

No. 265 September 2021

From the President

Members are themselves living through a significant historical period, the Covid pandemic (2020 into the future). It has brought changes to the way we live, e.g. QR coding or signing COVID contact forms, tracing people's movements, mandatory wearing of masks, restricted interstate travel, lectures now Zoomed or online, Covid vaccinations, repatriation of Australians, 14 days quarantining. Most people, initially reticent, are increasingly adopting new behaviours. At the August meeting the HSSA President sincerely congratulated our members who for the first time on signing in all wore masks. At the September meeting members and visitors, with masks, experienced for the first time a HSSA Zoom meeting of the lecture program. The evening went smoothly, without a hitch. The speaker, also familiar with the technology, was engaging and members watched their speaker and her presentation in comfort. The success of the HSSA's inaugural

Zoom meeting was due in particular to HSSA Council members Lyn O'Grady and Jenny Hein who promised to make our first zoom meeting 'a faultless evening for all'. Our program planner is adept in responding to last minute 'stranded' guest speakers. As the scheduled October speaker lives in Sydney, which is in lockdown, we look forward to experiencing another engaging lecture given in his place by a local and notable historian.

The HSSA panel responsible for receiving Keain Medal nominations and reading the nominated books in 2021 had to defer announcing in May this year's winner due to extra time required to read the nominated books. At the September meeting the panel was very pleased to finally announce the decision, and had decided that two books were equally deserving of the medal. Anne Black, our evening guest speaker and author of *The overlooked Pendragon: George Isaacs*, was informed by Zoom she

From the President

was awarded a medal. The second winning book, *The Accidental Heiress*, has two authors, Carol Grbich and John Berger, each given their own medal. Congratulations to the 2021 Keain Medal winners. (Proceedings this evening were rendered poignant by the recent death of Maurice Keain.)

We gladly welcomed back the Wakefield Press table, managed by Trevor Klein. On the table this month among their merchandise were three new books featuring aspects of South Australia's history. Members and visitors can look for this table at the October meeting.

One of the new books published in 2021 by Wakefield Press is Philip Payton's book, *Vice-Regal: A History of the Governors of South Australia*. The book is a pleasure to read because of the accessible text. Both names and dates of each Governor, from the first one, Governor John Hindmarsh, 1836 – 38, to the latest Governor Hieu Van Le AC, 2014 - 21, are highlighted and arranged into historical eras, such as the years up to Federation, of the Great War period, of the Depression era, and the new millennium. As the book focuses on special moments during each Governor's years, readers discover how fascinating and diverse are the characters of the Crown's representatives. These include Sir Mark Oliphant, an

academic and nuclear scientist; Sir Douglas Nicholls, the very first Aboriginal Australian to be knighted; two female Governors, Marjorie Jackson-Nelson and Roma Mitchell; and the first Governor who was an Asian refugee, Hieu Van Le. This book's reading pleasure is enhanced by the generous number and range of photographs. The release of this book is in time with the retirement on 31 August 2021, of one of the most popular Governors, Hieu Van Le AC. The 36th Governor of South Australia, Ms Frances Adamson AC, will be our third female Governor.

Protecting SA's heritage and historical architecture is still core to the state's history and assets. Petitions are circulating to support two of the State's major heritage properties, Ayers House, Adelaide, and Martindale Hall, Clare Valley. More information is in this newsletter and on HSSA's website.

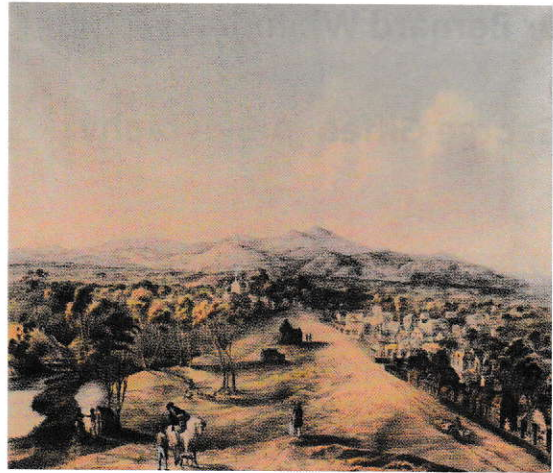
The HSSA Council congratulates our members, guest speakers and visitors on their adapting so positively to changes experienced in regards to the Covid pandemic, and enjoy engaging with them at each lecture meeting, and through our newsletter and website.

Pamela Rajkowski OAM
President, HSSA

Ian Sellick

***The Early Theatres of Adelaide
S.A.***

A book of only 67 pages but packed with details on all the theatres established in the first 15 years of colonization, along with some interesting history on many of the hotels used to host these theatres. The book follows the theatres from their inception with details on their promoters, actors, and 'issues' till their closures. A vastly different view of the social situation at the time is uncovered that is usually not written about, including the continual problems with drunkenness, prostitution, doubtful individuals and even dogs that inhabited the pits and the laneways around the theatres and hotels of Adelaide. Gilles Arcade is well represented as it was a centre of commerce at the time, with good detail on the Queen's Head, Arcade Shades and the various incarnations of the Queens



Theatre to its final fate as a horse bazaar. Definitely an interesting and alternative study of Adelaide's history in the first 15 years of settlement.

Ian Sellick

Ph. 0418-891-830

Email, cedric@senet.com.au

Suggested price. \$19.50 plus postage.

The Society's Grants Program will shortly be revived to aid projects related to South Australia's history. Watch out for notices in the newsletter, on the webpage and on Facebook.

Wakefield Press, our generous sponsors, have their premises at 16 Rose Street, Mile End. Their telephone number is 8352 4455.

Contributing to South Australia's History

Friday 1 October 7.30 pm

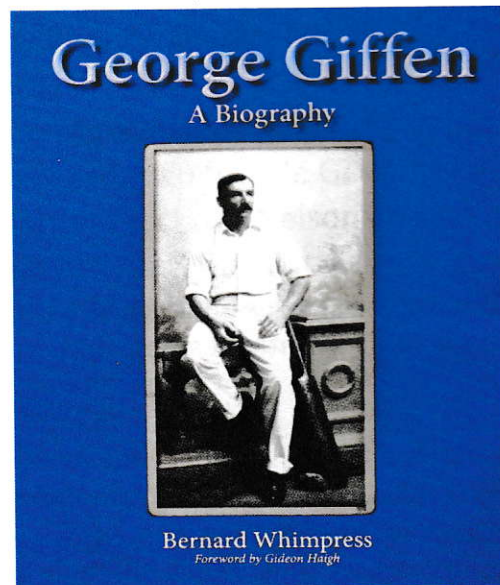
Dr Bernard Whimpress

George Giffen: A Biography

NB: The speaker advertised in the Society's annual program was Dr Craig Campbell, to speak on Jean Blackburn, but he is held in Sydney by lockdown. We are grateful to Bernard Whimpress for stepping in as a substitute speaker.

The office of Australian Test cricket captain is sometimes considered the second-most important position in the nation. Bob Hawke once said something like if he hadn't been Bob Hawke he would like to have been Don Bradman. When George Giffen was at his peak as a cricketer there was no Prime Minister of Australia so George may have been the best-known person in the

Meetings are held at 7.30 pm on the first Friday of the month (February to November) at the Burnside City Uniting Church, corner of Fisher Street and Portrush Road, Tasmore.



country. Bernard Whimpress will put flesh back on the bones of this outstanding sporting figure who is largely forgotten today but could still command a place in any all-time Australian Eleven.

Dr Bernard Whimpress is a writer, editor, niche publisher and former curator of the Adelaide Oval Museum. The author of more than 40 books (mainly sports history), his principal works are *The Official MCC Story of the Ashes*, *Great Ashes Battles* (co-authored with Nigel Hart) and *Passport to Nowhere: Aborigines in Australian Cricket 1850-1939*. He published and edited the Australian cricket history journal *Baggy Green* between 1998 and 2010. Bernard received a South Australian History Council SA Lifelong History Achievement Award in 2017 and an Australian Society for Sports History Service Award in 2021.

Friday 5 November 7.30 pm

Lyn O'Grady

The Silver King and the Countess

This talk is about a significant 12 room mansion in Medindie and the story of Charles Rasp and his wife Agnes who lived there between 1887 and 1936. It includes a mystery that took 80 years to reveal, and a tragic love story - a tale like no other.

Most of us know about the founding of the Broken Hill Proprietary Co and that extreme wealth rewarded those who invested in the early stages of its then unknown prospects, and that it continued to reward others in later years.

It was Charles Rasp who found the outcrop that became the basis of such investments. He became rich, married a German waitress who worked at his favourite coffee house in Rundle Street and began the life of a gentleman of means.



Agnes found her way into the hearts of the social set of Adelaide with lavish balls and parties.

But - there is always a but in such stories - there was no happy ending for this epic love story! This confirms that every building has a story, if not a wealth of history, to enthral, inspire, and entertain.

Amateur historian and oral historian, Lyn O'Grady founded the Walkerville Historical Society in 1999, was on the committee for 18 years (until the society closed) and editor of its newsletter for that time. Awards include Walkerville's Citizen of the Year, Heritage Hero and Walkerville's Volunteer of the Year. Currently honorary local historian for the Walkerville district, she is historian and archivist for ketch FALIE in Port Adelaide, and council member of HSSA.

Contributing to South Australia's History

MAURICE KEAIN

10 April 1938 - 25 July 2021

Maurice Bernard Keain was born in Clare, and raised in the Spalding district in the Mid-North. He attended the Euromina and Clare Primary Schools, and the Clare High School.

In 1957 he joined the Shop Assistants Union of SA as an employee; it later became the Shop, Distributive and Allied Employees Association. Maurice rose to the position of Secretary, and worked for the union until 1995.

Maureen and Ron Carey of the South Australian Genealogy and Heraldry Society comment that 'Maurice was a very kind-hearted person who constantly went out of his way and helped many people in a large variety of educational and sporting organisations'. He was one of the earliest members of the SAGHS, in its foundation year of 1973.

For the State Library of SA, he created the Keain Index of genealogical records from the columns of the Catholic newspaper, *The Southern Cross*. He also researched many family histories, and helped organise family reunions.

He was a long-term and active member of the Royal Geographical Society of SA.

Maurice was also an active member of the Numismatic Society of SA, which he joined in 1960, rising to President, and he was a foundation member and President of the Numismatic Association of Australia. His coin collection included such rare items as a Holey Dollar and a 1930 Australian penny.



Besides coins, Maurice collected books and memorabilia, including materials valuable to the history of South Australia. Peter Lane of the Numismatic Society recalls that Maurice 'regularly loaded up his recently acquired books in the back of his car and took them to another property as his house [at Norton Summit] was chock-a-block full!'

As well as a number of smaller specialist writings, Maurice wrote *From where the Broughton Flows: A History of the Spalding District*, which he self-published in 1976 to mark the centenary of the town.

In the sporting field, Maurice, according to Maureen and Ron Carey, 'enjoyed tennis so much that that he was a frequent umpire in the South Australian Tennis Association State Competitions at Memorial Drive in Adelaide and even umpired a Davis Cup draw in South Australia'. He was on the committees of the Young Christian Workers Football Association and the South Australian Catholic Tennis Association.

Contributing to South Australia's History

A foundation member of the Historical Society of South Australia in 1974, Maurice was a member of the Council from 1987 to 2002, and Vice-President for the latter part of that period. For a time, the Society's Council meetings were held in the union offices where he worked. A few years ago, Maurice endowed the Keain Medal, which the Society awards annually to authors for the books judged the best on South Australian history.



Maurice's later years were dogged by ill-health, and he endured the grief of burglaries of his coin and book collections.

A former President of the Historical Society of SA, Rob Nicol, comments that Maurice 'was one of the kindest people in the Historical Society and very knowledgeable about all aspects of South Australian local history. I always remember that when I had [a] bad accident, Maurice phoned me in hospital to see if there was anything I needed, offered to bring in some suitable reading material and to do any errands that needed doing - and he meant it all. He was also very proud of his classic Armstrong Siddeley motor car, and was

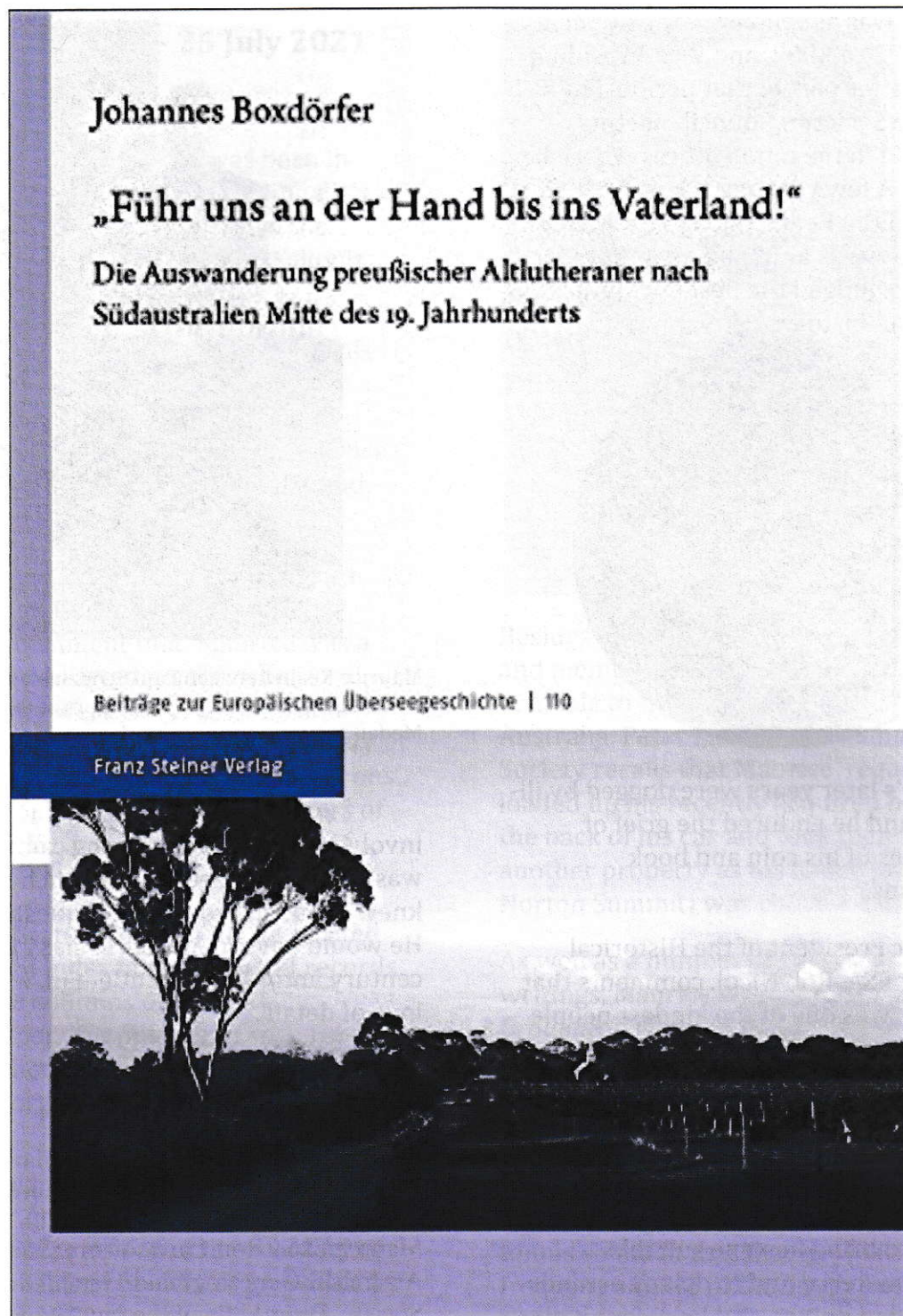


Maurice Keain between Paul Sendziuk and Robert Foster, recent joint-winners of the Keain Medal.

involved with the Armstrong car club. I was always amazed at how much he knew, if you asked the right questions. He would have made a first class 18th century antiquarian gentleman, with a love of detail'.

Ave atque vale, Maurice.

[Information for this obituary was kindly contributed by Dr Geoffrey Bishop, Maureen and Ron Carey of The South Australian Genealogy and Heraldry Society, Peter Lane of the Numismatic Society of SA, John McCarthy, Dr Robert Nicol, Pamela Rajkowski, Brian Samuels, Patricia Sumerling, and Dr Bernard Whimpress – Editor.]



Thanks to Bernard O'Neil for informing us of this book, and liaising with the author to obtain the article opposite. The author is 'happy to communicate with interested people':
johannes.boxdoerfer@gmx.net

**'Guide us by Your hand to our
Fatherland!' Why a new
perspective on the Old Lutheran
migration to South Australia
makes sense.**

Johannes Boxdoerfer

Johannes Boxdoerfer, *'Führ uns an
der Hand bis ins Vaterland!'* Die
*Auswanderung preußischer
Altlutheraner nach Südastralien
Mitte des 19. Jahrhunderts*
Beitraege zur Europaeischen
Ueberseegesichte 110. Steiner
Verlag, Stuttgart, 2020.

<https://www.steiner-verlag.de/Fuehr-uns-an-der-Hand-bis-ins-Vaterland/9783515127851>

The history of the German pioneer migration to South Australia is widely known Down Under. But, surprisingly, almost two centuries after these events a broad German-language scientific presentation based on worldwide research has been missing. Wilhelm Iwan and Theodor Hebart, the most famous annalists of the 1930s and 1940s, present neither the political, social and economic backgrounds of migration nor the mentality-historical aspects of life in the first half of the 19th century. But, in particular, the radical changes and the paradigm shift of this time must be understood as motives for religious renewal movements, orthodoxy and the resistance against Prussian church union. German archives in Herrnhut, Halle, Neuendettelsau/Nuremberg, Berlin, Potsdam and Hamburg hold records that have not been given enough attention until now. Due to new possibilities of using internet resources, many more sources and much of the literature can be accessed today, and these tend to be more reliable than, for instance, older transcriptions of the shipping lists used in the past decades. The main focus of this book is on the critical questioning of existing

narratives. The religious identity of the migrants had not yet been worked out in more detail, as it was apparently clearly defined as Old Lutheran. Strong pietistic elements that mingled with the Lutheran, regardless of which the Old Lutherans clearly distinguished themselves from Moravians, are essential aspects of this identity alongside an allegedly particularly conservative, but actually reformed, Lutheranism.

Iwan, Hebart and Alfred Brauer portrayed the Old Lutherans who migrated in 1838–39 as 'Pilgrim Fathers'. That may have corresponded with their self-image. As a result, however, these migrants are automatically stylized as models of faith through the associated properties of godliness and perseverance, which remains to be checked. This assessment is also accompanied by a cult of persecution, through which people of German origin in Australia adapted a situation of deprivation of rights and persecution of their ancestors without having been affected by it. Although most of the immigrants until 1841 were persecuted Old Lutherans, the majority of emigrants of the second wave no longer shared this fate from the mid-1840s on. In Australia though many of these later immigrants counted themselves among the German Lutherans because this community offered them social and cultural contacts. Non-religious interests and motives of these migrants can now be portrayed more realistically, from a more detached perspective, than Hebart and Iwan could.

The question of Pastor August Kavel's specific vision for life with his congregation in South Australia has also not yet been answered. There is no programmatic text on this, but intentions can be reconstructed from the synodal minutes, church ordinances and letters that have been preserved. Kavel's encounter with South Australian Company director George Fife Angas and the choice of

South Australia as an emigration destination was generally seen as God-sent; any strategic action by the actors has not yet been worked out. But the pastor's motivation to emigrate to a 'completely unpopulated' area (and not choosing closer or safer destinations) requires further scrutiny. The approach of this book is, therefore, to present the amalgamation of different visions that were projected onto South Australia. The reality differed a lot from what was originally planned by these two men. The author followed Kavel's traces on several journeys across Germany, Poland, Britain and Australia, from his childhood and youth in Berlin to his work in the Klemzig church, from Hamburg to London's East End to find out more about this quite mysterious man. During his London years Kavel was actively involved in planning projects such as the establishment of future mission stations in South Australia, for which he wanted to take on a leadership role. But these plans belonged to an overall concept that members of the community, who were willing to emigrate, knew nothing about. As the first cleric who wanted to migrate to Australia with his congregation, Kavel is understandably the central leader of the migration examined here. He also managed to find ways and means for it. However, he was able to do this mainly through a strong network, the outlines of which are known in principle, but whose internal structures and modes of operation have received too little attention up to the present day. In Australia Kavel initially knew how to secure his spiritual authority; in the practical implementation of the settlement projects, however, he showed organizational weaknesses. The adversities and difficulties of the early years, which were sometimes distorted in the letters of the historical actors or later retrospectively weakened after the successful establishment of the settlements, are presented as realistically as possible. This also includes the consideration of the Old Lutheran school system and everyday

religious life. These elements form the core of German Lutheran culture in South Australia. Separate tendencies can be identified in all areas, which are motivated by a fixation on the idea of absolute orthodoxy. From a neutral outside point of view the tensions and splits between different groups can be discussed openly. Therefore, it seems necessary to counteract a too strong heroization of August Kavel. All in all, the book is not about rewriting the story of Old Lutheran migration, but to update the theme and to add more background information to maybe see some developments in a different light.

About the author:

Johannes Boxdoerfer, born in 1980, studied History, German Language and Literature, and Political Science at the Otto-Friedrich-University Bamberg, Bavaria. Working as a high school teacher offered him the opportunity to participate in an exchange with a school in South Australia. So, between 2012 and 2018 he spent some months here. When not teaching he undertook research and writing for his doctoral thesis, having become interested in this topic since his very first contact with Australian Old Lutherans in 2004.

Texts referred to:

Brauer, Alfred, *Under the Southern Cross: a history of the Evangelical Lutheran Church of Australia*. Lutheran Publishing House, Adelaide, 1956; facsimile, 1985.

Iwan, Wilhelm, *Um des Glaubens willen nach Australien: eine episode deutschen Auswanderung*. Verlag des Lutherischen BÜcherverein, Breslau 1931.

Iwan, Wilhelm, *Because of their beliefs: emigration from Prussia to Australia*; translated and edited with additional material by David Schubert. H. Schubert, Highgate, SA, 1995; Magill, SA, [2017].

Hebart, Theodor, *Die Vereinigte Evangelisch-Lutherische Kirche in Australien (V.E.L.K.A.): ihr Werden, Wirken und Wesen: eine Zentenarschrift 1838-1938*.

Hebart, Theodor, *The United Evangelical Lutheran Church in Australia (VELKA): its history, activities and characteristics, 1838-1938*. Lutheran Book Depot, North Adelaide, 1938.

Contributing to South Australia's History

BUILT HERITAGE – A SIGNPOST TO LESS TANGIBLE HERITAGE

Notes for a talk by **Brian Samuels**, Principal Heritage Officer, Heritage Branch, Department for Environment and Heritage, at the 18th State History Conference, *History from the Ground Up*, organised by the History Trust of South Australia and held at Kadina on Yorke Peninsula 31 July - 2 August 2009.

SA'S CORNISH HERITAGE

What is the tangible heritage that the average South Australian might readily associate with the Cornish who came here in such large numbers in the nineteenth century?

- Cornish pasties
- the mine buildings that look just like the surviving ones in Cornwall
- the prevalence of Methodist churches before the coming together of Methodists with Presbyterians and Congregationalists to form the Uniting Church in Australia.

There is of course a lot more. The introductory chapter of Phillip Payton's *Pictorial History of Australia's Little Cornwall*, (Adelaide, 1978) provides a good overview.

- Mine **engines** were at first imported from Cornwall but later made by businesses owned by Cornishmen in South Australia. James Martin's foundry at Gawler employed 700 men and covered seven hectares of land at the time of his death in 1899. Other well known firms established by Cornishmen included Hawke's at Kapunda, May's at Wallaroo, May Brothers at Gawler and Coombe's at Kilkenny.
- Cornish **names** were bestowed on new settlements – for example Redruth, Truro, Penrice, Helston, Callington and St Ives – and on mines, with over 50 having the Cornish prefix 'Wheal', which literally means 'workings'.
- Payton goes on to chronicle the **Cornishmen** who managed the majority of the Colony's mines in the nineteenth century.

There is also a less tangible heritage

- The Cornish, like their fellow Celts the Welsh, liked to **sing**
- Brass, drum and fife **bands** were another popular form of recreation
- Involvement in **politics and unions** was an offshoot of the non-conformist religion of the Cornish. To cite just one example, the *Australian Dictionary of Biography* records that John Verran (1856-1932), miner and premier,

'was born on 9 August 1856, and baptized in the pit at Gwennap, Cornwall. The

Contributing to South Australia's History

family migrated to South Australia in 1857, living for eight years in Kapunda before moving to the Cornish settlement at Moonta. Having received only a few months elementary education, at the age of 10 John started work as a 'pickey-table boy' in the copper-mines. The ministers of the Primitive Methodist Church encouraged him to read and influenced him by their support of trade unionism. Through teaching in the Sunday School and through preaching, he learned to argue a case in public and was later to say, 'I am an M.P. because I am a P.M.' ... Verran was returned as Labor member for Wallaroo in the South Australian House of Assembly by-election of 1901. In 1909, on the death of Tom Price, premier of a Labor-Liberal coalition, Verran took over the Labor leadership and the coalition was dissolved. Labor won the subsequent election and on 3 June 1910 he became premier of the first all-Labor government in South Australia ...'

- < <http://www.adb.online.anu.edu.au/biogs/A120358b.htm> >

Writing in the People's Weekly of 18 May 1917, Verran said: Religion is citizenship, and the relationship between religion and politics is very close... When we come to justice and righteousness and truth these are great elementary principles of religion which affect the basis of our manhood. Religion is not a question of going to heaven. It is a question of living and making the world better for having been in it. (cited in P Payton, Making Moonta, Exeter, UK, 2007, p172)

As you would expect, some of our inheritance from the Cornish has died out. Bonfires at Midsummer date from ancient times, and were common all over Europe, being employed ritually to strengthen the sun, it having reached its zenith. As someone interested in folklife, I find it fascinating that the celebration of midsummer on the northern hemisphere date of 24 June survived at Moonta for almost 30 years. Oswald Pryor in *Australia's Little Cornwall* (Rigby, 1962) recorded:

The first traditional bonfire at Moonta was lit on June 24, 1862. From then on increasing numbers of people took part in the celebration of the ancient custom. In 1867 a large pyre was built on a sandhill, and fifty smaller fires were lit in other places. The day became a local public holiday for nearly thirty years. Crackers, skyrockets and the exploding of heavy charges of powder "borrowed" from the mine magazine were added to the ceremonial lighting of bonfires. For weeks before "Bonfire Day" boys and men could be seen bringing in sticks and brush to build the pyres, which were lit soon after nightfall. The final act of the evening, after the fires had died down, was to roast potatoes in the ashes and eat them with butter and salt. (p 165)

Reminiscing in the *Burra Record* 23 May 1934, Solomon Williams (1846-1948) recalled:

Bonfires were quite an institution among the boys on midwinter nights. ... Boys ran from fire to fire with firesticks, waving them in circles, figure eights and so on, at the same time singing the slogan "Hip Hip Hooray, midsummer day is passing away."
[Cited in I. Auhl (ed) *Burra Burra: Reminiscences of the Burra Mine and its Township* (Investigator Press, 1983), p 98]

Cornish food is another inheritance, although like the midsummer fires, the debate about what constitutes a true Cornish pasty also seems to have subsided, and I suspect that many South Australians are now totally unaware of it. I have to confess that, despite being of Cornish descent myself, I have never eaten a saffron cake or a stargazey pie, which features fish heads poking through the crust.

On the other hand, when growing up in the fifties I simply accepted that 'dreckly' meant in a while, not straight away; that someone could be 'a good doer', and never reflected on why my grandmother would say 'where's he to'. It was many years later that I learnt that those expressions were all of Cornish origin.

Contributing to South Australia's History

My point in listing these various legacies is a simple one. The State's Cornish heritage is rich and diverse, and when interpreting buildings or museum objects to bring them to life for visitors, we need to remind ourselves of the broader context within which they sit and attempt to make some of those connections. We can't and shouldn't tell all the stories all of the time, but we need to avoid the narrowness of focus that, for example, interprets buildings just in terms of their architect, dates of construction/additions, and architectural style, with little or no reference to the life that went on inside them.

CAROLINE CARLETON AND THE SONG OF AUSTRALIA

To practise what I have just preached, I want to discuss a local memorial – an obelisk of pink Aberdeen granite now located in Centenary Square, Wallaroo - and consider some of its context. Here are some of the ingredients that could be used to flesh out its significance.

- Caroline Carleton died at Wallaroo and was buried in Wallaroo Cemetery on 12 July 1874. She is best remembered in South Australia as the author of the ***Song of Australia***, the winning entry in the Gawler Institute's 1859 competition for a national song, which it ran to celebrate its second anniversary. After the winning lyrics [93 entries] were selected, German-born Carl Linger won the competition to set them to music [23 entries], and their ***Song of Australia*** was first performed in the Oddfellows Hall - which is still standing at 63 Murray St, Gawler - on 12 December 1859.
- In July 1894 *The Education Gazette* carried a notice that advised 'In order to encourage a feeling of patriotism, the Minister wishes all children to be taught to sing *The Song of Australia*'. I believe the practice continued until at least the 1970s.
- On 25 November 1923 a granite obelisk bearing the following inscription was unveiled near the entrance to the cemetery: '*In memory of Mrs Caroline Carleton, the authoress of the "Song of Australia", who was interred in this cemetery on July 12, 1874. Aged 54 years. Erected by her admirers, November, 1923*'. The first verse of the Song is inscribed on the base.
- The ***Advertiser*** newspaper of 28 November 1923 reported on the occasion, noting that some of the funds raised for the memorial had been spent on restoring Caroline's grave, and that hundreds of people visited it during the afternoon. The report also mentioned that the State Government had declined to subsidise the amount raised and that the Director of Education had refused to allow the school to raise funds by holding penny concerts.
- Rex Wiltshire's ***Copper to Gold (Wallaroo)***, [1983]) records that, during the State Centenary celebrations in 1936, a pilgrimage to the grave and obelisk was attended by 3000 adults and 800 school children (p32). He further notes that to commemorate the Song's centenary in 1959, the memorial was moved from the cemetery to its present site in Centenary Square, Wallaroo, where it was unveiled by the Governor on 22 October, and that each year on Australia Day a special service is conducted at the memorial by the Wallaroo Branch of the Country Women's Association (p32).
- In anticipation of the Song's sesquicentenary, a 24 page account of the Song and its writer and composer was published by the Gawler Public Library earlier this year and is available on the Gawler Council's web site <https://ehive.com/collections/7764/objects/1375465/the-song-of-australia-library-publication>. It provides more background than I can detail here, including letters to

Contributing to South Australia's History

the editors of newspapers critiquing the lyrics. These and other newspaper reports, including some parodies of the Song, can be accessed on the wonderful Australian Newspapers Beta site [NOW no longer beta and part of Trove <https://trove.nla.gov.au/>] hosted by the National Library of Australia. It is fully searchable and allows you to print good quality facsimiles of articles.

- The Gawler part of the story alone holds a lot of interest. The Gawler Institute was a particularly innovative body. In 1860 it sponsored a prize for the best history of South Australia, which led Henry Hussey to compile a history of the Colony that was later adapted and used by Edwin Hodder in his two volume *The History of South Australia from its foundation to the year of its jubilee: ...* (1893). The Institute also established a museum (c1859) which appears to have been the Colony's first outside Adelaide.

TYPES OF HERITAGE PLACES

Finally, I want to finish by underlining the value of reinstating less tangible heritage in displays, brochures and other interpretive materials by considering a range of other types of heritage places.

Churches

Church buildings may be the most visible indicators of the presence of religious adherents in a community, but it is also important to recognise the social role of local congregations, which have long provided networks of social support that serve both church members and the communities of which they are a part. The important role of Sunday Schools in teaching basic literacy prior to free public education, the role of church choirs, men's and women's fellowships, sporting clubs and youth groups in the social life of members, and the civic leadership provided by some individual ministers and lay leaders, has been very significant.

Other important contributions include the establishment of many church schools, provision of cottage homes and accommodation for the elderly, and the creation of and support for a large number of welfare organizations and programs.

Hotels

The history of a hotel building can provide insights into many aspects of a locality's history. Commonly one of the first buildings in a settlement, providing food, drink and lodging, hotels were also used for meetings of local councils, sporting clubs and friendly societies, were the venues for theatrical performances, dances, darts and skittles, and sometimes served as post offices, morgues and venues for inquests.

Hotels' names may also hold some history. They may relate to location (Railway, Newmarket, Gasworks), be reminders of countries of origin (German Arms, Robin Hood, Prince of Wales) or commemorate significant events (Federal, Pretoria). In addition, their locations may serve as evidence of transport routes now forgotten, with early country hotels being a day's journey by bullock dray apart.

Contributing to South Australia's History

Institutes

In the days before free local public libraries became common - Elizabeth was South Australia's first in 1957 - Institutes and their associated subscription libraries and provision of community halls and meeting rooms were important centres of activity. The first ones, sometimes called Mechanics Institutes, were established in the 1840s. Numbers peaked at 309 in 1933 and as late as 1980 there were still 136 of them, but today only a handful still function, having been superseded by over 130 public libraries.

Institute buildings will generally have witnessed many 'entertainments', lectures, meetings, dances and film shows while also providing both light and serious reading to educate and sustain the residents of their district.

Jetties

South Australia has a much larger number of jetties than most of the other Australian States, as the two gulfs put much farming land within easy reach of the sea. A large fleet of small coastal sailing vessels (mainly ketches) developed to service these landing places and carry cargo to the major ports. The surviving jetties of the Fleurieu Peninsula are reminders of the agricultural development of the area in the 1840s and 1850s, while the jetties of Yorke Peninsula followed in the wake of its subdivision for agriculture from the mid-1860s. Several metropolitan jetties were built with shipping rather than recreation in mind, most notably the original jetties at Glenelg (1859), Semaphore (1860) and Largs (1882).

Lodge (Friendly Society) Halls

Like Town Halls, Institutes and church halls, lodge halls also served the wider community's need for meeting places for clubs and societies and venues for dances, picture shows and other forms of entertainment.

Friendly societies, commonly known as Lodges, pre-dated government welfare and were a form of self-help, with workers banding together to pool their funds via regular subscriptions so that, for example, funeral benefits could be provided to their families and fellow lodge members supported when sickness prevented them working. The lodge rituals also make an interesting study in their own right.

Australian lodges were generally modelled on those already operating in Britain, which dated from the eighteenth and nineteenth centuries. Lodges active in South Australia included the Independent Order of Odd Fellows (IOOF), Manchester Unity Independent Order of Odd Fellows, Grand United Order of Odd Fellows, the Royal Antediluvian Order of Buffaloes (RAOB), the United Ancient Order of Druids, the Ancient Order of Foresters, the Independent Order of Rechabites and the Australian Natives' Association (ANA). Recent decades have seen these groups subsumed into larger organizations. (For example, the Foresters, Rechabites, Druids and ANA merged into Lifeplan Community Services on 1 July 1984.)

Parks and Reserves

Many of us benefit from the tangible heritage of parks and reserves put aside by our predecessors but it's not uncommon for those responsible for their creation to be forgotten with the passing of the years. Good interpretive signage on-site is an obvious remedy.

Contributing to South Australia's History

Place names

Place names can serve as reminders of now vanished features. Fulham was originally known as the Reedbeds, after the reedbeds through which the waters of the River Torrens found their way into the Port River before Breakout Creek at Henley Beach South was created. Similarly, the suburb of Black Forest once featured eucalypts with dark-coloured bark.

The names of streets and other features can also serve as clues to structures that no longer exist. Water Streets may indicate the presence of wells, there are many Church and Chapel Streets and Railway Terraces, while the Windmill Hotel on Main North Road, Prospect, was first licensed in 1843 when a nearby windmill served the farmers of the northern plains. The adoption of Aboriginal names and the borrowing of names from settlers' homelands are other themes to explore.

In conclusion

Through the examples I have discussed today I hope I have demonstrated how tangible objects can lead us to a lot of less tangible heritage. At the core of the Heritage Branch's work of administering the SA Heritage Register – which it does on behalf of the SA Heritage Council – is the task of writing statements of heritage significance. There is a real discipline involved in deciding why a place is significant and expressing that clearly and simply.

Being clear about a place's significance means that you are better placed to connect it to the wider world and to demonstrate its relevance to others. The initial impulse to 'save' a place or preserve amenity can arise from an emotional response to a proposed development or a desire to keep things the way they have always been. It's important to go beyond that initial response and articulate a more detailed and hopefully more compelling case.

The essence of my talk today is a plea to be holistic in our approach to the past. It's always tempting to narrow our focus to make the process of research more manageable or because evidence about a place or event is difficult to find. The problem is that it can make the results fairly mundane. One of my favourite definitions of history is that it is 'a good story well told'. The history and heritage community needs to demonstrate how our built heritage connects to its community, how it reflects the past and can be given on-going value and relevance in the future. We need to be good story tellers in as many media as we can: signs, pamphlets, works of art, Internet sites, museum displays, newspaper columns, novels and songs. As an example of the latter, I will conclude by playing The Wheeze and Suck Band's version of Steve Knightley's song *Cousin Jack*.

Author's Note

Some parts of these notes were omitted in the talk as delivered on the day. Note also that much of the text in the section of this talk on Types of Heritage Places and the related Further Reading can be found in the Learning about Heritage section of the DEH Heritage web site http://www.environment.sa.gov.au/heritage/resources/er_community.html to which I have been slowly adding material over several years. [NOW not on-line] Finally, I wish to acknowledge The Wheeze and Suck Band for their permission to play the *Cousin Jack* track from their cd *Elsie Marley's Mates*. Details of the Band's recordings and public appearances can be found at <http://www.wheezeandsuck.com>. [NOW transformed into Traditional Graffiti <https://traditionalgraffiti.com/>. The lyrics are here - <https://songmeanings.com/songs/view/3530822107858632308/>]

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Author's updating note for publication in *History SA* No. 265 in September 2021

Urls have been updated and minor updates have been inserted in square brackets commencing with 'NOW'. I have not updated the Further Reading with new *titles* published since 2009, but have noted *revised editions*.

FURTHER READING

Churches

John Whitehead *Adelaide: City of Churches* (Magill, 1986) provides an overview of the State's religious groups, which includes most of the smaller bodies. Despite its title, it covers the greater metropolitan area and a few churches beyond, and is copiously illustrated, providing an armchair tour of a diverse range of buildings and beliefs.

D Hilliard & A Hunt 'Religion' in E Richards (ed) *The Flinders History of South Australia: Social History* (Netley, 1986), pp 194-234, provides an overview of South Australian religious history. Chapter three of Andrew Peake *South Australian History Sources* (Modbury, 2007) [NOW 2nd edition, Tudor Australia Press, 2019] is devoted to church records and lists baptismal, marriage, members rolls and other such records, as well as major history books, pamphlets and serials by denomination.

Three church history groups have web sites.

The Lutheran Archives: <https://www.lca.org.au/departments/ministry-support/lutheran-archives/>

Adelaide Catholic Archdiocesan Archives: <https://adelaide.catholic.org.au/our-works-and-community/archives-and-records-services>

The Uniting Church Historical Society: <http://historicalsociety.unitingchurch.org.au>.

Cornish Enginehouses and Engines

GJ Drew & JE Connell *Cornish Beam Engines in South Australian Mines* (Department of Mines and Energy, 1993) is a richly detailed and copiously illustrated study. For a brief overview see JE Connell 'Cornish beam engines in early South Australian mining' in J Selby (ed) *South Australia's Mining Heritage* (Adelaide, 1987), pp17-36.

Hotels

RL Hoad *Hotels and Publicans in South Australia 1836-1984* (Australian Hotels Association [SA Branch] & Gould Books, 1986) is the standard reference work for hotels and their licensees. A second edition updated to March 1993 was published posthumously in a limited print run in 1999. The introductory chapters of P Sumerling's book on the hotels of Kensington, Norwood and Kent Town, *Down at the Local* (City of Norwood, Payneham and St Peters, 1998), provide an overview of the social history of hotels and their evolution in South Australia.

Institutes

Michael Talbot *A Chance to Read: a History of the Institutes Movement in South Australia* (Adelaide, 1992) chronicles their achievements and the workings of the voluntary committees that ran them for so many years. Further information on the Gawler Institute can be found in EH Coombe *History of Gawler, 1837 to 1908* (Gawler, 1910) and GL Fischer

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'Henry Hussey's "History of South Australia", *South Australiana**vol. viii no. 1 March 1969, pp17-24.

Jetties

Neville Collins *The Jetties of South Australia: Past and Present* (Woodside, 2005). [NOW Revised and Expanded edition 2010]

Lodge (Friendly Society) Halls

D Green & L Cromwell's *Mutual Aid or Welfare State: Australia's Friendly Societies* (North Sydney, 1984) states that South Australia's first friendly society was established in 1840 (p10). Their book is an excellent introduction to the self-help philosophy the societies represented and indicates that South Australian societies attracted proportionately more members and associated beneficiaries than those of the other States. LS Curtis *The Benefit Societies of South Australia* (Adelaide, 1908) provides one page snapshots of several groups' histories.

Place Names

The most authoritative guide is GH Manning *Manning's Place Names of South Australia from Aaron Creek to Zion Hill* (Gould Books, 2006) which is also available as a CD. [NOW superseded by *The Place Names of Our Land*, (Modbury, 2010) and that was in turn superseded by an on-line only revised edition (2012) renamed *A Compendium of the Place Names of South Australia* available at <https://published.collections.slsa.sa.gov.au/placenamesofsouthaustralia/>]

Statistics

Wray Vamplew et al *South Australian Historical Statistics* (Kensington, NSW, nd) is a good source of otherwise elusive statistics, including such topics as libraries, flour mills, trade unions, motor vehicles, horses, post offices, brick production, prisoners and crimes, as well as the more usual census, employment and manufacturing data.

The Song of Australia

Rae Webling *A Song of Australia: Caroline Carleton Her Poems & Biography 1820-1874* [Cover Title] (Kadina, 1977) includes the poems from Carleton's *South Australian Lyrics* (Adelaide, 1860). Ron Wallace *Our Great Patriotic Song* (Carl Linger Memorial Committee, [1999]) is a wide-ranging compendium of material, while Anne Richards *The Song of Australia* (Gawler, 2009) is a concise history produced for the Song's sesquicentenary.

[NOW on-line at <https://ehive.com/collections/7764/objects/1375465/the-song-of-australia-library-publication.>]

Contributing to South Australia's History

From Meredith Ide:

Martindale Hall

Martindale Hall dates from 1880, and in 1972 it was bequeathed by the Mortlock family to the University of Adelaide. In 1980, it was listed on the **State Heritage Register**, and in 1986 was gifted by the University to the people of South Australia to be held in trust by the Government of South Australia.

There are problems with the Martindale Hall legislation currently before Parliament, introduced by David Speirs, Minister for the Environment and Water. His Department also includes Heritage SA. If the Bill were to be passed, the Hall could be privatised or commercialised at the sole discretion of the Minister of the day, and public access could be diminished or denied.

There are four main areas of concern in the Bill:

- Abolition of the Conservation Park.
- Extinguishment of the Charitable Trust.
- Unfettered Ministerial powers to lease and license the Hall without public accountability.
- Development approvals determined by the State Planning Commission, an unelected and unaccountable Government body.

A two page coloured flyer produced by the National Trust outlines its proposal for Martindale Hall. See <https://www.nationaltrust.org.au/wp-content/uploads/2016/05/Martindale-Hall-.pdf>

A link to the **Martindale Hall petition** gives further details of issues.

10,000 signatures are needed. **Hard copy petitions** only can be presented to Parliament and are needed **as soon as possible**. **Here is the link to the petition** which you can print off.

bit.ly/martindalehallpetition2021

Please make a personal effort to collect signatures from family, friends and people you know in your interest groups. Print off more petitions if you wish.

Please return all petitions with signatures to Meredith Ide at the next Historical Society of South Australia meeting **or** post to the address given at the bottom of the petition sheet.

Thank you for considering signing to keep this iconic building just for PUBLIC USE.

(The Historical Society of South Australia, its Council and members, do not necessarily support opinions expressed in this Newsletter – Editor.)

Contributing to South Australia's History

Contributions to this Newsletter are always welcome. The deadline for articles for the next edition is Sunday 7 November.

The History Trust of South Australia and its partners the University of Adelaide, the State Library of South Australia and Wakefield Press will convene *A State of Change: two days of learning, sharing and connecting history* to be presented in the Adelaide CBD and livestreamed to conference hubs across regional South Australia.

19 -20 November 2021

More details on the History Trust of South Australia website

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