

HERITAGE CITATION REPORT



ALPINE SHIRE

name: St Johns Catholic Church
Address: 4 Murrays Lane MUDGEGONGA
Place Type: Church
Citation Date: 2007

File No: AS0346

Significance Level: Local



St Johns Catholic Church

**Recommended
Heritage Protection**

VHR -

HI -

PS -

Architectural Style: Interwar Period
(c.1919-c.1940) Old English

History and Historical Context

Mudgegonga is a small rural community between Myrtleford and Yackandandah. William Forlonge was one of the first squatters in the area and by 1848 he had Barwidgee along with other properties in the district. In 1856 the run was sub-divided into Barwidgee and Happy Valley Creek. Barwidgee was leased to Richard Box in 1852 and then changed hands a number of times before it was sold to the Soldier Settlement Commission in 1919. The first survey of the Mudgegonga township was made in 1883.

The first Italian migrants came to the Ovens Valley during the gold rushes of the 1850s. As land selection became possible, a group of northern Italian gold miners, De Piazza, P Pini, V Pine, Saligari and Osmetti, who had been working on local goldfields, took up significant land holdings at Mudgegonga (Gibney 1988).

Mass was celebrated once a month in the home of Mrs Box before the first church was built. Fr Michael O'Connor of Myrtleford bought an acre of land for a church and working bees were held to clear it. Fr O'Connor planted a large number of pine trees on the site and these trees later sold for 500 pounds in 1918. The first



church was opened on the 12 November 1882 and a choir sang Mozart's 12th Mass. The church was weatherboard, and the rudimentary seating consisted of slats attached to the walls, and there were no kneelers. However in 1897 Mr J Kennedy made new seats.

A new church was built in 1924 and opened the same year. The seats from old church were transferred to the new, and remain in use today (Treacy 1998). The new St Johns Catholic Church Mudgegonga consisted of a nave, porch and vestry. It was timber framed and weatherboard clad, with a high-pitched, corrugated iron roof.

References:

Gibney (Pini) B & M, Mudgegonga's Hall of Fame, p. 45, 46

K Treacy, Beyond Gold 150 years of Memories, Catholic Parish of Bright and Mt Beauty, p. 24

Lewis M [ed], 1991, Victorian Churches,

Andrews B, 2001, Australian Gothic,

Robertson K, 1973, Gateway to the Alps, Rugby

Relevant Historical Australian Themes

4.5 Making settlements to serve rural Australia.

8.6.4 Making places for worship

Description

Physical Description

St Johns Catholic Church Mudgegonga consists of a nave, porch and vestry. It is a timber framed and weatherboard-clad structure with a corrugated iron roof. Ventilators are located just off the ridge line. Two gables have timber cross finials with remnants of a timber finial to the other.

The windows and doorways are pointed and are reminiscent of Tudor-type detailing. That is the pointing is slightly flattened and not as perpendicular as more commonly found on 19th and early 20th century gothic inspired architecture. The windows are timber framed with fixed sash windows. The top sash is six paned and the lower sash is a full pane of glass. The glass is clear.

The side elevations have a regular fenestration. The doorways are timber framed and the door

The design of St Johns Catholic Church is not typical and this can be found in the tudor inspired openings and the design of the mullions. However, this can in part be attributed to its date of construction c1920s. During this period there was a revival in tudor detailing and the combination of multiple paned upper sashes and a complete lower sash was common.

Physical Condition

Good

Usage / Former Usage

1882 - 1924: first church (site)

1924 - present: 2nd church

Intactness



Integrity and intactness is good.

Recommended Management

Suggested management guidelines:

- If the roof is to be replaced galvanised iron should be used
- Investigate the original external paint colours when due for a repaint
- An appropriate setting should be retained

Comparative Analysis

Small, unsophisticated timber churches are relatively common in the small rural towns and communities of Victoria. In the Alpine Shire, examples include Union Church at Porepunkah, St Etheldreda's Church at Harrietville, and the former Anglican Church at Eurobin.

The Mudgegonga church forms an interesting counterpoint to the larger, brick, gothic-inspired St Josephs Catholic Church at Dederang and the modern, symbolic design of Our Lady of the Snows Catholic Church at Bright.

Statement of Significance

What is significant?

St Johns Catholic Church Mudgegonga is a small country church opened in 1924 to replace an earlier church built in 1888. St Johns is a weatherboard church with high-pitch gable, and a porch and vestry extensions. It has served the local farming community from 1924 to the present day.

How is it significant?

St Johns Catholic Church is of social, historical and architectural significance to the community of Mudgegonga and the Alpine Shire.

Why is it significant?

St Johns Catholic Church is socially and historically significant to the Catholic congregation of Mudgegonga, as the spiritual and social focus of the congregation since 1924. The church is architecturally significant in its form and scale which are representative of churches built by small rural communities of the period. However, it also has several interesting design features.

Assessment Against Criteria

Criterion A

ITS IMPORTANCE IN THE COURSE, OR PATTERN, OF AUSTRALIA'S NATURAL OR CULTURAL HISTORY

A.1 Importance in the evolution of Australian flora, fauna, landscapes or climate.

A.2 Importance in maintaining existing processes or natural systems at the regional or national scale.

A.3 Importance in exhibiting unusual richness or diversity of flora, fauna, landscapes or cultural features.

A.4 Importance for association with events, developments or cultural phases which have had a significant role in the human occupation and evolution of the nation, State, region or community.

Criterion B

ITS POSSESSION OF UNCOMMON, RARE OR ENDANGERED ASPECTS OF AUSTRALIA'S NATURAL OR



CULTURAL HISTORY

B.1 Importance for rare, endangered or uncommon flora, fauna, communities, ecosystems, natural landscapes or phenomena, or as a wilderness.

B.2 Importance in demonstrating a distinctive way of life, custom, process, land-use, function or design no longer practised, in danger of being lost, or of exceptional interest

Criterion C

ITS POTENTIAL TO YIELD INFORMATION THAT WILL CONTRIBUTE TO AN UNDERSTANDING OF AUSTRALIA'S NATURAL OR CULTURAL HISTORY

C.1 Importance for information contributing to a wider understanding of Australian natural history, by virtue of its use as a research site, teaching site, type locality, reference or benchmark site.

C.2 Importance for information contributing to a wider understanding of the history of human occupation of Australia

Criterion D

ITS IMPORTANCE IN DEMONSTRATING THE PRINCIPAL CHARACTERISTICS OF: (I) A CLASS OF AUSTRALIA'S NATURAL OR CULTURAL PLACES; OR (II) A CLASS OF AUSTRALIA'S NATURAL OR CULTURAL ENVIRONMENTS

D.1 Importance in demonstrating the principal characteristics of the range of landscapes, environments or ecosystems, the attributes of which identify them as being characteristic of their class.

D.2 Importance in demonstrating the principal characteristics of the range of human activities in the Australian environment (including way of life, philosophy, custom, process, land use, function, design or technique).

Criterion E

ITS IMPORTANCE IN EXHIBITING PARTICULAR AESTHETIC CHARACTERISTICS VALUED BY A COMMUNITY OR CULTURAL GROUP

E.1 Importance for a community for aesthetic characteristics held in high esteem or otherwise valued by the community

Criterion F

ITS IMPORTANCE IN DEMONSTRATING A HIGH DEGREE OF CREATIVE OR TECHNICAL ACHIEVEMENT AT A PARTICULAR PERIOD

F.1 Importance for its technical, creative, design or artistic excellence, innovation or achievement

Criterion G

ITS STRONG OR SPECIAL ASSOCIATIONS WITH A PARTICULAR COMMUNITY OR CULTURAL GROUP FOR SOCIAL, CULTURAL OR SPIRITUAL REASONS

G.1 Importance as a place highly valued by a community for reasons of religious, spiritual, symbolic, cultural, educational, or social associations.

The St Johns Catholic Church is highly valued as a place of worship and congregation by the community of Mudgegonga and rural district. This site has been the centre of worship for the small community since 1888.

Criterion H

ITS SPECIAL ASSOCIATION WITH THE LIFE OR WORKS OF A PERSON, OR GROUP OF PERSONS, OF IMPORTANCE IN AUSTRALIA'S NATURAL OR CULTURAL HISTORY

H.1 Importance for close associations with individuals whose activities have been significant within the history of the nation, State or region

HERITAGE CITATION REPORT



ALPINE SHIRE

Recommendations 2007

External Paint Controls	No
Internal Alteration Controls	No
Tree Controls	No
Fences & Outbuildings	No
Prohibited uses may be permitted	No
Incorporated Plan	-
Aboriginal Heritage Place	No

HERITAGE CITATION REPORT



ALPINE SHIRE

name: Barwidgee Homestead
Address: Yackandandah Road MUDGEGONGA
Place Type: Homestead Complex
Citation Date: 2007

File No: AS0410

Significance Level: Local



Barwidgee Homestead

**Recommended
Heritage Protection** **VHR -**

HI -

PS -

History and Historical Context

William Forlonge was one of the first squatters in the Myrtleford area when he squatted at Happy Valley Creek in 1839. This run became the Happy Valley run. By 1847, he had purchased the registered Barwidgee run and called the combined Happy Valley and Barwidgee runs - Barwidgee. In February 1851 William Cross Yuille held the licence on behalf of the Yuille brothers, and then in 1852 Richard Box purchased the run. In 1853 Box built the first weatherboard homestead at Barwidgee. In 1858, the run was re-divided back into the original two runs and Happy Valley run was sold to James Woodside and Barwidgee retained by Richard Box until 1875 (Robertson 1973 p34).

In 1882, after a succession of short-term owners Barwidgee was taken over by John Woodside, son of James Woodside of Happy Valley, who bought the run freehold at three pounds ten shillings a acre. James Woodside died in 1892 and his son William took over the land from Carroll's Road to Running Creek. Both sections of the Barwidgee No 128 run were thus united again under the control of one family. (Robertson 1973 p36).

The second Barwidgee homestead was built by John Woodside after the first homestead was moved into



Myrtleford by bullock dray in the late 1880s. This house at 14 Elgin St Myrtleford was one of the oldest houses in the Alpine Shire but unfortunately it burnt down in 2004.

In 1919, the Closer Settlement Board purchased portions of both properties for a Soldier Settlement scheme for returning soldiers from WW1. On the Barwidgee run fourteen soldier settlers were allocated land for farming and of those only three were successful. On the Happy Valley Estate thirty two were to settle and only five were successful.

References:

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- Gibney (Pini) B & M, Mudgegonga'a Hall of Fame, p. 14
Robertson K, 1973, Myrtleford Gateway to the Alps, Rigby, p. 34-36

Relevant Historical Australian Themes

3.5.3 Developing agricultural industries

4.5 Making settlements to serve rural Australia.

Description

Physical Description

The Barwidgee Homestead was constructed in 1882 and replaced an earlier timber homestead that was relocated to 14 Elgin Street Myrtleford.

The design of the homestead is typical and is a good representative example of simple rural vernacular construction from the 1880s. Like many homesteads that have evolved over time the complex consists of a series structures that are connected in a fairly rudimentary manner. All have retained their colonial vernacular expression and are representative of their period and building type. There is a common aesthetic that consists of: face brick walling, external timber joinery that is representative for its period such as timber double hung sash windows; relatively steeply pitched roofs, verandahs and simply detailed brick chimneys.

Physical Condition

Good

Usage / Former Usage

1882 - present: homestead

Intactness

Good

Recommended Management

Maintain external form, materials and architectural featuring that identify it as a station homestead of its era, per description.

Comparative Analysis

Happy Valley and Barwidgee homesteads were built at the same time and by the same family but are different in design. Merriang homestead is the only Pre-emptive Right homestead similar in materials and design and from



the same era. No original squatters huts survive in the Alpine Shire, and these homesteads of a later era are the only ones that relate to the early squatting runs in the Alpine Shire. However, these second generation homesteads are relatively common elsewhere in the State.

Statement of Significance

What is significant?

William Forlonge was one of the first pastoralists in the Myrtleford area in 1839 when he squatted at Happy Valley Creek, which became the Happy Valley run. By 1847, he had purchased the registered Barwidgee run and called the combined properties Barwidgee. The original weatherboard homestead was built by Richard Box in 1853.

James Woodside, son of John Woodside of Happy Valley, built a brick homestead, and the original homestead was moved by bullock dray to Myrtleford in the late 1880s. The second homestead was built in 1882 and like many homesteads that have evolved over time, the complex consists of a series of structures that are connected in a fairly rudimentary manner. All have retained their colonial vernacular expression and are representative of their period and building type.

How is it significant?

The Barwidgee Homestead is of historical, social and architectural significance to the Alpine Shire.

Why is it significant?

The Barwidgee Homestead is historically and socially significant to the Alpine Shire as a rare link to the squatting era of the Alpine Shire, and a reminder of early pioneering era of settlement and farming the land. The homestead is architecturally significant for its design as a good representative example of simple rural vernacular homestead construction from the 1880s.

Assessment Against Criteria

Criterion A

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Recommendations 2007

External Paint Controls	No
Internal Alteration Controls	No
Tree Controls	No
Fences & Outbuildings	No
Prohibited uses may be permitted	No
Incorporated Plan	-

HERITAGE CITATION REPORT



ALPINE SHIRE

Aboriginal Heritage Place

No