


PLACE NAME: Former St. Patrick's Catholic Church

Place No. 82

ADDRESS: 1191 Princes Highway, Mount Moriac

Assessment Date: Sept 2023

<p>Historic Themes: Theme 2: Migration Theme 5: Towns – Mount Moriac Theme 8.2: Spiritual Life</p> <hr/> <p>Condition: Fair - Good</p> <hr/> <p>Integrity: Moderate-High</p> <hr/> <p>Photograph Date: 8 November 2022</p>	
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CURRENT HERITAGE STATUS ON STATUTORY REGISTERS

Victorian Heritage Register:	No
Victorian Heritage Inventory:	No
Local Planning Scheme:	No

CURRENT HERITAGE STATUS ON OTHER REGISTERS:

National Trust (Victoria) Register:	No
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RECOMMENDED LEVEL OF SIGNIFICANCE:

LOCAL

RECOMMENDATIONS:

Recommended for inclusion in the Victorian Heritage Register: **No**
 Recommended for inclusion in the Victorian Heritage Inventory: **No**
 Recommended for inclusion as a Heritage Overlay in the Planning Scheme: **Yes**

Schedule to the Heritage Overlay

External Paint Controls Should Apply?	Yes (existing church building only)
Internal Alteration Controls Should Apply?	No
Tree Controls Should Apply?	No
Solar Energy System Controls Apply?	Yes (existing church building only)
Fences &/or Outbuildings of Note?	No
Prohibited Uses May be Permitted?	Yes
Incorporated Plan	Yes (see recommendation below)

Other Recommendations

It is recommended that a heritage overlay apply to the property at 1191 Princes Highway, Mount Moriac, as shown in the aerial image at the conclusion of this assessment.

Opportunities are available to construct additions to the existing church building. In order to retain its significance, it is recommended that any additions: maintain the visual exposure and three dimensional of the existing building on the north, east and west sides; are lightly connected to the existing (possibly in the provision of a link); are distinguished in design and appearance (and not a copy of the existing building) and of non-highly reflective construction; and allow the existing building to be retained as the prominent feature when viewed from the Princes Highway.

It is recommended that any Incorporated Plan consider exemptions from the need for a planning permit for the construction of outbuildings and structures that are detached and at the rear (south) of the existing church building and are of non-highly reflective construction; and for any ground works associated with driveways and paving (if graded away from the existing church building).

HISTORY:

Wadawurrung traditionally means 'the people who belong to the water' in reference to the rivers, creeks, lagoons and coastal waters within Wadawurrung Country.¹ The Moriac region is defined by a grassy and treed landscape of rises and flats at the southern foothill of Mount Moriac and forms part of the volcanic plains of south-western Victoria. Mount Moriac forms the principal landmark in the Moriac locality and it is from the Mount that the area takes its name. It appears that 'Moriac' derives from the Wadawurrung botanical name for Morroyok, meaning a bramble (Bidgee-widgee – *Acaena novae-zelandiae*).²

Arrival of Europeans and Establishment of Sheep Stations

In 1835, John Batman from Tasmania landed at Indented Head on the Bellarine Peninsula near Geelong, Victoria with the intention to establish a permanent European colony there (this eventuated in the establishment of the Colonial township of Melbourne some months later).³ In June of that year, Batman executed a so-called treaty with First Nations peoples for the purchase of 600,000 acres (242,811 hectares) of territory.⁴ The land was to be taken up by a syndicate of European colonists from Tasmania known as the Port Phillip Association. Other colonists also scrambled to gain land too. Batman's so-called treaty attempted to legitimise claims to the land for the Port Phillip Association in the eyes of Imperial and Colonial British authorities.⁵ British possession of Australia had begun with the arrival of Captain James Cook to Port Jackson, Sydney, New South Wales, in 1770 when he raised the British flag and claimed the east coast of Australia as Terra Australis.⁶ The basis of Cook's claims to the sovereignty of land in the name of the King of England was terra nullius, the land not considered as 'belonging to anybody – despite the obvious presence of people along the shores and rivers.'⁷ As early as 1866, Gideon S. Lang, a Scottish born pastoralist, recognised the injustice of terra nullius, declaring that 'no Colonial Government has ever recognised any policy, authority, or property, tribal or personal, among the aborigines' and 'they [the First Nations People] have been deprived of their hunting grounds without any provision being made for them, the country having been occupied by the white settlers with utter disregard of their interests, rights, and even subsistence, as if they had been wild dogs or kangaroos.'⁸

It was in June 1836 when the Brig, *Henry*, arrived at what was to be named Point Henry (in recognition of the first vessel to this location), Geelong, with a 'pleasure party'.⁹ Under the leadership of Captain Whiting, the passengers included Kenneth Clark, Captain Tregurtha, Dr. Cotter, Messrs. J.M. Matson, George Killam, Edward Hines and James Hewitt.¹⁰ As a consequence of the influx of European sheep graziers, the Crown Lands Occupation Act was proclaimed in 1836.¹¹ The area south of the Murray

1 D. Rowe, *About Corayo: A Thematic History of Greater Geelong*, City of Greater Geelong, 2021, p.67.

2 This is the name given by the Wadawurrung for a bramble (Bidgee-widgee) – see the Wadawurrung Language App., op.cit. See also J.J. Cary, *Vocabularies of the Geelong and Colac Tribes, Collected in 1840, Australasian Association for the Advancement of Science*, Sydney Session, January 1898, p.20.

3 D. Rowe & W. Jacobs, 'Batman Park Heritage Review', Indented Head, prepared for the City of Greater Geelong, 2013, p.8.

4 W.R. Brownhill & I. Wynd, *The History of Geelong and Corio Bay With Postscript 1955-1990*, postscript edn., The Geelong Advertiser, Geelong, 1990, pp.4-5.

5 Rowe, *About Corayo: A Thematic History of Greater Geelong*, City of Greater Geelong, Geelong, 2021, p.74.

6 *Ibid.*

7 *Ibid.*

8 G.S. Lang, *The Aborigines of Australia*, Wilson and Mackinnon, Melbourne, 1865, pp.37-38.

9 *Sydney Herald*, 16 June 1836, p.2.

10 *Ibid.*

11 R.V. Billis & A.S. Kenyon, *Pastures New: An Account of the Pastoral Occupation of Port Phillip*, Macmillan & Company Ltd., London, 1930, pp.4-5.

River was named the Port Phillip District but this was short-lived, the area being divided in 1840 into No. 9: the Western Port District and No. 10, the Portland Bay District.¹²

European History of Moriac

In 1842, following European colonisation, John Raven (1803-1863) had obtained a depasturing licence for 149 acres on Thomson's Creek.¹³ A homestead was subsequently built that was to become known as 'Ravenswood' (now addressed as 865 Hendy Main Road). This began permanent European occupation in the Moriac area (see following section for further details). To the south of Ravenswood, in 1844, William Hindhaugh (1814-1882) took up seven square miles (18 square kilometres) at Paraparap for sheep grazing, his pre-emptive right first being known as Balla-garra-gap (the resting place of the kangaroo) and later as Forest Station.¹⁴

Raven's depasturing license was one of the last to be issued as much of the land in the Moriac area was subdivided and offered for sale in the late 1840s and early 1850s.¹⁵ One purchaser was Dr Jonathan Clerke who acquired 206 acres comprising allotment 1 of Section 30 in the Duneed Parish in 1851.¹⁶ In 1859, it was purchased by Simon Bond, a labourer from Devon, England, who established his Longfield Farm (it was later to be subdivided as the Moriac Township Estate).¹⁷

The Mount Moriac township was established in the late 1840s to service the farming community.¹⁸ The township clustered around the intersection of the Princes Highway and Hendy Main Road where a hotel, blacksmith's shop, store, hall, State school and police barracks were to be constructed, and a cemetery was laid out nearby.



Colac Road looking west to Mount Moriac township, c.1900
Source: Anglesea and District Historical Society Inc.

¹² *Ibid.*, p.16.

¹³ *Geelong Advertiser*, 7 March 1842, p.3.

¹⁴ W. Hindhaugh to the Colonial Secretary, 4 January 1853, Pastoral Run Papers, VPRS 5920, Public Record Office Victoria, G.D. Smythe, Survey of Rivers and Creeks from The Barwon Heads to Point Roadknight, 20 September 1847, VPRS 8168/P0002, CS30B1, Public Record Office Victoria and W.L. Koenig, *The history of the Winchelsea Shire*, Winchelsea Shire Council, Winchelsea, 1964, p.89.

¹⁵ I. Wynd, *Barrabool: Land of the Magpie*, Barrabool Shire, Torquay, 1992, p.6.

¹⁶ *The Argus*, 20 September 1851, p.2.

¹⁷ Land application 46727, Public Record Office Victoria.

¹⁸ C. Kellaway & D. Rowe, *Farmland, Forest & Surf Environmental History*, Surf Coast Shire, 2009, p.48.

The fledgling rural centre was especially defined by a Catholic population from the early 1850s.¹⁹ Other denominations followed, including the Anglicans in 1855 who built a brick school, the Bible Christians who constructed the Ebenezer Chapel in Hendy Main Road in 1856, and the Presbyterians in 1858 who erected a school.²⁰

Mount Moriac was the seat of local government at the inception of the Barrabool District Road Board in 1853. From 1865, it was the headquarters of the Barrabool Shire Council following the building of a Shire Hall.²¹ The population declined throughout the 20th century, the distant location of the location of the railway station to the south-east (established in 1877) and the establishment of the Moriac township in 1924-25 contributing to this.

The Geelong auctioneer, Ebenezer Edward Hendy (1870-1936), was responsible for privately funding a new, purposely-designed agricultural township to the south of the rail line.²² He had purchased the Bond family's Longfield farm and engaged the surveyors, Urbhans, Jacobs and Urbhans to lay out the township on 'modern town planning lines.'²³ Frederick Purnell was appointed architect for the construction of the earliest buildings at Hendy's expense. He also funded the construction of sale yards to the south-west of the township in 1924 (they were soon operational). The promise of a prosperous model agricultural town was not to reach its full potential in the 1920s. The Depression of the 1930s thwarted Hendy's grand vision with banks foreclosing on local farmers and a subsequent population decline.²⁴

19 Wynd, *op.cit.*, p.84.

20 *Ibid.*, pp.85-86.

21 Kellaway and Rowe, *op.cit.*, p.48.

22 Moriac Township Estate Plan, n.d. [c.1925], Authentic Heritage Services Pty Ltd collection and *Geelong Advertiser*, 31 January 1925, p.6.

23 Moriac Township Estate Plan, *op.cit.*

24 K. Cecil, History of Moriac State School, unpublished history in Surf Coast Heritage Group online at <https://surfcoastheritagegroup.wordpress.com/schools-mount-moriac/>

Moriac Township Estate

The Estate is situated right at the Moriac Railway Station, 15 miles from Geelong.

It is not claimed that this is a Suburb of Geelong, but it is the creation of a NEW TOWNSHIP on mald town planning lines, backed up by splendid Agricultural and Dairying Land on all sides, and should in a few years be equal in importance with Colac and Teign, both of which places had a beginning like Moriac.

Moriac is a Junction Station, and SEVEN PASSENGER TRAINS per day stop there all the year round. The Wensleydale line branches off at Moriac, and the Wensleydale Coal Mine, on which £50,000 has been spent, is only a few miles away, and all the coal will come down by train to Moriac.

The small Dairy or Poultry Farms on the Estate can be had on good terms.

A man could easily live on the land and work in Geelong, as the train leaves at 7.5 a.m., and arrives back at 6.54 p.m. With a yearly ticket the travelling expenses would be very small, or he could travel in by road, which is good.

Development. The Owner of the Estate (Mr. E. E. Hendy, of Geelong) is developing it at his own expense. He has built Sale Yards (as per picture above) at a cost of £600, and is building a large general store, Post Office and Telephone Bureau, with dwelling attached, with red tiled roof, at a cost of nearly £2000 (see picture above), and intends constructing the roads at his own expense, under the supervision of H. E. Moore, Civil Engineer. The contract for the first section of roads as indicated on plan is now under way, and is costing about £300. The other sections will be gone on with as soon as required, and will all be done at the expense of the present Owner.

All progressive Towns are right at the Railway Stations, like the Moriac Township Estate. Places like old Seymour, and many others which were away from the Station, all found they had to build a new town, and in each case the new one at the Station is the successful one. The Moriac Estate was owned and occupied by the Bond family for three generations—64 years in all—and they would never sell it until the death of Mrs. Bond, senr. On the 10th September, 1924, it was sold by auction by Mrs. Bond's executors to the present owner.

The Building Allotments will be Sold on Very Easy Terms, i.e. £5 Deposit on each and 20/- Monthly. Interest, 6 per cent.

ALLOTMENTS OBTAINABLE FROM
HENDY, LEARY & CO., Estate Agents, Geelong
Established 1853
or from any Auctioneer or Registered Estate Agent in Geelong.

Urbahns, Jacobs and Urbahns, Plan of the Moriac Township Estate, 1925.

Source: Authentic Heritage Services Pty Ltd collection.

History of St. Patrick's Catholic Church Towards the Construction of a Church

A Catholic presence was established at the fledgling Mount Moriac village with the opening of the Duneed Denominational (Catholic) School in 1849 in the house of Thomas Corbatt, farmer.²⁵ The slat hut thatched with straw proved unsatisfactory as a school room – it had no windows and was ‘in a bad state.’²⁶ Its existence was only temporary as it closed a few years later but in 1853 Father Patrick Dunne of the Melbourne Diocese based in Geelong had a timber school erected.²⁷ It was at this time when the Rev. J.J. Bleasdale was directed by Bishop Goold to take charge of the Colac Parish which then included Mount Moriac.²⁸

Acquisition of a Church Site and the Building of a Presbytery

On 13 October 1854, Catholic Bishop James Alpius Goold and the Revs. Patrick Dunne and Horatio Geoghegan purchased part of Section 19 in the Parish of Modewarre from the vigneron, Benjamin Tindale. He had subdivided a portion of Section 19 into six lots, and lot 1 was acquired for Catholic Church purposes.²⁹ In 1855, Bishop Goold directed the Rev. Patrick Birmingham, (formerly of Fiery Creek) to take the charge of the Colac area from Mount Moriac and so construction began in late 1855 for a Presbytery. Subscriptions were sought its construction and it was completed in 1856.³⁰

25 *The Advocate*, 28 August 1946, p.15.

26 *Ibid.*

27 Wynd, *op.cit.*, p.84.

28 *Empire* (Sydney), 7 February 1853, p.3.

29 Land Conveyance Book 18 No. 723, 13 October 1854 in Certificate of Title vol. 11207 fol. 990, provided by the Surf Coast Shire.

30 *Geelong Advertiser and Intelligencer*, 23 November 1855, p.3 and *The Argus*, 26 July 1856, p.4.

Development of the First Catholic Church at Mount Moriac.

In 1857, Father Michael Farrelly took charge of the Colac district from Mount Moriac.³¹ He was responsible for the building of the first Catholic Church at Mount Moriac,³² following a design prepared by the architect, Nathaniel Billing. Billing called tenders for the construction of the first portion (nave) in July 1858.³³ Based on an early Gothic style, Billing's concept was 'from designs furnished by Mr Hanson, an English gentleman whose plans for country churches have been very frequently adopted of late years in England and Wales.'³⁴ To be named St. Patrick's, the foundation stone for the church to be built of Barrabool stone was laid in November 1858.³⁵ On 18 November 1860, the 'Duneed Catholic Church' – St. Patrick's – was blessed and solemnly opened by Bishop Goold, with the Rev. Dr. Fitzpatrick as Master of Ceremonies, and Dean Hayes preaching.³⁶

In 1863, Andrew McWilliams called tenders for the completion of the chancel.³⁷ The following year, 1864, Bishop Goold laid the foundation stone for this part of the building that was to be built by Clement Nash.³⁸ By this time, Father Michael Nelan had charge of the Duneed mission.³⁹ The new chancel was consecrated and opened by Bishop Goold on 11 February 1866.⁴⁰ He was assisted by Dean Downing from Geelong; Father Nelan; Father Farrelly of Hamilton but formerly of Duneed) and the Very Rev. John Kelley.⁴¹ Costing nearly £5000 and to seat 350 people,⁴² the *Geelong Advertiser* gave a report on the opening ceremony and the newly-completed building:

The church itself is a striking example of what can be done by the determined energy of a clergyman in a country district. Situated amongst a congregation which does not number one wealthy member, St. Patrick's, Duneed [Mount Moriac], is one of the most substantial and certainly one of the most beautiful country churches in Victoria ... Completed, the church consists of a nave and chancel, the former being 78 feet in length by 23 in breadth ... The material used was Barrabool freestone, and every detail of the work has been finished in such a manner as to reflect the very greatest credit on the contractor. The style, as we have stated, is early Gothic, and anything like monotony in the appearance of the building is prevented by the porches, of which there are three, and the very beautiful octagonal bell tower. In the chancel is a very handsome stained glass window, manufactured by Messrs Urie and Ferguson, of Melbourne, the upper light of which is a picture of St. Patrick, the lower lights containing various sacred monograms and devices. The carpeting and furniture of the sanctuary is very rich, but in extremely good taste; for this the church is indebted to the exertions of Father Nealon [sic.] The grounds around the church, have, by the liberality of some of the ladies of the congregation, been planted with flowers and shrubs in order to furnish flowers for the altar both in summer and winter.⁴³

31 M. Frewin and L. Phelan, *Churches of Geelong & District: Pre 1900 Outer Geelong Region*, vol.2, Geelong Family History Group, 2006.

32 *Geelong Advertiser*, 12 February 1866, p.2.

33 *Ibid.*, 28 July 1858.

34 *Ibid.*, 12 February 1866, p.2.

35 *Ibid.*

36 *Ibid.*, 16 November 1860, p.4.

37 Phelan, et.al., *op.cit.*

38 *Geelong Advertiser*, 12 February 1866, p.2.

39 Phelan, et.al., *op.cit.*

40 *Geelong Advertiser*, *op.cit.*

41 *Ibid.*

42 Phelan, et.al., *op.cit.*

43 *Geelong Advertiser*, *op.cit.*



St. Patrick's Catholic Church, n.d., c.1910, Princes Highway, Mount Moriac.
Source: Keith Cecil collection, Anglesea and District Historical Society Inc.

While driven by the exertions of the incumbent priests, Father Farrelly and subsequently Father Nelan, the substantial and contextually elaborate newly-built church was a testament of the dedication of the Catholic community in the Mount Moriac, Duneed, Modewarre, Gnarwarre and Waurm Ponds districts. Several were subsistence farmers who had taken up land only a few years earlier. They included the Corbatt, Crowe, Erwin, Donaghue, Fitzgibbon, Hewitt, McKiernan, O'Dowd, Powell, Shanahan and Sherlock families.⁴⁴

Although it was anticipated that the completion of St. Patrick's Church would provide certainty and stability for the Catholic faithful of the district, this was not to be. In 1869, just three years after celebrating the completion of the building, *The Advocate* reported on the cracking of the walls, requiring 'a large sum of money to be expended upon them to make them secure.'⁴⁵ The damage was claimed to be 'the loose manner in which the foundation was put in.'⁴⁶ 'Large scale' alterations were carried out in 1870.⁴⁷

The substantial repairs were not sufficient to quell the defects caused by the construction of the building and damaging weather. Almost 20 years later in 1887, a travelling correspondent for *The Advocate*, while passing through Mount Moriac gave an insight into the extent of damage to the church building:

The deserted homesteads behind stand as mute evidence of the former population of the place. A large proportion of the population were Catholics, and on the summit of a high hill, facing the Geelong-road, they erected a magnificent Gothic church, which was dedicated to Ireland's Patron saint. A stranger is naturally surprised to find this large and imposing edifice, with its beautifully carved doorways and windows, standing in such a lonely place amidst such a scanty population; but when this church was erected it barely afforded accommodation to the crowds of worshippers who flocked

44 These were some of the names that provided subscriptions for the building of the Presbytery in 1855 (see *Geelong Advertiser*, 23 November 1855, p.3) or represent some of the early burials in the Catholic section of the Mount Moriac Cemetery.

45 *The Advocate*, 9 October 1869, p.5.

46 *Ibid.*

47 *Ibid.*, 3 January 1952, p.15.

to it. The church now presents an appearance of decadence in keeping with the surrounding district. Inferior freestone, quarried in the neighbourhood, was used in its construction, and this is now crumbling to decay, the slates are falling from the roof, and the large stained-glass western window was shattered by a furious hailstorm. The foundation of the building is good, and we cannot help regretting that comparatively worthless stone should be used in constructing so fine a building. In order to arrest this premature decay a committee has been formed to collect funds to replace the broken window and to devise some means of protecting the more exposed parts of the church from, the ravages of the weather.⁴⁸

The work of the committee of the 'Roman Catholic Church Improvement Fund, Mount Moriac' was to endure over many years during which time there were changes in clergy and the formation of a new Parish in 1905 that took in the districts of Winchelsea, Mount Moriac, Teesdale, Inverleigh and Bannockburn.⁴⁹ A new Presbytery had been constructed at Winchelsea but this did not prevent the raising of funds for St. Patrick's Church in the way of entertainments in the Mount Moriac Hall in 1903 and fetes and bazaars in later years.⁵⁰

Building of the Existing Church

By 1944, the ongoing nature and extent of required repairs to the old Church building proved too great. St. Patrick's – then comprising a congregation of 140 people, was to be rebuilt 'worthy of the old church and of their forefathers' zeal.'⁵¹ A building fund was established and fundraising events, including gymkhanas and football matches were held.⁵² Meanwhile in 1946, Father T. Keogh sought costings from the Lodge Brothers, stone masons and a local contractor and builder to repair the existing building.⁵³ However, by 1948, the octagonal tower and spire had already been demolished for safety reasons.⁵⁴ An inspection of the building was carried out by a builder at this time with the following conclusions:

The building is very old and is in a bad state of repair.

The tower has been demolished and left a hole in the south-west corner of the building, near underside of roof approx. 3' 0" x 2'0" as shown on sketch. The outside layer of stone at the north end, over sanctuary has broken away and evidently caused the hole in the sanctuary roof. The sanctuary is not used.

The vestry is not used as the roof is all broken and in a very bad state of repair.

The plaster has come away in a lot of places from the walls of the nave.

Most of the windows are broken.

Spouting and downpipes nearly all decayed.

Only one convenience provided which is falling down.

Only one porch used and marked 1. on attached plan.⁵⁵

48 *Ibid.*, 21 May 1887, p.18.

49 *Geelong Advertiser*, 24 May 1905, p.2.

50 *Ibid.*, 7 September 1903, p.4, 12 February 1918, p.5 and 29 September 1928, p.11.

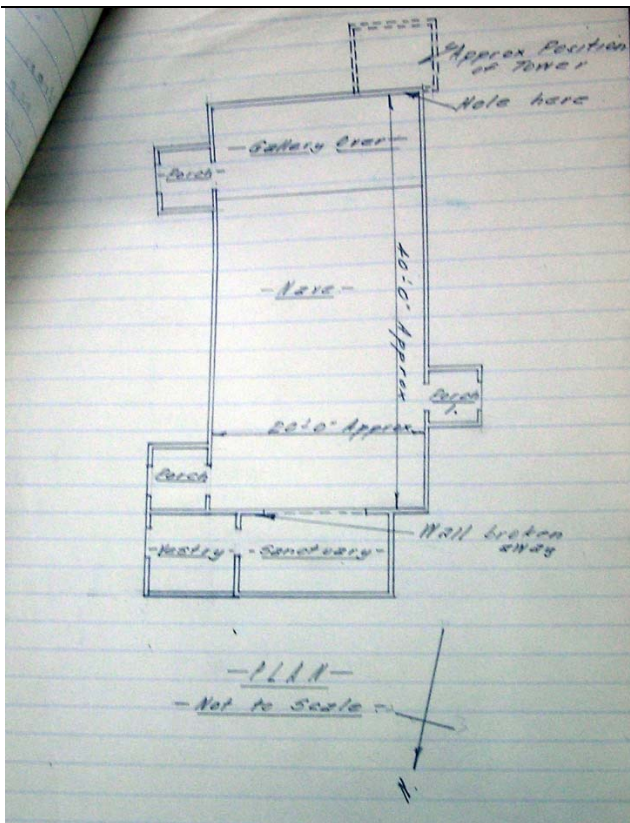
51 *The Advocate*, 26 April 1944, p.16.

52 *Ibid.*, 3 January 1952, p.15.

53 A.T. Fox to The Secretary, Dept of Health, Melbourne, 8 Nov 1948, St. Patrick's Catholic Church, Mount Moriac, Public Building file, VPRS 7882/P0001/1079, Public Record Office Victoria.

54 *Ibid.*

55 W.J. Humble [?], 'R.C. Church, Mt. Moriac', hand-written report, 16 October 1948, St. Patrick's Catholic Church, Mount Moriac, Public Building file, op.cit.



W.J. Humble [?], Sketch plan of St. Patrick's Church, 1948.

Source: St. Patrick's Catholic Church, Mount Moriac,
Public Building file, VPRS 7882/P0001/1079, Public Record Office Victoria.

Efforts were subsequently focussed on the building of a new church. In 1952, the Melbourne architect, Reg. W. Appleford was commissioned to design the new edifice: it being a 're-erection' of the old building on part of the existing foundations, with the original square tower and steeple incorporated into the design given its more superior bluestone construction.⁵⁶ Original roof timbers and flooring, and 'some of the old stone' were also part of the new construction.⁵⁷ Liturgical fittings and other original fixtures, including statues, baptismal font and seats were also to be re-used.⁵⁸

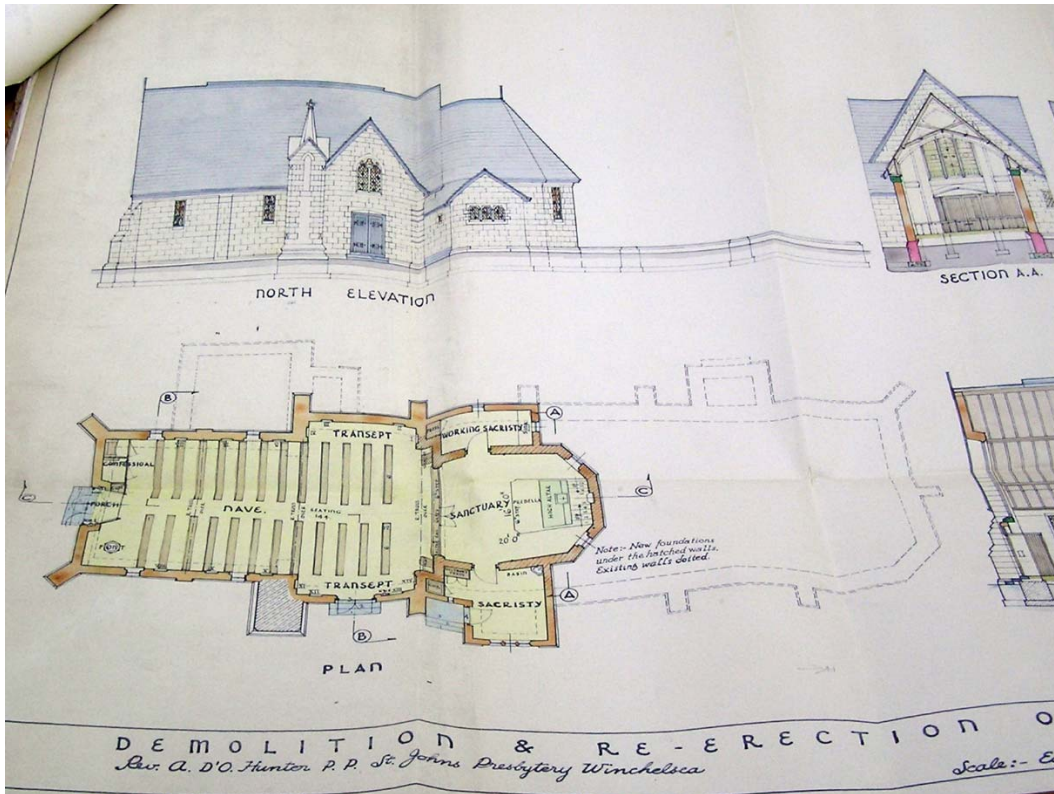
Appleford's design was to accommodate 120 people.⁵⁹ The layout and outward expression were conservative for the postwar period, comprising a nave and transepts (east of the original church) and a faceted sanctuary and sacristies (over the original foundations). Steeply-pitched gabled roofs clad in slate and walls and buttresses of Mount Gambier stone provided an exterior that was a contemporary interpretation of the original church building. The east gable end of the nave was initially to feature what appears to have been the reinstallation of the original pointed-arched tracery window but instead a blind pointed-arched opening with a rose window was constructed. The main entrance at the east end was constructed with timber doors with shallow pointed arched highlights above. A cross of streamlined design surmounted the east gable. Apart from the original tower with its pointed lancet openings, and the pointed arched tracery window in the gable end of the northern transept, the small rectangular windows lighting the building were to be simple and square-headed with rudimentary leadlighting.

⁵⁶ *The Advocate*, *op.cit.* and 4 September 1952, p.22.

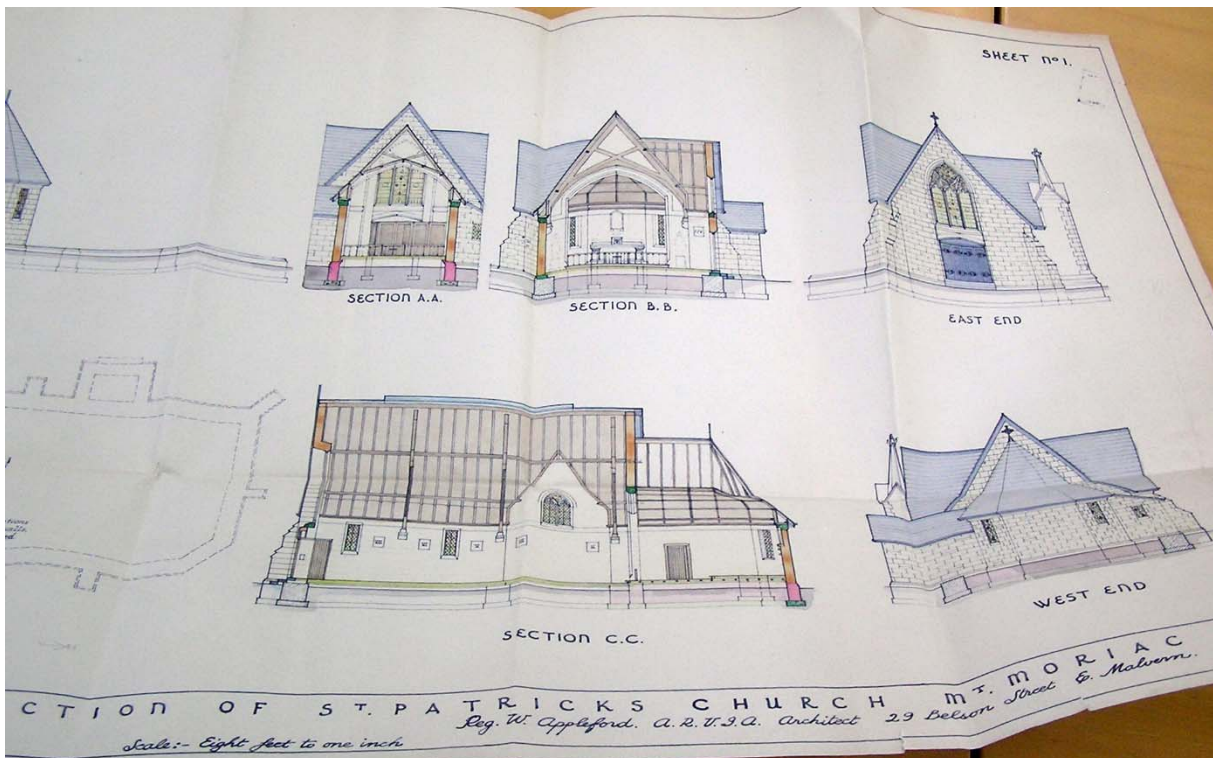
⁵⁷ *Ibid.* and 26 February 1953, p.14.

⁵⁸ *Ibid.*, 13 December 1953, p.24.

⁵⁹ *Ibid.*, 4 September 1952, p.22.



Reg. W. Appleford, Floor Plan and North Elevation of proposed St. Patrick's Church, Mount Moriac, 1952. Source: St. Patrick's Catholic Church, Mount Moriac, Public Building file, VPRS 7882/P0001/1079, Public Record Office Victoria.



Reg. W. Appleford, East and West Elevations and Sections of proposed St. Patrick's Church, Mount Moriac, 1952. Source: St. Patrick's Catholic Church, Mount Moriac, Public Building file, VPRS 7882/P0001/1079, Public Record Office Victoria.

Costing over £5000 and measuring 62 feet by 22 feet (18.9 by 67 m) the church building was constructed by the Lodge Brothers and W.J. Kelly,⁶⁰ the latter being a well-known contractor of Catholic buildings. The new St. Patrick's Church was opened and blessed by Archbishop I.D. Simonds on 29 November 1953.⁶¹ The church was to serve the Catholic population of the Mount Moriac district until 2017 when it was sold to a private local buyer.⁶²



St. Patrick's Church under construction, 1953. Source: *The Advocate*, 26 February 1953, p.14.



J.T. Collins, St. Patrick's Catholic Church, Mount Moriac, 1978.
Source: Accession no. H98.250/831, State Library of Victoria.

60 Phelan, et.al., *op.cit.*

61 *The Advocate*, 3 December 1953, p.24.

62 Real Estate View online at <https://www.realestateview.com.au/real-estate/1191-princes-highway-mount-moriac-vic/property-details-sold-residential-10738940/>

DESCRIPTION:

The former St. Patrick's Catholic Church, 1191 Princes Highway, Mount Moriac, is set on a substantially-scaled rural rectangular allotment. A smaller rectangular setting is defined by perimeter Eucalypts on the east and west boundaries, and behind (south) the church building. There is an open grassed setting at the front (north) and on the east side, punctuated by a gravelled driveway. There are remnant garden beds flanking the main entrance at the east end and on the north side.

The postwar Gothic styled former church building is characterised by a steeply-gabled nave, a chancel with faceted sanctuary and polygonal roof at the east end, and projecting gabled vestries and transepts constructed in slate with Mount Gambier stone walls, and an original (1858-60) squat tower with gabled pinnacles and squat spire (a wash appears to have been used on the stone construction of the tower to simulate the appearance of the Mount Gambier freestone wall construction of the church building proper). The corners of the nave feature buttresses of Mount Gambier stone. In addition to the tower (which includes the tablet that reads "AD 1860"), another original (1858-60) feature is the pointed arched tracery window opening in the gable end of the north transept. However, the geometrical pattern of the leadlighting reflects the early 1950s design of the glazing in the small rectangular windows that light the nave and sanctuary. Other features of the original postwar construction include the modest eaves with plain timber bargeboards, shallow point-arched door openings in the main entrance (east gable and north transept), highlight windows in the main entrance, vertically boarded doors, blind pointed-arched opening in the east gable end with a leadlighted rose window, concrete steps, and the cross that surmounts the sanctuary roof.



Former St. Patrick's Catholic Church, Mount Moriac, 2022.

Source: David Rowe.

COMPARATIVE:

Other Contemporary Catholic Commissions by Reg Appleford

The Melbourne architect, Reginald Whitely Appleford (1888-1975) was the pupil of the architects, C.G. Kempson and W.P. Connolly.⁶³ Between 1910 and 1914 he was a salaried draftsman with this firm. He became an Associate of the Royal Victorian Institute of Architects in 1913 and he received his Certificate of Registration with the Architects' Registration Board in 1923.⁶⁴ In 1921, Appleford went into partnership with Cowper and Murphy, the firm known as Cowper, Murphy and Appleford (the practice later being known as Murphy and Appleford),⁶⁵ the firm especially being known for their late interwar hotel and theatre designs in Melbourne and other parts of Victoria.⁶⁶ In sole practice in later years, Appleford was the recipient of a number of commissions from the Roman Catholic Church, following his designs of the spire additions to St. Patrick's Cathedral, East Melbourne, between 1936 and 1940.⁶⁷ In 1952, he designed a brick Catholic Primary School (Our Lady of Fatima) at Dunnstown near Ballarat in 1952, while in 1953 he was responsible for one of the more substantial and refined examples of postwar orphanage architecture, Fatima House, an infant's nursery at St. Joseph's Orphanage, Sebastopol.⁶⁸ The more contemporary outward appearance of these buildings, with their shallower-gabled roof forms, are not comparable to Appleford's design of St. Patrick's Church, Mount Moriac.



Our Lady of Fatima Catholic Primary School, Dunnstown, 2009. Source: David Rowe.



Fatima House, former St. Joseph's Orphanage, Sebastopol, 2013. Source: D. Rowe and W. Jacobs.

Other Postwar Church Designs

In the 1950s and 1960s there was a boom in church construction in Australia due to high employment, economic acceleration and population growth.⁶⁹ Unlike the former St. Patrick's Church at Mount Moriac, a focus of new church construction was 'supporting new ideas and approaches to church design.'⁷⁰ Strong, simple geometric forms, limited detailing and variations in layout permeated the new Modern approach to church design. As St. Patrick's Church, Mount Moriac, was designed as a

63 M. Lewis (ed.), *Australian Architectural Index* online, University of Melbourne, <http://www.mileslewis.net/australian-architectural.html>

64 *Ibid.*

65 *The Argus*, 3 October 1941, p.4.

66 This is a conclusion from the large number of tenders by the firm for hotel and theatre buildings.

67 'St. Patrick's Cathedral', East Melbourne, Victorian Heritage Register, Victorian Heritage Database online at <https://vhd.heritagecouncil.vic.gov.au/>

68 D. Rowe and W. Jacobs, 'Former St. Joseph's Orphanage: City of Ballarat Heritage Assessments', prepared for the City of Ballarat, July 2013 (updated April 2016).

69 P. Hogben, 'Coal, Steel and the Holy Cross: Post-War Churches and Chapels of the Hunter Region, NSW' in *Fabrications: The Journal of the Society of Architectural Historians, Australia and New Zealand*, vol. 32 no.2, p.248.

70 *Ibid.*, pp.246-247.

contemporary interpretation of the original 1850s building, its outward expression varies from the new Modern approach found in other Catholic Church designs in the 1950s and 1960s, including the Holy Family Church, Maryknoll (built in 1950 and rebuilt and extended in 1953); St. Anne's Church, Kew East (built in 1957); and the innovative interpretations of Spanish Mission basilica designs by the Geelong architect, Cyril Kelly, including St. Patrick's College Chapel, Ballarat (built 1947-53) and St. Margaret's Church, East Geelong (built 1963).⁷¹



St. Patrick's College Chapel, Ballarat, 2014.
Source: D. Rowe and W. Jacobs.



St. Margaret's Catholic Church, East Geelong, 2022.
Source: David Rowe.

While idiosyncratic in overall composition and appearance, the strong geometry and overly proportioned steeply-gabled roof form of the nave of St. Patrick's Church, Mount Moriac, has a resemblance to the Modernist A-framed church designs of the 1950s in Victoria. An example is St. Stephen's Anglican Church, Belmont, designed by the local architect, Allan Collier in 1958.⁷²



St. Stephen's Anglican Church, Belmont, 1998. Source: David Rowe.

⁷¹ Victorian Heritage Database online, op.cit and D. Rowe and W. Jacobs, 'St. Patrick's College, Ballarat', Conservation Management Plan, prepared for St. Patrick's College, 2015.

⁷² D. Rowe, 'Belmont Heritage Report (Individual Citations) (Formerly part of the Greater Geelong Outer Areas Heritage Study Stage 2), prepared for the City of Greater Geelong, vol. 3, 2007.

Possibly the most extraordinary Modernist example of A-framed roof design combined with Mount Gambier stone is the Katamatite Uniting Church, Katamatite (north-east of Shepparton) built in 1960-61 to a design by Muir and Shepherd.⁷³ Angled prefabricated steel portal A-frames comprising the principal roofs with clear glass geometric panels in the gable ends, the contextually low walls constructed of Mount Gambier stone, the overall design creating a non-traditional expressive appearance unlike that at Mount Moriac.



Katamatite Uniting Church, Katamatite.

Source: Katamatite Uniting Church Archives in *ArchitectureAU* online.

More comparable to the Mount Moriac Church in outward appearance is St. Andrew's Uniting (formerly Presbyterian) Church, Geelong. A weatherboard building erected in 1905, it was altered in the mid-1950s⁷⁴ with the construction of a new shallow-gabled porch, gable infill and Mount Gambier stone walls.

⁷³ E. Richardson, 'Expressing a 'grand collective effort' in a regional Victorian church', *ArchitectureAU* online, 1 October 2019 at <https://architectureau.com/articles/katamatite/>

⁷⁴ Laird and Buchan Contract Books, Book 11, 1950-1957, GRS 210, Geelong Heritage Centre archives.



St. Andrew's Uniting Church, Geelong, 2022. Source: David Rowe.

RESPONSE TO ASSESSMENT CRITERIA

(see the Heritage Study Report for the Criteria and Thresholds adopted)

The former St. Patrick's Church meets the following assessment criteria and are part of the following themes as outlined in *Farmland, Forest & Surf Environment History* (revised and updated, July 2009).

Criterion A: Importance to the course or pattern of our cultural or natural history (historical significance).

Response:

The former St. Patrick's Catholic Church at Mount Moriac has a clear association with an important historical phase in the Surf Coast Shire following the arrival of primarily British migrant farmers and labourers and the establishment of Mount Moriac as a rural centre in the mid 19th century (Theme 2: Migration and Theme 5: Farming Towns), and particularly with the life and witness of the Catholic Church from 1860 (Theme 8: Spiritual Life). The enduring historical associations with the development of the Catholic Church at Mount Moriac are particularly embodied in the existing former church building that was constructed in 1952-53 to replace the earlier Victorian Gothic Church built in 1860 (the tower being a remnant survivor of the earlier church).

Criterion D: Importance in demonstrating the principal characteristics of a class of cultural or natural places or environments (representativeness).

Response:

The former St. Patrick's Catholic Church at Mount Moriac, built in 1952-53, represents a contextually unusual example of postwar church design (as a type) locally and within the Surf Coast Shire more broadly. Unlike a number of other postwar church designs that were expressions of Modernism, the former St. Patrick's Church (as a type) is a deliberate contemporary interpretation of the previous Victorian Early English Gothic styled building on the site. It is a good example of Traditionalist (conservative) postwar Gothic design in the Shire.

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

Response:

As the former St. Patrick's Church no longer services its original purpose as a place of worship, the church is not considered to meet a local social significance threshold. It has social interest as a physical legacy of past cultural and spiritual experiences.

STATEMENT OF SIGNIFICANCE:

What is Significant?

The former St. Patrick's Catholic Church, 1191 Princes Highway, Mount Moriac, has significance as predominantly intact and unusually conservative example of a postwar Gothic church design of 1952-53, and as a centre of faith for the local Catholic community from 1860 until 2017. The fabric of principal significance includes:

- Original (1860) squat tower at the front (north elevation) with gabled pinnacles and squat spire constructed of stone and finished with an early 1950s wash (the tower includes a tablet that reads "AD 1860") and the pointed-arched tracery window in the north gable end of the 1950s transept.
- Original (1953) steeply-gabled nave; chancel with faceted sanctuary and polygonal roof at the east end; projecting gabled vestries and transepts; slate roof construction; wall and buttress construction of face Mount Gambier stone; modest eaves and simple timber bargeboards; blind pointed-arched opening in the east gable end with a leadlighted rose window; shallow-pointed arched door openings to the main entrance (east end) and north transept; vertically boarded timber doors; small rectangular windows that light the nave and sanctuary; geometric leadlighting; highlight windows in the main entrance; and the cross that surmounts the sanctuary roof.

How is it Significant?

The former St. Patrick's Catholic Church, 1191 Princes Highway, Mount Moriac, is aesthetically (architecturally), historically and socially significant at a LOCAL level.

Who is the Registered Aboriginal Party for this place?

The Registered Aboriginal Party under the Aboriginal Heritage Act 2006 for this land is the Wadawurrung Traditional Owners Aboriginal Corporation.

Why is it Significant?

The former St. Patrick's Catholic Church, 1191 Princes Highway, Mount Moriac, is aesthetically (architecturally) significant as a predominantly intact and unusual Traditionalist (conservative) example of postwar Gothic design in the Surf Coast Shire (Criterion D). Although cumbersome, the outward expression of the building is a deliberate contemporary interpretation of the previous Victorian Early English Gothic styled building on the site which it replaced in 1953. This is contextually unusual given that the majority of Catholic (and other) church designs in the 1950s reflected a Modernist design approach. At Mount Moriac, this is reflected in the simple geometrical detailing and in the strong steeply-pitched gabled roof of the nave that has a resemblance to the A-frame church designs constructed in the 1950s. The original (1950s) design intention is intact: in the provision of a contemporary interpretation of the original church building, including the incorporation of design elements of the original building (the squat tower and the tracery window in the north transept).

The former St. Patrick's Catholic Church, 1191 Princes Highway, Mount Moriac, is historically significant for its associations with the evolution and development of Catholicism at Mount Moriac from 1860 until 2017. The existing building is especially significant for its associations with faith and faith education of the local Catholic community of the Mount Moriac district from 1953 (Criteria A). The building has further associations with the Melbourne architect, Reg. Appleford, as an unusual conservative example of his Catholic Church designs from the 1950s (Criteria H).

The former St. Patrick's Church, 1191 Princes Highway, Mount Moriac, has social interest with past members of the congregation as a symbol of faith now longer practiced at this site (Criterion G).

SUGGESTED EXTENT OF HERITAGE OVERLAY:

It is suggested that a heritage overlay apply to the property at 1191 Princes Highway, Mount Moriac, the overlay being confined to the north, east and west boundaries of Lots 1 and 2 shown on Title vol. 11207 fol. 990, and a rear (southern) boundary setback equivalent to the front setback of the north elevation of the church building to the Princes Highway as broadly shown in the following aerial photograph:



Aerial image, 1191 Princes Highway. Source: Surf Coast Shire.