

3.10 Shaping community life

Summary of theme

A wide range of social activities, social causes and interests, as well as religious and political affiliations, are represented in the community and make up the rich history of community life of the City of Ballarat. Many local institutions and their surviving buildings, including churches, schools, and public halls, reflect the energetic and visionary commitment of individuals, organisations and local communities over many decades.

Consideration of this theme in relation to the HUL approach

This theme represents an extensive and long-established activity type throughout the City of Ballarat. It is represented by both single sites, such as churches, clubs and public halls, as well as broader areas of public open space, for example parks and gardens. Individual buildings associated with this theme have sometimes been adapted from other uses. This theme relates to the HUL layers: 'social and cultural practices and values', and 'intangible dimensions of heritage, diversity and identity'. Intangible aspects of heritage under this theme include long-the diverse cultural traditions and identities represented by these places as well as the holding of public events, ceremonies and commemorations.

Consideration of First Nations history relative to this theme

Community organisations	The Wadawurrung and Dja Dja Wurrung peoples have strong community organisations that have been important in advocating for a range of issues, including cultural heritage.
Burial practices	Some of the Ancestors of Wadawurrung people are buried in the Ballarat Cemetery and also possibly in other cemeteries in the municipality
War memorials	Memorials to those who served in overseas conflicts have often failed to recognise the service of Aboriginal men and women.

3.10.1 Faith communities

The important role of organised religion in nineteenth-century society in Ballarat and district is reflected in the large number of early places of worship. A significant number of churches in Ballarat were built in the late 1850s and 1860s. The range of Christian faiths represented by the many early churches, as well as a number of non-Christian places of worship faiths attests to the cultural diversity of early Ballarat society. Particular denominations were stronger in some localities in line with broader settlement patterns of particular cultural groups. Mount Pleasant was strongly Methodist while Eureka was

heavily Irish Catholic, and Soldiers' Hill had a large Anglican population. Presbyterians were dominant in Buninyong and Learmonth. Among the non-Christian faiths, the Chinese were largely concentrated at Golden Point and Ballarat East.

Most of the major Christian denominations in Ballarat had established a place of worship by the mid-1850s, some albeit temporary. By 1885, it was noted that 'there are no fewer than fifty-seven places of public worship of various denominations in and about the city'.⁴¹¹ The Chinese followed several different religions, including Taoism and Buddhism, and some Chinese also joined Christian churches. The Presbyterian and Methodist churches both established Chinese mission churches at Ballarat.⁴¹² Members of the Jewish community formed a Hebrew congregation at Ballarat in the 1850s.

Religious and cultural divisions were evident in the social life of Ballarat and district. There were firm divisions between Catholics and Protestants in most localities, perpetuating differences inherited from the Old World. Many of the Protestant churches shared common interests and common ground on theological matters: notably temperance, the work ethic, and the sanctity of the Sabbath. For Wesleyans and other Nonconformists, there was a strong disdain for horse-racing and gambling of any kind, and a wide commitment to temperance, with many taking 'the pledge'. The values espoused by the churches played a significant role in the broader characteristics and development of social life in Ballarat and district. These values were evident in much of the fabric of social life in Ballarat, including patterns of recreation and entertainment, sporting activities, and in the role of mechanics institutes and temperance halls.

Religious loyalties broadly underpinned cultural traditions. The Irish, who were predominantly Catholic, expressed their national pride on St Patrick's Day with sports days and race meetings, while the Scots, who were largely Presbyterian, marked St Andrew's Day, and held 'Burns nights' and Highland games. The Welsh, who were mostly Methodist, celebrated St David's Day with an eisteddfod that included singing in the Welsh language.⁴¹³ These occasions of cultural expression were often associated with particular places, including church buildings, halls and theatres, and public parks.

Places of worship across the City of Ballarat were generally well established by the late-nineteenth century, with few churches built in the twentieth century. Some exceptions

⁴¹¹ Pickersgill, 1885, p. 158.

⁴¹² Yvonne Horsfield, *Chinese Roots*, Shawline Publishing Group, 2023, p. 15.

⁴¹³ William Evans (ed.), *Diary of a Welsh Swagman 1869–1894* [by Joseph Jenkins], Sun, Sydney, 1999, pp. 65, 77.

are St Columba’s Catholic Church, Soldiers Hill (1940) and St Matthew’s Anglican Church, Wendouree (c.1950s).

Church of England (Anglican Church)

The Church of England, being the established church of the British Empire, had an early presence in Ballarat and in many of the towns within the municipality. St Paul’s Anglican Church was established on Bakery Hill in 1855 (FIGURE 3.208). Other early church reserves were set aside in the 1850s and 1860s in Ballarat, Ballarat East, and Buninyong, and at Miners’ Rest (c.1860), Nerrina (1863), Soldiers’ Hill (c.1864), Learmonth (1860) and Warrenheip (1869). Christ Church Anglican Cathedral was erected in Ballarat in 1857 (1886).⁴¹⁴ St Peter’s Church of England, Ballarat, operated initially from the schoolhouse until a new church was erected in 1864 to a design by local architect C.D. Cuthbert (FIGURE 3.207).⁴¹⁵ The west transept was not added however until 1870, and this was followed by further additions in 1886 and the addition of a spire in 1891.⁴¹⁶ The Church of England also operated elementary schools that were funded by the Denominational Schools Board.

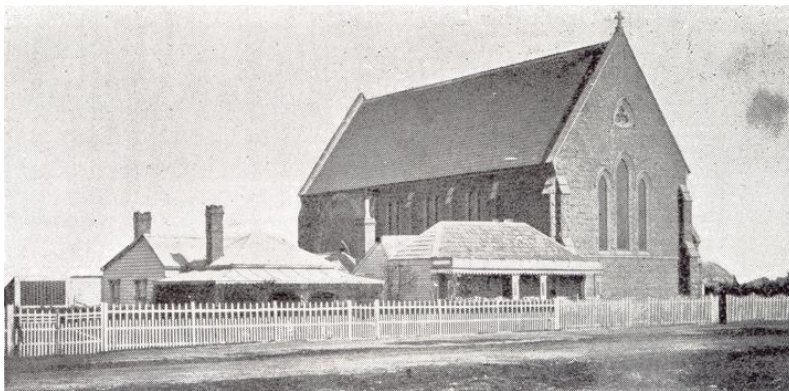


Figure 3.172 St Peter’s Anglican Church, Ballarat, 1864.
(Source: Federation University)



Figure 3.173 St Paul’s Anglican Church, Bakery Hill.
(Source: Federation University)

Presbyterian Church

The Presbyterian faith was dominant among the early pastoralists, also referred to as the squatting class, in which the Scots predominated. Prior to the erection of Presbyterian chapels and churches, services and prayer meetings were held in private homes. The first

⁴¹⁴ NLA.

⁴¹⁵ Federation University Collections, via VC.

⁴¹⁶ Jacobs Lewis Vines 1978, vol. 2, pp. 410, 411.

purpose-built place of worship across the present-day municipality of Ballarat was the Presbyterian Church in Buninyong, which was first established in 1847 (FIGURE 3.211).⁴¹⁷ The current Presbyterian church at Buninyong was built in the 1870s (FIGURE 3.115).



Figure 3.174 Anglican Church, Ballarat East, photographed in 2012. (Source: Victorian Places)



Figure 3.175 Holy Trinity Anglican Church, Buninyong. (Source: Monument Australia)



Figure 3.176 Plan dated 1855, showing the Presbyterian church site at Buninyong, established in 1847. (Source: VPRS 8168, FEATR80, Buninyong, PROV)

On the goldfields, early Presbyterian churches were built in central Ballarat (1864), Ballarat East (1860s) and Miners' Rest (1859). There was also a Presbyterian Chinese

⁴¹⁷ *Geelong Advertiser and Squatters' Advocate*, 1 June 1847, p. 2.

Mission Church at Ballarat.⁴¹⁸ Some Presbyterian churches provided services in Scottish Gaelic. An unusual example was the Welsh Presbyterian Church that was established at Sebastopol in the 1860s (FIGURE 3.214).⁴¹⁹

St Andrew’s Presbyterian Church, Ballarat Central [VHR H0044], was completed in 1864 to an original design by C.D. Cuthbert, with later additions by Figgis and Caselli that included a tower and spire.⁴²⁰ The Learmonth Presbyterian Church built in 1870 was a fine building and is believed to have been funded by the wealthy local pastoralist Thomas Learmonth.⁴²¹ The church at Learmonth also had a fine manse, designed in part by Henry Caselli in 1870 (FIGURE 3.212).⁴²²

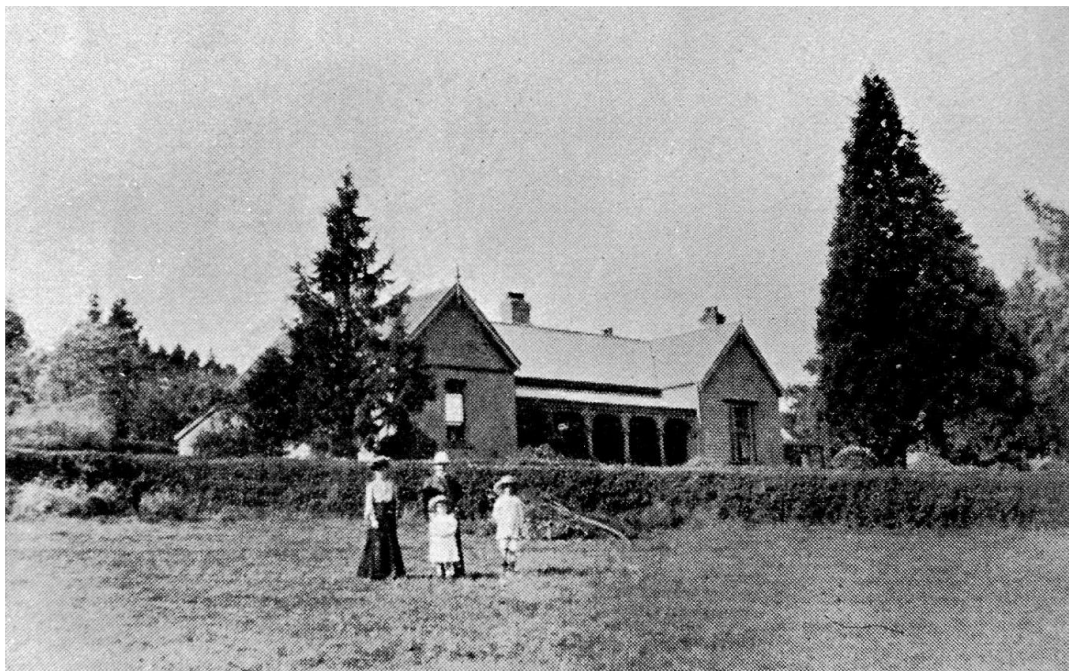


Figure 3.177 The Presbyterian manse at Learmonth, c.1908. (Source: Learmonth and District Historical Society Collection)

⁴¹⁸ Horsfield, 2023.

⁴¹⁹ VGG, 11 June 1869, p. 888.

⁴²⁰ Heritage Council of Victoria, St Andrew’s Presbyterian Church, VHR H0044.

⁴²¹ Learmonth Historical Society. ‘Learmonth Heritage walking tour’ brochure.

⁴²² Nóirín Esther O’Síocháin 2015, ‘Relic of Memories’, Federation University, p. 10.



Figure 3.178 St David's Uniting Church (formerly Methodist), Coghill's Creek.



Figure 3.179 Welsh Presbyterian Church, 261 Albert Street, Sebastopol. (Source: National Trust of Australia (Vic), B2708)



Figure 3.180 Buninyong Presbyterian Church, photographed in 1980. (Source: John T. Collins Collection, State Library Victoria, Accession No. H2010.1/864)

Catholic Church

Catholics were numerous among the thousands who thronged Golden Point in 1851 in search of gold. In late 1851, Catholic priest Father Patrick Dunne was instructed by his superiors to make his way to the Ballarat goldfields to minister to the miners. There he said Mass and baptised children.⁴²³ From 1852, Irish immigrants, who were predominantly Catholic, arrived at the Ballarat goldfields in large numbers.⁴²⁴ Ballarat's first church, St Alipius, was erected that year by the large Catholic population at Eureka (FIGURE 3.216). The original timber church was replaced by a more substantial building in

⁴²³ Walter Ebsworth, 'Ballarat Catholics in the early gold rush days, *Advocate*, 9 April 1947, p. 7.

⁴²⁴ See Thomas Carr, *Some of the Fruits of Fifty Years*, 1897.

1873–74, which was designed by Henry Caselli and built from Redan bluestone. Other early Catholic churches were built in other localities in Ballarat, including Soldiers’ Hill.⁴²⁵

Outside of Ballarat, an early Catholic church reserve was set aside at Buninyong in 1853, providing land for a church, presbytery and school (FIGURE 3.217); a church was built in the 1870s. Sites for Catholic churches were also gazetted at Learmonth (1857, 1876); Miners Rest in 1869; Dunnstown (Warrenheip) in 1867; and Sebastopol.⁴²⁶

Ballarat was decreed a diocese in the late 1850s, which necessitated the appointment of a bishop and plans for a cathedral. The foundation stone of St Patrick’s Cathedral [VHR H997] was laid in 1858. The cathedral was completed in 1871 to a design by local Ballarat architects Shaw and Dowden.⁴²⁷ The Catholic Diocese of Ballarat was, and continues to be, the largest diocese in Victoria, covering a large part of western Victoria.⁴²⁸



Figure 3.181 Sketch by Eugene von Guérard of the first Catholic chapel at Ballarat (St Alipius), 1854, which was also used as a school. (Source: State Library Victoria, Accession No. H12532)

⁴²⁵ J. Brache, ‘Ballarat Goldfield’, 21 October 1861, VPRS 8168. (PROV)

⁴²⁶ VGG, 30 July 1867, p. 1366; VGG, 1869.

⁴²⁷ Heritage Council of Victoria, St Patrick’s Cathedral, Ballarat, VHR H0997.

⁴²⁸ D.M. Bourke, *History of the Catholic Church in Victoria*, 1988, p. 122.

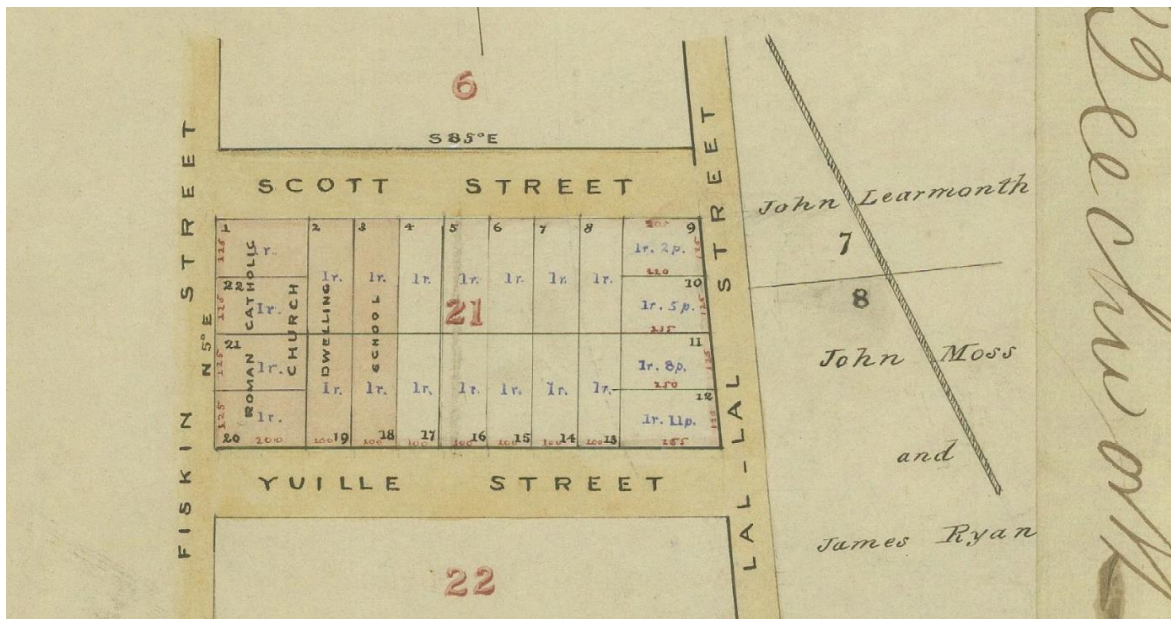


Figure 3.182 Buninyong Catholic Church reserve, c1850s, VPRS 8168, P0002, CEM37. (Source: PROV)



Figure 3.183 The Bishop's Palace, Ballarat, built in 1875. (Source: VHD, VHR HO125)



Figure 3.184 The Victorian-era Catholic Presbytery in Sturt Street, Ballarat. (Source: RNE, place ID 4037)

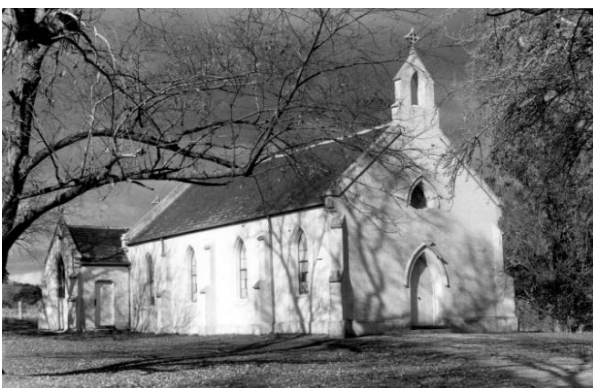


Figure 3.185 Buninyong Catholic Church, built in the 1870s. (Source: State Library Victoria, Record ID 9939664477707636)



Figure 3.186 St Joseph's Catholic Church, Learmonth, built in 1876. (Source: Churches Australia)



Figure 3.187 St Brendan's Catholic Church, Dunnstown, built c.1905–06. (Source: Churches Australia)

Several religious orders established convents and monasteries in Ballarat, including the Loreto Sisters (1875), the Sisters of Mercy (1881), the Nazareth House Sisters, the Christian Brothers (1888) and the Redemptorists. The Sisters of St John of God arrived in 1915 to establish a Catholic hospital in Ballarat. A number of significant buildings in Ballarat are associated with Catholic religious orders, including Loreto Abbey, Mary's Mount, Lake Wendouree, and the Redemptorist monastery at Wendouree (1891), designed by architects Reed, Smart and Tappin.⁴²⁹ Additions to the building were carried out by Melbourne architects Fritsch and Fritsch in 1932.⁴³⁰ The Nazareth House Sisters established the St Joseph's Boys' Home at Sebastopol, which was also developed as an operational Jersey stud and productive farm.

A Royal Commission into Institutional Responses to Child Sexual Abuse of 2016 heard a large number of Catholic clergy, including priests and Christian Brothers, who worked in parishes and parish schools within the Diocese of Ballarat in the 1960s, 1970s, 1980s and 1990s, were operating as paedophiles. During that period, many children who attended Catholic schools in the Ballarat Diocese, in particular St Alipius Boys' School and St Patrick's College, were subject to abuse. Many of the clergy involved have been charged with criminal offences. The damage inflicted on the children concerned led to many committing suicide as adults. This has been the cause of significant collective grief and trauma for many people in the Ballarat community. From the time of the Royal Commission in 2016, a community initiative known as the Loud Fence movement

⁴²⁹ *Advocate*, 31 October 1891, p. 9.

⁴³⁰ The monastery at Wendouree is mentioned in an advertisement, *Royal Victorian Institute of Architects Journal*, July 1932.

encouraged local community members to tie coloured ribbons to the fences of Catholic buildings in Ballarat where the abuse occurred.

Methodist Church

Adherents of Methodism were classified as Nonconformists—that is, British Protestants in England and Wales who did not conform with the establishment church, the Church of England. Methodists followed the teachings of English theologian John Wesley. They were the most dominant Nonconformist denomination on the Victorian goldfields due to the large number of immigrants from mining communities in Wales and Cornwall where Methodism predominated. Methodism, which was considered the faith of the English working class, upheld the values of discipline, hard work, frugality and temperance, and eschewed any form of excess or ornamentation.⁴³¹ Historically, there were several sub-groups of Methodists, including the Wesleyans and the Primitive Methodists; the chapels of the latter group were particularly austere. Some Methodist churches were termed ‘Welsh churches’, which provided religious services in the Welsh language.

A site in Dana Street was the first Methodist church reserve in Ballarat, gazetted in 1856. A modest church was built, which also served as a schoolhouse. A large number of other Wesleyan churches were built in the neighbourhoods of Ballarat and in the surrounding townships from the late 1850s and through the 1860s. Church reserves were set aside at Miners Rest and Mount Pleasant in 1857, and at Learmonth by 1859.⁴³² By the late 1860s, there were more Wesleyan churches in Ballarat than any other denomination.⁴³³ Wesleyan churches were erected in Barkly Street, Ballarat East, c.1860; in Humffray Street, North Ballarat, c.1860; and at Buninyong by 1864. A Wesleyan church site was reserved at Sebastopol in 1865.⁴³⁴ The early Methodist churches at Ballarat were typically small, modest buildings that followed a simple rectangular gabled form. They followed the teachings of Wesley, who declared that places of prayer should be ‘small and unpretentious’. In the 1890s, there were around 20 Methodist churches in Ballarat.⁴³⁵

At the Dana Street church site, a substantial Sunday school hall was built in 1870 and a large new church in 1883–84. Designed in the in Gothic Revival style by the notable Melbourne architects Leonard Terry and Percy Oakden [VHR H1089], the new church was

⁴³¹ E.P. Thompson, *The Making of the English Working Class*, 1963; see Miles Lewis, *Victorian Churches*, 1991; C. Irving Benson, *A Centenary of Victorian Methodism*, Spectator Publishing Co., Melbourne, 1935.

⁴³² VGG, 1857; VGG, 1859.

⁴³³ Everist, 2006.

⁴³⁴ VGG, 1865.

⁴³⁵ Niven, *Guide to Picturesque Ballarat*, 1898.

described as 'striking' and 'dramatically sited', its prominence accentuated by its steep allotment.⁴³⁶ The new church was considered to mark a significant turning point in the history of the 'progress and extension of Ballarat', and in the development of the Methodist denomination and its architecture.⁴³⁷ Traditionally, Methodists had eschewed the Gothic form and the associated ornamentation associated with Catholic churches. Methodist churches in Victoria had followed the preferred model of austere and unadorned buildings as demonstrated by Methodist churches in Britain, which preferred a restrained Classicism. It is suggested that the Methodists' new-found wealth allowed, or encouraged, an acceptance of more decorative styles, specifically the Gothic Revival. With the completion of a Gothic Revival Wesleyan church in Melbourne in 1857, the style became acceptable, and indeed a preferred, style for Methodist churches in Victoria.⁴³⁸ At Ballarat, this shift is thought to have been due to a wish on the part of Methodists to celebrate their new-found success and prosperity in the colonies.

⁴³⁶ Lewis, 1991, pp. 21, 94.

⁴³⁷ *Ballarat Star*, 12 December 1884, p. 3.

⁴³⁸ Lewis, 1991, pp. 21, 47.



Figure 3.188. Former Wesleyan Church, Dana Street, Ballarat. (Source: Heritage Council of Victoria VHR H1089)



Figure 3.189. Neil Street Methodist Church, Ballarat, c.1909. (Source: State Library Victoria, Accession No. H96.200/1378)



Figure 3.190 Mount Pleasant Wesleyan Church, Sunday school and church hall. (Source: History of Mount Pleasant Facebook Page)



Figure 3.191 Coghill's Creek Methodist Church, 1974. (Source: National Trust of Australia (Vic))

Baptist Church

The Baptists erected a substantial stone church in Dawson Street, Ballarat, 1866-67, to which a neo-Classical façade was later added (FIGURE 3.227).⁴³⁹ Other Baptist churches were built elsewhere in the City of Ballarat in the nineteenth century, including at Buninyong.



Figure 3.192 The imposing Classical Revival design of the Baptist Church, Ballarat Central, built c.1866–67; the front section was added later. (Source: RNE)

Congregational Church

The Congregational Church was a smaller sect among the Non-conformists. Like the Methodists, they were well represented among the early mining population. The Congregational Church on Dawson Street, Ballarat, designed by the local architects Caselli and Figgis, was considered to be a work of 'extraordinary eclectic composition'.⁴⁴⁰

Other Non-conformist denominations

In addition to the Methodists and the Baptists, a number of other Non-conformist denominations were prolific in Ballarat, including Congregationists, the Unitarians, the Bible Christians (FIGURE 3.228), and the Church of Christ. Like the Primitive Methodists, these denominations generally preferred small, modest churches or chapels that were relatively unadorned. While there are certainly a number of modest church buildings, many others built from the 1860s and 1870s were grand probably owing to the wealth at Ballarat and the size of the congregations.

⁴³⁹ RNE citation, no. 4020.

⁴⁴⁰ *Ballarat Courier*, 29 December 1881, p. 4; Lewis, 1991, p. 97.

There are several notable Non-conformist churches in Humphrey Street, Ballarat East, including the Primitive Methodist Church, designed by J.A. Doane (1860-62); the Bible Christian Church designed by carpenter S.H. Lugg (1866-67); and the Brown Hill Methodist Church, designed by J.A. Doane (1869).⁴⁴¹

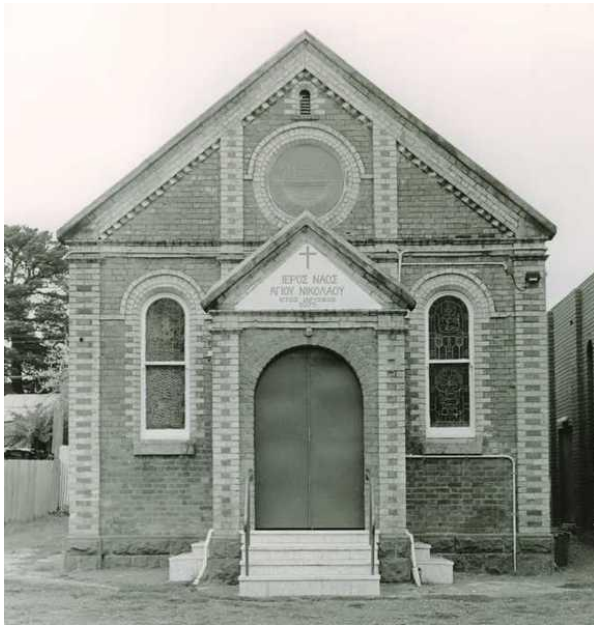


Figure 3.193 Bible Christian Church, Humffray Street, Ballarat North, now functioning as the Greek Orthodox Church of St Nicholas. (Source: National Trust of Australia (Vic), B3278)



Figure 3.194 St John's Lutheran Church, Doveton Street South, Ballarat. (Source: National Trust of Australia (Vic), B4717)

Lutheran Church

Many immigrants from Germany, as well as Denmark, were members of the Lutheran Church. A Lutheran Church and School was proposed at Ballarat in 1857.⁴⁴² St John's Lutheran Church, Ballarat, built in 1876, was designed by Henry Caselli (FIGURE 3.229).⁴⁴³

Seventh Day Adventist Church

A Seventh Day Adventist church was erected in Ballarat in the 1860s and demolished in 1957.⁴⁴⁴

⁴⁴¹ Jacobs and Rowe, 2006, p. 132.

⁴⁴² *Ballarat Star*, 12 May 1857, p. 3.

⁴⁴³ Landmark Heritage 2022; Miles Lewis, *Victorian Churches*, 1991, p. 95.

⁴⁴⁴ See image held by Ballarat Historical Society, photo ID 382.81.

Salvation Army

The Salvation Army was a mission church that mustered a large number of followers from among the working class and the poor. With its origins among the poor in London, the Salvation Army worked as missionaries and advocates for the less fortunate, preaching the message of the gospel, and the evil of drink. The Salvation Army began its mission in Ballarat in the 1880s, initially operating a 'prison gate home'.⁴⁴⁵ They played an active role in Ballarat in the early 1900s, building an impressive citadel in Ballarat in 1917 [HO171] and a mission building in c.1916–20 (FIGURES 3.230, 3.231). A Salvation Army barracks was also established at Sebastopol and a Salvation Army Hall built at Wendouree.⁴⁴⁶ The barracks provided housing for the homeless.



Figure 3.195 Salvation Army William Booth Memorial Citadel, Ballarat, built 1917. (Source: National Trust of Australia (Vic.))



Figure 3.196 Salvation Army Mission building, Ballarat East, built c.1916–20. (Source: Victorian Places, 'Ballarat East')

Jewish faith

The first synagogue in Ballarat was built at Ballarat East in 1855 and was known as the Ballarat Hebrew Congregation. A site for a Hebrew School was set aside in Barkly Street, Ballarat East, in 1858.⁴⁴⁷ A new synagogue was built in 1861. A large Canary Island Pine

⁴⁴⁵ Notable Salvos, <https://www.salvationarmy.org.au/about-us/our-story/our-history/notable-salvos/>

⁴⁴⁶ See Public building files, PROV.

⁴⁴⁷ VGG, 30 October 1866, p. 2356; Dicker, *Ballarat District Directory for 1865–66*.

(*Pinus canariensis*), which still stands in the grounds of the synagogue, was planted in 1867 by Jacob Bernstein, a member of Ballarat's Hebrew community (FIGURE 3.232).⁴⁴⁸



Figure 3.197 The synagogue in Ballarat East is dominated by a mature Canary Island Pine. (Source: National Trust of Australia)



Figure 3.198 Shen temple (Joss House), Main Street, East Ballarat, demolished in 1961. (Source: PROV)

Chinese religions

Among the large number of Chinese on the goldfields there were three main faiths: Confucians, Taoists and Buddhists.⁴⁴⁹ Chinese settlers built a Shen temple, also known by the European name of 'joss house', in Main Street, East Ballarat, c.1860s (FIGURE 3.233). This was an area close to the 'Chinese villages' of East Ballarat, also referred to as the 'Chinese Camp, Golden Point'. Its reopening in 1892 after a period of closure attracted a crowd of 500 Chinese people. The building was demolished in 1961.⁴⁵⁰

⁴⁴⁸ National Trust of Australia (Vic), Significant Tree Register, place ref. T11314.

⁴⁴⁹ SBS, 'Daily Life on the Goldfields', <https://www.sbs.com.au/gold/daily-life-on-the-diggings/>

⁴⁵⁰ Caleb Cluff, 'Remembering Main Road and its Joss House', *Ballarat Courier*, 31 October 2021; [newspaper article, 1892]

3.10.2 Public halls, mechanics institutes and public libraries

Public halls and mechanics institutes were important places for public meetings, community gatherings and popular education, and were a common feature in almost all localities across the municipality. These buildings varied in scale from grand masonry buildings to more modest timber structures. The typical example was a gabled rectangular form with a large hall and rear services area. The various different kinds of public halls generally provided a large space for meetings, social events and dances, as well as a stage. There was usually a rear service area with a kitchen and store. Honour boards of different kinds were often on display inside.

Meeting halls

Meeting halls were generally publicly funded buildings on public land, but sometimes funding came from a local organisation or private source. In the Ballarat municipality, many types of halls have been established, including temperance halls, ANA halls, a Protestant Hall, memorial halls and progress halls. Some friendly societies and fraternities also built their own meeting hall, for example the Ascot Mutual Improvement Association Hall, which dates to the 1860s. A common type of public hall was the mechanics institute, which is discussed below.

Temperance halls

The temperance movement generated a large following in the early 1860s, off-setting in a small way the mushrooming growth of hotels in every town and neighbourhood. Around this time, temperance halls were built in Ballarat East (in Humffray Street) and Ballarat West (in Sturt Street). A reserve for a temperance hall in Learmonth was set aside by 1862 and a hall was built by 1866.⁴⁵¹ By c.1870, the Buninyong temperance hall was used for dances and as a public meeting hall (FIGURE 3.235).⁴⁵²

⁴⁵¹ VGG, 1862; LDHS Heritage Walk.

⁴⁵² Baragwanath 2015.



Figure 3.199 Protestant Hall, Grenville Street, Ballarat. (Source: State Library Victoria, Accession No. H90.100/847)



Figure 3.200 Buninyong Temperance Hall, [n.d.]. (Source: Buninyong Historical Society Facebook Page)

Mechanics institutes and free libraries

A number of mechanics institutes were established within the area of the present-day City of Ballarat in the 1850s and 1860s. Mechanics institutes were places of free learning for ‘mechanics’, which was another name for tradesmen. They derived from the same named institutions in Britain, which emerged in the early nineteenth century. They were founded on the ethos of work and self-improvement that appealed particularly to the working-class Protestant population, particularly Methodists and Presbyterians. They provided a democratic focal point of community life that was not confined to a particular denomination or social group. In colonial Victoria, mechanic institutes were established in hundreds of towns in the 1850s and 1860s. They were particularly popular in goldfields towns where the low church Protestant ethos of hard work and self-improvement was a defining characteristic. Generally, mechanics institutes provided a free lending library and reading room and were a venue for local meetings and lectures.

The Ballarat Mechanics Institute [VHR H0987] was established in 1858 in a three-storey building on Lydiard Street. Built to grand proportions, it was a temple to the virtues of self-improvement and self-education. It boasted an extensive lending library and included a billiard room.⁴⁵³ The upper level was used as a theatre (FIGURES 3.238, 3.240).

Other towns in the municipality also established mechanics institutes and public libraries as either combined or separate facilities. The Buninyong Library [VHR H0488] was established in 1859, through the efforts of local philanthropist David Allan, and the

⁴⁵³ VMD, 1890.

building later became a mechanics institute (FIGURE 3.236). A site for the Miners Rest and Dowling Forest Mechanics Institute and Free Library was set aside in 1857 and a hall built in 1865. A new site was reserved in Miners Rest in 1886 and a new building (now the Miners Rest Community Hall) was completed in 1888.⁴⁵⁴ The Sebastopol Mechanics Institute was opened in 1864, with a performance by the local Welsh choir.⁴⁵⁵ A reserve that had previously been set aside for the Learmonth Temperance Hall was revoked in 1912, and the existing temperance hall converted to a mechanics institute and free library.⁴⁵⁶ The Learmonth Mechanics Institute was extended in 1914 (FIGURE 3.237).⁴⁵⁷

Municipal libraries were also established that were unconnected to a mechanics institute. The double-storey Ballarat East Free Library [VHR H1493], built in 1866–67, housed a large library collection (FIGURE 3.239). A site for a free library in Ballarat West, at the corner of Sturt and Camp Streets, was set aside in 1879.⁴⁵⁸



Figure 3.201 Buninyong Mechanics Institute, built in 1859. (Source: PROV)



Figure 3.202 Learmonth Mechanics Institute. (Source: *Back to Learmonth*, souvenir booklet, 1937)

⁴⁵⁴ VGG, 6 July 1888, p. 2249; *Australasian Builder and Contractor's News*, 8 September 1888, from Miles Lewis Index 2011, record no. 11848; PMI Mechanics Institute Database.

⁴⁵⁵ *Ballarat Star*, 29 April 1864, p. 2.

⁴⁵⁶ LDHS Heritage Walk.

⁴⁵⁷ Kenyon, *Back to Learmonth Centenary Celebrations*, 1937.

⁴⁵⁸ VGG, 1879, p. 316



Figure 3.203 Ballarat Mechanics Institute, Sturt Street, built in 1859. (Source: VHD)



Figure 3.204 Ballarat East Free Library, built 1867–68. (Source: VHD)



Figure 3.205 The well-appointed reading room at the Ballarat Mechanics Institute, [c.1860s]. (Source: Ballarat Mechanics Institute Image Collection)

Soldiers' memorial halls

After the First World War the Victorian Government provided funding for new public halls that were being established as a 'soldiers' memorial hall'. Like other public halls, these were also used as a venue for public meetings, social functions, dances, concerts and other events. Soldiers' memorial halls were often erected in areas that had a significant number of soldier settlers or simply where a public hall was needed and it made sense to dedicate it to the local servicemen and women. Existing public halls were also sometimes

designated as soldiers' memorial halls after World War I. Within the present-day City of Ballarat, soldiers' memorial halls were built at Warrenheip (c.1921–22), Burrumbeet (c.1920s) and Sebastopol (c.1930s). Some memorial halls accommodated the local branch of the RSL, for example at Sebastopol (see Section 3.7.11).

The local churches, more typically the Protestant denominations, also built memorial halls, for example St John's Anglican Church, Soldiers' Hill, which dedicated its new hall as a soldiers' memorial hall in 1917.⁴⁵⁹

3.10.3 Local clubs and organisations

Agricultural and horticultural societies

Agricultural societies were active from the mid nineteenth century in the city of Ballarat and in the towns of Buninyong and Learmonth, with the objective of improving local agricultural knowledge and through trialling new methods and machinery. Agricultural societies generally held a show once a year. As well as occasions for exhibiting produce and stock, these were important social and community events.

Horticultural societies also attracted a large membership (see Section 3.4.6).

Friendly societies and benefit societies

Friendly societies were subscription organisations that provided a form of insurance in the case of injury or death. They were considered critical on the goldfields on account of the high number of injuries associated with mining, including fatal injuries. Membership of a friendly society ensured that a worker was covered for injury and that in the event of death, the funeral costs were met and his widow was provided for. Friendly societies active in Ballarat included the Australian Natives Association, the Independent Order of Rechabites, and the Mutual Improvement Association.

The Hibernian Australasian Catholic Benefit Society (HACBS) was a Catholic friendly society that provided financial support for Catholics in need. It was established in response to some friendly societies prohibiting Catholics from becoming members. The founder of the HACBS was Ballarat publican Mark Young, who established the Hibernian Society at Ballarat in 1868.⁴⁶⁰ The HACBS spread to towns across Victoria. The HACBS rarely occupied its own premises, but generally met at the local Catholic parish hall.

⁴⁵⁹ Monument Australia, <https://monumentaustralia.org.au/themes/conflict/ww1/display/99550-st-john%60s-soldiers-hill-memorial-hall/>

⁴⁶⁰ Withers, 1887; HACBS, <https://collections.museumsvictoria.com.au/articles/2036>.

Lodges and fraternities

A number of fraternal societies were established in Ballarat from the 1850s and 1860s, generally as colonial extensions of older British organisations. One was the freemasons which had originated in medieval England in connection with early stonemasons' guilds. As a 'freemason' particular codes of practice needed to be followed, which ultimately developed into the tradition of freemasonry. Membership of a freemasons lodge was restricted to men and generally restricted to Protestants.

Freemasons gathered in the early years of most new townships, including Ballarat, Buninyong and Learmonth, meeting in private homes until premises could be erected. The Yarrowee Masonic Lodge in Ballarat was established by 1857 and took up residence at the masonic lodge erected in Camp Street c.1872.⁴⁶¹ The Sebastopol lodge which was established in 1865, met at the Manchester Hall.⁴⁶² The Learmonth Masonic Lodge was founded in 1894 and a new temple opened in 1915 (FIGURES 3.241, 3.342). From the mid-nineteenth century, freemasons often played an official role in laying the foundation stones of new public buildings, for example the Ballarat Mechanics Institute in 1860.⁴⁶³

The Loyal Order of Antidiluvian Buffaloes was established at Ballarat by 1860.⁴⁶⁴ The Buffaloes were relatively progressive for this period in that they accepted men of all faiths.

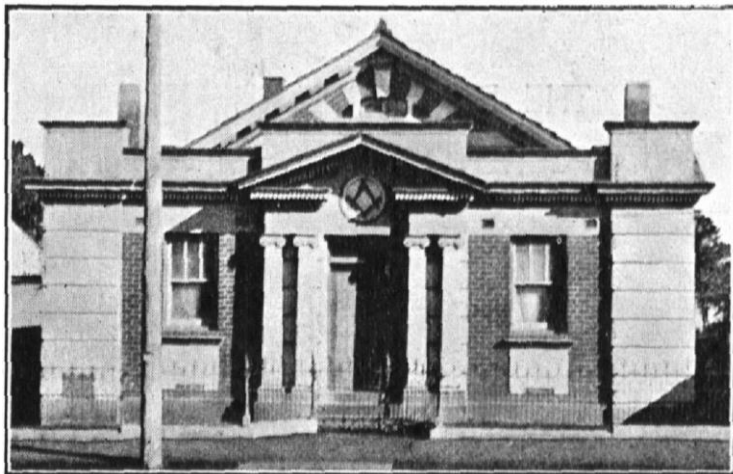


Figure 3.206 The Learmonth Masonic Lodge, which opened in 1915. (Source: *Back to Learmonth Centenary Souvenir*, 1937)

⁴⁶¹ [Ref TBC, 1857]

⁴⁶² ACGRC.

⁴⁶³ *Argus*, 1 October 1860, p. 5.

⁴⁶⁴ *By-Laws of the Loyal Order of Antidiluvian Buffaloes for Ballarat District*, Ballarat, 1860.



Figure 3.207 Learmonth Masonic Lodge Hall, High Street, Learmonth. (Source: LDHS)



Figure 3.208 Former Masonic Lodge, Sebastopol. (Source: Central Highlands District Freemasons website)

Australian Natives' Associations (ANA)

The Australian Natives Association (ANA) was a friendly society formed in Melbourne in 1871, with a branch established at Ballarat in the 1880s. Local branches were subsequently formed at Ballarat East, Learmonth (c.1887), and Windermere. The ANA was highly popular and developed a large membership in Ballarat and the surrounding towns. While the ANA had a male-only membership policy, it was relatively progressive on account of its non-sectarian basis and its avoidance of secret rituals, which distinguished it from other friendly societies of the period. Although the ANA originated as a friendly society, which supported those in need on account of illness or a death in the family, it was also an early and influential advocate of Australian nationalism in the period before Federation.⁴⁶⁵ Women formed the Australian Women's Association (AWA) as a companion organisation to the ANA in the early 1900s.

The first ANA hall was built in Ballarat, followed by a new hall in Camp Street in 1925 (FIGURE 3.244).⁴⁶⁶ A smaller ANA Hall was built at Ballarat East in the c.1930s, adjacent to St Paul's Anglican Church (FIGURE 3.245). At Learmonth, a memorial avenue was planted in 1917 to mark the 30th anniversary of the foundation of the Learmonth branch of the ANA.⁴⁶⁷ The Windermere ANA held its meetings at the local mechanics institute.⁴⁶⁸

⁴⁶⁵ John Hirst, 'Australian Natives Association', in Davison et al., *Oxford Companion to Australia History*, Oxford University Press, Melbourne, 1998, p. 50; *The Official Centenary Guide and Souvenir*, 1934.

⁴⁶⁶ *Age*, 29 October 1925, p. 15.

⁴⁶⁷ Learmonth memorial booklet, pp. 54–55.

⁴⁶⁸ Newspaper article, 1920.



Figure 3.209 Ballarat ANA Hall, Camp Street, Ballarat, photographed in the 1960s. (Source: Ballarat Mechanics Institute, via Victorian Collections)



Figure 3.210 Ballarat East ANA Hall, built in the 1930s, photographed by John Young in 2012. (Source: Victorian Places, 'Ballarat East')

Country Women's Association (CWA)

Inaugurated in March 1928, the Victorian branch of the Country Women's Association (CWA) was concerned with the challenges faced by women living on the land. It sought to develop life skills for women and to support those women who were disadvantaged or in need.

The interwar period was a time of significant growth of the CWA and a number of local branches were established in the broader municipality in the 1930s and 1940s, including Miners Rest (from c.1947), Buninyong, Learmonth and Waubra.⁴⁶⁹ In addition to charitable and other work, the CWA held class and events, including flower shows, music and drama festivals, and craft groups, which continue to the present time.

Boy Scouts and Girl Guides

The Boy Scout movement began in England in 1910 and reached Australia not long after, followed by Girl Guides around the 1930s. Boy Scouts and Girl Guides were established across the Ballarat municipality. By 1933, there were 10 Boy Scout troops in Ballarat and several Girl Guide units. A boy scout camp was established in the 1930s at Paxhill, to the east of Ballarat, which included a swimming pool and an open-air chapel by the 1930s.⁴⁷⁰

⁴⁶⁹ The Waubra branch was active by 1941. Detail of the Miners Rest branch is given at the Miners Rest Mechanics Institute Hall, honour board, viewed 2023.

⁴⁷⁰ *Argus*, 6 July 1933, p. 10, 1933.

Surviving Boy Scout halls include the Sebastopol Scout Hall and a hall at the Pax Hill Scout Reserve.⁴⁷¹ Tourello Lodge was used for Girl Guide meetings in the c.1950s–60s.

Victorian Railways Institute

The Victorian Railways Institute was a social club for the employees of the Victorian Railways and their families. The Institute held a range of social events and recreational activities. The Victorian Railways Institute at Ballarat, built at Soldiers Hill in 1916, was the first to have been established outside of Melbourne (FIGURE 3.246). This highlights the important role of Victorian Railways in Ballarat as a large employer of local residents.



Figure 3.211 Victorian Railways Institute, Soldiers’ Hill, built in 1916. (Source: Victorian Places, ‘Soldiers Hill’)

Clubs

Private social clubs were formed to advance particular interest or a political cause, and to support particular social networks. The Ballarat Club which occupies premises in Sturt Street, Ballarat Central, was a private gentlemen’s club founded in 1872. Established for the needs of graziers and professional men, membership was by nomination.⁴⁷²

3.10.4 Immigrant communities

From the early 1850s, Ballarat’s population was made up of people from many different countries and represented one of Victoria’s earliest multi-cultural communities. Thousands were lured by the promise of gold, including Germans, Italians, Poles, North

⁴⁷¹ Public building file, PROV.

⁴⁷² A.C. Cree, ‘Ballarat Club: A short history’, 8 August 1998.

Americans, Chinese and many others. 'The Vagabond', visiting Ballarat in 1883, spoke to two miners, one from Scotland and one from Ireland. They had intended to 'make a pile and return home, but instead abandoned that idea and decided to stay, explaining that 'Ballarat to them is what Paris is to a Frenchman—"le jour, le monde, l'univers"'.⁴⁷³

Many immigrant groups became well established in Ballarat, and they brought with them their own sports, music, social activities and religion. Immigrant groups sustained their cultural traditions initially due to nostalgia or homesickness. They were also a means of bonding those of shared heritage, which was a survival strategy in a new country, and of asserting a strong cultural identity.

Immigrants also brought with them to Ballarat the prejudices of the Old World. Members of the Chinese community on the goldfields were subject to greater discrimination and more racist attacks than any other group apart from the Aboriginal people.⁴⁷⁴ Sectarian attitudes were rife and these views were encouraged by some of the local associations and fraternities, notably the Orange Lodge and the Freemasons. The term 'Bungaree savages', referring to the local Irish Catholic farming community, was coined by a Protestant political candidate in 1864. The candidate standing for the seat of Ballarat East, who represented the local Orange Lodge, addressed the assembled crowd as 'gentlemen of Ballarat and savages of Bungaree'.⁴⁷⁵

In the postwar period, a significant number of new migrants arrived in Ballarat, including many from Britain, Italy, Greece, and other European countries. The Ballarat Common was used as the site for a migrant hostel at this time, which accommodated '330 workers and their families'.⁴⁷⁶ In more recent decades, there has been increased number of migrants from Asia settling in Ballarat.

Scots

The Scots settled in large numbers in western Victoria and were the dominant group among the squatting class.⁴⁷⁷ Likewise, they were predominant among the first permanent settlers in what is now the City of Ballarat. A number of Scots took up pastoral leases in the Buninyong area and often employed Scottish immigrants to work for them. The Scots played a key role in the development of Buninyong, Learmonth and

⁴⁷³ The Vagabond, 'About Ballarat II', *Argus*, 31 March 1883, p. 13.

⁴⁷⁴ Goodman, 1994.

⁴⁷⁵ Victorian Places, 'Bungaree'.

⁴⁷⁶ Newspaper article, 1941.

⁴⁷⁷ Margaret Kiddle, *Men of Yesterday: A social history of the Western District of Victoria*, Melbourne University Press, Carlton, 1961, p. 14.

Scotsburn. A visitor to Learmonth in the 1870s noted that 'Nearly all the farmers in the area are Scotchmen'.⁴⁷⁸ Many Scots arrived in the district as assisted immigrants, with some being Gaelic speakers from the Highlands. As such, some churches provided services in Gaelic. Squatter Thomas Learmonth brought a Scottish pastor and teacher to Buninyong in 1847.

The Scots publicly celebrated their Scottish culture. The Buninyong Highland Society, established in 1857, held annual Highland Games for several decades (FIGURE 3.247). The Ballarat Caledonian Society was formed the following year, and the first sports were held on New-Year's Day, 1859, at the Eastern Oval.⁴⁷⁹ All the requirements of Scottish Highland dress were readily available in Ballarat.⁴⁸⁰

Demonstrations of Scottish identity were prevalent at public events in the nineteenth century. As part of a procession to mark the opening of the Ballarat Benevolent Asylum in 1859, the Ballarat Caledonian Society marched in full Highland costume, wearing sprigs of heather.⁴⁸¹ In 1858, Scots expatriates held a Halloween Ball in Ballarat.⁴⁸²



Figure 3.212 Medal awarded at the Buninyong Highland Games, 1860. (Source: Museums Victoria Collections, Item NU 47532)

A statue of Scotland's national poet Robbie Burns was donated to Ballarat in 1889. This was only the second Robbie Burns statue in Australia, the first being installed at

⁴⁷⁸ Kennedy, 1876, p. 24.

⁴⁷⁹ Withers, 1887.

⁴⁸⁰ *Ballarat Star*, 29 December 1858, p. 1.

⁴⁸¹ *Ballarat Star*, 18 March 1859, p. 2.

⁴⁸² News article 1858.

Camperdown. A statue of the Scottish national hero William Wallace was installed in the Ballarat Botanical Gardens in 1889.⁴⁸³ Demonstrations of Scottish Highland dancing continued to form part of various public events, including the annual Eureka sports carnivals held in the early 1900s.⁴⁸⁴

Irish

From the early 1850s, the Irish arrived in large numbers on the Ballarat goldfields to try their luck. Irish Catholics settled mainly in Ballarat East, but there was also a large Irish population at Warrenheip and Dunn's Town. As well as mining, they were prominent among shop-keepers, publicans, butchers and farmers.

Many Irish Catholics brought with them a distrust of British authority, owing to a long history of persecution by the English. In 1854 many Irish miners joined the cause of reform on the goldfields, represented by the Ballarat Reform League, and stood up against the relentless licence-checks by the police. Irish nationalist Peter Lalor emerged as the leader of the insurgent miners who faced an armed attack by the authorities at the Eureka Stockade on 3 December 1854. A large number of Irish were among the dead.⁴⁸⁵

By the late 1850s, many Irish diggers had abandoned mining and instead took up farming. They were drawn to the rich soils east and northeast of Ballarat, which was good potato country. Irish farmers grew potatoes near Mount Warrenheip and found a lucrative trade selling their produce on the goldfields.⁴⁸⁶ In the Bungaree forest, they cleared the land and cut timber, and successfully grew wheat and potatoes.⁴⁸⁷

In the nineteenth century, discrimination fuelled by sectarianism impacted on Irish Catholics at Ballarat and the wider district. Catholic were prohibited from joining a number of organisations. In the 1870s, they established their own social club, the Ballarat Irish Club.⁴⁸⁸ Building churches and schools was the main focus of the early Catholic communities, however many hard-won schools were lost following the Education Act of 1872. Faced with little to no funding to run their schools, parish priests called on Catholic religious orders in Ireland, seeking the assistance of brothers and nuns who could come out to Victoria.

⁴⁸³ Wilkie, 2013.

⁴⁸⁴ *Ballarat Courier*, 9 April 1917, p. 4.

⁴⁸⁵ See C.H. Currey, *The Irish at Eureka*, Angus & Robertson, Sydney, 1954.

⁴⁸⁶ Blake, *Vision and Realisation*, 1973, vol. 2, p. 778.

⁴⁸⁷ *Argus*, 31 March 1883, p. 13; 'The Vagabond', *Argus*, 31 March 1883, p. 13.

⁴⁸⁸ *The Rules and Regulations of the Ballarat Irish Club*, F.W. Niven, Ballarat, [1874?]. (SLNSW)

A number of Irish immigrants in Ballarat met with success on the goldfields and in business. Thomas O'Loughlin, who made a fortune from successful mining ventures, built a mansion named 'Killarney' at Warrenheip in the 1890s (outside study area).⁴⁸⁹ He also gave generously to Irish Catholic causes, including the building fund for a new Catholic church at Learmonth in the 1870s.⁴⁹⁰ Manufacturer Robert Dunn of Dunnstown built a large and successful distillery. Some prospered as farmers, for example Daniel Leneghan (Lenighan) at Tourello, became built a substantial double-storey stone farmhouse in 1857.

The Irish at Ballarat kept many cultural traditions alive, particularly music and sport. Irish music was played in many Irish homes and some kept the Irish language alive. As was the case in other country areas of Victoria, St Patrick's Day was a public holiday in Ballarat and district in the nineteenth and early twentieth century.⁴⁹¹ The feast day was celebrated by a large race meeting at the Miners' Racecourse at Redan and the St Patrick's Day Sports at the Western Oval.⁴⁹² The Ballarat hurling team competed against other Victorian clubs in the 1870s.⁴⁹³ The Irish Loreto sisters at Mary's Mount convent school embraced the Gaelic Revival in the early 1900s. Here, Catholic schoolgirls performed tableaux representing the fables of Ancient Ireland and were taught the Irish harp.⁴⁹⁴ The Gaelic scholar Patrick O'Farrell lived in Sebastopol from 1870 until his death in 1917 and did much to preserve the Irish language in Victoria.⁴⁹⁵

In some pockets Irish farmers settled in large numbers, for example at Mount Warrenheip and at Bungaree. Both these areas suited potato-growing and pig-raising and attracted Irish farmers who were familiar with both.⁴⁹⁶

The Ballarat Irish Association was founded in the 1990s.

Welsh

The Welsh who came to Ballarat in the 1850s brought with them a rich mining heritage. Many had worked as miners in Wales, where there were extensive tin and copper mines.

⁴⁸⁹ National Trust of Australia (Vic.) Register, files. Victorian Places website; Dorothy Wickham, 'Killarney', BHServ website.

⁴⁹⁰ News article, c1870s.

⁴⁹¹ Windle, *The Ballarat Directory for 1869*.

⁴⁹² The Visitors' *Guide-book to Ballarat and its Environs*, 1875, pp. 17-18.

⁴⁹³ Dave Nadel and Graeme Ryan (eds), *Sport in Victoria: A history*, Ryan Publishing, Melbourne.

⁴⁹⁴ Val Noone, *Hidden Ireland in Victoria*, Ballarat Heritage Services, Ballarat, 2012, pp. 103-104.

⁴⁹⁵ Noone, 2019, pp. 101-02.

⁴⁹⁶ For Bungaree, see McConville 1987; James Francis Hogan, 1886; Spielvogel, 2013; Noone, 2019.

On the Ballarat goldfields, the Welsh were highly respected for their mining expertise and many became successful mine manager.

The Welsh also brought their language, their music and their faith. They mostly belonged to Wesleyan Methodist church. The Welsh-speaking Methodist communities in and around Ballarat established 'Welsh churches' in the 1850s and 1860s, in which the service was given in Welsh. There was also a Welsh Presbyterian church established at Sebastopol; this includes a stained-glass memorial that is notable for its rare depiction of an industrial scene in a Christian church (FIGURE 3.248).⁴⁹⁷



Figure 3.213 The memorial to Welsh miners at the Welsh Presbyterian Church, Sebastopol, includes a rare depiction of an industrial scene in a Christian church. (Source: Carmel Welsh Presbyterian Church, <https://carmelwelshpresbyterianchurch.com/about-us/>)

The Welsh continued to recognise their cultural traditions at Ballarat, in particular their rich musical tradition. 'The ... particular strength [at Sebastopol] with the Welsh population was demonstrated by its Welsh choir with the 'eisteddfodau' and St David's Day banquets particularly important cultural events in the local calendar'.⁴⁹⁸ In the

⁴⁹⁷ VGG, 11 June 1869, p. 888.

⁴⁹⁸ Borough of Sebastopol 1901 and Croggon, 2002, p. 220, cited in Context, 'Sebastopol Heritage Review', 2012.

1870s, the Welsh community established the South Street competition, initially as a debating competition; this followed the format of a Welsh eisteddfod and developed a national reputation.

The Welsh played an important and influential role in Ballarat's history, encompassing endeavours in industry and music. In 1871, Ballarat had the highest number of Welsh-born people in Victoria.⁴⁹⁹

Cornish

Like many of the Welsh, many of the Cornish who came to Ballarat had worked previously in mining, particularly copper-mining. Some had come to Ballarat in the 1850s from the copper mines of South Australia.⁵⁰⁰ They brought valuable skills and experience, and a talent for mining ingenuity to Victoria.⁵⁰¹ Many mining processes were drawn from Cornish practices, including deep lead mining and the use of whims. Cornish miners dug up two of the largest gold nuggets at Ballarat—the Welcome Nugget (1858) and the Welcome Stranger (1869), which was the largest nugget in the world at that time.⁵⁰² The Cornish were predominantly Methodists but some belonged to other Nonconformist denominations. Notable Cornish immigrants to settle at Ballarat include the prolific local architect Henry Caselli (1816–1885).

Germans

There was a significant number of Germans (many of whom were Prussians) on the Ballarat goldfields from the early 1850s. Some were involved in the Eureka Stockade rebellion, including Conrad Zilles.⁵⁰³ Germans were active in many spheres of life in the Ballarat district. Notable German immigrants at Ballarat included Conrad Fegbeital, the first curator of the Buninyong Botanical Gardens.⁵⁰⁴ The sole flour mill in Ballarat in the 1920s was built by German-born mill expert Otto Müller.⁵⁰⁵

Many Lutherans in the former provinces of present-day Germany, who had been persecuted for belonging to a particular sect of the Lutheran Church, immigrated in large numbers to the colony of South Australia and in lesser numbers to Victoria for the

⁴⁹⁹ David Tyler, 'Welsh settlement pattern in a nineteenth century Australian gold town', *Local Population Studies*, 83, 2009, p. 12.

⁵⁰⁰ Cate Elkner, 'Cornish', eGold.

⁵⁰¹ Refer to publication, *The Cornish at Ballarat*.

⁵⁰² Elkner, 'Cornish'; Neil and Sayers 1973, p. 18.

⁵⁰³ Bonwick, 1902; *Hotels of Ballarat*, BHS.

⁵⁰⁴ John Patrick, 'Buninyong Botanic Gardens Conservation Management Plan', 1994.

⁵⁰⁵ *German Pioneer Families in Australia, Geelong*, 1935, pp. 76–77.

purpose of a religious safe haven. Many of the Germans at Ballarat had initially settled in South Australia but had come across to Ballarat after hearing the news of a gold rush.

German immigrants brought with them a love of music and contributed to the rich cultural life of Ballarat.

Italians

Italians were among the many immigrant groups from Europe who arrived in Ballarat during the gold rush. Many were miners, reflected in the name of one mine: 'Italians'. Italian immigrants brought valuable skills to the colony, including engineering and architecture. The Italian writer Raffaello Carboni, who was arrested in 1854 for his part in the Eureka rebellion, published the only eye-witness account of the events of the Eureka Stockade.⁵⁰⁶

Following the Second World War, a significant number of Italian migrants arrived in Victoria and many settled in Ballarat and the surrounding area. Many found work in factories, cafes and many other areas.⁵⁰⁷ The Ballarat Italian Association was established in the c.1990s.

Greeks

A large number of Greek immigrants settled in Ballarat in the postwar period. Many worked in local factories. They established the Greek Orthodox Church of St Nicholas at the former Bible Christian Church, Humffray Street, Ballarat North.

Jewish community

There was a large Jewish community at Ballarat from the early 1850s, which formed the Ballarat Hebrew Congregation. Jewish men were less likely to be miners, and more likely to be merchants, shopkeepers, gold-buyers, jewellers, watchmakers, pawnbrokers, auctioneers or hawkers.⁵⁰⁸ In the 1850s, at least 25 per cent of shopkeepers at Ballarat were Jewish. There were several Jewish men involved in the Eureka Stockade, including Charles Dyte. Members of the Jewish community have been prominent in the cultural and philanthropic life of the city.⁵⁰⁹

⁵⁰⁶ Raffaello Carboni, *The Eureka Stockade*, Melbourne, 1855.

⁵⁰⁷ The story of Italian migration to Ballarat is examined by Jan McGuinness, *La Nostra Storia: The story of Italians in Ballarat*, Ballarat Italian Association, Ballarat, 2019.

⁵⁰⁸ Rubinstein, 1986, p. 33; *Ballarat and Ballarat District Directory for 1865–66*, 1866.

⁵⁰⁹ Sovereign Hill Education, 'The Jewish contribution to Ballarat's history', <https://sovereignhilledblog.com/2014/03/31/goldfields-immigration-part-2/>

Americans and Canadians

Many miners from North America, including African-Americans, came to Victoria from the Californian goldrushes of the 1840s. They played a part in arguing for more liberal and democratic politics at Ballarat in the early 1850s. The placenames Yankee Flat and the Canadian Lead recall the nationalities of the miners in those localities in the 1850s.

Chinese

The Chinese arrived in large numbers at the Ballarat goldfields from 1852, attracted by the opportunity to find gold. Many came from Guangdong Province in southern China. They called the place Xin Jin Shan (or Dai Gum Sam), meaning 'New Gold Mountain'.⁵¹⁰ They arrived at Geelong and Melbourne, having sailed from China in timber vessels. Few, if any, Chinese women came with the men to Ballarat.

Due to the racism of the period, the Chinese faced considerable difficulties as non-European arrivals in the British colony of Victoria. Obstacles were put in place to deter them from arriving in Victoria. A Royal Commission examining 'the Chinese question' was heard in 1855, which recommended that a landing tax be imposed on Chinese arrivals to Victoria. This encouraged the Chinese to land instead at Robe in South Australia and to travel overland on foot for several hundred miles to Ballarat. The number of Chinese arriving in Victoria declined as a result, particularly after an exorbitant landing tax of £40 was introduced in 1859. The Chinese at Ballarat were also liable to be charged a road toll that was not imposed on others who used the road.⁵¹¹

Attitudes to the Chinese at Ballarat were shaped by the racial prejudice of the period, and the presence of a large Chinese population at Ballarat East was blamed by some for many of the social ills of the area in the 1850s. They were also criticised for their mining techniques. The Chinese in Ballarat were victims of widespread discrimination and were subject to racially based hostility, including physical attack. To provide a measure of safety, the Victorian Government established a Chinese Protectorate system. A Protectorate was established at Ballarat East in 1855, which required the Chinese to occupy a designated area. The government issued regulations for the treatment of the Chinese on the goldfields the following year. This was the derivation of the 'Chinese villages' established in Ballarat East in the 1850s (FIGURE 3.250). A sketch of this area in

⁵¹⁰ SBS, 'Daily Life on the Diggings', <https://www.sbs.com.au/gold/daily-life-on-the-diggings/>

⁵¹¹ Dorothy Wickham, Ballarat Heritage Services.

1868 shows rows of small uniform cottages (FIGURE 3.251). A recreation of a Chinese Protectorate village was constructed at Sovereign Hill in the 1980s.⁵¹²



Figure 3.214 Painting by George Howe, titled *Bird's-eye view of Ballarat*, depicting Chinese gold-miners in the foreground, 1858. This appears to be a depiction of Black Hill. (Source: State Library of New South Wales)

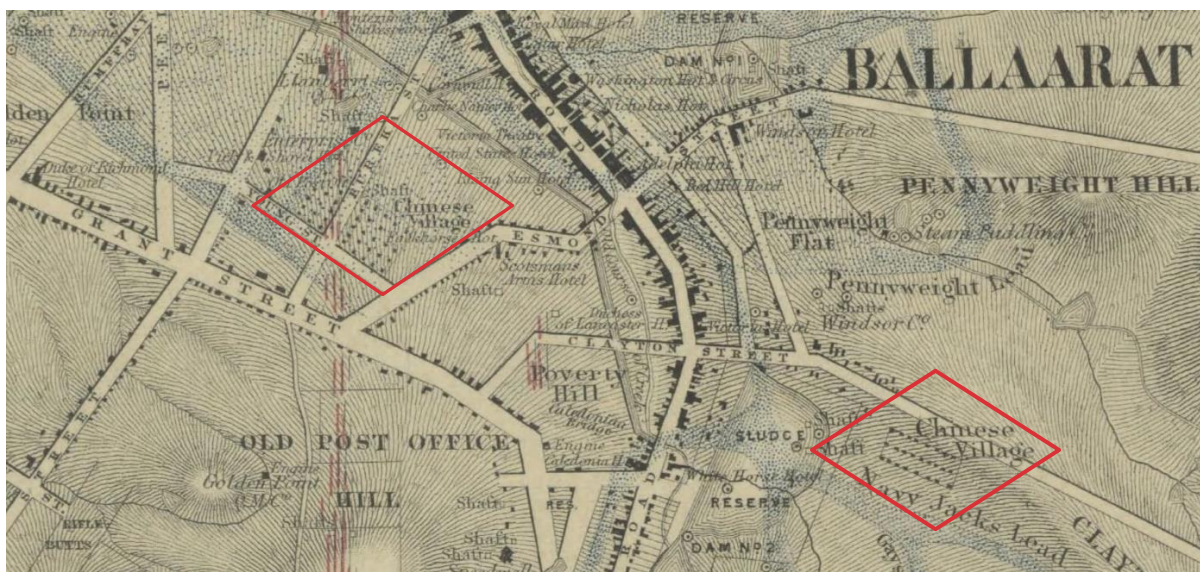


Figure 3.215 J. Brache, 'Ballarat Goldfield', 1861, shows two areas marked 'Chinese Village', which are outlined in red, VPRS 8128, P0002, FEATR321. (Source: PROV, with GML overlay)

⁵¹² Michael Evans, 'Historical Interpretation at Sovereign Hill', in Peter Spearritt and John Arnold (eds), *Packaging the Past: Special issues of Australian Historical Studies*, Vol. 24, No. 96, April 1991, p. 150; Keir Reeves, 'The Chinese in Central Victoria', in eGold <https://www.egold.net.au/biogs/EG00193b.htm>.

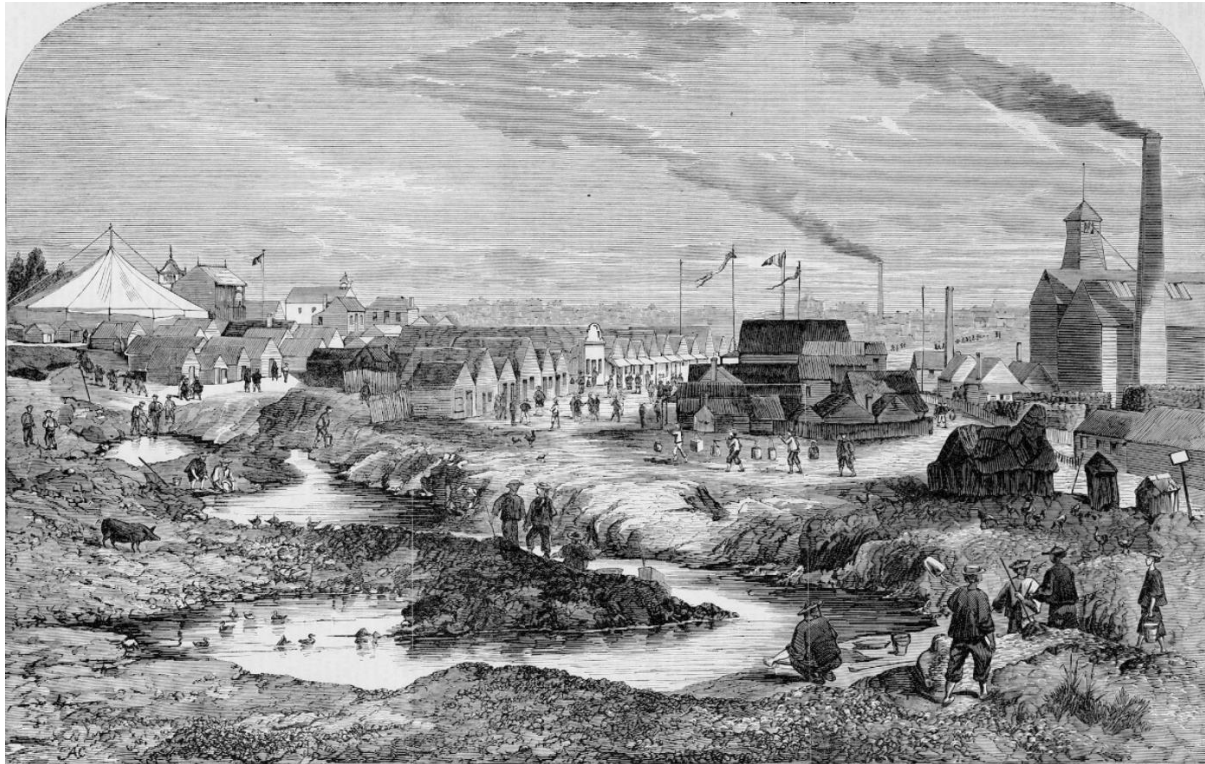


Figure 3.216 A.C. Cooke, 'Chinese Quarter Ballarat', *Illustrated Australian News*, 18 July 1868. (Source: State Library of Victoria, Accession No. IAN18/07/68/SUPP/5)

Most of the Chinese miners who came to Ballarat in the 1850s subsequently returned to their homeland. Others were part of the wider internal movement of miners between different goldfields in south-eastern Australia.⁵¹³ Those who did not return home may have lacked the resources to do so or may have found a preferable opportunity in the new country.

Many of the Chinese who stayed permanently in Ballarat married and raised families. After working initially as miners, pegging out claims on the Ballarat goldfields, they turned to other areas of work. Unlike other immigrant miners, the Chinese were ineligible to apply for a miner's right.⁵¹⁴ Equipped with a superior knowledge of irrigation, many took up vegetable-growing and general gardening. Some were employed as gardeners at pastoral homesteads. Nurseryman and pomologist Francis Moss of 'Mossmount',

⁵¹³ Ian Coghill, *Australia's Mineral Wealth*, Sorrett Publishing, Malvern, 1972, p. 79.

⁵¹⁴ [Ref TBC]

Buninyong, employed Chinese labourers at his extensive nursery gardens and orchards.⁵¹⁵ Some Chinese also worked as herbalists.



Figure 3.217 The Chinese at Ballarat East, sketched by Eugene von Guérard in 1854. (Source: State Library of New South Wales)

The Chinese presence continued to characterise Ballarat East, where Chinese stores and restaurants were established. The *Ballarat Directory* of 1869 lists no Chinese names as greengrocers in central Ballarat, however many sold their produce through other means and most likely they supplied the Chinese-owned shops in Ballarat East. Here, there were several Chinese names listed as grocers, a few as publicans, and four listed as 'Physician'. In many cases the address is given as 'Chinese Town (at Golden Point)', Ballarat East.⁵¹⁶ John Alloo's Chinese restaurant in Ballarat East, immortalised in a sketch by S.T. Gill (FIGURE 3.253), was owned by Chin Thum Lok from Guandong Province (Canton). Alloo is thought to have come to Victoria as an indentured labourer.⁵¹⁷ As well as running a restaurant in Ballarat, he also operated a boarding house.⁵¹⁸

⁵¹⁵ Richard Aitken, 'Moss, Francis' in Aitken and Looker 2002, p. 418.

⁵¹⁶ *The Ballarat Directory* 1869, pp. 105, 107.

⁵¹⁷ SBS, *Daily Life on the Diggings*, <https://www.sbs.com.au/gold/daily-life-on-the-diggings/>

⁵¹⁸ VMCP.

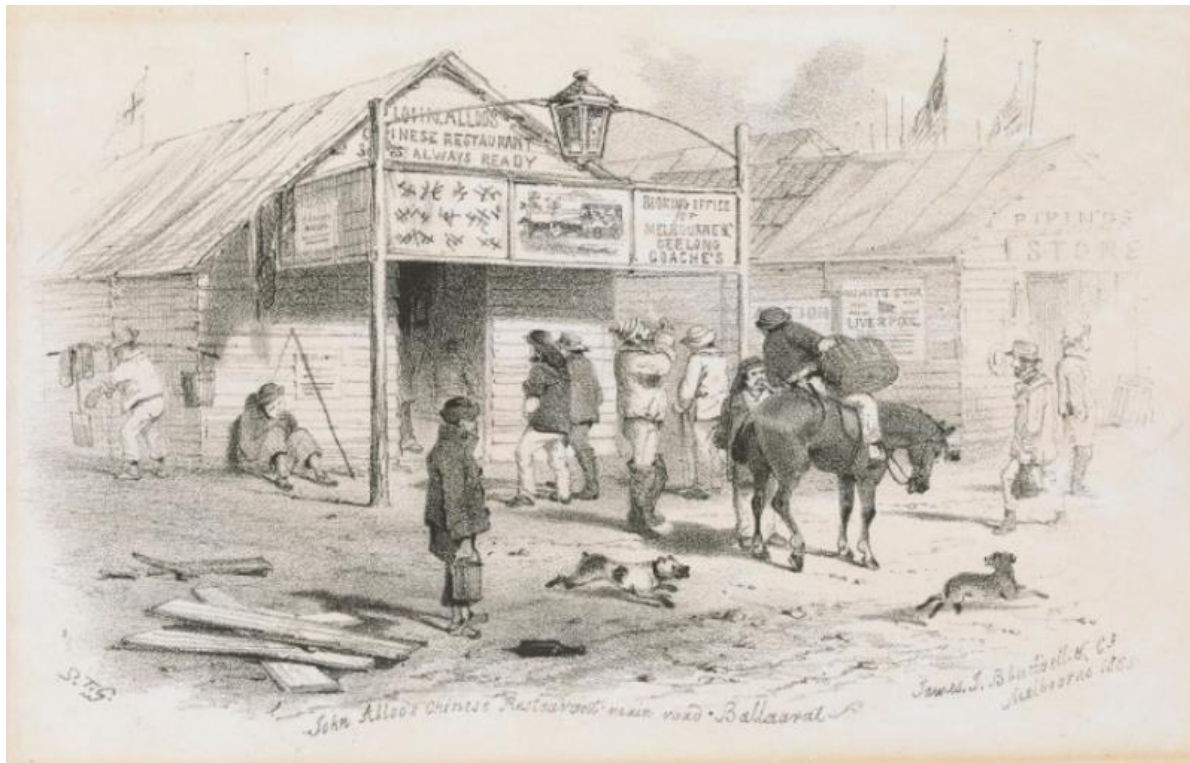


Figure 3.218 John Alloo's Chinese Restaurant, Main Street, Ballarat East, sketched by S.T. Gill in 1855. (Source: State Library Victoria, Accession No. H94.83/1)

The Chinese made a significant contribution to civic life in Ballarat and over time gained respect through their role in society and politics. They were involved in a number of public events and contributed to public fund-raising. Chinese musicians entertained the visiting Prince Alfred at Ballarat in 1867.⁵¹⁹ By the 1880s, many Chinese in Ballarat had found success in various businesses. The visit of the Chinese ambassadors to Ballarat East in 1887 signified the importance of Ballarat for the Chinese diaspora in Australia.⁵²⁰ The Chinese raised money for local causes and supported Ballarat's institutions. They received little recognition for their significant contribution to civic life.

The Chinese presence continued to characterise the Ballarat East area into the twentieth century. In the 1910s and 1920s, two Chinese herbalists J. Chung Leong and James Chung were operating shops in Ballarat East, and Rev. John Tong Way's Chinese Presbyterian Church (which operated into the 1940s) was located in Young Street. A

⁵¹⁹ *VHJ*, 261, vol. 75 (1), 2004, p. 64.

⁵²⁰ Context, 2020.

well-known local Chinese identity Billi Butterfly lived in a hut that was located in present-day Llanberris Athletics Reserve, giving the name to Butterfly Lane.

There are few known early Chinese residences remaining in Ballarat. One example is Victory House. The Chung family allegedly won money on a horse named Victory at the races in 1890s, which financed the building of their home in Ballarat.⁵²¹ A Chinese Shen temple (joss house), built in Ballarat East in the 1860s, stood for around 100 years before being demolished in the 1960s.

The Chinese Australian Cultural Society Ballarat was formed in 2008. Among its members are fourth-generation Chinese Australians who are descendants of those who arrived in the 1850s.⁵²²

Indians

Immigrants from India, predominantly men, were probably present in the Ballarat district from the 1850s. Like the Chinese, they were the victims of racism and derogatory remarks. In the nineteenth century, European settlers often referred to people from India in a derogatory manner as 'Hindoos'. Indian single men made up the majority of settlers from India, with few Indian women immigrating in the nineteenth century. Indian men commonly worked as hawkers, operating regular routes in the district. They provided people with items they needed. Household goods were the most typical. Hawker and tobacconist Boota Barber acquired a shop in High Street, Learmonth, in the c.1930s and was involved in the public life of the town.⁵²³

⁵²¹ *Ballarat Courier*, 2022.

⁵²² Chinese Australia Cultural Society Ballarat, <https://www.chineseballarat.org.au/>

⁵²³ Kenyon, 1937, p. 47.

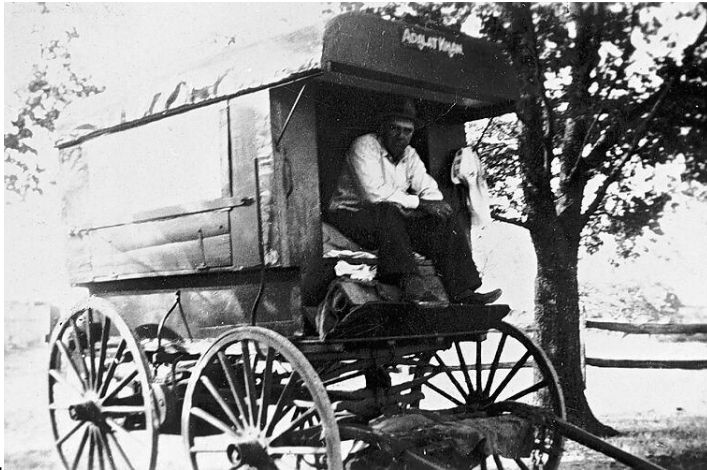


Figure 3.219 Jim Harding sitting in a cart belonging to Indian hawker Adalat Khan in the Burrumbeet district, 1934. (Source: Museums Victoria Collections, Item MM 516)

Other ethnic groups

A Polish social club was established in Sebastopol in the postwar period.⁵²⁴

3.10.5 The role of women

Ballarat in the nineteenth century was for a long time written about as a place where women were only a stop short of invisible. Historical accounts focused on the story of male figures and the achievements of men—as pastoral settlers, as discoverers of gold, as miners, and as founding fathers of towns and cities. More recent research has unearthed a clearer picture of women’s lives in Ballarat, notably by Clare Wright in *The Forgotten Rebels of Eureka* (2013).⁵²⁵

Women played an important part in the various enterprises of colonisation—on pastoral stations, in mining camps, and early townships. In the home, women were responsible for the demanding domestic tasks or, if they had the means to afford it, employed other women as domestic servants to do this work. At Ballarat, women supported the miners at Eureka, and were active in other moves for political reform, including as signatories on the weighty women’s suffrage petition of the 1890s.

Women were a mainstay of community life and many middle class filled the role of moral guardian—as members of the Women’s Christian Temperance Association, and welfare

⁵²⁴ Public building file, PROV.

⁵²⁵ Clare Wright, *The Forgotten Rebels of Eureka*, Text Publishing, Melbourne, 2013.

and philanthropic movements, in the women's guilds of the churches, and in various cultural organisations. Women worked as schoolteachers, nurses and midwives, hospital matrons, dressmakers, milliners, laundrywomen, publicans and shopkeepers. They also ran boarding houses. They undertook a large amount of unpaid work in the home as housekeepers and carers. Much paid women's work was also done in the home, including the work of laundrywomen, dressmakers, tailoresses and milliners. In the nineteenth century, women also worked in Ballarat's brothels in Arcade Lane and Esmond Street.⁵²⁶

In the twentieth century, larger numbers of women took factory jobs, particularly as machinists in the textile industry. The Lucas clothing factory, established by Eleanor Lucas and managed by Matilda 'Tilly' Thompson, was a large employer of women in the early-twentieth century.⁵²⁷ Women also worked increasingly in clerical positions, and in greater numbers as teachers and nurses as employment opportunities in schools and hospitals expanded. A large number of women also worked as teachers in their capacity as religious sisters with the Loreto order and the Sisters of Mercy.

As well as working in the home, women contributed to the local economy in a range of commercial positions and in service organisations such as the CWA, the National Council of Women and the AWA. Women were first elected to positions on local government councils in the 1950s.

Notable women buried in the Ballarat New Cemetery include:

- entrepreneurs Eleanor Lucas, Matilda Thompson and Mary Sutton,
- artists Helen Noonan, Gertrude Healy, Alma Matthews and Rosalie Bonighton,
- educators Mother Bonaventure and Mother Hilda,
- political activists and politicians such as Aileen Palmer, Mary Morrison, Jessie Scott and Karen Overington
- health care reformers Alice Pittard and Helen Gardiner.⁵²⁸

3.10.6 Marking the phases of life

The Wadawurrung and Dja Dja Wurrung peoples have long practised their own traditions around death and burial. The impact of British colonisation meant that access to and use of many of these burial places was lost to them. Following colonisation, Wadawurrung

⁵²⁶ Bate, 1978, p. 176; *Ballarat Star*, 1870.

⁵²⁷ Mansfield, 1990.

⁵²⁸ Ballarat Cemeteries, <https://www.ballaratcemeteries.com.au/events-and-history/women-who-shaped-and-built-ballarat/>

and Dja Dja Wurrung peoples continued to be buried on Country, but often in circumstances where their traditional burial practices could not be freely practised.

During the early period of pastoral settlement, a number of burials took place on pastoral properties, where the bulk of the early settler population lived and worked. Pastoral settlers usually set aside small private burial grounds on their properties.

Practices surrounding the disposal of the dead generally followed the different traditions of immigrant groups, which in the Ballarat district included European, Chinese and Indian settlers. Followers of the Hindu religion believed that the body should be burnt after death. As there was no crematorium in either of the Ballarat cemeteries in the early twentieth century, some Hindu funerals were conducted outside of the cemetery. From at least the early 1900s, Hindu cremations were carried out at the Ballarat Common, for which permission was required from the local council. A funeral pyre for deceased Indian man Santas Singh was built on the Ballarat Common in 1907. Another Hindu funeral took place in 1932.⁵²⁹

In the nineteenth century, some prisoners of the Crown were interred in non-consecrated ground. A number of prisoners were interred in the Ballarat Goal from the late 1850s until the 1890s.

Public cemeteries

At Buninyong, the earliest settlement in the municipality, a cemetery known as the 'old burial ground' was set aside in a location that later became the centre of the township. This cemetery, which continued to operate from the mid-1840s, pre-dated the town survey of 1850.⁵³⁰ A site for a new cemetery at Buninyong was surveyed in 1849 on the Portland Road (now the Midland Highway). It was established by 1851, with the first burial recorded in 1852.⁵³¹

Public cemeteries in Victoria were set aside following new legislation in 1850. The location of public cemeteries on the outskirts of towns was influenced by the movement for sanitary reform in England, which advocated for the relocation of cemeteries outside of densely populated areas, and for new cemetery sites to take advantage of larger tracts of land being available outside the main centres of population.⁵³²

⁵²⁹ *Ballarat Star*, 26 January 1907, p. 4; *Weekly Times*, 21 May 1932, p. 9.

⁵³⁰ Buninyong Cemetery Trust, 'A Brief History', <http://www.buninyongcemetery.com.au/a-brief-history-of-the-cemetery.html>

⁵³¹ Buninyong Cemetery Trust, 'A Brief History'.

⁵³² Robert Nicol, 'Rookwood Cemetery', in Aitken and Looker, 2002, p. 515.

At Ballarat, the first cemetery was set aside (but not officially reserved) near Lake Wendouree in 1847, thus predating the 1850 legislation. In Urquhart's survey of Ballarat dated 1852, a section of this cemetery was identified as the Old Burial Ground; later, it became known as the Old Ballarat Cemetery [H0153].⁵³³ A new site for a general cemetery at Ballarat was formally reserved in 1854.⁵³⁴ The following year, the Buninyong Cemetery reserve was extended, and allowed for four denominational sections, designated for Catholics, Anglican, Presbyterians and 'other denominations'.⁵³⁵ These developments followed the *Establishment and Management of Cemeteries Act (Vic.) 1854*, which charged nominated trustees with responsibilities for the following:

... to erect structures and avenues; to impose rules and regulations to manage and protect the cemeteries; to allow ministers of religion free access and religious denominations to build mortuary chapels; to keep accounts and statements; and to veto and remove inappropriate vaults and monuments.⁵³⁶

Also passed that year were the *Public Health Act 1854* and *Municipals Institute Establishment Act 1854*, which vested local councils with responsibility for the management and trusteeship of public cemeteries. These new pieces of legislation represented a strong assertion of secular and governmental authority over cemeteries, which was a departure from the authority of the churches, and also recognised that the disposal of human remains had sanitary as well as spiritual implications.⁵³⁷

The area of land reserved for public cemeteries varied, relative to the size of the locality. At Ballarat East, a large area of 40 acres was set aside for a cemetery in 1861.⁵³⁸ The Ballarat General Cemetery (also known as the Ballarat New Cemetery), was established in 1867 and granted an area of 81 acres. There was often a larger range of faith groups represented at the larger cemeteries. At the Ballarat New Cemetery, for example, there was an area set aside for the Ballarat Hebrew Congregation as well as the standard Christian denominations.

Smaller settlements were granted smaller cemetery reserves, typically of 5–20 acres. A public cemetery of around 10–20 acres was reserved at Learmonth in 1859, situated a

⁵³³ Urquhart, 1852; Ballarat Cemeteries, <https://www.ballaratcemeteries.com.au/visit/ballar-at-old-cemetery/>

⁵³⁴ Windle, *The Ballarat Directory for 1869*; VGG, 30 June 1854, p. 1463.

⁵³⁵ VGG, 7 September 1855, p. 2263; Buninyong Cemetery, 1855, VPRS 8168/P0002, CEM9, PROV.

⁵³⁶ Sagazio, 'Cemeteries', eMelbourne, 2008.

⁵³⁷ Celestina Sagazio, 'Cemeteries', eMelbourne, 2008, School of Historical and Philosophical Studies, University of Melbourne, <http://www.emelbourne.net.au>

⁵³⁸ VGG, 17 May 1861, p. 963.

few miles from the township on the slope of a hill known as the Stony Rises (later known as Cemetery Hill). The hill was topped with a great number of large granite boulders, which was thought to give the cemetery 'a romantic appearance'.⁵³⁹ Other smaller cemeteries in the City of Ballarat were established at Dowling Forest (1860) and Coghill's Creek–Glendaruel (1860s).⁵⁴⁰

Most cemeteries in the City of Ballarat were set aside in the 1850s and 1860s and as a result share some common design elements, including the arrangement of the site into denominational sections and the style of cemetery plantings. Most cemeteries followed a simple layout, with burial plots arranged in straight lines or according to a grid system.⁵⁴¹ Some cemeteries feature a central drive, while use informal tracks. Plantings usually include a combination of deciduous exotic trees as well as evergreens in structural planting arrangements or individual specimens. This includes native Australian trees as well as exotic conifers (for example *Cupressus sempervirens*). Buildings and structures such as rotundas and other shelters (some with elaborate roofs) exist at the Old Ballarat Cemetery and Ballarat General Cemetery but are less common at the cemeteries reserved for smaller localities. The Old Ballarat Cemetery features elaborate iron gates and was also endowed with two fountains.⁵⁴² While the Buninyong Cemetery also has notable entrance gates, the boundary fencing and gate posts at the smaller local cemeteries generally tend to be more utilitarian.⁵⁴³

⁵³⁹ *Ballarat Star*, 26 January 1859, p. 3; 9 July 1859, p. 1.

⁵⁴⁰ *VGG*, 20 April 1860, p. 745.

⁵⁴¹ Sagazio, 1992, p. 19.

⁵⁴² *Ballarat Courier*, 20 May 1870, p. 3.

⁵⁴³ Information in this paragraph is drawn from images and aerial photos of the various cemeteries in the City of Ballarat.



Figure 3.220 Plantings and graves at the Old Ballarat Cemetery. (Source: Visit Ballarat website)

The memorials in the City of Ballarat’s cemeteries reflect the social attitudes and religious beliefs of the period to which they relate, the social standing of particular individual, the historical period of the burial, and the financial means of those responsible for the gravestone. Most of the cemeteries include some large ornate gravestones that date to the Victorian and Edwardian periods. The Old Ballarat Cemetery includes a number of significant nineteenth-century graves and monuments, including the grave of Wadawurrung man Mulwallah (or Mullawallah) (also known as King Billy), who died in 1896. It also contains two memorials erected to those who died at the Eureka Stockade in 1854, one for the miners and one for the members of the 40th and 12th Regiments [VHR H1007, HO182] (FIGURE 3.257). The Catholic section of the Old Ballarat Cemetery includes a large burial area set aside for men and women from religious orders. The Ballarat General Cemetery also includes a large number of military graves.

The Chinese, who lived at Ballarat from the early 1850s, practised special religious rituals to mark the occasion of death. This included a ceremony at the site of the burial where offerings were burnt, usually in a special funerary oven, and placed on an altar.⁵⁴⁴ Graves with inscriptions in Chinese lettering survive at the Old Ballarat Cemetery (FIGURE

⁵⁴⁴ Victorian Collections, ‘Many Roads: Stories of Chinese on the goldfields’, 12 December 2017.

3.258),⁵⁴⁵ as do some early Chinese funeral ovens at the Ballarat General Cemetery. A designated area for Chinese burials was provided in some public cemeteries, including at Buninyong where an area for 'Other denominations' was allocated to the Chinese.⁵⁴⁶

Generally speaking, twentieth-century memorials tended to be less elaborate than earlier examples from the Victorian and Edwardian periods. This reflected a shift to simpler forms, which was influenced by modern tastes, and, from the mid to late twentieth century, changing Christian funerary practices. There was also a standard uniformity to the newer memorials as a result of changes to stone-cutting technology, which meant that memorials became cheaper through mass production.⁵⁴⁷ Lawn cemeteries, niche walls (for ashes) and designated children's sections were also introduced at some cemeteries in the postwar period. The Ballarat General Cemetery installed a crematorium in the 1950s, and more recently has also introduced a babies' memorial garden.⁵⁴⁸



Figure 3.221 F. Cogné, 'Cemetery, 1859, Ballaarat West', showing sexton's hut and early fencing (Source: State Library Victoria, Accession No. H6783)

⁵⁴⁵ Sayers and Neil, 1973, p. 50.

⁵⁴⁶ Plan of Buninyong Cemetery, held by Buninyong Historical Society, cited April 2023.

⁵⁴⁷ Sagazio, 1992, pp. 17–18.

⁵⁴⁸ Ballarat General Cemetery, <https://www.ballaratcemeteries.com.au/visit/ballar-at-new-cemetery/>

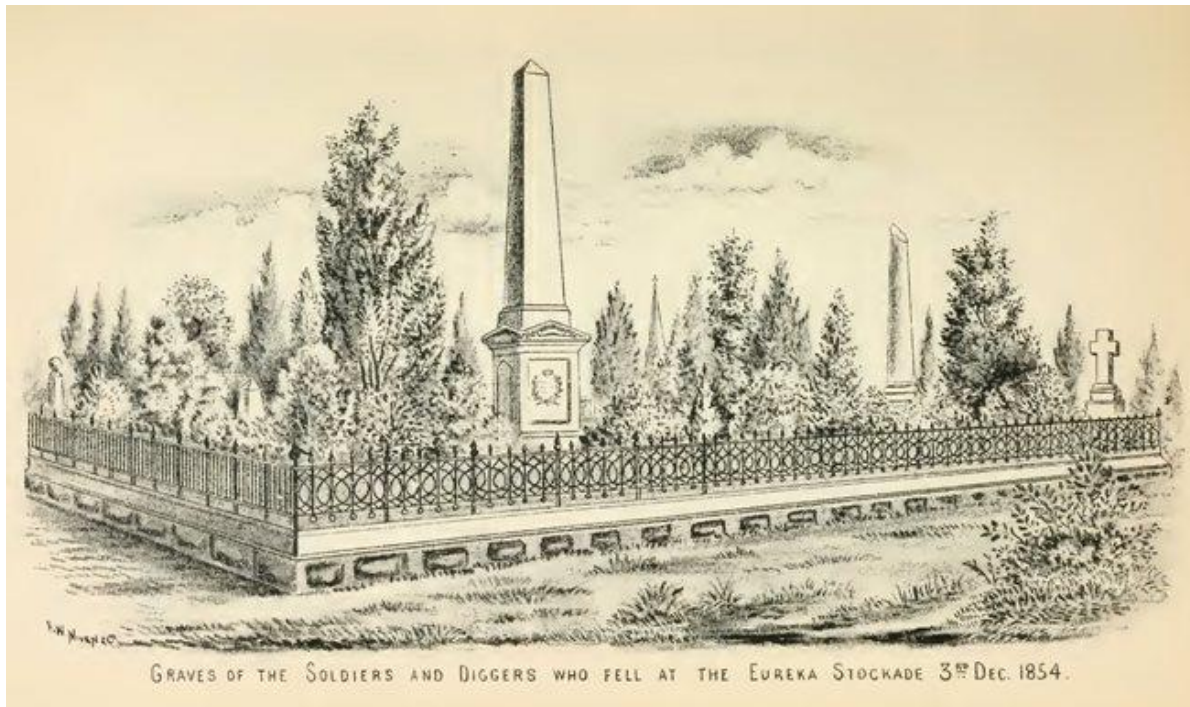


Figure 3.222 Eureka Memorial at the Ballarat Cemetery, commemorating all those who were killed at the Eureka Stockade in 1854. (Source: Withers, *History of Ballarat*, 1887)



Figure 3.223 Chinese gravestone, Ballarat Old Cemetery, photograph by Jary Nemo, c.2017. (Source: Victorian Collections)

3.10.7 Honouring war service

War memorials

The earliest war memorials in the City of Ballarat were erected after the South African (Boer) War of 1899–1902. A substantial memorial depicting a horse and rider was erected in a prominent position within the Sturt Street plantation to honour the Australians who fought ‘for the Empire’ in the South African (Boer) War. A memorial was

also erected at Learmonth in the early 1900s to remember Sergeant Charles Vaughan, a local man from Learmonth who was killed in action in the South African War in 1901.⁵⁴⁹

Soldiers' memorials were erected in virtually every locality in the municipality in the wake of the First World War, and these were generally funded by the community. Typically, they were simple stone obelisks that listed the names of those who served from a local area. Examples are at Ballarat, Buninyong, Miners Rest (1920), and Learmonth. Other types of war memorials included avenues of honour (discussed below); memorial parks, for example Birdwood Park at Buninyong;⁵⁵⁰ and soldiers' memorial halls (see Section 3.10.2). Honour boards were installed in schools, churches, mechanics institutes, public halls, and other public buildings, which were another way of recognising local people who served and those died in overseas conflicts.

Trophies of war, including German cannon, were acquired by local councils after World War I and displayed in Ballarat, including a cannon installed in the Eureka Stockade Gardens in 1922.

The end of the Second World War was not associated with the same degree of memorialisation in the landscapes and townscapes of the City of Ballarat. In some cases, the new names were added to existing war memorials and honour boards, and new trees were added to avenues of honour. World War II servicemen were honoured with a memorial in Ballarat Botanical Gardens.

Avenues of honour

Memorial avenues planted during and immediately after the First World War to honour local soldiers were particularly prolific in the goldfield towns of central Victoria. The present-day City of Ballarat has at least 13 avenues of honour, which appears to be more avenues of honour than any other municipality in Victoria. This may be partly due to the State member of Parliament for Ballarat, Alexander Peacock, who was a member of the Liberal Government and leader of recruitment and who had a strong local influence in the development of local memorials and avenues of honour in Victoria.

During the middle months of 1917, over 100 avenues of honour were planted in Victorian towns and suburbs. At Ballarat, an avenue of honour was planned and planted in 1917 that became a landmark avenue of honour and the model for many that followed. It was conceived by Matilda 'Tilly' Thompson, manager of the Ballarat clothing factory, E. Lucas

⁵⁴⁹ LDHS Heritage Walk.

⁵⁵⁰ Buninyong Historical Society, <http://home.vicnet.net.au/~buninhis/histsite.htm>

& Co. With her young women workers, who were often referred to as 'the Lucas girls', Thompson was instrumental in developing and fund-raising for the monumental avenue of honour at Ballarat.⁵⁵¹ Here, 3912 trees, each with an individual name plate, were planted between 1917 and 1919 along a stretch of 14 miles (22 kilometres) of the Western Highway, which at the time was the road to Ararat (FIGURES 3.259, 3.260). The Ballarat Avenue of Honour was notable not only because of its extraordinary length but because it was heavily supported, and largely initiated, by a private company. Previously, avenues of honour and other memorial trees planted for soldiers in Victoria were instigated by public institutions (such as a state schools or the local council) and (sometimes) public funding.⁵⁵²



Ten Waggon Loads of Tree Guards being delivered to position in the Avenue.

Farmers in the district performed this work gratuitously.



Figure 3.224 Photographs depicting the progress of the Ballarat Avenue of Honour, taken from a souvenir booklet titled *An Appreciation: The Arch of Victoria and Avenue of Honour*, published 1921. (Source: State Library Victoria)

⁵⁵¹ Peter Mansfield, 'Thompson, Matilda Louise (1871–1959)', *Australian Dictionary of Biography*, vol. 12, 1990, See also see John Waghorn, 'Ballarat Avenue of Honour CMP', c.2000.

⁵⁵² Allan Correy 2002, 'Commemorative and memorial gardens', Aitken and Looker, 2002, p. 151; from Context, 2021.



Figure 3.225 The Ballarat Arch of Victory, 1940s. (Source: *Walkabout*, 1 April 1944)



Figure 3.226 Ballarat Arch at the Avenue of Honour. (Source: Museums Victoria Collections, Item MM 129706)

A substantial stone arch was built amidst the Avenue of Honour as a memorial Arch of Victory. Inspired by Classical form of the triumphant arch of victory and incorporating Classical motifs, the arch was topped by the Rising Sun of the Commonwealth forces (FIGURE 3.261). The Ballarat Avenue of Honour and the Arch of Victory were officially opened by the visiting Prince of Wales (and future King of England) in June 1920.⁵⁵³

In addition, there were avenues of honour planted at Ballarat East; Soldiers Hill; North Ballarat (1917); and an avenue was planted for the old boys of the Ballarat Orphanage. There was also an avenue of honour planted at the Eureka Stockade Gardens in 1917.⁵⁵⁴ Within the wider municipality, avenues of honour were planted at Miners' Rest (1917), Buninyong (two avenues: 1917 and 1918); Addington (1917); Sebastopol (1917); Waubra (2017?); Learmonth (1918); and Tourello (1920, 1922).⁵⁵⁵ The Tourello avenue of 52 trees, which was planted in association with the local state school, is unusual for its choice of English Walnut trees (*Juglans regia*).⁵⁵⁶

Many local churches and state schools also planted avenues of trees and individual trees to honour the boys from their school or church who had gone to war. The Wesleyan church ground at Mount Pleasant was planted with cedars in 1917.⁵⁵⁷

⁵⁵³ Heritage Council of Victoria, Ballarat Avenue of Honour and Arch of Victory, VHR H2089.

⁵⁵⁴ Context, 2021; *Ballarat Star*, 10 July 1917, p. 4.

⁵⁵⁵ Context, 2021.

⁵⁵⁶ Monument Australia; NTR T11336; Context, 2021.

⁵⁵⁷ 'Discover Historic Mount Pleasant Trail', 2019, p. 14.