

Newsletter



Memory, memorialisation, monuments, commemoration and more

The broad theme for this issue of the Newsletter is memory, memorialisation, monuments, commemoration, and changing attitudes and responses to the material fabric of the past.

We learn of the sustained response to the threat of inappropriate development at the culturally significant Parramatta Female Factory (1818) site at North Parramatta from Rhonda Gaffey.

Don Garden considers the controversy in Australia and elsewhere about statues and monuments erected in the past, mostly honouring prominent white men. As he notes, Australian criticism of such memorials mostly relates to 'insufficient recognition of women achievers' and the memorialisation of men 'associated with values and actions that are now deemed to be immoral, criminal or racist'.

In *Western Australia – An Historical Boast* Richard Offen begins by recounting that when he first arrived in Western Australia he was told that the 'State had no history and most of the heritage buildings had been demolished in the previous 25 years'. That this is not the case we learn because WA 'not only has very significant early evidence of the endeavours of human beings, but also of life itself on Earth'.

Captain Cook in Queensland by The Royal Historical Society of Queensland was launched by the Society's Patron, Her Excellency the Honourable Dr Jeannette Young AC PSM, Governor of Queensland, on 13 October 2022. Stephen Sheaffe has given an account of the publication together with details of Cook's voyage.

The annual Darwin Defenders Commemoration held each

February at Victoria's Shrine of Remembrance is the subject of Rosalie Triolo's article. As she notes this is one means of demonstrating that the wartime experiences of service men and women and others have not been forgotten.

In *The memory of the Cowpastures in monuments and memorials* Ian Willis draws on two case studies to highlight how perceptions of memorials can vary over time. There has been a growing understanding of 'the dire consequences of violence on the colonial frontier in the Sydney wars'.

In this issue we also note the passing of Emeritus Professor Dick Selleck, and also local historian Peter Cox who was widely recognised as 'the authority' on George Town.

Editor Christine Yeats

Contents

Introduction.....	1
Message From The President.....	2
The Memory of the Cowpastures.....	3
Statues and Monuments.....	6
Parramatta Female Factory.....	8
WA - An Historical Boast.....	11
Captain Cook in Queensland.....	13
Darwin defenders.....	15
Obituaries.....	16

FAHS Newsletter December 2022

Editor: Christine Yeats

Design & Production: Pauline Hitchins

Federation of Australian Historical Societies (Inc.)

Postal address: GPO Box 1440, Canberra ACT 2601, Australia

Email address: admin@history.org.au

ABN: 89 217 386 291

FROM THE PRESIDENT

The more things change



Old buildings such as this former Mechanics Institute in Nathalia in northern Victoria make ideal museums with their own stories added to the local history but bring their own challenges in maintenance, fit-for-purpose issues and heritage considerations as a society grows.

'plus ça change, plus c'est la même chose' (Jean-Baptiste Alphonse Karr in 1849)

In English 'the more things change, the more they stay the same...'

On 7 September this year I was honoured to be the guest speaker at the Waverley (NSW) Historical Society's 60th Anniversary Lunch. The title of my talk was Historical Societies: their relevance and their future.

There is no doubt that communities across the globe have faced – and in many cases are continuing to face – some of the worst of times in recent years with the COVID pandemic, floods, fire, rising fuel costs, the war in the Ukraine and the list goes on.

Not surprisingly local history societies are feeling the impact of these events. They are also coping with the added pressures of falling volunteer numbers, reduced membership, financial pressure, rising costs and the lack of suitable premises to name just a few current issues.

While these are genuine concerns, and in the wake of

recent events some societies have closed their doors, I was somewhat buoyed by the realisation that so many of them are not new.

Furthermore, most local history societies have weathered these and similar challenges over many decades.

In 1973 the Royal Australian Historical Society published the 'Report upon the needs, problems, and capacities of local historical societies in New South Wales.'

The report came out of the survey conducted by Theo Barker of Bathurst Historical Society. It identified lack of money, difficulties in attracting and holding members, apathy of local community, lack of space, getting active help from members and difficulty with rosters and finding help, as the key problem facing societies.

The FAHS has also conducted surveys of Australian historical societies – in 1999, 2000 and in 2016. The concerns identified in these surveys differed little from Theo Barker's 1973 findings, apart from those related to technology.

While the common issues of concern do not appear to have changed in almost 50 years, local history societies have continued to thrive and adapt.

A Google search will bring up numerous models for sustained longevity for local history societies and other groups. Such models can be a useful guide for future planning and direction and over the coming months the FAHS will be looking at ways that we can assist our constituency in planning for the next 50 years and beyond.

Christine Yeats

The Memory of the Cowpastures in monuments and memorials

The Cowpastures was a vague area south of the Nepean River floodplain on the southern edge of Sydney's Cumberland Plain.

The Dharawal Indigenous people who managed the area were sidelined in 1796 by Europeans when Governor Hunter named the 'Cow Pasture Plains' in his sketch map. He had visited the area the previous year to witness the escaped 'wild cattle' from the Sydney settlement, which occupied the verdant countryside. In 1798 Hunter used the location name 'Cow Pasture'; after this, other variants have included 'Cow Pastures', 'Cowpasture' and 'Cowpastures'. The latter will be used here.

Governor King secured the area from poaching in 1803 by creating a government reserve, while settler colonialism was furthered with the allocation of the first land grants in 1805 to John Macarthur and Walter Davidson. The Cowpastures became the colonial frontier, and dispossession and displacement of Indigenous people inevitably led to conflict and violence. The self-styled gentry acquired territory by grant and purchase and created a regional landscape of pseudo-English pastoral estates.

According to Kate Darian-Smith and Paula Hamilton, collective memories are 'all around us in the language, action and material culture of our everyday life',¹ and I often wondered why the cultural material representative of the Cowpastures appeared to have been 'forgotten' by our community.

The list of cultural items are quite extensive include:

- roads and bridges, parks and reserves;
- historic sites;
- books, paintings, articles; and conferences, seminars, and workshops;
- monuments, memorials and murals;

- community commemorations, celebrations and anniversaries.

This material culture represents the multi-layered nature of the Cowpastures story for different actors who have interpreted events differently over time. These actors include government, community organisations, storytellers, descendants of the Indigenous Dharawal and European colonial settlers, and local and family historians. Using two case studies will illustrate the contested nature of the Cowpastures memory narrative.

Firstly, the 1995 Cowpastures Bicentennial celebrated the finding of the 'wild cattle' that escaped from the Sydney settlement by a party led by Governor Hunter in 1795.

Following the success of the 1988 Australian Bicentenary and the publication of histories of Camden and Campbelltown,² local officialdom decided that the anniversary of finding the 'wild cattle' deserved greater recognition. Camden Mayor HR Brooking stated that the festival events 'highlight the historic and scenic significance of the area'. A bicentenary committee of local dignitaries was formed, including the governor of New South Wales as patron with representatives from local government, universities, and community organisations.

In the end, only 10% of all festival events were directly related to the history of the Cowpastures. Golf tournaments, cycle races and music concerts were rebadged and marketed as bicentenary events, while Indigenous participation was limited to a few lines in the official programme and bicentennial documentation.³ The legacy of the bicentenary is limited to records in the Camden Museum archives, a quilt, a statue, a park and a book.

The Camden Quilters commissioned a 'story quilt' told through the lens of local women, who took a holistic approach to the Cowpastures story. It was the only memorial created by women and the collaborative efforts of the quilters created a significant piece of public art. Through the use of applique panels, the women sewed representations of the Cowpastures around the themes of Indigenous people, flora and fauna, 'wild cattle', agriculture, roads and bridges, and settlement.⁴ The quilt currently hangs in the Camden Library (see next page).

In the suburb of Mount Annan, there is a statue of Governor Hunter. The land developer AV Jennings commissioned Lithgow sculptor and artist Antony Symons to construct the work to coincide with a residential land release. The statue has a circular colonnade, supporting artworks with motifs depicting cows, settlement and farming activities. Ashton and Hamilton have identified three trends in memorial commemoration since the 1960s and Hunter's statue is an example of a 'representative commemoration' – commemorating events from the past.

Two other types of memorialisation identified were 'participatory memorialisation' instigated by 'memory activists' and place-based memorials placed as close as possible to an event.⁵

On the northern approaches to the Camden town centre is the Cowpastures Reserve, parkland that is used for passive and active recreation. The reserve was opened by the Governor of NSW on 19 February 1995 and is located within the 1803 government reserve, although the memorial plaque states that it is 'celebrating 100 years of Rotary'.

Continued

Memory of the Cowpastures



Cowpastures Heritage Quilt

Memory of the Cowpastures

The NSW Department of Agriculture published Denis Gregory's *Camden Park Birthplace of Australia's Agriculture* in time for the bicentenary. The book covered '200 years of the Macarthur dynasty'. It demonstrated the 'vision and determination' of John and Elizabeth Macarthur to make 'the most significant contribution to agricultural development in the history of Australia'. Landscape artist Greg Turner illustrated the work with little acknowledgement of prior occupation by the Dharawal people.⁶

Secondly, the commemoration of the 1816 Appin Massacre has created a series of memorials and represents a more meaningful representation of the Cowpastures story with the loss of Indigenous lives to the violence of the Cowpastures' colonial frontier. European occupation of the Cowpastures led to conflict and this peaked on 17 April 1816 when Governor Macquarie ordered a reprisal military raid against Aboriginal people. Soldiers under the command of Captain James Wallis shot at and drove Aboriginal people over the cliff at Cataract Gorge, killing around 14 men, women and children⁷ on the eastern limits of the Cowpastures.

The Winga Myamly Reconciliation Group organised a memorial service for the Appin Massacre in April 2005 at Cataract Dam picnic area.⁸ By 2009 the yearly commemorative ceremony attracted official participation of over 150 people both 'Indigenous and Non-Indigenous'. Attendees included the NSW Minister for Aboriginal Affairs and representatives from Wollondilly Shire Council and the NSW Police.⁹ In 2007 Wollondilly Shire Council and the Reconciliation Group commissioned a commemorative plaque at the picnic area. According to Atkinson-Phillips

plaques are often overlooked and by analysing the words the researcher can gain an insight into the intent of the those installing them. The inscription on Cataract memorial plaque leaves no doubt what the council and the reconciliation group wanted to emphasis and it states:

The massacre of men, women and children of the Dharawal Nation occurred near here on 17 April 1816. Fourteen were counted this day, but the real number will never be known. We acknowledge the impact this had and continues to have on the Aboriginal people of this land. We are deeply sorry. We will remember them. Winga Myamly Reconciliation Group. Sponsored by Wollondilly Shire Council.

The memorial and remembrance service have given the descendants of Indigenous people a voice in the telling of the Cowpastures story.

In 2016 the Campbelltown Arts Centre held an art exhibition with an international flavour commemorating the bicentenary of the Appin Massacre called *With Secrecy and Dispatch*. The gallery commissioned new works from 'six Aboriginal Australian artists and four First Nation Canadian artists' that illustrated 'the shared brutalities' of the colonial frontier for both nations.

In 2021 an application was made to Heritage NSW for consideration of the Appin Massacre Cultural Landscape, the site of the 1816 Appin Massacre, for listing on the State Heritage Register. The Heritage NSW website states that the Appin Massacre was 'one of the most devastating massacre events of First Nations people in the history of NSW' and is 'representative of the complex relationships between First Nations people and settlers on the colonial frontier'.

In conclusion, these two case studies briefly highlight how the

contested meaning of memorials commemorating aspects of the Cowpastures story vary for different actors over time. At the 1995 bicentenary only European voices were heard telling the Cowpastures story emphasising the cattle, Governor Hunter and settlement.

In recent years the voices of Indigenous Australians have been heard telling a different story of European occupation emphasising the dire consequences of the violence on the colonial frontier in the Sydney wars.

Ian Willis

1 Kate Darian-Smith & Paula Hamilton (eds), *Memory and History in the Twentieth-Century Australia*. Melbourne, Oxford, 1994, p 4.

2 Alan Atkinson, *Camden, Farm and Village Life in Early New South Wales*. Melbourne, Oxford, 1988. Carol Liston, *Campbelltown, The Bicentennial History*. Sydney, Allen & Unwin, 1988.

3 *Cowpastures Review and 1995 Calendar, Bicentennial Edition*. Vol 1, 1995, p3

4 *Cowpastures Review and 1995 Calendar, Bicentennial Edition*. Vol 1, 1995, p2

5 Alison Atkinson-Phillips, 'The Power of Place: Monuments and Memory' in Paul Ashton & Paula Hamilton (eds), *The Australian History Industry*. North Melbourne, Australian Scholarly Publishing, 2022, p.126.

6 Turner, Greg. & Gregory, Denis. & NSW Agriculture, *Camden Park, birthplace of Australia's agriculture*. Orange, NSW, NSW Agriculture, 1992.

7 Karskens, Grace, *Appin massacre*, *Dictionary of Sydney*, 2015, http://dictionaryofsydney.org/entry/appin_massacre, viewed 09 Oct 2022

8 *Macarthur Chronicle*, 12 April 2005.

9 *The District Reporter*, 20 April 2009.

10 Alison Atkinson-Phillips, 'The Power of Place: Monuments and Memory' in Paul Ashton & Paula Hamilton (eds), *The Australian History Industry*. North Melbourne, Australian Scholarly Publishing, 2022, p.127.

11 Tess Allas and David Garneau (Curators), *With Secrecy and Dispatch*. Exhibition at the Campbelltown Arts Centre, 9 April-13 June 2016, Campbelltown. Online at *With Secrecy & Dispatch | Campbelltown Arts Centre (c-a-c.com.au)* Viewed 9 October 2022.

12 *Heritage NSW, Appin Massacre Cultural Landscape (Under Consideration)*, Heritage NSW, Sydney, 2022. Viewed 10/10/22.

<https://apps.environment.nsw.gov.au/dpcheritageapp/ViewHeritageItemDetails.aspx?ID=5067855>

13 Stephen Gapps, *The Sydney Wars, Conflict in the Early Colony 1788-1817*. Sydney, NewSouth Books, 2018

Statues and Monuments

In recent years there has been considerable controversy in Australia and elsewhere about statues and monuments that were erected in the past to honour people, essentially prominent white men.

The current preoccupation seemingly started in 2017 following a campaign against confederate monuments in the United States. In Australia about that time there was an outbreak of vandalism directed towards the statue of James Cook in Hyde Park in Sydney, and of monuments to others including Queen Victoria, Governor Lachlan Macquarie and Yagan, the Indigenous Western Australian who led resistance against the British colonisers.

Australian criticism of such memorials has come from two main perspectives: insufficient recognition of women achievers; and the fact that many of the memorialised men are associated with values and actions that are now deemed to be immoral, criminal or racist. Some people argue that public statues and monuments are a dated form of public recognition and should be removed if they breach modern values. In contrast, my belief is such that memorials, ironically especially controversial ones, could be used to educate people about changes in historical perspectives and to enable the community better to understand our history.

In terms of gender equity, there are two obvious solutions. One is to achieve some balance by erecting statues to recognise the many worthwhile women, and the other is to remove all or many statues of men. Professor Clare Wright from La Trobe University has pointed out that in Melbourne there are 580 statues of which only nine are of 'real' women and another 27 of allegorical or symbolic figures, many of whom are semi-dressed.



Capt James Cook statue, Hyde Park, Sydney, 1901, Wikimedia Commons

In 2021 a lobby group in Melbourne called 'A Monument of One's Own' was successful in gaining a commitment from the Victorian government to devote \$1 million to improving public recognition of women leaders through statues and other public art.¹ Work is proceeding for a statue of Zelda D'Aprano, a feminist activist who fought for equal pay.

The other main issue, statues and monuments of men who had unpalatable beliefs and/or behaved in ways now considered unacceptable or criminal, is even more problematic. The Black Lives Matter movement and campaigns by Australian First Peoples have underlined the entrenched racism that prevails despite significant changes in community values and beliefs.

What was once taken for granted, such as the superiority of white people and their right to enslave Indigenous people,

to take over their land and to push them aside or kill them, is for most people (sadly not all) now totally unacceptable. It was these race-based beliefs in the eighteenth and nineteenth centuries that justified the invasion of Australia and the dispossession and frequent brutal treatment of the Indigenous population. Three examples of men whose statues and monuments have become contentious because they represent such beliefs and values are James Cook, John Batman and W.L. Crowther.

Should we condemn people in the past who manifested the attitudes and beliefs of their time. Is that an ahistorical judgement? Should we endeavour better to understand past beliefs and actions, while not failing to condemn extremes of racism and brutality? These are challenging dilemmas for all who practice History.

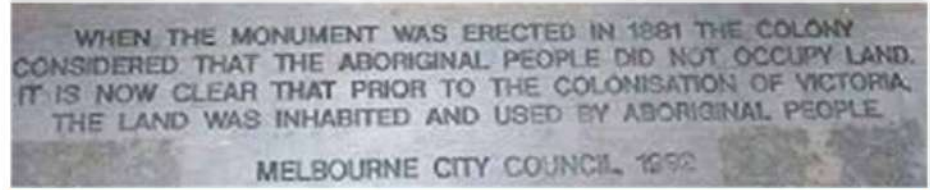
Statues and Monuments

The James Cook vandalism and controversies broke out in the years leading up to the 250th anniversary of Cook's 1770 sighting, landing and claiming of the east coast of Australia. The federal government committed \$50million to commemorate the event, which angered many people, especially when terms such as 'discovery' and 'celebration' were used.

Cook, it was argued by opponents, had paved the way for an invasion based on the false assumption of white superiority and a right to occupy the lands of Indigenous people who, as in the case of the Aborigines, were not seen as fully owning or effectively occupying the land. The debate drew attention to the many commemorative sites for Cook in eastern Australia and several of them were defaced, including the Hyde Park statue in Sydney in June 2020² and in St Kilda in Melbourne on Australia Day 2022.³

Because of the Cook controversy, in 2017 the federal government commissioned a short Australian Heritage Council inquiry into the attacks upon nationally-significant commemorative places and monuments. The report made a few useful observations and recommendations but attracted little attention.⁴ The Cook statue is now better protected but otherwise the situation is unchanged.

John Batman, a Van Diemen's Land grazier, is claimed by some to be the 'founder' of Melbourne



1992 plaque Council of Australian Museum Directors, <https://camd.org.au/melbournes-john-batman-statue/>

and is known for his duplicitous 'treaty' with an Aboriginal group in 1835 to 'purchase' land around the future site of Melbourne. In Tasmania he is better known for his dealings with the Indigenous inhabitants including the murder of several, some in conflict but others in cold blood. Strangely, the Australian Dictionary of Biography entry still refers to Batman's supposed 'kindness' to the Aborigines.⁵ There are two Batman memorials in Melbourne, a monument in the Queen Victoria Market and a statue in Collins Street which has been removed to make way for a development.

The Monument Australia website provides an example of how such monuments can be turned to more positive purposes. It contains entries for both Batman monuments with brief conventional biographical outlines which mention that 'Batman is a controversial figure due to his dealings with Aboriginal peoples in Van Diemen's Land (Tasmania) and Victoria.' More significantly, this is followed by an extract from a 2011 article in *The Conversation* written by Tasmanian historian Nick Clements in which he

described, among other deeds, Batman shooting dead some captured Aborigines because they could not keep up with his party. Governor Arthur knew of the incident but took no action.⁶

The website also describes the controversy that there has been over the Queen Victoria Market monument whose 1881 plaque described the region as 'unoccupied' on Batman's arrival. Protests about this inaccuracy led in 1992 to an additional plaque acknowledging the presence of Aborigines as the traditional owners. As times changed, yet another plaque was erected in 2004.⁷

While this does not address Batman's brutal actions, the addition of the explanatory plaques recognised that values and interpretations change over time. People who stop to read the plaques are now given an insight into this aspect of our history.

William Lodewyk Crowther was a Hobart doctor and Tasmanian Premier in 1878-79. In 1889 he was commemorated by a statue in Franklin Square despite a cloud hanging over his reputation. In 1869 he had broken into the Hobart morgue and removed the skull of the recently deceased William Lanney (or Lanne, various spellings). Lanney was reputedly the last full-blood Tasmanian Aboriginal man, and therefore considered to be of great interest to science.

On his death there was manoeuvring by the Royal Society and Crowther to obtain

The City of Melbourne acknowledges that the historical events and perceptions referred to by this memorial are inaccurate. An apology is made to Indigenous people and to the traditional owners of this land for the wrong beliefs of the past and the personal upset caused.

2004 plaque Council of Australian Museum Directors, <https://camd.org.au/melbournes-john-batman-statue/>

Statues and Monuments

his body for study. Crowther managed to steal the skull and others later took Lanney's hands and feet, and then the rest of his body was stolen from his grave. Such dark deeds caused scandal and condemnation among some Hobart residents, but insufficient to prevent Crowther later pursuing a political career and being commemorated with a statue⁸ (right).

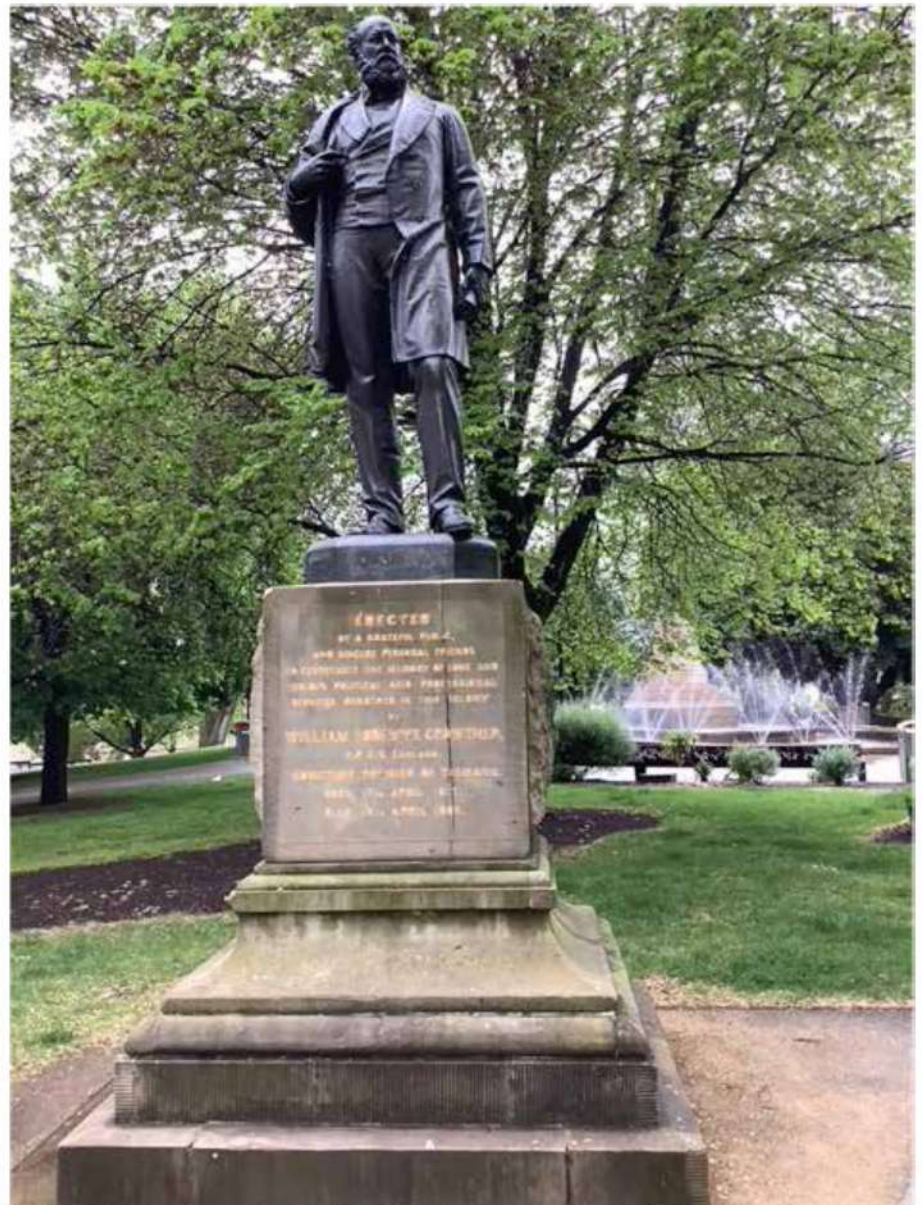
The mutilation of Lanney remained a sensitive issue for the next 150 years, with Indigenous people increasingly campaigning for the statue to be removed. Matters reached a climax in 2020-22, engendering intense public debate. Finally, in August 2022 the Hobart City Council voted to remove the statue.⁹

Was this a sensible response to the dreadful actions by Crowther and others and their impact on the Aboriginal community, or a missed opportunity to make the public more aware of the shocking events in our history? For many Indigenous people I expect that the Crowther removal is most immediately satisfying. But in ten or twenty years' time, will any of this be remembered?

These three - Cook as the symbol of dispossession, Batman as a murderer and Crowther the mutilator of a dead Aborigine - all committed acts indicative of white prejudice and cruelty against Australia's Indigenous people.

Yet their memorials have been treated differently: after controversy, status quo continues for the Cook statue; corrective plaques have been erected for Batman's monument; and Crowther's statue is to be removed.

Which of these is most satisfactory? Which has achieved potential long-term benefit? For me, we should not miss an opportunity to explain the past,



W.L. Crowther statue, Franklin Square, Hobart. Don Garden

not deny or hide it. Perhaps in highly sensitive cases some monuments should be removed to another place where their historical lessons can be presented. But as a priority an explanatory plaque in situ should be given serious consideration.

Don Garden

1 Melbourne Age, 20 November 2021 <https://www.theage.com.au/national/victoria/invisible-women-melbourne-s-monumental-problem-and-how-to-fix-it-20211120-p59akL.html>

2 <https://www.smh.com.au/national/nsw/sydney-s-captain-cook-statue-defaced-20200614-p552cv.html>

3 [https://www.theage.com.au/national/victoria/st-kilda-s-captain-cook-statue-doused-in-red-paint-in-australia-day-protest-](https://www.theage.com.au/national/victoria/st-kilda-s-captain-cook-statue-doused-in-red-paint-in-australia-day-protest-20220126-p59r9l.html)

[20220126-p59r9l.html](https://www.theage.com.au/national/victoria/st-kilda-s-captain-cook-statue-doused-in-red-paint-in-australia-day-protest-20220126-p59r9l.html)

4 'Protection of Australia's Commemorative Places and Monuments', Report prepared for the Minister for the Environment and Energy, the Hon Josh Frydenberg MP, Australian Heritage Council March 2018

<https://www.agriculture.gov.au/sites/default/files/documents/protection-australia-commemorative-places-monuments.pdf>

5 <https://adb.anu.edu.au/biography/batman-john-1752>

6 <https://monumentaustralia.org.au/themes/people/settlement/display/32372-john-batman>

7 <https://camd.org.au/melbournes-john-batman-statue/>

8 Stefan Petrow, 'The Last Man: The Mutilation of William Lanne in 1869 and its aftermath', *Aboriginal History*, Vol 21, 1997, ANU Press

9 <https://www.abc.net.au/news/2022-08-16/william-crowther-statue-to-be-removed/101334976>

A most singular and culturally significant heritage site - Parramatta Female Factory



Left: The restored former Asylum Ward - entrance to the WSSH

Below: 1876 Asylum Ward - viewed from Factory 3rd class yard.

Places of cultural significance enrich people's lives, often providing a deep and inspirational sense of connection to community and landscape, to the past and to lived experiences. They are historical records, that are important as tangible expressions of Australian identity and experience.....they are irreplaceable and precious.¹

Over many years, there has been a sustained response to the threat of inappropriate development at the culturally significant Parramatta Female Factory (1818) site at North Parramatta. Key community organisations and individuals have been steadfast in their advocacy for the recognition and preservation of this unique heritage site and for its history to be respected and interpreted.

Since 2012 there have been increasing threats to the site's heritage including rezoning and over-development with mixed density housing and commercial use. Despite this, there has been cause for optimism regarding recognition of the site's heritage value, its conservation and future management.

The first watershed moment came in 2016 when the

Parramatta North Precinct (42 hectares) was fully described as a significant cultural landscape and the 'heritage core' identified.² Buildings were described as exceptional heritage, high heritage or low heritage across the entire North Parramatta, Cumberland Hospital East Campus site.*

The 'heritage core' referred to, is the distinct area of the Female Factory and the former Institutions site within the Precinct.

The second watershed moment came when the National Heritage listing of the Parramatta Female Factory & Institutions

* The North Parramatta Heritage Precinct encompasses the Parramatta Female Factory and former Asylum site, the Roman Catholic Orphan School, the Parramatta Girl's Industrial School, the Norma Parker Detention Centre for Females, Kamballa Girl's Shelter and Taldree Boy's Shelter, extending north to the Parramatta Gaol. It includes an extensive landscape of open space and heritage flora.



Precinct was announced on 14 November 2017. There was at last acknowledgement of the premier convict female site in Australia, described as 'a rare remnant of female convictism'.³

There was also recognition that the site represented 200+ continuous years as an institutional complex. The parcel of land ascribed in the National Heritage listing was the previously described, 'heritage core' This announcement gave hope but sat uncomfortably with the continuing government mantra of the need to meet housing needs of a growing city, the creation of jobs and increased commerce.

Fears for the future of the site, were realised when a Development Application (DA) was lodged in late 2020 for a Western Sydney Start Up Hub (WSSH).⁴ The proposed location

Continued

Parramatta Female Factory

was within the Asylum period building (c1876) and the Factory period (1818 -1848) footprint.

This DA application for the WSSH comprised 1500 sqm with about 200+ subsidised work places for small start-up businesses. Expressions of Interest were advertised in November 2020: *Incubators, accelerators and co-working operators are invited to an existing opportunity to help grow the innovation ecosystem of the Westmead Health and Innovation District (WHID) and Greater Parramatta River City.*⁵

Despite quality submissions objecting to the WSSH, the project was approved. Money was also set aside to conserve and restore selected heritage buildings as part of their re-purposing.

There was more to come.

In September 2021, another Development Application was lodged for a café within the 'heritage core'. Again, despite community objections, the DA was approved.

Despite so many challenges and with no Master Plan in the public domain for this heritage site, there have been important achievements - the first official recognition of a core narrative on the Female Factory site was the creation of the Bicentenary Commemorative Wall on which the first names of known convict women of the Factory were inscribed. There was also a sign identifying the site.

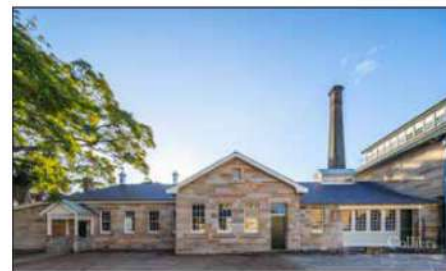
Perhaps the most surprising

and heartening moment came in late 2021 when the Minister for the Arts, the Honourable Don Harwin MLC, announced \$53.8m to secure the future of the Parramatta Female Factory.⁶ Additional funding would enable further conservation of heritage buildings and the preparation of business cases to establish arts and cultural facilities and a museum at the site. There was also a commitment given to working towards achieving a World Heritage listing.

While waiting for the assessment for National Heritage to be completed, a process for UNESCO World Heritage (WH) was initiated by the Parramatta Female Factory Friends (PFFF). In 2015, a Petition with 10,000 signatures was presented to the NSW Parliament seeking support for a future WH listing of the Parramatta Female Factory.

In June 2020, a second WH Petition (with 10,000+ signatures) was presented to the House of Representatives. A few weeks later it was accepted by the Federal Petitions Committee. In late 2021 a commitment to WH was given by the NSW Government - now the community wait for the process to begin at State level.

In the last year much has happened at the Parramatta Female Factory and Asylum site. Extensive restoration and conservation has been completed in the context of creating the WSSH and the café. This includes the Greenway 1818-1821 Hospital and the 1876



Asylum Ward. Tenancy and site activation has begun.

Currently, apart from the WSSH, there are other tenancies at the site for community groups which includes the PFFF who recently moved into part of the heritage 'Matron's Quarters' where they have a Research Centre and the Babette Smith Library and Members' room.

An Interpretation Strategy was implemented in late 2021 with the first site interpretation housed in the expansive WSSH foyer - there is a touch wall with five panels telling the histories of the Parramatta Female Factory & Institutions site.

The surrounding areas/yards have been landscaped and at last, there is no parking within one of the most significant historic vistas - the area between the Greenway 'Matron's Quarters' and the Greenway Hospital down to the Parramatta River.

The Site Interpretation Strategy has included the installation of numerous wayfinding signs with brief histories of the entire National Heritage site from time immemorial to the present.

The Thwaites and Reed clock, one of five gifted to the Colony by George IV and a relic of the



The Commemorative Wall was a PFFF 1818-2018 Bicentenary initiative supported by UGNSW and TKD architects. It was unveiled on 7 July 2018.

Parramatta Female Factory



LEFT: An early image of the Parramatta site by Augustus Earle (1793-1838) - National Library of Australia., Public Domain, <https://commons.wikimedia.org/w/index.php?curid=42943739>

Factory period (now located in the former Asylum Ward 1), has been restored and now chimes on the hour as it would have done from 1827 when it was installed in the 1818-1821 Greenway 'Factory Barracks (demolished c1885).

Most recently, the 1818/1830s sandstone walls of the Gipps Yard and distinctive stone arch above the main gates have been superbly restored.



Another initiative has been the creation of a memorial garden in front of the Roman Catholic Orphan School in the southern section of the National Heritage site acknowledging the hurt and suffering of those young people held in the institutions located there.

The Parramatta Light Rail (PLR) due to open in 2023, cuts across the 'significant cultural landscape', just north of the Female Factory/Asylum site but

will no doubt increase future site visitation.⁷ The name of the light rail stop closest to the heritage site, is Ngarra which means 'listen, hear, think' in Darug. Disappointingly, none of the 16 PLR stop names include women.

The last ten years or more have been a roller coaster journey of sustained lobbying, of action and dogged determination. At times there has been outrage and certainly despair concerning the site's fate but now there is a quiet optimism, though the community remains ever vigilant.

There is still no overarching Master Plan in the public domain for this most singular and important heritage site but, there is a vision.

Ronda Gaffey

Ronda Gaffey is a retired executive teacher and education consultant. Currently she fulfils numerous roles as a committee member of the PFFF. Ronda is a 'Factory tragic' being a great, great granddaughter of two Factory women with another five women on her extended family tree. She is a recipient of an RAHS Certificate of Achievement Award - 2017. With her PFFF colleagues, she is a recipient of a City of Parramatta Australia Day Award - Community Achievement - 2019.

References:

1 The Burra Charter: The Australia ICOMOS Charter for Places of Significance 1999

Articles. Why conserve? page 1.

2 Heritage Snapshot, prepared by Tanner, Kibble, Denton Architects (TKD) for Urban Growth New South Wales, (UGNSW), 2016.

3 Australian Heritage Database Gazettal Notice: <https://www.legislation.gov.au/Details/C2017GO1219>, accessed 4/10/22

4 NSW Government Planning and Environment: <https://www.nsw.gov.au> accessed 2/9/22

5 Western Sydney Start Up Hub - NSW Government: Expressions of Interest, 24 November 2020, Department of Planning and Environment (DPIE): <https://www.nsw.gov.au> accessed 10/10/22

6 Minister for the Arts, the Honourable Don Harwin MLC, 1 December 2012: <https://dpiie.nsw.gov.au> accessed 2/9/22

7 Heritage Snapshot, TKD, UGNSW 2



Above: The partly restored Greenway 'Matron's Quarters'.

Below: The restored Greenway Hospital with a verandah added.



Western Australia - An Historical Boast

Some 20 years ago, when I first arrived in Western Australia, I was regularly told that the State had no history and most of the heritage buildings had been demolished in the previous 25 years.

Ever since then I have been working to demonstrate how untrue that statement is. Contrary to a (thankfully diminishing) popular belief, Western Australia not only has very significant early evidence of the endeavours of human beings, but also of life itself on Earth.

The State's large areas of geologically ancient rocks are considered by scientists to be one of the most important research areas for the origin and evolution of early life.

The Pilbara Region, in the north of the State, has some of the world's most stunning ancient natural landscapes. Just outside Marble Bar, about 200km inland from the Indian Ocean, can be found some fossilised stromatolites.

At 3½ billion years old, these microbially mediated rocks (material that is both biological and geological) are the oldest evidence so far found of life on the planet.

Moving forward a few billion years, scientific dating shows that Boodie Cave on Barrow Island (also in the Pilbara) was first occupied by human beings about 51,000 years ago. This makes the cave one of the earliest known locations in the settlement of Australia and the earliest site anywhere near the coast.

Further north at Carpenter's Gap, in the Kimberley, slivers of basalt crafted into stone axe heads have been found. Again, scientific dating shows they were made by the first Australians some 49,000 years ago, which makes them the oldest known axes, making the Aboriginal people of the area the tool's inventors.



Bradshaw painting, King Edward River. Image credit Alamy

Still in the Kimberley Region are Australia's oldest known rock paintings. These treasures were re-discovered by the Melbourne landowner, Joseph Bradshaw, who was surveying his Kimberley pastoral lease in 1891.

The Gwion rock art, which is also often referred to as the 'Bradshaw collection', are paintings spread over about 100,000 sites and considered to be at least 17,300 years old, with some possibly dating back in excess of 25,000 years.

The paintings are very different from other Australian Aboriginal rock art and show a high degree of sophistication in their artistic style. The region also contains rock engravings on Balanggarra Country in the northeast of the region, which are thought to be earlier than the paintings.

Western Australia's historic claim to fame doesn't end with the pre-historic artefacts of the Kimberley and Pilbara.

Further south are the Houtman Abrolhos Islands (usually referred to as the Abrolhos Islands). Often described as the Galapagos Islands of the Indian Ocean, the archipelago consists of 122 islands clustered into three groups named Wallabi, Easter and Pelsaert Islands, extending from north to south around 100 kilometres.

As well as having the southernmost true coral reef system in the Indian Ocean, the Islands are one of the world's most important seabird breeding sites.

The Abrolhos was also the scene of an infamous shipwreck and mutiny, the story of which

WA - An Historical Boast



Wiebbe Hayes Fort, West Wallabi island. Image credit Alamy

would make an epic Hollywood blockbuster. In 1629, on her maiden voyage to the Dutch East Indies, the Dutch ship *Batavia*, with over 340 people on board, including 100 soldiers, ran aground off the Abrolhos Islands.

Immediately following the incident, 180 people, including 30 women and children, were ferried off the ship and 70 men remained on board. After fruitless search for fresh water on the islands, the ship's Captain and the group his crew decided to make their way to *Batavia* (now Jakarta) to seek help.

Over the next few weeks after the Captain's departure, a mutinous band formed who murdered an estimated 125 men, women and children.

Under the command of Wiebbe Hayes, 22 soldiers were ferried to West Wallabi Island and told by the mutineers to find fresh water. Once there they were relieved of their weapons and left to die.

The men managed to stay alive by eating the small wallaby population and sent up a smoke signal to announce they had

located fresh water.

Annoyed that the party had survived, the mutineers mounted a series of attacks on them, which the soldiers repulsed by building defensive walls and stone shelter.

The remnants of the improvised building built by Wiebbe Hayes and his men are Australia's oldest known European structures.

Despite annexation by the British explorer, George Vancouver in 1791, very little interest was shown by the British for permanent settlement on the western seaboard of Australia, or 'New Holland' as it was known.

The reason for this is summed up in the French explorer Nicolas Baudin's description of the land in 1801, "a low, barren, dreary and sandy shore, affording little interesting either in the animal, mineral or vegetable creation".

However, in the wake of the Napoleonic Wars, the British settlers in the eastern colonies were deeply suspicious of French motives for their increasingly regular visits to the west coast of Australia.

As a result, in the later months of 1826, a party of troops and convicts was sent from New South Wales to set up a British military outpost at King George's Sound, on the south coast.

On Christmas Day, the party went ashore and lay claim for Britain, yet again, to the entire western half of the continent. Originally known as Frederickstown (after King George IV's son), the town they set up was renamed Albany in 1832.

By 1837, the settlement had a population of 180, with 45 houses scattered around Princess Royal Harbour, Mount Clarence and Old Farm.

One of earliest residences of the settlement was Patrick Taylor Cottage. Originally set on a 240 acre block, this cottage was built for John Morely in about 1832 and sold to Patrick Taylor, a 27 year old Scotsman who had migrated to Albany for health reasons in 1834.

The cottage continued to be owned by the Taylor family until the 1950s. Condemned for demolition in the early 1960s, the Albany Historical Society campaigned for its preservation and, under their care the cottage was opened as Albany's first museum in 1964.

The building is now Western Australia's oldest surviving dwelling.

The Swan River Colony, initially based around the river of the same name and its tributaries, was founded in 1829 and was the first 'free' colony in Australia.

Land in the Colony was granted according to the amount of investment each settler could offer. Sadly many of the settlers seem to have left their wallets in England and from the outset, the colony experienced serious financial difficulties.

Continued

WA - An Historical Boast

Despite the lack of cash, James Stirling was determined to ensure the colony was run in an orderly fashion and one of the first permanent public buildings to be constructed was a prison.

Built on a hillock near the mouth of the Swan River, the building's position was strategically chosen to demonstrate to the community, and those arriving by boat, that the colonial authorities would not countenance any crime or civil unrest.

Henry Reveley, the Colony's civil engineer designed the building, which was based on a twelve-sided building known as a 'panopticon'.

This prison design, where all rooms face an inner courtyard, was created by philosopher Jeremy Bentham.

The principle of his design was to provide cells around a central exercise yard, with no windows on outside walls, light and ventilation to the cells being provided by windows facing on



The 1831 Roundhouse prison in Fremantle - Image credit Alamy

to the exercise yard.

Having only one heavily fortified door to the outside world also made this type of prison considerably harder to escape from.

Although the first gold rush in the 1890s saved Western Australia from its continuous economic misery, it was not so helpful in terms of preserving the colony's earliest buildings.

The first, and successive mineral booms, have seen many of these buildings swept away to be replaced by bigger and more brash constructions commensurate with the State's new-gained wealth.

Even so, Western Australia's evidence of a 3.5 billion year old history is something to be immensely proud of.

I defy anyone to now tell me the State has no history or heritage!

Richard Offen

**Historian, Author and
Broadcaster
President of the Royal Western
Australian Historical Society**



Patrick Taylor Cottage, Albany. Image credit Darren Hughes.

Publication of *Captain Cook in Queensland*

On 13 October 2022, Her Excellency the Honourable Dr Jeannette Young AC PSM, Governor of Queensland, the Patron of The Royal Historical Society of Queensland, launched our new publication titled *Captain Cook in Queensland* at the Commissariat Store.

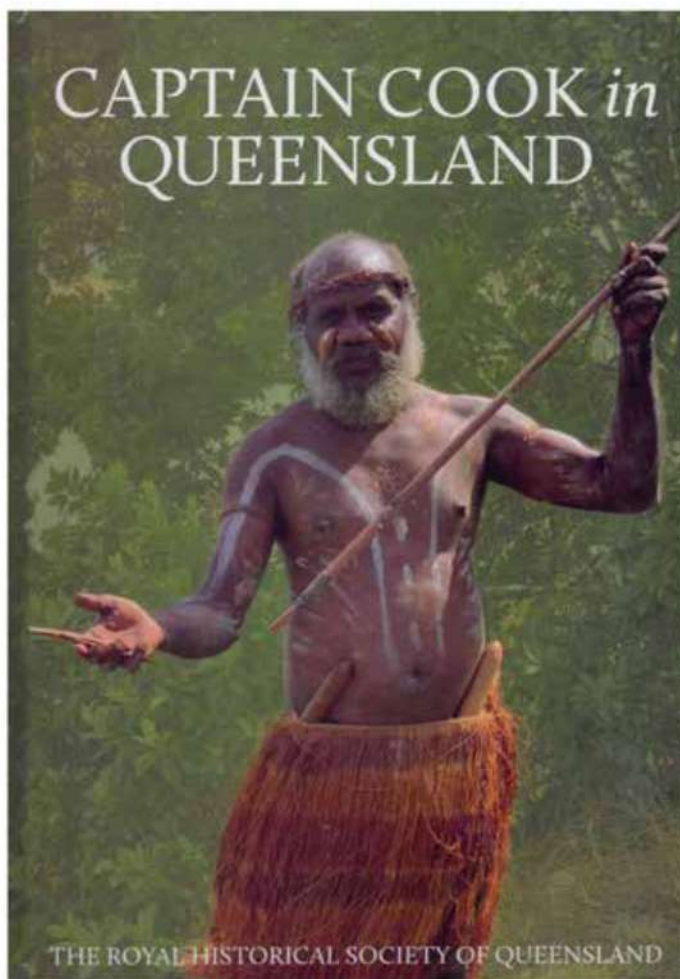
It was a significant event, and the new book has been described as being elegant and substantive.

The RHSQ was keen to commemorate the 250-year anniversary of Lieutenant James Cook's transit in the *HMB Endeavour* up the East Coast of New Holland in 1770.

It all began in late 2017, when we received a letter from the Town of 1770 Cook Commemoration Committee inviting the RHSQ to participate in its 2020 commemoration event. In early 2018, a group of RHSQ Councillors drove to 1770 (4.5 hours north), to reconnoitre and meet with the Committee. Within a few weeks we had booked a conference venue near to where Cook had landed. It was organised to take place on the exact anniversary day of the visit by Cook 250 years earlier and it was expected to coincide with the anchoring of the replica of the *Endeavour* near to where Cook anchored.

As the *Endeavour* sailed north along the east coast, the crew were watching the coast and taking notes and expressing their thoughts. They observed smoke emanating from the hinterland, and they were always keen to land and to make contact with the Aboriginal people, but this never occurred until they anchored in Botany Bay. The ship continued north, spending 100 days off the coastline, and adjacent to the land later to become Queensland.

At the same time, the Aboriginal people were also watching this strange vessel sail north. The two cultures were incomprehensible to each other. To achieve an



accurate portrayal of the voyage, one must look at the vision from ship to shore and the vision from shore to ship. Thus, it was always our intention to outline and explain the Aboriginal points of view. We had engaged Aboriginal speakers and the Town of 1770 conference was given the Aboriginal name, Nghulin Moduran, meaning a conference of shared stories, a meeting place.

At this preliminary stage we were keen to also convene a conference in both Brisbane and Cooktown. An approach was made to the Premier's Department for funding, but initially there was reluctance, as it was felt that these conferences may encourage protests and discontent. After in-person meetings and telephone conversations with Department Representatives, they relented and granted us a sponsorship of \$10,000 to help fund the three conferences - one in the Town

of 1770, one in Brisbane and the third in Cooktown - all to coincide with the arrival of the replica of the *Endeavour* at these locations. We were required to comply with strict sponsorship terms.

Consequently, the three conferences were organised. The presenters were appointed, venues were chosen, deposits paid, lunches and after conference dinners were organised and after dinner speakers engaged. We also engaged Aboriginal presenters and the conferences were given Aboriginal names, Ngalda Ngalda; You and I, a conference to honour two cultures for the Brisbane conference; and Dilbaal (Rising Tide), also a conference to honour two cultures, for the Cooktown conference. The presenters were of an extremely high standard.

We were all ready to proceed and our advertising programme was

Continued

Captain Cook in Queensland

set in train. Unfortunately, this all came to a sudden halt when all events were postponed because of the Covid-19 pandemic. Immediately, we communicated with the Premier's Department and ultimately the Sponsorship Agreement was amended to reflect the change in circumstance.

In October 2020, we held a COVID-19 compliant electronic conference at the Commissariat Store in Brisbane. Interstate speakers and guests could not attend, so presentations were given electronically and in June 2021 we again held a COVID compliant conference in Cooktown. They were both fantastic events.

The 1770 conference was not reactivated because the Australian Maritime Museum decided not to sail the *Endeavour* replica up north to commemorate these events.

The Cooktown conference coincided with the 251-year anniversary of the *Endeavour's* seven week stay in the Endeavour River, where the ship was repaired.

The Aboriginal People boarded the *Endeavour* and were surprised to discover the crew had captured turtles to eat after they had left Cooktown. This led to a dispute and after they disembarked, the Aboriginal People set fire to the grass near the European campsite. To resolve their differences, on the banks of the river, an Aboriginal elder approached Cook carrying a spear with a broken tip. They sat down and resolved their differences. This meeting led to the first reconciliation between Europeans and Aboriginal People in this country.

Hence, the cover of this book is of an Aboriginal elder (Fred Deeral) carrying a spear with a broken tip. To emphasise the Aboriginal connection, five papers were delivered and

published on Aboriginal issues. To us the Aboriginal viewpoint was significant.

We then asked various stakeholders for publication funding and the James Cook University, the Cooktown Council, the University of Queensland library and three private individuals stepped forward and made contributions.

Then the time-consuming task of collecting the papers began. Some were not submitted, and there were difficulties with others. After many phone calls, and considerable delay, the final papers were received. Most of the papers arrived late because of the pandemic.

This book of 256 glossy A4 pages, with coloured photographs, has 37 chapters. The book is divided into six parts with the Governor General of Australia writing the Foreword. It is a classy publication. The first part includes Cook's Primary and Secondary Commission, the second concerns the Primacy of the First Nations People, the third concerns his journey in Queensland, and the others include the aftermath and legacy. Finally, chapters on the building of the replica of the *HMB Endeavour* and the finding of the remnants of the *Endeavour* in Rhode Island Harbour are included.

The primary Commission was to measure the Astronomical unit, the distance between the earth and the sun. Cook was instructed to sail to Tahiti, to St George's Island to measure the time it takes for Venus to pass across the face of the sun, the first step in the calculation of the Astronomical unit.

After observing the Transit of Venus, his secret Commission was to sail south and then west to search for the mythical Great Southern Land. If it was not found, and if they reached New Zealand, he was to undertake

a coastal survey of the country before he headed home. It was his decision as to the direction he was to take, either through Magellan Straits below South America or in a westerly direction, below Tasmania and the Cape of Good Hope. He decided to travel in a westerly direction until they met up with the coast of New Holland before he headed north along the east coast until he reached Batavia.

Cook knew that one degree of longitude at the equator was equal to 11.32 km and one degree is crossed every four minutes. On land, he used an Astronomical Clock, and he measured longitude by the use of the tables published in the Nautical Almanac, that gave the angular distances of the moons centre from the sun.

The most significant discovery by Cook was the method to keep a ship's company in good health without serious loss of life from sickness and death by encouraging the crew to eat fresh fruit and vegetables. The most prestigious medal in science, the Copley Medal, was subsequently awarded to Cook for this discovery.

Finally, much of the material contained in this book is new including the Aboriginal history, the life on board the *Endeavour* about animals, dancing and singing, the details about the Transit of Venus.

The conference medal that was struck will be an enduring record of the events.

Stephen Sheaffe

Stephen Sheaffe AM is a Queensland representative on the FAHS. He is a barrister of almost 40 years, a former president of the National Trust of Australia (Queensland), and former National Chair and twice the president of the RHSQ. He has delivered numerous papers on Queensland history, has written many articles and published a dozen books on local and family history.

'When the War Came to Australia & Victoria's Government School Teachers': Darwin Defenders Commemoration

A significant Darwin Defenders Commemorative Service is held annually each February at Victoria's Shrine of Remembrance for descendants of Defenders, interested general public and Victorian school student and teacher groups.

Victoria's last surviving Defender, Alan Day, passed away mid-2022 but the services are planned to continue under the leadership of a dedicated team of descendants, historians, Shrine staff, teachers and other

educators. The aim is to ensure that all attendees, and those who read the accompanying media reporting, pause briefly to contemplate the service and sacrifice of Australian residents in more difficult times, and the tragic deaths and woundings of military and civilian people as consequences of the Japanese bombing raids.

Those raids killed Australians of Anglo- and Celtic- descent but also of Indigenous, Japanese and other descents. An oft-repeated conclusion to the commemoration is that the audience and Australians nationwide should reflect upon the fact that they are living, at the moment, in considerable safety and peace.

In being asked to deliver the address at a recent ceremony, I determined to cater precisely to the teachers and students in the audience by recalling Victorian teacher-forebears who served in World War II, two of whom taught at my primary school in the late 1960s-early 1970s. The following account is an adaptation of that address.

In Brighton State School's Infant School, there was one male Grade 2 teacher whom I and many children regarded with awe, Mr Newell. We overheard other teachers call him 'Bill' which was exciting information to children – to know a teacher's first name. Mr Newell looked very old at the time but I've since calculated that he was probably mid-late 40s. He often wore blue, seemed tall to a child, was slender, of good posture, quiet, gentle and he ran an extra class for the Grade 2s who were especially good at Maths.

He had quite a 'presence' but, of more intrigue were the whispers that Mr Newell had 'been in the war'. I think this was something that parents initially knew and the fact had filtered around in that way. Mr Newell's war was not, however, the Vietnam War which was underway at that time—his was World War II.

For whatever little we children knew about war, we knew it was 'a bad thing' and I personally recall that, even as a child, I found it hard to reconcile that quiet, kindly Mr Newell had 'been in a war'.



The last Darwin Defender, Alan Day. Image courtesy Darwin Defenders Melbourne Chapter.

<http://darwindefenders.com/>

BELOW: Iconic images from the bombing and defence of Darwin from Library and Archives NT.

<https://lant.nt.gov.au/explore-nt-history/bombing-darwin>



LEFT: Burning ship "Neptuna", 19 February 1941: Northern Territory Library Peter Spillett Collection PH0238/0885

RIGHT: Anti-aircraft Lewis gun, 194?: Northern Territory Library W. P. Yob Collection PH0456/0049



Darwin Defenders

When we school children moved from the old red brick building that was the Infant School to the other old red brick building that was the 'big school' of Grades 3-6, we encountered the school's head teacher or, as we would say today, principal, Mr Dare. Mr Dare was not unkind, but he was strict, as a head teacher typically was. Of Mr Dare, I can expressly recall my mother telling me that he had fought in World War II and, with hindsight, I now see the evidence.

Victorian State schools at the time on Monday mornings had assemblies where children saluted the flag and sang 'God Save the Queen'. At Brighton, we children then formally marched to classes to the boys' beats of drums and girls' shrills of fifes. If we did not march properly, Mr Dare re-called us to do it again, perhaps twice—and I do wonder if some boys realised that mis-marching would delay the start of Monday morning's lessons. Mr Dare also oversaw the training of the drum and fife band at lunchtimes, with the support of other teachers. I played fife in Grades 5 and 6. We girls would play and march behind the last students marching to their classes, and the drum boys would follow us until all classroom doors were shut down the 'big school's' long corridor.

Mr Dare would often emphasise at assemblies that being fit was important, and my overriding memory of him is taking Grade 6 once a week for PT, 'Physical Training', it being in addition to the standard other sports and games we played with the visiting Physical Education teachers. Mr Dare would change out of his suit and tie into a blue tracksuit and run down the corridor with us out of our classrooms in our full uniforms of tunics, ties, shirts and Bata scout shoes (with compass in the heel if your family was wealthy) and run with us around the school oval once if not

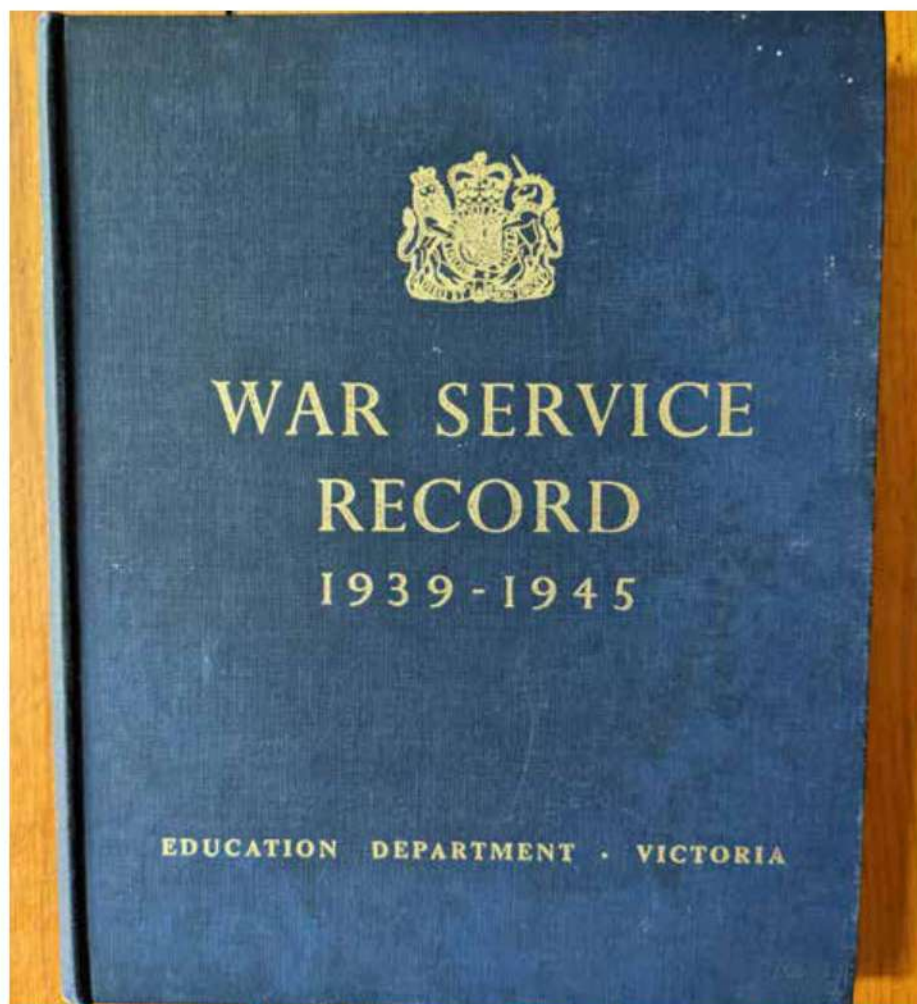
twice, do push-ups, star-jumps and a swinging arrangement on the monkey bars. He and we would jog on the spot when not doing anything else. Sweaty, we children would then run back with him to our classrooms, tumble into our metal-framed desks with the wooden box tops and hinged lids, and lessons would resume.

Several years ago, I bought the Education Department's Record of War Service, 1939-45 (War Record) (*below*). Distributed in 1959 to every Victorian State (primary), higher elementary, high and technical school as well as to many World War II teachers and Education Department officials. It is now considered rare. I have often heard in my research-related travels how many schools discarded their copies in the 1960s-80s due to some teachers' considerations, especially in the

post-Vietnam War world, that the book belonged to 'past and militarist times' and that the best means to preventing militarist tendencies and wars in the future was to remove evidences and potential glorifications of them. In my copy of the book, I easily found William Newell and Stanley Dare as younger versions of how I still remember them.

I learned that William Newell had been a primary school student-teacher upon enlistment in the RAAF in mid-1942 after the bombing of Darwin by Japanese forces. He eventually became a Leading Aircraftman. He was sent to Darwin to serve as a radar operator before serving in New Guinea until war's end, then returning to primary teaching.

Stanley Dare had been the head teacher at Hexham State School in Victoria's Western District upon



Darwin Defenders

enlistment in January 1941 into the Australian Army before the bombing of Darwin. Following the bombing, he was posted to Geraldton in north Western Australia, serving later in New Guinea until war's end, attaining a rank of captain.



Captain Stanley Dare

The Education Department's book allowed me to look up other teachers. I learned that one former male primary teacher, Pilot Officer Robert Martin, was part of the squadron that helped repel an assault on Timor in January by the same Japanese bombers that later attacked Darwin. He was killed in action while flying to Java between the Timor and Darwin raids.

Indeed, the War Record tells of 1,775 student-teachers, government primary, high, higher elementary and technical school teachers who left their classrooms and served across Australia, largely in the north and after the bombing of Darwin, but also in New Guinea and the Pacific, the Middle East and Europe, in dangerous situations where we do not today picture teachers at all: on foot in jungles,

deserts and forests, on ships in tropical waters and in cold waters, in the air, in training accidents, in combat and, cruelly, as prisoners-of-war. One hundred and twenty-three of those teachers died during the war years – with a large number in air combat which quite surprised me, and as prisoners. The War Record notes that further of its Victorian teacher-soldiers died in the years soon after the war, or died early deaths as a consequence of what they had endured. Indeed, when my year level of students had just commenced our educations in high school – in Form 1 (or what is today called Year 7) – we learned with shock that Mr Dare had died suddenly of a heart attack. – Was that because he had been excessive in his own 'PT', or that being a head master was a stressful job, or was he, indeed, weakened because of what he had suffered physically and mentally in WWII? He would have been about 50 which, even then, was very young to die.

I have undertaken a great deal of research on Victoria's teachers who served, suffered and died in World War I, but I was struck by the extent of mobilisation of teachers in World War II to northern Australia and New Guinea especially after the bombing of Darwin. What a transition they made from blackboard to battlefield, and transition, thereafter, from battlefield to blackboard. How remarkable that so many of the men I have read about in the War Record, including Mr Newell and Mr Dare, could return to schools and, 20 years later be interacting with children – 12 years old and much younger – in a more routine everyday world.

Beyond the War Record, of course, there were teachers from Victoria's independent and Catholic schools, and teachers from Australia's schools of all kinds nationwide who served,



Leading Aircraftsman William Newell

suffered and died. What, then can be learned from recalling these experiences?

Any present moment does not exist in isolation; it is influenced by a past. Understanding the past and the present provides opportunity to make informed choices for the present and the future. Now that I know about Mr Newell's and Mr Dare's war-related experiences, I wish I could thank them for their service during the war, and after. Because I cannot thank them, then attending events such as 'Darwin Defenders' is one means of demonstrating that their and other men's and women's experiences have not been forgotten.

I now make a real effort to thank veterans and serving personnel for their service, and I wonder if you may think to do the same. Again, how very fortunate are we to live today in Australia's relative safety and peace. Perhaps you will pause to recall Darwin's Defenders on 19 February 2023.

Rosalie Triolo

Valé Peter Cox and Dick Selleck

Peter Charles Cox – 1943-2022

Peter Charles Cox passed away suddenly, but peacefully at his home in George Town on 5 October 2022 and is remembered with fondness and respect by all who knew him, as a man devoted to his family, his church and community, an educator, historian, activist and true gentleman.

Peter Cox was widely recognised as 'the authority' on George Town, but his wider knowledge of history, geography, geology and more, plus his excellent oratory skills, meant he was sought after as a credible speaker on a variety of topics. His knowledge was always generously shared.

For most of its 25 years, Peter played a leadership rôle in the George Town & District Historical Society. He was a regular speaker at monthly meetings, newsletter editor, chief organiser of 12 biennial conferences, special presentations and most excursions.

Peter chaired many commemorative committees and in 2011 organised a month's itinerary of almost daily events stretching from Adventure Bay

south of Hobart to Low Head in the north, following Govr Lachlan Macquarie's 1811 visit and culminating in George Town's 200th Birthday Party with the Governor present.

Peter was a consummate researcher and writer. He wrote many key articles, and was chairman of the committee, for the Examiner newspaper series "Way Back When ..." from 2003 until a book was published in 2012. Peter's major work "Lefroy - Tasmania's Forgotten Gold Town" was published by GT&DHS in 2016, with all proceeds generously assigned to it. Peter was also an active member of other historical organisations, served on commemorative and community committees, often as chairman, and was a Rotarian for over 30 years and a Paul Harris Fellow.

In 2017, Peter was awarded one of only two merit awards in recognition of his significant contribution to the study and promotion of early Australian colonial history especially in Tasmania by the Federation of Australian Historical Societies and his award was personally presented by the president,

Associate Prof Don Garden OAM in March 2018.

Peter was also a founding member of the Low Head Pilot Station Support Group and, as chairman until fairly recently, he raised the profile of the Pilot Station Museum and was made a Life Member in 2017-18 for his enormous contribution.

In 2005 Peter Cox was named George Town's Australia Day "Citizen of the Year" for his rôle in George Town's 2004 Bicentenary commemorations, and in 2014 he was awarded the Community "Volunteer of the Year" Award for his untiring service to several organisations.

Peter was widely respected for his diplomacy and communication, mediation and negotiation skills. He was kind, empathetic, generous and compassionate - someone who 'practised what he preached'.

He is sadly missed by his daughter, Sally and son, David and their families, and his only brother, along with a multitude of friends and associates in all his past activities and interests and the wider community in general.

R H W Selleck – 1934-2022

Emeritus Professor Dick Selleck, a renowned scholar in the history of Australian education, and a charming and gentle man died on 22 October, aged 88.

Richard Joseph Wheeler Selleck was born in East St Kilda in 1934. He trained as a primary school teacher and, after a period in a Melbourne suburban classroom, transferred to the Curriculum and Research Branch. He studied part time to complete an Arts degree at Melbourne University before moving on to a Bachelor of Education and then a PhD on educational theory in Victoria 1870-1914. In 1962, he was appointed lecturer in education at University of Melbourne.

Dick transferred to Monash University in 1972 where he served as Chair of Education for 25 years (1972-1997) and was also head of the School of Graduate Studies from 1994-1995. He was made a Fellow of the Academy of the Social Sciences in Australia (FASSA) in 1978 and was awarded the title Emeritus Professor in 1997.

He was an excellent administrator, but it was his love of teaching, researching and writing that most clearly define his career. He was admired by his students for his intellect, quiet exposition and mentoring. He wrote extensively, including his carefully crafted biography

of Frank Tate, which was a major advance in the history of Victorian education, and his history of the University of Melbourne which won wide admiration.



Dick was a much-loved family man. It is sad to note the passing of this kind and generous intellectual.

Don Garden

- Image courtesy Monash University archives.