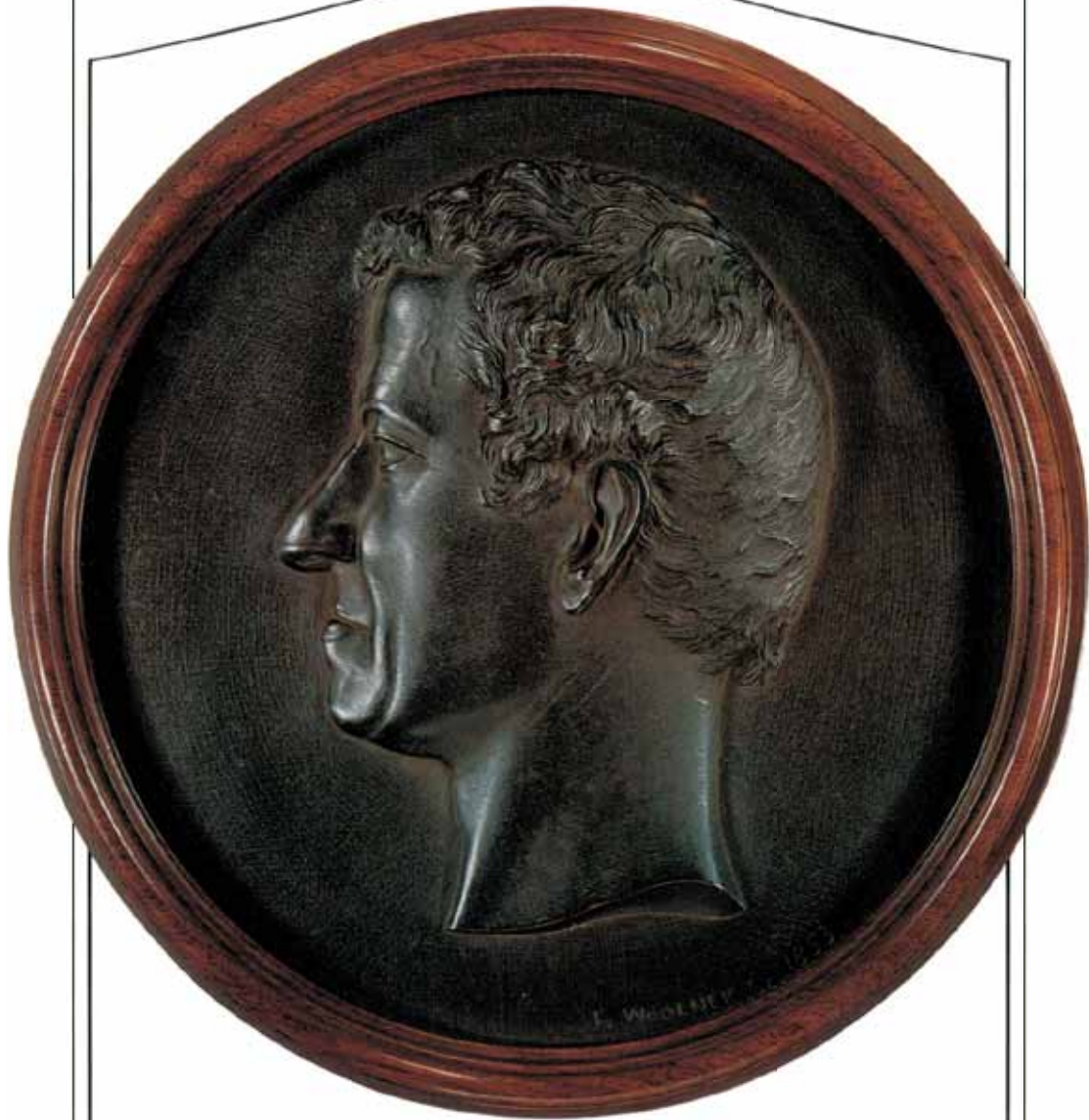


LA TROBEANA



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10th Anniversary 2001-2011**

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La Trobeana

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FRONT COVER

Thomas Woolner, 1825 – 1892, sculptor
Charles Joseph La Trobe
1853, diam, 24.0cm. Bronze portrait medallion showing the left profile of
Charles Joseph La Trobe. Signature and date incised in bronze l.l.: T. Woolner.
Sc. 1853;/M
La Trobe, Charles Joseph, 1801 – 1875. Accessioned 1894
La Trobe Picture Collection, State Library of Victoria.

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Introduction

Introduction to Diane Gardiner

The La Trobe Society is delighted to welcome our new President. Diane commenced her heritage career as the Manager of La Trobe's Cottage for the National Trust of Victoria. At the Trust she initiated the Victorian Tourism Award winning exhibition and education programs at the Old Melbourne gaol. Diane Gardiner has had extensive experience in the development of Education and Public Programs in the museum and archive sectors. Diane was awarded a Winston Churchill Memorial Trust Fellowship in 2002 to study exhibitions and program development in various museums and historic sites around the world. While at the Public Record Office Victoria, Diane developed the organisation's online education resources, wikis and other web 2.0 resources. In 2010 she project managed the installation of new education focused exhibition program at the Old Treasury Building and is currently managing the site. Diane is committed to the promotion of history and is the Chair of the History Council of Victoria.

From the President

This year is the tenth anniversary of the La Trobe Society and I am delighted and honoured to be the President of the Society at this time. It is amazing to reflect upon the last ten years and all that the Society has achieved. The Committee and members have helped to raise the profile of Charles Joseph La Trobe through the magazine and other publications, as well as organising lectures and various commemorative events. Indeed, their

ongoing fund raising activities have contributed significantly to the restoration and maintenance of La Trobe's cottage in the Domain – one of Melbourne's most important historic buildings. I have a particular fondness for this little cottage as I had the very great pleasure of managing it for a couple of years. The cottage provided me with a first-hand experience in building conservation and interpretation of a historic site. Indeed, it set me on the path to my future career in the interpretation and development of programs for historic sites. My Winston Churchill Memorial Trust Fellowship assisted me in further developing and extending my expertise in these areas.

I recommend to you this first edition of La Trobeana for 2011 with its fascinating articles ranging from discussions of religious belief and practice in 1850s Melbourne, to the impact of the Moravian faith on Charles La Trobe and the erudite analysis of Georgiana McCrae and La Trobe's friendship by the distinguished Australian author Dr Brenda Niall.

In this the tenth year of the Society, a number of informative and interesting talks and other activities are planned. The Society is fortunate to have so many passionate and committed supporters but I would urge you to encourage others to join the Society and support its work in the promotion of Charles La Trobe and his cottage. I look forward to meeting you at these various activities.

Diane Gardiner

Hon. President La Trobe Society

Religious belief and practice in early Melbourne

By Dr Peter Sherlock

Dr Sherlock is Dean of the United Faculty of Theology, part of the Melbourne College of Divinity. He is a member of the Council of the Anglican Diocese of Melbourne and speaks regularly on Australian religious history. He is author of *Monuments and Memory in Early Modern England* (Ashgate, 2008) and (as co-editor with Megan Cassidy-Welch) *Practices of Gender in Late Medieval and Early Modern Europe* (Brepols, 2008).

This article is based on an address delivered at the Institute of Spiritual Studies and the La Trobe Society seminar on 'Religious Belief and Spirituality in La Trobe's Melbourne', at St Peter's Eastern Hill, 5 October 2010.

What was the shape of spirituality and religious practice in La Trobe's Melbourne? This article is an attempt to address this question, focussing primarily on the period of the Port Phillip District, from 1835 to 1851. In these years prior to the revolution of the gold rush, settler numbers grew from less than a hundred to over twenty thousand, from at least three rival settlements established without imperial authority by Batman, Fawkner and the Hentys to a colony with its own legislative council and governor. These years also saw an extraordinarily sustained physical, social and cultural attack on the Kulin nation, pursued, as James Boyce has argued, by white settlers who brought with them experience of brutal conflict in Van Diemen's Land in the late 1820s and early 1830s.¹ A key element in these encounters and experiences was religious belief and its expression, whether in formal rituals or everyday patterns of life.

In pursuing this topic, my initial questions were, what was the shape of belief for the first

generation of European settlers, and how did early colonial religion shape Melbourne? Addressing these requires not only examination of structural and institutional growth in the form of land, buildings, governance, but also by asking deeper questions about spirituality, belief and practice. These are questions I have struggled to answer, however, for human nature is not constant except in its contrariness, and human emotions and beliefs are impossible to pin down, especially when they belong to the past. Owing to my professional role as Dean of a theological faculty drawing on three Christian traditions – Anglican, Uniting Church, and Jesuit – I am particularly interested in the dual forces of ecumenism and sectarianism, while as a lay Anglican I remain intrigued by the role of lay piety in the relative absence of clergy from the earliest years of European settlement. This brief survey leads to two conclusions: first, that there is room for a good deal more serious research on religion in La Trobe's Melbourne, and second, that the spirituality of 1840s Melbourne was not so different from today.

When Europeans took up possession of the land that is now known as Melbourne, they entered an arena in which religion was already present. Aboriginal peoples believed that they were created by Bunjil, who made humans from bark and breathed life into them, gave them laws of social organisation, and provided the tools for gathering food. The first European arrivals brought their own forms of social organisation and religious beliefs, and there was very little exchange between the two groups. A few settlers saw in Christianity the only justification for their presence, conceiving their religion as a necessary gift to Aboriginal people that compensated for the loss of land and livelihood. This was also the view taken by La Trobe, and by Britain's Colonial Office, though the imperial government would add the rule of law to religion as the key benefits brought by British civilisation.

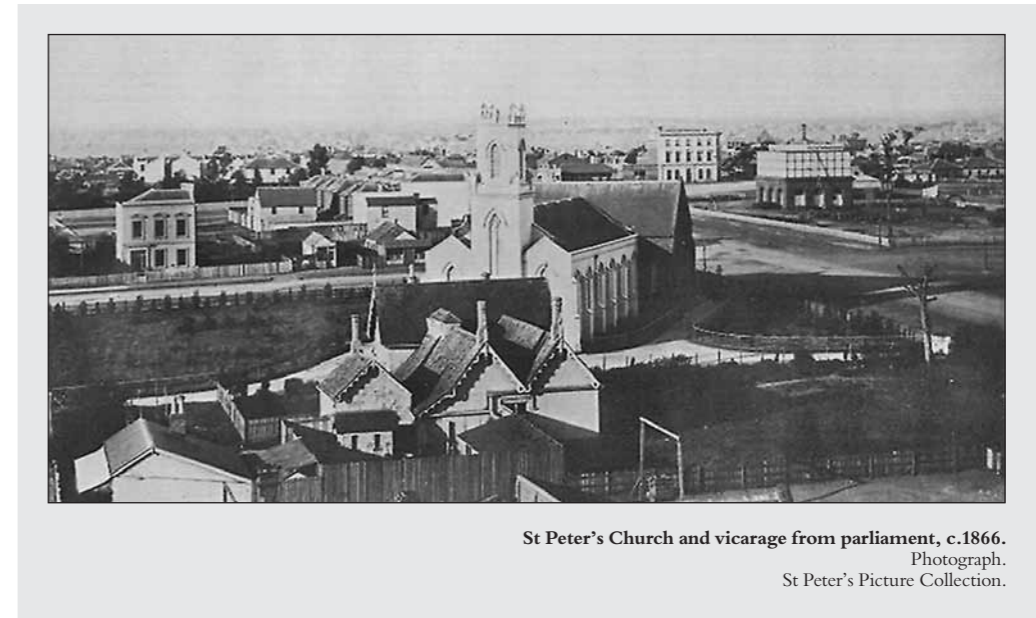
As some early historians of Christianity in Australia put it, 'The incapacity of the Aborigines has been exchanged for the transforming power of active Christian civilization.', meaning that 'Britain was entitled to come here, and spread herself over the land, provided she recognised the rights of the aboriginal inhabitants and made her coming a blessing to them and not a curse'.²

for the formal practice of Christianity in the earliest days of European settlement. The Port Phillip Association made provision for a catechist but that was all. Some religious instruction and fervour came from the men appointed as Protectors to the Aborigines under the peculiar system operated at Port Phillip: many of these were Wesleyans, who saw in the role of Protector a chance for evangelistic outreach. Wesleyans were quicker off the mark than most in the establishment of a mission at Buntingdale in 1839 – although it closed just nine years later.

Perhaps the best we can say about the spirituality of many early European settlers is that they took a leap of faith in coming to Melbourne. Margaret Clow, the wife of Presbyterian minister James Clow, wrote in 1838 prior to her arrival in Port Phillip that 'How wise and kind is our Heavenly Father in concealing the future from us'.³ One live spiritual issue for early Melburnians was Sunday, the Lord's day. Debate over Sunday was not just about church attendance, but about whether people should work on a Sunday, and what business or activity was acceptable. Some early colonists struggled to remember that it was in fact Sunday. Hugh Murray wrote to his sister in 1837 to complain

time to complain of the heathen ways of those settlers who did not bother with either ritual. In the absence of stipends to support and vocations to supply more clergy, some ministers simply enjoined the people to pray privately and study the bible as the best alternative form of devotion. This in itself raises questions: what did Christian

police office and place of worship. Independent and Wesleyan ministers were the first to visit, followed soon by Presbyterian and Anglican clergy.⁶ The Reverend Joseph Orton, the first clergyman to visit, conducted a service in April 1836, preaching on the text 'What shall I do to inherit eternal life?' and focussing on the witness



St Peter's Church and vicarage from parliament, c.1866. Photograph. St Peter's Picture Collection.



Plan of the first Scots Church, corner Collins and Russell Streets Melbourne. Date(s) of creation: 1841. architectural drawing; ink, watercolourwash on buff paper; sheet 30.9 x 49.5 cm. Reproduction rights owned by the State Library of Victoria. Accession No: H5016 Image No: is000463

Notwithstanding La Trobe's encouragement and the efforts of other European settlers, sustained efforts at missionary outreach to the Aborigines were few and far between, and constantly ran into difficulty as the rapacious hunger of most colonists for land overtook the provision of money, land and staff for evangelistic or humanitarian work. Many religious commentators in the 1840s also bemoaned what they saw as the poor moral health of white Victorians, who were just as in need of religious instruction as the Indigenous population. Indeed, it was this kind of sentiment that informed the desire to keep Victoria free from the 'convict stain'.

As was the case for the establishment of New South Wales, there was little provision

that in the absence of any church bells he could lose track of time and not even know it was Sunday; he very nearly built a bridge on a Sunday until a colleague reminded him of the day.⁴ When the first Catholic church building was opened in 1839, it was quickly provided with a bell to call the faithful to worship.

Another problem for colonists throughout Port Phillip well beyond the 1830s was the lack of access to ministers, whether for spiritual nourishment or for the rituals of baptism, marriage and burial. As clergy arrived and settled in the district, they found themselves taxed by the burden of these rites of life, with some conducting several hundred baptisms and more than a hundred marriages each year, leaving little

people do to practise their religion and to express their beliefs when no clergy were available, and how did they manage affairs such as baptisms and marriages? Private diaries and letters would be worth investigating at length, though church archives provide some answers.⁵ The archives of the Anglican Diocese of Melbourne include a register from circa 1850 that records the baptisms, marriages and burials conducted by itinerant clergy on long rides throughout Port Phillip, often baptising whole families at a time. Fascinatingly, the register contains the original slips of paper carried around by the clergy and then painstakingly written up on return to Melbourne.

Individual churches made their own arrangements as the settlement grew, either by the formal appointment of ministers, or as settlers who happened to be lay readers, preachers or pastors arrived in the district. Alexander Thomson, a Presbyterian pastoralist who initially camped on the site of what is now St Paul's Cathedral, is claimed by some to have conducted the first religious services in March 1836 when he led the Church of England liturgy. In a letter to La Trobe in 1854 Thomson recollected that he had been the de facto policeman for the early settlement in the absence of any other authority, and that his tent had doubled as both

of Europeans to the Aboriginal inhabitants of the district. Elsewhere in Port Phillip, meetings were spontaneous: Thomas Wilkinson met with two other men in Portland in a brickmaker's hut to establish regular Methodist worship in the town, and soon moved to a kitchen, finally leading to a class meeting. The group read from John Wesley's sermons, and by 1843 was meeting with the Anglicans for worship in the woolhouse on Sunday mornings, and for their own preaching service in the evenings.⁷ Melbourne's Catholics had to do without sacramental ministry until 1839, and some maintained devotion by saying the rosary together in the cottage of Peter Bodecin, a French carpenter, in Collins street.⁸

Resident clergy and the establishment of church buildings took some years, unsurprising given the uncertainty surrounding the creation of the Port Phillip District and its future, and the distance from bodies able to sponsor and send out clergy in Sydney or in Britain. An initial building for ecclesiastical use, sometimes referred to as the 'Pioneers Church', was used by a variety of denominations, but was quickly assumed into the Church of England as structures hardened. The Bishop of Australia, William Broughton, visited for Easter 1838 and celebrated the Lord's Supper for the first time for the district's Anglicans, then consecrated

the Church of England portion of the new cemetery; Broughton's flying visit was followed in October by the introduction of Melbourne's first resident Anglican minister, J. C. Grylls.⁹ By the time La Trobe arrived in 1839, there were resident clergy from the Presbyterian, Wesleyan, Anglican, Independent, and Roman Catholic churches, and one of the Superintendent's early duties was to lay the foundation stone of St James' Church of England.

The institutional acquisition of land and buildings was facilitated by Governor Bourke's famous 'Church Act' of 1836, which enabled the major denominations to purchase government land at reduced rates, removing

at the same time. In the late 1830s George Langhorne, an Anglican layman, attempted to engage with Aboriginal people through missionary efforts, largely focussed around schooling children, sometimes in ways that foreshadowed the Stolen Generations where 'success' in education in white terms resulted in the removal of children from their parents. Education was also an obvious way for churches to gain a foothold in the settler communities, proving the utility of religion, and ensuring that buildings were constructed that could serve a dual purpose. Frequently a schoolhouse would be constructed first and used as a temporary space for worship and for lectures, while funds were raised for a larger church building. This was the

ecumenical cooperation was extended to the Roman Catholic community. One such notable instances occurred in 1847 when J. B. Were, an Anglican, presented the Roman Catholic community of Brighton with a block of land, and a new chapel was erected with contributions coming from the people of Brighton, Catholic and Protestant alike.

Ecumenical spirit, whether born of desire or necessity, probably found its chief expression in the formation of societies for charitable work that sometimes stemmed from the initiative of one denomination. In 1845 James and Helen Forbes founded the Presbyterian Female Visiting Society, followed by other denominations. By 1851 these groups merged to become the Melbourne Ladies' Benevolent Society, which raised funds (including contributions from the colonial and local government) and made distributions to the needy in the absence of a proper scheme of poor relief inspired by Christ's teaching 'The poor ye have always with you'. Unsurprisingly, Mrs La Trobe was the patroness. Women investigated cases or accepted referrals from ministers or elders, and determined the distribution of food, clothes and money, usually along moral lines derived from what we might call 'Christian values' on the one hand, and Victorian concepts of the deserving poor on the other. Nevertheless, unity in charity only extended so far; Catholic women often worked through the St Vincent de Paul Society instead, while Jewish women founded a Hebrew Ladies' Benevolent Society in the 1860s.

A feature of religious organisation in Melbourne was, at least for the Protestant churches, the development of largely self-reliant structures born from necessity in a place remote from higher sources of authority. The Anglicans were rudderless until the arrival of a bishop for Melbourne in 1848, with clergy coming and going, and the lack of resources or a strategy to deal with the growth of the European population. Once that bishop did arrive, he quickly identified the problem of governing a colonial diocese, and took steps that a decade later led to the establishment of synodical governance by laity, clergy and bishop. Bishop Perry was perhaps inspired by Melbourne's Free Presbyterian Church, which had organised itself into a Synod in 1847 without reference to any external control, and a year later, adopting a Fundamental Act explaining their beliefs and structures.

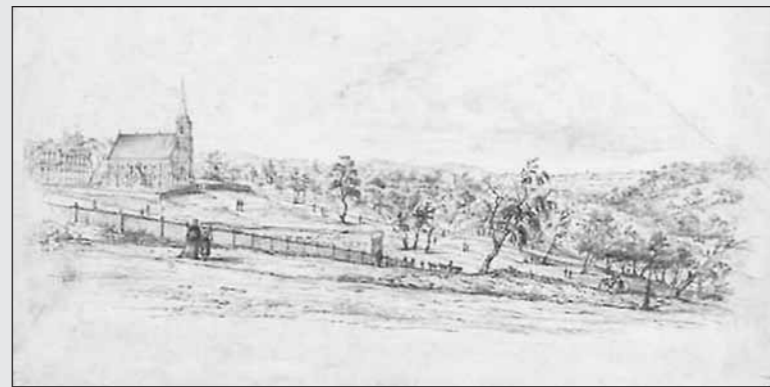
I suspect it is this spirit of equality and respect which may have facilitated the foundation in 1910 of my own academic institution, the Melbourne College of Divinity, a remarkable and prescient enterprise in

ecumenical theological education that provided Victoria with its second tertiary institution and made up for the exclusion of theology from the curriculum of the University of Melbourne. I also muse on whether a key difference between Sydney and Melbourne, is the fact that where Sydney's foundation was in the arrival of British prisoners and their masters against the will of all concerned, Melbourne's was in the arrival of capitalists looking after their own prosperity and co-operating wherever necessary to achieve their own satisfaction. Anger born of oppression and rapaciousness born of self-interest may merely be different shades of brutality, but in the midst of their cruelties to Indigenous and settler Australian alike, they harvest different fruits.

How deep was cooperation, especially as institutional structures developed? Religious affiliation was a powerful marker of other identities: class and ethnicity were two, and, when collective identities came into conflict, religion could be a potent symbol of division. Cliff Cumming has shown that of 1062 Scots Presbyterian marriages conducted in the Port Phillip District between 1837 and 1851, 1026 were between Scots Presbyterians.¹⁰ The Scots were therefore an extremely tight-knit group, with a strong identity based around their Presbyterianism, which itself placed value on association, organisation, and discipline. National religious cultural networks such as this were dominant in Port Phillip, as emigrants arrived shorn of family and friends and without ready means of integration into a new society. Perhaps the most extreme example of this was the early introduction of the Loyal Orange Lodge into Melbourne.

In 1842 elections to the Melbourne Corporation saw two Orangemen elected, while no Catholics were even nominated. Violence broke out in the 1843 election of a Melbourne representative to the New South Wales Legislative Council. Initially only an English Catholic candidate, Edward Curr, was nominated, and the anti-Catholic crusader, J. D. Lang, rallied Melbourne's Protestants to action. Henry Condell, a Presbyterian, was subsequently nominated and eventually elected, prompting the outbreak of riots instigated largely by Irish Catholics that were only put down by the combined efforts of the European and Native Police forces. During the campaign, slogans such as the following were circulated:

Protestant Electors of Melbourne: Remember what your fathers have suffered from Popery, and will you again give it the ascendancy by returning a Popish Member for Melbourne.



J. D. Stone, 1831-1908, artist
[Treasury and Fitzroy Gardens, c.1859-c.1861]

Pencil sketch
La Trobe Pictures Collection, State Library of Victoria, H2401
(Looks East from Spring Street, showing St. Patrick's College, Chalmer's Church and the Treasury Building at lower floor level only. Across the Fitzroy Gardens, Bishopscourt and Fitzroy Terrace in Clarendon Street can be seen.)

the advantage of establishment status for the Church of England and creating something approaching a level playing field for the churches in Port Phillip. This fact is represented today in the presence of so many large churches within the Melbourne CBD, including two cathedrals, the Scots' Church, St Michael's, Wesley Church and others – an occurrence rare even in colonial cities, let alone European ones. It is also evidenced in Melbourne's cemeteries – the original cemetery near Victoria Market, and the present Melbourne General Cemetery, which are divided into denominational sections, with the appearance of equality for all and provision for Chinese and Jewish burials. Religious expression in Melbourne was, perhaps, intended to be a matter of peaceful piety and a marker of respectability, not the cause of conflict.

Schools were established in many cases before congregations were gathered, or at least

practice used at Scots' Church in Collins Street, and repeated by Melbourne's first Catholic priest, Father Geoghegan, who founded a small school in 1840 in the grounds of what is now St Francis' Lonsdale Street, with 41 students in attendance. The Independent congregation at what is now St Michael's began in May 1838 with services in a private house, that were soon moved to a room in Fawkner's hotel prior to completion of a brick church in 1841.

Ecumenical relations in this period were probably strongest between the dominant Scots Presbyterians, and Anglicans of both English and Irish origin, representing the Established churches of Britain and Ireland. While the Anglican clergyman Hussey Burgh Macartney was based at Heidelberg in 1848, he held Anglican services every other week in the Presbyterian chapel by an arrangement with the Presbyterian minister. Very occasionally,

You are three to one in number,
and so down with The Rabble,
and no Surrender.

As Jennifer Gerrand has shown in her study of the riots, this incident conflated ethnic, class and religious tensions, for the Irish-Catholics who protested Condell's election were largely disenfranchised labourers, aggravated by the continuing authority of Scots Presbyterians with access to capital. Interestingly, the press largely supported the rioters, in condemning Lang's actions in particular, and pressing for the emergence of non-sectarian government in the colony. The Orange Lodge began celebrating the 12 July, the anniversary of the Battle of the Boyne, and in 1846 their dinner led to public brawling including the firing of shots that nearly resulted in murder.¹¹

But when we return from the politics of identity to a Christian spirituality that is more theologically engaged, we find greater hope. Father Geoghegan is oft-quoted for his advice given to Melbourne's 3,000 Catholics on arrival in 1839. These extraordinary words are worth repeating again today:

The other obligation I desire to impress upon you is founded on the very essence of the Christian religion – it is the cultivation of kind liberable feeling and deportment toward the members of all religious persuasions. To recognize the right of everyone to worship God according to his conscience is a noble and

enlightened principle – it alone can give a permanent basis to society, because upon it alone can be so combined the various forms of Christian worship into a structure for the common good.¹²

When I began research for this paper, I assumed I would be engaged in a well-trammelled field, and struggle to find something to say that was fresh. Instead, I have come to the view that we actually know very little about spirituality and religious practice in pre-gold rush Melbourne. What we can see is the initiative from women and men of all stripes who sought to worship God, and the struggles of the institutional churches to resource this with clergy and buildings. The significant weight we should place upon religion is most starkly represented in the fact that of all the buildings and structures of pre-1851 Melbourne, indeed of the whole Port Phillip District, the vast bulk of the few which survive are churches, built in brick and stone and not in timber. In the meantime, older concerns have returned: the debate about religion in schools rages around us once more, while Indigenous spirituality has begun to receive some recognition, perhaps notably if crudely in the statue of Bunjil erected at Docklands, and more subtly in the honour now paid to the art of William Barak which preserved and passes on to the future the rituals and culture of the Wurunjeri people. Notwithstanding the scale of cultural and technological transformation in the past 170 years and the supposed rise of secularism, religion and spirituality is alive and well in contemporary Melbourne, just as it was in the 1840s.

A Musical Soul

the Impact of the Moravian Brethren on Charles Joseph La Trobe

By Dr Colin Holden

Dr Holden supervised the editing of the second part of *Anglicanism in Australia: A History* (Melbourne University Press, 2002). His other publications include *Ritualist on a Tricycle, a biography of a Federation period bishop*; *Church in a Landscape, a history of the diocese of Wangaratta*; and *From Tories at Prayer to Socialists at Mass, a history of St Peter's, Eastern Hill*, described in the *Australian Book Review* of as 'the Rolls-Royce of parish histories'. He is a Senior Fellow in the School of Historical Studies, University of Melbourne; he has also curated exhibitions for the National Gallery of Victoria and the Geelong Art Gallery.

This article is based on an address delivered at the Institute of Spiritual Studies and the La Trobe Society seminar on 'Religious Belief and Spirituality in La Trobe's Melbourne', at St Peter's Eastern Hill, 5 October 2010.

I have regretted hundreds of times that we have lost the book which Brutus wrote about virtue: it is a beautiful thing to learn the theory from those who thoroughly know the practice... I would rather have a true account of his chat with his private friends in his tent on the eve of battle than the oration which he delivered next morning to his army, and what he did in his work-room and bedroom than what he did in the Forum or Senate...¹

For La Trobe and many other public figures in Australian history, the precise nature and extent of their religious beliefs are often very difficult to assess, except in a very superficial way. To develop an analogy from Montaigne, we can be sure that religious beliefs and their place in life were the subject of serious thoughts and conversations, but from these conversations, the surviving documents exclude us. We may perceive the public profile of such an individual clearly enough, but religious belief and its influence on their actions is far more difficult to discern. In Charles La Trobe's case, no private documents have survived to provide solid evidence of what

his spiritual life and religious practice meant to him. Nevertheless, a careful examination of a variety of contemporary sources, including some unexpected ones, makes it possible for us to hear at least the drift of some of that conversation, like something blown in fragments on the wind.

On the surface, it might seem easy to account for La Trobe's regular attendance as a worshipper at several of Melbourne's Anglican churches. One of Melbourne's earliest journals, the Port Phillip Patriot, provided a key when it described the position of Anglicanism in the newly-founded colony as that of 'the Aristocratical church... patronised by the great,

1 James Boyce, *Van Diemen's Land* (Melbourne: Black Inc., 2008).

2 Ian Breward, 'Australasian Church Histories before 1914' in *Re-Visioning Australian Christian History: New Essays in the Australian Christian Experience*, ed. E. Campion and M. Hutchinson (Sydney: Centre for the Study of Australian Christianity, 1994), 41-59. See essays by Robert Hamilton and AJ Campbell.

3 Malcolm Wood, *Presbyterians in Colonial Victoria* (North Melbourne: Australian Scholarly Publishing, 2008), p. 25.

4 Wood, *Presbyterians*, p. 33.

5 For one attempt at this, see Graeme M. Griffin, *They Came to Care: Pastoral Ministry in Colonial Australia* (Melbourne: JBCE, 1993).

6 T. F. Bride, ed., *Letters from Victorian Pioneers* (Melbourne: 1898; republished William Heinemann, 1969), pp. 129-35.

7 Robert Gribben, *The Portland Bay Methodists* (Portland, 1972), p. 12.

8 *St Francis' 1841-1941: A Century of Spiritual Endeavour* (Melbourne: St Francis' Church, 1941), p. 10.

9 G. Goodman, *The Church in Victoria during the Episcopate of Bishop Perry* (Melbourne, 1892), pp. 21-24.

10 Clifford Cumming, 'Vision and Covenant – Scots in Religion, Education and Politics in Port Phillip District 1837-1951' (PhD thesis, Deakin University, 1988).

11 Jennifer Gerrand, 'The Multicultural Values of the Melbourne 1843 Rioting Irish Catholic Australians', *Journal of Historical and European Studies*, 1 (December 2007), pp. 59-70.

12 D. F. Bourke, *The History of the Catholic Church in Victoria* (Melbourne: The Catholic Bishops of Victoria, 1988), p. 7.

by the high and mighty, the especial church of the Government Officers, appendants and dependants'.² As the district's Superintendent, La Trobe headed its establishment. When it came to class, his family were aristocrats, if impoverished ones.³ Had his forebears been German and Lutheran, his apparent identification with Anglicanism would have been consistent with both Lutheran attitudes towards state authority, and the privileged status of Lutheranism in many German principalities. However, this was not the case with La Trobe. His father's family had identified themselves for almost a century with the Moravian Brethren, who claimed descent from the pre-Lutheran reformers who had been stimulated by the examples of the fifteenth-century Bohemian Huss. His father, Christian Ignatius, was a bishop. Their communion had never enjoyed privileged status in any part of the Hapsburg dominions where they originated.

Far from being just a matter of class conformity or identification with an establishment, La Trobe's worshipping habits in

What else might we discover, were we able to fulfil a certain kind of historian's dream, and return to St Peter's Eastern Hill as it was between 1848 and 1854, to observe Charles La Trobe as a worshipper? To begin with, we would find that his presence there was more a personal than a formal matter. In the pew rent books for these years – documents that list the names of parishioners who paid an annual subscription that would secure them a seat, as long as they arrived before the beginning of the liturgy – the names of army officers such as Captains Butler, Jacomb, Baker and McCrae, and Major Campbell, all appear. Another military figure whose name appears in the same documents for 1852-3 is Colonel Joseph Anderson, a veteran of Wellington's Spanish campaign. However, they are not listed as occupying the same pew as La Trobe, or even adjacent ones. They too were present as private individuals, not as military aides in an official suite. Similarly, his sometime secretary, Edward Bell (1814-71), squatter and insurance company manager, also attended St Peter's, sharing a pew in 1852 with the lawyer Robert W. Pohlman. La Trobe's

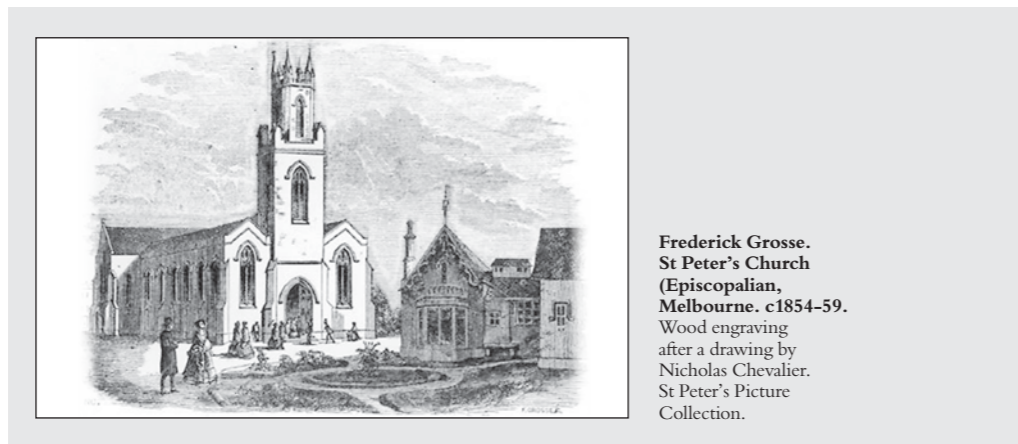
completed by the beginning of 1848, and was in actual use as a church even before this. Charles Laing, its architect, had designed a building adequate enough for the needs of Anglicans on that side of the city before the gold rush, but that quickly changed. By 1853, an English visitor commented: 'Sunday after Sunday do numbers return from St Peter's, unable to obtain even standing room beneath the porch'.⁶ Because La Trobe left Melbourne to return to the United Kingdom on 6 May that year, he did not see the next stage of the building, the bluestone transepts, which originally contained galleries, significantly extending its seating capacity. Their construction progressed fitfully. Partly due to some dishonesty on the part of contractors, work ground to a halt in July that year. What can be said about the church as La Trobe knew it is that, compared with today, its interior then was quite plain, even severe. Almost three decades later, Alfred Hillman, a West Australian public servant, while staying at the Melbourne Club, noted acerbically in his diary after attending choral matins: 'there was nothing to admire in the architecture or the fittings, both being of the very plainest style'.⁷ One feature of the nave that remains as in La Trobe's time is the unfigured glass. Lancets of clear and yellow glass alternate with one another, creating a warm, golden glow that transfigures the building on a sunny afternoon. However, the high-keyed Australian light did not appeal unreservedly to all of the congregation in the church's first decade. There were 'gothic blinds, painted and fixed' to keep it at bay.

As his parish church, La Trobe seems to have taken a personal interest in St Peter's from the very first. Before the commencement of building, he urged the use of stone rather than brick for the fabric, but rendered brick was all that the church's trustees could afford at the time, as the colony recovered from an economic depression that had struck several years previously.⁸ On 18 June 1846, the anniversary of the battle of Waterloo, it was La Trobe who laid the foundation stone. In absence of the only Anglican bishop in the country, James Grant Broughton, then styled the bishop of Australia, La Trobe did so as the highest-ranking civil official, but equally fittingly, as a future parishioner. It was not the only Anglican church in Melbourne to which he made gifts: he had presented St James with a font in 1845, and after returning to England, he presented St Peter's with a font, from a church that had been recently declared redundant. Though he and his family effectively only worshipped there for six years, in their memories, it had become clearly marked as their family church. It was here that he commemorated his wife with a memorial on the south wall. As late as the 1930s, his daughter

maintained a sporadic correspondence with the vicar of St Peter's, by then the distinguished Christian Socialist Farnham Edward Maynard ('Fem').

The La Trobe family's identity with their Moravian heritage was certainly important to Charles in his early life. Geoffrey Serle believed that as a young man, he had presented himself for training for their ordained ministry. While no contemporary sources are yet known that would substantiate Serle's claim, what is certain is that he was educated at a Moravian Brethren school at Fulneck, a school that had been established by his grandfather, Benjamin La Trobe (1725-86), and he subsequently taught there for a time.⁹ Nor should his regular attendance at St Peter's and elsewhere as an Anglican during his years in Melbourne be construed as a sign that the impact of his Moravian heritage had faded in time. One of the rare manifestations of the private man – his own library, some of its items donated to Melbourne's newly-founded Public Library several years after his return to England and listed in a catalogue of donations – indicates how much that inheritance still meant to him.¹⁰ Overall, the titles show that his library was a wide-ranging and comprehensive, not a specialist, collection. At one end of the spectrum it included works on the arts and humanities, while at the other end, there were scientific texts, such two specialist works on glaciers by Louis Aggasiz and Charpentier, both in French. Others dealt with the environment and the natural history of the region, such as Daniel Bunce's pioneering tract on the indigenous flora of Victoria¹¹ and Lancelot Threlkeld's Key to the Australian Aboriginal Language.¹² It is hardly surprising that he owned a copy of Sir Thomas Fowell Buxton's, *The African Slave Trade* (1839), given that his father and grandfather, and the Moravian brethren in general, supported the anti-slavery movement. Perhaps as a warning on what might befall an honourably acting public servant, he also owned a copy of the Bigge Report of 1822, which had questioned the wisdom of the enlightened policies of Governor Macquarie in New South Wales.

The general range of books on church history and current religious affairs were the kind that might have been found in the library of an Anglican, or a liberally minded Protestant. William Ewart Gladstone, the future Prime Minister, was represented by *The State in its Relations with the Church* (1839). La Trobe owned William Brown's *History of the Propagation of Christianity* (1814), Joseph and Isaac Milner's *History of the Church of Christ* (Cambridge 1800-32), and Robert Southey's sometimes nostalgic *Book of the Church* (1837) which still contains his signature.¹³ However,



Frederick Grosse.
St Peter's Church
(Episcopalian,
Melbourne. c1854-59.
Wood engraving
after a drawing by
Nicholas Chevalier.
St Peter's Picture
Collection.

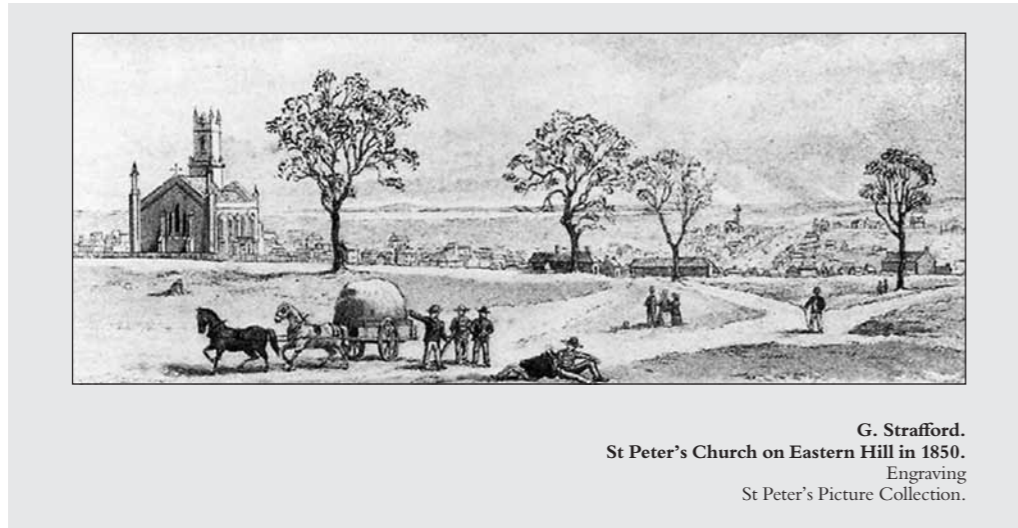
Melbourne were consistent with the practices and attitudes of the Moravian Brethren in the United Kingdom. When they set up communities there and founded chapels in the eighteenth century, their members were encouraged to attend Anglican churches. Indeed, they were discouraged from considering themselves as members of a separate denomination or church in its own right. To that extent, La Trobe was behaving in a way that was approved, though exactly how typical it was of Moravian brethren in general, is harder to discern. For all that they were encouraged to see themselves as a bridging body rather than as a distinct entity, the long-term survival of their chapels points to something that was part of the life of other groups that espoused a similar ideal. In real terms, they subsisted as a separate denomination.

stumpy signature appears in one rent book that identifies his pew as number thirteen, which he shared with two others, each of whom paid for two 'sittings'; one was a Mrs Chambers.⁴ St James, the pro-cathedral, then located on Little Collins Street between William and King Streets, provided an official box to accommodate the governor when in attendance. However, Swanston Street was the official boundary that defined the parish territories of these two Anglican churches, and since his home was on the eastern side of Swanston Street, La Trobe was a parishioner of St Peter's, and attended it as such.⁵

The St Peter's he knew corresponds to the western section of today's church – the stuccoed nave and tower. This first section was

in the midst of these was one unusual volume, a history of the Moravian Brethren by David Cranz (1723-77), in an English translation by Charles La Trobe's grandfather Benjamin. The Moravian Brethren regarded this work as their official history, selling it from their

he edited and published a six-volume work, the Selection of Sacred Music from the Works of the Most Eminent Composers of Germany and Italy. It was a consciously ecumenical enterprise that included many Catholic works, partly a reflection of his earlier study of Haydn in



G. Strafford.
St Peter's Church on Eastern Hill in 1850.
Engraving
St Peter's Picture Collection.

establishments, as well as through commercial booksellers.¹⁴ We can fairly presume that Charles donated this particular work to the library to ensure that Melbourne enquirers did not lack authoritative information about a group that might otherwise be overlooked, and also because easy access to this work was guaranteed him back in England.

His grandfather's translation of Cranz' history of the Brethren was not the only book with a family connection that he presented to the library. There were two others, both by one of his brothers, John Antes La Trobe, his *Music of the Church* (1831) and *Sacred Lays and Lyrics* (1840). Among his siblings, John Antes was an exception in that he formally identified himself with Anglicanism in the most uncompromising way possible. After completing a degree at Oxford University, he was ordained as a priest in the Church of England, eventually becoming an honorary canon of Carlisle cathedral.¹⁵ The presence of these two hymnals compiled by his Anglican brother was also testimony to another way in which the Moravian community's ways had influenced him – their belief in music's power as a spiritual and inspiring force. His own family had integrated music into its life at virtually every level, from the spiritual to the practical. Christian Ignatius, his father, an organist in his earlier years, spent some time in Germany in the mid-18th century teaching and studying music with the seriousness typical of German culture. Much later in his life, between 1806 and 1826,

Germany, and an actual friendship with Haydn that developed during the latter's London visits in the 1790s.

The La Trobe family papers described how, to their father's relief, Charles and all his siblings had 'musical souls' – though it is difficult to imagine that they had much chance of being otherwise. Another member of the family, John Frederick La Trobe (1769-1845), Christian Ignatius' brother and Charles' uncle, became a minor composer in Germany. In this context, John Antes' musical publications were simply one part of a much larger musical inheritance. And Charles continued to be a 'musical soul', both in private and in his public life. Another of his books confirms this personal interest, a history of the ways in which St Cecilia, the patron saint of music, had been celebrated in the United Kingdom.¹⁶

There are at least two points in his public life in Melbourne that point to a conviction, shared with many others then and now, that the encouragement of music was important for the community at large. He was a patron of the recently-founded Philharmonic Society, whose purpose was to promote regular concerts on a not-for-profit basis. This was also in keeping with his family's continental background. When a Philharmonic Society had been established in London earlier in the same century, the lead in its foundation was taken by musicians from the German-speaking and Italian communities.

One action in particular by the new Melbourne Philharmonic Society can best be explained in terms of La Trobe's connections. In 1855, an organ was installed in the Athenaeum, commissioned by the Melbourne Philharmonic Society. Its builder was Smith of Bristol. While John Smith and Sons had undertaken commissions in the churches of many different denominations in the United Kingdom, their name appears repeatedly in conjunction with Moravian chapels. In London, they were responsible for organs in the Maudlin Street and Kingswood chapels, and outside London, in Bath, Bedford, Gomersal and Dukinfield, not to mention other chapels in Wales and Ireland. Furthermore, the La Trobe family had cause to have immediate knowledge of their work. At Ockbrook in Derby, where there was a Moravian school in conjunction with an earlier chapel, Smith and Sons had rebuilt an organ around 1840, which had been purchased in 1791 from the Sardinian church in London by Christian Ignatius.¹⁷ This was a point where La Trobe's Moravian inheritance and connections crossed over into the public domain, much to the benefit of the latter. Nor was it the sole instance of its kind. The earliest pipe organ to be installed in St Peter's Eastern Hill, and used for the first time on 10 June 1855, was also by Smith of Bristol (junior). It was located in area below the west end gallery on the south side that was subsequently turned into a baptistery.¹⁸ In both cases, while the installation of the instruments in question occurred over a year after La Trobe had returned to the United Kingdom, their completion and dispatch to Melbourne by these dates can only have been the consequence of a process of selection and commissioning at least a year and a half previously, if not earlier – in other

words, when La Trobe was still in Melbourne, and in a position to make a recommendation based on the experience of both his family, and the broader Moravian community in the United Kingdom. It was partly due to the presence of this organ that St Peter's quickly became one of the leading musical churches in nineteenth-century Melbourne.

Does all of this allow us to draw any conclusions about what music meant to Charles La Trobe? At this point I want to return to consider one of the books he owned, Husk's history of the celebration of St Cecilia's day.¹⁹ Her feast (November 22) was marked in 17th and 18th century England by music-making that resulted, among other things, in works by Purcell and Handel that remain in the performance repertoire and are easily available on disc. The focus of texts and music on such occasions was not so much St Cecilia herself, but the power of music to variously inspire, impassion, enrapture, and offer a vision of another world. Handel's *Ode*, setting a text by the poet laureate John Dryden, is a conspicuous example. I suspect that for La Trobe, Husk's text was more than simply a detached historical record. It involved a point of view that was also to some extent his own. His involvement with Melbourne's infant Philharmonic Society is best explained in terms of a belief in music as a culturally and morally 'improving' activity. In addition, his personal interest in recommending an organ builder for his parish church, his ongoing possession of hymnals by his brother, all point to a belief in, and experience of, the capacity of music as a spiritually inspiring agent, an attitude which many others today continue to share with him.

1 Michel de Montaigne, 'On Books', tr. Michael Screech, in *The Complete Essays* translated and edited with an Introduction and Notes, London, 1991, p. 465.
 2 Port Phillip Patriot, 9/9/1839, quoted from Paul de Serville, *Port Phillip Gentlemen and Good Society in Melbourne Before the Gold Rushes*, Oxford University Press, Melbourne, 1980, pp. 72-5, where de Serville summarises some of the characteristics of the religious life of the colony.
 3 See de Serville, *Port Phillip Gentlemen*, p. 56.
 4 Pew Rent Books, archives, St Peter's Eastern Hill.
 5 On the history of St Peter's Eastern Hill in general, see Colin Holden, *From Tories at Prayer to Socialists at Mass*, Melbourne University Press, 1996. See pp. 43-53 for the social composition of the congregation in the period dealt with in this essay. On the early history of the building itself, see pp. 1-11.
 6 Ellen Clacy, *A Lady's Visit to the Gold Diggings of Victoria in 1853*, *Written on the Spot*, ed. Patricia Thomson, Melbourne University Press, 1963, pp. 21, 25.
 7 Alfred Hillman, *Diary*, 10/2/1878, in *The Hillman Dairies 1877-1884: the Personal Diaries of Alfred James Hillman*, Perth, 1990, p. 29.
 8 Trustees to La Trobe, 3/4/1846, archives, St Peter's Eastern Hill.

Cont. over >>

- 9 The ADB entry confuses Fulneck with Fairfield; the British Dictionary of National Biography is at this point the more accurate of the two.
- 10 Interested researchers can find the gifts made by La Trobe, along with many other donors, listed in the Catalogue of Donations to the Public Library of Victoria from 1856 to 1872. Some books were purchased after his return to England, but many were published before his Australian appointment and appear to have shared his travels with him.
- 11 Despite the title suggesting a substantial tome, the publication runs to less than thirty pages – Hortus Victoriensis : a catalogue of the most generally known flora of the colony of Victoria, with their Linnaean classification and general remarks, Melbourne, 1851.
- 12 L. E. Threlkeld, A key to the structure of the aboriginal language : being an analysis of the particles used as affixes, to form the various modifications of the verbs : shewing the essential powers, abstract roots, and other peculiarities of the language spoken by the aborigines in the vicinity of Hunter River, Lake Macquarie, etc., New South Wales : together with comparisons of Polynesian and other dialects, Kemp and Fairfax, Sydney, 1850, "the book for presentation at the Royal National Exhibition, London, 1851, under the auspices of His Royal Highness Prince Albert. The type colonial, cast by A. Thompson. The binding with colonial material."
- 13 Southey was highly sympathetic at points to Roman Catholic institutions, particularly religious communities, and the presence of this work in La Trobe's personal collection, and the absence of any anti-Catholic tracts, calls into question the accuracy of the judgement of the first Roman Catholic bishop of Melbourne, James Alipius Goold. Goold believed that at heart La Trobe was a standard anti-Catholic type after La Trobe told Goold in an interview that he neither desired nor was in a position to discriminate in any way the matter of land grants for churches. Goold took this claim to impartiality to be a front for a covert anti-Catholic attitude. La Trobe's library is consistent with his own claims, not with Goold's inferences.
- 14 David Cranz, The ancient and modern history of the Brethren, or, A succinct narrative of the Protestant Church of the United Brethren or Unitas Fratrum in the remoter ages and particularly in the present century, W. and A. Strahan, London, 1780.
- 15 James Cuthbert Hadden, entry for John Antes La Trobe in DNB, 1885-1900, vol. 32.
- 16 W. H. Husk, The Celebration of St Cecelia's Day in the 16th, 17th and 18th Centuries, London, 1857. In contrast with some of his other gifts, this one is conspicuously stamped in gold on the front cover of its leather binding with an acknowledgement of his donation, and this fact is repeated in a plate at the front of the book itself. The plate also gives a precise date for the donation – 25/11/1865.
- 17 A detailed list of organs by Smith of Bristol appears in the British Institute of Organ Studies Reporter, October 1999, vol. 23, no 4, and online at www.npor.org.uk/Reporter/oct99/e1099htm
- 18 Not to be confused with the later baptistery on the north-west side, where the La Trobe font remains to this day. Information on the St Peter's parish website at the time of writing concerning the original location of this instrument is not accurate. For more information on this organ, see also www.ohta.org.au/organs/organs/EasternHill.html
- 19 Husk's book is a remarkably comprehensive survey for its time. Its last section contains a wide range of texts in praise of the saint and music. As well as texts set by well-known composers such as Henry Purcell, Handel, John Blow and William Boyce, there are other poems set by composers unknown to the general public of the Victorian era, such as Daniel Purcell, Godfrey Finger, Robert King and William Russell.

Charles Joseph La Trobe in Melbourne and his Moravian Heritage

By Emeritus Professor Ian Breward

Professor Breward is Archivist for the Uniting Church Synod of Victoria and Tasmania. He was a Professor of Church History in the United Faculty of Theology until 1999. He has also lectured in Australian and Reformation Church History at the Catholic Theological College, and is a Senior Fellow in the School of Historical Studies, University of Melbourne. In addition, he chairs the Board of the Carmelite Library, Middle Park, and serves on the Executive of the Uniting Church Historical Society. His publications include: *Reforming the Reformation* (Australian Scholarly Publishing, 2004), *A history of the churches in Australasia* (Oxford University Press, 2001), and 'The Uniting Church' in *The Encyclopaedia of Melbourne* (Cambridge University Press, 2005).

This article is based on an address delivered at the Institute of Spiritual Studies and the La Trobe Society seminar on 'Religious Belief and Spirituality in La Trobe's Melbourne', at St Peter's Eastern Hill, 5 October 2010.

Charles Joseph La Trobe served the British Government in Melbourne from July 1839-May 1854, becoming Superintendent on 3 October, 1839. The population was between 3,500 to 4,000 and its public facilities rudimentary. La Trobe had limited authority, for all major decisions had to be approved by Governor Gipps in Sydney. Many in the Melbourne community had very different priorities from the civic and moral priorities of La Trobe. He looked for the nurture of a broadly Christian community. They were particularly concerned to enhance their material prosperity and some of their leaders were highly critical of La Trobe's different views, both before and after separation from New South Wales in 1851, when he became Lieutenant Governor on 6 February, 1851. Rarely did they do justice to the political and financial difficulties inherent in his appointment and the very limited abilities of his civil servants.

Though Melbourne did not become a city until 25 June, 1847, La Trobe had done much to lay its foundation. Large areas of land had been set aside for parks in 1846 and a curator appointed. Many important public buildings had been erected, indicating care for the needy and commitment to a workable justice system. They included a Mechanics' Institute, Immigration Barracks, Hospital, Benevolent Asylum, Lunatic Asylum and Police Court. The Supreme Court followed in 1852 and the foundation stones for the University and Public Library were laid the following year. These were impressive achievements and reflected a comprehensive vision for the colony. Other important policy issues concerned the Aborigines, the role of the churches in the nascent community and the provision of education for the children of the first colonists.

The slow but steady progress which was made prior to Separation was left behind

following the discovery of gold in mid-1851, giving La Trobe and his small civil service challenges which would have daunted the ablest and best-organized administration. The population shot up towards a quarter of a million by the time that his term ended, leaving Melbourne initially denuded of men. What had been large sheep runs, were suddenly crowded by miners and their associates, with no public facilities whatever. Large populations moved from discovery to discovery, despite the absence of roads. Law and order was hard to maintain and few were attracted by the financial rewards of working for the government, for raising revenue from such a mobile population was extremely difficult.

La Trobe was a naturally cautious administrator, constrained by his subordinate relationship to Gipps in Sydney and often out of touch with the realities of the goldfields. His attempt to levy a tax on miners was a disaster, because they felt it took no account of the risks they coped with and the periods without income. Yet, without some contribution from them, there was no way that they could be provided with the facilities they demanded. The Eureka Rebellion which resulted after he returned to Britain had very important long-term political consequences and led to a more representative and elected government.

La Trobe took a keen interest in religious affairs in the colony, because of his convictions about the importance of religion in shaping society. There was no Moravian congregation in Melbourne. He and his family therefore attended the Church of England at Eastern Hill. Not only did he lay the foundation stone, he also provided the baptismal font, as well as being a regular contributor to its finances as well as taking a role in advising on the purchase of a pipe organ. As Superintendent of the fledgling colony, he made numerous grants of land to other denominations for the erection of churches and clergy houses, as was required by the Church Act of 1836, thereby contributing to the religious foundations that he believed were vital to the colony's development.

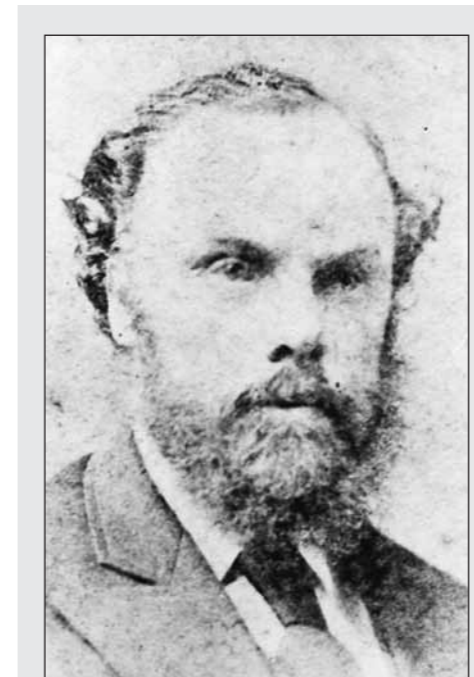
The Wesleyans were one of the most active of the Protestant denominations. Their foundation years in England had been marked by close partnership of the Wesleys with the Moravians in the Fetter Lane Society during 1738, following their travel together to Georgia in 1735. There the Wesley brothers had their personal, musical and theological horizons widened. The deepening of their relation to God in 1738 owed a great deal to the attractive personal piety of some of the Moravian leaders in London, such as Peter Bohler. That enabled the Wesleys to reassess their works of piety and

to seek instead total reliance on the blood of Christ, shed for them personally. Their diaries make plain the magnitude of the change and its wide-ranging effects. The intimacy of the Fetter Lane Society later provided an important model for Wesleyan class meetings and societies. John Wesley travelled later in 1738 to Herrnhut in order better to understand their ethos. Though he speedily developed reservations about aspects of Count von Zinzendorf's rather autocratic style of leadership and intense Christ-centred piety, that did not prevent him from translating some 36 Moravian hymns for use in his ministry.

The Moravians claimed descent from Jan Hus and the Unity of Brethren, founded in 1457, with a bishop consecrated a decade later. Despite unremitting persecution from Roman Catholic authorities, the reformed church grew in Moravia and Bohemia, now part of the Czech Republic. The defeat of Protestant forces at the Battle of White Mountain in 1620 led to a sustained attempt to re-Catholicize the Czech lands. Many thousands fled into neighbouring countries, though small groups continued to meet secretly. In 1722, Christian David led a small group of refugees into nearby Saxony, where they were given sanctuary on the estate of Count von Zinzendorf, a devout Lutheran Pietist.¹ A town named Herrnhut developed, which became the centre for world-wide Moravian activities. Though there were initial divisions, they were transcended by a dramatic renewal experience on 13 August, 1727. Though Zinzendorf saw them as a church within the Lutheran Church, they were given some legal recognition in 1742 and were engaged in pioneering worldwide missionary work from 1732.²

Disagreements emerged over the nature of faith, assurance and the place of the sacraments, for some Moravians in London held the view that participation in the sacraments, especially the Lord's Supper, should take place only when believers had full assurance. The Wesleys, by contrast, insisted that, even when faith was slight, God had provided for the sacrament to be a converting ordinance and rejected the Moravian view of passive waiting for God to act.³ These divisions led to the development of separate movements until later in the Wesleys' ministry, when a degree of partnership re-emerged. The Moravians had emerged as a distinct movement in England by 1741, seeking like the Wesleys to remain within the national church, but they rejected John Wesley's doctrine of Christian perfection and his proselytism.⁴ He in turn, suspected the Moravians of antinomianism⁵ and was doubtful about their pleas for recognition as a foreign community of faith within the Church of England. By 1883, there were 36 Moravian

congregations and a number of fine boarding schools. Nevertheless, despite being separate entities, Wesleyan conferences, classes and societies, love feasts and watch night services were influenced by Moravian practices. Later development of Methodist missions owed much to Moravian pioneering of missions to the 'heathen' in foreign parts and linkage to congregational life and personal piety.⁶



Edward Stone Parker
Photographic print.
La Trobe Pictures Collection, State Library of Victoria,
H28015

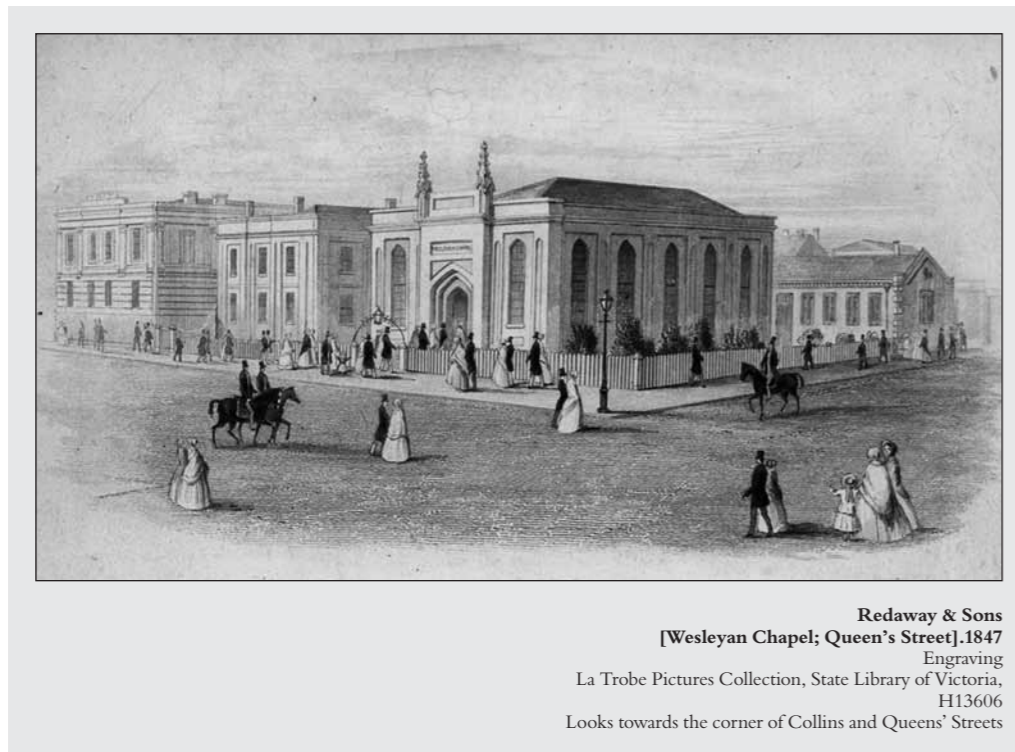
Wesleyans in the Australian colonies were not greatly influenced by this heritage. Their movement had gathered its own momentum. Their primary challenge was to build a community of the converted from the ground up. Even though their piety had many connections with the ecstatic experience of the Moravians in Britain, vividly expressed in their letters, there were no possibilities of co-operation in the Australian colonies. No Moravians had migrated. Methodist polity engaged their members and their local preachers made expansion much more rapid than in other denominations, which were more reliant on clergy for leadership in worship and pastoral care. Henry Reed, a prosperous Tasmanian businessman and committed Wesleyan, preached the first sermon in spring 1835, hoping that his efforts would help to guide the colonists and preserve the natives from destruction. Other laymen later read services and preached. The first

minister to preach in the village of Melbourne was the Wesleyan, Joseph Orton. He preached to a small congregation of Aborigines and settlers on Batman's Hill on 24 April, 1836 on "What shall I do to inherit eternal life?" He came again in 1839, preaching in several places and visiting squatters. Meanwhile, a small congregation had emerged, in which William Witton played an important role in the commencement of regular services, class and prayer meetings. He had come to Melbourne in March, 1837. An Aboriginal mission was commenced at Buntingdale, near Birregurra. It lasted till 1848. The Wesleyans James Dredge and Edward Parker arrived to serve as Protectors of Aborigines, in addition to George Robinson.

A small building was erected on the present site of St Paul's Cathedral, but it was speedily outgrown by increasing congregations. A new site was purchased on the corner of Collins and Queen Streets and a larger church opened on 24 January, 1841. It cost £3,000. Orton had become minister in 1839, serving till 1842. He organized a circuit and fostered services in a number of other settlements. Several successors built on his foundations, so that by 1847 there were over 400 members and another 50 on trial. The Rev. E. Sweetman wrote at the end of that year that, 'Almost every day gives us converts to Christ Jesus our Lord, while those who have believed seem to be more than ever careful to maintain good works'.⁷

That development was thrown into chaos by the discovery of gold in 1851. The Wesleyans lost half their local preachers to the goldfields, at the same time as some 1800 people a week were arriving, many with no resources to survive in a new land. Existing governance arrangements were quite unable to cope with the new situation in Port Phillip.

It's impossible to imagine the wild excitement which has been induced and the effects which have followed in every department of the work. At the date of the discovery everything was in a healthy and flourishing condition; our chapels were filled to overflowing, our class and prayer meetings were well attended, our members in society were steadily and rapidly increasing, our Sunday and day schools were in great prosperity, our Tract society was in vigorous and efficient operation and our members and office-bearers generally seemed to feel that they were called



Redaway & Sons
 [Wesleyan Chapel; Queen's Street].1847
 Engraving
 La Trobe Pictures Collection, State Library of Victoria,
 H13606
 Looks towards the corner of Collins and Queens' Streets

to be workers together with God, and with us in spreading Scriptural holiness through the land. But gold has, for the present, steadily deranged all our plans.⁸

Despite those challenges, the number of ministers had trebled to 13, there were 72 local preachers on the goldfields and 100 services a week were being held. So dramatic was the growth that the British Conference sent the Rev. Robert Young in 1853 to assess the situation and to recommend whether an Australasian Conference should be established. He was persuaded that this was the best course to follow. It met 18 January, 1855, thereby providing the constitutional basis for local decision-making, instead of the long delays waiting for British authorities to reply to letters, let alone understanding the rapidly changing context of the Australian Wesleyans. Anglicans were making similarly rapid changes, led by Bishop Perry, who had been consecrated in 1847, as were the Presbyterians and Congregationalists, also responding to the twin challenges of Separation and the gold rushes.

La Trobe's own religious background and personal pilgrimage enabled him to appreciate the positive implications of the churches' move to local governance and to see its implications for the political development of a separate colony, but he showed no inclination to join the Wesleyans, despite their shared heritage. His

family had been Huguenots who fled France after the Revocation of the Edict of Nantes in 1685 by Louis XIV. One part of the family settled in Dublin and was engaged in the linen trade. Moravians arrived in Dublin in 1746. His great grandfather there became Moravian in 1750 and made important contributions to the development of the movement in Britain, while at the same time keeping close relationships with the German centres of the movement. Charles La Trobe's grandfather, Benjamin, was closely associated with Von Zinzendorf and the growth of the movement in Britain. His sons were all well-educated at Fulneck in Yorkshire, as well as attending the Moravian theological college at Niesky. Charles Joseph's father, Ignatius, was both a notable preacher and Secretary of the Unity of Brethren from 1795.

Charles Joseph, unlike his brothers, did not feel called to ministry in the Moravian community. Though he had been firmly grounded in Moravian piety at Fulneck and saw the hand of God in every aspect of his life, his interests and introspective personality took him in other directions than ministry. Uncertain about a career, he briefly tutored at his school and then mentored the son of the de Pourtalès, a leading family in Neuchâtel, Switzerland. Physically very strong, he developed notable mountaineering skills and travelled extensively on foot and horseback in the United States and Mexico. He wrote engagingly about these activities and also illustrated his books with vivid pictures, for he was a fine sketcher. He was also

keenly interested in natural sciences. Marriage to Sophie de Montmollin on 16 September, 1835 made a career necessary, for he had no inherited wealth.

His family were well known in London, for his father had been an active opponent of the slave trade and advocate of slavery's abolition. In 1837, Charles Joseph was offered a post in the West Indies. His task was to report on the education of freed slaves and their children. Some 776,000 had been emancipated. Their education was a huge task and resources were limited. La Trobe produced three comprehensive reports which were tabled in Parliament during 1838-39. They were shaped by his Moravian convictions and values, but his thoroughness and obvious talents impressed the Colonial Office. He was offered and accepted the post of Superintendent in Port Phillip. Without military or administrative experience, his was an unusual appointment, which was to tax his abilities to the limit, for his salary was modest for his wide-ranging responsibilities and he found the financial constraints of the post very frustrating.

Speaking at his welcome in Melbourne, La Trobe underlined that enduring prosperity came by the 'acquisition and maintenance of sound religious and moral institutions, without which no society can become truly great.'⁹ Many of the settlers had more immediate hopes of personal prosperity and felt that his concerns took little account of their needs.

His Moravian convictions about the equality of all races before God were challenged by the disadvantaged situation of the Aboriginal tribes in Victoria and the serious limitations of the Protectors, who were charged with the supervision of their welfare. The office of Protector was abolished in 1849, for La Trobe had come reluctantly to the conclusion that the Aborigines could not be civilized by existing policies. Previous missionary efforts had been unsuccessful, but in 1850 two Moravian missionaries, Tager and Spieseke, arrived in Victoria, sent from Herrnhut in response to an invitation issued by the London Association of Moravians in 1848. La Trobe's brother Peter had been involved in this.¹⁰ Members of the Anglican and Presbyterian Churches supported this venture.

Eventually, they were given permission in May, 1851 by La Trobe to begin work at Lake

Boga, but found that opposition from settlers, intrusions by travellers and lack of secure title made their attempted missionary work unsuccessful. He had retired in 1854, leaving the missionaries without adequate access to the colonial government. They decided that there was nothing else to do, but close the mission and return to London, where they arrived on 9 December, 1856. They were rebuked by the Mission Board for failure to persevere and for returning without proper consultation with the authorities of the Church. The mission was re-founded in the Wimmera at Ebenezer in 1859.¹¹ Work by the Moravians expanded into Gippsland at Ramahyuck in 1862, directed by F.A. Hagenauer, till it closed in 1907. Though the Moravian Mission did not lead to the formation of a lasting Moravian Church in Victoria, Moravian principles were influential in these Aboriginal communities and widely respected by other Protestants.

Charles Joseph La Trobe, like many principled people in public life, had constantly to deal with the tension between principle and the untidiness of political decision-making. Being Moravian made his task the more difficult, because Moravian priorities were primarily religious. Their ethos did not lead them to explore the challenges of a political vocation with anything like the same energy that was devoted to the development of their piety. He had to work out the path to be followed, leading sometimes to success, sometimes to virulent criticism from the colonists' leaders and the newspapers. Nevertheless, the probity, thoughtfulness and patience which he brought to his responsibilities as Superintendent and Lieutenant-Governor created important precedents in public life. So did his interest in wider cultural issues.

As Dr Reilly Drury so judiciously remarks:

When La Trobe arrived in his Port Phillip exile, he had found science unborn, the arts non-existent, and the country largely unexplored. He left it, knowing that the scientific and cultural interests he had pursued as his dream for the future state of Victoria, and the edifying effects these would have on its citizenry, would bear worthwhile fruits well into the future.¹²

1 A.J. Lewis, *Zinzendorf the ecumenical pioneer*, London, 1962
 2 J.T. & K.G. Hamilton, *History of the Moravian Church, Bethlehem*, 1983; G.& M.Stead, *The exotic plant*, London, 2003
 3 J. Towlson, *Moravian and Methodist*, London, 1952

Cont. over >>

- 4 C.Podmore, *The Moravian Church in England*, London, 1998
- 5 Antinomianism is the name given to the view that the Christian is freed from any framework of obligatory moral rules, because the guidance of the Spirit is enough. Some Moravians held this conviction. The opposing view, argued by the Wesleys, was that Christians needed obedience to the Divine law to keep them from moral error.
- 6 J. Mason, *The influence of Moravian missionary thought on leaders of the modern missionary movement from England*, Cambridge, 1996
- 7 C.I. Benson, *A century of Victorian Methodism*, Melbourne, 1935: 87
- 8 Ibid, 96-97
- 9 D. Reilly Drury, *La Trobe*, Melbourne, 2006: 146
- 10 I am indebted to Dr Edwards for access to this unpublished paper "Moravian Aboriginal missions in Aboriginal Australia."
- 11 R. Kenny, *The Lamb enters the Dreaming*, Melbourne, 2007
- 12 Op.cit. :231

Soulmates

C J La Trobe and Charles Perry

By Bishop James Grant

James Grant graduated from the Melbourne School of History in 1953. In 1957, he co-authored *The Melbourne Scene* with Geoffrey Serle. He was ordained in 1959 and was an Assistant Bishop in the Anglican Diocese of Melbourne 1970–1999 and Dean of St Paul’s Cathedral 1985–1999. He is the author of *Perspective of a Century: Trinity College 1872–1972* and *Episcopally Led and Synodically Governed: Anglicans in Victoria 1803–1997*. He is currently a Senior Fellow of Trinity College.

Bishop Grant presented this address at the Friends of La Trobe’s Cottage, General Meeting at the East Melbourne Library, on 3 August 2010.

The progress of the Colony of Victoria and its capital, Melbourne, was unparalleled in the 19th Century British Empire. From a count of 172 by visiting magistrate George Stewart, who inspected ‘the settlement’ on the Yarra in June 1836, Melbourne grew to a population of 23,143 in 1851, and to 491,000 in 1891. As Professor Asa Briggs has written in his study, *Victorian Cities*¹, this rate of increase outstripped that of major cities in Britain, such as Glasgow, Manchester, Birmingham and Leeds, and earned for Melbourne the title ‘the Chicago of the South’. Yet, paradoxically, as Friends of La Trobe’s Cottage are well aware, C J La Trobe resided in a modest residence provided by himself. Though his fellow colonists resented the fact that in most colonies the administrator was provided with a home and grounds at public expense and took steps to remedy this omission, La Trobe accepted this anomalous arrangement with apparent equanimity.

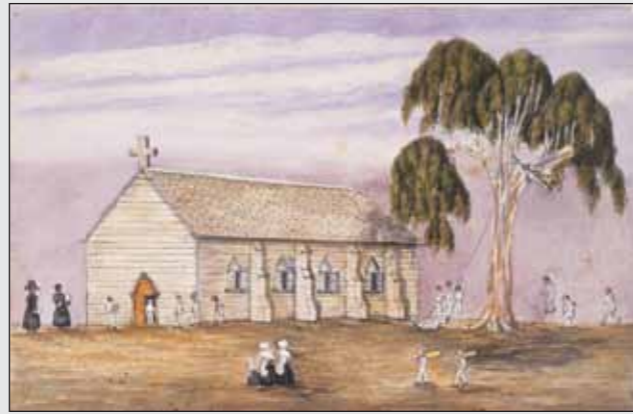
How are we to explain it? The kindest explanation is that officials in the Colonial Office

were ignorant of the potential of the southern portion of the colony of New South Wales when they designated it the Port Phillip District and gave it a limited autonomy: they presumably had not read Major Mitchell’s account of his explorations! Or perhaps they were reluctant to give credit to successful settlements at Portland Bay and Port Phillip by the adventurers, Henty, Batman and Fawkner, when the official attempts at Sorrento and Western Port had failed. Even in 1854, officialdom preferred to lease Toorak House for La Trobe’s successor, and it was not until 1876 that the Victorian Governor was housed in a residence, equalled only by that of the Viceroy of India at Calcutta.

Charles Joseph La Trobe, on any count, was an unexpected choice as first Superintendent of Port Phillip. A civilian, well-educated, much travelled, and with many interests, his background stood in marked contrast to the military service of most of his colleagues. Washington Irving, who travelled with him in America in 1832-33, described him thus:

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Wilbraham Frederich Evelyn Liardet, 1799-1878, artist
 St Francis Church and school [1875]
 Watercolour with pen and ink
 La Trobe Pictures Collection, State Library of Victoria, H28250/16



Wilbraham Frederich Evelyn Liardet, 1799-1878, artist
 St James Church Melbourne [1875]
 Watercolour with pen and ink
 La Trobe Pictures Collection, State Library of Victoria, H28250/15



Charles Norton, 1826-1872, artist
 St Peter's 1850 [Eastern Hill, East Melbourne]
 Watercolour
 La Trobe Pictures Collection, State Library of Victoria, H88.21/63



Charles Norton, 1826-1872, artist
 Near Fitzroy Gardens
 Watercolour
 La Trobe Pictures Collection, State Library of Victoria, H91.315/2

Charles Norton, 1826-72, artist
 Looking over Fitzroy Gardens from 55 Spring Street in 1867
 Watercolour
 La Trobe Pictures Collection, State Library of Victoria, H88.21/46



Sir Francis Grant, 1803-1878, artist
 Charles Joseph La Trobe [1855]
 Painting: oil on canvas
 La Trobe Pictures Collection, State Library of Victoria, H30870



Georgiana Huntly McCrae, 1804-1890
 Elizabeth Brodie, 5th Duchess of Gordon, 1827-1828
 Oil on ivory
 La Trobe Pictures Collection, State Library of Victoria, H89.181/7



George Sanders, 1774-1846
 George Gordon, 5th Duke of Gordon, 1770-1836
 Lithograph
 Goodwood House, UK



Wilbraham Frederick Evelyn Liardet (1799 – 1878), artist
Bishop Perry's residence [1875]
watercolour, with pen and ink and pencil
La Trobe Pictures Collection, State Library of Victoria, H 28250/21

Having rambled over many countries, he had become, to a certain degree, a citizen of the world, easily adapting himself to every change. He was a man of a thousand occupations; a botanist, a geologist, a hunter of beetles and butterflies, a musical amateur, a sketcher of no mean pretensions, in short, a complete virtuoso; added to which, he was a very indefatigable, if not always a very successful sportsman. Never had a man so many irons in the fire; and, consequently, never was a man more busy or cheerful.²

He was appointed Superintendent in January 1839 by Lord Glenelg, the Colonial Secretary, arrived in Sydney in July and, after a briefing by Sir George Gipps, the Governor of New South Wales, proceeded to Melbourne in September. His reply to the Address of Welcome by the local inhabitants at his swearing-in on 3 October set out his priorities and set the tone for his administration. Reflecting his Moravian background, it expressed his hopes for the transforming power of religion and education:

I pray to God, to whom I look for strength and power, that whether my stay among you as chief organ of the Government be long or short, I may be enabled, through His Grace, to know my duty and to do my duty, diligently, temperately

and fearlessly ... It will not be by individual aggrandizement, by the possession of numerous flocks and herds, or of costly acres, that we shall secure for the country enduring prosperity and happiness; but by the acquisition and maintenance of sound religious and moral institutions, without which no country can become truly great.³

La Trobe knew before leaving England that no accommodation would be provided for him and accordingly ordered two prefabricated cottages, namely a small panelled cottage to be shipped direct and a more substantial and permanent cottage to be completed and forwarded to the colony after his departure.⁴ With Gipps' approval, the first of these cottages was erected on a site to the east of Captain Lonsdale's cottage on what is, today, Jolimont. In June 1840, La Trobe was able to make his occupation permanent when he purchased 12½ acres of Crown land. Considerable additions were made over the next decade and La Trobe remained in residence there until 1854 in what was described as a 'charming place, elegantly furnished'. The second cottage was erected in the north eastern corner of the estate, at the corner of what is now Wellington Parade South and Jolimont Terrace, and from 1841 it was leased as Upper Jolimont.

In response to the progress of the Port Phillip District and Melbourne, the Church of England acted to extend its ministrations by approving, in 1845, the establishment of the

Diocese of Melbourne. This was the achievement of C J Blomfield, Bishop of London and W E Gladstone, the Colonial Secretary. However it was March 1847 before Charles Perry, Vicar of St Paul's Church, Cambridge and a former Fellow of Trinity College, was appointed. He had achieved a 'double First' in Mathematics and Classics and was active in church extension and clergy training. He was consecrated bishop in Westminster Abbey on 29 June and, with his wife Frances⁵, arrived in Melbourne after a voyage of 108 days on 23 January 1848.

When it became known that the Bishop's vessel, Stag had arrived in Hobson's Bay, more than a hundred well-wishers proceeded in the steamer Diamond to meet him. These included the Superintendent, the Mayor (Andrew Russell), 'Parson Thomson', W F Stawell and Dr James Palmer. On landing, the Bishop and Mrs Perry were welcomed by a crowd of about three hundred persons 'who cheered us very amiably'⁶. They were driven in the Mayor's carriage to St James' parsonage and then to La Trobe's residence.

Four days later, Perry was installed in St James' Cathedral⁷. In the afternoon, Thomson presented an Address of Welcome from the members of the United Church of England and Ireland. This expressed 'the cordial satisfaction with which we hail the arrival of one of its bishops to these distant shores of the British Empire'. In his reply, Perry echoed La Trobe's words in a similar situation in 1839:

... I heartily pray, that your expectations of the benefits, which will accrue from the arrival of [a bishop and a band of clergy] to this City and Colony, may be fully realised ... I trust, that He will be with us still; will enable us to serve Him with a singleness of purpose and simplicity of faith and make us instruments in His Hand for carrying on His purposes of mercy towards His people here.⁸

Although Gladstone's scheme for the new Diocese included the provision of a suitable residence, no action had been taken; La Trobe, therefore, accepted responsibility for arranging accommodation for the episcopal party. In a letter to her sister-in-law, Amelia Perry, Frances described his efforts:

Jan. 24th. Mr [La Trobe] has only been able to procure for us a house into which we could

not possibly squeeze, in a low situation on the river bank, swarming with mosquitoes, and approachable by a road which is jolting enough now, but in winter is up to the axletrees in mud. Of course, we have rejected it ...

Jan. 25th. ... Mr [La Trobe] took us to two or three other places on the Yarra, most beautifully situated, but all so very small ... Two or three people here have kindly offered us their houses, while they go to the seaside. (Brighton, for instance) or go into the Bush; but they are all either too distant from Melbourne, or so small that we could not possibly get into them ... At length, Mr [La Trobe] suggested a neat-looking hotel in a very quiet part near the old church, the landlord of which he knew to be a very respectable person: accordingly we went to look at it, and found an entirely new part of the house quite at our service. We immediately closed with them and decided to take possession on the third day from this.⁹

This move gave time for the Bishop to consult regarding his permanent housing. It was arranged that, for the present, he would rent Upper Jolimont, La Trobe's second cottage. As Canon Goodman wrote:

With the situation of this cottage, no fault could be found, and it had the advantage of proximity to the superintendent's cultured and amiable family, but although the Bishop's party numbered three only the space was too limited even for their modest requirements.¹⁰

Frances described it thus:

Our house that is to be contains two sitting-rooms, opening into one another with folding doors, and three bedrooms – all on the same floor ... Then there is a small store-room, and at about five yards' distance is a small kitchen,

with two closets in it, in which servants have hitherto slept- a coach-house, and stables for two horses. This is the whole of the premises. The flower garden is of moderate size, and there is a small kitchen-garden beyond; and beyond that the Government paddock. Before we go in, [Charles] is going to build two servants' rooms, attached to the kitchen; and join the kitchen to the house, by some kind of covered way. There is a verandah around three sides and a half of the house, and altogether it looks very pretty.¹¹

While this cottage was being extended, Charles and Fanny continued for six weeks at the Southern Cross Hotel. They then undertook a seven week tour to Geelong and Port Fairy, finally taking up residence at the end of April. Living at such close quarters, the Superintendent and the Bishop were, inevitably, in regular contact, an arrangement warmly welcomed by both parties.

Although Moravian by birth, education and conviction, La Trobe had already given support to the Church of England in Melbourne and elsewhere. Perry, as a convinced Evangelical, was in agreement on religious principles and found no difficulty in working with the Superintendent.

Five areas of common interest invite comment:

Journeyings

Before his appointment as Superintendent, La Trobe had published accounts of his tours in Europe and North America which had been well received by the public. Once settled, in Melbourne, he was keen to see for himself his area of responsibility. In all, he undertook 94 tours to investigate relations between aborigines and squatters, to determine the location of new settlements and to open new routes e.g. to Gippsland and Cape Otway. From his personal knowledge he was well-equipped to advise Perry on the best routes and the most significant settlements when planning the visitation of his new diocese.

While Fanny Perry usually accompanied her husband on his journeys, Sophie La Trobe remained at home with the children. She must have welcomed the near presence of a kindred spirit during such absences.

Aborigines

Lord Glenelg, in appointing La Trobe, did so with the hope that he would write a new chapter on race relations. A Protectorate for Port Phillip Aborigines had been established in 1838 with George Augustus Robinson as Chief Protector together with four Assistant Protectors. However, by 1848, it was clear that the Protectorate had proved ineffective in reducing violence and in settling, protecting and educating its charges and it was terminated in 1848.

Though disappointed, La Trobe did not give up. Moravians had the reputation of being ready to work and succeed in the most unpromising situations. La Trobe applied to his brother, Peter, the Secretary of the Moravian Mission Board in London for missionaries. In February 1850, two such arrived in Melbourne and were warmly welcomed by La Trobe and Perry. They set up a mission station at Lake Boga but due to pressure from gold diggers and pastoralists and lack of permanent contact with the Aborigines, it closed in 1856.

Nevertheless, their efforts encouraged others and, in October 1853, Perry established the Church of England Mission to the Aborigines. Under its auspices, Thomas Goodwin and John Bulmer set up the Yelta Mission near Wentworth in 1855. Four years later, in 1859, the Moravians returned and began the Ebenezer Mission near Dimboola.

Separation

As the 'forties ran their course, dissatisfaction with 'Sydney rule' increased and agitation for Separation grew. Perry's appointment was welcomed as an instalment of 'self-government' and he soon found himself acting without reference to his Metropolitan, Bishop Broughton, in Sydney. With his fellow-citizens, he welcomed Separation in 1851 and celebrated the appropriateness, from his point of view, of La Trobe to be the first Governor.

We are assured too ... that he will never be 'ashamed of the Gospel' of Christ but as heretofore in his office of Superintendent, so henceforth in his more exalted station, he will be ready at all times and in every way that becomes his position, to promote both the spiritual welfare of our Europeans and the conversion, if by God's blessing it may be, of our aboriginal fellow

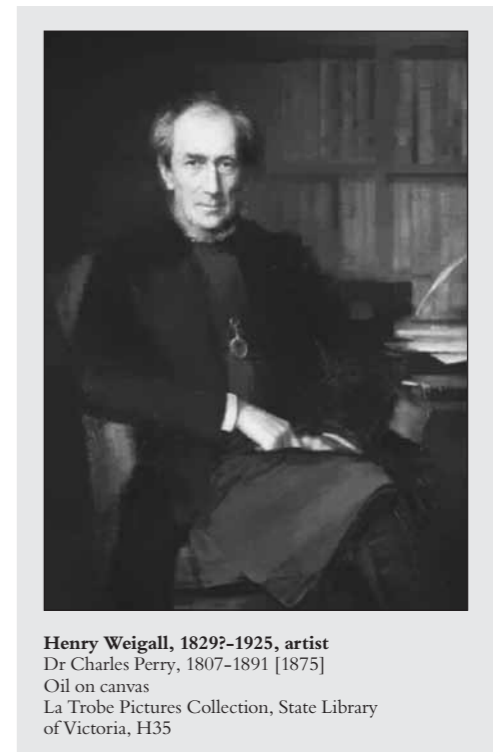
subjects. Lastly, we can confidently infer from all his previous conduct, that, while in his individual character he steadfastly maintains what he believes to be the truth, and regulates his own conduct by his own conscientious convictions, he will in the discharge of his official duties always exercise that perfect impartiality with respect to the various sects and denominations of Christians which the existing laws of our colony require and by which alone he can faithfully fulfil the trust committed to him.¹²

Gold

Writing as 'Colonus', Sir William A'Beckett, the Chief Justice of the new colony asked the question, Does the Discovery of Gold in Victoria ... deserve to be considered a national blessing or a national curse? In September 1851, both Governor La Trobe and Mrs Perry would have opted for the latter view as civil society hovered on the brink of collapse with police and government officials joining in the 'rushes'. Perry's response in the November issue of the Church of England Messenger was more measured. After holding up California as exemplifying the dangers created by a gold rush, he went on:

... we account it to be a peculiar token of [God's] goodness towards us, that the discovery of gold has been delayed, not only until a large number of upright and intelligent, and we may say, religious men have settled here; ... not only until Melbourne has become a large and populous city and Geelong a prosperous town; not only until the disproportion between the sexes, incidental to a new colony, has been in a great measure diminished; ... but also, which we regard as a remarkable instance of God's providential care over us, until our separation from New South Wales has given us a local government.¹³

Nevertheless, La Trobe and his officers believed that the social crisis through which the Victoria was passing required greater support for



Henry Weigall, 1829?-1925, artist
Dr Charles Perry, 1807-1891 [1875]
Oil on canvas
La Trobe Pictures Collection, State Library of Victoria, H35

the churches. The Legislative Council agreed and, in December 1852, increased the amount of State Aid to Religion from £6,000 to £30,000 per annum.

Education

Based on their own experience and convictions, both La Trobe and Perry gave a high priority to the extension of educational opportunities. Within a year of his arrival, Perry was able to open his Diocesan Grammar School and, in 1850, to appoint Hugh Childers as Inspector of Denominational Schools charged with upgrading the local parochial schools. The immediate post-gold year saw a near-collapse of schooling as untrained teachers struggled in makeshift quarters to impart a modicum of basic knowledge. Perry's preference was for denominational schools but he accepted that in areas of scattered population national schools were needed.

By 1853, with the benefits of the gold discoveries beginning to flow into the community, La Trobe was able to accept Childers' proposal for a University in Melbourne together with a Public Library. While Perry was an original member of the University Council, his main contribution to higher education was through the impetus he gave to the foundation of Melbourne and Geelong Grammar Schools.

Perry's experience of La Trobe's Jolimont estate was so favourable that, when he came to

choose the site for his new permanent residence, he went no further than a short two blocks up the hill in today's Clarendon Street. Although work began in 1850, it was December 1852 before the Perrys moved into the new Bishopscourt. Fanny, at least, had many regrets which she expressed in a letter to her childhood friend, Elizabeth Hall, the wife of the parson at Ballan:

We have been removing for the last I don't know how long and scarcely know whether we stand on our head or our feet. You cannot think how earnestly I wish ourselves back in our dear old cottage, for this is truly forlorn grandeur—a great unfinished house full of dirty workmen, dust and misery—without doors or windows in the kitchen departments and to crown it all, two sick servants!¹⁴

This contrasts with Emily Childers' pleasure in taking over as the mistress of Upper Jolimont in January 1853¹⁵.

In December, also, La Trobe submitted his resignation as Lieutenant Governor. His wife Sophie with his children left Melbourne on 25 February 1853 but La Trobe stayed on at Jolimont until 6 May 1854. Sophie died in Neuchatel on 30 January 1854, La Trobe receiving the news as he departed. Charles and Frances Perry were in regular contact with La Trobe and saw much of

him when they were in England from March–December 1855. In particular, and perhaps somewhat surprisingly, they supported him in his decision to marry his deceased wife's sister, Rose de Meuron, knowing this to be illegal under English civil and ecclesiastical law.

In comparison with his successors, La Trobe was poorly remunerated and received no pension until, in 1865, Perry's former Registrar, Henry Moor, by then a British MP, secured a small pension of £333.6.8 p.a. for him.

We may assume that the two families met when the Perrys were in England in 1863 and that when they returned in 1874 a visit to La Trobe, by now totally blind, would have been an early priority. I also assume that they were amongst the mourners at his funeral in December 1875.

In January 1848, La Trobe and Perry met as strangers. They quickly recognised their common interests, values and aspirations for the community in which they had been appointed to serve. At almost every level they were in agreement and the relationship established between 'the two cottages' was lifelong. The new Colony of Victoria and the growing City of Melbourne were its beneficiaries and its fruit continues to benefit us all today.

1 Briggs, Asa, *Victorian Cities*, Penguin Books, London 1968

2 Quoted in Reilly Drury, Dianne, *La Trobe: The Making of a Governor*, Carlton, 2006, pp 71-2

3 *ibid*, p 146

4 Lewis, Miles, *Jolimont in context*, *La Trobeana*, Vol 9 No 1 p 6

5 Usually known as Fanny

6 Robin, A de Q, ed, *Australian Sketches; The journals & letters of Frances Perry*. Carlton, 1984 p 69

7 In those days, it was situated near the corner of William and Little Collins Streets. The foundation stone was laid by Charles La Trobe on 9 November, 1839. (Ed.)

8 Perry, Charles, *The Office and Duty of a Minister of the Church*, Melbourne, 1848, Appendix p 20

9 Robin, A de Q, *op cit* p73

10 Goodman, George, *The Church in Victoria during the episcopate of Bishop Perry*, Melbourne, 1892, p 59

11 Robin, A de Q, *op cit* p 80

12 *Church of England Messenger*, Vol II, Melbourne, 1851, pp226-7

13 *ibid* p 255

14 Hall Papers, Glenalbyn Grange, Kingower

15 Uhl, Jean, *A Woman of Importance*, Maryborough, 1992, p 59

Welcome to the La Trobe Society Christmas Cocktails, 2nd December 2010

By Loreen Chambers

Good evening. I welcome you all to the Alexandra Club on this delightful and important occasion of the La Trobe Society Christmas Cocktails party. Dianne and I felt that the subject of Dr Niall's address this evening deserved the feminine touch that the Alexandra Club might provide; so for those who have not been here before, let me tell you a little about this club.

Women's clubs made their appearance in Australia in the late 1880s – to name a few, the Princess Ida Club and later The Lyceum Club. The Alexandra Club was established in 1903 and its inaugural meeting was held in the pleasant but increasingly crowded Wattle Club at 157 Collins Street (which had 260 members). The committee sought permission from the appropriate vice-regal authorities to name the club after the consort of King Edward VII, Queen Alexandra, and Lady Clarke wife of the Sir George Sydenham Clarke, the 11th Governor of Victoria, became its first president. Lady Tennyson, the wife of the Acting Governor-General (then resident in Melbourne), consented to become Patroness of the Club. The club's numbers increased considerably thereafter, except in the 1930s, and it is close to 1,000 now. The club changed its premises a couple times but stayed in Collins Street, and has been in this gracious building since 1983.

Would Sophie La Trobe and Georgiana McCrae have been invited to belong to the

Alexandra had it existed? It's interesting to consider.

Georgiana McCrae mixed with much of refined Melbourne society and maintained an active social and cultural life, visiting and making calls on many of the ladies of the town. Her sophistication, intelligence and cultural attainments would have made her a most interesting member. Would Georgiana have chosen to join? Hard to say. Perhaps, our guest speaker, tonight, might answer to both those questions.

Sophie La Trobe, given her role as the first lady of the district, would have been much sought after, but there are a number of reasons as to why it is safe to say Sophie La Trobe would have politely declined patronage or membership. First of all, her shyness and ill-health (to say nothing of the lack of a suitable carriage) would have made involvement unlikely. Also, she, like Georgiana, was busy having and rearing children (Sophie arrived when she was 29 and had one child, with another three to come while she was at Jolimont, and Georgiana was 36 and had a total of nine children, two of them in Melbourne and two at Arthur's Seat). Even today, women find, despite smaller families, but for other pressing reasons, that club life is something that can wait for a better time. The average age for membership today is somewhere in the sixties age group. As well, many of the women who used clubs like the Alexandra and

the Quamby were country women who used them (and still do) when they 'came up to town'. Sophie, at Jolimont, was not far outside the town boundary.

But there was perhaps an even more interesting reason as to why Sophie would not have participated in club life. She had the example of her husband. There were two men's clubs in Melbourne. The Melbourne Club was the first club to be established in 1839 (only a couple months after the Australia Club in Sydney opened its doors). Charles La Trobe did not, however, become a member immediately and he was not made an honorary one. As the Melbourne Club historian, Ronald McNicoll, says: 'One can ascribe various possible reasons for his distancing himself from the club at the time. It embraced most of the leading men, but not all... Some of the members, gentlemen all, were noted for anti-social if not riotous behaviour when drunk. One of the two newspapers were hostile, the other barely tolerant.'

And there was the matter of cost for La Trobe on his paltry salary. In any case, he did not join the club until October 1844, when he accepted an invitation from the committee. Of course, Charles La Trobe lived close to town and

preferred to go home to his comfortable cottage and his Sophie – when, in fact, he was actually not undertaking his many journeys up country.

It is also possible that the riotous young bachelors of early Melbourne (and it is well to remember that the majority of men were still in their 20s & 30s, and considered old at 40) did not appeal to La Trobe, who was already in his early 40s when he did actually join.

Georgiana's husband, Andrew McCrae, was not invited to join the Melbourne Club (there is something to be read in this) but did join the Port Phillip Club, where he became vice-president. As Brenda Niall says, The Port Phillip Club, which included merchants, solicitors, a few squatters and a Presbyterian minister was more sedate than the Melbourne Club; 'its history is not enlivened by duels and horse-whippings over matters of honour.' Dr Niall then quotes the journalist 'Garryowen' who claimed that the Port Phillip 'vegetated quietly for a couple of years and placidly withdrew from the world of pleasure'. In her words: 'it died of dullness'.

Well, we are gathered tonight, not to be dull, but to enjoy each other's company in this festive season. I welcome you here.

Georgiana McCrae and the La Trobe Friendship

By Dr Brenda Niall

Dr Brenda Niall was awarded the honour of Officer in the Order of Australia in 2004 'For service to Australian literature as an academic, biographer and literary critic', and the Centenary Medal 'For service to Australian society and the humanities in the study of Australian literature'.

Brenda is a graduate of the University of Melbourne, the Australian National University and Monash University. Early in her career, she was an American Council of Learned Societies Visiting Research Fellow. She has had Visiting Fellowships at Michigan and Yale Universities, where she developed her already existing interest in the American novelist, Edith Wharton. She was twice Visiting Scholar at the Humanities Research Centre at the Australian National University in 1983 and 1987. During her long teaching career at Monash University, she was, in turn, a Teaching Fellow and Senior Lecturer in the English Department, and was Reader in English Literature until her retirement in 1995.

During this distinguished career, she was, all the time, shaping her second career as a full-time writer. She has won seven national awards for biography and, as well, has had many shortlistings. These prizes have included the National Book Council Banjo Award for non-fiction in 1989 for her book *Martin Boyd: a Life*, and the Victorian Premier's Literary Award – the Nettie Palmer Award for non-fiction – in 1995 for *Georgiana: a biography of Georgiana McCrae, Painter, Diarist, Pioneer*. This renowned biography also won the Fellowship of Australian Writers' Australian Unity Award. For her book *The Boyds: A Family Biography*, Brenda won the 2002 Victorian Premier's Literary Award – The Nettie Palmer Prize for Non-Fiction, and the Queensland Premier's Literary Award for Best Non-Fiction. Her fine *Portrait of the artist Judy Cassab* was awarded the University of Melbourne Publishing Award in 2005, and her autobiographical *Life Class: The Education of a Biographer* was shortlisted for the Victorian Premier's Literary Award for non-fiction in 2007. Brenda Niall's most recent biography, *The Riddle of Father Hackett: A life in Ireland and Australia* was shortlisted for the Magarey Medal for Biography in 2010. Her current research is for a biography of the Durack sisters of Western Australia.

Dr Niall presented this much anticipated lecture at the La Trobe Society Christmas Cocktails on Friday 3 December, 2010, at The Alexandra Club.

When Georgiana McCrae arrived in Australia, an unwilling emigrant in 1841, she felt isolated cut off from a rich cultural life in Scotland, where her father and grandfather lived, and owned vast possessions, and in London where she grew up. Her background was unusual, to say the least. Her father was the fifth Duke of Gordon; her mother an unknown woman named Jane Graham, whom the Duke did not marry. Georgiana spent her childhood in a shabby Bohemian part of London, and mixed with so many refugees from the French revolution that she spoke French fluently.

A child born out of wedlock in 1804 was most likely to have a struggle – lack of money usually, the social stigma nearly always – but being a Duke's daughter, acknowledged and

thousands of young girls in England who took painting lessons as a hobby, or as an asset in the marriage market.

She was ambitious and talented; she won prizes; she got commissions. But it wasn't easy; she needed patrons; and when her father eventually married, his rich, young and possessive wife undermined Georgiana's career and pushed her into a marriage which would eventually get this attractive, charming and clever young woman out of the country, by emigration to Australia.

Her husband, Andrew McCrae was a lawyer who wasn't doing well in his profession; he heard good stories about the opportunities in Australia Felix; and by the time he and Georgiana had four children the pressure to emigrate was very strong.



Georgiana Huntly McCrae,
1804-1890, artist
Elizabeth Margaret and George
Gordon McCrae [1834]
watercolour
La Trobe Pictures Collection, State
Library of Victoria, H89.181/1

financially supported, made a great difference. The Dukes of Gordon made arranged marriages, like the royal family; they had many mistresses, and the children of these irregular unions were often loved more than the legitimate offspring. But they were not heirs, they didn't have the certainty of inheritance, and they might fall victims to family jealousy, as Georgiana did.

From her early childhood, Georgiana knew that her future was uncertain; and when she was given the chance to study as a portrait painter, it meant more to her than to the

So there she was; a newcomer in Melbourne in 1841: a remarkable young woman, used to moving in aristocratic circles, witty, artistic, and a real European in her outlook. Add to that a marriage which was under strain from the beginning, and the burdens of having to look after four small boys in Melbourne's early days (later four daughters were born), worrying about money, but not allowed by her husband to take commissions. 'A gentleman's wife does not paint for money', she was told. And even when the McCrae family was almost bankrupt, she did not rebel.

Melbourne was a small place in the 1840s and when you think of the range of early settlers, it's easy to see that Georgiana McCrae would stand out. And that she would long for people to talk to about painting, books, music, the whole cultural world she had left behind.

It is easy to see, too, how much she would have in common with the La Trobes. If Sophie La Trobe wanted to speak in French, Georgiana had the easy command of the language that would have been rare in 1840s Melbourne. La Trobe's cultural interests made him very congenial to this displaced portrait painter. You can see why they would have become friends.

When I started work in a biography of Georgiana McCrae¹, there were two comments that I remember hearing. One was 'You'll have Georgiana's journals to work with; that should make it easy'. That was a reference to the very well known and much reprinted text, *Georgiana's Journal* published in 1934, edited by Georgiana's grandson, the poet Hugh McCrae.

The second comment was more of a question than a comment.

'Georgiana McCrae? She sounds interesting. And wasn't there some kind of a romance with Governor La Trobe? Might be a good story there.'

Tonight, I thought I would tell you how those two comments worked out. Briefly, I can say that both were quite mistaken. The journals, which you might think would be an easy way to the real Georgiana, were complicated beyond belief. And the vague supposition that there might have been a romance with Charles Joseph La Trobe also proved mistaken. You can't of course prove a negative; absolute proof that something didn't happen is impossible.

But the belief that Georgiana had an affair with La Trobe stems from the journals. And the journals are not the reliable text that you would imagine. Hugh McCrae was not a reliable editor – he wasn't an editor at all in the modern sense. He was a poet, and a great storyteller and he was putting together a book he needed to sell. He felt free to imagine his grandmother's life as it might have been; he removed some passages, added others and recreated Georgiana as the woman to celebrate in 1934.

This was the year of celebrating 100 years of settlement in Port Phillip. So his Georgiana – the Georgiana of the journals that he published – is the pioneering heroine, rather more than the displaced portrait painter which was another

part of her being. Hugh McCrae didn't suppress the painter; that element remained, but he did suppress the fact of her illegitimate birth. The Duke of Gordon had to go, because in the 1930s, family sensitivities were still acute. But family sensitivities apparently didn't prevent a stronger emphasis on the unhappiness of Georgiana's marriage than her own words provided. It was a difficult marriage, but there was more to be said for Andrew McCrae than survived after Hugh McCrae took his pen and scissors to his grandmother's writings.

In case that sounds as if he literally cut up her pages – no, he didn't. They survived. But what he sent to the publisher was very different from the MS copy in her handwriting that survives, part of it in the State Library of Victoria and the other part in the Fisher Library of the University of Sydney.

When I first thought of writing Georgiana's story, I knew that her early life would have to be discovered but I did think I would have a solid base in her own journals of her Australian experience. One episode I remembered – because so many historians have quoted it from the Journals – is the entry for the historic moment in November 1850 when Victoria became an independent colony by an act of separation from New South Wales. This has been greeted as a rare, first-hand account of colonial settlement, vivid, witty and immediate. And up to a point, it is.

The McCraes were staying at Jolimont with Charles La Trobe and his wife Sophie on the day when La Trobe, formerly Superintendent of the Port Phillip District, became Governor of Victoria. Georgiana even took Sophie La Trobe's place in the ceremonial opening of the new bridge across the Yarra River. This episode was told with considerable verve in the published journals, as a high point in Georgiana's story.

At first, I thought it might not be a huge task to check Georgiana's originals for the inevitable variants or mistranscriptions. I was mistaken. The relationship between journals and manuscripts was complicated beyond belief.

The manuscripts, with which Hugh McCrae had worked to produce his 1934 edition, were not intact. The La Trobe Library, State Library of Victoria, held the first years of Georgiana's colonial experience, 1838-42, along with the other papers of the McCrae gift to the Library. But, surprisingly and inconveniently the journals from 1843 onwards are in the Fisher Library at the University of Sydney.

As soon as I looked at the Fisher Library

manuscript, I knew something was wrong. I hadn't allowed time in Sydney for a detailed scrutiny, but even without placing the published text side by side with the manuscript, I noticed unexpected differences. New material was welcome, and not surprising; I looked forward to seeing what there was in the original which Hugh McCrae had cut out. Editors of his period weren't dedicated to precise reproduction – and McCrae was a poet, not a scholar. More disturbing was my sense of things missing which I'd read in *Georgiana's Journal*. If they weren't here, in *Georgiana's* handwriting, where did McCrae find them? It didn't then occur to me that he could have been reinventing his grandmother, still less that his embellishments could be pervasive.

There were some changes in the text for which I thought there might be sound reasons. As the diarist's grandson Hugh McCrae could have heard family stories. It would be a liberty to put these into his grandmother's voice, but they might still be true. There was textual evidence that these manuscripts were not Georgiana's first day-to-day writings. In old age she made a fair copy of her earlier writings. Was it possible that Hugh McCrae, who was thirteen when his grandmother died, had a chance to read the originals? Assuming she destroyed them, as was her habit, how much could Hugh have remembered, more than forty years later? The more closely I looked, the more clearly I could see that to rely on Hugh McCrae's text would get me into deep trouble.

I wasn't the first to puzzle over Hugh McCrae's interventions. In her final honours thesis for the Monash History Department in 1980, Dr Marguerite Hancock, who found the same discrepancies, had based her thesis on the manuscript version, in *Georgiana's* undeniable handwriting, and very generously gave me her notes which were a real treasure, scholarly and detailed. Like Marguerite I decided to forget Hugh McCrae's text and find *Georgiana* in her manuscript, and in whatever other sources could be found in public records and family papers.

The problem of Hugh McCrae's editing had implications for me. I couldn't quote from his text, and I would need to say something in a preface to explain why my quoted extracts might differ from the familiar words. Hugh McCrae couldn't be ignored. His 1934 text, reprinted in 1966, 1978, 1983 and 1992, had taken on a creative life of its own.

Without McCrae's edition of his grandmother's journals, she might easily have been forgotten, and the house she designed would have been demolished. The Homestead



Georgiana Huntly McCrae, 1804-1890
Self-Portrait, c. 1824-1828 Watercolour on ivory laid down on card
La Trobe Pictures Collection, State Library of Victoria, H89.182/1



Georgiana Huntly McCrae, 1804-1890
Andrew Murison McCrae, c. 1830
Watercolour on card
La Trobe Pictures Collection, State Library of Victoria, H89.181/2

at Arthur's Seat owed its survival to her great-grandson George McCrae who was prompted by the journals to buy and restore the old family house during the 1960s, and he was certainly thinking of the history that went with it. Over the years, a series of guides at the Homestead have used Hugh McCrae's text as their bible, quoted from it as they showed visitors around. In turn the visitors bought the book at the Homestead. Libraries stocked it; school groups studied it as an accessible form of local history.

Having decided to forget Hugh McCrae's text and deal directly with *Georgiana's* own words on the page, I found that it wasn't so simple.

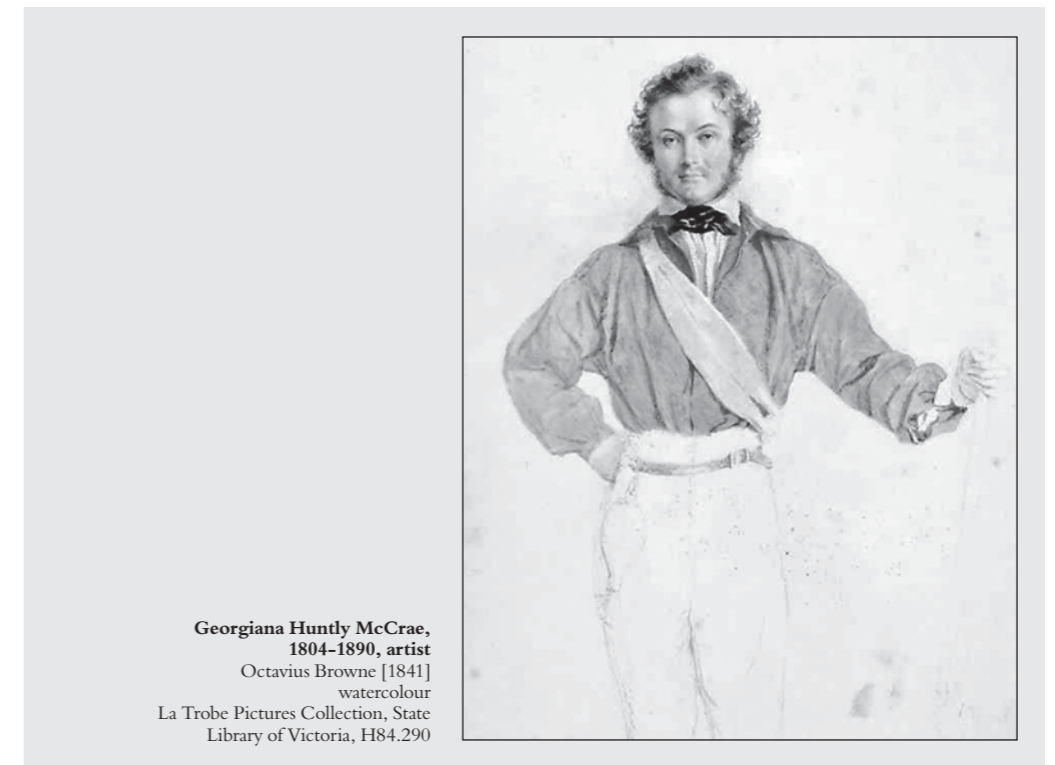
Among the first well known stories which just were not there in the original were the much quoted entries for 11 and 16 November 1850. Valued by historians as first hand accounts

of Victoria's emergence as a colony, these have also suggested an interesting degree of intimacy between *Georgiana* and Governor La Trobe. I scanned the pages again, checked the dates, puzzled over the absences.

Where was the version from which Hugh McCrae took that well known, much quoted early morning scene in which *Georgiana* stands beside La Trobe on the veranda at Jolimont? He wears a flowered dressing gown; together they listen to a serenading crowd until she leads him back into the house. Meanwhile Madame La Trobe, inside the house, has one of her neuralgic headaches.

which don't appear in Hugh McCrae's edited text. No great problem there, perhaps: he was trimming, and the nature of his choices showed how he wanted his grandmother to appear. But the added bits, new stories, altered emphasis, witty phrases? Could they have been taken from the original journals, from which *Georgiana* made her fair copy? Both the nature and the extent of the differences ruled this out. The simple explanation was surely the right one. He was trying to liven up his book for publication and he had no sense of the integrity of a text.

In *Georgiana's* manuscript, a certain Mr Montgomery is thrown from his horse.



Georgiana Huntly McCrae, 1804-1890, artist
Octavius Browne [1841]
watercolour
La Trobe Pictures Collection, State Library of Victoria, H84.290

But, as I discovered, *Georgiana's* account is much shorter. There is no flowered dressing gown. La Trobe does not hold her sleeve, nor does she lead him into the house. The reason for *Georgiana's* taking Madame La Trobe's place in the carriage for the opening of Princes Bridge is made plain, and she appears as a family friend, not a possible rival. Suspending judgement I began to compare other passages and found more discrepancies. I thought about the possible survival of the earlier text, censored but not burnt by *Georgiana*, and unknown to any family member except Hugh- who was only thirteen when she died. It seemed unlikely.

In the manuscript which has the guarantee of *Georgiana's* handwriting there are passages

No story there. Hugh McCrae makes it a story by adding 'Mr McCrae laughed'. Elsewhere *Georgiana* briefly refers to a neighbor's runaway mare. Again, no story. It is livened up by Hugh McCrae: 'all hands, except Mr McCrae, set out to catch the mare'. The cumulative effect of such small touches – and there are many of them – is to make Andrew McCrae more disagreeable than he appears in his wife's text.

The passages Hugh cut out were as eloquent as the insertions. A love poem written by Andrew to *Georgiana* for their fourteenth wedding anniversary was removed. So was an episode in which he showed pride in her paintings. Such changes did not make a vast difference to the impression, in *Georgiana's*

text, of a difficult marriage, but Hugh McCrae's version simplified it by stressing Georgiana's forbearance and Andrew's bad temper.

The intimate moment with La Trobe was important. I broke the news, disposed of the flowered dressing gown; and pointed out the unromantic truth that on Separation Day Georgiana was forty-six years old and six months pregnant with her last of her eight children.

But Hugh McCrae's inventions don't go away. As recently as 2002 Tim Flannery joined the company of the misguided in *The Birth of Melbourne*, his anthology of writings about the city from its beginnings to the early twentieth century. Here they are again, the entries for 11th and 16 November, those much anthologised McCrae pieces, with the news of Separation brought to Jolimont by the mayor with his finger tied in a rag, holding an Adelaide newspaper. The injured finger, the ex-mayor's coughing, La Trobe's neckerchief, and much more besides, come from Hugh McCrae's exuberant invention.

My debt to Hugh McCrae is quite complicated. His misdemeanors as an editor created a colonial heroine for whom the McCrae Homestead was saved for posterity. Without the *Journals* and the *Homestead*, which gave Georgiana a place in colonial history, I would probably have had no subject – certainly no subject to interest a publisher. The effect on my way of seeing Georgiana is harder to assess. In some ways I was lucky, because in restoring what Hugh McCrae had discarded, I had the satisfaction of discovery.

Because he was creating a book specifically for the 1934 centenary of Victoria's settlement – he suppressed or played down the homesickness of Georgiana, in whom I found an unremitting

sense of exile. Because he couldn't reveal her parentage, he left out her hopes of a legacy from her father's wife, and the disappointment – even the rage – with which she took in the bad news of the Duchess's will. Why he chose to make Andrew McCrae so grumpy is hard to say, except to underline the strength of the stoic Georgiana, or perhaps to validate some family stories.

My version of Andrew McCrae restores some softer moments; and because I was free to write about the illegitimacy and the ducal background the complexities of Georgiana's story emerged more clearly. Most important, probably, was the shift in emphasis from pioneer to painter. Yet there is one difference. The first person voice and the diary form give a semblance of authority, against which the biography struggles to compete.

So far as the friendship with the La Trobes is concerned, there is nothing in Georgiana's originals to suggest any romantic attachment or even yearnings. There was a good friendship between the two families and their children. There was kindness on both sides. There were common interests.

With Dr Dianne Reilly's fascinating scholarly work on La Trobe, it will be clear to everyone that the La Trobe marriage was strong and close. Their capacity for friendship is also clear. But in case anyone ever wants to do a film version with some requited or unrequited love interest in it, it is no use looking towards Georgiana McCrae. Sometimes that euphemism 'they were just friends' is the simple truth.

1 Brenda, Niall. *Georgiana: A Biography of Georgiana McCrae, Painter, Diarist, Pioneer*. Melbourne: Melbourne University Press, 1994.

Launch of *The Making of a Statue: Charles Joseph La Trobe*

9 February 2011

The long-awaited account of the commissioning by the La Trobe Society and creation by Peter Corlett of La Trobe's statue in pride of place on the State Library of Victoria forecourt has been launched and is now available for sale.

For those who could not be present on 9 February, the launch address by CEO and State Librarian Ms Anne-Marie Schwirtlich follows, along with details of where the book may be purchased.

Good evening distinguished guests, dear friends and learned devotees of Charles Joseph La Trobe.

May I record my gratitude to The C J La Trobe Society for inviting me to launch *The Making of a Statue: Charles Joseph La Trobe*.

To begin, I am going to take you to the eleventh of April 1842, when between 7,000 and 10,000 people are reported to have assembled in Sydney for the unveiling of a statue of Major General Sir Richard Bourke, the Governor of NSW from 1831 to 1837. This was the first public statue erected in Australia and the first occasion of this kind.

As Sir Richard Bourke was being honoured in this fashion, Charles Joseph La Trobe was in his third year of service as the Superintendent of Port Phillip District. It is tempting to wonder if he harboured any wish to be similarly immortalised. We can only hope that it was not his heart's desire because, as it turned out, 164 years elapsed before Professor David de Kretser, the Governor of Victoria, unveiled Peter Corlett's tribute to Charles Joseph La Trobe.

In his foreword to *The Making of a Statue*, Professor de Kretser says 'John Drury's passion for the project is evident throughout this handsome volume documenting the process of creating the statue of La Trobe from its clay model beginnings, to the beautiful burnished bronze sculpture which looks out over the lawns of the State Library of Victoria to the City of Melbourne beyond.'

At the conclusion of the book itself we are told: 'Compiling the text and photographs into an attractive volume for presentation to donors, sponsors and supporters involved in the project was the main purpose of this book.'

This book tells us many things, explicitly and implicitly.

It celebrates the talent and the creativity of the sculptor, Peter Corlett, and gives us an overview of the breadth of his work.

It depicts the expertise and the physicality of the work of the artisans at Meridian Sculpture Founders and the relationship and empathy between sculptor and foundry.

It introduces us to Susan Gordon-Brown, the photographer, whose visual record of the creative process is striking.

It makes plain that significant public art is often enabled by private benefactors and the book is a public record of the many generous donors who funded this piece of public art.

It tells us how a group of historically minded and civic spirited people, the La Trobe Society, worked to redress Melbourne's preoccupation with Australian sporting culture, and statues and other memorials to sporting greats, by raising the funds for the statue.

The section of the book that is about the making of the statue itself is utterly absorbing as you witness the research and thought invested in the creative process; as you marvel at the exquisite attention to detail; as you appreciate the engineering and sheer hard work; and as you enjoy the fanfare and joy of its unveiling. All of these facets are brought to life by the photographs, the explanations and humorous asides.

Dr Samuel Johnson said that 'The value of statuary is owing to its difficulty. You would not value the finest head cut upon a carrot.'¹ *The Making of a Statue* helps us understand why we should value this statue.

There is one protagonist whom I have not mentioned and that is the author. And so we come to the redoubtable John Drury. He is the author of this fine book but he is much, much more. His devoted wife, the inestimable Dr Dianne Reilly, once said of John, with equal parts of wonder and pride, that he is quite the standover merchant. And that he is, albeit a most charming one, because raising the funds for the statue took but five months. He has been a considerable organising force in the commissioning, siting and documenting of the statue and now in writing and publishing this book. He really is indefatigable and we are the beneficiaries.

You may recall that I began by saying that Major General Sir Richard Bourke waited five years for his statue while Charles Joseph La Trobe has waited for over a century and a half. But Sir

Richard Bourke's statue was imported whereas Charles Joseph La Trobe is commemorated by the finest of Australian talent. Sir Richard Bourke's statue was installed near the main entrance to Sydney's Botanic Gardens but was then moved to slightly cramped quarters at the front of the Mitchell Library. Charles Joseph has been verdantly and spaciouly accommodated in his own lawn on the forecourt of the State Library of Victoria and adjacent to the street named in his honour.

But there remains one inequity for the very enterprising Charles Joseph La Trobe Society to tackle. We in Melbourne remember Governor Bourke through our majestic Bourke Street. Sydney is trifling with us – there is only a La Trobe Close in the suburb of Barden Ridge and Latrobe Road in West Hoxton. Not nearly good enough!

It is said that when a vicar asked the Duke of Wellington as to whether there was anything he would wish his forthcoming sermon to be about, the Duke of Wellington replied 'Yes, about ten minutes.'² The La Trobe Society was either extremely polite or perhaps utterly reckless in not specifying the duration of my remarks. Let me assure you that I agree with the Duke of Wellington's preferences about the length of speeches.

The Making of a Statue: Charles Joseph La Trobe is a splendid book. It is a pleasure to hold; it is a joy to look at; it is illuminating and instructive to read and there is ample evidence throughout of the industry and talent of its author, John Drury; its photographer, Susan Gordon-Brown; and its editor, Dianne Reilly.

I am honoured to launch *The Making of a Statue: Charles Joseph La Trobe* and I ask you to raise your glasses to toast its entry into the world.

The Making of a Statue concludes with the sentence: Limited extra copies were produced for sale to La Trobe Society members and others. I urge you to buy a copy forthwith not only to enjoy it but to support the excellent work of The La Trobe Society.

Thank you!

The Author's Response – John Drury

Thank you very much Anne-Marie for those kind words and the launch of the book. You have been a wonderful support for the La Trobe Society, and for the statue project since its inception.

The C J La Trobe Society was inaugurated in 2001 to promote a better understanding of our first Lieutenant Governor.

This year marks our tenth anniversary. We are going from strength to strength so we must be doing something right! For this special year, we are planning a number of interesting events, this launch being the first. So I suggest you join the Society if you are not already a member!

Amazingly, Melbourne was without a statue of La Trobe until 2006. I am sure there would have been one earlier if he had played football for Melbourne! The first aim of the Society was to redress this situation. We needed to raise the money, commission a sculpture and have it erected in a prominent location.

Avenues for tax deductibility for donations were explored and finally, one of our members, Kenneth Park, suggested we approach Jane Haley at the Australia Business Arts Foundation. This was successful, and the rest is history!

The Chief Executive Officer and State Librarian, Anne-Marie Schwirtlich, was approached, and she agreed to accept a suitable statue of La Trobe into the Library's collection and allow it to be installed on the Library forecourt where it would be in good company with St Joan and St George.

The Statue Fund was launched at Rippon Lea by Stephen Hare, then CEO of the Victorian Branch of the National Trust of Australia, and the required amount was raised in five months. One of our members, renowned Australian sculptor Peter Corlett, was then commissioned to create a 1.3 times life-size statue of La Trobe in bronze.

The Patron of the fund was our founding president W. Bruce Nixon. Other major donors were Maria Myers, Professor Alan Shaw, Rodney Davidson, the University of Melbourne and the State Library of Victoria Foundation.

The sculpture was cast by the founder Peter Morley at Meridian Foundry. When completed, it was installed on the forecourt

of the State Library of Victoria where it was unveiled by La Trobe Society Patron, Professor David de Kretser, the Governor of Victoria, in November 2006.

The State Library commissioned Susan Gordon-Brown to capture in photographs the complete process from clay to bronze. Her excellent images of Peter Corlett's artistry and Peter Morley's expertise as a founder, with suitable text, form the content of this book, beautifully designed by Emily Creamer of Nuttshell Graphics.

With the compliments of Sue Allnutt, Emily also designed the elegant invitation which gives you a preview of this exciting book. I am sure this will inspire you to purchase a copy tonight.

Thanks are expressed to all the donors, sponsors and supporters and especially, to the two Peters for such a fine sculpture of La Trobe, the Man.

For me, it was a great thrill to spend time at the sculptor's studio and at the foundry watching the statue come alive, and I hope the process outlined in this book will, in some way, give you the same experience.

I would like to present this small token of my personal appreciation to Anne-Marie, and I express my deepest gratitude to her and the State Library of Victoria for hosting the launch of

*The Making Of A Statue,
Charles Joseph La Trobe.*

1 Allen Andrews (ed), Quotations for Speakers and Writers (Sun Books, 1969) p 442

2 Edmund Wright (ed), Chronological Dictionary of Quotations (Bloomsbury, 1994) p188.



The Making of a Statue: Charles Joseph La Trobe

By **John Drury**

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PO Box 65, Port Melbourne, Victoria 3207,
Australia.

Email: jsdrury@optusnet.com.au

One of the most Victorian of cities along with Birmingham, Liverpool and Manchester, Melbourne, Victoria in the south-east of Australia, is endowed with many fine memorials to those forebears who had a lasting influence on the development of a 19th century British colony into what has become one of the most liveable and most cultured modern cities in the world. Surprisingly, no public memorial to the visionary first Lieutenant Governor of Victoria, Charles Joseph La Trobe, who laid the foundations of this modern state, appeared before the La Trobe Society commissioned a larger-than-life bronze sculpture, installed in 2006.

In this superbly designed and beautifully produced volume, the creativity and technical skill of renowned Australian sculptor Peter Corlett are highlighted every step of the way. The complete process of creating a sculpture, from the clay original to the finished, mounted bronze – from studio to foundry – is revealed in fascinating detail.

Of course, for Australians and, more particularly, for Victorians, this book describes in interesting detail the way in which Melbourne's most recent publicly-commissioned statue of perhaps our most eminent forefather came about, and how its position on the forecourt of Victoria's State Library was selected.

John Drury's clear and informative text is eminently accessible, and it is enhanced by the superb photographs of Susan Gordon-Brown, one of Australia's leading documentary photographers.

This is a beautiful guide to the process of creating a sculpture. It can be heartily recommended to anyone contemplating the commission of a sculpture who would like to know more about the process, to any sculptor who has never been directly involved in casting their own work, to art students everywhere to broaden their knowledge of the sculptural process, especially any artist thinking of becoming a sculptor, and all those interested in the creative arts.



Candlelit Carols at La Trobe's Cottage with Trinity College choir. 21 December 2010

Australia Day Event at La Trobe's Cottage. Member of the Victorian Folk Music group, Peter Lim, and Beverley Joyce at La Trobe's Cottage, Australia Day 2011.



Friends of La Trobe's Cottage

Helen Botham and John Botham, recent Chair and Vice Chair of the Friends of La Trobe's Cottage, have both unfortunately stepped down from their positions. Helen and John expended a great deal of time and effort promoting and working on the Cottage well before the FOLTC was formed. Their input has been invaluable and the La Trobe Society thanks them very much for their excellent work.

As the FOLTC is part of The C.J La Trobe Society, I have stepped in as Chairman and Hon Treasurer to assist in keeping the Friends group operating. The Committee continues as it was formed, and we liaise with Lorraine Finlay who has been given the position as Cottage Manager by the National Trust of Australia (Victoria).

This new arrangement allows the Friends to work closely with Lorraine in organising functions at the Cottage, gardening and

maintenance as well as the important role of fund raising. The guides will be rostered by Lorraine as part of her duties.

The FOLTC bank account stands at \$1544.36 with income from the Candlelit Christmas and Australia Day events. The committee will be reviewing how we can operate functions in the future so as to improve revenue. The Friends need all the support we can muster from La Trobe Society members as improved access to and promotion of La Trobe's Cottage is one of our most important aims.

John Drury

Chairman FOLTC

Events 2011

A number of special events to mark the La Trobe Society's 10th Anniversary are planned for 2011. Please note the dates on the list below in your diaries. The Secretary may be contacted with any queries on Tel. 9646 2112 or Email: dmreilly@optusnet.com.au.

MARCH

Friday 4

A Traveller in South Africa in 1815-16

Dr Brian La Trobe will visit Melbourne from South Africa, specially to meet with members of the La Trobe Society, and to discuss in this illustrated talk Christian Ignatius La Trobe, father of Charles Joseph, and his recollections of the journey which were supplemented with fine illustrations, unrivalled in the early 19th century.

Venue: The Lyceum Club. Our host will be Dianne Reilly.

Time: 6.00-7.45pm

Cost: \$35 per person

A booking form has been sent to all members who may also choose to dine at the Club after the presentation. The additional charge for this is \$50 for a 3-course roast dinner with wine.

Saturday 19

Charles Joseph La Trobe's 210th Birthday: Evening Picnic at La Trobe's Cottage

Please bring a plate to share and your favourite drink. Sparkling wine for the birthday toast and birthday cake provided.

Venue: La Trobe's Cottage

Time: 5.30-7.00pm

No charge

APRIL

Friday 8

Jazz at the Savage Club

Join Dr Joe Stevenson and The Rockets for hours of sparkling jazz.

Drinks and finger food served throughout the evening.

Venue: Melbourne Savage Club, Bank Place, Melbourne. Our host will be John Drury.

Time: 7.00-10.00pm

Cost: To be advised

Wednesday 27

Welcome to our house: managing the historic house museum

Friends of La Trobe's Cottage General Meeting

Speaker: Dr Linda Young is Senior Lecturer in the School of History, Heritage and Society at Deakin University. An historian, curator and teacher, her research focus is social and cultural aspects of 19th century personal and domestic life in the Anglo world. She has specialised in studies of house museums and museum villages, and arts-and-industry collections and their antecedent great exhibitions.

Venue: Domain House

Time: 7.00-9.00pm

Cost: To be advised

MAY

Friday 27

The Music of Christian Ignatius La Trobe and his Circle

Under the direction of Professor Max Cooke, talented pianist Kevin Kanisius Suherman will entertain members and their guests with the music of Christian Ignatius La Trobe, Franz Joseph Haydn and Wolfgang Amadeus Mozart. Cocktails and Canapés.

Venue: The Lyceum Club, Ridgway Place, Melbourne. Our host will be Dianne Reilly.

Time: 6.30-8.30pm

Cost: To be advised

JUNE

Tuesday 14

La Trobe and the Vignerons

AGL Shaw Lecture jointly with the Royal Historical Society of Victoria

Speaker: Dr David Dunstan is Senior Lecturer at Monash University. He is an historian and researcher with many

books and published essays to his credit, including these titles about the wine industry: *Morris of Rutherglen* (1989), *Better than Pommard! a history of wine in Victoria* (1994), and *Wine from the Hills, Australia's Pyrenees Region* (2001). He has taught Australian Studies and Australian History at the University of Melbourne, Deakin, RMIT and Monash universities.

Venue: Royal Historical Society of Victoria, 239 A'Beckett Street, Melbourne

Time: To be advised

Cost: To be advised

JULY

Friday 1

Separation Day

Event to be advised

Wednesday 20

La Trobe Exhibition

A Cocktail Party and opening of an exhibition of portraits and related memorabilia of Charles Joseph La Trobe.

Venue: Kay Craddock's Antiquarian Book Shop, 156 Collins Street, Melbourne

Time: To be advised

No charge

AUGUST

Thursday 18

Annual General Meeting and Dinner

Guest Speaker: Emeritus Professor Geoffrey Blainey, AC

Venue: The Lyceum Club, Ridgway Place, Melbourne. Our host will be Dianne Reilly.

Time: 6.00pm

Cost: To be advised

OCTOBER

Sunday 2

La Trobe's Cottage Spring Opening

1.00-4.00pm.

Saturday 22 & Sunday 23 October

La Trobe, Miss Drysdale and the Bellarine Peninsula

Visit to St George's Anglican Church, Queenscliff, the site of the La Trobe family's holiday house

Visit to Coriyule, the former residence of pioneering farmers Anne Drysdale and Caroline Newcomb.

Arrangements to be advised

NOVEMBER

Friday 18-Sunday 20

The Western District

in the Footsteps of La Trobe

A weekend tour of the district, with Hamilton as the base.

Arrangements to be advised

DECEMBER

Friday 9

Christmas Cocktails

Venue: The Melbourne Club, Melbourne. Our host will be John Chambers.

Time: To be advised

Cost: To be advised

Tuesday 20

Candlelit Carols at the Cottage

Venue: La Trobe's Cottage

Time: 7.00-9.00pm

Cost: To be advised

Contributions welcome

The Editorial Committee welcomes contributions to La Trobeana which is published three times a year.

Further information about the journal may be found at www.latrobesociety.org.au/publications.html

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