THE ANDRADES - ANARCHISTS AND BOOKSELLERS

A Call for Articles

David Alfred Andrade, an anarchist and bookseller, described as a kind man, with a smile on his face, was born on 30 April 1859 at Collingwood, Victoria, the son of Abraham Da Costa Andrade, storekeeper, and his wife Maria, née Giles, both from Middlesex, England. David and his younger brother William Charles (1863-1939) were advocates for a form of anarchism that relied less on working class revolution than on artisan-based co-operatives. Violence formed no part of their belief.

After managing a stationery outlet in Sydney Road, North Brunswick and selling literature in E W Cole’s Book Arcade, David set up his own radical bookstore at “Liberty Hall”, 213 Russell Street, Melbourne. Said to be the first anarchist bookshop in Australia, it contained a vegetarian restaurant, library, reading room, Andrade’s own printing press and an eclectic collection of literature, history, propaganda and pamphlets for purchase. The circle around the bookshop included those who founded the Communist Party of Australia in 1920.

Both David and William were active in Joseph Symes’s Australasian Secular Association, but their increasing advocacy of anarchist theory led to tension within that primarily freethought society. In May 1886, they helped to form the Melbourne Anarchists’ Club, the first anarchist organization in Australia. David was author of its “Prospectus”, was elected secretary, and was also chief organizer and theoretician. Via the American periodical, Liberty, he developed a commitment to Proudhonist anarchism, “a libertarian doctrine of individual emancipation (in his case consciously artisan-orientated) rather than mass revolution”.

David’s real talent however lay as a propagandist. Throughout the 1880s and early 1890s he produced passionate articles for the Anarchist Club’s “Honesty”, the “Australian Radical”, as well as a number of theoretical pamphlets. His most significant works included Money: A Study of the Currency Question (1887); Our Social System (n.d.); An Anarchist Plan of Campaign (1888); and a utopian novel, The Melbourne Riots and How Harry Holdfast and his Friends Emancipated the Workers (1892). When the Anarchist Club dissolved in 1888, David sought unsuccessfully to revive the Sunday Free Discussion Society. In the 1890s he was the secretary of the Unemployed Workers Association in Richmond and was concerned to encourage co-operative production and assist in land settlement.

By 1887 William had moved to Sydney with his wife Emma Louisa, née Wickham. He represented the Anarchists’ Club at the Australasian Freethought Conference in Sydney, staying there to become a “dealer in progressive works”. He did not succeed however in establishing an anarchists’ club but rather sought to influence the newly formed Australian Socialist League. Returning to Melbourne, William set up a bookshop at 201 Bourke Street in 1898, moving in the late 1920s to Swanston Street. He stocked mainly theatrical and conjuring books and supplies, but his shop also became a significant propaganda and organizing centre for emergent socialist groups throughout Australasia. His imports of radical literature ordered by left-wing groups were detained several times during World War I, but an intelligence report vouched for his “good character”. He was an active anti-conscriptionist but later withdrew from political activity, though still remained radical in outlook. Through Percy Laidler, manager of the bookshop until

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SIR PETER HENRY SCRATCHLEY (1835-1885)

By Glen Turnbull

On a recent tour of St. Kilda Cemetery, I spoke about Sir Peter Scratchley. However, he is not buried at St. Kilda Cemetery, so why talk about him? Scratchley is still significant to St. Kilda and certainly to the development of early colonial military defences in this state. He resided in St. Kilda. He was buried at St. Kilda but what makes him a different to most St. Kilda pioneers was that he was later exhumed for reburial overseas, quite a rare practice in the 19th century.

Sir Peter Henry Scratchley was born on 24 August 1835 in Paris to Dr James Scratchley of the British Royal Artillery and his wife Maria Roberts. After some early education in Paris, Peter was sent to the Woolwich Academy, England where he commenced a career as an Officer in the British Army. He was to serve in the Crimea as well as at Cawnpore, where the Indian Mutiny was largely concentrated. He was promoted to Captain in 1859 and was shortly afterward sent to Victoria to plan for a defence strategy for the colony. Scratchley set up batteries around the coast of Port Phillip Bay as the colonist's greatly feared invasion from other European powers. Fort Queenscliff was his most notable battery.

When British troops were formally withdrawn from Australian in 1870, then Lieutenant Colonel Scratchley and Major General William Jervois were convinced to stay by several colonial governments and continued to advise on defence matters. Together they produced the Jervois-Scratchley Reports of 1877, which continued to emphasise the importance of defence against naval attack.

Scratchley retired in October 1882 with the rank of Major General. However two years later, he was appointed Special Commissioner for Great Britain in New Guinea, a newly created position. He settled at Port Moresby, which was made the seat of government on the south eastern section of the island. He reportedly established good relations with the natives and with the missionaries. Unfortunately Scratchley contracted malaria and whilst returning to Australia on board the ship Governor Blackall, he died at sea on 2 December 1885 half-way between Cooktown and Townsville. His wife and three children survived him.

Scratchley was initially buried at St. Kilda Cemetery on 16 December 1885 at an unrecorded site. Within weeks, his remains were exhumed and shipped out to Woolwich, England where he was finally laid to rest on 30 April 1886. He was only aged 49. He was knighted just months before his death.

Scratchley will be remembered for his defence strategies on the Australian coastline as well as 'taking control' of the New Guinea colony. The Fort at Newcastle is named after him as well as a road in Port Moresby.
LIKE most 19th century cemeteries, St. Kilda contains a vast variety of monuments, many of which are either symbolic or adorned with symbols chosen by the families to express their feelings for their loved ones buried in the grave. Larger memorials are easily identifiable such as a broken column which symbolizes a life cut short and the very popular imagery of angels, the "messengers of God", often depicted escorting the deceased to heaven or mourning an untimely death. Similarly, the urn, a repository for the ashes of the dead in ancient times, is a popular symbol of mourning, and is sometimes covered with a shroud or pall to represent the shroud of Christ. Some gravestones are inscribed with initials such as I.H.S which is from the Greek meaning "Jesus Saviour of men" or L.N.R from the Latin meaning "Jesus of Nazareth, King of the Jews".

Other symbols not so easily identifiable in their meaning include an anchor, an early Christian symbol of hope; an hourglass, symbolizing the passing of time and the shortness of life; or a torch which was originally a Greek symbol of life and truth, but inverted symbolizes death - the extinguished flame.

Floral symbols each have their own individual association. Oak leaves, coming from the tree from which the cross was made, are a symbol of Christ; laurel represents eternity; ferns, sincerity; a cloverleaf, the Holy Trinity; sheaves of wheat, the final harvest.

This Latin cross on a grave in the English Cemetery in Florence is beautifully decorated with floral funerary symbols: the lily, often associated with the Virgin Mary and resurrection, for purity; the ivy for immortality; and, the rose "without thorns" a symbol of love. It is indeed a beautiful example of the stonemason's craft.

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the late 1920s, Andrade's published the first Australian editions in translation of several of Lenin's works.

On returning to Sydney in 1920, William opened a branch of his bookstore in Central Square, later transferring to 173 Pitt Street. He was surfing at South Steyne beach on 11 November 1939 when a dumper flung him into shallow water; he died at Manly District Hospital half an hour later.

For David however, things got progressively worse. When his somewhat precarious business failed, David moved in 1894 to take up a small selection in the Dandenong Ranges where his second son and fourth child Proudhorn, named after the anarchist theoretician, was born. He persisted with his frugal life there for five years but was burnt out in the disastrous 1898 fires. Financially ruined, grief-stricken by the death of his daughter Gertrude, and mentally broken, he was admitted to a mental asylum in 1903. Having lived in one asylum after another for the rest of his life, he died in 1928, and is buried in an undecorated grave at St. Kilda Cemetery (CofE "D" 868A).

It was thought that David suffered from paranoid schizophrenia in his adult life. A tribute to him in his latter years was given by someone who nursed him, in their description of him as an "eccentric but very amusing old gentleman, given to writing humorous poetry".

Hear more about other literary people on the Friends' "Booksellers, Authors and Literati" tour, Sunday 22 August 2010 at 2.00pm.

(Source: Andrew Reeves, 'Andrade, David Alfred (1859 - 1928)', Australian Dictionary of Biography, Volume 7, Melbourne University Press, 1979, pp 64-65; http://www.marxists.org/glossary/people/a/m.htm; Jeff and Jill Sparrow: "Radical Melbourne")
FORTHCOMING TOURS

Booksellers, Authors and Literati
Sunday 22 August at 2.00pm
Tour leader: Elizabeth Hore.

AGM – Community Room, St. Kilda Library
Sunday 5 September at 2.00pm
Guest speaker Helen Harris OAM will speak on Helen Hart (1842-1908), feminist preacher and lecturer.

Night Tour
Saturday 25 September 2010 at 6.30pm
(Tour cost $15.00)
Wandering the world of eternal rest
Tour leaders: Geoff Austin and others.

Seniors’ Week Tour
Thursday 7 October 2010 at 10.00am
Tour leader: John Hulskamp.

Kids’ Halloween Tour
Sunday 31 October 2010 at 10.30am
Tour leader: Tina Phillips.

All Souls Tour
Sunday 31 October 2010 at 2.00pm
Tour leader: Glen Turnbull.

General tour details:
All tours of St. Kilda Cemetery leave from the main entrance gates on Dandenong Road, St. Kilda East.
Tour cost: $10.00 for adults (except where indicated).
Members of the Friends of St. Kilda Cemetery and children (under 18 years) are free.

Bookings: Reservations for all tours are essential. Numbers are limited. Contact (03) 9531 6832 or 0422 379 053 to avoid disappointment. You can now book on-line at http://www.foskc.org (incl. $0.30 booking fee).
Tours usually run for about 90 minutes.

Tours are offered in all weathers, so please dress appropriately for the conditions. There is little shelter or shade within the cemetery. Tours proceed at a leisurely pace, and keep to the safest paths, but those who may have difficulty walking on uneven ground should use their discretion.

FOSKC INTO THE FUTURE!!

While cemeteries often seem all about the past FOSKC is embracing a bright and exciting future!
FOSKC has joined the technological networking age with the launch of our own Friends of St. Kilda Cemetery Facebook page.
Future tours, intriguing snippets, photos, and other events relevant to those with an interest in cemeteries or history in general will be posted to our Facebook page.
It is hoped that this new innovation will be of interest to young and old members alike, and may even attract a few newbies! It will certainly help you to keep up to date with everything that is going on at FOSKC!
Please feel free to add Friends of St. Kilda Cemetery to your list of “liked” Facebook pages.
Additionally FOSKC has been trialling a new on-line booking facility. It is hoped that this new facility will make the booking process faster and more efficient for every-one.
For a small additional fee (currently just $0.30 per ticket) you can book for any upcoming tours with just a few button clicks. Please see our website for these exciting new links.
http://www.foskc.org

A CALL FOR ARTICLES

Do you have family buried in St. Kilda Cemetery? Do you have an interesting story about their life that you would like to share through the pages of Cemetery Conversations? We welcome members/supporters who would like to contribute to our newsletter and would love to publish your article. Articles should be 300 or 600 words in length and, if possible, include a suitable picture for publishing. Please email articles in a Word document to info@foskc.org. Cemetery Conversations comes out four times a year in February, May, August and November. Deadlines for contributions are the end of the second week of January, April, July and October. We look forward to hearing from you!