



Cyril Young Memorial Chapel

Camp Buxton, Shoreham
Conservation Management Plan

Prepared for Mornington Peninsula Shire



LANDMARK HERITAGE PTY LTD | FINAL 23 MARCH 2020

© Landmark Heritage Pty Ltd 2020

Prepared by:

Natica Schmeder, Principal
Annabel Neylon, Plan Heritage
Barrie Gallacher, CDA Design Group

Version 6 – 23 March 2020

Cover image: Cyril Young Memorial Chapel (Ivan & Cyril Young website)

Contents

| | |
|--|-----------|
| 1. INTRODUCTION | 7 |
| 1.1 Background | 7 |
| 1.2 Study area | 9 |
| 1.3 Heritage listings | 9 |
| Local planning scheme – Heritage Overlay | 9 |
| Victorian War Heritage Inventory | 10 |
| 1.4 Purpose and scope | 10 |
| 1.5 Method | 11 |
| 1.6 Limitations | 12 |
| 1.7 Project team | 12 |
| 1.8 Acknowledgements | 12 |
| 2 UNDERSTANDING THE CHAPEL | 14 |
| 2.1 Contextual history | 14 |
| Children and youth camps on the Mornington Peninsula | 14 |
| YMCA camps | 16 |
| Remembering the fallen in Mornington Peninsula | 17 |
| 2.2 History of Camp Buxton | 18 |
| Establishment of the camp | 18 |
| Interwar development of the camp | 20 |
| World War II and post-war years | 21 |
| Post-YMCA years | 23 |
| 2.3 History of the Chapel | 24 |
| Construction of the Chapel | 24 |
| Significant people associated with the Chapel | 31 |
| 2.4 Description | 34 |
| Natural and planted setting | 34 |
| Built elements | 36 |
| 3. SIGNIFICANCE OF THE CHAPEL | 39 |
| 3.1 Previous assessments | 39 |
| 3.2 HERCON or model heritage criteria | 39 |
| 3.3 Comparative analysis | 40 |

CONSERVATION MANAGEMENT PLAN

| | |
|---|-----------|
| Open air chapels | 40 |
| Utilitarian Memorials | 42 |
| 3.4 Assessment by criterion | 43 |
| 3.5 Statement of significance | 47 |
| 3.6 Significance of components | 49 |
| Elements of primary significance | 49 |
| Elements of contributory significance | 49 |
| Elements of no heritage significance | 49 |
| 4. KEY ISSUES | 50 |
| 4.1 Obligations and constraints arising from significance | 50 |
| 4.2 Opportunities and aspirations | 50 |
| 4.3 Legislation and associated policies | 52 |
| 4.4 Principles and guidelines | 52 |
| 4.5 Use and visitation | 52 |
| 4.6 Condition and threats | 53 |
| 5. POLICY | 55 |
| 5.1 Structure of the policy | 55 |
| 5.2 Place as a whole | 55 |
| 5.3 Setting | 56 |
| 5.4 Plantings | 56 |
| 5.5 Built elements | 56 |
| 5.6 Uses and visitors | 57 |
| 5.7 Interpretation | 58 |
| 5.8 Management and decision-making | 58 |
| 5.9 Records | 59 |
| 5.10 Adoption, implementation and review | 59 |
| 6. IMPLEMENTATION | 60 |
| 6.1 Restoration and conservation works plan | 60 |

| | | |
|-------|--|-----------|
| 6.1.1 | Specialist conservation considerations | 60 |
| 6.1.2 | Restoration Plan | 61 |
| 6.2 | Maintenance plan | 65 |
| 6.3 | Site management plan | 67 |
| 6.3.1 | Management priorities and responsibilities | 67 |
| 6.3.2 | Financial needs | 67 |
| | REFERENCES | 69 |
| | APPENDIX A – SWAMPY WOODLAND VEGETATION | 71 |
| | APPENDIX B – RESTORATION PLAN | 74 |

1. INTRODUCTION

This introductory chapter sets the scene for the creation of this conservation management plan, explains the scope and study area.

1.1 Background

The heritage significance of the Camp Buxton Children's Camp ('the Camp') has previously been assessed, and the core of the former Camp is included in the Mornington Peninsula Planning Scheme as Heritage Overlay HO127. The significance of the Camp Buxton Children's Camp is recorded as follows in the citation for the heritage place:

Camp Buxton is of regional significance as one of two examples of the provision of seaside holiday camps for underprivileged children, particularly from rural areas, demonstrating one of the important roles of Christian-based welfare groups.

The current Heritage Overlay HO127 applies to four privately owned properties at 39-45 Marine Drive, Shoreham. These lots were subdivided from the original Camp and have been developed as separate residential properties.



Figure 1. Extent of HO127 in August 2019. (Mornington Peninsula Shire, 2019)

The Camp Buxton Open Air Memorial Chapel, aka the Cyril Young Memorial Chapel ('the Chapel'), is sited to the rear (north) of 39 and 41 Marine Parade, and partially within the property at 39 Marine Parade. The rear property boundary of 39 Marine Parade traverses the chapel as shown on the survey plan, below.

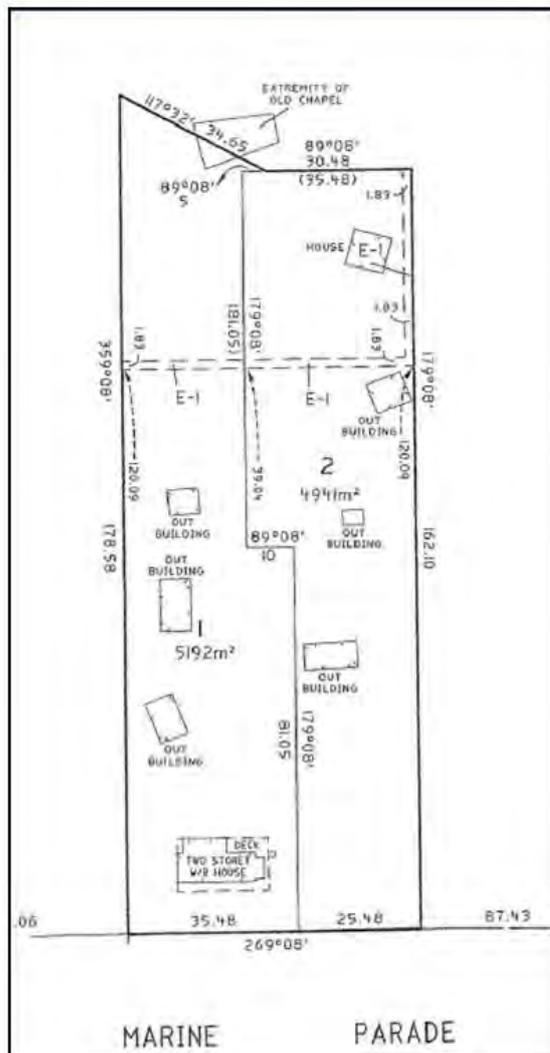


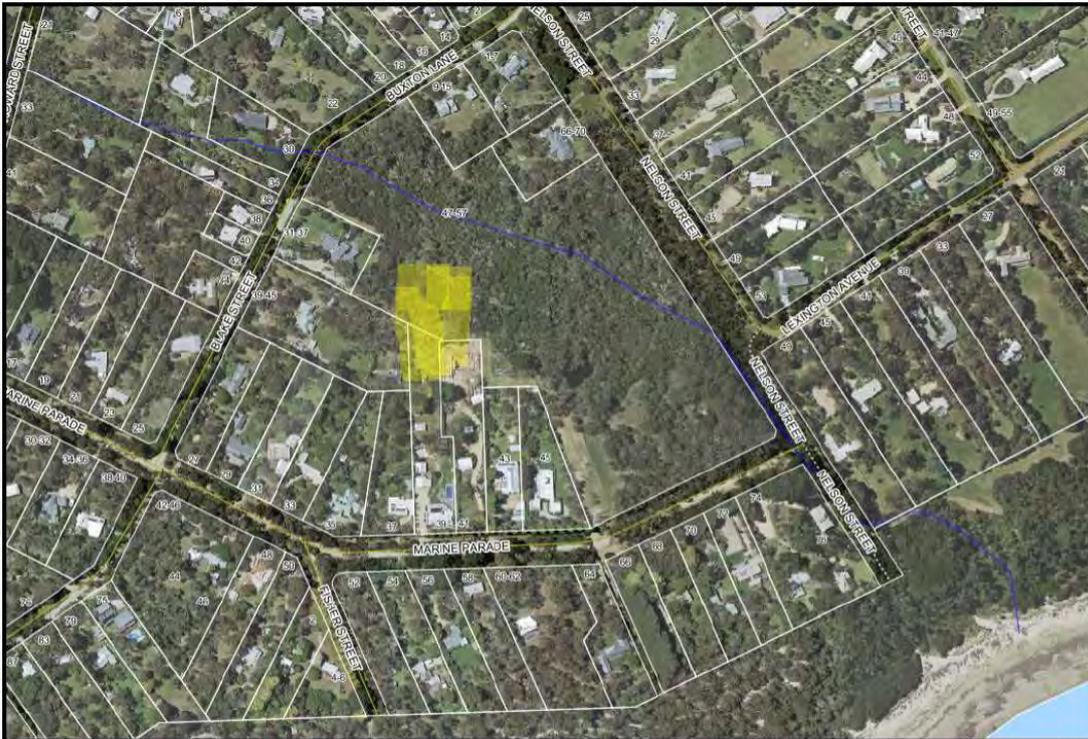
Figure 2. Site plan of 39 and 41 Marine Parade as well as part of Buxton Reserve to the north. Note that part of the Chapel extends into 39 Marine Parade. Also note that "House E-1" at the northern end of Lot 2 (41 Marine Parade) has recently been replaced with a much larger dwelling and swimming pool at the northern boundary of the lot. (Mornington Peninsula Shire, 2019)

The Cyril Young Memorial Chapel Association ('the CYMCA') was formed in April 2018 and formally incorporated in August 2018. It comprises key stakeholders in the conservation of the chapel: the Shoreham Community Association, Shoreham Bushland and Road Reserves Working Group, Flinders RSL, the YMCA, the Young Family, Flinders District Historical Society, and Shoreham residents. The aim of the CYMCA as stated in its constitution is: 'The full restoration and ongoing stewardship of the Cyril Young Memorial Chapel as both a war memorial and sanctuary.'

At its meeting on 13 February 2018, the Mornington Peninsula Shire Council ('Council') resolved to negotiate with the owner of 39 Marine Parade to acquire a small section of land occupied by the chapel, following significant community interest in the future ownership and management of the chapel. The acquisition will allow the whole chapel site to be within public ownership. The negotiations between the owner and Council are proceeding at the time of this report being prepared.

1.2 Study area

The Cyril Young Memorial Chapel is substantially located within Buxton Reserve, Shoreham. The general study area is shown highlighted on the aerial below:



Buxton Reserve is owned and managed by the Mornington Peninsula Shire. As of August 2019, a small part of the Chapel extends onto private land being 39 Marine Parade.

1.3 Heritage listings

Local planning scheme – Heritage Overlay

As noted in section 1.1, the core area of the former Camp Buxton, comprising 39-45 Marine Parade, is covered by HO127 Camp Buxton Children's Camp in the Mornington Peninsula Heritage Overlay. Tree Controls and External Paint Controls apply to the site.

A place citation was prepared for the Camp as part of the 'Shire of Flinders Heritage Study' by Context Pty Ltd, in 1992.

While this place citation mentions the Cyril Young Memorial Chapel in its description, only the south-west corner of the Chapel is currently within the HO127 extent, as shown on the aerial below.



Figure 3. Northern part of the HO127 extent, shown shaded white. The approximate footprint of the Chapel is outlined in red. (Mornington Peninsula Shire, April 2019, annotated)

Victorian War Heritage Inventory

The Cyril Young Memorial Chapel, listed as 47-57 Marine Parade, Shoreham, is included in the Victorian War Heritage Inventory as Place No. 201260 in the category of Monuments and Memorials.

The Inventory contains information and images of places related to Victoria's war history including memorials, avenues of honour, memorial buildings, former defence sites and places of commemoration. It is *not* a statutory inventory, so provides no formal protection to the Chapel.

1.4 Purpose and scope

The purpose of this conservation management plan (CMP) is to:

- ▶ Identify the heritage values of the Cyril Young Memorial Chapel and provide policies to manage them;
- ▶ Prepare a restoration plan to restore and enhance the Chapel and its setting;
- ▶ Provide a framework for future management of the Chapel by the Mornington Peninsula Shire in consultation with the local community group the Cyril Young Memorial Chapel Association.

The scope of this project goes beyond that of a standard CMP, in that it includes detailed guidance for the restoration of the Chapel, as well as a maintenance plan for its future physical care.

1.5 Method

The preparation of this conservation management plan (CMP) has been guided by the Heritage Council of Victoria's publication, *Conservation Management Plans: Managing heritage places, A guide* (2010). It also broadly follows the format of the Australia ICOMOS (International Council on Monuments and Sites) Practice Note for 'Developing policy' (2013) and the principles set out in The *Australia ICOMOS Charter for Places of Cultural Significance, The Burra Charter, 2013* (Burra Charter).

In accordance with the principles of the *Burra Charter* this CMP is directed at understanding and articulating the cultural significance of the site through a process of investigation and analysis. Specifically, it aims to understand all factors that contribute to that significance and the aesthetic, historic, scientific and/or social values of the place. Another important principle of the *Burra Charter* that has informed the preparation of this CMP is that 'community and stakeholder engagement should occur throughout the process' of assessing and preparing policies for the place (2013a:10). This is expressed in Article 12 of the *Burra Charter*: 'Conservation, interpretation and management of a place should provide for the participation of people for whom the place has significant associations and meanings, or who have social, spiritual or other cultural responsibilities for the place.'

Major points in the methodology of this project are set out below:

- ▶ Site visits to the Chapel, to identify elements of potential significance, delineate the significant setting, record description and conditions of the built elements, and measure the site and built elements. These visits were carried out in May and July 2019.
- ▶ Initial stakeholder meeting with the Cyril Young Memorial Chapel Association (CYMCA), which includes representatives of the YMCA, RSL, Flinders District Historical Society, Shoreham Community Association, and Shoreham Bushland and Road Reserves Working Group, members of the Young family, a former owner of Camp Buxton, and other interested members of the community. The group included a number of former Camp Buxton campers and congregation members. This meeting was held in May 2019. Members of the CYMCA presented on their areas of expertise, including the history of Camp Buxton's founding and running by the YMCA, the spiritual significance of the YMCA camp experience related to the Chapel, the association between Cyril and Ivan Young and Camp Buxton, creation and use of the Chapel, Camp Buxton after sale by the YMCA, and the heritage significance of the Chapel. The CYMCA also shared a number of archival documents and photographs, as well as prepared histories of the Camp and Chapel prepared by CYCMA member and local historian Ann Renkin.
- ▶ Preparation of a history of Camp Buxton, in context as one of a number of youth camps on the Mornington Peninsula, and preparation of a detailed history of the creation and use of the Chapel. Apart from the contextual history, most of this was on the basis of information provided by the CYMCA.
- ▶ Preparation of a description of the landscape and larger setting of the Chapel, plantings within the Chapel setting, and the built elements and their layout, with condition noted.
- ▶ Assessment of the cultural heritage significance of the Chapel against the HERCON model heritage criteria. This assessment was informed by a comparative analysis of the Chapel against similar places, as well as input from the CYMCA members at a second meeting in August 2019.
- ▶ Summary of the key issues providing constraints and opportunities for the Chapel and its future management. These include statutory controls, the Chapel's condition, ownership

and management responsibilities, the aspirations and capabilities of the Cyril Young Memorial Chapel Association, and potential threats to the physical condition and future use of the Chapel. The preparation of this section was informed by the August 2019 meeting.

- ▶ Preparation of a restoration plan, including materials conservation works, to reinstate the original appearance and utility of the Chapel, based on historic images and information provided by the CYMCA.
- ▶ Preparation of a maintenance plan setting out the cyclical tasks required to keep the restored Chapel in good condition, both physical and in regard to funding and decision making.
- ▶ Written feedback from the CYMCA provided in response to the draft restoration and maintenance plans, as well as proposed new text and revisions to the draft CMP provided in writing in September and October 2019. This feedback has all been taken into account in producing the final CMP. In some cases, this input was incorporated with revisions seen as appropriate by the authors of this CMP, and in cases where there was lack of agreement, such text was clearly labelled as the position of the CYMCA.

1.6 Limitations

While the Cyril Young Memorial Chapel is addressed as an integral part of Camp Buxton, and the history of the Camp is covered in the place history, this is done to provide context to an understanding of the Chapel. The significance of Camp Buxton as a whole is not analysed in this CMP, and conservation policies are not provided for other areas of the Camp.

This project has not included an arboricultural assessment of the trees located in the setting of the Chapel in regard to their age and health.

1.7 Project team

The project team lead and principal author of this CMP is Natica Schmeder, Principal of Landmark Heritage Pty Ltd. Annabel Neylon of Plan Heritage provided input to the description, assessment and policies related to the landscape setting and plantings. Barrie Gallacher of CDA Design Group has prepared the restoration plan and maintenance plan for the Chapel.

1.8 Acknowledgements

The preparation of this CMP was project-managed for the Mornington Peninsula Shire by Heritage and Strategy Planner Anne Grogan and the Shire's Senior Property Officer Jonathan Chivers.

Members of the Cyril Young Memorial Chapel Association who generously shared their time and knowledge were:

- ▶ Bill Genat, CYMCA President, Shoreham resident, ex-camper YMCA Camp Buxton
- ▶ Carol Mclvor, CYMCA Vice President, cousin of Cyril and Ivan Young
- ▶ Kate Young, Treasurer, Shoreham resident
- ▶ Viola McMahon, Secretary, Shoreham resident
- ▶ Sue Boggan, leader Shoreham Bushland and Road Reserves Working Group, Shoreham resident

- ▶ Alison Bunting, Shoreham resident, ex-camper YMCA Camp Buxton
- ▶ William Clancy, RSL representative, Shoreham resident
- ▶ Barry Furness, YMCA representative, ex YMCA Camp Buxton Manager
- ▶ Ann Lazzaro, Shoreham resident
- ▶ John McMahon, Shoreham Community Association representative, member of Shoreham Bushland and Road Reserves Working Group, Shoreham resident
- ▶ Ann Renkin, Flinders District Historical Society representative, Shoreham resident
- ▶ Andrew Young, member of Shoreham Bushland and Road Reserves Working Group, Shoreham resident
- ▶ Lois Young, cousin of Cyril and Ivan Young

In addition, input was provided by Greg Stahle, a local Shoreham resident who owned Camp Buxton from 1996 to 2002.

2 UNDERSTANDING THE CHAPEL

This chapter is broken into two main parts: history and description. The history assists in understanding the place as a whole, how it has changed over time and what factors have contributed to this change, and the people who have an interest in the place. The description looks at the elements that comprise this place and their condition.

2.1 Contextual history

Children and youth camps on the Mornington Peninsula

The following history of camps is drawn from the 'Mornington Peninsula Shire Thematic History' (Butler 2013, pp. 158, 168-170) with minor edits:

In the twentieth century, as beach activities became more popular, facilities were developed along the beaches and foreshores of Western Port and Port Phillip bays. ... The cultural life of the Peninsula was particularly affected by its natural environmental values and its role as a place of recreational resort. The Peninsula thus developed a distinctive culture based around recreation and the environment, which is reflected strongly in its heritage places.

A number of children's camps were established on the Peninsula, often combined with charitable or state institutions which combined concerns for the physical fitness and moral education of young people, in particular disadvantaged or urban youth. This concern was particularly strong as part of the eugenics movement in the early twentieth century. In 1901 the property Pine Hill, Mount Eliza, became the holiday place for the Melbourne Ragged Boys Home. The name was changed to the Minton Boys Home when the boys were transferred to Frankston in 1924. A new boy's home was opened on Olivers Hill by the Governor, Lord Somers, in 1926, with a name change to The Menzies Home for Boys in 1943. More recently the renamed Menzies Incorporated group (2000) purchased Sages Cottage at Baxter as a centre for children's services. This charitable institution is thought to be one of the oldest on the Mornington Peninsula.

The Lord Mayor's Children's Camp at Portsea is one of the more famous of the foreshore camps, built on the site of the former Fort Franklin after World War Two. A committee (community representatives and councillors, chaired by the Lord Mayor) acquired the freehold from the government, with the financial support of the Melbourne City Council and the State Government. The aim of the Lord Mayor's Children's Camp was to enrich the lives of children from country areas by providing seaside holidays. Hence, the old Fort Franklin barracks complex was converted into a camp where country children could enjoy a 'once in a lifetime' visit to the seaside. Located in spacious grounds which sweep down to the Portsea cliff-top at Point Franklin, over the years more than 150,000 children have experienced a Peninsula beach holiday. The remaining fort buildings, which include the limestone Commandant's residence and a barracks square, have been described as formerly one of the most important small barracks complexes in Australia.

Another holiday camp for children was that established by Lord Somers at Balnarring East. In 1927 the Governor of Victoria, Lord Somers, proposed holding annual camps where boys from private schools and industry could meet and mix within a structured environment, merging any class separation. This followed an idea initiated in Britain by the Duke of York. In 1930 a party consisting of Lord Somers, his aide de camp, Colonel Davidson, and two other leaders of the movement were exploring the area between Flinders and Balnarring when J.S. Feehan, then owner of Coolart, came across them and offered to donate part of Coolart's land for the camp. Following this donation, A.M. and G.R. Nicholas donated money for

building on the site. Well-known planner, Saxil Tuxen, surveyed the site and Arthur Stephenson, of Stephenson and Meldrum, was honorary architect. He planned buildings that 'were rustic in appearance and ... of rough timber to blend in with the landscape yet to represent a close-knit community'. The first camp at Balnarring East was held in 1931. As part of its rich history, the camp was used for training by the RAAF from 1939 to 1945 and the Somers Commonwealth Immigration Centre from 1949 to 1957. The Victorian Education Department's Children's School Camp, opened in 1959, is located between the Lord Somers Camp and Coolart. Many of the RAAF buildings that had been constructed on the site during World War Two were used as camp accommodation but in the 1970s some of these buildings were replaced with refurbished accommodation. Some still remain on the site.

During the 1930s the Mornington Peninsula became a popular spot for boy scout and girl guide camps. Early girl guide camps were held on part of the Francis Syme Mornington property, Sunnyside. In February 1932 the Reverend Cox remarked:

Never before has there been such an array of camps around the district, and it seems as though the future will see a still greater number judging by the comments one hears, both on the part of the campers who find conditions favourable and on the side of the residents who have nothing but good words for the conduct and orderliness of the various companies.

One of the camps used by scouts in the summer of 1932 was the newly opened Joseph Harris Scout Camp at Mount Martha. The 80 acres (32 hectares) comprising the camp had been owned by Joseph Harris, MLA, from the 1870s. Harris was a nurseryman and is thought to have planted a variety of trees on the land. After his death in 1925 his daughter presented the land to the County Scout Council as a permanent memorial to her father. The Scouts planted 200 more trees on the camp site before it was officially opened, and Sir George Fairbairn donated granite blocks to build a memorial gateway. Unfortunately, five years after the Scouts received the camp, a bushfire destroyed most of the young trees and the Boy Scouts Association had to appeal to the Shire for help in restoring the vegetation.

For six years from 1945 to 1951 local Mornington Scouts had their own camp headquarters on part of the property covered by the Morning Star Boys Training Farm. Camp Hall, as the camp site was named, was located in that part of the property known as Dunn's Back Paddock. In 1952, the First Mornington Scouts acquired a new permanent camp site on Balnarring Road, Mount Martha. The 5.5 acres (2.2 hectare) on which Camp Niall stands was donated to the scouts by Mr K.M. Niall of Hadlow, Mount Martha. The camp site later belonged to the District Scout Association.

At Frankston, the World Scout Jamboree filled a natural amphitheatre off Kars Street and Overport Road near the banks of Sweetwater Creek in 1935. After the jamboree the memorial gates and entrances, a Malaysian arch and Indian gateway were re-erected in Beauty Park. Some 15,000 scouts were encamped close to town. Observers noted in the 1950s that with the recent rapid development of Frankston, no provision existed within its precincts for public camping. The former jamboree grandstand was moved to Frankston Park in 1937, but it was burnt down in 2008. The secluded bay at Mount Eliza, Canadian Bay, was a destination for scout groups who were allowed to camp above the bay in the 1950s.

The Girl Guides' Iluka Camp was established in Shoreham, just three kilometres north of Shoreham Village around 1970 (GGAV 1973:3 describes it as 'Our new campsite at Shoreham'). A plan for the entire site was prepared by 1973, a contract was signed in 1979 for a log cabin, and a chapel was begun in 1977 (Matilda March 1979:215; Gloopla 7 Nov. 2014). The Girl Guides sold the Iluka Camp (by then called Iluka Retreat) in 2015, and it is now available for private functions.

YMCA camps

The Young Men's Christian Association (YMCA) was first formed in London in 1844. It was initially concerned with improving the moral climate in which neglected young urban workers lived. The YMCA was brought to Australia by British migrants in 1851 at a time when the movement was spreading to other countries across the globe (*Age*, 30 Mar 1951:1). The first branch of the YMCA in Australia was probably the Adelaide Branch of the London YMCA. A Melbourne branch was established in 1853.

The YMCA is said to have been 'revived' in Victoria in 1871 after a Committee of the Mutual Improvement Societies' Union decided to re-form the Association for the 'Spiritual, Intellectual and Social Improvement of all within their reach' (UMel Archives). This accords with the YMCA's slogan: 'body, mind and spirit'. In 1871, alternate Saturday afternoons were spent in winter playing football and taking trams or trains to the outskirts of the suburbs for walking expeditions. In 1889 a Ramblers Association was formed, which remained one of the Association's most popular activities until 1930. There were also annual picnics of workmates, clubs and Sunday Schools which 'went to the bay or bush on the outskirts of the city' (Priestley 1992:222).

The YMCA was composed chiefly of young men and boys and aimed not only to provide recreational activities but to 'help develop high standards of Christian character through group activity and citizenship training'. YMCA buildings were erected through community co-operation and included gymnasiums, residential facilities with educational and social features and chapels. Entrance to all these facilities was available at moderate rates. The services provided were thought to promote the four-fold benefits of physical, educational, social and religious development. The association's activities included work programs, youth activities, camping, counselling, vocational training, and informal educational opportunities (Lardner, 2000:13).

The Boys Department of the Melbourne YMCA began running annual Easter and Christmas camps for boys (13 - 16 year olds and 16 - 18 year olds) in 1908 at bush sites around Melbourne. After a brief hiatus during the war from 1915 - 1918, they resumed in 1919 and soon after the Board of Directors decided they required a permanent camp. After two years of inspection, Shoreham was selected as the most suitable area. In the mid-1920s, Mr. W. H. Buxton, a Melbourne businessman with an interest in the work of the YMCA, offered two acres at Shoreham. A Camp Committee was appointed to prepare plans; carpenters, plumbers and others became interested and the project received the practical support of the Mothers' Club. Through the years the personnel of the Camp Committee, the Mothers' Club and the membership has changed. Despite this, there was an ongoing determination to build for the future generations of boys who would benefit from the voluntary efforts of those who so enthusiastically served for the joy of building Christian character through camp life (Moodie, 1958a). The voluntary nature of work as a "service" was given further emphasis by Moodie (1958b) who indicated construction at Camp Buxton was almost wholly carried out by YMCA work parties.

The YMCA had begun Camp Buxton at Shoreham in 1926, and began to develop Camp Manyung at Mount Eliza in 1928. While the former was intended for boys, Camp Manyung was established for young men. The five acres (two hectares) on which Camp Manyung was established were the gift to the YMCA of Mrs Baker, the widow of Thomas Baker, managing director of Kodak, who owned Manyung estate. The buildings and layout of the camp were designed free of charge by architect, Eric Nicholls. All building and planting work at the camp was carried out voluntarily by YMCA members working on weekends. Nicholls, aided by David Mathews, noted landscaper and the curator of the Footscray Gardens, also planned a

tree planting program, aimed not only at filling the landscape, but at providing a 'miniature botanical garden' in which every plant was of a different species so that campers could study them. By the end of 1932 a main dining and social hall had been completed. Later additions included an open air chapel and theatre. In 1981 Camp Manyung was handed over to the Department of Youth, Sport and Recreation (later Youth and Recreation) (Butler 2013:170)

The YMCA was in the forefront of those organisations which established large permanent youth camp complexes in Victoria. According to a 1958 *YMCA World Communique* article (Aug 1958:11), the YMCA 'lead the Australian community in camping' and the 'Melbourne YMCA pioneered family camping in Australia - with family groups of all ages, and from various walks of life'.

The YMCA saw the establishment of these camps as an important vehicle for encouraging young boys and men (at first) and later, family units and community groups, to follow the Christian way of living, not only whilst in camp but also during their normal everyday life. Activities included outdoor chapel services, discussion groups, debates and competitions, and the Campfire of Friendship (Lardner, 2000:14).

After World War II there was a gradual change in policy as the YMCA extended its interests beyond exclusive concerns with young people to involvement with the whole community. This change was officially confirmed at the 1971 National Convention, which formally affirmed that the YMCA's objectives had expanded to cater for 'men and women, boys and girls' (Lardner, 2000:134).

Remembering the fallen in Mornington Peninsula

The following extract is drawn from the 'Mornington Peninsula Shire Thematic History' (Butler 2013, pp. 130-132):

Even the smallest of communities in Australia has honoured the local people who served in overseas wars, particularly the two world wars. War memorials have taken many different forms on the Mornington Peninsula, including honour rolls, carved stone and planted trees. Inglis's seminal work, *Sacred Places: War Memorials in the Australian Landscape* provides a broader contextual discussion of Australian war memorials, which were particularly important due to the absence of the physical bodies of the fallen during World War One. After World War Two, monumentalism tended to give way to more utilitarian memorials such as the hall, school or other community facility, or space added to existing monuments.

The Governor of Victoria, Lord Stradbroke, unveiled the Mornington war memorial at the corner of Main Street and Point Nepean Road in October 1925 and the Archbishop of Melbourne, Dr Harrington Lees, blessed it. The memorial was the focus of an avenue of honour (trees) which extended half a mile to Point Nepean Road, up Main Street from Vale Street: each tree held the name of one who served. With increased motor traffic along the Point Nepean Road, the Mornington memorial was shifted to Memorial Park, Barkly Street, and re-dedicated on 15 March 1970.

The Mornington memorial was paid for by public subscription and consisted of a granite cross, raised on a stepped podium, and surrounded by a draped chain balustrade. A bronze crusader's sword was fixed to the cross and a medallion ('Australia Mourning Her Dead'), depicting a girl placing a wreath on the head of a dead soldier, was attached to the base along with an honour roll. The medallion was created by the noted Australian sculptor Dora Ohlfen (born Ballarat 1867, died 1948). The memorial complex in Mornington includes a gazebo for the centenary of Rotary International, dedicated on 14 November 2007; an ex-prisoners of war commemorative wall and garden set up in 1986; a block of granite dedicated

to the memory of those who served with the British–Commonwealth occupation forces in Japan after the surrender in 1945; and two Aleppo pines (*Pinus halepensis*) on each side of the path, planted on 20 December 1999 in memory of the Gallipoli conflict by Bill Coventry and Ken Mathews.

There is a small avenue of honour within the Shoreham village precinct near the former state school. Six World War One soldiers from well-known district families are commemorated with memorial trees and plaques. The Flinders war memorial was erected in 1922 in the form of a seat, but facing away from the sea and towards the town. It commemorates those who served in both world wars. The cliff-top area also contains the Bass and Flinders memorial. An avenue of honour (Norfolk Island pines) was planted along Norman Street by Flinders schoolchildren in 1942 to honour ex-students of the local school serving in World War Two.

In the Hastings district, parishioners of St Mark's Church of England, Balnarring, planted a pine plantation of 33 trees in 1918 to honour the 33 men from the area who had enlisted during World War One. The Balnarring and District roll of honour (1939–45) is in the foyer of the Balnarring Hall, Frankston–Flinders Road, and lists 92 fallen and returned from World War Two.

At Red Hill, the recreation ground was purchased by the local community as a memorial to local men who had fought in World War One. At Hastings, in 1995, the Hastings–Western Port Historical Society established a Remembrance Garden of Peace in honour of World War Two fallen soldiers at their Pioneers Cottage. At Somerville, an Avenue of Honour was planted, only to be removed in the 1960s for a road widening, and the Somerville Infant Welfare Centre was erected as a memorial to local servicemen and women, after T.W. Brunning donated the land.

At Crib Point a stone cairn commemorated both world wars, Korea, Borneo, Malaya, Vietnam, and men of the HMAS *Tingira*. Other memorials created in the Hastings district include memorial gates at Hastings Primary School, the Hastings war memorial, the Moorooduc roll of honour at Moorooduc Hall, Red Hill Memorial Preschool, Somers RAAF Trainees Memorial, Somerville war memorial, and Tyabb war memorial.

War memorials were also erected at or near the foreshore at Sorrento, including a fenced granite obelisk remembering 50 fallen and returned from World War One, and the Sorrento World War Two memorial at the corner of Ocean Beach Road and Old Melbourne Road. At Rye there is a memorial wall on Nelson Street, outside the RSL club. Other forms of commemoration include the Aleppo pines at Sorrento (commemorating those who served in World War One), the rare Sorrento Boer War memorial at the Sorrento cemetery grounds in Normanby Road (dedicated 27 April 1905), and the St John's Anglican Church memorial windows. The Dromana war memorial, at Nepean Highway and Verdun Street, commemorates those who served in both world wars, Korea, Malaya, Borneo and Vietnam. A small memorial hall was built at Dromana in the 1920s and granite and wrought iron memorial gates were erected in 1946 in front of the Dromana State School by past and present pupils.

2.2 History of Camp Buxton

Establishment of the camp

Shoreham, a coastal village on the Mornington Peninsula facing Western Port Bay, is situated where several streams descend from the peninsula's hills, including Stony Creek, which was the name first given to the place by European settlers. A small hardwood timber industry, harvesting piles and sleepers for railway construction, was established there in the

1850s. Farm selections were taken up during the 1860s-70s, involving the clearing of quite heavy tree cover. Several of the settlers were Irish Catholics, including the three Byrne brothers (Butler 2013:58, 38; Victorian Places).

Shoreham began to develop quickly as a holiday destination in the early interwar years. One of the early subdivisions was the Ocean View Estate, which went on sale in 1916 but did not all sell as blocks were again offered in 1926 (*Argus*, 23 Dec 1916:3; *Age* 25 Dec 1926:3). Several years later there was a flurry of publicity before the sale of blocks in the Shoreham-on-the-Sea Estate in December 1923. The locality was described as 'a Beautifully Placed Country-Seaside Resort' with residential blocks including 'Half a Mile of Beach Frontages' for sale (*Herald*, 24 Dec 1923:15). This estate was subdivided and allotments auctioned off by Walter Henry Buxton. The estate ledger remained in the hands of Walter Buxton's daughter-in-law, who resided in Shoreham in recent times (FDHS Newsletter, 2003:12). Allotments in this estate were still being advertised for sale in 1926 (*Herald*, 15 Dec 1926:16).

Walter Henry Buxton was an owner of a printing business, Jenkin, Buxton and Co., headquartered at 'The Rialto', 497 Collins Street, Melbourne. (Note that he is referred to as a real estate agent in some histories, but this appears to be another person, owner of JR Buxton and Co, at 443 Collins Street.) He was born in England in 1877, and was a member of the Open Brethren, an extremely conservative Christian sect which shuns the outside world (*Argus*, 26 Jul 1939:11). He and his family, including 13 children, resided in Balwyn in the 1920s (CT Vol 2530 Fol 857). Apart from Shoreham, he reportedly developed estates in Lilydale, Coldstream and Flinders (FDHS Newsletter, 2003:12).

After the creation of the initial part of Shoreham-on-the-Sea, Walter Buxton purchased 14.8 acres in Shoreham in May 1925 from Edward Byrne (CT Vol 2530 Fol 857), who was a member of one of the families of early Irish settlers.

Reportedly in 1925 Mr Buxton offered to provide land to the YMCA, who were looking for a suitable camp site in the Shoreham area. It is said that Mr Buxton had been assisted by the YMCA when he emigrated to Australia as a young man, so wished to assist the organisation in turn. The first YMCA camp was held at Christmas 1925 on a hill near the Byrne property. The following year work reportedly began on the current site, with working parties held on weekends and over the Easter break, though the YMCA did not yet hold title to the land (Renkin 2017). The YMCA considered that Mr Buxton had given them the initial two acres site in 1926 (*Age*, 3 Sep 1928:11).

Looking to profit from the ongoing resort development at Shoreham, Mr Buxton subdivided the Byrne parcel in March 1927, creating 90 allotments along Buxton Lane, Blake Street, Howard Street, Marine Street, Marine Parade, and Nelson Street, as well as a nine-acre recreation reserve (LP 11921). This second subdivision was also advertised as Shoreham-on-the-Sea Estate, as seen on a poster held by the Flinders District Historical Society. That same month, he began selling the allotments to a range of private purchasers. All allotments in the subdivision (including those Camp Buxton was located on) came with a covenant intended to discourage sub-standard construction or noxious uses. It specified that 'not more than one building for residential and/or shop purposes with the usual outbuildings thereto may be erected on each of the said Lots'. These buildings were to be constructed solely of weatherboard, brick, stone or concrete. In addition, quarrying activities were not allowed on the allotments (CT V5822 F338). This type of single-dwelling covenant was common for interwar residential subdivisions in Melbourne's suburbs, often going as far as specifying masonry houses with tile or slate roofs only in wealthy areas such as the City of Camberwell (where Mr Buxton resided, in Balwyn). Clearly this covenant was not enforced in the case of

Camp Buxton, where multiple (temporary) residences were constructed on each block and many of them with fibro-cement cladding – a material banned by the covenant.

On 13 June 1927, Mr Buxton transferred allotments 47 and 48 – now 43 and 45 Marine Parade – to the Young Men’s Christian Association of Melbourne (CT V 5094 F 768). Mr Buxton also transferred 10 allotments to his four daughters in 1932. Four years later, on 25 March 1936, the daughters transferred the land that now comprises most of 39 and 41 Marine Parade (allotments 49 and 50) to the YMCA (CT V 5822 F 338).

Walter Henry Buxton donated a further 6 acres of land to the YMCA. This was announced in the press in January 1940 (*Argus*, 2 Jan 1940:6), but the actual transfer of title did not take place until March 1941. This was allotments 86 and 87 corresponding to what is now 31 and 39 Blake Street, the northern ends of 39 and 41 Marine Parade, and part of the adjoining nature reserve (CT V 5094 F 768). Mr Buxton offered for sale allotments 88, 89 and 90 to the YMCA in 1940, and allowed the camp to occupy this land (Renkin 2017). It was only after his death, on 19 December 1947, that the YMCA was able to purchase them. His heirs, including his widow, transferred these 6 acres – comprising 1 and 9 Buxton Lane, 66 Nelson Street and part of the nature reserve – to the YMCA of Melbourne on 2 June 1949 (CT V 5094 F 768). By 1950, Camp Buxton had grown from its original two acres to 25 acres, including the playing field and surrounding bushland (*Age*, 1 Dec 1950:1).

The final land was the Recreation Reserve, which the camp had used since the 1930s, with the title granted by Mrs Buxton and other heirs in 1958 (Renkin 2017).

Interwar development of the camp

The camp site was developed by working parties coming down to Shoreham at Easter time and on weekends. These volunteers cleared the block, dug drains, latrines and a refuse pit as first steps to permanent occupation. The professional services of a contractor Mr Kurtzman and his daughter were engaged to relocate a hall and a three-roomed cottage, purchased for 1,000 pounds from the Flinders Naval Base (*Age*, 3 Sep 1928:11). The Mothers’ Club associated with the camp carried out a number of fundraisers to cover costs. The Edward Wilson Trust (linked to *The Argus* newspaper) provided the princely sum of 500 pounds which nearly paid off the remainder of the debt (*Argus*, 31 Dec 1928:5). Architect Alex S Eggleston oversaw works to adapt the hall for use as a dining and indoor activities hall, and may have designed a new front porch (GJM Heritage, 2019:12).



Figure 4. Early images of the Main Hall, moved from Flinders Naval Base in 1928. (Melbourne University Archives, YMCA Collection)

Summer camps were held using the permanent buildings, including the hall, camp director’s cottage and a kitchen block, for the first time in December 1928 (*Argus*, 5 Dec 1928:1). The campers still slept in communal tents. The official opening ceremony took place on 29

December, presided over by Charles Crosby, President of the YMCA, and attended by Walter Buxton among many others (*Argus*, 31 Dec 1928:5).



Figure 5. View of the Camp Buxton buildings in 1928. The Main Hall is on the right, and on the left is the three-room cottage. (*Herald*, 7 Nov 1928:11)

Volunteer labour continued to be important in the development of Camp Buxton, with working parties of the YMCA Committee, Fathers' Club and senior boys' club members clearing ti-trees, digging a well, and installing a windmill to pump water. Local contractors were also engaged for some works, including a Mr Wright who cleared the Recreation Reserve for use as a sports ground in 1934. In 1933 a brick hospital building was constructed, and in 1937 a bunkhouse for camp leaders and a shower block were constructed. Timber floors and frames were also constructed for tents that housed campers (Renkin 2017).

In the 1930s there were four or five camp sessions in late December and January. Of these, one was organised for underprivileged boys, with almost all of the fees raised from donations. For all sessions, boys slept in tents of five, each with its own adult leader, and ate together in the Main Hall. There were group leaders who supervised the boys in daily activities and devotions, under the leadership of the Camp Director, Camp Warden and other senior YMCA members. Activities included swimming and lifesaving lessons, beach games, overnight hikes, picnics, and basketball, as well as regular devotions and discussions. Evenings were occupied by games of charades, storytelling and campfires on the beach. One of the most distinctive YMCA traditions was the 'Fire of Friendship' ceremony, first carried out in Australia in 1926, in which a huge camp fire was started using a charred stick from the previous one, and boys processed with burning "Torches of Fellowship and Service" lit in the fire (Renkin 2017).

World War II and post-war years

Due to the outbreak of war, all YMCA camps were cancelled in December 1941. Camp Buxton and Camp Manyung were made available for military use (*Argus*, 13 Dec 1941:2). Summer

camps restarted two years later. In 1945, plans were made for new bunkhouses and upgrading the water supply at Camp Buxton and to build an open air chapel as a memorial to members of the camp who served with the armed forces (Minutes of Shoreham Camp Committee, October 1945). In November, the Camp Committee minutes clarified that the memorial chapel was to be called the Cyril Young Memorial Chapel (ibid). The honorary architect of the camp upgrade was Walter Gherardin. Again, works were carried out by volunteer groups over weekends and Easter holidays, so progress was slow (Renkin 2017).

Gherardin prepared the first plans for the Chapel in 1946, which were revised in 1948. Construction began in 1949 and was completed just in time for the International Older Boys Camp in December 1951. This camp was organised by the National Committee of YMCAs of Australia in conjunction with the World Committee of YMCAs (Renkin 2017). The international camp was an important gesture of reconciliation and ecumenicalism following on the heels of the World War, with attendees from mostly Asia-Pacific countries, including recent enemy Japan. The ecumenical bent of the YMCA was also demonstrated by the inclusion of attendees from a range of religions (ICY website). The design and construction of the Cyril Young Memorial Chapel is covered in more detail in the next section.



Figure 6. Plan showing the maximum extent of Camp Buxton in relation to allotment numbers. Paths are shown by dotted lines, converging on the Chapel just north of the main Camp Area. (John McMahon, 2019)

During the 1960s, the Camp continued to be developed in accordance with a master plan. A cottage was built for the camp cook by Fathers' Club members using donations raised by the Mothers' Club, as well as new tent floors and general maintenance. A new Hospital building was completed in 1962. Bunkhouse No. 1 burnt down in 1963, due to an electrical fire. A sketch plan of Camp Buxton from that year shows the following buildings scattered around the site: a Leader's Hut, Warden's Cottage, Cook's Cabin, campers' cabins, Main Hall and associated boiler house and store, Crosby Hall, three Bunkhouses, the Hospital, the Chapel, a water tower, and a tennis court (University of Melbourne Archives). By this time, campers had been split into age groups, with younger boys attending Camp Buxton while older boys went to Camp Manyung (Renkin 2017).

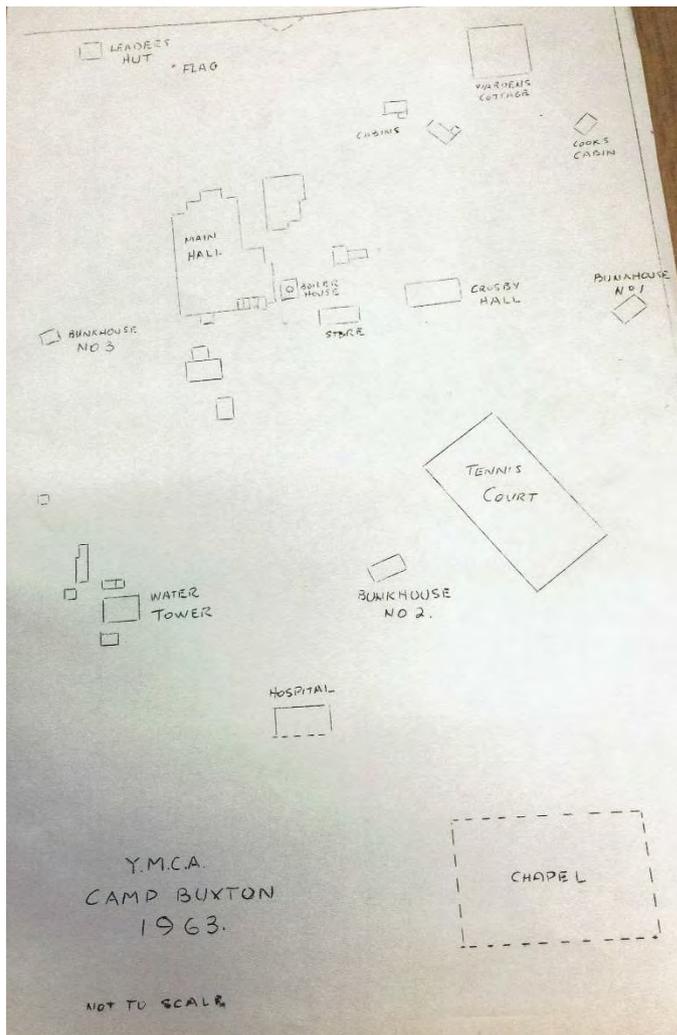


Figure 7. Sketch plan of Camp Buxton in 1963. North is at the bottom. (University of Melbourne Archives)

Post-YMCA years

In June 1970, the YMCA decided to close Camp Buxton, and move all camp operations to Camp Manyung. The final camp season was held in December 1970 to January 1971. The facilities were then leased to private camp operators for the next decade. The YMCA went into liquidation in the early 1980s and sold the site into private ownership in 1981 (CT V 8546 F 003). It remained in operation as a school and youth camp and later a family camp, open to the general public until 2002 on a reduced site. In the early 1990s, the overall camp site was re-subdivided under Amendments L87 and L88 to the Flinders Planning Scheme. This created the four residential blocks at 39-45 Marine Parade which encompass the main camp site as well as the southern part of the Chapel site (McMahon, nd).

The threat of subdivision, particularly in relation to the 'woodland' area of Camp Buxton, considered one of the last areas of native vegetation on the Mornington Peninsula, mobilised Shoreham residents in the late 1980s and early 1990s. They were successful in preventing the residential subdivision of the northern part of the current reserve into residential allotments at the corner of Nelson Street and Buxton Lane. This struggle also led to the formation of the Buxton Reserve Committee of Management, which was charged with maintaining and restoring the Buxton Bushland Reserve (Pers. Comm., Sue Boggan, 9 May 2019; John McMahon, nd). Mornington Peninsula Shire now maintains the Reserve.



Figure 8. The Chapel in 2010, looking south-west. Note the overgrown site, and remnants of the timber bench seating. (Bob Padula, 2010)

It was the involvement of some of these same community members and others that led to a campaign in 2017 to return the entire Chapel site to public ownership. At that time, Mornington Peninsula Shire Council was considering sale into private hands of the northern part of the Chapel. In response to community opposition, Council did not proceed with the sale, instead agreeing in February 2018 to acquire that part of the Chapel in private hands.

Emeritus Professor Ian G Young fostered inscription of the Chapel in the Victorian War Heritage Inventory. Under the auspices of the Shoreham Community Association, the Cyril Young Memorial Chapel Association was formally incorporated on 28 August 2018. Its remit is to seek the full restoration of the Chapel, and provide ongoing stewardship for this place. One of its first accomplishments was its registration as a charity. The Association also applied to the Mornington Peninsula Shire Council for funding to prepare a conservation management plan (CYMCA Newsletter, Aug 2019).

2.3 History of the Chapel

Construction of the Chapel

This section has been cited from Ann Renkin's 2017 history found on the Ivan & Cyril Young webpage, with a few minor additions made from the Minutes of the Shoreham Camp Committee Minutes (held at the University of Melbourne Archives, summary notes also prepared by Ann Renkin) and contemporary press:

In 1945, following the end of the Second World War, the Shoreham Camp Committee decided to raise money for a memorial to the members of the Camp who fell or who had served in the forces. The first memorial was to be an open air chapel, and called the Cyril Young Open Air Memorial Chapel: 'because it brings to fruition Cyril's great desire that we

should have a place of worship in the outdoors. We should bear in mind that the words "church service" are never used at Camp Buxton and the Protestant, Catholic and Jew are encouraged to attend the "Camp" service'. The Committee also emphasised the intended nature of the place: 'that the out-door Chapel be designed as an intimate "chapel in the woods" and not as a memorial' (Boys' Committee Minutes, 16 Aug 1948, University of Melbourne Archives).

In his Australian contribution to the YMCA World Communique on Camping, the General Secretary of the YMCA Mr Alex Moodie described Camp Buxton as a sanctuary for native flora and fauna and that the boys attending the camp enjoyed many excursions discovering new wonders within the twenty-five acres of the camp (Moodie 1958c). Further, emphasis on the "wonder" of exploring the natural world came through the YMCA campers' guide *Camping* (YMCA Victoria, nd:8), provided to camp leaders and campers. It reads:

Nature is an open door, through which a camper can find adventure, wonder, new friends, new interests and a feeling of being "at-home" in the world about him. That door leads into other worlds - the plant world, the animal world, the world of stars, clouds, water, rocks - the active life that lies all around him and yet so often goes undiscovered . . . one of the inalienable rights of childhood is the right to wonder . . . to have a camper say, "I wonder what . . . ?" or "I wonder why . . . ?" is as important as the first shaky steps a baby takes by itself.

General Secretary Moodie also said in a press release in March 1951 when the chapel construction was almost completed that 'the chapel will be known as the Cyril Young Memorial Chapel because he was a person who typified the best type of YMCA member' (*Junior Age*, 30 Mar 1951:1).

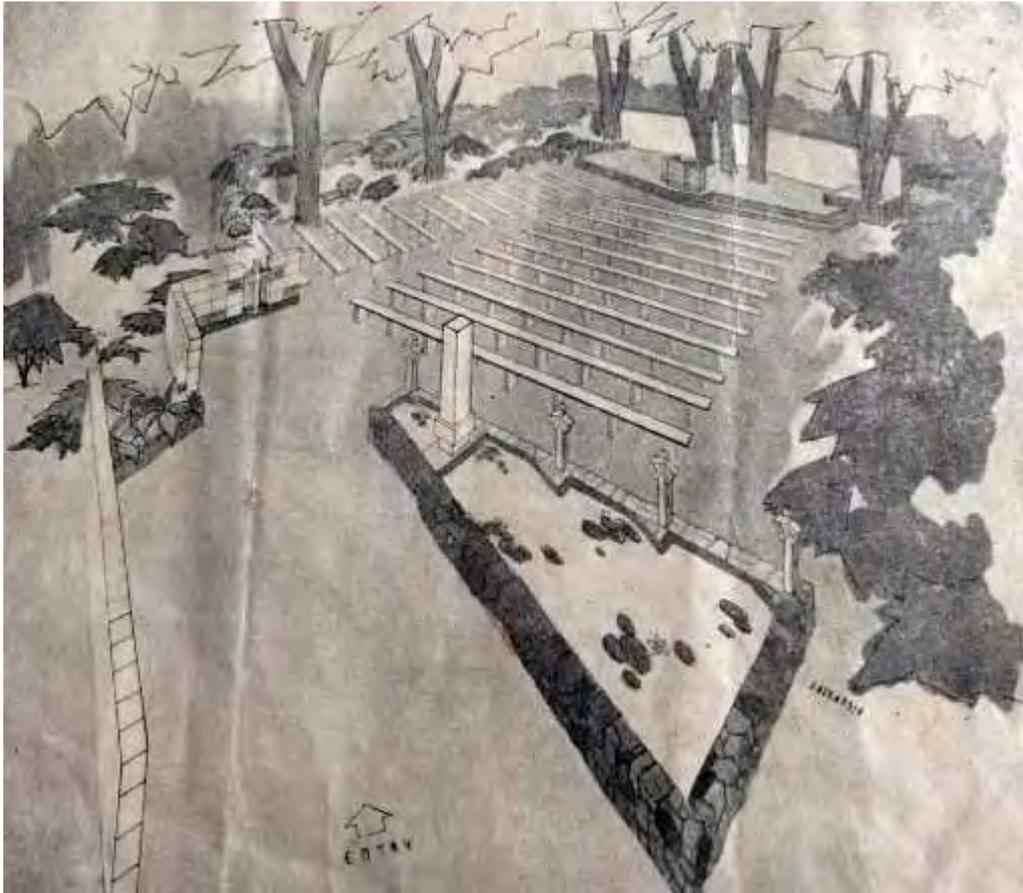


Figure 9. First design of the Chapel, constructed primarily of brick with entrance wall and "sounding wall" behind the pulpit. (Melbourne's Manhood, Feb 1947)

In 1946-7, the first design for the Chapel was drawn up by architect Mr Walter Gherardin, a former Camper and resident in Marine Parade. Money was to be raised by distributing ten shilling stamp books to all boys who would sell the three pence stamps therein. The aim was to raise 50 pounds. This was achieved by 1948 when all the books were called in. When Mr and Mrs Stan Young, the parents of Cyril and Ivan, were advised of the plan for the Chapel, they offered to bear the cost of the pulpit and asked that the pulpit be regarded as a special memorial to Flight Lieutenant Ivan Young.

In 1948, several YMCA leaders questioned the draft architectural design by Walter Gherardin for a chapel constructed of bricks. Their concerns were that the Chapel should look as natural as possible, as well as being as accessible, usable and comfortable as a place of contemplation. To this end, they recommended that the chapel footprint be rotated some 30 degrees north so that the aisle was shaded by the existing swamp gums, rather than be exposed to the full sun (Minutes, 4 Mar 1948). It was also decided at this time that the rostrum and pulpit would be made of natural local stone, Moorooduc facings. In September 1949, YMCA Board endorsed these recommendations from the Boys Work Committee and also directed that the rear of the chapel consist of a hedge or rockery rather than a masonry "sounding wall". They asked Mr. Gherardin to submit a new sketch plan (YMCA Melbourne 1946 - 1952).

Seeking to integrate the new chapel into its bushland context, the Shoreham Camp Committee further resolved to seek advice on the layout of the chapel and materials from landscape gardener Mr Hammond (Minutes 28 Jun 1948). This was Eric Hammond (1898-1992), owner of E.H. Hammond Ltd., a landscape designer and contractor who worked

closely with famous garden designer Edna Walling. He was also later asked to provide advice on the construction of the stone pulpit and platform, which required 12 cubic yards of Moorooduc facings in all (Minutes 16 Nov 1949, 24 Jun 1950). Moorooduc stone is a metamorphosed Palaeozoic sedimentary rock quarried in Mt Eliza (Moorooduc Quarry Reserve RNE citation).

A subcommittee was formed to manage the building process. YMCA ex-servicemen offered assistance to help with the construction, and putting the spirit of volunteerism at the forefront, senior boys were invited to make the work part of their community service. Work camps over the next two years were dedicated to the Chapel construction, and local expertise was called in to choose appropriate materials, and to provide expertise and skills to carry out construction works, particularly of the pulpit and surrounding platform. By mid-October 1950, a 'special team of experts' had done the bulk of the work constructing the pulpit (Minutes 16 Oct 1950). It is considered likely Eric Hammond led this team.

Towards the end of 1950 the Warden had started to make concrete legs to hold the timber planks which would form the seating. The pulpit had been completed, and the area of the chapel had been levelled and spread with screenings. The hope was to finish the Chapel by Christmas 1950, but although it was used during the summer camps of 1950 the chapel was not completed until the seating of dressed jarrah had been finished and the plaques prepared by the YMCA Men's Club with wording finalised by Mr Stan Young.



Figure 10. The completed Chapel. Note existing trees integrated into the pulpit platform. (ICY website)

The Memorial Chapel was opened on December 22nd 1951 with a service and camp open day for members, visitors and friends. It was reported as a 'most impressive ceremony', attended by notables including His Excellency the Governor of Victoria, Sir Dallas Brooks, Harold Holt, then Minister of Immigration & Minister for Labour and National Service, and the Lord Mayor of Melbourne, Cr. O.J. Nilsen. The ceremony was scheduled to coincide with the International Older Boys Camp. As discussed in the section on Camp Buxton's history, this special camp was organised in an admirable spirit of reconciliation and ecumenicalism, bringing together boys of a number of religions as well as participants from across the Asia-Pacific region including from recent foe Japan.

CONSERVATION MANAGEMENT PLAN

Local and international campers attending the International Older Boys' Camp planted commemorative trees alongside the chapel. These were the Lilly Pillies along the south side, as well as Brush Box, both of which are extant today (CYMCA pers. comm., Oct. 2019).

As part of the ceremony, signatures of all campers, along with other documents, were sealed in a metal container built into one of the entrance pillars of the Chapel. A heart-shaped stone was then cemented over the opening by the Fijian delegate (McIvor 2019).

It was described in the YMCA of Melbourne Annual Report as follows:

Arched by the Heavens, its wall infinity ... this place of worship typifies all that is noblest and finest in our programme Commemorating as it does a young life first dedicated to God's work, and later given in the service of his country, it becomes a symbol of selflessness and service to others which is the highest example by which those who follow after may direct their steps.

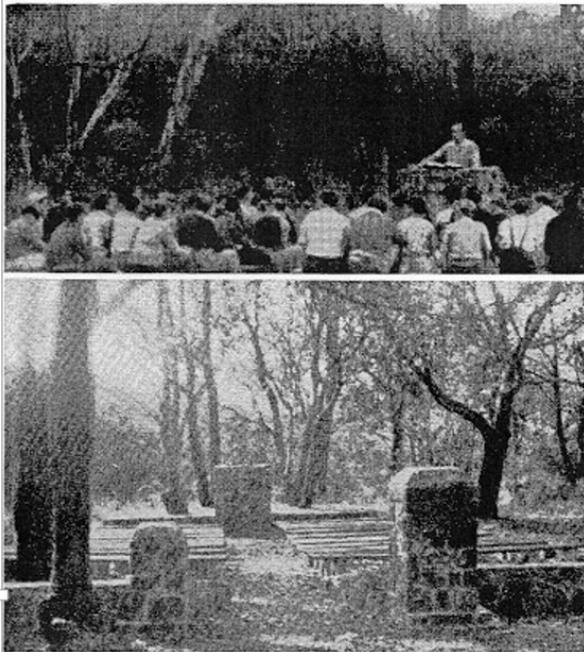


Figure 11. The finished Chapel in 1951, in use and empty. (YMCA Melbourne Annual Report)



Figure 12. Early (c.1951) view of the Chapel from the south-west. Note the row of rocks along the southern edge of the seats, newly planted saplings in the foreground, and semi-mature eucalypts along the far (north) side of the Chapel. (Flinders District Historical Society)

Sunday services during camps were held in the chapel with the Camp Director or a visiting Church Minister officiating. There were YMCA hymn and song books. Special Easter services were conducted in the Chapel. It became a place for campers to spend time in quiet devotion and prayer.



Figure 13. Sunday Service at the Chapel, from the east, c.1950s. Note the semi-mature eucalypts integrated into the pulpit platform (foreground, right). (Flinders District Historical Society)



Figure 14. Chapel prayers, c1950s. Note the timber bench seats and the granite screenings on the ground. (Flinders District Historical Society)

In 1957, the Open Air Chapel required work to clear the weeds, and more trees were planted. A new entrance to the Chapel was considered. Seats were revarnished.

Mr Barry Furness, who had attended many camps as a youngster, and later worked as General Secretary of the YMCA, was employed as the resident Camp Director in the 1960s. He emphasises that the Chapel had an important place during the camps, with a Sunday service and during the camp week with regular, sometimes daily, times for meditation – Thought and Prayer Sessions - TAP Sessions. The YMCA philosophy of finding balance between mind, body and spirit was emphasised during camps. The Chapel was an important place for Christians, but also it was the place where some significant and life changing things were experienced by campers – where young people decided to make changes in their lives, to live a different way. It was an integral part of camp life.

Significant people associated with the Chapel

Cyril and Ivan Young



Figure 15. Ivan (left) and Cyril (right) Young at their family home in Melbourne, 1940s. (ICY website)

The Young family were committed and well respected YMCA members. Both Cyril and Ivan Young were actively involved in the YMCA camp at Shoreham for many years. The brothers first attended Camp Buxton in the summer of 1931 - 32. Ivan was eleven years of age and Cyril was then fourteen. They both attended the next two summers with Cyril's stay extending first from 10 days, to 20 days, to 27 days as he became a camp leader, (YMCA Melbourne nd). In 1935, Cyril Young became the Senior Prefect in Melbourne YMCA and in this capacity was on the Boys Camp Committee. In 1938, Cyril Young became Chairman of the Camp Buxton Committee.

He and his younger brother Ivan were 'always keen and enthusiastic workers at Buxton'. An article in *Melbourne's Manhood* states that 'these two brothers were the type of men Camp Buxton aims to develop; men whose characters were shaped in their formative years when they assumed camp responsibilities and accepted leadership positions; men who learned to share in camp life and to carry the happy spirit of fellowship and brotherhood of the camp into their daily life' (McIvor 2019).

Both went to fight during World War II. Ivan joined the Royal Australian Air Force and became a Pilot Officer in 450 Squadron. He was shot down in June 1942 over Alamein. Cyril, a Captain in the Australian Army, 27 Brigade Ordnance Field Park AAOC, died as a prisoner of war in 1945. They are also commemorated each Remembrance Day at their alma mater, Scotch College, Melbourne (ICY website).



Figure 16. Chapel dedication plaque to Cyril Young which was mounted on the southern entrance pier. Its current location is unknown. It appears to be made of the same metal as the Ivan Young plaque. (ICY website)

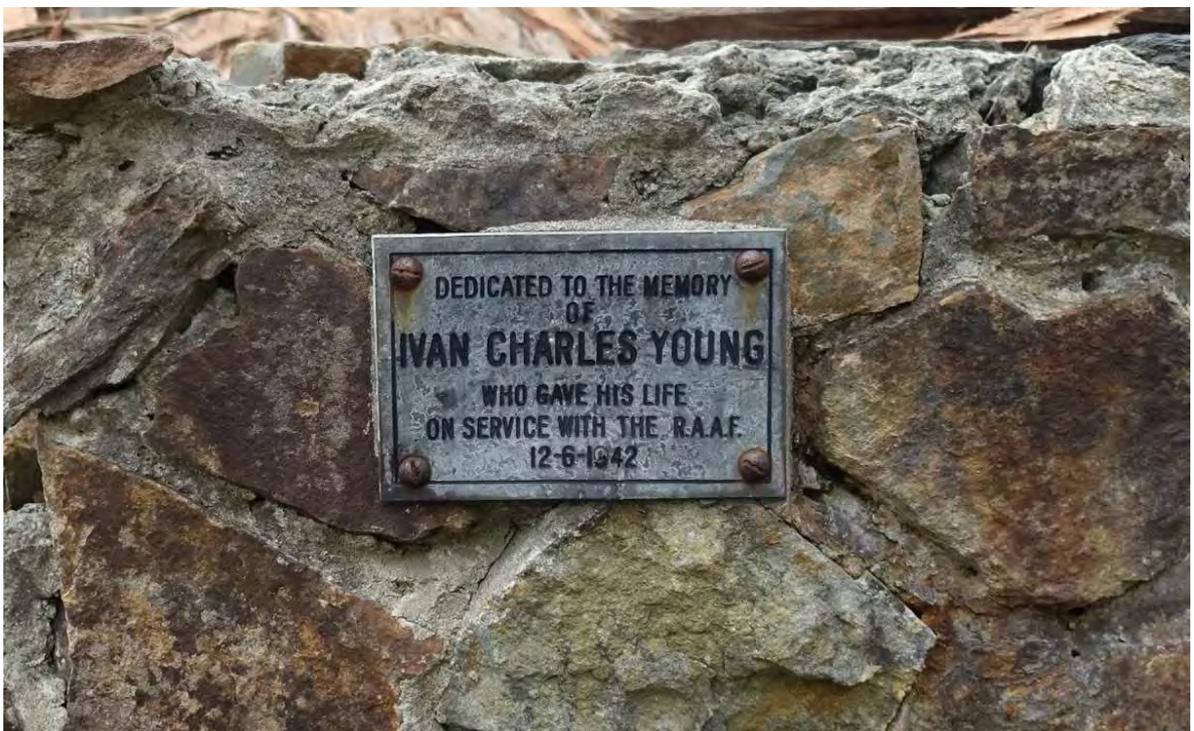


Figure 17. The smaller pulpit dedication plaque to Ivan Young which survives in situ. (N Schmeder, 2019)

Walter Gherardin, architect

At the time he designed the chapel, Walter Gherardin was still an architecture student in Melbourne (*Age*, 13 Aug 1949:5). He had reportedly been a camper at Camp Buxton (ICY

website), and his family owned a house nearby at the corner of Blake Street and Marine Parade (Pers. Comm., Barrie Gallacher, 30 Aug 2019).

In early 1946 Walter Gherardin was invited onto the Shoreham Camp Committee in the honorary role of camp architect. As well as providing building, plumbing and planning advice for the whole camp, he also produced an overall design of the chapel that was approved by both the Camp Committee and the YMCA Board by the end of 1946. Fundraising for this design proceeded through 1947 and the purchase of a brick-making machine was approved in December. In 1948, the Shoreham Camp Committee appointed a new chairperson and new members and Walter Gherardin's membership of the committee ceased (YMCA Melbourne 1946 - 1948).

In March 1948, the new committee requested alterations to his previously approved plan, however, Gherardin resisted these changes. A redesign to make the chapel look "as natural as possible" using natural stone rather than brick and substituting a hedge for the rear brick wall was decided. He was invited to a committee meeting in July 1948 and reported that his original plan was complete in itself, did not lend itself to alteration and he would prefer to submit an entirely new design. This was requested by the committee incorporating the use of natural stone. Subsequently, in September the redesign was approved by the Board albeit with the removal of the proposed brick "sounding wall" behind the pulpit platform to be replaced by hedging (YMCA Melbourne 1946 - 1948).

In 1950 Gherardin became a member of the Royal Victorian Institute of Architects (*Argus*, 24 Apr 1950:8). First employed by Bates Smart, he prepared documentation for the new Wilson Hall at the University of Melbourne in the early 1950s (Goard 2004:158). By 1954, he was working with designer Ron Rosenfeldt, and they formed one of the first design consultancies in Melbourne (Caroline Simpson Library).

From about the mid-1950s to the 1990s, Rosenfeld, Gherardin and Associates was known both for architectural design and industrial design. For example, the firm designed kitchen appliances for Vulcan Australia (Bogle, 1997).

He was awarded an Order of Australia medal for 'service to children, particularly through the Gordon Homes for Boys and Girls' in 1999 (CAG, 26 Jan 2000:12).

Reportedly, in 2019 Gherardin is still alive and in his 90s. He remembers little about the construction process. While he prepared the design, he stepped back when construction was taken over by the camp committee. He kept every drawing that he had ever done but they were all thrown out in 2017 after his wife died (Pers. Comm., Barrie Gallacher, 30 Aug 2019).

Eric Hammond, landscape constructor

The following three paragraphs has been cited from Latreille (2002:287-288):

Eric Herbert Hammond (1898-1992), landscape constructor, ... was known for his meticulous attention to detail and for his technical expertise. In its heyday the E.H. Hammond organisation, employing 50 people, was said to be the largest such firm in Australia. ...

In 1922 he set up as a landscape contractor. ... In 1924 he began building gardens for Edna Walling. Their long association was marked by mutual regard. ... Hammond worked for many other designers, and also carried out his own designs. Important construction projects included the forecourt of the ICI Building ..., the surface of the Melbourne Cricket Ground for the 1956 Olympic Games, and the Eastern Freeway landscape in the early 1970s. But four-fifths of his work was in home gardens ...

Hammond was one of the first affiliate members of the Australian Institute of Landscape Architects, becoming an honorary fellow in 1974. In 1987 he received the Victorian Landscape Contractors Association's inaugural award for a distinguished contribution to the landscape industry.

In addition to Latreille, Saniga (2012:72-73) notes that Hammond 'built up considerable experience to become a formidable design and construct practitioner. It was the uncommon and particular abilities of practitioners such as Hammond that enabled him to apply landscape design beyond the domestic scale.'

According to YMCA historian, John Bindon, Hammond had an ongoing relationship with the YMCA. He was a YMCA representative, working in home services at RAAF training camps. During 1944 he worked at RAAF camps at Ascot Vale, Tocumwal, Lake Boga and then Somers (Pers. comm., Lois Young, 4 Aug 2019). He also worked for the YMCA in New Guinea, and finally, in August 1945, he arrived at the Sale RAAF base to re-organise the services of the YMCA Rest Room (*Gippsland Times*, 6 Aug 1945:1).

In April 1950, Hammond was in discussion with the Shoreham Camp Committee through Mr R.R Way, the founder of Camp Buxton regarding the use of natural stone for the construction of the chapel (YMCA Melbourne 1946 - 1948).

2.4 Description

Natural and planted setting



Figure 18. Location of the Chapel, set between Buxton Bushland Reserve (to the north and east), and the subdivided camp site (south). The rows of seat bases show the location of the Chapel. Note the new dwelling at 39 Marine Parade, just to its south-east. (*Mornington Peninsula Shire*, 18 April 2019)

The Cyril Young Memorial Chapel sits at the junction of the Buxton Bushland Reserve native bushland to the north and the subdivided and largely cleared 'Main Camp' area to the south (39 and 41 Marine Drive). The Chapel itself is oriented generally east-west with a slight rotation to the north to capture the maximum shade from the surrounding trees at the time of construction.

The Chapel is set on high ground in a grassy woodland clearing surrounded on the north-west, north and east by dense indigenous vegetation, typical of the wetlands in this vicinity. The dense vegetation has regenerated naturally in the most part after the clearing of the site which took place in the 1930s, and is comprised predominately of Swamp Gum, Sweet Bursaria, Paperbark and Goodenia. The regenerated wetlands provide a dense backdrop to the site and sense of privacy and enclosure to the chapel on the north, east and north-west sides.

In terms of landform, Buxton Bushland Reserve is an alluvial fan subject to sheet flooding in winter formed by a creek braiding into anabranches supporting groves of swamp melaleuca and sedges with slightly higher mounds supporting swamp gums, blackwoods and wattles (CSIRO 2009). This area is a vibrant habitat for myriad life-forms: indigenous wetland flora (see Appendix A); indigenous fauna: echidnas, wallabies and koalas; birds, including wrens, fan-tails, robins, honey-eaters, crimson rosellas, eastern rosellas, black cockatoos, sulphur-crested cockatoos; countless insects and myriad other biota.

The woodland clearing in which the Chapel sits extends into the land at rear of 39 Marine Drive (the former camp area) and was created as part of the establishment of the camp in the 1920s. The *Eucalyptus ovata* trees (live specimens, dead trees and stumps) which remain around the Chapel were deliberately retained during the clearing of the site for aesthetic and practical purposes, and pre-date the construction of the chapel. They were deliberately retained to form living walls and 'vaults', allowing a connection with nature which fulfils Cyril Young's vision of an outdoor place of worship. Evidence of this can be seen in early photographs, which show the pulpit was constructed around existing mature trees by raising the soil level around the bases (possibly contributing to their demise), and mature trees located on the exterior (and in some cases the interior) of the chapel.

A row planting of seven Lilly Pillies (*Syzygium australe*) located to the southern side of the chapel, and two specimens of Brush Box (*Lophostemon confertus*) are believed by the CYMCA to be commemorative plantings made in 1951 as part of the Chapel Opening Ceremony (the saplings visible in Figure 12). As described by Alex Moodie (1958a):

Growing around the famous outdoor chapel are many lovely trees which were planted by representatives of many countries at the International Older Boy's Camp held there in December 1951.

The Lilly Pilly row provides some screening from the interface between the Chapel and a modern residential development at 41 Marine Parade which is located to the immediate south east of the Chapel.

Many of the original *Eucalyptus ovata* trees deliberately retained to form part of the Chapel have died due to natural causes, disease or pest damage. All of the trees where soil was built up around the trunks to create the pulpit are now dead or stumps, and most of the trees on the northern side of the Chapel have been lost. The number of stumps in advanced decay and dead standing trees is evidence that this demise has been occurring for several decades. The condition of many of the surviving trees is poor to fair, with reduced canopy cover and significant amounts of dieback present. A modern pool, residence and fence has been constructed adjacent to the Chapel which has begun to encroach on the site.

Built elements



Figure 19. Entrance of the Chapel, looking east. Note the low stone entry walls and piers, with supports for the bench seating and pulpit beyond. (Landmark Heritage, 2019)

The Chapel is irregular in plan, and laid out roughly west-east, but slightly rotated toward the north. Its plan can be described as a rectangle that narrows slightly from west to east and then terminates in an obtuse triangle (the north-eastern end of the pulpit platform). The Chapel is entered from the west through an opening between two low L-shaped walls of Moorooduc stone rubble. The entrance to the centre aisle is flanked by stone piers with battered tops. There was once a large metal commemorative plaque to Cyril Young on the southern pier, but it was removed when the YMCA sold the site and has gone missing.



Figure 20. Chapel viewed from behind the pulpit (east). Note the low Moorooduc stone platform with remnant tree stumps and the stone pulpit. (Landmark Heritage, 2019)

The pulpit sits on the front edge of a pentagonal platform. The platform walls and the pulpit are also constructed of irregularly sized Moorooduc stone rubble. There are a few remnants of Moorooduc stone paving on the platform, as well as the trunks of two dead trees (seen in early photos of the Chapel). The pulpit is three sided with a hollow interior. It retains a small metal commemorative plaque on its front face (to Ivan Charles Young). It has lost its top surface.

There were two ranks of 10 benches surrounding the central aisle, with three concrete supports for each seat. The set-out of the concrete bases is irregular with the most random spacing in the front three rows (they appear to be the first created). The height of the bases above ground varies from approx. 300mm to 400mm. The base legs appeared to be set in compacted crushed rock. The concrete bases have two different profiles – the majority with semi-circular arches, the remainder with three-sided segmental arches. The segmental arches appear to be the initial version towards the front. One of them has a date imprinted on the northern side: 6-8-50.



Figure 21. Early concrete seat support with a three-sided segmental arch. Cast on 6 August 1950. (Barrie Gallacher, 2019)

The bases each have two curved steel reinforcing bars inside, and three rods projecting out of the top, most of which are cut off or bent over. There is no evidence that the ends of the rods were threaded and it is not clear from early photographs how the seat planks were fixed.

The condition of the concrete seat supports is variable. About one quarter of them are missing or so damaged that they require replacement. The standard of the concrete mix is also variable, reflective of their casting over several work periods and by volunteer labour.

Those that had exposed screenings (insufficient cover on the aggregate) have deteriorated the most.

As shown in the historic photos in section 2.3, the benches once had three jarrah timber planks forming seating. These had nearly gone by 2010, and were entirely lost by 2019.

Also indicated by early photos and Committee Minutes, the floor of the Chapel was finished with screenings (gravel), and the outer edges of the aisles or 'invisible walls' of the chapel were delineated with a row of loose stone boulders. Neither of these were evident in May 2019.

3. SIGNIFICANCE OF THE CHAPEL

This chapter identifies the importance of the place and its individual elements. Significance expresses the values of the place as assessed against defined criteria.

3.1 Previous assessments

Camp Buxton as a whole was assessed as part of the 'Flinders Heritage Study' (Context, 1992), when the site was still used as a privately run camp. Pertinent sections of the place citation are as follows:

Statement of significance: Camp Buxton is of regional historical significance as one of two examples of the provision of seaside holiday camps for underprivileged children, particularly from rural areas, demonstrating one of the important roles of Christian-based welfare groups.

Description: Camp Buxton comprises a number of timber and cement sheet buildings dating from the 1920s - including a hall and bunkhouses - with other accommodation and facilities added since. It is set within a mature landscape dominated by conifers. An outdoor chapel, comprising low stone entry and pulpit, and bench seats, is dedicated to Cyril Young, Chairman of the Camp Buxton Committee in 1939 who died on active service in 1945.

While the Chapel is recognised in the place description, its heritage significance has not been explored at all in the statement of significance.

3.2 HERCON or model heritage criteria

Since the citation was prepared in 1992, it has become practice to link each reason for a place's heritage significance to one or more standard heritage criteria.

The first set of heritage criteria in common use were the longstanding Australian Heritage Commission criteria for the Register of the National Estate. They were superseded by the streamlined Heritage Council Criteria for the Assessment of Cultural Heritage Significance (HERCON) which were put forward at the 1998 Conference on Heritage and adopted for use by the Heritage Council of Victoria in 2008. These same criteria, referred to as "model criteria" are also put forward for use by the Victorian Planning Provisions Practice Note 1, 'Applying the Heritage Overlay' (2018):

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

Criterion B: Possession of uncommon, rare or endangered aspects of our cultural or natural history (rarity).

Criterion C: Potential to yield information that will contribute to understanding our cultural or natural history (research potential).

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

Criterion E: Importance in exhibiting particular aesthetic characteristics (aesthetic significance).

Criterion F: Importance in demonstrating a high degree of creative or technical achievement at a particular period (technical significance).

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

Criterion H: Special association with the life or works of a person, or group of persons, of importance in our history (associative significance).

3.3 Comparative analysis

Open air chapels

There are many children and youth camps on the Mornington Peninsula to which Camp Buxton as a whole can be compared, a least four of which – including Camp Buxton – have an open air chapel. At least three of them are memorial chapels.

The first of these four chapels to be established was the outdoor Charles Crosby Memorial Chapel at YMCA Camp Manyung, Mt Eliza. The camp as a whole is included in the Victorian Heritage Register as place H1895. Camp Manyung was also founded in the 1920s, with permanent buildings constructed from 1928 onwards. Architect Eric Nicholls became involved in the camp and designed bunk houses and a manager's residence, constructed with 'Knitlock' concrete blocks (patented by Nicholls' employer, Walter Burley Griffin). Nicholls also designed the outdoor chapel which was dedicated in 1939. The chapel plan has an elongated hexagonal form with two aisles breaking the rows of pews arrayed up the hill from the pulpit. The pulpit was a concrete block enclosure on a concrete plinth. The entrance to the chapel was marked by paths and moved either side of a memorial dedicating the chapel to Charles F. Crosby, president of the Melbourne YMCA from 1911-38. The timber pew benches were supported on substantial precast concrete pew ends decorated with crystalline patterning in the Griffin style (VHR H235). The chapel was recently restored, with reinstatement of the original landscape design, restoration of the memorial metal plaque, and reinstatement of about half the pews. While this chapel was reportedly enclosed by bush when it was first created, much as the Cyril Young Memorial Chapel still is, this aspect of its setting has reportedly changed (Pers. Comm., Barry Furness, Aug. 2019).



Figure 22. Charles Crosby Memorial Chapel at Camp Manyung, after its restoration in 2016. (Victorian Heritage Database)

Camp Manyung Chapel is better preserved than the Cyril Young Memorial Chapel as it has remained in continuous use and also underwent restoration works in 2016. Its significance as a whole is also enhanced by its continuous ownership by the YMCA and continued use as a youth camp. This very high level of significance is reflected by its inclusion in the Victorian Heritage Register.

The design and execution of the Camp Manyung Chapel contrasts markedly with that at Camp Buxton. Despite also being built with volunteer labour, the Camp Manyung design is distinctly architectural, the concept plan reflecting the influences of architect Eric Nicholls and those of his employers and associates Walter Burley Griffin and Marion Mahoney Griffin and the Garden City movement, rendering it highly significant for these reasons (Lardner 2000:64).

The chapel at Camp Buxton provides a distinct contrast to the chapel at Camp Manyung with the Shoreham Camp Committee largely rejecting the original architect designed plans of Walter Gherardin, eschewing the use of concrete and lines of regular brickwork in favour of a design giving most significant emphasis to natural materials and the living natural setting, "a chapel in the woods": the natural arch of the trees suggesting a vaulted chapel ceiling and local natural stone hinting at the "invisible walls".

There is a much later memorial chapel at the Girl Guides' Iluka Camp, also in Shoreham. It is called the Betty Macartney Memorial Chapel, and was named after the State Secretary of the Girl Guides who died suddenly in 1973 after 20 years of service. The architect was Jim Barr (Gloople 7 Nov. 2014). While constructed some 50 years after the first two examples, it is also an open air chapel comprising simple bench seating of halved logs, a small stone pulpit and a pointed timber arch behind it.



Figure 23. Betty Macartney Memorial Chapel, now known as the Iluka Camp bush chapel. (www.peninsulaweddings.com.au, accessed 26 Nov. 2019)

The Girl Guides no longer own Iluka Camp, which is now an events centre. The Betty Macartney Memorial Chapel functions as a venue for weddings. It sits in a grassy clearing ringed by some remnant indigenous trees.

The fourth known open air chapel on the Peninsula is also in Shoreham at the Mentone Grammar Shoreham Campus located across the road from Camp Buxton at 66-74 Marine Parade. While it is an open-air chapel, it is set in a grove of large Radiata Pines behind the fence at the frontage of the site abutting Marine Parade and, thus could not be described as a "bush" chapel (CYMCA pers. comm. Oct. 2019).

The Cyril Young Memorial Chapel appears to be the only one of these open air chapels that both memorialises an important individual connected to the camp, but is also a war memorial that calls for remembrance of the sacrifice of the many boys who passed through Camp Buxton and then served Australia in World War II. It is also distinguished by the partial retention of its bushland setting, though this has been negatively impacted by encroaching residential development to the south.

Utilitarian Memorials

Amongst the memorials for those who served and fell in World War II in the Mornington Peninsula Shire, the Cyril Young Memorial Chapel in some respects can be compared to other "utilitarian" or "living" memorials, as compared to pure "monuments" that served only as landmarks to view. While the utilitarian trend was strongest after World War II, there are earlier examples as well. One of these is the current Girl Guides Hall in Dromana. It was built in the 1920s as a memorial to soldiers who served in the First World War. It was later used as an RSL hall. Similarly, the Mornington Soldiers Memorial Club Hall was constructed in 1922 as a meeting place for ex-servicemen. The Flinders War Memorial of 1922 was also atypical, as it is in the form of a stone seat provided for contemplation.

“Utilitarian” memorials erected after World War II include a number of gateways to schools (Hastings Primary School and Dromana State School) and to a memorial recreation reserve (Red Hill). In at least one case (Dromana), these gates were constructed by volunteer labour. More elaborate memorial gates were erected in 1954 at the Balcombe Army Camp in Mount Martha. The Rosebud Memorial Hall is a simple, cream brick building constructed to honour and serve returned servicemen after World War II.

The only other war memorial chapels located on the Mornington Peninsula are at the HMAS Cerberus Naval Depot in Flinders: Our Lady Star of the Sea and St Mark’s Memorial Chapel, built in 1946-48 and 1950-54, respectively. Both are small Warrandyte freestone churches in the Gothic style, and were built to serve the Catholic and Protestant residents of the depot. Our Lady Star of the Sea was designed by prolific Catholic Church architect PJ O’Connor, with J Brophy. St Mark’s was designed by the equally prominent and prolific architect of the Anglican Church, Louis Williams. Both are ornamented with memorial stained glass windows and memorial boards, and are in excellent condition.

In comparison with this wide range of “utilitarian” war memorials, the Cyril Young Memorial Chapel is comparable to the HMAS Cerberus chapels in its sacred nature, though distinguished from them by its founding ideals of ecumenicalism and reconciliation and the purpose in its design and construction to enhancing the spiritual elements within a natural bushland setting. In regard to its simple, volunteer-constructed built form, the Camp Buxton Chapel is not comparable to the HMAS Cerberus chapels, which were designed by prominent and experienced architects and built by skilled tradespeople. In this respect, it is much closer to the community-constructed memorial gateways and halls seen in a number of towns. While less sophisticated in design and execution, their hands-on nature expresses the deep and immediate commitment of the locals to these memorials.

3.4 Assessment by criterion

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

The Chapel demonstrates the profound impact World War II had on communities in Victoria. As a place created for and by boys and young men in the 1920s and 1930s, the war would have exacted a particular dramatic toll on the cohort of campers and their families.

The Chapel demonstrates the ethos of the YMCA, whose triangle emblem emphasised the importance of balancing the ‘Body, Mind and Spirit’. The Chapel played an important role at YMCA camp sessions for 30 years, providing a place for Sunday services as well as ‘Thought and Prayer’ meditation times throughout the week.

The Chapel demonstrates the ecumenical outlook of the YMCA, in terms of religion, ethnicity and nationality. It was purposefully created as a space where Protestants, Catholics and Jews could share times of reflections and broadly defined spirituality. The opening dedication ceremony in December 1951 extended this ecumenicalism further to encompass spirituality as expressed across multiple nationalities of the Asia-Pacific including India (Hindu and Islamic faiths), Sri Lanka (Buddhist faith), and Japan (Shinto faith).

Its dedication ceremony also emphasised reconciliation with those who had previously been foes. The ceremonial opening, attended by the Governor of Victoria, Local MP and future Prime Minister of Australia, the Hon. Harold Holt and the Lord Mayor of Melbourne, Councillor Oliver J. Nilsen, coincided with the International Older Boys Camp attended by young men from the Asia-Pacific, including recent enemy Japan. These young men were given an active role in the Chapel’s dedication, planting a commemorative avenue of trees

that are still in situ today. Further, a representative from Fiji reportedly placed a time capsule in an entrance pier.

Ecumenicalism and reconciliation reflected the optimism in Australia that emerged post-war and together with the incorporation of the natural bushland setting into the fabric of the Cyril Young Memorial Chapel it provides early evidence of the local origins of an emergent global discourse embracing environment and ecology, the inter-connection between the human world and the natural world and their inseparable sacredness.

Melbourne has a cultural history of progressive social thought, within that history a venerable lineage of advocates for social justice and the CYMCA considers it an important origin site in the discourse of environmentalism, ecology and climate and its underpinning globalist commitment to ecumenicalism and reconciliation. The Cyril Young Memorial Chapel is a unique local and early expression of these salient and important historical values.

Criterion B: Possession of uncommon, rare or endangered aspects of our cultural or natural history (rarity).

The Cyril Young Memorial Chapel Association consider the Chapel to have rarity value for the following reasons:

As a place, the Cyril Young Memorial Chapel weaves together a unique combination of values of great significance emergent from the post-war optimism of 1950s that continue to have significant cultural salience in twenty-first century Australia:

- *in its form as a war memorial chapel and a space for pause and reflection on the inconceivable sacrifice of the fallen and respect for those who served;*
- *as an ongoing living expression of lay volunteerism and community service;*
- *in its founding values of ecumenicalism, reconciliation and globalism celebrating the "brotherhood of man"; and,*
- *an expression of the interconnection between the human world and nature: the sacred space of the chapel being inseparable from its bush setting and the vibrant myriad living expressions of nature.*

While the aspects of the Chapel's creation set out above make it an undeniably special place, this assessor has concluded that these aspects are more appropriately integrated into its significance under other criteria. As set out in *The Victorian Heritage Register Criteria and Threshold Guidelines* (rev. 2019:8), one of the exclusions guidelines that indicates a place is unlikely to satisfy Criterion B is: 'The claimed rarity is **dependent upon numerous qualifiers** being strung together. For example, the place is the only stone house ...with a slate roof...in the Federation style...designed by the architect...' The above expression of the potential rarity value of the Chapel depends on a great many qualifiers, suggesting that this is not the best criterion with which to express these values (A, D and E). It should be noted that a place is not of greater heritage significance just because it satisfies the threshold for more criteria.

It is clear from the comparative analysis that open air chapels are a common feature for youth camps on the Mornington Peninsula, though the Cyril Young Memorial Chapel is the earliest of these examples. At least three of the four examples are memorial chapels, dedicated to the memory of a person important to that camp/organisation who died shortly before its establishment, so again, this does not appear to be a point of difference. It is, however, the only one of these chapels to also serve as a war memorial. As noted in the comparative analysis, it is one of three war memorial chapels on the Mornington Peninsula. Again, attributing rarity value to it would require a string of qualifiers ("the only open air war memorial chapel"), so this aspect is better expressed under other criteria.

Finally, the Association has suggested that the Cyril Young Memorial Chapel has rarity value as the only one of the open air chapels to retain its bushland setting. This ignores the recent residential development closely adjoining the Chapel, as well as the death/loss of most of the Swamp Gums that formed the Chapel walls. In this case, the value of the bushland setting is best expressed as part of the aesthetic significance of the place (Criterion E).

Criterion C: Potential to yield information that will contribute to understanding our cultural or natural history (research potential).

Excavation to remove the 1951 time capsule reportedly built into one of the Chapel's entrance piers may provide some additional understanding of its history. However, this new information is unlikely to substantially change our understanding of the Chapel's creation and significance, as these are well documented in committee minutes and contemporary press.

For this reason, the Chapel does not appear to be of local significance under this criterion.

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

The Chapel is important as a "utilitarian" or "living" memorial created to commemorate those who had served in World War II. Living memorials were often created in the form of community facilities, such as memorial halls, recreation grounds, and entrance gates instead of the construction of imposing monuments. The Cyril Young Memorial Chapel is one of three such memorial chapels in the Mornington Peninsula Shire, the other two being at HMAS Cerberus with limited public access, and is distinguished from them by demonstrating volunteerism, community involvement and heart-felt service. It is one of a number of such living memorials created by volunteer contribution and labour in the municipality, but the only chapel in this sub-group.

Criterion E: Importance in exhibiting particular aesthetic characteristics (aesthetic significance).

The Chapel was deliberately sited within a woodland clearing of mature Swamp Gums, secluded from the main camp and surrounded by dense natural bushland. Today, the dense vegetation screening the Chapel from the north, east and west continues to provide this sense of seclusion, while forming a solid backdrop to the site when viewed from the south and south-west. The Chapel's setting, design, materials and integration of the natural environment continue to demonstrate the original intent to create a place of outdoor worship in nature. This junction between nature and religion is embodied through the design and use of simple organic materials, such as the Moorooduc stone, timber bench seating and retaining the remnant indigenous Eucalypts at the perimeters and pulpit. The use of naturally occurring mature Swamp Gums (despite the demise of some trees) creates a sense of enclosure within the larger outdoor space and provides a unique aesthetic experience which gives a cathedral-like effect. The tall trunks and large canopies of the trees were integrated into the design to form a sense of 'walls' and 'vaults'. The Chapel's setting, design, materials and integration of the natural environment continue to demonstrate the original intent to create an 'intimate chapel in the woods'.

These characteristics are reportedly still experienced and valued by people today who return after attending the Cyril Young Memorial Chapel in their youth and by Shoreham residents, bushwalkers and others who encounter the chapel in its current less than complete form.

This natural setting still invokes contemplation in those who pause and immerse themselves

in the setting of the chapel, indicating the resonance of the values incorporated in the original design and vision of the chapel.

Criterion F: Importance in demonstrating a high degree of creative or technical achievement at a particular period (technical significance).

With its design by a student architect, Walter Gherardin, and its execution by volunteer work parties (in part under the direction of landscape designer Eric Hammond), the Chapel is relatively unsophisticated in character and did not require any technological innovation. It does not appear to meet this criterion at a local level.

Criterion G: Strong or special association with a particular present day community or cultural group for social, cultural or spiritual reasons.

The family of Ivan and Cyril Young have an ongoing strong association with the Chapel. This is demonstrated by the involvement of their cousins Carol McIvor, Ian and Lois Young in the Cyril Young Memorial Chapel Association, the creation of a website devoted to the brothers and the Chapel (<https://sites.google.com/view/ivanyoung/home>), and a visit of 18 members comprising three generations of the family to the site in March 2018 to celebrate the decision of the Mornington Peninsula Shire Council to acquire all of the land on which the Chapel is located.

In addition, there is still an active community of Victorians who identify as former attendees of Camp Buxton while it was run by the YMCA until 1981. The connection to, memories of and association to Camp Buxton, and the chapel in particular for this community is strong, and many of these campers relate that they were transformed by the powerful experiences they underwent during the fire of friendship ceremonies, TAP (thought and prayer) and Sunday services in the Chapel. The Chapel also serves as a symbol for Camp Buxton as a whole, now that the main camp site has been subdivided for residential development and is both quite altered and largely inaccessible to the general public. The association is demonstrated by the numerous visits to the site by former camp attendees, websites which record experiences and return visits and reunions of groups of campers, as well as the involvement of some former campers in the Cyril Young Memorial Chapel Association. This is an attachment of very long standing, beginning with the construction of the Chapel largely by volunteer labour in the early 1950s.

The visual and sensory setting is also significant. The peacefulness of the site, and feeling of sanctuary it provides, and the identified importance as a place of contemplation for the local community of Shoreham, as well as to former camp attendees is tangible. Visitors to the site remark on this value, and note that this is enhanced by the secluded setting at the edge of the Buxton Bushland Reserve at the rear of the former Camp Buxton. Furthermore, the cathedral-like space created by large (planted and natural) Eucalyptus trees has a distinctly spiritual character, acknowledged as special by both past YMCA Camp attendees and staff, current users and visitors to the site.

The ongoing efforts, since the 1980s, of local community members and organisations to preserve the bushland associated with Camp Buxton and the Chapel, and more recently to keep Chapel into public ownership, demonstrate a strong attachment to this place over the past 30 years or more, making it an attachment of long standing.

Criterion H: Special association with the life or works of a person, or group of persons, of importance in our history (associative significance).

The Chapel has a primary special association with Cyril Young, to whom the Chapel is dedicated, and with his brother Ivan Young, to whom the pulpit is dedicated. Cyril Young was

first a camper, then served on the Boys Camp Committee before enlisting. His younger brother Ivan was also an enthusiastic camp participant and volunteer at work camps. Both enlisted in the Australian military and lost their lives in World War II. More broadly, the Chapel is intended as a memorial to all of the YMCA youth who served in the war.

Camp Buxton as a whole has a special association with the YMCA and all those boys who attended camp, and their families who raised funds and participated in work camps to create the Chapel and other camp facilities.

Eric Hammond was important in Victoria, for his landscaping and stonework particular in concert with landscape designer Edna Walling. He was also a YMCA member and volunteer, representing the YMVA during World War II. He provided advice on the layout and use of stone in constructing the Chapel. It is not clear how much of the design of the stonework can be attributed to Hammond, though he may have been part of the 'expert team' that constructed the pulpit. While his involvement in the construction of the Chapel is of interest, its importance in his oeuvre has not been demonstrated. Instead, his input is best addressed as part of the 'volunteerism' involved in the creation of the Chapel (Criterion G).

3.5 Statement of significance

The following statement of significance has been formulated to encapsulate the most important aspects of the Chapel's heritage significance, i.e. those that reach the threshold of local significance. It has been set out in the standard 'What, How, Why' format developed by the *Burra Charter* and recommended by the VPP Practice Note 'Applying the Heritage Overlay' (2018).

What is significant?

The Cyril Young Memorial Chapel in the Buxton Bushland Reserve, Shoreham, is significant. It was created at the YMCA Camp Buxton (founded here in the mid-1920s) shortly after World War II. The Camp Committee began planning for the Chapel in 1945 and it was completed in time for an official opening on 22 December 1951.

Significant original fabric to survive in the cleared woodland setting includes:

- Moorooduc Stone entrance walls
- Moorooduc Stone pulpit, including the metal dedication plaque to Ivan Young, and the surrounding platform
- Cast-concrete seat bases within a layout of two rows of seating with a central aisle
- Mature Swamp Gum (*Eucalyptus ovata*) trees along the edges of the Chapel
- Commemorative avenue of Lilly Pillies and plantings of Queensland Brush Box by international guests at the international Older Boys Camp in December 1951

The broader natural bushland setting of the Buxton Bushland Reserve, an abundant wetland habitat of indigenous flora and fauna, is a contributory element.

How is it significant?

The Chapel is of local historical, representative, aesthetic, social and associative significance to the Mornington Peninsula Shire and of social significance to the broader community of former campers who attended Camp Buxton during YMCA ownership.

Why is it significant?

Historically, the Chapel demonstrates the profound impact World War II had on communities in Victoria. As a place created for and by boys and young men in the 1920s and 1930s, the war

would have exacted a particular dramatic toll on the cohort of campers and their families, making a place of particularly poignancy. While formally dedicated to Cyril Young, the Chapel was intended as a memorial to all of the YMCA fraternity who served and those who fell in the war.

The Chapel demonstrates the ethos of the YMCA, whose triangle emblem emphasised the importance of balancing the 'Body, Mind and Spirit'. The Chapel played an important role at YMCA camp sessions for 30 years, providing a place for Sunday services as well as 'Thought and Prayer' meditation times throughout the week and spiritual development of the young people who attended the camp. In addition, it demonstrates the ecumenical outlook of the YMCA, in terms of religion, ethnicity and nationality. It was purposefully created as a space where Protestants, Catholics and Jews could share times of reflections and broadly defined spirituality. The Chapel dedication ceremony in December 1951 emphasised the theme of reconciliation occurring as a component of the International Older Boys Camp, which was attended by youths from the Asia-Pacific countries, including recent enemy Japan. These young people were given an active role in the Chapel's dedication, planting trees and a representative from Fiji reportedly placed a time capsule in an entrance pier. (Criterion A)

The Chapel is a unique example of other "utilitarian" or "living" memorials created to commemorate those who had served in World War II. From its earliest planning the place was intended to be 'an intimate chapel in the woods and not a memorial'. Instead of imposing monuments, "living memorials" in the form of community facilities were often created during this period, such as memorial halls, recreation grounds, and entrance gates. The Chapel is the only one of three on Mornington Peninsula that demonstrates community involvement and heart-felt commitment in its creation. From the initial design by architect Walter Gherardin, and advice on the stonework from renowned landscape contractor Eric Hammond, to construction carried out by many working parties over weekends and holidays, the Chapel was created by volunteers with a connection to the YMCA. (Criterion D)

Aesthetically, the Chapel represents the bucolic idyll of a place of worship within a secluded bushland setting, fulfilling the original vision of Cyril Young, whom it memorialises. The Chapel was deliberately sited within a woodland clearing of mature Swamp Gums, secluded from the main camp and surrounded by dense natural bushland. Today, the dense vegetation screening the chapel from the north, east and west continues to provide this sense of seclusion, while forming a solid backdrop to the site when viewed from the south and south-west. The chapel's setting, design, materials and integration of the natural environment continue to demonstrate the original intent to create a place of outdoor worship and immersion in nature. This junction between nature and religion is embodied through the design and use of simple organic materials, such as the Moorooduc stone, timber bench seating and retaining the remnant indigenous Eucalypts at the perimeters and pulpit. The use of naturally occurring mature Swamp Gums (despite the demise of some trees) creates a sense of enclosure within the larger outdoor space – and provides a unique aesthetic experience which gives a Cathedral-like effect. The tall trunks and large canopies of the trees are significant as part of the integrated design which forms a sense of 'walls' and 'ceiling vaults'. The Chapel's setting, design, materials and integration of the natural environment continue to demonstrate the original intent to create an 'intimate chapel in the woods'. (Criterion E)

Socially, the family of Ivan and Cyril Young have had a demonstrated strong and ongoing association with the Chapel, since its inception in the 1940s. The Chapel also has a primary special association with Cyril Young, to whom the Chapel is dedicated, and with his brother Ivan Young, to whom the pulpit is dedicated. Cyril Young was first a camper, then served on the Boys Camp Committee before enlisting. His younger brother Ivan was also an

enthusiastic camp participant and volunteer at work camps. Both enlisted in the Australian military and lost their lives in World War II. (Criteria G & H)

In addition, there is still an active community of Victorians who identify as former attendees of Camp Buxton while it was run by the YMCA until 1981. The connection to, memories of and association to Camp Buxton, and the chapel in particular for this community is strong, and many of these campers relate that they were transformed by the powerful experiences they underwent during the fire of friendship ceremonies, TAP (thought and prayer) and Sunday services in the Chapel. This group attachment is demonstrated in the fabric of the Chapel which was constructed by volunteers connected to the camp (e.g. former campers, families of campers). The Chapel also serves as a symbol for Camp Buxton as a whole, now that the main camp site has been subdivided for residential development and is both quite altered and largely inaccessible to the general public. Former campers and their families who raised funds and participated in work camps to create the Chapel and other camp facilities have a special association with it. (Criteria G & H)

More generally, there is attachment to the Camp Buxton site amongst local residents dating back at least to the 1980s, when a campaign was waged to preserve the Buxton Bushland Reserve, and more recently to keep the Chapel in public hands. (Criterion G)

3.6 Significance of components

This section sets out the relative significance of the physical parts of the Chapel and its site. This categorisation will assist the formulation and application of the conservation policy.

Elements of primary significance

- The plan form of the Chapel comprising a narrowing rectangle of two rows of seating with an aisle in the middle, terminating at the pulpit platform
- Moorooduc Stone entrance walls
- Moorooduc Stone pulpit and pentagonal platform
- Original concrete seat bases
- Mature indigenous specimens of *Eucalyptus ovata* located within 5 metres of the chapel
- Row of seven (7) *Syzygium australe* Lilly Pilly trees to the south of the chapel
- Two specimen trees of *Lophostemon confertus* (Brush Box) located near the entry of the chapel, to the west
- The cleared woodland setting with the backdrop of the indigenous wetland vegetation

Elements of contributory significance

- Mature indigenous trees which are located more than 5m from the Chapel (but within the curtilage) contributing to the woodland setting

Elements of interpretive value but no heritage significance

- Reinstated missing elements of the Chapel, such as timber seating, the surface of screenings, the row of irregular rock boulders defining the "invisible walls" and the ends of the seating benches, and new plantings of *Eucalyptus ovata* enclosing the Chapel. While not of heritage value in and of themselves, these elements will be interpretive, assisting visitors in understanding the original design intent for the Chapel.

4. KEY ISSUES

This chapter identifies the current management principles, guidelines and legislation that apply to the place. It defines the factors that are likely to be opportunities or constraints in its future management. It is important to recognise that any of these factors can change. It is not always possible to be certain of future circumstances such as change of use or ownership. In developing policy, the key factors that have a strong influence on the policy direction proposed are clearly identified. Then if these change, relevant aspects of the policy can be reviewed in light of this.

4.1 Obligations and constraints arising from significance

The principal aspects of the heritage significance of the Chapel and its site have been expressed in the statement of significance (section 3.5). The chapel and its significance are inseparably connected to its natural setting, the Buxton Bushland Reserve with its unique habitat and expression of ecological values. The ecological profile of the area, classified as 'Swampy Woodland' is included in Appendix A.

Most basically, the fundamental interconnection between the bushland setting and the built elements of the Chapel – stonework and (remains of) the benches – should be retained to preserve the significance inherent in this fabric.

As noted in the history, the built elements of the Chapel were all the work – from design to execution – of volunteers connected to the YMCA and/or the boys who attended camp. Closely related to this are the strong and continuing associations between groups of people and the Chapel, for instance, Shoreham residents, the Young family, ex-YMCA campers and Camp Buxton staff members, for whom the preservation of the Chapel and continued access to it are important. If these communities are locked out of physical access and/or participation in the future management of the site, this would have a negative impact on the social significance of the Chapel.

In addition, spatial qualities of the Chapel and its setting, its place in bushland and its identity as a "chapel in the woods" and particularly its enclosure by mature trees, have been eroded over time and impacted by nearby residential development. This has had a deleterious impact on the aesthetic significance of the Chapel.

4.2 Opportunities and aspirations

There are two major stakeholder bodies for the Chapel. Mornington Peninsula Shire (the Shire) is the owner and manager of the Buxton Bushland Reserve and that part of the Chapel located in the Reserve. The Cyril Young Memorial Chapel Association is a community group devoted to the preservation of the Chapel.

The Shire recognises the cultural significance of the Chapel site and acknowledges the efforts of local and other groups, in particular the CYMCA, in advocating for and seeking to retain and enable public access to the site. The Shire also recognises the importance of and its obligations to preserve the biodiversity values of Buxton Bushland Reserve. The partnership between the Shire and the CYMCA will require ongoing negotiation and agreements to strike an appropriate balance between the Shire's obligations regarding preserving the heritage values of the Chapel and its historical and cultural significance, its obligations to preserve the biodiversity values of Buxton Bushland Reserve, and its obligations regarding bushfire protection for residences in Marine Parade abutting the Chapel site. The Shire will continue to work in partnership with interested volunteer groups

in accordance with its Friends Group Manual (available on the Mornington Peninsula Shire website) and/or such other agreements required to ensure the sustainable use of the site.

The Purpose and Objectives of the CYMCA as expressed in its Constitution are as follows:

Purpose:

“The full restoration and ongoing stewardship of the Cyril Young Memorial Chapel as both a war memorial and sanctuary.”

Objectives:¹

1. The restoration of the Chapel in accordance with the original plans and design so it functions both as a war memorial and sanctuary for quiet contemplation;
2. The ongoing stewardship of the Chapel in partnership with the Mornington Peninsula Shire and other government agencies;
3. Collaboration with the Shoreham Community Association, the YMCA and other interested parties towards our purpose; and
4. To preserve and honour the significant nature of the site as a community resource for the people of Shoreham.

The CYMCA seeks to recreate the Chapel's bushland setting and sense of enclosure in nature by the replanting of trees around the perimeter of the Chapel. While they also wish to see the built elements returned to working order, they hope to preserve the patina of age and handmade feel as much as possible.

They have a work roster and are committed to maintaining the grounds of the Chapel, as well as carrying out maintenance of the benches once reinstated (e.g. annual oiling of the timber seats).

In regard to the plantings of the Chapel and its setting, the CYMCA Committee suggests:

- Retention of the commemorative Lilly Pilly trees screening the Chapel from buildings at the rear of 39 and 41 Marine Parade;
- Introduction of additional screening plantings of nearby buildings with appropriate indigenous understorey plantings to supplement the Lilly Pillies;
- Reinstatement of the perimeter planting of Eucalypts that formed natural vaulting for the invisible roof of the Chapel (including the removal of dead trees and their replacement in-kind);
- Creation of an interpretive pathway through Buxton Reserve from Nelson Street to provide an immersive experience in bushland together with the opportunity to understand the both the local ecology and its significance for the Chapel and its history. The proposed pathway would enable visitors to enter the setting at the western end of the Chapel at the entranceway and would lessen the impact of the adjacent suburban housing on the visitor experience.

It should be noted that while the CYMCA is an independent corporate entity, it does not have ongoing funding, but relies on one-off grants for its operations. In order to carry out the restoration works, further grant funding and/or contribution must be sought from the Mornington Peninsula Shire Council and/or other sources.

¹ The CYMCA Objectives and position regarding plantings are cited from their August 2019 newsletter. Other aspirations for the site were expressed by attendees at the August 2019 stakeholder meeting for this CMP.

4.3 Legislation and associated policies

At present, the southern corner of the Chapel is included in the Mornington Peninsula Heritage Overlay as part of HO127 YMCA Camp Buxton Children's Camp. It is expected that the polygon of HO127 will be extended to encompass the entire Chapel and its site in the next year or so. HO127 has associated External Paint Controls and Tree Controls.

As such, only part of the site is subject to the requirements of Clause 43.01 Heritage Overlay of the Mornington Peninsula Heritage Overlay in regard to works that require a planning permit. Cl. 43.01-1 does *not* require a planning permit for works, repairs and routine maintenance that does not change the appearance of a heritage place and is undertaken to the same details, specifications and materials. Under this clause, repairs to the stone elements of the Chapel (walls and pulpit) would not require a planning permit, but replacement of the concrete seat supports and the timber seat planks may. However, places that are owned or managed by a municipality are permit exempt for works with a cost of up to \$1 million.

In regard to trees, a permit is required with the land covered by the Heritage Overlay to remove, destroy or lop a tree, as Tree Controls apply to this site. This requirement is waived if the tree presents an immediate risk of personal injury or damage to property. 'Damage to property' could include potential damage to the built elements of the Chapel.

Clause 52.12 of the Mornington Peninsula Shire Council Planning Scheme provides 'Bushfire Protection Exemptions' which specifies specific permit exemptions for the removal of vegetation or trees within a certain distance of places used for accommodation.

While the Chapel is also in the Victorian War Heritage Inventory, this is a non-statutory listing, so there are no associated controls.

4.4 Principles and guidelines

The Burra Charter sets a standard of practice for those who provide advice, make decisions about, or undertake works to places of cultural significance, including owners, managers and custodians. *The Australia ICOMOS Charter for Places of Cultural Significance* (The Burra Charter, rev. 2013) and its guidelines are the key documents guiding the management of places of cultural value. Pertinent guidelines include the *Burra Charter Practice Notes* 'Understanding and assessing cultural significance' (2013), and 'Developing Policy' (2013).

Incorporated community groups are encouraged to enter into a Memorandum of Understanding (MOU) allowing groups the ability to work in partnership with the Shire and undertake agreed works on Shire managed or owned land. The MOU outlines the entities, the relationship, the requirements of each party, and describes the works to be undertaken and timelines. The MOU also sets out the process of applying for grants, employing contractors and undertaking works on Shire land outside of a supervised working bee. An MOU will be developed jointly with the CYMCA.

4.5 Use and visitation

At the time of writing, the Chapel is unable to be used as a contemplative space due to the loss of the bench seating. It also lost its religious function with the closure of the YMCA Camp Buxton in 1981, and any use at all when the camp closed down in the early 2000.

As noted above, the CYMCA seeks to have the Chapel and its bushland setting restored so that it regains its function as a memorial and space for quiet contemplation inseparable from the natural living world. While the Chapel will then be usable, it has still lost its context as

part of a (YMCA) children's camp, and is now sandwiched between the public Buxton Bushland Reserve and the rear boundaries of residential properties along Marine Parade and Blake Street. While the links of the Chapel to YMCA Camp Buxton exist somewhat in the extant fabric such as the Main Hall (now the residence at 43 Marine Parade), a water tank stand and remnant bunkhouses (some with modern cabin conversions) to the rear of residences at 39, 43 and 45 Marine Parade, the link between the Chapel and its natural bushland setting survives to some extent despite the intrusion of a recent residential development at 41 Marine Parade. There is scope to restore this bushland setting, as set out in the policies

Within this context, the CYMCA seeks to limit future use of the Chapel to low impact use through self-discovery by local residents, ex-attendees and associates of YMCA Camp Buxton and curious passers-by, by invitation from the CYMCA to small groups of school students and young people and through small events convened by both the CYMCA and the Young family.

Low visitor numbers will both be less of an intrusion to the neighbouring residents, and will retain the peaceful and contemplative atmosphere of the Chapel.

With this in mind, the CYMCA seeks to limit interpretation to the Chapel site itself, along an interpretive bush pathway that leads visitors to the Chapel. Interpretation to more widely publicise this site is considered unwise as it would lead to excessive visitor numbers and strain relationships with the residents of nearby properties.

Apart from on-site signage, the CYMCA suggests that one of the original tracks leading from Nelson Street through the woodland (shown in Figure 6) be recreated to provide a discrete accessway to the Chapel which interprets the former Camp Buxton use of the site.

Currently, the Chapel can only be reached by members of the public by walking along the side and rear boundaries of residential properties, starting at 45 Marine Parade or 31-37 Blake Street. While the entry off Marine Parade has the advantage of being next to a small public car park, both of these informal paths provide clear views into the private properties, which may cause friction with the owners if the paths become heavily used. This will raise both privacy issues as well contrasting with the bushland ambience of the Chapel itself. For these reasons, this accessway is not supported by the CYMCA.

4.6 Condition and threats

The current major threat to the Chapel is its neglected condition. The stone pulpit and the platform around it is damaged, threatening the loss of individual stones. As Moorooduc Stone is no longer quarried, this is a significant threat. The concrete seat bases have been exposed to rain and the weather to an increasing degree with the loss of the timber seats over the past 20 or so years. This, and their creation by people without professional trade skills, means that the reinforcing bars have corroded, making some of the supports unusable or crumbled away entirely.

The large number of dead Eucalypts, in the pulpit platform and surrounding the Chapel, also pose a threat. If a branch or whole tree were to fall on any of the built elements, it would cause significant damage.

Thus far, as the Chapel is little known beyond local residents and former campers, there has not been a problem with vandalism.

The Mornington Peninsula Planning Scheme Clause 52.12 Bushfire Protection: Exemptions provides an exemption to create defensible space around buildings used for

accommodation'. In particular, it allows removal of any vegetation within 10m of accommodation, or any vegetation other than trees 30m from accommodation which satisfies the following conditions:

- ▶ constructed before 10 September 2009; or
- ▶ approved by a permit issued under this scheme before 10 September 2009; or
- ▶ approved by a building permit issued under the *Building Act 1993* before 10 September 2009; or
- ▶ constructed to replace a dwelling or dependent persons unit that was damaged or destroyed by a bushfire that occurred between 1 January 2009 and 31 March 2009.

The provision within Clause 52.12 which allows for the removal, destruction or lopping of any vegetation for a combined maximum width of 4 metres either side of an existing fence on a boundary between properties in different ownership that was constructed before 10 September 2009 may be a threat to the setting of the Chapel, particularly if the fences to residential properties fronting Marine Avenue comply with the construction dates specified. This is less of a threat in regard to the new dwelling at the northern boundary of 41 Marine Parade, as it was constructed after 2009, so the exemption does not apply to the north boundary of that property.

Another potential threat to the restoration of the Chapel is its setting within an Asset Protection Zone (APZ). APZs are generally located around reserve boundaries adjacent to assets and in high bushfire risk areas and involve intensive fuel management, including grass slashing.

The Shire and the CYMCA will need to engage collaboratively to find a creative and workable solution to ensure the Shire can fulfill its obligations, and to also reconstruct the bushland setting integral to the cultural significance of the Chapel.

A potential threat to the CYMCA's aspirations to provide regular maintenance and care to the Chapel once it is restored are limitations on what work volunteers (i.e. not Council staff or contractors) can do on public land. At present, the grass is maintained to a length of 45mm, although volunteers and neighbours reportedly mow the area regularly.

Nevertheless, it may not be possible for CYMCA volunteers to get formal permission to cut the grass with power tools due to public liability concerns. In the spirit of conserving the ethic of volunteerism enshrined by the Chapel, the CYMCA hopes that negotiations with MPS Council can resolve these constraints to enable the contribution of community volunteers.

5. POLICY

This conservation policy seeks to provide tailored, concise, achievable and specific guidance on how best to retain the cultural significance of the Chapel. It is based on an understanding of how each aspect of significance is embodied in the place and what is required to retain them. It provides high-level guidance for management and works, and will assist in ongoing decision-making. The policy chapter is followed by more detailed sections about the actual implementation of the policy, and specific actions to be taken in restoring the Chapel and maintaining it in the longer term.

The policies have been prepared in keeping with the *Burra Charter* (rev. 2013) and its practice notes on the conservation of places of cultural heritage significance. In particular, regard has been given to the following principles set out in the Practice Note 'Developing Policy' (2013:3):

- Policy is directed towards retaining the cultural significance of the place, first and foremost
- Policy arises from understanding cultural significance and taking account of all the factors affecting the future of the place
- Policy explains how places of cultural significance will be conserved
- Policy integrates conservation processes into all the activities of place management
- Policy is only as good as the information and analysis that underpins it
- There is often more than one possible policy response to any set of circumstances
- Even the best policy won't last forever. Policies need to be regularly reviewed or in response to major changes.

As the Chapel site will soon be wholly owned by the Mornington Peninsula Shire Council, these conservation policies cannot override Council's rule and regulations, but sets aims that Council and the CYMCA should seek to achieve within these constraints.

5.1 Structure of the policy

Policy has been provided for all aspects of the Chapel's significance and how they related to the physical elements of the place (built and natural elements, setting) and to its intangible values (e.g. uses, associations). Each of these aspects has an overarching 'general policy' that can be applied to issues that may arise in the future. This is followed by more detailed policies that flow from the general policy, addressing specific issues that have arisen from the current constraints and opportunities.

5.2 Place as a whole

General policy

Retain all of the heritage values of the Cyril Young Memorial Chapel, both tangible and intangible.

Detailed policies

- 5.2.1 Mornington Peninsula Shire Council should acquire the entire Chapel site, within a suitable buffer zone, so it can seek to retain the heritage significance of this place.
- 5.2.2 Consider all heritage values, both tangible and intangible, when making decisions about the management of and works to the Chapel and its site.

- 5.2.3 Allow change to/removal of elements of the site identified as being of no significance.

5.3 Setting

General policy

Retain the heritage significance of the Chapel inherent in its bushland setting.

Detailed policies

- 5.3.1 Create a buffer from encroaching residential uses with indigenous screen plantings.
- 5.3.2 Determine the minimum APZ width between the Chapel and adjoining residential properties to ensure that as much as possible of its bushland setting can be retained, while ensuring the protection of the Chapel itself from bushfire.

5.4 Plantings

General policy

Retain the indigenous species immediate to the Chapel and its surrounds to retain the setting and context.

Detailed policies

- 5.4.1 Retain all significant plantings in good condition, and replace in-kind if their poor condition dictates.
- 5.4.2 Replace dead and senescent specimens of *Eucalyptus ovata* (Swamp Gums) which form the walls and ceiling vaults of the Chapel with same species as required.
- 5.4.3 Ensure that new plantings do not pose a threat to the original built elements of the Chapel. In particular, trees should *not* be replanted in the pulpit platform. Instead, they should be planted behind the platform to reinstate the sense of enclosure
- 5.4.4 Create screen plantings between residential development and Chapel with the following indigenous tree species:
- *Acacia verticillata*
 - *Coprosma quadrifida*
 - *Goodenia ovata*
 - *Bursaria spinosa*
- 5.4.5 Use indigenous species of naturally occurring grasses, sedges and groundcovers to create understory to screen plantings as required.

5.5 Built elements

General policy

The surviving fabric of the Chapel's built elements should be conserved and retained where possible.

Detailed policies

- 5.5.1 Retain and conserve the built layout of the Chapel, including the stone entrance walls, the rows of seating, and stone pulpit on a pentagonal-plan platform.

- 5.5.2 Retain the rustic and 'handmade' aesthetic and patina of age of the built elements of the Chapel. Repairs should seek to reinstate stability and weather protection to these elements, without "improving" on their original form and workmanship.
- 5.5.3 Repair stone built elements where damaged or deteriorated. As Moorooduc Stone is no longer quarried, all surviving stones should be retained and reused. Repairs to the stone elements should be discrete, using mortar of a matching colour and joint profile to the original. Where replacement stone is required, find a good visual match if Moorooduc Stone is unavailable.
- 5.5.4 Retain and reuse all concrete bench supports where possible. In some cases this will require removal and rebedding of supports where they have sunk, but they should be reinstalled in the same location. If installing new timber seat planks, ensure that minimal damage is made to the concrete supports.
- 5.5.5 Retain the Ivan Young dedication plaque on the Pulpit. Protect it from future damage.
- 5.5.6 Try to locate the missing Cyril Young dedication plaque. If found, address any deterioration issues and then reinstall on the pier of the south entrance wall.
- 5.5.7 Apart from the reinstatement of lost elements (see 5.7 Interpretation), the introduction of new built elements and amenities to the Chapel site is generally not appropriate.

5.6 Uses and visitors

General policy

The social significance of the Chapel should be supported by allowing continued access to those with strong attachment to it, while preserving its quiet and contemplative nature.

Detailed policies

- 5.6.1 Return the Chapel to a usable state so that it can serve its significant purpose as a "utilitarian" war memorial that provides a place of quiet contemplation.
- 5.6.2 Generally discourage mass visitor numbers both to preserve the peaceful nature of the Chapel and to avoid impacts on residential neighbours.
- 5.6.3 Allow occasional larger gatherings when they are directly linked with the significance of the Chapel, for example, gatherings of the Young family, of former campers and YMCA members, and/or ANZAC Day commemorative services.
- 5.6.4 Establish a preferred visitors' accessway that would ideally: not impinge on the privacy of nearby residents or the reserve's biodiversity values and provide an appropriately natural and contemplative approach to the Chapel. This accessway may also perform an interpretive function through signage along it and/or its location. Note that the original main accessway to the Chapel was through the main camp site – now private residential properties at 37-45 Marine Parade – so cannot be recreated.

5.7 Interpretation

General policy

The tangible and intangible significance of the Chapel should be interpreted both by reinstating lost elements of its design and by providing information to visitors.

Detailed policies

- 5.7.1 Reinstatement of lost or damaged built elements of the Chapel's original design, including:
- Pulpit shelf
 - Stone flag floor of the pulpit platform
 - Concrete seat supports where missing or too damaged for reuse
 - Bench seating comprising three timber planks to each bench
 - Crushed granite screening floor to the "built" area of the Chapel
 - Two rows of 250mm - 400mm Moorooduc stone (or similar) boulders marking the invisible walls along the south and north sides of the Chapel seating area running from the rear stone wings on each side to the first row of seats.
- 5.7.2 Reinstatement of dead or removed *Eucalyptus ovata* (Swamp Gums) forming the Chapel "walls" and "ceiling vaults" in accordance with the Plantings policy.
- 5.7.3 Provide interpretation of the multiple heritage values of the Chapel as a war memorial, a tribute to community service and volunteerism, an expression of ecumenicalism and reconciliation and the inseparableness of the human world and the natural world and its function in relation to Camp Buxton at the Chapel site. Ideally all of these options would be considered and an overarching program developed as part of an interpretation plan for the Chapel and Camp Buxton.
- 5.7.4 If the Cyril Young dedication plaque cannot be located, or – if found – the current owner does not wish to return it to the Chapel, commission a reproduction in the same materials and with the same text and appearance as the original.

5.8 Management and decision-making

General policy

Long-term and day-to-day management of the Chapel should be in accordance with its significance, obligations of the Heritage Overlay, best-practice materials conservation, and the policies of this conservation management plan.

Detailed policies

- 5.8.1 The Cyril Young Memorial Chapel Association have championed the public acquisition of the Chapel and the preparation of this conservation management plan. They also represent the diverse groups of stakeholders who have a strong attachment to the Chapel. As documented in this CMP, community involvement and volunteerism are an important theme of its heritage significance, and should be allowed to continue. For these reasons, they should be a partner to Mornington Peninsula Shire Council in the ongoing management and maintenance of the Chapel, and in future decision-making.
- 5.8.2 Cyclical management of the Chapel should be carried out in accordance with the Management Plan found in Chapter 6 of this report.

- 5.83 Insofar as it is legally permissible, Mornington Peninsula Shire Council should support the aspirations of the CYMCA to be involved and take responsibility for much of the cyclical maintenance of the Chapel.

5.9 Records

General policy

Record all research and interventions into the physical fabric (built and natural) of the Chapel, and ensure it is stored and available for future reference.

Detailed policies

- 5.9.1 All works to the Chapel should be thoroughly documented in plans, before and after photos and reports.
- 5.9.2 All research, historical documents and images (or copies of them), as well as documentation of works to the Chapel, should be safely stored at a facility where they can be easily found and referred to in the future. As the Chapel will be entirely on Council-managed land, the Mornington Peninsula Shire Council will keep records of all works, but it would be useful if copies of the same were also held at the Flinders District Historical Society. The Historical Society could also hold copies of all the historical documents members of the CYMCA have gathered.

5.10 Adoption, implementation and review

General policy

The final version of this conservation management plan, including its policies and management plan, should be adopted and reviewed at regular intervals.

Detailed policies

- 5.10.1 The Mornington Peninsula Shire Council or the appropriate department should adopt the final approved version of this conservation management plan as the document guiding the restoration, care and management of the Chapel. The Cyril Young Memorial Chapel Association may wish to do the same.
- 5.10.2 Review this conservation management plan on a regular basis, every five or ten years, or when one or more of the Key Issues (Chapter 4) changes.

6. IMPLEMENTATION

This chapter set out how the policies of this conservation management plan are to be put into action by the Mornington Peninsula Shire and the Cyril Young Memorial Chapel Association.

6.1 Restoration and conservation works plan

As documented and discussed at length in this CMP, the Chapel has suffered from lack of maintenance over the past two decades. This has resulted in the dilapidation and loss of some of the built fabric of the Chapel, as well as associated plantings.

A plan has been prepared to reinstate missing elements of the Chapel to restore it to its original appearance. An understanding of its original appearance is based on historical documents, particularly early photo, as well as close inspection at site visits. The existing conditions in 2019 and the restoration plan are set out in visual format in Appendix B.

In cases where original built fabric survives in poor but repairable condition, the appropriate conservation works have been set out.

6.1.1 Specialist conservation considerations

The restoration plan has been prepared with good heritage conservation practice in mind. This includes principles such as retaining and repairing original material wherever possible, and replacing missing or unrepairable elements in-kind. In addition, the gentle treatment of surviving built fabric is recommended to ensure their future longevity.

Materials conservation considerations taken in the preparation of the restoration plan are set out below.

Mortar

As the Chapel was created in the early post-war period, the mortar used to build the entry walls, pulpit and platform would have been made with a relatively hard Portland cement. As Moorooduc Stone is quite hard, thus use of a strong mortar does not appear to have been problematic. Furthermore, it has stood up well to weathering over almost 70 years, particularly in the entrance wing walls.

For this reason, there is no need for a soft lime repointing mortar to repair the stone built elements. In this case, matching the colour and weathered profile of the existing mortar joints is the priority. For longevity of the mortar repairs, and the long-term colour matching with the original mortar, the specification recommends that colour matching be carried out using sands instead of the addition of pigments. This has all been set out in the schedule to restoration plan (in section 6.2 in association with the plan in Appendix B).

Stone

The Moorooduc Quarry was opened in 1887, and then purchased by the City of Frankston in the 1920s. The stone was used to construct buildings and other structures as well as for road metal (gravel). The quarry closed in 1961 due to flooding.

For this reason, there is very limited supply of Moorooduc replacement stone.

Ideally, missing stones of the pulpit and pulpit platform wall will be replaced with the same stone obtained from a salvage company. All pavers from the platform should be retained and relaid, but if a large enough supply of Moorooduc Stone replacement pavers cannot be found, then a similar stone with a good visual match is acceptable.

Using Moorooduc Stone for entirely reinstated elements – such as the rock edging along the outside of the seating rows and the screenings on the ground – is less of a priority. Again, there should be a good visual match in colours and texture with Moorooduc Stone. The contractor engaged to carry out this work should provide a number of samples of suitable replacement stones so that the best one can be chosen.

Concrete seat bases

The irregularity in form and placement of the reinforced-concrete seat bases bears witness to their casting and installation by non-professional volunteers, and thus contributes to the heritage significance of the Chapel. This nature has also, unfortunately, led to the serious deterioration of a number of the supports as concrete cover of the reinforcing bars was too thin and the resultant corrosion has fragmented the concrete (often referred to as concrete cancer). In some locations concrete supports are entirely missing.

While there do exist complex methods of treating “concrete cancer” and rebuilding missing sections of concrete, this would be a very time-consuming and expensive approach to the repair of repetitive elements (i.e. made in moulds). For this reason, the restoration plan focuses on the retention of supports that survive in a sound condition and developing a method of attaching new bench seating to them without damage. The seat bases will be left in their original positions, retaining their irregularity in plan. Those that have sunk over time will be lifted and relevelled so they can support new bench seating.

Missing or seriously damaged seat bases will be replaced with newly cast ones. To differentiate them from the earliest seat bases, with a pentangular opening the later and more common type with an arched opening will be reproduced.

Memorial metal plaque

There is a small metal plaque on the pulpit dedicated to Ivan Charles Young. It is fastened with (rusting) steel slot-head screws (likely original). Lettering is embossed in the surface of the plaque and filled with black paint. The paint is in relatively good condition, with only part of a ‘g’ in the date losing its colour.

The type of metal is unknown. It is a silvery grey with white corrosion product on its face, suggesting lead or tin. It may also be one of the metallic alloys available in the early post-war period. In any case, it has resisted corrosion very well and does not appear to have lost its original surface. The steel screws, however, are rusting with resultant staining around them. This does not appear to be damaging the plaque in any way.

Because of the sound condition of the plaque’s metal, along with the delicate nature of the painted lettering, very minimal works have been proposed for the plaque in the restoration plan. This is very gentle washing, and then coating the screw heads with Penetrol oil to encapsulate the rust and halt or slow corrosion.

If funds become available in the future, it would be appropriate to engage a metals or objects conservator to identify the metal and then treat the corrosion appropriately and coat it before retouching any missing lettering. The screws might be replaced as part of these works. It is *not* appropriate for this type of work to be carried out by a general contractor or members of the CYMCA.

6.1.2 Restoration Plan

The following works should be carried out to restore the Chapel to its original form, while retaining all original built and natural fabric possible. This schedule should be read in conjunction with the drawings in Appendix B. Costings for these works have been provided to Council as a separate document.

| | |
|----------------------|---|
| PRELIMINARIES | |
| A | SITE PREPARATION & DEMOLITION |
| A.1 | Remove all dead trees and stumps from the immediate surrounds of the chapel, including from the pulpit platform. Grind out stumps to 300mm below surface where trees are scheduled to be replanted or to 200mm below surface of stone platform. |
| A.2 | Remove all damaged concrete seat bases (No.32) and mark locations for replacement. |
| A.3 | Remove loose or damaged stonework, including paving, clean off mortar and set aside for re-use. |
| A.4 | Spray grass with herbicide within the limits of the chapel, from the entry wall (western side of pillars) to the stone platform and to 750mm beyond the outer line of concrete seat bases (95 sqm). Remove dead grass and excavate by hand to 75mm to avoid disturbing the existing seat bases. |
| A.5 | Remove all debris from site. |
| B | STONEMWORK RESTORATION |
| B.1 | Pulpit platform |
| | Replace or repair stonework to perimeter wall. New stone to match existing if possible (originally sourced from Moorooduc Quarry). Provide samples of new stone for approval. Fill and repoint joints as necessary with mortar coloured to match existing, using sand if possible and not pigments. Provide sample of work for approval prior to proceeding. Weather joints to match existing. Clean off excess mortar on completion. |
| B.2 | Platform paving |
| | Excavate area to allow for bedding thickness and new paving so that paving will be flush with the level of the surrounding walls. Compact base. |
| | Supply and install new stone paving (refer to Item B.1 above for sample approval). Install a minimum depth of 50mm sand for levelling. Paving to be laid on an 80 mm reinforced concrete bed. Set out paving with tight joints and obtain approval prior to grouting. Refer to Item B.1 above for mortar colour matching. Clean off excess mortar on completion. |
| B.3 | Pulpit |
| | Replace or repair stonework to walls: top of front and north side. New stone to match existing if possible (originally sourced from Moorooduc Quarry). Provide samples of new stone for approval. Fill and repoint joints as necessary with mortar coloured to match existing (refer to B.1 above). Provide sample of work for approval prior to proceeding. Weather joints to match existing. Clean off excess mortar on completion. |
| | Repair the damaged stone pulpit "desk top" or reading shelf. Replace steel reinforcing rods or provide steel brackets for shelf support grouted into the stone walls. |

| | |
|------------|---|
| B.4 | Entry Walls |
| | Repair stonework to walls, including top of southern stone pillar. New stone to match existing if possible (originally sourced from Moorooduc Quarry). Provide samples of new stone for approval. Fill and repoint joints as necessary with mortar coloured to match existing (refer to B.1 above). Provide sample of work for approval prior to proceeding. Weather joints to match existing. Clean off excess mortar on completion. Excavate to reveal lower plinths to base of both entry piers. |
| C | SEATING |
| C.1 | Concrete seat bases |
| | Confirm dimensions and footing conditions of pre-cast concrete seat bases by excavating an existing base (preferably a damaged example). |
| | Prepare formwork/moulds for concrete seat base replacements matching the profile of existing bases with round-headed arches. Moulds to include allowance for (a) 2No. 6mm diameter plain steel reinforcing rods bent to shape, and, (b) 2No. PVC conduits for bolts set 40mm down from top of seat base and spaced at 200mm centres (100mm each side of the base centreline). |
| | Pour 25MPa grey concrete into moulds and allow to cure for 7 days before removal; provide concrete mix proportions for approval (screenings/sand/cement). Repeat until the required number of replacement bases are produced (No.32). |
| | Excavate footing holes (No.32) to allow for base alignment and level before backfilling with crushed rock screenings and compacting. |
| | <i>(Note: due to long term settlement, it may be necessary to remove some existing bases and re-level to ensure that the tops of all 3 bases for each seat will result in a horizontal surface.)</i> |
| C.2 | Prepare seat bases for fixing of seat battens |
| | Remove bent steel rods from existing seat bases where necessary. |
| | Drill horizontal holes in existing seat bases set 40mm down from top of base and spaced at 200mm centres (100mm each side of the base centreline). |
| | Supply 2 No. 70 x 40mm Jarrah (or Blackbutt if unavailable) timber plates to each side of each seat base and fix with 2No. x 12mm diameter dome head galvanised steel bolts, washers and hexagon nuts. |
| C.3 | Seat battens <i>(Note that these should be installed after the crushed rock surface has been laid.)</i> |
| | Supply Jarrah (or Blackbutt if unavailable) timber ex 100 x 50mm seat battens with 3 No. to each pew: timber lengths will vary due to the variable length of the pews. Battens should overhang the end bases by no more than 250mm. All external edges to be arrised 5mm. |
| | Screw-fix seat battens to timber plates with 2No.counter-sunk batten screws to each support; holes to be pre-drilled. |

CONSERVATION MANAGEMENT PLAN

| | |
|------|---|
| C.4 | Timber finish |
| | Sand all seat battens to remove splinters before applying 2No. coats of an approved stain or preservative finish. Quantec is recommended. It is a deeply penetrating clear matt oiled finish for exterior use on hardwood (see Quantum Timber finishes website for further details: qtr.com.au). Supply samples. |
| D | GROUND SURFACE TREATMENT |
| D.1 | Excavate shallow trenches to the northern and southern sides of the chapel seating as indicated, from the returned ends of the stone entry walls to within 1.2m of the stone platform corners. |
| | Supply and install semi-angular* stones/rocks to form an edge to the crushed rock surface. Provide samples prior to placing an order. Stone sizes may vary but should be within a range of 150 to 300mm overall. Stones shall be placed in the trench for up to two-thirds their height below the finished surface; backfill with soil. |
| D.2 | Crushed rock surface |
| | Supply and lay 75mm depth of 20-25mm crushed grey granite screening beneath the pews and up to stone edges, entry walls and stone platforms (95 sqm). Lightly compact. Provide samples for approval prior to ordering. |
| E | PLAQUE MAINTENANCE |
| E. 1 | Pulpit |
| | Gently clean the "Ivan Charles Young" metal plaque with a sponge and mild detergent in water. Take care not to dislodge any of the black paint in the lettering. Rinse with distilled water. Once dry, apply fish oil or Penetrol to the heads of the screws only. |
| F | TREE WORKS AND REPLACEMENT PLANTING |
| F.1 | Semi-advanced trees (<i>Eucalyptus ovata</i>) in 300mm pot x 1.2mm high with 2No. 50 x 50mm stakes plus ties and mulch watering bowl. |
| F.2 | Tubestock understorey planting for screening |
| | Shrubs: <i>Goodenia ovata</i> , <i>Melaleuca ericifolia</i> |
| | Grasses & tufting plants: <i>Carex appressa</i> , <i>Juncus procerus</i> , <i>Microlaena stipoides</i> , <i>Poa labillardieri</i> |
| | Groundcovers: <i>Dichondra repens</i> , <i>Epilobium billardierianum</i> , <i>Lepidosperma laterale var. majus</i> , <i>Senecio minimus</i> |

The CYMCA also notes that prior to these restoration works beginning, it will be necessary to create temporary or permanent culverts across drains present along the access track to the Chapel (e.g. along the east side of 45 Marine Parade and then along the rear boundaries) to enable access by tradespeople's vehicles.

* Historic photos show that the original edging stones were angular, but this could pose a risk for ankle injuries. Semi-angular stones will approximate the original look with less risk.

6.2 Maintenance plan

The following table sets out maintenance activities that should be carried out on a regular basis to ensure the longevity of the original and restored elements of the Chapel, both built and natural. They include both regular inspections as well as physical maintenance works. The desirable frequency of each of these activities is noted. While the majority of these works do not require specialist skills, instances where an experienced tradesperson's input is desirable are indicated by an asterisk.

| Element | Inspections | Maintenance action | Frequency |
|---|---|--|-----------|
| Stonework (walls, pulpit, platform) | Inspect walls for cracks in mortar joints. | Arrange for mortar repairs as required.* | Annual |
| | Inspect pulpit platform for cracks or movement in paving. | Arrange for repairs as required.* | Annual |
| | Inspect pulpit for cracks or movement. | Arrange for repairs as required.* | Annual |
| | Inspect for damage from falling branches. | Arrange for repairs as required.* | Quarterly |
| Seats | Inspect timber batten fixings. | Tighten as necessary. | Annual |
| | Inspect seats generally for any damage: e.g. splitting or warping of timber, splinters, cracking or settlement of concrete supports. | Contact contractor for remedial action.* | Annual |
| | | Clean timber battens, lightly sand and re-apply 2 coats of preservative oil. | Annual |
| Pulpit plaque | Inspect to see if cleaning required. | Clean with a sponge and mild detergent in water; avoid damage to lettering. Rinse with distilled water. When dry, apply fish oil or Penetrol to the heads of screws. | Annual |
| Stone edging to crushed rock surface | Inspect edging for any dislodged stones. | Replace stones as necessary. | Annual |
| Crushed rock surface | Inspect surface for weeds or damage. | Remove litter. Remove any weeds by hand. Repair any damage to surface by raking. Top up areas as required. | Annual |

CONSERVATION MANAGEMENT PLAN

| Element | Inspections | Maintenance action | Frequency |
|----------------------------|---|---|------------------|
| Grass | Inspect bi-monthly for growth. Increase interval in winter months. | Slash or mow grass when over 150mm high and remove clippings. Take care not to damage concrete seat supports. | Bi-monthly |
| Semi-advanced trees | Inspect stakes and ties for the first year. | Remove stakes and ties (if trunks are self-supporting) after one year. | Quarterly |
| | | Top up mulch to watering bowls to 100mm depth. | Quarterly |
| | | Water trees for initial establishment then as required during summer months | As required |
| | Inspect trees for general health including storm damage or insect attack. | Prune broken branches as necessary. Seek advice from Council for insect control. | Quarterly |
| | | Replace any dead trees or those failing to thrive (but not in summer months). | Quarterly |
| Planting beds | Inspect plants for general health. | Water plants for initial establishment then as required during summer months. | As required |
| | | Replace any dead plants or those failing to thrive (but not in summer months – autumn or spring planting). | 6 monthly |
| | | Remove any weeds by hand then top up mulch surrounds to minimum depth of 75mm. | Annual |
| Rubbish | Inspect for rubbish, storm litter, etc. | Pick up and remove rubbish, broken branches. Sweep up leaf litter as required. | Bi-monthly |
| Vandalism | Inspect for graffiti, etc. | Report any damage to Customer Service for actioning. | Bi-monthly |

6.3 Site management plan

This section sets out the management priorities and responsibilities as they are shared between the Shire and the Cyril Young Memorial Chapel Association. It will indicate needs for financial planning to ensure the ongoing upkeep of the Chapel, interpretation of the site's history and significance to the wider community, and identify possible sources of grants funding.

6.3.1 Management priorities and responsibilities

As the land manager, the Mornington Peninsula Shire enters into a memorandum of understanding, allowing community groups to undertake agreed works on Shire managed or owned land. An MOU will be prepared to reflect the CYMCA's role in caring for the Chapel and their relationship with the Shire.

This MOU should be developed as a priority upon finalisation of the CMP, and should be informed by its findings and policies insofar as possible within the other policies and legislation that bind the Shire. The sooner that agreement can be reached between the two parties, the smoother the upcoming restoration will proceed. It is particularly important that the CYMCA has a real say in the future of the Chapel and can participate as fully as possible in its ongoing care.

Considering the management plan in section 6.5, the CYMCA can carry out all or most of the cyclical inspection tasks, and alert the Shire of issues as they arise. They can also carry out many of the non-specialist maintenance tasks, either independently (as agreed in the MOU) or as part of regular working bees that benefit from Shire skills and equipment. It is important to balance these two so that the Chapel can take advantage of the regular care offered by the CYMCA without stretching Shire resources.

Another issue that should be resolved as soon as possible is the location of the accessway to the Chapel, whether this be a new pathway or upgrades to an existing one. Resolution of this matter is necessary before an interpretation plan can be prepared.

6.3.2 Financial needs

Restoration plan and cyclical maintenance

As set out in the costings of the restoration plan, the reinstatement of the original form of the Chapel and surrounding plantings will cost around \$70,000 excluding GST.

In addition, the Shire and/or CYMCA, in accordance with the MOU, may seek funding in the future for materials conservation of the Ivan Young memorial plaque, and perhaps the recreation of the larger Cyril Young metal memorial plaque that cannot be located.

Cyclical maintenance of the Chapel site should not be a large cost once the restoration works are complete, particularly if the CYMCA inspects it regularly so that problems can be addressed as they arise. The Shire will work with the CYMCA to assist in maintenance at regular working bees.

Interpretation plan

Once the restoration plan is funded and on its way, and the location of the accessway is determined, the next step is to prepare an interpretive program for the Chapel. Considering the importance of its bushland setting, the Shire and the CYMCA may wish to see a holistic interpretation of the natural and cultural values of the larger site (the Buxton Bushland Reserve).

The history and assessment of significance contained within this CMP should be sufficient background for an interpretation plan, but the plan should also include consultation with the CYMCA and other stakeholders (including adjacent residents). The Shire may have sufficient expertise to prepare and interpretation plan in-house, or the services of a specialist consultant may be required. In either case, the plan should set out the essential historical facts and key heritage themes to be presented, define the expected audience(s) and the goals of the interpretation, and then recommend the type and location(s) of the interpretive elements. The design of these elements would constitute a further stage, again carried out by the Shire or consultants.

Grants funding

Thanks to the inclusion of the Chapel in the Victorian War Heritage Inventory, there is a wider scope of grants funding available for its restoration and interpretation. The CYMCA has already applied for funding under the Restoring Community War Memorials and Avenues of Honour through the Victorian Veterans Branch (requesting the maximum \$30,000), and the Communities Environment Programme (for creation of an access path to the Chapel – unsuccessful). Note that even if unsuccessful, applicants should always seek feedback from the funding body to find out how they can improve their application in the next round.

There are currently no Victorian or Australian grant schemes that particularly target locally protected heritage places (in contrast to State listed heritage places, which can receive a Living Heritage Grant from Heritage Victoria). There are currently no grants that are likely to cover all or part of the capital works required to restore the Chapel. There is a range of small grants that could pay for an interpretation plan and interpretation implementation at the site:

- ▶ Public Record Office of Victoria, Local History Grants – Up to \$15,000 for projects that preserve, record, publish and present (e.g. interpretation) the history and heritage of Victoria. They are offered annually.
- ▶ Veterans Branch, Victoria Remembers Minor Grant - Up to \$30,000 (excl. GST) for projects which honour or commemorate veterans' service, or educate Victorians about veterans contributions. Round five applications due on 12 February 2020.
This grant will not fund capital works or maintenance, the repair or restoration of existing war memorials. It will fund the 'preservation of wartime heritage' which includes: expert assessment or materials to conserve objects of demonstrated historical significance (e.g. conservation of the Ivan Young plaque); and increasing public access to heritage by creating displays (which might include an interpretation plan). It will also fund commemorative events.
- ▶ Commonwealth Department of Veterans' Affairs, Saluting Their Service Commemorative Grants Program – Up to \$10,000 for community-based commemorative projects and activities, including the preservation of wartime memorabilia that is significant locally but is not necessarily nationally significant. There are also major Grants (up to \$100,000), but they are for major commemorative projects and activities that are significant from a national, state, territory and/or regional perspective. Applications close 31 March 2020.

REFERENCES

Age, as cited.

Argus, as cited.

Bogle, Michael, 'The beginning of a design wave', in *Curve*, No. 19, 16 May 20017.

Butler, Graeme & Associates (Context Pty Ltd, ed.), *Mornington Peninsula Shire Thematic History*, 2013.

Caroline Simpson Library: Notes for 'Home Beautiful Plycraft furniture', designed by Ronald A Rosenfeldt and Walter Gherardin, <http://collection.hht.net.au/firsthht/fullRecord.jsp?recno=43410>, accessed August 2019.

CT: Certificates of Title, as cited.

CAG: *Commonwealth of Australia Gazette*, No. S 10, 26 January 2000.

CYMCA Newsletter, August 2019.

CSIRO National Committee on Soil and Terrain. *Australian Soil and Land Survey Field Handbook*, Collingwood, VIC: CSIRO Publishing, 2009 (3rd ed.).

DAAO: Design & Art Australia Online, 'Walter Gherardin, designer', <https://www.dao.org.au/bio/walter-gherardin/biography/>, accessed August 2019.

GGAV: Girl Guides Association Victoria, '47th Annual Report 1972-73'.

Gloopla: Unsigned posts regarding Iluka Camp/Retreat, <https://www.gloopla.com/AU/Balnarring/265904080090248/Iluka-Retreat---Soul-Management>, accessed 26 November 2019.

Goad, Philip. *Bates Smart: 150 Years of Australian Architecture*, Fishermans Bend: Thames and Hudson, 2004.

Flinders District Historical Society webpage, <http://shoreham.vic.au/flinders-district-historical-society>, accessed 19 July 2019.

FDHS - *Flinders District Historical Society Newsletter*, 'The Buxton Legacy', Spring-Summer 2003, pp. 12-13.

GJM Heritage, 'History and Description: 43 Marine Parade, Shoreham', May 2019.

Herald, as cited.

ICY website: Ivan & Cyril Young website, 'Memorial Chapel' page, <https://sites.google.com/view/ivanyoung/memorial-chapel?authuser=o>, accessed May 2019. Contains scans of unsourced articles from YMCA publications, early photos and programme from opening ceremony of the Cyril Young Memorial Chapel.

Lardner, Helen Conservation & Design Pty Ltd, 'Camp Manyung Conservation Analysis and Management Plan', 2000.

Latreille, Anne, 'Hammond, Eric Herbert (1898-1992) in Aitken, R & Looker, M (eds.) *The Oxford Companion to Australian Gardens*, South Melbourne: Oxford University Press, 2002.

LP: Lodged Plans, as cited.

McIvor, Carol (nee Young), 'Presentation' regarding the Young family connection to the Cyril Young Memorial Chapel, 9 May 2019.

McMahon, John, 'Buxton Chapel Land', nd. An overview of the allotments that formed Camp Buxton and their later conversion to private land, in relation to the Chapel location.

Moodie, A. 1958a "Report on Camps Buxton and Manyung", April 1958, University of Melbourne Archives, Young Men's Christian Association, Accession no: 1975.0092, Box 39, Series: 3/6/11/1.

Moodie, A. 1958b "Boys Department Camps", May 1958, University of Melbourne Archives, Young Men's Christian Association, Accession no: 1975.0092, Box 39, Series: 3/6/11/1.

Moodie, A. 1958c "World Communique 1958-1959", April 1958, University of Melbourne Archives, Young Men's Christian Association, Accession no: 1975.0092, Box 39, Series: 8/7/4.

Priestley, Susan. *The Victorians. Making their Mark*, Melbourne: Melbourne University Press, 1992.

Renkin, Anne. 'YMCA at Shoreham – Buxton YMCA Camp', 2017. Document compiled from records in the University of Melbourne Archives Young Men's Christian Association Collection (Accession No. 1975.0092).

Saniga, Andrew. *Making Landscape Architecture in Australia*, Sydney: University of NSW Press, 2012.

University of Melbourne Archives, Accession No. 1975.0092, Young Men's Christian Association, Historical Note, 1975.

Victorian Places, 'Shoreham', <https://www.victorianplaces.com.au/shoreham>, accessed online on 28 November 2019.

VHR H235, 'Manyung Recreation Camp' place citation, Heritage Victoria, accessed online on 19 July 2019.

VHR H1196, 'The Pines (Foreshore Reserve)' place citation, Heritage Victoria, accessed online on 19 July 2019.

YMCA Melbourne nd Camp Buxton Attendance Book, University of Melbourne Archives, Young Men's Christian Association, Accession no: 1975.0092, Box 135, Series: 4/1/2.

YMCA Melbourne 1946 - 1948, Minutes of Shoreham Camp Committee, University of Melbourne Archives, Young Men's Christian Association, Accession no: 1975.0092, Box 80, Series: 4/3/9.

YMCA Melbourne 1946 - 1952, Minutes of Boys Work Committee Sept 1946 - August 1952, University of Melbourne Archives, Young Men's Christian Association, Accession no: 1975.0092.

YMCA Melbourne nd *Camping* pamphlet, University of Melbourne Archives, Young Men's Christian Association, Accession no: 1975.0092, Box 84, Series: 5/22.

YMCA World Communique, August 1958.

APPENDIX A – SWAMPY WOODLAND VEGETATION

The ecological profile of the Buxton Bushland Reserve is classified as 'Swampy Woodland'. The following Mornington Peninsula Shire document sets out the character and indigenous plant species present in this environment. This species list is intended to inform new plantings in this area.



ECOLOGICAL VEGETATION CLASS PROFILE:

937 SWAMPY WOODLAND

| | |
|------------------------|---|
| Structure: | Woodland to 20 metres |
| Environment: | Floodplains, alluvial flats and associated lower slopes |
| Pre-1750 distribution: | Widespread along watercourses of the Mornington Peninsula |
| Present distribution: | Scattered and rare |
| Peninsula status: | Endangered |
| Bioregional status: | Endangered |
| Nearest relative: | Swamp Scrub |
| Adjacent EVCs: | Swamp Scrub, Grassy Woodland, Herb-rich Foothill Forest |
| Typical site: | Warringine Estate, Hastings (VicUrban land to become a reserve) |
| Notes: | Distinguished by dominant Swamp Gum with abundant Swamp Paperbark in understorey, where Swamp Gum does not form a distinct layer the EVC is Swamp Scrub, this EVC occurs on better drained sites than Swamp Scrub |

General notes:

- (1) This profile is generalised with only the major species listed; individual sites may differ in composition due to site characteristics (geology, aspect, rainfall, drainage) and site history; look at the composition of adjacent vegetation to fine tune the species list for your site.
- (2) Heights for trees are in metres, other plants in centimetres.
- (3) Availability from nurseries is for species, not necessarily for your soil-type genetic provenance within the species; plants should be sourced from same soil type / geology for genetic conservation and best growth; contact your local indigenous nursery and ask them to collect seed from local sites or ensure that plants are local provenance.
- (4) Planting of locally sourced indigenous species appropriate for the EVC should be undertaken where remnant indigenous vegetation is absent or where carefully applied bush regeneration techniques have failed to stimulate adequate recruitment of new indigenous plants within remnant indigenous vegetation; managing for natural regeneration preserves the ecological integrity of native vegetation rather than turning it into a plantation.

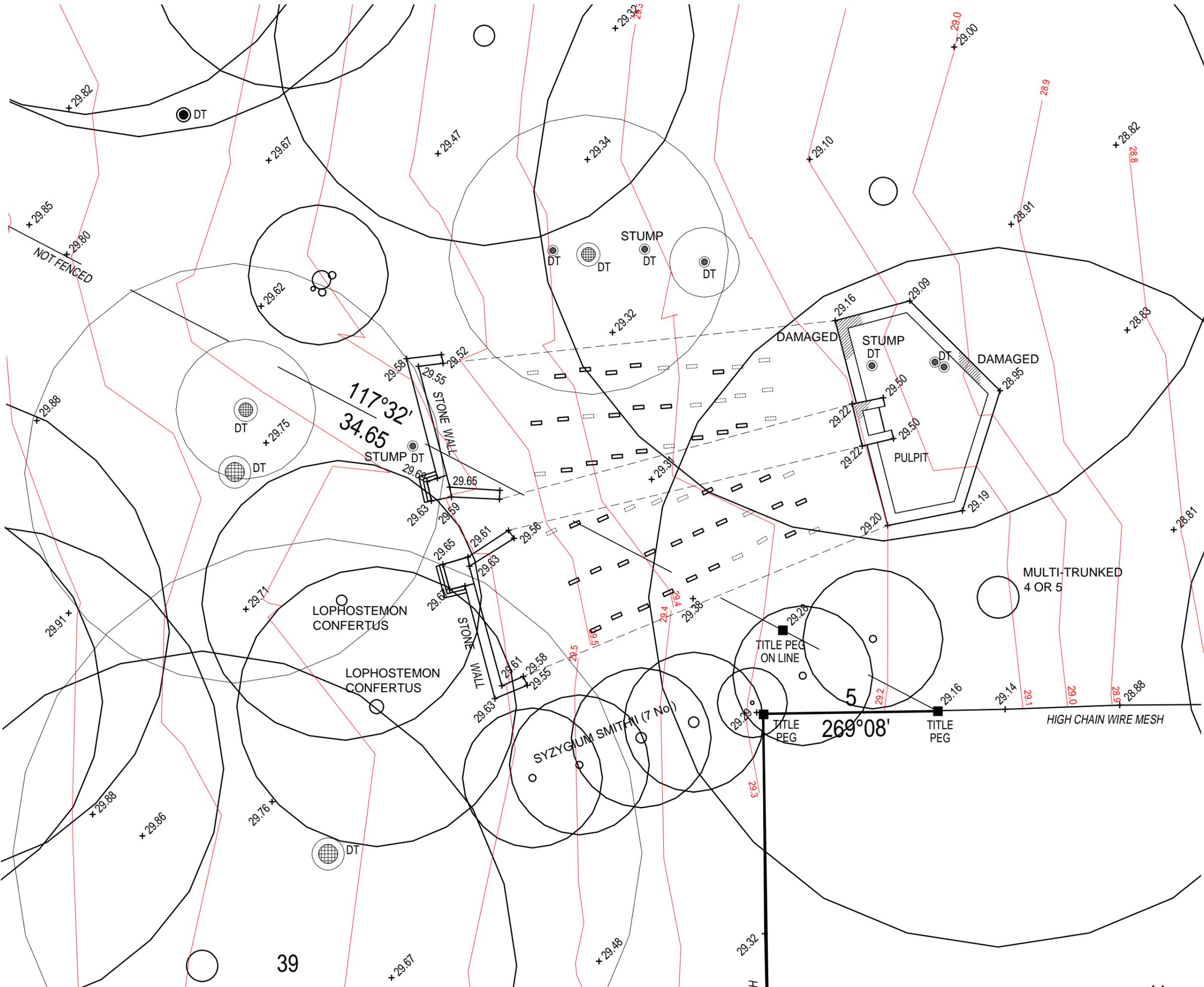
CONSERVATION MANAGEMENT PLAN

| Scientific name | Common name | Height | Available |
|--|------------------------------|--------|-----------|
| Trees | | | |
| <i>Acacia mearnsii</i> | Black Wattle | 12 | ✓ |
| <i>Bursaria spinosa</i> | Sweet Bursaria | 8 | ✓ |
| <i>Eucalyptus ovata</i> | Swamp Gum | 20 | ✓ |
| Shrubs | | | |
| <i>Acacia verticillata</i> | Prickly Moses | 400 | ✓ |
| <i>Coprosma quadrifida</i> | Prickly Currant-bush | 200 | ✓ |
| <i>Goodenia ovata</i> | Hop Goodenia | 200 | ✓ |
| <i>Melaleuca ericifolia</i> | Swamp Paperbark | 700 | ✓ |
| Grasses | | | |
| <i>Austrodanthonia induta</i> | Shiny Wallaby-grass | 120 | ✓ |
| <i>Microlaena stipoides</i> | Weeping Grass | 70 | ✓ |
| <i>Phragmites australis</i> | Common Reed | 250 | |
| <i>Poa labillardierei</i> | Common Tussock-grass | 100 | ✓ |
| <i>Poa sieberiana</i> | Grey Tussock-grass | 80 | ✓ |
| <i>Poa tenera</i> | Slender Tussock-grass | 60 | ✓ |
| Ground covers | | | |
| <i>Acaena novae-zelandiae</i> | Bidgee-widgee | 20 | ✓ |
| <i>Alternanthera denticulata</i> | Lesser Joyweed | 30 | ✓ |
| <i>Apium prostratum</i> | Sea Celery | 15 | |
| <i>Carex appressa</i> | Tall Sedge | 150 | ✓ |
| <i>Centella cordifolia</i> | Centella | 20 | ✓ |
| <i>Dichondra repens</i> | Kidney-weed | 4 | ✓ |
| <i>Drosera whittakeri</i> | Scented Sundew | 5 | |
| <i>Epilobium billardierianum</i> | Variable Willow-herb | 100 | |
| <i>Euchiton collinus</i> | Creeping Cudweed | 40 | |
| <i>Juncus procerus</i> | Tall Rush | 180 | ✓ |
| <i>Lagenophora stipitata</i> | Common Bottle-daisy | 20 | ✓ |
| <i>Lepidosperma laterale</i> var. <i>majus</i> | Variable Sword-sedge | 150 | ✓ |
| <i>Lobelia anceps</i> | Angled Lobelia | 30 | ✓ |
| <i>Lobelia pratioides</i> | Poison Lobelia | 5 | |
| <i>Persicaria decipiens</i> | Slender Knotweed | 80 | ✓ |
| <i>Ranunculus amphitrichus</i> | Small River Buttercup | 5 | ✓ |
| <i>Ranunculus pumilio</i> | Ferny Small-flower Buttercup | 30 | |
| <i>Rubus parvifolius</i> | Small-leaf Bramble | 100 | ✓ |
| <i>Senecio glomeratus</i> | Annual Fireweed | 120 | |
| <i>Senecio minimus</i> | Shrubby Fireweed | 150 | |
| <i>Senecio tenuiflorus</i> | Slender Fireweed | 100 | |
| <i>Veronica calycina</i> | Hairy Speedwell | 50 | ✓ |
| <i>Viola hederacea</i> | Ivy-leaf Violet | 15 | ✓ |
| Ferns | | | |
| <i>Adiantum aethiopicum</i> | Common Maidenhair | 35 | |
| <i>Pteridium esculentum</i> | Austral Bracken | 100 | |

| Scientific name | Common name | Height Available |
|-----------------------------|-----------------------|------------------|
| Climbers, epiphytes | | |
| <i>Cassytha pubescens</i> | Downy Dodder-laurel | |
| <i>Clematis microphylla</i> | Small-leaved Clematis | ✓ |

APPENDIX B – RESTORATION PLAN

The following existing conditions and restoration plans to reinstate the original appearance of the Chapel were prepared by Barrie Gallacher of CDA Designs.



- LEGEND**
- TREE CANOPY & TRUNK, DT = DEAD TREE
 - EXISTING CONCRETE SEAT SUPPORTS
 - BROKEN/DAMAGED/MISSING SEAT SUPPORTS

| Rev | Date | Description |
|------------|------------|----------------------------------|
| 06.09.2019 | 06.09.2019 | Preliminary issue for discussion |

YMCA
CAMP BUXTON - CYRIL YOUNG MEMORIAL CHAPEL
BUXTON RESERVE - SHOREHAM
LANDSCAPE SITE PLAN - EXISTING CONDITIONS



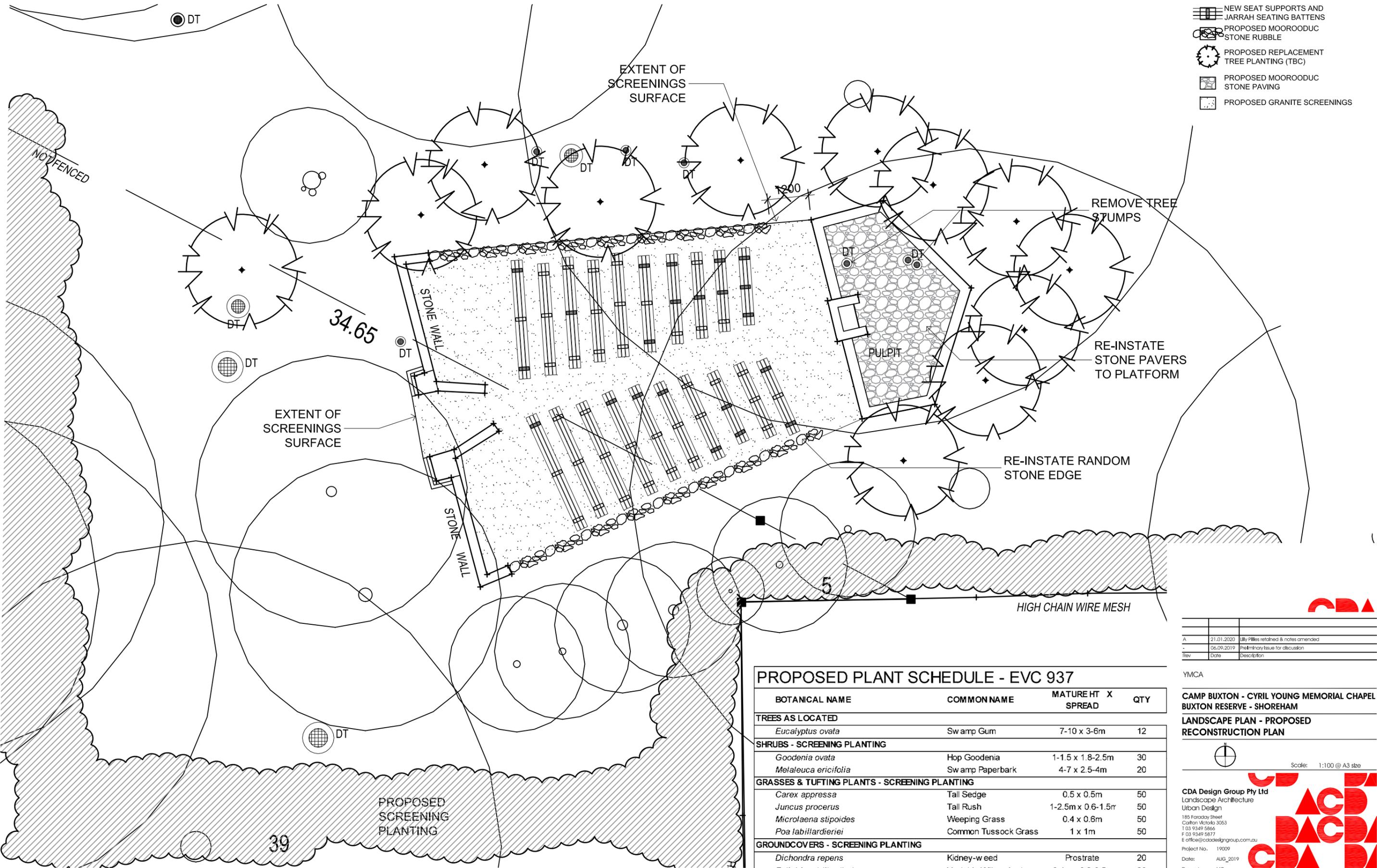
Scale: 1:100 @ A3 size

CDA Design Group Pty Ltd
 Landscape Architecture
 Urban Design
 185 Faraday Street
 Carlton Victoria 3053
 T 03 9349 5866
 F 03 9349 5877
 E office@cdaesigngroup.com.au
 Project No. 19009
 Date: AUG_2019
 Drawn by: MG
 Checked: BG
 Drawing No. L01



LEGEND

-  TREE CANOPY & TRUNK, DT = DEAD TREE ALL TO BE REMOVED
-  NEW SEAT SUPPORTS AND JARRAH SEATING BATTENS
-  PROPOSED MOOROODUC STONE RUBBLE
-  PROPOSED REPLACEMENT TREE PLANTING (TBC)
-  PROPOSED MOOROODUC STONE PAVING
-  PROPOSED GRANITE SCREENINGS



| Rev | Date | Description |
|-----|------------|--|
| A | 21.01.2020 | Utility Piles retained & notes amended |
| - | 06.09.2019 | Preliminary Issue for discussion |

YMCA
CAMP BUXTON - CYRIL YOUNG MEMORIAL CHAPEL BUXTON RESERVE - SHOREHAM
LANDSCAPE PLAN - PROPOSED RECONSTRUCTION PLAN



CDA Design Group Pty Ltd
 Landscape Architecture
 Urban Design
 185 Faraday Street
 Carlton Victoria 3053
 T 03 9347 5856
 F 03 9349 5877
 E office@cdaesigngroup.com.au
 Project No. 19009
 Date: AUG_2019
 Drawn by: MG
 Checked: BG
 Drawing No. L02A

PROPOSED PLANT SCHEDULE - EVC 937

| BOTANICAL NAME | COMMON NAME | MATURE HT X SPREAD | QTY |
|--|-----------------------|--------------------|-----|
| TREES AS LOCATED | | | |
| <i>Eucalyptus ovata</i> | Sw amp Gum | 7-10 x 3-6m | 12 |
| SHRUBS - SCREENING PLANTING | | | |
| <i>Goodenia ovata</i> | Hop Goodenia | 1-1.5 x 1.8-2.5m | 30 |
| <i>Melaleuca ericifolia</i> | Sw amp Paperbark | 4-7 x 2.5-4m | 20 |
| GRASSES & TUFTING PLANTS - SCREENING PLANTING | | | |
| <i>Carex appressa</i> | Tall Sedge | 0.5 x 0.5m | 50 |
| <i>Juncus procerus</i> | Tall Rush | 1-2.5m x 0.6-1.5m | 50 |
| <i>Microlaena stipoides</i> | Weeping Grass | 0.4 x 0.6m | 50 |
| <i>Poa labillardieriei</i> | Common Tussock Grass | 1 x 1m | 50 |
| GROUNDCOVERS - SCREENING PLANTING | | | |
| <i>Dichondra repens</i> | Kidney-weed | Prostrate | 20 |
| <i>Epitobium biltardierianum</i> | Variable Willow-herb | 0.4m x 0.2-0.5m | 20 |
| <i>Lepidosperma laterale var. majus</i> | Variable Sw ord-sedge | 0.4-1 x spreading | 20 |
| <i>Senecio minimus</i> | Shrubby Fireweed | 0.5-1.5m | 20 |