

# Our Memorial Windows



Detail from "Faith in Armour" window

We were fortunate to have Dr Bronwyn Hughes, an expert on stained glass, look at all the stained glass windows in our Church recently. She is very well-informed about the history of stained glass in Victoria, and has access to old Orders of Service, Brooks, Robinson job books (who made many windows), old newspapers and other material. She kindly prepared a report on our windows, which is too long to set out here, but it sets out lots of information about the history of most of the windows.

Three of the windows are memorial windows. These are the pair of windows on the south side of the nave closest to the front and the right hand window (looking out) of the three windows at the rear (west) of the Church.

The pair on the south side is called "*Faith in Armour (Crown of Life)*". It dates from 1921, and the text is: *Be thou Faithful unto death & I will give thee a Crown of Life*

The *Crown of Life* was considered an appropriate text for memorials to men who lost their lives in the First World War. The window was designed by William Wheildon, artist and head of the stained glass department at Brooks, Robinson & Co. and the cartoon was almost certainly the work of George H. Dancey, well-known artist and muralist. The cartoon was used again for a single light First World War memorial at White Hills, Bendigo and also at Lancefield after the Second World War. The badge of the Australian Commonwealth Military Forces was included next to the text in the base panel. The heads of each window were filled with the Anchor, symbol of Hope on the left and the Crown and Crown, symbols of Victory on the right.

The window was unveiled by the Reverend F.J. Nance at a service conducted by the Reverend Brian Wibberley on 11 December 1921. A report in the *Argus* noted the large number of soldiers, nurses and relatives of the servicemen who attended the ceremony.

The names of the men who enlisted and lost their lives were commemorated on two Rolls of Honour, which are still at each side of the west end of the Church.

The memorial window at the rear is "*The Good Samaritan*". This is the right hand window of the three windows. It was originally installed in Denbigh Road Uniting (formerly Presbyterian) Church that was sold in the 1990s when the congregations came together at the Kooyong Road (formerly Methodist) building. The designer/maker was Derek Pearse. He was a former Brooks, Robinson & Co. employee (the firm closed in the mid-1960s), and was also the designer/maker of *The Child Samuel*,



Detail from "The Good Samaritan"

another window which was in the Denbigh Road church and is now on the north side of the nave (next to the *Burning Bush*).

The date of this window is unknown but obviously post-World War 2. The text is *Go and Do Likewise* and inscription is: *To the Glory of God. A grateful (sic) tribute to all from this congregation who served King and Country in the Second World War-A.D. 1939-1945.*

*These gave their lives*

*Keith Cattanach      Alan L. Malcolm*

*Victor Corless        Trevor E. Roberts*

*James W. Leitch     John H. Steel*

*Leonard W. Malcolm   Kedron F. Turner*

*Douglas Wrathall*

*'Greater love hath no man than this, that a man lay down his life for his friends'. John 15:13.*

Bronwyn comments that Derek Pearse adapted a traditional version of the subject to reflect its purpose as a soldier memorial by adding bandaged wounds to the injured man. When originally installed in the Denbigh Road church it occupied the fifth of the five-light window in the south transept. The windows from left to right facing were, *Light of the World*, *Parable of the Talents*, *King David*, *Parable of the Loaves and Fishes*, and *The Good Samaritan*. To re-install the window in the larger opening at Kooyong Road, a purple border was added to the original.

As yet, the war records of all the men commemorated by the window have not been accessed, however it appears that at least two of them (Keith Cattanach and Douglas Wrathall) died while prisoners of war.

(This article originally appeared in *The Mustard Seed* issue 14, Lent 2014)