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“BAD PRESS”: ITALIAN PRISONERS OF WAR IN NORTHERN NSW, 1943-1945

by John Hall

John Hall is a PhD student at the University of New England (UNE), Armidale. His thesis will examine the experiences of Italian prisoners of war in the north and northwest of New South Wales from 1943 to 1945/6, as well as examining the post-war experience of ex-prisoners who returned to Australia. This extract from the thesis, covers press reports on anti-Italian sentiment of the period.

An editorial in the *Armidale Express* on 29 September 1943 asked rhetorically,

‘Does it say that prisoners of war must be handed a menu for the selection of food, while Australian servicemen and servicewomen and civilians who have given their sons and brothers and husbands and sweethearts to their country, struggle in a scrum-like fashion to get a pie and tin pannikin of tea?’¹

A Urella grazier said,

‘These prisoners of war were trained in Italy by all ruling powers to destroy the British people and Empire. We cannot blame our people if they refuse to work with them now or in the future’.²

From 1943 until the months immediately following the end of the Second World War, small country towns Australia-wide experienced unique encounters with enemy soldiers - Italian prisoners of war (POWs), whose labour was utilized by thousands of farmers and property owners desperate for rural workers when labour was scarce or nonexistent. Yet, as the comments above suggest, there was a hard-core element of opposition to the presence of Italians in these country towns, often from union organizations and the Returned Sailors, Soldiers and Airmen’s Imperial League (RSSAIL), the organization representing former Australian service personnel. In this article I will attempt to document some of this opposition as reported in the north of New South Wales, through the region’s two largest newspapers: Tamworth’s *Northern Daily Leader* and the *Armidale Express*. Historian Gianfranco Cresciani has labelled hostility from Australians towards Italian POWs as originating from ‘xenophobic hysteria’³ and the response from those in Tamworth, Armidale, Inverell and other

regional towns appears to support this reasoning. Nevertheless, there were fears that POW labour in rural industries was a means of circumventing union awards, outraging many workers.

When the Minister for Labour and National Service, Senator William Ashley, rose to speak in the Senate in February 1944, he declared Italian POW labour would not ‘displace existing Australian labour [and would] not be placed on farms if suitable Australian labour is available.’ Previously, other politicians had espoused the use of POW labour. For example, in the Lower House, Rowland James, M.H.R., (Hunter, NSW) declared that ‘instead of being allowed to spend their time digging tunnels’, prisoners should be doing ‘useful work, such as clearing land so that our fighting men, when they return, may have farms ready for them.’⁴ However, politicians’ opinions and promises meant little to those living in the towns where the prisoners were to be located. Rather, resentment and antipathy followed the Italians, prompted by erroneous fears, rumours or trivial incidents.

On 14 July 1943, a small article in the *Armidale Express* announced Armidale was to follow Coonabarabran and Parkes in establishing a Prisoner of War Control Centre (PWCC) in the town. Residents had read two weeks previously that Italian prisoners of war would ‘alleviate the acute manpower shortage in rural industries’ by being placed in country centres.⁵ The actual announcement that Italian prisoners had arrived in Armidale (buried on page eight of the 13 August 1943 *Express*) saw the officer in charge of the prisoners announce the men ‘were anxious to get started in agricultural work, and... were of a good, clean type.’⁶



The arrival of Italian prisoners of war in Australia sparked a negative reaction in the press.

This relaxed atmosphere was rudely shattered a month later with the headline: 'Italian Prisoners Fed While Australians "Scrounge" For A Meal!' A local man had witnessed Italian prisoners at the Tamworth railway station eat a meal 'at a lavishly-spread table... with the refinements associated with one's own home', while 'Australian fighting men and civilians who were working day and night for the war effort were obliged to drink from tin mugs, and to take whatever they could get.' While the anger was directed at the army and railway authorities, (the journalist called it 'an instance of... official stupidity'), it highlighted that enemy soldiers were amid Australian society, and this presence was objectionable.⁷

Matters were not helped by an article in late September 1943 reporting that some

farm employees on an Armidale property had walked off when Italian prisoners arrived to work.⁸ Then, an *Express* editorial on 29 September titled 'Why Not a Military Band for P.O.W.?' (concerning the railway incident), reasoned that while prisoners were entitled to be treated as human beings, their country 'as an Axis partner [had] played a major role in setting the world ablaze.'⁹ The following week, the newspaper did argue in another edition for the use of POWs in food production. While firing broadsides at those who objected to their labour (calling them 'mentally deficient'), it still pronounced the righteousness of using 'these aliens who fought against our men.'¹⁰ Press releases favourable to the Italians, most likely written by manpower authorities, were published but failed to quell any opposition. One quoted a 'well-known and progressive farmer' (not named!) who said: 'they are the answer to the farmer's prayer.'¹¹ In the interim, other centres in northern NSW were also experiencing protests against the prisoners.

While the *Northern Daily Leader* published an editorial in mid 1943 in favour of using Italian prisoners, rumblings around the district were given prominent coverage, despite the fact that all PWCCs in northern NSW had gained acceptance by many rural employers.¹² The Glen Innes branch of the Graziers' Association declared in November 1943 that the district's farmers would be better without prisoner labour. Patriotism fired one member to declare that 'he would not expect a decent Australian to work for him if he employed a prisoner.' The meeting decided such labour should be used in military camps, 'where they [prisoners] would be under proper control', despite attempts by another member to explain the merits of the scheme.¹³ Discontent was now spreading, especially in the pages of the *Leader*.

In March 1944 a PWCC was announced for Quirindi, and was quickly denounced by the town's Australian Worker's Union (AWU) branch, which decided no member would 'accept employment in any capacity where a prisoner of war was employed.' While some suggested there should be no objection to prisoners growing vegetables or other mis-

cellaneous tasks, it was decided the scheme was 'for no other purpose than an attempt to break down existing awards and conditions.' Any transgressors of the AWU decision would find their property being declared 'black'.¹⁴ Meantime in Guyra, 38 kilometres from Armidale and covered by the Armidale PWCC, the *Guyra Argus* reported in April 1944 the 'grave concern' of the town's RSSAIL subbranch regarding apparent freedoms enjoyed by Italian prisoners of war. The list of 'freedoms' was extensive - the prisoners had 'access to the homes of those by whom they were engaged, they listened to broadcasts... had the use of the telephone, [were] allowed to come to town and roam the streets at will, [had conversed] with their fellow countrymen, [were] allowed to travel the country without any escort, and trespassed on other people's property.' Perhaps the complaints were no accident, since they came the day after Anzac Day.¹⁵

Another calming press release came from Government authorities in the *Leader* in late April, regarding the establishment of PWCCs at Tamworth, Gunnedah and Quirindi, assuring all that once Australian

soldiers were released from service, 'the prisoners will be withdrawn and disappear from the field.'¹⁶ However, the Inverell subbranch of the RSSAIL drew more bad press when it came to the defence of their Guyra counterparts' suggestion for tighter controls on the Italians. One Inverell member was emphatic in his reasoning: 'We were never allowed to run around Italy or Germany in the last war', he lamented, 'and I don't see why they should be here.' The reply from the branch president seemed to placate matters: 'If you were in Germany you would go the full length of the chain. You can't blame the prisoners.' The meeting decided to leave the responsibility for prisoners' freedom in the hands of the individual farmers.¹⁷ Yet as one issue appeared to be resolved, another presented itself.

In June 1944, an Italian prisoner working on a property near Armidale had five fingers cut off while chaff cutting, and was admitted to the Armidale hospital. The *Express* reported on 9 June that the Armidale RSSAIL sub-branch was lodging 'a strong protest' that Italians were being treated at the local hospital. To add to this situation, one Armidale ex-serviceman



Italian prisoners of war disembarking at Circular Key, Sydney.

expressed further indignation, declaring 'that on his many visits to the hospital various patients had complained to him that P.O.W. patients were getting preferential treatment' by receiving any extra food if available. The hospital responded twice by denying privileges were extended to anyone. The newspaper did conclude the article by stating the hospital had only one POW patient, and no more as intimated by the accuser.¹⁸ Despite the rumours which prompted the RSSAIL protest, the accuser maintained his stance a few days later, not by substantiating his claims, but by the vague reference: 'where there is smoke there is fire.'¹⁹ The next month witnessed more press reports outlining the supposed unctuous nature of the Italians.

In July 1944, the Inverell PWCC officer in charge informed the town's RSSAIL sub-branch that Italians would not be discharged and allowed to settle in the district. 'When the time comes', he declared, 'they will be whipped out.' Agreeing with this, one branch member indicated he had overheard prisoners on a train talk about cultivating settled land after the war. The branch president concluded by saying 'all were agreed that they did not want them [Italians] in Australia after the war', although this very same question received a very different response in the RSL publication *Mufti* around the same time.²⁰ A week later the *Leader* reported on a district RSSAIL conference held in Tamworth where more damning evidence was aired on the duplicity of the Italians. One delegate had seen prisoners 'mingling in batches of 20 or more... and some had been seen attending the pictures.' It was not explained what these activities meant, but they were obviously not going to be ignored by the RSSAIL. These nefarious activities were overshadowed by the next piece of information. The same delegate

*had spoken to a woman who had prisoners employed at her property and she had stated that they were doing their work well, and that one was even riding a pony owned by her son, who was a prisoner of war in Japan. She had informed her son of this in a letter.*²¹

How this related to the concern of lack of



An official party of Australians inspects an irrigation canal built by prisoners of war in New South Wales.

supervision was not explained, but the inference was clear - Italians were enjoying freedoms which Australian soldiers were defending in order for Australians, not foreigners, to enjoy. Then, in August 1944, Armidale residents learned of an incident which appeared to justify past concerns and protests at the Italian presence in Australia.

On 21 August, Armidale residents learned of an assault by an Italian prisoner on the wife of the property owner where he was billeted. Few specific details were given, and the incident was labelled an 'attack'. However, the *Express* gave the case extensive exposure in November when details of the prisoner's trial were recorded. Virtually a full page was devoted to the case, the headline leaving no doubt as to the story's content: "Italian P.O.W. on Indecent Assault Charge". The paper's coverage of this incident appears out of proportion to coverage of similar cases. Criminal cases were only given minimal coverage, yet this proceeding proved to be the exception, describing specific details of the events leading up to, and including, the assault. Not surprisingly, Tamworth's newspaper also carried a lengthy report on the trial.²² Meantime, negative reports concerning the Italians continued into 1945.

At the annual general meeting of the Uralla Graziers' Association in February 1945, members wanted all Italians withdrawn from civil employment 'for the reason that many strikes and much confusion had already occurred and a total breakdown of industry in country districts is forecasted',



Italian prisoners of war Giuseppe Magnavacca, Grassini and Antonio Dall'Oglio with their Australian friend and fellow worker, Bob, in a banana plantation at Billinudgell, NSW where they worked from 1944 to 1946. During this time, Bob taught them English.

though it was not reported exactly how this anarchy would manifest. Further, one member informed the gathering that 'he had made a request to the National Service Officer for one good Australian, and they could take away his three P.O.W.', the obvious hypocrisy lost on this individual who was willing to use Italians yet condemn their labour at the same time.²³ A further condemnation of the prisoners occurred in March, by the Glen Innes RSSAIL branch, proposing prisoners be used in gangs on national projects rather than by individual farmers. This meeting did highlight some of the attitudes at the time. One member, who had fought in Italy in the Great War, stated he 'had found the Italians a lot whiter than some people gave them credit for being', while another 'thought it much better that the Italians... be treated as human beings, so that when they returned home they would be able to tell their countrymen there was no vindictiveness in the Australian character.'²⁴ However, the vindictiveness in some Australians was soon made clear.

In March 1945, local representatives of var-

ious unions in Gunnedah declared the products of one farm 'black' after the farmer had written positive comments regarding his Italian labourers. Despite the farmer retracting some of his comments, the unions refused to accept this and took exception to these comments from the farmer:

*The Italians I have employed are hard-working, cheerful men, who learn quickly and do not worry about hours, but the average Australian farm worker, nowadays, works for a few days a week for 25 or 30 shillings or more a day and then knocks off. Italian war prisoners in my district and other country districts have saved the day for the farmers.'*²⁵

Two days later the *Leader* editorial strongly condemned the actions of the unions without actually defending the Italians. The publication defended the farmer's right of free speech, asking why the unions 'did not go to the root of the matter' and take action against the Federal Labor government who approved the POW scheme, rather than against an individual who 'had the temerity to express views unpalatable to the unions.'²⁶ Of those opposed to POW labour,



To alleviate the longing for their families, Italian prisoners of war very often became very attached to the children of the Australian farmers for whom they worked during their internment. In this photograph, the children of Mr and Mrs Bartlett play with a group of Italian POWs in the banana plantation where they worked for a number of years.

the various AWU branches throughout northern NSW were the most vocal. Besides Gunnedah, AWU members in Uralla, Tamworth, Quirindi and Inverell defied their state body throughout 1944 and 1945 in declaring any union member or employer who worked with or employed POWs would be 'black'.²⁷ Nevertheless, all of this negative press was rarely countered by contrary opinions from the general public, and the few examples of readers' opinions are noteworthy.

The *Leader* experienced an unusual flurry of letters defending POW labour in February 1945 after the Uralla Graziers' Association meeting. Only one writer chose to defend the Italians themselves, the remainder inferred the scheme was a means to an end. As 'One Whose Only Son is Away' wrote, 'no one who has tried P.O.W. labour considers them to be the equal of Australian bush workers', and condemned the disunity among graziers for failing to recognize that Australians were not available to take the Italians' places if they were withdrawn.²⁸ The next letter did demonstrate some reasoning towards the Italians, whose labour he said had virtually saved the fruit crop near Uralla. Both employers and POWs 'get

on very well and all here have no wish to part with them.' Regarding their status as enemy prisoners, the writer argued the Italians were allies in the last war 'and when forced to fight against us in this war surrendered at the first opportunity they got, thus saving many good Australian lives.'²⁹ The next writer (who was not a farmer), speculated 'that most farmers who have employed POWs have done so because of their sons' enlistments.' She argued that if Allied soldiers can fight side by side with Italian allies in Italy, 'Australian civilians can work side with them [Italian prisoners]'.³⁰ Earlier, in March 1944, in response to the Quirindi AWU demands, two *Leader* readers condemned that branch's threats and defended the use of Italians because, as one believed, 'there is no accessible rural labour available.' Like the *Leader* editorial regarding the unions' actions against the Gunnedah farmer, these letters were decidedly anti-union rather than pro-POWs.³¹

This review of all northern NSW newspaper records in the period between 1943 and 1945 is far from complete. However, the results of examining the *Leader* and *Express* does suggest a pattern of virulent anti-Italian feelings within these communi-

ties, primarily from union officials, returned servicemen and some graziers. The disputed status of the Italians after Italy's capitulation in 1943 was not a consideration to these people - the Italians had chosen to ally themselves with Nazi Germany, and for four years fought against the Allies. Little regard was given for the Italians as individuals, whether they were conscripted or not, Fascists or Royalists. However, can newspaper articles be taken as an indicator of community feelings and attitudes?

Philippa Watt and Elizabeth Brooks in their study of Italian POWs in Gippsland, believe newspapers in that region did reflect approval of the prisoners.³² Meantime, while there have been few other studies devoted to Italian prisoners in Australia, they do suggest widespread approval among those who employed the men, although community attitudes are generally not explored. Once the prisoners were seen as individuals with a name, personality, and anti-Fascist opinions, those with the closest contact with them - farmers and their families - came to see the Italians as humans. Moreover, Italian POWs worked hard, often became part of the farmer's family, and generally gave no trouble to their employers.³³ This is the impression this author is receiving with preliminary contacts with those who employed POWs in northern NSW. Anecdotal evidence suggests the POWs in this area were well liked, hard working, and respected by their employers. Newspaper reports do not reflect these sentiments, and this human dimension is necessary to document rural communities where Italian POWs were present. While most studies on Italian POWs have been broad overviews, their presence in northern NSW has yet to be fully studied, but it appears they were welcome on many farms, despite the unsympathetic reporting they received.

ENDNOTES

- ¹ *Armidale Express*, Editorial, 29 September 1943, p.4.
- ² Northern Daily Leader (hereafter NDL), 24 February 1945, p.2.
- ³ Gianfranco Cresciani 'Captivity in Australia: the case of the Italian prisoners of war, 1940-1947', *Studi Emigrazione / Etudes Migration*, Vol. 26, No. 34, June 1989, p.218.
- ⁴ Commonwealth Government, *Parliamentary Debates. Senate and House of Representatives*, Commonwealth Government Printer, Canberra, 1944, Vol. 177, p.188, (Ashley); Vol. 173, p.889, 1943 (James).
- ⁵ *Armidale Express*, 5 July 1943, p.2..14 July 1943, p.2.

- ⁶ *ibid.*, 13 August 1943, p.8.
- ⁷ *ibid.*, 20 September 1943, p.4.
- ⁸ *ibid.*, 24 September 1943, p.6.
- ⁹ *ibid.*, 29 September 1943, p.4. The editorial acknowledged Australian authorities were abiding by the Geneva Convention regarding the treatment of POWs but believed their treatment, especially to the detriment of Australian citizens, exceeded these guidelines, especially when it led to 'the flaunting of prisoners in public dining halls.'
- ¹⁰ *ibid.*, 4 October 1943, p.4.
- ¹¹ *ibid.*, 3 November 1943, p.4.
- ¹² NDL, 7 July 1943, p.2.
- ¹³ *ibid.*, 27 November 1943, p.2.
- ¹⁴ *ibid.*, 1 March 1944, p.2.
- ¹⁵ *Guyra Argus*, 27 April 1944, p.2.
- ¹⁶ NDL, 27 April 1944, p.2.
- ¹⁷ *ibid.*, 10 May 1944, p.2.; *Armidale Express*, 10 May 1944, p.1
- ¹⁸ NDL, 19 June 1944, p.6.; *Armidale Express*, 9 June 1944, p.6.
- ¹⁹ *Armidale Express*, 16 June 1944, p.6; 21 June 1944, p.7.
- ²⁰ NDL, 12 July 1944, p.2; 'Clericus', 'Italian P.O.W.s after the war. Should they be sent home?', *Mufti*, Vol.9, No.8, 1 August, 1944, p.18. The conclusion of 'Clericus' (the anonymous author) would have shocked the folk at Inverell - he suggested any hindering of the war effort by Italian POWs would be 'a qualification rather than otherwise for residence in this country after the war,' since this was expected of every 'Britisher' in enemy hands (p.18).
- ²¹ NDL, 21 July 1944, p.5. It is not recorded how the meeting reacted to these revelations, especially in light of fierce anti-POW feelings regarding their work capabilities.
- ²² *Armidale Express*, 13 November 1944, p.6.i NDL, 13 November 1944, p.2. The prisoner was found guilty by the military tribunal and sentenced to 18 months imprisonment with hard labour.
- ²³ *Armidale Express*, 9 February 1945, p.13.
- ²⁴ *ibid.*, 26 March 1945, p.2.
- ²⁵ NDL, 17 March 1945, p.3.
- ²⁶ *ibid.*, 19 March 1945, p.2.
- ²⁷ *ibid.*, 30 March 1944, p.2; 29 July 1944, p.4; 1 November 1944, p.5; 16 January 1945, p.5; 26 January 1945, p.2.
- ²⁸ *ibid.*, 12 February 1945, p.5.
- ²⁹ *ibid.*, 15 February 1945, p.2.
- ³⁰ *ibid.*, 17 February 1945, p.2.
- ³¹ *ibid.*, 3 March 1944, p.2.; 8 March 1944, p.2.
- ³² Philippa Watt & Elizabeth Brooks. 'Italian prisoners of war in Gippsland', *Italian Historical Society Journal*, Vol. 1, No. 1, July/August 1993, p.7.
- ³³ See, for example, Bill Bunbury. *Rabbits and Spaghetti. Captives and Comrades. Australians, Italians and the War. 1939-1945*, Fremantle Arts Centre Press, South Fremantle, 1995; Alan Fitzgerald. *The Italian Farming Soldiers. Prisoners of War in Australia 1941-1947*, Melbourne University Press, Carlton, 1981; Ann Jackson-Nakano. 'The reluctant immigrants', *Migration*, Dept of Immigration, Local Government and Ethnic Affairs, November/December 1990, No.81, pp. 21-25; Kay Saunders. 'Down on the farm: Italian POWs in Australia 1941-47', *Journal of Australian Studies*, Vol.46, September 1995, pp.20-33-, Pat Studdy-Clift. *Only Our Gloves On*, Courier Publications, Narrabri, 1981. Dot Vickery. 'Italian Prisoners of War', in *Guyra Remembers*, comp. G.Hammond, N.Hill & C.Lockyer, Guyra and District Historical Society, *Journal* No.8, 15 Aug. 1995, p.67; Watt & Brooks, op.cit., pp.7-8.

MEMORIES OF CO.AS.IT FROM 1968 TO 1982

by Gina Triaca

Gina Triaca was born in Melbourne in 1919 of an English father, Edward (Teddy) Tilbury and an Italian mother, Amelia Musso. Gina's father died before her birth, during the Spanish influenza epidemic and shortly after having recuperated from wounds suffered during World War I.

In 1936 Gina travelled with her mother Amelia to attend the University for Foreigners in Perugia and was one of only five Australians who had attended the University until that time. She was also the first female to have gained an Italian Language Teaching Diploma. Amelia's story has been brilliantly retold and published by her granddaughter, Maria Triaca-Harris in Amelia, A Long Journey.

In 1945 Gina married restaurateur Dante Triaca, son of the founder of the Café Latin, about which the acclaimed Australian author, Hal Porter wrote of in The Watcher on the Cast Iron Balcony in 1963.

Gina's strong sense of cultural heritage, community commitment and persistence in collecting material on Italian migration played a vital role in the founding of the Italian Historical Society.

Gina retired from CO.AS.IT as secretary in 1979 but returned many times to give a helping hand when required. Over the years CO.AS.IT has called on Gina's expertise and comprehensive knowledge of the Italian community in Melbourne of the time.

In July 1968 I was asked by members of the CO.AS.IT Committee to join the staff as an interpreter and hospital visitor, on a part-time basis.

When I first went to CO.AS.IT, which was located in Carlton, the staff consisted of an English speaking Social Worker and bi-lingual receptionist/telephonist. Under the Grant-in-Aid scheme, the agency was able to employ a Social Worker, whose salary was paid by the Government. The Rt. Hon. Bill Snedden was then the Minister for Immigration and CO.AS.IT was the first ethnic agency to receive such a grant in Australia.

My work was to interpret for the Social Worker during interviews with clients. The Social Worker was Miss Eileen Deason whose grandfather was one of the two men who found the famous gold nugget known as the 'Welcome Stranger'. Miss Deason explained to me that I was to interpret exactly what she and the client said.

I will never forget the first day I commenced work – a member of another organisation came to the office to ask for a translation of a large article about migrants in *Il Globo!* Later in the day I was sent to Caulfield hos-

pital to visit an Italian who had been in a car accident. Going to Caulfield was considered to be 'on my way home from Carlton to Hawthorn'. After a while it became a bit of a joke that I used to do home visits on my way home. Once I did a home visit to Heidelberg West 'on my way home'.

It soon became apparent that there was a need for hospital visiting and of course the need for an interpreter. The first CO.AS.IT office was in a little house in Faraday Street, Carlton (opposite Genevieve's Cafe). The two front rooms were used by the Catholic Intercultural Resource Centre (CIRC) and we had the back rooms. The hall-way became the waiting room area with a line of chairs along one wall. We didn't make appointments in those days. People just walked in off the street and sometimes all the chairs would be occupied and people would be standing along the other wall. Sometimes whole families would come in but there were also many single men.

I remember one particular family from Moonee Ponds. The daughter brought her father in because she wanted us to tell him that he was to stop running away. The police were constantly bringing him back

home. After interviewing the father it was easy to understand why he was running away from home. His daughter said she and her mother looked after him well, gave him money for cigarettes and still he wasn't happy. He told us that in Sicily he lived by the sea and he used to meet his friends and they would sit and talk and mend the fishing nets and have a glass of wine and he missed all this. From this seaside atmosphere to Moonee Ponds was a difficult adjustment.

On another occasion I was interpreting for the Social Worker and the client became angry with some suggestion made by the Social Worker. He started shouting and making big gestures and was saying "*ma questa qui è una strega, io la brucio!*". I kept translating but Miss Deason could see that I was hesitating and she said "*You must tell me what he's saying*", so I told her that he thought she was a witch and that he wanted to burn her! She coped very well with him and he continued to be a regular client.

On another occasion we had a client who was a widow and had come to see us because she had terrible pains in her back and couldn't sleep. She had a son who lived with her but left her alone a lot and another married son living far away, so it did appear she was a lonely person. She told a story about one night when she woke up and there was her husband telling her: "*Maria, I'm hungry, will you make me a pizza*". "*Of course I will*". While I was doing this my son woke up and came into the kitchen and said "*Mamma what are you doing here in the middle of the night?*" and I said "*I'm making a pizza for your father who is hungry, see your father there*". But my son couldn't see him and he ran away very frightened. I made the pizza but my husband went away".

Miss Deason thought this was a bit extraordinary too, so made an appointment for her to see a psychiatrist at Parkville. I was to go with her. The doctor listened to the story (I did the interpreting) and I was hoping she wouldn't have to go to hospital. She didn't. The doctor ordered some medicine and she was to return to Miss Deason the next week. When she came she was laden with a bottle

of Marsala and some Italian cakes for Miss Deason because she felt much better and was sleeping well and said to me about Miss Deason "*è una buona strega*" (She is a good witch).

I was to learn a lot at CO.AS.IT. As time went by I went from part-time to full-time because there really was a lot to do and I was coping with the requirements of the position. The Treasurer asked me if I could do a wages book and keep the accounts and prepare a monthly financial statement for the monthly Committee meetings. I did this as I like book-keeping.

At the same time as this work in the office, CO.AS.IT also ran classes for children to learn Italian on Saturday mornings. At the beginning there were three locations – at Carlton, Footscray and Clifton Hill. So on some Saturday mornings I would drive to these places delivering Italian books and rolls to the teachers. I also kept a record of the teachers' pay and other details.

As the workload increased, it was obvious that CO.AS.IT would move soon. For a while CIRC gave us one of their rooms, but

(6)

Thursday - 25th July 1968 - 10.30 A.M.

Italian Typing -
 Visited North Melbourne Baby Health Centre with Mrs. Tibaldi as volunteer interpreter -
 we saw three Italian mothers and their babies. Sister Rae was delighted with help given her. She is happy for Mrs. Tibaldi or other volunteer to visit Centre when she needs one. Will advise C.A.S.I.T. when she needs interpreter. left 4.30
 4 miles

(42)

Friday - 26th July 1968 - 11 A.M. 3.30

Typing -
 Visited the home of Mrs. Trovatiello with Miss Deason -
 no one there - Miss Deason left card for them in Italian.

A day of work in the life of Gina Triaca, as reported in her diary soon after she joined CO.AS.IT in 1968.

later on we moved to Macarthur Place in Carlton. We had more room and we now had a new Social Worker, Miss Joan Walters. Our receptionist Matilde Ventura and I, also went to the new premises. Another new employee was Pietro Persa who specialised in industrial matters. We used to get a lot of single men with problems. They didn't like the work, didn't like the pay or conditions. There were many men who had come under the Assisted Passage scheme and had to work in Australia for two years before being free to change work or to return to Italy. The worst thing that could happen to these men was if they got injured. They had little money and had to wait a long time for compensation and they would feel reluctant about writing back to their family in Italy about their invalidity to work and many were very unhappy.

One young man in particular I remember very well. He was so unhappy and desperately wanted to return to Italy. *'Meglio mangiare pane e cipolla sotto il cielo in Italia che stare qui'* (It is better to eat bread and onion under the sky in Italy rather than staying here). Our Social Worker explained to him if he worked hard, saved as much money as he could, in less than two years he could go back to Italy. He had already been here a few months. I remember very well some months later he turned up all smiles to see Miss Walters to tell her that he had saved enough money and was about to return to Italy.

Before Miss Walters came, through Mrs Connie Benn, we were able to obtain the services of Miss Nevla Utmar who was an Italian-speaking social-work student. She worked at CO.AS.IT as a placement but continued studying for her diploma. So with her, Miss Walters, Mr Persa and Matilde and me the staff started to grow as did the work. I was glad when Mr Persa came because I used to get fed up with the shopkeepers of Lygon Street who used to say to me *'Che cosa fanno tutte quelle donne al CO.AS.IT!'* (What are all those women doing at CO.AS.IT). I used to explain the kind of work we did but of course social work was still a fairly new area of work and



A section of CO.AS.IT Research and Information Unit which Gina Triaca helped to set up in the 1970s.

it was only when someone they knew came to CO.AS.IT for help that they started to get the message.

During all this time I used to cut out articles from the Melbourne daily papers and *Il Globo* and *La Fiamma* and I started to build up quite a collection of articles. [This collection was later to become an important part of the newspaper collection of the Italian Historical Society].

When I went to CO.AS.IT I was given a typewriter by courtesy of the Italian Consulate. It was an old manual Olivetti with accents and I loved it. One day before I left home they phoned from the office to tell me we had had a burglary and my beloved Olivetti had been stolen. For months I used to look in the windows of second-hand shops to see if I could find 'my Olivetti', but we never did find it. Of course as time went on and as the work increased we graduated to electric typewriters which of course I thought were wonderful.

In 1968 CO.AS.IT moved to 304 Drummond Street, Carlton. The building was pur-

chased by the Casa d'Italia Committee and leased to CO.AS.IT for a symbolic fee of \$1.00 a year for 99 years. Renovations to the building were funded by a grant from the Italian Government. When I fully retired in 1982, CO.AS.IT had reached the status of the official welfare agency of the Italian community in Victoria. Its area of operation had expanded to include the teaching of Italian in many metropolitan Catholic schools, two childcare centres, a Women's Refuge, a Research and Resource Centre and a staff of 24 people, including four social workers and a youth worker.

A selection of 1960s and 1970s newspaper clippings highlighting the migrants' needs for ethno-specific services.

CO.AS.IT's contribution in the areas of migrant welfare, social justice and bilingual education has been widely recognized by sociologists and has been referred to in many texts and research studies by renowned academics such as James Jupp, Jean Martin, Stephen Castles, David Cox and Louise Foster. CO.AS.IT not only provides services for the Italian community but has acted as advocate on social issues on behalf of the broader non-English speaking community. A number of ethno-specific welfare organisations have been modelled on CO.AS.IT Melbourne.

The Age 14/2/77 Language barrier: patients suffer

By LINDSEY ARKLEY

Migrants who cannot speak English are being held in Victorian psychiatric hospitals against their will for up to three days while they wait for an interpreter.

This claim was made yesterday by a group of medical staff at Royal Park psychiatric hospital.

The group said many migrants who had been certified "apparently mentally ill" were discharged as soon as they were able to explain themselves through an interpreter.

A spokesman for the group, psychiatrist Dr. Ross Martin, said that because of a serious lack of interpreters:

Risks sometimes had to be taken with non-English speaking patients' health by giving them drugs before their medical history was known;

Further risks were taken by supplying discharged patients who could not read English with drugs for which instructions on use and dosage were written only in English;

Other migrants who can't speak English were discharged before a proper assessment was made because of the lack of interpreting facilities.

Relatives, including children, domestic staff such as cooks and cleaners, and even other patients are being used as substitutes for properly trained interpreters.

Dr. Martin said most of the non-English speaking migrants brought to Royal Park had been certified after being taken to a doctor by police "when they are found acting strangely".

Although no records were kept on the number of migrants wrongly certified because of a language gap "the figure could well be hundreds a year," he said.

The Royal Park group's claims were supported by a senior lecturer in Melbourne University's psychiatry department and former Royal Park deputy superintendent, Dr. Edmund Chiu.

They were also confirmed by spokesmen for the two largest ethnic welfare groups — the Australian Greek Welfare Society and the Italian group CO-AS-IT.

The Royal Park group is one of 16 ethnic, professional and industrial groups and organisations which have launched a campaign to force the State Government to provide interpreters at Mental Health Authority institutions.

The chairman of the Mental Health Authority, Dr. Jack Evans, said he believed the group's claims were true.

"I'm sure these things are happening, but I'm shocked that patients are being discharged with drugs with instructions they can't read," Dr. Evans said.

Continued — 2.

Language a barrier *the age 19/2/77*

FROM PAGE 1

"No patient has to be discharged at a few minutes' notice. If drugs are being issued to patients without instructions then the doctor concerned is at fault."

Dr. Evans said he also was shocked that non-English speaking patients were being discharged before a proper assessment had been made. But he said he was "sure it is happening."

He said people being certified "apparently mentally ill" because of unusual behavior, then released after assessment at a psychiatric hospital "is a problem not limited to migrants."

Dr. Evans admitted risks "sometimes have to be taken in emergency situations" by giving drugs to patients whose medical history was unknown. "But this applies to people who can speak English as well," he said.

He said the practice of using relatives, domestic staff and other patients as interpreters was "undesirable".

"But if you haven't got anyone else you have to do the best you can," he said.

The State Health Minister, Mr. Houghton, said last night there was "nothing unusual" about patients being given drugs before their medical history was known.

"I'm sure it's done every day outside psychiatric institutions... people being given an injection or something after a serious accident," he said.

He said it was "good" that some migrants certified "apparently mentally ill"

were discharged as soon as they were able to explain themselves through an interpreter.

Mr. Houghton said there was "nothing wrong" with relatives, including children, domestic staff and other patients being used as interpreters.

He said he did not know whether the group's other claims were true and "may" investigate them.

"All these things are aimed at the lack of interpreters in MHA institutions," Mr. Houghton said. "There's nothing fresh about that. Various groups have been pushing for it for some time."

"I think there is an urgent need for interpreters, but it's not as if they have no interpreter services at all," he said.

The Age - 24/1/77 Seven-year migrant crisis time

By TONY BLACKIE

Migrants reach a mental illness crisis point seven years after their arrival in Australia.

Dr. Jerzy Krupinski, the Mental Health Authority's director of research, said yesterday one of the most critical areas was migrant women from southern Europe who were unable to assimilate into Australian society.

"She loses effectiveness as her children, who have been to Australian schools, are better educated, and able to cope with their surroundings," Dr. Krupinski said.

"We found the southern European mother was left behind by her family after about seven years in terms of assimilation."

"For males the critical period is when they reach financial stability. "While they are working paying off homes and mortgages they don't have time to break down."

Dr. Krupinski said the largest number of migrants who suffered from mental illness came from the newly established communities such as the Turks and South Americans.

The older groups such as the Greeks and Italians had established a community base, and they gave support to their members.

Recent research had shown that migrant children who arrived in Australia at the age of 10 or 11 years were producing the highest level of mental illness.

They were too far behind their Australian-born peers in schools, and were, therefore, doomed to a life of unskilled employment.

"These children are usually illiterate in both English and their mother tongue," Dr. Krupinski said.

"People without English are doomed to remain unskilled laborers, and they don't want that. This situation is then perpetuated in each generation."

"A solution to the problem is better education. If a person speaks English he is more able to assimilate."

Doctor calls for protest

Services for migrants in mental hospitals are almost non-existent, the deputy psychiatric superintendent at Royal Park Mental Hospital said yesterday.

Dr. Edmond Chiu said it was up to psychiatrists to voice their concern at the plight of migrants in mental institutions.

More than 25 per cent. of patients in mental hospitals were migrants but specialist facilities such as interpreters were not provided, he said.

He said governments, ethnic groups and psychiatrists should work together to produce better conditions for migrants in mental hospitals.

THE AGE, Thursday, January 19, 1978

Migrants neglected: GP

By TONY BLACKIE

A migrant woman recently became pregnant after she misunderstood advice from a family planning clinic and gave the pill to her husband.

The incident is just one example of a communication breakdown between the medical profession and migrants according to a spokesman for ethnic GPs.

Dr. Dimitrios Ktenas, executive member of the Good Neighbor Council, said hospitals, community health centres and even Medibank actively discriminated against migrants who became ill.

He said many non-English speaking migrant workers were paying out subscriptions for Medibank but didn't know of the services offered.

"I have been treating two to three migrants each week for venereal disease which could have been avoided if they had readily available information," Dr. Ktenas said.

"It is basically the lack of knowledge which makes the system work against the migrant community. I see so many people each day who are totally confused about all aspects of medicine and treatment."

He said family planning clinics almost totally neglected migrant

needs and often gave them misleading information.

"Less than one per cent of migrants use the clinics which are generally aimed at young middle class Australian born people," he said.

"No attempt is made to understand the cultural difficulties many migrants face in the area of family planning."

He said there had been many cases of migrant women having up to five abortions because they could not understand the use of contraceptives made available through clinics.

The Royal Commission on Human Relationships had totally neglected the means for a solution to migrant health problems, Dr. Ktenas said.

Dr. Ktenas said 20 Greek doctors in Melbourne had called on the Federal Government to implement recommendations in the Henderson poverty inquiry relating to migrant health services.

He said there was a need for a migrant health unit similar to the one offered to Aborigines. Research into migrant health needs was also needed to improve conditions.

Sheltered workshops for handicapped migrants should also be provided and a special course for interpreters working with migrants in hospitals should be initiated, Dr. Ktenas said.

FROM SICILY TO AUSTRALIA:

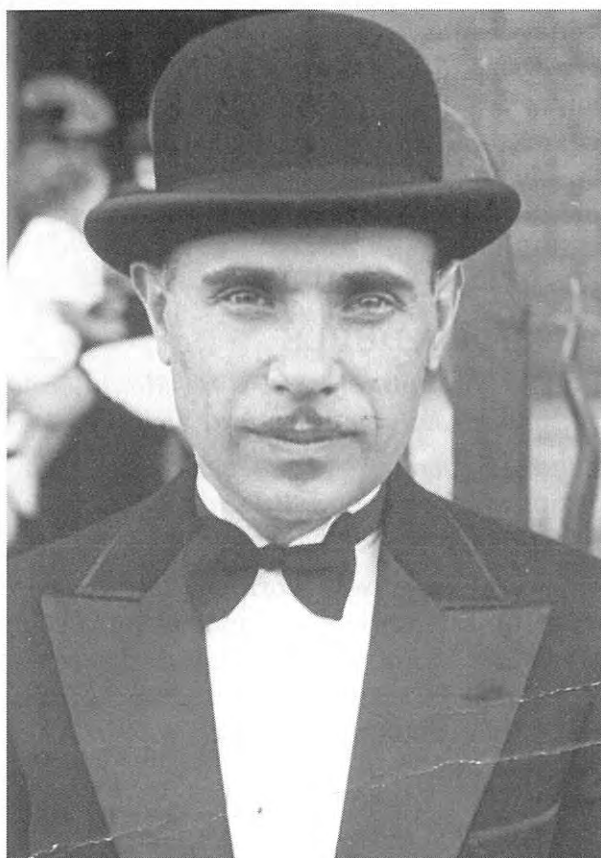
The Story of Vincenzo and Vincenza Dublé

by Sr Anna Dublé

VINCENZO DUBLÉ

Born: 14 November 1902 at Montalbano Elicona, Province of Messina, Sicily.

Died: 25 November 1970 in Coburg, Melbourne. Buried at Fawkner Memorial Park, Melbourne.



Vincenzo Dublé.

Vincenzo Dublé was born to Antonio Dublé and Maria Sacca at No 208 Via Federico II in Montalbano Elicona. At the age of six, until he was ten years old, he attended the local school, where his teacher was Maestro Collichia. During these early years Vincenzo helped his father in his barber's salon, using a stool to raise himself up so that he could soap the faces of the clients.

At the age of eighteen, Vincenzo left home against his parents wishes and went to Messina, where he learned the trade of 'Barber-Surgeon' as it was practised at that

time. Six years later, at the age of twenty-four, he returned to Montalbano Elicona, where he set himself up in a salon of 'two chairs' at No 7 Via Provinciale, with a large two-metre sign which said 'Salone', which is still remembered by locals in the village.

Vincenzo's skills and techniques as a hairdresser and barber were of high standard, but over and above these he had been taught much more by his father, and through his work at Messina, Vincenzo had gained a knowledge of dentistry, giving injections, stitching of wounds, blood letting and the use of leeches, setting of bones (animals included) and the making of plasters. These latter were made from salt, water, egg white, rope strands and cloth.

Vincenzo had a natural gift for music and he acquired an ability to play the violin together with a knowledge of music. While he was at Messina he was asked to play in the 'grand houses' of the time.

In 1926 he was engaged to Vincenza Fiore, also born in Montalbano Elicona and on the 27 October 1927 they were married at the church of San Domenico in the piazza Maria SS Provvidenza. Vincenzo and Vincenza then lived at No 18 Via Indipendenza, in which house two of their children were born - Maria on 27 July 1928 and Anna [the writer of this account] on 21 May 1930. This house still exists today. The midwife in attendance was surnamed Lisi.

Vincenzo was the first man to leave the village of Montalbano Elicona to migrate to Melbourne. Together with Mr Santa Lucia, Mr Filippo Ridi and Mr Vincenzo Faranda of Braidì, a nearby village, he left his home and family, suitcase in hand, taking the bus to Funari, then the train to Naples, and boarded the ship there bound for Australia in October 1930. The voyage took about forty days and the fare was 8,000 lire. Apparently this particular ship was kept waiting four

days at Port Melbourne before the passengers were allowed to disembark. At this time America and Argentina had even turned some migrants from Italy away.

Upon arrival, Vincenzo Dublé took lodgings in North Melbourne with other migrants including, interestingly, Mr Tibaldi (of Small Goods fame) and Mr Italiano (of Cheese Products well known today!). Vincenzo expected to continue his former profession as he searched for work, but soon found this not to be. Of necessity he then had to become an itinerant hairdresser/barber as permanent or stable work was unavailable in the area at that time. Eventually he found temporary work as a potato picker in Gippsland, after which he returned to Melbourne. Fortunately he found full time employment as a hairdresser-barber in Sydney Road Coburg, the shop being adjacent to what is now Foley's Mall. Wages at that time were about 3 pounds per week.

As a result of his hard work he was able to send for his family, so on 8 September 1934 his beloved Vincenza and her two daughters left Montalbano Elicona to travel by ship to Melbourne, Australia to rejoin Vincenzo. No words could adequately describe the hardships encountered on the voyage, and the reunion! The family first resided at Whitby St, Brunswick, later moving to 24A Munro St, Coburg. The girls attended school at the Bell Street State School in Coburg, but later went to the Catholic School in Mitchell St, North Brunswick, St Margaret's Mary. Again, later on, they attended St Paul's Catholic School in Coburg. On the 15 March 1936 Anthony Vincent Dublé was born. Vincenzo having lost his job to another person prepared to work for less money, he decided to open his own salon at 99 Bell St, Coburg.

On 18 August 1938 Vincenzo received his certificate of naturalization. When the house next door to Vincenzo's Salon in Bell Street became available for renting, the family moved in to No. 97 Bell St - a very suitable arrangement for family-oriented Vincenzo and family. On 3 January 1939 another daughter, Lena, was born.

It should be noted that during the Second

World War years, Vincenzo carried on his business and in spite of the racial and religious prejudice of the time and was greatly respected by his clientele and business contacts. Those who remember him in Coburg today speak of him affectionately and with genuine respect. He taught himself to read, write and speak English adequately. He also put his musical ability to good use. Together with some Italian friends, such as Richard Gorito and Tony Giardine, he visited places such as Heidelberg Repatriation Hospital where Concert Parties were held to entertain the patients, playing his violin and sometimes the guitar, during these concerts. He instilled into his family a love for music, and on Sunday evenings Italian music filled the air at the Dublé home as family and friends combined their talents to produce marvellous musical evenings.

VINCENZA DUBLÉ

Born: 26 January 1900 at Montalbano Elicona, Province of Messina, Sicily.

Died: 7 October 1987 at Bendigo Base Hospital, Victoria. Buried at Fawkner Memorial Park, Melbourne.

Vincenza Fiore was born on 26 January 1900 to Salvatore Fiore and Anna Popolo. Her early years were typical of the times when girls concentrated on learning domestic skills and were, of necessity, very involved in home-making.

From about the age of twelve Vincenza was taught by her elders the art of weaving fine cloth to be used as bed linen, towels, table linen, tea towels, etc. She learned to crochet with exquisite finesse and knitted, sewed and embroidered with great skill and finish. It should be noted that Vincenza used these skills throughout her life, knitting and crocheting until shortly before she died.

On 27 October 1927 Vincenza married Vincenzo Dublé and by 1930 two daughters were born. In 1931 Vincenza farewelled her husband as he set out for the unknown - for Melbourne. He was the first man to leave Montalbano Elicona for Melbourne. Vincenza was left to carry on with the care of her family. No words can describe this

separation or the courage of Vincenza when, with her two young daughters she in turn said good-bye to her beloved mother and family and friends and set off to join her husband. Vincenza, Maria and Anna left on 8 September 1934 being the first woman and children to leave Montalbano Elicona for Melbourne.



Vincenza Dublé.

The voyage was fairly gruelling and lengthy - about 40 days - but at long last the Dublé family were re-united. The difficulties in immigration in these pre-war years were monumental, especially so to a young mother used to life within a loving, extended family environment in a close-knit village community in far away Montalbano Elicona. Communication was only by letter which took weeks to arrive. The language barrier alone must have been daunting, not to mention the racial prejudice of the time. However, with strength-giving love and unity Vincenzo and Vincenza met the challenges of the new land together. On 15 March 1936 their son Anthony Vincent (known as Tony) was born, and on 3 January 1939 another daughter, Lena, arrived.

Vincenza's whole life was spent in dedication to her family and caring for the home. Her outstanding craft skills in knitting and

crocheting were always being put to use as beautiful works, too numerous to mention, were produced.

During the 1950s and onwards when many more Italian migrants arrived in Melbourne, the Dublé home was always open to those in need. Incredibly generous, whole-hearted hospitality was extended to all who sought help. Vincenzo, with the help of his English-speaking children, found many a job and a dwelling for the paesani and relatives while Vincenza totally supported all the efforts, providing and cooking countless meals and performing other helpful services. Sometimes twenty or more would be catered for at Sunday dinner, and it is to be remembered that Vincenzo alone was the family bread-winner in these difficult years. Holidays were unheard of for the hard-working man.

After Vincenzo died in 1970, leaving his family well provided for, Vincenza and family left Coburg and moved to Bendigo where she continued to be the stable and supportive force behind the setting up of a family business, the Captain Cook Motel-Hotel.

At the age of 80 years Vincenza's devotion to her family led her to undertake, with enormous courage, her first-ever journey by air, back to Italy so that she could personally be assured of her daughter Lena's welfare. Lena and family had in the meantime relocated to Abruzzi in Italy. During the visit Vincenza was taken back to Montalbano Elicona where she stayed briefly.

In 1983, at 83 years of age, Vincenza once again undertook a trip back to Italy to be



The Dublé grandchildren attend to the grave of 'nonno' Vincenzo.

with her daughter and family. She again went to Montalbano Elicona, this time accompanied by her daughter Anna. This longer visit allowed Vincenza to revisit the places of her childhood's treasured memories and meet with the people after so many years. These visits were indeed emotional experiences.

When Vincenza returned to Australia, she continued to lead a quiet retired life yet always doing what she could to help her

family. On 7 October 1987 she became ill and died very suddenly leaving four children, seven grandchildren and three great-grandchildren. She was buried with her beloved husband at Fawkner Park.

In 1984 the Dublé children donated to the National Museum of Australia the dentistry tools of their father Vincenzo with an account of his life and experiences as a migrant in Australia. Vincenzo never practised his 'special skills' in Australia.

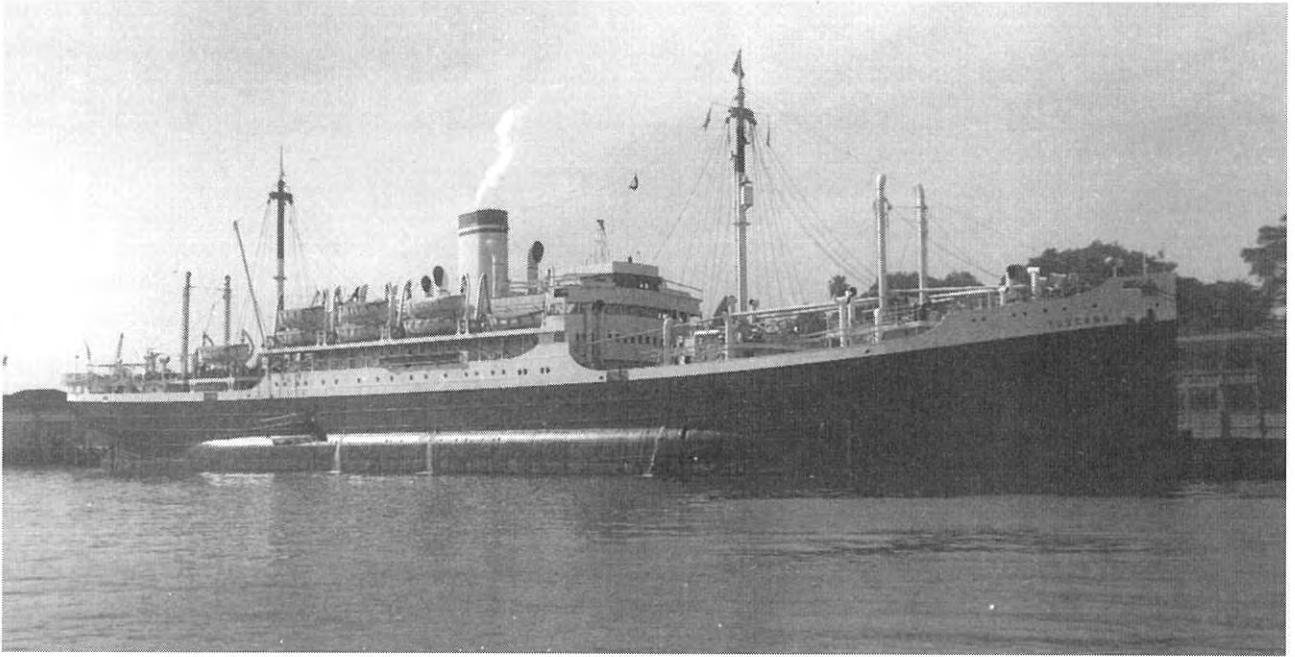


A panoramic view of Montalbano Elicona taken in 1934.

EMIGRANT SHIPS

by Maria Tence

The Society wishes to thank New South Wales University Press for permission to use extracts from Emigrant Ships to Luxury Liners by Peter Plowman. The book, published in 1992, is a valuable source of information on the history and voyages of numerous ships which brought hundreds of thousands of immigrants to Australia. Amongst them were many Italians. We will endeavour to profile some of the most well-known Italian ships, one in each issue of the IHS Journal, illustrating the article with either memories of the voyage or copies of documents and photographs in the Society's collection. In this issue we commence with the Toscana.



The Toscana as illustrated in Emigrant Ships to Luxury Liners.

The *Toscana* was built in 1923 by AG Weser, Bremen. She had a gross tonnage of 9584 and a service speed of 13 knots.

The vessel had been built for North German Lloyd as the *Saarbrücken*, accommodating 98 first and 142 second class passengers. The Italian government purchased the vessel in 1935 renaming her *Toscana*. She operated a South American service until 1937 when she was transferred to Lloyd Triestino. She was refitted to accommodate 2000 passengers and used on the service from Italy to East and South Africa for the following couple of years.

When Italy entered the Second World War in June 1940, *Toscana* was converted into a hospital ship. Taken over by the Allies during the war, she was returned to Lloyd Triestino in 1947. Once again she was refit-

ted, this time to accommodate 136 saloon class and 690 third class passengers. On 19 October 1948, *Toscana* undertook the first post-war voyage by a Lloyd Triestino ship to Australia, departing from Genoa and berthing in Melbourne on 30th November, followed by Sydney on 2nd December. In 1949, Lloyd Triestino added two more ships to the Australian service, *Sebastiano Caboto* and *Ugolino Vivaldi*.

To meet the transportation needs of the fast increasing number of Italians migrating to Australia, Lloyd Triestino introduced three new liners in 1951. The ageing *Toscana* was altered to carry 819 third class only. On 3rd June 1952, she lost both anchors in turbulent conditions off Portsea and in 1953 she was involved in a serious collision with a US Navy oiler in the Suez Canal, in which



Rosario Cicero (third from left) and other Italian fellow migrants on board the Toscana in 1949.

one passenger was killed. In May 1956, her lifesaving gear was found faulty during an inspection by Australian authorities and the owner was fined.

Toscana was removed from service in 1960 and sold to a Genoa shipbreaking firm.

The IHS is interested in hearing from people who have photographs and documents of their voyage (or their ancestors' voyage) to Australia for inclusion in future profiles.

NEW MATERIAL

Italians in the Territory of New Guinea

by Laura Mecca

A substantial collection of photographs together with copies of 'security' documents held in the Australian Archives on the Italian community in Papua New Guinea from 1934 to the outbreak of World War II was recently donated to the Italian Historical Society by the daughter of Girolamo Pangrazio.

Pangrazio arrived in Australia in 1926 from Camporovere, a town in the province of Vicenza, in the Veneto region. He was 21 years old. Soon after his arrival in Melbourne he went to work with his uncle Jack Cera, (who had sponsored him) on the construction of the O'Shannassy Dam, in Marysville, Victoria. When the project was completed, he found employment in a quarry in New South Wales, where he met Bruno Rossi, a fellow migrant from the same

Italian region. The Great Depression was biting hard and work was very scarce. After leaving the quarry, Girolamo and Bruno worked for a short stint on a tobacco farm in Queensland. They later tried their luck share-farming on an orange grove near Mt. Tamborine, but this proved to be a negative experience which cost them most of their savings.

In 1934 Bruno convinced Girolamo to travel with him to Edie Creek, where work in the gold mines was abundant. They were welcomed by a small Italian community made up of fellow migrants, some with their wives and children. The majority of Italians in the Territory of New Guinea were employed by New Guinea Goldfields Ltd as miners at Edie Creek and at Upper Watut and Golden Ridges in the Wau district.

Girolamo married Filomena Bonato by proxy. She arrived from Italy at Edie Creek in 1937. To give birth to their only child,



Filomena Pangrazio, with hat, with her husband (far left) and members of the Italian and Australian communities at Edie Creek with a group of New Guinean women. This photo was taken soon after Filomena's arrival in 1937.



Girolamo and Filomena Pangrazio with baby Flores at Edie Creek in 1939.

Filomena had to travel to Melbourne where she stayed for some time with relatives in Carlton. Flores was born in 1939.

Italy's entry into the war on 10th June 1940, had a dramatic impact on the Italian population of Papua New Guinea. In his letter to Major WJR Scott, Victorian Barracks in Paddington NSW dated 27 July 1940, Lieut. S.A. Lonergan from the Territory of New Guinea, Central Administration Department, Rabaul writes:

I have to refer to your memoranda...to inform you that all male Italian nationals, Italians who have become naturalized British subjects and persons born in Australia of Italian (or naturalized) parents, who were resident in this Territory on the 11th June, 1940, have been detained under the authority of the National Security Act and despatched to Australia in the s.s. Orungal which sailed from Rabaul on the 25th July, 1940 (and Salamaua on the 27th July, 1940).¹

On arrival in Sydney, the Italian detainees were taken to Long Bay Goal and from there went to a holding centre at Liverpool and soon after to an internment camp at Orange and, later, at Hay, NSW. They were then transferred to the main camp at

Loveday in South Australia where they remained until their release. The internment camps were divided into separate smaller camps, according to the ethnicity of the internees, such as the Italian camp, the German camp or Japanese camp. There was no interaction between the camps.

The wives and children of the Italian internees were left in Papua New Guinea to fend for themselves, without much support from the Australian authorities. It was very difficult for the Italian women to find a berth on the ship which departed only once a month from the nearest port of Salamau for Australia. Preference was given to the Australians. A number of them were still stranded in Papua New Guinea two months after their men were arrested and interned. Among them was Girolamo Pangrazio's wife Filomena with their young daughter Flores. On 12 August 1940, one of the miners interned at Orange, Girolamo Paoloni² wrote an internal note to the Commandant of the Italian Internment Camp, Prince Alfonso Del Drago, asking for his help to resolve the problem of the stranded wives and children. Paoloni wrote:

Sir, I hereby wish to inform you that a number of Italian women and children



Members of the gold mining Italian community in New Guinea queue up to register their names as aliens at the Edie Creek Police Station in September 1939. Nine months later all the men were arrested and deported to Australia for internment.

are still waiting to be removed from the Territory of New Guinea.

I would be much obliged if you could inform the Consular Authority representing the Italian Consul General of the fact that it is most urgent that the Italian women and children should be sent to Australia.

Some of the ladies cannot converse in English, one is an expectant mother, one has a newly-born babe and the other children are of tender age.

The women are left there unprotected to the extent that a few days after our internment, a native entered a house and the bedroom occupied by an Italian lady with intention of rape.

Whilst at Salamaua (the seaport), we made an application to Burns, Philp & Co. requesting their shipping department to issue berths for the women and children on the M.V. MacDhui that left the Territory on or about the 15th July 1940.

Burns, Philp & Co. answered that there was no room on board the MacDhui for Italian women. We are aware that the boat was not full at its arrival at Salamaua and that the Company gave preference to men rather than to Italian women and children.

Hereunder the names of the Italian women left in the Territory of New Guinea:

Mrs L. Cunico, one child, expectant mother

Mrs A. Pangrazio, one newly-born child

Mrs G. Pangrazio, one child

Mrs A. Spagnolo, one child

Mrs G. Pellizzaro

Mrs G. Rigoni, two children

Mrs M. Morbelli, two children

Mrs G. Zavattaro

Mrs G. Paoloni

Mrs G. Rovere, one child

Mrs E. Bortolotti, two children. At Port Moresby, Papua.

The Consular representative could get in touch with Burns Philp & Co. and find out if they are willing to transport the abovementioned passengers to Australia from New Guinea with the next M.V. MacDhui leaving Salamaua on or about the 19th of this month.

P.S. The abovementioned persons are in the position of paying their fare from New Guinea to Australia.³

At the outbreak of the war, the Japanese Consulate-General in Australia took over the task of looking after the interests of the Italian nationals in Australia, as the Italian Consulates were all shut down. Del Drago sought the intervention of the Consul General for Japan, Mr M. Akimaya, to help the Italian women find a passage for Australia.⁴ Filomena Pangrazio and her baby daughter Flores arrived in Cairns on 31 August 1940 on the *MacDhui* which left Salamaua 12 days before.

As to the interned men, some of them were successful in their appeal against the internment and were released after approximately 12 months of capture, most of them under severe restrictions such as the following imposed on Emilio De Martini who was released on 3rd May 1941:⁵

- a) *He shall not enter or return to or attempt to enter or return to the Territory Papua New Guinea.*
- b) *He shall reside in a locality approved for his residence by the G.O.C., of the Command in which he intends to reside.*
- c) *He shall not change his place of residence without the permission of the G.O.C., of the Command in which he is residing.*
- d) *He shall report fortnightly to the nearest Police Station.*

Girolamo Pangrazio, together with E. Bortolotti, L. Cunico, L. Paolini, G. Rigoni, G. Rovere, I. Rossi, E. Serafini, A. Spagnolo and S. M. Stefani also applied to an Alien Tribunal for leave to object to internment. Their application was refused and they remained interned.⁶ Girolamo Pangrazio was released from Loveday in December 1943. During his internment years, he offered to work in the kitchen and became a skilled cook. After the war, he pursued a career as chef in many well known Melbourne restaurants and pubs.

Other documents from the Australian Archives in the collection list all the names of the Italian internees in the Territory of New Guinea, as well as containing 'classified' information on their release and relocation in various camps.

The photographs illustrate 'special moments' in the lives of an isolated but close



A "sing sing" at Edie Creek.

knit community in an environment which was at the antipodes of the Italian villages from which they came. What is quite striking, is the elegance of the clothes of the men, women and children. Dress-making was very much part of the upbringing of the Italian women at that time. The women on the mines made all the clothes for their family. Fabrics and sewing needs were ordered from Brisbane and Sydney.

Many of the images also depict New Guinean nationals interacting with members of the Italian community or during a 'sing sing', celebrations to which the Italians were always invited.

Endnotes:

¹ AA NSW, CRS C320, item 132, New Guinea Internees.

² Also listed as Paolini in other AA records.

³ AA Vic, MP508/1, Dept. of the Army - General Correspondence 1939 to 1942, File No. 255/702/465, Paoloni to Prince Del Drago, 12 Aug. 1940.

⁴ Ibid, Del Drago to Akimaya, 20 Aug. 1940.

⁵ AA, ACT, Series A373/1, item 9533, Internees from New Guinea, File No. 255/742/216.

⁶ Ibid, File No. 255/702/1109.



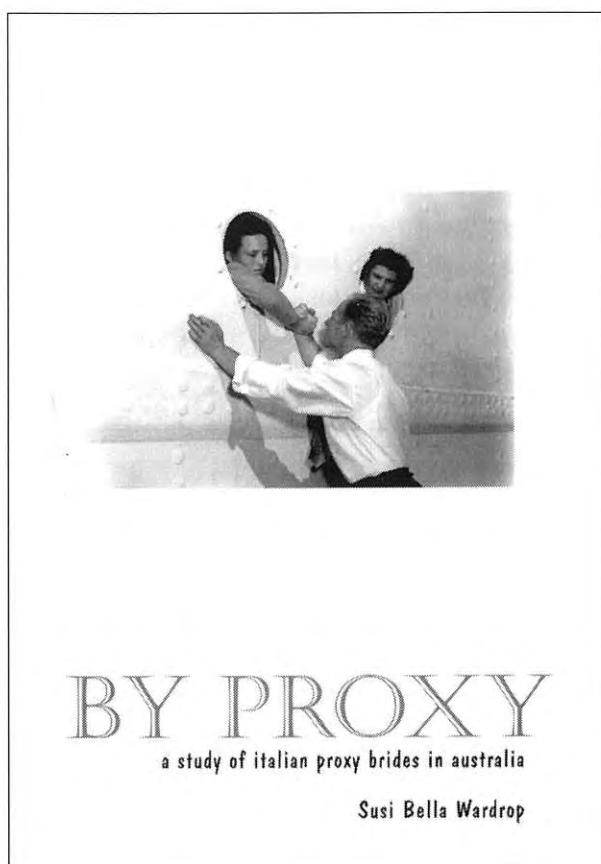
Bruno Rossi (centre) with Girolamo Pangrazio (right) and his brother Andrea at Edie Creek, c1937.

BOOK REVIEW

BY PROXY: A STUDY OF ITALIAN PROXY BRIDES IN AUSTRALIA.

Susi Bella Wardrop, Italian Historical Society, CO.AS.IT 1996, pp.xii+84. Paperback. \$16.95

Reviewed by Jacqueline Templeton



Many readers will recall the arrival of boats from Europe in the 1950s and 1960s, bringing proxy brides. These events were a favourite with the press. The Italian filmmaker, Luigi Zampa took a look at this practice in his 1971 documentary *B*

emigrato Australia sposerebbe compaesana illibata. [Handsome, honest, emigrant in Australia, seeks to marry virgin compatriot]. In the film, the bride Carmela (Claudia Cardinale), accepts a proposal of marriage from Amedeo (Alberto Sordi), a lonely Italian migrant working somewhere out in the Nullarbor, who had fallen in love with her picture. The lovely Carmela who arrives in a daring mini skirt, is anything but the chaste and simple country girl depicted in the photograph. She's a tart, in flight from

her life on the streets in Rome. The story revolves round the consequences of a series of deceptions on both Carmela's part and on that of the gauche Amedeo who is nearly fifty, epileptic and fearful of rejection. Carmela, after narrowly escaping a new 'protector', finally settles for Amedeo - and life out in the desert. Proxy marriage, it seemed, could have its pitfalls, both for men and for women!

Hazardous ventures or not, proxy marriages were more common than is usually recognised. The author of this study, based on an oral history project of the Italian Historical Society, suggests that thousands from Italy alone appear to have made this daring move. The Australian government's drive for a labour force after World War II saw many lonely single men, coming out intending to settle, but frequently unable to marry. They could not go home for a wife, and they were cut off culturally and linguistically from Australian women. The experience of some of these men is described movingly in this study. At the same time, many young women in Italy were suffering the effects of mass emigration from their war-devastated towns and villages. Before World War II, and shortly after, many Italian women emigrated to re-unite with husbands who had gone before. Even for these married women, confronting a strange land took courage enough. Those who married by proxy before emigrating took the plunge into even greater uncertainty.

Arranged marriages were not uncommon in the Italian towns and villages from which the migrants came, so that the practice of proxy marriages was not necessarily as bizarre as one might imagine. The parties often knew each other, although not always well; and sometimes they were not acquainted at all although in these cases they were usually known to the spouse's family. Nevertheless, proxy marriage was often a leap in the dark.

The settlement experiences of migrant women have attracted much scholarly attention, but the context in which their decisions to emigrate were made have not.

This particular sort of emigration has been little studied, with good and accurate documentation, as the author shows, being difficult to obtain. Susi Bella Wardrop's *By Proxy* reflects the patient research and sensitive interviewing undertaken to illuminate her subject. Based on the experiences of seventeen astonishingly intrepid women who came to Australia as proxy brides and of four men who married by proxy, it represents a genuine contribution to this perhaps well-known, but little explored, episode in Italian migration history. It is also, as she shows, a neglected aspect of many men's migration experience.

The study explores carefully many aspects of the process of marrying by proxy and of the journeying and arriving in Australia of those who dared. The participants are allowed to speak for themselves and there is much that is truly moving - the vivid stories of harsh and difficult lives at home, the loneliness of the migrant men in Australia, the touching marriages in Italy of brides with no grooms, the agonies of decision-making, the excitement and the apprehensions as the moment of meeting drew near, the disappointments and the joys. How did they work out? Various, as one might expect, and often very well. Regardless of the outcome, a common problem was the lack of opportunity for couples to become really acquainted before tying the knot.

By Proxy also raises questions about old myths and stereotypes. Traditionally, Italian migration was overwhelmingly male. Italian women's apparently greater reluctance to emigrate, especially alone, is usually put down to their supposedly less adventurous, more passive natures, an inclination to cling to the security of home and family, and to an intolerance of unmarried women travelling alone. In fact, few societies, until very recently, really approved the idea of single women emigrating alone. Yet a large number of them did. Economic circumstances and a need to find greater security abroad than was ever possible at home, led a great many to overcome any qualms. The relative absence of women in the Italian migrations owed more to the organisation of farming properties at home, and to the character of Italian migrations

which were usually intended to be temporary - women remaining to hold the fort while men left to earn cash - than to any lack of spirit of adventure on the part of Italian women. Indeed, in many parts of Italy, where circumstances permitted and necessity prevailed, women and girls had, long since, travelled on regular seasonal migrations, and history also provides many examples of brave transoceanic migrations.

This highly readable and compassionate study is enhanced by splendid photographs and documents, most of them from the Italian Historical Society's collection. It will appeal to those interested, not only in Italian, but other migrations: many proxy brides came to Australia from other countries at this time, especially from Greece and the former Yugoslavia. One hopes this study will encourage others to explore similar experiences.

Joy and Sadness in Ship of Proxy Brides



The liner *Surriento* was a "ship of brides" last night when it brought to Melbourne 65 Italian girls, aged from 17 to 31, who had been married by proxy.

The Age, Melbourne, 5 January, 1955.
Courtesy of *The Age*.

FAMILY HISTORY

In search of:

Myriam Segre, born in Alessandria, Italy in 1937-1939?

The Society has received a request for assistance from Rosetta Ghiggi, from Alessandria (Italy) to trace Myriam Segre, who is believed to be living in Sydney. It is a very heartfelt story which reminds us of a traumatic, turbulent and shameful period in human history.

Mrs Ghiggi has deposited with us a letter for Myriam, with a photograph of Myriam's mother, taken in Italy on May 1st, 1930, which is believed to be the only existing photo of her. Rosetta was a friend and neighbour of Myriam's mother

Myriam lived with her family in Alessandria. She was about four or five years of age when, during the Second World War, many Jewish Italians were rounded up across Italy for internment and deportation to German concentration camps.

Myriam's mother handed her young daughter over to her neighbour Rosetta Ghiggi through a back door whilst the soldiers were at the front door to arrest them. The family was deported to the infamous Lager of Auschwitz, where they all perished. Myriam was placed in an orphanage run by a religious order just outside Alessandria, where she spent the war years.

Soon after the war Myriam was adopted by a family. It is not known if it was an Italian (Jewish) family who then migrated to Australia or if this family was already in Australia. The contacts which Myriam kept with her neighbour stopped a few years after her arrival in Australia. Mrs Ghiggi believes that Myriam settled in Sydney and has four sons.

Mrs Ghiggi, who is now an old woman, is eager to make contact with Myriam or a relative in order that this only surviving photograph of Myriam's mother can be passed on to her or to family members. She recently found the photograph amongst some belongings.

The Society is eager to help Mrs Ghiggi with this request and would appreciate any information that could assist in tracing Myriam Segre. Please contact Laura Mecca on (03) 9349 1144. Fax. (03) 9347 0001.

Augusto Baiguera, born in Brescia 20/11/1928.

Augusto was the son of Giovanbattista Baiguera and up to his departure for Australia in 1958 lived at 17 Viale Piave, Brescia (Lombardy). In March 1959 he was at the Maribyrnong Migrant Hostel, in Victoria. In August 1960 he resided at 15 Waverley Street, Richmond, Victoria. He acquired Australian citizenship in 1964.

His daughter Gabriella sends the following message to her father or anyone who can give her information about his whereabouts: *I am Gabriella Baiguera, born in Brescia on 17 February 1953. I was five years old when my father Augusto migrated to Australia, leaving from Genova in 1958.*

After a letter home on 12 March 1959 from the Maribyrnong Hostel, Victoria, I have never received any further news from him or about him.

I am now an adult, with a family and a 17 years old daughter. I have this great desire of knowing if he is alive, if he is well and to establish contacts with him.

I have many times imagined that, understandably, he may have a family in Australia. I want to reassure him and his family that this search of mine is only dictated by my longing to see him at least once more. I also want to say that it was entirely my idea to begin this search and that I have not contacted any of his relatives in Italy'.

If someone could assist Gabriella with information about her father, please contact Laura Mecca on (03) 9349 1144, Fax. (03) 9347 0001.

NEWS

Sir JAMES GOBBO, GOVERNOR OF VICTORIA

The Italian Historical Society on behalf of its members wishes to congratulate Sir James Gobo on his investiture as Governor of Victoria. This prestigious appointment is the culmination of a brilliant career of the Australian-born son of Italian immigrants who settled in Australia in the 1920s. Sir James, who was president of CO.AS.IT for many years, also founded the Historical Society. He is well known for his endless efforts and contribution to the acceptance and establishment of the philosophy of multiculturalism, in particular through the maintenance of community languages and cultural identity. Sir James' sense of justice and equality were reflected in a speech presented at the Melbourne conference 'Law in a Multicultural Society' in 1990 in which he commenced his address in the Italian language in order to highlight the difficulties experienced by non-English speaking individuals in the Courts, be they plaintiffs or witnesses.

His appointment not only recognizes his personal contributions, but recognizes the greater contribution of the Italian community to this country.

CAVOUR CLUB'S 80TH BIRTHDAY

The Italian Cavour Club is celebrating its 80th birthday in grand style with a black tie Ball at the Grand Hyatt, Melbourne, on 4 October 1997.

The Club was founded in 1917 and named after Camillo Benso Count of Cavour (1810-1861), the famous Italian statesman credited with the unification and creation of the Italian State.

The Club was based for many years in Cecil Street, South Melbourne. It played a very important role in the 1920s and 1930s by representing the united Italian

community in the wider Australian community. The Club worked actively in raising money for mainstream charities, such as the Red Cross, the Royal Melbourne Hospital and many other community-based projects. Its charity functions were always well attended and the Club and its members were praised and recognized for their humanitarian efforts. The annual balls were often highlighted in the Australian press as events at which the 'creme' of the Italian and Australian communities attended.

The Club was forced to close during the war years. It reopened after the war. However, the establishment of larger regional Italian Clubs in the 1960s and 1970s forced the Cavour to close its South Melbourne premises in the late 1970s. It reopened in the 1980s as a small country club in the Shire of Bulla where regular functions continue to be held for its remaining members.

A copy of the Cavour Club's records dating back to its inception in 1917 is held in photocopy format at the Italian Historical Society.

Tickets for the 1997 Annual Ball can be purchased at \$100 per person by contacting Anna Blundo on 9330 0141.

MINI TRAVELLING DISPLAY – AUSTRALIA'S ITALIANS

As outlined in the previous Journal (Vol. 4 No. 2), the Society has adapted parts of its successful bicentennial exhibition *Australia's Italians* into a compact, portable and user-friendly mini display for use by rural communities, local libraries and schools. The work was made possible with a grant from the Victorian Government's Arts Touring Grants.

The exhibition which can be borrowed (at a small fee) by regional and local community-

based organizations, libraries, museums, schools and historical societies has been written in both Italian and English. The display includes an educational kit aimed at the upper primary to upper secondary levels and focuses on both the LOTE Italian language curriculum requirements and the SOSE (Studies of Society and Environment) requirements which encompass the history component.

This mini travelling display will be an excellent showcase and teaching tool for the promotion of greater understanding of the contributions that diverse cultures have made to Australia. It will be available from 1 October 1977 and can be booked through the Italian Resource Centre. Conditions of use, borrowing fees and schedule will be available shortly through the Centre.

EXHIBITION: *CHOPS AND CHANGES – FOOD, IMMIGRANTS AND CULTURE*

The Society, in partnership with the Museum of Victoria, the Australian Jewish Museum, the Museum of Australian Chinese History and the Australian Folklife Association, is participating in an exhibition which celebrates the impact of cultural diversity on Australian food and eating habits. The exhibition, formulated by the Immigration Museum of South Australia, will be touring around Australia. The partnership organizations will present a local component which will focus on the theme 'Festive Tables'. For our part, the Italian Historical Society, in collaboration with the Valguarnera Social Club, will present '*La Tavola di San Giuseppe*' (St. Joseph's Table).

The feast of St. Joseph is one of Italy's most celebrated feast days as St. Joseph is the patron saint of the family. This day is particularly observed in Southern Italy, especially Sicily and the Eolian Islands. The Society has found that this feast has been transported by Sicilian immigrants and is found in Northern America and

Australia. In Australia, it is given traditional significance within the immigrant community which originated from the town of Valguarnera in the centre of Sicily. Club members have agreed to mount the table, measuring approximately five metres in length and five metres in height (assembled in the form of a multi-layered altar). It will be adorned with traditional festive foods and the specialities of the town, one of which is bread in a variety of elaborate forms with religious significance and in other shapes of a decorative nature.

The exhibition will also have a structured curriculum focus for LOTE Italian language and SOSE syllabi.

This exhibition will be the first project of its kind to draw on the contributions of various ethno-specific communities and community-based cultural groups.

Further details can be obtained by contacting the Italian Resource Centre on 9347 1144.

PUBLICATIONS RECEIVED

The following are books which have recently been received at the Society, through gift or purchase. They may not necessarily be current releases. The books which are available for purchase at the Historical Society together with the recommended retail prices of all books are indicated where available.

Oltre Gli Oceani. By Giorgio Jannon. Gribaudo Press. Paravia, Torino Italy, 1996.

Extensive research was conducted for this book which is written in Italian and investigates the migratory trends of the region of Piemonte and the reasons for emigration. It tracks early Piemontese immigration and settlement in Australia.

L'Apostolato di P. Giuseppe La Rosa in Australia: Dieci Anni tra gli Italiani in Australia (1939-1949). By Domenico La Rosa. CO.AS.IT Italian Historical Society of New South Wales. Sydney 1995. Italian and English.

An autobiographical account of Mons. La Rosa's ten years amongst the Italian community in Australia which has been edited by his brother Domenico. The book documents Mons. La Rosa's work and contribution to various religious, charitable, social and cultural activities which he initiated and carried through and includes his involvement with the newspaper *La Fiamma*. It documents a period of Australian history in which many Italians experienced great difficulty.

The Recollections of Luigi Grollo. By Robert Pascoe. Grollo Australia Pty Ltd, Northland. 1988. English and Italian.

This book is the first of a series of three. It is a mix of autobiographical accounts and recollections of Luigi Grollo's life in Italy and early settlement in Australia, aided by an historical overview to provide a broader perspective, making connections with factual Italian and Australian chronologies.

We Work With Grollo. By Robert Pascoe. Grollo Australia Pty Ltd, Northland. 1992. English and Italian.

The second in the trilogy. It documents the

extensive contribution that Luigi Grollo and the Grollo group of companies have made in the Australian building and construction industry. The book records how the 'one man' building company expanded to become one of the largest building and construction companies in Australia. It has been interwoven with quotes and photographs of Grollo employees and the various projects undertaken by the company.

The Seasons of Treviso. By Robert Pascoe. Grollo Australia Pty. Ltd. Northland. 1995. Italian and English.

The last book of the trilogy gives an excellent social history account of the complexities which contribute to an identity, in this case the identity of belonging to the region of Treviso, a once impoverished and rural part of the Veneto region from which Luigi Grollo's family originates. The book has been written as a journey through the four seasons and how the seasons directed the pace of life of the Trevisani, a strongly agricultural community. It records various customs and traditions of the area.

Growing Through a Brick Floor. By Diana Ruzzene Grollo. Groset Pty. Ltd. Thornbury. 1997. \$24.95. English. Available at Society.

To quote Prof. Robert Pascoe 'This is the authentic voice of the migrant female'. The book not only gives a detailed family history of Diana Grollo's maternal and paternal lines, the Ruzzene and Claut families, but continues with her clear and vivid recollections as a young immigrant girl in Australia. Diana's proud regional heritage is also evident from the strength of her recollections.

Appunti di un Emigrato. By Valerio Borghese. Insegna Publishers. 1995. \$20.00. Italian.

An autobiography which reflects observations, opinions and impressions of an immigrant celebrating twenty-five years in Australia. Borghese writes of his experiences in a mixture of narrative, prose, and poems.

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The Editorial Sub-committee for this edition was:
Doug Campbell, Joan Campbell, Rosario Lampugnani,
Laura Mecca, Maria Tence

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 invite readers to contribute newsworthy articles and short notes. Guidelines for contributors are included.

The views expressed in the *Journal* are those of the contributors and not necessarily those of the Italian Historical Society. The illustrations not sourced are from the Italian Historical Society Collection.

The *Journal* is published twice a year. Subscription is \$20.00 annually which entitles you to two issues of the Journal per annum and unlimited unassisted use of the IHS Library. The Italian Historical Society is governed by CO.AS.IT and is bound by the rules and regulations of the parent body.

Subscriptions can be sent to:

Italian Historical Society – CO.AS.IT
Italian Resource Centre
185 Faraday Street, Carlton 3053
Tel: (03) 9349 1144 Fax: (03) 9347 0001

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FRONT COVER: Italians in New Guinea

A display of elegance at Edie Creek in 1939. From left: Ettore Bortolotti, Ida Bortolotti, Esme Pangrazio, Filomena Pangrazio with baby Flores, Girolamo Pangrazio, Agostino Spagnolo, Giovanna Spagnolo, Luigi Cunico and Maria Cunico. Children in front: Liliana Spagnolo, Rose Marie Mortolotti and Mara Angela Cunico.

I.H.S. Journal - Guidelines for Contributors

1. The *Journal* of the Italian Historical Society - CO.AS.IT, is produced for a general readership and preference will be given to articles which increase an understanding of the history of Italian immigrants and their descendants.
2. The *IHS Journal* is published twice yearly. The deadline dates for articles for each issue are:
 - June issue: 30 April
 - December issue: 30 October
3. The *IHS Journal* accepts unsolicited articles but may decline publication for various reasons. Articles are equally welcome from both professional and amateur historians and writers.
4. The *IHS Journal* does not pay for contributions.
5. All materials submitted may be subject to editing.
6. Articles should normally be submitted on white A4 paper, typed with double spacing on one side. Contributors are also encouraged to submit work on IBM compatible disk or both. In general articles should not exceed 3000 words and should ideally be 1500-2000 words.
7. Articles should be accompanied by appropriate and clearly captioned illustrative material wherever possible. This may include clear photographs, maps, diagrams, drawings, or other materials such as advertisements, programs, tickets, etc.
8. All material submitted for publication must be accompanied by permission to publish and must meet copyright requirements. This includes both textual and illustrative materials. Unless otherwise stated, the author/s of the material provided will be credited with copyright.
9. All articles should give sources and references and this additional material will be published where appropriate. These footnotes/endnotes should be grouped at the end of the article and may refer to sources or amplify material in the main body of the article. The reference numbers for endnotes should appear in the text at the end of the sentences.
10. The bibliographic style favoured for citing books, based on the *Style Manual* of the AGPS is: name of author, name of book in italics or underlined, name of publisher, place of publication, year of publication.
For citing journals: name of author, title of article, name of journal in italics or underlined, volume number and year, page number/s.
11. Contributors should retain copies of all materials submitted. Illustrative material will be returned if requested.
12. Contributors should provide a very short personal description outlining current interests.