



THE KOGARAH HISTORICAL SOCIETY

NEWSLETTER

JANUARY

1975

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RESULT OF CHRISTMAS RAFFLE

1st Prize: No. 1057, Louise Kelly, 19 Forshaw Ave., Peakhurst.
2nd Prize: No. 889, M. Taylor, 52 Wentworth Ave., Blakehurst.
3rd Prize: No. 533, Mrs. Aitken, 2A Judd Street, Oatley

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The Kogarah Historical Society meets on the Second Floor of the Civic Centre,
Belgrave Street, Kogarah, on the second Thursday in each month.

President:
Mr. J. E. Veness,
6 Lance Avenue,
Blakehurst, 2221.
546 3932.

Hon. Secretary:
Mrs. N. Butters,
36 Louisa Street,
Oatley, 2223.
57 6954.

Hon. Treasurer:
Mrs. K. Johns,
38 Princes Highway,
Kogarah, 2217.
587 4848.

Museum Convener:
Mrs. J. A. Lean,
24 Victoria Avenue,
Penshurst, 2222.
57 5940.

Publications Officer:
Mr. V. S. Smith,
26 Prince Edward Street,
Carlton, 2218.
587 2938.

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OUR JANUARY MEETING

The next meeting will be held on the Second Floor of the Civic Centre in Belgrave Street, Kogarah, at 8 p.m. on Thursday, 9th January, when our speaker will be Mrs. M. Hutton Neve. Her talk will be entitled "No Man's Land - New Zealand" and will be illustrated with slides.

Mrs. Hutton Neve, who is Editor of the Bulletin of the Sutherland Historical Society is establishing a record, for this is the first occasion when the one person has been both our speaker and also the author of the article in our Newsletter in the same month!

OUR SOCIAL SECRETARY'S REPORT

Once again our Christmas Night at the Cottage is over and once again we were blessed with good weather. Although windy to start with we finished with a beautiful calm night.

Our two chefs (Jeff and Noel) did a wonderful job cooking delicious steak and sausages for over one hundred and seventy people. The cold slaw - Val Burghart's special - and the delicious Christmas cake (thank you Iris Lovatt) were enjoyed by everyone. Many thanks to those who worked behind the scenes, Bill Wright, Dick Burghardt, Ken Grieve, Jack Lovatt and a wonderful President who only stopped working when it was time to eat his steak. The group who supplied the music were appreciated and we express our thanks to the Brandman Studio.

We cleared a sum of \$227.50 on the night and this was only possible because of the loyalty and hard work of the Committee and the support of our members. Our thanks to all.

Hunter Valley Tour-

Saturday March 1st is the date for this outing. We will be leaving the Civic Centre at 7.30 a.m. stopping for morning tea at Peats Ridge, then on to lunch at the Vineyard. Here an inspection and wine tasting will be made, and then on to Gosford Leagues Club for tea, and home by 8.30 p.m.

To do this we must have 40 people at a cost of \$10.50 each. Although this seems a lot, please remember it is over 400 miles and the same trip by train would cost \$17.50. Should we not have the required number by February 1st the trip will be cancelled - so ring me, please, on 587 6986 if you can come. We really need your support for this venture.

Sylvia Kelly.

MUSEUM COMMITTEE REPORT

Carss' Cottage and its pleasant surroundings provided the setting for our society's Christmas barbecue, which was a wonderful success in every way. On this night museum sales of pottery, bark pictures, jam, and Christmas cards totalled nearly \$50.

December sales and entrance fees have been very good, as warmer days have brought many visitors to the park, and to the museum.

Four microphones, used on special occasions during the early years of broadcasting in Australia, are now on display in the Museum. These were described in the December Newsletter, when we expressed our thanks to Mr. Philip Geeves, who has made them available to the Society.

The sign "General Store" in gold lettering on a deep blue background has been added to the "old style shop front" display and looks quite impressive.

The Committee would like to see maintenance of the exterior of the cottage and of the garden, undertaken on a more organized basis, and is considering the formation of a special committee for this purpose. In summer weather, the garden needs more attention, so now is the time we need your help. Please let us know if you could assist in this way. A well-kept attractive little garden would add much charm to the lovely old cottage we have in our care.

As usual, "Carss' Cottage" jams are selling well, and a new order of ten dozen jars has just been received, so a good variety is available right now. When you have enjoyed your jams, you may now return the empty jars to the museum, and the Society will receive a refund of thirty cents per dozen, providing all jars are clean and in perfect condition. Lids will not be required.

In the Art Centre, December sales of pottery are close to fifty dollars, showing the interest of visitors and members in this work of the St. George Studio Potters' Group. The dried flower arrangements are always popular, and we are considering some ideas for other crafts in the future. Two of Miss Gwen Coxhead's attractive bark pictures have been sold this month, and we hope to hear that more will be available soon. The Museum Committee, looks forward to 1975, hoping for further achievements, and we wish all members of the society "a very Happy New Year".

Gwen Lean.

MUSEUM ROSTER (Please phone 57 5940 if date is inconvenient)

January 5th - Mrs. J. James & Miss D. McLean
12th - Mrs. S. Kelly & Mr. N. Kelly
19th - Mr. & Mrs. R. Holmes
26th - Mr. & Mrs. J. Howard
February 2nd - Mrs. D. Hatton & Mrs. M. Grieve
9th - Mr. & Mrs. E. Schweikert
16th - Mrs. B. Butters & Mrs. E. Aitken
23rd - Mr. & Mrs. J. Lean

Australia Day Public Holiday - 27th January - volunteers required - please contact me by phone or at our next meeting on 9th January.

Gwen Lean.

CHRISTMAS NIGHT AT LYDHAM HALL

The St. George Historical Society, which had hitherto held its Christmas nights in the Rockdale Council Chambers, made a change this year and on the 20th December, nearly eighty of its members met at Lydham Hall. Drinks were served and members chatted until 9 p.m. when I had the pleasure of screening an hour-long programme of beautiful films. A very nice supper was then served on a side verandah and members voted it a most enjoyable evening. The weather was rather windy and cool and Mr. Don Sinclair, the President, says that next year he will have Christmas night during the summer.

V.S.S.

MR. L.K. STEVENS IS HONOURED

Mr. L.K. Stevens, who presented us with such an interesting talk entitled "From Forest to Suburbia" at the June, 1974 meeting, has been honoured at the November meeting of the Hurstville Historical Society. The title of Fellow was conferred upon him in recognition of "the services rendered to the Society by our esteemed Vice President and former Hon. Secretary" says the Hurstville Newsletter. "Since the inaugural meeting of the Society, Mr. Stevens has been a source of inspiration to us all. We firmly believe that his enthusiasm and direction have played a major part in the survival of our Society when general interest has waned". This Fellowship was the first presented by the Society. To mark the occasion, Mr. Stevens was also presented with a certificate and Rachel Roxburgh's authoritative work on "Early Colonial Houses of New South Wales".

Our Kogarah Historical Society conveys its congratulations to Mr. Stevens.

DEATH OF MR. GIFFORD EARDLEY

It is with regret that we report the death, on 20th December of Mr. Gifford Eardley who wrote and illustrated a number of booklets for the St. George Historical Society. Together with his wife, Mrs. Eileen Eardley, who is the Society's Hon. Secretary, Mr. Eardley has been responsible for over ninety per cent of the contents of the Society's monthly Newsletter, so members will realise what a blow his death has been to the Society.

Mr. Eardley underwent a serious operation on the previous Monday and appeared to be making progress when he collapsed and died on the Friday.

We express our sympathy to Mrs. Eardley and her family - and to the St. George Historical Society.

SUBSCRIPTIONS FOR 1975 NOW DUE

Ordinary Members	\$1.50
Pensioners & Students	\$1.00

The postage on Newsletters will be increased from 6¢ to 9 ¢ in February.

Members are kindly requested to pay their subscriptions promptly and thus enable us to maintain an up-to-day Membership List. In view of the steep increase in the cost of paper and postage we just cannot afford to send Newsletters to any who may no longer be interested.

The payment of your subscription will be the best indication of your continued interest!

Thank You.

LIFE IN THE EARLY PIONEER DAYS

BY

M. HUTTON NEVE

We are all familiar with the beginnings of settlement in this State - unwilling migrants, to say the least - and the less said about the average convict of the First Fleet the better. However, I want to point out one or two facts: the majority of the First Fleet were not first offenders. By 1788, the American War of Independence had closed the New World to transportation for England's lawbreakers. The gaols and the Thames prison-hulks were overflowing from first offenders to hardened criminals. The worst of the lawbreakers, murderers, rapists, highwaymen and others convicted of violent crimes were speedily hanged after their conviction before juries. But there were still thousands of men and women who had numerous previous convictions for various types of petty crimes. To ameliorate the ghastly conditions of these foetid and overcrowded gaols, a selection was made for transportation to Botany Bay, of the worst of these persons. Generally speaking, age and health were taken into consideration - these were important factors, for the transportees would have to work for survival. A perusal of Old Bailey trials and similar documents, indicate that practically all those of the First Fleet (and the second and third Fleets) were at least petty offenders with unsavoury records.

The great majority of them were largely the scum of the English gaols, both county and city vagrants, unskilled, illiterate, and experienced in all types of crime; the great number of course came from the larger towns, and so did not provide good material to lay the foundations of a settlement, in an unknown land on the other side of the world. A few had had a little elementary schooling, enabling them to read and write after a fashion, and in many cases these semi-educated convicts were the more dangerous, as they had the basic intelligence to "organise crime". This was particularly so in the underworld of London and Liverpool.

It is granted that most of these men were the products of the social conditions of the times - times of unemployment, of starvation, of callous and drastic property laws - in general the underworld of the big English cities lived like half-starved rats in foetid dungeon cellars - and their mentality and character were akin to the rats with whom they lived. Birthrates were high, but the infant deathrate was appalling - up to 90% of slum-born children died before their fifth birthday. Those children who survived were tough in body and mind and like the rats about them, they fought and thieved and struggled to survive.

In the later years of transportation, particularly after the Irish Rebellion of 1798, and after 1800 in general, a better

class of convict was transported. These included some much needed tradesmen, a number of semi-skilled labourers, and similar types. This was due to some extent to varying social conditions - the rise of industrialism, more severe administration of the laws affecting property, especially in connection with stealing and receiving of stolen goods and "fencing".

As for the women, they were in general of a far worse type than the men - especially those of the first three Fleets. Again they were largely the product of their environment - the great majority were city prostitutes or thieves - or both. A slightly better class of women (if that is a possible description) were those who conducted organised theft, and who acted as receivers of stolen goods. Although quite illiterate, some of these women were astute in practical business and good organisers, but again, they were hardly the type of material to become satisfactory housewives and mothers.

Yet, strange as it may seem a few - only a few - of the prison-scum of England's men and women managed to struggle out of the mire of the early convict settlement. Again, environment helped, and some had the mentality to realise this, and to seize the latent opportunities of a new life. The first few years of settlement, as we know, were heart-breaking for both convicts and their masters. But when the drastic food shortages had to some extent been overcome, shortly before the turn of the 19th century, some kind of new life developed.

Marriage amongst the majority of the convict element was rare - that is, marriage by a Church of England priest, the only union legally recognised. Many couples followed the old English custom of the "ancient usage of marriage" - i.e., common-law marriage before adult witnesses. But many other couples lived a free and easy life and prostitution was rife. Hordes of half-savage, semi-starved and ragged children roamed the settlement, completely uncontrolled. They knew their mothers - if their mothers had not abandoned them, but their fathers were "shadows that passed in the night".

This picture does not suggest a basis for any domestic framework, and in proportion to those transported between 1788 and 1800, only a few survived the struggle for existence. Discipline was severe, especially for the male convicts and many brought floggings upon themselves for theft, assault and insubordination. Some were undoubtedly victimised - but we seldom hear of the many assigned convicts who were, for those times, reasonably well treated - fed, clothed, and given some elementary training in domestic duties for women; or for men, trained as farm labourers and agriculturists, timberworkers, stablehands, and the like

Gradually, some order came out of disorder. The first farm grants were made to a few emancipated convicts towards the end of the 18th century - around South Creek and the Cattai, near Windsor and along the nearby banks of the Hawkesbury River. These men selected wives from amongst the female convicts - and again the wonder is that some of these oddly assorted unions worked, and children were born and raised.

This meant of course the beginning of an established home-life - and the initial requisite was shelter for the family. These first "homes" were the crudest of bark huts. A couple of young tree trunks were split down the middle, forming the four corners of the hut; similarly shaped timbers, or trimmed branches, formed the framework of the "roof"; slabs of bark were lashed to the uprights to form both walls and roof, sometimes fastened with bushvines, sometimes held in place by roughly shaped wooden pegs, while the roof was held down with branches lashed together. An opening would be left for the doorway, and perhaps a couple of window-spaces; bark sheets would close these in bad weather. The floor was of stamped earth and "furniture" usually consisted of some wood blocks for seats, or of roughly fashioned plank forms. The table was a slab of bark supported by trimmed branch legs and shelving was similarly constructed along a wall. The bed was of bark sheeting overlaid on branch trestles, and armfuls of dried grasses and scrub formed the "mattress", while blankets and jute sacks formed the bedding. "plates" were often fashioned from bark and cooking utensils generally consisted of two or three iron pots.

At first, all cooking was done over an open fire outside, usually with a crude shelter erected. Later, a stone fireplace was constructed at one end of the hut - but these open fireplaces within the hut often led to destruction of the flimsy shelter. Thus, many of these early huts had a more substantial "kitchen" built a few feet away from the general living quarters, to minimise fire-destruction of the hut and its much valued contents. This separate cooking area had the added advantage of providing a certain open air coolness during the heat of the long summer months, and also prevented the hut from becoming smokefilled. Of course, the huts would be bitterly cold in winter.

It was not long, however, before the settlers learnt to build more substantial shacks. Many were of "wattle and daub" construction, ie., roughly split timber uprights whose spaces were filled with mud and earth mixed with dried grasses or scrub leaves, sometimes small pebbles, etc. Roofs were shaped, usually hipped with a ridge; cross pieces were fixed, and covered with hardwood shingles split with an axe. This type of shingle roofing was almost universal until the importation of corrugated roofing iron about the middle of the last century. Only the large homes and mansions of the wealthy landowners and prosperous

merchants had imported slate roofing and glass windows.

As the years progressed, the kitchen area was more substantially constructed, usually of local sandstone but sometimes of handmade bricks. When the cottage was of wood construction, the kitchen was almost invariably a separate building, also of wood but with a large alcove for cooking facilities, usually at one end of the kitchen building. For those emancipist settlers who could erect small stone cottages themselves, or who could afford to employ labourers to do so, the kitchen was naturally incorporated under the same roof. By the end of the Macquarie era there were numerous well-constructed small cottages, both in stone and in brick, although the great majority were still timberhewn.

By the end of the Macquarie period of 1821, the original convict settlers had reared families, and from this first free-born generation came the beginning of a new class - the small settlers and semi-skilled artisan; independent and proud of it, still struggling to make a living in the young colony, but not existing in degradation and starvation. Of course, again, there were many who did not succeed, those who preferred to live and die in the rum dens of Sydneytown, or who sold their small land grants for rum, or who were just incapable of farming or who did not like work.

But I am talking of those convicts who, as emancipists, carved a new life for themselves, their wives and their children, in a new land where conditions of existence were strange and foreign, the antithesis to the city and country life of their English homeland.

The struggle for existence amongst the children of these exconvicts was easier; they were born in the new country, and it was the only life they knew. They were generally healthy and strong; and adaptable, they learnt by trial and error how to make the best utilisation of materials and conditions about them. Life was hard, especially for the womenfolk. Food was generally sufficient, but often unvaried with fresh meat being a little known treat for there was no means of preserving fresh meat. When an animal was killed, or even poultry, it had to be eaten within a few hours in the long warm months. Salted meat was the usual, and as pig farming increased there were also smoked ham and bacon.

Homegrown vegetables and maize (or "Indian corn" as it was often called) usually formed the staple diet, with fruit in season and fish for those who could catch it. Obviously, those who lived on the small farms in the outlying areas beyond Sydney Town fared better than those of the town's packed slums. In Sydney Town, some prepared foods could be brought - bread, jams and preserves, and some types of biscuits and cakes. However,

in the out-of-town and country areas all foods had to be prepared from the kitchen garden and farm. Jams and preserves, salted meat, bread, occasionally homemade wines and of course there was often the illicit whisky still.

When wheat was grown on the farm, it had to be taken to the nearest mill for grinding into flour. Yeast was brought back with the flour and the housewife baked her own bread. Some of the cottages had a special niche in the side of the big stone fireplace for setting the yeast and for baking the bread - those of you who have been to Hambleton Cottage at Parramatta may have noticed these niches in the kitchen fireplace. Sometimes the bread was baked in the ashes of the fireplace and often a salted flour and water damper was baked instead of bread. Many other small farmhouses, particularly where there was no interior kitchen, except for a small fireplace, built a bread-oven in the backyard, and here the bread was baked probably once or twice a week, according to family demands. One of these open-air ovens still exists in the Macdonald Valley, near Wisemans Ferry. For many years a convict bread-oven existed at the Woromora Ford, on the Old Illawarra Road - the oven was built by the convicts working on this road in the 1840's, but the oven was apparently broken up by locals for garden building some years ago.

Clothing, of course, was the greatest problem for these pioneer mothers. The family could live off the farm produced goods but clothing could not be grown. Consequently the entire family usually went barefooted all the year. Unless the man could afford boots, digging could not be done, so that hoeing broke up the ground - or perhaps a small hand-plough was used. Farm produce therefore had to be sold or bartered. Bartering until Macquarie's era was almost entirely with rum, at inflated values. All clothing was, of course, handmade. Grants of clothing were not made from the Commissariat Stores after the first twelve months of a farm-grant, consequently the housewife had to cut and alter and patch as best she could. Lighting was by tallow soaked rushes or oil - when these could be obtained. Therefore, the family worked from daybreak to sundown, and then went to bed.

Christmas was the highlight of the pioneer family - both in the towns and in the country. At Christmas the verandah posts and doorway of the cottage would be festooned with whatever greenery and wildflowers the children could gather. In the towns, men went around in horse-drawn carts laden with bundles of green bushes, selling these at 6d. an armful - a far cry from the traditional mistletoe and "white Christmas" of England. Transported convicts though they were, they still felt a nostalgia for their past life.

Christmas dinner often consisted only of the eternal corned meat, with potatoes, pumpkin and cabbage, and a pudding made from cornmeal, with a handful of much-valued raisens thrown in. If scrub-turkeys or wild ducks were available, these had to be hunted and shot on Christmas Eve. They were then plucked, cleaned and wrapped in green leaves and muslin to keep the blowflies away, and to keep them sufficiently fresh for the next day's cooking. The younger children might receive a "Christmas cookie", homebaked, or perhaps some little toy fashioned by father or mother. If lucky, the elder girls would receive a new hair ribbon or perhaps even a coloured scarf, and the older boys a knife. Christmas Day was a time to forget, for one day, the never-ending toil and struggle of the small pioneer, be they town or country folk. For the townspeople, there was the pleasant diversion of Christmas shopping and sight-seeing, perhaps with some new item of gay clothing to parade; and then the traditional church service on Christmas Day, with the opportunity to meet one's neighbours in idle comfort and suitable gossip. In these pioneer days, Christmas was the "red-letter" day for all. It meant generally gaiety, just for one day of the hard-working year, the reunion of scattered families, and perhaps a gathering of local settlers and neighbours for an evening singsong.

Local transport was one of the greatest hurdles faced by the pioneers. There were no country roads until the advent of Macquarie, and even then, for the next 50 years or more, these country roads were often mere bridle or bullock tracks, quite impassable in bad weather. Except for the few main roads in and around Sydney Town and the other main centres of settlement, which were built and kept in some order by convict chained gangs, the local residents were responsible for the condition of their so-called roads. Consequently, for many years, waterways formed the main mode of transport wherever possible, and the so-called country roads merely provided a rough access to loading points for the riverboats. This applied particularly to the Hawkesbury area where the greatest number of small farms were located, including those of the "five Macquarie towns" of Castlereagh, Pitt Town, Wilberforce, Richmond and Windsor. For many years, until well after the middle of the last century, these waterways provided the main mode of general transport, both for the farmers themselves, their stock and their farm-produce. The "Great North Road" from Sydney Town to Wiseman's Ferry, and the Old Windsor Road provided the only means of transport to the city markets. As such transport would take about three days by horse-drawn drays, and even longer by bullock-waggon, only non-perishable produce and livestock could be moved. The livestock needed to be feed to keep them going and in good condition for the markets. This transportation, of course, fell to the menfolk of the family, so that often the mother and her children were left to run the farm for a week or more at a time.

Consequently, the womenfolk seldom had any opportunity to venture out of their country homes. They were born, married, bore children, and died on their farms, and with their menfolk were buried there. Childbirth was handled by a local midwife, who was a well-experienced matron and herself the mother of many children, with a rough knowledge of "bush medicine" and some practical nursing. Doctors were unavailable in these outlying areas and the womenfolk attended to all illnesses and accidents as best they could. The patient either lived or died before medical help could be obtained, when it was obtainable.

Before 1830, there was little religious consolation for the majority of country people. It was not until 1816 that the first Wesleyan - Methodist ministration commenced in Windsor, with the arrival from England in 1815 of the Rev. Samuel Leigh. From there catechists, often farmers, conducted "preachings" around their own district. Father John Therry was the first R.C. Missionary in the colony, arriving in 1820, and he had the whole of the eastern area, from the Hunter River down to the Victoria border, and over the Blue Mountains to cover. The first Church of England "Chaplains of the Hawkesbury" commenced visitations in 1830, but the distant and isolated areas of settlement, and the difficulty of travel, meant that many settlers would see a minister perhaps once in two or three years. Marriages were therefore of necessity by "common law", which the Church of England steadfastly refused to acknowledge. Consequently children of such unions were registered at baptism in the mother's name, and marriages of such children recorded only in the mother's surname. In other words, the Church of England considered the issue of "common law" marriages as illegitimate. The Wesleyan-Methodists and the R.C. both accepted common law marriage and issue, but after the arrival of Father John Therry in 1820, some Catholic couples requested a church marriage. The Rev. Samuel Marsden at no time showed any interest in these emancipated ex-convicts and their spiritual needs, he strongly objected to ex-convicts being regarded as having expunged their original conviction by emancipation; and he also opposed their being given land grants and set up as small farmers. Few of these settlers were able to obtain a church marriage unless they lived within easy reach of the local church.

Lack of communication and easy transport - because of the appalling roads - prevented full development of much farmland. Milk, cream and eggs could not be marketed, and farm butter would melt during summer transport. Lack of communication also obstructed education, although in many country areas small Government sponsored "charity schools" had been established by Macquarie, as well as fee-paying Church of England schools, but only local children could attend. Generally R.C. children were not allowed by their parents to attend Government sponsored schools, for at both these and the church schools the Anglican

religion and the Anglican catechism were compulsory subjects. By 1825, some 22½% of the entire population were Roman Catholics, the great majority of whom were thus completely illiterate. Father John Therry did his best to improve the position, but of course it was many years before his efforts were appreciably felt.

The road system, although greatly extended and improved by Macquarie, did not come to its peak until the discovery of gold. Then the thousands of men and women who flocked to the goldfields created a demand for more extensive and improved roads to the diggings. It was at this time that the coach came into its own as the means of communal travelling, culminating in the famous Cobb & Co., organisation, covering the goldfields of N.S.W. and Victoria, with a network of roads penetrating into Southern Queensland.

While Cobb & Co., were never the tremendous developmental influence around Sydney that they were in Victoria and Queensland, and in western New South Wales, they nevertheless were responsible for providing a tremendous network of reliable and regular services in the outer areas of this State. Thus they helped further to diminish the wholesale isolation of the early pioneers, especially the womenfolk.

But it was not long before there was an even greater innovation - the advent of the magical steam train. With the coming of the train, many isolated settlements, with the ever-growing and prosperous towns of Parramatta and Sydney and Bathurst - and the coaches fed into railheads from further outlying areas. The steam trains, puffing and struggling over the plains and the mountain grades, provided the long anticipated annual trip to the big towns of Bathurst, Windsor and Sydney.

And finally, by the middle of the last century, the penal settlement of Botany Bay had achieved not only respectability, but it had also established the basis for ever-spreading areas of settlement, for the modern world, the City of Sydney - founded as a conglomeration of tents and bark humpies on the banks of the Tank Stream. Its original and unwilling inhabitants came from the worst of England's slums and gaols - thieves and pickpockets and pimps and prostitutes; and from the most degraded of all - the prostitutes, the female gin-sellers, and their fatherless offspring - came the courageous and struggling and illiterate pioneer women who helped their rough (and often drunken) menfolk to build a nation.

At the same time, these unwanted scum of England showed that in a better environment, with the hope of a new life, they were able to re-orientate and adapt themselves, illiterate and coarse and irreligious though they were - so that their children were enabled to grow up, free and strong, and with a rough morality - to form the basis on which is built this State and this nation.

ANNUAL MEETING AND ELECTION

Here is the first reminder that we will hold our Annual Meeting on Thursday, 13th March at 8 p.m.

The Management Committee has decided to invite Members to submit Nominations, in writing, for the positions of Office Bearers and to the Committees, so that they are received by the Hon. Secretary, not later than 26th February.

A list of nominations then received will be included with your March Newsletter and it is hoped that this will enable Members to be better-informed and will cause the annual business meeting to run more smoothly. This proposal will not, of course, prevent additional nominations being received at the meeting, but if Members do as requested above, this will be appreciated.

It is hoped that this procedure will give Members time to think seriously and nominate only those who are likely to attend regularly and display an interest in the conduct of our Society - rather than to look around at the meeting and nominate anyone whose eye they happen to catch! As you know, this does happen at general meetings (not just our's) and sometimes the person so nominated, on the spur of the moment, consents and later finds it impossible to attend meetings.

The following Members were elected to the positions indicated in 1974:-

1974 Office Bearers and Committees

	President:	Mr. J. E. Veness.
	Vice Presidents:	Mr. V. S. Smith & Mr. W. Wright.
	Hon. Secretary:	Mrs. N. Butters
	Hon. Treasurer:	Mrs. K. Johns.
	Convener, Museum Com.	Mrs. J. A. Lean.
	Social Secretary:	Mrs. S. Kelly.
	Publications Officer:	Mr. V. S. Smith
	Hon. Asst. Treas.	Mrs. D. Briancourt.
<u>Management Committee</u>	<u>Museum Committee</u>	<u>Social Committee</u>
Above Office-Bearers	Miss C. McEwen	Mrs. S. Kelly
Mr. & Mrs. D. Burghart	Mr. & Mrs. J. A. Lean.	Mrs. C. McEwen
Mr. J. A. Lean	Mr. W. Wright.	Mrs. D. Burghart
Mr. & Mrs. K. R. Cavanough		Mrs. J. Lovatt.
Mr. H. Mayfield	<u>Hon. Auditor</u>	Mrs. E. M. Thompson
Mr. & Mrs. W. Q. Dorney	Mr. Don. Sinclair.	Mrs. D. Briancourt.
Mrs. K. Slater		Mrs. M. Fordham
Mr. C. A. Hagin.		

LAST MINUTE NEWS. Members are aware that Colleen McEwen found it necessary to curtail the extent (but by no means all) of the work she had been doing for us when she commenced her studies at the University of New South Wales. But in the absence of Mrs. Butters on well-earned holidays, she still found time to type this News letter (with the exception of this page) and to accidentally (???) omit from the Social Secretary's Report an expression of appreciation for the work she did for us at the Christmas Party at Carss' Cottage.

Colleen is extremely modest concerning her successes, but the purpose of this Newsletter is to broadcast items of interest (and good news) and it is extremely fortunate that just as we were about to duplicate this last page a little bird whispered that in her last examination results, it is shown that Colleen earned two distinctions and a credit. On your (and our) behalf, we convey Congratulations to Colleen.