

HERITAGE CITATION REPORT

Name	HOUSES	File No	LHPD
Address	16 & 18 MOORE STREET, ERICA	Significance Level	Local
Place Type	House		
Citation Date	2010		



HERITAGE CITATION REPORT

Recommended **VHR** No **HI** No **PS** Yes
Heritage Protection

History and Historical Context

Locality history

The town of Erica was originally known as Upper Moondarra. The first school opened in 1881 on a site east of the present township, and the whole of Upper Moondarra was taken up with mining leases in 1885 when gold was discovered. The present township site was laid out in 1891 (Adams, 1980: 92-3). The township began to grow after construction of the railway line from Moe to Walhalla, which passed through the area. When the station opened in 1910 it was named Harris, but was renamed Erica after a nearby mountain by 1914. As a consequence, the Post Office opened on 14 July 1910 as Upper Moondarra was renamed Erica in 1914.

The township of Erica lived mainly from forestry and agriculture, and owing to Walhalla's decline was the largest town on the Moe-Walhalla railway line by the 1920s. In the 1930s there were 13 sawmills around the town. The section of line past Erica closed to traffic in 1944, save for occasional goods services to Platina station, and the line from Moe to Erica closed completely in 1954, after most of the sawmills had closed down (Wikipedia, 'Erica').

Place history

The land on which the two houses at 16 & 18-20 Moore Street are located was purchased by George Richards, a farmer of Erica, in 1914. Considering the stylistic details of 16 Moore Street, it appears he built this house shortly afterward.

Richards remained a resident of Erica until at least 1935, but sold 16-18 Moore Street to William Patrick O'Shea of Erica in 1920, who owned it until 1933. It appears that O'Shea had the house at 18 Moore Street built in the early 1920s, presumably for one of his sons (LV, V. 3853 F.575. Sands & McDougall's).

In 1915 William O'Shea and his sons, in a partnership with David HV Bennett (proprietor of the Moe Advocate 1908-47), purchased a sawmill two miles north of Erica from William Murie. The O'Sheas and Bennett operated the mill at this site until 1919, and then moved to a site on what is now O'Sheas Creek. They moved operations a few more times until selling up in 1931. The purchaser was James Francis Ezard, a sawmiller from Warburton, who ran the largest sawmiller in the Walhalla area with many tramways until 1950 (McCarthy, 1983: 2, 16-21).

The Ezards also purchased the two houses on Moore Streets from O'Shea in 1933 (under the name of Ezard's wife, Margaret, of Warburton). It does not appear that the family resided there, however, as they were not listed as Erica residents in the 1930s. John A Ezard is listed as a resident in Erica from 1947 (SM: 1947, 1950). The Ezards sold 18 Moore Street in 1950, and 16 Moore Street reverted to the Crown in 1951.

Sources

Adams, John, *Mountain Gold: A History of the Baw Baw and Wahalla Country of the Narracan Shire*, Trafalgar, 1980.

LV- Land Victoria, certificate of title, as cited.

McCarthy, Mike, *Trestle Bridges and Tramways: The Timber Industry of Erica District, 1910-50*, 1983.

SM - Sands & McDougall's Street Directories, as cited.

Wikipedia, en.wikipedia.org, accessed 10 Feb. 2009.

Relevant Historical Australian Themes

HERITAGE CITATION REPORT

5 Utilising natural resources

5.7 Timber

5.9 Township development

Description

Physical Description

16 Moore Street is a large weatherboard house set on a slight rise with a high hip roof and shallow projecting gabled bay on the left-hand side of the facade, in line with the front verandah. The windows are 9-over-1 sliding sashes, some of them paired. In the front gable there is a bank of three windows under a timber hook supported on triangular brackets. Under the verandah is another bank of three 9-over-1 windows, on the right-hand side of the front door. The two front windows on the left-hand side elevation have been enlarged and replaced.

The verandah is contained under the hip roof and wraps around the right-hand side. It has a simple timber balustrade. The original valance appears to have been replaced with vertical lining boards. The house has an interior corbelled brick chimney on the right-hand side.

At the front of the property is a small gable-fronted garage, with weatherboard cladding and double doors, which appears to date from the 1920s.

18 Moore Street is quite similar in form to its neighbour at number 16, though the details indicate that it was built about 10 years later. This is a large house sited on a rise. It is clad in weatherboards and has a broad gabled hip roof with a projecting front gable in line with the front verandah, clad in corrugated iron. The hip roof is continuous and covers the verandah at the front and right-hand side. It has exposed rafter ends. Near the peak of the roof is a gablet. The verandah has a simple timber balustrade and board ceiling with beaded lining boards. The windows are narrow 1-over-1 sashes. There are two banks of three windows on the facade: beneath the verandah, and on the projecting gable, which is under a timber hood. There are also timber window hoods on the left-hand elevation.

The front steps are in poor condition.

Statement of Significance

What is significant?

The c1915 house and c1920s garage at 16 Moore Street, and the c1920s house at 18 Moore Street, to the extent of their original fabric.

Later additions and alterations to both houses and other buildings on the site are not significant.

How is it significant?

The houses at 16 and 18 Moore Street, Erica are of local historical and aesthetic significance to Baw Baw Shire.

Why is it significant?

Historically, the houses are significant as evidence of the growth of Erica after World War I and also for their associations with William O'Shea and family, who ran the major sawmills in the Erica area from 1915 to 1931. (Criteria A & H)

The houses are aesthetically significant as two of the largest and grandest houses in Erica both picturesquely sited on a

HERITAGE CITATION REPORT

hill overlooking the town, making them local landmarks. (Criterion E)

Recommendations 2010

External Paint Controls	No
Internal Alteration Controls	No
Tree Controls	No
Fences & Outbuildings	Yes
Prohibited Uses May Be Permitted	No
Incorporated Plan	None Specified
Aboriginal Heritage Place	No

Other Recommendations

It is recommended that 16-18 Moore Street, Erica, be added as a place to the Baw Baw Shire Planning Scheme, registration to the extent of the whole of the property as defined by the title boundaries.

HERITAGE CITATION REPORT

Name	ST THOMAS ANGLICAN CHURCH	File No	LHPD
Address	2 SCHOOL ROAD (MOE-RAWSON ROAD), ERICA	Significance Level	Local
Place Type	Church		
Citation Date	2010		



Recommended Heritage Protection **VHR - HI - PS Yes**

History and Historical Context

Thematic context

Churches, along with schools, were key institutions in the development of settled communities. Although most of the mainstream Christian churches have been represented throughout the study area, the Anglican, Catholic and Methodist churches tended to predominate, especially in small rural communities. Presbyterians, Baptists, Churches of Christ and the Salvation Army have also had a significant presence, particularly in the larger towns. There are also some interesting examples of co-operation between Protestant denominations (Context, 2006:111).

While schools were built with government funds, the churches were required to raise their own money for buildings. Most congregations worshipped in private homes, public halls or schools before they had chapels of their own. A number of Warragul churches commenced in the Athenaeum Hall. The first church buildings were modest wooden chapels, rather similar in design to the early halls, but often distinguished by pointed Gothic windows to indicate the building's function. Where settlements grew into larger towns, congregations replaced their original wooden chapels with brick buildings that reflected the prosperity and aspirations of their communities. It was common for the original wooden chapel to be

HERITAGE CITATION REPORT

retained for use as a church hall. The churches of the study area also have an interesting history of recycling buildings, with a number moved from one site to another. Distinctive church buildings in the study area include Wesley Church, Warragul and St Jarlath Catholic Church, Yarragon. Parishes usually supplied residences for their clergy, and some interesting presbyteries, vicarages and manses were built in the study area (Context, 2006:111).

The transient goldfields populations of the early 1860s were served by visiting clergy. The first chapel in the study area is thought to have been St Peter's Catholic Church, Jericho, built in 1864. As the town of Walhalla grew, Catholics, Anglicans and Methodists began holding regular worship services. Methodism was strong amongst mining communities throughout Victoria, and Walhalla was no exception. The Wesleyan Methodists had a chapel by 1866, which they replaced in 1877. A Catholic chapel was built in 1867, and St John's Church of England opened in 1872. Congregational and Presbyterian churches came later, as well as the Salvation Army, which established barracks in the 1890s. During the town's heyday:

The church was a main part of life for most Walhalla people as it offered not only the opportunity for worship, but was also the medium for bringing them together on all kinds of social events and clubs. Church picnics and socials could be highlights in their lives, while church anniversaries, harvest festivals, All-Nations fairs and processions were great never-to-be forgotten occasions. In times like these there were opportunities for individual talent to be displayed, in marked contrast to the hardships and monotony of many of everyday life in this isolated place. (Context, 2006:111, cites Adams 1980:79)

Following the demise of mining in the town, the Anglican, Methodist and Presbyterian buildings were moved elsewhere. St John's Anglican Church building was moved to Wonthaggi, and replaced in Walhalla by a smaller building; its Sunday School building was moved to Childers in 1917. The Catholic church was destroyed in the fire that swept the town in 1945 (Context, 2006:111).

Churches also provided a central focus for people establishing communities in the farming districts and towns of the study area. The first church outside of the goldfields in the study area was founded at Brandy Creek, where the community raised funds for a Sunday School hall on land donated by James Hann, one of the district's first selectors. In 1875 a wooden chapel with a shingle roof was constructed. Pine trees were planted around the boundary. The trustees represented Anglicans, Methodists and Presbyterians, and the building was therefore known as the Buln Buln Protestant Church. The building was taken over by the Anglicans and moved to Buln Buln, where it became St James' Church. The Catholics also built their first church in Brandy Creek, in 1876. This building was later moved to Rokeby, but was subsequently demolished (Context, 2006:111).

Co-operation between Protestant denominations was strong during the settlement era, as already noted at Brandy Creek, and there were inter-denominational churches at Erica and Ellinbank. Tanjil South's Anglicans and Methodists used the Tanjil South School for many years, before the Anglicans built St George's Church in 1930. Local Methodists supported St George's Church rather than building their own. Congregations in this church, like so many other country churches, were small, and communities struggled to keep their churches open. The highest ever attendance at St George's was 74, but it closed in 1970 after numbers had dwindled to three. The building was removed to a parish in another part of Gippsland. Removal or demolition was often the fate of tiny chapels such as St George's. Other parishes were the recipients of recycled buildings. At Erica, the Anglican community acquired a hall from Gould in 1961 - before the township was submerged by the Moondarra Dam - and dedicated it as St Thomas' Church (Context, 2006:112).

Presbyterian churches were fewer in the study area, and tended to commence slightly later than the other three denominations - although an early Presbyterian congregation was formed amongst the Scottish settlers on Lardner's Track in the 1870s. As we have seen, many Presbyterian congregations in rural areas shared churches with other denominations. The first Presbyterian Church in Trafalgar was built in 1908 in Seven Mile Road, and moved to Contingent Street in 1933 (Context, 2006:113).

HERITAGE CITATION REPORT

In some parts of Australia a formal co-operative arrangement between denominations occurred with the formation of Union Churches by Baptists and Congregationalists. Phillips (1991) has noted that two Union Churches were formed in suburban Melbourne in the 1850s, and that there may have been some in country areas. Although the Congregationalists and Baptists shared similar theologies there were differences over baptism - Congregationalists baptised infants, while Baptists fully immersed candidates who professed their faith - which needed to be accommodated in buildings. Phillips noted that the Caulfield Union Church congregation built a chapel with a baptistry in 1890. Adams (1980) refers to one or two Union Churches in the northern part of the former Shire of Narracan. The Union Church at Longwarry is a very late example, being erected in 1961 (Context, 2006:112).

Locality history

The town of Erica was originally known as Upper Moondarra. The first school opened in 1881 on a site east of the present township, and the whole of Upper Moondarra was taken up with mining leases in 1885 when gold was discovered. The present township site was laid out in 1891 (Adams, 1980: 92-3). The township began to grow after construction of the railway line from Moe to Walhalla, which passed through the area. When the station opened in 1910 it was named Harris, but was renamed Erica after a nearby mountain by 1914. As a consequence, the Post Office opened on 14 July 1910 as Upper Moondarra was renamed Erica in 1914.

The development of Erica was associated with the forestry and agriculture industries, and owing to Walhalla's decline became the largest town on the Moe-Walhalla railway line by the 1920s when it achieved a population of between 300-500. In the 1930s there were 13 sawmills around the town. The section of line past Erica closed to traffic in 1944, save for occasional goods services to Platina station, and the line from Moe to Erica closed completely in 1954, after most of the sawmills had closed down.

Place history

St Thomas's church, Erica has had a chequered history, having started out life as a Public Hall in Gould. The township of Gould grew up around the railway station, which opened in 1905, and the first building, which was the Cecil Inn. According to Adams (1980:116) the hall was opened on Boxing Day, 1913. In 1919, the Board of Health granted a request for an extension, comprising another large room, an anteroom and a porch (PROV). This created the "L" shaped building that still exists today.

In 1958, a note in the records states that "the site of this hall will be flooded when the new dam for Morwell area is constructed". Plans for the dam were finalised in 1959 and in 1961 workmen began dismantling buildings in the township. The Gould State School was moved to Moe while the decision was made to sell the old hall to Erica's Anglican church for use as a hall and it was re-erected there in 1961 (PROV). Meanwhile the dining room of the old Cecil Inn became a shelter in the park on the banks of the new reservoir.

In 1964 the old Anglican church at Erica was demolished and the church hall was elevated to the status of St Thomas' Church of England. It was dedicated by David Garnsey, Bishop of Gippsland on 24th November of that year (Adams, 1980:136).

Sources

Adams, John, *Mountain Gold, a History of the Baw Baw and Walhalla Country of the Narracan Shire, Victoria*, Trafalgar, 1980

Context Pty Ltd & Lesley Alves, *Baw Baw Shire Heritage Study Stage 1. Volume 1: Thematic Environmental History*, 2006

Public Records Office of Victoria (PROV) VPRS 7882/P1 Unit 1501, PB File No.12770

Wikipedia, en.wikipedia.org, accessed 10 Feb. 2009

HERITAGE CITATION REPORT

Relevant Historical Australian Themes

8 Community & cultural life

8.3 Religion

Description

Physical Description

St Thomas' Anglican Church, Erica occupies an elevated site overlooking the town, close to the southern entrance. The church is a very simple gable-fronted, L-shaped weatherboard building with a corrugated iron roof, dating from the first half of the 20th century. The gabled facade has a small rectangular vent at the peak and a skillion-roof porch on the left-hand side enclosed on three sides, reached by a ramp. The right-hand elevation has three square clerestory windows, between which are domestic-scaled sash windows. The left-hand elevation has only sash windows, and a rear addition with a transverse gable. There is a hip-roof porch between the two wings.

Inside, The walls are clad with a beaded board dado, above which are fibro panels. The ceiling is unpainted lining boards and the ceiling is timber.

There are remains of a post and hoop and rail fence.

Statement of Significance

What is significant?

St Thomas' Anglican Church, to the extent of the building relocated here in 1961, at 2 School Road, Erica. The external form, materials and detailing of the building contribute to the significance of the place.

The porch and ramp are not significant.

How is it significant?

St Thomas' Anglican Church at Erica is of local historic and social significance to Baw Baw Shire.

Why is it significant?

St Thomas' Anglican Church is historically significant as one of only two known surviving buildings associated with the township of Gould, which was destroyed by the construction of Moondarra Dam. The re-use of the building as the Anglican Church illustrates the tradition in Gippsland of moving buildings to new communities to suit changed circumstances. (Criterion A)

St Thomas' Anglican Church is socially significant as a place that has strong associations with the local community as a public building that has served first as a hall and then as a church for almost 100 years. (Criterion G)

HERITAGE CITATION REPORT

Recommendations 2010

External Paint Controls	No
Internal Alteration Controls	No
Tree Controls	No
Fences & Outbuildings	No
Prohibited Uses May Be Permitted	Yes
Incorporated Plan	-
Aboriginal Heritage Place	No

Other Recommendations

It is recommended that St Thomas' Anglican Church, Erica is added to the Heritage Overlay of the Baw Baw Planning Scheme. The extent of the HO should include the whole of the property as defined by the title boundaries.

HERITAGE CITATION REPORT

Name	HALLORA PUBLIC HALL	File No	LHPD
Address	220 BROCK ROAD, HALLORA	Significance Level	Local
Place Type	Hall PublicMechanics' Institute		
Citation Date	2010		



Recommended Heritage Protection **VHR** No **HI** No **PS** Yes

Architectural Style Federation/Edwardian Period (1902-c.1918)

History and Historical Context

Thematic context

Although the first townships in the study area grew up around a roadside inn or a railway station, the first public building to indicate the formation of a settled community in more remote areas was invariably a hall, typically built on a corner of land donated by a selector, with funds raised by community members. The local public hall was a focal point of community life, serving as a social centre for dances, concerts and other entertainment and celebrations, a venue for charity functions, educational lectures and political meetings, and as temporary municipal offices, churches, schools and court houses. As the place where neighbours gathered to work for common goals, receive instruction, worship, sort out their differences and enjoy recreation together, the public hall was the place where the local community was formed and sustained (Context, 2006:103).

The most common kind of public hall in the nineteenth century was the Mechanics' Institute hall. Mechanics' Institutes

HERITAGE CITATION REPORT

originated as a form of self-improvement for working people who had little access to higher education or book learning. They were set up initially to provide libraries or reading rooms and to run lectures and debates, but their educational function was minimal. Mechanics' Institutes were popular throughout Victoria because they attracted government subsidies, and by the 1880s there were more than 300 in the colony. Other community halls were known simply as public halls, particularly after the Mechanics' Institute movement waned, around the turn of the century. There were also a few privately owned halls made available for public use (Context, 2006:104).

Public halls were a feature of all country towns in Victoria and they were of particular importance within the often-isolated hill communities of Gippsland as a community meeting place. The dances, in particular, held during a full moon provided a welcome respite from the never-ending toil of farming work and often went on all night with revellers staying overnight and returning the next day (Context, 2006:104). Adams (1978:63) cites a Mrs Bell who recalled:

Dancing would go on till daylight usually and the boys would pull down the blinds sometimes to hold back the dawn. Music - a concertina and fiddle, or mouth organ, and a lusty MC to call the sets ..

Place history

The 'grand occasion of the official opening' of the Longwarry East Mechanics' Institute (The district name, Hallora, would not be bestowed until 1921) was celebrated on 4 July, 1906. The hall was declared open by the Hon. J.E. Mackey MLA and the ceremony was followed by a concert program and refreshment followed by dancing (Gregory, 2006:8).

The Hall was built on a site excised from land owned by Mr William Olsen and its opening came just one year after a petition, signed by over 40 local residents (names included Brock, Box, Hallyburton and O'Mahoney) was forwarded to the member for Gippsland West, the Hon. John Mackey by Thomas Cuthbertson, who was Hon. Sec. of the hall committee. The petition noted that the district was 'advancing in settlement and increasing in population' and the only public building in the district, the Longwarry East State School, was 'quite inadequate to supply the requirements of the district for church services, public meetings and entertainments'. The petition went on to say that the residents were prepared to erect a suitable hall if the site offered by Mr Olsen could be secured. The site offered by Mr Olsen was formally reserved on 28 February, 1906 and the hall trustees obtained a government building grant of 45 pounds, which was matched by local contributions. Plans for the hall were prepared by T.R. McLean and the builder was W. Wescott. The total building cost was 200 pounds, to which was added 70 pounds for purchase of a piano 'on time payment' (Gregory, 2006:4, 6-7).

The Hall became the social centre of the district. Dances, concerts and card evenings were conducted regularly as a means of clearing the remaining debt - this was achieved 'after a few years'. A lending library was established and church services were conducted regularly by the Presbyterian denomination led by ministers who travelled from either Drouin or Poowong. A popular fixture was the annual Sunday School picnic, which concluded with a ball in the evening. Regular dances were held until after the Second World War, when the hall also became a venue for Badminton - this required the removal of the stage as noted below (Gregory, 2006:9-10).

As originally constructed, the building comprised the main hall, with a raised stage at one end. There were two rooms at the rear comprising a kitchen with a fireplace and a room used as a cloak room or for performers coming on to the stage. In the early 1920s the original pine floor was replaced in Jarrah. In the 1950s the stage was removed and replaced with a portable stage that could be assembled when required. Other changes included the demolition of the brick fireplace in the kitchen and the replacement and removal of the external windows. A new toilet block was added in 1976 (Gregory, 2006:17-22). The hall no longer has a library collection, but contains a collection of portraits of successful Hallora sporting teams and a plaque donated by the Hick family, honouring the original district settlers (Gregory, 2006:25).

Sources

Adams, John, *So tall the trees. A history of the southern districts of the Narracan Shire*, Morwell, 1978
Context Pty Ltd & Lesley Alves, *Baw Baw Shire Heritage Study Stage 1. Volume 1: Thematic Environmental*

HERITAGE CITATION REPORT

History, 2006

Gregory, Max, *Centenary of the Hallora Public Hall: formerly the Longwarry East Mechanics' Institute: 1906-2006*, 2006

Relevant Historical Australian Themes

8 Community and culture

8.1 Creating places to meet and socialise

Description

Physical Description

The Hallora Public Hall is a simple gabled weatherboard building with a skillion section at the rear, a building typology that is typical of halls of the early twentieth century. The facade comprises a centrally located entry door, which appears to be original, with a sign 'Hallora Public Hall' above. There are no windows in the facade (two over two sash windows on either side of the front door that can be seen in early photographs have been removed). The windows in the side elevations are recent replacements, which appear to be in the same position as the original windows. The hall has been re-clad. There is a skillion addition on the north side, which contains toilets.

The hall is in good condition and has a moderate to low level of external integrity, although it retains its characteristic form. The interior was not inspected. It is set back from the road in a clearing surrounded by bushland opposite the Sheehans Road intersection. The Hallora Primary School adjoins on the north side.

Comparative Analysis

Public halls constructed in rural areas in the nineteenth and early to mid-twentieth centuries were typically simple gabled buildings, rectangular in plan, sometimes with a rear skillion. Often the buildings were added to over time, usually by the addition of ante-rooms to provide cloakrooms, supper rooms or other facilities. The buildings were usually clad in weatherboard, and sometimes remained unlined internally until further funds could be raised. In the inter-war period there was increasing use of lightweight materials such as fibro-cement, which also had the advantage of being cheaper and also fire-resistant, while brick or concrete block cladding emerged after the Second World War. Very few were architect-designed and some were built by the local communities.

The hall at Hallora is typical of the small rural halls in Baw Baw Shire. Although it has been altered, it retains the typical form comprising a central gabled hall with a rear skillion containing the supper room. It has a moderate degree of integrity and compares with the early-mid-twentieth century halls at Drouin West, Hill End, Icy Creek, Jindivick, Teetora Road, and Trafalgar East.

Statement of Significance

What is significant?

The Hallora Public Hall, 220 Brock Road, Hallora to the extent of the c.1906 fabric. The original form, materials and detailing of the hall contribute to its significance.

The toilet block additions are not significant.

HERITAGE CITATION REPORT

How is it significant?

The Hallora Public Hall is of local historic and social significance to Baw Baw Shire.

Why is it significant?

Historically, it is significant as a building that is associated with the development of community facilities in response to the selection and settlement of farming land during the late nineteenth century. It provides tangible evidence of the formation of the community of Hallora. (Criterion A)

It is socially significant as a building that has served the Hallora community for over 100 years and has strong and enduring associations with that community. (Criterion G)

Recommendations 2010

External Paint Controls

No

Internal Alteration Controls

No

Tree Controls

No

Fences & Outbuildings

No

Prohibited Uses May Be Permitted

Yes

Incorporated Plan

-

Aboriginal Heritage Place

No

Other Recommendations

It is recommended that the Hallora Public Hall, 220 Brock Road, Hallora, be added as an individual place to the Heritage Overlay of the Baw Baw Planning Scheme, registration to the extent of the whole of the property as defined by the title boundaries.

HERITAGE CITATION REPORT

Name	HILL END PRIMARY SCHOOL NO.3054 & TEACHERS RESIDENCE	File No	LHPD
Address	22-24 PAYNTERS ROAD, HILL END	Significance Level	Local
Place Type	School - State (public)Staff housing		
Citation Date	2010		



HERITAGE CITATION REPORT

Recommended Heritage Protection	VHR No HI No PS Yes		
Designer / Architect	Public Works Department	Architectural Style	Federation/Edwardian Period (1902-c.1918)

History and Historical Context

Thematic context

Schools were among the first public institutions in new settlements, and they illustrated the rise and fall of communities over the years. They continue to have strong associations with their communities even after they have been closed. In the early twentieth century, State secondary education was introduced to the study area in the form of the Agricultural High School at Warragul. The Catholic School system was later in commencing, and concentrated in the larger towns. Since the 1970s the McMillan Rural Studies Centre has provided an innovative approach to agricultural education (Context, 2006:105).

Prior to 1872, education was provided in Victoria by private or church-run schools, some of which received government funding from the National Board of Education from 1851. The earliest schools in the study area, opened in the 1860s, were in the goldfields towns of Jericho and Walhalla. The Jericho school was conducted in St Peter's Catholic Church, and the Walhalla School opened in a public hall in 1867. These two early schools were exceptional in the study area, where the vast majority of settlement took place subsequent to the founding of the State education system (Context, 2006:105).

The State took over responsibility for primary education following the passing of the *Free, Compulsory and Secular Education Act* 1872, and subsequently began building State schools throughout Victoria. The Victorian Government developed standard plans for school buildings, including plans for one-room schools specifically for rural areas. These wooden buildings were in two sizes, designed to accommodate either 40 or 60 children. They were roofed with shingles prior to 1875, after which corrugated iron was used. The Education Department provided teacher accommodation in these one-teacher rural schools, usually in a two- or three-room residence attached to the schoolhouse. Rooms were small and cramped, making no concessions to the size of the teacher's family, and many were the complaints. Some districts had to wait for a school - during the 1890s Depression there was a cessation of school building and many schools in the study area were established in public halls, churches or other rented accommodation while awaiting the construction of a schoolhouse. The transient nature of many settlements during the selection era prompted the development of portable school buildings, which could be moved from areas of declining population to settlements where the need was greater (Context, 2006:105).

In the twentieth century, partly in response to criticism of the poor quality of school buildings, the Public Works Department began to prepare more individual school designs that departed from the standard nineteenth century model, while residences were provided in separate buildings. Several schools in the study area constructed prior to the First World War including Neerim South, Nilma, Buln Buln and Ellinbank illustrated the improvements in school design during this period. Later, as an economy measure, standard designs were developed that were then copied throughout the State. Schools constructed after the First World War such as Cloverlea and Ferndale are examples of these standard types (Context, 2006:106).

A characteristic of primary education in the study area is the plethora of small one or two room rural schools, reflecting the efforts of communities to secure schools in places that were convenient for their children (Context, 2006:106). Butler (1979:252) discusses the local rivalries and negotiations with the government that accompanied the establishment of schools:

HERITAGE CITATION REPORT

It is easily seen that education represented some sizeable importance in the minds of the Gippsland selectors. In those dark forests the building of a school house was just the first problem solved. It was often very difficult for young children to walk along muddy, hilly bush tracks in unsympathetic weather to reach it. In this light, perhaps the factionalism of the community can be forgiven to a degree .

Schools reflected the fortunes of their communities. Some were short lived, closing when a larger community nearby had a greater claim for a school. Others flourished during the heyday of the district, to eventually dwindle or close altogether, as was the case with the schools on the goldfields. On the other hand, a number of these small schools, with enrolments well below 100, still exist in rural districts throughout the study area, a few using their original buildings. They form a focal point for the local community. In the main towns of Warragul and Drouin the original schools have been replaced by larger urban-style brick buildings, with an accretion of additions that reflect later growth of the school populations (Context, 2006:106).

Arbor Day

Arbor Day (also referred to as Arbor-day) was an important event in the lives of Victorian schoolchildren from the late nineteenth century onwards. The tradition of Arbor Day, which originated in the United States, commenced in Victorian schools in the late nineteenth century. The purpose of Arbor Day was to encourage and support the planting of shade trees and ornamental shrubs in the school grounds. While the focus was on the planting of shade trees, activities also included general work on the school garden. Trees were supplied, free of cost, by the Forests Department from the State nurseries at Macedon and Creswick and consigned by rail to the station most convenient from the school (VEGTA, 1911).

The importance of Arbor Day was strongly promoted by the Education Department in the early twentieth century and was closely associated with the school gardens competition initiated in 1903 by the Australian Natives Association, which offered a prize for the best school garden in each inspectorial district. A 19xx report concluded that:

With the experience gained in connexion with previous Arbor Days, teachers will be able to do even better this year, and the Director hopes there will be no slackening of effort. The work is of national benefit, and should be carried out with zeal. (VEGTA, 1911)

Arbor Day in Victoria appears to have been, in part, a response to concerns about the widespread destruction of native forests in the nineteenth century. A 1904 report about Arbor Day, which cites the Royal Commission on State Forests and Timber Reserves, issued in 1901, describes the stripping of trees from the goldfields, and Gippsland and concludes that "Victoria's treeless plains are in danger of having their area more widely extended" (VEGTA, 1904).

Arbor Day received particular interest and support from Frank Tate, Minister of Education. In one of his inspectorial reports from the Charlton district Mr Tate expressed the opinion "that a teacher could leave his memory green in a district in no better way than by a good plantation of shade trees in the school ground" (VEGTA, 1900). Until about 1903 the department selected a school district in which to hold Arbor Day. The minister granted a holiday to the children, and the department informed the teachers and the Boards of Advice and made arrangements for the supply of trees (VEGTA, 1903).

In about 1904, however, concern was expressed that while the Arbor Day movement had "in some instances, been take up with energy and enthusiasm", there were still school grounds, both in towns and in the country that presented "a barren, uninviting appearance". Accordingly, in order that Arbor Day "should in future be made a more important celebration than hitherto" the decision was made that it would be observed by every school in Victoria. Owing to differing climatic conditions throughout the State Arbor Day was thereafter celebrated in either June or July. The 7th of July was nominated for schools in the Buln Buln district, which included the schools within the study area (VEGTA,

HERITAGE CITATION REPORT

1904).

Detailed instructions were provided by the Education Department to teachers about how Arbor Day was to be conducted. According to the Department holes were to be "prepared beforehand by the students under direction of the head teacher" and the trees "should be planted in accordance with a definite plan, being arranged either in curves or in straight lines, according to circumstances and with relation to buildings and grounds. They should not be placed so near the schoolhouse as to interfere with the free play of light and air. Where several varieties are planted in clumps, a pleasing effect is produced". (VEGTA, 1911)

A suggested programme for Arbor Day included provision for addresses by visitors, readings of essays by children, readings and recitations, lessons on tree planting or other appropriate subjects culminating in the tree planting, all punctuated by songs by the children. It was a requirement for schools to send a concise report of the work done during Arbor Day to the Education Department "without delay". (VEGTA, 1911)

While the focus of Arbor Day was schools, the guidelines noted "if sufficient trees have already been planted in the school ground, another suitable place may be selected. In such a case, the co-operation of the municipal council should be sought. Children might, also be encouraged to plant a tree in their home gardens, as a memento of the day." Accordingly, reports of Arbor Day often refer to plantings being carried out in local reserves, streets and houses of students.

Apart from the practical or utilitarian aspect of improving the grounds of schools, Arbor Day was intended to have an educational perspective as an aid in the teaching of nature-study. Implicit in this approach was the belief in the "the moral influence that trees exert". A 1904 report noted that "If an appreciation of the utility and beauty of a well grown tree is implanted in the minds of the rising generation, its effect cannot be other than of immense benefit to the community" and spoke of the ability of trees to "strengthen, elevate and ennoble character".

Records of Arbor Day events in the early twentieth century are testament to the importance of the event and the benefits to the community. A school report about Arbor Day, cited in a c.1912 edition of the Victorian Education Gazette and Teachers Aid noted that:

Four years ago, the school building stood desolate in the corner of an old fallow paddock. Today, it is fenced, and the ground is subdivided into an agricultural plot, a flower plot, a pony paddock (children's) and a playground. There are more than 120 trees and shrubs growing, and there is a large flower garden.

Enthusiasm for Arbor Day began to wane after the Second World War and by the 1960s it was no longer universally celebrated. It was revived in 1982.

Place history

Hill End is a small town (population about 450) 20 kilometres south of Tanjil Bren. Its name originates from the Hill End squatters run, which was established in 1850. The land was opened for selection in the 1880s, but beyond that there was little settlement before the 1890s, when a Village Settlement was established. As land was selected and developed for farming a small community grew and like other towns in this area, growth was also stimulated by the development of the sawmilling industry in the early twentieth century. The first school opened in 1891 and the first St James' Church in 1908. The town was overwhelmed and destroyed by the Black Friday bushfires of 1939, with the loss of St James Church, the school, hall, three sawmills and eight homes (Context, 2006:13, 17, 84).

The first Hill End State School opened in 1891 on Russell's Creek Road; Russell's Creek had been the site of an early gold rush. It moved to its present site on Paynter's Road in 1900 and at the same time an additional building was brought from Bass. Enrolment at the school was ten in 1900, peaked at around 75 in 1939 (at a time when the sawmilling industry was at its peak) before settling at around 30-40 in the 1970s (Blake, 1973:1263). A teacher's residence was constructed

HERITAGE CITATION REPORT

on an adjoining site in 1938 (*Advocate*).

Hill End School was twice destroyed by fire; once in the bushfires of 1939 and again in a school fire in 1957. The present school buildings therefore date from 1957 with the Fumina South school building added in 1961 (Blake, 1973:1263). The latter, former SS No.3396, is a small gabled building, dating from 1904, which replaced an earlier school, built in Fumina South in 1901. The Fumina South school initially catered for 26 pupils, but an inconstant enrolment meant that it was open only intermittently, closing in 1922 until 1926 when it reopened for eight months after the bush fires, then closing until 1932. It remained open for 19 months then closed again until 1936. It then remained open until 1951 when it closed for good. It had been closed for ten years before it was moved to Hill End, initially for use as a lunchroom (Centenary Committee, 1972: 37, 40, 41. WGGS, 2006:271).

Sources

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1903, p.138; No.7A, vol.IV May 10, 1904; Volume 11, January to December 1911, p.86-87, Volume 12, 1912, p.365-6

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Relevant Historical Australian Themes

8. Community & cultural life

8.2 Education

Description

Physical Description

Hill End Primary School No.3054 occupies an elevated site with magnificent views to the south and east. Buildings on the site include the post-war LTC classroom and the former Fumina South School building, which now serves as an art room. The former Fumina school is a tiny, single-room weatherboard schoolhouse with a gable-front and corrugated-iron clad roof. The enclosed entrance porch is on the right-hand side of the facade and it has a small double-hung window on its front face. There is a rectangular timber vent in the peak of the facade gable, and a 6-over-6 sash window to the left of the porch. The windows of the side and rear elevations are later replacements, with 2-over-4 sashes. Inside, the walls and ceiling are clad with beaded lining boards.

A notable feature of the school grounds is the mature exotic trees along the frontage and around the perimeter that are the legacy of Arbor Day activities. These include at least 6 mature Oaks (*Quercus sp.*) including what appear to be semi-evergreen varieties near the front boundary, and pines including a Canary Island Pine (*Pinus canariensis*) near the front gate.

Next door to the school grounds at 24 Paynter's Road is the teacher's residence, known as 'The School House'. The

HERITAGE CITATION REPORT

house, which is of a standard Departmental design, has a transverse gable roof, clad in corrugated iron. The walls are clad in Trimdeck metal sheeting. Windows have 2-over-2 horizontal pane sash windows and wrap-around windows at the corners. The corner verandah has been enclosed.

Comparative Analysis

All one room schools constructed by the Education Department in the nineteenth century were built in a limited number of set sizes as determined by the amount and type of seating accommodation required (Burchell, 1989:i). A variety of standard designs were used from 1873 until the 1890s, when the economic depression saw the cessation of building activity for almost a decade. From about 1899 to 1905 new one room schools were individually designed with elevations 'more in tune' with then current architectural styles (Burchell, 1989:i).

As pressure for building new schools increased after 1905 some designs were re-used several times and Burchell (1989:viii) has identified 44 designs used more than once, which are named for the first school where it was used. The design for 3488 Swan Marsh (1910) was the first one to be repeated for a large number of schools - Between 1910 and 1914 it was applied to 74 schools throughout Victoria. This elevation (and the others that followed) was used in association with one of five different standard room sizes, which from 1911 onwards were labelled from smallest to largest as Types A to F, a nomenclature that persisted through a whole variety of elevations up to the 1940s (Burchell, 1989:i). According to Burchell (1989:i) what distinguished these schools from their predecessors were the 'larger windows in the end walls and the provision of separate cloakrooms, which externally resembled very large porches'.

One-room schools once dotted the landscape throughout Baw Baw Shire, however, many were closed as enrolments fell and now few remain. In Baw Baw Shire, the only surviving example of a nineteenth century one-room school is at Narracan. While minor alterations have been made to the school, it retains a moderate degree of integrity and remains in use today.

The former Fumina South school is a rare example of the very smallest schools provided in rural areas. While the layout is typical, it is the only known example of the smallest school size in Baw Baw Shire.

Sources

Burchell, L.E., *Survey of one-room State schools 1900-1940*, Historic Buildings Branch, Ministry of Housing and Construction, 1989

Statement of Significance

What is significant?

The Hill End Primary School No.3054 and teacher's residence at 22-24 Paynters Road, Hill End. The following features contribute to the significance of the place.

- The former Fumina South Primary School No.3396 building, at 22 Paynters Road
- The mature trees including Oaks (*Quercus* sp.), Pines (*Pinus* sp.) and Eucalypts, generally situated around the boundary of 22 Paynters Road
- The Hill End Teachers Residence, constructed in 1938 at 24 Paynters Road.

The Light Timber Construction classroom and other buildings on the site are not significant.

How is it significant?

The Hill End Primary School No.3054 and teacher's residence are of local historic, architectural and social significance

HERITAGE CITATION REPORT

to Baw Baw Shire.

Why is it significant?

The former Fumina South Primary School No.3396, constructed in 1900, is historically and architecturally significant as a representative example of an early twentieth century one-room schoolhouse. It is of particular significance as an example of one of the smallest one-room school designs constructed by the Education Department in the first decade of the twentieth century. Few schools of this size were built and of these even fewer survives today. This school is therefore a rare survivor which illustrates the range of buildings provided to meet the demand for small rural schools in isolated areas during that time. The mature trees in the school yard provide an appropriate setting for the school and provide evidence of the importance of Arbor Day over the history of the school. (Criteria A & D)

The teacher's residence is historically and architecturally significant as a typical example of a residence of standard design, which illustrates how the Department provided housing for teachers living in remote communities in the twentieth century. (Criteria A & D)

The former Fumina South Primary School No.3396 is socially significant as a place that has strong associations with the communities of Fumina South and Hill End through its long use as a school building. (Criterion G)

Recommendations 2010

External Paint Controls	No
Internal Alteration Controls	No
Tree Controls	Yes
Fences & Outbuildings	No
Prohibited Uses May Be Permitted	No
Incorporated Plan	-
Aboriginal Heritage Place	No

Other Recommendations

It is recommended that the Hill End Primary School and residence at 22-24 Paynter's Road, Hill End be added to the Heritage Overlay of the Baw Baw Planning Scheme, extent of HO to include the whole of the property as defined by the title boundaries.

HERITAGE CITATION REPORT

Name	ST JAMES ANGLICAN CHURCH	File No	LHPD
Address	2369 WILLOW GROVE ROAD, HILL END	Significance Level	Local
Place Type	ChurchChurch Hall		
Citation Date	2010		



Recommended Heritage Protection VHR No HI No PS Yes

Architectural Style Interwar Period (c.1919-c.1940)

History and Historical Context

Thematic context

Churches, along with schools, were key institutions in the development of settled communities. Although most of the mainstream Christian churches have been represented throughout the study area, the Anglican, Catholic and Methodist churches tended to predominate, especially in small rural communities. Presbyterians, Baptists, Churches of Christ and the Salvation Army have also had a significant presence, particularly in the larger towns. There are also some interesting examples of co-operation between Protestant denominations (Context, 2006:111).

While schools were built with government funds, the churches were required to raise their own money for buildings. Most congregations worshipped in private homes, public halls or schools before they had chapels of their own. A number of Warragul churches commenced in the Athenaeum Hall. The first church buildings were modest wooden chapels, rather similar in design to the early halls, but often distinguished by pointed Gothic windows to indicate the building's function. Where settlements grew into larger towns, congregations replaced their original wooden chapels with brick buildings that

HERITAGE CITATION REPORT

reflected the prosperity and aspirations of their communities. It was common for the original wooden chapel to be retained for use as a church hall. The churches of the study area also have an interesting history of recycling buildings, with a number moved from one site to another. Distinctive church buildings in the study area include Wesley Church, Warragul and St Jarlath Catholic Church, Yarragon. Parishes usually supplied residences for their clergy, and some interesting presbyteries, vicarages and manses were built in the study area (Context, 2006:111).

The transient goldfields populations of the early 1860s were served by visiting clergy. The first chapel in the study area is thought to have been St Peter's Catholic Church, Jericho, built in 1864. As the town of Walhalla grew, Catholics, Anglicans and Methodists began holding regular worship services. Methodism was strong amongst mining communities throughout Victoria, and Walhalla was no exception. The Wesleyan Methodists had a chapel by 1866, which they replaced in 1877. A Catholic chapel was built in 1867, and St John's Church of England opened in 1872. Congregational and Presbyterian churches came later, as well as the Salvation Army, which established barracks in the 1890s. During the town's heyday:

The church was a main part of life for most Walhalla people as it offered not only the opportunity for worship, but was also the medium for bringing them together on all kinds of social events and clubs. Church picnics and socials could be highlights in their lives, while church anniversaries, harvest festivals, All-Nations fairs and processions were great never-to-be forgotten occasions. In times like these there were opportunities for individual talent to be displayed, in marked contrast to the hardships and monotony of many of everyday life in this isolated place. (Context, 2006:111, cites Adams 1980:79)

Following the demise of mining in the town, the Anglican, Methodist and Presbyterian buildings were moved elsewhere. St John's Anglican Church building was moved to Wonthaggi, and replaced in Walhalla by a smaller building; its Sunday School building was moved to Childers in 1917. The Catholic church was destroyed in the fire that swept the town in 1945 (Context, 2006:111).

Churches also provided a central focus for people establishing communities in the farming districts and towns of the study area. The first church outside of the goldfields in the study area was founded at Brandy Creek, where the community raised funds for a Sunday School hall on land donated by James Hann, one of the district's first selectors. In 1875 a wooden chapel with a shingle roof was constructed. Pine trees were planted around the boundary. The trustees represented Anglicans, Methodists and Presbyterians, and the building was therefore known as the Buln Buln Protestant Church. The building was taken over by the Anglicans and moved to Buln Buln, where it became St James' Church. The Catholics also built their first church in Brandy Creek, in 1876. This building was later moved to Rokeby, but was subsequently demolished (Context, 2006:111).

Co-operation between Protestant denominations was strong during the settlement era, as already noted at Brandy Creek, and there were inter-denominational churches at Erica and Ellinbank. Tanjil South's Anglicans and Methodists used the Tanjil South School for many years, before the Anglicans built St George's Church in 1930. Local Methodists supported St George's Church rather than building their own. Congregations in this church, like so many other country churches, were small, and communities struggled to keep their churches open. The highest ever attendance at St George's was 74, but it closed in 1970 after numbers had dwindled to three. The building was removed to a parish in another part of Gippsland. Removal or demolition was often the fate of tiny chapels such as St George's. Other parishes were the recipients of recycled buildings. At Erica, the Anglican community acquired a hall from Gould in 1961 - before the township was submerged by the Moondarra Dam - and dedicated it as St Thomas' Church (Context, 2006:112).

Presbyterian churches were fewer in the study area, and tended to commence slightly later than the other three denominations - although an early Presbyterian congregation was formed amongst the Scottish settlers on Lardner's Track in the 1870s. As we have seen, many Presbyterian congregations in rural areas shared churches with other denominations. The first Presbyterian Church in Trafalgar was built in 1908 in Seven Mile Road, and moved to Contingent Street in 1933 (Context, 2006:113).

HERITAGE CITATION REPORT

In some parts of Australia a formal co-operative arrangement between denominations occurred with the formation of Union Churches by Baptists and Congregationalists. Phillips (1991) has noted that two Union Churches were formed in suburban Melbourne in the 1850s, and that there may have been some in country areas. Although the Congregationalists and Baptists shared similar theologies there were differences over baptism - Congregationalists baptised infants, while Baptists fully immersed candidates who professed their faith - which needed to be accommodated in buildings. Phillips noted that the Caulfield Union Church congregation built a chapel with a baptistry in 1890. Adams (1980) refers to one or two Union Churches in the northern part of the former Shire of Narracan. The Union Church at Longwarry is a very late example, being erected in 1961 (Context, 2006:112).

Place history

Hill End is a small town (population about 450) 20 kilometres south of Tanjil Bren. Its name originates from the Hill End squatters run, which was established in 1850. The land was opened for selection in the 1880s, but beyond that there was little settlement before the 1890s, when a Village Settlement was established. Like other towns in this area, development was stimulated by the opening of sawmills in the early twentieth century. A school opened in 1891 and moved to a new more central location in 1900 in Paynter's Road as enrolments grew. Another sign of community development was the opening of the first St James' Anglican church in 1908. The town was overwhelmed and destroyed by the Black Friday bushfires of 1939, with the loss of St James Church, the school, hall, three sawmills and eight homes (Context, 2006:13, 17, 84).

The present St James' Anglican Church at Hill End was built in 1940 to replace the 1908 church, burnt down in the 1939 bush fires. It was dedicated on 9th November 1940. According to local accounts, the old church 'exploded' in the fire and a sovereign, placed on one of the stumps in the first construction was never found. The church had been insured for £175 but it proved to be undervalued by £75 (Centenary Committee, 1972:48).

The plans for the church, which were drawn up, to committee specifications, by local man Mr. Fred Bloye were based on another Anglican church in Gippsland. A note in the building correspondence from G.F. Watts, the honorary parochial secretary states that "this is the same plan that has been used for the church at Seaspray". The Seaspray church had been prepared by Diocesan architect, Mr Ashton of Maffra (PROV, Norris, pers. comm.). A letter to the Public Health Department in April 1940 states that no-one had applied for the tender as there was not enough money on offer and the community had decided to build it themselves using voluntary labour. Mr Bloye was briefly in charge of the team engaged to complete the church (PROV, Norris, pers. comm.). According to Brian Norris much of the credit for the construction should go to Elvin Thompson, the local stipendiary reader, who journeyed up from Moe (Centenary Committee, 1972:48, Norris, pers. comm.). As one of two Anglican churches destroyed in the 1939 bush fires, it received generous donations of furniture, especially from Jumbunna church (Centenary Committee, 1972:48).

Although plans for the new church stipulated that the committee wanted to build the church in fire-resistant weathered iron exterior (The Anglican Church at Noojee, also destroyed in the 1939 fires, was rebuilt in fire-resistant concrete blocks, a material not chosen for Hill End because of the expense and unavailability of access to water on the building site), a further letter to the Public Health Department dated 18 September 1940 explained that there was not enough money for these materials and asking permission to use weatherboard. This was granted and there is no more correspondence on building materials. The building was finally made more fire-resistant in the 1960s when the lower half of the hall was clad in Trimdeck, with fibro-cement sheeting above.

An intriguing addition to the public record file for 1963 states that approval had been given for the old Commonwealth Bank Building from Albert Court (Street), Moe to be moved to Hill End for use as a Sunday school. It was in place and in use by 1964 (PROV). According to the Centenary Committee (1972:49), the purchase occurred because, in 1961 "there was a previously unknown credit balance of £126.19.11 in church funds" which led to the purchase.

HERITAGE CITATION REPORT

Sources

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Context Pty Ltd & Lesley Alves, *Baw Baw Shire Heritage Study Stage 1. Volume 1: Thematic Environmental History*, 2006

Centenary Committee, *The Changing Years, A History of the Hill End, Willow Grove and Fumina South Districts*, 1972

Norris, Brian, Registrar Anglican Diocese of Gippsland, letter to Helen Crawford BBSC dated 21 October, 2010
Public Records Office of Victoria (PROV), VPRS 7882/P1 Unit 681, PB File No.5236

Relevant Historical Australian Themes

8 Community and cultural life

8.3 Religion

Description

Physical Description

St James' Anglican Church at Hill End is a small, gable-fronted building with an enclosed, gable-fronted porch in the centre of the facade. It has a corrugated-iron clad roof and the walls (originally clad in weatherboard) now comprise a combination of Trimdeck metal sheeting with strapped fibro-cement sheeting above - in the main elevations of the Nave, Trimdeck is used to dado height, while it extends to the eaves on the rear wall and for the slightly smaller gabled extension containing the vestry at the rear. The windows - one in the front porch, three on each side elevation and two smaller windows in the vestry - are lancets. The building is plain with little external decoration apart from the simple cross in the gable end above the porch. It is in good condition and has a moderate degree of external integrity.

The church hall is a gabled building clad in hardiplank with projecting flat eaves. There are horizontal banks of windows divided into two panes.

Comparative Analysis

Early churches in Baw Baw Shire were typically simple Carpenter Gothic buildings, often built by the congregations. In larger towns, these early churches were sometimes replaced by more substantial buildings and became the church hall. Like schools and halls, churches were sometimes moved as areas declined or flourished.

Many churches were quite plain with the decoration often limited to occasional flourishes such as diamond pattern leadlighting in the lancet style windows, religious motifs such as a cross mounted at the apex of the roof gable, or decorative barge boards. The outstanding exception is the richly decorated St Jarlath Catholic church at Yarragon, which is one of the finest Carpenter Gothic churches in Gippsland, if not Victoria.

This church at Hill End is typical of the small rural churches constructed in the study area during the late nineteenth and early to midtwentieth centuries. The very plain decoration of the church reflects the later date of construction and the restrictions on building during World War Two. As such it compares with the church at Noojee, also reconstructed in 1940 after the 1939 fires.

Statement of Significance

What is significant?

ST JAMES ANGLICAN CHURCH
Hermes No 32326 Place Citation Report

10-May-2011

02:07 PM

HERITAGE CITATION REPORT

St James' Anglican Church, constructed in 1940, at 2369 Moe-Willow Grove Road, Hill End is significant. The original form and detailing and church as constructed in 1940 contribute to its significance.

Non-original alterations and additions to the church and the church hall are not significant.

How is it significant?

St James' Anglican Church at Hill End is of local historic, social and architectural significance to Baw Baw Shire.

Why is it significant?

The church is historically significant as a building associated with the re-building of Hill End after it was destroyed by bushfires in 1940. It is socially significant as a building that has served the Hill End community for over 60 years and has strong and enduring associations with that community. (Criteria A & G)

Recommendations 2010

External Paint Controls	No
Internal Alteration Controls	No
Tree Controls	No
Fences & Outbuildings	No
Prohibited Uses May Be Permitted	Yes
Incorporated Plan	-
Aboriginal Heritage Place	No

Other Recommendations

It is recommended that St James' Anglican Church 2369 Willow Grove Road, Hill End be added as an individual place to the Baw Baw Shire Planning Scheme. The extent of the HO should include the whole of the property as defined by the title boundary.



HERITAGE CITATION REPORT

Name	HILL END PUBLIC HALL & WAR MEMORIAL	File No	LHPD
Address	2494 WILLOW GROVE ROAD, HILL END	Significance Level	Local
Place Type	Hall, Club/Hall, SocialWar Memorial		
Citation Date	2010		



HERITAGE CITATION REPORT



Recommended VHR No HI No PS Yes
Heritage Protection

History and Historical Context

Thematic context

Although the first townships in the study area grew up around a roadside inn or a railway station, the first public building to indicate the formation of a settled community in more remote areas was invariably a hall, typically built on a corner of land donated by a selector, with funds raised by community members. The local public hall was a focal point of community life, serving as a social centre for dances, concerts and other entertainment and celebrations, a venue for charity functions, educational lectures and political meetings, and as temporary municipal offices, churches, schools and court houses. As the place where neighbours gathered to work for common goals, receive instruction, worship, sort out their differences and enjoy recreation together, the public hall was the place where the local community was formed and sustained (Context, 2006:103).

HERITAGE CITATION REPORT

The most common kind of public hall in the nineteenth century was the Mechanics' Institute hall. Mechanics' Institutes originated as a form of self-improvement for working people who had little access to higher education or book learning. They were set up initially to provide libraries or reading rooms and to run lectures and debates, but their educational function was minimal. Mechanics' Institutes were popular throughout Victoria because they attracted government subsidies, and by the 1880s there were more than 300 in the colony. Other community halls were known simply as public halls, particularly after the Mechanics' Institute movement waned, around the turn of the century. There were also a few privately owned halls made available for public use (Context, 2006:104).

Public halls were a feature of all country towns in Victoria and they were of particular importance within the often-isolated hill communities of Gippsland as a community meeting place. The dances, in particular, held during a full moon provided a welcome respite from the never-ending toil of farming work and often went on all night with revellers staying overnight and returning the next day (Context, 2006:104). Adams (1978:63) cites a Mrs Bell who recalled:

Dancing would go on till daylight usually and the boys would pull down the blinds sometimes to hold back the dawn. Music - a concertina and fiddle, or mouth organ, and a lusty MC to call the sets ..

Locality history

Hill End is a small town (population about 450) 20 kilometres south of Tanjil Bren. Its name originates from the Hill End squatters run, which was established in 1850. The land was opened for selection in the 1880s, but beyond that there was little settlement before the 1890s, when a Village Settlement was established. The town was overwhelmed and destroyed by the Black Friday bushfires of 1939, with the loss of St James Church, the school, hall, three sawmills and eight homes (Context, 2006:13, 17, 84).

Place history

The Hill End public hall was constructed in 1941 to replace a building destroyed by bush fire the previous year. The fear of further destruction prompted the use of weathered iron and fibro-cement for the walls, as well as corrugated galvanised iron for the roof. The main hall measures 44 x 26 ft with a separate kitchen.

The builder employed by the insurance company was injured and the job was finished by a local, Monty Fowler. It had a dance hall, ante-room and porch, but was unlined. The hall was popular in the district, with regular dances and balls during the 1940s. Buses from Moe would pick up revellers from Trafalgar and Willow Grove during this time but these happy events had petered out by the 1950s (Centenary Committee, 1972:53).

Electricity arrived at the hall in 1956 and a supper room extension was built in 1964, without planning permission, which was allowed to stay (PROV). The hall was also half lined in 1955 (Centenary Committee, 1972:53)

Sources

Adams, John, *So tall the trees. A history of the southern districts of the Narracan Shire*, Morwell, 1978

Blair, Ron, *Shoulder to Shoulder, A Military History of Baw Baw Shire and a Record of the Men and Women who Served*, 2000

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Context Pty Ltd & Lesley Alves, *Baw Baw Shire Heritage Study Stage 1. Volume 1: Thematic Environmental History* 2006

Public Records Office of Victoria (PROV) VPRS 7882/P1 Unit 435 PB File 2632

War Memorials and Honour Rolls, Shire of Baw Baw

<http://homepages.rootsweb.ancestry.com/~surreal/AVG/Resources/war-mems-baw-baw.html#hillend> Accessed 24.3.2009

Relevant Historical Australian Themes

HERITAGE CITATION REPORT

8 Community and cultural life

8.1 Creating places to meet and socialise

8.8 Commemorating

Description

Physical Description

The Hill End war memorial is a granite obelisk on a rough-hewn stone plinth, surmounting a two-stepped stone base. It is enclosed within a low fence of concrete bollards linked by rusted iron chain links inside of which is planted Rosemary, a traditional plant of remembrance. It commemorates the dead of both world wars, in Hill End and nearby Fumina. The inscription reads: "Erected by the residents of Hill End and Fumina in memory of those who made the Supreme Sacrifice in the Great War 1914 - 1919. T.G. Bloxom, E.H. Burgess, L. Cummins, H.V. Dogral, F.H. Hitchins, W.F. Paul. World War II 1939-45; T.C. Rees.

Physical Description

The Hill End Hall occupies an elevated position overlooking the Tanjil River Valley just to the north of the Hill End township. The hall is a gable-fronted fibro-cement and Trimdeck building with a corrugated-iron clad roof. The eaves have exposed rafters. The Trimdeck metal sheets (ridges in a horizontal position) clad the lower part of the building, up to the window sills, with fibro sheets, secured by horizontal battens, above. The facade has no windows, just a central enclosed gabled porch. The building is four bays long. The windows on the side elevations are divided horizontally into three sashes, each with a horizontal muntin between the two panes. The lowest sash is a hopper window.

There is a skillion-roof weatherboard addition to the rear and back half of the left-hand side elevation. It has single-pane sliding sash windows. The interior is in good condition, with a stage and new jarrah floor.

Comparative Analysis

Hall

Public halls constructed in rural areas in the nineteenth and early to mid-twentieth centuries were typically simple gabled buildings, rectangular in plan, sometimes with a rear skillion. Often the buildings were added to over time, usually by the addition of ante-rooms to provide cloakrooms, supper rooms or other facilities. The buildings were usually clad in weatherboard, and sometimes remained unlined internally until further funds could be raised. In the inter-war period there was increasing use of lightweight materials such as fibro-cement, which also had the advantage of being cheaper and also fire-resistant, while brick or concrete block cladding emerged after the Second World War. Very few were architect-designed and some were built by the local communities.

The hall at Hill End is typical of the small rural inter-war halls in Baw Baw Shire and demonstrates the emerging use of fibro-cement construction. It has a high degree of integrity and compares with the inter-war halls at Icy Creek, Teetora Road, and Trafalgar East.

War memorial

The two world wars and other conflicts have been commemorated in various ways, most commonly by the erection of a memorial. Most of the World War I memorials in Baw Baw Shire are simple obelisks, constructed of granite, usually mounted on a stepped base with names and dedications in raised lead lettering or encribed into the granite. The distinctive 'rising sun' insignia of the Australian Infantry Forces is usually affixed in Bronze. Examples of these types of memorials are found at Hill End, Longwarry, Narracan, Neerim, Neerim South, Thorpdale, Yarragon and Willow Grove.

HERITAGE CITATION REPORT

The Fumina World War I memorial is an unusual exception, constructed of concrete in the form of a three-sided column with a bronze plaque. Other memorials, all constructed after World War II, are in the form of small cairns - these include Neerim North, Neerim East and Jindivick.

The memorials at Neerim North, Narracan and Neerim East are notable for their associated plantings, which include an Honour Avenue of Elms at Neerim East and a fine row of Golden Cypress, which provide a magnificent backdrop to the memorial at Narracan. The memorial at Jindivick is set within a small formal garden. There are also Honour Avenues at Nilma and Buln Buln.

The memorial at Trafalgar is the only one in the Shire to feature a soldier at 'reverse arms'. The Trafalgar memorial and the ones at Warragul and Drouin are the most elaborate in the Shire, reflecting the status of these towns as district centres. The war memorial at Drouin is notable for the statue cast in bronze by noted sculptor Ray Ewers, in this case, representing the 'Jungle Fighter', which is mounted on a base of Tasmanian granite. It is flanked by the tablets originally mounted on the facade of the Drouin Memorial Hall and RSL clubrooms.

Statement of Significance

What is significant?

The Hill End Public Hall to the extent of the 1941 building, and the World War I memorial and fence at 2494 Willow Grove Road, Hill End.

The 1964 additions to the hall are not significant.

How is it significant?

The Hill End Public Hall and the World War I memorial are of local historic and social significance to Baw Baw Shire.

Why is it significant?

The hall is historically and socially significant as a building that has served the Hill End community for over 60 years and has strong and enduring associations with that community. The immediate rebuilding of the hall in 1941 after it was destroyed by fires demonstrates the importance of the building to the community (Criteria A & G).

The hall is of architectural significance as a representative example of a simple public building that demonstrates the use of fire-resistant materials in the mid-twentieth century. (Criterion D)

The war memorial is historically significant as one of a series of memorials erected after World War One that provides tangible evidence of the impact of that conflict upon local communities. (Criterion A) It is socially significant as a place that has strong and enduring associations with the Hill End community and remains the focus of remembrance day commemorations. The enduring connection is demonstrated by the memorials to other conflicts that have been added to the memorial over time. (Criterion G)

HERITAGE CITATION REPORT

Recommendations 2010

External Paint Controls	No
Internal Alteration Controls	No
Tree Controls	No
Fences & Outbuildings	No
Prohibited Uses May Be Permitted	Yes
Incorporated Plan	None Specified
Aboriginal Heritage Place	No

Other Recommendations

It is recommended that 2494 Willow Grove Road, Hill End be added as an individual place to the Baw Baw Shire Planning Scheme, registration to the extent of the whole of the property as defined by the title boundaries.

HERITAGE CITATION REPORT

Name	ICY CREEK PUBLIC HALL	File No	LHPD
Address	1775 MT BAW BAW TOURIST ROAD, ICY CREEK	Significance Level	Local
Place Type	Hall, Club/Hall, Social		
Citation Date	2010		



Recommended Heritage Protection **VHR** No **HI** No **PS** Yes

History and Historical Context

Thematic context

Although the first townships in the study area grew up around a roadside inn or a railway station, the first public building to indicate the formation of a settled community in more remote areas was invariably a hall, typically built on a corner of land donated by a selector, with funds raised by community members. The local public hall was a focal point of community life, serving as a social centre for dances, concerts and other entertainment and celebrations, a venue for charity functions, educational lectures and political meetings, and as temporary municipal offices, churches, schools and court houses. As the place where neighbours gathered to work for common goals, receive instruction, worship, sort out their differences and enjoy recreation together, the public hall was the place where the local community was formed and sustained (Context, 2006:103).

The most common kind of public hall in the nineteenth century was the Mechanics' Institute hall. Mechanics' Institutes originated as a form of self-improvement for working people who had little access to higher education or book learning. They were set up initially to provide libraries or reading rooms and to run lectures and debates, but their educational

HERITAGE CITATION REPORT

function was minimal. Mechanics' Institutes were popular throughout Victoria because they attracted government subsidies, and by the 1880s there were more than 300 in the colony. Other community halls were known simply as public halls, particularly after the Mechanics' Institute movement waned, around the turn of the century. There were also a few privately owned halls made available for public use (Context, 2006:104).

Public halls were a feature of all country towns in Victoria and they were of particular importance within the often-isolated hill communities of Gippsland as a community meeting place. The dances, in particular, held during a full moon provided a welcome respite from the never-ending toil of farming work and often went on all night with revellers staying overnight and returning the next day (Context, 2006:104). Adams (1978:63) cites a Mrs Bell who recalled:

Dancing would go on till daylight usually and the boys would pull down the blinds sometimes to hold back the dawn. Music - a concertina and fiddle, or mouth organ, and a lusty MC to call the sets ..

Locality history

The area around Fumina and Icy Creek was first made available for widespread settlement in the 1890s by the *Settlement of Lands Act 1893*, which provided for the development of *Village Communities, Homestead Associations and Labour Colonies*. Prior to that there had been gold prospecting in the area in the 1860s (Context, 2006: 17, 52). The village settlements were not a success, and the land was thrown open for general selection in 1901 (Butler, 1979: 700, 692).

The first school in the area, opened in 1901, was in Fumina South - south of Icy Creek. Icy Creek, a much smaller settlement, had to wait another 10 years for what was originally called the Duggan School. It was renamed the Icy Creek School in 1929. The area was decimated by bushfires in 1926, but Icy Creek was quickly rebuilt, starting with the present public hall which initially served as the school. The locality suffered a downturn in the early 1930s, with the Icy Creek Post Office moving to nearby Vesper Creek and the school threatened with closure. It was kept open, only by the concerted efforts of residents. In 1964 a proper school was finally built for the town. (Butler, 1979:709, 714, 717-9). The primary school closed in 1975, leaving the public hall as the sole public building in town (Pretty, 1995:190).

Place history

In June 1939 the Icy Creek Hall committee applied to the Public Health Department to build a new timber hall measuring 30 ft x 24 ft with an adjoining supper room of 24 ft x 10 ft. The hall was opened in December of that year and replaced the original hall that was destroyed in the ferocious bush fires the previous January (PROV).

Butler (1979:718) writes that the previous hall had been insured for £350 so there was money to rebuild. He additionally reports that in 1945 a porch was added, although correspondence suggests that the application was later withdrawn because of a lack of building materials, a common problem after the war (PROV). Butler (1979:718) writes that a basketball court was created in 1953 and a tennis court in 1955. Today an abandoned tennis court stands nearby. The hall has a corrugated iron roof and at an undetermined date has been clad in Trimdeck metal panels to protect it from fire.

Sources

Adams, John, *So tall the trees. A history of the southern districts of the Narracan Shire*, Morwell, 1978

Butler, Graeme, *Buln Buln: a history of the Shire of Buln Buln*, Drouin: Shire of Buln Buln, 1979.

Context Pty Ltd & Lesley Alves, *Baw Baw Shire Heritage Study Stage 1. Volume 1: Thematic Environmental History*, 2006

Pretty, Keith, *Buln Buln to Baw Baw*, Warragul: Shire of Baw Baw, 1995.

Public Records Office of Victoria (PROV) VPRS 7882/P1, PB File 7939 Unit 930, Plans for new public hall 10.6.39,

HERITAGE CITATION REPORT

Request cancelled 29.5.1945, letter from Hon. Sec, Icy Creek Public Hall Committee

Relevant Historical Australian Themes

8 Community & cultural life

8.1 Creating places to meet and socialise

Description

Physical Description

This austere hall is gable-fronted and clad in Trimdeck metal panels. The gable roof is clad in corrugated iron. The facade has only timber double doors at the centre. The eaves are very narrow. The side elevations have three windows, which are 4-over-4 sashes, the top sliding and the bottom a hopper. There is a skillion roof kitchen annex at the rear. Inside, the walls are lined with plywood panels and there is a c1930s fireplace on the rear wall.

There is an abandoned tennis court nearby. The building is open to the elements and appears to be abandoned.

Comparative Analysis

Public halls constructed in rural areas in the nineteenth and early to mid-twentieth centuries were typically simple gabled buildings, rectangular in plan, sometimes with a rear skillion. Often the buildings were added to over time, usually by the addition of ante-rooms to provide cloakrooms, supper rooms or other facilities. The buildings were usually clad in weatherboard, and sometimes remained unlined internally until further funds could be raised. In the inter-war period there was increasing use of lightweight materials such as fibro-cement, which also had the advantage of being cheaper and also fire-resistant, while brick or concrete block cladding emerged after the Second World War. Very few were architect-designed and some were built by the local communities.

The hall at Icy Creek is typical of the small inter-war rural halls in Baw Baw Shire. Although it is in poor condition it has a relatively high degree of integrity and compares with the inter-war halls at Hill End, Teetora Road, and Trafalgar East.

Statement of Significance

What is significant?

The Icy Creek Public Hall, constructed in 1939, at 1775 Mt Baw Baw Tourist Road, Icy Creek.

How is it significant?

The Icy Creek Public Hall is of local historic and social significance to Baw Baw Shire.

Why is it significant?

The hall is historically significant as a building that provides tangible evidence of the formation of the Icy Creek community in the early decades of the twentieth century. It is socially significant as a building that served the Icy Creek community for over 60 years and the immediate rebuilding of the hall in 1939 after it was destroyed by fires demonstrated the importance of the building to the community. (Criteria A & G)

HERITAGE CITATION REPORT

Recommendations 2010

External Paint Controls	No
Internal Alteration Controls	No
Tree Controls	No
Fences & Outbuildings	No
Prohibited Uses May Be Permitted	Yes
Incorporated Plan	None Specified
Aboriginal Heritage Place	No

Other Recommendations

It is recommended that 1775 Mt Baw Baw Tourist Road, Icy Creek, be added as an individual place to the Baw Baw Shire Planning Scheme, registration to the extent of the whole site as defined by the title boundaries.