

THE HISTORICAL SOCIETY OF SOUTH AUSTRALIA Inc.

NEWSLETTER

Founded 1974

Institute Building, 122 Kintore Avenue, Adelaide 5000

President: Mr. R.H.B. Kearns, M.B.E.

Editor: Ms. Annelly Aeuckens

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FORTHCOMING EVENTS - INCLUDING NEXT MEETINGS

FRIDAY, MAY 7: LECTURE - MR. COLIN THIELE "A COUNTRY COMMUNITY IN THE 1920S".

Colin Thiele will need little introduction to persons of any age group. Some will have been taught by him in South Australian high schools after the Second World War; some will have heard lectures by him, possibly as students at Wattle park Teachers College; others will have listened on radio to performances of his plays or to him talking about literature or history; most will have some familiarity with his numerous books and verse. And all will know that he is a great South Australian, with firm roots in its history, delight in its present and willingness to work hard for its future. The Society is delighted that he has agreed to talk at one of our meetings again.

Ron Gibbs

30. *ibid.*, p. 291.
31. *Hints on Etiquette*, *op.cit.* p. 28.
32. *ibid.*, pp. 21-23, 29.
33. Elizabeth Windschuttle, 'Feeding the Poor and Sapping their Strength: the Public Role of Ruling Class Women in Eastern Australia 1788-1850' in E. Windschuttle, ed., *Women, Class and History*, Fontana, Melbourne, 1980; 'Women, Class and Temperance: Moral Reform in Eastern Australia, 1832-1857', *The Push from the Bush*, 3, May 1979.
34. *Hints on Etiquette*, *op.cit.*, pp. 13-14.
35. Leonore Davidoff, *op.cit.* pp. 16-17.
36. R Therry, *op.cit.*, pp.56-60.
37. *Hints on Etiquette*, *op.cit.*, p. 62.
38. Frances Woodward, *Portrait of Jane*, London, Hodder and Stoughton, 1951, p. 204.
39. Hannah Boyd, *Letters on Education*, Sydney, 1848, pp. 3-4.

Elizabeth Windschuttle,
University of New South Wales.

Reprinted from *The Push from the Bush*, A Bulletin of Social History Devoted to the Year of Grace, 1838, No.7, September, 1980.
Pgs. 58-73.

The concluding section of this article, entitled "Etiquette and Rank", will be published in the next newsletter.

SATURDAY 22 MAY - FRIDAY 28 MAY, 1982: WALK THE HEYSEN TRAIL!

A residential school to be held by the University of Adelaide's Department of Continuing Education at the Mylor Recreation Centre, comprising lectures and walks along the Heyesen Trail through the Mount Lofty Ranges with experts on history and natural history.

If you are interested in the school, please contact the Department of Continuing Education on 228 5238 or 228 5236, or visit its office - Level 4, Wills Building, adjacent to the University Post Office on the eastern lane of the Art Gallery coming from North Terrace.

FRIDAY, JULY 2: LECTURE - MR. MICHAEL PAGE "MUSCLES AND PLUCK FOREVER!: THE SOUTH AUSTRALIAN FIRE BRIGADE, 1840-1972".

Mr. Page is currently preparing a book, his eighteenth, on the history of the South Australian Fire Brigade. This follows closely upon the publication of his most recent work, Port Adelaide and its Institute, 1851-1979, in late 1981. Among his other well known titles are, Fitted for the voyage: The Adelaide Steamship Company Limited, 1875-1975, and The Flying Doctor Story, 1928-1978. He has also published a number of novels.

Born in England, Mr. Page served in the British Merchant Navy from 1938 to 1951, visiting Australia for the first time in 1950. During this visit he met and married an Adelaide girl and decided to settle in South Australia. He emigrated in early 1952 and it was in this and the following year that he had his first books, which he had written while at sea, published. It was also in 1952 that he took up a job as an advertising copywriter, a field where he was to remain for the next fifteen years, becoming manager in 1965 of the advertising agency which had first employed him. In the late 1960s he became Publishing Manager for Rigby Limited, a position from which he retired a short time ago. While pursuing his career, Mr. Page still found time to continue writing books, over 100 educational broadcasts for the ABC and many travel articles for the Adelaide Sunday Mail, of which he was part-time Travel Editor.

Annelly Aeuckens

FUND-RAISING FILM NIGHTS

As mentioned earlier in the year, if further rises in subscriptions are to be avoided, members support for fund-raising functions will be vital.

Wallis Cinemas have agreed to an arrangement whereby the Society will receive half the ticket price for seats it sells for certain of their normal screenings. When a suitable double feature is available, which will generally be at too short notice to advertise in a Newsletter, special tickets will be distributed (not sold) at a monthly meeting. For each of those tickets presented when a ticket is bought at the cinema, the Society will receive half the price.

Sounds painless? It certainly is. Only your support is required, and, of course, enlist as many non-member friends as you can!

Brian Samuels

HISTORICAL SOCIETY AFFAIRS

NEW PRESIDENT

Our new President, Mr. R. H. B. Kearns, was born in Adelaide but apart from War service, spent the greater part of his life at Broken Hill, where he was Chief Accountant of the mining company, North Broken Hill Limited, for many years before returning to Adelaide in 1976.

He was a foundation member of the Broken Hill Historical Society, and President for ten years. During that time he was heavily involved both in the restoration of an abandoned gaol at Silverton and its establishment as an extensive historical museum, and in a successful campaign to preserve the facade of the Broken Hill Town Hall which was threatened with demolition. He is author of a series of publications setting out the history of Broken Hill, to be published in June of this year. He was recently appointed as the honorary Historical Consultant to the Committee organising the Broken Hill Centenary Celebrations to be held in 1983.

Mr. Kearns was an active member of many civic and community organisations in Broken Hill, and was awarded the M.B.E. for 'services to the community'.

REPORTS OF RECENT ACTIVITIES

FEBRUARY MEETING

The evening of Wednesday, 17 February was set aside as Members' Night so that Society members might tell others about particular projects upon which they were engaged.

Six members each spoke for about 15-20 minutes on a wide variety of topics. These included:

- Claudia Quinn-Young.. "Technical education for girls between the two wars";
- Peter Donovan..... "The history of South Australia's Northern Territory" & "An inventory of stained glass in South Australia";
- Necia Gilbert..... "John Malcolm: art collector";
- Sean Dawes..... "Eliza Arbuckle";
- Gordon Ragless..... "The James Brown Murder Case"; and
- Sadie Pritchard..... "The Hebrew Congregation in Adelaide".

The interest shown in the talks suggested that members found the evening very successful. The only drawback was that the Society was unable to extend the hire of the hall. Its is evident that members are engaged in a great deal of worthwhile historical research and it is hoped that future Members' Nights will be organised.

Peter Donovan

NOTICES

HISTORIC COTTAGE RE-OPENED

The historic cottage in the grounds of St. Mark's College, North Adelaide, was re-opened on 26 February, 1982, by the Minister of Environment and Planning, Mr. David Wotton, after being restored at a cost of more than \$70,000.

"The cottage was prefabricated in England and built on site in 1839...Because of extremes in temperatures, the wooden structure was eventually bricked in, additional rooms were added and a verandah built...It is perhaps the only remaining example of its type in the state, and is an important piece of heritage for all South Australians."

Mr. Wotton said and added that the restoration of Walkley cottage was

"...one of the first major projects undertaken by the State Heritage Fund. A total of \$61,900 in grants were allocated to the project and a low-interest long-term loan of \$10,000 has been made available to St. Mark's College Council."

The official ceremony was attended by the President of the College Council, the Archbishop of Adelaide, Dr. Raynor, the Leader of the Opposition, Mr. John Bannon and Chairman of the College Council, Mr. Justice Matherson.

For further information: Deane Russell, Press Secretary,

Work: 212 5555, ext. 232, Home: 272 4613

(from a News Release from the Office of the Minister of Environment and Planning)

N.B. Other 'historic' buildings recently re-opened after restoration work funded from the State Heritage Fund are the Barr Smith Theatre at Scotch College and Old St. Mary's Church at Morphett Vale.

Editor.

BAROSSA HISTORY TO BE PRESERVED

"If you have ever had close contact with the Barossa Valley, please read on.

Among people who know the Barossa Valley well, there must be many who have one or two good yarns to tell about things that have happened in the past. Many people must also have seen changes in the way of life in the Barossa, changes connected with work, industry, recreation, and worship, as well as changes in day-to-day living. Others must have photographs or documents of events, people or places in the Barossa Valley, which would be of interest to other people.

These stories and pictures may be of things that happened long ago, or they may be quite recent. They are the things which go to make up the history of the Barossa Valley.

The sad thing is that mostly these things go unrecorded. Many events are forgotten, and many people move to live in another place, and so our history simply slips away.

There is a plan being launched in the Barossa Valley to capture some of our history before it is lost. As one of its projects to celebrate South Australia's 150 years of white settlement, the Angaston District Council is funding a committee of people, who intend to make oral and video tape recordings of the reminiscences of people who know the Barossa well. Working with the cooperation of the Barossa Valley Historical Society, interviewers would also like to make copies of any interesting old photographs or documents. These would be stored and catalogued in the Barossa Valley Museum and would be used in Museum displays as well as for students and other people doing historical research. The tape recordings would be indexed, and some guides and written transcripts of their contents would be produced. These tapes and guides would be kept in the Nuriootpa High School Library where student and any other people would be able to use them. Work on this project has only just begun, but, with the help of the public, the Oral History Committee aims to have completed its collection of tapes and copies of photographs by 1986, the year of the South Australia's Sesquicentenary.

As a start, the Committee is looking for people to help in three different ways. They need:

- :: People who have stories to tell or things to describe about the Barossa Valley to form a part of an historical record;
- :: Volunteers to help with the interviewing. These may wish to interview just one or two people of their acquaintance, or else with the Board within the time limited in the order of the a wider range of people; and,
- :: Anyone who wholeheartedly supports the project and is willing to make a longer-term contribution by becoming a member of the Committee.

If you, or anyone you know, can help the Oral History Committee, we are anxious to hear from you. Could you kindly ring Jenny Forbes at 68 2220 between 6 p.m. and 8 p.m. If you prefer to write, giving your name, address and phone number, your letter could be sent to Mrs. Forbes c/- The District Council of Angaston."

SEVEN HISTORIC SHIPWRECKS DECLARED UNDER HERITAGE LAW

Seven shipwrecks in South Australian waters have been declared under the Historic Shipwrecks Bill.

In announcing the declaration, the Minister of Environment and Planning, Mr. David Wotton, said they were the first to be declared under the legislation which was passed by State Parliament late last year.

"These shipwrecks are an important part of South Australia's heritage...Many of the ships were involved in the early exploration of the State's coastline, while others were part of the vital cargo trade...The increase in the number of scuba divers in the past two

decades has made shipwrecks more vulnerable to looting, souveniring and damage...Under the legislation, anyone caught looting or damaging these wrecks will be liable to a fine of \$5,000 or five years' gaol, or both...The Government is not only keen to protect the known wrecks but also concerned to locate more than 270 ships which were known to have foundered in State waters...The Bill provides for the payment of a reward for the discovery of historic shipwrecks. The amount being determined according to the relative money values of the time and the importance of the discovery...The Bill parallels the provision of the Commonwealth Historic Shipwrecks Act, which has received favourable responses from organisations involved in the use and management of maritime resources", Mr. Wotton said.

THE DECLARED SHIPWRECKS:

1. STAR OF GREECE

Historical Background: The Star of Greece was a three masted, iron hull ship, 1227 registered net tons, 227 feet in length, 35 feet beam, 22 feet depth. She was built at Belfast in 1868 and she soon developed as an important trading ship. In June 1888 she brought one of the 22 ton guns for the defence of Adelaide, and on the 12th of July she left Port Adelaide with 16,000 bags of wheat, bound for the U.K. Early in the morning, on 13th July, she was blown ashore during a storm and very soon became a total wreck. 17 of her crew were killed although she was only 200 metres from the beach, but poor lifesaving facilities and the severity of the storm contributed in making this wrecking as one of our worst shipping disasters.

Criteria used for Declaration: This shipwreck fits the following criteria.

- a. Relevance of a wreck to a particular person or event of historical importance.
- b. The wreck is a possible source of relics of historical or cultural significance.
- c. The wreck has an educational and recreational value apart from its historical significance.

2. GRECIAN

Historical Background: The Grecian was a three masted, wooden hull barque, 518 tons (new measurement). She was built at Sunderland U.K., in 1841, and on June 15 1850 she sailed from the Downs in the U.K. bound for Port Adelaide. She was carrying a general cargo and 17 passengers when a storm caused the vessel to be wrecked at the entrance to Outer Harbour 1850. One life was lost and over a number of years the wreck was moved out of the way of other ships and some material from the wreck was salvaged.

Criteria used for Declaration: The shipwreck fits the following criteria:

- a. Relevance of a wreck to a particular maritime design or

development.

- b. The wreck is a possible source of relics of historical or cultural significance.

3. NASHWAUK

Historical Background: The Nashwauk was a three masted, wooden hull ship, 762 tons (new measurement). She was built in Nova Scotia in 1853 and on February 13, 1855, she sailed from Liverpool for Port Adelaide with a general cargo and 300 emigrants. On 13 May, 1855, the Nashwauk struck the coast adjacent to Moana. No lives were lost but the master of the Nashwauk died on 3 June 1855, having suffered from the effects of anxiety and exposure during the wrecking. Part of the 300 emigrants were 130 single girls and many "...behaved in a most discreditable manner..." shortly after the wrecking. This tale, together with that of a local Moana resident being involved with smuggling during the 1840s and 1850s and being connected with this wrecking in a number of ways made this disaster a talking point forever after.

Criteria used for declaration: This shipwreck fits the following criteria

- a. Relevance of the wreck to a particular person or event of historical importance.
- b. The wreck is a possible source of relics of historical or cultural significance.

4. SANTIAGO

Historical Background: The Santiago was a three masted, iron hull barque, 455 tons (old measurement), 160.6 feet in length 25.9 feet beam, 17.4 feet depth. She was built in Methil, Scotland, in 1856 and she traded around the world until early in the 20th century when she suffered an accident in Australia. The vessel was then used as a coal hulk at port Adelaide until 1945, when she was towed to the North Arm of the Port Adelaide River and abandoned. Today the hull of the Santiago is still basically intact, which represents one of the oldest historic hulls in Australia.

Criteria used for Declaration: Although it is not a shipwreck, the remains of the vessel are historic as they fit the following criteria:

- a. The remains are a possible source of relics of historical or cultural significance.
- b. The remains are representative of a particular maritime design or development.
- c. The remains have an educational and recreational value apart from its historical significance.

5. TIGRESS

Historical Background: The Tigress was a two masted, wooden hull, snow rigged brig, 225 tons (new measurement). She was built at Walker, U.K. in 1840 and on 6 May, 1848, she sailed from Leith U.K. bound for Port Adelaide with a general cargo and two passengers. During the evening of the 26 September 1848, a storm with gale force winds from the Sout West forced the Tigress onto a reef, south of the Onkaparinga River. The vessel soon became a total wreck, some cargo was salvaged, parts were washed ashore, but part of the hull and some cargo remained where she was wrecked. The captain and one passenger drowned while attempting to swim to shore. A local farmer was charged with stealing part of the cargo washed ashore and he received three months with hard labour for this offence.

Criteria used for Declaration: This shipwreck fits the following criteria.

- a. The wreck is representative of a particular maritime design or development.
- b. The wreck is a possible source of relics of historical or cultural significance.

6. NORMA

Historical Background: The Norma was a four masted, steel hull barque, 2122 gross tons, 278 feet in length, 41.2 feet beam, 24.1 feet depth. She was built at Glasgow in 1893 and on the night of 20 April 1907, she was anchored at Semaphore anchorage with 31,000 bags of wheat, awaiting favourable winds to sail to Britain. About 2 a.m. on the 21st of April, the Ardenraig, after sailing from Britain bound for Port Adelaide, collided with the Norma and sank her, killing one of her crew. Soon after this the steamer Jessie Darling ran on to the submerged Norma and sank on top of the barque. The Jessie Darling was later refloated. The Norma was beyond salvage and she was broken up on the sea bed as she was a navigation hazard.

Criteria used for Declaration: This shipwreck fits the following criteria:

- a. The wreck is a possible source of relics of historical or cultural significance.
- b. Relevance of a wreck to a particular person or event of historical importance.
- c. The wreck has an educational and recreational value apart from its historical significance.

7. Unknown wreck (one of the seven wrecks located in Horseshoe Bay, Port Elliot)

Historical Background: This information is not available at the present time but should be known within 12 months, i.e. the term for provisionally declared historic shipwrecks.

Criteria used for Declaration: This shipwreck fits the following criterion:

- a. The wreck is a possible source of relics of historical or cultural significance.

It may fit into additional criteria once the identification and research has been carried out.

For further information contact:

Mr. W. F. (Bill) Jeffrey,
Heritage Conservation Branch, Department of Environment and Planning
43 Fullarton Road, Kent Town. 5067.

Telephone: 42 6611.

(from a News Release from the Office of the Minister of Environment and Planning)

BOOK REVIEW

ROBERTSON, Jillian. *The Captain Cook Myth*. Angus & Robertson, 1981.
164 pp. Softcover.

This book attempts to look critically at the myth that exists around the great English explorer and navigator Captain James Cook, who has generally been hailed as the "Discoverer of Australia". This claim, as the author discusses, is quite inaccurate but nevertheless has been perpetuated in so-called history books to the present day.

The story of Captain Cook's voyage to the South Seas and visit to the east coast of Australia is a good example of a lack of original historical research. Jillian Robertson comments that glaring inaccuracies have been repeated over the decades without anyone bothering to look at the primary sources.

The author not only discusses Cook but puts him into perspective with the other European explorers who visited these shores (prior to 1770) and restores that other English navigator William Dampier, who was far from being "a common pirate", to his rightful position in the discovery of Australia.

Jillian Robertson does not disregard Cook's undeniable status as a great man, but at times one cannot help feeling that she is over critical in order to make her points. Beyond that, the book makes interesting reading, especially in those chapters that discuss the Hon. Thomas Holt and Sir Joseph Carruthers, the men who were primarily involved in creating the great Australian myth around Captain Cook.

The major criticism of the book from an historian's point of view would have to be the complete lack of references, which too often makes reading most frustrating. The crowning glory of the story is that of Captain Cook's Cottage, Melbourne; a cottage from Whitby, Yorkshire, certainly, but not James Cook's house!

G. C. Bishop

NEW BOOKS

Elysian Fields: Sport, Class and Community in Colonial South Australia, 1836-1890 by John A. Daly. 240 pp., \$28.95 (mailing charge \$2 extra if posted). Available from: Gillingham Printers Pty. Ltd., 106 Currie Street, Adelaide. S.A. 5000, or Dr. John Daly, 81 Onkaparinga Road, Bridgewater. S.A. 5155.

"Elysian Fields describes the role of sport in colonial South Australia. It is a fascinating study, comprehensively illustrated with 120 photographs of the period many of which have never been published before. The book describes the origins of many sports still played but also others which are no longer popular. It has wide appeal not only as a source book for historians but for anyone who loves sport and wonders how it all began. South Australia was settled in 1836 and was to be a 'new Britannia in the antipodes'. The pioneer settlers replicated all the British institutions including sport. The 'colonial gentry' engaged in symbolic status activities like hunting, polo, golf and yachting. The middle class settlers encouraged team sports like cricket and football for the communal values they stressed and the democracy they fostered. They endorsed only those activities which were 'manly and moral'. Certainly they disapproved of the sports of the 'lower orders' which were those of the tavern - skittles, quoits, wrestling, boxing, horseracing, single-wicket cricket. However, community sports like football and cricket did much to erode class and ethnic exclusiveness and Elysian Fields vividly describes this process of democratisation. The author, Dr. John Daly is well-known in the Australian sporting community. Coach of the national athletic team at two Olympic Games (Montreal and Moscow) he is a consultant to the Commonwealth Government on sport policy, a director of the National Sports Institute and chairman of the Australian Coaching Council. He is currently Principal Lecturer and Head of the School of Physical Education at the South Australian College of Advanced Education."

A Land Full of Promises: A History of South Australia's Northern Territory by Peter Donovan. Brisbane: University of Queensland Press, 1981, \$19.95 (hard back). Available at most major city bookstores

Late last year, Peter Donovan, one of the Society's Council members was successful in having a book published, A Land Full of Promises. This book tells the story of South Australia's efforts to colonise the Northern Territory during the period, 1863-1911. Where other authors have simply chronicled the failures of European enterprise in the Territory, Donovan has sought to explain why capitalists persisted with their efforts in the territory, despite the many failures.

Discover Port Adelaide: A Visitor's Guide to the District. 3rd Edition (2nd Revision) by Brian Samuels. 14 pp. illustrated pamphlet. Available from: The Port Adelaide Historical Society Inc., Box 254, P.O., Port Adelaide. S.A. 5015. Also available is a brochure entitled, Walking Port Adelaide, which sets out a walking tour covering the 'historic core' of Port Adelaide.

The author, Mr. Brian Samuels, is historian to the Port Adelaide Historical Society.

NEWSLETTER EXCHANGE

Since February, 1982, the following Newsletters and Journals have been received:

- a) Australian Historical Bibliography, *Bulletin*, No.5, December, 1981.
- b) Canberra and District Historical Society *Newsletter*, No.232, March, 1982.
- c) *Catch Point*, Mile End Railway Museum (S.A.) Inc. Newsletter, No.28, March, 1982.
- d) Royal Geographical Society of Australasia, South Australian Branch (Inc.) *Newsletter*, Vol.18, No.2, March, 1982.
- e) Royal Western Australian Historical Society's *Newsletter*, Vol.21, No.2, March, 1982.
- f) South Australian Horse Driving Society *Newsletter*, March, 1982.
- g) South East Family History Group *Newsletter*, Vol.2, No.1, February, 1982.
- h) The Cape Horner *Journal*, No.78, March, 1982.
- i) The Uniting Church in South Australia Historical Society *Newsletter*, No.13, February, 1982.

NEWSLETTER ARTICLES

- a) *Bulletin*, No.5 is entitled "Towards 'The Spirit of the Hive': Archivists, Librarians and Historians in Communication", and is a collection of the following articles constituting the Proceedings of the Australian Society of Archivists, A.C.T. Branch Seminar, held at Burgmann College, A.N.U., 22-23 November, 1980: "The Use of Sources by the Historian" by V. Crittenden, "Archives Finding Aids: Relevance to Historians" by P. J. Scott, "The Archivist as Historian" by H. J. Gibney, "Give us the Tools..." by D. C. S. Sissons, "Historians, Archivists and the Study of Communication" by G. Osborne, "Sources of Information for Australian Historians: A Case Study on the Australian Wine Industry" by C. J. Krawczyk, "Sources on the History of the Australian Wine Industry in the Custody of Australian Archives, A.C.T." by S. McCausland, "Bibliographic Application 57 of the Computer: a Specific Example" by R. Legge.
- g) "If You Suspect a Convict in the Family"
 - write to the ARCHIVES OFFICE OF TASMANIA 91 Murray Street Tasmania 7000 and ask if they have records of the person required. If the ancestor has a common name give extra details to help identify them. Give an approximate date of arrival in Tasmania as the Archives has an alphabetical list of all convicts.
 - Mr. Ian Brand, 31 Garden Grove, West Moonah, Tasmania has published several books on the convicts of Port Arthur and is a reliable author who has done considerable research. The book titles are *Port Arthur 1830-1877* & *Escape from Port Arthur*.
 - The GENEALOGICAL SOCIETY OF TASMANIA GPO Box 640 G, HOBART, Tasmania 7001 is also most helpful and their magazine *Tasmanian Ancestry* is now in our library."
- h) "KETCH, ANNIE WATT: Here's a piece from a magazine.
The good ship ANNIE WATT may never sail the high seas but at least she'll look the part in a coming \$5m TV series, *For the Term of his Natural Life*. The 111-year-old ketch was saved from almost certain dereliction by the series' Canadian producers.
The once-majestic-looking 21m ketch - the last of South Australia's grain traders - was withdrawn from commercial use in 1970.
The ANNIE WATT was then bought by a local preservation group to be restored, but for the past decade has remained high and dry in her final mooring spot behind the old church at Semaphore, an outer-Adelaide suburb.
Now Minton Productions has refitted her to appear as the convict ship MALABAR in the six-hour drama based on Marcus Clarke's classic story.
It stars Colin Friels as the wrongly accused hero, Rufus Dawes, and there will

THE HISTORICAL SOCIETY OF SOUTH AUSTRALIA INC.

STATEMENT OF INCOME AND EXPENDITURE FOR YEAR ENDED 31ST DECEMBER, 1981

| <u>INCOME</u> | | | <u>EXPENDITURE</u> | |
|---------------------------------|----------------|--------------------|---|--------------------|
| Balance Brought Forward, 1/1/81 | | | | |
| Operating Account | \$1390. 91 | | Publications | |
| Deposit Stock Account | 1118. 45 | | Newsletters | \$2230. 46 |
| Life Membership Account | 1200. 00 | | Journal | 2428. 23 |
| Petty Cash | <u>32</u> | \$3709. 68 | Programme | 350. 00 |
| | | | Heritage Grant Guidesheets | <u>369. 67</u> |
| | | | | \$5378. 36 |
| Subscriptions | | | Administration | |
| Life Membership | 250. 00 | | Stationery | 80. 50 |
| Family | 1053. 00 | | Petty Cash, postage, telephone, insurance etc. | 403. 92 |
| Ordinary | 2546. 00 | | Subscriptions | 25. 00 |
| Institutions and Schools | 522. 00 | | Sundries | <u>170. 40</u> |
| Pensioners and Students | 264. 00 | | | 679. 82 |
| Country | <u>340. 00</u> | 4975. 00 | Educational Programme | |
| Sale of Journals | | 353. 50 | Catering | 18. 27 |
| Field Excursions | | 293. 00 | Theatre Hire | 160. 50 |
| Grants | | 2900. 00 | Field Excursions | <u>435. 00</u> |
| Bank Interest | | 631. 63 | | 613. 77 |
| Sundries | | | Bank Balances, 31/12/81 | |
| Supper Receipts | 29. 20 | | Operating Account | 3161. 14 |
| Miscellaneous | <u>53. 50</u> | 82. 70 | Deposit Stock Account | 1243. 88 |
| | | | Life Membership Account | <u>1868. 54</u> |
| | | | | 6273. 56 |
| | | <u>\$12945. 51</u> | | |
| | | | | <u>\$12945. 51</u> |

I have obtained all the information and explanations I have required. In my opinion the above summary of Income and Expenditure is a true and accurate record of the financial affairs of The Historical Society of South Australia Inc. for the year ended 31st December 1981.

20th January, 1982

R.H.E. Kearns
R.H.E. Kearns
Registered Company Auditor

also be cameo appearances by Patrick MacNee, who played the dapper Steed in *The Avengers*, and American actor Anthony Perkins. Once production ends early next year *ANNIE WATT* will be on display at a maritime museum to be established by the National Trust of South Australia at Port Adelaide."

"A START TO A MARITIME COLLECTION: Worth inspection is the group of models at the old bank buildin, 119 Lipson St., Port Adelaide.

The daily, the *Advertiser* gave it all this plug on March the 8, 1982:

When Herbert Croker retired after 25 years in the Merchant Navy he had survived five shipwrecks but had lost none of his love for the sea. He spent the next 30 years of his life, firstly as a boiler attendant and then in retirement, devoting his every spare moment to building working models of ships and ships' engines.

Mr. Croker died in 1980, at the age of 80, after winning several awards for his models.

Now his widow, Mrs. Joyce Croker, 70 of Alberton, has given them to the S.A. National Trust for display in the maritime museum at 119 Lipson Street, Port Adelaide.

The eight boats for display include a police boat, clipper ships, a Thames River steam launch and a paddle-steamer.

All are in working order and are driven by battery, steam or gas engines.

'Many of the models took up to a year to complete,' Mrs. Croker said yesterday.

'My husband always researched each ship thoroughly. At one stage he was spending so much time out in the workshop, not coming in till 2 in the morning, I had to take Italian to keep myself occupied.'

Mrs. Croker said her part in her husband's boat building was confined to the 'mucky bits'.

'I stitched the sails and sewed the seat coverings', she said.

Admission to the display will be 50¢ for adults and 20¢ for children. All money raised will go to the National Trust's Maritime Park at Port Adelaide.

The exhibition will be opened by the mayor of Port Adelaide, Mr. H. C. Marten, at 8 p.m. today.

It will be open to the public from 7.20 to 9 tonight and thereafter from 7.30 to 9 on Wednesday nights and from 1 to 5 on Sunday afternoons."

i) "The will of (Samuel) Way" by Arnold Hunt. 1½ pgs.

THE NEW SCIENCE OF ETIQUETTE

Many unthinking persons consider the observance of Etiquette to be nonsensical and unfriendly, as consisting of unmeaning forms, practiced only by the silly and the idle; an opinion which arises from their not having reflected on the reasons that have caused certain rules to be established, indispensable to the well-being of society, and without which, indeed, it would inevitably fall to pieces and be destroyed.

- Hints on Etiquette, Hobart, 1838.

The 1830s was a decade of political reform and economic growth in both Britain and the Australian colonies. The 1832 Reform Bill cemented the bonds between the British aristocracy and the rising middle class to form an alliance that would dominate society for the rest of the nineteenth century and beyond. The growth of capitalistic economic relations expanded the middle-class's numbers while the buoyant economic conditions established the wealth of many. Britain and its colonies shifted from being societies where social and economic relations were dominated by patronage and heredity to societies where individual achievement was rewarded with wealth and influence.

Etiquette, this paper will try to show, was a central concept in the accommodation of these changes. It provided a means of access for the socially mobile to the expanding ruling class; it provided means through which the middle class values and habits could be accepted as dominant in social relations; and it provided a sense of community, recognition and precise rank within a class composed of substantial and growing numbers and which was dispersed over wide geographic areas. The main document through which this argument is made is the book, Hints on Etiquette and the Usages of Society, with a Glance at Bad Habbits, written under the pseudonym Agogas, and published in Hobart in 1838 by William Gore Elliston, the government printer.(1)

Hints on Etiquette was originally published in London in 1836 and immediately proved a best-seller, reaching 15 editions in its first two years. Elliston printed his own edition of the book two years later. The only library copy of the book is held by the Crowther Library in Hobart.

Books which offered advice on social conduct date back to the invention of printing. Castiglione's The Courtier, a sixteenth century book on the etiquette of the ruling circles, set a style for such books that continued until the late eighteenth century.(2) In the nineteenth century, etiquette books broke with the older tradition in two ways. First, in contrast to the older books' generally abstract level of advice, the new works were marked by the fine points of their detail, giving highly specific instructions. Second, the volume of new publications in the field increased dramatically in the nineteenth century, particularly in the 1830s. It became a boom market for publishers. In a review of these works in October 1837, the Quarterly Review listed twelve titles published in English in 1836 and 1837 alone.(3) In Sydney, the bookseller James Tegg listed five such books in his catalogue for 1835:(4)

Chesterfield's Advice to his Son on Men and Manners;
Hints for the Improvement of the Manners and Appearances of Both Sexes;
Domestic Manners of the Parisians;
Letter Writer;

Young Man's Own Book: a Manual of Politeness, Intellectual Improvement and Moral Department.

Colonial newspapers in the 1830s and 1840s often carried quite lengthy articles on manners, such as: "A Few Plain Observations on Politeness" and "The Epicure's Code: On the Mode of Giving a Dinner".(5)

William Gore Elliston conducted the Longford Hall Academy, a fashionable school for boys, from 1833 to 1837. He then bought the Hobart Town Courier's printing, bookbinding and stationary business which he used to publish his edition of Hints on Etiquette.(6) He advertised the book prominently on the front page of the Courier for seven months in 1838. He also gained it a place in the 1838 catalogue of the Australian Subscription Library.(7)

The choice of Hints on Etiquette for this publishing venture stemmed partly from its sales success but also from the high reputation it had won. In its survey of the literature on etiquette in 1837, the Quarterly Review was fairly scathing towards the others but conceded that this book was valuable. The author had had access to the best possible authority on such matters, an English 'lady of rank', the Honourable Lady Murray.(8) This meant it made fewer mistakes and was more sensible in contentious areas than its competitors.

1. ETIQUETTE AND THE NEW MIDDLE CLASS

Observations about the practices of social distinction and the form of manners prevalent in the colonies are among the most common made by visitors and commentators about eastern Australia in the early nineteenth century. The observations, however, changed emphasis between the 1820s and 1830s. On the one hand, it was noticed in the 1820s that the elite strove very hard to distance itself from the rest of society. Peter Cunningham wrote that: 'The pride and dignified hauteur of some of our ultra aristocracy far eclipse those of the nobility of England'.(9) Lady Sophia Forbes commented at the same time that the 'prejudice against trade, from a social standpoint, was very pronounced, and none engaged in any trade or business were admitted within the circle of the exclusive set'.(10)

On the other hand, by the 1830s and 40s, a growing number of commentaries came to lament that the children of the colonial middle class were not acting exclusively enough. 'It was quite distressing', remarked an English visitor to Hobart in the early 1840s, 'to witness the contrast between the English-educated parents and their grown-up children, whose manners and ideas seemed barely equal to those of the lower uneducated order of society at home'.(11)

The interim decade had seen the eclipse of the old Anglican Tory 'exclusive set' which had tried to establish itself as a hereditary gentry, and the rise of a more liberal political regime which allowed increasing influence to free immigrants, merchants and traders. This did not lead to the loss of the concept of exclusiveness but rather to its expansion. As Roger Therry put it: 'The circle of good society continued widening and improving'. By the 1850s, Therry went on, there was as good a 'middle class society' in the chief towns of Australia 'that one can find in the principal towns of England, out of London'.(12)

It was precisely this social development that Hints on Etiquette was designed to serve:

It would be absurd to suppose those persons who constitute the upper ranks of the middle classes in London are ignorant of the regulation here laid down; - but in the country, (especially in

the mercantile districts,) where the tone of society is altogether lower, it is far otherwise.(13)

The book defined its audience quite specifically as the new, socially mobile members of the middle class:

In a mercantile country like this, people are continually rising in the world. Shopkeepers become merchants, and mechanics manufacturers; with the possession of wealth they acquire a taste for the luxuries of life, expensive furniture, and gorgeous plate; also numberless superfluities, with the use of which they are only imperfectly acquainted...Such persons are often painfully reminded that wealth alone is insufficient to protect them from the mortifications a limited acquaintance with society will entail upon the ambitious.(14)

While 'wealth alone' may not have been sufficient to enter the 'circle of good society', the assumption upon which the publication of such books was based was that this society had nevertheless become very open-ended. The fact that the rules of the circle could be packaged as a commodity and purchased in book form, rather than bestowed only by birth or patronage, testifies to this.

Etiquette should be seen as a set of rules prescribing social relationships which was used to allow socially mobile individuals access to the ruling class. A necessary condition of gaining such access was the observation of these rules. Once accepted, etiquette also governed the position that individuals had within this class. The rituals of manners conferred strict conduct that was to be observed towards one's superiors and inferiors. In a period of rapid social change, the accumulation of new fortunes and the growing influence of the middle classes in the institutions of politics and the law, etiquette was one means through which the aristocracy and gentry maintained their own position while expanding their circle to include the newly rich and powerful. Rather than allow a new social group to form in opposition to itself (as had occurred in France in 1789), the English ruling class expanded to encompass the newcomers, but on the terms decreed by the old elite. Hints on Etiquette recognised the politics of its subject:

Etiquette is the barrier which society draws around itself as a protection against offences the 'I' cannot touch, - it is a shield against the intrusion of the impertinent, the improper, and the vulgar, - a guard against those obtuse persons, who having neither talent nor delicacy, would be continually thrusting themselves into the society of men to whom their presence might (from the difference of feeling and habit) be offensive, and even insupportable.(15)

Etiquette was only one part of the social relations that made up this accommodation of the new middle class. A full account of the process in the colonies would have to emulate Leonroe Davidoff's study of *Society and The Season* in Victorian London.(16) However, it is worth emphasising how profoundly the code of etiquette sought to mould the lives of those who submitted themselves to it. Etiquette not only sought to regulate contacts within the 'circle of good society', it extended to the minutiae of personal life, from the way to eat to the appropriate address of one's own children:

In talking of your own children, never speak of them as 'Master William' or 'Miss Jane'; or 'Mr Henry', or 'Miss Louisa', except it be to your servants, or those of the lower rank: it is a miserable attempt to elevate both them and yourself, which will assuredly fail, as it is practised by those only who have recently

risen above that dingy mass of mediocrity - 'the multitude'; leave it therefore, to others to pay them so proper a remark of respect, secure that none but very intimate friends will take the liberty of calling them plain 'Mary' or 'Edward -:' this is an important caution, as it is generally the first error committed by the 'nouveaux riches'.(17)

2. ETIQUETTE AS SCIENCE

In the early nineteenth century the word 'science' came into use to cover a variety of activities. It referred to the systematic study of a subject in the widest sense and was often used when the rules of an activity were reported in fine detail. Hence 'domestic science' recorded the ways in which a house should be kept; the 'science of penal discipline' listed the rules by which a prison should be governed together with accounts of the causes and cures of crime.(18) Etiquette was often regarded as a 'science' in this sense, as book titles testified;(19)

The True Science of Etiquette, Glasgow, 1836

The Science of Etiquette, Glasgow, 1837

The most elaborate rituals were reserved for the rites of passage: birth, coming of age, marriage and death. The concern of most books, however, was equally related to the social contact, particularly that of meeting new people. This occurred through in individual contact - 'introductions' - or through formally arranged group activities such as dinners, parties and balls.

The table of contents of Hints on Etiquette gives a fair indication of the relative degrees of emphasis:

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Introductions

The system of introductions functioned to preserve ranks within the circle of society. At the same time it gave a person the option of trying to gain access to the next higher group while keeping down below who were just trying to do the same thing. Thus one was never introduced to someone unless beforehand one had decided such an introduction was of some use. One never put others in positions where they were forced to be introduced to people they had not yet decided they wanted to meet.

Never introduce people to each other, without a previous understanding that it will be agreeable to both.(20)

Should you, whilst walking with your friend, meet an acquaintance, never introduce them.(21)

The person of lower rank was always introduced to his superior, not vice versa. Rank was determined by the old conventions of landed society. The older rated higher than the young, all other things being equal, and women were rated superior to men of equal rank.

In making 'introductions' take care to present the person of the lower rank to him of the higher, that is, the commoner should be presented to the peer, not the peer to the commoner; Dr. A. to Lord B., not Lord B. to Dr.A.(22)

The person of higher rank then had the choice of following up the introduction or not by further recognition.

If you have been in society with a nobleman, and should chance to meet him again elsewhere, leave it to him to speak first, or to recognise you. If you claim his acquaintance, you give him the opportunity of behaving superciliously to you, which would be as well avoided.(23)

The person of inferior rank, however, had little choice and was bound to comply with the wishes or whims of those above.

It is, however, understood in society, that a person having been properly introduced to you, has some claim on your good offices in future; you cannot therefore slight him without good reason, and the chance of being called to an account for it.(24)

To offend against these codes meant the individual risked being 'cut'. The 'cut' was administered by a person giving others a cold look, or by not catching their eyes or pretending not to see them when in the street. Or it could reach the stage of more overt rejection. For evidence of the colonial adoption of these codes we are in most cases reliant solely upon anecdotes, but some of these are particularly vivid, such as the following recorded by Peter Cunningham on a Sydney street:

An excellent Yorkshire friend of mine, in command of a merchant ship, unaware of the distance and punctilio observed here, very innocently stepped up to one of our 'eminent lawyers' (to whom he had been casually introduced but a few days previous) to ask some trifling question, which was prefaced with 'Good morning, Mr. -'. The man of the law, however recoiled as if a toad had tumbled in his path, and ejaculated with a stern frown, 'Upon my life, I don't know you, sir.' This proved to be a subject of much merriment to my friend, who would receive my usual 'How d'ye do's' when we met, with a disdainful toss of the head, and 'Upon my life, I don't know you, sir!'(25)

Cards and Calling

If you are thrown amongst fashionable people you must not pay a visit to a lady before two o'clock, P.M., nor after four, as if you call before that time, you will interrupt those avocations which more or less occupy every lady in the early part of the day; if later than four o'clock, you will prevent her driving out.(26)

After one was introduced, the next step in gaining social recognition was to call at people's homes. One was not to meet a 'gentleman' or 'gentlewoman' in a public place. 'As no person who respects herself does so, you may reasonably suspect any advances made to you.'⁽²⁷⁾ If you wanted to call on a person to whom you had been introduced, you sent a card to the home announcing your intention. Again, the intention was to try to gain access upwards while deterring those beneath you. Calls, once made, could not be repeated unless they had been returned.

Calls were always made in the afternoon (though they were named 'morning calls') to avoid disrupting the business of the household. They were expected to be short (15 minutes for a morning call) and the conversation light and superficial. Among women of the colonial upper middle classes, calling became a prolific pastime. Lady Eleanor Stephen (wife of the justice Sir Alfred Stephen) recorded in her 1842 diary a call or dinner every day of the week.⁽²⁸⁾ Louisa Ann Meredith recalled that after newly arriving at Port Sorell in Tasmania she was besieged by callers. 'By the time these complimentary visits were over, and in due order returned, I had grown quite weary of answering the same questions over and over again'.⁽²⁹⁾

The strict formality of visits advocated by Hints on Etiquette and similar books did not, of course, entirely govern the social contact people enjoyed. There was obviously a great deal of informal socialisation and visiting. But the influence of etiquette spread its strictures here too. In the 1840s, Louisa Ann Meredith complained about the assumptions of formality being held by women she visited:

One crying fault of the 'ladies' prevails far more in colonial than in English society - I allude to that most absurd fallacy, which seems to imagine that a lady ought to be discovered by any chance visitor, at any hour of the day, fully arrayed in her newest attire, and in a state of smartness and precision as regards flounces, ribbons and collars, which is wholly and utterly incompatible with any kind of domestic occupation or duty whatsoever.

Now the prevalence of this monstrous belief is productive of many evils; not the least of which is, the delay which almost invariably takes place in the appearance of the ladies of any family on whom one calls in the country; and the period allotted for a friendly chat thus passed in a dreary survey of a formal drawing room, or in constrained talk with the unhappy master of the house, who is in a fidget of anxiety and impatience at the absence of wife and daughters. Thus, unless we determine to let our own dinner spoil, or to omit some other intended visit, we are compelled to take leave in five minutes after the entrance of our fair friends, whose recently smoothed hair, horizontally-folded dresses, and red damp hands, attest with painful certainty the trouble which our kindly-intended call has occasioned them.⁽³⁰⁾

Dinner

The longest chapter in Hints on Etiquette is devoted to dinner parties. It is not only concerned with the manners appropriate to the occasion but is a small manual on how to make dinners successful. Its advice runs from the appropriate number (ten is best), to what to serve, when to serve it, what cutlery to use with what foods, the propriety of second helpings ('it is considered vulgar to take fish or soup twice'), bad habits such as slurping the soup or 'the filthy custom of gargling your mouth at table', to the correct form of invitations and thank you cards.

There are two aspects of the dinner party that stand out. The first is that all the assumptions of the chapter are middle class. The dinner is always given at night, after the day's business has been concluded. It is a far cry from the long,

leisurely afternoon and evening dinners characteristic of landed aristocracy or gentry. The precision of office time schedules is brought to the dinner at home. For example:

Coffee should be brought in at an hour previously appointed, without the bell being rung for it, but a sufficient interval must be allowed, lest the host seems chary of his wine. For instance, nine o'clock is a good hour, if the dinner were at six; or ten o'clock for one which commenced at seven.⁽³¹⁾

Although etiquette was designed to introduce the middle class to the codes and rituals of the old elite, those codes and rituals themselves were changing. By the 1830s, the underlying assumptions of the 'correct' dinner party was based firmly upon the working habits and ethos of the middle class itself. This point is taken up further in the last section.

The second notable point about the dinner party is that it is very much the affair of 'the lady' of the house. It is she who ushers the guests ahead of her to the dining room, entering at last, to sit at the head of the table, from where she directs the affair. The 'gentleman' of the household sits at the bottom of the table. Invitations to dine are always sent to 'the lady' and thank-you notes are left with her the next day.⁽³²⁾ The next section examines some of the reasons for this.

3. WOMEN AND 'SOCIETY'

Society is to the daughters of the family what business is to the son.

- Sarah Ellis, Daughters of England, 1842.

In the social and political upheavals that accompanied the rise of the English middle class during the industrial revolution, women were given a distinct social role. They were excluded from business and the market place and given the roles of preservers of morality and arbiters of taste, manners and social contact. Part of this role was performed publicly, in philanthropic and political movements such as temperance,⁽³³⁾ but much of it was confined to domestic life. Social intercourse, as Hints on Etiquette continually stresses, was ideally centred on the private home.⁽³⁴⁾ Whereas once the conventions and events of 'Society' had emphasised political and intellectual activity, in the Victorian era, as Leonore Davidoff has demonstrated, the more theatrical and hedonistic functions of 'Society' came to the fore. The marriage market became its main claim to a serious social role. The regulation of social events were turned over primarily to women.⁽³⁵⁾

In the Australian colonies much the same pattern was evident. The social events of New South Wales had centred on Government House at least until the end of the 1820s and to that time they bore considerable political importance. The extending of dinner invitations to Government House and their acceptance or rejection were crucial barometers of political regard and influence (as the careers of Bligh, Macquarie and John Macarthur readily testify) and such functions provided opportunities to discuss and take decisions about many aspects of colonial administration. Roger Therry, who noted the exclusive nature of Sydney Society on his arrival in 1829, saw this broadening throughout his colonial career. But as this happened, 'Society' came to be woman-centred and ostensibly aimed at amusement. The question of social activities, wrote Therry, became

especially a favourite one with the ladies, who are more dependent on the social amenities of life for their happiness, than their

less sensitive and more robust helpmates, engaged in the active bustle and business of colonial life... At the balls and parties of Government House, and at private reunions, music and dancing and agreeable conversation supply the usual pleasant entertainment of similar evening associations at home.(36)

The decline of discussions about colonial administration at Government House dinners and the elevation of 'music, dancing and agreeable conversation' did not mean that such functions lost their political importance. If the thesis here is correct, then the balls, parties and dinners, where women played central roles, were significant in accommodating new members to the ruling elite and in establishing the code of social contact among that elite. The exclusion of middle class women from commerce, industry and the institutions of the state did not mean that they had no political significance nor that they were simply ornamental, idle and useless. In their own sphere, they established and enhanced the position of their class as much as men did in theirs.

This is not to argue that all middle class women welcomed this role. Some felt it was intellectually demeaning to devote a lifetime to style, manners and place. The writings of Jane Franklin and Louisa Ann Meredith are full of complaints from this perspective. They were scathing of concepts of etiquette that excluded women from 'serious' conversation, such as that in Hints on Etiquette which advised:

There are but few things display worse taste than the introduction of professional topics in general conversation, especially if there be ladies present.(37)

Jane Franklin often lamented the role that colonial society expected of her:

And if a Governor's wife is 'very clever' and is known to sit much in her room, and does not exhibit her fancy works, and has travelled on three continents and is suspected of writing a book, why if she does not overturn the state, or keep it going, it is not because she has not the means.(38)

Other middle class women criticised the role from a more dour interest. A combination of the Protestant work ethic and Puritan distaste of hedonism led them to welcome the more spartan living conditions of the colonies and to see virtue arising from the shortage of servants which kept women more tied to household duties. Hannah Boyd wrote on these lines in 1848:

I am well aware, that from the great difficulty you find in procuring servants in the bush, a great part of your day must be occupied doing servile work; but, on the other hand, you have not the temptations to sacrifice a great deal of time to society, which you would, if you resided in a country neighbourhood in England, and kept a carriage. You have no lady neighbours to pay morning visits, and to accuse you of rudeness if you do not return them, according to the established rules of etiquette. You are not obliged to give dinners to people who have plenty to eat at home; nor are you called upon to go to a distance of three or four miles to eat a dinner, although you might have plenty of servants at home to cook one for you.(39)

Overall, however, it was probably less criticisms of these kinds and more objective conditions such as the shortage of servants that placed limits on colonial emulation of English 'Society'. Despite such limits, women in the Australian middle class in the early nineteenth century generally conformed to the patterns established by their English counterparts.

FOOTNOTES

1. Agogos, *Hints on Etiquette and The Usages of Society with a Glance at Bad Habits*, William Gore Elliston, Hobarton, 1838.
2. Chilton Latham Powell, *English Domestic Relations 1487-1653*, New York, Columbia University Press, 1917; Anne Firor Scott, *The Southerly Lady; From Pedestal to Politics, 1830-1930*, University of Chicago Press, 1970.
3. 'Codes of Manners and Etiquette', *Quarterly Review*, October 1837, reprinted in A. Hayward, *Biographical and Critical Essays*, London, Longman, Brown, Green, Longman and Roberts, 1858, p.269 ff.
4. James Tegg Catalogue, 1835, Sydney (ML), pp. 6, 12, 7, 15, 32.
5. *Temperance Advocate* 7/4/41; *Sydney Herald* 22/4/33.
6. 'William Gore Elliston', *Australian Dictionary of Biography*, 1788-1850, Vol 1, Melbourne University Press, 1966, p. 355.
7. Catalogue of the Australian Subscription Library, 1838 (ML), p.104.
8. The estate of the late Honorable Lady Murray, in fact, sued the English publishers for breach of copyright claiming direct plagiarism from her notebook - 'the very italics being her own', "Codes of Manners and Etiquette", *op.cit.*, p. 290. ..
9. P. Cunningham, *Two Years in New South Wales*, Vol 2, London, 1827, p. 123.
10. George Forbes, ed., *Sydney Society in the Crown Colony Days, Being the Personal Reminiscence of Lady Amelia Sophia Forbes*, Sydney, 1911, p. 46.
11. Sir J. C. Ross, *Voyage of Discovery and Research in the Southern and Antarctic Regions, 1839-1843*, John Murray, London, Vol 1, pp. 119-120.
12. R. Therry, *Reminiscences of Thirty Years' Residence in New South Wales and Victoria*, London, 1863, p. 56-60.
13. *Hints on Etiquette, op.cit.*, p. 6.
14. *ibid*, pp. 10-11.
15. *ibid*, p. 9.
16. Leonore Davidoff, *The Best Circles: Society, Etiquette and the Season*, Croom Helm, London, 1973.
17. *Hints on Etiquette, op.cit.*, p. 56.
18. *Tasmanian Austral-Asiatic Review*, 29/10/41 p. 3.
19. 'Code of Manners and Etiquette', *op.cit.*, p. 11.
20. *Hints on Etiquette, op.cit.*, p. 11.
21. *ibid.*, p. 12.
22. *ibid.*, p. 13.
23. *ibid.*, p. 45.
24. *ibid.*, p. 15.
25. P. Cunningham, *op.cit.*, p. 123.
26. *Hints on Etiquette, op.cit.*, p. 49.
27. *ibid.*, p. 14.
28. Lady Eleanor Stephen, *Diary*, ML MSS 777, 3, pt 29, 1842.
29. Louisa Anne Meredith, *My Home in Tasmania*, New York, 1853, p. 290.