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The Journal aims 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. Guidelines for contributors are available from the Society upon request.

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FRONT COVER: *St. George's Girls School, Carlton. Grade A Basket Ball Premier Team, 1947. From left to right: V. Martello, C. McDonald, M. Marcon, Captain J. Omizzolo, S. Omizzolo, L. Harrison and I. Zanon. See page 16 for source.*

CONTENTS

Report.....	Page 4
Italian Migration to Western Australia Before World War One: Some Observations on Ethnicity and Conflict.....	5
Internments and Arthur Calwell: The View from Carlton.....	11
News	
- Cultural Agreement with the Museum of Victoria.....	15
- NIAWA-ALITALIA Literary Competition.....	15
New Material Donated to the Society.....	16
Thankyou Mirboo North: Holdings on the History of Italians at the Centre for Gippsland Studies.....	18
Memories of My Grandmother ... Paulina Julienne Morris.....	22
Ongoing Activities	
- Local History Fair in Ballarat.....	24
- AIGS Family History Open Day.....	24
Publications Received.....	25
For Sale at the Society	
- Books.....	26
- Audio-Visual.....	26

REPORT

*by Gaspare Sirianni,
Chairman of the Italian Historical Society and Vice-President of CO.AS.IT.*

It is with great pleasure that I have accepted the chair of the Italian Historical Society.

I hold the position of Manager, Taxation with BHP Petroleum and have been a member of CO.AS.IT and of the Society since its inception in 1980.

During its 13 years of activity, I have seen the Society grow into a publicly recognised repository of photographs and documents on the history of Australians of Italian descent. Much of this success is due to the dedication and personal involvement and enthusiasm of its founder and past chairman, Sir James Gobbo, whom we are privileged to have as a committee member.

This is an important year for CO.AS.IT. which celebrates its 25th anniversary of serving the Italian community in a range of social welfare programs. To familiarise the Society's members with the work and the achievements, I have the pleasure of enclosing the 1993 CO.AS.IT. Report which includes an illustrated insert on the history of the organisation.

I take this opportunity to thank you for the support and interest shown in the work of the Society and wish you all Greetings for the Festive Season.



At the signing of the Cultural Agreement between the Italian Historical Society and the Museum of Victoria (MOV): from left Sir James Gobbo, President of CO.AS.IT., Anna Malgorzewicz, Curator of MOV, Dr. Ray Marginson, President of MOV Council and Gaspare Sirianni, Chairman of the Italian Historical Society.

ITALIAN MIGRATION TO WESTERN AUSTRALIA BEFORE WORLD WAR ONE: SOME OBSERVATIONS ON ETHNICITY AND CONFLICT¹

by Patrick Bertola

Dr Patrick Bertola teaches History and Politics at Curtin University of Technology in Perth. He has recently completed a PhD on 'Kalgoorlie, Gold and the World Economy, 1893-1972' and is currently researching Italian migration from the Lombardy region to the WA goldfields before World War Two. Dr Bertola is also working on economic and demographic change in Kalgoorlie between 1900 and 1935.

Well before the mass arrivals of the post-World War Two period Italian migrants had arrived in Western Australia (WA) in sufficient numbers to constitute significant communities and to draw generally negative responses from a wide cross-section of the Anglo-Saxon population. Nowhere was the Italian presence more evident than in the eastern goldfields of WA where, from the 1890s, most of the Italian migrants concentrated and where they played a significant role in the economic and social development of the region. On these goldfields, an area centred on Kalgoorlie, migrants from the north of Italy made up more than half of a southern European minority that fluctuated from 1.5 and 4.3% of the population between the 1901 and 1933 Censuses.²

These Italian migrants exhibited a number of clearly defined characteristics. First, a majority of those coming to Western Australia before World War One came from only three provinces in the Lombardy region – Sondrio, Bergamo, and Brescia,³ and on the goldfields were concentrated in a few areas and industries: the majority found work in the gold mining and associated wood cutting industries. Secondly, the patterns of migration which included high rates of both immigration and emigration, led to a relatively low number of Italian females,⁴ and a high proportion of males of working age. Further, there were high flows of migrants recorded in the periods between 1900 and 1914 with peaks around 1901/02 and 1911/13.⁵ Thirdly, for much of the period up to World War Two there was a general antipathy towards Italians and other southern Europeans which was partly based on racial and cultural comparisons that inferred inferiority. Finally, the migrant workers played a critical role in the consolidation and survival of the gold mining industry, particularly when profits began to fall, a function that combined with other factors to heighten antipathy towards

the migrants. Significantly, the last two of these phenomena existed despite the fact that Italians and other southern Europeans made up a very small proportion of the population on the goldfields.

In spite of the cultural and economic importance of these migrants from the north, there has been little detailed research into their presence. Indeed, apart from the work of Gamba and Gentili which had other main purposes, much of the past research into Italian migration to the goldfields of WA during the pre-World War Two period has provided a descriptive outline or has been a small part of another study.⁶ Moreover, most of the studies have neither fleshed out social and cultural aspects of the life of migrant workers and families, nor examined in detail their interaction with members of the predominantly Anglo-Australian society of the gold fields. Recognising that such questions require a more extensive study, I propose here only briefly to examine the last two of the phenomena relating to ethnicity and economy. However, this preliminary work is part of a much larger documentary and oral history project seeking to examine in detail the Italian migrant presence on the goldfields before World War Two.

Comment on the early interaction between Italian migrants from the Lombardy region and the host culture needs to take at least two factors into account. One, it occurred in the context of a longer debate in the Colony of WA on the control of migration; and two, it involved conceptions of otherness, especially the notion of race, that were somewhat different, yet historically connected to present day usage. Both these aspects were revealed in the parliamentary debate on legislation to regulate migration and indentured migrant labour, legislation principally designed to exclude those

who 'do not belong to the European race....'⁷ It is clear, however, that the European was conceived as something more specific, which S.H.Parker, Colonial Secretary, intimated when he asked '[Did] we desire Western Australia to be overrun...to the exclusion of the Anglo-Saxon race?'⁸

Not only was this exclusivity and Anglo-centrism evident in contemporary usage, but it also helps to explain why inferiority was synonymous with being of the Italian race, that is, not being Anglo Saxon. In those areas of the social sciences which we now associate with anthropology, and to some extent in populist and legislative thinking, race had become the central organising and classifying concept, a position that the concept of culture now holds. While this older usage of race was not always racist, there were certainly examples of it being so. Indeed, in the nineteenth century some theorists attempted to link social theory, the origins of social groups,

and comparative anatomy and in so doing concluded that cultural differences and apparent differences in intelligence and 'civilisation' could be explained in terms of permanent and stationary hereditary capacities.⁹ If this were the case, a natural corollary was that there was a hierarchy of inferior or superior abilities among races and that this was also manifest in national achievements. In other words, it was held that social evolution mirrored physical evolution. With such conceptions of race, southern Europeans could be and were seen as a race separate from, and inferior to, northern Europeans, or more specifically to 'Europeans' defined as Anglo-Saxon.¹⁰

It is not surprising then that soon after their presence was evident in the Colony Italians were being defined as a separate race and classified as potentially 'undesirable migrants'. For example, during debate on the Immigration Restriction Bill in 1897 which Premier Forrest noted '[could] be administered in such a way as to prevent the introduction of undesirable persons',¹¹ F.C.Vosper, member for the goldfields seat of North-East Coolgardie noted that:

at some future time it might be considered necessary, in the interests of the Colony, to exclude Greeks, Hungarians, Italians, and other persons who were not coloured....[for] Persons of the nationalities mentioned had become a greater pest in the United States than the coloured races.¹²

Similarly, C.J.Moran, member for East Coolgardie, another goldfields seat in the Legislative Assembly, referred to the necessity of using the legislation not only 'to prohibit aliens or Asiatics, but also...[to] prohibit certain classes of Europeans from coming into this country'.¹³

Up to this time, the references to Italians as undesirable hinted at physical or cultural inferiority and stressed the need to maintain the essentially Anglo-Saxon character of the population. However, these factors soon were intertwined with economic questions, for the Italian migrants increasingly were concentrated in the gold mining and related industries where they were in competition with Anglo-Saxon males for employment. In this regard, their presence and the ensuing argument extended aspects of the conflict over the presence of Asiatic labour that had been ongoing since at



Four generations of women: Maria Rinaldi with daughter Domenica, grand-daughter Irene and great-grand-daughter Ivy in Kalgoorlie in 1920s. Maria and husband Giovanni came to Victoria from the Lombardy region in 1880s. They moved with their children to the WA goldfields early in the 1900s.

least the early 1870s. As a result, aliens in general and Italians in particular were, as Marie de Lepervanche has argued, 'desired and unwanted'.¹⁴ Desired, because mining, pastoral, agricultural, coastal shipping and pearling interests claimed that migrants enabled them to overcome a scarcity of labour, were thrifty and law-abiding, and 'worked harder and for less money than the whites'.¹⁵ Unwanted because metropolitan and labour interests claimed that migrants threatened cultural integrity and working conditions.

In the case of Italians, the emerging ethnic or racial division developed into more open conflict from the late 1890s. Arguably the timing was not so much connected with a mass influx of Italians, but rather it was more a function of when Italians started to arrive on the goldfields and how and why members of the host culture perceived them to be there. Italians began to appear in numbers and to gain employment when the gold mining industry was passing from the initial expansive period into a period of consolidation and rationalisation. From about 1898/99 companies faced more expensive mining operations, needed to secure and make new, large capital investments, and had to meet the demands for dividends from investors. Consequently they sought to cut labour costs, to introduce piece work, and to increase productivity. At the same time, a number of unprofitable or barren mines closed leading to a fall in numbers of miners employed and contributing to a rise in unemployment in the region. In contrast, it was argued that Italians arrived without English 'but [got] work immediately knowing at once where to go in order to obtain employment' in mines,¹⁶ a situation that labour and parliamentary representatives claimed was evidence of preference and migration under contract.

Not only were Italians apparently obtaining employment at the expense of local labour, but they also were used in the process of cutting costs. For example, at the Sons of Gwalia mine, north of Kalgoorlie, Herbert Hoover used Italians extensively in 1898 and 1899 to reduce employment and to cut costs. He did so by employing them to break a strike over conditions and piece rates, to replace teams of two drillers with one person, and to compete for contracts in underground work, a move designed to drive rates down.¹⁷ Not surprisingly, the Italians, already culturally distinct and isolated, relatively powerless, and dependent upon the work became the object of growing ill-will.

In Kalgoorlie, where companies increasingly had to contend with refractory sulpho-telluride ores and the need to mine from greater depths, similar tensions began to appear as Italians were used underground. Although not as numerous as in outlying areas, the fact that companies employed them 'to get greater efficiency' in the costly and labour intensive work underground and because '[they] are the most steady workmen, and give us no bother'¹⁸ ensured that Italians quickly became the object of hostility that often was couched in racist terms. According to H. Daglish, the Labor Party Whip, they did not intermarry, did not intermix in mutually advantageous ways, and did not comply with 'our conditions of life' as their living habits were 'much inferior to those generally observed by Britishers'. If, as others had implied and Daglish had argued, 'we are all anxious to build up here, under the Southern Cross, a purely British race that shall be worthy of the traditions from which we sprung',¹⁹ then the Italians clearly had little to contribute.

The increasing numbers of Italians arriving in WA, their concentration on the goldfields, and the fact that men like Hoover and his company, Bewick Moreing, employed intermediaries to obtain labour, led to claims that Italians were arriving under contract and calls for the State Government to intervene. Early in 1902 the State Parliament debated a motion calling on the Commonwealth to enforce the Immigration Restriction Act strictly in order to contain the 'continued influx of undesirable aliens' into WA and to investigate the allegations that Italian labour was arriving illegally under contracts. Notwithstanding Premier Leake's resistance to calls for restrictions, in May the Commonwealth appointed Magistrate A.S. Roe to examine the claims. Much of the evidence about the migrants was circumstantial and relied on assertions. As a result, Roe concluded that there was no evidence of contracts and noted that 'the fact that the men go straight to friends of relatives...[at whose instigation they came]...has, in many cases, led to the supposition that they have come under contract'.²⁰

Continuing high levels of migration and the failure of Roe's conclusions to satisfy labour and much of the local community, led to renewed calls for some action. While unemployment increased among local miners, by 1904 southern Europeans, often collectively referred to as Italians, had risen in number to about 5% of the total underground workforce, with high

concentrations of up to 30% in mines that Bewick Moreing controlled. Popular agitation and pressure from local government leaders like the Mayor of Kalgoorlie who foresaw the 'danger of social disturbance'²¹ forced the James Government to commission an inquiry headed by A.Montgomery, the State Mining Engineer. Under terms of reference much broader than Roe's, it was to consider whether companies had given preference to non-British labour; to ascertain why the proportion of non-Britons had increased; to establish whether non-Britons were paid less; and to determine whether a command of English was essential for mine safety.

The principal outcome of the inquiry was a recommendation to prevent the employment of Italians and other 'foreigners' unable to pass a test of the English language applied by a Mines Inspector. While the Commissioners could not find reliable evidence regarding pay and preference, they did attribute the 'popular outcry' to 'the abnormal rate of increase of the aliens' in comparison with the British population.²² Such an increase, they believed, could lead to the employment of men whose lack of English would threaten safety and, therefore, they proposed that a language test be applied so that companies could only employ labour having a basic command of English.

While the test appeared to satisfy a number of concerns, in practice it did little to address the more basic issue of how or why companies employed southern Europeans. Like a number of regulatory measures, it relied on subjective assessments and was, therefore, relatively unenforceable. Indeed, Montgomery later complained that 'the language test is a nuisance to all concerned with it and there is always much temptation to relax it....'²³ Thus, with a lack of administrative action and the resistance of mines to controls over employment policies, it is not surprising that, while unemployment among skilled mining labour continued at high levels in centres such as Kalgoorlie, the numbers of southern Europeans on mines increased: by 1909 they accounted for over 6.5% of the workforce in Kalgoorlie alone.

The increased numbers of migrant labourers and consequent renewed agitation followed a reversal of the trend in the middle of the decade when numbers of immigrants coming into WA had fallen and coincided with renewed moves by companies to cut mining costs. As profitability and productivity stagnated gold mining companies set about improving the technical

efficiency of their mines by concentrating operations, by improving economies of scale, and by attempting to lift production from the workers they retained. In Kalgoorlie, for example, the total of workers underground began to fall most noticeably after 1909 and by 1914 there were about 500 (or 15%) fewer miners employed in this department of the industry. At the same time, and in spite of the instruction in 1911 from P.Collier, Member for Boulder and Minister for Mines, that the language test be vigorously enforced, the numbers of Italians and other southern Europeans had increased. As a result, Kalgoorlie residents passed a motion at a large public meeting in July 1912 supporting Collier's promise to limit the employment of foreigners; condemning the influx of foreigners as 'inimical to the welfare of local British citizens...[and] detrimental to the interests of the State'; and calling for regulations under which 'no man should be allowed to work about a mine unless he was liable to be called upon for the defence of Australia.'²⁴

Whereas the arrivals of new immigrants subsequently fell, the numbers of Italians and other southern Europeans in the mines continued to increase. In February 1913, W.M.Deeble, Inspector of Mines at Kalgoorlie, reported that southern Europeans now made up 22.65% of the underground workforce.²⁵ Clearly, this was much higher than their proportion of the general population and served to fuel local agitation, particularly when, notwithstanding the evidence of unemployment among skilled mining labour, the Kalgoorlie Chamber of Mines protested that companies did not purposely give preference to foreigners, but were forced to do so by a shortage of labour.

On the eve of the First World War, clearly the concerns of the Anglo-Saxon population on the eastern goldfields were focussed on the presence of Italians and other 'foreigners' in the mines to the exclusion of 'Britishers'. However, any attempt to ascribe the ethnically based tensions on the eastern goldfields to racial or economic factors alone remains problematic. For, interwoven with the ill-will that the employment practices generated was a perception of cultural inferiority that owed much to longer term racial conceptions and which was confirmed in the minds of Anglo-Saxons by the lifestyle of the migrants, by their apparent willingness to be used in efforts to drive down wages and conditions, and by their inability to transcend the boundaries that

separated them from the host culture. What this does indicate is a more complex set of relationships which will form part of a more detailed research project extending to World War Two and taking account of the continuing tension on the eastern goldfields that briefly broke out in violence against southern Europeans in general and Italians in particular during 1916, 1919, and 1934.

As the research on migration involves a significant oral history component, Dr. Bertola would like to hear from migrants from Valtellina, Brescia or Bergamo who arrived in Western Australia before World War Two. He would also like to make contact with relatives of such migrants and can be contacted at the School of Social Sciences and Asian Languages, Curtin University, GPO Box U 1987, Perth 6001; telephone (09) 351 3329 or telefax (09) 351 3166.



Italian woodcutters with family and friends in front of the Home from Home Hotel in Kalgoorlie in 1926. The hotel was bought in 1925 by the Omodei and the Giannatti families. On weekends, Giovanni Omodei used to drive his truck to the nearby Karowang woodline to pick-up the Italian woodcutters to generate business for the hotel. In 1927, Omodei sold his share to Giannatti who continued to run the business until the hotel was destroyed by fire during the 1934 riots.

NOTES

1. These comments are preliminary in that they are made at the outset of a longer study of economic and social aspects of Italian migration before World War Two. The local economic aspects examined form one part of the study, a major part of which will be a series of interviews with surviving migrants from that era.
2. P. Bertola, 'Ethnic Differences in Kalgoorlie, 1893-1934', unpublished Honours thesis, Murdoch University, 1978, Appendix 14. In 1911, southern Europeans made up about 2.8% of the population of the statistical area centred on Kalgoorlie.
3. Data in Charles Price, *The Method and Statistics of Southern Europeans in Australia* (Melbourne: Oxford University Press, 1963) Appendices 8-21, indicates that 64% of naturalised Italian migrants into WA by region of origin in the period 1896 to 1940 came from Lombardy.
4. In 1901 and 1911, for example, females made up only 5.3 and 6.5% respectively of the Italian born populations in and around Kalgoorlie.
5. At times during these periods there were also high rates of emigration. However, it is argued that because of the turnover and the tendency of Australians not to differentiate between individual Italians, this had little effect on the perception that there was a flood of 'undesirable' Italians into WA and the goldfields.
6. Charles Gamba, 'Italian Immigration to Western Australia: A Study in Economic History and Sociology', unpublished MA thesis, University of WA, 1949; Joseph Gentili with Carlo Stransky and Charles Iraci, *Italian Roots in Australian Soil: Italian Migration to Western Australia, 1829-1946* (Marangaroo, WA: Italo-Australian Welfare Centre, 1983).
7. S.H. Parker, Colonial Secretary, speaking during a debate on the regulation of Chinese labour, *Western Australian Parliamentary Debates (hereafter WAPD)*, 2, 4 October 1893: 1031.
8. WAPD, 2, 4 October 1893: 1031
9. Much of the anthropological work upon which the conclusions were based involved innumerable measurements of head shape or anatomical features.
10. An example of this notion of inferiority can be found in the 1925 report of the South Australian Royal Commission into Plumbism (lead poisoning). Notwithstanding the stratification of the workforce and working places in the lead smelting works along ethnic lines, the Commissioner made remarks that suggested southern Europeans had some physical weakness that made them more susceptible to lead poisoning. Among other things, he noted that 'the foreign nationality groups' in the category of less than two years' employment had the greatest rates of plumbism - Maltese 81.89%, Greek 80.55%, Italians 76.67%, German 42.6%, British 28.4%, Scandinavian 12.5%.
11. WAPD, 11, 15 Nov. 1897: 425.
12. WAPD, 11, 23 Nov. 1897: 498.
13. WAPD, 11, 22 Nov. 1897: 495.
14. Marie de Lepervanche, 'Australian Immigrants, 1788-1940: Desired and Unwanted', in E.L. Wheelwright and Ken Buckley (eds), *Essays in the Political Economy of Australian Capitalism* (Sydney: Australia and New Zealand Book Company, 1975): 72.
15. R.S. Haynes, WAPD, 11, 23 Nov. 1897: 498. Arguably, one of the greatest limiting factors in the early development of the Colony was the shortage of labour. Despite attempts to solve this through the importation of convicts between 1850 and 1868 it was not until the great influx of free labour during the gold rushes that WA gained the mass of labour necessary for extensive economic development.
16. Daglish, WAPD, 20, 29 Jan. 1902: 2604
17. See Hoover to Bewick Moreing and Co., Coolgardie, various dates in 1898, Sons of Gwalia Letter Book, MN270, Battye Library, Perth.
18. R. Hamilton, Manager of Great Boulder Pty. Gold Mines, and W.J. Loring, Manager of Bewick Moreing, Report of the Royal Commission on Foreign Contract Labour in Western Australia, *Commonwealth Parliamentary Papers (CPP)*, Session 19012, 2, Paper A44: 19, 5.
19. Daglish, WAPD, 20, 29 Jan. 1902: 2604
20. Report of the Royal Commission on Foreign Contract Labour in Western Australia, *CPP*, Session 19012, 2, Paper A44: 6, 8.
21. Mayor of Kalgoorlie to James, 14 Jan. 1904, Mines Department correspondence file (MD) 1603/04.
22. Report of the Royal Commission on the Immigration of Non-British Labour, *Votes and Proceedings of the Parliament of Western Australia*, 1904, 2, Paper A7: 6.
23. Montgomery to Secretary for Mines, 13 Feb. 1913, MD 787/12.
24. C.E. Eccles, Town Clerk, Kalgoorlie Municipal Council, to Collier, 17 July 1912, MD 787/12.
25. Deeble to Montgomery, 27 Feb. 1913, MD 787/12.

INTERNMENTS AND ARTHUR CALWELL: THE VIEW FROM CARLTON

by Ilma Martinuzzi O'Brien

The Director and Curator of the Italian Historical Society for six years, Dr Ilma Martinuzzi O'Brien has now joined the staff of the Victorian University of Technology in the Office for Research. During her years with the Society she was the author and curator of Australia's Italians, 1788-1988 and joint curator and author of Bridging Two Worlds: Jews, Italians and Carlton. She was also the founding editor of the predecessor of this Journal. This article is a shortened version of a Lecture presented to Monash University Fourth Year Italian class, 9 August, 1993.

The Second World War was a watershed in the life of the Italian-Australian community. It ushered in a period of significant change, and it also encouraged a hardening of the attitudes of the previous years. As a result, the burden of Italy's position as one of the Axis Powers was increased for members of the Italian community all over Australia. Carlton was the heartland of the Italian community in Victoria, and here the potential for communal disharmony was possibly greater than in other parts of Australia.

Throughout the 19th century only a few Italians lived in Carlton. The most famous was the musician Alberto Zelman senior, who lived in Victoria Street for some years. Initially it was the musicians of Viggiano who established the Carlton community early this century, but after World War I, new immigrants, many from the Veneto and Friuli, were attracted to the suburb because of its location near the city, the cheap housing, and its proximity to the markets, the hospital and the factories. Carlton became the place of first residence of many other immigrants including Greeks, Chinese, a large Yiddish-speaking Jewish community from Eastern Europe and others. Many of the experiences of the Italian and Jewish communities are explored in the major exhibition on Carlton now current at the Museum of Victoria. Called *Bridging Two Worlds*, it is based on Italian and Jewish life in Carlton. This exhibition goes beyond a study of the separate communities, but looks at interactions within and between them and the wider Australian society, and at their contributions to the development of the wider society.¹

Italian Carlton was a small, close-knit community before the Second World War, its members living side by side with the other immigrant groups and with the older Australian

community. There was a fair degree of working class solidarity, as all struggled together through the difficult depression years when work was hard to find and living was tough. As World War II threatened, tensions increased, and with Italy's entry into the war minor incidents of hostility were shown towards some Italians.



Pre-Second World War Carlton residents Ottavio Bida with wife Anna and children at the Melbourne zoo in 1948, with their good friends Judah Waten and wife.

With the outbreak of war, the Government introduced the National Security Regulations, which had far-reaching implications for the whole community. While these made available to the government a battery of restrictions for the control of the whole population, these regulations, however, fell more heavily on immigrant groups. There were special restrictions for immigrants who had not naturalised by taking British citizenship, and who were classed as 'aliens' or 'enemy aliens', that is, citizens of another country. There were restrictions on travel, work, residence, the sale or transfer of land, as well as prohibitions on the possession of items such as cameras, wirelesses, carrier pigeons or petrol, together with motor cars, yachts and aeroplanes. It was an offence to speak a language other than English on the telephone, and there was no freedom of assembly.²

We might ask why were these regulations and restrictions against Italians and other 'enemy aliens' imposed? One of the principal reasons given was a fear of 'fifth column activities', meaning spying and sabotage. There was a belief that the potential conflict of loyalties between the 'Old Country' and the new could affect Australia's security and safety. To protect the population against such possible threats the authorities imposed the restrictions as a method of exercising control over the groups of aliens and enemy aliens. Finally, these restrictions were imposed in the belief that they would improve public morale and encourage greater contributions to the war effort.

One of the powers conferred by Regulation enabled the authorities to detain any person in the interests of national security. This detention was called internment, and three groups of citizens were to experience this loss of liberty. The first were enemy aliens, that is those immigrants who had not naturalised, but retained their Italian citizenship. Others who were interned were naturalised British subjects (there was no separate Australian citizenship at this time, so citizenship meant British citizenship). Naturalised citizens renounced their Italian citizenship. The third group were the Australian born of Italian background, and although citizenship was their birthright, some of these were also interned.

Throughout Australia, internment had serious consequences both for individuals and for their families. Taking the example of a citizen of Western Australia, say one who arrived before

World War I, internment meant that the police called and arrested the man, without an individual warrant. The man was taken to the local lockup for a day or so, then transferred to the jail in Kalgoorlie. After some further time, and when there were sufficient numbers gathered, a train-load of internees was taken to Perth, where they were kept in a holding camp at Rottnest Island. Later they were distributed to various parts of inland Australia, Cowra and Loveday being the most well known.

Altogether there were 4721 people of Italian background who were interned. Queensland had the largest Italian population before the War, and almost half of the internees were from Queensland (2216). Western Australia also had a large number, with 1196 being taken from that state, followed by 856 from NSW. Both South Australia and Victoria had small numbers taken. In Victoria there were fewer internments than in the other states except Tasmania, even though Victoria's Italian-born population was not much smaller than that of Queensland.³

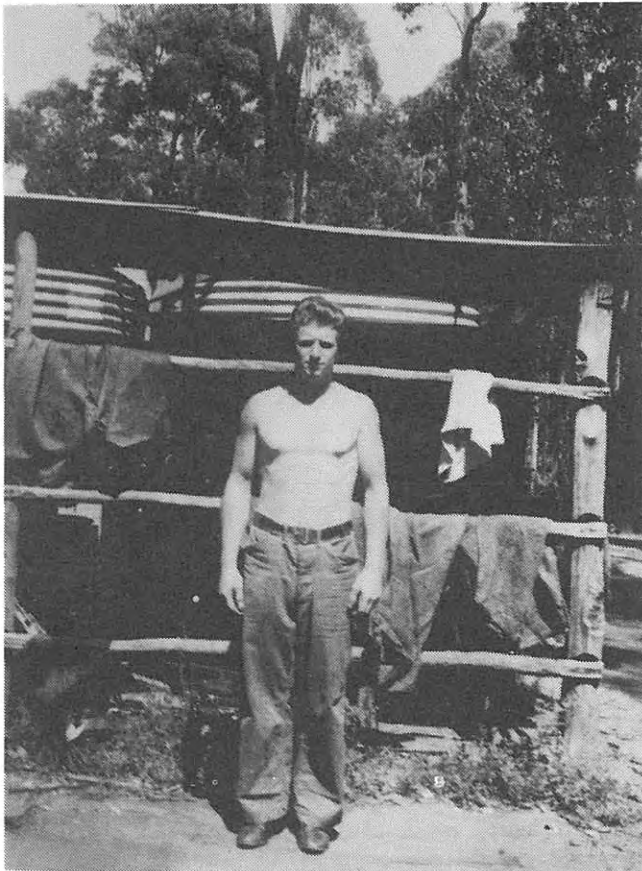
To be released, an internee had to appeal to a committee and lodge an objection against detention. Naturalised citizens appealed to an Advisory Committee, while Italian citizens could appeal to an Aliens' Tribunal. The hearings of these committees were intended to prevent the worst injustices associated with detention by order of the authorities. These hearings were not like a court case where charges were laid. At times, evidence which was gathered secretly was withheld from the detainee, and in some cases from the committee, to protect the confidentiality of the informer. Worse, the outcome of the hearings was not guilt or innocence of the charges, but a recommendation to the Minister for release or continued detention.

Not only Italians were interned, but Jewish refugees, German nationals, Japanese, Australian communists and Seventh Day Adventists. We also had civilian internees from Britain, the most famous being the Jewish internees who came on the *Dunera*. Their story is well known, but there were also a couple of hundred Italians on the *Dunera* who had been long term residents of Britain. All of these were civilians. As well, 18,000 Italian soldiers who were captured in north Africa were brought to Australia as POWs. After spending some time in camp, they were given the option of volunteering to work on farms in the

countryside to help relieve the shortage of farm labour. For many isolated farming communities this was their first exposure to Italians, and it helped break down some of the prejudice of the war years. Many of these farmers sponsored the Prisoners of War back as immigrants after the war, under the post-war migration scheme.

As the external threat to Australia's security passed, and manpower needs became more pressing, conscription into labour units replaced internments as a way of controlling the Italian community. Many young men from Carlton's community spent long months chopping firewood while living in tents in the countryside as conscripted labour. Others in Carlton had to report to the police daily, and needed permission to travel across the city.

In 1940 Arthur Calwell was elected as the member of Parliament for Melbourne, and his electorate included the suburb of Carlton. As the local member, Calwell participated in community life. He attended Jewish cultural activities at the Kadimah, and social occasions at Monash Hall. With the Italians he shared



Ben Braida in front of the wash room at the Forestry Camp in the Daylesford area, where he spent fifteen months chopping wood as conscripted labour.

religious ceremonies at St. George's Church (also known as Sacred Heart) and was invited to weddings, processions, concerts, plays and dances. Mrs. Calwell for years received the debutantes at the Italian community's Debutante Balls. Representations were made to Calwell, asking for help in dealing with a myriad of problems. He saw at first hand the impact of the wartime restrictions on these two communities which bore the brunt of the aliens' regulations.

When the Labor government came to power in late 1941, Calwell became the Minister for Information. In 1943 internments, which had been the responsibility of the Ministry of the Army were placed under the control of the Attorney General, and with the improvement of the war situation, Evatt, the Attorney General, appointed Arthur Calwell to chair a committee to review the treatment of aliens. The committee, called the Aliens Classification and Advisory Committee, undertook a thorough review of the internment situation, and as a result was critical of many aspects of internments. The committee was critical of classifying Jewish refugees as enemy aliens. It recorded its displeasure at the internment and the consequent denial of the civil liberties of naturalised citizens. It also protested about the appeal process, and about the way secret evidence was gathered and used.⁴ Calwell said that 'until very recent times, all appeals were farcical and a disgrace to our system of justice.'⁵

Carlton, by the war years, had become the centre of the Italian community in Victoria, and also of the Yiddish-speaking Jewish community, many of whom had fled persecution in Europe. It was Calwell's intimate knowledge of the experiences of these two communities which contributed to his understanding of and consequently his commitment to immigration.

As the end of the war approached, the government turned its attention to post-war reconstruction, and realised that Australia needed a much larger population to build a secure base to defend itself in the future. Calwell was appointed Minister of Immigration, and was tireless in his efforts after the war to convince people first, that immigration in large numbers was desirable and, secondly, that immigrants from parts of Europe other than Britain were acceptable. In overcoming the historic antipathy to immigration in many sections of Australian society, especially in labour circles, his achievement was impressive.

Calwell can well be called the father of the post-war immigration scheme and of cultural diversity in Australia. It was his wartime experiences gained through helping his Carlton constituents, and his work on the Aliens Classificatory Committee reviewing the treatment of internees, that led to his vision for the future Australian society composed of a greater diversity of people than previously. He successfully implemented this vision as Australia's first Immigration minister.

NOTES

1. The author researched and curated this exhibition for the Italian Historical Society in partnership with the Jewish Museum and the Museum of Victoria. Arnold Zable, Ilma Martinuzzi O'Brien, Helen Light and Anna Malgorzewicz, *Bridging Two Worlds: Jews, Italians and Carlton*, Museum of Victoria, 1992.
2. Paul Hasluck, *The Government and the People, 1939-1941*, Australian War Memorial, Canberra, 1952, p. 594.
3. Ilma Martinuzzi O'Brien, 'The Internment of Australian Born and Naturalised British Subjects of Italian Origin', *War, Internment and Mass Migration*, edited by Richard Bosworth and Romano Ugolini, Rome, 1992, p. 92.
4. CA 753, BP242/1, Item Q6446.
5. A.A. Calwell to Secretary for the Army, 25 June, 1943, in Calwell Papers, NLA.



During the Second World War, four hundred and fifty men lived in this camp while chopping firewood in the Black Forest at Musk Creek, near Daylesford.

NEWS

CULTURAL AGREEMENT WITH THE MUSEUM OF VICTORIA

In order to preserve the object-based history and cultural heritage of Italian settlers in Victoria, the Italian Historical Society and the Museum of Victoria have entered into a Cultural Agreement for the development of a 'joint collection' through the acquisition of items by donation or purchase.

This is an initiative that arose directly from the partnership established with the Museum of Victoria for the preparation of the exhibition on Carlton.

The aim of this agreement is to collect the three-dimensional materials relating to the history of Italian migration and settlement experience in Victoria. The type of material sought is broad and includes the following kind of objects:

- Items brought from Italy
- Items made in Victoria such as work tools or equipment, improvised domestic equipment
- Costumes
- Textiles
- Handcrafts
- Folk art
- Travel effects
- Domestic implements
- Work tools and implements
- Personal effects
- Toys and games
- Items relating to organisations and business such as signs and banners
- Furniture
- Appliances, etc.

The collection is to be called 'The Italian Historical Society CO.AS.IT. Collection, Museum of Victoria'. Items donated and accepted for the collection will be under the legal ownership of the Museum of Victoria. The collection will be permanently housed within the Museum of

Victoria's collection storage areas and copyright on collection pieces will reside with the Museum of Victoria. Where requested, by the donor or vendor, limited licence to copyright may be transferred to the Museum of Victoria.

A copy of the Cultural Agreement is available for inspection at the Society and prospective donors are invited to consult it.

NIAWA-ALITALIA LITERARY COMPETITION

The National Italian-Australian Women's Association, NIAWA and ALITALIA are proud to officially launch the third NIAWA-ALITALIA Literary competition for 1993. The Competition has been established to encourage the documentation of the history and contribution of Italian Women in Australia. The Association will endeavour to publish as many entries as possible, as with the entries in our two books *'Forza e Coraggio'* and *'Growing Up Italian in Australia'*.

Subject:

'Italian-Australian Women's Voices'

Prizes:

1st Prize Return trip to Rome and \$500 cheque;
2nd Prize Return trip to Rome.

Judging:

All entries will be judged at a State Level and at a National Level.

The Judges' decision is final and irrevocable and no correspondence will be entered into.

Rules and Conditions of Entry:

1. The NIAWA-ALITALIA Literary Competition is open to all residents of the Commonwealth of Australia.
2. The competition is restricted to persons aged 15 and over.
3. Women of Italian background are particularly encouraged to enter the competition to write about their own life experiences in Italy and Australia.
4. Entries must be between 6,000 and 10,000 words and may be written in Italian or English.
5. Only typewritten entries will be accepted.
6. Entries must be NON-FICTION, based on reality, and will be judged on their literary merits and their research value.
7. Unpublished material only will be accepted.
8. All entries will remain the property of NIAWA.
9. Entries will be accepted at the appropriate State Branch of NIAWA from November 1993 until the 30th of April 1994. For the address of your local State Branch, contact Laura Didone', Phone: (02) 481 0167.

NEW MATERIAL DONATED TO THE SOCIETY

We are pleased to publish a letter and photographs received from Sister Etienne McMahon, of The Sisters of Charity. This should bring back fond memories to many former students of St. George's Girls School.

Dear Madam,

Although not a resident of Carlton but as a Sister of Charity I taught for many years at St. George's Girls School, Drummond Street. My first appointment was from 1942 to 1952. They were difficult years. The Depression of the 30s was still having effects. Money was scarce and the school was much in need of repairs and teaching equipment. A large percentage of the children were of Italian parents and with Italy's position in the War the situation did not render things easier. My second appointment was from 1956 to 1966. The 1950s witnessed the arrival of people from many parts of Europe - Poland, Yugoslavia, the Baltic States, Egypt and the East. Enrolments increased with many children having little or no knowledge of English.

There was no government funding to provide specialist teachers but we had a very dedicated staff of teachers who did not spare themselves to give all the help needed. These children on the whole were eager and well-disciplined. A number of them later gained Government Scholarships to Secondary Colleges and the University. In the area of sport we did the best with the facilities available.

I am enclosing photos taken in the 1950s. They may be of some interest. One of the girls depicted in the photos, R. Dalle Lista is now the mother of Stephen Silvagni, a Carlton footballer.

The Sisters of Charity conducted St. George's Girls School from 1879 until 1971 when the Sisters of Mercy from Fitzroy took over.

Thanking you,

S. Etienne McMahon.



St. George's B Grade Basket Ball Premiers 1947. From left: --, L. Bernardi, L. Coombs, Captain V.C. Beirme, F. Vellar, M. Giorgi and L. Rebesco.



St. George's A Grade Basket Ball Premiers 1950s. From left: --, S. Cecchi, E. Zahara, M. Tomasi, D. Belia, G. Zancan, R. Dalle Lista.



Sr. George's A Grade Basket Ball Premiers 1957. From left: L. Tardio, M. Durbridge, M. Martini, L. Polesel, D. Pigatto, P. Scombellone and L. Piovesan.

THANKYOU MIRBOO NORTH: HOLDINGS ON THE HISTORY OF ITALIANS AT THE CENTRE FOR GIPPSLAND STUDIES

by Meredith Fletcher

The Director of the Centre for Gippsland Studies, Meredith Fletcher is also the editor of the Gippsland Heritage Journal*

'I would like to thank all the people of Mirboo North, all the people that in those times were in the stores, that all respected me. I have been friends with everyone, they always used to say hello when they saw me, and showed me respect and also how to speak. They encouraged me, in a word, to live in this Australia.'

This is an extract from *Nella's Lunchbox*, a series of interviews from an oral history project conducted by students from Mirboo North Primary School, interviewing Italo-Australian residents of Mirboo North and surrounds. Paolina Germano, born in Solarino in 1919, came to Australia in 1949 to join her husband who had left Italy ten years before. Her home in Australia was Mirboo North, a small town on the Grand Ridge Road, south of Morwell. In the interview she recalled feeling humiliated and sad at not being able to communicate, but found the people in the town were willing to help and respected her. *Nella's Lunchbox* is just one of the items documenting the lives of Italians in Gippsland held at the Centre for Gippsland Studies.

The CGS is a research centre located at the Gippsland Campus of Monash University, at Churchill. The Centre houses a collection on Gippsland and aims to document Gippsland's history, literature, Aborigines, environment and social sciences. This includes collecting on the history of migration to the region. Although our holdings on Italians in Gippsland are not extensive, it is possible to piece together their experiences in the region.

Through the work of Patrick Morgan, lecturer in Gippsland history, it is possible to outline an overview of Italians in Gippsland.² Patrick Morgan's research shows that the first significant group of Italians in Gippsland were the woodcutters at Walhalla, the isolated mountain gold mining town. They stripped the steep hills of their timber to feed the boilers powering the ore-crushing machines. The pride of Walhalla was the Long Tunnel Mine, the

richest single mine in Victoria.

Soon after the railway line was put through to Walhalla in 1910 at vast expense in such difficult terrain, the Long Tunnel Mine closed and goldmining was no longer viable. The timber industry flourished in the mountains until the devastating 1939 fires. Some of the Italian woodcutters stayed in the industry. Others moved to small farms nearby and eked out a subsistence living.

During the 1920s, recently arrived Italian migrants came to Gippsland. Many worked as farm labourers in the market gardens in the Bairnsdale region, others acquired small blocks around Metung, Nungurner and Kalimna on the Gippsland Lakes. Italians were also seasonal workers in the sugar beet fields at Maffra where they were adept at topping the beets with a skilful slice of the large topping knife. Those who migrated to Australia in the 1920s also found work at the black coal mines at Wonthaggi.



Giuseppe Di Palma ploughing the fields at Bruthen in the 1930s.

During the Second World War, Italian prisoners of war, who had been captured in the Western Desert campaign and interned in Australia, were assigned to work on Victorian farms to help overcome the labour shortage. Research on the experiences of prisoners of war in the Yarram and Maffra areas reveals that friendly relations were established between the farm families and the prisoners.³

After the war, immigration of Italians to Gippsland was mainly concentrated in the Latrobe Valley where there was an abundance of jobs in the rapidly expanding industrial centre. Many settled in Morwell and became active in the Italian Club, founded in 1961, and the Morwell Falcons Soccer Club. As well as working in the Latrobe Valley, other new settlers moved to Thorpdale and Mirboo North and acquired potato farms. The people who moved to Mirboo North are the informants in *Nella's Lunchbox*.

From this brief overview of Italian experiences in Gippsland, we can now dip into some of the holdings at the CGS, to give a taste of their contents and the type of research which has been undertaken.

Several accounts of the Italian woodcutters at Walhalla have been published, among them *My Walhalla* by Lou De Prada.⁴ Lou De Prada, who was born in Walhalla in 1904, writes about his father's arrival in Australia from Tuscany in 1890, and his return two years later to marry Maddalena Cabassa who lived near the Swiss border. The young couple then came to Australia and settled at Walhalla. De Prada describes the family's lifestyle at Poverty Point near Walhalla where Giovanni De Prada and his eldest sons worked as woodcutters for a contractor supplying the Long Tunnel Mine.

When mining ceased at Walhalla, the De Prada family turned to farming and moved to a small allotment nearby. There was no employment in the area when Lou left school in 1917, so he moved to Maffra to work on dairy and sugar beet farms, and this is where he eventually settled on his own farm. Besides writing about his family and childhood in the book, Lou De Prada also documents the life of the Italian community, and describes the mystique of living in the fabled town of Walhalla.

The back-breaking work on vegetable farms between the wars has not attracted as much attention from researchers as the woodcutters,

bathed in the romance of Walhalla. An unpublished student research essay by Paul O'Brien has investigated Italian migration to the Koo-wee-rup district of West Gippsland from 1925 to 1955. This work also includes a biography of Carlo Catani, the engineer who was instrumental in drawing up plans to drain the Koo-wee-rup swamp.⁵

Experiences of Italians in the interwar period can also be gleaned from local histories, among them Kath Ringin's *Old Brown Coal Mine*, where some families alternated between farming and working in the original brown coal mine near Morwell.⁶ *A Valley of Glens*, the history of the Upper Macalister Valley, records the lives of the Pellegrini, De Borteli and Franceschini families who came as labourers and share farmers in the late 1920s to the foothills of the Australian Alps, north of Maffra. It was difficult to educate their children because of the isolation, and with their own language difficulties, the parents did not feel they could cope with correspondence courses. When the children grew older, the families moved closer to Melbourne.⁷



Kilcunda Mine, 1929. Newly arrived Italian miners after a day's work. Among the group: Reg Grisotto, Dante Ongaro, Vittorio Benetti and Beppi Storti.

Italians feature in church histories documenting the period between the wars. Of particular note is the history of St. Mary's Church at Bairnsdale where Francesco Floriani painted a profusion of murals on the church ceiling and walls. Floriani, who had left Italy in 1928 and worked in Melbourne as a house painter, came to Bairnsdale in search of work on the vegetable farms during the depression. After a stint of picking peas, he spent nearly three years decorating the church. Close ties have remained between St. Mary's and Bairnsdale's Italian community, including an annual celebration to honour St. Anthony, patron saint of immigrants.⁸

Information on another Italian craftsman of that period, Peter Moresco, is also discussed in local publications. Moresco completed the stonework at the entrance to the Tarra Valley National Park, and built stone walls in the Yarram district.⁹

Research recently completed by students as part of their Master of Arts in Public History on the experiences of Italian prisoners of war in Gippsland and reprinted in the *Italian Historical Journal* has not only added to our knowledge of Italians during the war, but has also stimulated local historians to carry out investigations in their areas. This will lead to further articles in historical society bulletins. In their research on the Yarram area, Philippa Watt and Elizabeth Brooks discovered that the Moore family sponsored the return to Australia of several of the men who had been assigned to their farm during the war.¹⁰

In 1964, Jerzy Zubrzycki's pioneering sociological study *Settlers of the Latrobe Valley* was published. The book studied immigrants to the Latrobe Valley, and was the first sociological study in Australia to be based on extensive field work.¹¹ The study now provides



A group of woodcutters at Erica in 1927. Included among the many Italians in the photo, are Pasquale Toscano, Vincenzo Spano, Domenico Trimboli, Antonio Custurieri, Pietro Tortona, Giuseppe Papparone, Giovanni Versaci e Antonio Zuccala.

us with an important insight into the experiences of Italians in the Latrobe Valley in the post-war years. Zubrzycki conducted a survey of 541 foreign-born employees in the Valley, and investigated their backgrounds prior to migration, their adjustment to new occupations, their family life and social networks.

Thirty years after Professor Zubrzycki's study, local writers are currently working on projects documenting Italians' experiences in the Latrobe Valley since the war. I look forward to adding these works to our collection when they are completed.

I opened with a quote from *Nella's Lunchbox*, one of the most innovative publications on the history of the Italians in Gippsland that is housed in our collection. The book consists of oral histories of Italo-Australians in the Mirboo North district, carried out by grade six students and published by the Mirboo North Primary School. Teachers at the school recognised the importance of the Italian community and its contribution to the area's local history. The project they devised consisted of the children conducting interviews, organising an Italo-Australian dinner and preparing transcripts of the interviews for publication. From the book, readers learn about personal stories of the migration experience and the Mirboo North community. *Nella's Lunchbox* serves as a model for many other schools to follow.

As part of our mandate to collect on the history of the region and encourage research, we are anxious to augment our holdings on the Italians in Gippsland. We welcome hearing from people who have written on this topic, or who would like to use our collection in the course of their research. The Centre is open from Monday to Wednesday, 9am to 5pm, at Monash University Gippsland Campus, Churchill 3842. Telephone: (051) 226356.

NOTES

1. Mirboo North Primary School, *Nella's Lunchbox: an Oral History Project Relating to Italo-Australian Settlement at Mirboo North*, p. 32.

2. Patrick Morgan. 'Italians in Gippsland'. Included in *A Profile of the Italian Community in Gippsland*, a report to CO.AS.IT. by Gippsland Region Information Bank, 1985.

3. See Philippa Watt and Elizabeth Brooks. 'Italian Prisoners of War in Gippsland', *Gippsland Heritage Journal*, no. 13, 1992, pp. 11-14.

4. L. De Prada, *My Walhalla: the Reminiscences of Lou De Prada, Born in Walhalla 1904*, Morwell, Vic, 1978.

5. Paul O'Brien. *The history of Irish and Italian Immigration in the Koo-wee-rup District*. Unpublished essay, C.G.S., 1985.

6. Kath Ringin, *The Old Brown Coal Mine*, Moe, Vic: 1986.

7. Linda Barraclough and Minnie Higgins, *A Valley of Glens: the People and Places of the Upper Macalister River*. Bairnsdale, Vic: Kapana Press, 1986, pp. 112-113.

8. Barbara Glover, *St. Mary's Church, Bairnsdale, Victoria*. Scancolor, Moorabbin, Vic, 1985.

9. Jim Sinclair and Carlo Di Angelo, 'The Garden at Eilean Donan', *Gippsland Heritage Journal*, no. 13, 1992, pp. 51-54.

10. Philippa Watt and Elizabeth Brooks. op. cit. p.14.

11. Jerzy Zubrzycki, *Settlers of the Latrobe Valley: a Sociological Study of Immigrants in the Brown Coal Industry in Australia*, Australian National University, Canberra, 1964.

MEMORIES OF MY GRANDMOTHER... PAULINA JULIENNE MORRIS (nee REANDA)

by Marjorie Huntley

Although born in Australia to a mother who was born in England, and happily married to an Englishman, Paulina Morris, the interesting subject of this article, quite clearly identified most strongly with the Italian speaking heritage passed down from her Swiss Italian father. Her grand-daughter, Marjorie Huntley, has been researching her family history for some time.

It is hard to remember that my Australian born Grandmother, or 'Little Nana' as we fondly called her, was actually half English, so deeply was she entrenched in her dream myth of Italy. So much so, that the shadowy figure of her English mother seems almost not to have existed.

Her father, Domenico Reanda was a Swiss-Italian who migrated to Australia from the little Ticinese Village of Moghegno in 1851. He was only 17 years of age when he arrived here with his father on the German migrant ship 'Agen Hensich'.

After what was most probably a long and uncomfortable sea voyage the pair disembarked at the Port of Melbourne and walked to the Eaglehawk goldfields where they hoped to make their fortune and return with it to poverty stricken Moghegno. We have no record of their hopes or fears while they toiled hopefully amongst the scrubby ironbarks and yellow-gums in the Whipstick Forest but it is easy to imagine their response to such an alien environment. The remains of the old Eaglehawk quartz mine where they were finally forced to work as timber splitters can still be seen today.

Domenico married Sarah Rackstraw, an 18 year old English girl who had come from Oxfordshire to the diggings with her parents who failing to find gold, ran a 'pub' for the miners. My Grandmother, their first child, was born in a tent at Wallace Reef on 21 June 1866 and was christened Paulina Julianna. We can only speculate as to why her second name was later changed to the more romantic Julianne. The family eventually moved into the township of Eaglehawk where it appears Domenico prospered in a modest way as a stonemason. Skills of stonemasonry brought with him from Moghegno, would have found plenty of application in the infant colony. There is a story that he did a lot of work on the Bendigo Town hall.

Two years after Paulina arrived, a son was born and named Domenico after his father. Tragically, the handsome little boy, no doubt the light of their lives, died of "inflammation of the bowel" when he was only twelve years old. On that fatal night the broken-hearted Paulina rose from her bed in the early hours, walked in her sleep to the backyard, and picked all the green apples off the tree. Her parents believed the consumption of too many green apples had caused her brother's death.



Paulina Julianne with husband and daughter in 1915 circa.

It is easy to imagine her ghostly little figure clad only in a long white nightgown carefully picking off the fatal fruit. Their last child, another little girl named Rosa Maria, died of diphtheria aged 3 years.

My grandmother must have been an intense and beautiful child who loved and hated with equal passion. She always clung to her Italian background and in old age she described herself proudly as being 'vital, life-giving, of Latin blood'. She dismissed the English with a wave of her hand, 'The English have no souls', she told us.

Our grandmother described her parents' marriage as a very unhappy one and soon after their son's death her beloved father could stand it no longer and officially left his family and sailed back to his home in the Swiss Alps. Perhaps, even then, he knew he was ill, for he died on the voyage and was buried at sea. Sarah re-married soon after but Paulina fiercely resented her new step-father and succeeded in making life so difficult for them that she was bundled off and conveniently 'adopted' by a wealthy friend of the family. From then she lived with this lady in Lang Street, Prahran, Victoria and attended the Punt Road State School.

In her early twenties having quarrelled with her adoptive mother, she left home in a huff and boldly got herself a job as the cashier at the Victoria Coffee Palace in Little Bourke Street. It was there she met one of the newly arrived guests, an 'English Gentleman'!

Alfred Prichard Morris was a Cambridge graduate and a compulsive gambler, the second son of a wealthy Herefordshire surgeon. They were married in Christchurch, South Yarra in 1891. In time, Alfred Morris became a very successful journalist and was well known in Melbourne racing circles of the 1890s. He was the racing editor for the *Herald* under the pen name of 'Blakemere' and also wrote articles for publications as far away as the London *Punch*. They had four children, the eldest of whom was my mother. Despite their diverse backgrounds and interests, the marriage appears to have been a happy one and it occurs to me that such an unlikely partnership could only have taken place in the 'Marvellous Melbourne' of those days.

My Grandmother had great spiritual strength which stemmed from her passionate belief in her children, her church, and her own indomitable

spirit. She had great influence over us, her grandchildren, and died aged 96 having never left Australia or even visited her beloved Italy. She was indeed a rare spirit and an inspiration to the family she loved so passionately.

In order to find out more about my great-grandfather, I visited Moghegno in 1976, but although the village consisted almost entirely of Reandas and Tavernettis (my great-great grandmother's maternal name) no-one with whom I managed to communicate remembered anything about him. It was to America, they indicated excitedly, the young men from the village had gone to find gold. Sometime later, I was very excited to find Domenico Reanda listed in Dr Gentilli's publication *'The Settlement of the Swiss Ticino Immigrants in Australia'*. Dr Gentilli kindly explained to me by letter that last century many people in the village of Moghegno would not have known the difference between the two places.



Paulina Julianne with her eldest son on her 90th birthday.

ONGOING ACTIVITIES AT THE SOCIETY

LOCAL HISTORY FAIR IN BALLARAT

On Sunday, October 31st, the Central Highlands Historical Association had their annual Local History Fair in Ballarat which involved more than 25 historical societies from Ballarat and the surrounding districts. Members provided displays and research information for people wishing to discover details of the history of their particular town and also to aid those involved in family research. Large numbers of Italian and Swiss Italians went to the goldfields in the Central Highlands in the 1850s and 1860s, so these areas are of particular interest to many Victorians with Italian ancestry who are involved in family research.

Our Society was represented for the first time at this Fair by Laura Mecca and Bette and Dom Maiuto. Copies of birth certificates, shipping records and maps of Italy and Ticino in Switzerland were displayed and various publications produced by the society were offered for sale. Several people inquired about family research and our collection of published family histories proved to be popular, with many people sitting down for some time reading through them. One gentleman, a member of the Ballarat Historical Society, Mr. John Dellaca has written the history of his family and kindly presented a copy to our Society.

AIGS FAMILY HISTORY OPEN DAY

The Australian Institute of Genealogical Studies (AIGS) had its annual Family History Open Day on October 9th at the Blackburn High School and invited Bette Maiuto to attend as a consultant for those researching their Italian heritage. There was a steady stream of inquiries throughout the day, with many descendants of Italian and Swiss Italians pioneers researching their ancestry. An interesting inquiry was made by a seventh generation descendant of a Sicilian sailor who was transported to Tasmania by the British in the early 1800s.

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



The Society's display at the Ballarat Fair

PUBLICATIONS RECEIVED

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

Migration Oz : an investigative resource kit. By the Bureau of Immigration Research (BIR) and the History Teachers' Association of Victoria, July 1993. Canberra: AGPS, 1993. \$29.95.

Migration Oz is an Education Resource Kit aimed at middle to upper secondary school students focusing on immigration issues and history and their effect on Australian society.

Behind Barbed Wire: Internment in Australia During World War II. By Margaret Bevege. University of Queensland Press, 1993. \$29.95.

Research of government archives and oral history interviews giving government rationale for internment and stories of internees and their families.

From All Corners: Six Migrant Stories. By Anne Henderson. Allen and Unwin, 1993. \$17.95.

The book tells the story of six of the author's friends, all of whom came to Australia as single women. It is a mosaic of first-person and third-person narratives cut with historical and personal observations.

Museums and Galleries: A Practical Legal Guide. By Shane Simpson. Redfern Legal Centre, NSW, 1989.

Shane Simpson is Australia's foremost legal practitioner and consultant on the arts. His book gives guidance on issues concerning and affecting state and community museums, historical societies and galleries.

Dating Family Photos: 1850 - 1920. By Lenore Frost. Published by Lenore Frost, 1991. \$19.50

The book is devoted to learning as much as possible about a photo from its physical properties. The author examines minutely, the fashion accents decade by decade, commencing with the 1850s.

Swiss Poschiavini in Australia. By Joseph Gentilli, Geowest Publication, 25. Department of Geography, University of Western Australia, 1989. \$15.00.

A detailed account and record of Swiss Italian migrants from the Val di Poschiavo.

The Pre-War Migrants: Reminiscences from a Past Era. By Dr. Maximilian Brandle. Ethnic Communities' Council of Queensland, 1993. \$15.00

These reminiscences help to illustrate an era of our history through the eyes of a generation of non-English speaking migrants who moved to Queensland before World War Two.

Where They Lie: Early Burials on the Bendigo Goldfields 1852-1870. By Annette O'Donohue and Bev. Hanson. \$20.00.

O'Donohue and Hanson present the reader with some accounts of the early pioneers of the Bendigo district, people like the first doctor, or the first appointed registrar on the goldfields. The registry of deaths date back to 1852. The book also contains a brief history of the cemeteries in and around Bendigo.

Gilburnia. By Raffaello Carboni, translated and annotated by Tony Pagliaro. Jim Crow Press, Daylesford, 1993. \$20.00.

Written as a play by Carboni in 1854-55, this tells how mayhem ensued when miners invaded the traditional territory of the Tarrang tribe and kidnapped Gilburnia, daughter of the tribal elder.

The Lands Manual: A Finding Guide to Victorian Lands Records, 1836-1983. By Peter Cabena, Heather McRae and Elizabeth Bladin. Compiled by Peter Cabena, Department of Conservation and Environment. Royal Historical Society of Victoria, Melbourne, 1992. \$25.00.

Between Two Worlds: Poems in English, Italian and Spanish. By Sergio Ubaldi. A FILEF South Australia Publication. \$14.95.

Ubaldi's poems give the reader an insight into the anguish experienced by the migrant, torn between the old world from which he migrated and the new world in which he is exiled.

The Eureka Stockade. By Raffaello Carboni with an introduction by Thomas Keneally. Melbourne University Press. \$16.95.

This features an introduction by Tom Keneally discussing Eureka in the context of the current Republican debate and what Eureka means to Australian cultural identity.

Emigrant Ships to Luxury Liners. By Peter Plowman, NSW University Press, 1992, Kensington, NSW. \$44.95.

The book lists and illustrates all the ships that brought passengers to Australia from 1946 to 1990. These vessels range from humble migrant ships to some of the finest liners of the modern era.

FOR SALE AT THE 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 Maiuto. 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 Elvira 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
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the
New
Year*

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