

Steam trains were nearly his undoing

F40019

Author recalls Eltham's early days

Things are not the same on Eltham's railway line as they used to be in the 1920s.



Story:
Linley Hartley
Picture:
Ron Grant

Then, steam trains puffed along the line to Melbourne and back.

And the regular engine driver on the Eltham run was Mr Bond.

One day, Mr Bond was forced to stop his train lest he run down two young boys who were fighting on the railway tracks.

The story goes that Mr Bond got down from his engine cabin, removed the boys from the line, and went on his way again, leaving the boys to finish their feuding beside the tracks.

One of those boys, Mr John Handfield, author, of Eltham can't actually remember the incident, but he and his brother were told about it by their mother years later.

"We came out to Eltham with our parents in 1919 after my father had bought Stanhope," he said.

"Eltham was a very small village then. My father was secretary of the Progress Association.

"Dave Lyons had his garage business down there on the main street and he also used to run the pictures in the old Mechanics Hall. (The Mechanics Hall was the local community hall once located in Henry St near Bible St.)

"Those were family occasions when the children all went down to the pictures in pyjamas and dressing gowns.

"The Rutters lived down on the river in Yarra Brae. My mother and the Rutters were the first people in the

town to have the telephone connected.

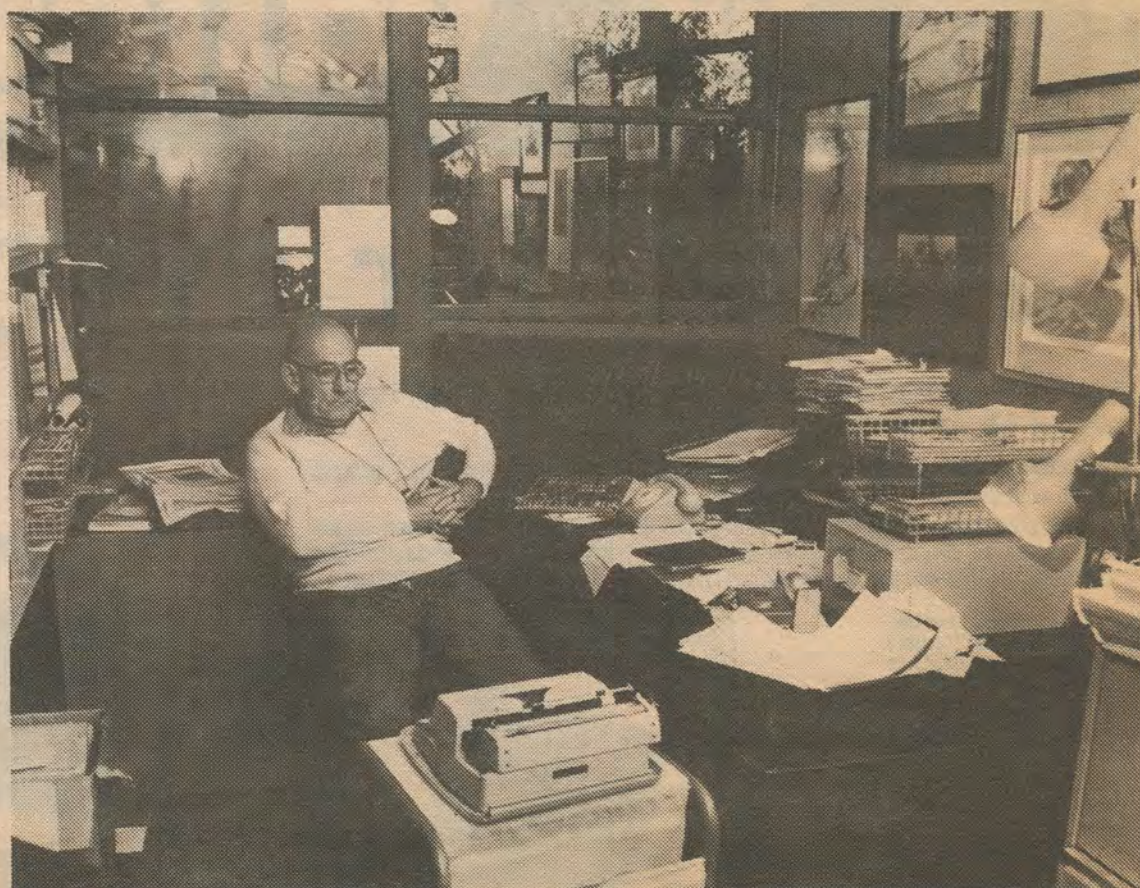
"And Miss Hunniford, the postmistress, operated the exchange. I remember her looking like Queen Victoria.

"Just near the bridge, lived an old swagman — in a tent. I remember he had a long beard at a time when men didn't grow beards.

"Old prospectors used to come in on our property and prospect in the creek.

"And there was an old Armenian fellow who lived up there in Ryans Rd. He used to smell of Turkish cigarettes and give us Turkish delight.

"The trains were the old ones with a door into each set of seats. My father used to walk down to the station wearing spats and a bow tie. And everyone had their own carriage and seat where they



John Handfield's amazing study is a storehouse of memories and ideas for stories. He is pictured in the cosy room where his collection of pictures is reflected in the window behind the author.

regularly sat.

"They'd lower the Argus and greet each acquaintance as he got in, but strangers who got in the same compartment were looked on with disdain."

Those trains were nearly the undoing of the young John Handfield and his brother.

Attending Ivanhoe Grammar School, they would swap carriages each time the train stopped at a station on the journey home from school.

The school principal got wind of it and the boys' parents were told their sons could return to the school only as boarders.

They didn't return, but they did board.

After selling Stanhope, the Handfields moved to Sandringham and the boys were enrolled as boarders at Geelong Grammar School.

John Handfield didn't return to Eltham to live until 1960 when he and his wife Esta had Robin Boyd design the lovely home they occupy close to the river.

After leaving Geelong Grammar, John became a journalist, first with the Geelong Advertiser and later with Smiths Weekly.

John's mother had been a writer.

Children all went down to the pictures in pyjamas

"She worked for Home, a monthly, social publication," he explained.

"She wrote color pieces and had a nice light touch."

John Handfield left Smiths Weekly to start Melbourne's first public relations company, in partnership with his wife.

Six months later, Smiths Weekly folded.

The Handfields had their PR business for 25 years, before John gave it up to write books.

"I tried a novel to begin with, but that didn't work so I wrote a biography," he said.

His book, Friends and Brothers, was published in 1980 and is the story of Father Tucker, an Anglican priest who founded the Brotherhood of St Laurence and Community Aid Abroad. He died in 1974.

hand accounts of what is only history to most of us.

Then there's the Handfields' annual sojourn in Bali.

With a house at Bangli, in the foothills of Central Bali, they spend most of Melbourne's winter months among the Balinese, a people and culture for which they have a great love.

Apparently, when the Handfields' sons were small, about seven or eight, their parents wanted them to learn a second language. They found a fellow to teach them Indonesian but the boys soon became bored.

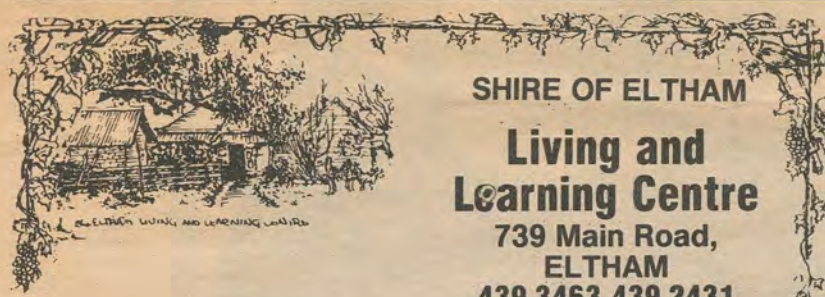
"However, we continued the friendship, and Esta learnt Indonesian cooking," John continued.

"In '69 we went Bali, chasing the sun, and later went back looking for some land we could lease and build on — you can't buy land in Bali, only lease it.

"We built the house about seven years ago, and go up there for a few months every year."

Beautiful photographs and Balinese art adorn the walls of the Handfield home.

John Handfield, author, hardly needs to leave his cosy study for ideas for a novel.



SHIRE OF ELTHAM

Living and Learning Centre

739 Main Road,

ELTHAM

439 3463 439 2431

PROGRAMME FOR TERM 2, 1983

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SHIRE RESIDENTS 10 am-2 pm
OTHERS 12 noon-2 pm

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- You may enrol in one group and/or one workshop on Enrolment Day.
- An administrative fee of \$10 per person per term is to be paid by all participants with a 50% reduction for pensioners, unemployed persons and full time students.
- This fee is to be paid to the Cashier Shire Offices (PO. Box 21) 895 Main Road, Eltham before June 3, 1983.

DAY GROUPS

MONDAY: Rug Weaving, Fun with fabric.
TUESDAY: Vegetarian cooking, Oil painting, Crochet, Pottery.
WEDNESDAY: Drawing and sketching, Vegetarian Cooking, Pottery, Spinning, Creative Writing, Enjoying Music.
THURSDAY: Spinning, Patchwork, Primitive and Off Loom weaving, Serendipity, German.
FRIDAY: Yoga

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THURSDAY: Novels and Historians, Leadlight, Massage.

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Detailed programmes are available at the Living & Learning Centre, the Shire Offices and Eltham Library

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Retyped from John Handfields original letter.

John Handfield 16 Homestead Road Eltham 3095

16.05.89

Dear Mrs Shallard

Thank you for your letter re the Handfields in Eltham. My father, mother, brother and self arrived in 1919 and settled at Stanhope, now owned and occupied by Clem and Nina Christesen. We bought Stanhope and the house block, maybe four or five acres, from Lady Longstaff, wife of Sir John who must have died about that time. From memory we paid twelve hundred pounds. Clem Christesen has the letter my father sent to my mother, who happened to be in Sydney, saying he thinks he can get it for that amount. Clem can confirm or otherwise. We sold Stanhope to Bishop Reginald Stephen who sold it, I think, to John Harcourt. Phyllis Stephen (P.L.), the bishop's daughter lives at Mt Eliza and could tell you more about its occupancy during their period in the house.

About 30 acres of surrounding land was purchased by my father from Shillinglaw of Shillinglaw's Cottage, I assume. We subdivided it and put it up for Auction 1926 or 1927 Wm Haughton and Co. All the village turned up, no one bid, but they emptied the nine gallons of beer. We eventually sold the land to John Harcourt in 1942 because we were getting fined for not getting rid of the blackberries. Price, from memory, four hundred pounds. John and Fay, both dead, lived in Clay Nunan which John built. He also built lots of other houses on the development. He did very well out of it, but it wouldn't have succeeded if he hadn't been a very enterprising and hard working bloke. Handfield Street and Peter Street are named after the family. Peter was my older brother killed in WWI.

Stanhope was designed by Desmond Annear and built in 1912. A student at Melbourne University School of Architecture is doing a project on Annear's architecture. She may have more details and may even know other Annear houses in the Eltham area. I don't.

Kent Hughes Road is named after Dr Kent Hughes who used to live at 20 Bruce Street South Yarra. He came to Eltham in 1926 and lived in Stanhope with his family while we moved to South Yarra. This was for one year.

Mr and Mrs Boake lived at Koringarama (Spelling uncertain) in York Street where Mrs Boake had a boarding house.

Genteel ladies used to live there and children were sometimes parked there with Mrs Boake while the parents went overseas or to Sydney or wherever. Mr Boake was a traveller with the Australian Mercantile Land and Finance Company of which my father was the secretary. Miss Hunnaford was the post mistress related to the Burgoynes. The blacksmith was Mr Gadd and next door the local store was occupied by the Copelands in the 1920's, but there were others, changes were frequent. Jack Ryan, Diamond Creek, was the butcher, he came in a horse-driven vehicle (2 horses) and cut the meat up at the back of the truck. Mr Bond was the engine driver; Andrew the newsagent. There was a barber with a pool room. Mr Bird was the fruiterer and lousy fruit it was. Old Mrs Withers, wife of Walter Withers and son Bill (simple minded, from memory) and Marjory their son and daughter. Mr Belackian (Ballakian) (???), an Armenian, married to an Englishwoman, Yorkshire from memory, lived in Ryans Road, had gold capped teeth, smelt of Turkish tobacco and used to give us Turkish delight. Jack Baker, who with Mrs B., Alf, Tessie and Ronnie (the latter our friend) lived in Baker's cottage next door to the Silver Street bridge across the railway line. On our side of the bridge were the Oakleys. They had a son and a pig, and my dog, Dooley, a bull terrier, used to give it hell. At the end of Sweeney's Land were the Rutters. I think it was called Yarra Braes, but can't be certain. Hubert and Beulah Rutter, he was an engineer, their children Hubert, David, June and Donald. June who, was my twin, died when she fell out of the train when in her teens. It was a case of did she fall or jump. The jump theory arose because she had an unhappy love affair, probably related to her mother's disapproval of the man. Mrs R was a prize snob. Hubert jnr. was captain of Geelong Grammar in the 1930's. The other two were both killed during the war. I think Mrs R may have been killed in a car accident. The two Huberts went to W.A. and took up a property with what result I can't say, but both are dead I would think. Hope some of this will be helpful

John Handfield

p.s. Stanhope buildings consisted of: the house, a dairy below ground as was normal in those days and had shelves at the back exposed to the sun for drying the prunes, then there was a largish building which Sir J used as his studio, then a large shed and beside that the stable for the horses and the rouseabout's bedroom. Big chook yard and large orchard, maybe 20 trees, cherries, plums, peaches, apricots, raspberries, gooseberries.

My father was Theodore Louis Hopton Handfield, mother Muriel Elizabeth, nee Cochran. His father was Frederick Oliver Handfield RN, who was first mate on board the ss Victoria which in 1861 went to the Albert River in the Gulf of Carpentaria to look for Burke and Wills. This was the sea party, there was also a land party or parties. F.O.H's brothers included H.H.P. Handfield, the vicar of St Peter's Eastern Hill, very high church, who attended to the spiritual needs of the establishment. On Sundays there were more people outside the church (the servants) than inside, the wealthy parishioners. Another brother was Hopton, Secretary of the M.C.C. My mother's father was John Cochran, a wealthy grazier, but all the money had been dissipated before I came along - the 1890's land boom.

p.s. (ii) I'm the author of "Friends and Brothers", Biography of Father G K Tucker, founder of the Brotherhood of St Laurence and Community Aid Abroad. Bishop Stephen's wife, Elsie, was Tucker's sister. Their father was Rev. Horace Tucker, of the Tucker Vllage Settlement fame. The Brotherhood was modelled on the father's settlements. I'd be happy to give a talk to your group if you're interested.

p.s. (iii) The family left Eltham in 1928 and lived in Sandringham until my return to Eltham in 1961 to our present house, designed by Robin Boyd, a friend, and built in 1961. We have been the only occupants.

If you want a talk it will be
"Biography As. History" & tell the story
of the writing of Friends & Brothers
How informers react to interviews,
the give away information they
don't Realise is Significant etc.
I'll bring some copies.

Title of The Talk:

"You Never Know
What's Around The Corner"

John & Esta Handfield / 16 Homestead Road, Eltham, Vic. 3095 Telephone 439 8195

Row Smith

Here with a few cuttings from "Friends &
Brothers", Biography of Father G.K. Fisher.
Journal of the Brotherhood of St. Laurence
Community Aid & Abroad. I thought they
might interest you.

The rector who created a vision

Review by BISHOP HOLLAND

FRIENDS AND BROTHERS, The Life of Father Tucker, Founder of the Brotherhood of St Laurence and Community Aid Abroad, by John Handfield. Hyland House Publishing Pty Ltd; \$15.

LATE last year there was an inspiring performance of a people's 'Messiah' at Christ Church Cathedral. Nearly 300 people had taken their music and, without rehearsal, formed a choir for this great work. It was a splendid experience; the choir sang with great gusto and enjoyment and nobody in the cathedral could fail to be deeply moved.

As I was jostling out with 800 others someone beside me asked what I thought of the performance. I replied suitably and went on to remark about how much talent there was in Newcastle. He thought for a minute and then said: 'Yes Bishop, you'll find many gifted amateurs here'.

I am still not sure what he meant but that expression kept recurring as I read this fascinating biography of the founder of the Brotherhood of St Laurence.

Today the Brotherhood is highly professional and justly famous in Australia. Based in Melbourne, it has 450 full-time and part-time staff members, an army of 1500 regular voluntary helpers, assets totalling \$10million and an annual income of \$4million. It provides a wide range of social welfare services for low income families, the unemployed, elderly citizens, a sheltered workshop for psychiatric patients, a material aid centre for poor families handling 10,000 a year, an unemployment rights centre, a poverty education resource centre, and a community self-help program for elderly and retired people. It plays an important role in influencing

social welfare policy at Federal level by the high quality and accuracy of its research.

Yet it was initiated by a gifted amateur, Gerard Kennedy Tucker, when he was Rector of Adamstown in our own Newcastle Diocese in 1930. Strangely enough when the Brotherhood began it was not with the intention of becoming a social welfare organisation. It was to be a Brotherhood of single men living frugally and committed to the celibate life who would renew and revitalise the parish system within the Anglican Church. Tucker was looking for men with iron in their blood who would sacrifice themselves to renew the Church.

In 1930 four Brothers, two priests and two laymen, lived in community at Adamstown on a single salary (\$500), which greatly perplexed the locals. It was not plain sailing; Adamstown parish was in great debt with the hall and shops built before the Depression having large capital and interest commitments. But Tucker pressed on with his vast and glorious vision that, despite the bishops, his brotherhood would resurrect the Church. When he left Newcastle in 1933 for Melbourne (and Tucker's years in Newcastle from 1919 to 1933 and his relationships with three bishops are fascinating reading for local readers) the Brotherhood took a new direction. It resettled in the slums of Melbourne and, finding itself in a sea of poverty, the social welfare organisation was born.

Tucker himself was the most unlikely person to begin such a movement. He came from a wealthy middle-class background. His father was a successful parish priest in the plushy South Yarra parish. There was a nanny and two serving maids to look after the six Tucker children. Tucker grew up as a nervous child, insig-

nificant in appearance and unable to pass examinations. He had a severe stammer which stayed with him all his life. Against these disadvantages and by sheer perseverance he was eventually ordained in Melbourne and then almost immediately went to war. The Bishop refused to recommend him for a Chaplaincy and so he served as a private. The Army used him as Chaplain anyway and he was one of the rare private-Chaplains. When he returned from the war the Bishop offered him a lowly curacy in Melbourne. But Tucker looked to Newcastle where the Bishop, Reginald Stephen, happened to be his brother-in-law. He was sent to Adamstown as rector in 1919 and stayed until 1933.

It is an intriguing life of a gifted amateur who has all the professional aptitudes of perseverance and the unrelenting drive to fulfil the vision. He was as sharp as two tacks: there was an occasion when Tucker made a number of films concerning the horrifying state of the slums in Fitzroy. He approached the then Premier who replied that he was too busy to view them. Tucker then advertised the films as 'The Films The Premier Dare Not See'.

The author, John Handfield, is 62 and it is his first book. He has been a journalist and public relations consultant, and with respect, it shows. There are some rather wild generalisations, occasional grammatical sloppiness, and some errors of fact concerning places, appointments and names.

But these are personal irritants that you would expect from a professional ecclesiastic. They may be overlooked in what is a fine biography told with verve and good humour. Tucker, who was greatly gifted, always pursued the vision. He was never deterred by knock-back, criticism, or failure; a priest and a man who while being a true amateur was wholly professional in his dedication.

NEWCASTLE MORNING HERALD



Father Tucker at work

HELPER OF THE DEFEATED

**FRIENDS AND BROTHERS:
A Life Of Father Tucker,
Founder of The Brotherhood Of
St Laurence and Community
Aid Abroad. By John Handfield.
Hyland House. 208 pp, \$15.00.**

Reviewer:
SANDY MURRAY

JOHN Handfield has succeeded in presenting a carefully researched biography and sociological document. The former deals with Father Gerard Tucker and the latter with his work related to slums, unemployment and efforts to rehabilitate the waifs and strays of society. Gerard Tucker was diffident, had

a stammer, found examinations almost impossible, and lived in the presence of his own brilliant family. In spite of these drawbacks he nevertheless persisted with his visionary but tenacious dreams most of which he lived to see eventuate.

He was 45 when the Brotherhood was formed and he was able to foster schemes like Carrum Downs where a self-help type of program was created offering hope to many defeated by unemployment and general hopelessness.

Father Tucker had a genius for enlisting the assistance of talented and wealthy citizens to back his ever-increasing enterprises. He himself took full advantage of press and radio to build up an impressive public relations structure and he was also able to arrange for the production of three films.

One of the films was called 'Beautiful Melbourne' and opened with scenes of slum houses, paint peeling

off them, outbuildings and verandahs sagging, children playing amongst rubbish in the streets, risking their lives in passing traffic, broken furniture, rats, filth, lice and bed bugs. Then shots were shown of children playing happily in a Housing Commission Estate and the all-over comparison carried its own urgent message.

Father Tucker was able to inspire some to accept for a time the discipline of a simple and celibate life geared to complete commitment to the mission for the needy. After his death at the age of 89 in 1974, amongst his few material possessions there was found a slip of paper carrying a text from the Book of Timothy in the New Testament: "I have fought a good fight, I have finished my course, I have kept the faith".

Truly a great Christian and great Australian.

The clergyman whose monuments continue to do good

ANY man fitted the Latin tag, "If you seek his monument look around you" it was Father Gerard Kennedy Tucker who died in 1974 at the ripe, but not over-ripe, age of 88. In the well-disciplined ranks of the Anglican Church he was always a stirrer, a little man with the fire of God in him, a fire which only death could extinguish.

Several of the undertakings of this restless spiritual entrepreneur went the way of all flesh but the two most significant survivors are the Brotherhood of St Laurence and Community Aid Abroad, founded in 1958 under the title Food for Peace. In company with Oswald Barnett, a Methodist layman, he also declared war on Fitzroy's slums and their joint endeavors led to the creation of the Victorian Housing Commission.

Both the son and grandson of pioneering Anglican clergymen, Father Tucker was born to the cloth. But he had obstacles to overcome. He was small and so frail that one felt he might have been blown away in a strong wind. Because of his nervous temperament he had trouble in scrambling through his theology exams, and he had a stutter, which is a handicap for a priest. But he had a still social conscience.

**FRIENDS AND BROTHERS,
by John Handfield (Hyland
House; \$15.00).**

GEOFFREY HUTTON

castle) on 8 December 1930. It had four members, living as celibates on a joint salary of £250 a year. Its other asset, an aged secondhand Chevrolet tourer.

Not a promising start, but the same could be said of Christianity. As a poor man's backdoor to the priesthood it slowly withered; the young men who came to study for their licentiates in theology were not prepared to dedicate their lives to celibacy and poverty, and they drifted away.

But while the brothers left, the friends increased and multiplied. The brotherhood became a highly significant social service organisation. As the author records: "Fifty years later the organisation, centred in Melbourne, had 450 full time and part-time staff members, an army of 1500 regular voluntary helpers, assets totalling \$10 million and an annual income of \$4 million..."

There is much more to add. So much for the power of faith.

If the second world war took several of the brotherhood's aspiring priests to act as padres in the forces, Father Tucker

bitterly about the Huns and changed his form of prayer when he was at their deathbeds. Later he tolerated pacifist priests and tried to prevent Australian involvement in Vietnam.

In his attitude towards sex he also changed drastically with the years. In London as a young member of the AIF he had a love affair and proposed marriage. His sweetheart refused him, then changed her mind. He told her it was too late for second thoughts.

In one respect he did not change his mind: he wanted to be his own man, running his own show, without interference, especially from the bishops or the synod. He achieved his greatest notoriety as a battler for the poor in 1944 when, with fellow priests he camped for 35 days on the verandah of a house in Armadale to prevent the eviction of the tenant. He even conducted church services from the verandah with a congregation standing in the road.

This flagrant breach of the law displeased Archbishop Booth who supported authority and depended for financial support largely on the citizens of Toorak and South Yarra. But there was no stopping the little firebrand. Having rescued his Carrum Downs settlement from failure and turned it into an old people's village, he worked the same trick at Lara, near Geelong. There was always

The Tuckers were a close-knit family and among the "friends" of the brotherhood were most of Gerard's relations, including David Scott, his nephew, who gave up a lucrative job in advertising to manage the brotherhood. The old man was devoted to his father and spent his life trying to win the approval of the long-dead parent. In the end he far outdid him in good works.

In the end he achieved a lot more, and he did it his own way. If he had lived early enough he would probably have been martyred like St Laurence. Later he might have been burned at the stake for disobedience.

It would have been easy enough to describe his life in pietistic terms. John Handfield has rejected this easy way and gone into the details—including the infighting—which were part of the little Father's character.

This is a deeply and meticulously researched account of the life of a Christian activist which has left its imprint on our community. After careers in journalism and public relations John Handfield has chosen a fine subject to launch himself into the disciplines of authorship. He writes lucidly and with balance, presenting a living portrait of a man who was proud that he had "fought a good fight", not an idol to be worshipped.

GEOFFREY HUTTON

FRIENDS AND BROTHERS

by John Handfield

Hyland House, Melbourne, 1980.

"Friends and Brothers" is the fourth publication in a series that began in 1943 with the publication of a brief history of the Brotherhood, How it began and how it goes on — the Story of the Brotherhood of St. Laurence.

In 1954 Father Tucker's autobiography, "Thanks Be," was published, and in 1967 Isobel Carter's "God and Three Shillings."

Now in 1980 we have John Handfield's "Friends and Brothers" — what the dust jacket describes as "the fascinating story of a great Australian".

As the author's acknowledgements explain, "Friends and Brothers" is based on two main sources — the archives of the Brotherhood of St. Laurence and an extensive series of interviews with Tucker's family, friends, colleagues and supporters.

In all there have been 100 interviews with 67 respondents, one of whom, Selwyn Reynolds, suffered some 60 hours of taped interviews without complaint.

The Brotherhood commissioned the interviewing programme when it realised that the possibility of an adequate oral history was fast disappearing.

But this book is John Handfield's; it is not an "authorised" or an "official" biography, though it is substantially based on documentary and oral material, most of it assembled for the first time.

Major contribution

And this is Handfield's great achievement in this book. It tells us so much more about

Gerard Kennedy Tucker than any of us knew before: about his family, his college life, his curacies, his war service, his relationships with bishops, his stammer (when it worried him), his parish at Adamstown, Diocese of Newcastle, his vision of a parochial Brotherhood as a panacea for the shortcomings of the Church in the twenties, the formation of that Brotherhood, its move to Melbourne, its growth and decline as a religious community and its development into today's multifaceted welfare, research and social action agency.

All this is recounted very readably and in considerable detail and constitutes a major contribution to our knowledge of a great priest and of two great Australian institutions, the Brotherhood and Community Aid Abroad.

I imagine that the potential readers of this book will fall into two main categories. First, admirers, friends and family of Tucker — his fan-club as it were — who will read this book both critically and uncritically. Critically, because what they read will be checked against their own memory and understanding. Uncritically, because he is still very much their hero.

Second, admirers, friends and present and former staff of the Brotherhood who want to enlarge their understanding of the present organisation by studying how it came to be. For them the sixty-four dollar question is, "Does this biography explain the connection between Tucker, the traditional, simplistic, sacerdotal, Anglo-Catholic priest and today's open, professional and broadly-based Brotherhood?"

I am not sure that it does.

And this is not necessarily a reflection on John Handfield's work. The relationship between Tucker and his Brotherhood is an exceedingly complex one. (In passing it is worth noting that the National Library has catalogued "Friends and Brothers" not under "ecclesiastical biography" but under "welfare agencies".)

But clearly today's sophisticated agency is the creation of Sambell and Scott, not Tucker.

Yet Tucker never disowned the non-brotherhood Brotherhood. And the Brotherhood was and to some extent still is largely dependent on his capacity to evoke public support for worthwhile community projects. A revealing comment by Geoffrey Sambell is recorded on p. 187: "Tucker's picture on the front page of the Geelong Advertiser was worth \$50,000 to any cause, mine not a penny, and we both knew it!"

Judging by the number of times it is reported, several of Handfield's respondents must have quoted to him the best known Tuckerism, "Don't just talk about problems; get to work and d-d-do something."

Handfield records many of Tucker's doings. They were not always successful but enough were to convince the Victorian public that here was someone who was prepared to have a go at acknowledged community scandals and shortcomings.

Human memorial

When Tucker died, the Brotherhood Board debated long and hard what memorial it should establish in his memory. All agreed that it should not be a building; some felt that the Brotherhood and C.A.A. were his living memorials; eventually it was agreed to provide funds to train Christian community workers — future Tuckers.

During the discussion one

long-time colleague characterised Tucker as a "bone thrower", an apt description. He was apt to toss out challenges, suggestions, queries that lodged and disturbed and often resulted in action.

He made great demands; he claimed much from you; and he knew he had the right to make demands because he had accepted similar demands for himself. He was both fearless and invulnerable.

He had nothing to lose, he who lived in a caravan wearing a threadbare suit, sustained by boiled eggs.

One of God's saints

In a sense this book is the story of a failure — Tucker's failure to find anyone to share his vision. Various explanations are proffered by various people to account for this. My own explanation is simple and uncomplicated. Tucker is in fact one of God's saints and as such unique and irreplaceable.

You don't have to take my word on how far Tucker qualifies. As I have said, the great merit of Handfield's work is that he has set down the evidence upon which each of us can make our own judgment on Tucker's life and work.

It's difficult for anyone like myself who has been influenced by him to assess what the impact of this book will be on those who did not know him. (A Family Tree would have helped the uninitiated.)

But, that said, I still think they will enjoy reading it and may find interesting, even inspiring, this account of a great Australian who was also one of God's saints.

Hyland House is to be congratulated on the book's design and printing, and especially the illustrations, and John Handfield on his first Biography.

Bishop JAMES GRANT

BEYOND THE MOUNTAINS

by Tony Ryan

Spectrum Publications, Melbourne

A modern song-writer thought that if he wanted to know "What's it all about?" he should ask Alfie; but Tony Ryan thinks that a more reliable source of information might be the Maker.

In his second book, "Beyond the Mountains" he tells us of his questioning of God, and some of the answers God gave him through his own experiences.

If you are anything from an Agnostic to a Zen Buddhist, you have asked (and probably still are asking) the same questions. If you have ever had a pet dog, a sickness or a flat tyre, you have probably been offered the same answers.

Tony draws not only on his reflections of the everyday incidents of life, but also on his reading from a wide range of literature that includes Archimedes, Victor Frankl and Humpty Dumpty; but he shows us that more than anywhere else, God's answer is found in the Bible, the Book of Life whose heart is Good News. Is it because Tony has listened to the Lord speaking to him that Tony has learned how to speak to Him?

In the first section of "Beyond the Mountains", Tony tells us how an unknown voice on a radio talk-back show asked the question that all of us are constantly asking: "Where are you, Lord?" That voice and that question stirred him to look to the Bible and into his own life.

difficulties that world as chaotic. Maybe we God question hear Him as believe in Me

For each h que and; the each of us cli but we can; who have clim tains. This bec be a detailed our mount foolproof. Rat be an inspira I've been able with a lot of Friend

What lies b tains makes worthwhile (a little rest now the view). Eve with the sam same Helper who trust HJ telling us ever

"I lift my ey From whence come? My hel Lord Who m earth.

For a long "One of these write a book. hope that on Tony Ryan is another.

BAI (Fr King w Family Couns Melbourne ra write the book

8 BOOKS

weekend review

Off and running on his third career

THE PUBLICATION of 'Friends and Brothers', a life of Father G. Kennedy Tucker, founder of the Brotherhood of St Laurence and Community Aid Abroad, serves notice that John Handfield's third career is under way.

It seems a point worth making. The book is his first, the fore-runner of three that are firmly in mind and as good as written. Mr Handfield is in his 62nd year, a sprightly grandfather much given to the Balinese *udeng*, that useful headwear for farmers in the paddy fields, and a kindly concealment of baldness, gayer than a wig. He has been in turn journalist and public relations consultant (one of Melbourne's first, the inventor among much else of that handy term of the credit squeeze in the sixties, "the deposit gap") and is now a full time author. "Of course, I have been writing all my working life," he says. "But not books before."

'Friends and Brothers', the fruit of 30 years' familiarity with the work of the Brotherhood of St Laurence and of strong admiration for its founder, has been in a sense a necessary workout in the author's craft. After 26 years of practice as public relations consultants, the Handfields sold their agency to a British firm and now spend three months each year in Bali, in winter retreat from Eltham. Bali is ideal for writing, John Handfield says, but not as yet for writing the proposed collection of short stories



By STUART SAYERS

or the novel that have been simmering jointly in his mind for longer than he likes now to remember.

"I set about writing the novel in 1975 but it just didn't work and I realised I needed to train myself first. The sort of people I'm dealing with in the biography of Father Tucker are the sort of people I want to put in my novel. So I've been learning about them and their attitudes and how they speak and also discovering how to arrange my material."

Since starting to collect material for 'Friends and Brothers' in 1977 and settling to the task of writing it in February 1980, the novel and the short-story collection have been further delayed by the intervention of yet another biography: a life of Sir James Darling, who came to Geelong Grammar as head master in John Handfield's last years at the school. The new book, likely to be ready for publication in about two years, will add another dimension to training as a novelist begun by writing the life of Father Tucker.

"My sort of people in the novel will be south of the Yarra people. Father Tucker was a hero of south of the Yarra people and



John Handfield: in search of south of the Yarra people.

Sir James Darling was too, but in a different way."

John Handfield sees Sir James Darling as a moral leader. He describes Father Tucker as a catalyst of social action, a latter day version of those 19th century Anglo-Catholic priests, who lived in middle-class comfort in one part of London and went daily by bus or train to tramp around the slums, strenuously combatting in practical ways the evils they encountered.

"Father Tucker discovered the slums and beckoned his own people to come over the river and accept them as their own responsibility. He used to say in his newsletters, 'I'm only after a fair deal for people on the north side of the Yarra. We don't expect them to have the same sort of homes as you people in Toorak but they ought to have a fair deal'."

As a former south of the Yarra man (from Sandringham, "that Bournemouth of Melbourne") John Handfield remembers well when Moonee Ponds was a place nobody knew or visited. "That was the way people in our suburbs — Toorak, Ripponlea, Brighton, Elsternwick — felt and talked. There's no question of it. I'm going to make them feel and talk that way in my novel."

The West Australian

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Determined TO SUCCEED to succeed

● FRIENDS AND BROTHERS, by John Handfield, (Hyland House, \$15).

GERARD Kennedy Tucker didn't like the Germans.

In fact, as an Australian chaplain during the Great War, he even objected to burying them and would change the words of the burial service from "this our departed brother" to "this German soldier."

In his letters to his mother, he usually referred to them as "the Boche," "the Fritz," or the "Fiends from Hell."

None of this would be remarkable in itself—there have always been service chaplains who found that their patriotism was stronger than their charity—if this was not the same Gerard Kennedy Tucker who later achieved fame as the founder of two Australian humanitarian organisations.

Tucker founded the Brotherhood of St Laurence, an Anglican religious order which has always worked among the poor of the inner city areas, and Food for Peace, now better known as Community Aid Abroad.

Book review

How one man could exhibit such different attitudes towards his fellows is the fascinating theme of John Handfield's biography.

Handfield skillfully describes the interplay between Tucker's Christian faith and desire to rebuild the world according to the principles of the Sermon on the Mount, and the human foibles which beset even the greatest of men.

The result is a work which is sympathetic without being hagiographical and which is marred only slightly by the sometimes too-quiet style.

Handfield makes much of the influence of Tucker's early life, of his family and of his difficulties in becoming a priest in forming the attitudes of his later career.

● More in next page

the idea pre-dated the war, but the story does seem to bear out Handfield's suggestion that one of Tucker's strongest personality traits was the desire to turn failure into success by going to extremes.

How the brotherhood was formed and became involved in welfare work during the Great Depression; how the network of "friends"—lay helpers who provided money and part-time voluntary work—continued the work when the religious order died out; and how Tucker directed his welfare concerns overseas by forming Food for Peace, is best told by Handfield himself.

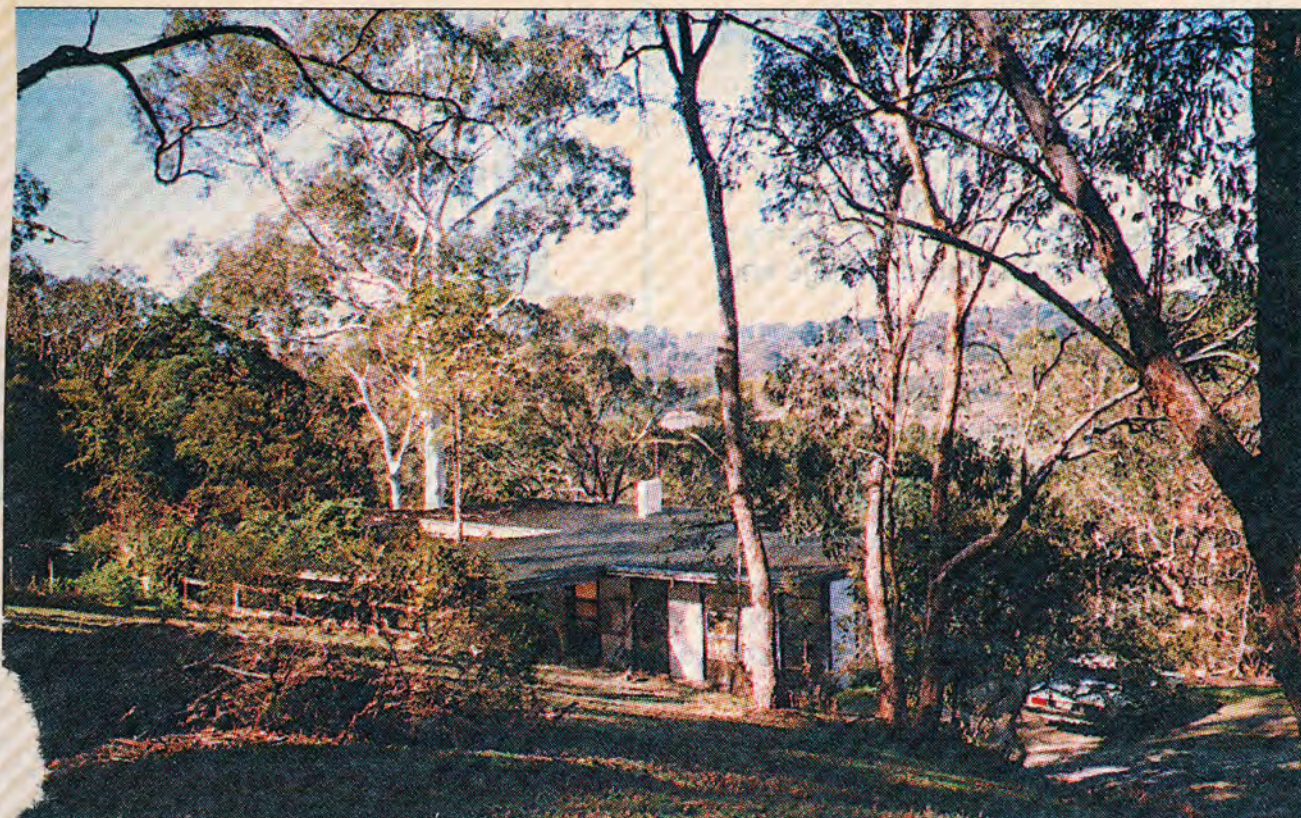
The closing chapters of the book will interest West Australians

because they relate part of the career of the late Anglican Archbishop, Geoffrey Samuel, who succeeded Tucker as executive director of the brotherhood.

The late Archbishop apparently had stormy relations with Tucker at times, though such conflicts were moderated by his respect for Tucker's zeal and achievement.

Handfield's book is well-researched and should appeal to those interested in the social history of Australia between the wars, as well as in the career of one of the country's better known churchmen.

Ray
Cassin



ELTHAM SOUTH: 16 Homestead Rd. Auction: June 20 at 2pm. Call Jeff Thomas of Stockdale and Leggo on 9435 7122, 9439 5769 (AH) or 0411 743 339. \$280,000 plus

A JAPANESE INFLUENCE

THIS Robin Boyd classic is on a block larger than 0.4ha, with access to river frontage.

The heavy timber posts and beams form a dominating framework for the panels which alternate with floor-to-ceiling windows, giving it a strong Japanese character.

Of timber-framed structure, the house is arranged around three sides of a secluded northern courtyard designed as a Japanese garden with a fish pond.

Built on two levels to take advantage of the fall of the land, the upper level takes in the living areas, three main bedrooms and a study.

The lower level is made up of a separate self-contained accommodation that includes a kitchen-meals area, huge lounge and bedrooms with an en suite.

There is also a store room under with extensive shelving that would serve as a wine cellar. It has access to the area under the house.

A wide glazed gallery flanks the courtyard on one side and links the living zone.

In summer, the doors can be opened to allow the breezes coming up from the river to flow through the house.

The large lounge-dining area adjoining the gallery has polished floors and an open fireplace at one end.

Next to the living area is a roomy study, once again with pretty views.

The kitchen-meals area includes a free-standing work centre, modern wall oven, walk-in pantry, dishwasher and a separate thermostat-controlled walk-in coolroom.

Each of the four bedrooms has an en suite. The main comes with a dressing room and a huge en suite with double hand basins and a full-sized bath.

A bonus is a fully-lined studio with windows on all sides, polished floors and high ceilings.

The property abounds with wildlife and gets visits from koalas and birdlife, bringing with it the background sound of bellbirds.



**HANDFIELD RESIDENCE,
16 HOMESTEAD ROAD,
ELTHAM.**

BUILT:

CIRCA 1960

THEMES ILLUSTRATED BY THIS PLACE:

**THIS PLACE DOES NOT
ILLUSTRATE ANY OF THE
MAJOR THEMES OF THE SHIRE
OF ELTHAM'S HISTORY**

BASIS OF SIGNIFICANCE:

**ARCHITECTURE
RARITY
HISTORY**

DEGREE OF SIGNIFICANCE:

LOCAL SIGNIFICANCE

EXTENT OF SIGNIFICANCE:

**ENTIRE RESIDENCE AND SITE
TO A RADIUS OF 20 METRES**

RECOMMENDATIONS:

LOCAL PLANNING PROTECTION



Handfield Residence, 16 Homestead Road Cont.

CULTURAL SIGNIFICANCE:

Designed by well-known Victorian Architect Robin Boyd after he returned from lecturing architectural students in Japan,¹ the Handfield residence shows the influence of traditional Japanese design in its modular wall arrangements, solid and glazed panels and sliding exterior doors. The courtyard planning, floor to ceiling glass walls and the combination of single and double storey sections on the steep site illustrate quite advanced dwelling design for its time. Designed to house three generations, grandparents, their children and grandchildren, this residence remains in Handfield ownership and appears to be very intact.

HISTORY:

Original and Continuing Use:	Residence
Original Owners:	John and Esta Handfield
Present Owner:	John Handfield
Architect:	Robin Boyd ¹

This residence was constructed for John and Esta Handfield, who were very early practitioners in public relations; their business became John and Esta Pty. Ltd. and then Image Australia.¹ Boyd designed the building to house John and Esta Handfield, two of their grandparents and their two children, as well as two live-in home helpers, one for the grandparents and one for themselves. Esta Handfield died in mid 1995 and John Handfield continues to live in the residence.

DESCRIPTION:

Quite advanced design, in planning and detailing.
 Plan U-shaped.
 Single and double storied; the arms of the U are basically single storied, while the base running parallel with the Yarra River is two storied.
 Walls timber stud framed?, asbestos cement sheet clad.
 Roofs flat?
 Floors timber, some concrete?
 Features include the modular wall design, courtyard planning, combination of single and double storey sections, internal planning and floor to ceiling glass walls.

SOURCES OF INFORMATION:

1. Information from Mr. John Handfield.

CONSERVATION GUIDELINES:

Keep this residence intact.
 Regular maintenance as necessary.



ELTHAM SOUTH 16 Homestead Road

‘LANDMARK BOYD/GROUNDS HOME WITH YARRA VIEWS’

An acclaimed Robin Boyd and Roy Grounds designed residence; ‘Hanfield House’ c1962 is an innovative modernist home with Japanese inspiration set amongst bushland with breathtaking uninterrupted views of the meandering Yarra River. A relaxed 4 bedroom and study interior and rustic surrounds create a captivating tone for those seeking sanctuary to absorb and savour on a landscaped 1 acre block peacefully secluded down off the road. Features separate self-contained apartment, solar hotwater, raintanks.

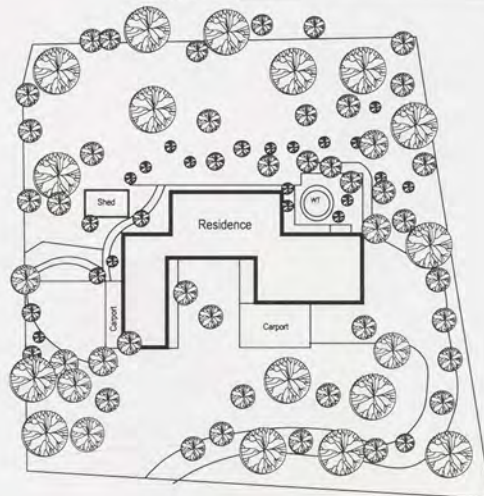
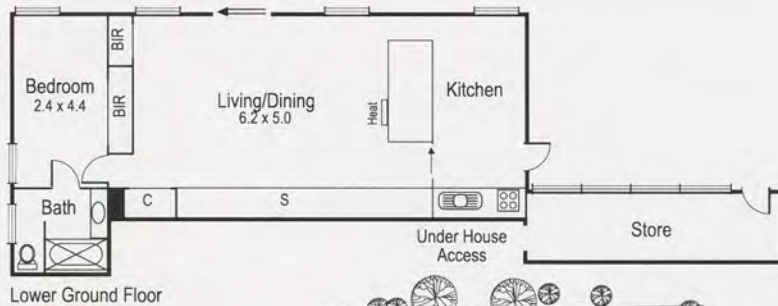
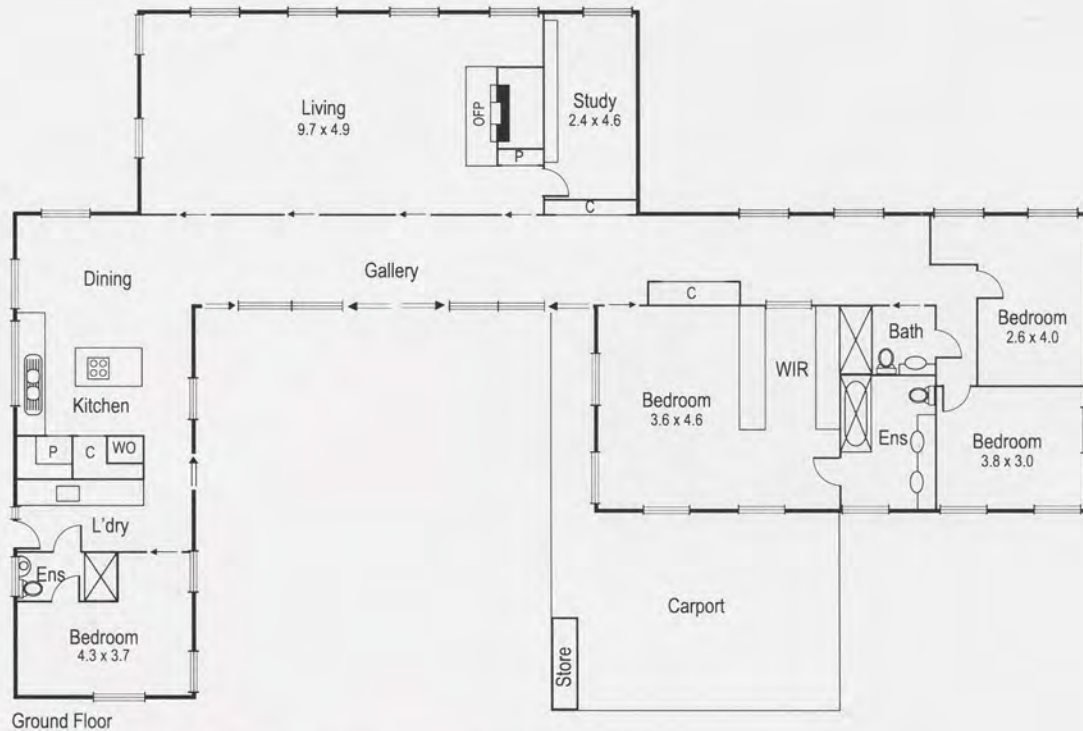
Auction: Saturday 22nd November at 12.00 noon

Contact: Graham Morrison 0417 101 997

Office: 968 Main Road, Eltham 9431 2444

ELTHAM SOUTH 16 Homestead Road

16 Homestead Road, Eltham South "Hanfield House"



Every precaution has been taken to verify the accuracy of the above details. However, prospective purchasers are advised to make their own enquiries. Morrison Kleeman gives no warranty to the above and expressly disclaims all liability for any loss or damage, whatever the cause which may arise from any person acting on any such statements.

Morrison Kleeman



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Auction: Saturday 22nd November at 12.00 noon

Inspect: Thursday 2.30-3.00pm & Saturday 11.30-12noon

ESR: \$900,000 - \$990,000

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