PROFESSIONAL HISTORIANS ASSOCIATION (WA) INC

PHA WA

Newsletter

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The opinions expressed in this Newsletter are not necessarily those of the PHA (WA).

❖ Note from the President:

This is my final message to Members as President of PHA (WA) Inc.

I take the opportunity to express my thanks to the 2012/2013 Management Committee for their hard work: Vice President and ACPHA Delegate Jennifer Weir; Treasurer Bill Reynolds; Membership Secretary Lenore Layman; Committee Members Margaret Hamilton, Prue Griffin, Peter Gifford, Sue Graham-Taylor and Ann Hunter; and, Newsletter Editor Malcolm Allbrook, who again has done a remarkable job with this current publication.

I wish to offer a special thank you to the Association's Secretary Heather Campbell. Her dedication, professionalism, efficiency and patience are a credit to PHA (WA). I have been extraordinarily lucky to have Heather's support throughout this challenging term. I am very grateful to her.

Although I will not be renominating to the Management Committee in 2013/2014, I plan on remaining involved and continuing to be an active Member in the Association which has given me so much, both professionally and personally, over the last 12 years.

For all 12 of those years I have served on the Management Committee in various roles, including two terms as President.

I therefore know how vital it is to have PHA (WA) Members come forward and be willing to share a minimal amount of their time to give back to the Association from which the have benefited. Benefits like the group insurance policies. These would not exist if there were no one to manage them on our behalf.

I realise I have made much of this issue in recent years, yet the Association has still operated. Be clear, it has only done so because the same Members volunteer again-and-again to do what must be done. A number of these people have now served the maximum time (four years) allowed by the constitution and have advised they will retire from the Management Committee at the August AGM. This was explained at this time last year.

I am sure I do not have to warn Members of the potential difficulties this can cause as it will mean there will be a number of vacancies on the Management Committee; several of which will be Executive positions.

The responsibility of running PHA (WA) is the obligation of all Members.

That includes you.

Should no Members make a commitment to ensure its future, I will, with much regret, be forced as per **my** responsibilities to investigate and implement the winding up of the Association.

I truly hope this will not be one of my last tasks as President.

Kris Bizzaca MPHA

❖ Your Association Needs You!:

Nominations are now open for the PHA (WA) Management Committee for 2013/2014.

The Association will only continue to function if its Members work for it as much as it does for them.

Contact Kris Bizzaca to find out more.

Nomination forms are available via hgmessina@bigpond.com

Forms must be received by 5pm, Friday 2 August 2013.

❖ AGM - Advance notice for PHA Members:

Advance notice is given for the 2013 AGM of PHA (WA).

When: 11.45am arrival for 12noon start, **Sunday 11 August 2013**

Where: Great Southern Room, State Library of WA (Courtesy of the State Librarian)

AGM proceedings will be followed a Professional Development session starting at approximately 1pm.

We encourage you to attend this function and take the opportunity to meet the Management Committee of PHA (WA).

❖ 'Making History' - Professional Development Session:

The Management Committee encourages all Members to add the following dates and events to their diaries:

This year's AGM proceedings will be followed by a joint PHA (WA) and OHAA (WA Branch) Professional Development session.

When: 1pm arrival to approximately 5pm, Sunday 11 August 2013

Where: Great Southern Room, State Library of WA (Courtesy of the State Librarian)

Topic: Making History

There was a time when history was presented only in book form or perhaps in panels on the walls of a museum. That is no longer the case!

Art, film, theatre, the web, and smart phone and tablet apps are just some of the methods now used to engage the community with the past.

The speakers in this session will challenge and inspire us in the ways they use and present history as well as discuss their experiences and the various issues involved in their rendition of the past.

Afternoon tea will be provided free of charge. A full program will be circulated soon.

❖ *Historia* - WA Correspondent Needed:

PHA (WA) is seeking a Member who can contribute on behalf of the Association to ACPHA's e-bulletin, *Historia*.

The task is not onerous. The newsletter is published quarterly. Written pieces are approximately 500 words in length and submitted in a word document. Images are welcome, and bullet points and hyperlinks may be added.

Aiming to share information as well as promoting all PHAs and the wider history community, the newsletter will give the wider history community a better insight into our work as professional historians.

Topics for articles can include recent publications and work, industry news, resources or other useful tools like websites, member profiles, etc.

To discuss the role of WA correspondent in further detail, please contact Kris Bizzaca.

❖ Body of Evidence - The Robert Fairbairn Archive:

As part of the recent WA Heritage Festival and Law Week, the State Library of Western Australia Foundation in partnership with the State Library of Western Australia hosted two events based around the recently acquired Robert Fairbairn Archive; a public lecture and an exclusive viewing aimed at Law professionals. This significant collection was purchased by the State Library in November 2012 and is currently being processed and catalogued by library staff.

Robert Fairbairn enjoyed a long career in the civil service of early colonial Western Australia, and was employed as a magistrate in various areas across the state from the Kimberley through to the south west. He married twice, first to Fanny Taylor, then to Frances Sarah Bussell. The items in the collection paint a fascinating picture of two Western Australian pioneering families.

The archive contains a wealth of information about the early social and professional life of WA with 2900 letters written to and from Fairbairn along with 10 of his diaries. Journals, official records, maps, photographs, drawings, sketches and personal items are also a part of the collection. Researchers into Western Australia's early colonial life will find this archive's contents will add valuable detail and background to their studies.

Robert French, Chief Justice of the High Court of Australia, delivers the keynote speech. (Image by State Library of WA Foundation with Photographer: C. Hyland.)

On Monday May 13, a public lecture was conducted in partnership with the Law Society of Western Australia and the ARC Centre of Excellence for the History of Emotions. At this function, held in the State Library Theatre, the audience was treated to a comprehensive overview of this large and diverse collection through a presentation by Dr Joanne McEwan from the School of Humanities at the University of Western Australia. Dr McEwan gave a compelling talk focussing mainly on the personal letters, diaries and journals of Mr Fairbairn, highlighting noteworthy incidents and anecdotes revealed by the examination of these documents.

At the second event, held on Thursday May 16, the Fairbairn Archive was again the centre of attention for those in the legal profession, along with a presentation by special guest, the Honourable Robert French AC, the Chief Justice of the High Court of Australia. Guests, who included His Excellency the Governor of Western Australia, were treated to a viewing of some of the items in the collection. The State Library's specialist staff in the conservation and preservation areas offered insights and commentary on the skills and special techniques required to handle and treat these precious objects. Specialist historians gave an alternative perspective with the provision of background information on the contents and significance of the collection.

This was followed by a special presentation by Justice French, who remarked that the collection was 'a cornucopia of engaging historical detail.' He pointed out that collections such as the Fairbairn archive provide an insight not only to the social history of the times, but allow 'members of the legal profession and the judiciary of years past [to] speak to us with living voices beyond the bounds of their own mortality.'

Peter Handford (Law Society of Western Australia), keynote speaker, Dr Joanne McEwan (University of Western Australia), Conrad Crisafulli (Chair of the State Library of WA Foundation) and Dr Sarah McQuade (Director, Discovery and Learning, State Library of WA) pictured at the conclusion of the public lecture. (Image by State Library of WA Foundation with Photographer: C. Hyland.)

Justice French congratulated the State Library of WA and the State Library Foundation on the acquisition of and promotion of this significant collection which he said will lead to 'an understanding of our legal and wider social history.'

Feedback from these events already indicates that the diversity and magnitude of the Fairbairn Archive has captured the interest of students from a number of disciplines. When the collection is ready for release to the public, the State Library anticipates considerable demand for access to its contents.

Anne Chapple, Partnerships Co-ordinator, State Library of WA Foundation

❖ Oral History Records Rescue Group (OHRRG) near completion!:

The Project has been a tremendous success and has seen the preservation by digitisation of over 6000 interviews (11,550 hours), 180 interviews available online through the State Library of WA's catalogue as well as providing digital copies to a number of historical groups and public libraries of their oral history collections.

Here is a selection of some of the unique stories that are now available online. These interviews have a regional theme, and recount lives and industries in the North Eastern Goldfields, South West and North West of WA.

- **Don (Donald) Evans** was interviewed for a collaborative project - Family and Working Life in the North Eastern Goldfields - A Social History of Gwalia and Leonora WA 1890 to 1990. Don describes everyday life in the mining town of Gwalia in the 1930s, where he grew up in a household of ten. He recounts family dinners, which included eating kangaroo, rabbits, pigeons, and offal, as well as his mother making crib in the tin boxes for his father and brothers to take down the mine. Hurricane lamps, candles and Coolgardie safes were normal household items, and all water was carted from the nearby mine. He recounts school life, running barefoot and camping out with just a blanket to keep warm. During the war he remembers community members rounded up to be interned, having air raid drills, and the death of his brother in New Guinea. This interview provides an insight into the tough living conditions that existed in remote outback mining towns. (OH3562/22)
- **Bill (William) Miller** owned and operated a seafood-processing factory at Port Samson in Western Australia. He arrived in Port Samson during World War II, with a population of six, no water or power supply, no shop or services - the isolated community relied on the State Shipping Service. Living in a tent on the beach, he survived on one bucket of water a day. Bill had a very long and varied career. He was a pioneer in the Nickol Bay prawning industry and also trawled in the Gulf of Carpentaria and Exmouth Gulf. He was involved in charter work for off-shore oil exploration companies and iron ore companies, and was a master pearler, taking shell in the wild. In addition to outlining his own career, which is a saga of hardship and effort, prosperity and decline, that is quite remarkable, his story is a vivid portrayal of post-war development of the north-west. (OH2266/45)

- **Fred Swarbrick** born in Albany in 1911 entered the fishing industry in 1926 with his father and brother. His maternal grandparents were the first permanent European residents at Emu Point, and he recounts early life in the area. He recalls in detail the boats, nets, methods and practices they used, but also talks about the flora and fauna of the Emu Point area, especially the bird and marine life of Oyster Harbour and the south coastal region. He speaks about a rich and varied natural environment and makes reference to swans, parrots, seals, oysters, crabs, and cockles, but also talks about chasing whales, the flying habits and size of albatross, spotting large sharks and recounts the plentiful fish species. This interview gives a good description of the fishing industry and the natural environment in early Albany. (OH2266/34)

Contact: Lee Blackford: Project Manager: OHRRG

❖ Notes from the Battye Library:

Exhibitions

From War to Remembrance – a Living History of the RSL is a collaboration between the RSL and the State Library and is funded by Lotterywest. It was opened in the State Library exhibition area on Friday 19 April by Ben Elton. In 1916 some returned servicemen from the 11th Battalion met to form an association to look after the interests of returned servicemen in Western Australia. This eventually became the RSL and the exhibition tells the story of returned soldiers and their families after the wars and examines the themes of commemoration, defence and repatriation. Featuring never before seen material from the RSL, the Fremantle Army Museum and the State Library, plus an installation of poppies in the Nook by Smash Creation of Albany, the exhibition runs until 30 June.

About 200 guests were present at the opening, including the Lord Mayor of Perth, Lisa Scaffidi; the President of the WA Branch of the RSL, Graeme Edwards; the Minister for Emergency Services, Corrective Services and Veterans, Joe Francis; the CEO of the Western Australian Museum, Alec Coles; and the CEO and State Librarian, Margaret Allen. Ben gave a speech which was both humorous and moving and the guests were treated to a playlet involving a dialogue between Herbert Brayley Collett (President of the WA Branch of the RSL 1925-1930 and Senator 1933-1945) and Mrs Jean McKinlay (founder of the RSL Women's Auxiliary), which was enjoyed by all.

The next exhibition at the State Library, *Majority Rules*, opens on 5 July, and is about State and Federal elections in Western Australia.

Recent Acquisitions

Some recent interesting acquisitions of the State Library include: a collection of images of multicultural groups in WA by Louise Whelan, an award winning documentary photographer; the diaries of Robert Cecil Clifton 1874-1930; a collection of letters, mostly written to H A Lightfoot, Mines Dept, 1893-1948; the Habgood papers; papers of the Roe family 1912-1932; papers of E W Doncaster; 7 photographs of the goldfields 1891-1896; the Barbara Pickernell historical photograph collection of Ravensthorpe, Newdegate and the Lloyd family 1920s; an 1840 sale of land to William Storrs; stereoscopic views of the

caves of the south west around 1905; the Jamieson Brown collection of manuscripts; the papers and photographs of Laurie McCallum of Dampier and Paraburdoo in 1970; the Bob Nelson collection of photographs of Dampier 1967; the papers of Arthur Gordon Markey relating to his surveying work in 1927; a digital copy of a sketchbook of watercolours by Edward Townley Hardman in 1883; a letterbook of Abraham Moise Josephson; letters in German from Gustave Dahmer to his wife 1944-1945; diaries of Adrian Netterville Davies, a railway and tramway engineer, 1895-1940; a collection of photographs, plans and other archival material from Australia post; a collection of contemporary and archival photographs, oral history and a journal involving Indigenous family and place in the mid-west from Joe Mallard; and photographs of Liveringa and Camballin Stations showing rice growing in the 1950s.

Family History Week

National Family History Week 2013 will be celebrated at the State Library from 6-8 August. Topics include: online historic newspapers, researching your house history, tips for effectively searching the State Library catalogue and website, tracing the Samson family through a house museum, digitised treasures from the heritage collections, late 19th and early 20th century migration of domestic servants to WA and much more. Please check the State Library website under What's On – Family History – National Family History Week 2013 for more details.

Eresources

The latest Library subscription eresource is *Discovery*, which is currently on trial. *Discovery* is the new search feature for the vast collections of the UK National Archives at Kew and, while Discovery is freely searchable on the Internet; this subscription allows State Library members to download digital content free of charge. Digital content includes: Victorian prisoners' photograph albums 1872-1873; wills, e.g. pre-1858 wills proved in the Prerogative Court of Canterbury; Army records, e.g. British Army nurses' service records 1914-1918 and British Army war diaries 1914-1922; Navy records, e.g. Royal Navy ratings' service records 1853-1923; Merchant Navy records, e.g. Royal Navy Reserve service records 1860-1955; and Air Force records, e.g. Royal Air Force officers' service records 1918-1919. *Discovery* can be accessed at home by clients with a State Library Mylibrarycard.

Walmajarri Language Stories Project

The State Library has recently digitised a collection of 65 stories from the Kadjina Aboriginal Community, written and illustrated by children, teenagers and adults, featuring Walmajarri, Kriol and English translations of the works. They were written from 1998-2002 by members of the Wulungarra School's Literature Production Centre and each book is fully digitised, with permission from the authors, artists and Kadjina community members. Kadjina Aboriginal Community is located just over 100km south of Fitzroy Crossing. Wulungarra School has been operating as an independent school at Kadjina since 1997 and the books are part of a larger partnership between the school and the community to promote Walmajarri culture, language and art as a way of maintaining and strengthening knowledge.

The Fairbairn Collection and the Law

On 13 and 16 May the State Library of WA Foundation and the Law Society of WA organised two events around the Robert Fairbairn collection, recently acquired by the State Library. On 13 May Dr Joanna McEwan gave a talk in the State Library Theatre, *Body of Evidence: the collection of Robert Fairbairn*. Fairbairn was a Resident Magistrate who travelled widely during the course of his long career serving the state. The public talk, which was well attended, explored his life and colonial times through the collection. On 16 May the Governor of Western Australia, Malcolm McCusker AC, the Chairman of the Library Board, Margaret Nowack, the CEO and State Librarian, Margaret Allen, the head of the State Library of Western Australia Foundation, Conrad Crisafulli and a number of legal practitioners gathered at the State Library to hear a talk by Robert French AC, Chief Justice of the High Court of Australia. Entitled *The Past: not such a Foreign Country*, it was a witty look at the legal profession and the importance of acquiring such a collection as that of Robert Fairbairn. The full text of the speech can be read at: http://www.hcourt.gov.au/assets/publications/speeches/current-justices/frenchcj/frenchcj16may13.pdf.

The speech was followed by a viewing of selected items from the collection, which had not previously been seen. The collection contains about 3,000 letters, plus diaries, photographs and objects, including Fairbairn's uniform and sword, a fly whisk, a ceremonial mallet, a carved whale's tooth and Aboriginal message sticks. The collection is currently being listed, classified and housed to make it available for researchers.

Steve Howell, Battye Library Subject Specialist, SLWA

❖ Friends of the Battye Library Surveyors' Field Books Digitisation Project:

The Friends of Battye Library (FOBs) have provided financial support for a State Records Office of WA (SRO) project to digitise a set of surveyors' field books (WAS 32) in their collection, which have previously been available only on microfiche.

Many of the field books were written in pencil, which made reading and interpreting fiche versions more and more difficult as the medium degraded. In consequence there has been an increasing demand to see the original field books; however, these items are small and easily damaged by handling. Preservation and conservation of this material clearly required digitisation.

SRO has utilised access of a high quality overhead book scanner that can scan in both black and white and colour to 300 dpi for the project. The scanner head takes line-by-line images of the page, enabling a much higher quality scan than will be available for a simple whole of page image. The system also uses strip LED lighting meaning that light damage to fragile documents is very limited. Documents are placed on a hinged book cradle which can be set to accommodate book spines easily, or can be locked in place for flatter documents.

Initially FOBs provided funding of $10,600 for a pilot project over 8 weeks. A recruitment process fortunately secured the services of George Borzykowski, digital imaging technician extraordinaire, already working at the State Library. The success of the pilot project led to a second request for $15,900 to continue the project. This was thoroughly supported with FOBs only asking SRO to start digitising the field books in chronological order – so the earliest would become available as soon as possible.

Pamela Statham Drew, President, Friends of Battye Library Inc

❖ 'We roamed everywhere' – Being a boy in Murray Street in the 1920s:

The City of Perth History Centre, located next to the City of Perth Library holds approximately 240 oral history interviews including photographs, maps, and other items of memorabilia. In 2012 I was fortunate to be asked to interview Jack Burrows, now aged 93, for the Centre and have been friends with Jack and his wife Mary ever since.

Jack was born in England in 1920 to talented moulder John Burrows senior and his wife Maude. After his father secured a job with Forward Downs in Perth, the family moved to Western Australia. They lived at the west end of Murray Street, near Gordon Street. It was a wonderful place for children in the 1920s:

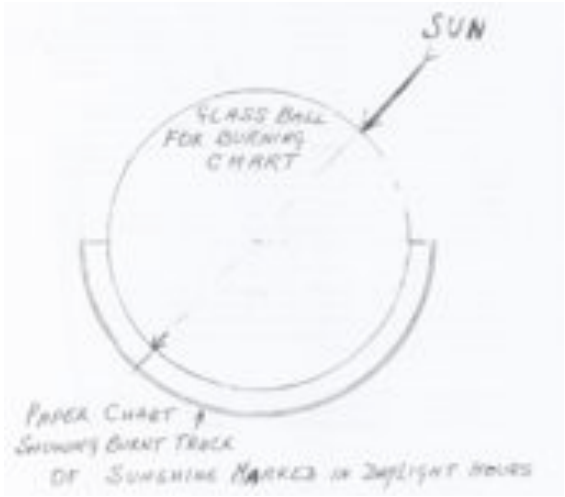
> We roamed everywhere. Our parents trusted us or perhaps they didn't see anything to worry about. We learned a lot about good things and bad things. It never ever worried us. We learned more coming and going to school I am sure than we ever learned inside.
>
> Hill trolleys were all the go in those days. We had a lot of fun in Murray Street which was gravelly at the north end, dodging in and out of the large holes that were there, it was amazing. When we reached down the bottom we'd throw a picket under the cast-iron wheels and stop the thing before it came down into the next street. In doing so once, it ran up my finger and that finger's never been the same again. I was taken to the children's hospital which was primitive to say the least. Everyone thought in terms of Flavine. Flavine is an antiseptic and they also used gauze with lots of holes in it, broad gauze. So they put the gauze around my finger, which was all bare and put Flavine on it. I had to go back the next day and of course the Flavine had jammed everything together. I screamed blue murder while they were trying to get the thing off. ...
>
> A couple of doors up, there was a big paddock filled with castor oil bushes. We used to pull the berries off and have fights throwing them at each other. For a shield we used to cut out part of a kerosene tin. Kerosene tins in those days were like gold. Kerosene tins came in twos, side-by-side, in a wooden box. Now those wooden boxes were a godsend. We made chairs and everything you could think of from them. Anyway the top end of the kerosene tin had a handle and you could put your fingers in the handle and use it as a shield. You'd throw the things and butt them off with the kerosene tin shield. ...
>
> In the day time we used to cut down reeds and make pea-shooters out of them. On the corner there were lots and lots of red peppers, pepper trees, and they had little round berries on them. We used to make pea-shooters out of reeds and pop the berry in there and try to put each other's eye out. The reeds came from a block just around the corner - they weren't reeds as in biblical reeds – just thick, big weeds and with a hole down the centre of them and that's what we used. ...

Jack has an ongoing interest in technology and engineering and this is reflected in the detailed accounts of his childhood scientific activities, including building crystal radio sets.

> I built lots of crystal sets. Now in those days 6WF was the leader of the place. It was in Wellington Street with two towers right opposite where Beam Service Station was later on, so it produced quite a strong signal. Because of this, crystal sets worked, really worked. I built a crystal set and others came to know of it so I was busy building crystal sets for all the old ladies around the place. They all thought the world of me. But the procedure with crystal sets was very definite. You had to wind the coil on a Saxa Salt container. Nothing else would do, it had to be Saxa Salt, which was a tube of about six inches long and three inches wide. You'd wind the wire on that. It had to be built on a box that cigars used to come in. There were lots of boxes around like that, a very nicely made box with a lid on. It had to be built on that and a capacitor, a condenser used to be acquired from various places and you built up a crystal set. It would work like a charm, no troubles at all.

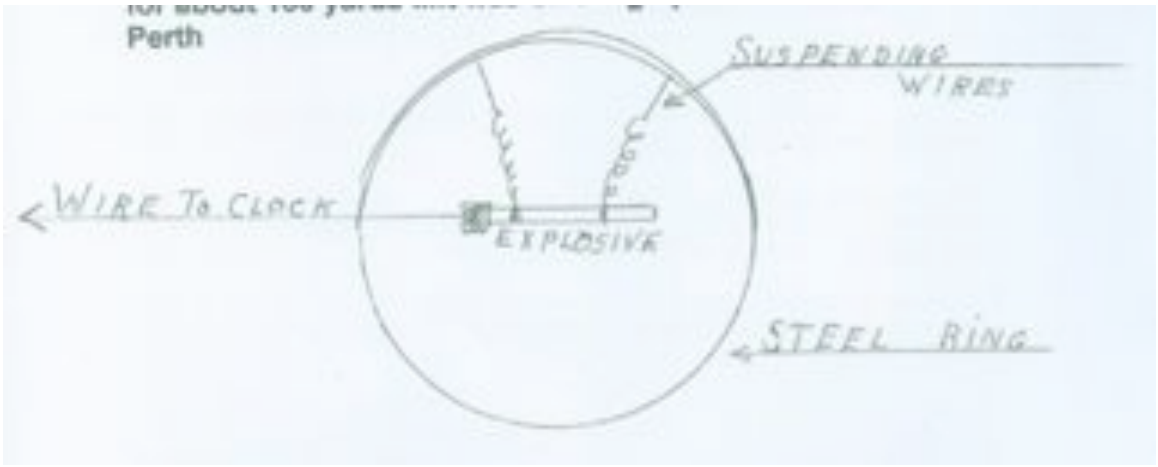
Jack and his friends enjoyed a childhood of freedom in a seemingly safe environment. They not only played around Murray Street, but ranged as far as the city and West Perth, on occasion spending considerable time in the grounds of Perth Observatory, where:

> One of the instruments was to tell how long the sun shone each day. It was a round dome, a complete ball of glass that sat above a strip of paper. The paper was marked in time so that the sun, shining through this ball, no matter from which direction the sun was shining, burned a track in the paper underneath. We used to sit and watch this. When a cloud came over of course the sun wouldn't burn any track. We'd look up at the sun and think oh it's away for a while, it's going to come on now, oh there it is. It would come on and we'd see the track burning and we would be thoroughly amazed at this piece of science. Quite a simple device but it really worked. I remember that quite distinctly.



Perth Observatory Equipment for measuring sunlight, 1926/27. Drawn by Jack Burrows 2012.

Facing the main building to the right was the so-called one o'clock gun. We sat and watched this gun dozens and dozens of times. We used to lay on our stomach, two little boys with our fingers in our ears and we'd watch this thing, wait for it. Bang! It would go off and we would reckon we'd had a real successful day. Actually it was not a gun. The gelignite which set it off was held in the middle of a metal barrel hoop, by scraps of wire. The scraps of wire of course had to be replaced every day because when the gelignite exploded it ruined everything, except the hoop. There was a gantry that hung down about ten feet onto the ring that held the explosive. We used to lie on our tummies waiting for the bang. We shouldn't have been where we were but that was part of our fun.



'Time Gun' at Perth Observatory, c. 1926/27. Drawn by Jack Burrows 2012.

The Barracks at the top of the Terrace also provided a playground for adventurous boys:

Now only the Barracks Arch is left, but when I was a child the old Barracks was all complete. It had been emptied, but it was complete. Nothing was locked up, you could walk anywhere you liked. We used to go in there and have a look at the gorgeous things to play with. There were bell-pushers and electric bells to call servants and other things to different rooms. If you pushed the button the little flap comes down and goes, 'Boing!' telling somebody that they were wanted in room number four or whatever.

The bell system was operated by Leclanche cells which were made up commercially in nice clear glass jars. We discovered many of these and found a wonderful use for them because they were clear and transparent. We used to take the jars down to Mongers Lake and fill them with tadpoles and gilgies and all sorts of wonderful things.

In the lead up to 5 November and Guy Fawkes Day, Murray Street was the scene of rival mobs of little boys, trying to outdo each other in building the biggest bonfire.

One of the most outstanding things we used to look forward to was Guy Fawkes Night, on 5th November. A couple of months prior to the 5th November the shops would stock up on beautifully coloured red fireworks, aimed to attract children. We had Tom Thumbs and penny bangers and tuppenny bombs and all that sort of thing. In Woolworths for instance they had a complete area set aside for fireworks. People used to go there and literally fight over them, ten deep around the counter. The colours were fantastic. Whatever our parents could afford came home in a brown paper bag. Inside would be a string of Tom Thumbs. Each Tom Thumb would be approximately half an inch long. It was a little cracker by itself. They were all strung together. That was no way to treat crackers as far

as we were concerned and we used to take them all apart. If something was meant to have one bang only we got perhaps a hundred bangs out of it by isolating all the crackers that were there.

Then there was the tuppenny string. They were about an inch and a half long. We'd do the same thing with those. So in other words we got a lot of crackers for our money and we'd just wait for the day, wait for the night.

In the meantime during the daytime we'd start to collect all the junk around the place for making a bonfire. The bonfire was quite large – with some of them it's a wonder they didn't set the world on fire. There was old furniture and everything you can think of to make up this bonfire. On the very top we had what was supposed to be Guy Fawkes, usually a balloon with an old coat on or something like that. It was meant to be a figure in the shape of Guy Fawkes and the idea was to burn Guy Fawkes when the time came. We actually didn't light the bonfires until about dark. Prior to the day naughty young children used to try and burn each other's Guy Fawkes' bonfire. There was one at every block. Every little mob had their own bonfire... Of course it was a big draw to us with a box of matches, to go along and make sure that their bonfire was no better than ours, because we were going to burn it first. We'd light our fire and everyone was quite happy dancing around the place. It was a really wonderful night.

The next morning we'd be up like a shot in the grey of the dawn and we'd race off to where we knew all the bonfires had been that night before. We'd look along the ground for all the squibs - the small Tom Thumbs and little bombs that hadn't gone off and we'd have another night's fun lighting these up. After we'd licked our wounds and put butter on our burns and generally relaxed we all reckoned we'd had a very, very good night.

The nearest decent shops were in the city. Boans was often THE place to visit with innovations such as an iced water machine:

At the bottom of the famous marble staircase, probably as an advert, they put in one of the very few first refrigerated water machines. They advertised it, it was free of course. I went in there like everyone else to get my free drink of iced water. We'd never heard of iced water, apart from what we could make from adding ice from our ice chest to tap water. There were thousands of people there, milling around as far as you could see, all people with these darn drink things, looking for a cup of water.

Many tradesmen still used horses, which were:

... a wonderful asset. When they made messes on the road we used to rush out with a shovel and a bag and take it home for the garden. The milkman had a horse and cart and he used to bring the milk into the house in a big container of milk and he'd ladle it out. We also had horses pulling carts for the ice man, the baker and occasionally the grocer – they all had horse-drawn vehicles...

So, of course....

There was a very interesting blacksmith's shop when I was young situated on the corner of Carr Street and Newcastle Street. In there was a typical village blacksmith. He was a very broad man and very tough - a mighty man. He looked in every way the village blacksmith, he was wonderful, he was huge, big muscles and that sort of thing. We were a little bit in awe of him - we wouldn't give him any cheek or anything like that. He had a big fire there with a big huge pair of bellows which he used to pull up and down with his brawny arms and that would ignite the fire. He had an anvil naturally and he would be making the horseshoes and things for the horses around the place.

There's more – much more! Jack also had a long and varied business and working life, including setting up Jack's Equipment in Wellington Street, which sold electronics and electronic parts and JB Engineering in Perdrio [now Shafto] Lane, where he made dough mixers for commercial bakeries. In the late forties and early fifties he was involved in providing dry-cleaning services for those working in the brothels in Roe Street. As he visited the girls to collect and deliver dry-cleaning, he was able to describe the premises, those who worked there and their male customers.

Malian writer and ethnologist, Amadou Hampâté Bâ, said that '*En Afrique, quand un vieillard meurt, c'est une bibliothèque qui brûle.*'— 'In Africa, when an old man dies, it's a library burning.' Oh so true, but not just in Africa, everywhere - and not just men, women as well.

Thanks to the City of Perth History Centre much of Jack's particular library has been saved for posterity and it was my great privilege to assist in this process.

The preceding edited extracts are taken from the transcript of Jack's interview held by the City of Perth History Centre and are reproduced with the Centre's permission. As well as the transcript they also hold the sound recording of the interview.

Heather Campbell, Graduate Historian

❖ Being part of the *Never Stand Still: Stories of Life, Land and Politics in the Kimberley* journey:

On 20 April this year John Darraga Watson's book *Never Stand Still* was finally launched at a well-attended ceremony in his home community Jarlmadangah, in the land of his birth, Mt Anderson station in the West Kimberley. The book had been over 12 years in the making, since the day in 1998 when Darraga first approached me for help, in the unlikely setting of Colac Service Station in Derby. Even though he had previously published the highly successful 1988 book *Raparapa* (reprinted in 2011) with nine other senior men of the Fitzroy Valley, there was much he still wanted to say about Aboriginal life in the West Kimberley as he and his people had experienced it over the period since white people had first come to the country over 100 years before.

The day of the launch: from left photographer Liz Thompson, author Darraga Watson and Malcolm Allbrook.

He wanted people to understand what it had been like for his people to watch powerlessly as the country they had owned and occupied for countless generations was overrun and changed irrevocably by a powerful and determined invading force. They had little choice in the matter, as Darraga says, the whitefella 'had the gun, and we just had spears and boomerangs,' so they were forced into subservience as unpaid labourers on stations or indigents on the fringes of towns existing on meagre rations from an ungrateful government. When their labour was no longer required, 'they were locked out of their country', Darraga says, unable to hunt, fish and find bush food, dependent on kartiya food, 'bad food with too much sugar and fat, making our people fat and slow and sick with diabetes.'

Better known as Johnny Watson, Darraga reverted to his birth name when a very close relation died earlier this year at Bidyadanga, formerly known as La Grange and now prefers to be addressed as such. Born under a tree near Mt Anderson homestead probably in the late 1930s, his was a 'hidden birth':

> I don't have a birth certificate and my welfare files can't make up their mind when I was born … The only time it was a problem was when I had to get a passport to go overseas, and then I had to prove I was Australian, even if my ancestors have been living in the Kimberley for thousands of years.

He has been a prominent figure in the Kimberley for many years, widely known for his involvement in Aboriginal politics and cultural affairs, with the Kimberley Land Council, the Kimberley Aboriginal Law and Culture Centre and his own community Jarlmadangah on the former Rose family station Mt Anderson, which he and his brothers Ivan (who died in 1996) and Harry, son Anthony and nephew Robert have managed since 1986.

Malcolm and Darraga at Yiriman, southern Kimberley, September 2011. (Photograph: Liz Thompson.)

Darraga is one of the big personalities of the Kimberley, a man of charisma and charm, ready to engage anyone in conversation and swap a joke, but totally committed to advancing the interests and welfare of his own people right across the Kimberley. He is a man of incessant energy, always on the move, constantly working and constantly

talking, and he expects others to be the same. Woe betide any Kimberley Land Council worker he catches lying around at one of the big bush meetings that still characterise Kimberley political and cultural life. More recently, he has been a leading light in the Yiriman project, which takes young Kimberley men and women away from their difficulties in town to reconnect with traditional country and culture, guided by older people such as him. This was the role he filled in the 2010 Brendan Fletcher film *Mad Bastards*, in which he played the role of the older cultural guide for young men in trouble with the police, and was nominated for best supporting actor in the 2011 AACTA awards. When I phoned to congratulate him, Darraga told me he wouldn't be travelling to the ceremony in Sydney, not because he was not pleased but because he felt he had not been acting, just playing himself.

Darraga and I hardly knew what we were letting ourselves in for when we sat down at Jarlmadangah late in 1998, surrounded by the rugged peaks of the Looma range glowing red on a languid Kimberley spring afternoon. Darraga is fluent in many languages - four Aboriginal languages (Nyikina, Mangala, Karrajarri and Walmajarri), Kimberley Kriol, and standard English - and communicates easily with people from all walks of Kimberley life, whether his own countrymen and women, lawyers and anthropologists, government officials or miners.

As a child labourer on Mt Anderson station, he never went to school and, despite his efforts to learn the skills of reading and writing as an adult, is uncomfortable with the written word. So our initial approach was to set about recording his words, for me to transcribe the cassette tapes and prepare a first draft which, along with his children Bobbie Albert, Anthony, Johnene and Leela Watson, we would turn into a manuscript. Over the next two years, we spent many hours with the Sony Walkman, going over the stories of his life, the lives of his parents and ancestors, his own life story and his hopes for the future of the Aboriginal people of the Kimberley, today and into the future. Our sessions were mostly in the setting of Jarlmadangah community, either outside on the lawns under the trees or if it was too hot, in the air-conditioned cultural centre and community museum. Within a year I had the basis of a manuscript but, rather than signalling the end of the project, it marked the beginning of a laborious process of checking and expanding, as we went through each section to make sure it accurately reflected what Darraga wanted to say.

Darraga wanted to start the book by explaining the basis of his connection to traditional Nyikina Mangala country, which runs along the lower reaches of the Fitzroy River, Maduwarra, from its mouth on the southern shores of King Sound, upriver to Mijirrikan, Broken Wagon Pool, near Noonkanbah, taking in the hinterland north and south of the river to Mowla Bluff Station and Geegully Creek. The country was made by the Bookarrakarra (dreaming) hero Woonyoomboo, who gave his descendants the laws by which they should live in and look after the country, and which have been handed ever since from generation to generation from his time in the deep Kimberley past.

The Woonyoomboo story is a massive saga which, in Darraga's words, takes about two weeks to sing from beginning to end in night time ceremonies, and tells the history of every part of the country. Only a small part could be told in a book such as this, not only because of its length but because much of it is secret, the province of senior Nyikina people who have learned their law and culture over many years. Darraga could only

record the public parts of the story, but he still needed to accurately portray both its essence and the sequence by which Woonyoomboo travelled, making the formations of the land and laws for the people, birds and animals within it. We spent many hours going over the story, with Darraga singing back parts to himself until he felt that he had got it right, even as a massively abridged rendition of a mighty saga into a mere six pages.

Each part of the story demanded similar attention as, over the next few years, we grabbed whatever chances we had to spend a few days working on it. Darraga continued to be as engaged as ever in his busy life in Kimberley culture and politics and the development of Jarlmadangah, while my life took me away from the Kimberley back to Perth and then to Canberra, and the business of earning a living and bringing up kids. The manuscript went through many drafts as each was scrutinised by his children and developed further over long sessions at Jarlmadangah or my home in Fremantle, where Darraga, his wife Annie Milgin and Bobbie, Anthony, Johnene and Leela were frequent guests.

There were many times when the project seemed to be going nowhere, as we each became preoccupied with our own separate lives, Darraga's hair turned from grey to white and mine from brown to grey. Yet slowly a viable manuscript emerged, until he was satisfied that it told the story not only of his own life – his childhood on the station and in the desert south of the river, his working life on Mt Anderson, Nerrima and Jubilee stations, his work with the Kimberley Land Council - but those of his ancient ancestors, his parents and grandparents, and the struggle of his Kimberley Aboriginal people to achieve a measure of justice under the colonial regime which had supplanted much of the law and culture of his people.

Darraga was adamant from the beginning that he did not want a big book full of words, and that it should speak just as much to Kimberley Aboriginal people as to the wider audience of city-dwelling Australians. The book needed to tell a visual story which would hold meaning for his people by portraying their own histories and community lives - and for this we needed images. His own photo collection was a good start, but to me fell the task of finding other images, including photographs that illustrated the historical experience of Nyikina Mangala and Mt Anderson people from the early days of the pastoral industry.

My first stop was the State Library of WA, the custodian of the images and films of Stuart Gore, who travelled throughout the north of Western Australia in 1947/8, and spent some time at Mt Anderson as a guest of the manager Canny Rose and his family. With the assistance of Gerard Foley, at that time with the Battye Library, we were able to locate a wonderful film and a vivid collection of images of Mt Anderson Aboriginal people as they went about their work and cultural life. Gore was there at a critical time in Darraga's life and records the time his family arrived at Udialla ration station after six months in the desert, where they had fled fearing that he and his brother Harry were about to be removed from their families and taken to a mission.

These images are as close as Darraga can come to an album of family snaps, as he used them to piece together an almost forgotten time in his life. They show his mother Amy and step father Boorowra, the old people and kids John grew up with. They record the day of a hunt, when he and his people were told to take off their clothes and don

nagas so that Mr Gore could record a traditional hunt and dance. Darraga and brother Harry were there on that day, the images showing ten men walking through the bush with two little boys. He took some time to realise that these images were in fact of him, as he reminded me that he had never before seen a picture of what he looked like as a kid, never even had a mirror.

More photographic collections came to light as we progressed through the project. The Kimberley Land Council Library in Derby held a small collection of images from the early days of Kimberley settlement taken by Yngve Laurel, an entomologist who accompanied the expedition of Swedish adventurer Eric Mjoberg in 1911 and visited Mowla Bluff station in the southern part of John's traditional country. Distinguished anthropologist Kim Akerman, who spent many years in the Kimberley with the Kimberley Land Council in the 1970s and early 1980s, was also keen to contribute his vivid Kodacolor collection of the Noonkanbah dispute and the subsequent formation of the Kimberley Land Council. A chance meeting with another photographer, Keven Frances, who lived in Broome in the early 1990s and worked with Darraga and his family in the period immediately after they had taken over Mt Anderson, brought to light another important period in the story. They record the early efforts to run the station on their own as a cattle enterprise, the day of the big muster, branding and horning cattle, sending them off to the meatworks at Derby and Broome, family and community members of all ages eager participants in the excitement of the day.

Finally, Darraga introduced me to Liz Thompson, a Sydney based photographer who had worked with the Jarlmadangah for some years recording images and stories of the community. Liz is an exceptionally gifted photographer and filmmaker who has worked all over the world, including India, South America and New Guinea, and has won numerous awards for her work. She agreed to help finish the book by providing a photographic record of the community as it is today, including the kids and young people as they apply a contemporary perspective on traditional culture. We spent a memorable week with Liz late in 2011, travelling over traditional country, recording the places where Woonyoomboo had stopped to name the land and teach his people, climbing over rocky hills of needle sharp spinifex to reach important places, stopping at cool, pleasant spots along the Fitzroy, and recording Darraga talking about the significance of the places we visited.

Darraga with Liz Thompson and grandsons Bronson and Marvin at Myroodah Crossing. (Photograph: Allbrook.)

At the beginning of 2012, things started to fall into place and suddenly, the completion of the project was in sight. The major issue was how the book should be published – essentially whether it should be submitted to an established publisher or whether the community, taking advantage of digital publishing technology and expertise, should take on the task themselves with our assistance. A small but adequate grant from a local organisation allowed us to employ a layout artist, Perth based digital publisher Jason Ensor, to prepare a print ready edition suitable for a printing house. We sought quotes on what had become a 260 page book of text, colour, and black and white images and, much as we would have liked to have supported local industry, were compelled to accept that of a Hong Kong based printer at one-third the cost of the next cheapest.

With my partner Mary Anne Jebb, who had previous experience dealing with China through her 2008 book *Mowanjum*, we entered the final stage of the process, ironing out last minute problems and becoming good pen pals with the highly efficient and diligent contact we were assigned in Hong Kong. The arrival of a package containing two advance copies late in 2012 found me in a state of nervous excitement as I finally held the finished product, twelve years of painstaking work now neatly contained within the brightly illustrated flexi-cover. That evening Fremantle Press agreed to take on distributing the book and help out with the shipping and customs, relieving us of the onerous task of getting the books from Hong Kong to Fremantle and into the shops.

Guests examine the book at the launch.

Thus was born Never Stand Still, a book I describe as ‘collaborative life writing’, not biography, not autobiography, but a long and productive collaboration between story-teller, editor and photographer. The day of the launch was a memorable occasion, a day in which a number of long running projects were finally complete. First there was the re-burial of the remains of three Nyikina men who had been removed by Eric Mjoberg over 100 years before and languished ever since in the vaults of the Swedish Museum of Ethnography in Stockholm. That they had now finally found rest back in the soil of the Kimberley was due to the efforts of many people both in Sweden (and notably Mjoberg’s niece Lotte).

Darraga with his children standing behind him; from left Bobbie Albert, Leela, Anthony and Johnene Watson, front, brother Harry Watson, Wayne Watson and Gordon Marshall.

They were re-buried at a low-key Aboriginal funeral, where all the young men helped and speeches were made, telling about the lives of these long-lost people and the importance of having them back. Then it was back to the grounds of Jarlmadangah School for the launch at which Darraga shared the limelight with me and Liz Thompson, songs were played by the visiting Desert Feat band, more speeches were made and a fine lunch was served. That afternoon, all the ceremonies over and the book successfully out, I grabbed a car and headed down the Camballin Road, past Liveringa Station and the Looma Community turn-off to Myroodah Crossing, one of my favourite spots in the Kimberley, a place we often used to come to drop in a line, have a dip and a barbeque. As I immersed myself in the warm Maduwarra water, I reflected on the ups and downs of writing, story-telling and publishing and felt immeasurable gratitude that Darraga had entrusted me with the project and let me in to a small part of the rich history and culture of his family and community.

John Darraga Watson, *Never Stand Still: Stories of Life, Land and Politics in the Kimberley* (Malcolm Allbrook, editor; photography by Liz Thompson), is published by Jarlmadangah Burru Aboriginal Corporation and distributed by Fremantle Press at a cost of $35.

Malcolm Allbrook MPHA

❖ American Whalers and Their Impact on Fashion and Clothing in Nineteenth Century Western Australia:

American whalers after their long voyage will give anything. We should have obtained a high price in the way of barter and procured flour, pork, slops, tin-ware etc, etc. We have some thoughts of sending a quantity to the Vasse for this purpose. (Burton, 1975, *Wollaston*'s *Picton Journal*, 146-147)

There were several ways of bringing clothing and textiles into the early Swan River Colony. For example, there was the direct trade carried out by importers, the personal requests of colonists or gifts from emigrants' relatives and friends, the trade carried out

by whalers, and the personal effects of emigrants. There was a variety of ways to obtain clothing in nineteenth-century Western Australia. These included purchasing from shops/stores, making one's own, using a dressmaker or tailor, buying second-hand or recycling and, towards the end of the century, buying made-to-measure clothes from Department stores (after 1870) or mail order (after 1915) (Eluwawalage, D. 2004, PhD, 190-207).

Clothing supplies from whalers provided another indirect clothing supply (Burton: 223-224). The trade between whalers/sealers and the remote coastal settlers of the south west of Western Australia was an unofficial, but effective economic activity. Predominantly American whalers performed a vital function in the isolated seaside communities such as Bunbury, Vasse, Albany and Busselton (Eluwawalage, 190-207).

The American whaling industry began as early as 1712. During 1816 the average annual value of the whaling trade was $775,000 and by 1841-1845 it had increased more than eleven-fold as the American whaling industry dominated world whaling. In mid-nineteenth century, the American whaling industry ranked thirteenth in that nation's manufacturing industries as voyages expanded to the Pacific, Indian and Arctic oceans. In the early era, whales were hunted for sperm oil, whale oil and whalebone. During the early nineteenth century, sperm oil was valued primarily as an illuminant in lighthouses and in public buildings as a lubricant. There were many other uses for whale oil, such as margarine, soap, as a jute softener, in cattle feed, as a perfume fixture and for candles. Whalebone was used for corset stays, whips, umbrellas, window shades, and as springs for sofas and mattresses (Basbery et.al. (eds) 1993, *Whaling and History,* 55-60).

'In the early 1840s, as many as one hundred and fifty American vessels were visiting the south-west coast every season', stated *The Inquirer* (1 Sept 1841). As Barker and Lurie explained, 'The American presence welcomed the earliest white settlers, which gave them rare opportunities for contact with the outside world. The handful of families living in the area came to rely on the whalers for provisions such as flour and clothing' (Barker and Laurie, *Excellent Connections: Bunbury 1836-1990,* 11). The idea of whaling and the presence of foreign whalers were constantly mentioned in the early settlers' personal correspondences and existing newspapers. Especially the diaries, letters and journals of Rev. Wollaston, Georgiana Molloy, George Fletcher Moore, the Bussell and Turner families during the 1830s to 1860s, which firmly suggested the identical and requisitive qualities of whalers and their utilisation (Eluwawalage, 190-207).

The first American whalers reported to have visited Western Australian shores were the *Asia* under Captain Elijah Coffin and the *Alliance* under Captain Bartlett in April 1792 at Shark Bay. Those whalers had operated their pursuits off-shore and on-shore as bay whaling. As Heppingstone described, some whalers stayed to hunt sperm whales in the seas off the coast, whilst others engaged in bay whaling and hunting humpbacks and right whales along the coast; others passed on via Van Diemen's Land and New Zealand to the Pacific. No less than two hundred and sixty American whaling ships were recorded as having visited these shores up to 1890 (Heppingstone, 1971, 'American Whalers in Western Australian Waters', *Early Days*, 37-39).

In August 1831 and March 1833, pioneer settler George Fletcher Moore expressed an interest in whaling, and in October 1834, he recorded the arrival of whaling vessels (G. F. Moore, 1884, 215). In February 1833, and May, June, August and September 1834,

colonial settler Nancy Ann Turner of Augusta remarked on the presence of American whalers and their activities (Heppingstone, 37-38). Whaling in the Bunbury area was a world-wide enterprise. As many as four hundred vessels were steered annually during the 1830s. As Barker and Lurie explain, according to a pamphlet published in London, American whaling ships operating off the coast in 1837 secured oil and whalebone to the value of £30 000 (Barker and Lauriem, 10). In 1841, nineteen American whaling vessels arrived in Busselton (*Blue Books Western Australia 1841-1844)*.

In relation to attire, whalers' functions as clothing suppliers and retailers were significant. According to a Memoranda Book of frontier settler Captain Molloy in 1858, the Molloys' purchases of wearing apparel from the whalers was estimated at one hundred and two pounds. The chief purchases were: oil at £142/13/6, wearing apparel at £102/8/4, whaling gear and boots at £80/14/7, provisions at £65/11/11, molasses at £32/14/6, tobacco at £42/17/-, and spirits at £37/6/8, totalling £500. At the other end of the spectrum, as he mentioned, the total value of exports was £816/11/-. Potatoes were valued at £482/17/-, beef at £186/6/-, onions at £60/-/-, firewood at £48/-/-, pumpkins and other vegetables at £39 (Heppingstone, 39).

'We have had six American whalers in since January, and they were charmed with the Bay. They are of great use to us', wrote Georgiana Molloy in April 1840 (A. Hasluck, *Portrait with Background,* 208). Almost every south-west settler benefited from the whalers, as they bartered provisions such as slop-clothing, clothing materials, and other possessions.

According to *The Inquirer,* 28 March 1849, in Bunbury, the whaling barque *Solomon Salters,* 316 tons, brought blue drill, shoes, tobacco etc, for sale or barter. In January 1850, it reported the purchase of the entire potato supply in the district by the *Solomon Salters* whaler. Coinciding with above statement, Fanny Bussell wrote in the 1840s,

> Nine American whalers in the bay. Fresh meat, vegetables, butter, and cheese they were glad to buy, giving in exchange barrels of ship's biscuit, manila straw hats, unbleached and turkey-red calico, red flannel shirts... (Shann, *Cattle Chosen*, 86).

In December 1841, Rev. Wollaston wrote:

> Teddy [his son] has worn out of all his clothes, which were few in quantity. I must try and buy some articles from the American whalers, if they come in, who sometimes bring slops for barter (Burton, 34).

During the late 1830s to 1840s, the south west division of the colony relied almost entirely on the whaling industry. Local farmers vended or bartered their fresh produce for necessary provisions. 'Two American whalers in the Bay and John gone to try and sell our onions', wrote Rev. Wollaston in January 1842 (Burton, 42). As Turner explains, because of the deficiency of communication with the Swan River settlement and the complete absence of ships, these American whalers were welcomed as the sole link with the outside world, and the solitary and frequent opportunity of trade (Turner, *The Turners of Augusta,* 110). The Revd Wollaston in January 1842 confirmed the above assertion, explaining that the only trade and commercial activity in flour, sugar, and slops in Bunbury in 1842 was with the whalers (Burton, 42).

'The Bay looking very gay and cheerful, for there were four large American whaling vessels lying in the Bay. We meet plenty of American Captains, one of whom presented

me with an elegant little riding whip, perceiving that I had only a stick. The Americans are very kind people', wrote Charlotte Bussell in February 1848 (Heppingstone, 43). Perhaps the early settlers' collaboration with American whalers proceeded beyond the trading and bartering as the companionship of some Captains and crew was enjoyed by the colonial elites. According to Hasluck, many of the Captains came from good old New England families. Pioneer settler Captain Molloy enjoyed their company, often having them to dine at *Fair Lawn* (Hasluck, 210). In concurring with the above assertion, Turner explained, 'On many occasions, Turners, the early colonial settlers, were invited to inspect the whaling ships anchored in Flinders Bay' (Turner, 110).

Transactions were predominantly by barter, primarily because of the lack of circulation, availability and validity of colonial currency. The whalers could trade commodities such as molasses, knives and boots in exchange for butter, chickens and vegetables (Hasluck, 208). Nevertheless, according to Rev. Wollaston's accounts, some American whalers accepted money for colonial commodities, while some American traders preferred gold and silver. Contrary to his February 1843 statement, 'Money accepted by the whalers', in February 1842 he wrote, 'The 'Grotius', American trader, came in from the Swan, I had selected ten pounds worth of necessaries from her cargo. When I was told they must be paid for in gold and silver, I refused to take them. The Yankee would have nothing to do with colonial bank notes' (Burton, 59).

According to Brown, the Fremantle shipbuilding industry was initially established by the whaling trade (Brown, *The Merchant Princes of Fremantle,* 50). As she explained, the pioneers of Western Australian shipping and shipbuilding, such as William Marmion, the Bateman brothers (John and Walters), and the Pearse brothers, were influenced by the whaling industry. However, the influence of the whaling industry on the establishment of pioneer shipping and shipbuilding in Western Australia remains arguable.

> The good people of the Vasse have been astonished and edified by the appearance of a real Bloomer among them in the person of the wife of the Captain of the 'Manuel Ortiz' whale ship. She was dressed in pantaloons with tunic fasten up in front and skirt descending to the knees. The dress is described as 'not ungraceful.' One lady was so taken by the costume that she said, 'she too would have a bloomer dress' (*The Inquirer,* 9 Feb. 1852).

Despite the above-described exceptional incident, the issue of whether Western Australian attire and fashion was influenced by the whalers' clothing is difficult to be determined. Nevertheless, the impact of the whalers and their contribution to trade and commerce was significant and firmly acknowledged in the early settlers' correspondences.

Damayanthie Eluwawalage

❖ A Foreword about A. O. Neville:

Peter Gifford recently prepared a foreword to a forthcoming biography of the former Chief Protector of Aborigines, Mr A. O. Neville who filled the role of Western Australia's leading Aboriginal affairs bureaucrat from 1915 until 1940. The book is to be published by Hesperian Press and promises to present a new perspective on the life and work of this controversial man. Peter's foreword is reproduced here with his permission:-

It is a truism these days to state that the history of Australia's Aboriginal people from the first arrival of European colonisers in 1788 and then throughout the 19th century and well into the next, was largely marked by ignorance, hostility, apathy and contempt on the part of the Europeans.

This was nowhere more so than in Western Australia where, after granting the colony self-government in 1890, the British authorities retained control of Indigenous matters for the better part of a decade on the basis of the colonists' poor record in respect of their treatment of Indigenous British subjects.

By coincidence it was in 1897, the year that control of Aboriginal affairs passed from London to the colonial government, that Auber Octavius Neville – who would effectively control the lives of most Western Australian Aboriginal people from 1915 to 1940 – first arrived in the then colony from Britain.

Neville, then aged 22, was in many respects the epitome of the Empire-building Englishman of his generation; men who took up Rudyard Kipling's 'white man's burden' wherever the British flag flew, and who were imbued with a genuinely benevolent if paternalistic concern for the welfare of the Empire's often impoverished and underprivileged Indigenous peoples.

Neville joined the public service soon after his arrival. Quickly achieving a reputation for efficiency, he was appointed registrar of a sub-department of the Premier's Office in 1900, and in 1902 was promoted to registrar of the Colonial Secretary's Department.

In 1906 he became an immigration officer and was appointed head of the new sub-department of tourism and immigration in 1910. He was thus closely involved in the selecting and processing of 40,000 British immigrants to Western Australia in 1910-14.

But as the authors of his entry in the *Australian Dictionary of Biography* have commented:

> It was as chief protector of Aborigines that he came to the public eye. He shaped official policy towards Aborigines during much of the period from 1915 until his retirement in 1940. Appointed secretary of the Department of the North-West in 1920, he remained chief protector of Aborigines until 1926 when the department was abolished and Aboriginal affairs were again placed under the control of the Aborigines Department. As chief protector (1915-36) and commissioner for native affairs (1936-40), his strategy was to extend the department's legal authority, particularly over people of part descent, his main interest. At his instigation, regulations were issued under the 1905 Aborigines Act, and the Act itself was amended, to give the department more power, particularly over children. Amending legislation in 1936, following the Moseley report, owed much to Neville. The ostensible purpose was to bring about permanent segregation of Aborigines of full descent, who were believed to be near extinction; and temporary segregation and training of those of part descent who would re-enter society as domestics and farm-workers, eventually blending with the white population through intermarriage (A. Haebich and R. Reece, *Australian Dictionary of Biography*).

In the process, however, as author R. Rolfe notes in a new biography, Neville became known as a 'bogey man', a 'cruel, detached and dispassionate bureaucrat' who was one of the architects of the so-called Stolen Generations policy, in which part-Aboriginal children were taken, sometimes forcibly, from their parents to be 'assimilated' into white society.

It is this characterisation of Neville, constantly maintained as Rolfe says by 'all but a few commentators' which Rolfe is seeking to review. One commentator who has taken a more perceptive and fair-minded view is the eminent Western Australian historian Professor Geoffrey Bolton, who stated in 1990, in a preface to an earlier biography of Neville, that:

> It was among the ironies of Neville's situation as an Englishman abroad that he made his career in a settler-capitalist society where few of the locally bred politicians and public servants shared his vision of the responsibilities which the privileged of this world owed to the less fortunate. Consequently he spent the critical years of his career unappreciated, frustrated in his wider aims, his energies consumed by the slow years of manoeuvring and infighting in a parsimonious State public service (Preface, in Pat Jacobs, *Mister Neville: A Biography*, Fremantle Arts Centre Press, 1990, 14).

Likewise, said Bolton,

> ... when policies become unpopular with the passing of time, the verdict of history has sometimes blamed the bureaucrat rather than the politicians or the community whom both served (*ibid*., 13).

Such, he said, had been Neville's fate, but

> ... we should not allow Neville the symbol to colour our views of Neville in his own time and society. It is far too easy to appease Aboriginal oppression by casting blame on a safely dead past whose protagonists can no longer speak for themselves (*ibid*., 13-14).

Rolfe, however, goes far further than this, taking the position that Neville was actually 'a man of compassion, caring and sympathetic understanding towards the Aboriginal race.' To what extent this was actually the case readers will have to judge for themselves, but Rolfe certainly puts up an argument worthy of careful consideration.

Peter Gifford MPHA

❖ Book Launch - *Bishops of Perth*:

Bishop Griver. (Image provided by Odhran O'Brien.)

Inspired by the restoration and planned completion of St Mary's Cathedral on Victoria Square, in 2007 the Roman Catholic Archdiocese of Perth commissioned biographies of two of its former bishops, Bishop Martin Griver (1814-1886) and Archbishop Patrick Clune (1864-1935). Both men made significant contributions to the construction of the cathedral, Griver in the mid-1860s and Clune in the late 1920s. Included below is some brief biographical information on the two bishops along with the details of the combined launch of their biographies.

Martin Griver: Born in the Catalonian city of Granollers in 1814, Martin left home at the age of fourteen to pursue seminary studies. He maintained a strong dedication to his vocation for the priesthood, despite delays in his ordination due the anti-clerical Spanish government ban on new priests in the 1830s. During this time he qualified as a doctor and surgeon. Once ordained, he volunteered for Western Australia and promised to consider becoming a Benedictine monk. At first he lived at the monastery of New Norcia. The young priest decided his strengths laid elsewhere and dedicated his early missionary life to tending the pastoral districts of Fremantle and Perth and travelling through the outback to visit isolated Catholic communities.

In 1859 he was appointed leader of the Catholic community and he subsequently built St Mary's Cathedral which was completed in 1865. He was made a bishop by Rome in 1869. He successfully governed the diocese of Perth for twenty-seven years and was responsible for the construction of many churches, schools and charitable facilities. He campaigned for denominational education, the rights of Aboriginal people, and better poor relief and treatment of convicts. His letters and other manuscripts give a unique insight to the harsh realities of colonial society, particularly for those on its fringe. His tenacity led him into many interesting situations including confrontation with Bishop John Brady, the first bishop of Perth, at the altar in St Patrick's church, Fremantle, being arrested as a suspected-spy during the Franco-Prussian War and giving the Last Rites to two of his brother bishops in Barcelona. He adamantly maintained during his career as bishop that the Church and government could and should work together in practical ways to provide social welfare. As a Spaniard he made a unique contribution to the predominantly Irish hierarchy of the Australian colonies. He shaped the Catholic Church in Western Australia and made a marked impression on the social landscape of the colony.

Bishop Clune.
(Image provided by Odhran O'Brien.)

Patrick Clune: Patrick Clune's life started as the son of a tenant farmer in County Clare, Ireland, in 1864 and ended as archbishop of Perth, Western Australia, in 1935. Shaped by social and religious changes remaking Ireland in the Victorian age, Clune sensed an early desire to become a priest and entered the missionary college of All Hallows, Dublin. On ordination in 1886 he was assigned to the diocese of Goulburn in New South Wales, working as a teacher at the diocesan college and on the staff of the cathedral parish. An insistent attraction to the religious life led him to resign from Goulburn and to join the Redemptorist Congregation. He returned to Europe to undergo a novitiate at Liverpool and spent the next five years as a mission priest much in demand in Ireland and England. He was among the pioneer Redemptorist community established in Perth in 1899. His magnetic personality and persuasive preaching made him something of a homiletic celebrity all over Western Australia, the rest of Australia and New Zealand in the first decade of the twentieth century. He found himself unexpectedly chosen by Rome as bishop of Perth in 1910 to rescue the diocese from a threatening financial cataclysm. Clune led the Catholic Church in Perth for a quarter of a century, presiding over a sometimes innovative development of pastoral, educational, health and social-welfare infrastructure. Perth was promoted to archdiocesan status in 1913. The first half of a new cathedral was opened in 1930. Clune was that unusual phenomenon, an Irish Australian Catholic bishop with an enthusiasm for the British crown and empire, in stark contrast with his Melbourne colleague, Daniel Mannix, but he was also a moderate constitutional Irish nationalist who was embroiled in controversies arising from the first world war, the conscription debate and the Irish crisis. A builder bishop in Western Australia in the later phase of the global emigrant Irish 'spiritual empire', Clune worked – and succeeded – to promote the social harmony necessary for the progress of his people in an isolated and very British part of Australia.

Launch Details:

Reverend Dr Christopher Dowd OP's book on Archbishop Clune and Odhran O'Brien's book on Bishop Griver, both published by St Pauls Publications Australia, will be launched at St Mary's Cathedral by the Most Reverend Dr Timothy Costelloe SDB, Roman Catholic Archbishop of Perth, following a keynote presentation by Richard Offen, Executive Director of Heritage Perth.

Date**:** 1 September 2013.

Time**:** 2:15pm for a 2:30pm start.

Venue**:** Parish Centre, St Mary's Cathedral.

Parking**:** On site.

RSVP to**:** booklaunch@outllook.com

Please join us for refreshments after the launch.

❖ Book Note - Andrea Wulf, The Brother's Garden:

Andrea Wulf, *The Brother Gardeners: botany, Empire and the birth of an obsession*, London, Heinemann, 2008

Partly biographical, Andrea Wulf's engagingly written work focuses, unusually for our days, on the efforts of individuals in bringing new plants to the attention of the gardening public. The story began early in the eighteenth century when Thomas Foxton, a nurseryman, daringly cross-pollinated a sweet william with a carnation, creating, Wulf claims, 'the world's first man-made hybrid.' Foxton, a God-fearing man, thought he had transgressed mightily by interfering with God's creation and lived thereafter in fear of hell-fire. By the end of the century such plant breeding was common, spurred by the introduction of thousands of species new to the British from their colonies.

I began reading this book because I am surrounded by trees and plants that I only vaguely recognise. The hedges are full of small plants that are unknown to me, the gardens drip with perfumed flowers (it is spring at the moment) whose names I don't know. Trees tower over me wherever I walk; at most I recall the names of three or four. Now I know they are not all natives.

Wulf's description of the changes that took place in the English landscape during the eighteenth century highlights the excitement of the Enlightenment years in London where, as she points out, the men who facilitated the exchange of plants were almost all members of the Royal Society, they had the money, or were local nurserymen, who had the expertise to grow the new plants. They were garden enthusiasts with an interest in the wider world.

Peter Collinson, a Quaker and a merchant who traded with the American colonies, began collecting seeds and dried specimens of American plants from any of his trading partners who would send them. He was put in touch with a Philadelphia farmer, John Bartram, also a Quaker, who was besotted with botany. Between them Bartram and Collinson repopulated the English gardening imagination with the lushness of the American scenery. Their extensive correspondence was published in 1992 allowing Wulf to trace meticulously the requests for seeds and plants, their treatment on board sailing vessels and their later success or failure rate in the English environment.

Maples, scarlet oaks, dogwoods, calmia and eastern hemlock trees were among the many imports. Suddenly the English autumn shone with colour. Large land-owners like the Dukes of Bedford, Norfolk and Richmond, the Earl of Jersey and Collinson's great friend, Robert James Petre, 'a universal lover of plants', planned and planted their parks, before Capability Brown came along, with trees from the American forests. Many of their plantings survive today. Moreover, not all this traffic was one-way. The American colonies gained the chestnut (originally from eastern Europe), hollies, yews and box trees among others, although all took a while to acclimatise.

Other individuals mentioned in this story include Carl Linnaeus, whose method of plant classification was at first derided by the English who wanted to stick to their own idiosyncratic methods, but was taken up with enthusiasm by the American botanists who recognised its elegant simplicity; Philip Miller, who was head gardener at the Chelsea Physic Garden where he wrote the first widely published book about gardening, eventually translated into several languages, and Joseph Banks, who became chief of all

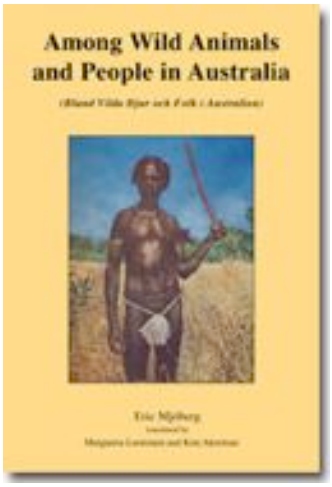
the Enlightened English botanists. As we know, he accompanied Cook on his Endeavour voyage, bringing with him a Linnaeus disciple, Daniel Solander. Their taste and enthusiasm for new botanical specimens seemed insatiable. Banks became the nominal head of Kew Gardens in 1773, transforming it into the 'world's largest botanical collection'. He was also president of the Royal Society from 1778. Not surprisingly he was able both to persuade collectors to send plant materials to Kew and colonial governments to accept plants which might prove commercially productive in their worlds. No longer esteemed merely for their beauty, by the end of the century plants were being measured for the good they might bring mankind.

There is a downside to this story which is not assayed by Wulf. The enthusiasm of the Enlightenment botanists is at least partly responsible for some of the tragedies the Australian environment has suffered as a result of introduced species. Australian-based botanists, eager to share the richness of the newly explored southern continent, sent the Australian eucalypt to travel the world. It has been planted in Italian marshes to control malaria, and along the fringes of the Sahara to halt the sand dunes, as well as in China and Portugal to supply timber or for other, apparently, fine reasons. Such plantings today are not always recognised as being for the good of mankind since the eucalypt can easily smother local flora. Nor were all imports from the Americas good for English gardens. The rhododendron is often regarded as a weed. Andrea Wulf stays safely in the eighteenth century. Her book is a well-researched readable paean of praise for the early botanists and their organising and collecting abilities.

Michal Bosworth MPHA (Retired)

❖ Book Note - Eric Mjöberg, *Among Wild Animals and People in Australia:*

***Among Wild Animals and People in Australia (Bland Vilda Djur och Folk i Australien)* by Eric Mjöberg, translated by Margareta Luotsinen and Kim Akerman. Hesperian Press, Carlisle (WA), 2012. Casebound, dust jacket, 362 pages, illustrated, ISBN 978-0-85905-507-9, RRP $95.00.**



This long-awaited translation of Mjöberg's 1915 work is the ninth volume of the Western Australian Explorers' Diaries Project series produced by Hesperian Press. It fits into that series because Mjöberg's diary, as well as being a chronicle of his expedition, holds a lot of new information gleaned during his time in the Kimberley.

Most of the volume (pages 48 to 312) relates to the Kimberley.

The rest covers preparation for the expedition, voyages, a visit to Queensland rainforest, and the expedition results. The last two pages contain maps – 'Overland Routes travelled by the 1st Swedish Scientific Expedition' and 'Eric Mjöberg's trip through the St George Ranges. February 1911'. Footnotes added during the translation and editing supplement the few written by the author. Most give current identification for species, with the botanical ones owing much to generous input from Tim Willing of Broome. Other footnotes add details taken from Mjöberg's notebooks, journal or field notes. The volume is far more detailed than is suggested by the main index, which is for the original pagination (shown in the text in bold type inside square brackets). A separate index, prepared by Alex George and Tim Willing, lists plant names. Some of the shortcomings in the main index can be offset by checking the list of captions to plates and figures (pages 332 to 339).

The synopsis (pages xvi to xvii) describes four routes traversed by the Mjöberg expedition between October 1910 and August 1911. The first is a round trip from Derby, north-easterly, as far as the Isdell River. That trip is mentioned only on page 267 [421]. The second is from Derby, along the Fitzroy River to Noonkanbah Station, with excursions to Mt Anderson, the Grant Range, the Edgar Range, and Fitzroy Crossing. The third route takes in the St George Range, Noonkanbah and the adjacent Cherrabun Station, and the return to Derby. The last one is a boat trip to Broome, followed by excursions in and around that town.

Mjöberg was in his late twenties when he came to Australia. He had worked in the entomology department of the Swedish Museum of Natural History each summer after 1903 and had recently received his PhD in entomology. He is described as a biologist in the synopsis, which lists his main companions on the expedition as an ethnographer, an ornithologist, and a taxidermist. As the diarist, Mjöberg wrote descriptive passages about the people, plants, animals, insects and other things he saw. He was fascinated by the natural history but was not impressed by the 'tiresome climate' or the 'unbalanced, reprehensible diet'. He looked down on the men he labelled 'bushmen' and concluded 'that usually less stable individuals are recruited to people the north'. Those individuals were all from the European population. He was even less taken with 'the Australian Negroes' and the Asians.

Frank Hann, by comparison, received nothing but praise. His exploration and mapping warrant praise but some of Mjöberg's other remarks should be treated with caution. If Hann did immortalise some of Derby's barmaids by naming features after them, Mjöberg was wrong in thinking that Mt Elizabeth came by its name that way. Hann named it after his mother. Where Mjöberg obtained his information about Hann is unknown but he seems to have viewed Hann as a kindred spirit when it came to the collection of Aboriginal remains. Unlike Mjöberg, Hann neither collected nor removed skeletal material. But his apparent willingness to do so, in the interest of science, made him unpopular in some quarters.

By the time Mjöberg set out from Derby – page 72 [112] of the book – I felt ambivalent about his writing. He told how 'a bullock wagon pulled by a long span, packed high with all sorts of boxes and chests, meandered away from the outer post of civilization, to be buried for more than half a year in the inaccessible interior'. Inaccessible interior? As Mjöberg noted several pages later, their bullock driver ("Bullocky" Johnson) had recently blazed a road from Yeeda Station, through the King Leopold Ranges, to Isdell Station. Johnson took the expedition along a much easier road than that one. But, meandering from station to station along the Fitzroy River road, 'his impertinence went too far' and Mjöberg dismissed him near Mt Wynne. That ruckus resulted in 'nine days of involuntary camping' and contributed to the first five weeks of Mjöberg's time in the 'inaccessible interior' being spent on or close to the road between Derby and Noonkanbah Station. Meanwhile, the ornithologist and the ethnographer had branched off and gone south of the Fitzroy at the invitation of a station owner.

Mjöberg's writing resonates with the mixture of arrogance, naivety and wonder with which he viewed the Kimberley. There are no dry descriptions of flora, fauna or landscape. Lively anecdotes tell of encounters and incidents. Photographs and sketches are plentiful. Comments from or about local residents embellish the personal observations. Some text and photographs are, however, unsettling.

For several months from 1 December, Noonkanbah was the expedition's base. It was there that Mjöberg obtained his 'first anthropological material' – by taking an Aboriginal skeleton from a platform in a tree. Then, at a burial cave on Skeleton Hill, he 'dug out layer after layer' of bones and skulls, where 'generations of aborigines lay buried'. He claimed to be the first white man to have 'disturbed the peace of these natural crypts'. On the way back to camp, he laughed inwardly as he walked behind Aboriginal men he had tricked into 'carrying the remains of their dead comrades'. He was aware that 'a law had already been passed by the government, that under no circumstances were whole skeletons of the black aboriginals, or parts thereof, permitted to be taken out of the country'. Undeterred by that, he used bluster, threats and subterfuge to get away with six skeletons. In 2005, those remains were repatriated.

The value of Mjöberg's book lies primarily in its 230 images and its recording of flora, fauna and ethnography. He wrote up his encounters with Aboriginal people and he provided informative descriptions of some of their customs. His narrative reads as an adventure story or, as he terms it, a 'travelogue' in which he braves the hazards of the 'inaccessible interior' to chase or shoot the prey from which his party collected about 300 bird skins and 50 animal skins. Those collections were made around Derby (October 1910 and April/May 1911), along the Fitzroy River and in the adjacent ranges (November 1910 to March 1911), around Broome, and, with the assistance of Hugh D Norman's schooner *Ena*, between Broome and the Eighty Mile Beach (April to August 1911). Mjöberg wrote next to nothing about his colleagues' trips to Mowla Bluff Station and the Edgar Range, the Isdell River, Sunday Island, Meda Station, and Beagle Bay.

Cathie Clement MPHA

❖ Book Note - Kevin Gomm, Red Sun on the Kangaroo Paw:

Red Sun On The Kangaroo Paw : Japanese Air Raids And Attacks On Western Australia During World War II **by Kevin Gomm. Helvetica Publishing, Perth, 2009, 3rd Edition, 2012. Soft cover, A4, 310 pages, illustrated, portraits, maps, ISBN 978 0 9782231 11, RRP $40 (or $49.99 if postage is required).**

Revised and reprinted as a 70th Anniversary 1942-2012 Commemorative Edition, this book includes photographs, eye-witness accounts, newspaper articles, descriptions, and technical information. The author notes that his 'study concerning Japanese air raids is constant and ongoing'. Research of that sort inevitably reveals holes in earlier work and it is good that errors detected in the previous editions of the book have been corrected. Unfortunately, as is often the case in coverage of WA's wartime events, others have been missed. Some of those errors clearly derive from the sources used to compile *Red Sun* and some seem to come from the compilation process.

Kevin Gomm is a history enthusiast who specialises in WA's World War II history and heritage. The strength of his book is in its encyclopaedic content and its state-wide coverage. A chronology (pages 304-305) shows the raids beginning at Wyndham and Broome (3.3.1942). Those that followed were at Broome and Derby (20.3.1942); Wyndham (23.3.1942); Port Hedland (30.7.1942 & 17.8.1942); Broome (27.8.1942); Exmouth Gulf (20.5.1943, 21.5.1943 & 22.5.1943); Broome and Port Hedland (16.8.1943); Onslow (15.9.1943); Exmouth Gulf (16.9.1943); and then Kalumburu (27.9.1943, the last WA air raid). The Wyndham chapter expands on the chronology, starting on 20 February 1942 with the bombing and strafing of M.V. *Koolama*, which was heading for Wyndham. That attack was the first to affect WA.

A key point in *Red Sun On The Kangaroo Paw* is that WA towns were the target of more air strikes than those located elsewhere in Australia. A total of 16 strikes killed more than 85 people and damaged airfields, aircraft, and fuel dumps. Most of the dead were Dutch East Indies refugees killed when nine Japanese fighter planes strafed fifteen flying boats moored in Roebuck Bay for refuelling.

In the book, the chapters are presented place by place, in more or less the sequence of the air strikes. Wyndham is followed by Broome, Derby, Port Hedland, Onslow, Exmouth Gulf, and Kalumburu (18 months after the first strike). Later chapters cover Port Gregory (a submarine attack), 'Naval Operations', Corunna Downs (a secret airbase for long range aircraft), 'Local Defences' and 'Other Raids on Australia' (a new chapter written for this edition).

Helpful sketch plans in some chapters show the positions of airstrips and towns, and the path by which the aircraft approached. Samples can be seen online at Digger Press (formerly Helvetica Publishing). There is also a map on the inside back cover of the book showing the Allied Theatre Boundaries on 2 July 1942.

Red Sun On The Kangaroo Paw is available from outlets that include the Royal Western Australian Historical Society, the State Library Bookshop (Perth), Boffins, and *Kimberley Bookshop* (Broome). If ordering direct from the author, send a $49.99 cheque or money order to Kevin Gomm at PO Box 2186, High Wycombe, WA 6057.

Cathie Clement MPHA

❖ Call for Papers - Museums Australia WA State Conference:

Our annual State Conference will be held at the University of Notre Dame, Fremantle. The Museums Australia WA State Conference is attended by museum practitioners, curators, administrators, public programme staff, researchers, teachers, historians, consultants, local studies librarians, archivists, conservators, community arts practitioners, artists and interested stakeholders from all levels of government and the corporate sector.

This year we focus on the museum as public space: issues involved with the creation of an enticing, user-friendly and informative environment, enabling tangible connections between audience and collection. Those issues impacting on the visitor experience can include the following:

1. Accessibility Breaking down barriers; online communications; public programming; the museum's identity and marketing; audience expectations – mobile information, self-service and family friendly environments

2. Relevance Collaboration, partnerships and community contexts; programme content; knowing audiences; the museum as facilitator – a place for sharing information

3. Presentation & Planning Aesthetics; design; exhibition development; developing active event driven energy; using new technology

4. Authenticity Curatorship, research and the integrity of content; developing powerful stories; the museum as authority; excellence; expertise; educational imperatives and popular culture

Participants can deliver a paper, conduct a workshop, present a case study, facilitate or participate in a panel discussion, or organise a tour. We encourage a range of creative and innovative presentations for consideration.

For further information contact rosemary.fitzgerald@museum.wa.gov.au.

Submissions must be received by Monday 8 July 2013.

❖ Events and items of interest:

AUSTRALIAN SOCIETY OF ARCHIVISTS & NATIONAL ARCHIVES OF AUSTRALIA

Members are invited to register for Archival Digitisation (Adv) Workshop to be presented in Perth by the Australian Society of Archivists on Tuesday 2 July.

Archival Digitisation (Advanced)

Tuesday 2 July 2013 - 9.00am – 5.00pm

National Archives of Australia, 384 Berwick Street, East Victoria Park, Perth

This full-day workshop is at an advanced level and geared to professional archivists. It explores the complexity and challenges of this developing field and extends the basic process knowledge of the previous course. See attachments for full details.

Registration: https://www.archivists.org.au/events/f/Event/29/
<https://www.archivists.org.au/events/f/Event/29/>

The Royal Western Australian Historical Society (Inc.)
State History Conference of Affiliated Societies 2013
Hosted by Bunbury Historical Society

6 - 8 September 2013, Koombana Bay Sailing Club, Bunbury

Full details of Conference available at:

http://bunburyhistoricalsociety.com.au/

HISTORY COUNCIL OF WA

Event: IS DIGITISATION IS THE DEATH OF HISTORY?

Monday 29 July 6:30pm - 8pm

Curtin University, Case study room 210.104 and Foyer 210

For the motion: Meg Travers (State Records Office, Western Australia) and Lise Summers (Curtin University Department of Information Studies and President of History Council of Western Australia)

Against the motion: David Fricker (National Archives of Australia) and Andrew S. Bowman (State Library of Western Australia)

Adjudicator: Bobbie Oliver (Curtin University Department of Social Sciences and International Studies)

MC: Kathryn Greenhill (Curtin University Department of Information Studies)

We hope that you can join us.

JOHN CURTIN PRIME MINISTERIAL LIBRARY

The John Curtin Prime Ministerial Library ***Information Update*** is now available for viewing here.

JCPM LIBRARY LECTURE

Professor Jeanette Hacket, Vice-Chancellor, Curtin University takes pleasure in inviting you to the 2013 JCPML Anniversary Lecture to be delivered by Chief Justice, High Court of Australia, Robert French

Robert French was appointed Chief Justice of the High Court of Australia in 2008. In 2012 he was made a Companion in the Order of Australia and Fellow of the Academy of Social Science in Australia.

Date: Thursday 18 July 2013
Time: 4.00pm – 5.00pm
Venue: Tim Winton Lecture Theatre, Building 213, Room 104, Curtin University, Kent Street, Bentley WA.
The lecture will be followed by light refreshments.
RSVP: Monday 8 July 2013 (acceptances only)
Telephone: +618 9266 4912 or Email: library-events@curtin.edu.au

Free parking is available in Car Park D3, except disabled or reserved bays. Enter via the main entrance on Kent Street and follow the signs. If you have any special requirements please advise us. See disability.curtin.edu.au for more information.

❖ Next Newsletter Deadline:

We encourage members to submit articles about their current projects or reviews of recent histories for inclusion in the PHA (WA) Newsletter. Copy for the next newsletter is due by the **first week of October 2013** and can be sent to the editor Malcolm Allbrook at malcolm@allbrookjebb.com.au.

❖ PHA (WA) Management Committee 2012-2013:

President	Kris Bizzaca
Vice-President	Jennifer Weir
Secretary	Heather Campbell
Treasurer	Bill Reynolds
Membership Secretary	Lenore Layman
Committee Members	Prue Griffin
	Peter Gifford
	Margaret Hamilton
	Sue Graham-Taylor
	Ann Hunter
ACPHA Representative	Jennifer Weir

Sub-Committees 2012-2013:

Rules & Incorporation	Kris Bizzaca (convener), Jennifer Weir
Promotions & Publications	Sue Graham-Taylor, Ann Hunter
Newsletter Editor	Malcolm Allbrook
Credentials	Lenore Layman, Robin Chinnery (co-opted)
Commissioned History	Prue Griffin (convener), Peter Gifford, Jennifer Weir

Annual Membership Fees as from 1 July 2013:

Professional Historian	$75
Professional Historian (Retired)	$40
Professional Historian (Associate)	$60
Graduate Historian	$40
Historical Researcher	$40
Joining fee	$30

Further information:

Membership applications, the Rules of the Association, the Register of Consultants, and advice regarding consultancy fees are available on request to the Secretary, PHA (WA) Inc., GPO Box 8381, Perth Business Centre, Perth WA 6849.

Members of PHA (WA) adhere to the Code of Ethics and Professional Standards endorsed by the Australian Council of Professional Historians in August 2001.

OBJECTS OF THE ASSOCIATION

To promote the concept of professional history and the status of Members of the Association in the community.

To set and maintain standards of professional practice.

To act in the interest of Members.

To maintain a register of all Members.

To advise Members and prospective clients on desirable terms of employment.

To collect and disseminate information of professional and general interest to Members.

To encourage further professional development by such means as seminars, workshops and publications.

To maintain links with similar organisations.

PROFESSIONAL HISTORIANS ASSOCIATION (WA) INC

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http://www.professionalhistorianswa.org.au/