



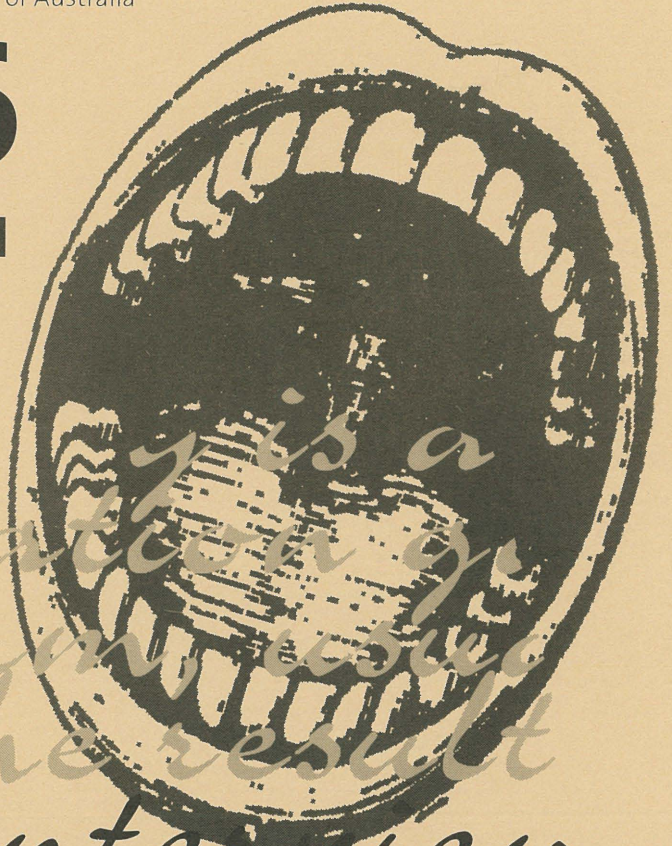
voiceprint

Newsletter

of the New South Wales Branch
of the Oral History Association
of Australia

16

July 1998



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The views expressed in articles in this *Voiceprint* are not necessarily those of the NSW Branch of the Oral History Association of Australia, nor its editors



Editorial

In this issue of Voiceprint, "The Stolen Generation" is reviewed by Angela Wawn. Its publication is not only a watershed in the recording of Aboriginal history, but also part of a bigger picture. It confirms the role that oral history plays in uncovering the fragmentation buried in our community – fragmentation of language, culture, community, family and ultimately self. As Fiona, one of the interviewees in the book says, once "language was taken away, we lost a part of our very soul. It meant our culture was gone, our family was gone. Everything that was dear to us was gone." These stories are told in a language that we all understand.

Only with the acknowledgment of these wrenches in the social fabric can we begin to repair the gaping tears in society. Regensis of the soul, as Fiona intuits, can only come out of putting experience into some sort of words. Story telling is universal. Through it we find a mutual language that expresses human values and shared understanding.

When hearing and reading the sounds that have come from the deepest recesses, how can we not respond to a child's anguish, a mother's pain, a father's confusion? How difficult it can be for story tellers to find the words; how difficult it can be to hear. Testimonies are so personal and intimate. They demand a response on so many levels.

Incorporating memories into the social fabric is an age-old tradition for passing down moral and ethical structures. Oral History has been too long neglected. We have forgotten its power in the getting of wisdom. Lived stories serve to remind us of our own vulnerability, our obligations, and our responsibilities. The words of others, help us to feel what it is like to walk in someone else's shoes.

Katja Grynberg and Ruth Wilson.

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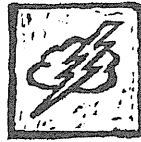
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New Members from February 1998 to date

Welcome to you all! As always a wonderful range of interests and occupations. We do hope that you will find useful interest and enjoyment from your membership of the OHAA (NSW) Inc.

To our existing membership – renewals are about to be mailed out. The executive hope you will all continue your membership and take this opportunity to thank you for your support during this past year. The new year begins on 1 July 1998 and continues to 30 June 1999.

Apologies to Patricia Turnbull whose name in the last edition of Voiceprint ended in 'bill' instead of 'bull'. Oh, the gremlins again!

Pittwater Library Services

Virginia Macleod

Local Studies

Librarian, Institutional member

Louise Gay

Consultant archaeologist, Aboriginal and non
Aboriginal heritage

Jason Munro-Wealands

Student researcher

Dr Ragbir Bhatia

Historian of science and physicist

The following members joined the OHAA after the April Seminar and have consequently received the last few months of this year for free! Their subscription is therefore current to June 1999.

Kathie Fetterplace

Teacher, interested in history of place
and family memories

Melinda Doolan

Student, interested in cultural heritage

Dr Tim Metcalf

Doctor, history of medicine

Patricia Wyner

Secretary, interested in memory biographies

Keith Baker

Retired veterinarian interested in philosophy
and current affairs

Victoria Kitanov

Student interested in post-war migration
and Australian 20th century history to 1945

Ben Skerman	Health services executive, interested in public history, health and medical history
Mosman Municipal Library	
Sue Brown	Local Studies Librarian Institutional member
Sister Claire Gardiner	Teacher and school archivist
Camilla Hughes	Lawyer, family histories
Anna Jane Ranken	Teacher, interested in history and travel
Louise Meek	Film Director, interested in health, the environment, people
Margaret Fisher	Jewish oral history
Heritage Library, Environment Australia, Canberra	Heritage History

Electronic Connections of Interest to Oral Historians

In *Voiceprint No 15* we promised to provide some addresses for electronic contact by members and for those interested in 'surfing the net'. Thanks to Barbara Erskine, James Cook University for her assistance with some of these addresses. We also acknowledge as a further source an unpublished paper presented by Wilton, Janis, Oral History and the Internet, Crossing Borders, National Conference of the OHAA, Alice Springs, 1997.

Email addresses

Oral History Association of Australia (NSW) Inc – Rosie Block <rblock@slnsw.gov.au>

Voiceprint Editorial Committee – Joyce Cribb <ivancri@mpx.com.au>

Websites

Radio National, Hindsight – <<http://www.abc.net.au/rn/history/history.html>>

Australian Electronic Journals. (Maintained by the National Library of Australia. Provides links to websites of Australian electronic journals, magazines, newsletters etc.)- <<http://www.nla.gov.au/oz/ausejour/h.html>>

Australian National University (ANU), Centre for Immigration and Multicultural Studies. (Links to other oral history sites.)-

<<http://coombs.anu.edu.au/~cims/oralhist.html>>

History on the Internet. (Annotated links to a variety of history sites.) –

<<http://www.newcastle.edu.au/departement/hi/#5>>

National Library of Australia, Oral History Collection. (Access to the collection; overview of main categories in the collection; links to related sites.)-

<<http://www.nla.gov.au/oh/>>

Oral History Association (USA)

<<http://www.baylor.edu/baylor/Department/acad/oralhistory/>>

Discussion lists

Oral History Electronic Discussion List. (Information on how to subscribe.) –

<<http://www.ucsc.edu/library/reg-hist/ohalist.html>>

H-ORALHIST Network. Discussion list. (To subscribe and receive further information email) – <listserv@h-net.msu.edu> with message – sub H-ORALHIS, your name, institution and follow instructions in the reply that LISTSERV will send you.

REPORTS

A History Fair in Armidale

The History Council of New South Wales is to be congratulated for organising that Armidale would be the location for the NSW Premier's History Awards and would celebrate this occasion by offering a weekend of history fare in a History Fair.

Janis Wilton, well-known member of the OHAA (NSW) was one of the organisers of the program, some highlights of which follow. The lectures were presented in various cultural institutions and locations in Armidale, now nicknamed (by the irreverent) 'Armidale's South Bank'! Among the lecturers were some of the historian/writers whose publications had been submitted for the history awards.

Janis was one of the judges on the panel and mentions that a number of publications based on oral history were submitted. None received a prize, but she was very impressed by the standard and diversity of those offered.

The prize-winning publications were, Marsden Hordern's *King of the Australian Coast*, a fine biography of Phillip Parker King; Anne Whitehead's *Paradise Mislaid*, an excellent look at the

Paraguay dream; Grace Karsken's *The Rocks* on the early history of that fascinating area; Bruce Scates and Raelene Frances' *Women and the Great War*, and in the audio-visual section, Trevor Graham's inspiring *Mabo, Life of an Island Man*.

A History Fair was an exceptionally successful occasion with well-attended sessions and 130 people at the Awards Dinner. It is generally felt that it was good for regional New South Wales and good for history in general with oral history a noted participant.

Rosie Block

The Heritage in People – Oral History in Engineering

This is an edited version of a talk by Michael Clarke, Director of The Institution of Engineers' Oral History Program and Sarah Szacsuvay, Co-ordinator for the Program, given to the Oral History Association's seminar on 4 April 1998. The talk was based on a paper presented by Mr Clarke to the 1996 Engineering Heritage Conference in Newcastle. He has provided some additional information for inclusion in Voiceprint.

Introduction

As we are all aware, oral history allows us to preserve the wealth of knowledge, experience and accomplishments of members of our various communities. This project was established to record the experiences and achievements of engineers.

In the last say 50 years, the greatest technological and social changes the world has ever experienced have taken place, and engineers have been major players.

The Oral History program managed by the Engineering Heritage Committee of the Institution is aimed at recording the achievements and experiences of the people who have built and are building

Australia. In doing this, we are creating a data base of both engineering and social history, including political influences and changes in work practices and technology, of inestimable value to researchers, historians, biographers, journalists and the makers of "talking history" programs.

Urgency and Change

There is always an element of urgency in undertaking oral history, as every day we risk losing important material through the death, incapacity or inaccessibility of potential interviewees. Another dimension of urgency and importance arises because the written record of yesteryear – the reports, memos, letters, and so on – is being rapidly superseded by the telephone, e-mail and computer memories. The tendency is for all these to be lost or destroyed, soon after the decision has been made, or the task completed.

For much of their working life, the tools of trade of engineers now sixty years and older were slide rules, logarithm tables, text books and common sense. When travelling they used what we would think of as "snail power" – "shanks pony", horse, ship, slow

trains and ancient motor cars. Air travel was generally not readily available and at any rate was mostly too expensive.

Communications were also primitive by today's standards – the mail was slow and long distance telephone calls made through manual exchanges were expensive and often indecipherable. What we now take for granted was science fiction stuff to them – such things as computers, jet planes, motorways, faxes, international trunk dialling, word processors, the Internet, virtual imagery, videos, television video conferencing, e-mail and fancy analytical computer programs.

However despite not having access to today's technology, their achievements have built Australia and the modern world. There is a wealth of knowledge, experience and accomplishment which we believe must be preserved for posterity as part of our national heritage. That is why we started our oral history programme in 1991.

Breadth of the Program

Some idea of the treasure house of engineering oral history can be gained from just a few of the interviews we have recorded. These include: people involved in the development of the first major wind tunnels (Warner Kuttner); the developer of innovative sand and gravel pumps (Charles Warman); two former Governors of New South Wales: one was

also an aeronautical engineer (Sir James Rowland); and the other was involved in cleaning up Darwin after Cyclone Tracey, and Nyngan after the floods (Ex-Governor Rear Admiral Peter Sinclair. While Sinclair was not an engineer, he had a very close working relationship with them in the navy); other men who established consulting engineering practices which became household names in the industry (Peter Miller, John Ferris, John Rankine, Awdry Julius, Jack Knight, Bob Macmillan etc); people who were major players in the Snowy Mountains Scheme, the Eastern Suburbs Railway, Government engineering authorities and large construction companies; an eminent acoustic engineer (Louis Challis); the engineer who alerted the Americans to the fact that their World War II equipment was not suitable for tropical warfare and thereby was awarded the Medal of Freedom (Neville Whiffen); leading academics in various fields including architectural and design science (Howard Worner, Jack Cowan, Rolf Prince, Tom Chapman, Ross Blunden, John Bennet, David Myers etc); the man who designed the variable rack and pinion steering gear used in most cars today (Arthur Bishop) and the list goes on.

Many of these men might be described as master engineers, inventors, innovators and scientists. They are people who played a major part in making Australia what it is today. Many of them

have trod the world stage and some of their inventions are in use worldwide.

In essence we are their Boswells – ensuring that posterity has access to their achievements and their guiding philosophies through the magic of hearing their stories in their own voices. These men are part of history. By recording their stories we have a chance of making that history when it is written, not only more accurate and complete, but more revealing, intimate and human.

Resources and Rate of Interviewing

The Engineering Heritage Committee gives high priority to oral history. To determine the Program's scope, an assessment was made in 1995 of the numbers of engineers who should be interviewed. This revealed that at the then rate of interviewing, many prospects would be at risk through age, ill health or even death before they could be interviewed. However, even though a major part of the Committee's small annual budget was allocated to oral history, funds were inadequate to interview at the rate required.

Accordingly we recruited volunteers to supplement the professional interviewers who had been used exclusively until then. The volunteers were trained in interviewing techniques and recording equipment was purchased for them to use. Because of the increased rate of interviewing, we employed a co-

ordinator for the programme on a part time basis. We also supplemented the Program's budget with income from the sale of the Committee's engineering heritage publications, and in 1996/97 we were fortunate in obtaining a dollar-for-dollar grant from a Government authority. As a result in the last two years we have considerably lifted our rate of interviewing. Even so we cannot interview at the desired rate and have had to set our sights on doing only about 50 interviews per year.

The Program is on-going and to June 1998, 117 interviews had been undertaken. They include tapes of a few interviews acquired from other sources.

Management of the Project

A master interview list is maintained and prioritised according to the interviewee's importance, availability and level of risk due to age or ill health. It is prepared from various sources such as nominations by individuals and examination of Who's Who In Australia. Where possible, initial contact with prospects is made by telephone, during which the Program is explained and they are invited to participate. Following their agreement, a confirming letter is sent, with information about oral history and requesting a resume.

The interviewer is provided with a copy of the resume and a "CV Brief" that we prepare, suggesting lines of inquiry

that might be pursued. However the CV Brief does not take the place of the interviewer's own preparation and research. An essential part of the interviewer's task is preparation of tape logs, which are of course, done from copies.

After the interview, interviewees are provided with a letter of thanks and copies of their tapes; data about the interview is entered in the Oral History Register. This includes date of interview, name of interviewer, tape numbers, brief biographical information and whether any restrictions have been placed on use of the material; in batches, master tapes, logs, release documents, resume and CV Briefs are lodged with the State Library; a copy of the Oral History Register for each batch of interviews is provided to the State and National Libraries, Australian Dictionary of Biography and relevant societies; copies of biographical material and tape logs are placed on the engineer's personal file at The Institution of Engineers' National Office.

Policy and Procedures

The Program is managed in a disciplined manner according to clearly laid down policies and procedures. This ensures: proper records are kept; necessary actions are not overlooked; a proper contractual relationship is maintained with interviewers; and obligations to interviewees are fulfilled.

We also have prepared and use the following standard documents: Oral History – What's It All About? – an information leaflet sent to prospective interviewees; Standard Conditions of Engagement for Interviewers; Release Document; Interviewer's Release; Pro forma for preparation of interview logs; Interviewer's Checklist; Oral History Register; and Guidelines for Oral History Interviewing.

Promotion of the Collection

To ensure the Oral History Collection is known and to encourage its use: copies of the Register are provided to the State Library, National Library, Australian Dictionary of Biography, Royal Australian Historical Society, Professional Historians Association, Society of Editors (NSW) and The Institution of Engineer's library at National Office in Canberra; lists of interviewees and other information about the Program will soon be published on The Institution of Engineers' home page on the world wide web; and from time to time, articles on

the Program are published in the Engineers Sydney newsletter and Engineering Heritage Australia, the newsletter of the National Committee on Engineering Heritage.

Advisory and Extension Service

The success of the Program can partly be gauged by the extent to which the managers are consulted by individuals and by organisations involved in, or seeking to commence, oral history programs. These include the following, to most of whom model documents have been freely provided: the Engineering Heritage Committees of the other Australian States and of Newcastle; Oral History Association of Australia (NSW Branch); Roads and Traffic Authority; Australian Railways Historical Society; Department of Public Works and Services; and many individual oral historians.

Conclusion

The Oral History Program of The Institution of Engineers is ensuring that the achievements, knowledge and observations of many of the engineers who have helped build modern Australia, are recorded in the colour, passion and timbre of their own voices.

It will enable future generations to know and hear the real story of how and why things happened, with the same wonder and delight we might feel in hearing say, the wartime speeches of Sir Winston Churchill and John Curtin, or in listening to Bruno Walter conducting a master class! The Program is empowering the people who make history, to record their contribution for posterity!

The Lock-up Sergeant's Wife – by Jan Henderson

This article first appeared in the Police News of January 1998. It arose from an oral history interview I conducted with Mrs Goldie Forrest during Easter last year. I struck one problem, tape distortion due to a loose connection with the recorder, remedied by purchasing a new plug. The interview became the basis of my project for the oral history course run by Rosie Block and Ann Pederson at the University of New South Wales. Despite equipment problems, which meant I ended up with less than a full tape, I enjoyed the whole process – interview and outcomes – immensely. Now to Goldie's story.

The police sergeant has always been an important figure in country towns. If he was the Lock-Up Sergeant, so was his wife. Goldie Forrest, now a sprightly 89, was one such wife in Gunnedah and Moree from the 1930s to the 1950s. Her recollections provide us with a fascinating picture of that period.

Goldie and Bill Forrest had been married for ten years when they moved with their son and daughter to Gunnedah from Sydney in 1938. Bill had requested a transfer to the country due to their son's asthma. The warmth and dryness recommended by the doctor in

Sydney were waiting in abundance. Gunnedah was drought-stricken and gripped by a heatwave. There was no rain for six months. They were told not to be concerned about their living quarters. A new house was going to be built. Goldie thought their accommodation was livable, but was surprised by the number of cockroaches and ants. She discovered cockroaches could fly when she put food on the table to keep it out of their reach. Possums were also frequent visitors. One night, on returning home, a possum was found resting on a bedhead.

Musical Family

There were two bedrooms, three counting the verandah. The lock-up cells backed onto the lounge room where the piano was kept. With musical children in the house, and Goldie learning the piano, the prisoners got used to music. Her son played the clarinet and her daughter the piano accordion at request sessions for the local radio station, and at school dances. Often they stood in front of the gate and entertained the prisoners, who yelled out requests and cheered them on.

Goldie thinks there were three or four cells in Gunnedah, capable of holding up to six people at once. The prisoners were not troublesome. Most had problems

with the demon drink. These were hard times, depression times. One of her husband's duties was to hand out the dole. In those days the dole consisted of food docketts. If these were exchanged for money then spent on alcohol, people could find themselves in gaol. There, they were fed by Goldie, who cooked extra amounts when preparing family meals. This was her main role as the lock-up sergeant's wife.

War Rations

When the Second World War broke out in 1939 rationing was not too bad. Milk and cream deliveries continued. Food was satisfactory. A Hallstrom icebox kept perishables cool, but was not up to home-made ice cream.

Troops were stationed out of town. On one occasion, an invitation to lunch at the base meant confronting a large platter of 18 roasted rabbits. Soldiers caught AWOL were put in the lock-up but fed by the army. They would try to swap army food for Goldie's – testimony to her culinary skills. One soldier managed to escape by digging through a small grate at the bottom of the wall and crawling out. Goldie does not remember him being caught again.

The Forrests did their bit for the war effort. Bill saw to it that an open air dance floor was constructed opposite the police station. There he organised dances "For the Spitfires". The band

featured Goldie on piano accordion and her son on drums. Throughout the war they played at these and other Saturday night dances in tiny towns such as Mullaley and Carroll.

One addition to the family was a pomeranian, Trixie. She was given to Goldie by an Aboriginal woman, on condition that she receive one of her expected pups. The transaction took place and Trixie was part of the family for 17 years. One of Goldie's most amusing memories concerns Trixie's seduction by a dog named after its owner, Peter Lambert, another sergeant. Goldie says this dog used to wait on the post office corner, next to the police station, and watch for her to go out. He would then visit Trixie. One day, Goldie caught them at it. She was so upset she could not look Trixie in the face for a long time.

One of Goldie's memorable incidents in Gunnedah involved a twelve year old who was in the lock-up for pilfering from a property where he had been given a job. He complained convincingly of appendicitis pain. The Government Medical Officer removed his appendix which turned out to be sound.

After convalescing, he was brought back to the lock-up and proceeded to cut open the wound. Then it was a case of back to hospital, back to the lock-up, and finally to a home in Sydney.

About six years later, while Goldie was practising the piano, her husband

brought in a polite, handsome young man. Goldie did not recognise him. He had come to tell the sergeant that he was now on top of things. "It's La Plumba Jam", Bill said. He got that nickname from the menu he drew on the white cell walls. It read: "Run by Texas and Lou. Breakfast – La Plumba Jam, Dinner – La Plumba Jam, Tea – La Plumba Jam. Any complaints were not taken any notice of". To Goldie, this was a nice ending to a sad story.

Memorable characters included one older guest who would sit on the cell floor and rattle off the names of politicians, blasting them as he did so. Another character had been sent to Narrabri gaol. When he spotted Bill Forrest during a visit there, he proudly showed him how he had decorated the kitchen shelves with paper cut-outs.

The people of Gunnedah were kind. For instance when shoes were needed, half a dozen pairs would be sent over to be tried on. This was such a contrast to Goldie's experience on a visit to Sydney, where bags were searched. In Gunnedah, Goldie felt trusted and well-liked. She enjoyed her time there very much and believes she was a popular figure in the town.

The Move to Moree

Alas, the new house did not eventuate. The war ended. The troops departed soon after. They obviously did not wish to

take all their supplies with them. They left behind Nellie the pet chicken and a lot of food, including those notorious hard biscuits. In 1946 Bill was transferred to Moree. They were sent on their way with a great farewell and a lovely tea set.

Moree was further "up the track". Forty to sixty years ago road conditions and motor vehicle technology were basic compared to today. Sydney to Gunnedah meant an overnight drive. Getting to Moree from Gunnedah took another five hours. Moree is in black soil country. When it rains the soil turns to black mud that sets like concrete. Chains were often required.

Gunnedah was then and still is a centre for sheep, cattle and wheat farming. Moree has moved from sheep and wheat towards wheat and cotton, and newer commodity crops such as pecans. Gunnedah's population was around 5,000. Moree was then slightly larger.

Moree seemed about the same size as Gunnedah to Goldie but was both hotter and colder. Goldie recalls severe dust storms in Gunnedah. Moree had worse floods. At first she found it strange that floods came more from the rivers than from pouring rain. This could lead to flood warnings being issued at odd hours as the rivers rose and spread.

Like Gunnedah, the house and lock-up in Moree were "part and parcel" of the police station. Goldie recalls four or five

cells. Again, there were no really bad crimes and the prisoners were not troublesome. In Gunnedah most prisoners were in and out on overnight stays. Moree had a similar turnover but tended towards longer stays.

Cooking, then, remained an important part of life. So did music. Goldie's son joined the Police Cadets from Gunnedah and did not accompany them to Moree. Her daughter began teaching music, and got her first job retouching photos in a local photography shop. She joined the dance band, playing saxophone to Goldie's piano. They continued playing in smaller towns like Pallamallawa.

Memorable incidents in Moree included nursing a baby lion while Bill phoned the zoo to find out what to feed it. The circus was in town and the cub had been abandoned by its mother. The zoo recommended lactogen.

One of the town characters revealed a soft side when asked by Goldie if he would drown some kittens, having said he would do anything for her. "Oh no, missus", he replied, "that's bad luck. I couldn't do that". He was a regular guest in the Moree lock-up. Goldie found this response touching.

Life in Moree was very enjoyable. As Goldie puts it, they were "not over well to do but got along". Again, the townsfolk and shopkeepers were friendly. They were on good terms with the mayor.

Goldie started to learn Greek to associate better with Greek friends.

For Goldie the big occasions in Moree were the balls. They offered a chance to dress up. Bill organised the Masonic Ball and Goldie's band played for the debutantes and their rehearsals. There was also the swimming carnival.

Retirement

Bill was offered a promotion linked to a transfer, but turned it down to stay in Moree. He left the Police Force on medical grounds in 1955 with over 30 years' service to his credit. They bought a house in West Moree. It was bigger than their former dwellings. A lot of Goldie's time was taken up with improvements to, and looking after, that house.

Bill Forrest died in 1969. Goldie says Bill was always on duty. In a sense, so was she. Goldie speaks about "our gaol", "our lock-up", "our station". The product of a harsh upbringing in orphanages, she empathised with the prisoners. She was affected by the expression of their feelings, and by their circumstances.

Goldie's recollections come from a different era. The economy then was farm based and dictated the rhythms of life, not only in country towns, but also in the cities. Multiculturalism was in its infancy. From Goldie's perspective, close to the action, his relations with the prisoners were good. They seemed to like him. She says he treated them very well.

He always gave them jobs to do, such as caring for an injured kangaroo picked up in a flood. Goldie remembers most of the

prisoners as Aborigines. Her years in the bush were their years of further displacement from their land and families.

Autumn Leaves – The Lifestory of Tom Hampton

by Alan Veenstra

Alan Veenstra conducted his first oral history interviews with Tom and wrote this story especially for publication in Garden Clippings the Newsletter of Nareen Gardens Hostel complex.

Tom Hampton and his wife Bunty moved into Nareen Gardens in 1997. Coming from a large family in England Tom has had an interesting life both travelling the world and later in Australia.

England

Tom Hampton was born in Shepherds Bush, England on 17th January 1913 as the eldest of 12 boys which included three sets of twins. Tom also had a sister, whilst a further two sisters died in infancy. In 1997 there are Tom, and two brothers surviving.

Tom went to school at the Sydenham Road School and left school at the age of fourteen, having also attended night school to learn bookkeeping. His family rented a garden-plot located some distance from the house for 2/6d (25 cents) per year; the idea of the garden

was to grow vegetables for the large family.

Tom ran away from home several times and was usually retrieved from the family's garden allotment where he liked to seek relief from the large number of people that were usually at his home, having made himself comfortable in the tent that was erected in the garden.

A year after leaving school Tom attended Gravesend Training School for Seamen which was located near the Tilbury Docks (he was recorded as 'Seaman No 168'). Other members of his family also showed interest in seagoing. One of his brothers, Eddie, whilst a Steward on board SS Strathallen was torpedoed near Gibraltar and suffered from immersion. Another brother served as a ship's butcher. Both brothers served for a while on the ship 'Strathnaven' and yet another of Tom's brothers served for a time as a Steward on board a PO Liner.

Tom's father, a professional soldier, served in France before the great war and later in Turkey and Tom wanted to travel as his father had done.

Trainee Steward

To gain entrance to the Seamens School Tom was required to pay six pounds, a large sum of money for the family. Fortunately the local parson gave him a loan and Tom repaid it out of the wages he received from his first journey. He completed the six months course at the Seamans School which included tuition on board a sailing ship moored in the Thames River.

A little time after commencement of the course to be trained as a Seaman he was told to go to the catering department because he was considered to be 'too smart' to be a Seaman and so he was to be trained as a Steward. Tom recalls that the Seamen's School discipline was tough and regardless of the weather the boys were required to take cold showers on a daily basis. After completing the course Tom was so anxious to ensure he would sail on the first ship allocated to him, the SS Mongolia, that he slept on board the ship's dining room using table linen as sheets for the several days before it sailed from Tilbury Docks to Australia in 1929.

Bellboy & Steward

On the first journey Tom learnt the ropes of the sea by serving as a Bell Boy and he literally sat near the Bell Board to answer any call from the first class passengers. This trip was to be the last journey on

which English seamen sailed as Bell Boys, because the P&O mostly employed Goanese from that time on.

Tom's wage as a Bellboy was 3 pounds (\$6) per month with board and clothing provided. During his first sailing and being keen to perform well in his new job, Tom inquired from a sailor as to what his duties were to include, besides being ready at the bell-boy station, and he was told to clean a porthole not realising that this was not required of him and that this sailor had thus acquired the cleanest porthole in his own cabin. Tom's ship called into Australia at Fremantle, Melbourne and Brisbane wherefrom it would return to England within the week. Back in England Tom worked for a while on board ships moored at the docks.

A Steward at Sea

After that voyage Tom sailed on the SS Manchua which was on the England to India, China, Japan run, and his wages went up to seven pounds (\$14) per month. The wages of cabin stewards and table stewards were greatly supplemented by 'tipping' known as money for services rendered.

The ship also called on Singapore and Hong Kong, thence to Shanghai and Japan ; most first class passengers preferred to avoid the Gulf of Biscay journey between Tilbury and France by travelling on the 'Blue Train' from Calais to Marseilles and then onto the Far East.

Tom remembers being in the drydock at Yokohama awaiting replacement of the ship's propeller which had been damaged in the Suez Canal and whilst the ship was awaiting repairs, crew members entertained themselves by trips in the ship's lifeboats on Yokohama Harbour. Also he was there during a severe earthquake late in 1931. Around 1932 Tom's ship was in Shanghai where Japanese had recently invaded the city. Tom recalls that there were skirmishes at the dockside and also remembers declining the invaders' invitations to attend any of the (daily) public executions in the city.

On one of the voyages the well-known Australian singer Peter Dawson entertained the passengers in the Smoking Room (below) with Tom and other crewmen listening through a skylight from their cabin which was located in the aft of the ship.

On another journey, on the 'Narcona', Tom and a companion jumped ship at one of the Pacific Islands it called at. This was a foolish thing to do because some news of it had leaked out when their luggage left the ship. The pair discovered the island only took twenty minutes to traverse and they therefore quickly returned to the ship. Tom is particularly proud that in his time he acquired three 'lifeboat' tickets (one from the Sea school, one from the Board of Trade and also a P&O Company qualification) which

enabled him to offer services to be in charge of a lifeboat should anything go wrong at sea.

Australia

Tom's wife Bunty was born Bunty Cameron in Aberdeen Scotland in 1911 where she lived for some time at 63 Erskine Street. They first met on board the SS Mongolia in 1929 when they were introduced on board by a somewhat 'large woman'; they did not meet again until both were aboard the SS Mantua sometime in 1930. They were married on 23rd January, 1936 in Marrickville by a Scottish Clergyman in a church located near the Railway station. Bunty had been waiting in Sydney for her fiance to return from sea, previously she had lived at Moruya.

After his marriage Tom did return to England for a few voyages but within a short time he found a job in Sydney and worked at the Hotel Australia as a steward; this Hotel was at the time one of the top hotels in Australia. The couple lived for a while with Bunty's family before moving to Kirribilli into a boarding house. From there they moved to Bondi to share with friends. The two wives ran a business selling swimming costumes and did well, because their shop was located on the beach front.

Tom has a son Tommy, who was christened at Coffs Harbour and (in 1997 at the age of 52) is residing in a Unit of

the Uniting Church on the Central Coast.

Tommy is a slightly impaired person and it was because of him that the Hamptons became interested in establishing Sunnyfield Homes for impaired people in Sydney. Tom and Bunty were to become deeply involved in the operations of Sunnyfield Homes; they saw the building of two of the first homes at Manly and later saw the further establishment of another Sunnyfield centre at Frenchs Forest. Bunty supported Sunnyfield activities over many years of their involvement by raising funds; she made jams and she became known affectionately as the 'Marmalade Lady' making many jars of jam. Seeing a queue of men in a Sydney street, Tom lined up and found himself 'joined up' in the armed forces; at one time was in the Armoured Division Corp and was injured once in Tamworth. Later he attended a full time course at Balmain Technical College to become an Aircraft Fitter, and subsequently worked at Mascot building Tiger Moth Aeroplanes. Tom has also worked for Qantas at Rose Bay as a Fitter and while there he met the Chief Steward of Qantas Bill Drury, who invited him to become a Steward on the flights to New Guinea which were at the time by flying boats.

Flight Steward

Tom worked some six years as a Qantas Steward, a time which he 'thoroughly enjoyed'. Tom remembers being called for on the plane's PA system and asked to come to the flight deck, there to be confronted by the pilot who pointed out threatening dark clouds ahead and Tom was asked whether they should fly around it or through; Tom reckons that this sort of question 'used to frighten the daylight's' out of him.

On one of the flights near Lae, New Guinea, he recalls dropping a cutlet of meat and saw to his horror that one of the native attendants picked it up and returned it to the plate using his toes! When in New Guinea Tom used to sleep in a tent on the edge of the jungle next to the Airport. Tom had to cater for the passengers in the event of any unscheduled stopovers by feeding them and bedding them down for the night; this occurred in one of the Qantas buildings 'a white house at the end of the Singapore Airstrip'. At other times Tom and the catering officer (Harry Clark) would stop there overnight. Tom is proud of the fact that when the CEO of Qantas travelled privately there was always a request for Tom to be the Steward and after cooking and serving a meal it was not uncommon for Sir Hudson Fysh and his fellow VIP passengers to do the dishes afterwards.

Tom recalls another incident when the Flying boat took off from Surabaya, in Indonesia, to travel to Darwin. On checking the passengers as they prepared for sleeping on the trip he noticed the apparent discomfort of a female passenger. She informed him she was pregnant and now expected to give an birth early; on Tom's checking with the pilot he was curtly informed that it was the pilot's job to attend to the flying and that it was Tom's job to make passengers comfortable! In readiness Tom tore down a large cabin curtain and making the lady comfortable he was relieved that birth took place about an hour after the plane reached its destination.

At one time Tom contracted tropical Dengue Fever, which causes extreme pains in joints and muscles, and he was sent to Magnetic Island to recuperate.

Steward Teacher

Tom studied at the Teachers College (Annexe) at Ultimo and later taught at the Catering Course at the East Sydney Technical College. To become a teacher Tom recalls that he had to study full time in order to become eligible to teach; he was to rise to become the head of the School of Cooking.

The College was headed by Professor Grover and another teacher Barry Roberts, usually stood in for Professor Grover. To keep his 'hand in' Tom recalls

having Barry Roberts in his class on several occasions listening to Tom teaching the finer points of cooking.

Tom also recalls that Phil Buchan the head cookery teacher at one time had to prepare the menu for an important director's dinner and at the request of the Principal of the college (who was a bit of a linguist) the menu was to be in English and Latin: Buchan was able to comply as requested probably because at on time he had studied to become a Doctor of Medicine. Tom's connections at the College enabled him to assist in the occasional problem that would arise in the affairs of running Sunnyfield: Tom recalls rustling up 500 sandwiches at short notice for use at Sunnyfield with all of Tom's students responding to the call for help. The Hamptons kept up their interest after retirement around 1970.

Tom also for a short time became the manager of the Trades Union Club in the Iron Workers Building in George Street but his wife persuaded him to resign after six month after he lost considerable weight from the worries associated with that job.

Retirement

After retiring Tom 'worked' his way to England on the 'Oronsay' to assess the 'Handicapped Facilities' available in that country. To assist his research he was given a letter of introduction from Sunnyfield's Hazel Whidden, MBE.

Tom recalls visiting one English HC home where one of the residents had been taking frequent showers fully clothed for many years. Afterwards she would wash out her room and the staff had realised long before that it would be impossible to change the 'routine' the resident had acquired and they quietly mopped up the mess afterwards. Tom observed that at the time HC facilities available in Australia were superior to the ones he had seen in England.

Soon after, around 1970, Tom retired as a teacher from the School of Catering at East Sydney and he was commissioned by a 'well known' catering establishment to write a report on the possibility of Aboriginal citizens moving from their home to be trained into the Catering Industry in Australia. Tom travelled to Alice Springs and was supplied with a fully equipped truck (in case he got stuck in the desert) and an Aboriginal guide. Tom remembers that at the time his guide would not enter the Local RSL Club because 'he would be thrown out' Tom was forced to buy a carton of drinks for their use during the trip. At another time Tom was in an Alice Springs Hotel at the 'aboriginal end' and was approached by a man and told that he would not last long if he mixed with that crowd. Tom and Guide travelled for a week to visit the Catholic and Lutheran Missions. The local member of parliament showed a keen interest in Tom and showed him around.

Tom managed to be entertained at dinner by one of the more privileged members of the aboriginal community who had a large family of 10 children all the children reckoned they were called 'Hampton'!

Despite attempting to get close to the Aboriginal people in the week that Tom was there, he was not able to find any interest from the aboriginal people to move away from the Alice Springs area in order to be trained in the catering business. Tom reflected sadly on that disappointing conclusion when writing a report on his investigations. During his career Tom joined the Catering Institute and was subsequently elected a Life Member.

Central Coast

Tom's signature was recently described as being equivalent to 'Doctors' writing', which Tom jokes of as being a 'compliment'. Tom never smoked but always liked a social drink. Tom and his wife and son Tommy learnt to become good bowlers and have been known to travel up north to visit Tom's sister-in-law at Maryborough, playing bowls on numerous greens as they travelled up North. Before moving to Nareen the Hamptons lived in a holiday home at Charmhaven after they vacated their longtime home in the Sydney suburb of Harbord.



(Review by Rosemary Block, Curator of Oral History, State Library of New South Wales)

It is a very good idea when publishing 'slim' monographs to do as Ryde Library and Information Services has done and offer them in pairs.

In their new series, Publication No. 1 is *Memories of the 1919 Influenza Pandemic* and Publication No. 2. is *The Hermitage. Memories of the 1930s*. Each is \$5.00, both are by Pauline Curby, both are well-illustrated and exceptionally well-designed. My only criticism of their presentation is that the covers could have been on thicker paper stock. I think also that the reader would benefit from a small introduction to the *raison d'être* for the Oral History Project and this series.

Personal memories give a poignancy to accounts of the 1919 flu pandemic, but Pauline Curby has not neglected the official sources and cites also a number of other references including newspaper reports. Those interviewed have childhood memories of the pervading fear they felt among the adults, and the wearing of masks which frightened them even more. 'There were funny masks like pigs ... It really had everybody terrified.'

Funerals did not have the same impact for a child as they did for the adults. Arthur Mashford also recalls the drama of the occasion but for him it was

the 'hearse with the black horses with their plumes. I used to think that was absolutely marvellous. There was almost a procession – that's how many people were dying'. Norm Pacey remembers that his throat was painted with iodine as a preventive measure – 'with a feather, a chook's feather'.

In the aftermath of the epidemic when little Noni Chin got the 'bubonic plague' – again there is the recurring confusion with the flu of 1919 and the much earlier plague at the beginning of the century – there was no room for her in Denistone House, now restored to its convalescent function. Because of the flu and poor Noni's death, endeavours to establish a hospital in the Ryde district became a priority. Although it took seemingly endless fundraising and lobbying of politicians, Ryde proudly opened its new hospital complex in 1934.

The Hermitage, built for Gregory Blaxland's eldest son John, in 1842, is one of the oldest buildings in Ryde. It is a rare example of early colonial architecture. From 1922 until the house became part of the CSIRO in 1952, the Nicholson family lived there. As a further endeavour of the Ryde Oral History Project, Peter Nicholson was interviewed in 1997 and recalls living

in the house as a child and as a young adult. The beautiful and extensive gardens were photographed by Cazneau and some of these views are reproduced in the book. Even more vivid are young Peter's (he is the third of six children) memories of that garden and the house. He has an excellent memory and recreates the look and atmosphere of an extensive family home in the 1930s and 1940s.

Trained volunteer interviewers assist the Oral History Project in Ryde. As facets of this area's past are subjected to the scrutiny of memory combined with other documentary records, we look forward with much interest to the lively illumination of history provided in this series. We await future publications with eagerness.

An Oral History to Move the Nation

The Stolen Children – Their Stories

Edited by Carmel Bird

Published by Random House Australia

RRP: 19." Reviewed by Angela Wawn

The Leader of the Opposition openly shed tears when he spoke in the House of Representatives about the report on the stolen generation of aboriginal children, and it would take a hard-hearted person who did not weep on reading their stories.

This collection has been published in very timely fashion, given the on-going debate about the Wik legislation, the rise and rise of the One Nation party and the existence of far right-wing groups in this country. Carmel Bird has compiled extracts from the Report of the National inquiry into the separation of Aboriginal and Torres Strait Islander children from

their families, as well as other relevant material to fulfil her objective. This material includes a section on perspectives, which includes comments on the original Report by John Howard, Kim Beazley, Rosemary Crawley, John Heron, Robert Manne, Veronica Bardy, and others, all with different viewpoints on subject, not only of the "stolen generation" but also on white Australians' attitudes to and the treatment of our indigenous peoples.

In her introduction, Carmel Bird says that when she read the Report it became a matter of passionate urgency for her that the oral histories told in it should be made accessible to everyone. She formed the view that collecting some of the stories in a small book seemed to be the simplest and most effective way to make the stories more widely known.

At the time she compiled the stories and wrote her introduction, the Report was not available at her local library. Given the cost of the Report, many local libraries may find it difficult to stretch their budgets to buy it. However, this small book provides sufficient detail at a reasonable price for the average person about various aboriginal people's experiences followed by comments on the original report from people, with different perspectives.

The original inquiry was conducted on behalf of the Human Rights and Equal Opportunity Commission, under the chairmanship of Sir Ronald Wilson. In his preface dated August 1997, Sir Ronald addresses some of the trenchant criticisms that greeted the publication of the Report. These criticism included that the Report lacked credibility because the interviewees did not give evidence under oath, but recounted their oral histories to members of the Commission.

Sir Ronald notes that: "These critics must have expected the Commission to embark on a process of investigation so as to discover the evidence of wrongdoing that would stand up in court". He also notes, the Report "...must be read with an open heart and mind, and with a willingness to listen, and to listen intently."

The 18 stories in this book are extremely moving, and some made me feel an almost physical pain when

reading about the separation of children from their families.

Although a number of the interviewees acknowledged that their adoptive families were warm and loving people who treated them as one of their own children, they still felt the terrible pang of separation from their own families, as well as from their culture and from their cultural identity.

Carmel Bird notes in her introduction that she put herself imaginatively in the position of the various people – parents, children, police – and every position is intolerable. Too many of the aboriginal children taken from their families, for what admittedly were often the best of motives, did not go to warm and loving homes, nor were they allowed any contact with their parents. Some were exploited in every way, being subjected to psychological, physical and sexual abuse. Those who tried to tell someone in authority about such experiences were accused of lying, some had their mouths washed out with soap and water, and most were disbelieved. For example, in Confidential submission number 437, Jennifer recounts how her mother had been brought up in a traditional aboriginal culture, where they ate traditional food, had very strict laws and were decent, kind people with respectable morals. However, in about 1915, her grandfather was visited at work by a policeman, who gave him no option

to a demand for him to sign papers for his daughters to be placed in Cootamundra Home. The Home was overcrowded and the staff strict and cruel. Some of the girls were sent out to work on local properties, where some of them "... were belted and sexually abused by their masters and sent to the missions to have their babies. Some girls just disappeared, never to be seen or heard of again".

Her mother eventually moved to Kempsey, where in November 1952, Jennifer and her sister were taken from their families. Her father was powerless to stop this and the girls were not even allowed to kiss him goodbye. Within two years he had died. She also tells that when they were taken to court for the relevant orders to be made, the judge said: "These girls don't look neglected to me", but the manager of the local mission still convinced the court they should be taken from their family.

Cootamundra was still cruel and Jennifer often thought she would not survive long enough to see her mother again. She and her sister were eventually sent to a white home at Narromine, for what she recalls as being the worst time of her childhood life. The woman was Scottish, made them stay up late knitting and darning socks, and would not allow them to do any homework. The Board sent the two girls there even though

they were aware the woman had been refused any more white children.

Jennifer still cannot see why she and her sister were taken away from their home, because they wore nice clothes and were not starving. Their father worked hard and provided for them, and the family was very close and loving.

Carol was three years old when her mother died leaving four children. Although her grandmother was still alive, Carol and her brothers and sisters were sent to Beagle Bay Mission, where Carol spent the next 14 years. In the end, five generations of her family were removed from their mothers and institutionalised. She says that her childhood days were sad lonely and unloved, and "...we should have been treated better than we were by the Church". She was sexually, physically and mentally abused by the missionaries. Life at the Mission was lived under a very stern regime, with a rigid routine and insufficient food. The missionaries could touch them wherever and whenever they liked and she grew up thinking that "...when a man wants sex I had to give it to him, because that's what y'know..."

When they complained to the nuns about what the brothers and priests had done to them, they were told to "...shut our mouths". Although it never happened to her, the priest would walk into the dormitory and pick any girl out of the crowd. She noticed that these girls

would be very upset when they came back.

However, the thing that hurt her most was that they were all kept away from their brothers and sisters. She had her first baby when she was 19, and a year later had a daughter, who she gave up when the baby was five days old “...instead of giving [the Welfare] the pleasure of taking [her]. Her employer at the time encouraged her to put her baby up for adoption, then two months after that “...got me in bed.” They had a relationship for four or five years, and she had a daughter by him. He did not support this child for 16 years, then about a year before she told her story to the Commission he started to help her out. However, his wife found out and he refused to help her any more.

Fiona tells how she and her two siblings were taken from their mother, whose eldest daughter was in the Children’s Hospital with polio. The remaining three children, including Fiona, were taken to the United Aborigines Mission in Oodnadatta then to Colebrook, and Fiona did not see her mother for another 32 years. At the age 14 or 15, she went to the home of a doctor “...beautiful people” with whom she stayed for several years. Her only criticism was that she was forbidden to speak her own language and had no communication with her family.

She realised later how much she had missed her culture and how much she had been devastated. She cannot communicate with her own family because they have no mutual language. She says that: “Once that language was taken away, we lost a part of [our] very soul. It meant our culture was gone, our family was gone everything that was dear to us was gone”. She, was one of the more fortunate children, and says that she only learnt from the missionaries, who took the grief away in teaching her in another way to overcome the grief, the hurt, the pain and the suffering. She says that her mother was still grieving when they met in 1968, 32 years after they had been separated.

Donna ended up with a loving family, but she recounts the separation from her mother very movingly, recalling that she and the other children in the family were dressed up and taken by taxi to the railway station. She and two of her brothers were put on the train where various other children were, playing, but she became confused when her mother did not sit down with them. The story of the subsequent train trip under the supervision of “...an old white women in a red hat”, after her mother and other members of the family standing on the station had waved them goodbye with “...tears rolling down their cheeks too fast to wipe away” is very moving.

These excerpts are just a selection of the stories reproduced in this book, which then moves on to short anecdotes which are not complete stories, and which are followed by a selection of the reactions of various people to the report, starting with John Howard's words to the parliament on its release.

The Prime Minister stated that the government had indicated in its submission to the royal commission that it did not believe that financial compensation was appropriate, then repeated his words to the reconciliation commission the previous day: "...that I did not believe that current generations of Australians could be held accountable for or regarded as guilty for the acts of earlier generations over which they had no control". He has remained steadfast in his refusal to apologise to the aboriginal people on behalf of the nation.

Other reactions include that of Kim Beazley, the Leader of the Opposition, Senators Rosemary Crowley and John Herron and a very moving letter from Lang Dean which was published in *The Age* newspaper in Melbourne on 24 May 1997. In his letter, Lang Dean tells how his father was a Victorian policeman from 1922 until 1946, spending a long spell of duty at Echuca. During 1937-38, when Lang Dean was seven or eight years old, his father sometimes came off duty "...crying and sobbing like a child ...He said he would not tell me (why he was

crying) as I was too young to understand, but he would tell me when I grew up".

After his father subsequently left the Police Force and when Lang was about 16 years old he asked him why he cried years ago. He described how on some mornings he would be ordered to accompany two welfare officers to a mission station "...to give them bodily protection when they entered nice clean simple homes of half-caste people and bodily removed nine, ten, and twelve year old children from loving mothers and fathers ...(and took them) to Echuca railway station..." from where they would be "...sent to the far reaches of NSW and Queensland where they were farmed out to wealthy businessmen and graziers". Although some would be treated well, "...the rest would be thrown on the human scrap-heap when finished with."

Another perspective is put in an article by Robert Manne published in two parts in *The Age* and *The Sydney Morning Herald* in December 1997, where he discussed the policy of removing aboriginal children from their homes.

His thesis is that while some of the children may have been at risk, the policy and practice of removing the children was "...the response of Australian governments to ...the problem of the so-called half-caste". He discusses the various reasons the Prime Minister has given in support of his refusal to

apologise on behalf of the Australian people, and suggests Mr Howard has misunderstood the kind of relationship between the present generation of Australians and the country's past. Manne considers that it is not as individuals but as members of the nation that the present generation has inherited responsibility for the country's past. He discusses the process of reconciliation, pointing out the cruelty of the policy of severing the spiritual and biological links between mothers and children.

Taken as a whole, this book makes a very worthwhile contribution to the debate on Australia's past treatment of its indigenous people and, very importantly, provides considerable food for thought in designing the way forward and how we can improve the relationship between aboriginal and non-aboriginal people.

Diary of Events



Executive Meeting Dates for 1998

A cordial invitation to members to attend any of the Management Committee Meetings to be held this year. Meetings take place at the State Library of NSW at 5.30pm on the following dates; 03/08/98; 26/10/98 & 30/11 OR 07/12 (to be decided).

Dates for Seminars to be held in 1998

25/07/98; Together with the Royal Australian Historical Society. Session 1 – Oral History & Local History, Mari Metzke; Session 2 – The Techniques and Practice of Oral History, Rosemary Block.

Final seminar for the year 17/10/98. The subject will be storytelling. (Members please note these dates in your diary).

History Week 19-26 September. The theme this year is "Places of the Heart" The Branch will be a sponsor of History Week.

Two: Up in the Tropics 21-25 SEPTEMBER Combined conference to be held in Townsville – The Oral History Association of Australia (Qld Branch) and Museums Australia Inc (Qld). Conference Secretariat, 17 Kepler Street, Wulguru, NQ4811.

OHAA Conference 1999 – Advance notice

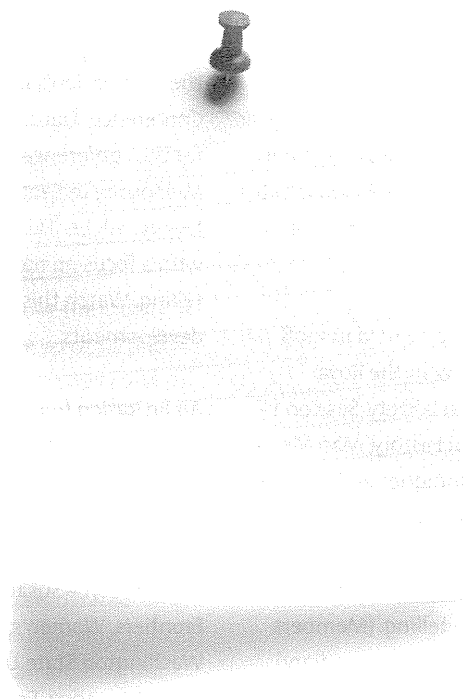
In 1999 it will be Victoria's turn to host the Association's Biennial National Conference. Planning has already begun for the conference to be held in Melbourne in September 1999. The theme will be 'TALES OF THE CENTURY', with a focus on narrative and story telling. Watch this space for further developments.

An Invitation from America to attend Oral History Association National meeting in Anchorage, Alaska, 7-10 October, 1998. The theme is "Giving Voice: Oral Historians and the Shaping of Narrative". Further information – Susan Armitage, Editor, Frontiers, Women's Studies Program, Washington State University, Pullman, WA 99164-4007. Email <armitage@wsu.edu>

Oral History Society Annual Conference

15-16 May 1999, with the Centre for Continuing Education, University of Sussex, Brighton, England. The theme for the conference "Landscapes of Memory". Offers of papers (before 1 November, 1998) and enquires to be sent to Steve Hussey, History Department, Essex University, Colchester, CO4 3SQ, England. Email <huss@essex.ac.uk>

Noticeboard



The Max Kelly Medal

The Max Kelly Medal was established by the History Council of New South Wales in honour of Max Kelly's work and memory. The Medal is awarded to a student, or any other person beginning work as an historian, for a work of excellence in any aspect of Australian History. The work may be an article, paper, essay or comparable submission in any other media and must be original work based on primary sources. The successful entrant will receive the Medal plus an award of \$500.

Nominations close May 1 each year. *Time for Oral Historians to think about projects for 1999* nomination. Further details from The Executive Officer, History Council of New South Wales, GPO Box 1875, Sydney, 2001. Tel:(02) 9252 0758

Exhibition at Powerhouse Museum

“Beyond architecture: Marion Mahony and Walter Burley Griffin in America, Australia and India”. The museum has sent news of this extensive exhibition about the lives and extraordinarily productive careers of this famous couple. June 22,1998 to May 2 1999.

Magic Memories – a walk down memory game.

A game to promote reminiscence and stimulate memories and conversations. Highly professional presentation – similar to other board games on the market; ideal for those working with older people. Available from the SA Alzheimers Association – cost \$67 including postage. Enquires ‘phone – tollfree 1800639331.

Announcing: Shaking the Family Tree

A collaboration between the Museum of Sydney, the State Library of New South Wales, and the Oral History Association of Australia. MOS AGL Theatre, Saturday 28 November, 10am-12.30pm.

Bourke, King, Merewether, Macarthur, Mitchell. Where does public history end and personal history begin when you have family connections like Ace Bourke’s? How does one go about securing oral histories from family members, how to draw these threads together? Ace Bourke will discuss his personal experience of preparing for the exhibition, his fascinating journeys into the lives of his own Flesh and Blood.

Please save the date. Flyers will be circulated in October.

Oral History Transcription Service

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Heather Campbell, Honorary Life Member

As promised in our last issue of *Voiceprint* where we celebrated Margaret Reid's Life Membership of 1997, we now have great pleasure in featuring the Life Membership of the OHAA conferred on Heather Campbell at the National Conference in Alice Springs in September 1997.

Heather Campbell's involvement in oral history began with her appointment as Secretary in the Oral History Program at the Batty Library in November 1977. She was active in the formation of the Oral History Association of Australia and served on the first committee of the Association in 1978. She was the first Secretary of the State Branch of the Association when it was formed a short while later and served on the committee of the State Branch from its formation until 1997. She also served on the National Committee of the Association for many years and was National Secretary for four years.

In addition to her role as Secretary of the State Branch, Heather also produced the State newsletter *Playback* for many years and was a regular contributor to the newsletter from its inception. Throughout the years that the State

Branch organised an oral history prize, Heather took on the arduous duties of a judge of that prize. Heather worked tirelessly on the committee which organised the National Conference in Perth in 1989 and played a significant role in the smooth running of that conference in the adverse circumstances associated with the pilots' strike of that time.

Perhaps her greatest contribution to the Association has been in her support, advice and encouragement of members of the Association. Her enthusiasm for oral history has inspired many of us who worked in the area. It is because of Heather's all round support for oral history and in particular her contribution to the Association at a state and national level that life membership was conferred on her. (Stuart Reid, National President, OHAA).