

# THE ECHO

THE PRESBYTERIAN CHURCH OF ST ANDREW  
CANBERRA

Sharing Jesus Christ

by Worship, Teaching, Friendship and Care

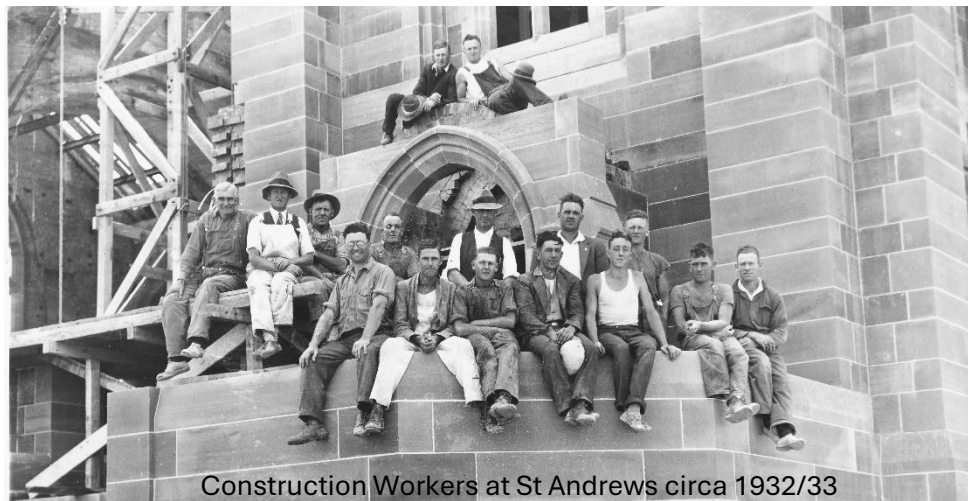
Supplement to the December 2024 Echo

---

**CELEBRATING 90 YEARS 22 SEPTEMBER 2024**

---

“You also like living stones, are being built into a spiritual house, to be a holy priesthood, offering spiritual sacrifices, acceptable to God through Jesus Christ”. 1 Peter, chapter 2 V5.



Construction Workers at St Andrews circa 1932/33

This City was established by “Living Stones”. Their lives are the foundations, the “Living Stones” of this City The work of breathing men and

women whose lives compelled by their faith helped to build both this Church and the Canberra that we are privileged to inherit

The development of the church of St Andrew is synonymous with the development of the National Capital. In 1924 a site was adopted on State Circle as a cathedral size site. In the same year Federal Cabinet met for the first time in Canberra at the Yarralumla Homestead.

Fifteen months after the opening of the Provisional Parliament House in May 1927, and following opening of the manse in 1928, building of the national Presbyterian Church of St Andrew began.

On 22 September 1934, St Andrew's was opened having been funded by donations from Presbyterians throughout Australia.



St Andrew's Presbyterian Church 1932

## 90<sup>th</sup> Anniversary Celebrations - 20<sup>th</sup>-25th September 2024

### **Three days of memorable events marked the 90th Anniversary of the opening of the Church of St. Andrew in 1934.**

Members of the congregation with friends past and present joined together for a celebratory dinner on Friday 20<sup>th</sup> September filling the Canberra Yacht Club.

The guest of honour, the Rev. Dr. Paul Logan, traced the history of settlement in Canberra and how St. Andrew's was developed as a national church. Bruce Ferrington thanked him with a gift of several church publications and dinner guests received a copy of the new "Living Stones" book prepared by Ann and Don Logan.



Lilting music on arrival was provided by Mrs Connie Steven on her harp.



Later two church choir members Christine and Michael Dunn sang "How can I keep from singing" and then Christine led the singing of "Skye Boat Song" with everyone joining. Nathan Chau's accompaniment was also enjoyed.

So many attending told us they had enjoyed a wonderful night of friends, music, good food and thankfulness to God for these people in their lives.

**Back to St. Andrew's the next day** - Saturday 21<sup>st</sup> saw many catching up over morning tea provided by the PWA and viewing photographs of previous church events taken by Ken Crawford which were shown on the new screen in the hall.

In the Walker Room many enjoyed viewing historical objects not normally seen including a wonderful painting by architect John Barr and the two chalices used at ANZAC Day services in the Warriors' Chapel, the golden

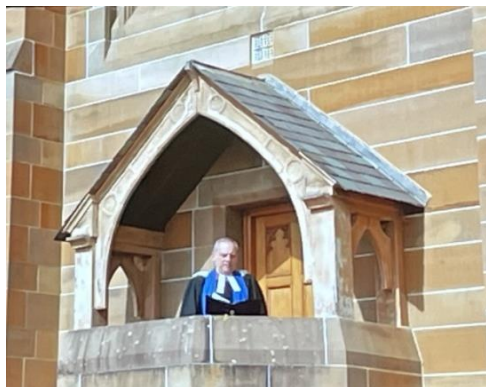


key used by Governor-General Sir Isaac Isaacs to open the church in 1934. The Girls' Brigade and PWA presented colourful stalls in the Hamilton Room.

After morning tea Scottish pipers led about 70 people around the church to participate in a special Heritage Tour as presented on most Wednesday mornings. The tour guides on this occasion comprised Toni Mawer, Pam Anderson, Rev Arnold Bartholomew with Beth Cathcart presenting aspects of our amazing organ. David Bull and Ann Logan chatted with the crowds in the "Living Stones" exhibition in St. Andrew's House partly funded eight years ago by an ACT Heritage Grant.



**The highlight of the celebrations** were the morning and church@5 services on Sunday the 22<sup>nd</sup> which happily was the exact anniversary date. Services at Belconnen and Weston Creek were cancelled to enable their members to join St. Andrew's. People were serenaded by pipers as they gathered for the morning service to give thanks to God for the Church of St Andrew's as the centre of worship, witness and work in the Canberra community for 90 years.



The service commenced with the Rev David Campbell in the Outdoor Pulpit. The procession then proceeded singing *All people that on earth do dwell*. After the National Anthem and an acknowledgement of country the service continued. Officiating clergy as well as Rev David Joy

Bartholomew, Rev Dr Campbell Egan, Remy Fanggidae and Nathan Chau.





Rev David's sermon was "Living Stones" the same title as his first sermon at St Andrew's in 2014. Doug Lennie and Sue Hogan respectively read 1 Kings 8 v 12-30 and 1 Peter 2 v 4-9. Carolyn Campbell engaged the children and young people and asking older members present by age group to indicate

their longevity. Nathan Chau and Bruce Ferrington performed a musical voluntary. Remy dedicated the offering, Rev. Joy led the prayers and thanksgiving and Rev. Dr. Campbell Egan gave the dismissal and blessing. At the conclusion of the service the recessional hymn was *The Church's One Foundation*.



**The congregation proceeded to the gardens** where the six current gardeners, Rev. Arnold Bartholomew, Mrs Beth Cathcart, Ray Heins, Stewart Borrie, David Borrie and Keith Borck planted a commemorative Kurrajong tree "In memory of gardeners who have gone before." The children also assisted with their tiny trowels.



The celebrations moved to the hall for the cutting of a magnificent three-tiered ceremonial cake made by Mrs Bonnie Mungoven and cut jointly by Mrs Joan Berry, Mrs Lorinda Buchanan and Veronica Buchanan. Sunday's events were recorded on the new audio-visual system.



Thanks also to the following for all their service: Mrs Beth Cathcart and the choir, the stewards, Edith Hackworthy and Tim Kuschel for sound recording and Christian Lyndesay and the pipers for their rousing and spirited playing. Photography by Josh Dunn and Don Logan.



The 5pm anniversary service on the 22<sup>nd</sup> led by Nathan Chau and the midweek service on the 25<sup>th</sup> led by Rev. David also celebrated the anniversary.

The 90<sup>th</sup> Anniversary Committee:  
Rev. David Campbell, Sue Hogan (Chair), Carolyn Forster OAM, Edith Hackworthy, Jeanette Harper, Terry Hogan, Ann Logan, Don Logan, Kath McQuarrie AM, Lindsay Mackerras and David Bull (Secretary).

David Bull and Ann Logan



## **Dinner to mark the 90<sup>th</sup> anniversary of St Andrew's Presbyterian Church, Canberra – Canberra Yacht Club 20<sup>th</sup> September 2024**

---

1. Members and friends of St. Andrew's, Canberra, thank you all for the privilege of being guest speaker at this special occasion in the life of St Andrew's – the church at the heart of the nation with the nation at its heart. I am a bit slower in my delivery since I had major surgery for cancer of the jaw (a John Farnham episode) 2 years ago. Since then I have had a dribble that is difficult to control and with due respect to Barry Humphries I feel a bit like Sir Les Paterson at times. If my wife were here (and she apologises because she has her own health difficulties at the moment) she would be giving me sign messages which does not mean to stop talking and sit down but rather to wipe my chin.
2. I am almost a twin of St Andrew's and last Sunday I became 5 years younger than your congregation. The history of St Andrew's is tied up with the history of Canberra itself. As we know the siting of the proposed national capital was a bone of contention until in 1908 a final decision was made. King O'Malley, a colourful federal parliamentarian, was one of those who opposed Canberra as the site favouring Dalgety, Tooma and Bombala before the final ballot came down in favour of Canberra.
3. In Melbourne on 8 October 1903 O'Malley made a speech to the House of Representatives extolling the virtues of Bombala as the site for the national capital. He said 'I hope that the site selected will be Bombala, and that the children of our children will see an Australian federal city that will rival London in population, Paris in beauty, Athens in culture, and Chicago in enterprise.' But as we know Bombala was not to become the centre of the universe for our nation.
4. But as the site of the new capital was contentious so also was the name to be given to the city. Some suggestions were: "Cookaburra", "Wheatwoolgold", "Swindleville", "Gonebroke" and "Myola". Myola was rejected as it sounded like an anagram of O'Malley. Ultimately, though,



temptation was resisted and the name “Canberra”, deriving from a local Aboriginal word for “meeting place” was selected. (Fullilove p.6)

5. O’Malley was a flamboyant, colourful character who sometimes claimed to have been born in Canada but most often claimed his birthplace as the USA. He is the main character in a 1970 musical play *The Legend of King O’Malley*. He had a religious bent and claimed to be the First Bishop of the church of the Rockbound Water Lily in Kansas where he lived most of his time whilst in the USA. He used to have an angel appear and make pronouncements which claimed to be from God. All went well until some of his followers found the angel drunk in a town nearby and O’Malley had to flee. Historians suggest that O’Malley’s interest in religion came because the state of Kansas at the time made land grants to religious organisations much as glebes were given out to churches in Australia in the 1830’s. He escaped to Australia first to Queensland, then to South Australia, where he became a member of the state parliament, and then to Tasmania from which state he was elected to the first federal parliament in 1901.
6. In spite of his colourful career O’Malley is inseparable from the history of Canberra. He was Minister for Home Affairs under Prime Ministers Andrew Fisher and Billy Hughes. By the way Andrew Fisher was a good Presbyterian from Gympie in Queensland being the Sunday School Superintendent in that church. As Minister for Home Affairs O’Malley played a prominent role in the planning and development of Canberra. He declared American architect Walter Burley Griffin winner of the town planning competition. On 20 February 1913 he drove in the first peg to mark the start of the development of the city. He was also present at the ceremony for the naming of Canberra on 12 March 1913.
7. Canberra is a political city. Its purpose is to be the national capital and to serve the federal government and the people of the nation through that government whichever political party is in office at any given time. Michael Fullilove suggests that when the Parliament settled in Canberra in 1927 it became the national centre of speechifying. It is like Washington DC in this and unlike the other state and territory capitals in which settlers

came first and then government and the politicians. The story of King O'Malley reminds us of the purpose of Canberra.

8. But before the politicians came the area of Canberra was already settled by people raising animals, sewing crops, tilling the soil and building communities. and where the people were there was the church. The church is not necessarily a building, rather is it the gathering of the people of faith together. In my first parish as an ordained minister I had 8 preaching centres. There was a Presbyterian Church in town (Tumbarumba), 4 churches in other centres owner by either the Presbyterian or the Anglican church, one congregation gathered in a home, another in a community hall, where one had to clear the beer bottles and rubbish out from the night before so that we could have the service, and then there was a prison farm where we gathered for worship in a classroom in that institution. So it doesn't matter where we gather as long as we are gathered together for the purpose of worship and sharing in ministry one with the other. But of course buildings help.
9. From the very beginning of this city the Presbyterian Church recognised the need for a suitable church building to be erected. But before that happened we must give some attention to the situation before it was decided that Canberra was to be the site of the national capital. The Anglicans were in the area early and the first church building erected in the Limestone Plains or Canberry and Ginninderry, became the Church of St. John the Baptist which was the only visible sign of Christianity in the district for some years.
10. In his little book on the history of St Ninian's Church Lindsay Gardiner says this: 'Though the first church building was Anglican there were Presbyterians in the north Canberra district very early. Both Charles Campbell and William Davis in their efforts to overcome the labour shortage of the 1830's and early 1840's, when free workers were loath to travel into and work in the interior (nothing much has changed as we still find it difficult to get people to live and work in the regions), assisted the migration from Scotland of many shepherds, some of them with wives and families. These people were probably the nucleus of the later Presbyterian

community in that area, but for many years they had no minister of their own, and no regular services.’ ( Gardiner pp.1-2)

11. Pioneering Presbyterian work was undertaken by the Rev. William Hamilton from Goulbourn until after a few years a Presbyterian presence was established in the area. But the foundation of the city of Canberra gave new impetus for a national church, a cathedral church for Presbyterianism in the national capital. Even though our church polity does not allow for bishops there is a very real sense in which a church building in this city would be of such stature that it would stand out as a beacon of Christian witness which it does now in its prominent site. Hamilton found his work in the Limestone Plains area not very encouraging because of the episcopalian (Anglican) interest. This sentiment was also conveyed in reports to the NSW General Assembly in the 1930’s. However Presbyterians were not to be denied.
12. ‘The Presbyterian Church applied for Site No. 4, a triangular block about 3.5 acres just below Capital Hill and facing Wellington Avenue, one of the main entrances to the city. The Moderator General (Rt. Rev. J. Crookston) reported to the 1926 General Assembly of the Presbyterian Church of Australia, the Commissioners were prepared to allot the site to our Church, subject to conditions of lease agreement for ecclesiastical purposes. Block value of 6.000 pounds and lease of 99 years. *The site is a magnificent one for the Church purposes and we will be expected to put on it, as we ought, buildings worthy of the Capital of Australia and of our Church.*’ (Rowe & Aitken p. 5)
13. Through various stages from the laying of the foundation stone on 27 November 1929 by the Governor-General, Lord Stonehaven, to the opening of the partially completed church on 22 September 1934 by the Governor-General, Sir Isaac Isaacs, the building of the church was watched with interest throughout the nation as the Rev. John Walker helped to raise funds for its construction with the authority of the General Assembly of Australia. In 1948 it was reported to the General Assembly of Australia that the total liability for the church of St. Andrew in Canberra stood at 26,350 pounds plus interest of 988 pounds.

14. The NSW Presbyterian in September 1934 in talking about the opening of St. Andrew's, said this: 'Canberra is an act of faith in the future of Australia, and a vote of confidence in the generations yet unborn.' (Rowe and Aitken p. 18) This promise still stands in the building of St Andrew's which glorifies God in the heart of this city.
15. Tasmania, Victoria and New South Wales had each paid its proportion of the liability and been freed from further responsibility regarding this debt. Queensland had declined to accept liability and the Committee was asked to consider sympathetically the question of giving some relief to the States of South Australia, Tasmania, and Western Australia because of the financial strain arising from their acceptance of this debt, and Queensland was asked to reconsider the matter, and a committee was appointed to seek donations in Queensland to meet Queensland's proportion of the debt. Meanwhile Queensland had paid 200 pounds per annum for several years towards principal and interest. (White p. 287)
16. Since then St. Andrew's has been greatly enriched by the completion of the Warriors' Chapel, the gifts of furnishings and financial contributions from individuals and other groups to enhance the rich building it has become. In a short 90 years (short when you consider that my last parish of North Sydney celebrated its 180<sup>th</sup> anniversary this year and my second last parish of Maitland this year celebrates the 197<sup>th</sup> anniversary of the first Presbyterian service in that city.
17. One can imagine the planning and discussion that went into the process of building particularly when there was not sufficient funds to complete the church to its original plan. If these stones could speak they would tell of all that went on at that time and of the many stories since then of laughter and tears as people have gathered in its sanctuary to mark the passages of life, to share in its music and life, to hear the Bible read and expounded and to create a place of acceptance for people from all round the world who inevitably find themselves in positions in the national capital in embassies, parliament, government departments, defence force facilities and other positions.

18. Church Union came and went in 1977 without fulfilling its promise of making 3 churches into one. Instead 3 churches became 4. St Andrew's remained within the Presbyterian Church and has stood firm throughout those years with traditional worship and church music and support for the status of women in the ordination of women to the ministry and to the eldership. May it ever continue its emphasis on these things in the important role it plays in the life of the nation and in the life of the Church. We are now only a small church nationally with about 3.5% of the Australian population claiming to be Presbyterian and the idea of church and its role in the community has changed in the years since I began my ministry but the pastoral care of the church and the idea of the church being a place of refuge and hope is still greatly important to the community.
19. Many people have served as ministers to this congregation – Hamilton and others in their pioneering work, Hain, Walker, Turnbull, Harrison, Baillie, Fullerton, Bartholomew and Campbell as well as others who have served as assistants. Harrison and Fullerton both served as Moderator of the General Assembly of the Presbyterian Church in NSW and Harrison as Moderator-General of the General Assembly of the Presbyterian Church of Australia.
20. Harrison's ministry over many years was legendary and there are apocryphal stories told about it. He had an excellent relationship with Prime Minister John Curtin who was a Roman Catholic, also from Western Australia from whence Harrison came, and Harrison conducted Curtin's funeral in both Canberra and WA. I don't know whether Harrison had a similar relationship with Prime Minister Ben Chifley but when Chifley died in 1951 Fred Daly, the Labor Party humourist, is said to have asked whether a priest was called when Chifley died and whether the priest had got there in time. The answer would determine whether Chifley was to have a Catholic burial or not. David Day in his biography of Chifley says that the Church had lost Curtin and was not about to lose Chifley (Day p. 526). Chifley's wife, Elizabeth, was a Presbyterian and Chifley used to drive her to St. Stephen's Presbyterian Church, Bathurst, on a Sunday before going to his own church or to whatever function called for his presence that day.



Elizabeth Chifley left a large part of her estate to the Presbyterian Church in Bathurst.

21. Politics, people, ministers, buildings, early settlers, the founding of Canberra have all worked together to bring this church into being together with the vision and enthusiasm not only of the local people but the Presbyterians of the nation who also contributed financially and with interest. St. Andrew's stands as a beacon to the nation and to the federal Presbyterian Church as a witness to the proclamation of the Gospel of Our Lord Jesus Christ.
22. Plans for an extension of the nave of the church were prepared and on 22 September 1979 the Governor-General, Sir Zelman Cowen, opened the doors of the Peace Memorial Nave which act signified the completion of the church. To me there is a message in all this. The church of St. Andrew is finished but it is not finished! The original plan was not completed because of financial restraints and a modified plan was adopted. Herein is a parable. The work of Christ is finished and He has achieved our salvation through the cross but our work of proclaiming this salvation is never finished while there is ever only one human being who has not been reached with the Gospel. Finished yet unfinished!
23. Throughout my life and my ministry two passages of Scripture have helped to sustain me through good times and difficult times. Firstly from Psalm 139:7-10 RSV): *Where shall I go from Your Spirit? Or where shall I escape from Your presence? If I ascend to heaven, You are there! If I take the wings of the morning and live in the uttermost parts of the sea, even there Your hand shall lead me, and Your right hand shall hold me.* Secondly from 1 Corinthians 15:28 (RSV): *'Therefore, my beloved brothers, be steadfast, unmoveable, always abounding in the work of the Lord, knowing that in the Lord your labour is not in vain.'* May you take these verses with you as individuals and as a congregation to proclaim the message of the finished work of Christ in the unfinished task of proclaiming the Gospel.

Rev. Dr Paul Logan

## **Bibliography:**

Church of St. Andrew, Canberra This Noble Building St Andrew's, Canberra 1991

Day, David Chifley Harper Collins Publishers 2001

Fullilove, Michael 'Men and Women of Australia' Our Greatest Modern Speeches Vintage 2005

Hutchinson, Mark Iron in Our Blood Ferguson Publications 2001

Gardiner, Lindsay Witness In Stone Verity Hewitt 1958

Rowe, R.F. and Aitken, A.I. The Building And Furnishings of the Presbyterian Church of St. Andrew Canberra A.C.T. R.F. Rowe 1992

White, C.A. The Challenge of the Years Angus and Robertson 1951

Wikipedia article on King O'Malley



## St Andrew's Organists

The Presbyterian Church of St Andrew, Canberra is home to a fine two-manual Hill, Norman & Beard pipe organ, originally built in 1933 and substantially rebuilt in 1965. Since 1975, the instrument has been maintained, with further improvements, by Sydney organ builder Peter Jewkes. He also recalls boyhood visits to his grandparents when his grandfather was a member of the church's Board of Management. For many years, the organ was played regularly for two morning services and an evening one each week. It is currently used for 9.30 am Sunday services only, more occasionally for weddings, funerals, recitals and on other special occasions. How many of the church's appointed organists are remembered today and who were they?

The first was **Charles Studdy Daley**, a prominent Commonwealth public servant and honorary organist (1934-1953). As Secretary of both the Federal Capital Advisory Committee and its successor, the Federal Capital Commission, Daley moved from Melbourne to Canberra in late 1924 and soon became active in community music in the fledgling national capital. He lived to see the Canberra School of Music established some 40 years later. At retirement in 1952, aged 60, he was Assistant Secretary of the Department of the Interior. The following year, with a planned overseas trip to coincide with the coronation of HM Queen Elizabeth II, he also retired as St Andrew's organist. Described as 'an enthusiastic amateur musician', Daley died in 1966, his funeral being held at St John's Anglican Church, Reid.

Daley's successor at St Andrew's was a war bride, **Mrs Cyril Richard (Suzanne) Cole**, from Alnwick, Northumberland, England. She met her husband (a forester) during World War II when he was a serving officer with 2/1 Forestry Company, Royal Australian Engineers and she with the women's branch of the British Army, the Auxiliary Territorial Service. They subsequently lived in Arthur Circle, Forrest. In 1953, she visited England for the coronation of Queen Elizabeth II and, five years later, met the Queen Mother on her visit to Canberra. At St Andrew's, Mrs Cole was organist for five years (1953-1959) and considered very competent, continuing to play 'when needed' until mid 1971. She was also active in the Day PWA (Women's Guild) and gave 'a great deal of voluntary

service' in the wider community. The Coles later moved to Sydney, where Mrs Cole died in 1977.

Another Commonwealth public servant, **Garth Mansfield**, succeeded Mrs Cole in 1959. Previously her assistant (1957-1958), he remained as organist at St Andrew's for the next twenty years, with responsibility for the choir added in 1964. Mansfield had studied with GF Allman, then Professor of Organ at the NSW Conservatorium of Music in Sydney, in the 1940s and was Organ Scholar at St James, King Street in a period when buying music was expensive for aspiring church musicians. St Andrew's choir flourished under Mansfield, with encouragement of young organists also an important aspect of his work as organist. Both interests continued to mark his subsequent years at Wesley Uniting Church, Forrest (1979-2008).

Mansfield was succeeded by husband and wife, **Ken and Mary Hastings**, as organist and choir leader respectively. Essentially private music teachers offering 'piano, organ and singing tuition', the Hastings had come to Canberra in 1973, both with various music diplomas from respected London institutions. After only three years as organist at St Andrew's, however, Ken moved to All Saints Anglican Church, Ainslie for a short time, then to Tasmania. The Hastings both died in Hobart in 1997.

The next two organists, **Sheila Thompson** and **Lorraine Macknight**, were both married women, university graduates with academic husbands and young families. Well-known to St Andrew's longest-serving minister, the Rev Hector Harrison, of whom they retain many memories, they had benefited from experience playing for smaller services in the 1970s during Mansfield's time as organist. Thompson and Macknight were later also organ students of Dr Donald Hollier at the Canberra School of Music, with organ as primary study towards their second degrees.

**Thompson**, originally educated in Melbourne, was organist and choir leader for six and a half years (1981-1988), before moving to St John's, Reid, where she has been Director of Music for 35 years. She continued to play for many weddings at St Andrew's and for St Andrew's Village services for several years. **Macknight**, a Tasmanian, was initially assistant organist (1981-1988) before succeeding Thompson as organist and choir leader (1988-1993). She moved interstate in

early 1994. Returning to Canberra in 2000, Macknight has since chosen to play for various churches, Anglican, Uniting Church and Lutheran including, more occasionally, at St Andrew's. This exposure to different denominational traditions assisted her completion of a doctoral thesis on the transmission of German hymns to Australia, 1845-1999 (2014).

Two staff members at the Canberra School of Music were the next appointed organists at St Andrew's. **Barbara McRae**, a University of Melbourne graduate and fine harpsichordist, was a School of Music lecturer. She relinquished her position at St Andrew's after only eighteen months (Dec 1993-mid-1995) and was succeeded by **William (Bill) Hawkey** (1995-1999). A New Zealander and experienced choir conductor, he had been appointed the first Assistant Director of the School (1979). The following year, he established the Canberra Community (now Llewellyn) Choir, later becoming the School's Director (1996-1998). Hawkey was the first organist to live in St Andrew's Cottage.

The Cottage is now home to **Beth Cathcart**, the present organist and choir leader at St Andrew's. Appointed in January 2000, following Hawkey's retirement, she has been a member of the church since 1977, remains active in maintaining the precinct garden, was a member of the choir for several years and assistant organist (1995-1997). A primary schoolteacher and relative latecomer as a church organist in Canberra, Cathcart has served St Andrew's in that capacity for almost 25 years, making her the church's longest continuous serving organist.

In addition to the above-named, at least twenty other organists have played for services at St Andrew's at different times over the last ninety years. Excluding those who played intermittently or very occasionally and visiting organists, special mention is due to **Judith Baskin, Robert (Bob) Cunningham, William (Bill) Fraser, Rupert Loof** and **Jean Miller**.

**Loof**, a Parliamentary officer (Senate), was assistant organist and choirmaster in CS Daley's time (1934-1947). He was effectively succeeded by **Cunningham** (1947-early 1960s), a RAAF ex-serviceman from Western Australia who had recently come to Canberra. Post-World War II, housing in the national capital was problematic, but the Cunningham family stayed at least until his death (1970). **Baskin**, daughter of a World War II Anglican chaplain and a former student at Canberra Girls' Grammar, played at St Andrew's for about three years



(1960-1963): one of the first organists to play for the 9.30 am service when it was introduced (October 1959). A career librarian with the National Library, she left St Andrew's to become the library's liaison officer in London. **Miller**, a senior public servant in the Commonwealth Department of Education, was from Sydney. Mainly remembered at St Andrew's as a stalwart alto in the choir, she conducted it successfully at the Canberra Eisteddford (1978). Miller also played for several 9.30 am services in the 1970s, however, and was subsequently organist at St Ninian's Uniting Church, Lyneham until retiring aged 80. **Fraser**, also from Sydney and a continuing member of St Andrew's, chose the same age to retire from regular church playing. As well as evening services at St Andrew's (1976-1978) and some other services (mainly 1988-1993), he has played regularly at St Columba's Uniting (formerly Presbyterian) Church, Braddon, Central Baptist, Kingston and elsewhere over extended periods.

Several points emerge from this brief overview of St Andrew's organists. There has been a good gender mix. Eight of the organists played regularly for fifteen or more years and three have played for most (or all) of St Andrew's inducted ministers (Thompson, Macknight, Fraser). Only two have had war or defence-related service (Cunningham, Cole), in contrast to many of the church's choir members (past and present). Most of the organists have been university graduates, some with additional educational qualifications and pursuing a range of professional occupations on weekdays: public servants, administrators, schoolteachers, music teachers and an archivist. Some have also played regularly for aged care facilities, given organ recitals or been active on behalf of the Royal School of Church Music (RSCM). Three had young families at the time of appointment (Mansfield, Thompson, Macknight). Each of these longer-serving organists, and Fraser, can also claim over 50 years of church playing in Canberra, including for other denominations. In sum, St Andrew's organists have made a substantial contribution to life under the much-respected spire on the hill and to the wider community.

**Sources:** *Australian Dictionary of Biography*, vol. 8 (entry for CS Daley), *The Echo* (Presbyterian Church of St Andrew, Canberra, early issues to date), TROVE newspaper database, personal knowledge.

*Lorraine Macknight*

