOUS NAME:	<b>Bulimba Methodist Church</b>
ADDRESS:	<b>216 Oxford St, Bulimba</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>The Corporation of the Uniting Church of Australia</b>
REAL PROPERTY DESCRIPTION:	<b>L 1 on RP 12632, L 4 on RP 1264 Parish Bulimba</b>
YEAR OF CONSTRUCTION :	<b>1866 (rear of church) 1926 (extensions at front)</b>

---

## HISTORICAL REPORT

The Bulimba Uniting Church was originally opened as a Primitive Methodist Church in 1866. It was the first church built in the Bulimba district and, with the front extensions completed in 1926, has served as a focus for community worship for 130 years.

European occupation of the Bulimba area dates from the late 1840s when David McConnell built Bulimba House on the 121 acres of Bulimba Point purchased shortly after Moreton Bay was opened to free settlement in 1842. By the 1850s the McConnells and their employees were joined by other scrub farms owned by the Johnston, Thorpe Riding, Watts, Smith and Challenger families. While the McConnells hosted early educational classes and religious services in their home, the first Primitive Methodist Congregation met "in the shade of a large tree which stood midway between the Bulimba Ferry and the site of the present .. church" and also temporarily in a tent.

During the 1860s the European population at Bulimba increased with further sales of land. Allotments originally granted to McConnell, Johnston and Thorpe Riding were subdivided and sold from 1865. William Thorpe Riding donated the land on which the Uniting Church now stands as a site for a church. William Thorpe Riding and his wife, who both died in 1877 are buried in the grounds of the church.

The original rear part of the church was opened on Good Friday, 30 March 1866. Good Friday was not regarded by the episcopal congregation as a day of worship so the opening ceremony was held as a meeting. Mr W. Payne presided at the meeting which was also attended by Rev Joseph Buckle, who had held the first services in the district assisted by Mr Payne. About 200 people attended the opening including prominent laymen. The *Brisbane Courier* commented at the time that the new Primitive Methodist Church "is a neat edifice, and a credit to the district and to the denomination who own it."

The church was originally established as a branch of Leichhardt Street circuit which at the time was the only Primitive Methodist Circuit in Brisbane. Later the Bulimba Church with the Brunswick Street Church formed the New Farm circuit until 1913 when the Balmoral circuit, comprising churches at Morningside, Tingalpa and Bulimba was formed.

The residential development of the district evident in the formation of these nearby churches, also placed increased demands on the Bulimba Church. In the 1920s the growth in the population, and especially the number of young people, necessitated the enlargement of the old church. For the sixtieth anniversary in 1926 a large two storeyed building was added at the front of the original church. The *Methodist Times* reported that the extension "is of attractive design, adding considerably to the design of the church". Its lower storey was used as a kindergarten, while the upper storey provided an enlarged church. The additions cost £1600, the debt being reduced to

## BRISBANE PLACES OF WORSHIP

---

£140 by 1936 despite the Depression of the 1930s. The extensions were made possible by the acquisition of adjacent land at both sides of the church and were opened by Mrs. Moses Ward, a descendant of Thorpe Riding.

In 1928 a parsonage at Emerald Hill was removed to a position near the church and re-erected at a cost of £1000, including furnishings. The Bulimba Methodist congregation embraced the 1977 union of the Presbyterian and Methodist churches and the building is now a Uniting Church continuing to serve as a focus for the local community.

### REFERENCES:

*Brisbane Courier*, Saturday, 31 March 1866.

*Courier Mail*, Saturday, 16 May 1936.

Jack, S.W., Cutting Book, no. 6, p.3 (cutting date 19-5-36), manuscript, JOL.

*Methodist Times*, 28 May 1936.

### ARCHITECTURAL DESCRIPTION

This Federation Carpenter Gothic style church is prominently located near the intersection of Oxford Street, Riding and Hawthorne Roads on a steeply sloping site. A small graveyard containing the remains of the church's benefactor Mr Thorpe Riding and his wife is located at the rear of the church.

The building is generally T-shaped in plan form due to the 1926 two storey addition to enlarge the church. A later extension of the eastern side to provide additional accommodation and enclosure of the entry porch has also been provided.

Apart from this small extension and enclosure of the entry porch and recent overall cladding of the external walls with a metal sheeting, the building essentially looks as it did in 1936.

The entire building is constructed in timber framing and would have originally been clad with weatherboards. The building is now sheeted with metal cladding to replicate chamferboard and vertical boarding to the gable ends. Timber window sills, fascia boards and eaves linings have also been clad with metal sheeting.

The original rear section of the building is supported on concrete stumps whilst the newer two storey front section rises from a brick base to which a stucco plaster facing has been applied.

All roofs are sheeted with corrugated iron. Ventilation to the roof space of the rear section is provided by three metal roof ventilators mounted on the apex. Additional ventilation is provided by a fixed timber louvred vent mounted in the gable of the rear (northern) wall.

Modern style aluminium eaves gutters and downpipes have been installed to replace original rainwater goods.

Access to the church (nave) is by means of a ramp and set of timber steps leading to the entry porch on the eastern side of the building. This porch would most probably have been open but enclosed when other recent adjacent extensions were undertaken.

Other access to the nave is provided by doorways located towards the northern end. Due to the terrain of the site these doorways are accessed by small flights of timber framed steps. No provision is made for access by the disabled.

All doors are framed vertical joint and generally incorporate a pointed arched head.

Windows are generally timber framed casements (in pairs) with a fixed fanlight in the shape of a pointed arch. Window panes are generally plain obscure or coloured glass with the nave windows to the rear section being lead lighted. The two windows in the northern wall are hoppers fitted with opaque glass.

The small eastern side extension is timber framed, sheeted with metal (chamferboard) cladding, roofed with a corrugated iron skillion roof and glazed with clear sliding glass in aluminium frames.

Each apex at the gable end is terminated with a shaped timber finial.

The building is generally devoid of decoration apart from a tracery type pointed arch fanlight to a large central window on the southern wall and a king post truss and timber cross gable framing over the lower floor attached entry porch.

### STATEMENT OF SIGNIFICANCE

The Bulimba Uniting Church is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

## BRISBANE PLACES OF WORSHIP

---

This place of worship is significant:

- for the evidence it provides of the early development of the area;
- as the site of continuous worship from 1866 when the original part of the church was built. With evidence of less formal meetings predating this, it attests to the importance attached to religious observance and education by Primitive Methodists in the late nineteenth and early twentieth centuries;
- as an important part in the communal life of the successive generations who worshipped here or used the kindergarten which was part of the 1926 addition;
- for its association with Mr Thorpe Riding who donated the land and was a pioneer of the church and the suburb; and who, with his wife, is interred in the church grounds with a memorial marking their final resting place (1877);
- for the evidence it provides of the development of the Primitive Methodist Church in initially being a branch of the Leichhardt St church, then forming the New Farm circuit with the Brunswick St church, and then forming the Balmoral circuit with churches at Momingside and Tingalpa. The formation of the Uniting Church in 1977 heralded further change;
- as both a surviving example of a small, timber framed, Gothic style church built in the 1860s; and a large two storey extension built in the 1920s, in the same style and materials;
- as a local landmark situated at the intersection of several roads.

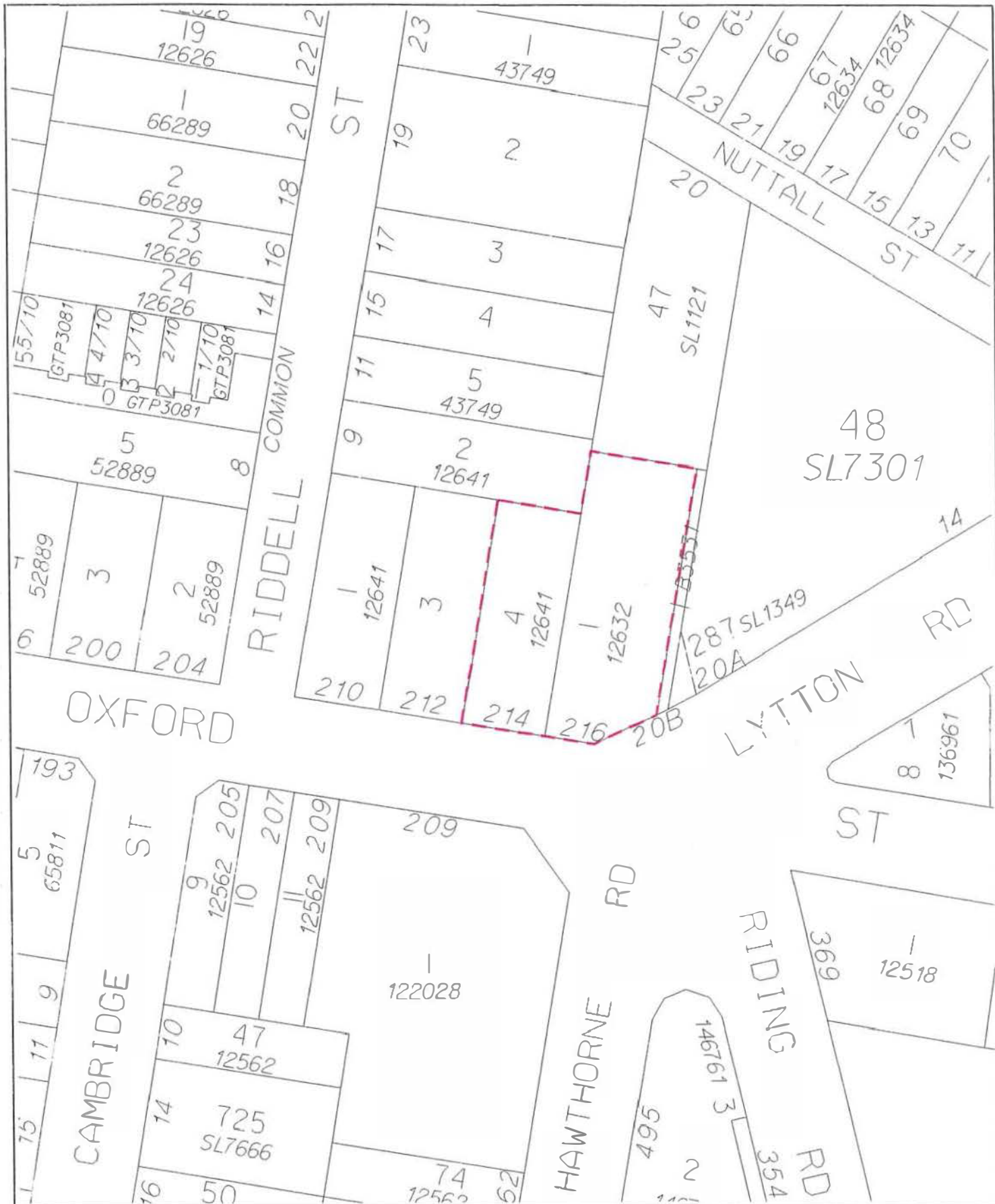
**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

### **COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.





**Brisbane Places of Worship**  
prior to 1940



**BRISBANE CITY COUNCIL**

Department of Development and Planning

**Brisbane City Heritage Unit**

**BULIMBA UNITING CHURCH**  
**216 OXFORD STREET**  
**BULIMBA**

Scale: 1 : 1000



**Father Canali Memorial Roman Catholic Church  
St Peter and Paul's Catholic Church (dual title)**



---

ADDRESS:	<b>235 Riding Rd, Balmoral</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>The Corporation of the Trustees of the Roman Catholic Archdiocese of Brisbane</b>
ARCHITECT:	<b>H. J. Marks</b>
REAL PROPERTY DESCRIPTION:	<b>L 1 on RP 12823, L 210/215 on RP 12825, L 243/266, 281/282 on RP 12827 and L 3 on SL 1054 Parish Bulimba</b>
YEAR OF CONSTRUCTION:	<b>1926</b>

---

## HISTORICAL REPORT

St. Peter and Paul's Catholic Church of Bulimba, also known as the Father Canali Memorial Church, is the third of three almost identical Catholic churches designed by Toowoomba architect H.J. Marks. The first of these was the church at Laidley which opened in 1919. The second was St James' at Coorparoo, built in 1925. St Peter and Paul's Church was opened by Archbishop Duhig in 1926 during a period of expansion in the Catholic church.

Land at Bulimba was first sold to free settlers in the 1840s, and subsequently subdivided from the 1860s onwards. Sharing in the building boom of the 1880s and spurred by the opening of the railway to Cleveland and Wynnum in 1889, by the early twentieth century the Bulimba district had developed into a diverse residential, industrial and farming community.

Early Catholics in the Bulimba area travelled by rowboat across the river to attend mass at St. Stephen's in the city or, after 1861, St Patrick's in the Valley. Mass was also celebrated on occasion in the home of Mr J. Watson at Bulimba. In 1896, at a meeting of local Catholics attended by Archbishop Dunne, it was decided to begin raising funds to build a Catholic church in the district. Father W. Lee, then the administrator of Rosalie, was appointed Chairman of the Building Committee. A parcel of land on the corner of Riding Road and Main Avenue was given as a gift for the purposes of building a church by prominent local resident, the Hon A.J. Thynne, M.L.C. who also donated the land for the Bulimba Methodist (now Uniting) Church. The site was described in the *Brisbane Courier* at the time as "the south-western corner of Thynne's Paddock, fronting Riding's road".

The first St Peter and Paul's Church, a Gothic timber structure designed by Brisbane architect W.A. Caldwell, was opened by Archbishop Dunne on the 6 December 1896. Prior to becoming a parish in 1915, the church at Bulimba was administered by Father Lee of Rosalie, followed by Father J. O'Leary of St Patrick's and then Father Canali, also of St Patrick's. These priests visited weekly to celebrate mass in the church. In 1910, only two Catholic parishes existed on Brisbane's southside - St Mary's, South Brisbane and St Joseph's, Kangaroo Point, both established in 1892. The first Parish Priest to be appointed to Bulimba was Father A.J. O'Keeffe, formerly of Ipswich.

The district, while still predominantly rural, began to develop further as residential estates were offered for sale. Carlton Hill (1913) and Emerald Hill (1914) were subdivided and sold in the immediate vicinity of the church. The Catholic hierarchy and community saw the need for a Catholic school in the area and St Peter and Paul's Convent School, designed by Mr T.R. Hall, was opened by Archbishop Duhig on 6 February 1916. A contingent of Good Samaritan Sisters arrived from Sydney in the same year to conduct the school. Several other school buildings have since been added. In 1916, a presbytery, also designed by T.R. Hall, was built by contractor Mr Edward Duhig. The original school and presbytery remain on the site.

The rapid population growth in the Bulimba area during the first decades of the twentieth century saw Cannon Hill created as a separate parish in 1921 and the need develop for a larger church to replace the existing building. At the same time, a memorial to Father Canali was being considered by the Catholic community of Brisbane. Father O'Keeffe, whose "life's ambition" was to erect a church to the glory of God, approached the Catholic hierarchy and was granted permission to build the "Father Canali Memorial Church" at Bulimba. The Italian born Father Canali was also a civil engineer who migrated to Australia at the invitation of Brisbane's Bishop Quinn in connection with the building of St Stephen's Cathedral. Father Canali became a much loved and legendary figure among Brisbane's Catholic community for his tireless devotion to parishioners, particularly those who were sick or hospitalised. His death on 15 August 1915 was the result of an accident in which he was thrown from a tram at Teneriffe while returning from a sick call. Father Canali served the Bulimba parish from 1904 until his death.

H.J. Marks was engaged as the architect for the planned brick church, and Mr D. Gallogly was awarded the contract for its construction. The foundation stone was laid by Archbishop Duhig on 9 May 1926. At the ceremony, Fr O'Keeffe announced that over £1,000 had already been collected towards the building fund. On 12 December, in the presence of a huge crowd, many of whom were unable to enter the church, Archbishop Duhig blessed and opened "The Father Canali Memorial Church" and dedicated it to God under the patronage of Saints Peter and Paul. The total cost of the building was £11,000, with an additional £4,500 spent on extras. The remaining debt on the church at the time of its opening was £13,000, a large debt for a parish church. The size of the debt was unexpected as an anticipated legacy from a deceased estate did not eventuate. The struggle to pay the debt incurred from building the church continued through the Depression years of the 1930s.

Another problem which arose in connection with the church was the fact that Wright and Alexandra Streets were originally to be continued through the church grounds. To provide access to Alexandra Street from Riding Road, land adjoining the church property was acquired from Mr William Carroll, a parishioner, and transferred to the Brisbane City Council for gazettal.

In 1964, the present brick parish hall was built. The old timber church, which was extended in 1928, served as a hall until it was demolished in 1965. Both the brick church and the original school building were renovated during this period. When blessing the new parish hall, Archbishop Duhig stressed the importance of the social role played by the church in the lives of the community.

### REFERENCES:

*Age* (Brisbane), 18 December 1926.

*Brisbane Courier*, 6 July 1896.

*Brisbane Courier*, 7 December 1896.

*Brisbane Courier*, 10 May 1926.

Carlton Hill Estate Map, Balmoral, G.H. Blocksidge and Ferguson, 2 September 1913, JOL.

*Catholic Leader*, 29 October 1964.

Emerald Hill Estate Map, Balmoral, Isles, Love and Co, 22 August 1914, JOL, no.846.

Ferrier, P. 1986, *The Golden Period of Catholic Progress: Archdiocese of Brisbane 1912-1927*, B. Arch. thesis, University of Queensland.

McDonnell 1976, *The Growth of the Catholic Community at Bulimba 1986-1976*, Jubilee Celebrations Committee, Brisbane.

O'Leary, Rev J. ?1919, *Catholic Progress: Archdiocese of Brisbane 1912-1919*, J. O'Leary, St James' Presbytery, Coorparoo.

## ARCHITECTURAL DESCRIPTION

### CHURCH

This classical style building has brown brick parapet walls which hide its shallowly pitched corrugated iron gable roof. Overlooking an oval and set well back from Riding Road, it shares a large L-shaped, sloping site with a presbytery, school buildings and a modern hall.

The church consists of a large nave with side aisles and an apsidal sanctuary with a vestry to each side. To the western end of the nave, an indented entry porch sits between two small rooms, one containing a confessional, the other accessing an organ loft above. This entry porch is accessed externally by a raised walkway which extends along the entire front wall of the building, and is reached by two flight of stairs. The building can also be entered via stairs to a porch on each side of the nave. A ramp to the southern porch provides access for people with disabilities.

### Exterior

The nave's brick walls rise to a gable roof which is flanked on both sides by lower skillion roofs which extend over the aisles. The walls of the building feature darker brick architectural features, such as a plinth, arched window heads, sills, arches, quoins to the corners of the side entry walls, stringcourses and other horizontal bands. The clerestory and lower side walls of the nave are crowned with a darker brick horizontal band, stringcourse, coping and metal flashing. The clerestory walls are divided into bays by engaged piers. Each bay features a circular window with

darker brick surround. The remaining parts of the building feature leadlight round arched hopper windows, whilst two lunette windows feature in the sanctuary and circular windows in the vestries.

The three tier front facade of the church comprises three central bays crowned with a triangular brick pediment and apex cross. To each side of these three central bays, is a single wall bay with a lower sloping parapet and a single leadlight window. The upper tier of the facade sits above a darker brick stringcourse which extends across the whole width of the front facade. This upper tier features three circular windows set within slightly recessed arched bays. Below these, three arches form an arcade to the front porch. This arcading is repeated in the lower tier under the walkway, accessing a door to the building's undercroft. The steps and walkway have brick balustrading stiffened with piers, two of which support statues.

### **Interior**

The face brick walls of the building's interior feature rendered architectural elements such as window surrounds, columns, clerestory wall pilasters, horizontal bands and various moulded decorative elements. Arcading along each side wall of the nave defines the side aisles. The flat sheeted ceiling of the nave extends the full length of the building, whilst the ceilings of the aisles are pitched. The nave's timber floor is carpeted throughout and raised in the sanctuary forming several platforms.

The building is extremely intact. Minor later additions include the use of external metal awnings to shade the circular windows to the rear of the building.

### **PRESBYTERY**

According to early photos, this dwelling was in its original form a highset interwar building with an open verandah and battening to its undercroft. It has undergone a number of changes over the years including the enclosure of the undercroft and verandah and the installation of aluminium windows and metal awnings.

### **SCHOOL BUILDING**

This highset timber framed school building is two storeys to the front with its remaining undercroft enclosed with aluminium windows. The building has a gable roof clad in corrugated iron with a dormer window to each roof face and walls clad in weatherboards. A gable end of the building faces Alexandra Street. This principle elevation of two storeys is substantially hidden by an unsympathetic modern single storey office building. Other detached buildings have been added to the complex over the years.

## STATEMENT OF SIGNIFICANCE

St Peter and Paul's Catholic Church / The Father Canali Memorial Church, Bulimba, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant:

- for the evidence it provides about the development of the area;
- as a memorial to Father Canali, the holy and remarkable "Apostle of Brisbane" and former Administrator of Bulimba;
- as the realisation of Father A.J. O'Keefe's lifelong ambition to raise a church to the honour and glory of God;
- for its association with Archbishop Duhig who blessed and opened the Church and who was a leading figure in the expansion of church property in this era;
- for its association with Hon. A.J. Thynne, MLC who donated the land for the original church in 1896;
- as the site of continuous Catholic worship from 1896 when the original Church of Saints Peter and Paul was built and as part of a large Catholic precinct, it has played an important part in the lives of successive generations of local residents who have worshipped and who have attended school there;
- as a very intact example of a large, brick, Classical style church, built in the 1920s;
- as a notable local landmark;
- as the third church of a series of identical churches designed by architect H.J. Marks;
- as the most important part of a group including an old school, and an old presbytery and masonry fence.

## BRISBANE PLACES OF WORSHIP

---

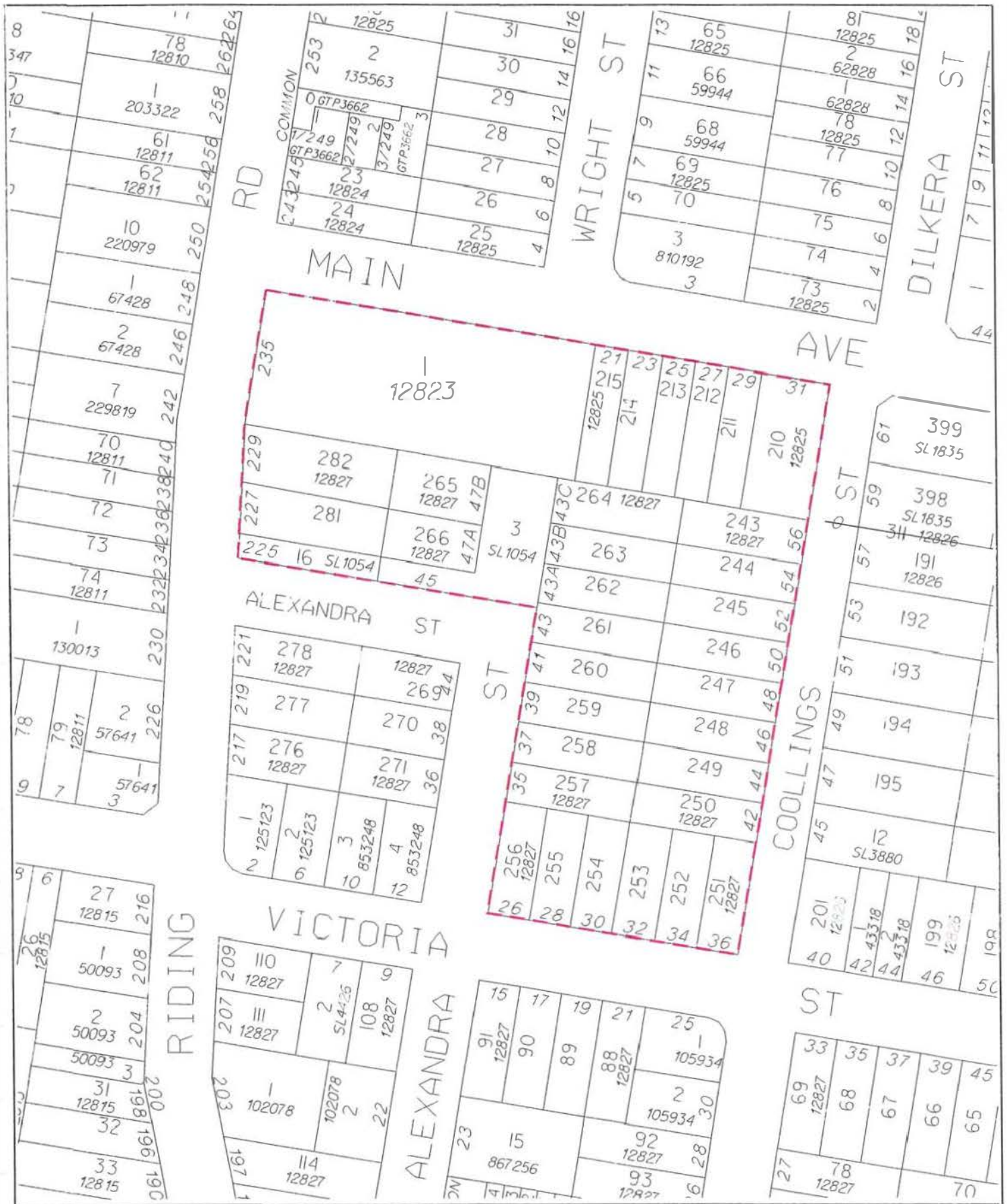
**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.





Brisbane Places of Worship  
prior to 1940



**BRISBANE CITY COUNCIL**

Department of Development and Planning

Brisbane City Heritage Unit

**ST PETER & PAUL'S CATHOLIC CHURCH**  
**235 RIDING ROAD**  
**BULIMBA**

Scale: 1 : 1500



## St Luke's Catholic Church



---

ADDRESS:	<b>41 Taylor Street, Buranda</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>The Corporation of the Trustees of the Roman Catholic Archdiocese of Brisbane</b>
ARCHITECT:	<b>F. L. Cullen</b>
REAL PROPERTY DESCRIPTION:	<b>L 29/30 on RP 11910 Parish South Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1937</b>

---

## HISTORICAL REPORT

St Luke's Catholic Church at Buranda was opened in 1937 by the Apostolic Delegate, Dr Panico, accompanied by Archbishop Duhig and the Rev Dr English. Designed by Brisbane architect F.L. Cullen and built in the Spanish Mission style, the church provides an impressive termination to the vista along Taylor Street. Frank Cullen, a relative of Archbishop Duhig, was responsible for the design of several Catholic churches in the post-war period.

The Buranda district developed rapidly during the 1880s economic boom when many businesses were established along Logan Road and Ipswich Roads. By the outbreak of World War One in 1914, Buranda had recovered from the floods and economic depression of the 1890s and developed as an industrial, commercial and residential area.

Prior to the construction of St Luke's, Buranda, the Catholic community in the area was part of the parish of the combined districts of Coorparoo and Ipswich Road formed in 1913 when Father J. O'Leary was appointed the first parish priest. The early decades of the twentieth century were a period of building and expansion for the Catholic Church in south-east Brisbane with St James's Church-School at Coorparoo opening in 1913, the opening of the first Mary Immaculate Church-School at Ipswich Road in 1914 and St Benedict's Church opening at East Brisbane in 1917. Between 1913 and 1936 the Catholic Church, led by Archbishop Duhig, established sixteen new parishes on Brisbane's south side and built seventeen new churches as part of his drive to establish Catholic facilities in all areas of Brisbane. Initially, timber church-schools were constructed due to financial considerations, and although timber buildings continued to be erected during the 1920s, more substantial brick churches began to be built at this time. The parish of St Luke's, Buranda, was formed in 1937 with the opening of their new brick church. Father Costello was appointed the parish priest.

According to a contemporary report in the *Courier Mail*, Duhig had "for several years ... had his eye on the site, and finally had succeeded in purchasing it from the Reis family". Previously, the site had been the home of Monsignor McKenna of Toowoomba. Duhig donated the site to the parish for the purposes of building a church. The building contract was awarded to K.D. Morris for £2,900. A house on the site was removed and a campaign to raise funds for the establishment of new churches provided £2,500 towards the cost of building St Luke's. The parishioners of Buranda subscribed more than £200 towards the cost of the church prior to the ceremony, a significant amount considering the severe economic depression of the period.

The foundation stone of the new church was laid by Duhig on 20 December 1936. A sum of more than £100 was collected at the ceremony.

The opening of a church by the Apostolic Delegate was a significant event in the life of the Catholic Church. The opening and blessing of St Luke's took place on 11 April 1937, in the

presence of several senior members of the Catholic Church of Queensland. A crowd of between two and three thousand attended the opening.

Like many other Catholic parishes in Brisbane, St Luke's has provided a centre for social, spiritual and educational activities for Catholics in the local community for many decades. St Luke's school, which opened in 1949 in a building also designed by Frank Cullen, closed in 1977 as there were several schools serving the area. The two residences adjoining the church site are the presbytery and the former convent. Both buildings were purchased with the land. Today, the school building is used for parish meetings, and as a venue for plays performed by the Villanova Players theatrical group. The suburb of Buranda was physically divided in the early 1970s by the construction of the South East Freeway which passes only a block from the rear of the church. Despite this disruption, St Luke's continues its role as a focus for Catholic worship at Buranda.

### REFERENCES:

*Catholic Leader*, 24 December 1936.

*Catholic Leader*, 15 April 1937.

*Catholic Leader*, 13 November 1977.

*Courier Mail*, 21 December 1936.

*Courier Mail*, 12 April 1937.

O'Leary, Rev J. 1919, *Catholic Progress: Archdiocese of Brisbane 1912 - 1919*, J. O'Leary, St James' Presbytery, Coorparoo.

### ARCHITECTURAL DESCRIPTION

This Spanish Mission style church occupies a dominant hilltop position at the end of Taylor Street, Buranda.

The site is shared with a disused two storey primary school and small toilet block. An angle iron framed, isolated bell tower and a tennis court are other features on the site. A large area on the northern side of the church ground is unoccupied. A convent and another residence occupy adjacent sites on the northern side of Taylor Street.

The church is rectangular in plan form with an attached bell tower on the north eastern corner. A later addition at the western end provides a chancel and vestries.

## BRISBANE PLACES OF WORSHIP

---

The external walls are constructed in brick, rising from a rendered brick plinth. The high walls are strengthened internally by the use of pilasters. Tie rods under the roof trusses tie pilasters on opposite sides of the building together. All brick walls are rendered.

The pitched roof is sheeted with terra cotta pantiles. The exposed rafters to the unlined eaves overhang are decorated by the shaping of an ogee mould into the underside of the rafter.

The eastern end is terminated with a parapeted gable, the parapet capping being slightly decorative and containing a cross finial mounted on the apex. This east elevation comprises a central entry porch opening, coupled lancet type windows positioned on either side of the entry, aedicules above these windows and three lancet type windows located centrally above the entry porch.

The porch entrance is defined by a face brick lined jamb and semicircular arch. The lintel and panel over the entrance opening being supported on concrete volutes. Security to the entrance porch is provided by a pair of decorated mild steel gates incorporating quatrefoil motifs.

The windows to the front are lancet type windows with semicircular arch heads and are united by a pier which is faced with a half column complete with base and capital. These timber framed windows contain lead lighted casements with fanlights above.

The windows to the nave are coupled lancet type windows with semi-circular arch heads. The timber framed lead-lighted windows comprise a combination of lower casement and upper hopper with a fixed fanlight over.

Doors to the main front and side entries are framed vertical joint timber doors. As the nave is elevated above the slightly sloping ground level all doors are accessed by means of concrete steps, each containing a central pipe handrail. No provision is made for access by the disabled.

The square bell tower contains three levels of coupled lancet type windows on the eastern and north sides. These windows are of similar detail to those in the eastern parapeted gable front. Positioned on top of this tower structure is a rendered brick belfry containing four openings each with a semi-circular arch head.

The transition between tower and belfry is roofed with terra cotta pantiles identical to those covering the nave roof.

The belfry is decorated with three bands of copings. The first is located at the springing line of the semi-circular arches with the next band at a point above the head of the arches where the belfry walls are slightly stepped back. The final band is located at the top of the wall at the base

of the metal sheeted cupola. A metal finial is mounted on the top of the cupola. Protective, fabricated mild steel balustrading is installed in each opening to the belfry.

The rear timber framed extension is sheeted externally with weatherboards and the pitched roof sheeted with pantiles similar to those used over the nave. The chancel extension rises above the vestry roof and is separately roofed with a pitched pantile roof. This chancel contains two stained glass windows in the western wall and are located either side of the altar.

The internal pilasters are finished on either side with quarter round columns terminating at the top with a capital under a rectangular impost block. Five exposed timber trusses with king post tie rods support the roof framing. The nave and entry porch ceilings are sheeted with fibrous cement with timber cover strips over joints.

Internal walls are rendered and painted. The timber floor to the nave is sheeted with vinyl tiles along the aisles and walkway areas.

## STATEMENT OF SIGNIFICANCE

St Luke's Catholic Church, Buranda, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant:

- for the evidence it provides of the development of the Buranda area;
- for its association with Archbishop Duhig, being built at the height of the era of Church expansion under his influence. At the time of its opening 73 churches, schools, convents and presbyteries had been, or were being constructed in the sixteen new parishes formed since 1913;
- as the centre of a Catholic precinct which played an important part in the lives of the successive generations who worshipped or attended school there;
- as its construction as the 1930s Depression waned attests to the contribution of the church to the economy and the commitment and sacrifice of the local community in difficult times;
- as a rare example of a Catholic church built in the Spanish Mission style in the 1930s;

## BRISBANE PLACES OF WORSHIP

---

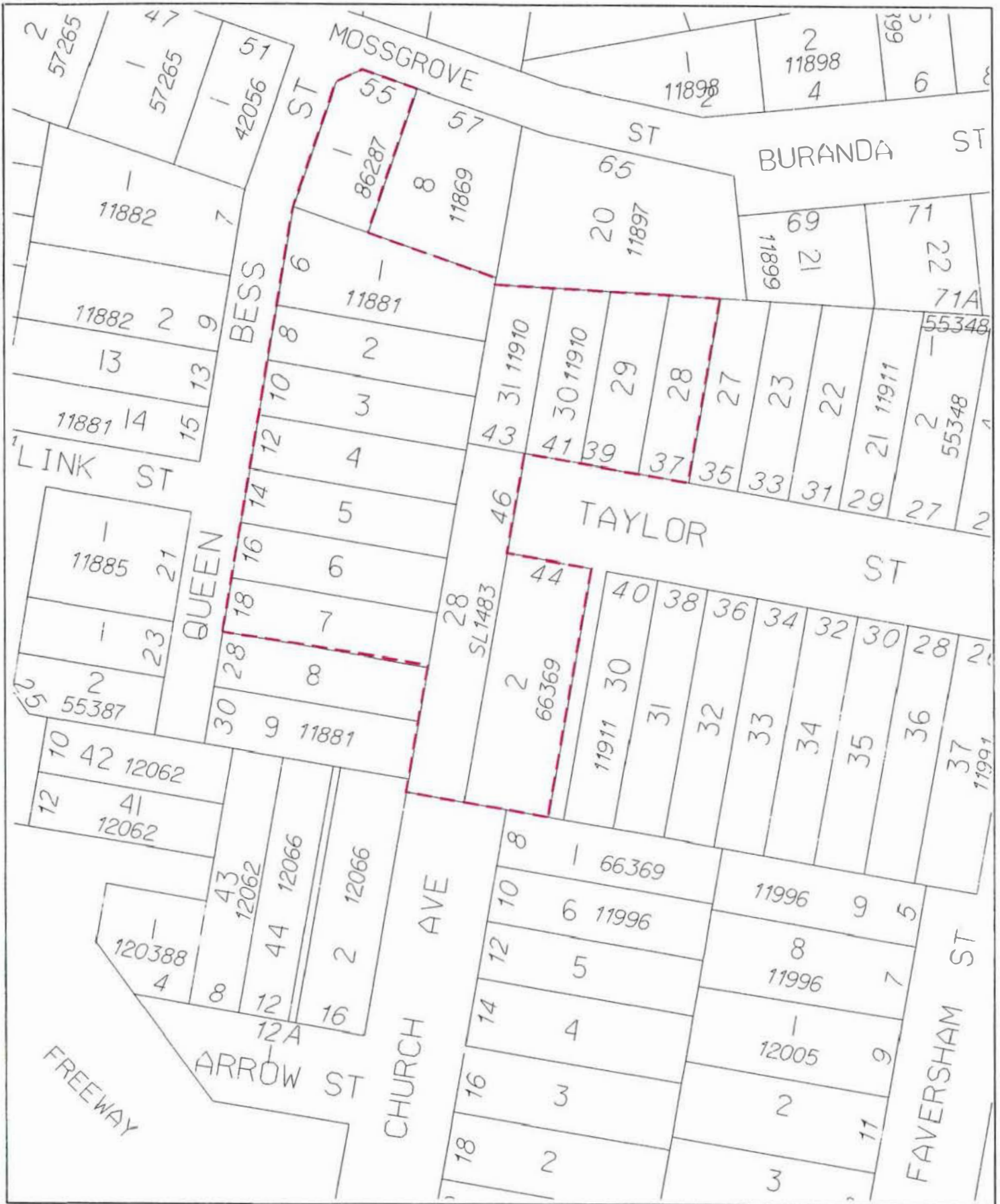
- as an early example of a church designed by Frank Cullen who had familial links with the Catholic church;
- as a prominent hilltop, city and local landmark;
- for its contribution to the streetscape of Taylor Street;
- the front fence is of contributory significance.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship**  
prior to 1940



**BRISBANE CITY COUNCIL**

Department of Development and Planning

Brisbane City Heritage Unit

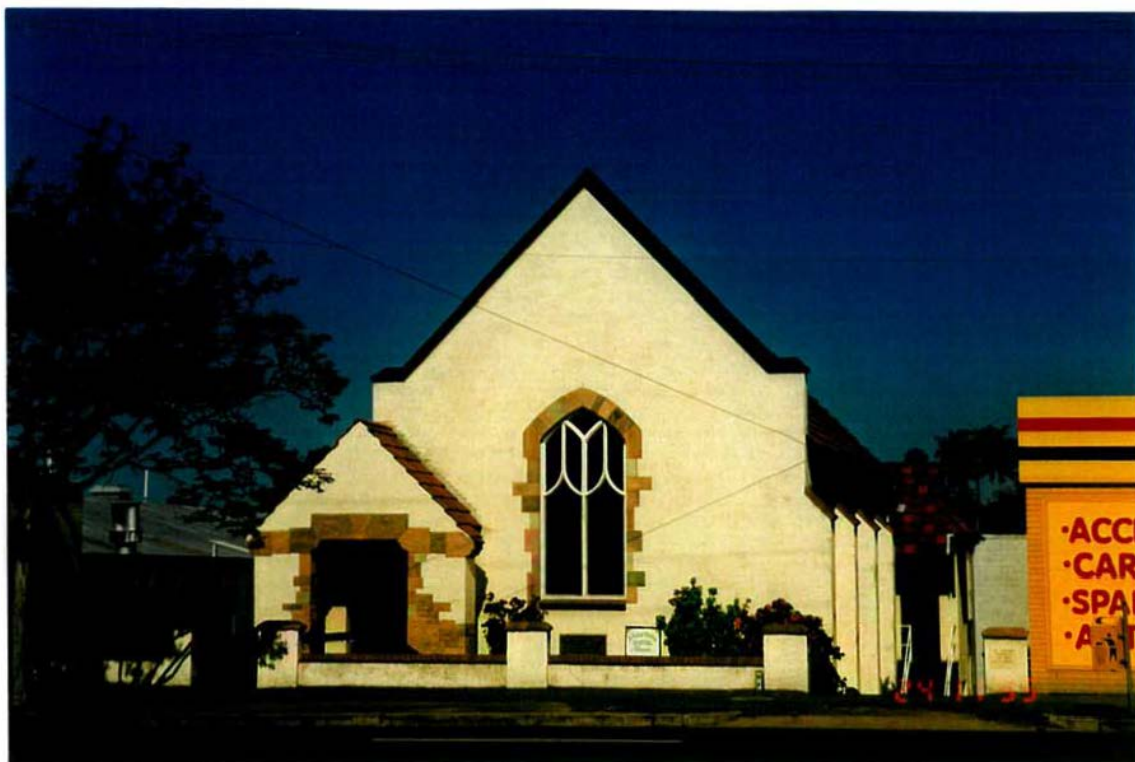
**ST LUKE'S CATHOLIC CHURCH**  
**41 TAYLOR STREET**  
**BURANDA**

Scale: 1 : 1000





## Brisbane Christian Spiritual Alliance Church



---

ADDRESS:	<b>208 Logan Road, Buranda</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>Brisbane Spiritual Alliance</b>
ARCHITECT:	<b>Eric P. Trewern</b>
REAL PROPERTY DESCRIPTION:	<b>L 1/2 on RP 46664 Parish South Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1938</b>

---

## HISTORICAL REPORT

Although not following the kinds of beliefs usually associated with churches, the Brisbane Spiritual Alliance Church maintains a tradition of spiritualist convictions which developed in Australia from the mid 1800s.

While most early colonists, being of Anglo-Saxon or Irish descent, brought with them the Protestant and Catholic religions of Britain and Europe, others sought "a spiritual order free from the constraints of nineteenth-century Christianity, Protestantism in its evangelical and fundamentalist forms or Catholicism in its puritanical Jansenist form". Unfortunately for historians, spiritualist religions have seldom been historically minded and little is recorded of the development of spiritualist churches in Australia, much less Brisbane. Census figures however show that significant numbers of Australians belonged to spiritualist churches in the early twentieth century with numbers mostly declining as the century progressed.

Spiritualist Churches grew from the conviction that communication was possible with the spirits of the dead through a medium. From early rather orthodox Christian beliefs a range of views have developed and been given institutional expression. In 1988 there were some 60 formally organised congregations throughout Australia with indications that they contained possibly in excess of 5000 members.

The Brisbane Christian Spiritual Alliance Church was formed in 1924 being registered under *The Religious Education and Charitable Institution Act of 1861* after splitting from another spiritualist church. The group, under the leadership of George Coxon, first met in Buranda in a galvanised iron building. Mr Coxon served as leader until his ill health prompted the appointment of a new president, Matthew Sharp, in 1935. Following George Coxon's death in 1936, the movement could build their own church due to his generosity and that of his wife, Mary Coxon. Mr Coxon left £2000 and two blocks of land to the group in his will.

The small brick church was designed by the architect Mr Eric P. Trewern and constructed under the supervision of the Church Building Committee of Messrs Matthew Sharp, W.L. Trewern, J. Stead and G. Wagner with J. Sinclair and J. Yunker as Honorary Secretary and Treasurer respectively. Eric P. Trewern became well-known for his interwar domestic architecture in Brisbane and was the brother of W.L. Trewern, one of the trustees. The foundation stone of the church was laid on 9 April, 1938 on which occasion Mr W.L. Trewern and representatives of the Mein and Boundary Street Spiritual Churches spoke and Mr Sinclair gave the invocation prayer. The church was dedicated to the memory of George and Mary Coxon who had been pivotal members of the congregation since the foundation of the church.

President Matthew Sharp served from 1935 until 1945. He was succeeded by Mrs S. Steel who was president until 1961. During her term of office, the name of the group was changed to the

'Brisbane (Spiritual) Christian Alliance'. The work 'Christian' was added after a vote of the President and Committee members and congregation members at an annual meeting held on the 7 August, 1960. Miss L. Shilton became the President upon Mrs Steele's death and remained in that position until 1982. Mrs Dorothy Holgate (nee Radburn) became the new President and achieved the status of the Church's first Religious Celebrant in May, 1985. She remains the current President.

### REFERENCES:

Gillman, I. 1988 *Many Faiths One Nation: A Guide to the Major Faiths and Denominations in Australia*, Collins.

'The History of the Brisbane (Christian) Spiritual Alliance'. Pamphlet provided by the Church.

Roe, J. 1986, *Beyond Belief: Theosophy in Australia 1879-1939*, New South Wales University Press, Sydney.

*Sunday Mail*, 10 April 1938.

### ARCHITECTURAL DESCRIPTION

This church is a modest brick and stone building sited between commercial activities on busy Logan Road.

The small church is rectangular in plan form with an attached entrance porch on the north western side. A single storey low set extension has been attached to the rear of the building.

The external walls are constructed of brick to which a coating of stucco render has been applied. Side walls are strengthened by straight buttresses which extend almost full height of walls and terminate at window head height with unrendered brick cappings laid to provide weathering.

The timber framed floor is supported on brick piers. Sub floor ventilation is provided by large rectangular openings in the side walls and centred between buttresses.

The roof is sheeted with terra cotta roof tiles falling to an eaves gutter. No eaves overhang is provided on side walls as the exposed rafters only slightly protrude beyond the wall line. The tiled gabled and half gabled roof at the rear section of the building does however provide an eaves overhang which is lined with tongue and groove boarding.

The walls to the timber framed skillion roof rear extension is sheeted externally with fibrous cement sheeting. The roof is sheeted with metal decking laid to a slight fall.

A stained glass traceried window dominates the parapeted gabled front wall. This window is framed with squared and dressed porphyry jamb stones and voussoirs.

The jamb stones, lintel and part of the western front wall to the entry porch are constructed with squared and picked porphyry. Steps up to entry porch are constructed in bricks.

Tall narrow rectangular windows between buttresses are timber framed and consist of a hopper window and fixed panel over all glazed with opaque glass.

The unrendered brick sills provide a contrast to the adjacent rendered walls.

A plain glass circular window is located in the gable at the rear of the building.

Steps up to rear section are constructed with timber treads fixed to metal framing.

A new timber deck to front door provides disabled access.

### STATEMENT OF SIGNIFICANCE

Brisbane Christian Spiritual Alliance Church, Buranda, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant:

- as a memorial to Mr George and Mrs Mary Coxon. Mr Coxon was a foundation member of the Church on Logan Road and first president until his death in 1935, he provided the land and £2000 towards the building of the church;
- for the evidence the site provides of the determination of the Spiritualist congregation to construct permanent facilities appropriate to their needs;
- for the evidence it provides of the diversity of religious beliefs and practices in Brisbane's history;

## BRISBANE PLACES OF WORSHIP

---

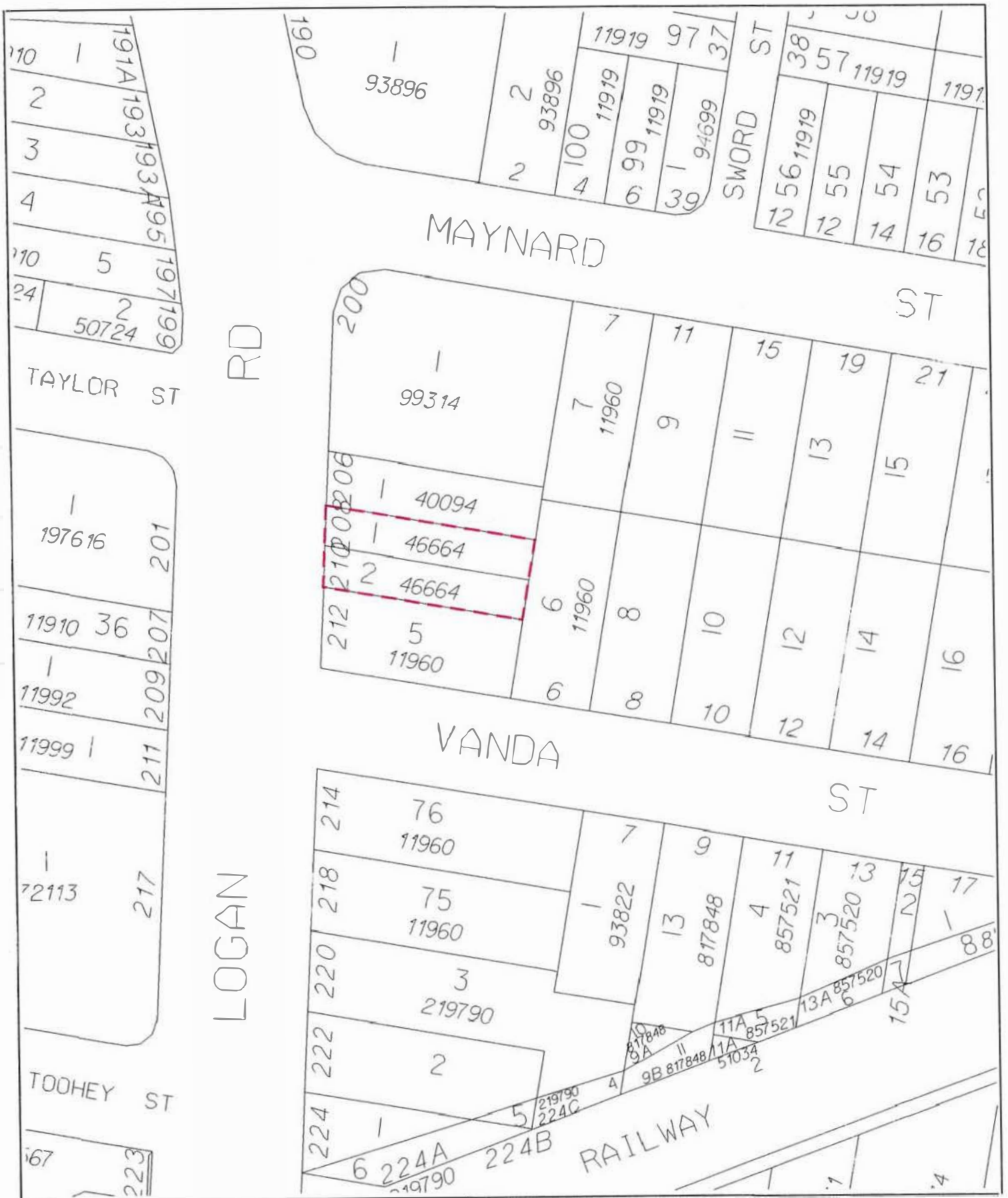
- as an unusual example of a small, rendered, brick and stone church built in the 1930s;
- as an example of the work of architect Eric P. Trewern.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

### **COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



Brisbane Places of Worship  
prior to 1940



**BRISBANE CITY COUNCIL**

Department of Development and Planning

Brisbane City Heritage Unit

**BRISBANE CHRISTIAN SPIRITUAL ALLIANCE**  
**208 LOGAN ROAD**  
**BURANDA**

Scale: 1 : 1000



## St David's Anglican Church



---

ADDRESS:	<b>62 Chelmer Street East, Chelmer</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>Anglican Church</b>
REAL PROPERTY DESCRIPTION:	<b>L 2 on RP 29378 Parish Oxley</b>
YEAR OF CONSTRUCTION:	<b>1940</b>

---

## HISTORICAL REPORT

This church was opened on 19 May 1940 by Archbishop Wand who proclaimed that "the church was to be a new centre, from which the Christian faith would be proclaimed ... This thought must predominate during a time of war, when we were in danger of seeing the old world we had known crumble about our ears." It was the first church to be built in the suburb, but continues a tradition of Anglican worship in the district which dates back to the 1860s when St Matthew's church was built at Sherwood.

The district now known as Chelmer, Sherwood and Graceville was occupied by graziers from the 1840s and known as Oxley Point. By 1860 the land was subdivided into farming lots and closer occupation followed. From the 1860s a number of churches of the various denominations began to be established in the area. St Matthew's, Sherwood provided a focus for local Anglican worship from 1868, continuing with the construction of new churches in 1896 and 1923 as the earlier churches were replaced.

Anglican services in Chelmer began in September 1923 in the Chelmer School of Arts building. The first move to provide a church building was made in 1936. The foundation stone of St David's Church was laid by Archbishop J.W.C. Wand on Sunday 17 December, 1939, with half the cost of £1,400 already raised. With the construction of this church, Indooroopilly became the first parish to have built two churches since an expansion scheme to build 110 Anglican churches was inaugurated two years previously. The church was filled to overflowing at the opening and dedication ceremony on Sunday 19 May 1940. Archbishop Wand again officiated declaring that "whatever else may fail, the Christian Church will endure, and we have in this building a symbol of the Eternal in the midst of time". The product of the confidence and commitment of local Anglicans, in being built at the end of the 1930s Depression and the beginning of World War Two, the church was to be a centre "in which future generations would be educated and trained."

The parish continued to grow and after the war St David's Memorial Hall was constructed in 1951. The foundation stone was laid in the February of that year. In 1960 the Church building was lengthened and enlarged to accommodate the ever-increasing congregation.

## REFERENCES:

*Sherwood District Centenary Celebrations*, Sherwood District Weekly, 1967.

*Courier Mail*, 18 December 1939.

*Courier Mail*, 20 May 1940.



## ARCHITECTURAL DESCRIPTION

### CHURCH

This Gothic style, red brick church has a steeply pitched gable roof clad in tiles. It is located centrally on a landscaped triangular site which is boarded on two sides by roads and a railway line to the third side. It is a local landmark. St David's rectory and hall are positioned on the other side of Chelmer Street East. The rectory is a highset timber framed dwelling with pyramidal roof.

The church consists of a long nave with a sanctuary to its western end and apse to the east. The apse houses the baptistery, which originally was the church's sanctuary. To each side of the nave is an entry vestibule. Each vestibule forms part of a side wing along the nave containing a vestry to one side and chapel to the other, these wings are later additions. A room to the south-east corner of the nave, (probably once a vestry) now contains toilets. A porte cochere on Chelmer Street is linked to the south entry vestibule. A similar entry shelter on Chelmer Street East directs people to the northern vestibule.

#### Exterior

The main gable roof of the nave has parapet walls to both ends. The front parapet, above the apse is crowned with an apex cross. The semi-octagonal apse which projects forward of this wall has a multiply hipped roof. A castellated garden wall surrounds the apse.

The vestry, chapel and entry vestibules project forward from the side walls of the nave. Their horizontal parapet walls, which are castellated and crowned with rendered capping pieces hide their roofs from view. The toilets have a gable roof, perpendicular to the main roof, it terminates with a parapet wall. This parapeted gable and both nave parapets are crowned with a moulded rendered coping. The gable roofs of the entry shelter and porte-cochere are supported by large timber posts. Their open gable ends are decoratively framed in timber.

Stepped buttresses are located at each corner of the building and along the side walls of the nave, vestibules, chapel and vestry. Each buttress has rendered splays, plus a gablet to each corner buttress. Divided into bays by these buttresses, the side walls feature a shallowly arched timber framed window to each bay. Each window comprises either a single fixed stained glass window or two stained or opaque glass casements. Narrower stained glass windows are located in the apse and sanctuary, comprising a single casement or fixed window. A large stained glass window with a triangular head sits with the sanctuary gable wall.

The doors of the building comprise either a single or pair of tongue and groove vertical joint doors within a shallowly arched frame. Each window and door is crowned with a rendered decorative head incorporating a label moulding and trefoil designs to each spandrel. The windows also have rendered castellated sides and projecting sills.

### **Interior**

Due to changes to the building in the 1960s the main interior space of the church (the nave) features materials such as cane-ite and plywood encased steel roof framing and columns. The tiled porte-cochere on Chelmer street leads into the southern tiled entry vestibule. The building's timber floor is otherwise carpeted to traffic areas and raised in the sanctuary and apse.

### **Intactness**

The extension and alterations to the building are not clear and give the building a 1960s character internally. More recent stained glass windows make a stunning addition to the building. The southern entry vestibule appears to have originally contained an extra door which has now been enclosed with a stained glass window with chamfer boards underneath. An unsightly stainless steel sink sits externally to the back of the vestry.

## **STATEMENT OF SIGNIFICANCE**

St David's Anglican Church, Chelmer, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant:

- for the evidence it provides of the development of the area;
- as evidence of the development of the Anglican community in Chelmer from their first meeting in the School of Arts in 1923 to the construction and later the extension of this church in 1960;
- for the important part it played in the lives of successive generations who worshipped here;
- as evidence of the program of expansion of Anglican churches in Brisbane from 1937. With its construction Indooroopilly became the first parish to build two churches since the inauguration of the program;
- as the first church to be built in Chelmer;
- as an example of a medium sized, brick church, built in the 1940s with later extensions;
- as a local landmark.

## BRISBANE PLACES OF WORSHIP

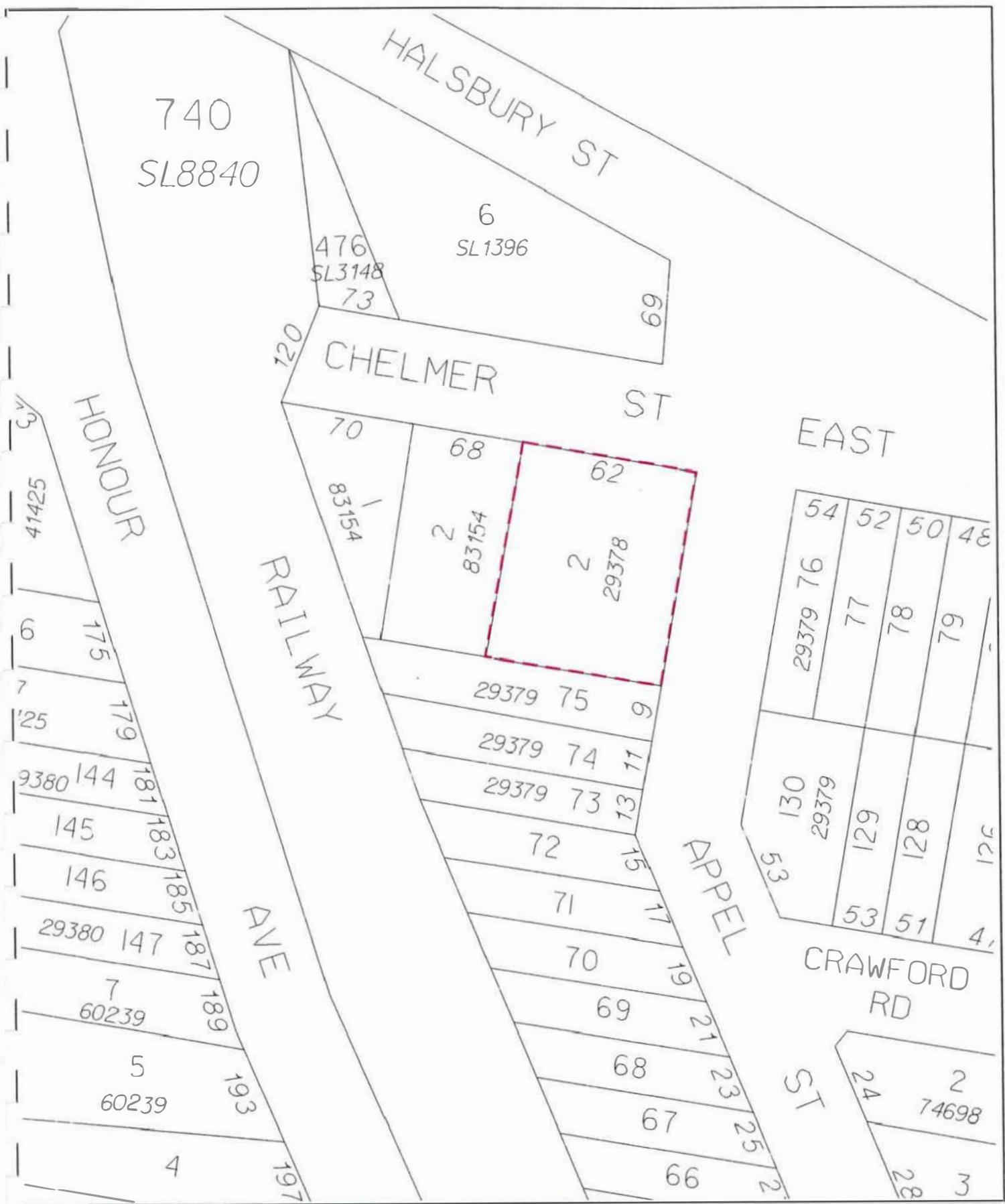
---

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship**  
prior to 1940



**BRISBANE CITY COUNCIL**

Department of Development and Planning

Brisbane City Heritage Unit

**THE ANGLICAN PARISH OF ST DAVID**  
**62 CHELMER STREET EAST**  
**CHELMER**

Scale: 1 : 1000



## Former Chermside Uniting Church



---

PREVIOUS NAME:	<b>Chermside Congregational Church</b>
ADDRESS:	<b>402 Rode Road, Chermside</b>
PRESENT USE:	<b>Vacant</b>
PRESENT OWNER:	<b>Uniting Church</b>
REAL PROPERTY DESCRIPTION:	<b>L15/16 and L49/50 on RP 26128 Parish Kedron</b>
YEAR OF CONSTRUCTION:	<b>1932</b>

---

## HISTORICAL REPORT

Established during the non-conformist movements in seventeenth century England, Congregationalism was introduced into Australia as early as 1799. The Colonial Missionary Society, established in 1836, was also influential in furthering the establishment of Congregationalist churches throughout the Australian colonies. In Brisbane the Wharf Street Church was established in July 1859, evolving out of a religious movement known as the "United Evangelical Church". A Congregational church had earlier been established in Ipswich in 1854. The Queensland Congregational Union, linking three churches, was formed in 1861. Congregational churches were established in the metropolitan centres from the 1880s and these included churches at Goodna, South Brisbane, Oxley, Redcliffe, Bowen Hills, Milton, Mount Gravatt, Salisbury and other localities. By 1924 the Union comprised fifty churches.

The Congregational Union had originally considered the need for establishing a new church in West Nundah, but decided to build one at Chermside because of the likely rapid residential development of the suburb. The construction and furnishing of the Rode Road church was financed by Frank Marsden in 1932, with the assistance of the Eagle Junction congregation. Marsden was a Brisbane sawmiller who constructed and furnished several church buildings in Brisbane as a gift to the Congregational Church. He was also founder of the Marsden Home for Boys at Petrie.

The design of the Chermside church was apparently based on that of the Congregational church which had recently been erected at Petrie. Five foundation stones for the Chermside church were laid on the afternoon of Saturday 13 February 1932. The five stones were laid by Frank Marsden, Reverend I S. Stebbens (President of the Union), W. Kelso, MLA, Dr Kerr Scott and Reverend H.A. Arnold of the Eagle Junction congregation.

The Church was used for its intended purpose for the next five decades. The Rode Road Congregational church united with the Chermside Methodists in 1976 as a result of the formation of the Uniting Church. The church continued to be used into the 1980s. For a period it was rented to the Christian Television Association who had an office and studio facilities there. At the time of writing (1996) the building was vacant.

## REFERENCES:

*Brisbane Courier*, 13 February 1932.

*Brisbane Courier*, 15 February 1932.

Dingle, Rev R.S.C. 1947, *Annals of Achievement: A Review of Queensland Methodism 1847-1947*, Centenary Committee of the Queensland Methodist Conference, Brisbane.

Jupp, J. (ed) 1988, *Australian People: An Encyclopedia of the Nation, its People and their Origins*, Angus and Robertson, North Ryde, N.S.W.

Uniting Churches in South-East Queensland, JOL.

## ARCHITECTURAL DESCRIPTION

This Inter-War Spanish Mission style church is located at the north-east corner of the site. Apart from a small toilet block located behind the church, the remainder of the site is vacant.

The symmetrical fronted two-storey building is rectangular in plan form with an attached entrance porch on the northern end. Due to the terrain of the site the nave floor has been elevated and the space underneath the building utilised.

The building is constructed in brickwork to which a coating of stucco render has been applied. Due to movement of the foundations large cracks have occurred in the brickwork along the eastern wall. The northern (front) walls to the nave and the entry porch have both been extended beyond the roof line to form parapeted gable fronts with corbelling at the sides. The parapet cappings are slightly decorative with curved and straight edges and the main gable being surmounted by a cross. Stepped buttresses to the porch parapeted gable wall add further decoration to the front. The words "Congregational Church" are inscribed in the front parapeted gable.

Stepped buttresses attached to the side walls provide strengthening to the high walls and absorb the roof thrust.

The steeply pitched roof to the nave and the entry porch roof are sheeted with terra cotta tiles. Mild steel brackets bolted to the tops of buttresses support the eaves overhang. The eaves overhangs are lined with tongue and groove boarding.

Windows to the nave are pairs of timber framed casements with a three pane pointed arch fanlight of coloured glass. The eight pane casements are generally glazed with green coloured glass.

A small lead-lighted roundel is positioned in the centre of the gable above the entry porch roof. A similar roundel is positioned high in the southern gable end.

Three lancet type lead-lighted windows with pointed arch heads provide lighting to the entrance porch.

Windows to the lower floor are a mixture of timber framed hoppers to the front section and pairs of casements to the rear. Both window types are glazed with opaque glass.

Entrance porch doors are framed tongue and groove vertical joint doors. Doors to the underneath area are of similar construction.

Access to entrance porch doors is by way of flights of concrete steps with rendered brick balustrade on either side of the porch. Rear access to the nave is gained by a long flight of timber steps located at the south east corner of the building. These steps are supported on steel stringers and have tubular pipe handrails.

No provision is made for access by the disabled.

The building is in a state of disrepair and requires a considerable degree of maintenance. Major structural cracking has occurred at various positions along the eastern wall, stucco render has cracked in numerous locations and the paintwork has deteriorated and is peeling off. Timberwork, especially at the window sills, is in very poor condition.

### STATEMENT OF SIGNIFICANCE

The former Chermside Uniting Church is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant:

- for the evidence it provides of the development of the area;
- as the centre of congregational worship from 1932 and the important part it has played in the lives of successive generations who worshipped there. Its construction during the 1930s Depression demonstrates the commitment of the local congregation in times of great economic stringency;
- for its association with Mr Frank Marsden who built and furnished the church, and whose generous contributions also helped to establish a cause at Narangba;
- for its continuing association with nonconformist Christian worship. The congregation united with the Chermside Methodists in 1976, and the church was rented to the Christian Television Association who had office and studio facilities there for a number of years;



## BRISBANE PLACES OF WORSHIP

---

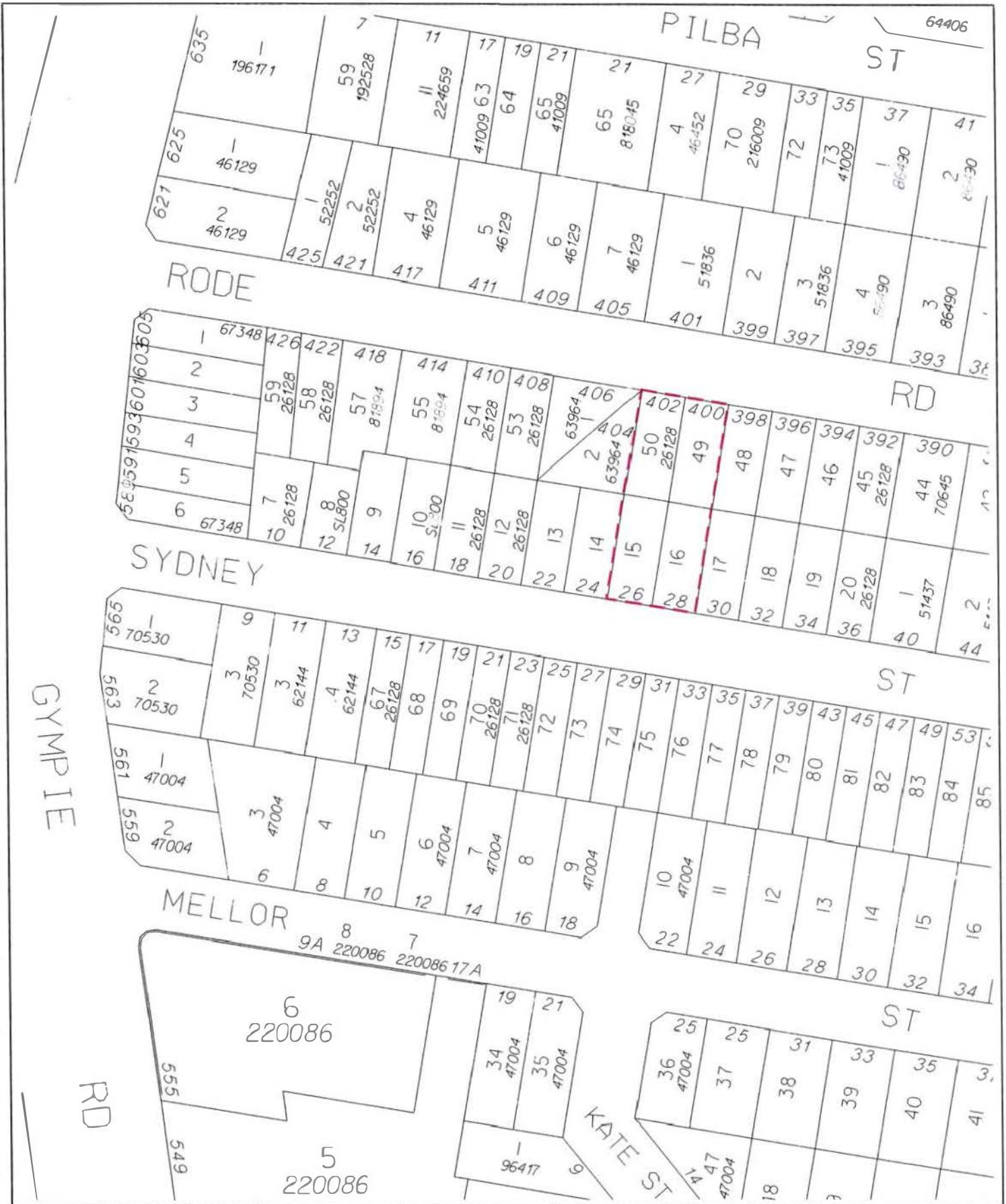
- as an example of a small, rendered brick, Spanish Mission style church, built in the 1930s with matching fencing and gates.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



Brisbane Places of Worship  
prior to 1940



**BRISBANE CITY COUNCIL**

Department of Development and Planning

Brisbane City Heritage Unit

**Former UNITING CHURCH**  
**402 RODE ROAD**  
**CHERMSIDE**  
Scale: 1 : 1500



## St Agatha's Catholic Church, Clayfield



---

ADDRESS:	<b>52 Oriel Rd, Clayfield</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>The Corporation of the Trustees of the Roman Catholic Archdiocese of Brisbane</b>
ARCHITECT:	<b>J. Donoghue (of Hennessy, Hennessy, Keesing and Co. and J. P. Donoghue)</b>
REAL PROPERTY DESCRIPTION:	<b>38/40 on RP 34357 Parish Toombul</b>
YEAR OF CONSTRUCTION:	<b>1925</b>

---

## HISTORICAL REPORT

St Agatha's Church was opened on 5 April 1925 by Archbishop Duhig, who described the new church as "a notable link in the chain of ecclesiastical buildings which within the last dozen years we have woven round the city of Brisbane". The church was designed in the Italian Romanesque style by Jack Donoghue, at that time in partnership with the Brisbane firm of Hennessy, Hennessy, Keesing and Co. This firm was responsible for the design of several Catholic churches in Queensland including St. Joseph's church at Dalby (1921), St Augustine's Church, Coolangatta (1926) and Corpus Christi at Nundah (1926). St Agatha's was almost an exact replica of the Catholic church at Dalby built four years earlier. Jack Donoghue also designed Holy Spirit Catholic Church at New Farm.

Prior to the amalgamation of the Greater Brisbane Council in 1925, Clayfield was part of the Town of Hamilton, described in one contemporary history as "the most picturesque suburb of Brisbane". Originally accessible from the city only by bus and horse tram, the opening of the Sandgate (1882) and Pinkenba (1897) railway lines and the construction of the tramlines to Ascot and Clayfield at the turn of the century were largely responsible for the rapid development of the area. By the 1920s, Clayfield was well established as one of Brisbane's more elite residential suburbs, and the district was well served by schools and churches.

Although Catholic churches had been established in Woolloowin (1886), Nundah (1905), and Hamilton (1914), the Catholic residents of Clayfield expressed a desire to Archbishop Duhig for a church of their own during the years of World War One. In response, in 1917, Duhig purchased three acres of land on Widdop's Hill at Oriel Road, Clayfield, which "commanded a very beautiful view of the Brisbane River and surrounding districts, and also of Moreton Bay" and donated it to the parish. A timber church school designed by T.R. Hall was opened on the site by Duhig on 29 September 1918 and came under the care of Fr Walsh, parish priest of Woolloowin. At the opening, the Archbishop noted that despite the "strenuous efforts" of the church, he was "unable to keep pace with the increasing need for more accommodation" of Brisbane's Catholic population. At this time, St Stephen's Cathedral was overflowing during each of the six masses held on Sundays. The proximity of the site of St Agatha's to the tramline on Oriel Road made it easily accessible to its parishioners.

The first St Agatha's Church, named for the patron saint of the sixth century church attached to the Irish College in Rome, was one of many timber church-schools constructed by Duhig to meet the urgent need for more places of Catholic worship in Brisbane. These buildings were gradually replaced by more substantial structures, such as the present St Agatha's.

The foundation stone of the new church was laid by Duhig on 10 August 1924. A sum of £1,150 was collected at the ceremony towards the cost of the building. This amount had increased to £2,400 by the church's opening. Donations ranged from small amounts to £200, including £25

## BRISBANE PLACES OF WORSHIP

---

from Hennessy and Hennessy, and £25 from Mrs T.C. Beirne. The church was built by S.S. Carrick of South Brisbane at a cost of £10,000. At the time of the opening ceremony, the church was not fully completed. Building delays were caused by "shipping trouble" and a shortage of skilled labour.

A presbytery was also built around this time to accommodate Father Frank O'Connell who was appointed Parish Priest of Clayfield in 1921. He remained in this position until his death in 1940, and was responsible for guiding St Agatha's from its infancy to a thriving parish containing a convent, Christian Brothers' secondary and primary schools. The adjoining property of Stanley Hall, a private residence dating from the 1880s, was purchased in 1926 by the Presentation Sisters who established St Rita's College there.

Extensive additions, designed by parish priest, Right Rev Monsignor John English, were carried out on the church in 1959, including a large domed sanctuary with adjoining sacristy, altar boys' room, and two side chapels. The original timber church-school is no longer on the site.

Today, St Agatha's Church remains a centre of Catholic education and worship which serves both the local community of Clayfield and the wider community of Brisbane.

### REFERENCES:

*Age* (Brisbane), 2 May 1925.

Brisbane Centenary Celebrations Committee 1924, *Brisbane Centenary Official Historical Souvenir*, Brisbane.

*Catholic Advocate*, 15 August 1918.

*Catholic Advocate*, 9 April 1925.

*Catholic Leader*, 4 January 1940.

*Catholic Leader*, 16 July 1959.

Ferrier, P. 1986, *The Golden Period of Catholic Progress: Archdiocese of Brisbane 1912-1927*, B. Arch. thesis, University of Queensland.

Kerr, J. 1988, *Brunswick Street, Bowen Hills and Beyond: The Railways of the Northern Suburbs of Brisbane*, Australian Railway Historical Society - Queensland Division, Brisbane.

O'Leary, Rev J. 1919, *Catholic Progress: Archdiocese of Brisbane 1912-1919*, J. O'Leary, St James' Presbytery, Coorparoo.

*Telegraph*, 8 March 1979.

Watson, D. and J. McKay 1984, *A Directory of Queensland Architects to 1940*, University of Queensland Press, St. Lucia.

## ARCHITECTURAL DESCRIPTION

### CHURCH

This Romanesque style, brown brick building has a tiled gable roof and semi-conical sanctuary roof to its rear, clad in copper. It is situated on the lower side of a steeply sloping site shared with a school and presbytery which overlooks Oriel Road.

The floor plan of the church is shaped like a cross consisting of a large nave, with two transept chapels, vestries and a semi-circular sanctuary to the north. To the nave's southern end is an entry vestibule, other smaller rooms and stairs leading to a gallery above. The main entry doors of the building are framed by a portico which projects from the centre of the building's front facade. These front doors are reached via several flights of steps. The building can also be entered via a door to each side of the nave, or through the chapels and vestries. Several protrusions occur along each side wall of the nave including an open porch to each entry door, a balcony on which another door opens and a small confessional room. No disabled access is provided. The sanctuary, crossing and transepts appear to have been added to the church at a later date.

### Exterior

The tiled gable roof of the nave terminates to the front with a large parapeted gable wall. The roof extends back to the sanctuary where it is clad in copper sheeting and forms into a semi-conical shape. Lower tiled roofs extend over the nave's side doors and confessionals, whilst a verandah which flanks the rear of the sanctuary has a copper lean-to roof. This verandah connects the transept wings which have skillion roofs springing from the nave's side walls below clerestory windows. Clad in corrugated iron, these roofs are hidden from view by parapet walls.

The side walls of the nave are divided into bays by stepped buttresses. Each side wall bay contains either a round arch stained glass window, a blind arch or a circular clerestory window. The arched metal framed windows have fixed fanlights with three pivoted panes below, or one when located above doorways. Two of the wall bays above the transepts feature circular clerestory windows. The walls of the semi circular sanctuary have no buttressing and feature square and circular windows and two large circular vents. Smaller round arch windows are located in the chapels and vestries. These windows have a fixed fanlight and casement window,

both comprising of opaque glass. Smaller rectangular windows light the confessionals and front rooms below the gallery.

The walls of the building rise from a rendered plinth and feature darker brick architectural elements. These include: corbelling to the top of each wall bay; horizontal bands; window sills and arched heads; plus copings and gables to each stepped section of the buttresses. More complex decoration is employed in the front facade including rendered elements. The front facade is divided into three bays by large engaged piers and is crowned with a bulky rendered coping and an apex cross. Decorative brick corbelling and small raking arches line the underside of the coping; the later being accentuated by a rendered band behind. The wall features several darker brick horizontal bands, decorative arches, dentils and diamond patterning. The most prominent features of the church are a rendered portico and a large rose window which sits above a row of arched windows central to the wall.

### **Interior**

The rendered interior walls of the nave rise to a vaulted ceiling, which has cover strips laid in a grid pattern creating a coffered effect. Engaged piers along each side wall are crowned with simple capitals before rising beyond the walls forming ceiling ribs. Arches span between each pier, framing each side wall bay. Two of these arched bays are left open accessing the chapels. They are further divided into two smaller arches featuring columns with corinthian style capitals.

The buildings concrete floor is clad in vinyl to traffic areas and rises up to marble clad sanctuary and chapel platforms. The vaulted ceiling ribs continue into the sanctuary's semi-domical roof which spring from four piers. The gallery to the opposite end of the nave is supported on two timber posts to its front and has a timber panelled balustrade.

The building is very intact. Evidence of later additions is detectable due to slight changes in external brick colour, although the building appears as a homogeneous whole.

### **PRESBYTERY**

This two storey building has a central brick core, two storeys in height with a hipped terra cotta tile roof with gable to the front. The central gable wall is flanked on both sides by heavily massed parapets with rendered architectural elements such as crenellated cappings and window surrounds. A doorway located centrally within the gable consists of a single glass door with side windows crowned by a pointed arch stained glass fanlight. The doorway has a moulded surround and label mould. The door opens onto a small timber framed balcony which appears to be a later addition.

To each side of the brick core are timber framed sections, clad in weatherboards. To the church side of the building an enclosed verandah extends from the top floor. A verandah to the opposite

end of the building has been left open with vertical joint timber lining boards and french windows. The building has timber framed leadlight windows to its upper floor. The undercroft/ground floor of the building appears to have undergone alterations including the addition of a double garage and aluminium windows.

### **BELL TOWER**

To the rear of the Presbytery is a bell suspended from an open metal framed tower.

### **STATEMENT OF SIGNIFICANCE**

St Agatha's Catholic Church, Clayfield, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant:

- for the evidence it provides about the development of the area;
- for its association with Archbishop Duhig in being "a notable link in the chain of ecclesiastical buildings" which he was instrumental in establishing around the city of Brisbane;
- for its connection with continuous Catholic worship and education which began with the building of the Church-school prior to the construction of this church and the important part religious observance and education played in the lives of successive generations of the local community;
- as an example of a large, Romanesque style polychromatic brick church built in the 1920s;
- as an example of the work of prominent architect J. Donoghue of Hennessy, Hennessy, Keesing and Co. and J.P. Donoghue;
- as a local landmark due to its prominent location above Oriel Road;
- as part of a group of Catholic buildings.

**DATE OF CITATION:**

October 1996

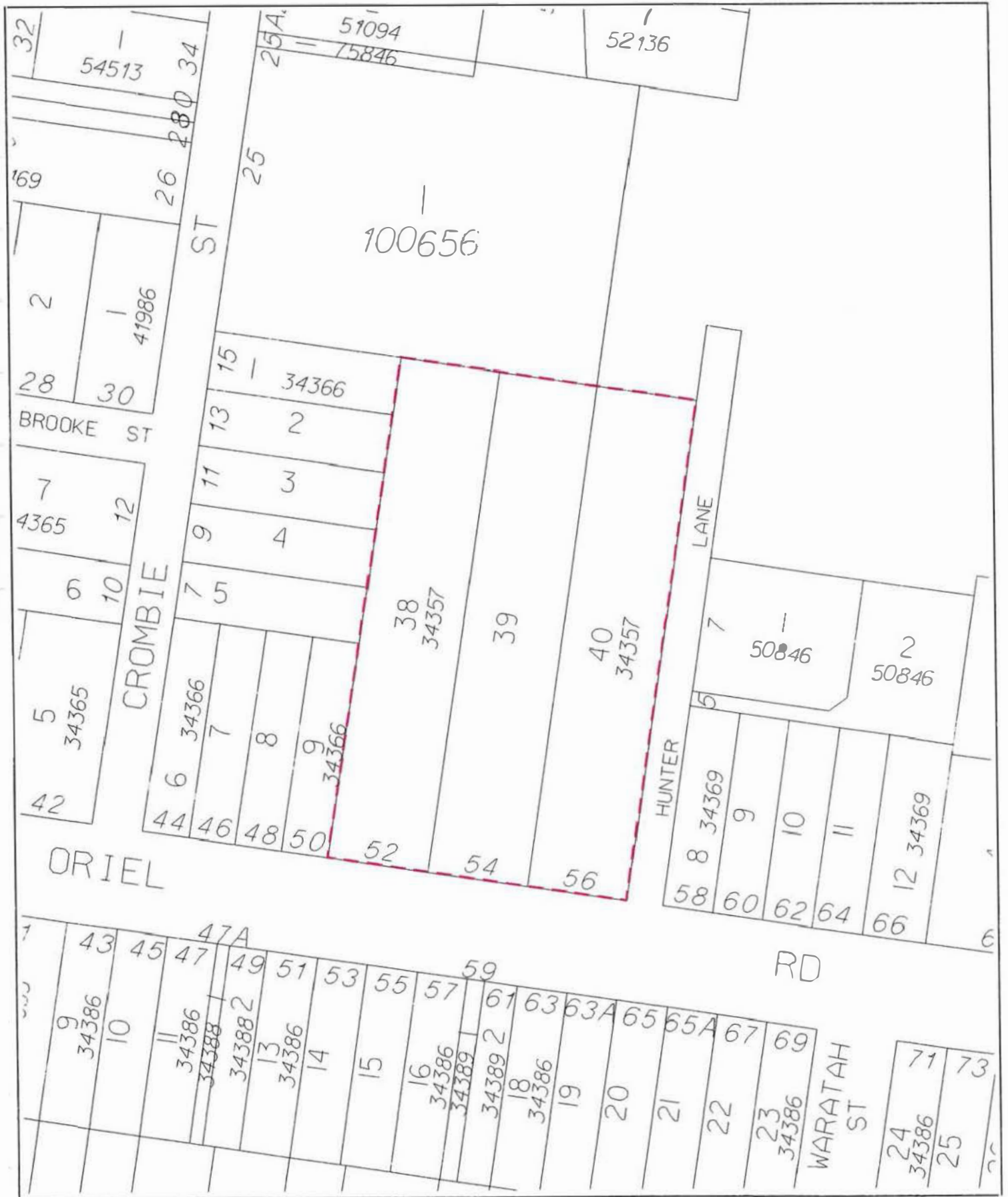
**AUTHOR OF CITATION:**

Brisbane City Council Heritage Unit



**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship  
prior to 1940**



**BRISBANE CITY COUNCIL**

Department of Development and Planning

**Brisbane City Heritage Unit**

**ST AGATHA'S CATHOLIC CHURCH  
52 ORIEL ROAD  
CLAYFIELD**

Scale: 1 : 1000



## St. James Catholic Church



---

ADDRESS:	<b>165 Old Cleveland Rd, Coorparoo</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>The Corporation of the Trustees of the Roman Catholic Archdiocese of Brisbane</b>
ARCHITECT:	<b>H.J. Marks</b>
REAL PROPERTY DESCRIPTION:	<b>L1 on RP 91763 Parish Bulimba</b>
YEAR OF CONSTRUCTION:	<b>1925</b>

---

## HISTORICAL REPORT

The present church of St James at Coorparoo is one of the three almost identical churches designed by Toowoomba architect, H.J. Marks. At the request of the parish priest, Fr J. O'Leary, it was identical in design to the church of his friend Fr Foughy, parish priest of Laidley. When opening the new church on 29 November 1925, Archbishop Duhig described St James as "an architectural gem", and noted the trend in ecclesiastical architecture away from the Gothic style and towards the "Romanesque arch of the Renaissance". This was the second church to be built on the site. It was built to accommodate the growing congregation which had become too large for the original timber church-school.

St James's Church is situated not far from Stone's Corner on Old Cleveland Road, a busy thoroughfare which dates back to the early days of white occupation in Brisbane when Cleveland was a rival port to Brisbane. Land to the north of Old Cleveland Road at Coorparoo was first offered for sale in large parcels in 1856, and subdivided into smaller residential allotments during the 1880s. The 1893 flood undermined confidence in the value of land at Coorparoo and residential development was slow until the extension of tramways into the area in 1915 and 1925.

The parish of Coorparoo and Ipswich Road was established in March 1913. It was the first parish to be created by Archbishop Duhig who recognised the need for a Catholic Church in Brisbane's southeastern district. Previously local Catholics attended St Joseph's at Kangaroo Point and St Mary's at South Brisbane. St James's parish originally included the Annerley district which became a separate parish in 1916. Fr Jeremiah O'Leary was appointed the first parish priest of St James, and served in this role for almost 40 years. The first churches at Mount Gravatt, Camp Hill and Greenslopes were also built under the auspices of St James.

On 6 February 1913, Duhig purchased three acres of land for the sum of £1250. A timber church-school was erected on the corner of Wecker Street (later Kirkland Avenue) and Old Cleveland Road in 1913 at a cost of £2650. The church, designed by Joseph Warren and built by E. Duhig of Woolloowin, was dedicated by Archbishop Duhig on 10 August 1913. The cost of the land and church was offset by the sale of an acre of land at Buranda bequeathed by James Toohey to the Catholic Church as a possible church site in 1883. The sale of this land for a sum of £600 required a special Act of Parliament, *The Roman Catholic Land sales Bill of July 17 1913*. Part of this original building remains in use as a school. After the completion of the church a brick presbytery, designed by G.H.M. Addison, was built in 1914. In 1916 a convent was opened in what was formerly the home of T.W. Connah, Auditor General. The house, situated a short distance from the site of the church on ten acres of land was purchased for £4600 and renovated by the architectural firm of Coutts and Beresford to house the nuns who ran the school.

By the 1920s the population of the district and the size of the Catholic community had greatly increased, outgrowing the existing facilities. The foundation stone of the present St James's

## BRISBANE PLACES OF WORSHIP

---

Church was laid by Archbishop Duhig on 25 January 1925. At that time, some £814 had been subscribed by the parishioners towards the cost of the new church. By the time of the opening and blessing ceremony, £3040 had been collected, still short of the contract cost of £9200 awarded to Toowoomba builder, D. Gallogly. Furnishings for the church cost an additional £1400. At the time of its opening the church was described by the *Brisbane Courier* as presenting a "striking appearance from the tram line, which runs in front of the church".

Many additions and improvements have been made to the buildings on this site including a new War Memorial sanctuary in the church, completed in 1967 to a design by P.J.L. Hanman and John Worthington. In 1975, the church was renovated for its golden jubilee. The sanctuary and exterior surfaces were repainted and 12 major leadlight windows reframed and re-lead. In the years since the opening of the second St James church, this parish, although reduced from its original size, has continued to be the hub of Catholic worship and education at Coorparoo.

### REFERENCES:

*Age* (Brisbane), 26 August 1916.

*Brisbane Courier*, 7 April 1913.

*Brisbane Courier*, 11 August 1913.

*Brisbane Courier*, 26 January 1925.

*Brisbane Courier*, 30 November 1925.

*Catholic Advocate*, 3 December 1925.

*Catholic Leader*, 10 August 1967.

*Catholic Leader*, 16 November 1975.

*Catholic Leader*, 23 November 1975.

Endicott, M.A. 1975 *Coorparoo and Saint James's Church: A Chronicle of Their Early Development* Augustinian Historical Commission, Manly Vale, NSW.

Endicott, M.A. 1979, *Coorparoo Stones Corner Retrospect*, Augustinian Historical Commission, Manly Vale, NSW.

Ferrier, P. 1986. *The Golden Period of Catholic Progress: Archdiocese of Brisbane 1912-1927*, B. Arch. thesis, University of Queensland.

## ARCHITECTURAL DESCRIPTION

### CHURCH

This classical style building has dark brown brick parapet walls and a shallowly pitched corrugated iron roof. On a rise overlooking Old Cleveland Road, it shares a large site with a presbytery, school, convent and modern hall.

The floor plan of the building is shaped like a cross consisting of a large nave with side aisles and two short transept wings containing vestries. To the southern end of the nave is an apsidal sanctuary. To the north an indented porch sits between two rooms which contain confessionals. One room contains stairs which access a choir gallery above the porch. The building is entered via a flight of steps to the front entry porch or to doors on each side of the nave. The eastern door is also accessible via a ramp.

### Exterior

The nave which rises to a gable roof is flanked on both sides by lower skillion roofs extending over the nave aisles. The brown brick parapet walls of the church which feature rendered architectural elements rise from a darker brick base. Rendered pilasters, which divide the walls into bays, rise to a rendered entablature which is crowned with a metal flashed coping. Each bay of the nave features a single timber framed round arched window. Crowned with a hoodmould, each window comprises a leadlight pivoted window and fixed fanlight. Twin pilasters line the clerestory walls of the nave defining wall bays which feature a circular window framed by a rendered surround. Circular windows also feature in the walls of the vestries and sanctuary, the later containing stained glass. These generally have rectangular, round arched, rendered surrounds. Lunette windows to the southern end of the aisles are covered internally with rendered panels.

The two tier front facade of the building features a central indented porch divided into three bays by two large columns. These three bays continue into the upper tier brick wall past a rendered entablature. Defined by pilasters, each bay features an arched clerestory window. This front wall is crowned with a rendered entablature and a brick triangular pediment with rendered capping, apex cross and central circular vent. Reached by a grand flight of stairs, the porch is flanked on both sides by a single wall bay containing a typical arched window and crowned with an entablature and sloping parapet.

The side entry porticos of the nave have a rendered triangular pediment with apex cross supported by two large columns. Large timber panelled doors which access the nave have a rectangular leadlight fanlight and rendered cornice and are typical of the other main doors in the building.

### **Interior**

The concrete floor of the front porch and its sloping fibre-cement ceiling lead into a spacious nave. The nave's timber floor, which consists of two different species of timber laid alternately, is carpeted to traffic areas. The raised sanctuary floor is of marble which is continued up the walls slightly in the form of a skirting. Arcading, comprising rendered columns and semi-circular arches extends along each side of the nave, clearly defining the side aisles. Identical arches span from these columns across the aisles, which have a gable ceiling clad in diagonally laid timber boards. The nave roof is supported by hammer beam trusses which are largely hidden from view by a flat ceiling. The ceiling comprises of timber boards laid length ways or diagonally with cover strips. It extends into the sanctuary which is framed by a large arch, where the cover strips are arranged in a decorative pattern. Above the nave arcading, simple rendered panels sit within each wall bay below each circular clerestory window.

Above the front entry porch, the timber gallery is cantilevered into the nave beyond the porch wall. It has a solid timber balustrade comprising of tongue and groove, vertical joint boarding. Below, the internal walls of the confessionals are plywood. Each wall is crowned with a semi-circular leadlight window.

The building is extremely intact with only minor changes evident. Some cracking to the front pediment has occurred.

### **PRESBYTERY**

This two storey Federation Style brick dwelling has a hipped roof clad in corrugated iron with a gable extending towards Kirkland Street over two storeys of bay windows. Verandahs line three sides of the dwelling on both levels. These have been enclosed at some stage with weatherboard cladding and louvre windows, some having ugly external aluminium awning type blinds. These changes have been to the detriment of the building, overwhelming its brick section. They are the most noticeable part of the building as viewed from Old Cleveland Road. According to old photos these verandahs were once the building's most notable feature. A small one storey, timber framed section stands to the rear of the building.

## OLD CHURCH/SCHOOL

The original St James church according to early photographs, was a timber framed building with a central nave and surrounding verandahs. It was set above the ground on timber stumps and had a gable roof. A small porch extended from the front verandah which was reached by two flights of stairs, one to each side. Currently used as a school, the verandahs have been enclosed, the front porch removed and the building's undercroft enclosed. The steeply pitched gable roof with a quatrefoil vent to each gable are the building's most distinguishing feature identifying its previous use as a church.

## STATEMENT OF SIGNIFICANCE

St James Catholic Church, Coorparoo, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant:

- for the evidence it provides of the development of the area;
- for its association with Archbishop Duhig who purchased the site and blessed and opened both the first timber church (1913) which is now part of the school, and this "more elaborate edifice";
- as part of a large Catholic precinct and the important part it has played in the lives of the successive generations who worshipped and who attended school there since the formation of the parish and building of the first church in 1913;
- as an expression of the importance of religious observance and education to the community in the early twentieth century;
- as a very intact example of a large, brick, Classical style church built in the 1920s;
- as one of a series of three "identical" churches designed by the architect H.J. Marks;
- as a notable local landmark due to its prominent location above Old Cleveland Road;



## BRISBANE PLACES OF WORSHIP

---

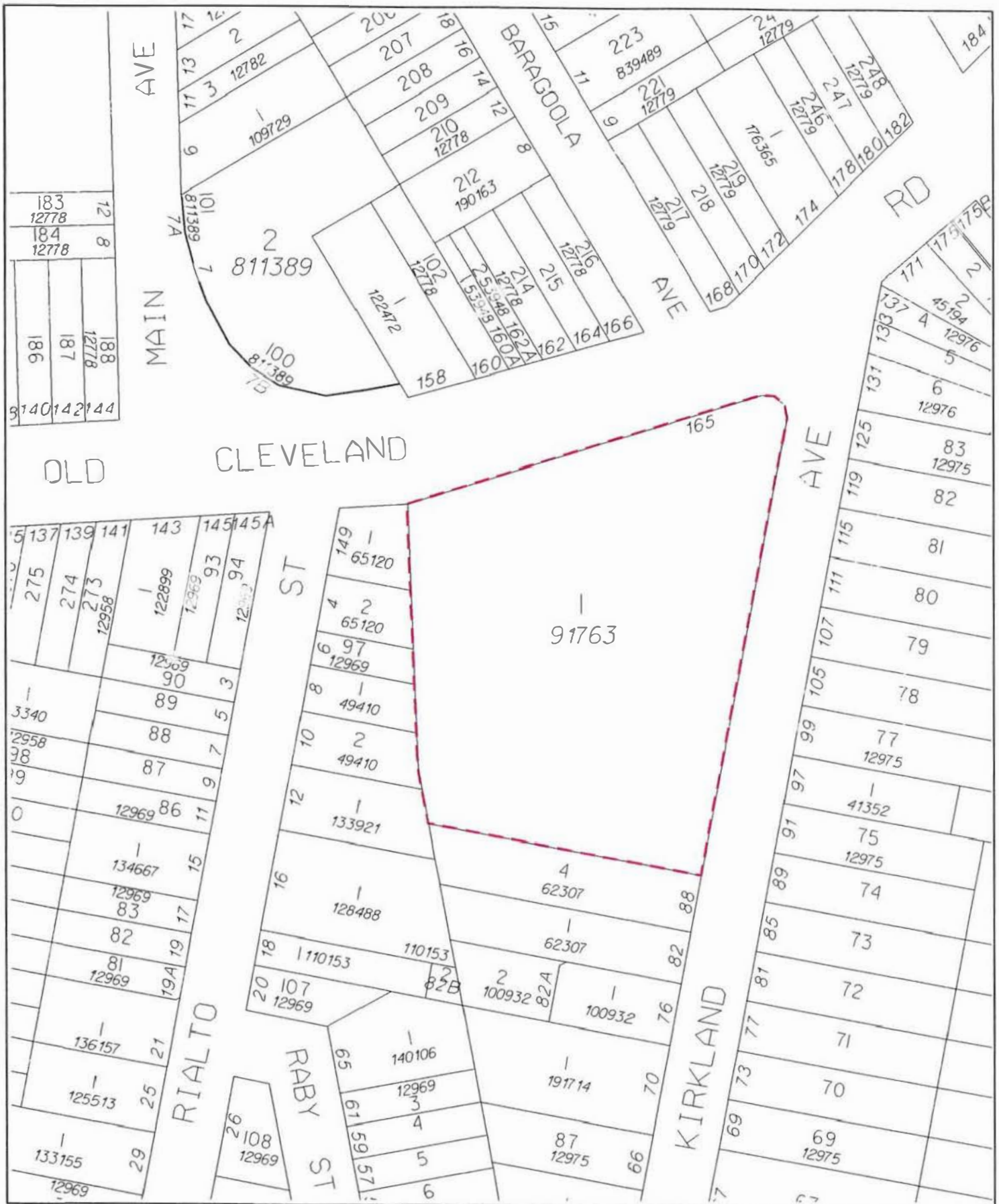
- as part of a Catholic precinct which includes the previous church building (1913) and an early presbytery (1914).

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

### **COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship  
prior to 1940**



**Brisbane City**

**BRISBANE CITY COUNCIL**

Department of Development and Planning

**Heritage Unit**

**ST JAMES CATHOLIC CHURCH  
165 OLD CLEVELAND ROAD  
COORPAROO**

**Scale: 1 : 1500**



## Mowbraytown Presbyterian Church



---

ADDRESS:	<b>22 Mowbray Terrace, East Brisbane</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>The Presbyterian Church of Queensland</b>
ARCHITECT:	<b>A.B. Wilson</b>
REAL PROPERTY DESCRIPTION:	<b>L 46/49 on RP 11228 Parish South Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1885</b>

---

## HISTORICAL REPORT

A period of economic boom for Brisbane, the mid 1880s was also a time of resurgence for the Presbyterian Church in Queensland. The first presbyterian church had been erected by its congregation in 1850, and more churches followed in Brisbane and country towns throughout the next two decades. However from the mid 1870s, the growth of the Presbyterian community slowed dramatically throughout Queensland, and in 1881 the Convenor of the Church Extension Committee, the Reverend Colin McCulloch, commented that "our Church is not extending, but rather the reverse".

Perhaps the economic revival of the mid-1880s provided a more stable population, as the church began to expand in country and metropolitan centres. During 1885, Brisbane Presbyterians at Thompson Estate, Kenmore and Mowbraytown formed committees to establish local churches. The Presbyterians of Mowbraytown met in the Good Templars Hall in Vulture Street on 26 March, 1885 and determined that "the time has arrived for the erection of a Presbyterian Church in a central position, to supply the wants of a large and rapidly increasing population round about Kangaroo Point, Woolloongabba and Thompson Estate".

In April 1885, land was donated for the church by Williamina Mowbray, widow of the man considered to be Father of the Presbyterian Church in Queensland, the Reverend Thomas Mowbray. The majority of Presbyterians in Queensland were born in Scotland, and many had settled *en masse* at Mowbraytown around the residence of their minister, Thomas Mowbray. The design for the church was prepared by Glasgow born architect Alexander Brown Wilson, who also designed other Presbyterian churches in Queensland. In November the church was opened for public worship. The bell which is still housed in the bell tower, arrived from Scotland in January, 1886. The pipe organ was obtained in 1902. The church was twice extended, first in 1899 to the design of A.B. Wilson, and again in 1909. The school hall was erected during the years of the First World War.

In the 1990s many members of the Mowbraytown Presbyterian Church congregation were descendants of the original Scottish Presbyterians who settled the district. The church has a close association with the community and is highly valued.

## REFERENCES:

'Adventure Together in Christian stewardship', *Mowbraytown Presbyterian Church Stewardship Companion*, July-August 1957.

Loggle, J. 1990. *Old Mowbraytown and some of its notable neighbours*, ed. Gerry Stieler. 2nd edn.

## ARCHITECTURAL DESCRIPTION

This timber framed church positioned close to the Mowbray and Geelong Terrace alignments shares the site with an adjacent church hall.

The church is rectilinear with twin gable transepts to the west and east sides. The building is extended by a small apse to the north, vestry to the west and store to the east.

External walls are sheathed with fibre cement boarding to which has been applied a stucco render. Building movement has caused this render to crack at joints in boarding. A series of small tapering buttresses have been applied to the eastern and western walls but are purely decorative.

The structure is supported on a combination of concrete and timber stumps.

The steeply pitched roofs are all sheathed with asbestos cement tiles laid in a diamond pattern with the roofs splayed out at the eaves to a flatter pitch (sprocketed eaves). Eaves are lined above the exposed rafters with tongue and groove boarding.

The steeple at the southern end of the roof ridge is sheathed with ribbed metal below and above the belfry. Timber louvres enclose the belfry on all four sides. External access to the steeple is by means of a metal framed ladder laid against the slate tiles and terminating at a small platform perched on the roof ridge.

Timber framed Gothic style lancet windows with fixed top and bottom panel and hopper centre panels provide natural light and ventilation to the building.

A set of stained glass triple lancets are positioned above the main entrance roof.

The entrance doors are framed (ledged and braced) doors with diagonal tongue and groove sheathing and with semicircular fanlights above transom.

The entrance doors are protected by a timber framed awning supported on three sets of paired shaped timber awning brackets. The awning roof is sheathed with asbestos cement tiles.

The gable end to the southern end is finished with vertical timber battens (with birdproofing behind) seated on a timber beam which is supported on shaped timber brackets. Identical shaped timber brackets support the fascia overhang. Triangular fretwork panels provide ornamentation to the fascia.

Ventilation to the roof space is provided by timber louvres mounted in circular vents.

A small timber framed porch at the north western end of the building provides rear access to the building.

The roof is supported on scissor trusses and arched timber braces to the nave. The raked ceiling is lined with tongue and groove boarding laid diagonally.

Timber columns and pointed arches separate the double gable transept.

Walls are lined with silky oak panelling up to dado level and tongue and groove boarding above.

The timber framed church hall located to the east of the church is sheathed externally with weatherboards to sill height and chamferboard above. The structure is supported on concrete stumps.

The steeply pitched roof with gable ends is sheathed with asbestos cement tiles laid in a diamond pattern and contains four roof vents along each side. These vents are located close to the terra cotta ridge capping.

The roof pitch flattens over the eastern and western projections to the hall.

Windows are generally twin centrally pivoted hoppers with coloured glass fanlights.

The entry at the southern end has a lower, separate hipped roof incorporating a gable and finial over the entrance doors. The gable is decorated with wide timber boarding supported on decorative timber brackets. The recessed entrance contains folding double timber doors with a long shallow fanlight above.

The main southern gable is decorated with vertical timber boarding supported on decorative timber brackets. Located between this boarding and the porch roof is a panel of four sash windows with coloured glass inserts.

## **STATEMENT OF SIGNIFICANCE**

Mowbraytown Presbyterian Church, East Brisbane, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

## BRISBANE PLACES OF WORSHIP

---

This place of worship is significant:

- for the evidence it provides of the large and rapidly increasing population around Kangaroo Point, Woolloongabba and Thompson Estate in the mid 1880s;
- as it demonstrates the commitment of local Scottish settlers to establish a church to serve the growing Presbyterian congregation;
- as the site of Presbyterian worship since 1885 and the evidence it provides of the importance attached to religious observance within the Presbyterian Church particularly in the nineteenth century;
- for the important part it and the previous church have played in the lives of local residents;
- as the site of the church and hall was a gift from Williamina Mowbray, the widow of Reverend Mowbray;
- as a rare example of a 1880s, medium sized, timber framed Gothic church;
- as part of a pair of buildings which includes a School Hall built in 1887.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship  
prior to 1940**



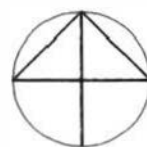
**BRISBANE CITY COUNCIL**

Department of Development and Planning

**Brisbane City Heritage Unit**

**MOWBRAYTOWN PRESBYTERIAN CHURCH  
22 MOWBRAY TERRACE  
EAST BRISBANE**

Scale: 1 : 1000





## St Benedict's Catholic Church



---

ADDRESS:	<b>81 Mowbray Terrace, East Brisbane</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>The Corporation of the Trustees of the Catholic Archdiocese of Brisbane</b>
ARCHITECT:	<b>G. H. M. Addison</b>
REAL PROPERTY DESCRIPTION:	<b>L 2/4 and L 57/59 on RP 11455, L 2 on RP 221906 Parish South Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1917</b>

---

## HISTORICAL REPORT

St Benedict's Catholic Church, also known as the Father Breen Memorial Church, was opened by Archbishop Duhig on 12 August 1917. It was the second in a series of Catholic churches designed by G.H.M. Addison. Other churches designed by Addison were St Columba's, Wilston (1915), Sacred Heart Church, Rosalie (1918), and the Church of the Little Flower at Kedron (1923 - now demolished). The church was named to honour St Benedict, but was also a memorial to Father James Benedict Breen who served as parish priest at Kangaroo Point for many years.

St Benedict's is situated on the outskirts of what was formerly Mowbraytown Estate. Originally owned by the Reverend Thomas Mowbray, a Presbyterian minister who emigrated to Moreton Bay in 1847, this estate was subdivided into unusually small allotments of 14 perches in the 1880s, after the death of Mowbray's wife, Williamina. While the economic depression and devastating floods of the 1890s caused serious setbacks to the growth of the area, development began once more in the early twentieth century with the opening of more residential estates, spurred by the extension of the electric tramway in 1903. Until 1917, the Catholic community in the area was part of the parish of St Joseph's at Kangaroo Point and usually attended church there.

The site of St Benedict's Church was selected and purchased by Archbishop Duhig from Mr T. Gillam for £575. The land was presented to the newly created parish as a gift in memory of "their beloved priest", Father Breen, who died in 1916 after serving as parish priest at St Joseph's from 1880 to 1915. The contract for the construction of the church was awarded to J.G. Hobbs for £2,278. The total cost of the church including the sanctuary, seating, fences and architectural fees was almost £3,060. Over £1,100 was collected from the parish towards the cost of the church, with another £1,000 expected to be raised from a church fete.

The foundation stone of St Benedict's was laid by Duhig on 18 March 1917. The church was built at the beginning of a period of intensive building by Duhig in his drive to provide places of worship for Brisbane's growing Catholic population. The archbishop also purchased a house to the rear of the site to be used as a school when the need arose. When Duhig returned to open and bless the church in August, he noted that "this side of Brisbane of late years had become very populous and the walk from where they were to St Joseph's on an early Sunday morning, when no trams were running, was very trying indeed".

Several additions have been made to the parish of St Benedict's in the decades since the construction of the church. A primary school, run by the Sisters of the Good Samaritan was opened by the Apostolic Delegate, Dr Cattaneo, on 29 January 1929. A convent and presbytery had also been built by this date. The need for more land was eased by the bequest of Mr W. Naughton who left his entire estate to the church. As Duhig noted when he blessed additions

## BRISBANE PLACES OF WORSHIP

---

to the school in 1939, "other parishes had property to give away but in East Brisbane the district had been very settled before their arrival".

The church was painted and altered in 1974, when a "colonnade" was added to the eastern side of the church. Other changes included rewiring, a new public address system and a new glazed screen. In 1980, due to the scarcity of priests and the need to staff the new parishes of Brisbane's developing suburbs, the parish of St Benedict was reamalgamated with St Joseph's Parish at Kangaroo Point.

### REFERENCES:

*Age*, (Brisbane), 18 August 1917.

*Brisbane Courier*, 13 August 1917.

*Brisbane Courier*, 24 January 1931.

*Catholic Leader*, 16 February 1939.

*Catholic Leader*, 24 November 1974.

*Catholic Leader*, 13 April 1980.

East Brisbane Community Centre and Mowbraytown Residents' Group, nd., *Mowbraytown*.

Ferrier, P. 1986, *The Golden Period of Catholic Progress: Archdiocese of Brisbane 1912-1927*, B. Arch. thesis, University of Queensland.

O'Leary, Rev J. 1919, *Catholic Progress: Archdiocese of Brisbane 1912-1919*, J. O'Leary, St James' Presbytery, Coorparoo.

St Benedict's Parish File, Catholic Archives.

Steer, G.R. 1944, "Brisbane tramways: their history and development", *Historical Society of Queensland Journal*, vol.3, no.3.

## ARCHITECTURAL DESCRIPTION

This Inter-War Free Classical style church faces north and is located on the northwest corner of the site. Access is provided on the eastern side of the site to a presbytery located on church property to the rear of this church site.

The building is rectangular in plan form with a timber framed extension to the southern end added in recent years. An unsympathetic skillion roofed covered walkway attached to the eastern side at a later stage has now been enclosed.

Rising from a rendered brick plinth, the building is constructed in face brickwork laid in Flemish Bond and incorporating flat buttresses on the eastern and western sides. The timber framed extension at the southern end is sheeted with chamferboard.

The roof is sheeted with terra cotta tiles which are continued over the southern extension. The eaves overhang is supported on timber eaves brackets attached to the buttresses. The eaves are lined with timber boarding spaced slightly apart to allow ventilation to the roof space.

Timber framed casement windows with fixed fanlights shaped to the semicircular arch are located between side wall parapets. Fanlights are framed with a rendered archivolt moulding. A rendered band of brickwork below the window forms a continuous sill line between buttresses. This sill band is weathered under window frames. The first window bay on each side is slightly modified by the deletion of arched fanlight and replacement of a flat head. Several courses above this head a set of rectangular fanlights is located.

Three stained glass lancet windows in the southern extension provide lighting to that end of the building.

Entrance doorways to the front and sides are framed vertical joint, hung in pairs.

The unsympathetic eastern side addition which forms a side expansion to the nave is supported on brick piers and lined with chamferboard to sill level and aluminium framed sliding glass windows above. The window heads are lined with fibre cement board sheeting. The roof is sheeted with metal decking.

The front elevation incorporates a parapeted gable flanked on either side by stepped buttresses which project beyond the roof line and parapet and which are terminated with rendered triangulated form cappings. The apex of the parapeted gable contains an aedicule (ornamental architectural frame) supported on projecting cornice haunches. A stained glass rose window, surrounded by three circular bands of brickwork dominates the centre of the front elevation and is flanked on either side by entrance buttresses which form a springing point for a projecting

archivolt moulding. A chamfered cornice links the entrance buttresses with the corner stepped buttresses.

The small recessed entrance porch has been protected by the addition of a cantilevered entrance canopy. This canopy, which is out of character with the remainder of the elevation, is supported on free standing R.H.S. (steel) columns and is lined and faced with fibre cement sheeting and roofed with a flat metal decking.

Similar metal decking, supported on timber brackets, has been installed to provide awning protection to timber framed windows located between front buttresses. These awnings are out of character with the remainder of the building.

## STATEMENT OF SIGNIFICANCE

St Benedict's Catholic Church, East Brisbane, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant:

- for the evidence it provides of the development of the East Brisbane area in the early twentieth century;
- as the site of continuous Catholic worship from 1917 and the evidence it provides of the importance of religious observance and education for successive generations of Catholics in the area;
- for its association with Archbishop Duhig, whose influence resulted in the great increase in Catholic Churches in Brisbane;
- as a memorial to Rev James Benedict Breen, the late devoted priest of the diocese;
- as an example of a medium sized, brick church built in the 1910s in an inter-war free classical style. Matching fence posts mark the driveway entrance;
- as an example of the work of prominent Brisbane architect G.H.M. Addison;
- as an important landmark terminating Heidelberg road.

## BRISBANE PLACES OF WORSHIP

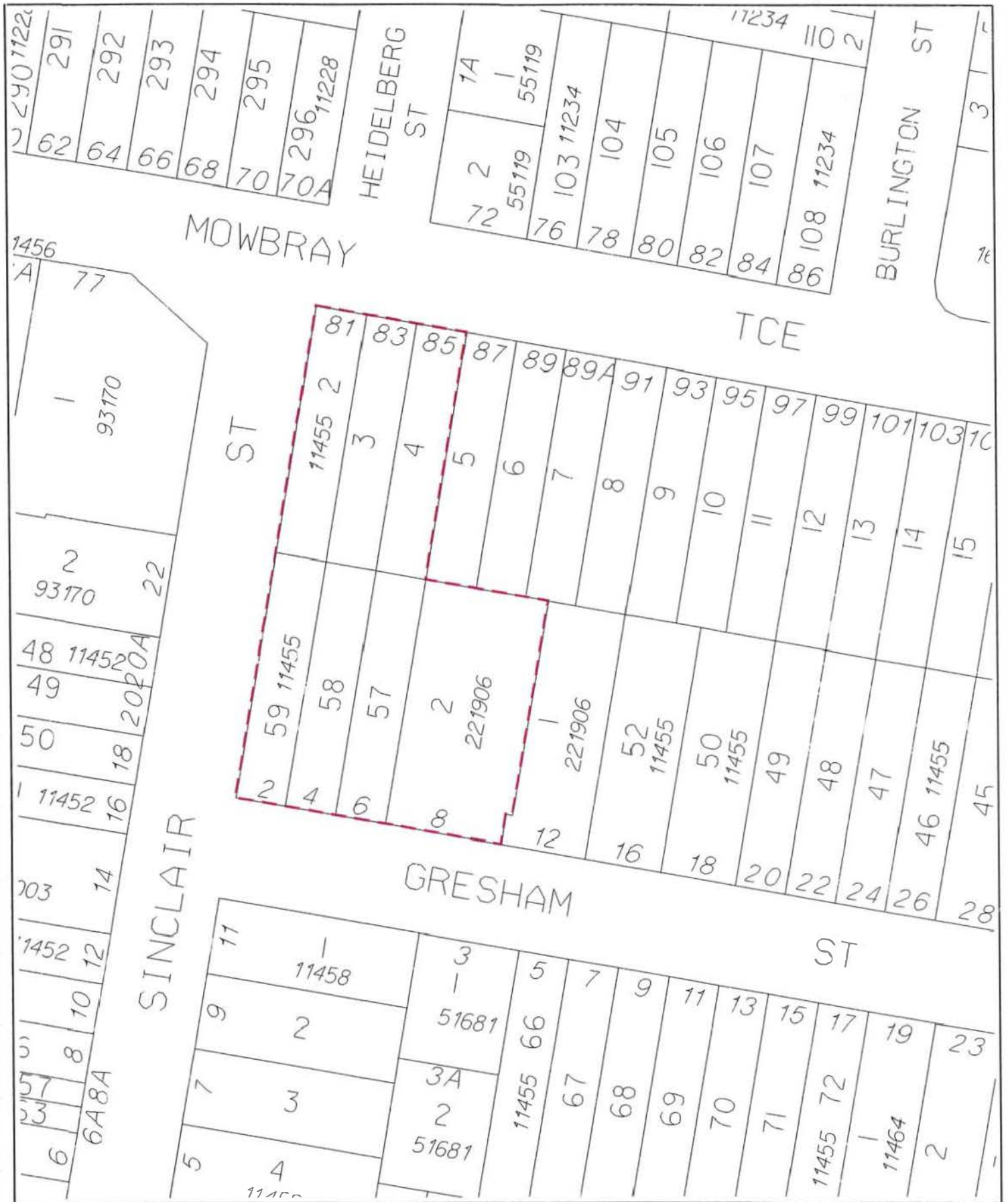
---

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship  
prior to 1940**



**BRISBANE CITY COUNCIL**

Department of Development and Planning

**Brisbane City Heritage Unit**

**ST BENEDICT'S CATHOLIC CHURCH  
81 MOWBRAY TERRACE  
EAST BRISBANE**

Scale: 1 : 1000



## Anglican Church of Saint Paul



---

ADDRESS:	<b>554 Vulture Street East, East Brisbane</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>The Corporation of the Synod of the Diocese of Brisbane (Anglican Church)</b>
ARCHITECT:	<b>Atkinson and Conrad</b>
REAL PROPERTY DESCRIPTION:	<b>L 2 on RP 92861 Parish South Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1924</b>

---



## HISTORICAL REPORT

St Paul's Anglican Church was dedicated and opened for worship by His Grace the Archbishop on 21 September 1924. The *Church Chronicle* reported "that September the 21st will long remain a red letter day in the hearts and memories of the people of East Brisbane for upon it the beautiful new church for which they had worked so long and dedicated and set apart forever for the worship of God".

The first Anglican church in the district, the Holy Trinity at Woolloongabba, was constructed in 1870 by Mr Moss. Prior to this, church services were held in the Buffalo Hotel, on the corner of Ipswich and Hawthorne Roads. On 19 January 1888, the Holy Trinity Parish was constituted by the Diocesan Council, with St Paul's, East Brisbane, as a daughter church.

Plans for a permanent church in East Brisbane were initiated by Rev E.M. Baker in 1912, when he was in charge of the parish. A beginning was made in the collection of funds but the onset of World War One in 1914 interrupted the cause. The economic dislocation and the needs of the war effort diverted resources. A new beginning was made in 1922 by Rev G. Neal, who was rector at the time of the church's opening. The site of the earlier St Paul's was not considered sufficiently central for the new church and the new site on the crown of the hill in Vulture Street was purchased.

Noted architects Atkinson and Conrad designed the church which was described at the time of opening as "a pleasing and dignified design consisting of nave and chancel with an apsidal sanctuary, with adequate vestries and organ chamber". The widely-opening windows and system of roof ventilation included in the design indicated a desire to take account of the climate and ensure a cool building.

The Church was dedicated and opened for worship on Sunday, 21 September 1924. At the opening, the church which was designed to seat 300 overflowed with parishioners who witnessed the Archbishop of Brisbane dedicate the new Church to the glory of God under the name of St Paul.

The altar, regarded as a magnificent piece of work, was part of the chancel furnishings to be finally included as part of the St Paul's War Memorial. The money used to pay for the memorial and altar was obtained from the Girls Guild.

## REFERENCES:

*Church News*, March 1930.

Mark Norton, 1980 *The "Trinity Chronicles": A History of the Anglican Parish of Holy Trinity, Woolloongabba*, Brisbane.

'The Old Parish Church', *Church News: Holy Trinity Church, South Brisbane*, no.258, March 1930.

*The Church Chronicle*, 1 October 1924.

## ARCHITECTURAL DESCRIPTION

This church designed in the traditional Anglican cruciform plan with nave, chancel, vestries and apsidal sanctuary is located towards the south east corner of the site. Other structures on the site are an open roofed columbarium and a church hall sited to the rear of the site.

The building is constructed of brickwork laid in Single Flemish Bond and utilises stepped buttresses to the nave and plain buttresses to the sanctuary and vestries. The tops of buttresses are played and rendered. The brick plinth around the building between buttresses is finished with a rendered capping.

The nave terminates at each end with a parapeted gable which is capped with a concrete cross. The northern parapeted gable end incorporates three stained glass lancet windows. The vestries and the entrance porch are similarly terminated with parapeted gables. The gables to the entry porch and eastern side vestries are finished with face brickwork in a checkerboard pattern.

The steep roof, which is belled out at the eaves line, is sheeted with ribbed metal. Similar roofing covers the apsidal sanctuary, vestries and entrance porch. Tongue and groove boarding fixed to the top of the scalloped ended exposed rafters, form a lining to the eaves.

Leadlight windows to the nave are timber framed casements (in pairs) with a semicircular fanlight over. These fanlights are framed with four courses of brick voussoirs. A rendered band of brickwork below the window forms a continuous sill line between buttresses. This sill band is weathered under window frames.

Windows to the apsidal sanctuary are lancet type fixed stained glass in a timber frame.

Entrance doors are framed vertical joint doors fitted with heavy metal hinged brackets. Disabled persons access is provided by a door at ground level on the western side of the nave.

## BRISBANE PLACES OF WORSHIP

---

The entrance to the eastern porch is framed with splayed brickwork to the jambs and corbelled radiating brickwork to the arch. Windows to the entrance porch are open lancets. The ceiling to the entrance porch is lined with tongue and groove boarding.

The octagonal bell tower externally attached to the sanctuary rises in face brickwork to the belfry where it terminates in a rendered coping. Light and ventilation is provided by narrow slit windows positioned half way up the tower.

The belfry is framed by eight brick piers with alternating three course bands of rendered and face brickwork. Fixed timber louvres are fitted between the piers.

The tower is capped with a rendered cupola to which is mounted a cross finial.

A timber framed lych gate, roofed with ribbed metal, forms the entrance to the church grounds.

### STATEMENT OF SIGNIFICANCE

St Paul's Anglican Church, East Brisbane, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant:

- as evidence of the movement in the 1920s to build adequate and permanent Anglican Churches in the Diocese of Brisbane;
- as it provides evidence of the development of the area, particularly in the movement of the church to a new central site in Vulture Street on the crown of the hill near the tram line;
- as evidence of the commitment of the local Anglican community in being the product of a long fund raising campaign (1912-1924), which was interrupted by World War One;
- as an example of a 1920s medium sized brick building built in a Romanesque style;
- as an example of the work of prominent Brisbane architects Atkinson and Conrad;

## BRISBANE PLACES OF WORSHIP

---

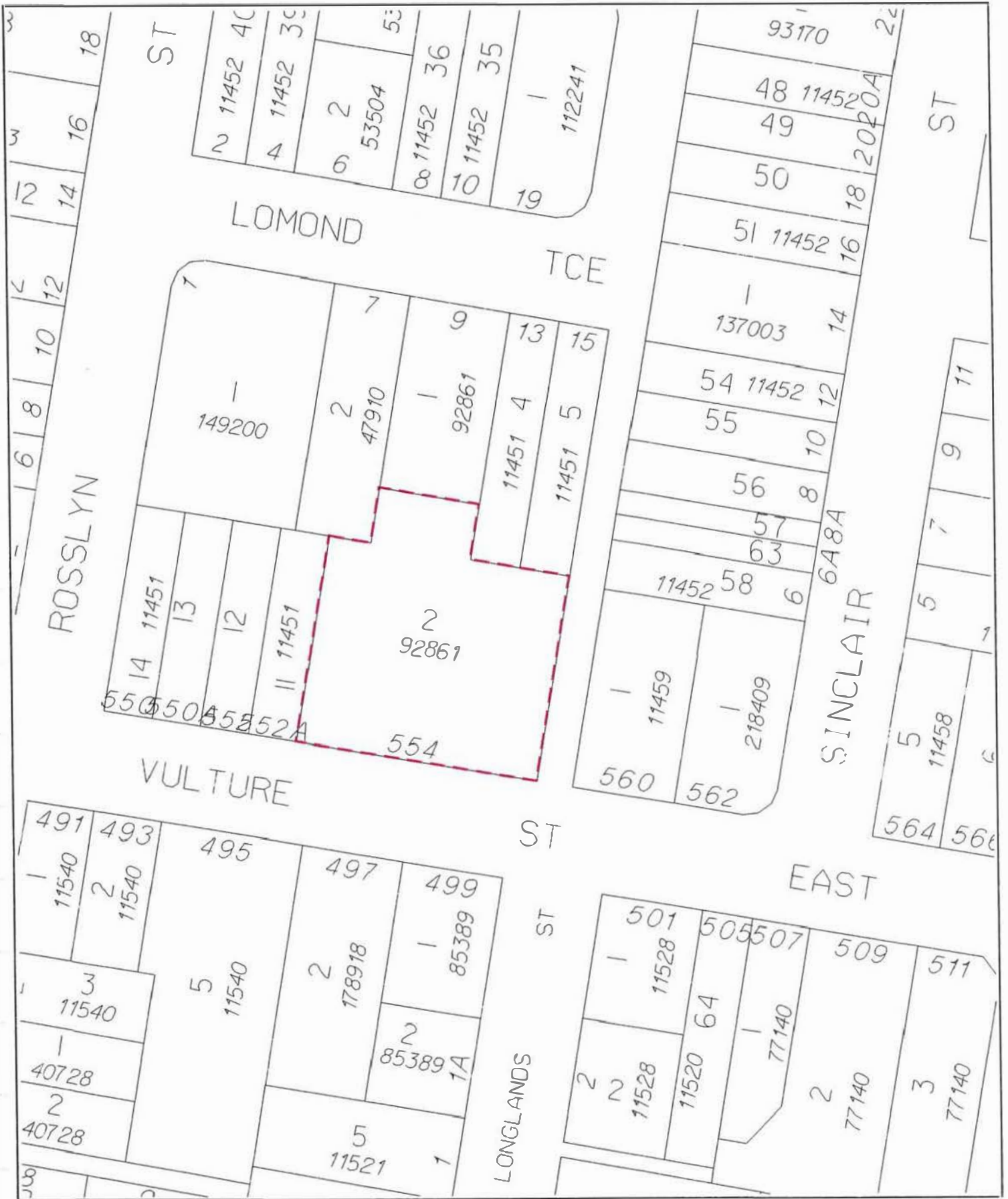
- as part of a group of ecclesiastical structures which includes a Rectory and Lych Gate.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship  
prior to 1940**



**BRISBANE CITY COUNCIL**

Department of Development and Planning

**Brisbane City Heritage Unit**

**ST PAUL'S ANGLICAN CHURCH  
554 VULTURE STREET EAST  
EAST BRISBANE**

Scale: 1 : 1000



## Former St John the Baptist Catholic Church



---

ADDRESS:	<b>133 South Pine Road, Enoggera</b>
PRESENT USE:	<b>Church Hall</b>
PRESENT OWNER:	<b>The Corporation of the Trustees of the Roman Catholic Archdiocese of Brisbane</b>
ARCHITECT:	<b>W.C. Voller</b>
REAL PROPERTY DESCRIPTION:	<b>L 2 on RP 209108 Par Enoggera</b>
YEAR OF CONSTRUCTION:	<b>1908</b>

---

## HISTORICAL REPORT

At the time of its opening in 1908, St John the Baptist Church at Enoggera was described in the *Catholic Age* as “one of the very few brick churches on the outskirts of the city ... [occupying] ... a splendid and prominent situation of the South Pine Road, close to Alderley railway station”. The gothic style church was designed by prominent Brisbane architect, W.C. Voller, whose work in Brisbane spans four decades from the 1890s to the 1930s. The church was blessed and opened on 15 March 1908 by Archbishop Dunne.

At the beginning of the twentieth century, Enoggera was predominantly farmland, bush and swamp with few houses. Development in the area, stimulated by its position en route to the Gympie gold fields of the 1860s, had been slow due to the lack of available transport to the area other than private horse-drawn vehicles. A state school was established at Enoggera in 1871 not far from the future site of the Catholic church. Access to the city improved when the railway line built to service the saleyards at Newmarket was opened on 5 February 1899. The line terminated at Enoggera to cater for passenger traffic. Horse drawn buses were also introduced at this time. The electric tram system did not reach Enoggera until the 1940s.

In 1963, fifty years after the parish of Enoggera was created, Archbishop Duhig recalled the early days of the parish: “Half a century ago it had a poor beginning with a small area of land and a small population which gave it scanty prospects for the future”. The first moves to provide a Catholic church in the area occurred in 1908 when Fr J. Hegarty of Red Hill was appointed chairman of the church building committee. At this time, Catholic residents in the area travelled to St Brigid’s at Red Hill (often on foot) or St Stephen’s in the city to attend mass. At the instigation of Archbishop Dunne, a Sunday School had been established in 1901 in the O’Connor home at Alderley by the Sisters of Mercy who travelled each Sunday from All Hallows in Fortitude Valley. With funds collected from the local Catholic community, the building committee secured three acres of land on South Pine Road, one third of which was donated by Mrs A. Clugton, a local resident. The remaining funds were sufficient to justify the erection of a church on the site.

On 15 March 1908, Archbishop Dunne laid the foundation stone of the new church - £60 was collected at the ceremony and £370 had already been subscribed. For the opening of the church on 9 August, a special train service was provided from Central station to Alderley. The new church was filled with members of the Catholic communities of the Enoggera, Alderley, South Pine and Newmarket districts. Archbishop Dunne officiated at the blessing and opening ceremony, announcing his intention to secure a weekly service for the church as soon as possible. However there was a shortage of priests in the Brisbane area due to several deaths during the preceding twelve months.

It was not until 1912 that Archbishop Duhig appointed a priest, Fr Michael Gallagher, to the church. Prior to this, Fr Hegarty had travelled from Red Hill to tend to the needs of parishioners at Enoggera. Fr Gallagher, who was also chaplain to the General Hospital, did not reside in the parish but travelled by horse and sulky to Enoggera to minister to the congregation. Enoggera

became a separate parish from Red Hill in 1913. In the early days of the church, people travelled from as far as Herston and Ashgrove to attend services. The parish of Enoggera originally also included Newmarket, Grovely, Mitchelton, St John's Wood, Dorrington and Stafford. From the 1920s, new parishes were divided from Enoggera and established in their own right.

Contracts for the construction and decoration of the church, which was built to accommodate 200 people, were let to builder, Charles Crowther; carpenter, Thomas Marshall; James Campbell and Son for joinery work and Campbell Bros. for plumbing. With the collection of £60 from the congregation at the opening ceremony the remaining debt on the church was slightly less than £100.

Under Archbishop Duhig, major improvements were made to the parish. In 1918, he saw the need for a Catholic school in the district and bought 13 acres of land on Shine Hill, a short distance from the church. The property was purchased for £2,150 from Mr M.H. Finlayson, and included a large residence which was converted to a convent for the Good Samaritan Sisters. This building was sold and removed to rural Queensland in 1995. "Our Lady of the Assumption" school, designed by G. Trotter, was opened on the site in 1919. This building was demolished to make way for extensions to Marcellin College in 1972. In 1931, a brick presbytery was erected between the convent and the school building. The presbytery remains on site in the school precinct.

In 1961, a modern brick church was built next to the first St John the Baptist Church, continuing a tradition of Catholic worship in this suburb which dates from the beginning of this century.

#### REFERENCES:

*Age* (Brisbane), 14 March 1908.

*Age* (Brisbane), 15 August 1908.

*Age* (Brisbane), 4 April 1908.

*Catholic Leader*, 19 September 1963.

*Catholic Leader*, 3 October 1963.

Greenwood, G. and J. Laveity, 1959 *Brisbane 1859-1959: A History of Local Government* The Council of the City of Brisbane, Brisbane.

Kerr, J. 1988 *Brunswick Street, Bowen Hills and Beyond: The Railways of the Northern Suburbs of Brisbane* Australian Railway Historical Society - Queensland Division, Brisbane.

*Let Your Light Shine: Memories of Seventy-five Years of Catholic Education at Our Lady of the Assumption School, Enoggera, 1919-1994*, Held at Catholic Archives.



*Northwest News*, 20 September 1995.

*Northwest News* 20 September 1995.

O'Leary, Rev J. ?1919, *Catholic Progress: Archdiocese of Brisbane 1912-1919*, J. O'Leary, St James' Presbytery, Coorparoo.

O'Leary, Rev J. ?1919, *Catholic Progress: Archdiocese of Brisbane 1912-1919* J. O'Leary, St James Presbytery, Coorparoo.).

*Telegraph*, 11 July 1980.

*Telegraph*, 3 July 1965.

*Telegraph*, 11 July 1980.

*Telegraph*, 3 July 1965.

Watson, D. and J. McKay 1984, *A Directory Of Queensland Architects to 1940* University of Queensland Press, St Lucia.

## ARCHITECTURAL DESCRIPTION

This simple, single storey brick church is set on low brick piers and has a steep, corrugated iron gable roof. Gothic in style, it sits on a spacious site next to a modern church and townhouses. Located at the end of a row of houses, it has a prominent position near the intersection of South Pine Road, Pickering Street, Shand and Raymond Roads.

The building which comprises of a nave with choir gallery and a timber framed vestry to the rear can be entered via a front or side entry porch.

### Exterior

The side walls of the building are divided into five bays by stepped buttresses. Each bay features a single timber framed lancet window, and a shallow arched opening below floor level which ventilates the undercroft of the building. A darker brick plinth encircles the building and is capped with chamfered blue/grey bricks. The same coloured bricks are used as decoration in the form of window surrounds, heads and a horizontal band at sill height. Render has been applied to the top of this sill band, and on the splayed sections of each buttress.

The front gable wall of the nave features a central rose window, with two lower lancet windows to each side of the central entry porch. Accessed by a flight of concrete steps to each side, the porch has a skillion roof which forms a gable to the front. A pointed arch opening sits within this

gable, and has a rectangular opening to each side. The walls of the porch which have corner buttresses, have been painted.

The weatherboard vestry has a lean-to corrugated iron roof. It extends from the nave's rear wall between two single lancet windows and below three central lancets. Set on timber stumps, a door to each side of the vestry is accessed by a few timber steps. Two timber framed, double hung windows to its rear wall have security grills.

The timber framed side entry porch is set on steel columns and clad in fibre cement. It has a gable roof and a few timber steps access a timber door to its front wall.

### **Interior**

The interior of the nave features rendered walls, timber lined ceiling and timber floor which extends into the other areas. A timber gallery to the front end of the nave sits above a pair of arched timber doors forming the main entry to the building.

The timber framed lancet windows of the nave comprise three pairs of obscure or clear glass. Some windows in the building's gable ends contain coloured glass including the rose window which has been partly boarded in. The front two lancet windows of the nave also have some boarded in panes.

### **STATEMENT OF SIGNIFICANCE**

The former St John the Baptist Church, Enoggera, is a place of cultural heritage significance. It has aesthetic, historic and social significance for pasts, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This former place of worship is significant:

- for the evidence it provides of the development of the area;
- as it demonstrates the commitment of local parishioners in collecting subscriptions to build a church in their locality;
- as the site of continuous Catholic worship form 1908 and its importance to successive generations of Catholics in surrounding areas;
- as it represents the initial stage of the continuing provision of Catholic worship, educational and community care facilities in the area;
- as an example of a small, modest Gothic style brick church built in the early 1900s;
- for its association with prominent Brisbane architect W.C. Voller.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



## Glad Tidings Tabernacle



---

ADDRESS:	<b>237 Barry Parade, Fortitude Valley</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>Covenant Christian Church Incorporated</b>
REAL PROPERTY DESCRIPTION:	<b>L 23/24 and 30/31 on RP 44192 Parish of North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1932</b>
PRESENT LISTING:	<b>BCC FVHCS 42</b>

---

## HISTORICAL REPORT

The Glad Tidings Tabernacle is the most recent church in Fortitude Valley. It was opened on 10 December 1932.

The Glad Tidings Tabernacle was founded by William Booth-Clibborn, grandson of the founder of the Salvation Army, William Booth. Booth-Clibborn visited Brisbane in 1930 and established a "canvas cathedral" on an empty paddock on Barry Parade, opposite the site of the present church. The "canvas cathedral" could hold up to 800 people and was usually filled to capacity. Following a violent storm a new tent was erected - this one held up to 1000 people.

In March 1932 the congregation requested that the Reverend John Hewitt immigrate from England to lead the Brisbane Glad Tidings congregation. He and his wife and family agreed, and it was he who oversaw the construction of this building.

The Glad Tidings Tabernacle was one of the last buildings to be built along Barry Parade which was completed in 1928. The construction of Barry Parade was among the major roadworks the newly formed Brisbane City Council undertook following its formation in 1925. Resumption of properties in the path of the new road had been started by the Brisbane Council prior to amalgamation, and in October 1925 Lord Mayor William Jolly recommended that no further sales of property facing the new road should be made until it was constructed and ready to be opened, as Council would get much better prices when the improvement was complete.

On completion of Barry Parade in 1928 the property facing the road was offered for sale. From this time construction of buildings along the street escalated rapidly. The church, once completed held up to 1500 people, and was reportedly always crowded in the early years following its opening.

The Glad Tidings Tabernacle continues to worship in this building, although the congregation is not as large as it was in the 1930s. The building serves as a landmark in this part of the Valley and one of its exterior signs declaring "Nobody knows Brisbane like Jesus" was the subject of a recent song by John Williams. The original gallery remains intact, but the auditorium has been divided with rooms at the rear. An addition on the southern side of the building was completed in the early 1990s.

## REFERENCES:

*Brisbane City Council Minutes*, 1925.

*Brisbane Courier*, 28 August 1928.

Post Office Directories.

## ARCHITECTURAL DESCRIPTION

This rendered masonry church covers the entire site with the front and rear facades built on the street alignments. The front presents a decorative facade to Barry Parade with simple unadorned utilitarian faces to the sides and rear. The main level of the building is entered from Barry Parade. Due to the topography, the building is three storeys at the rear to Alfred Street with another level entered from Alfred Street. This church was designed for its dense urban location.

The front facade is an eclectic style with some gothic and classical references. The facade is symmetrical with a stepped heavily moulded capping. The facade is divided into three unequal bays by rendered stepped buttresses. The centre bay contains a tall simple gothic arched entrance door with label moulds. The door is flanked at street level with marble memorial plaques in rendered bracketed and gabled features.

Above the front door are three gothic arched windows. Two blind gothic arched windows are nestle under the apex of the facade. The identical side bays have centrally placed circular windows that have heavy mouldings. At street level there are offset gothic arched doors with rendered label moulds. All of the door and windows in the front facades have been replaced with aluminium framed clear glazing.

The roof is a simple double pitched gable roof clad in corrugated iron. Glazing to the side and rear windows is steel framed.

The front facade of the building has undergone some alterations since it was first constructed. The doors and windows have been replaced with aluminium framing. Two large openings at street level have been made at each of the side bays. Planters and tiled stairs have been added along the street alignment. The facade has been rendered in a modern texture finish.

A smaller extension of complementary design has recently been erected on the southern side of the church.

The interior of the church was not inspected.

## STATEMENT OF SIGNIFICANCE

The Glad Tidings Tabernacle, Fortitude Valley, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in Chapter Two of the Fortitude Valley Heritage and Character Study as evidenced by, but not exclusive to, the statement of significance in the Heritage and Character Study held by the Brisbane City Council Heritage Unit.

This place of worship is significant:

- as it provides evidence of the formation of Barry Parade, being the first building to occupy this site following the construction of that road;
- as it is held in high esteem by the Glad Tidings community, having been the centre of that congregation's worship for more than sixty years; and
- as a local landmark.

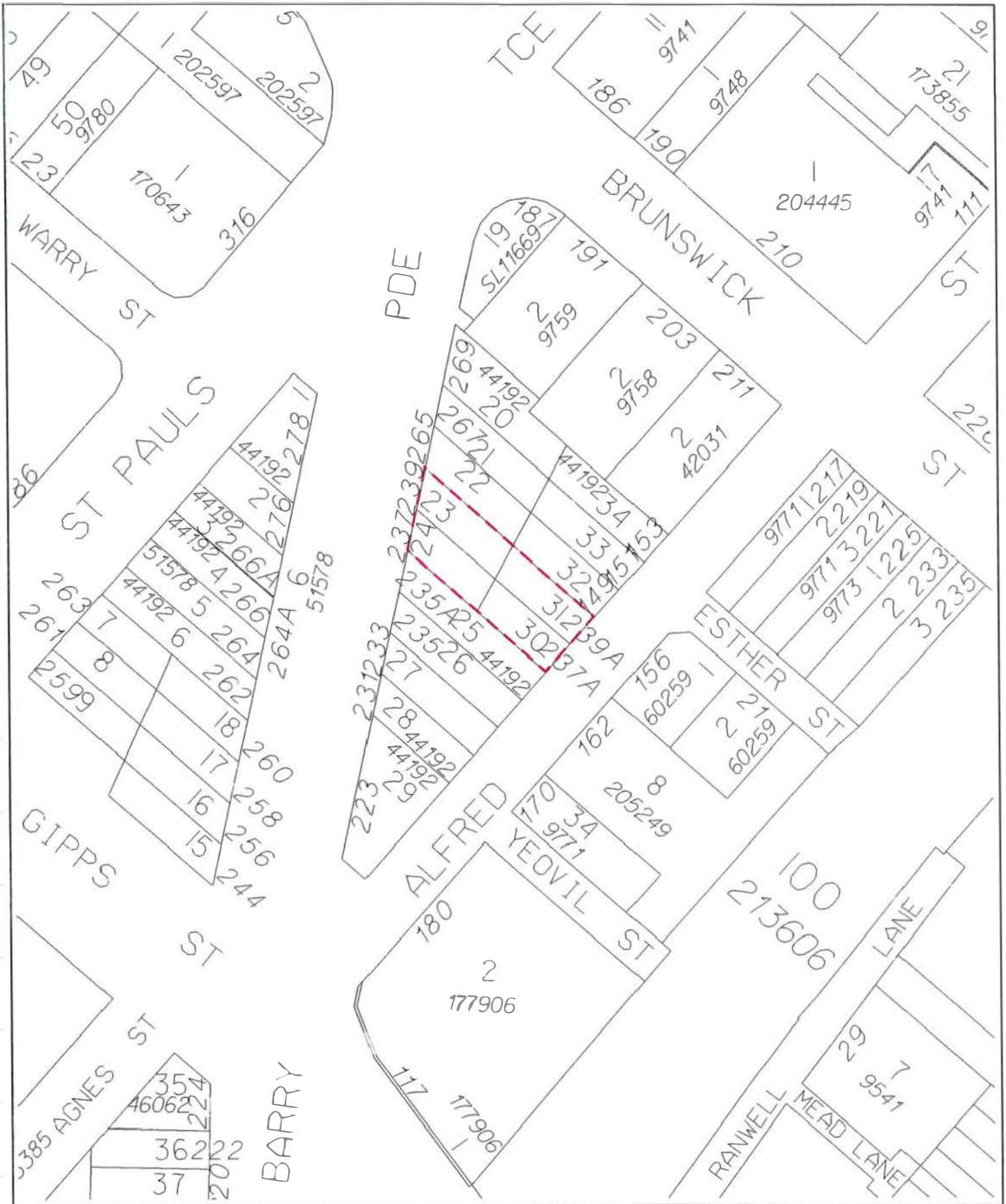
**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.





**Brisbane Places of Worship**  
prior to 1940



**BRISBANE CITY COUNCIL**

Department of Development and Planning

**Brisbane City Heritage Unit**

**GLAD TIDINGS TABERNACLE**  
**237 BARRY PARADE**  
**FORTITUDE VALLEY**

Scale: 1 : 1000



## Former Fortitude Valley Methodist Church (Gregory Place)



---

PREVIOUS NAME:	<b>Fortitude Valley Wesleyan Church and Church Hall</b>
ADDRESS:	<b>120 Brookes Street, Fortitude Valley</b>
PRESENT USE:	<b>Commercial</b>
PRESENT OWNER:	<b>Royal Geographical Society of Australasia Queensland Incorporated</b>
ARCHITECT:	<b>J. Cowlshaw (First Church)</b>
REAL PROPERTY DESCRIPTION:	<b>L 1 on RP 203106 Parish North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1888</b>
PRESENT LISTING:	<b>QHR 600204, AHC 008486, NTQ BNE 1/260 and BCC FVHCS 16</b>

---

## STATEMENT OF SIGNIFICANCE

The former Fortitude Valley Methodist Church (Gregory Place) is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in S.23(1) of the Queensland Heritage Act 1992 as evidenced by, but not exclusive to, the statement of significance in the Heritage Register held by the Department of Environment and Heritage.

This place of worship is significant:

- for the evidence it provides of both the development of Fortitude Valley and the growth of the Wesleyan Methodist Church in Brisbane;
- as it demonstrates the major characteristics of 1880s ornate brick churches in Brisbane;
- as an example of the work of Brisbane architects James Cowlshaw and George Simkin;
- for the contribution of this precinct of ecclesiastical buildings, which includes an early hall, to the streetscape of Brooke Street;
- for its important connection with the centre of a nineteenth century church circuit originally extending to the Pine Rivers;
- for its continuous association with the Methodist church for almost 100 years;
- for its contribution to the precinct of Gothic-influenced churches, which includes the Holy Trinity precinct.

**DATE OF CITATION:**

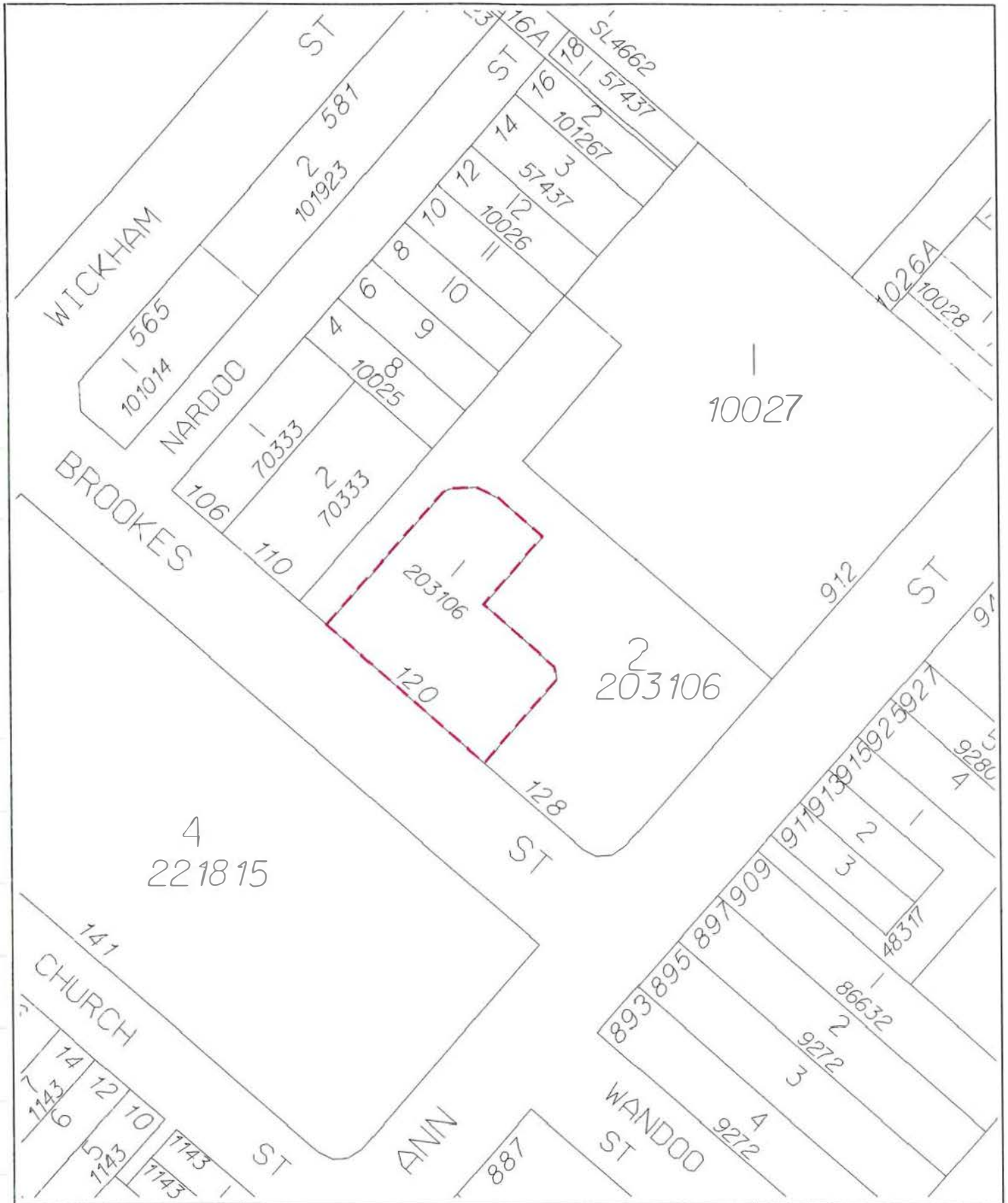
October 1996

**AUTHOR OF CITATION:**

Brisbane City Council Heritage Unit

### **COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship**  
prior to 1940



**BRISBANE CITY COUNCIL**

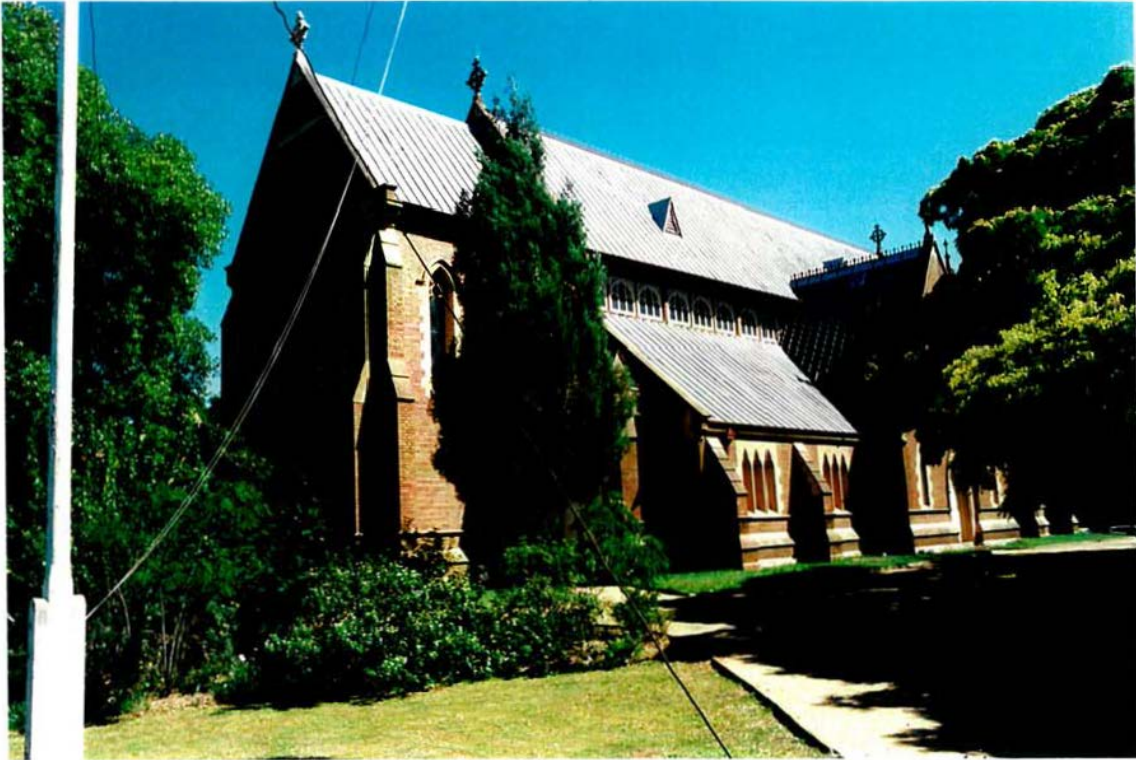
Department of Development and Planning

Brisbane City Heritage Unit

**Former FORTITUDE VALLEY METHODIST CHURCH**  
**120 BROOKSES STREET**  
**FORTITUDE VALLEY**  
Scale: 1 : 1000



## Holy Trinity Church



---

ADDRESS:	<b>141 Brookes Street, Fortitude Valley</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>The Corporation of the Synod of the Diocese of Brisbane (Anglican Church)</b>
ARCHITECT:	<b>F.D.G. Stanley</b>
REAL PROPERTY DESCRIPTION:	<b>L 4 on RP 221815 Parish of North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1877</b>
PRESENT LISTING:	<b>BCC FVHCS 16</b>

---

## HISTORICAL REPORT

The Holy Trinity Parish was established in 1857 and included Sandgate, Enoggera, Bowen Hills and New Farm. In that year the New South Wales Government granted the parish the present two acre site on which a general purpose stone building was soon erected. The stone building was constructed as a schoolroom and temporary church, at a cost of £495. It was enlarged in 1862 to accommodate the expanding congregation. By 1870 even the extended building became inadequate. John Bramston, Attorney-General for Queensland and a churchwarden along with Henry Wyborn began a fund-raising campaign for a new church. This appeal was successful and the present brick church was designed by the then Government Architect, F.D.G. Stanley and the foundation stone was laid in 1876. The building was complete, but without a chancel, by 1877 at a cost of about £4,000. The old stone building remained in use as school room until it was demolished to make way for the present brick hall.

## REFERENCES:

Information provided by the Holy Trinity Church.

Queensland Land Office Records.

Barton, E.J.T. (ed.), *Jubilee History of Queensland*, Brisbane, H.J. Diddams and Co., 1910, p. 136.

*The Courier Mail*, 24 April, 1976.

Holy Trinity Church, Fortitude Valley, Clippings Collection, JOL.

## ARCHITECTURAL REPORT

The church is mid-Victorian gothic revival style of red brick construction with stone plinth, rendered facings, and cream brick dressings to window openings. Entry doors are gothic arched, recessed within shafted jambs. Windows are generally in narrow sets of three, located centrally between deep buttresses.

The front window is gothic arched, subdivided into four narrow leadlight panels with stone tracery.

Rose windows to the transept gables are leadlighted, containing six circular panels surrounding a central panel. Clear story windows are gothic arched, separated into three vertical panels.

The roof is rolled metal sheeting with cast iron ridge capping and moulded crosses to the gable peaks.

Alterations have included replacement of the original slate roof with rolled metal, and painting of some brickwork.

### STATEMENT OF SIGNIFICANCE

The Glad Tidings Tabernacle, Fortitude Valley, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in Chapter Two of the Fortitude Valley Heritage and Character Study as evidenced by, but not exclusive to, the statement of significance in the Heritage and Character Study held by the Brisbane City Council Heritage Unit.

This place of worship is significant:

- for its contribution to the streetscape/precinct, in conjunction with the hall and rectory, and mature trees on the site;
- as an intact example of Victorian academic Gothic style church architecture;
- as an example of the work of F.D.G. Stanley, a prominent Brisbane Colonial Architect;
- for its association with the use of the site for church purposes since 1857;
- for its demonstration of the growth of the Anglican Church in Fortitude Valley;
- as one of five significant churches built in Fortitude Valley between 1876-1888 as a result of residential expansion beyond the City area.

**DATE OF CITATION:**

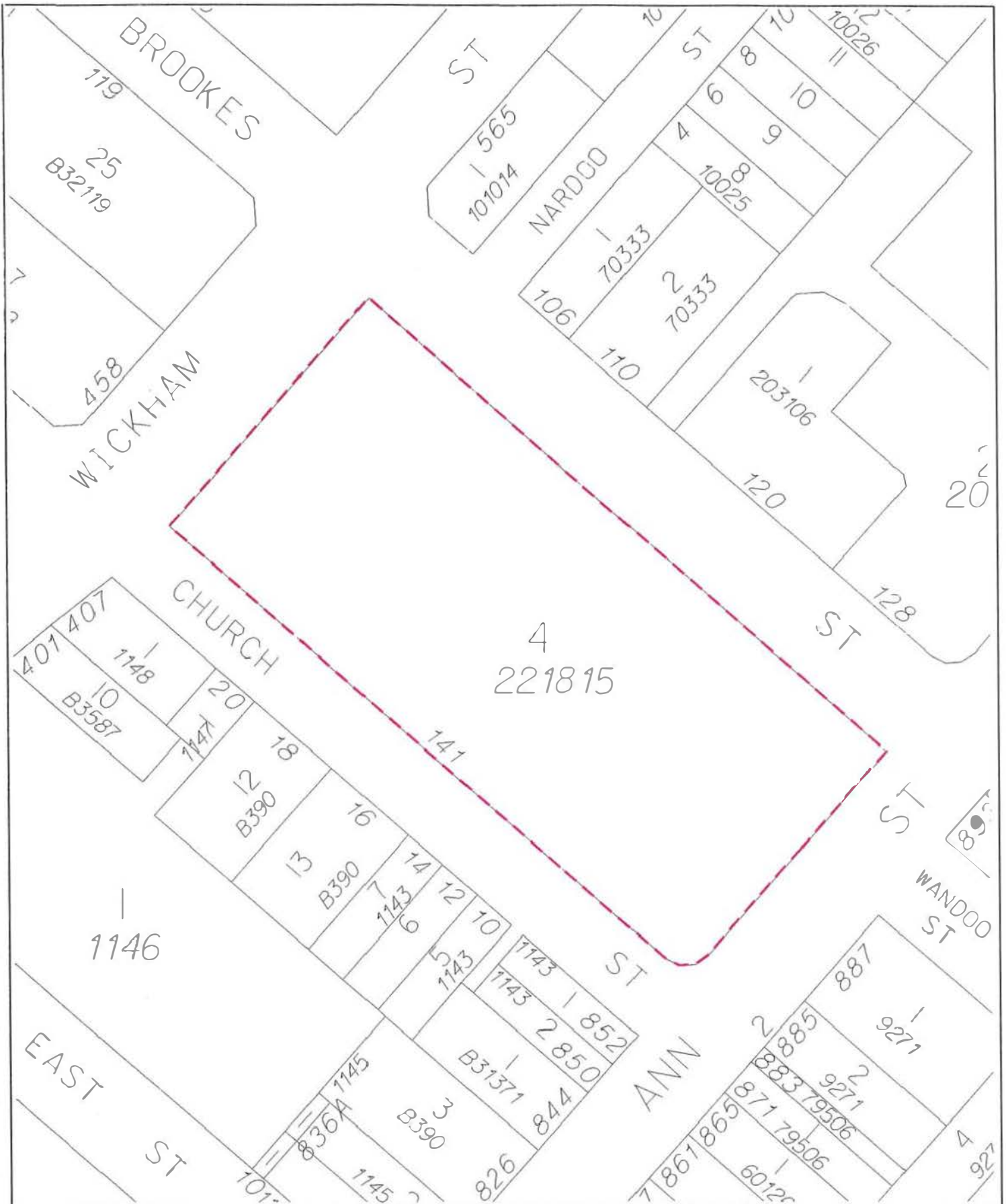
October 1996

**AUTHOR OF CITATION:**

Brisbane City Council Heritage Unit

### COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship**  
prior to 1940



**BRISBANE CITY COUNCIL**

Department of Development and Planning

**Brisbane City Heritage Unit**

**HOLY TRINITY CHURCH**  
874 ANN STREET  
FORTITUDE VALLEY  
Scale: 1 : 1000





## Tongan Wesleyan Methodist Church



---

PREVIOUS NAME:	<b>Joyful News Mission (1932-1983); Joyful News Wesleyan Methodist Church (1983-early 1990s)</b>
ADDRESS:	<b>136 Brunswick Street, Fortitude Valley</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>Wesleyan Methodist Church of Australia</b>
REAL PROPERTY DESCRIPTION:	<b>L 8 on RP 9727 Parish of North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1932</b>
PRESENT LISTING:	<b>BCC FVHCS 16</b>

---

## HISTORICAL REPORT

Built with limited funds for the Joyful News Mission in 1932, this is the only remaining timber church in Fortitude Valley. The only other church built in Fortitude Valley during the 1930s was the Glad Tidings Tabernacle, a much more substantial masonry building. The other remaining Valley churches were built during the 1870s and 1880s and are also substantial masonry buildings.

The first Joyful News Mission Hall was built on this site in 1915. On 3 October 1914 tenders were called for "the erection of a hall (wood) for the Joyful News Mission, Brunswick Street" to the designs of Edward M. Myers, architect. This building however was virtually destroyed by fire on 27 November 1931. According to the *Brisbane Courier* the following day, the fire caused approximately £4000 damage, reducing the building to a ruin within a quarter of an hour.

The fire came at a particularly bad time for the church, when the entire nation was gripped by the effects of the Great Depression. Those hardest hit by the depression often sought solace in the church. Thus the Joyful News congregation was anxious to rebuild as soon and as inexpensively as possible. Plans were immediately put into place to build a humble timber hall and approximately 40 workers volunteered to undertake the building work to minimise the cost. This reduced the church's debt from £600 to just £173. In the meantime regular services were held in the Masonic Temple opposite and the Christmas Service took place in the Diamantina Hospital. The new church was opened for service in 1932.

As well as providing spiritual comfort during the difficult depression years, the Joyful News Mission provided families in need with food parcels and clothing. Between 1931 and 1946, the Mission handed out 24,834 items of clothing, and assisted 5,351 needy families.

Although rapid suburbanisation in the early twentieth century had caused the residential population of Fortitude Valley to decline by the 1930s, there was still a considerable residential population in this and surrounding suburbs. Private car ownership was still very low in the 1930s, so those who attended church in the Valley either walked from their nearby homes, or caught public transport.

The Joyful News Mission was founded in 1896 by Mr H.M. Todd as an independent and undenominational religious association. Its aims were to preach the Gospel, give spiritual help and advice and to assist the poor and needy. Branches were established in Fortitude Valley, Breakfast Creek and Spring Hill. The Valley Branch commemorated 50 years of service in 1946.

In 1983 the Joyful News Mission ceased to operate from this building, and the Wesleyan Methodist Church purchased the property. In the early 1990s the church became known as the Tongan Wesleyan Methodist, reflecting the growing numbers of Tongan people in Brisbane. The building continues to provide a place of worship and fellowship for families from scattered parts of Brisbane.

REFERENCES:

*Brisbane Courier*, 3 October 1914.

*Brisbane Courier*, 28 November, 1931.

*Brisbane Courier*, 19 December, 1931.

*Joyful News Mission Pamphlet Commemorating Fifty Years Service to the People of the Valley 1896-1946*, 1946, The Mission, Brisbane.

**ARCHITECTURAL DESCRIPTION**

The building is single storied, of timber construction, with a timber floor on brick piers. The symmetrical front facade has a central entry protected by a decorative gabled porch on timber posts. Large square headed windows flank the front porch, and the gable roof has the upper section boxed out and supported on brackets. The roof is sheeted with corrugated galvanised iron with three ridge ventilators.

Side windows are square headed with fanlights, and external walls are sheeted with weatherboards.

**STATEMENT OF SIGNIFICANCE**

The Tongan Wesleyan Methodist Church, Fortitude Valley, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in Chapter Two of the Fortitude Valley Heritage and Character Study as evidenced by, but not exclusive to, the statement of significance in the Heritage and Character Study held by the Brisbane City Council Heritage Unit.

This former place of worship is significant:

- as the only remaining timber church in Fortitude Valley;
- as it has played an important part in the lives of successive generations of people who have worshipped there;
- as it reflects the residential nature of Fortitude Valley in the 1930s;

## BRISBANE PLACES OF WORSHIP

---

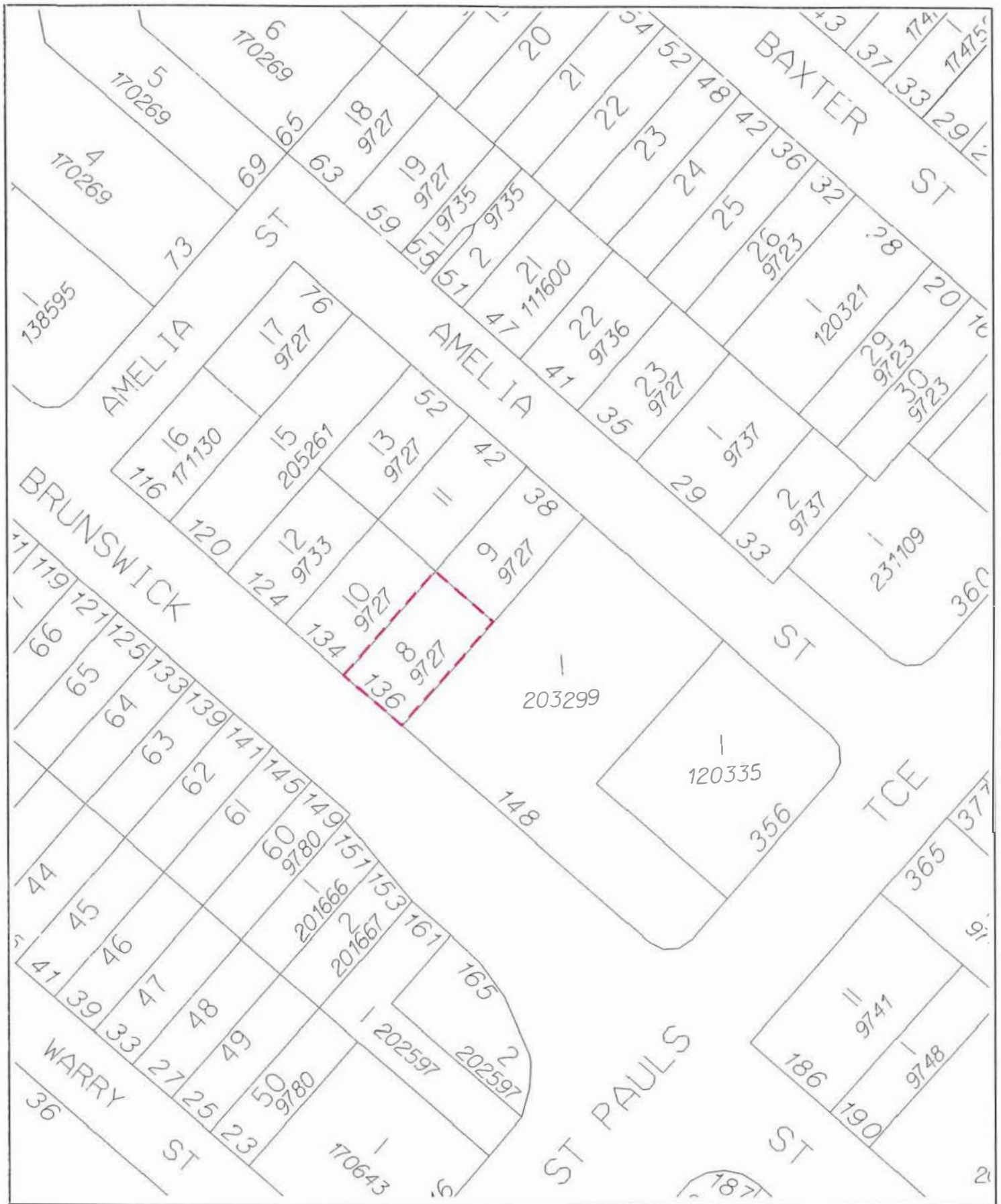
- for its important role during the 1930s depression, acting as a base for the important charitable work conducted by the Joyful News Mission;
- for its contribution to the streetscape of Brunswick Street.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship**  
prior to 1940



**BRISBANE CITY COUNCIL**

Department of Development and Planning

**Brisbane City Heritage Unit**

**TONGAN WESLEYAN METHODIST CHURCH**  
136 BRUNSWICK STREET  
FORTITUDE VALLEY

Scale: 1 : 1000



## Saint Patrick's Church



---

ADDRESS:	<b>58 Morgan Street, Fortitude Valley</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>The Corporation of the Trustees of the Roman Catholic Archdiocese of Brisbane</b>
ARCHITECT:	<b>Andrea Stombuco</b>
REAL PROPERTY DESCRIPTION:	<b>L 2 (Bal) on RP 8919 Parish North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1882</b>
PRESENT LISTING:	<b>QHR 600210, AHC 008383, NTQ BNE 1/69 and BCC FVHCS 31</b>

---

## STATEMENT OF SIGNIFICANCE

St Patrick's Catholic Church, Fortitude Valley, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in S.23(1) of the Queensland Heritage Act 1992 as evidenced by, but not exclusive to, the statement of significance in the Heritage Register held by the Department of Environment.

This place of worship is significant:

- for the evidence it provides of the residential growth in Fortitude Valley and adjacent suburbs in the last quarter of the nineteenth century;
- as it reflects the determination of the Catholic hierarchy and the laity to construct facilities appropriate to the needs of the local community and for the evidence it provides of the consolidation of the Catholic Church in Queensland in the last quarter of the nineteenth century;
- for its connection with an important part of the lives of the successive generations who worshipped there;
- as an important example of a Gothic style stone church built in the late nineteenth century;
- as an important example of the work of the architect and sculptor Andrea Stombuco;
- for the rich aesthetic quality of its crafted interior elements, especially the stained glass windows, the timber carvings to the organ loft balustrade, music stand, and to the pipe organ, the Oamaru stone altar, the marble altars and enclosure, and church furniture including the cedar pews, baptismal font and holy water stand;
- as part of a Catholic precinct which includes a School built in 1861.

**DATE OF CITATION:**

October 1996

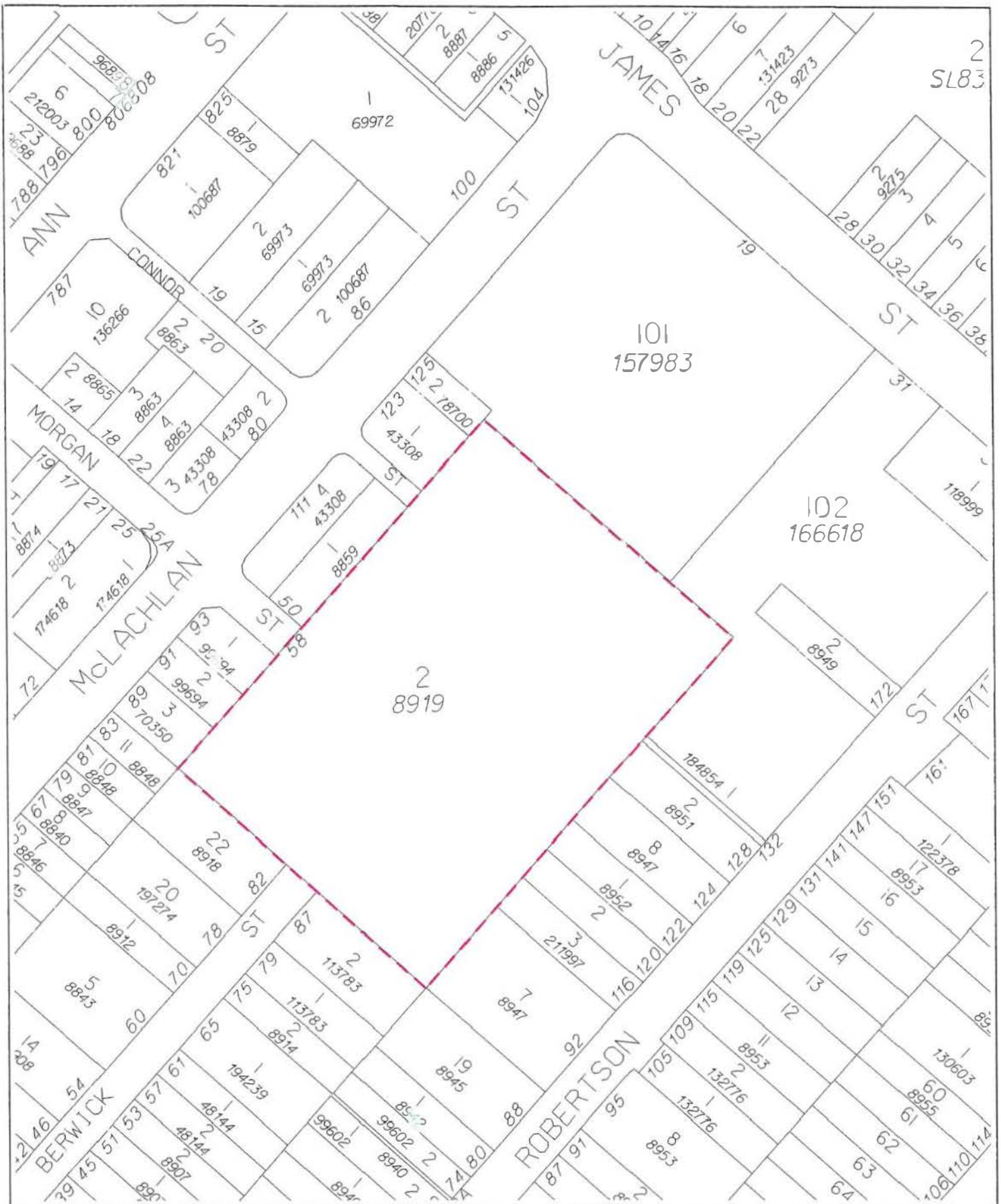
**AUTHOR OF CITATION:**

Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.





**Brisbane Places of Worship  
prior to 1940**



Brisbane City

**BRISBANE CITY COUNCIL**

Department of Development and Planning

**Heritage Unit**

**ST PATRICK'S CATHOLIC CHURCH**  
**58 MORGAN STREET**  
**FORTITUDE VALLEY**  
 Scale: 1 : 1500



## Former Fortitude Valley Presbyterian Church



---

ADDRESS:	<b>25- 27 Warner Street, Fortitude Valley</b>
PRESENT USE:	<b>Commercial</b>
PRESENT OWNER:	<b>Michael &amp; Michael Pty Ltd</b>
REAL PROPERTY DESCRIPTION:	<b>L 9 on RP 806838 Parish of North Brisbane</b>
ARCHITECT:	<b>Richard Gailey</b>
YEAR OF CONSTRUCTION:	<b>1885</b>
PRESENT LISTING:	<b>BCC FVHCS 22</b>

---

## HISTORICAL REPORT

The former Fortitude Valley's Presbyterian Church was built to the design of architect Richard Gailey in 1885 at the height of the Valley's residential boom.

At the time Richard Gailey was among the most prominent of Brisbane's architects. Many of the buildings he designed are now among Brisbane's most well-known landmarks. These include the Empire Hotel (1888), the Prince Consort Hotel (1887-88), and the Wickham Hotel (1885), all in Fortitude Valley, the Orient Hotel, Ann Street (1874-75), the Regatta Hotel, Toowong (1886) and Brisbane Girls Grammar, Gregory Terrace (1882-83). Among the other ecclesiastical buildings he designed were the Primitive Methodist Church (later Potters' Gallery) in Fortitude Valley (1876), Sandgate Baptist Church (1887) and the Baptist City Tabernacle, Wickham Terrace (1889-90).

The Presbyterian Church had been a force in Fortitude Valley from the first period of European occupation of the area. In 1849 the Presbyterian Reverend John Dunmore Lang chartered three vessels bringing British migrants to Moreton Bay, the first of which was the *Fortitude*. Many of the *Fortitude's* passengers went on to establish a thriving village in what came to be known as Fortitude Valley.

Brisbane's first Presbyterian church was established in South Brisbane in 1851, and the Ann Street church in the city was built seven years later. Fortitude Valley shared a minister with Oxley and Bald Hills from 1866, and became an independent congregation in 1877. At this stage, the congregation comprised 38 worshippers, who met in a Primitive Methodist Church building in Windmill Street (now McLaughlan Street). By 1884 the Valley Presbyterian congregation had reached 138 members, and the Reverend W. Anson Smith agitated for the construction of a church on land in Warner Street that had been purchased for that purpose in 1881.

The foundation stone was laid in August 1884, and the church was officially opened in May 1885 by the Reverend J.M. Ross, General Agent of the New South Wales Presbyterian Church. Contractor William Ferguson, who also constructed the Prince Consort Hotel, supervised the construction of this building.

The 1880s was a decade of expansion and consolidation for Fortitude Valley, as it experienced an unprecedented population boom. Between 1881 and 1891, Brisbane's population almost trebled. More than half the increase in the city's population during the first half of the decade was concentrated in Spring Hill, Fortitude Valley, Newstead and South Brisbane. To cater for the influx of families, new housing, shops and community facilities were needed. Thus between 1876 and 1888 five substantial new churches were built. Some were built to replace earlier churches that had become too small for the growing congregations; others were establishing themselves in the Valley for the first time. The first in this wave of new development was the Primitive Methodist Church in Brunswick Street (1876), followed by the Anglican Holy Trinity (1877), St Patrick's Catholic Church (1880-82), this church in 1885 and the Brookes Street Methodist Church in 1888.

The Presbyterian church placed great value on religious education, and Sabbath or Sunday Schools were very well attended. The Fortitude Valley congregation established a Sabbath School early in its formation. By 1888 around 250 students were enrolled in the Sunday School, reflecting the residential nature of Fortitude Valley at that time. In the late 1890s, the number of students had risen to 300.

Despite a strong and loyal congregation, there had been insufficient funds to finance the construction of both a church and a Sabbath School at the same time. This led to an enthusiastic fund-raising campaign, resulting in the opening of the first section of the Sabbath School adjacent the church in 1906. The second section was opened in August 1925. Renovations to the church and school were carried out in 1935 and it was in this year that the brick fence was erected in front of the church.

The importance of the church in the lives of members of the congregation is reflected in some of the generous bequests that were made to the church over the years. In 1946 Mr Robert Hastie bequeathed the church £10 000, allowing for several improvements, including alterations to the hall and enclosing the verandah to serve as a kitchen. In 1959 the bequest of £751 from Mr Donald Howe allowed the installation of new leadlight windows, including the Women's Guild Memorial rose window.

The spread of suburbanisation caused the Valley's residential population to dwindle during the second half of the twentieth century, causing the congregation of this inner city church to also decline. In 1980 the property was transferred to the Uniting Church and in 1989 it was sold to a private company. Soon after, the church building was converted to a Greek Restaurant. The restaurant ceased to operate in the mid 1990s. At the time of writing (July 1996) plans for a new use in the building were being considered.

#### REFERENCES:

Bardon, R. 1949, *The Centenary History of the Presbyterian Church of Queensland, 1849-1949*, W.R. Smith and Paterson, Brisbane.

*Fortitude Valley Presbyterian Church, Brisbane: Jubilee Memoir, 1877-1927, 1927*, W.R. Smith and Patterson, Brisbane.

*Fortitude Valley Presbyterian Church Centenary 1866-1966*, 1966.

Watson, D. and J. McKay 1994 *Queensland Architects of the Nineteenth Century*, Queensland Museum, Brisbane.

## ARCHITECTURAL REPORT

The rendered masonry church and school are built in complementary Romanesque or Renaissance style displaying symmetrical facades, simple low pitched gable roofs of corrugated metal sheeting, rose windows, projecting string courses and semi-circular arches and fanlights. The church has an imposing presence in the street, somewhat dwarfing the school, but the two buildings together creating a fine piece of late nineteenth century urban design. It is possible to assess that the well considered but plain and robust architectural expression of these buildings display attributes highly valued by the Presbyterian Church of that time.

The church has an entry porch with arched openings, centred on a recessed arched panel bounded by pilasters, and containing a rose window surmounted by a triple arched louvre vent. The flanking walls contain a group of three arched windows to the upper level, over a projecting string course and three arched windows to the lower level. The side walls are divided by pilasters into five bays each containing two levels of arched windows all on a porphyry stone base.

The gable roof has bracketed eaves, and is surmounted by two ridge ventilators and a triangular pedimented bell tower with an arched opening capping the street elevation.

The school has double entrance doors surmounted by a semi-circular fanlight, string course and rose window between pilasters. This central panel is flanked by pairs of arched windows. The roof is constructed with a rolled ridge ventilator.

The buildings are set back 3-4m from the front alignment behind a low brick fence with taller piers and a pipe handrail. Their exteriors appear to be largely intact. The interiors were not inspected.

## STATEMENT OF SIGNIFICANCE

The former Fortitude Valley Presbyterian Church is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in Chapter Two of the Fortitude Valley Heritage and Character Study as evidenced by, but not exclusive to, the statement of significance in the Heritage and Character Study held by the Brisbane City Council Heritage Unit.

This place of worship is significant:

- as an excellent and intact example of the relatively rare Romanesque style of church architecture;
- as an example of the work of Richard Gailey, a prominent Brisbane architect;

## BRISBANE PLACES OF WORSHIP

---

- as part of a cohesive group of church and school;
- as it played an important part in the lives of successive generations who worshipped at the church and attended Sunday school in the adjacent hall;
- as it reflects the 1880s growth of Fortitude Valley as a residential area;
- as it commemorates the contribution of the Presbyterian community in the formation of Fortitude Valley;
- as one of five significant churches built in Fortitude Valley between 1876-1888 as a result of residential expansion beyond the City area.

**DATE OF CITATION:**

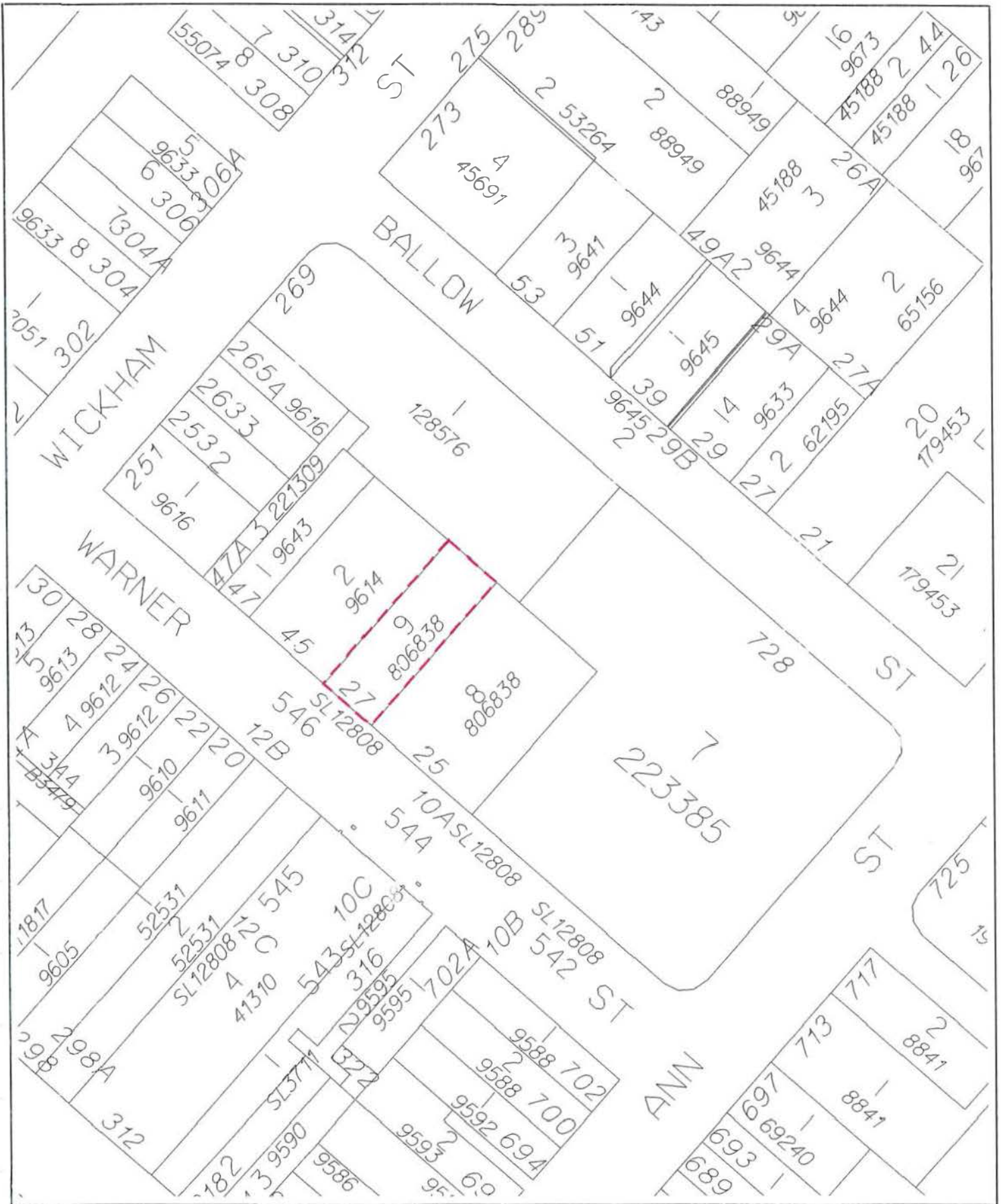
October 1996

**AUTHOR OF CITATION:**

Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship**  
prior to 1940



**BRISBANE CITY COUNCIL**

Department of Development and Planning

**Brisbane City Heritage Unit**

**Former FORTITUDE VALLEY PRESBYTERIAN CHURCH**  
**27 WARNER STREET**  
**FORTITUDE VALLEY**

Scale: 1 : 1000



## Former Primitive Methodist Church (Potters Gallery)



---

PREVIOUS NAME:	<b>Fortitude Valley Primitive Methodist Church, Brunswick Street Methodist Church, and Brunswick Street Uniting Church</b>
ADDRESS:	<b>483 Brunswick Street, Fortitude Valley</b>
PRESENT USE:	<b>Commercial</b>
PRESENT OWNER:	<b>Queensland Potters Association</b>
ARCHITECT:	<b>Richard Gailey</b>
REAL PROPERTY DESCRIPTION:	<b>L 7 on RP 186413 Parish North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1876, 1900</b>
PRESENT LISTING:	<b>QHR 600206, AHC 008502, NTQ BNE 1/545</b>

---



## STATEMENT OF SIGNIFICANCE

The former Primitive Methodist Church, Fortitude Valley, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in S.23(1) of the Queensland Heritage Act 1992 as evidenced by, but not exclusive to, the statement of significance in the Heritage Register held by the Department of Environment.

This place of worship is significant:

- for the evidence it provides of the development of Fortitude Valley in the last quarter of the nineteenth century;
- as it demonstrates the establishment and evolution of Primitive Methodism in Queensland in the second half of the nineteenth century and as an early centre of Primitive Methodism in Brisbane;
- for its contribution to the social wellbeing of local residents through the Penny Savings Bank which it established and operated for almost one hundred years;
- for its connection to an important part of the lives of the successive generations who worshipped there;
- as an example of a medium sized rendered masonry Church of Gothic influence built in the 1870s;
- as an example of the work of prominent Brisbane architect, Richard Gailey;
- for its contribution to the streetscape of Brunswick Street;
- as a notable local landmark;
- as part of a group of buildings which includes a 1936 timber hall.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



## Former Bethlehem Lutheran Church



---

PREVIOUS NAME:	<b>Bethlehem Lutheran Church</b>
ADDRESS:	<b>115 Warren Street, Fortitude Valley</b>
PRESENT USE:	<b>Vacant</b>
PRESENT OWNER:	<b>Corporation of the Trustees of the Order of the Sisters of the Perpetual Adoration of the Blessed Sacrament</b>
ARCHITECT:	<b>George Albert Osbaldiston</b>
REAL PROPERTY DESCRIPTION:	<b>L 60/61 on RP 46062 Parish North Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1929</b>
PRESENT LISTING:	<b>BCC FVHCS 9</b>

---

## HISTORICAL REPORT

Completed in December 1929, this Lutheran Church was constructed mostly of second hand material. The Bethlehem congregation was formed in 1928, following a rift over property possession between members of the St Andrew's congregation in the city.

The 1920s was a period of industrial and commercial expansion for Fortitude Valley, and one in which several new public buildings appeared. In this decade the newly amalgamated Brisbane City Council undertook major civil works, including the construction of Barry Parade, which prompted the redevelopment of much of the surrounding area, including Warren and Gotha Streets. Several of the workers' cottages which had previously lined these streets were demolished to make way for the new thoroughfare. Construction of the new street prompted some residents to move away, signalling a new phase in the area's development.

The allotment on which the church now stands was among those resumed for the construction of Barry Parade in 1925. Although the Bethlehem Lutheran congregation did not purchase the land from the Brisbane City Council until 1941, the church was among the first non-residential buildings to appear following the opening of Barry Parade in 1928.

The church's design was prepared by Brisbane architect George A. Osbaldiston and the contractor chosen was F. Salmon. Because of the church's limited finances, most of the building material used in the construction was obtained second-hand. The foundation stone was laid in September 1929 by the Pastor F.H. Schulze of Victoria and the completed church was dedicated on Sunday 1 December 1929.

In 1930 the church's basement area was fully excavated, a concrete floor laid, and a stage was built to serve as the church hall. Later the chancel was enlarged, additions made to the vestry and a porch built (enlarged in 1962).

In addition to services, the church offered a number of social and educational opportunities to the congregation. A Ladies Guild was established in 1932 and the church had a Youth Society. The Sunday School was very well attended - by Christmas 1932 there were 170 children enrolled.

The church catered for a considerable number of German members and served a faithful congregation of Latvians. Services were occasionally held in German. The names of Pastors who served the church over time indicate that many of them were of German origin. The Lutheran Church was largely responsible for sustaining the German language within its congregations and through the dissemination of ecclesiastical literature well into the twentieth century. This was despite a national prohibition on the speaking of German in public assemblies that was put in place during the First World War and the subsequent anti-German sentiments that continued to be expressed following the war.

During World War II about 100 Americans attended the Sunday services which were frequently conducted by US Chaplains. Many Australian soldiers also worshipped in the Bethlehem Church. A Service Centre was established in the hall as a meeting place for service personnel.

From the 1930s the Bethlehem church pastor and his assistants began to service communities as widespread as Southport, Rochedale, Moorooka, Wynnum and Cleveland. Eventually new churches were opened in most of these areas. In the early 1960s the Bethlehem church leaders discovered that the Stafford Heights-West Chermerside area was among Brisbane's fastest growing suburbs, and one of the least served by any church body. The Bethlehem congregation therefore purchased land in Maundrell Terrace, Stafford and in 1965 opened a church and hall there.

In 1974 the rift with St Andrew's was healed and Bethlehem and St Andrew's agreed to form a separate city parish, which would worship together in a new St Andrews church on Wickham Terrace. Thus in February 1976, the final service was held in the Bethlehem Church.

The building was subsequently purchased by the Catholic Church and it is presently owned by the Sisters of Mercy.

In August 1990 a new pipe organ was dedicated at St Andrew's and was named Bethlehem Memorial Organ, as it was purchased using funds from the sale of the Bethlehem Church.

#### REFERENCES:

Corkill, A. 1988, "German Settlement in Queensland", in James Jupp (ed), *The Australian People: An Encyclopedia of the Nation, Its People and Their Origins*, Angus and Robertson, North Ryde, NSW.

Kraatz, E. 1987, *A History of St Andrews Lutheran Church*.

*Queenslander*, 4 December 1930.

#### ARCHITECTURAL DESCRIPTION

This small church nestles into the hillside where Warren Street climbs to St Paul's Terrace. This streetscape is dominated by the enormous Villa Maria Convent uphill from the church. The juxtaposition of these two buildings is of visual interest, the relative scales accentuated by the contrast.

The former Lutheran Church is predominantly of a simple Gothic style - with steep pitched roof, stepped buttresses, arched window drip moulds and decorative pinnacles to the corners of the western front, with some features of Romanesque - rounded window hoods, and bulls-eye window to the western front and Arts and Crafts - rough cast rendered finish and exposed rafter ends.

The form of the church consists of a rectangular plan with smaller sanctuary and porch to each end, roofed in a steep gable form. Eastern and western walls rise just above the roof plane and the roof eaves project beyond them. The nave is divided into four bays with a leadlight window in each. These windows appear to consist of a fixed light over a pair of casements.

A basement floor is accessed from a poinciana covered yard on the lower side of the church.

The front porch has been increased in size and looks somewhat awkwardly proportioned relative to the church but otherwise the building appears to be intact and sound.

The interior of the church was not inspected.

### STATEMENT OF SIGNIFICANCE

The former Bethlehem Lutheran church, Fortitude Valley, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in Chapter Two of the Fortitude Valley Heritage and Character Study as evidenced by, but not exclusive to, the statement of significance in the Heritage and Character Study held by the Brisbane City Council Heritage Unit.

This former place of worship is significant:

- as evidence of the rift between members of the St Andrews Lutheran congregation which lasted for almost fifty years;
- as a reminder of the 1920s redevelopment that occurred in this part of Fortitude Valley prompted by the formation of Barry Parade;
- as it played an important part of the lives of the people who worshipped there;
- for its association with German and Latvian migrant groups;
- as it was the centre of an alternative Lutheran congregation in Brisbane that eventually became responsible for the opening of new churches throughout the city;
- for its contribution to the Villa Maria precinct of buildings, in particular its contribution to the Warren Street vista looking north.

## BRISBANE PLACES OF WORSHIP

---

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.





## Graceville Uniting Church



---

PREVIOUS NAME:	<b>Graceville Methodist Church</b>
ADDRESS:	<b>215 Oxley Road, Graceville</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>Trustees Graceville Methodist Hall</b>
ARCHITECT:	<b>Walter Taylor</b>
REAL PROPERTY DESCRIPTION:	<b>L 1 on RP 47636, L 299/301 on RP 29388 and L 303/306 on RP 29388 Parish Oxley</b>
YEAR OF CONSTRUCTION:	<b>1929-1930</b>

---

## HISTORICAL REPORT

Although the Methodist's "Sherwood Circuit" commenced in 1903 it was not until 1917 that a hall was erected at Graceville. The Sherwood Methodist Church, originally built in 1887, had until then provided a focus for Methodist worship in the district. After 1917 the Graceville congregation "commenced work as a separate entity, being no longer under the management and direction of Sherwood officers". The hall served the growing community for both religious and lay purposes.

Plans for the construction of the present church commenced in response to a growing congregation, a positive outlook in the finances of the church and the gradual development of Graceville. The *Queensland Methodist Times* in November 1927 reported that "all the Church institutions at Graceville are carried on with an amount of earnest enthusiasm which calls for high praise, and the people are talking of a new and more commodious Church to provide for increasing congregations".

The foundation stone for the church was laid on 3 March 1929 by Rev C.T. Palethorpe, President of the Methodist Conference. The Church was opened on 29 November 1930 by His Excellency the Governor (Lieut-General Sir John Goodwin, K.C.B., C.M.G., D.S.O.) with many supporters in attendance. During the ceremony the Governor stated that "this church reflects great credit on the builder, and is an honour to the Methodist congregation of Graceville".

The Governor's mention of the builder indicates the importance of the architect and honorary supervisor of construction, notable Brisbane engineer Walter Taylor whose influence and contributions were crucial to the construction of the church and to the progress of the Methodist cause at Graceville. Taylor, who resided at Graceville, was treasurer to the church during the 1920s and oversaw the accumulation of the church finances that enabled the trust's debts to be paid off, land to be purchased and construction of the church to commence. The value of the new church, with furniture, was put at £11,500.

Much of the responsibility and contributions for the construction of the church was local in origin. Volunteer labour was used to clear the ground and the pre-cast concrete components of the building were made in Taylor's workshops at Graceville. The use of reinforced concrete became popular in the early twentieth century, being used for the construction of buildings, roads and bridges. Walter Taylor made a study of the new process and applied his knowledge and ability to building homes, shops, city buildings, flats, churches, hospitals, factories, warehouses, schools and bridges in south east Queensland.

The Graceville Church is not only a monument to the "Glory of God" by the Methodists of Graceville, but also to the efforts of Walter Taylor whose contribution is recorded on a marble tablet built into the wall by the trustees. The inscription records -

This tablet is erected to the Glory of God in grateful commemoration of the devoted leadership, professional skill, and consequent generosity shown by Walter Taylor, Esq, in the building of this church, November, 1930.

On 20 September 1947 a foundation stone for the Memorial Hall, next to the church, was laid by W.H. Green. The hall, of similar design to the church, was also the product of Walter Taylor's initiative.

One of the major objectives at the time of the construction of the Graceville church was to provide a building which would "stand the test of time" - such was the belief in the future of Methodism at Graceville. While the church's name has changed following the amalgamation of the Congregational, Presbyterian and Methodist churches to form the Uniting Church in 1977, the church has continued to serve the community as a focus of religious observance, fulfilling the intentions of those who contributed towards the erection of this outstanding structure.

REFERENCES:

*Architectural and Building Journal of Queensland*, December, 1939.

Dingle, Rev R.S.C. (ed). 1947, *Annals of Achievement: A Review of Queensland Methodism 1847-1947*. Queensland Book Depot, Brisbane.

*Graceville; Brisbane Suburban History Series: No.3*. Compiled from Information Held by the Oxley Memorial Library and the Queensland State Archives. 1972.

*Queensland Methodist Times*, 10 November 1927.

*Queensland Methodist Times*, 7 March 1929.

*Queensland Methodist Times*, 4 December 1930.

*Queensland Methodist Times*, 5 October 1939.

*Queensland Methodist Times*, 18 December 1930.

*Sunday Mail*, 29 July 1979.

Watson, D. and J. McKay, 1984, *A Directory of Queensland Architects to 1940*, University of Queensland Library, St Lucia.

## ARCHITECTURAL DESCRIPTION

### CHURCH

This impressive cream coloured, reinforced concrete building is designed in the Perpendicular Gothic style. It has a steeply pitched gable roof clad in terra cotta tiles and a square bell tower crowned with a pointed spire. Addressing the corner of Oxley and Verney roads, the building

shares a site with tennis courts, a similarly designed hall, and a timber framed building. The church is a well known local landmark.

The floor plan of the church is shaped like a cross, consisting of a central nave, with two short transept wings, vestries, sanctuary and choir stalls to its northern end. To the south, is a semi-octagonal vestry and the tower with entry porch underneath. The porch can be accessed via a short ramp, or alternative access can be gained via doors to each corner of the transepts.

### **Exterior**

The gable roof of the nave terminates at its southern end with a parapeted gable wall. The roof extends to the crossing where it intersects with the hipped roof of the transepts. Very steep gables extend to the angled corner walls of the transepts and terminate with a sharply pointed parapet. The ridge line of these roofs are crowned with crenellated crest tiles.

The walls of the building which rise from a darkly painted plinth are divided into bays by pinnacled, stepped buttresses. Each bay features seven decorative precast panels; or three, in the case of the semi-octagonal vestry. Defined by narrow ribs, each panel terminates with a trefoil motif. Three of the seven panels and one of the three vestry panels contain a metal framed leadlight window.

A line of modillions crown each wall bay, supporting a cantilevered decorative parapet band comprising of an open quatrefoil design. This band continues around each face of the tower, engaged into its walls. To each corner wall of the transepts the modillions support a decorative gable containing ribbing and a quatrefoil design.

The southern front facade of the building is composed of three major elements. They are the front gable wall of the nave which is smooth finished and grooved in a grid pattern; the semi-octagonal vestry which projects from it; and the pointed bell tower with entry porch. The front gable wall features a large lancet window. A large pinnacled buttress rises from the wall's western corner, where large ribs extend down to each corner buttress of the semi-octagonal vestry.

### **Tower**

To the eastern corner of the nave's front wall, the tower rises in three distinct tiers. The lower tier features identical panelling to those used in the nave's walls, with buttresses to each corner. A gable awning projects from the tower's front wall, over the pointed arch opening of the entry porch and is supported on circular columns. This tier is crowned with an engaged quatrefoil band. The second tier of the tower comprises of trefoil arcading, surmounted by a chamfered coping which projects from the walls of the belfry above. The belfry is smooth finished and grooved in a grid pattern (the third tier). Each face of the belfry is crowned with an open quatrefoil parapet band and features a narrow opening and vent crowned with a small gable. The pinnacled buttresses to each corner extend above this parapet framing the pointed spire within.

### **Interior**

The tower's entry porch is entered through timber gates and has a tiled floor. A pair of timber panel entry doors provide entry to a vestibule area at the rear of the nave which has a pointed arch ceiling. The gable ceiling of the nave which is higher than the vestibule's ceiling comprises of triangular ribs. Each rib is supported by large decorative brackets which spring from corbels along each wall. These brackets extend into the crossing where they produce a fanned effect around each corner to the transepts. A low timber panelled wall behind the sanctuary also serves as a balustrade to the stepped gallery behind. The gallery is framed by a large sanctuary arch and has a pitched ribbed ceiling with its ribs extending in a direction perpendicular to those of the nave.

Framed by a large pointed arch, each transept has a simple pitched ceiling. Walls which divide the transept chapels from the vestries are pierced with four arched openings. Three such openings also pierce the walls between the vestries and choir.

The church is very intact.

### **HALL**

This L-shaped building has a steeply pitched hipped roof clad in terra cotta tiles. The roof terminates to Oxley Road in a parapet gable wall, from which a lower entry vestibule projects. The building is very similar in design to the church with simpler features. The building's concrete walls are rendered and grooved in a grid pattern. They are generally divided into bays by buttresses which are identically finished to the walls. Most wall bays feature twin lancet windows with a quatrefoil panel above framed in a lancet shaped moulded frame. The building's front wall is angled at the sides with a pinnacled buttress to the wall corners and ends. This angled wall has a single lancet style window. The entry vestibule has a sharply pointed gable wall with a pinnacled buttress to each front corner. A doorway within the wall has a stained glass window to each side. The front doors are reached by a short flight of concrete stairs. A pair of timber doors incorporate three small glass panels below a large pointed arch fanlight which contains a stained glass design in the shape of a cross. The base of the building is painted in a dark grey strip in the form of a plinth.

### **STATEMENT OF SIGNIFICANCE**

Graceville Uniting Church is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant:

- for the evidence it provides of the development of the Graceville area in the early twentieth century;

## BRISBANE PLACES OF WORSHIP

---

- as evidence of the growth and commitment of the Methodist community in Graceville which became a separate entity in 1917;
- as the site of continuous worship from 1917 when the Methodist Hall was opened demonstrating the importance of religious observance and education to successive generations;
- for its association with Walter Taylor whose "devoted leadership, professional skill, and consequent generosity" produced the building;
- as an unusual and stunning example of inter-war Perpendicular Gothic architecture built in rendered reinforced concrete with terra cotta tile roof;
- as an early example of the innovative use of reinforced concrete as a decorative material as well as a structural material;
- as an important local landmark;
- for its contribution to the streetscape of Oxley Road;
- as part of a group of buildings which includes two halls, one of which was built as a war memorial in 1947.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship  
prior to 1940**

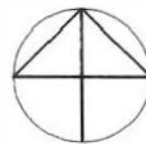


**BRISBANE CITY COUNCIL**

Department of Development and Planning

Brisbane City Heritage Unit

**GRACEVILLE UNITING CHURCH**  
215 OXLEY ROAD  
GRACEVILLE  
Scale: 1 : 1000





## Christ the King Roman Catholic Church



---

PREVIOUS NAME:	<b>St Michael and the Holy Souls Church, Toowong</b>
ADDRESS:	<b>19 Randolph Street, Graceville</b>
PRESENT USE:	<b>Religious</b>
PRESENT OWNER:	<b>The Corporation of the Trustees of the Roman Catholic Archdiocese of Brisbane</b>
ARCHITECT:	<b>Hunter and Son</b>
REAL PROPERTY DESCRIPTION:	<b>L 241/255 on RP 29388 Parish Oxley</b>
YEAR OF CONSTRUCTION:	<b>1893</b>

---

## HISTORICAL REPORT

The Church of Christ the King was opened by Archbishop Duhig in 1930, after it was transported from its former site at Toowong. The timber, Gothic styled church, built in 1893, was formerly known as the Church of St Michael and the Holy Souls. The firm responsible for the design of the church was Hunter and Son, Queen Street, Brisbane.

A devout Catholic, Henry Hunter was a prominent architect in Hobart from 1855 until 1888, when he moved to Brisbane. From 1888 to 1892, Hunter was in partnership with his former pupil, L.G. Corrie and his son, Walter. Hunter and Corrie were responsible for additions to All Hallows Convent in 1890-92, and Eulalia, now included in Earlstreet Historical Village. Henry Hunter was in partnership with his son from March 1892 until his death later that year, before the church was constructed.

From the 1860s to the advent of the railway, the Chelmer/Graceville area consisted mostly of small crop farms. Following the opening of the railway from Ipswich to Sherwood in February 1875, which dramatically reduced the isolation of the area, farmland in the area was subdivided and sold as residential estates. Further residential development took place after World War I with the establishment of war service homes in the area. By the 1920s, Graceville was well established as a residential suburb noted for its gardens and neat homes. As the population grew, schools and churches were constructed to meet the needs of the local community. In 1928, the Graceville State School opened with around 300 pupils. Christ the King was one of two churches to open at Graceville in 1930. The Methodist church (now Graceville Uniting), designed by Walter Taylor, also opened in that year.

In the early years of this century, the Catholic community at Graceville celebrated mass in the homes of local families, including the Careys of Sherwood, and the McLaughlins at Corinda. Later mass was celebrated in the Corinda School of Arts until St Joseph's Church was built at Corinda in 1912. In 1928, Archbishop Duhig met with the parish priest of Corinda and several Graceville residents to arrange the purchase of land for the purposes of constructing a church. No money was available at the time, but despite the depressed economic conditions, arrangements were made to purchase the site of the present church. Father Wheeler was appointed to the Chelmer/Graceville district in early 1930 and mass was celebrated in the Chelmer School of Arts and, later, the Graceville Scout Hall. Negotiations were made to purchase the Church of St Michael and the Holy Souls at Toowong for £500.

The Church of St Michael and the Holy Souls was constructed in 1893 at a cost of approximately £1,400 in Holland Street, Toowong. It served the Catholic community there for almost forty years before it became too small to accommodate the rapidly expanding population of the Toowong area. In 1930, the new church of St Ignatius Layola was opened on Toowong Ridge and the old church was dismantled and moved to Graceville at a cost of £435. It was transported through Taringa and across the Brisbane river at Indooroopilly by ferry. After the church was assembled on the new site at Graceville, it was repainted and refurnished, and a new room built at the rear of the church.

The opening and blessing of the renovated church took place on 19 October 1930. The name of Christ the King was suggested by Duhig, who returned to celebrate Mass on the feast of Christ the King one week after opening the church. The feast was instituted a few years previously by Pope Pius XI, and the Graceville Church was the first in Australia to receive this patronage. Duhig emphasised in his address at the opening that it was the church's duty to provide facilities which enabled people to worship in their own district, particularly in suburbs such as Graceville where some residents lived two miles from a train station. He urged the congregation to agitate for a bridge at Indooroopilly to alleviate this problem.

The congregation of Graceville had overcome considerable financial hurdles to obtain a local church. They commenced moves to purchase land for a church before any funds were available in a time of severe economic depression, and by the time of the church's opening some two years later, had reduced the debt on the land from £196/16/11 to £16/5/10. The total cost of purchasing, transporting and refurbishing the church increased the debt to £1,286. A sum of £120 was collected at the opening ceremony but due to the impact of the Depression on local families, some promises of donations of furniture were not able to be honoured. Dances at the Scout Hall were held to raise money to fence the church, but funds raised were used to pay outstanding debts on altar requisites. Various fundraising ventures, including fetes, tennis parties, balls and bridge and euchre evenings, were held throughout the 1930s and 1940s to clear the debt. These functions also fulfilled a social role in the local community.

Several improvements have been made to the site since the opening of the church. In 1934, land adjacent to the church was purchased and a house erected under the State Advances Corporation to serve as a presbytery. This building, which remains on the site, was handed to the Presentation Sisters in 1937 when they arrived to take charge of the newly opened parish school. Once again, Father Wheeler lived in the vestry of the church or with parishioners until a presbytery was purchased in 1950. Rapid growth in the parish during the 1950s necessitated additions and renovations to the church. The new additions were blessed and opened by Duhig on 5 September 1954. The increase in population in the area also saw the original school building become inadequate. It was demolished and replaced by a modern complex in 1966, and opened by Archbishop O'Donnell.

The Church of Christ the King is significant as the centre of the Catholic community at Graceville since 1930, continuing a tradition of Catholic worship in the Chelmer/Graceville area which dates from the turn of the century when mass was held in private homes. It also represents the determination of the local community to erect a church, and subsequently a school, in their district, and the support of the Catholic hierarchy, particularly Archbishop Duhig, in achieving this aim.

### REFERENCES:

*Architectural and Building Journal*, 10 April 1926.

Brisbane Centenary Celebrations Committee 1924, *Brisbane Centenary Official Historical Souvenir*, Brisbane.

Brisbane Suburban History Series: Graceville, 1972 John Oxley Library.

*Catholic Leader*, 23 October 1930.

*Christ the King Parish, Graceville: Golden Jubilee, 1930-1980* 1980, Church of Christ the King, Graceville.

O'Leary, Rev J. 1914, *A Catholic Miscellany: Containing Items of Interest to Queenslanders, Irishmen and Irish Australians*, J. O'Leary, St James' Presbytery, Coorparoo.

*Telegraph*, 25 September 1980.

Watson, D. and J. McKay 1994, *Queensland Architects of the 19th Century: A Biographical Dictionary*, Queensland Museum, Brisbane.

## ARCHITECTURAL DESCRIPTION

This simple, Gothic style timber church, set on concrete stumps, has a steeply pitched gable roof clad in corrugated iron and walls clad in chamfer boards. Addressing Churchill Street, the building shares a medium sized site with school buildings. The 1934 presbytery located on a neighbouring site is very intact. Additions and alterations to the church in the 1950s have considerably changed the building from its original form although its major stylistic features remain.

The current building consists of a central nave, front entry porch, sanctuary and vestries. The building's original nave has been widened, incorporating vestries, and the front entry porch has been enclosed and access changed. A fernery has also been added to the rear of the sanctuary. The nave can be entered via the front entry porch or through a door to each side. One is accessible by a ramp.

### Exterior

According to old photographs, the gable roof of the nave once featured three vents to each face and a small ridge line bell tower. Although these have been removed, the roof still extends to its originally eaves line where the skillion roofs of the side wings extend to the current outer walls. To each end of the nave's roof are decorative bargeboards, a tie beam and king post. The smaller gable wall of the porch is identically detailed. Each gable is crowned with an apex cross. A lower gable roof also extends over the sanctuary where it terminates with a simpler bargeboard.

The side walls of the nave originally comprised seven structural bays, each containing a single lancet window or door. These walls have largely been removed except for the first bay which still

contains its original leadlight casement window. The newer walls of the building contain simple hopper and casement windows.

The front facade of the building is its most distinctive feature. Comprising the two decorative bargeboards of the nave and porch it also features two original apex vents and two clerestory lancet windows. The porch originally comprised open decorative timber framing and was accessed by steps to each side. Now enclosed with chamfer boards and opaque glass windows, it is accessed from the front through a triangular arched opening.

### **Interior**

A pair of doors with diagonally laid tongue and groove timber boards, access the nave. The walls of a vestibule area under the choir gallery, are lined with diagonal boards to dado level with vertical boards above. Two circular posts with scrolled brackets provide support to the front of the gallery. The timber floor of the building is carpeted throughout and raised in the sanctuary area. This area is framed by three semi-circular arches. The middle one is twice the size of the outer two, and crowned with a sculpture of Christ. In the back wall of the sanctuary is a circular leadlight window. Below this window, four aluminium, glass sliding doors provide access and view of the fernery.

The sanctuary's truncated gable ceiling is lined with composite board. The higher truncated ceiling of the nave is lined with a combination of diagonal and horizontally laid tongue and groove boards. Timber trusses spring from posts which now line the original location of the nave's side walls. The ceiling and walls of the side wings are lined with composite sheeting above a vertically boarded dado.

The front facade, gable bargeboards, internal roof structure and gallery remain the most intact elements of the building. The original form of the building can easily be recognised when viewed from the interior or exterior.

## **STATEMENT OF SIGNIFICANCE**

Christ the King Roman Catholic Church, Graceville, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant:

- as it provides evidence of the growth of the area of Graceville in the 1930s;
- as evidence of the determination of local parishioners, despite the severe economic stringency of the times, to have a local church and as evidence of the growth of the local Catholic community;

## BRISBANE PLACES OF WORSHIP

---

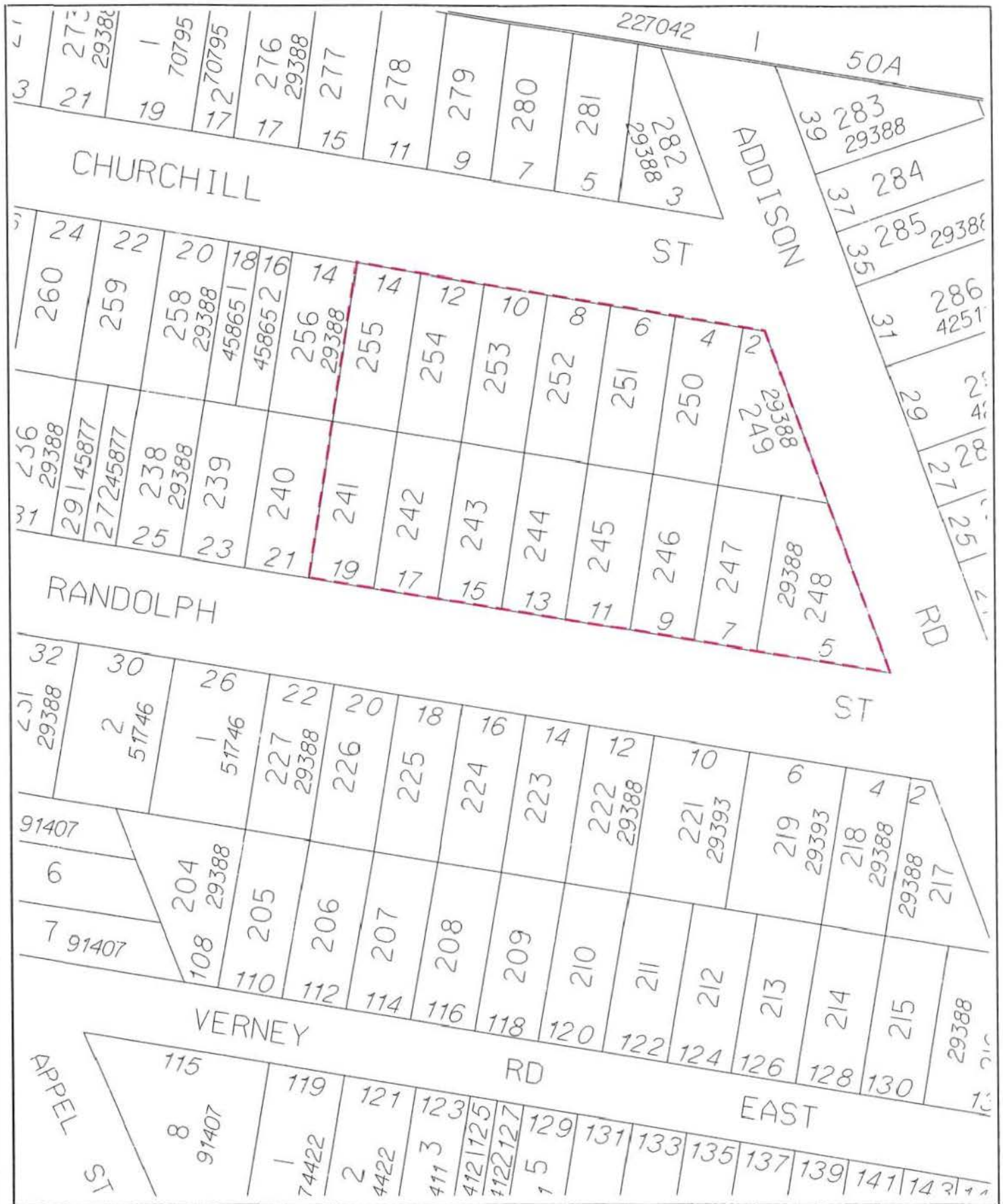
- for its association with Archbishop Duhig whose influence produced a great increase in the number of Catholic Churches, particularly on hilltop sites such as this;
- as an early (1893) church which was relocated from Toowong in 1930 to serve a new parish;
- as an example of a church by Hunter and Son, who did other work for the Catholic Church in partnership with L.G. Corrie. Henry Hunter, who was the leading architect in Hobart from 1850s-1880s, may have designed the church before he died;
- as an example of a small, Federation Carpenter Gothic style, timber church built in the 1890s;
- as part of a Catholic precinct which includes an early Presbytery.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship  
prior to 1940**



**BRISBANE CITY COUNCIL**

Department of Development and Planning

Brisbane City Heritage Unit

**CHRIST THE KING CATHOLIC CHURCH**  
19 RANDOLPH STREET  
GRACEVILLE  
Scale: 1 : 1000



## Greenslopes Baptist Church



---

<b>ADDRESS:</b>	<b>43 Dunellan Street, Greenslopes</b>
<b>PRESENT USE:</b>	<b>Religious</b>
<b>PRESENT OWNER:</b>	<b>Baptist Union of Queensland</b>
<b>REAL PROPERTY DESCRIPTION:</b>	<b>L 1 on RP 136864 Parish Bulimba</b>
<b>YEAR OF CONSTRUCTION:</b>	<b>1933</b>

---



## HISTORICAL REPORT

The foundation stone of the Greenslopes Baptist Church was laid on 10 June, 1933 by Rev B. Hewison. The opening of the church later that year continued a tradition of Baptist worship in the district which dates back to the late nineteenth century.

The district now known as Greenslopes was initially covered with dense forest which was highly sought after by early timber getters. White settlement of the district followed the opening of the road from Brisbane to Ipswich and a rough track to the German community on the Logan River. Baptist followers were the first settlers to establish a church in the district with the construction of a chapel, designed by architect Mark Taylor, on the nearby Thompson Estate in 1885.

Baptist worship in Greenslopes, then known as Dunellan after the original estate, had its beginnings in 1898, following open air meetings conducted by Messrs Olsen and Laing, at the corner of Logan Road and Dunellan Street. Mr Olsen, although handicapped by blindness, bought a cottage in Dunellan Street and established the first Sunday School and church services held in the area. In 1900, a small church was built in Cedar Street and soon afterwards, a mission hall was added. In 1913, as the district developed, the church was removed from Cedar Street to the current corner allotment facing Henry Street. Under the guidance of Rev W. Jarvis, who held home mission services at the Baptist churches in Thompson Estate, Coorparoo and 'Dunellan', the congregation made steady progress. Upon his departure to the Warwick Baptist Church, services at Dunellan were maintained by lay preachers under the home mission until 1926 when Rev E.V. Keith took over the work at Dunellan and Thompson Estate. During his ministry the Dunellan Church was granted independence and Rev Keith became the ordained minister for the church.

The opening of the tramline to Greenslopes in 1914 brought increased development to the area which was further encouraged by the extension of the tramline to Holland Park. As many estates were subdivided into residential allotments the population in the area increased, and the Baptist congregation also swelled. In 1932, Rev Robert Horn commenced his ministry at Greenslopes, thus undertaking to provide the new Greenslopes Baptist Church. By June 1933, due to the efforts the church's loyal adherents, the construction of the new church was ready to commence. The Baptist Union President (Rev B. Hewison), Mr David Webster and Sister Grace were invited to lay the three foundation stones on the afternoon of Saturday, 10 June. Rev Horn and his helpers were anticipating "a large gathering of interested friends" at the ceremony.

The Greenslopes Baptist Church has continued to serve as a central meeting place for the local congregation.

## REFERENCES:

Brisbane Centenary Celebrations Committee 1924, *Brisbane Centenary Official Historical Souvenir*, Brisbane.

*Courier Mail*, 10 June, 1933.

McClurg, J.H.C. 'The Unfamiliar Names of Brisbane Suburbs', Royal Historical Society of Queensland, Historical Miscellanea No. 29, nd.

Parker, D. ed., 1995 *The Gregory History of Queensland Baptists: Documents in Queensland Baptist History No. 1*, Brisbane, Baptist Historical Society of Queensland.

White, Rev J.E. 1977 *A Fellowship of Service: A History of the Baptist Union of Queensland 1877- 1977*, Brisbane, Baptist Union of Queensland.

## ARCHITECTURAL DESCRIPTION

The Inter-War Spanish Mission church located close to the corner of the property shares the site with a Christian Community Centre located close to the northern boundary and two timber residential buildings sited to the west of the church.

The single-storeyed church is rectangular in plan form with a small entry porch attached to the southern front.

The external walls are constructed in brickwork which have been rendered externally and internally, the external surface being finished with a stucco render.

A series of stepped buttresses along both side walls provide stiffening to the high walls. These buttresses are stepped at window head height and at floor level. The stepped buttresses are rendered and grooved to represent block coursing.

The front walls to the nave and the entry porch are extended beyond the roof line to form slightly decorative parapeted gables. Three blind arched niches are located above the entry porch roof in the apex of the main parapeted gable.

The roof is sheeted with terra cotta tiles and terminates at the northern end as a gable. The ends of the roof rafters are exposed forming an eaves overhang which is lined across the top of the rafters with fibro cement sheeting.

Windows throughout are pairs of timber framed casements with fixed semi-circular fanlights above. Windows are glazed with opaque glass and small panels of green coloured glass around the border. The nave window adjacent to the vestries on the western side contains a bank of adjustable metal louvres extending down to floor level.

Compressed fibre cement hoods supported on metal brackets provide protection to four nave windows on the western side.

The main entry door comprises a pair of timber framed doors with diagonal tongue and groove boarding. Above the door is a rectangular fanlight glazed with opaque glass.

The entry is defined by a frontispiece consisting of two block columns supporting a flat concrete ledge with cyma recta moulded edges.

The elevated entry porch is accessed by a small flight of concrete steps.

Rear access to the pair of vestry doors is gained by a small flight of timber steps supported on steel stringers and a timber framed landing supported on a pair of stucco rendered brick piers.

Internally, the church has a truncated gable ceiling lined with flat fibre cement sheeting finished with timber coverstrips. Metal tie rods are located at the second and fourth buttresses. The external brick walls are rendered with a textured rendered coating up to timber dado height and smooth plaster above. Carpet runners have been laid to the aisles and other circulation areas. The baptismal tank and raised lectern platform located on the nave axis and against the timber framed vestry wall is framed and sheeted in stained joinery.

Evidence of water penetration, resulting in a peeling of paintwork from the southern wall, is visible.

It is believed that the church will undergo building alterations which will rectify deteriorating paintwork and make provision for a ramp access for the disabled.

The fence along both street alignments is constructed of brick with a stucco render both sides. Piers and capping to wall have a rendered capping projecting beyond the face of the pier and wall.

## **STATEMENT OF SIGNIFICANCE**

Greenslopes Baptist Church is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant:

- as it provides evidence of the development of the locality from the late nineteenth century;
- as it marks continuous Baptist worship in the suburb from 1898, originally at open air meetings, then at a cottage in Dunellan St, then in a small church which was originally in Cedar St and moved to Henry St before being replaced by this building;

## BRISBANE PLACES OF WORSHIP

---

- as it provides evidence of the importance of religious observance and education to successive generations both in the local area and the Thompson Estate;
- as its building marked the independence of the Dunellan church, as it was originally known;
- as an example of a small, rendered brick Spanish Mission style church, built in the 1930s.

**DATE OF CITATION:**

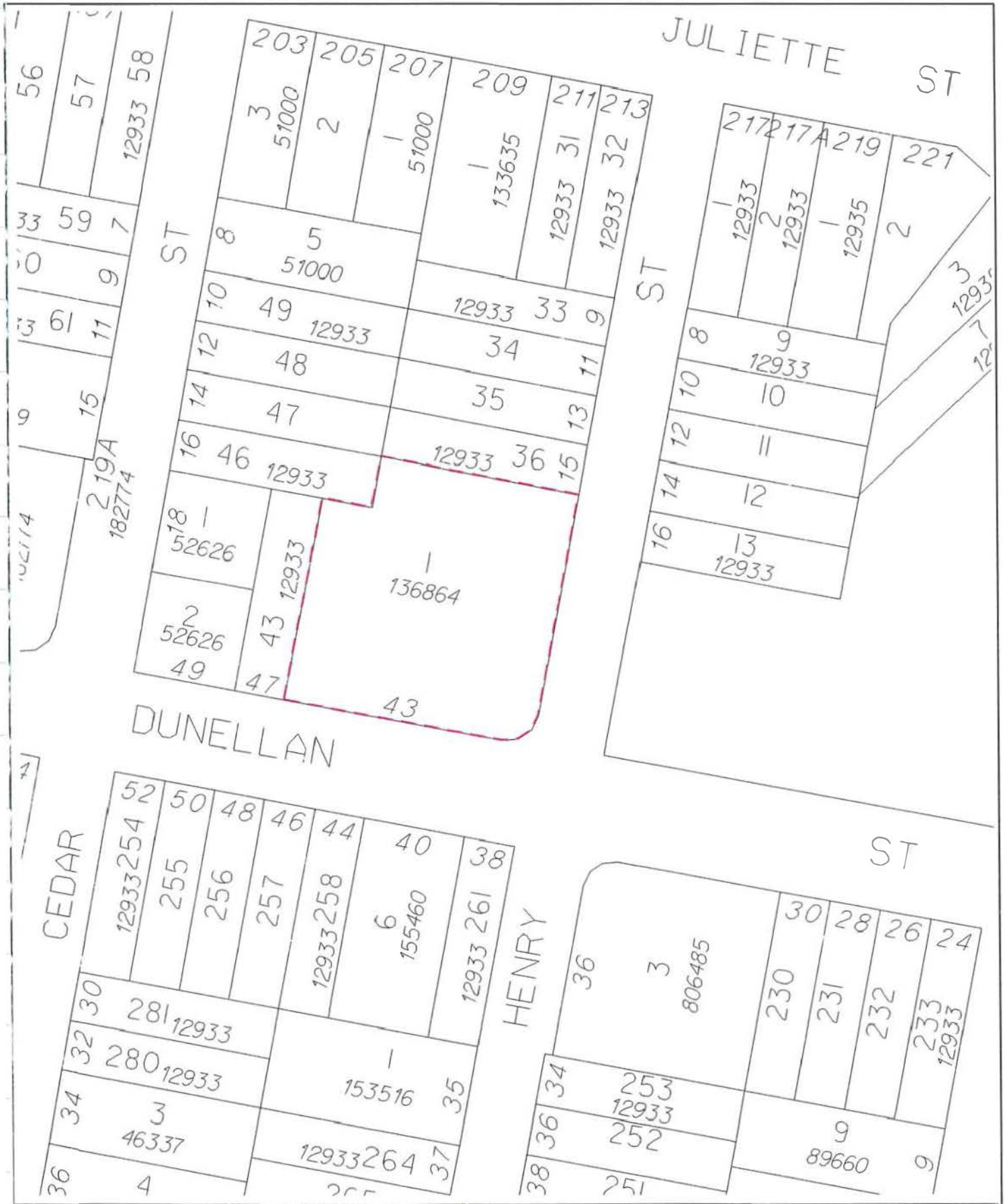
October 1996

**AUTHOR OF CITATION:**

Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



Brisbane Places of Worship  
prior to 1940



**BRISBANE CITY COUNCIL**

Department of Development and Planning

Brisbane City Heritage Unit

**GREENSLOPES BAPTIST CHURCH**  
43 DUNELLAN STREET  
GREENSLOPES  
Scale: 1 : 1000



## Saint Matthew's Anglican Church



---

<b>ADDRESS:</b>	<b>35 Church Road, Grovely</b>
<b>PRESENT USE:</b>	<b>Religious</b>
<b>PRESENT OWNER:</b>	<b>The Corporation of the Synod of the Diocese of Brisbane</b>
<b>ARCHITECT:</b>	<b>Charles Tiffin</b>
<b>REAL PROPERTY DESCRIPTION:</b>	<b>L 1 on RP 20083, L 2 on RP 20084, L 5 on RP 20085 Parish Enoggera</b>
<b>YEAR OF CONSTRUCTION:</b>	<b>1866-1867</b>
<b>PRESENT LISTING:</b>	<b>QHR 600256, AHC 008500, NTQ BNE 1/0509</b>

---

## STATEMENT OF SIGNIFICANCE

St Matthew's Anglican Church, Grovely, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in S.23(1) of the Queensland Heritage Act 1992 as evidenced by, but not exclusive to, the statement of significance in the Heritage Register held by the Department of Environment.

This place of worship is significant:

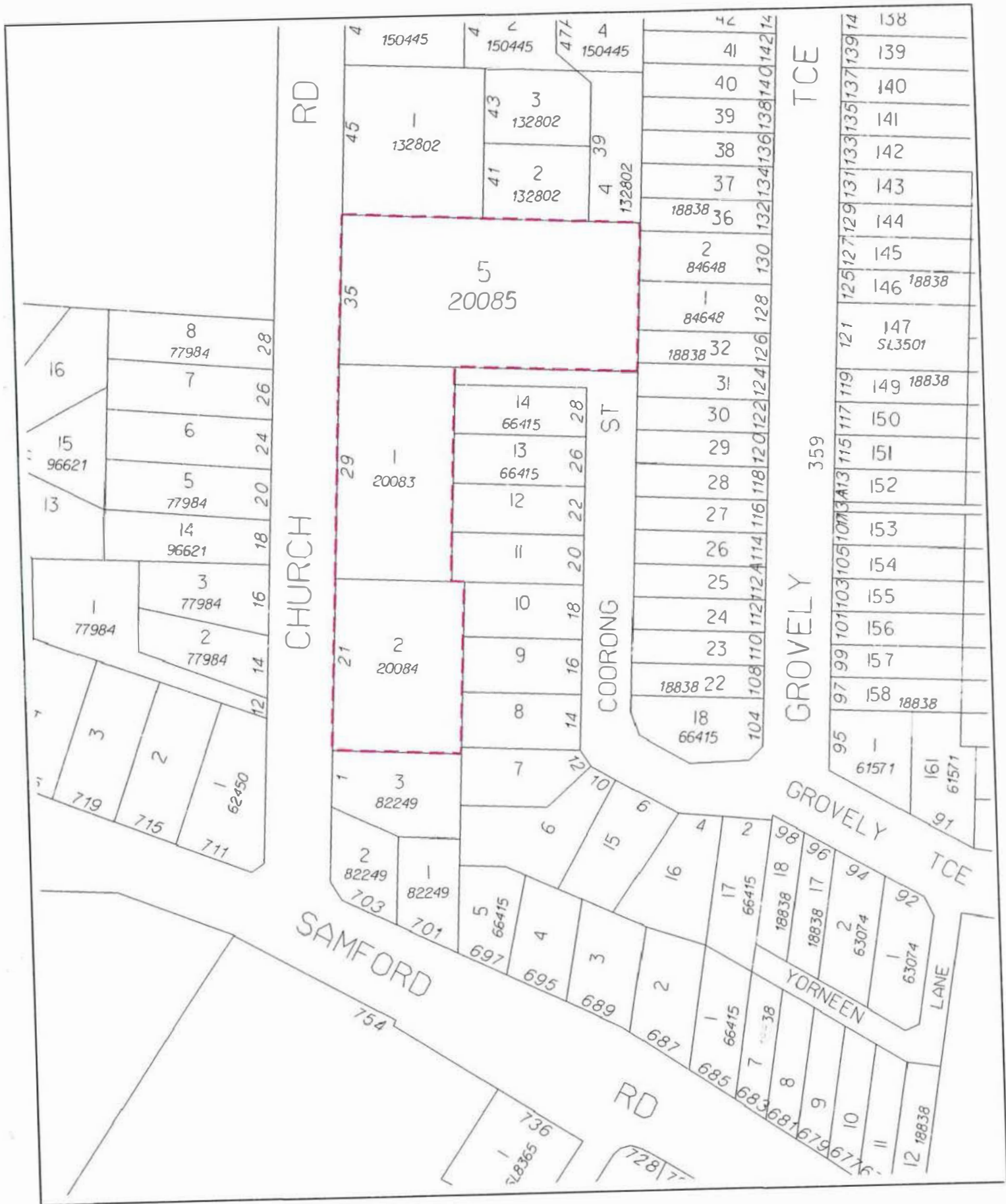
- for the evidence it provides of rural expansion in the northern districts of Brisbane in the early years of the colony;
- to the history of the Anglican Church in Queensland as it demonstrates the growth of the Church of England in Queensland and in Brisbane in particular;
- as a centre for Anglican worship since 1866-7, it demonstrates the importance of religious observance in the lives of the successive generations who have worshipped there;
- as a good intact example of a simple masonry church built in 1866-67;
- as an example of the work of prominent colonial architect Charles Tiffin;
- for its contribution to the streetscape of Church Street;
- as part of an early church precinct which includes a bell tower, graveyard and hall.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship  
prior to 1940**



**BRISBANE CITY COUNCIL**

Department of Development and Planning

**Brisbane City**

**Heritage Unit**

**ST MATTHEW'S ANGLICAN CHURCH  
35 CHURCH ROAD  
GROVELY**

**Scale: 1 : 1500**





## St. Augustine's Anglican Church



---

<b>ADDRESS:</b>	<b>56 Racecourse Road, Hamilton</b>
<b>PRESENT USE:</b>	<b>Religious</b>
<b>PRESENT OWNER:</b>	<b>The Corporation of the Synod of the Diocese of Brisbane</b>
<b>REAL PROPERTY DESCRIPTION:</b>	<b>L 1 on RP 33669, L 22 on RP 52072, L 1/2 on RP 55992, L 1 on RP 33672, L 2/3 on RP 33673 Parish Toombul</b>
<b>YEAR OF CONSTRUCTION:</b>	<b>1920</b>

---

## HISTORICAL REPORT

Despite scattered early occupation of elevated land by wealthy free settlers from the 1840s, residential development of the Hamilton district was slow. Early Anglican settlers were part of the Valley Church of England parish, until numbers in the area warranted the formation of a new parish comprising the Lutwyche, Albion and Hamilton districts in 1882. When Rev E.C. Osborn was appointed rector of the Parish of St Andrew in 1890, he was instructed to secure sites and erect churches at Hamilton, Windsor and near Downfall Creek. By the turn of the century Anglican churches were established at Lutwyche, Albion, Cabbage Tree Creek, Grovely and Hamilton with Sunday Schools firmly established and flourishing at Lutwyche, Albion, Grovely and Hamilton.

The site of the present St Augustine's Anglican Church stands upon land which was once part of an eight acre pineapple plantation established by William John Farmer Cooksley in 1875. Two allotments of this land were purchased in 1895 by the Anglican congregation and a small wooden church was constructed. This church exemplified a wider drive by Bishop Webber to construct more Anglican churches and was dedicated by him in 1896. Prior to the construction of this church, most Hamilton Anglicans travelled to St John's Pro-Cathedral in William Street, or crossed the river to attend St John the Baptist Church at Bulimba. In 1911, following the Church's purchase of an adjoining one acre site between Charlton Street and Racecourse Road, the wooden church was moved to the south-east corner of the new site. The district of Hamilton was separated from St Andrew's parish, Lutwyche and declared a Parochial District in July 1912. A substantial vicarage, which still stands today, was completed in September, 1918.

As a result of the rapid growth of the Hamilton congregation it was decided that a new permanent brick church and parish hall be built as a thanks-offering for victory in the First World War. The present red brick, rectangular church, erected due east and west of the site, was completed in 1920 at a cost of £6,392 including seats. The first service was held on 17 October of that year. Reverend J.B. Armstrong, who oversaw the building work, "laid the first brick and eventually climbed up on the roof and put on the last tile".

Soon after the arrival in the parish of Canon F.B.C. Birch in November 1934, it was necessary to extend the church to accomodate the ever-increasing congregation. As a result, the Nave was lengthened and a Baptistry, Gallery and a new porch entrance on the south-western side were added at a cost of £2,300. On 11 May, 1941 the present Parish Hall, which fronts onto Racecourse Road, was opened by the Governor of Queensland. The first part of the Columbarium was built under the Sanctuary and Chancel at a cost of £265, though it was originally not furnished as a chapel. This was later completed, however by the early 1960s it became evident that the columbarium required extension, which was completed in 1964.

While the main church and hall were constructed not only as a thanks offering, but in memory of the men, mainly army, who perished in the First World War, parishioners, after World War Two, wished to commemorate the efforts of those who served in that war. In 1959, Colonel Dan Evans gifted a new organ to the church as a memorial to Naval and Merchant Navy personnel

who lost their lives in the war. A tower, reaching a height of 64 feet was constructed in 1961, and dedicated to the men and women who served in the Second World War. As a tribute to the role of the Air Force, an airman is depicted in the first tower window. The first bell was installed in the tower in 1967.

The present church is 120 feet by 32 feet and can seat 350 people with an extra fifty places available in the Gallery. The great 'Te Deum' window is a significant feature, bathing the interior of the church in a kaleidoscopic glow of colour throughout the day. All the stained glass in the Church was the work of William Bustard and it is believed that St. Augustine's is the only church to contain a complete set of Bustard's windows. During the 1970s what was believed to be the oldest bell in Australia, understood to have been first hung in a Romanian Church by the Emperor Constantine in 320 AD, stood in the church grounds. The bell was retrieved from a World War I battleground by Australian sailors and was donated by Captain William Campbell Thomson to St Augustine's to hang as a war memorial. The bell was stolen in 1978.

#### REFERENCES:

*Church of St Augustine* 1920, Hamilton, Brisbane.

McKeering, B.K. n.d., *St Andrew's Anglican Church Lutwyche 1866 - 1991 (The Diary of a Parish)*.

St Augustine's Church of England, Hamilton. Hamilton History File.

*Sunday Mail*, 15 December 1974.

#### ARCHITECTURAL DESCRIPTION

This two storey, Gothic style brick church has an impressive Romanesque style, bell tower. It is set well back from Racecourse Road on Charlton Street, next to the original vicarage.

The floor plan of the church is shaped like a cross with a wide nave and two short transept wings. The chancel and apse face east. At the west end of the nave is a baptistery and gallery, the gallery housing an organ. To the north of the gallery is the tower, entry foyer and stairs. Below the sanctuary and chancel is the columbarium. Entry to the nave is made through the tower at street level or through two entry porches on the southern side of the nave. One of these southern entries was once the main entry point to the building and is reached by a grand flight of stairs.

#### Exterior

The church has a steeply pitched, tiled, gable roof with parapet ends. There are smaller gables perpendicular to this roof, over the transept and entry porches. The walls of the building are divided into bays by stepped buttresses. The walls rise from a rendered plinth and feature

rendered architectural elements such as buttress cappings, horizontal bands incorporating window sills, and arched window heads.

Stained glass windows positioned in the wall bays vary in size and style, with tall, twin lancets in the nave, and smaller lancets in the baptistery and over the gallery. Rectangular windows feature in the columbarium and transept, round arched frosted glass windows in the tower. The more ornate windows of the building include a five bay lancet window crowned with a large trefoil window situated on the main western facade above the gallery. Smaller twin trefoil windows in the apse are crowned with a quarterfoil window and hoodmould. Stained glass fanlights crown the main entry doors to the nave and columbarium. The transept parapet walls have twin lancet windows, with a centrally located circular window above them.

The western facade on Charlton Street consists of a high parapet gable wall in which a semi-octagonal baptistery projects under the five bay lancet window. The facade is symmetrical except for the square tower offset to the north. The open belfry at the top of the tower features a row of triple arches to each face, capped in an open arcaded balustrade. The large entry doors to the front of the tower have a cantilevered awning.

### **Interior**

The foyer and entry porches open onto a spacious nave with high ceiling. The ceiling features diagonally laid timber boards supported by hammer-beam trusses set on corbels. The viewer's eye is drawn upwards to an impressive chandelier and beyond to a large chancel arch. The transept is separated from the sanctuary and nave by a series of smaller masonry arches. The walls of the apse are lined with timber panelling including an altar screen with canopy, behind the communion table. The main body of the church has a timber floor which is carpeted to traffic areas.

The church has most of its original fittings and is very intact. Physical evidence of two later extensions, can be seen externally from changes in brick, tile colour and pointing.

### **STATEMENT OF SIGNIFICANCE**

St Augustine's Anglican Church, Hamilton, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This place of worship is significant;

- as it provides evidence of the development of the Hamilton area from the late nineteenth century;

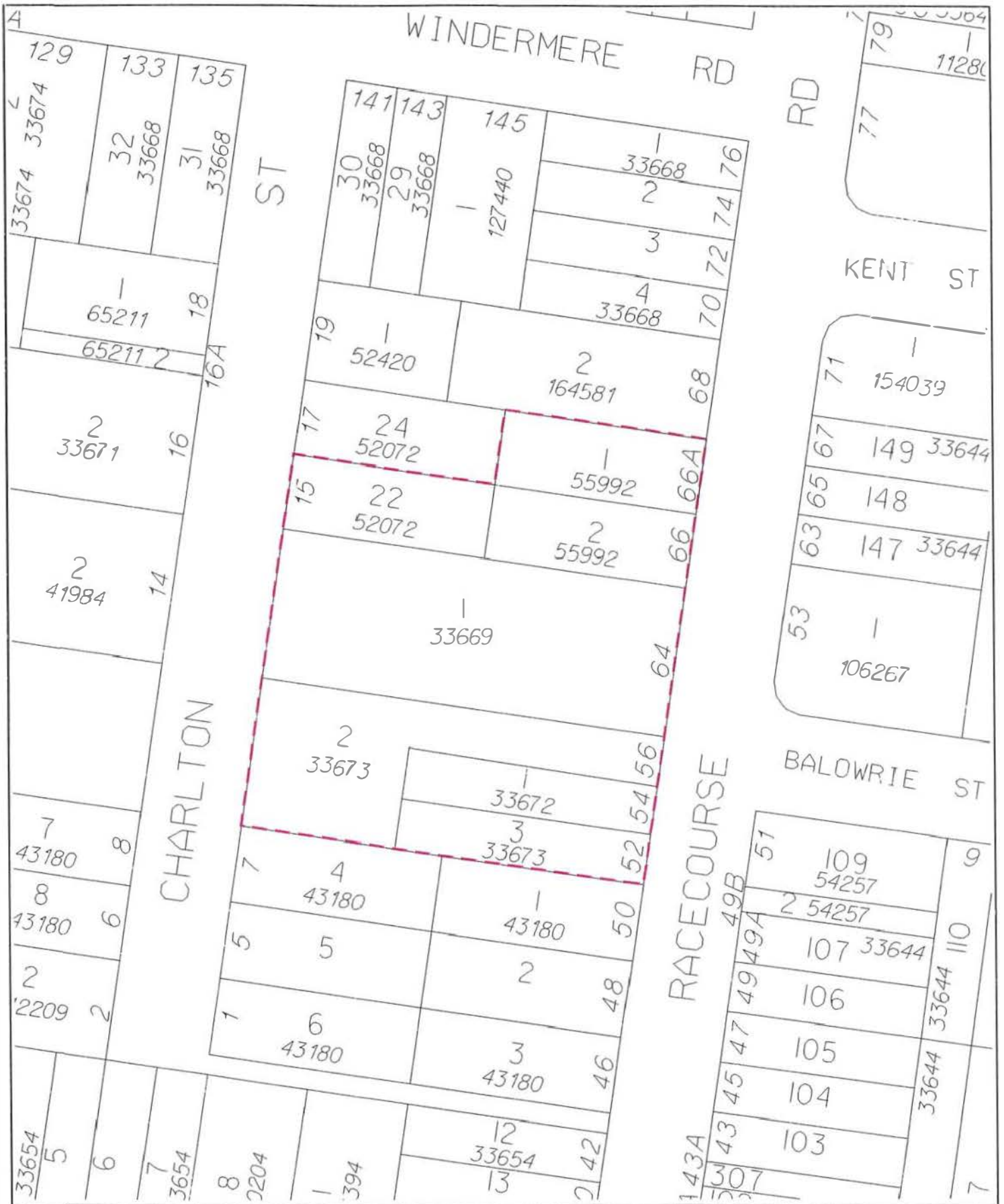
- as part of an Anglican precinct which demonstrates the origins and growth of the Anglican community and the importance of religious observance and education for successive generations of local residents;
- as elements of the church and parish hall commemorate victory in the First World War and those who served in the Second World War;
- as an example of a 1920s, large brick, Gothic church, with a Romanesque bell tower;
- as a notable local landmark;
- for its contribution to the streetscape of Racecourse Road;
- as part of an Anglican precinct which includes the original church/hall (1911) and the Rectory (1918).

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship  
prior to 1940**



**BRISBANE CITY COUNCIL**

Department of Development and Planning

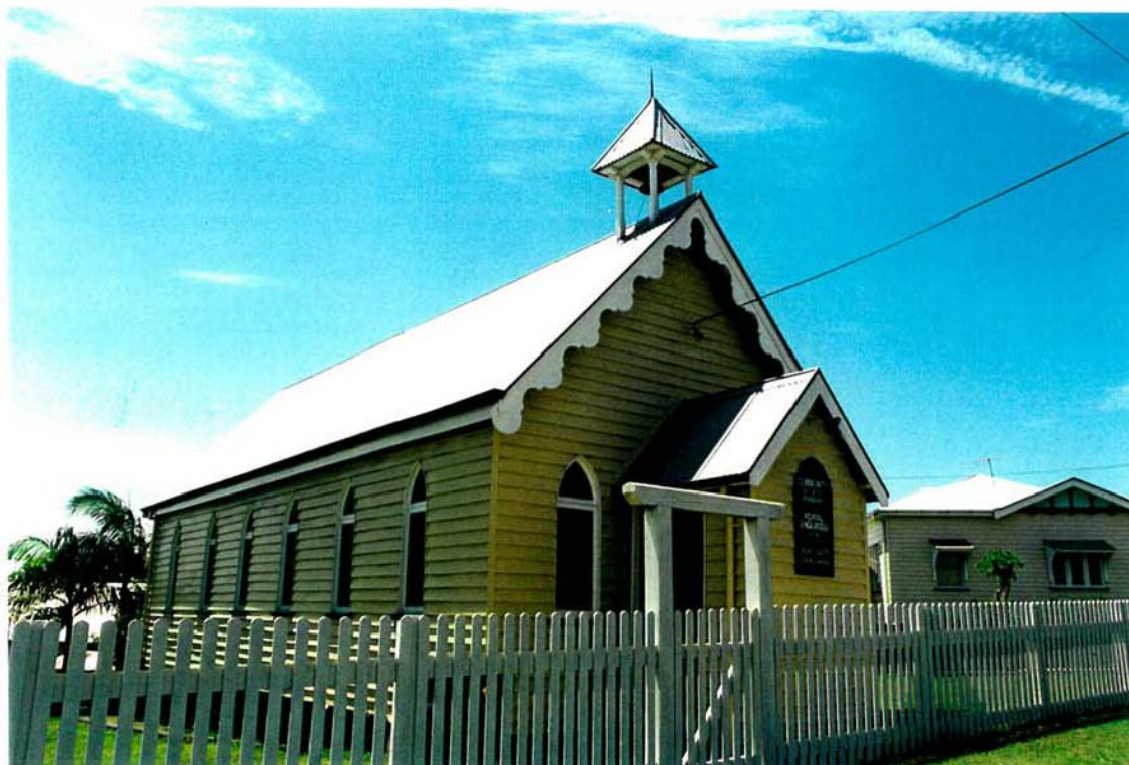
**Brisbane City Heritage Unit**

**ST AUGUSTINE'S ANGLICAN CHURCH  
56 RACECOURSE ROAD  
HAMILTON**

Scale: 1 : 1000



## Hemmant Community Church



---

<b>PREVIOUS NAME:</b>	<b>Hemmant Wesleyan Methodist Church</b>
<b>ADDRESS:</b>	<b>69 Hemmant-Tingalpa Road, Hemmant</b>
<b>PRESENT USE:</b>	<b>Religious</b>
<b>PRESENT OWNER:</b>	<b>Hemmant Church Restoration Committee Inc</b>
<b>REAL PROPERTY DESCRIPTION:</b>	<b>L 2 on RP 32937 Parish Tingalpa</b>
<b>YEAR OF CONSTRUCTION:</b>	<b>1866</b>
<b>PRESENT LISTING:</b>	<b>QHR 600221, AHC 008523, NTQ BNE 1/0610</b>

---

## STATEMENT OF SIGNIFICANCE

Hemmant Community Church is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in S.23(1) of the Queensland Heritage Act 1992 as evidenced by, but not exclusive to, the statement of significance in the Heritage Register held by the Department of Environment.

This place of worship is significant:

- for the evidence it provides of the development of this early rural farming community;
- as it demonstrates the growth of the Methodist Church in the Brisbane area;
- in its fabric it reflects the determination of a very willing band of workers from this small farming district to establish a local church to cater for their spiritual needs;
- for its connection to an important part of the lives of the successive generations who worshipped there;
- as a very intact and early example of a typical small timber Victorian Carpenter Gothic church built in 1865 with later additions of a similar style;
- for its contribution to the streetscape of Hemmant-Tingalpa Road;
- as a local landmark.

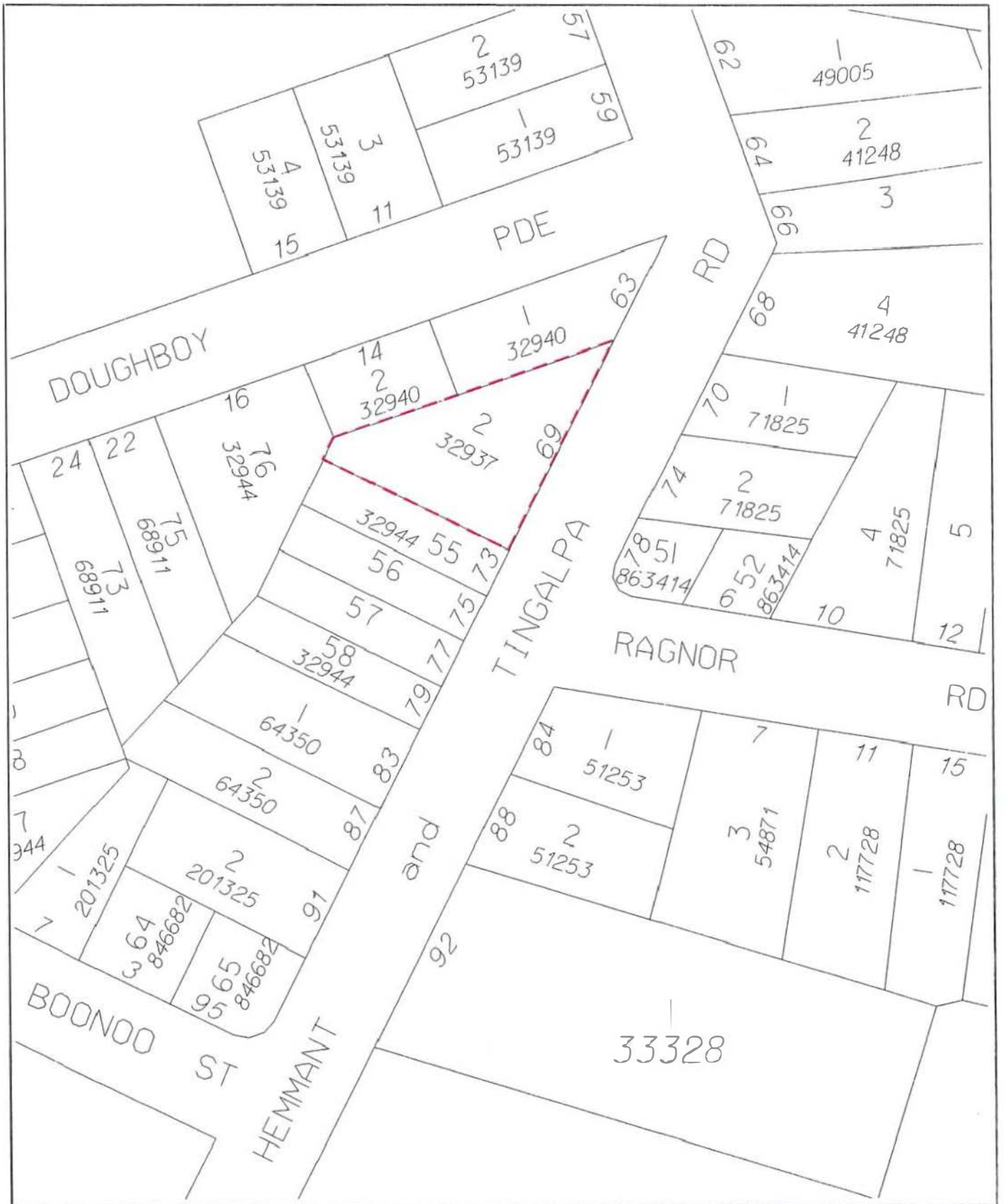
**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.





**Brisbane Places of Worship  
prior to 1940**



**BRISBANE CITY COUNCIL**

Department of Development and Planning

Brisbane City Heritage Unit

**HEMMANT COMMUNITY CHURCH**  
69 HEMMANT and TINGALPA ROAD  
HEMMANT  
Scale: 1 : 1000



## Stoliarsky School of Music



---

PREVIOUS NAME:	<b>Hill End Methodist Church The Music Box Theatre</b>
ADDRESS:	<b>19 Dornoch Terrace, Hill End</b>
PRESENT USE:	<b>Commercial</b>
PRESENT OWNER:	<b>M. and J. Lakirovich</b>
ARCHITECT:	<b>Arthur Morry</b>
REAL PROPERTY DESCRIPTION:	<b>L 5 on RP 11261 Parish South Brisbane</b>
YEAR OF CONSTRUCTION:	<b>1888</b>

---

## HISTORICAL REPORT

This building was constructed for the Hill End Primitive Methodist congregation in nearby Gray Road in 1888. It was moved to its present site in 1914.

By the mid 1880s, South Brisbane and West End were densely settled areas, and residential development had begun to occur towards Hill End. As the residential population of this part of the South Brisbane peninsular continued to grow, new community services were demanded by the young families that had settled there. The small Primitive Methodist population of the locality was forced to travel to the West End church to worship, and eventually enough supporters were found to establish a local place of worship. Subscriptions were invited to raise funds and a site was purchased in Gray Road, on the left hand side near Montague Road. A well attended stump capping ceremony raised more funds, and the church was opened with relatively little debt in February of 1888.

Primitive Methodists made up only a small proportion of Brisbane's population late last century - in 1881, just 1.78% of the population were either Primitive Methodists or from the United Methodists Free Church. Five years later these church numbers had risen to 2.2%. Despite the small size of the Primitive Methodist community in Brisbane, it was committed to establishing local places of worship.

The church was designed by lay preacher of the Primitive Methodist Church, politician and architect, Arthur Morry. Morry's best known extant work is the Hebrew Synagogue, Margaret Street (1884-86). Mr Morry had designed and supervised the construction of a Presbyterian Church on Wickham Terrace in 1888 and was able to retrieve the old pews from the church it was replacing for use at Hill End.

Morry, who lived on Gray Road, was actively involved in the Hill End Church as he became more actively involved in politics. In 1887 he had been elected to the Wooloongabba Divisional Board and held the office of Alderman of the succeeding South Brisbane Municipal Council. When in 1890 he was elected Mayor of South Brisbane, the congregation recorded its honour in having "the first citizen of the municipality" regularly worshipping among them. In July 1890 he was elected to represent South Brisbane in the Legislative Assembly, serving until 1893. Morry was described as a humanitarian who frequently used his oratorical skills for evangelical and temperance causes. He became Chairman of the South Brisbane Local Flood Relief Committee, which was established following the disastrous floods of 1893.

It may have been due to Morry's influence that the church played a vital role in providing flood relief in 1893. It just escaped the flood waters, but several properties nearby were swept away, and the church grounds were used to display goods rescued from the flood waters for identification.

In 1914 the church was moved to its present location in Dornoch Terrace, Hill End. It is not clear why the church was moved. However, the building has now occupied its Dornoch Terrace site for more than 80 years - three times longer than it lasted at Gray Road.

As the population of Hill End changed and as religious observance in general diminished during the second half of the twentieth century, the congregation of the Hill End Church began to decline in numbers. In the late 1960s the Methodist Church made the difficult decision to close the church, its congregation once again having to travel to West End to worship.

This heralded a new phase in the history of the building, beginning what has become a thirty-year association with music. In 1971 the former church was sold to trustees for the Queensland Light Opera Company which converted the building into The Music Box, a musical theatre. Performances were staged in the top floor theatre, which was entered from the street; the middle floor housed club and function rooms; and the Company's costumes were stored on the lower floor. Regular performances were held, and audiences from all over Brisbane came to know and love the building. Eventually the Company out-grew the Hill End theatre, and moved to Her Majesty's Theatre in the city. In 1986 new owners established the Stoliarsky School of Music in the building, and since that time hundreds of music students have received training and performed concerts in the former church.

#### REFERENCES:

Crook, D.P. 1958 Aspects of Brisbane Society in the 1880s, BA. Thesis, University of Queensland.

Dingle, Rev R.S.C. (ed) 1947, *Annals of Achievement: A Century of Queensland Methodism, 1847-1947*, Queensland Book Depot: Brisbane.

Huff, E. (Queensland Light Opera Company member and performer), Telephone Interview, 4 October 1996.

*Queensland Methodist Times*, 20 October 1938.

Queensland Titles Office Records.

Watson, D. and McKay, J. 1994 *Queensland Architects of the Nineteenth Century*, Brisbane: Queensland Museum.

#### ARCHITECTURAL DESCRIPTION

This former church on Dornoch Terrace, Hill End, is situated on a narrow corner block next to a row of shops. The building's ecclesiastical character has been retained except for several signs

which identify its current use. Clad in chamfer and vertical joint boards, with a corrugated iron roof, the building is an example of a Federation Carpenter Gothic style church.

As the land slopes steeply away from Dornoch Terrace, only the top floor, which comprises the original church building can be seen from the street. This floor includes the central nave (now a concert hall), entry porch and two small offices which were possibly the original vestry rooms to the back. The two lower floors sit below street level, comprising various teaching rooms, storage space and toilets. Entry to the nave can be made through the front entry porch, through a side entry door or via a flight of timber stairs at the back of the building. These stairs also access the lower floors and yard.

### **Exterior**

The steeply pitched gable roof over the nave is crowned with four, equally spaced roof vents, with a timber finial to each gable end. The smaller rooms to the rear of the building have skillion roofs whilst the porch has a lower gable. Centrally located within the symmetrical front facade, the enclosed porch is clad in narrow weatherboards and a band of fibre cement sheeting with cover strips giving a half-timbered effect. This effect is repeated in the nave gable, above a line of timber dentils.

The building has a row of small leadlight lancet windows along each side wall and one to each side of the entry porch on its front facade. These consist of a pointed arch timber frame encompassing a fixed fanlight and single casement. The front facade of the building also features a large semi-circular window above the porch. A circular window is located in the opposite rear gable wall. The remaining windows in the offices and lower floors are double-hung, framed in timber or aluminium, some incorporating air conditioning units.

Set back slightly from the top floor, the walls of the lower two floors have an exposed timber frame with internal vertical joint boards or fibre cement sheeting. This structure has been reinforced externally with steel framing including footings, posts and bearers, and is used in conjunction with a few concrete stumps and timber bearers. General maintenance including painting and minor repairs is needed.

### **Interior**

The interior of the nave and porch are lined with tongue and groove, vertical joint boards to walls and ceiling. These are broken with a timber dado and cornice. Diagonally laid boards feature in the gable ends. The main roof structure consists of a set of three rafters with collar beam and tie rods. The timber floor is carpeted, and a stage has been placed over the original sanctuary. Above this, a wall has been built to enclose the roof space. Other notable changes to the interior include lighting, ceiling fans and plastic seats. No original furniture remains.

## STATEMENT OF SIGNIFICANCE

The former Hill End Methodist Church (Stoliarsky School of Music) is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance.

This former place of worship is significant:

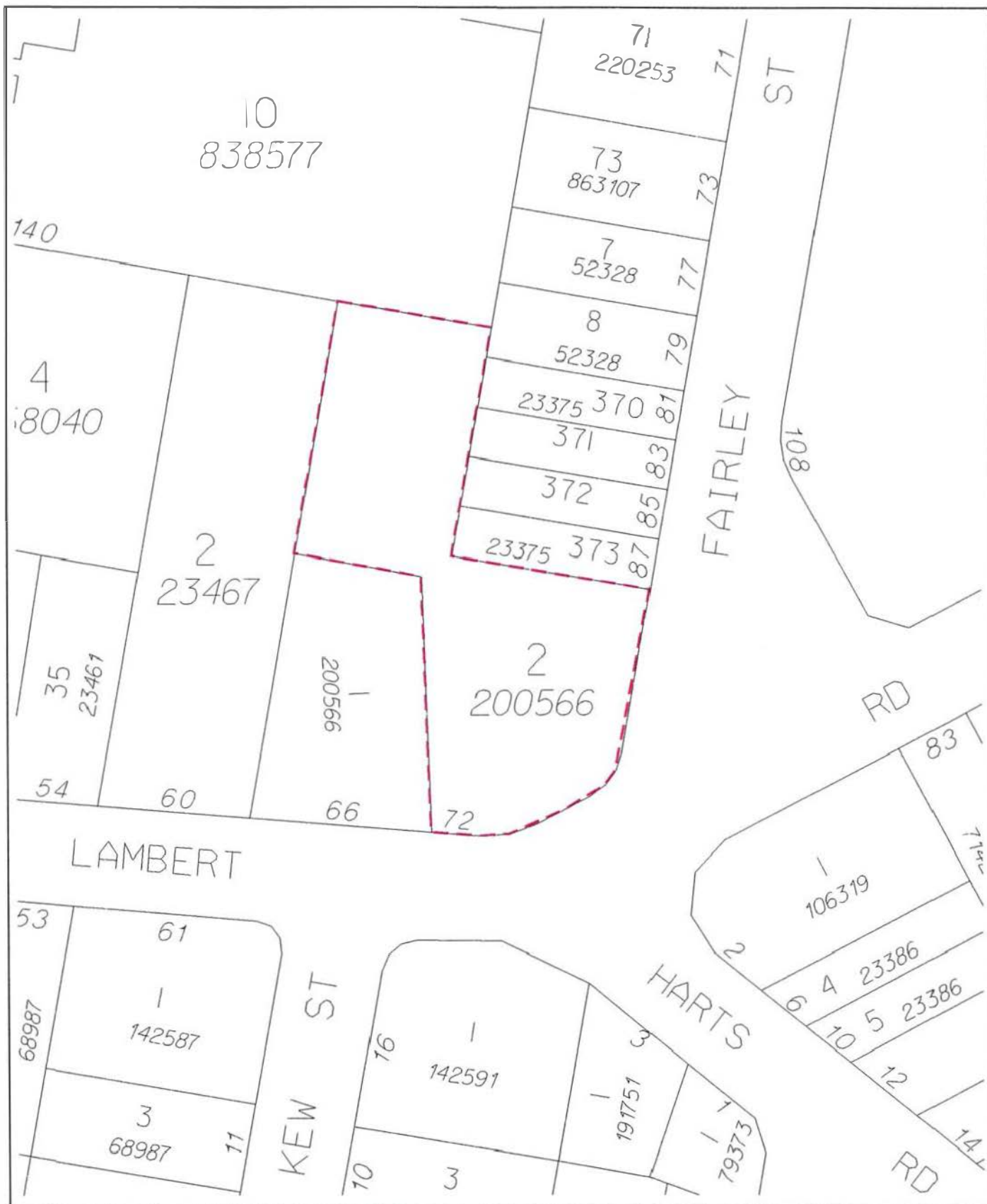
- as it provides evidence of the early development of Hill End and the changing nature of the area;
- for the evidence it provides of the commitment of early Primitive Methodists to establishing a local church, and the importance of religious observance in the nineteenth century;
- for the important part it has played in the lives of successive generations of worshippers, performers, audiences and students of music;
- for its association with architect and Mayor of South Brisbane, Arthur Morry;
- as a surviving example of a small, 1880s Victorian Carpenter Gothic style timber framed church;
- as a local landmark;
- for its contribution to the streetscape of Dornoch Terrace.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship  
prior to 1940**



**BRISBANE CITY COUNCIL**

Department of Development and Planning

**Brisbane City Heritage Unit**

**ST ANDREW'S CHURCH HALL  
72 LAMBERT ROAD  
INDOOROOPILLY**

Scale: 1 : 1000



## Saint Andrew's Church Hall



---

<b>PREVIOUS NAME:</b>	<b>Saint Andrew's Church</b>
<b>ADDRESS:</b>	<b>72 Lambert Road, Indooroopilly</b>
<b>PRESENT USE:</b>	<b>Religious</b>
<b>PRESENT OWNER:</b>	<b>The Corporation of the Synod of the Diocese of Brisbane</b>
<b>ARCHITECT:</b>	<b>J. H. Buckeridge</b>
<b>REAL PROPERTY DESCRIPTION:</b>	<b>L 2 on RP 200566 Parish Indooroopilly</b>
<b>YEAR OF CONSTRUCTION:</b>	<b>1889</b>
<b>PRESENT LISTING:</b>	<b>QHR 600231, AHC 008493, NTQ BNE 1/442</b>

---



## STATEMENT OF SIGNIFICANCE

St Andrew's Church Hall, Indooroopilly, has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance. It also satisfies one or more of the criteria specified in S.23(1) of the Queensland Heritage Act 1992 as evidenced by, but not exclusive to, the statement of significance in the Heritage Register held by the Department of Environment.

This place of worship is significant:

- for the evidence it provides of the development of Indooroopilly and surrounding districts in the nineteenth century;
- as one of the approximately ninety Anglican Church buildings erected during the episcopate of Bishop Webber from 1885 - 1903 it demonstrates the expansion of the Anglican Church in Brisbane in the late nineteenth century and the practice of erecting timber buildings until funds were available for the planned masonry Church;
- as part of a site associated with Anglican worship since 1889. It provides evidence of the importance that religious observance played in the lives of the successive generations who worshipped there;
- as a rare example of a late nineteenth century exposed frame church;
- as its fine external decorative elements, in particular the entrance portico and windows and door-framing exhibit aesthetic characteristics valued by the community;
- as an example of the work of prominent church architect, J.H. Buckeridge.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.

## Uniting Church, Indooroopilly



---

<b>PREVIOUS NAME:</b>	<b>Indooroopilly Methodist Church</b>
<b>ADDRESS:</b>	<b>80 Station Road, Indooroopilly</b>
<b>PRESENT USE:</b>	<b>Religious</b>
<b>PRESENT OWNER:</b>	<b>The Uniting Church of Australia</b>
<b>REAL PROPERTY DESCRIPTION:</b>	<b>L 1 on R 125703 Parish Indooroopilly</b>
<b>YEAR OF CONSTRUCTION:</b>	<b>1916-17</b>

---

## HISTORICAL REPORT

Methodist church services were first held in Brisbane at a hall in Queen Street in 1847. By 1874, as the city's population expanded, Primitive Methodist churches had been built at West End, Indooroopilly, The Gap and Spring Hill.

Of the population of Queensland in 1881, 73900 or 34.6% were declared adherents of the Church of England. Catholics reached 25.5%, and other Protestant religions made up 34%. Of the Protestants, the Wesleyan Methodist and Primitive Methodist group made up 8.28%, reducing to 7.0% by 1891.

The Methodist church in Indooroopilly dates from 1872, having been formed by the efforts of a Primitive Methodist mission promoted by the Reverend Joseph Buckle. Five acres of land were purchased from the government on which the original Primitive Mission meeting place was built. Land fronting Moggill Road was purchased around 1890 and a church and parsonage erected. Financial problems experienced by the Primitive Methodists hastened an amalgamation with the Wesleyans and in 1896 the Indooroopilly church property was transferred to the newly formed group.

Prior to World War I the population of the Indooroopilly district increased markedly and the minister of the time, Reverend W. Little, organised the acquisition of land at the corner of Station and Mulgrave Roads. It was proposed to initially move the old church there and to erect a new church at a later date. The removal did not take place. Ultimately the Toowong Circuit resolved to build a brick church on the sloping site with a school hall underneath. The outbreak of the first world war and the tragedy of the Gallipoli campaign led to the church being dedicated as an Anzac memorial.

The foundation stone of the Indooroopilly Methodist Church was laid by the Governor Sir H. Goold-Adams on 29 April 1916, a few days after the first anniversary of the Anzac landing, but the building was not completed until 1917.

The Memorial Church was built by contractors Curry and Bradley, John Bradley being a member of the congregation. The opening ceremony on 1 September 1917 was performed by Reverend H. Youngman DD. After the ceremony two memorial windows were unveiled by Lt-Colonel G.A. Ferguson, DSO, VD. They were dedicated to the memory of former members of the congregation, William John Bradley, who was killed at Gallipoli in 1915, and Joseph H. Neville who was killed on the Somme in 1916.

The parsonage in Grosvenor Road was built in 1926, and a separate school hall was completed in August 1931. Further additions were made to the church in 1959.

In 1977, when the Uniting Church was formed by the amalgamation of Congregational, Presbyterian and Methodist Churches, the church became the Uniting Church, Indooroopilly. It continues to serve the local Uniting Church community.

REFERENCES:

Crook, D.P. Aspects of Brisbane Society in the 1880s, thesis, University of Queensland, 1958.

Dingle, R.S.C. 1947 *Annals of Achievement: A Century of Queensland Methodism 1847-1947*, Q.B.D., Brisbane.

*Methodist Times*, 11 June 1931.

*Methodist Leader*, 21 April 1916

*Methodist Leader*, 1 September 1916.

*Methodist Leader*, September 1917.

**ARCHITECTURAL DESCRIPTION**

This two storey, Gothic style brown brick building, has a steeply pitched gable roof clad in fibre cement shingles. Situated on the corner of Station and Mulgrave Roads, it occupies a prominent position next to a modern church, school and the 1931 timber hall. Due to its steeply sloping site only the upper floor of the building addresses Station Road.

The church appears to have originally comprised of a nave and entry porch to the upper level, and a hall below. A later extension to the rear of the building includes meeting rooms, stairwell and hall. The original entry door to the porch has been boarded in and access is now gained via a side door. No disabled access is provided.

**Exterior**

The side walls of the nave are divided into four bays by stepped buttresses. Each bay features a single leadlight lancet window. Underneath these in the last two bays of the lower walls, coupled rectangular windows light the hall.

Comprising a main gable roof over the nave, lower gable to the back and a twin gabled porch; the roofs of the building have terra cotta ridge capping tiles and finials to each end of the main gable. Parapet walls encompassing the back addition, hide lower roof areas from sight.

The symmetrical front facade of the building features an apex vent and a twin lancet with quatrefoil window above. Under this window, the rendered twin gables of the porch project from the nave's front wall between two single lancets. The central front opening to the porch has been replaced with a decorative panel. Stained glass windows features in the porch side walls and a single lancet to each side of the decorative panel.

### **Interior**

The nave, connected to the porch by two timber doors, has a sloping timber floor. The internal surface of the buildings walls are rendered and grooved to replicate stonework. They rise to a pitched ceiling lined with painted timber boards and supported by hammer beam trusses. Divided into smaller rooms by partition walls, the nave now houses office space and a chapel. A low ceiling has been introduced above the springing line of the trusses. This has hidden the tip of each window from view. The floor has been built up into several level platforms, including a sanctuary area in the chapel.

The chapel which is orientated towards a side wall, features some of the building's original timber furniture. Timber panelling lines two of its walls whilst the windows are either covered in curtains or venetian blinds. Two timber doors in the back wall of the building access the later extension. Benches have been built into the porch and office area. The new side entry door sits below a roofed walkway which covers the second bay of the nave wall.

Although major internal alterations have occurred, the exterior of the building is relatively intact. The newer back extension is easily identified as a later addition, but unobtrusively sits to the lower rear of the older building.

### **STATEMENT OF SIGNIFICANCE**

The Uniting Church, Indooroopilly, is a place of cultural heritage significance. It has aesthetic, historic and social significance for past, present and future generations and satisfies one or more of the criteria utilised in the assessment of local heritage significance:

This place of worship is significant:

- for the evidence it provides of the development of the suburb in the pre-World War I period;
- as it displays the early commitment and growth of the Methodist community in building the church during World War I and subsequent additions and extensions;
- as it demonstrates the importance of religious observance and education in the lives of successive generations of local residents;
- as an example of a small Gothic style brick church built in the 1910s;
- as a local landmark.

**DATE OF CITATION:** October 1996

**AUTHOR OF CITATION:** Brisbane City Council Heritage Unit

**COPYRIGHT BRISBANE CITY COUNCIL HERITAGE UNIT**

**NOTE:** This citation has been prepared on the basis of evidence available at the time including an external examination of the building. The statement of significance is a summary of the most culturally important aspects of the property based on the available evidence, and may be re-assessed if further information becomes available. The purpose of this citation is to provide an informed evaluation for heritage registration and information. This does not negate the necessity for a thorough conservation study by a qualified practitioner, before any action is taken which may affect its cultural significance.



**Brisbane Places of Worship**  
prior to 1940



**BRISBANE CITY COUNCIL**

Department of Development and Planning

**Brisbane City Heritage Unit**

**INDOOROOPILLY UNITING CHURCH**  
**80 STATION ROAD**  
**INDOOROOPILLY**

Scale: 1 : 1000

