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This is the first issue of what will now be known as the *Italian Historical Society Journal*. The aim is to continue the same high standards of the previous *Newsletter*. The Journal will continue to provide, to those interested in the history of Australian-Italian communities, an outlet for the circulation of news and reports, the exchange of information and the notification of future activities. We welcome your suggestions for items to include in this Journal, and invite readers to contribute newsworthy articles and short notes.

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FRONT COVER: *A Wedding Party. Italian?* We are seeking assistance in identifying the people depicted. Please refer to page 21 for further details.

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REPORT

by Sir James Gobbo

As the Founding and recently retired Chairman of the Italian Historical Society, I have much pleasure in welcoming this first issue of the Society's new *Journal*.

Up to this point, the Society has been well served by its regular *Newsletter*. It is now possible to be somewhat ambitious, thanks to the commitment of the volunteer group which is responsible for the *Journal*. I wish the new *Journal* well and express my satisfaction that yet again the Society is being both innovative and pursuing excellence.

Since the last *Newsletter*, our Curator and Director, Dr. Ilma Martinuzzi O'Brien has resigned to return to academia, namely the Victoria University of Technology. I wish to acknowledge Ilma's considerable contribution at a difficult and formative time in the growth of the Society.

I would also like to take this opportunity of informing members that the Society's parent organization has recently opened a Resource Centre in new commodious premises close to CO.AS.IT., at 185 Faraday Street, Carlton. The Centre presently houses the Italian Language section which includes in its work the provision of resources and advice in the teaching of Italian. The Centre has some space for exhibitions.

It is planned to move the Society to the Centre and to integrate its collection in the Centre. In that way the Resource Centre will include material as to the history of Italian migrants in Victoria. This will be valuable for language and history teaching and research.



Co.As.It. Resource Centre at 185 Farady Street, Carlton

ITALIAN PRISONERS OF WAR IN GIPPSLAND

by Philippa Watt and Elizabeth Brooks

The following article is a paper completed in 1991 by Philippa Watt and Elizabeth Brooks as part of their research for the Master of Arts in Public History at Monash University. It was first published in the Gippsland Heritage Journal, No.13, December 1992 and is reprinted here with their kind permission.

The Society also holds material relating to Italian Prisoners of War.



A group of Italian prisoners of war with a local priest at Yarram (Courtesy Mr. D. Moore)

In August 1943, the Director General of Manpower received an average of 275 letters per day from farmers in the Gippsland district. These letters, according to the journalist reporting for the Leongatha *Great Southern Star*, requested the release of soldiers who had previously worked as farm hands, to help farmers maintain production levels - labour was desperately scarce. Melbourne's fuel supplies were also threatened due to labour shortages, since firewood could not be harvested in sufficient quantities to satisfy the city's needs. Contrasting the plight of farmers desperate for labourers with the image of thousands of prisoners of war idling their time away in various Victorian camps, the journalist proceeded to pose the question: "Why should they be behind bars getting fat and Australians sweating with work".¹

In fact, months earlier in May, the War Cabinet had approved a scheme which utilised the labour of Italian Prisoners of War, but directed that no publicity be given to the scheme in its infant stages.² The scheme was innovative and well planned, satisfying Geneva Convention guidelines

on the treatment of prisoners and minimising both the expenses incurred by the army and their manpower output while simultaneously maximising the number of farmers and other employers able to access it. Initially prisoners could be employed on private farms without military guard. Employers were to pay the army one pound per week per prisoner with the prisoner being accredited fifteen shillings of this sum. Within twelve months the scheme was adapted to allow the State Forests Commission to employ larger groups of prisoners (50-200) to carry out essential forestry work.

Also, at this time, there were other labourers used, such as internees, and members of the Civil Construction Corps.

The March 1943 plan made provision for the employment of one to three prisoners on farms without guards. Bi-weekly inspections were to be carried out by Control Centre personnel. The army considered German and Japanese prisoners to be an unacceptable security risk to work in this manner, primarily because they still had an

active interest in the outcome of the war. It was only the Italian POWs, 'excluding ardent Fascists and the few non-cooperative and lazy types', who were allowed to participate.³

In promoting the scheme, the army claimed that among the Italians were:

*skilled and partially skilled tradesmen whose services can be especially valuable on Australian farms. After all [they explained] many Italian prisoners of war are of the same type of Italians who migrated to Australia before the war and who have shown a marked capacity for hard work ... His attitude towards Australians is by no means unfriendly. It appears that the Italian harbours no grudge or has no feeling of hatred for us as a race.*⁴

Like the prisoners, employers were also screened to determine their suitability for the scheme, and terms of employment were strict. 'The hectoring bullying type of employer' was considered a potential source of trouble⁵ and could have his labour withdrawn, since an unhappy prisoner was more likely to attempt an escape. Prisoners were to be handled firmly but with humanity and understanding.⁶ The scheme was not compulsory; only those who volunteered could be billeted out and there were various means by which a prisoner could effect a transfer if he found his environment not to his liking. Compared to the drudgery and boredom of the camps, many considered farm labouring preferable, especially as it offered the chance to acquire new skills and earn some money.

Official correspondence concerning the prisoner labour scheme reflects the army's remarkable determination to ensure its success. A small amount of publicity was allowed as the army did not want public hysteria caused by ignorance to jeopardise the operation. Each employer was thoroughly briefed as to the ethnic personality of his new farm hand, how to treat him, told of the restrictions placed on his movements and activities and issued with an English/Italian phrase book. The Army explained:

The Italian POW is a curious mixture, in that he can be made to give of excellent work if certain points are observed:

1. He cannot be driven, but can be led.

2. Mentally is childlike; it is possible to gain his confidence by fairness and firmness.

3. Great care is to be exercised from the disciplinary point of view, for he can become sly and objectionable if badly handled.

*Italian POW must be well fed, not necessarily on the Australian ration. He can do with very little meat, but prefers more softer types of food, such as bread, spaghetti, macaroni, soups and vegetables*⁷

Employers were assured that their decision to employ prisoner labour was justifiable to the public eye - Australian and British captives were being put to work similarly overseas.⁸ They should do everything possible to maintain the level of food supply to the city and the troops.

At the height of its operations the Control Centre of Leongatha coordinated the work of approximately 280 prisoners,⁹ yet little dissatisfaction or even comment about the scheme was voiced through the local newspaper. In the correspondence column of the Leongatha *Great Southern Star*, 10 December 1943, a farmer wrote:

*I am convinced that the great majority of people in South Gippsland would not have an Italian POW near their farm let alone sitting at their table or around their fireside. All members of my family have long since voluntarily joined the fighting forces, but if any official suggested that I should fill their place with Italian prisoners then I would consider that 'common decency' demanded that I should emphatically say 'No Thanks' - Bellambi*¹⁰

Bellambi was wrong. The 1944 Control Centre report for Leongatha recorded that 194 farmers in the region employed a total of 258 prisoners.¹¹ In reply to Bellambi, "Progress" wrote that he was 'wondering if by any chance the writer had meant to sign his name 'Boloney'.' 'Progress' believed that the Italians were not that bad (it was their leader who was mad) and that he employed Italian prisoners in order to contribute to the war effort:

*While prisoners are behind barbed wires, it costs our country valuable sums of money ... the majority of people in South Gippsland know that by employing prisoners they are getting the best out of the land to produce cheese and butter for Britain.*¹²

The *Argus* reported that POWs were a valuable addition to the manpower resources of the Commonwealth. 'Farmers were pleased with the work of the Italians particularly with the help they had given during the Victorian bushfires'.¹³

Though newspapers alone are not a reliable indicator, approval does appear to have been widespread. The Director General of Security reported:

*... public opinion in the district, particularly amongst the more reputable citizens and farmers, is overwhelmingly in favour of the scheme. There is however a small body of opinion which is opposed to it, the basis of their opposition being usually a personal prejudice against Italians. The opposition is however, unorganised and negligible in extent.*¹⁴

It would appear that on farms in many cases prisoners were incorporated into the small farming communities reasonably smoothly. Bonds in some cases became quite strong, as the following case study suggests:

Sam Puccio and the Moore Family

Sam (Salvatore) Puccio was an Italian prisoner of war who, after World War II, returned to the community where he had been assigned as a prisoner-labourer. He was captured in Tobruk, and sent via Egypt to Australia, arriving in August 1941. After time spent in Cowra, his group was transferred to Murchison, where he established himself as a market gardener. In 1943 Sam Puccio was offered the chance to participate in the scheme of assigning POWs to Victorian farmers, and accepted readily, mostly to pass the time, and to 'get out of camp'.

His first assignment was on a farm near Colac, where he was expected to work from dawn to dusk clearing ferns in the rain, and after some months of complaining about the conditions, he and his fellow prisoners managed to convince their interpreter/inspector that there was truly a problem. They did this by going on strike, an action which achieved its purpose and had them returned to Murchison in disgrace. On their return, they were offered the chance to try again, and were sent to Tooloonook, a property near Yarram belonging to the Moore family. Their conditions were 'very good', and the Moores became friends as well as employers. The belief was 'If you do right, they do right by you', and Puccio and his fellow prisoners of war must have

done right by the Moores, because they not only fed them, but arranged for them to receive canned fruit, which made a very strong impression on the prisoners.

Their wages were low and paid with a prisoner 'scrip', as were the prisoners in the camps, but the Moores encouraged the prisoners to socialise with some of the eighty or ninety prisoners in the area, and treated them in general more as hired hands than as prisoners. Once, when the prisoners at Tooloonook were given a case of wine, and another visiting prisoner drank too much of it, Des Moore drove him home so his boss wouldn't find out and get angry.

They worked for about eight hours per day at all types of tasks - stock work, building, clearing, repairs - and had Sundays off, for Mass and relaxation. Since the Moores were also Roman Catholic, the POWs often went to Mass with the family, but sometimes were permitted to drive the horse-drawn jinker into town alone. As a rule, though, they were not permitted to go into town, nor more than three miles from the edges of the property, without their employer. The only contact they had with the Australian government was the 'supply truck', staffed by army personnel (including an interpreter), which brought tobacco, sweets and other goods around once a fortnight for the prisoners to buy, and which took away with it the reports of the prisoners' (and the employers') conduct.

Des Moore was a young adult during the war, and with his father and an orphan boy assigned to them by the Department of Children's Welfare, was attempting to run the (then) 4,000 acre property at Tooloonook. He had employed immigrant Greek labour, but when the war began, these labourers headed for town, and the money to be made in munitions plants. As Des Moore said:

... it got to the stage where we just couldn't carry on, and someone said to me, 'Oh, why don't you get a prisoner of war?' and I said 'I would if I knew where to get 'em' and I went and asked somebody and they said 'Put your name down ... how many would you like?' ... 'I just ... hope these blokes won't murder me in me bed or anything' ... 'Oh, no, but let us know if they do.'

He found the prisoners who worked for him to be 'real gentlemen', and was particularly impressed with Sam Puccio, whom he would send alone to the far edges of the property to move stock.

'I could say to Sam what needed to be done and he'd go and do it. The dogs worked for him, and the horses, and he shut gates after him.'

Des Moore considered that the labour of the prisoners saved his property from bankruptcy, and was grateful to them. And the prisoners sent to him must have been extremely grateful to have him as their employer. He was interested in them, even taking the trouble to learn some of their language, housed and fed them as if they were normal employees, in an annexe to the main house, and even wrote letters to their families to help circumvent the censors. A letter from a prisoner could take months to reach home, but a letter written by an Australian citizen took half the time to reach Italy. The Moores received one letter in response which said in part:

... we are glad to know that our son lives and is well in your farm ... this letter you gave to a mother who for six years don't see her son, tranquillity and hope. We are glad to know Enzo is with you, and your family, all these months, while we believed him a prisoner in a camp with little health ... we shall remember you in our prayers to the Good Lord.¹⁵

He allowed the prisoners a great deal of freedom, and he and his father even gave them permission to try some market gardening. Sam Puccio and the others planted a crop of potatoes, hoping to be able to sell them at a profit, which they would then have divided with the Moores. Unfortunately, the market dropped and they all ate potatoes for months, but the incident shows the level of mutual respect which flourished. When Des Moore's mother died, the prisoners on the property insisted on being the pallbearers, and when his father died six months after, Des Moore was given a great deal of comfort by their presence.

Des Moore remembers more about the official routine than Sam Puccio, and recalled the monthly official visits from the local commandant, Kenneth Brown. Captain Brown was stationed in Yarram, and required only verbal assurances from the farmers on the prisoner labour, and from the prisoners through an interpreter. However, he or one of his drivers made far more regular, unofficial visits to Tooloonook, bringing flowers to Mr. Moore's gravely ill mother. They felt that he was often too threatening to the prisoners, telling them if they didn't behave he would assign them 'back of Foster, right up close to God'. Captain Brown made it clear that he considered the Moores too lenient for letting the prisoners go to church so

often, since those at Tooloonook would often attend several times a week. Even Des Moore admitted that often they went more for the companionship than the religion.

After World War II, Des Moore sponsored the return to Australia of Sam Puccio and his family, and of Tony Alliberti, who had also been a POW at Tooloonook, and of many, many others. This comment from a letter in 1948 in which Sam indicated that he would like to come back summed up the relationship between gaoler and prisoner:

Am I and family willing to sail to Australia? ... If you really ... want me to return, put into my hands the general means ... [I want] to reach Tooloonook. ... and enjoy your kind friendship.¹⁶

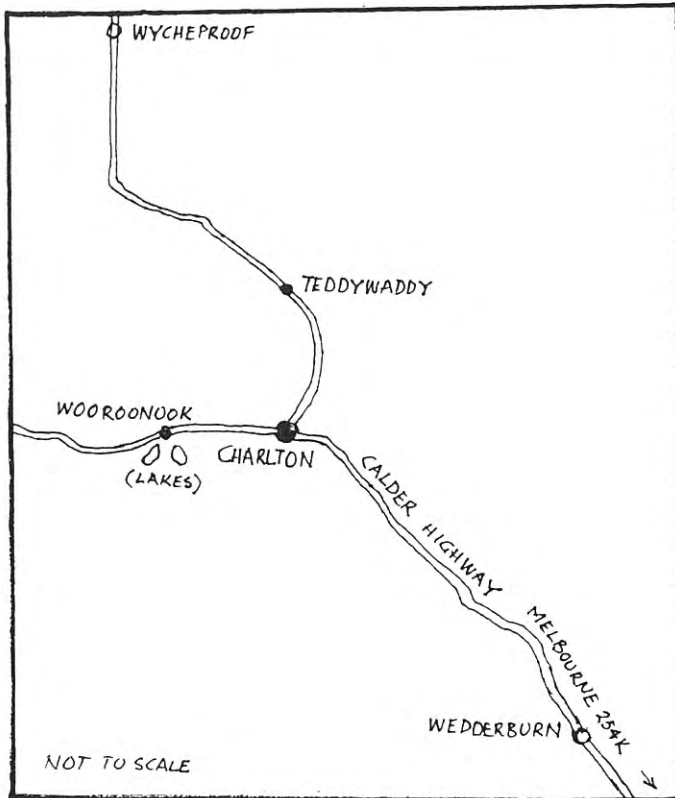
NOTES

1. *Great Southern Star* 13 August 1943, p.6.
2. Alan Fitzgerald, *Italian Farming Soldiers*, Melbourne University Press, 1981, p.33.
3. Department of the Army, 'Procedure for the employment of P.W. without guards' n.d. p.10. Aust. Archives file MP 742/1 255/13/154.
4. *ibid.*, pp.10-11.
5. *ibid.*, pp.10 pt 4.
6. War Cabinet Agendum 'Transfer of POW from India for employment in Australia' 21 March 1943.
7. Department of the Army, *op cit.*, pp.10-11.
8. The Army had a comprehensive list detailing the type of work Allied prisoners were employed to perform. AA file MP 742/1 255/13/109.
9. Memo contained in AA file MP 742/1 255/30/4 'Employment of POW without guards-Leongatha', dated 9 February 1945, requesting a decrease in the C.C. allocation of prisoners, as administration was too difficult.
10. *Great Southern Star*, 10 December 1943.
11. Inspection report on Prisoner of War Control Centre (PWCC) V4 Leongatha, Vic, 1 March 1944. AA file MP 742/1 255/30/4.
12. *Great Southern Star*, 17 December 1943.
13. *Argus*, 18 April 1944.
14. Director of General Security's Report on Employment P.W. without guards in Gippsland district, 23 December 1943.
15. Letter from Maria Pinchonetti to Des Moore, undated. Enzo Pinchonetti was the cook for the Moores, assigned when Des Moore's mother was dying.
16. The case study information comes from an interview conducted with Sam Puccio at the Yarram and District Hospital on 21 April 1991. Sam's son Charlie was also present to assist with translation. The interview with Des Moore was conducted on the property Tooloonook, near Yarram, on 5 May 1991.

RESTLESS PIONEER FROM SAN GIOVANNI BIANCO

by Dennis Scandolera

The Italian Historical Society wishes to thank Mr Dennis Scandolera of Dunolly who provided the following account of the family of Cristoforo Scandolera, an Italian pioneer in the Charlton area. The original version was given to Tony Pagliaro who made it available for the Society. It has been slightly edited for publication.



In 1957, not long before her death, Catherine Lucy Killeen had her grandson John Killeen drive her out around the Charlton district. She showed him the places where she had lived and told him many things about the pioneer days of Charlton and the history of the Scandolera family. What follows are the memories of Lucy Killeen as she told them to her grandson at that time.

It is not known what year Cristoforo Scandolera arrived in Australia but he may have been here as early as 1861. At various times he was known as Johannes, Giovanni, John, Christopher or Chris. He was the only Scandolera in the area so there was no-one to confuse him with. Cristoforo Scandolera and Mary Anne O'Neill were married in 1870 at Carrisbrook. At the time Chris was a wood splitter living at Emu Flat.

At first they lived at Amherst. Their first two

children were born there, Bettina Helena in 1871 and Catherine Lucy in 1873. However, Catherine Lucy spent her first birthday at Teddywaddy West. This indicates that Scandolera took up his selection in mid-1874. The move of approximately one hundred miles took two weeks. They used horse teams and wagons and drove what sheep and cattle they had.

Settlement was taking place in the Charlton area at this time. Nearly all the early settlers came from either the Maryborough or Ballarat areas. When cash was short some of them would head off to Wedderburn, eighteen miles away and start looking for gold. I don't know if they had much success but a fair bit of gold still comes out of the area.

When you look at settlement around West Charlton, Teddywaddy and Wooroonooke, the names of O'Neill, Heenan, Vanderfeen, Scandolera and Powell appear. All the families were related and lived within a five mile area.

When they first settled, Heenan's was the main base at Teddywaddy. The women and children lived there and the men built a rough hut on each block and lived there, in theory at least. This was to comply with the law of selection. The selector had to reside on the land, cultivate one in ten acres and effect improvements to the value of one pound per acre in the first few years.

In the early days the washing of the clothes was done at Lake Wooroonooke, six miles to the south, where rough wash houses and coppers for boiling the clothes and clothes lines were set up. Monday was wash day but to ensure they had clean water they would go to the lake on Sunday and put water in the coppers and filter it through charcoal and ashes. The next day, when it was time to do the wash, all the mud and dirt were separated and they had clean water.

The settlers also had vegetable gardens down at the lake. The children were dispatched to water the gardens by bucket. This was done on

Sundays after Mass, on wash days and on hot days. Before the gardens were set up they used to eat marshmallow bushes for greens. Meat when it was killed would be cooked and eaten. Then it was served cold for several days afterwards. The rest was salted down in a pickling barrel. They also killed bustard or plains turkeys. Lucy used to say that nothing could beat a possum baked in a pumpkin. Cows were milked and the cream was sold to the town. Butter was made and kept in the cellar or coolgardie safe. They tried to make cheese but it was hard on the gums.

The house that Chris Scandolera built in Teddywaddy was of *pise* construction, or, as it was locally called, "Egyptian brick". The outer walls would have been at least sixteen inches thick and the inner walls at least twelve inches; the roof was bark, but later shingles were cut from red gums. Some galvanised iron was added later.

To clear the land the early settlers used a log roller pulled by bullocks, and fire. But Chris Scandolera cleared *his* land by axe and grubbing. He intended to make money out of this method of land clearing. All the green wood was stacked end to end around a hollow tree. It was then covered in soil and clay and fired in a kiln. Lucy said they had to watch the heap for days to make sure it did not burst into flame. All the charcoal produced was then sold to the Charlton foundry for smelting. This provided a cash flow that most of the early settlers did not have.

Chris was a handy man in the blacksmith's shop. At Powell's they still have the original smithy where ploughs and all agricultural implements were made and repaired.

He had tried to establish a vineyard at Amherst but found the climate too cold (In more recent times Dalgetys established vineyards in the area for cool climate grapes). When Chris moved to Teddywaddy the grapes went in early. At one time there were twenty acres under vines. He concentrated on dry reds and whites. The main white variety was Golden Chassels. He supplied altar wine to the church in Charlton over many years. Fortified wines came later as there was little demand for dry wines locally.

The water came from wells, leached through beds of gypsum to purify it. Prior to getting the wells down Chris had to dig a dam. Apparently he did that with a wheelbarrow, a pick and a shovel.

Before 1883 all the wheat they grew had to be carted to St. Arnaud or to Inglewood. In 1883 when the train line came to Charlton the task was

made easier. One of the jobs the children had was to turn the handle of the winnower to separate the grain from the chaff.

Lucy went to the Rock Tank school which would have been a good three and a half mile walk. One of the pupils was a "Pompey" Elliot, later a Brigadier General in the First War and President of the Senate.

In 1885, after some years' settlement at Teddywaddy, the itchy feet syndrome set in again with Chris. He sold 299 acres to Joseph Postich and they went to check out the new settlement at Mildura. They crossed the Murray River at Euston on a punt. Lucy was a child of eleven at the time and could remember the crossing vividly. Her mother, Mary Anne Scandolera had a child on the way up there. This was probably Mary who was born about 1886 although her birth was never registered. Another child was born in Mildura in 1891. The settlement in Mildura was all right but, as there was no railway, it was a major problem to transport out produce. So by 1891 they were back in Wooroonooke.

After Lucy finished school in 1887 she was taken on, at the young age of fourteen, to train as a teacher's assistant. In those days you couldn't be called a teacher until you were at least sixteen. In the 1890s Lucy taught at St. Joseph's school in Charlton. She used to talk about her life as a young girl there: walking into Wycheproof nine miles, Wooroonooke six miles to go to dances and then back again in the early hours. A lot of the country was still not cleared and there were still a few blacks in the area.

Life in the country was tough and death was always around them. The Scandoleras were luckier than many families of the time as only three of their children died in childhood. Ellen Francesca was tragically burnt in 1878. She was two years old at the time. In 1883 Christopher Angelo was drowned at the tender age of three months. Then Peter, the eldest son, died in 1895. He was seventeen when he was kicked in the head by a horse. He was taken to the Vale of Avoca Hotel in Charlton where he lay for a week before his death. The following is an account of the accident as reported by the local newspapers:

The Charlton Tribune, Saturday, January 5, 1895
We regret to learn that a very sad accident happened yesterday morning to Peter Scandolera, the eldest son of Mr. J.C. Scandolera, farmer at Teddywaddy. It appears that Scandolera was kicked on the back of the head with great violence by a horse. He was brought to Charlton where

Dr McEniry found he was suffering from a very serious compound fracture of the skull. In the afternoon Drs McEniry and Cowen performed the operation of trephining, but on account of the extensive laceration of the brain very little hope is entertained of the patient's recovery. Up to going to press there was no improvement in his condition.

Peter Scandolera died on January 11, 1895. The Powell boys carried the coffin from the church to the cemetery, no mean feat as it is a mile and a half. Probably the only photo of Peter was taken in October 1894 when his sister Bettina was married.

His father was devastated by the death and later the family sold out again and moved to Gippsland where Mary Anne's brothers had settled in the early 1880s. Tom Powell bought their farm. On the journey, the Scandolera family drove their horse teams through Melbourne in the early hours. However it was far too wet in the area they had selected. They moved back north again and bought back the original section. They never paid for it and that is why the Scandolera name does not appear on any of the land maps.

Mary Anne died in 1898 of pneumonia at the age of 44 years. She was well respected in the community and remembered by neighbours as always being there in times of crisis. She was a good horsewoman and highly valued as a nurse although she had no formal training. A photo of Mary and Chris taken at their wedding, now in Dennis Scandolera's possession shows her to have been a woman of fine appearance.

After her death Chris was totally lost. He was left with a young family - the youngest was about five years. The older girls, Bettina, who lived nearby, and the Powells all gave a hand.

In 1908 Chris headed off to Italy, but the family wouldn't let him take his young son Jimmy. It is believed he went in search of his sister who had migrated to Brazil and on becoming a widow had returned home. His plan was to bring her out. He also wanted to introduce new grape varieties into his vineyard and make it a wholly commercial venture. However it was not to be. Chris died in Italy after an accident on the ice. He is buried in the mountain village of San Giovanni Bianco, where he had been baptised in 1843.

The Charlton Tribune, May 29, 1909

We regret to report the death of Mr. Giovanni Scandolera, a former well known resident of Charlton West. About twelve months ago Mr. Scandolera sold out and returned to his native

Italy. He was in delicate health at the time and word has been received that he passed away last month.

Mr. Scandolera, who was 62 years of age, arrived in the State when about 17 years of age. He was engaged wood carting at Mt Grennock near Talbot and about 30 years ago selected land at West Charlton, where he remained up till the time of his departure. He leaves a grown family, two of his daughters being Mrs. John Powell and Mrs. Killeen of Charlton.

The last of the vintage wine was made there in 1910 and a bottle of port from the last batch was drunk at Powells every Christmas, the last one being consumed in 1955. The clearing sale was held out there in 1910. The small barrels full of wine were sold for removal, but the big casks were emptied and left there. Dust storms filled in the cellars and now the only reminder of a pioneer family's endeavours is a peppercorn tree.



PUBLICATIONS RECEIVED

This list records the books received by the Society in the last six months by gift or purchase.

Italiani nel Mondo. By A. Ascenzi...[et al]. Roma: Bariletti Editori, 1993.

Twelve authors analyse the evolution and the problems of migrant Italian communities around the world. This book is not for sale in Australia, but can be viewed at the Society.

La Vita di Olga. By Olga D'Albero-Giuliani. Melbourne: Olga D'Albero-Giuliani, 1993. \$20.00.

Autobiography of the author's life in Italy before migrating to Australia in the 1950s. On sale at the Italian Historical Society, Melbourne.

The Wind You Say. By Claudio Alcorso. Pymble: Angus & Robertson, 1993. \$14.95.

Autobiography which concentrates on the author's internment years, his involvement with the Arts and his business achievements in Australia.

Looking for Alibrandi. By Melina Marchetta. Ringwood, Vic.: Penguin Books, 1993. \$9.95.

A debut novel shortlisted by the Children's Book Council. The author is a teenage Australian of Italian origins.

Cemeteries: Our Heritage. Edited By Celestina Sagazio. National Trust of Australia (Victoria), 1993. \$15.95.

A comprehensive, detailed and analytical book on cemeteries in Victoria.

Growing up Italian in Australia. Sydney: State Library of New South Wales Press, 1993. \$16.95

Eleven women 'talk' about their adolescent experiences in growing up within two cultures.

Australia and Immigration - Able to grow? Edited by Michael Easson. Leichhardt: Pluto Press, 1990. \$14.95.

A collection of essays addressing the pros and cons of Australian immigration policy.

Migrants Hands in a Distant Land - Australia's post-war immigration. Updated Second Edition. By Jock Collins. Leichhardt: Pluto Press, 1991. \$24.95.

The author examines the post-war immigration experience and attempts to provide answers to many questions fundamental to an understanding of contemporary Australia.

Mistaken Identity - Multiculturalism and the demise of nationalism in Australia. Updated Third Edition. By Stephen Castles...[et al]. Leichhardt: Pluto Press, 1990. \$16.95.

An interpretation of Australian history by four authors who work together at the Centre for Multicultural Studies at Wollongong University.

Living in the Margins - Racism, Sexism and Feminism in Australia. By Jan Pettman. St. Leonards: Allen & Unwin, 1992. \$19.95.

This book looks especially at the experiences of Aboriginal and non-English speaking background women in Australia exploring ways of representing and theorising these experiences. It examines connections and conflicts between Aboriginal and migrant women and 'white women' around the issues of racism and feminism.

The Politics of Australian Immigration. Edited by James Jupp and Marie Kabala. Canberra: Australian Government Publishing Service, 1993. \$24.95.

This books examines the many complex historical, economic, social and political issues involved in immigration policy.

FAMILY HISTORY

MICROFILMING OF CHURCH RECORDS

Good News for descendants of Italians from the Province of Trento!

The microfilming of all birth, baptism, death and marriage parish records of the Dioceses of Trento from their known existence up to 1924 has been recently completed. The oldest baptism record is from the Parish of Pieve di Bono and dates from 1523; the first marriage records are from 1565 and belong to the parishes of Bleggio, Isera, Lizzana, Pilcante, Rovereto and Trento. The oldest registry of deaths goes back to 1553 and was compiled by the Parish of Calavino. Seven other parishes kept records of deaths which occurred before 1614, the year in which Pope Paul V decreed that parish priests throughout Italy were responsible also for the recording of deaths. In the Province of Trento, the recording of births, civil marriages and deaths was taken over in 1924 by the "Ufficio di Stato Civile" (Office of Civil Records).

The Society has requested information regarding access procedures to these records.



Records in the Trento Diocesan Archives

FAMILY HISTORY KIT FOR VICTORIANS

The census taken in Victoria in 1901 showed that 1,526 people gave Italy as their birth of place. Some of these people had arrived in Australia as early as the times of the gold rushes, many of them were married and had large families. Over the years, intermarriage with Australians has resulted in the Italian heritage being lost, with many Victorians knowing very little about their Italian ancestors. Today, some descendants of these Italian pioneers are interested in finding out more about their ancestors, but are hampered by the fact that they know very little about the procedures involved and do not understand the language.

The Society has produced Tracing your Italian Ancestors - For Victorians, a publication which will help second, third and fourth generation Victorian born people to trace their Italian family heritage. The kit has been compiled by Bette Maiuto, a dedicated member of the Society's committee, who wanted to share her experience in tracing her Italian ancestry with others.

It is a simple, straightforward kit which is intended as a guide to any person who wishes to do his/her own research. Topics covered include information to be found in various Victorian Government records, i.e. Birth, Death & Marriage certificates, Naturalization files and shipping records and how and where to apply for copies of these documents; details of the location of Civil and Church records in Italy with sample letters in Italian which may be used by people who wish to write to Italy for documents.

There is a map showing the regions in Italy and a list of the provinces which make up each region; details of Government Departments, Genealogical Societies, Libraries and other useful addresses; an Italian/English vocabulary of words frequently found in official documents and translations of Italian Christian names into English, e.g. Giacomo = James, Giuseppina = Josephine.

The kit is available from the Society at \$6.50 or by mail at \$10.00 including handling and postage.

NEWS

CARLTON EXHIBITION AT THE MUSEUM OF VICTORIA

The exhibition *Bridging Two Worlds: Jews, Italians and Carlton* continues to draw great interest. The form 'Were You a Carlton Resident?' available at the exhibition entrance, has proved very successful and many people have expressed interest in the work of the Society and made their material available.

Exhibition extended: The Museum has extended the duration of the exhibition for a further 6 months, until March 1994. Special thanks to all our donors who have agreed to extend the loan of their documents and objects.

Guided tours: The Museum has organised two guided tours of the exhibition and of Carlton led by guides from both the Italian and the Jewish communities. The first tour takes place on 26 September (bookings close 20 September).

The second tour on 24 October (bookings close 18 October). The cost is \$40 per person, all inclusive. The tour will start at 10am at the Museum and will begin with a guided visit of the exhibition. The group will then move to Carlton where, after lunch in a restaurant, some places of historical significance will be visited.

For bookings contact the Community Education, Museum of Victoria, 328 Swanston Walk, Melbourne 3001. Telephone 669 9969.

Educational material: Among the large number of visitors, many primary and secondary students have visited the exhibition in groups organised by their schools.

The Education Service of the Museum has produced two interesting and useful educational kits: one in English for primary and secondary students and the other in Italian for teachers of Italian. For bookings of school groups, please contact the Education Service, Telephone 669 9864 or 669 9866.



Teachers of Italian before setting out on the Tour of Carlton, conducted by Maria Tence, a Society Committee Member.

EDUCATIONAL VIDEO "NEW HEROES NEW MYTHS"

Thanks to a generous grant from the Sidney Myer Fund, the Society has produced another educational video titled *New Heroes, New Myths*.

A session for teachers of Italians was organised in June to preview this educational prepared for use in secondary schools, for History, Australian Studies and Italian Language classes.

Six families tell the story of their migration and settlement, in six self-contained segments of approximately 10 minutes each. The theme is the migration story, the way it changes in the telling, and what it means to the different narrators. In most of the stories the original immigrant describes his/her experience, and younger members of the same family share their understanding of this experience. A picture of the migration process is built up as the various interpretations are compared and contrasted.

The film, produced for the Society by Arthur D'Aprano and Elvira Vacirca, is accompanied by Teacher's Notes for History and Social Studies and by an Italian Language program. To purchase a copy of the video which is sold at \$60.00 plus postage, please contact the Society.

JUST RELEASED

Gilburnia, a play by Raffaello Carboni, has been translated into English by Tony Pagliaro. 120 years after the first edition was published in Rome, this re-print and translation of *Gilburnia* makes available to readers the only other work about Australia written by the author of *The Eureka Stockade*.

It was in 1854, before the miners' rebellion at the Eureka Stockade, that Raffaello Carboni encountered the Terrang Aborigines. The loss of their land and freedom aroused sympathy in the Italian patriot who had been forced into exile from his own land. He subsequently wrote *Gilburnia*, a composition for the theatre which recounts the clash that occurs after white miners invade the forests of Tarrengower and then carry off the daughter of the tribal elder. A violent conflict ensues, but miraculous divine intervention restores the Aborigines to freedom and their beloved forest. *Gilburnia* is an extremely rare text which is not available in any of the major world libraries and has not previously been translated into English. *Gilburnia* bears the secondary title "Pantomime for Grand Antarctic Ballet". It was the author's

intention for it to be performed in mime and dance, with musical accompaniment, but it has never been performed. In 1875, three years after its publication, Carboni died in poverty.

Gilburnia will be published in early September and may be ordered at the pre-publication price of \$23.50 (including postage) from Jim Crow Press, P.O. Box 276, Daylesford 3460. Fax: 053 487510.

A HISTORY OF BRUNSWICK BOOK PROJECT

The History of Brunswick Book Project has been under way since May 1993 and is being planned and directed by the History Book Committee of the City of Brunswick. It has been designed to allow the involvement of as many different individuals and groups as possible. Thirty writers are involved, writing on a wide array of topics and periods to capture the breadth and depth of the history of Brunswick. Some of these topics include: Early Aboriginal Culture, the Meeting of Brunswick Aborigines with Europeans, Naming of Brunswick Early European Settlers, Historic Houses and Buildings, Brickworks and Potteries, Growth of Religion in Brunswick in the 19th century, Judaism in Brunswick, Pre-schooling, Primary and secondary schooling, Mechanics Institute and Library, Labour and Liberal Politics, British Migration, Greek Community, Italian Migration, Turkish and Arabic Community Groups, Sydney Road in the last 20 years and The Future of Brunswick.

Written material is being submitted by the end of September, 1993. Oral material is currently being gathered. It is not too late for members of the Italian community who wish to be involved in the project to come forward. If you would like to share your memories and experiences of living in Brunswick for the oral component of the book, ring Connie De Nino on 285 8851 (w) or 387 3614 (h). Connie is especially interested in hearing from people with past associations with social and community groups, St. Ambroses, politics of the 1930s, 1940s and 1950s, and involvement in the establishment for the Brunswick Community Health Centre. Volunteers are also needed for interviewing people in the Italian language and for the translation of interview material. The project Co-ordinator, Helen Penrose will be delighted to hear from members of the Society willing to assist with the above matters. The book is expected to be published in March 1994. Pre-order forms are available from Helen Penrose, Telephone 381 1054 (Mon-Thurs).

ONGOING ACTIVITIES AT THE SOCIETY

COMPUTER CATALOGUING OF MONOGRAPHS

The Society has been fortunate enough to secure the services of a Librarian to computer catalogue our comprehensive resource library. Marisa Capuana has already started this time-consuming task which, once completed, will make the library easy to access by students and researchers interested in the history of Italian migration to Australia.

COMPUTER CATALOGUING OF THE PHOTOGRAPHIC COLLECTION

The mammoth task of computer cataloguing the material (photos and documents) collected for the Carlton exhibition will keep the Society's staff busy for weeks. Assistance to family history researchers, to secondary and university students and to the general public will continue to be provided. The Society will also continue to expand the collection with the inclusion of material brought in by members of the community.

SHARING OUR HISTORY

The Society welcomes opportunities to share with members of other Historical Societies its knowledge of the history of Italians in Australia.

Talk at the GSV: The Society was approached by the Genealogical Society of Victoria to conduct in May one of their lunchtime talks on the subject of "Italian Ancestry". The Society was able to draw on the knowledge and expertise of one of its Committee members, Bette Maiuto, who covered the basic points of family history research supported by examples of documents. The talk was well received and the Society is looking forward to other exchange projects with the GSV.

Essendon Historical Society: Bette Maiuto was the guest speaker of this Society at their June monthly meeting. The members were interested in the history of Italians in Carlton and in the background work involved in putting together the Exhibition. Bette grew up in Carlton and was involved in researching archival records in preparation of the exhibition.

Doncaster-Templestowe Historical Society: A member of our Society will be guest speaker at their March, 1994 meeting.

VOLUNTEERS ARE WELCOME

The contribution of volunteers to the operation of our Society deserves a special mention. IHS committee members give their precious time on an ongoing basis towards specific tasks like the publication of the *Journal* and the participation in public forums.

For the past four months, the Society has also enjoyed the voluntary services of Diana Cicutto Phillips. Diana's interest in the Society was generated by the Carlton exhibition. She has also contributed to the collection by donating some wonderful photographic material relating to her father's life and settlement in Australia in the 1930s.

Voluntary work does not involve a full-time commitment. We have many tasks which can be performed over a period of time and by persons without specialized skills, e.g. making copies of original tapes of oral history interviews, matching of photographic information with prints, etc. etc.

Please contact Laura Mecca at the Society if you wish to assist with voluntary work.

TWO CULTURES MEET

by Marisa Capuana

Marisa Capuana is a teacher/librarian and is currently cataloguing print materials for the Italian Historical Society. She came to Australia at the age of ten. In 1975, after graduating as a teacher in Melbourne, she headed North to Santa Teresa Mission. The Mission, founded by the Missionaries of the Sacred Heart, was first established in 1934 in Alice Springs, but moved to Altanga during WWII to escape an outbreak of meningitis. It moved to its present location, 82 km south of Alice, in 1953. In this article Marisa gives an account of her first and lasting impressions of the Mission and of the Eastern Aranda people.

I couldn't believe it, was it true? Was I actually going to a Mission station, somewhere in the Northern Territory? How would I cope with the heat? I am one of a few people who loves winter. Rainy days, grey skies and the front lawn covered in white - are all beautiful to me. Was I too hasty in my decision?

On a hot, sultry, tar-melting January day in 1975, I was sitting on plane bound for Alice Springs. A teacher friend had been at Santa Teresa Mission for the past two years. The Mission station, I had been told, was situated 82 kilometres south of Alice, on the edge of the Simpson Desert. During one of her holidays in Melbourne we were sitting around exchanging gossip and our plans for the future. I told her I wanted to leave Melbourne, but I didn't have a destination in mind. I had barely uttered these words when she told me that the Mission needed teachers. She suggested that a year at the Mission would give me time to reflect, to take stock of my life and work out what I really wanted. Who can argue with such logic? Without thinking I heard myself say: "Yes, I'd like to come. Who should I write to?" It was just as well that I didn't know then that Outback Australia is not the place for the ambivalent or the undecided.

Making an instant decision carries a heavy penalty - afterthought. How was I going to tell my parents? My mother and father had been extremely generous; in matters of education no expense was too great, no obstacle too difficult. In all other areas of my life my parents were traditional Sicilians. Mixing freely with boys, staying out until the early hours of the morning were the things my friends talked about, but were forbidden to me. Now I had opened my mouth, without thinking. I would have to tell them I was leaving home. To my surprise my parents did not take much convincing. Did they detect a note of determination? Whatever the reason, I could see that they were bewildered and hurt. After all the

trouble and expense to give me a good education, I was going to a place they had never heard of, for reasons they did not understand. I think I would have rather had a shouting match, but in this instance, there were no raised voices, and no arguments.

At the Alice Springs Airport I was met by one of the Mission workers. Don introduced himself and told me that we would leave for Santa (short for Santa Teresa) after he had completed some errands in town. Meanwhile I could wait for him at the Catholic presbytery. It was four o'clock when Don returned. I can't remember much about my first trip to Santa. I didn't notice the red hills, the wild hops, the tiny desert daisies or the brilliant, delicate purple flowers growing alongside the dirt road. After an hour or more of being bounced along, (the road was full of pot-holes and corrugations), Don turned to me and told me that he could see the Mission church up ahead.

It was a Spanish style church and its clean white walls stood out against the background of browns, reds and ochres. As we drew closer we noticed that an excited crowd had gathered at its steps. People were shouting in a language I could not understand. I sat in the land-cruiser and waited for some kind of explanation. Suddenly a brown face appeared at the window and said: "We bin kill a king brown". I was soon told that a king brown is one of the deadliest snakes in Australia. Two boys had bludgeoned the snake using nulla nullas (sticks).

It was soon after this episode that I began to have grave doubts about my decision. Still, I had to stay ... at least for the night. My room consisted of a single bed, a set of drawers and a small wardrobe. Bathroom facilities were two doors away from my room. There was really nothing to complain about, after all, this was not the Hilton. Apart from the field mice scurrying through the

empty drawers, my first night in the Outback was uneventful. During the long night I rehearsed my speech to the superintendent, Fr Clancy. "Try to stay calm, be rational ... unemotional", I told myself. If pushed for an explanation I would be honest and admit the truth. I had made a serious mistake. "Everyone makes mistakes" I reassured myself. I was deeply disappointed when I learned at breakfast that Fr Clancy had left for Alice immediately after Mass. I felt utterly isolated, it seemed like there was no way back to the world I had thoughtlessly left behind.

My fellow teachers must have noticed my distress. I am sure that the trip to the village was an attempt on their part to cheer me up. It was another oppressively hot day. On our way to the village we walked into a willy-willy; the fine sand hit my skin and stung like needles. My friends informed me that we were going to visit Miriam, one of the lay missionaries who lived in the village with the Aboriginal people. Her dwelling consisted of one room, made from local stone. There were no windows. The furniture amounted to: two single beds, several suit-cases, a tucker box that served for seating and a Coolgardie safe. A small fire place provided heating against the cold desert night and kept the billy on the boil. The smell of stale smoke was heavy. Ablution facilities were about a hundred yards away. Nevertheless Miriam seemed accustomed to it all. She made billy tea and spoke of her friends and life at the village. I tried hard to be attentive, pretending not to notice the geckos scaling the walls.

The turning point came on Sunday afternoon. The only contact between the Mission and the outside world was the mail plane which came regularly on a Saturday afternoon, two radio stations 8HA and the ABC, a two-way radio which gave us access to the Flying Doctor Service, and when someone went to Alice, a newspaper. There was no television. We had to rely on our own resources for entertainment. My friends had organised a trip to the orchard. The orchard? How ridiculous! I thought. These people were deceiving themselves; what could possibly thrive in this wilderness, except dust, rocks and flies? We climbed on board the land-cruiser and good naturedly I tried to take an interest in the conversation and hide my scepticism. I was so thankful I had not opened my mouth and expressed my ignorance when I saw Brendan's orchard. Brendan and a few helpers cultivated water melons, rock melons, juicy sultana grapes and the biggest surprise of all ... roses. All this was possible through a bore pump and the irrigation drip system. An Aboriginal family helped Brendan maintain the orchard. Rosie and Max were shy, as were their four children, but

their warmth and friendliness were soon evident. The conversation centred mainly on the orchard, caring for the plants and their children. On the way back to the Mission I did not feel that sense of depression and isolation that had plagued me from the time I left Tullamarine. "Really!" I thought. What was all the fuss about, a deadly snake, harmless geckos or the dust.

I taught for two years at the Mission school and was Aboriginal Co-ordinator at the Catholic school in Alice for two and half years. I learned a great deal about myself and about another culture. Most important of all, I learned about another set of values, not Italian and not Anglo-Celtic but uniquely Aboriginal. The learning process began with my first lesson in front of a class of grade fives. As I was calling the roll I noticed that there were many children with the same surnames. Naturally I assumed that they were brothers and sisters but this did not make much sense, particularly when there were two or more with the same family name. I asked them to raise their hands if they belonged to the same family. Nearly the entire class of twenty-eight raised their hands. I was quite puzzled. Over recess I mentioned the episode to a fellow teacher. She assured me that they were not playing pranks; their concept of family is quite different from our own. Distinctions between family relations are not clear cut, for instance aunts share an equal place in their affections as mothers. Then there were skin groups. The whole system was quite complex. I would have a lot to learn.



Marisa with some of her school children outside the showerblock. The schoolday commenced with showering supervised by the teacher.

There is another episode that I will always remember. I was standing in front of the class intent on my teaching when suddenly the whole class stood up in unison and ran out. It had begun to rain, and a rainy day is quite an occasion in the Centre. Families share everything amongst themselves from a goanna cooked over the coals, to their weekly pay packet. Their ideas of possession and ownership are quite vague. I am sure that their language is scanty on possessive pronouns. Their practice of sharing does not diminish their enjoyment of life, on the contrary, it enhances it.



A class outing in the bush. The children took care of the cooking.

I managed to save enough money to come to Melbourne at least once a year. Naturally my family was very pleased to see me but nothing was mentioned on the subject of the Mission. I tried to arouse their interest with accounts of strange habits and customs, but the questions I hoped for did not come. Then something happened. It was during the September holidays in 1976. One of my friends from the Mission was spending her holidays with her parents at Koo-wee-rup. Pauline had brought with her four children from the Mission to show them the big city. As she was staying longer than anticipated, she asked me if I would look after them for the remainder of the holidays. "Yes" I heard myself say, again without thinking. My biggest concern was my parents' reaction. It was my mother who responded first. What would she cook? What did Aboriginal children eat? Would they like "pasta?" Should she make "pasta asciutta" or "pasta in brodo?" My advice was to cook as usual, but she decided to make a meal normally reserved for special

occasions. Before the evening meal I told the children a little about Italian food. When we sat at the table and my mother ladled the "minestra" onto our plates Matthew stared at it, turned to me and asked: "Will we be able to speak Italian after we eat pasta?" That comment provided just the ice-breaker we needed.

The following day I decided to take the children to the beach. I had heard many accounts about children's reactions when they look upon the blue expanse of the sea for the first time. The real event surpassed all expectations and my parents were there to share it with me. The children stood wide-eyed shouting excitedly in Aranda, "look at the water! look at the water!"

After this first contact was made, my parents started to ask questions about the Mission. What did people do there? How did they live? Was it true that some Aboriginal children had been taken from their mothers at birth? How cruel! I often think of that strange group, sitting at the table sharing a meal - four Aranda children, two Sicilians and an Italo-Australian. I hope we all learned something; tolerance is about making contact with people and seeing them as individuals.

I returned to Melbourne in May 1980. The readjustment process back to 'civilization' was arduous and took months. I don't really know what made it so difficult. Perhaps I missed the people, the wide open spaces or the freedom that that way of living provided. Attitudes that I had grown with and had always taken for granted suddenly struck me as odd.

I often wonder about the time I spent at the mission and ask myself whether I really accomplished anything at all. I cannot claim credit for any significant changes; apart from modern gadgets, like radio and television sets, life for the Eastern Aranda people goes on much the same. I have gained an awareness of some of the problems confronting Aboriginal communities of this country. Until this day I retain an intense interest in all things Aboriginal. The experience in Central Australia has given me some understanding and an insight into yet another culture.

HISTORIC SHIPWRECKS ACT 1976 - AMNESTY

The Australian Department of the Arts and Administrative Services has asked the Society's co-operation in publicising the Amnesty among our members.

On 1 April 1993 all shipwrecks aged 75 years or more in waters under Commonwealth control (ie on the seaward side of the low water mark) became protected under the *Historic Shipwrecks Act 1976*. This is because shipwrecks are a limited source of unique information about Australian history and the Government is concerned to protect their archaeological integrity for study.

Protection under the Act means it is illegal to damage or disturb the remains of a shipwreck to take souvenirs. Bona fide archaeological work can only be done with a permit. The Act requires any person who finds a shipwreck or a relic of a ship in Commonwealth waters, or who has possession of a relic from a protected shipwreck, to report it.

Many people have neglected to report the finding of a wreck or possession of historic shipwreck relics and could incur penalties under the Act. The Government has declared an amnesty for due notifications not given prior to 1 April 1993 to enable people to meet the requirements of the Act without penalty. The amnesty applies to voluntary notifications made from 1 May to 30 October 1993. It does not apply in the case of an offence committed or detected after 1 April or where charges are current or pending.

For further information or to obtain reporting forms, contact the Maritime and Historical Archaeology Unit, P.O. Box 262, Albert Park Vic 3206, Telephone 03 6905322, or telephone toll-free 008 819461.

CAN YOU HELP?

THE GREEK CLUB BOMBING CASE 1928

Friend of the Society Alleyn Best, a writer and historian and author of three trade union histories (*Municipal Employees Union, Tobacco Workers Union and Liquor Trades Union*) is researching his new book on the Greek Club Bombing of 1928.

Two bombs exploded in the Greek Club Saturday night, 1st December 1928. There were 50 men in

the club, mainly Greeks and Italians. No one was killed but many were injured.

Among the Italians who were taken across the road to the Melbourne General Hospital for treatment were:

Vince Canati, Vincent Rossiti, Vincent Sangaro, Joseph Astat, Vincent Canuda, E. Giuliano, Tony Perini and Frank Perini.

The bombing occurred at the tail end of a long and bitter waterfront dispute, where the shipowners took on about 2-3000 'volunteers' (scabs) in order to break the union. Almost 500 of them were Southern European migrants, mostly Italians.

Union anger against them led to numerous bashings and bombing of boarding houses where the Italian strike-breakers lived. But the dispute was virtually over in mid-November. Then came the bombing of the Greek Club. Police rounded up eight men, mostly warfies, put five on trial and three were given 15 years hard labour at Pentridge. Ten years later they were released as innocent. Who did it? And why?

Alleyn Best is trying to find out about those who were injured. He is particularly interested in Tony Perini, who was a key police witness at the trial.

Alleyn can be contacted by mail at 118 Kent Street, Richmond 3121 or by telephone & fax on (03) 429 3560.

The Society will be pleased to include in the *Journal* requests from researchers and book writers for historical information from our members.

DO YOU KNOW ANY OF THESE PEOPLE?

We are seeking your assistance with the photograph on the cover page and the one below for which we have insufficient information. If you can assist please contact Laura at the Society on 347 3555.

Cover photo: A Wedding Party. Italian?

From the women's clothing and hairstyles we can assume that the photo was taken early this century. The hats of the page-boy and of the bearded man are of particular interest.

The man's hat is uncommon for a person of Italian origin. Can you help us to identify any of the people depicted?

Below: Italian Club Duca degli Abruzzi

This is the only photo of the "Circolo Democratico Italiano Duca degli Abruzzi" in the Society's collection.

We know very little about the history of this Club which in 1919 was situated in Queensberry Street, Carlton. We believe it was founded as early as 1917 and co-existed for a number of years with the Cavour Club.

From the *Financial Records of Social Gatherings, Banquets, Concerts, etc.* of the Cavour Club, there is evidence that a number of functions were jointly organised in 1920 and 1921, equally sharing profits and losses. We also know that Mr G. Carrà was the president of the Duca degli Abruzzi for a number of years.

Do you have any information or material about this Club? Do you recognise any of the people gathered around Consul Grossardi, his wife and daughter?



FOR SALE AT SOCIETY

BOOKS

A Profile of the Italian Community in Australia.

By Helen Ware. Melbourne: Australian Institute of Multicultural Affairs and Co.As.It., 1981.

\$ 6.50 (plus postage)

A statistical analysis of social and economic conditions of the Italian community - Based on data from the 1976 Australian Census.

The Italian Heritage of Victoria. By James Gobbo.

Melbourne: Co.As.It., 1985.

\$ 5.00 (plus postage)

A short history of early Italian settlement in Victoria. Bilingual text.

Victoria's Italians. Compiled by Ivano Ercole and Maria Tence. Melbourne: Co.As.It., 1985.

\$6.50 (plus postage)

Illustrated catalogue of the Exhibition by the same title held at the State Library of Victoria in 1985. Bilingual text.

Australia's Italians 1788-1988. Second Edition. By Ilma Martinuzzi O'Brien. Melbourne: Italian Historical Society & State Library of Victoria, 1989.

\$10.00 (plus postage)

This is an illustrated history of the Italian contribution to the development of Australian Society over a period of 200 years. Bilingual text.

Now and Then : The Sicilian Farming Community at Werribee Park 1929-49. By Maria Mantello.

Melbourne: Il Globo, 1986.

\$6.50 (plus postage)

An account of the settlement of Sicilian migrants in the Werribee district and of their contribution to the development of market-gardening.

Bridging Two Worlds : Jews, Italians and Carlton - Arnold Zable ... [et al]. Melbourne: Jewish Museum of Australia, Italian Historical Society-Co.As.It. and the Museum of Victoria, 1992.

\$5.00 (plus postage)

Written as a guide to the exhibition by the same title held at the Museum of Victoria.

Quadretti di un Italiano in Australia. By

Alessandro Faini. Melbourne: Co.As.It., 1984.

\$5.00 (plus postage)

Humorous short stories based on the author's every-day experiences as a migrant in Australia.

Tracing Your Italian Ancestors For Victorians. By

Bette Maiutto. Melbourne: Italian Historical Society-Co.As.It., 1993.

\$6.50 (plus postage)

A step by step guide for people intending to research their family history.

Growing up Italian in Australia. Sydney: State Library of New South Wales, 1993.

\$16.95 (plus postage)

A collection of essays by women of Italian origin on their adolescent experiences in growing up within two cultures.

AUDIO-VISUAL

Hard Work & Hope [videorecording] : ***Australia's Italians*** - Prahran, Vic.: Equality Press, 1989. (23 minutes). VHS.

\$65.00 (plus postage)

An educational video on the contribution of Italian migrants to the development of Australia.

An excellent resource for students of Australian Studies and Australian history. Teacher's Notes with suggested activities accompany the video.

New Heroes, New Myths [videorecording] : ***Australia's Italians*** - Melbourne: Arthur D'Aprano and Eliva Vacirca for the Italian Historical Society-Co.As.It., 1993. (60 minutes). VHS.

\$60 (plus postage)

Six families tell the story of their migration and settlement, in six self-contained segments of approximately 10 minutes each. The video provides an insight into the values and beliefs which are passed on from one generation to another, and the way these may develop and change over time.

Suitable for secondary school teachers and students of History, Australian Studies, Social Studies and Italian Language classes. Teacher's Notes in English and in Italian with suggested activities accompany the video.

THE ITALIAN HISTORICAL SOCIETY Co.As.It.

The Italian Historical Society was formed in 1980 as an integral part of Co.As.It. and its first Chairman was Sir James Gobbo, President of Co.As.It. Co.As.It. is the official welfare organisation of the Italian community in Victoria.

The role of the Society is to collect, preserve, interpret and foster an understanding of the history and heritage of Australians of Italian origin.

COMMITTEE OF THE ITALIAN HISTORICAL SOCIETY:

Chairman: Mr. Gaspare Sirianni

Members: Ms Susi Bella
Mr Doug Campbell
Dr Joan Campbell
Ms Sarina Cassino
Ms Gina Di Rita
Mr Mark Donato
Sir James Gobbo
Mr. Dominic Maiuto
Mrs Bette Maiuto
Mrs Laura Mecca
Dr Ilma Martinuzzi O'Brien
Mr Tony Pagliaro
Ms Bruna Pasqua
Mrs Delfina Sartori
Mrs Anna Scariot
Dr Celestina Sagazio
Mrs Maria Tence
Ms Elizabeth Triarico

ADVISORY PANEL:

Professor Graeme Davidson, Professor Greg Denning, Professor Alan Frost, Dr John Lack, Dr Andrew Marcus, Professor John Salmond, Ms Jacqueline Templeton.

Return Address:
Italian Historical Society-Co.As.It.
304 Drummond Street
Carlton Vic 3053

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**BRIDGING TWO WORLDS:
JEWS, ITALIANS AND CARLTON**

THE EXHIBITION IS ON DISPLAY DAILY UNTIL THE END OF MARCH, 1994
from 10.00am to 5.00 pm

MUSEUM OF VICTORIA
328 SWANSTON STREET
MELBOURNE