DR SUGDEN AND HIS CHAPELS
Robert Gribben

Incomplete the College buildings may have been in January 1888 when its first Master arrived, but it is clear he knew exactly what the future provision for the spiritual priorities of such an institution should be. The then dining hall occupied part of the ground floor of the north-east corner, and, as an early student wrote, ‘for prayers, the students gathered around the dining tables’.\(^1\) This arrangement continued for a year; the room was not large, there were twenty students\(^2\), and the atmosphere must perforce have been somewhat informal, though not the prayers. At the beginning of the College’s second academic year, the *Spectator* recorded,

> The Master of Queen’s began the series of Sunday morning services, of which notice was given in a former issue, in the College Hall on Sunday last. Several men from the other Colleges were present. The Morning Prayer was used, and the subject of the sermon was *Christus Deus*. The services will be continued every Sunday, and at the close of the present series, the Master hopes to make arrangements with some of our ministers to lend him a helping hand.\(^3\)

What manner of Methodism was this? The Wesleyan Methodist Church, of which Dr Sugden was a minister, had preserved much of its liturgical heritage in the Church of England after the death of John Wesley in 1791. Wesley himself had edited and abbreviated the daily Office of Morning Prayer for use by the Methodists in America in 1784. In fact, the 1882 edition of the *Book of Public Prayers and Services*, which Dr Sugden had in his hand, was much closer to the *Book of Common Prayer* of 1662, which Anglicans had used in some form since Cranmer’s day\(^4\). However, for most of the Wesleyan Church, Morning Prayer was not a daily office, but the usual form of weekly worship on a Sunday morning, including the singing of psalms and canticles and the reading of formal prayers. Its use diminished as the 19th century concluded, under both the fear of ritualism in the Anglican ‘Oxford movement’ and the spread of revivalism in the Free Churches. That Sugden retained it throughout his ministry gave rise to the

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1 David Avery, quoted in Webster, C.W., *The History of Queen’s College (within the University of Melbourne) 1888-1938*, p. 49, unpublished typescript: 1938.


3 ‘Brief Notes’, *The Spectator*, 8 March, 1889, p. 112.

later remark that ‘his Wesleyanism has a strong leaning towards the Anglican formularies’. However, the same service appeared in the 1936 Book of Offices of the united Methodist churches, and was reinstated as the college’s Sunday service during the chaplaincy of the Rev. Professor Colin Williams at Queen’s from 1959-1962, to which I will return.

A year later, the South Wing was opened with its new Dining Hall (now the JCR), thus vacating the corner space (presently the main administration office). The college coat of arms on the wall remains as a relic of the old dining hall, but the fireplace which was beneath it was removed and plastered over. ‘Father’ William Abraham Quick dedicated the room to its use as a chapel on 1st March 1890. The room was almost immediately crammed with liturgical furniture, pews sitting across the glass double doors into the North Wing corridor. It was clearly a temporary provision, but it was also an obvious priority in the Master’s plans.

Fig. 1: The 1890 chapel with its liturgical furnishings.

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5 ‘A Master of Methodism’, a press cutting in May Sugden’s scrap book, p. 81, Queen’s College Archives, source unacknowledged, the date probably 1923.
6 He preached, appropriately, on Habakkuk 2:20, ‘The Lord is in His holy temple; let all the earth keep silence before him’. The President of the Conference, the Rev. E.W. Nye, preached there the following Sunday, morning and evening. ‘Queen’s College/Opening of the College Chapel’. The Spectator, 28 March 1890, p. 955.
A glance at the photo [Fig. 1] shows a standard Oxbridge collegiate chapel layout. Dr Sugden had such a schema in his mind as the proper provision for his new antipodean college, and it almost certainly follows from his single-minded admiration of John Wesley and everything associated with him. Here was an evocation of Oxford, in particular. The most obvious copying is the arrangement of the pews, two rows facing each other on the longitudinal axis, which in the monasteries which preceded the colleges of Oxford and Cambridge served the singing of the daily office in choir. Curiously, the Tudor parliaments first met in such a chapel, and thus gave this seating plan to successive ‘Westminster’ parliaments. Here, however, the two sides are not in opposition: *decani et cantoris* were the antiphonal voices for the singing of psalms, the first on the Dean’s side, the other on the cantor’s (or precentor’s). Worshippers used to the ‘auditory churches’ of Wren’s mid-17th century designs, with everyone seated where they could look at the preacher, find the Oxbridge arrangement hard on the neck (thus Queen’s pulpit has never really ‘worked’).

Underneath the mildly Gothic north windows of Queen’s first chapel stood what Dr Sugden carefully called an ‘Altar-Table’. It is so described on a silver plate on the table which serves rather more secular uses in today’s chapel. Dr Sugden would likely have argued, as the Rev. Austin James did many years later, that it is both: a table (for a holy supper) and an altar (for making the memorial of the one ‘full, perfect and sufficient sacrifice’ of Christ, as the *Book of Common Prayer* has it). One might note in passing that the shelf beneath the windows accommodates a tiny baptismal font, a candle in a candlestick, and a metal alms-dish (for the collection) sitting on its rim. This Altar Table itself is a surprise for a Methodist Church, where plainness has been the keynote. We cannot see the table, which we know to be very simple; we see an embroidered frontal, with a super-frontal with a fringe hanging over the top, and an

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7 The House of Commons was first accommodated in a chapel in 1547, part of the royal palace of Westminster. The Speaker was seated where the altar had been.
8 Dr Sugden’s keen observation of such details is illustrated in one of the round-robin letters he exchanged with various family members and friends, e.g. ‘Sunday Oct 30th [1887]: Preached the last of the series of opening sermons at Woodhouse Grove Chapel. As the [D = Doctor, a friend] has told us, it is a charming place: choir on each side of the apse-shaped chancel; organ in organ chamber on one side; pulpit at one corner; gallery only at one end; nice stained glass windows at the east end.’ This is Woodhouse Grove near Bradford, UK, the school which Sugden attended, and which gave its name to the Methodist circuit until very recently. E. H. Sugden, Circulator Letter, November 19 1887, photocopy, The Sugden Papers, Q.C.A.
9 The date on the plate is 1889, so this is the first such Table.
altar cloth of linen fitted like a runner to the *mensa* (the table top). This is (or was) standard Church of England dress for such a piece of furniture. A beautiful linen cloth said to be the handiwork of Mrs Sugden, and featuring some classical Christian symbolism, is in the College archives, but this is not the elaborate one in the photograph. At least one witness says that a cloth was ‘beautifully embroidered by Mrs Sugden’ and further, ‘a set of Communion linen, the gift of the late Mrs Warne, and finely embroidered by her own hand’.

The Church of England feel is completed by what the same writer records: ‘the Communion rail is a cord of crimson velvet, set in brass sockets, and supported by brazen pillars’, visible in the photograph. We can also see the arc of kneelers on the dais for the communicants. Another early photograph permits us to see two low hassocks (kneeling cushions), probably the faded red ones still in the present chapel.

The mediaeval separation of the place from which the Scriptures are read (lectern) and from which their message is preached (pulpit) is also present, the pulpit being the gift of E. F. J. Love, the foundation Fellow and tutor of the College. Both are in the present chapel. The pulpit is said (as of many things at Queen’s) to be a copy of one which ‘Mr Wesley’ used. Diligent comparison of several which are kept in England and which he did use, suggests that the design is quite standard for such a practical object, but there is no doubt that Queen’s pulpit, with its carved wyvern (now sadly lacking its tail) is a nice example of the genre. The ancient church used a single raised platform (Greek: *ambo*) for both the reading and the proclamation of the Scriptures; this Queen’s has recently reclaimed in the design of a wooden ambo combining the two activities in one piece of furniture.

Completing the picture are the harmonium (referred to as the ‘organ’) on the right, and the Master’s stall, huge in this context, with the carved wyvern atop. There is, invisible in this photograph, a back stall with divisions between the seats for four tutors. The furnishings were made by Messrs R. Eckman and Son of North Melbourne. There is, however, one slight surprise. ‘The Chapel is lighted by [two] chandeliers, beautifully wrought in brass, by Messrs John Danks and Son, and ornamented with wyverns round the circle of light’.

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11 Ibid.
that these belonged to the former Dining Hall, and certainly they moved soon afterwards to illuminate the new one in the South Wing. It is a pity, since it removes the tempting thought that Dr Sugden favoured sanctuary lamps. They were eventually dismantled and the wyverns mounted on wood and given, by Dr Raynor Johnson, to successive departing Presidents of the Students’ Club.\textsuperscript{12}

We now know of three remaining, all kept in the College.

The chapel was central to the life of the college as Sugden saw it. Every report to the Council or the Methodist Conference comments on its ‘religious life’ e.g. ‘I am very thankful to be able to report that all our resident students this year are communicants with us at the Lord’s Table’ and ‘We have had a grand year so far; the best, I think, since the College opened. There are only one or two men left who are not avowed Christians; and we shall win them before long. Remember us on Thursdays seven to eight; we have some glorious times of refreshing’.\textsuperscript{13}

This is classical Methodist language. The distinctive chapel furnishings have struck more than one generation as suspiciously ‘high church’; but we should be quite clear that Sugden belonged centrally in the traditions of the Wesleyan branch of the (divided, united in 1902) Methodist Church. This accolade appeared in 1891:

\begin{quote}
The Methodist pulpit has been simply revolutionised. Elaborate rhetoric has been succeeded by a simple, direct, and expository style, and the old spiritual ideas of Methodism are once more in the ascendant: There was a revival of expository preaching, because the people thirsted to know what the Word of God really said and meant. No doubt those in charge of our young ministry will note these signs of the times. It is to be regretted that our Theological Tutor is not often heard in the pulpit, although he speaks in the Bible Column in \textit{The Spectator} to admirable purpose and effect.\textsuperscript{14}
\end{quote}

It is hard to imagine Dr Sugden occupying pulpits more often! And his college students appreciated the same gifts in him:

\textsuperscript{12} Mr George Willox in an address given to the Friends of the Library on 19 September 1994. Typescript, Queen’s College Archives; additional information from Ms Louise Elliot.

\textsuperscript{13} Neither reference is dated; they occur in C. W. W. Webster, \textit{The History of Queen’s College (within the University of Melbourne) 1888-1938}, p. 49. The implication is that they refer to the first decade.

\textsuperscript{14} ‘Methodist Preaching’, \textit{The Spectator}, 13 (1891) 16 October, p. 1006, quoting \textit{The Methodist Times} of August 27\textsuperscript{th}.\textsuperscript{14}
It was the same in College Chapel. What wise counsel, how intimate, how realistic, in his expositions, and asides, as he read the Word of God! Old Testament, the Gospels, and the Epistles – they were all real to him, and he made them real and vital to a great company of men. Humour, sympathy, faith in men, a fund of knowledge on many subjects, and this remarkable power of investing the subject under discussion with life - these were parts of his equipment.\footnote{W[oodruff], H.A., ‘E.H. Sugden - a great Master of Queen’s’. May Sugden’s scrapbook: 128. Queen’s College Archives.}

Attendance in Chapel was taken for granted in the early days. Later, even though it was not compulsory, attendance at roll-call was, and chapel was associated with it.\footnote{Parnaby, Owen, \textit{Queen’s College, University of Melbourne, A Centenary History}, Melbourne University Press, 1990. p.149.} In 1911, the notice to students, after listing fees and other practicalities, indicates that they should attend six roll calls and chapel per week until their third year; these fell at 6 pm on weekdays, at 7.30 a.m. on Saturdays, and 9.30 a.m. on Sundays. A fine of one shilling was imposed for non-attendance. Exeats were provided for students away overnight for legitimate reasons. Yet it was equally clear that any student with a conscientious objection to chapel would be excused ‘on his stating his objection in writing, countersigned, if he be under 21 years old by his parent or guardian’ – but he must be at roll call. Gowns were to be worn to Chapel, Dinner and all College functions. Numbers varied from time to time, but attendance was encouraged both by Master and Student’s Club. Occasionally a change of time was experimented with. Students also led prayers themselves, and were eager volunteers for Sunday School teaching at Carlton’s Palmerston Street church.\footnote{The \textit{Spectator}, 9 March 1894.}

No less a spiritual journal than \textit{The Australian Cyclist} of 11 August 1898 had this to say of the College’s attractions: ‘chief amongst them the beautiful little chapel, whose softened lighting and ornate furnishings imparted a restfulness that spoke of peace and quiet at the close of the busy hours of study with weary, jaded mind’. But the old chapel in the corner could not cope with the growing college community.

The Great War provided a new opportunity for the Master to exercise his pastoral skills. On 1 December 1917 he wrote to past and present students of Queen’s that ‘over 170 of our men have gone to the front, in one capacity or
another… and twenty of them have laid down their lives for King and Country’. He then reported that the College Council had decided to build a chapel in their honour and memory. As far back as 24 October, this idea had been mooted and published in an article in the *Spectator* which included this report from the Master at a meeting of the William Quick Club:

> It is in contemplation to erect a worthy memorial to the men who have fallen and who have fought in the great war. It has been suggested that a College Chapel should be built, to be a replica of the Chapel of Lincoln College, Oxford, where John Wesley was a student and Fellow.

In a later item, he repeated this reference and added: ‘a bit of old Oxford in Melbourne’,\(^\text{18}\)

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*Fig. 2 The first vision of a permanent, free-standing Chapel for Queen’s*

This anticipated a decision by the College Council, so there is little doubt that this was Sugden’s preference (and possibly idea) and produced a considerable exchange of letters in later issues of the *Spectator* when the Master announced the Council’s decision on 20 May, 1918. By then fifteen more students had enlisted for active service, and five had died at the front or in hospital. Donations were called for. May Sugden gives a compassionate account of her father’s devotion to his service as a chaplain to the Royal Park Camp, within walking distance of

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\(^{18}\) *The Spectator*, 24 October 1917, p. 1116, in a report from the William Quick Club, and *The Spectator*, 27 November 1918, p. 1152.
Queen’s. He visited in the afternoon after lectures and stayed ‘under canvas’ with the men overnight. ‘The men won a very warm place in his heart, and he in theirs. He was their Padre, but he was more than that, he was one of them, joining with them in their long route marches, and refusing a lift when some of his fellow officers thought the distance too long or the heat too great for one of his age.’ He was 64. With daughterly solicitude, she notes, ‘he rather overdid it, unfortunately, for towards the end of his term in Camp, the trouble developed in his hip which caused his ever-increasing lameness.’ There was little doubt of Sugden’s devotion to this duty or his closeness to the men. His letters to the Spectator continually dwell on the theme of war and its involvement of Queen’s and Church members, and he links it with the Memorial Chapel proposal. ‘Local honour rolls have already been unveiled in many of our churches, but this is not enough; we need a dignified and adequate monument, which will bear witness for centuries to come to our appreciation of the heroism of the boys of our churches and Sunday Schools, who have offered their lives for their country’, he writes on 5 June 1918.

This particular letter was a major appeal on behalf of the College. ‘Queen’s belongs to the whole Connexion; it is the climax of the work of our Church for the benefit of its young people… Its position is central, and the chapel will be readily accessible for all who wish to see it; whilst it will be a perpetual stimulus to successive generations of students to self-sacrifice and service. It will moreover, be a witness to the whole University of our appreciation of the devotion of our men.’

The mention of the whole university leads him to an argument of comparison: ‘When it is remembered that Trinity has just spent ten thousand pounds on its chapel, the whole of which was provided by one generous donor; and that Newman has just received a legacy of twenty thousand pounds for a memorial chapel to the late Archbishop Carr, for which fifteen thousand pounds had been raised by donations, it will be seen that, in order to hold our place amongst our sister colleges, we need a considerable sum…’ (was he fishing for an equally generous individual donor?) In his initial letter, he had predicted a cost of six thousand pounds. By November the war was over, and he writes again (Nov. 27) that now the time had come to make the memorial real. He cites the further examples of the two distinguished Methodist schools in England, The Leys at

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19 Sugden, Mary Florence, Edward H. Sugden, A Pen Portrait of the First Master of Queen’s College, University of Melbourne, by his Daughter, Melbourne: Lothian Publishing Co. 1941, p. 46.

20 The Spectator, 5 June 1918, p. 554.
Cambridge (founded 1875), and Kingswood at Bath (whose crest is the same as Queen’s without the Royal arms), both of which had recently built a chapel. ‘It is especially necessary that in this country, where the University is avowedly secular, the Colleges should emphasise the paramount importance of religion in the life of the student’.

The first alternative proposal was put in a letter to The Spectator in 2 July 1919 from Henry M. Robin of Numurkah. The one Melbourne Church-related College not mentioned in Dr Sugden’s list was, of course, Ormond, which had no chapel (though College Church over Royal Parade served quite directly as its parish church). Ormond was to have no chapel (conducting its nightly prayers in a lecture room) until the Mastership of Dr Davis McCaughey, and the architects Romberg and Boyd, who converted the Library to this use in 1965. Mr Robin, in an early ecumenical vision, proposed that if a chapel were to be useful, it were better built jointly with the Presbyterians. ‘With so many half-empty city churches’, writes the rural correspondent, ‘it is surely undesirable to avoid adding another to the list’.

Dr Sugden replied within the week, almost exactly reiterating the arguments of his previous letter which we might imagine his other readers had absorbed. He notes that the site on which Queen’s was erected ‘cost the Church nothing’, and that it behoves the Methodists to provide a place where the religious development of future leaders should be available alongside the place of their intellectual growth. No doubt Sugden is affirming here the influence of the growing Student Christian Movement, which he supported from the visit of the American Methodist and ecumenical pioneer John R. Mott who visited Melbourne in 1895. The keen involvement of Queen’s students is noted in a convention of the then ‘Australasian Students’ Federation’ in 1896 in Wyselaskie Hall in Ormond College. Queen’s is in fact claimed as the place where the movement was founded in Melbourne.21 But his argument also challenges the implied utilitarianism of Robin’s alternative use. Surely no purpose could be a higher one than this place of worship? Nevertheless, those who wished to support another memorial cause were perfectly free to do so.

He concludes with an interesting ecumenical analysis:

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...even if Union is accomplished, the Colleges will not be amalgamated; each of them will retain its own individuality and traditions, and will be complete in itself. We Methodists value our history quite as much as our Presbyterian friends do theirs; and, unless we are to be simply absorbed in the Presbyterian Church, we must bring into the Union as much as we receive from it, and not go, cap in hand, to the Presbyterians and ask them to provide for our students what we are not willing to provide for them ourselves.

The argument gets even sharper, but now that ‘Union’ has taken place – with the Uniting Church’s inauguration in 1977 – we may perhaps set the dispute aside. Meanwhile, donations to the ‘Intermediate Methodist Hospital’, which the Conference had officially designated alongside the Queen’s appeal, gathered apace, and the College Council began to consider its own alternatives.

At the end of the war, the College filled again with men completing their interrupted studies. Their admiration for Sugden had increased during those demanding years, and it was becoming clearer that his own time as Master must soon come to a close. The need for more accommodation was before the Council; some of the ‘resident’ students were in lodging houses in Parkville. In 1920, the Master reported to the church’s Annual Conference that Queen’s ‘had eighty students but accommodation in the chapel for only forty; yet they were expected to go to chapel every day’.22 The Council decided to enlarge the College buildings by forty additional rooms at a cost of seven thousand pounds. At that stage, the memorial chapel project had only achieved two thousand, and the Council had determined that it would not complete the project until all the necessary funds had been raised. The decision was made to complete the northern façade of the College; this would include a library, new lecture rooms, a student common room, a tower/entrance – and a chapel. The total cost was £35,000, and it was largely raised or promised within the year.23

Here we must return to the original appeal for a Memorial Chapel and to the distinctiveness of its design which was part of Dr Sugden’s argument to his Methodist constituency.

The last work which our late architect, Mr Percy Oakden, did, was to draw the design for this Chapel, on the model of the Chapel of Lincoln...

22 *The Spectator* 47 (1920) April 7, p. 245.
23 The information in this paragraph is from Webster, op.cit., p. 56.
College, Oxford, of which John Wesley was a Fellow, and where two of our Rhodes Scholars, Rivett and Apperley, resided during their term at that University. The style is exactly in accord with that of Queen’s, and it is intended that the Chapel shall form the fourth side of our quadrangle.\textsuperscript{24}

The drawing in Fig. 2 is the only candidate we have for its design, for the original plans cannot be found. It bears the name of Eggleston and Oakley, Architects. Alec S. Eggleston, a former student of Queen’s, was the architect for the present chapel. If the earlier architect intended to replicate Lincoln College Chapel, then this is his proposal.

Fig. 3: Lincoln College Chapel, Oxford in 1821, from the Rector’s garden \textsuperscript{25}

There are several similarities with the chapel at Lincoln, which was built during 1629-31: a high pitched gable, similar moulding above the windows, four pointed Gothic windows of three lights and buttresses. On both sides of Lincoln’s Chapel there is a door and a small rectangular window above it. Lincoln’s crenellations, or battlements, were only added in 1818.\textsuperscript{26} Dr Sugden’s letter says the chapel will complete the fourth side of a quadrangle, presumably on the axis provided by the South Wing of 1890. Lincoln’s unusually closes the side of a quadrangle

\textsuperscript{24} Letter, 1 December 1917.

\textsuperscript{25} A print of 1821 drawn and engraved by James S. Storer and his son Henry S. Storer, showing Lincoln’s chapel, and the adjacent residential wing with its oriel window. Published by kind permission of the Rector and Fellows of Lincoln College, Oxford.

\textsuperscript{26} Harvey, Bruce, ‘Stumbling Blocks’, article in The Wyvern, 1967, p.9, says the battlements were then added ‘to impart a specious air of medievalism’. There was in fact very little Victorian ‘improvement’ at Lincoln.
while meeting its neighbouring wing only at one corner, thus allowing the chapel to have an east window (on to the Fellows’ Garden). Lincoln’s altar-end window is also Decorated Gothic in style.

When we look at the present chapel at Queen’s, it is clear that the attempt to imitate Lincoln’s is not carried through. For a start, Queen’s was incorporated into a residential wing. The liturgical west wall of both Lincoln and Queen’s is solid and entrance to the chapel is from that end. Of course, Queen’s was placed on the first floor. Perhaps the most curious reminiscence of Lincoln is not from its chapel but from the contiguous building on Turl Street, now with a JCR on ground level and a Fellow’s room on the first: the oriel window on its end. This again is an addition around 1818 after the demolition of some adjoining houses; it was not there is Wesley’s time. Queen’s oriel is more restrained in its design.

Inside, the contrast between Lincoln and Queen’s present chapel could not be greater: Lincoln has a magnificent wooden barrel-vault with painted heraldic arms (of 1680); it has a huge free-standing Classical screen in cedar wood (intended to recall the Temple in Jerusalem, the cedar memorably filling the chapel with its scent for the first century of its life) across the chapel by the entrance; its floor is black-and-white chequered stone tiles. The East Window (of the 1630s) is Decorated Gothic with Perpendicular features, of six lights, with twelve scenes of the Old and New Testaments (notably of Jonah and Elijah) and is one of Oxford’s finest. Lincoln’s architectural style was described as ‘Jacobean Gothic’, which was a mixture of Elizabethan features and Continental borrowings, something of a precursor of the mixture of styles so favoured by the Victorians. Queen’s also shares that. Lincoln’s seating is set college-wise, facing each other, of course, but they are solid stalls, not pews, and the Jacobean pulpit is portable and is brought to the centre for preaching (nota bene). The north and south windows at Lincoln also depict famous figures, but only prophets and apostles; no-one more recent, no Francis, no monkish protagonists, and sadly, no Wesley.

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27 See the Lincoln College website, http://www.lincoln.ox.ac.uk/content/view/77/44/’Chapel restoration’. Accessed 7/5/08.

28 I am indebted to the present Archivist of Lincoln College, Oxford, Mr Andrew Mussell, for the detail in this paragraph (email, 27.1.09). He supplied me with a 1743 engraving of Lincoln with no oriel window, and an 1821 with one, and additional evidence of its date (1818).

Fig. 4: Imagining Queen’s façade completed

A generous view might associate some of the general features of Queen’s front façade with Lincoln’s. A wood engraving of Oakden’s vision for the completed north side of the College was prepared in 1884. Dr Sugden had seen it, and was disappointed when he arrived to find it only partly built. Completion had to wait until after the depredations of the First World War, and the new enthusiasm for expansion of the early 1920s. The new architect (Alec Eggleston) in any case needed to begin from Oakden’s original wing. Thus the magnificent sweep of the building extends and repeats Oakden’s wing on either side of a tower. This symmetry was disturbed in the achievement: the Chapel at the west end gained

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30 Affiliated College Committee Meetings, May 1st, 1884, p. 43: ‘The Secretary reported that a wood engraving of the proposed College had been prepared from a perspective drawing of the architects, that the block was at present the property of the proprietors of the “Australian Sketcher”, and was offered to the Committee for the sum of £10.’ This is probably our Fig. 4, without the later portraits; the engraving obviously had a second life as an enticement to donors. The original accompanies the article cited above, by Bruce Harvey (The Wyvern 1967, pp. 8-10).

31 Parnaby, op.cit., p. 120.
external buttresses, and the suggested rectangular windows become pointed Gothic in their second storey.

The sketch at Fig. 4 also provides a narrow central tower with a turret (on the same corner as Lincoln’s); in the end, Queen’s was provided with an entrance under a much broader tower with room enough (it was said) for a motor-car to pass under it. Interestingly, the University of Melbourne planned a tower with a similar turret in plans of 1857, but never built it. Many other equivalent features appear in the University’s older buildings. It would appear that the Queen’s Council settled, in College as well as in Chapel, more for general hints of Oxbridge Gothic than any particular collegiate example.

Despite all this, splendid provision was now made for a Chapel within the college, with room in fact for all the major furnishings which had been compressed into the 1890 chapel in the corner. The Tweddle Wing was opened on 11 March 1923 and the dedication services of the chapel conducted by the Master, and, note, the Anglican Archbishop of Melbourne (the Most Rev. Harrington Lees), with the President of the Conference, Rev. Alexander McCallum and the new and first professor of theology, the Rev. A. E. Albiston.

The inward-facing pews increased in number, the original design for pew-ends retained. The Master’s stall was placed where the wyvern was silhouetted against plain lead-lighted glass, with the tutors’ pew beside it. The sanctuary furnishings were also transferred upstairs, to the very hassocks, but were also added to or replaced by later donations. The present Table designed by Eggleston (its box shape more truly suggestive of an ‘altar’!), arrived in 1937, and has a twin in the Hoban Chapel of Wesley Church, Lonsdale Street. This new table is lower than the first, presumably to facilitate the celebration of Holy Communion by a kneeling presiding minister. Present liturgical practice is for the presider to stand for the Great Prayer of Thanksgiving, and so the Table has

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32 Francis M. White’s proposed design is represented in an engraving by S. T. Gill, 1857. See, e.g. in Goad, Philip & Tibbits, George, Architecture on Campus, A Guide to the University of Melbourne and Its Colleges, Carlton: Melbourne University Press, 2003, p. 3. An oriel window, battlements and ‘Tudor Gothic’ windows with hooded mouldings all feature on the Old Quadrangle, the oldest building in the university (1854), also by White; see op.cit. p. 8, where the authors suggest that it might have been ‘derived from St David’s College, Lampeter, Wales’, built 1821. A turret securely surmounts the clock tower of the ‘Old Arts’ building, 1919-1924; it was being built at the same time as the Sugden Tower.


34 Willox, George, op.cit. Hoban Chapel was created in 1933.
now been heightened by the insertion of a discreet wooden section, designed by Mr John Castles. Communion rails were erected across the apse (and were removed in 1968). Dr Love’s pulpit stood at the foot of the dais, but now sits directly on it and has lost its back legs to allow the preacher, should anyone use the pulpit these days, to step straight into it. The harmonium found its place on the north side, where it still is. It had also travelled outside to provide music for the opening ceremonies of the new wing. A stall with prie-dieu was provided for the Principal of the Theological Hall in 1958, opposite the Master. It has been used to seat a chaplain or other liturgical presidents ever since.

A pipe organ was soon donated in memory of Mrs Fanny Sweet by her husband and daughter, and was placed – centrally at first – on the balcony above the main doors, flanked by two lamps on pilasters (in line with the two pillars below), with the fine wooden spiral staircase giving access. The instrument was chosen by Sugden in consultation with Dr A.E. Floyd, organist and choirmaster of St Paul’s Cathedral, and built by J. E. Dodd of Adelaide, who was building Trinity College’s organ at the same time. It cost £620 and was dedicated on 13 June 1924, its final installation being delayed until the chapel was finished.35

Dr Floyd played the opening programme on the organ, including music by Samuel Wesley and J. S. Bach, and some boys from the Cathedral choir sang Bach, Walford Davies and Floyd.36 Several concerts by distinguished Australian organists followed to demonstrate the instrument’s prowess. The repertoire was by no means only of old favourites: Horace Weber (of Adelaide, and famous for playing the Wurlitzer at the Plaza) in 1927 included pieces by the modern European composers Reger (1873-1916), Guilmant (1837-1911), and the Toccata from the 5th symphony of Widor (1844-1937).37 The organ was extensively rebuilt by Hill, Norman and Beard in 1959, at which point it was moved to the south side to accommodate a substantial student choir.

The students had their own gift in mind, one to honour their revered Dr Sugden. Dr Kenneth Bailey observes that it was felt that the new chapel was too light: ‘it had none of the shadowed reticence proper to a college chapel, and the sun streamed mercilessly through the white expanse of the western windows’. The

students petitioned the Council for permission to fill the three centre windows with stained glass as an acknowledgement of their gratitude. As is pointed out in another chapter, the subjects, the crucifixion (at the centre and therefore above the Lord’s Table), resurrection and ascension of Jesus, express Sugden’s overall hope to see the chapel filled with biblical scenes, and which he had already discussed with the artist, William Montgomery. The windows were unveiled on 28 July 1926 in what was a domestic, or we might say, an ‘in-house’ ceremony, presided over by the theological tutor, the Rev. Calvert Barber, and addressed by Edward Gault, the President of the Sports and Social Club (later a distinguished surgeon and missionary). Other windows are described in the chapter just mentioned.

Dr Sugden had led his last service as Master in March 1928. His text was 3 John 4, ‘I have no greater joy that to hear that my children walk in the truth’. He then left for commitments in England with the free use of a car provided by admirers. He was frequently welcomed back. The College declined in the Depression years from late 1930, increased by the prolonged illness of the second Master, the Rev. F.W. Kernick. By 1936 the College was again full, with 75 residents including some distinguished ‘star boarders’. The second Master had died in July 1933.

On 22 July 1935, the first Master died. Mrs (Ruth Hannah) Sugden had died in 1932. On 7th April 1940, four memorial windows presented by the Old Collegians’ associations, the Wyvernas and the Wyverns, in memory of Dr and Mrs Sugden, were unveiled by their Presidents. The pairs of windows flanked the central three which the students placed in the main east window in 1925 in honour of Sugden. Dr Kenneth Bailey in his speech at the Dedication Service, listed their themes as (left to right) the Temptation, in which, he says, ‘a mind of supreme intellectual power fought its way through to the basic eternal principles of human life and society. In that wilderness, the intellectual system of Christianity was first in essentials constructed’. Next is ‘a sketch of our Lord amongst the learned – symbolizing His teaching mission and bearing the inscription “His word was with power”’. Then the three windows which dealt with the culminating points in our Lord’s mission and in the teaching of the Church: crucifixion, resurrection, ascension. On the right, first, the healing ministry of Jesus (‘Behold, thou art made whole’) and the artisan at his bench, ‘The Carpenter, the son of Mary’. The theology is of its time, Sugden’s liberal address to the culture. The colours are vivid, for Dr Bailey said that Sugden

38 Bailey, K.H., The Wyvern, 1926, pp. 4-5.
39 The Spectator 66 (1940), 10 April, Brief Notes, p. 288.
disliked ‘the garish light’ through the original plain glass windows; Sugden’s vision, he says, was Milton’s, of ‘storied windows richly dight/casting a dim religious light’, though at sunset one can hardly say the chapel is dim: it is glorious. An incongruity is that, in an effort to depict the Holy City realistically, there are several minarets, unlikely features during the lifetime of Jesus.

A building undoubtedly affects, for good or ill, what goes on in it. A classical pipe organ, with choir loft, and a collegiate chapel suggests a long tradition of a particular kind of worship, closely associated with universities. Sugden watched over the building of successive chapels which invited appropriate music. He arranged classical music concerts and anthems in the Carlton church, and directly concerned himself with the erection of an organ there. He lectured there on ‘sacred music’ ‘showing how this branch of worship had been recognized throughout the entire history of the Church of Christ’, thus extending his listeners’ appreciation beyond the singing of hymns. He also astonished people with his coaching and conducting of choirs of children for the local Sunday School anniversaries. The inheritance of fine music was common within his addresses and in performances in the College, in both Hall and Chapel.

Thus, when a new interest in the history and theology of worship began to stir in Methodism in the 1950’s and 60s, the theologically-minded at Queen’s saw their chapel as a place to revive an older, Wesleyan, tradition, one familiar to the first Master. When this writer came up to Queen’s in 1961, Morning Prayer was sung on Sundays, led by the College Chaplain (1959-62), the Rev. Professor Colin Williams, with a fine choir conducted by Mr (now the Rev. Dr) D’Arcy Wood. An ABC recording was made in 1960, and was also available on vinyl disc. The psalms were sung to the rarely used tunes in the Methodist Hymn Book (1933), then the normal book in congregations. One of the anthems was composed by Charles Wesley’s son Samuel to Latin words. The apologia on the record cover notes Methodism’s long use of Anglican forms, and adds,

While recognising the place of ‘free’ worship in the Methodist tradition, those responsible for this recording feel that the Methodist Church needs to re-consider its aims and methods in worship. For example, we have lost much of the drama of worship as found in many liturgies, with their tripartite form: Approach, Word, Offering. This record is issued in the

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40 The Spectator 24 (1897), Dec. 24, Church news: Carlton, p. 1267.
41 The Spectator 24 (1897), Oct. 8, p. 895, and 26 (1899), March 3, p. 284, ‘Festal songs’.
hope that it will foster an experimental spirit in Methodist worship in Australia.

Holy Communion was also celebrated on a Thursday morning in term, with sung responses, including the Nicene Creed to Merbecke’s chant. Those who prayed in the chapel in the early morning were affected by its beauty, well matched with that tradition of worship. It reflects a good deal of the spirit of the Methodist Church Worship Society which flourished in Methodism at this time (and whose history remains to be written) under the leadership of Austin James and Colin Williams. It was part of the first phase of the modern liturgical movement amongst the Free Churches (both Presbyterians and Congregationalists had a similar society) which was somewhat antiquarian in its experimentation. Both Colin Williams and D’Arcy Wood left in 1962 and the worship reverted to a milder Methodist form. Dr Sugden, and many of his generation who supported him, would have regretted it.

Edward Holdsworth Sugden’s stamp was, and is, everywhere in Queen’s College, but his liturgical influence, and his style as a Minister of the Church is now hardly recognized. It was remarked in the Spectator when preaching at Wesley Church in the city at the first of his ‘People’s Services’, he wore his ‘academical robes’, obviously not usual, yet he was said to have ‘preached a sermon straight from his heart, and therefore straight to the hearts of his hearers’. Entirely within the logic of his ministry (and of John Wesley’s), a ‘solemn sacramental service’ followed. Here was a new form of evangelism, a ‘high church’ approach to attracting the ‘masses’, a recovery of a pattern lost in the rise of popular revivalism. His manner of preaching has been already noted in this volume. His musical skills were also a central feature of his ‘People’s Services’. His broad interest in matters scientific and archaeological, his love of literature, his engagement in public debate, and his ease with people led to his being respected by society beyond the walls of the church. Not all Methodists would have been pleased to hear him described as ‘essentially a club man’, as his daughter remembered from one of his admirers in Melbourne’s Beefsteak Club. He was an extraordinary mixture of profound seriousness, intellectual breadth and childlike simplicity. He had the combination of gifts worthy of a Christian leader of the peculiar society over which he presided with grace for so many years. And all these things are witnessed in his determination of the design and the role of his chapels for Queen’s College.

42 The Spectator, 14 (1888) Aug. 10 [Editorial], p. 379.