



Journal of Coffs Harbour District Family History Society Inc.



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Journal Published Quarterly by



COFFS HARBOUR DISTRICT FAMILY HISTORY SOCIETY INC.

Mail: PO Box 2057, COFFS HARBOUR, 2450

New Location: Coffs Community Village (behind Coles) Block C, Rooms 1 & 2

Phone: (02) 6648 3605. Email: coffsgenie@gmail.com

Website: <https://www.coffsharbourfamilyhistory.com>

Hon. Solicitor: Adam Todd



ABN NO: 22 081 981 363

OFFICE BEARERS:

President: Fiona Hulbert
Vice President: Robyn Little
Secretary: Cheryl dal Pozzo

Treasurer: Ruth Doward
Public Officer: Fiona Hulbert

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| | | | |
|----------------------------|------------------|--------------------------------|--------------------------------|
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MEMBERSHIP FEES:

Annual Membership Fees: Single \$50.00
Joint (2 persons at same address)..... \$70.00

As from 1st July, a fee of \$15 will be charged if you would like your "Genie-Allergy" posted to you. All members with an email address, will have their journal emailed to them.

RESEARCH:

Library Hours: Tuesday, Wednesday & Thursday 10.00am to 3.00pm (CLOSED 2nd Thursday afternoon)
Saturday: open mornings, afternoons closed except by appointment

Library Fees: Members - free on production of current membership card. Visitors - \$10 for half day or \$20 for whole day. Duty Monitors are available for advice and assistance.

Library Rules:

- * Current membership cards are to be worn in the rooms.
- * Attendance Book to be signed on arrival and departure.
- * Bags to be left in area indicated by Monitor.
- * Pencils only to be used in Library.
- * Photocopies available through duty Monitor and will be charged according to price schedule
- * One microfiche only (do not remove plastic sleeve) to be removed from drawer.

Correspondence Inquiries: Research will be undertaken for a fee of \$30.00 per hour
For more information, email coffsgenie@gmail.com

Workshops: are held on 4th Saturday of each month or as otherwise advertised.

RECIPROCAL RIGHTS – Reciprocal rights are offered to members of all family history societies who visit our rooms to do research. Proof of current membership is required.

The Society does not hold itself responsible for statements made or opinions expressed by authors of the articles published in "Genie-Allergy". All care is taken to be accurate, however the Editor reserves the right to publish abridged articles/special features due to space constraints.

Contact Persons: President – Fiona Hulbert 6653 3866
Vice President - Robyn Little 6651 2529

Secretary – Cheryl dal Pozzo 6652 5145
Treasurer – Ruth Doward 0413 841 911

Please contact Fiona or Cheryl if you are interested in filling the vacant positions on the Committee

Our President's report.....

Hello everyone,

The Committee would like to extend a warm welcome to our new members. A quick reminder to all members to bring your own device if you wish to access your own family tree online and make amendments to it as you discover new information.

From July 1st, a couple of changes will take place. Firstly, due to the recent increase of postage, those members who have provided the society with an email address will automatically receive their quarterly journal via email. You will be able to print a copy yourself. Secondly, for those members without an email address, for a printed copy of the journal to be sent out to you the cost will be \$15.00 per year for postage (effective 1st July). To our fellow family history societies, our journal is available on our website and can be downloaded and printed from there.

Members, please remember to register for the June Seminar with representatives from Port Macquarie who will be assisting a great many of you who have questions regarding DNA. There are four people visiting our group on the day and I know we will make them feel most welcome.

Planning is well underway for our trip to Grafton. We will be setting off from Coffs Harbour no later than 9.00AM on Sunday 11 August, as both locations that we will be visiting are not open on Saturday. If you would like to partake in Devonshire tea at 'Remember When' please email or call our rooms so that a booking can be made. Cost is \$8.50 per person. Bring your own lunch.

Our 40th anniversary lunch is also well advanced in planning. Register your intention to attend at our rooms. For catering purposes numbers will need to be finalised by mid-July. The date for the lunch is 24th July. Finally, we have been advised that the local chapter of The Fellowship of the First Fleeters will be hosting the State-wide Annual General Meeting of this wonderful organisation. Our members have been invited to attend on 24th October 2024. Registration is necessary and details can be obtained from our rooms as they become available.

Happy researching

Fiona

WELCOME TO OUR NEW MEMBERS



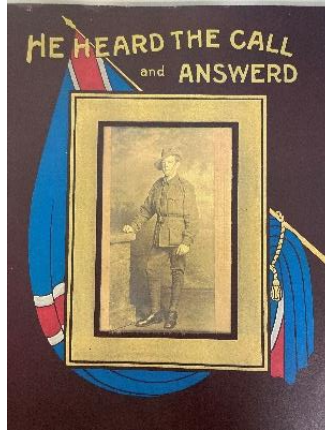
A warm welcome to our new and re-joining members. We hope you will make yourself at home and find us to be a friendly and helpful group. Don't be afraid to ask the Monitors on duty for help – they will do their best to steer you in the right direction with your research.

**Emily Coleing
Belinda Milne
June & Bill Smith
Pat Clark
Doug Cory**

Dates to write in your diary...



25th May - Workshop - How to Preserve your family history - Harold Jones
22nd June – Seminar -DNA 4 guest Speakers from Port Macquarie
27th July – Workshop - Fellowship of First Fleeters – Pat Davis
11th August – trip to Grafton –Remember When & Schaeffer House - Car Pool
24th August – 40th Anniversary – Luncheon Coffs Harbour Surf Club
28th September – AGM followed by Who Am I? (can you identify the infant photos of our members?)
26th October – Seminar – Irish Research with Richard Reid



ANZAC DAY

Anzac Day (Māori: *Rā Whakamahara ki ngā Hōia o Ahitereiria me Aotearoa*^[2] or *Rā o ngā Hōia*) is a national day of remembrance in Australia and New Zealand that broadly commemorates all Australians and New Zealanders "who served and died in all wars, conflicts, and peacekeeping operations" and "the contribution and suffering of all those who have served". Observed on 25th April each year, Anzac Day was originally devised to honour the members of the Australian and New Zealand Army Corps (ANZAC) who served in the Gallipoli campaign, their first engagement in the First World War (1914–1918).

Anzac Day marks the anniversary of the first campaign that led to major casualties for Australian and New Zealand forces during the First World War. The acronym ANZAC stands for Australian and New Zealand Army Corps, whose soldiers were known as Anzacs. Anzac Day remains one of the most important national occasions of both Australia and New Zealand; however, the ceremonies and their meanings have changed significantly since 1915. According to Martin Crotty, a historian at the University of Queensland, Anzac commemorations have "suited political purposes right from 1916 when the first Anzac Day march was held in London and Australia, which were very much around trying to get more people to sign up to the war in 1916–1918."

Gallipoli campaign, 1915

In 1915, Australian and New Zealand soldiers formed part of an Allied expedition that set out to capture the Gallipoli Peninsula to open the way to the Black Sea for the Allied navies. The objective was to capture Constantinople, the capital of the Ottoman Empire, which was an ally of Germany during the war. The ANZAC force landed at Gallipoli on 25th April, meeting fierce resistance from the Ottoman Army commanded by Mustafa Kemal (later known as Atatürk). What had been planned as a bold strike to knock the Ottomans out of the war quickly became a stalemate, and the campaign dragged on for eight months. At the end of 1915, the Allied forces were evacuated after both sides had suffered heavy casualties and endured great hardships. The Allied deaths totalled over 56,000, including 8,709 from Australia and 2,721 from New Zealand. News of the landing at Gallipoli made a profound impact on Australians and New Zealanders at home and 25th April quickly became the day on which they remembered the sacrifice of those who had died in the war.

Though the Gallipoli campaign failed to achieve its military objectives of capturing Constantinople and knocking the Ottoman Empire out of the war, the actions of the Australian and New Zealand troops during the campaign bequeathed an intangible but powerful legacy. The creation of what became known as an "Anzac legend" became an important part of the national identity in both countries. This has shaped the way their citizens have viewed both their past and their understanding of the present. The heroism of the soldiers in the failed Gallipoli campaign made their sacrifices iconic in New Zealand memory and is often credited with securing the psychological independence of the nation.

From 1915 to World War II

On 30th April 1915, when the first news of the landing reached New Zealand, a half-day holiday was declared and impromptu services were held.

Adelaide, South Australia, was the site of Australia's first built memorial to the Gallipoli landing, unveiled by Governor-General Sir Ronald Munro Ferguson on "Wattle Day", 7th September 1915, just over four months after the first landings. The monument was originally the centrepiece of the Wattle Day League's Gallipoli Memorial Wattle Grove on Sir Lewis Cohen Avenue in the South Park Lands. The original native pines and remnant seedlings of the original wattles still grow in "Wattle Grove", but in 1940 the Adelaide City Council moved the monument and its surrounding pergola a short distance away to Lundie Gardens. Also in South Australia, Eight Hour Day, 13th October 1915, was renamed "Anzac Day" and a carnival was organised to raise money for the Wounded Soldiers Fund. The name "Anzac Day" was chosen through a competition, won by Robert Wheeler, a draper of Prospect.

Melbourne observed an Anzac Remembrance Day on 17th December 1915. However, the first instance of what would soon become an annual national ritual of observance – Anzac Day – started in Queensland. On 10th January 1916, Canon David John Garland was appointed the honorary secretary of the Anzac Day Commemoration Committee of Queensland (ADCCQ) at a public meeting which endorsed 25th April as the date to be promoted as "Anzac Day" in 1916 and ever after. Queensland Premier T.J. Ryan urged the other Australian states to enact a similar parade, and soon the date became a national day of reflection. Devoted to the cause of a non-denominational commemoration that could be attended by the whole of Australian society, Garland worked amicably across all denominational divides, creating the framework for Anzac Day commemorative services.^[20] Garland is specifically credited with initiating the Anzac Day march, the wreath-laying ceremonies at memorials and the special church services, the two minutes silence, and the luncheon for returned soldiers.^[21] Garland intended the silence to be used in lieu of a prayer to allow the Anzac Day service to be universally attended, allowing attendees to make a silent prayer or remembrance in accordance with their own beliefs. He particularly feared that the universality of the ceremony would fall victim to religious sectarian disputes. The State Library of Queensland holds the minutes from the Anzac Day Commemoration Committee of Queensland, the collection has been digitised and available to view online. In 2019, the collection was added to UNESCO's Memory of the World Australian Register.

The date 25th April was officially named Anzac Day in 1916; in that year, it was marked by a wide variety of ceremonies and services in Australia, New Zealand and London. In New Zealand, it was gazetted as a half-day holiday. Over 2,000 people attended the service in Rotorua. In London, over 2,000 Australian and New Zealand troops marched through the streets of the city. An unnamed London newspaper reputedly dubbed them "The Knights of Gallipoli". Marches were held all over Australia; wounded soldiers from Gallipoli attended the Sydney march in convoys of cars, accompanied by nurses.

In Egypt, General John Monash paraded the troops on Anzac Day 1916.

For the remaining years of the war, Anzac Day was used as an occasion for patriotic rallies and recruiting campaigns, and marches of serving members of the AIF were held in most cities. From 1916 onwards, in both Australia and New Zealand, Anzac memorials were held on or about 25 April, mainly organised by returned servicemen and school children in cooperation with local authorities. Early morning services were solemn, with a more upbeat tone set for honouring returned soldiers during afternoon activities.

Australian troops did not return to great victory parades at the end of the war. This was partly because their arrival home depended on available shipping, but also because of the influenza epidemic of 1919, which prevented people assembling in large numbers. The 1919 Sydney parade was cancelled as a result, but a public commemorative service was held in the Domain, where participants were required to wear masks and stand three feet apart.

Anzac Day was gazetted as a public holiday in New Zealand in 1920, through the Anzac Day Act, after lobbying by the New Zealand Returned Services' Association the RSA. In Australia at the 1921 State Premiers' Conference, it was decided that Anzac Day would be observed on 25th April each year. However, it was not observed uniformly in all the states until 1922 when the States were invited to co-operate with the Commonwealth in observing the day, and an invitation was telegraphed to the

various religious bodies suggesting that memorial services be held in the morning. In the early 1920s returned soldiers mostly commemorated Anzac Day informally, primarily as a means of keeping in contact with each other. But as time passed and they inevitably began to drift apart, the ex-soldiers perceived a need for an institutionalised reunion. During the late 1920s, Anzac Day became established as a National Day of Commemoration for the 60,000 Australians and 18,000 New Zealanders who died during the war. The first year in which all the Australian states observed some form of public holiday together on Anzac Day was 1927. By the mid-1930s, all the rituals now associated with the day – dawn vigils, marches, memorial services, reunions, two-up games – became part of Australian Anzac Day culture. New Zealand commemorations also adopted many of these rituals, with the dawn service being introduced from Australia in 1939.

With the coming of the Second World War, Anzac Day became a day on which to commemorate the lives of Australians and New Zealanders which were lost in that war as well and in subsequent wars. The meaning of the day has been further broadened to include those killed in all the military operations in which the countries have been involved. Anzac Day was first commemorated at the Australian War Memorial in 1942, but, due to government orders preventing large public gatherings in case of Japanese air attack, it was a small affair and was neither a march nor a memorial service. Anzac Day has been annually commemorated at the Australian War Memorial ever since. In New Zealand, Anzac Day saw a surge in popularity immediately after World War II.

By the 1950s, many New Zealanders had become antagonistic or indifferent towards the day. Much of this was linked to the legal ban on commerce on Anzac Day, and the banning by many local authorities of sports events and other entertainment on the day. Annoyance was particularly pronounced in 1953 and 1959, when Anzac Day fell on a Saturday. There was widespread public debate on the issue, with some people calling for the public holiday to be moved to the nearest Sunday or abolished altogether. In 1966, a new Anzac Day Act was passed, allowing sport and entertainment in the afternoon.

During and after Australia's involvement in the Vietnam War (1962–1975), interest in Anzac Day reached its lowest point in Australia. On 26 April 1975, *The Australian* newspaper covered the passing of Anzac Day in a single story. In the 1960s and 1970s, anti-war protesters used Anzac Day events as a platform to voice opposition to conscription and Australia's military involvement in general; in the following 20 years, the relevance of Australia's war connection with the British Empire was brought into question. In 1967, two members of the left-wing Progressive Youth Movement in Christchurch staged a minor protest at the Anzac Day ceremony, laying a wreath protesting against the Vietnam War. They were subsequently convicted of disorderly conduct. In 1978, a women's group laid a wreath dedicated to all the women raped and killed during war, and movements for feminism, gay rights, and peace used the occasion to draw attention to their respective causes at various times during the 1980s. In 1981, the group Women Against Rape in War marched up Anzac Parade towards the Australian War Memorial to lay their wreath at the Stone of Remembrance. At the head of the procession, women held a banner which read, 'In memory of all women of all countries raped in all wars'. More than 60 women were arrested by police. Following this time, there were calls for a new type of comradeship that did not discriminate based on sex or race.

However, since the late 1980s and especially the 1990s, interest in and attendance at Anzac Day has grown. On 25 April 1990, Bob Hawke became the first Australian politician to visit Gallipoli, and he also decided that government would pay to take Anzac veterans to Gallipoli for the 75th anniversary of the dawn landing. This is seen by historians as a major milestone in the recovery of Anzac Day.

Prime Minister John Howard was also a huge proponent of Anzac Day commemorations, and visited Gallipoli on 25 April in both 2000 and 2005.

An increasing number of attendees have been young Australians, many of whom attend ceremonies swathed in Australian flags, wearing green and gold T-shirts and beanies and with Australian flag tattoos imprinted on their skin.^{[44][45][46][47]} This phenomenon has been perceived by some as a reflection of the desire of younger generations of Australians to honour the sacrifices made by the previous generations.

Australians and New Zealanders recognise 25th April as a ceremonial occasion to reflect on the cost of war and to remember those who fought and died in war. Commemorative services and marches are held at dawn, the time of the original landing, mainly at war memorials in cities and towns across both nations and the sites of some of Australia and New Zealand's more-recognised battles and greatest losses, such as Villers-Bretonneux in France and Gallipoli in Turkey.

One of the traditions of Anzac Day is the "gunfire breakfast" (coffee with rum added) which occurs shortly after many dawn ceremonies, and recalls the "breakfast" taken by many soldiers before facing battle. Later in the day, ex-servicemen and ex-servicewomen meet and join in marches through the major cities and many smaller centres.

In 2018, female veterans were encouraged to march at the front of their sections. The "By The Left" initiative was launched following a number of reported cases where servicewomen had been challenged that they were wearing their medals on the wrong side, as people should wear their own medals on the left side of their chest, but people marching in place of their parents or other ancestors should wear that person's medals on the right side.

According to historian Carolyn Holbrook of Deakin University, "We reached Peak Anzac in 2015 sure, and there has been some backing off since then, but in terms of the dawn services and Anzac Day commemoration, it will remain huge for a good while yet," says Carolyn. "There is nothing better to take its place in terms of a national mythology."

In recent years, there has been greater recognition of the often overlooked role that women, immigrants and Indigenous Australians played in the wars, in the news and in the arts. *Black Diggers*, which premiered at the Sydney Festival, told the stories of the Aboriginal men who enlisted, whose sacrifices were ignored, and who were quickly forgotten upon their return. Country Arts SA's *Aboriginal Diggers Project* is a 3-year project (2017–2019) capturing the stories and experiences of Aboriginal servicemen and women who have served in Australia's Military from the Boer War to the present day through film, theatre and visual arts

Wikipedia

AUSTRALIA'S OWN GRACE

A brave rescue off the WA coast in 1876 made headlines around the world. Thirty eight years after Grace Darling's courageous rescue, a young girl from Margaret River (WA) became known as the "*Grace Darling of the West*" for her heroism in December 1876.

In the early hours of 1st December 1876, Sam Isaacs, an Indigenous Stockman employed by the Bussell family, rushed into the family homestead bearing terrible news of a tragedy unfolding 20 kilometres away. Grace Bussell, only 16, acted quickly and she and Sam galloped to Calgardup Bay where the steamer SS *Georgette* had leaked, steadily sinking among the ferocious waves. Two women and children drowned while others floundered helplessly.

From the Inquirer & Commercial News 31st January 1877....*"they were all in the water and in the greatest danger when on the top of a steep cliff, appeared a young lady on horseback....They did not think the horse could come down that cliff, but down that dangerous place this young lady rode at speed....Grace Bussell urged her horse into the boiling surf and out beyond the second line of roaring breakers...."*

Struggling on horseback through the unruly tides, Grace and Sam spent four exhausting hours rescuing 50 survivors. She was awarded a Silver medal by the Royal Humane Society for bravery while Sam received Bronze and, sadly, far less recognition. Much like her English namesake, Grace Bussell's courage sounded throughout the world.

Inside History Magazine

SPAGNOLO – FROM VICENZA ITALY, TO COFFS HARBOUR, NSW

Our family is Italian and this is the story of our Nonna, Maria Maddalena (nee RIGONI) and my parents Cirillo and Margherita (nee BASSO) SPAGNOLO.

Millions of Italians migrated to America, Argentina and Australia seeking a better future and where possible would still support their family back in Italy. Prior to Unification (which took many decades), the Italian peninsula comprised many independently governed states whose people spoke different dialects. For the country's stability and defence, compulsory military service for all 18 year old males was introduced. The right to vote was limited to very few people and the Government was no longer trusted and became a symbol of corruption and decadence. Hence Italy became a poor and backward country with high unemployment, poor job prospects and miserable living conditions. During WW1 the economy came to a standstill hence Benito Mussolini was an opportunist who soon won followers and power and set about destroying any likely opposition. People were indoctrinated with Fascism and his secret police took appropriate action to outlaw organizations. As a result, my great uncles who were Socialists, left their families and fled to Australia, the families reuniting after WW2 and settling in Australia.

SPAGNOLO means Spaniard and was the nickname given to one of two men who had the same name. In time, this nickname became the surname. Rotzo, the home village of the Spagnolo family, is located in the Province of Vicenza, 120kms north-west of Venice in the north of Italy. It is one of 7 villages on the Vicenzan plateau covered with pine forests and steep mountain peaks. Below are undulating areas where livestock grazed. People living in these villages had a unique history and their culture and language was completely different to that of the people on the plains. Between 1050 and 1300 an ancient German dialect called Cimbri was spoken but with the arrival of new settlers a combination of Cimbri and Italian was spoken until 1920 when Mussolini outlawed all languages other than Italian. In the 14th century, the 7 villages united as a confederation, creating a democratic system whereby every two years each village would elect two people to represent their town's interest. Land was not private, public or state owned but owned collectively by the inhabitants of the land and was handed down without right of possession. In the early 19th century, the French and Austrian empires seized power and these rights were abolished and heavy taxes and fees were imposed which led to huge famine throughout the families.

In 1909 when Maria Maddalena RIGONI married Matteo SPAGNOLO in Rotzo, she lived in his ancestral home. Prior to WW1, women ran the household, looked after the children and older members of the family, grew the vegetables, processed their food in readiness for the winter and made soap and garments for the family. Cattle and other animals were grazed and housed in stables during the freezing winter months. Most people attended Mass every Sunday and in Winter people would socialize in the stables which were warmer and needed less firewood to warm them.

Matteo was literate when he was called up for compulsory military service in 1905 but because of problems with his leg, he was declared temporarily unfit and placed on leave for a year. He was recalled in 1906 and in 1907 was on the reserve list, being called up for military service in 1915. He was injured at San Michele Mountain in a battle between the Italians and Austrian/Hungarian forces and died in the Bosco Lancia Isongo Military Hospital on 21st October 1915. He is buried in the military cemetery near Trieste in Northern Italy.

Life for Maria became very difficult after the death of Matteo and with 3 children under the age of 5, and living in the ancestral home, she decided to move to a safe town on the plains until the war ended. With no means of support, she was allowed to sell tobacco, cheese and salt in Rotzo and saved enough money to establish a business known as Osteria al Sole (Tavern in the Sun). She lived and ran her business from the ground floor of the ancestral home and over time, purchased much of the building. She formed a close friendship with a local man called Giovanni Matteo SPAGNOLO, not a relative and also a widower and in 1928 he migrated to Australia. She also cared for his motherless children and in 1933 with Matt living in Australia and Maria Maddalena in Italy, they married by proxy in 1933. In 1935 she decided to move to Australia. 6.

Maria SPAGNOLO was a pioneer; having lived in Italy all her life and at 46, leaving her family, friends and business interests decided to travel to Australia and live in the then small country town of Coffs Harbour on an isolated property under trying conditions with her husband Matt. She was the only Italian woman in the area and spoke no English. She was said to have “worked like a man” on their banana farm picking and packing and cooking for the workers on the farm. Life was very hard for her, but she was a remarkable woman.



Maria and her 3 children at the time of Matteo's death in 1915



Maria & 2nd husband Matt



Maria & her bananas

Although married by proxy Maria Maddalena (Nonna Maria) and Matt had an official celebration at St. Augustine's Catholic Church in Coffs Harbour in June 1938.

Margherita BASSO was born on 15 August 1916 in Montegaldella, another small village in Vicenza and at age 12 she went to live with her Uncle and Aunt and found work in the Marzotto Factory where she worked as a spinner on bobbins and packing skeins of wool for men's suits. Wages were very low and there was little doing the way of entertainment but when she was 18, her Uncle introduced her to handsome young man named Cirillo SPAGNOLO who worked for the Marzotto family as a Chef. At 20 in 1937 she married him and in late 1936 Cirillo's mother Maria, commenced proceedings in Australia for permission for her son Cirillo and his wife to migrate to Australia. His application said he would work as a labourer for Giovanni Matteo SPAGNOLO (his step-father and known as Matt) for £2 per week plus keep and would arrive with £10. They were issued with passports and travelled 3rd class on the “the *Esquilino*” stopping first at Fremantle and arriving in Sydney on 27 October 1937 having paid for their own passages on a voyage that took six weeks. They settled in Coffs Harbour where his mother, step-father and 3 sons were living. They were the first Italian married couple to settle in Coffs Harbour.

Two years later on 15th March 1939, Giovanna Carla (Joan) was born at Sunnyside Maternity Hospital to Cirillo and Margherita and became the first child of Italian descent born at Coffs Harbour. In January 1941 (and whilst Cirillo was interned) Bruno Franco was born at Sunnyside being the first male of Italian descent born in the area.

Unfortunately, Italians living in Australia were required to register as aliens under the National Security Statutes and once registered received their personal Alien Registration Certificate. Italian Community leaders as well as Fascist Party members were the first to be interned and in June 1940 Cirillo's home was searched and he was arrested (for being a member of the Fascist Party) and placed in the CH lockup. After his arrest he spent over 3 years in Internment Camps at Orange and Hay in NSW, Loveday in SA and 18 months in the NT. He was released on 31 January 1944 subject to a Restriction Order.

Having arrived in Australia with very little and with the assistance of Domenico Costa and other Italians, he accumulated many assets in a short space of time.



Cirillo in his Italian
Regiment Uniform



Margherita



Nonna, Cirillo, Margarita & family – Sergio is on his lap

After his release, Cirillo was sent to Darwin to work on the railways and on 25th September 1944 his mother wrote to the Federal Government asking “*would it be possible for my son Cirillo who is working for Allied Works Council at Railway Unit Maranboy via Mataranka, NT, be granted 2 or 3 weeks leave to come home. He has not had any leave, his wife is in a poor state of health and there are business and domestic matters for him to attend to. He has not been home for over 4 years and one of his children was born after he left*”. His health is deteriorating and he was constantly on sick leave. A letter to the Katherine Personnel Office”*He is the only NSW ex-internee due for leave in this camp....It is requested that an appeal be made to Alice Springs for this man to get away at the earliest possible opportunity. Spagnolo is suffering from Arthritis and will be unable to work....the RAAF doctor has marked him “no duty until further advised”. This man has a very good record at this camp, he was on the first list for Tasmania but his name was deleted as his classification was shown as Cook but in fact he has been reclassified as a labourer. Spagnolo is worrying considerably about his position as it is nearly five years since he has seen his family.*”

On 12th February 1945 approval was granted for home leave to NSW. However, he was in 74 Australian Camp Hospital and on 17th February 1945 was admitted to 107 Australian General Hospital in Darwin. He eventually left Alice Springs on 21st April 1945 and arrived in Coffs Harbour on 8th May 1945 on crutches, seeing his family for the first time in 5 years. On 12th December 1945 he applied for Australian Citizenship and on 9th September 1946, he renounced his Italian nationality and received his Australian Certificate of Naturalization. In November of 1946, Margherita also became an Australian Citizen.

On 6th February 1946 a second son, Sergio, was born at Sunnyside and on 29th April 1949, Guido Constantino was born, also at Sunnyside and Cirillo’s family was complete. In 1964 Margherita and Cirillo returned to Italy to visit family and friends, but Cirillo became quite ill. In the 70s the family moved to Sydney but again Cirillo became seriously ill and died 4 months after returning to Coffs Harbour in 1978. In 1979 Margherita again returned to Italy and stayed for 3 months catching up with her family. She continued to live in Sydney and in 1986 she sold up and returned to Coffs Harbour. She died on 5th December 2009 aged 93 and was the last of the pre-war Italians.

In October 1940 Maria’s husband Giovanni Matteo (Matt) was also interned for 3 years and released in December 1943. Life must have been very difficult and stressful for both Cirillo and Matt when interned, not knowing what was happening to family members in Italy and at home. After Maria’s death in 1954, Matt lived with one of his sons until his death in 1981. He was said to be a great man, sponsoring many Italians who migrated to Coffs Harbour.

Between 1954 and 1958 the Italian Fiestas were held annually on the Spagnolo Road property and raised a lot of money for the Catholic Parish Building Fund. They were wonderful social occasions with a carnival atmosphere enhanced by people wearing Italian costumes, splendid music and dancing, delicious food and beverages.

VOYAGE IN A LEAKY BOAT - (The “Asia”)

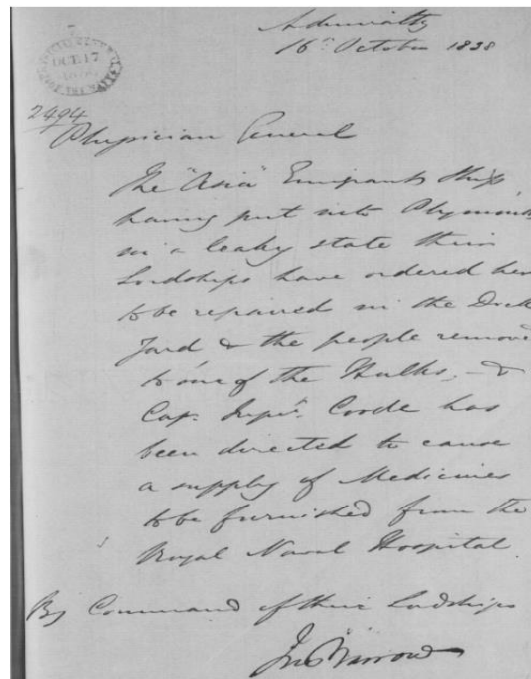
This is the story of the Immigrant ship the “Asia” that left Cromarty in the Scottish Highlands in September 1838 and the unfortunate circumstances that the immigrants found themselves in. One of my ancestors and his family were on this ship.

Many Scots in the 1830s struggled to eke out a living and provide for their families. It was during this time that many were forced to leave the land due to the Highland Clearances. Whole districts were brutally cleared as tenants had no security of tenure. The poor highlanders were left without employment or homes and were barely surviving. A government-sponsored Bounty Scheme brought about 5,200 Scots emigrants to Australia in the years 1837 to 1840. It was initiated as a relief measure by Lord Glenelg, Secretary of State for the Colonies and was promoted vigorously by Rev. John Dunmore Lang in 1836-37 during one of his frequent visits from Australia to England. Lang’s Scottish immigrants were mostly victims of the Highland Clearances. In Australia it became known as the Lang Bounty Scheme. There were 20 ships in the Bounty Scheme.

| Ship | Departed * | From Port |
|----------------------------|--------------------|------------------|
| <i>John Barry</i> | 13 Mar 1837 | Dundee |
| <i>William Nichol</i> | 06 Jul 1837 | Hebrides |
| <i>Midlothian</i> | 07 Aug 1837 | Skye |
| <i>Brilliant</i> | 27 Sep 1837 | Tobermory |
| <i>Duncan</i> | 11 Jan 1838 | Greenock |
| <i>Lady Kennaway</i> | 18 Apr 1838 | Leith |
| <i>William Roger</i> | 17 May 1838 | Greenock |
| <i>St George</i> | 04 Jul 1838 | Oban |
| <i>Boyne</i> | 31 Jul 1838 | Cromarty |
| <i>Asia</i> | 18 Aug 1838 | Cromarty |
| <i>Lady McNaughton</i> | 26 Sep 1838 | Cromarty |
| <i>James Moran</i> | 21 Oct 1838 | Lochinver |
| <i>British King</i> | 28 Oct 1838 | Tobermory |
| <i>Hero</i> | 07 May 1839 | Leith |
| <i>David Clarke</i> | 13 Jun 1839 | Greenock |
| <i>George Fyfe</i> | 15 Sep 1839 | Tobermory |
| <i>Henry Porcher</i> | 15 Oct 1839 | Skye |
| <i>Glen Huntley</i> | 12 Dec 1839 | Oban |
| <i>Dauntless</i> | 03 Jan 1840 | Greenock |
| <i>Calder</i> | 03 Jan 1840 | Greenock |

On the 18th August 1838 the emigrant ships Asia and Boyne sailed from Deptford, London to the Highlands to take on immigrants for Sydney. They dropped anchor in the Bay of Cromarty on 27th August 1838. Over the next three weeks the ship Asia was loaded with provisions as well as 269 immigrants for the voyage to New South Wales. The “Asia” sailed from Cromarty in Ross-shire on 17th September 1838. The following day the ship encountered wild weather and started leaking. The “Asia” got no further than Devonport (Plymouth Harbour). She limped into the harbour on Saturday 13th October. Her rotten hold had filled with water and she was declared unfit to continue the voyage. Due to poor provisioning and the extremely rough weather, 11 children died between leaving Cromarty and arriving in Plymouth.

Emigrants ship having put into Plymouth in a leaky state their Lordships have ordered her to be repaired in the Dock Yard & the people removed to one of the Hulks, & Capt. Supt. Coode has been directed to cause a supply of Medicines to be furnished from the Royal Naval Hospital. By Command of their Lordships, John Barrow. The passengers had been close to starvation since leaving Cromarty and were accommodated on the Vigo hulk which was moored in the harbour. They were to live on the hulk for several months while repairs were undertaken. Various articles appeared in local and London newspapers re the plight of the emigrants on the ship. They were taken ashore each day and left to their own devices, only to wander aimlessly with no purpose in mind. After numerous repairs the emigrants claimed the ship still leaked and they petitioned Lord Glenelg for the Government to provide another ship for them to continue their voyage.



AJCP Reel No: 4592/Admiralty Secretary's Department

Physician General, The "Asia"

In December 1838 the Boatswain from the Asia, John Crane, wrote a letter (see above) to The Times regarding the condition of the ship, even after its repair. According to Crane, the Commander himself and a number of the crew have declined to continue sailing with the Asia on its voyage to Sydney and have sought employment elsewhere. Following the publication of Crane's letter in The Times, London, a letter was received by the newspaper dated 17th December 1838 in Devonport, from the former Commander of the "Asia", Joseph Marshall. This letter was printed in the 20th December 1838 issue of The Times. "Marshall refuted the claims by the boatswain John Crane that he left the ship because of the unseaworthiness of the ship. He stated he was extremely unwell when the ship arrived in Plymouth and finding himself daily getting worse, he reluctantly wrote and was superseded in the command of the "Asia" before she was undocked. He stated that John Crane would not have written the letter and that it was written by someone else! He then gave an account of the said John Crane, stating that his conduct had not been satisfactory to me, his abilities were second-rate and ordinary in nature. After the ship docked, he and four other men refused their duty in a very impertinent and peremptory manner and demanded their discharge which was denied them. John Crane left the ship anyway and engaged himself as a seaman on another ship. Marshall said it was solely on account of extreme ill-health that he gave up command of the Asia. Had his health permitted he would have stayed with the "Asia" and he felt confident of her stability and soundness and that she was fit for a voyage to any part of the world, which had been born out by the Officers of Her Majesty's Dock Yard."

Marshall said it was solely on account of extreme ill-health that he gave up command of the Asia. Had his health permitted, he would have stayed with the "Asia" and he felt confident of her stability and soundness and that she was fit for a voyage to any part of the world, which had been born out by the Officers of Her Majesty's Dock Yard. After yet another inspection of the ship by officials, the "Asia" was deemed to be sea-worthy and therefore fit to proceed.

THE ASIA EMIGRANT SHIP.—We understand that in consequence of the complaints of the emigrants who were shipped on board of "the Asia," then on her way to Sydney, an officer was sent down by Government to Devonport, to report on her state, and that he found the case had been greatly exaggerated, and that the ship is now perfectly seaworthy.

Bells Life London, Sunday 23rd December 1838

THE EMIGRANT SHIP "ASIA."

The *Asia*, emigrant ship, Mr. Joseph Marshall, master, from London, bound to Sydney, New South Wales, which put into this port in leaky condition, on the 13th ultimo, was taken into dock in Her Majesty's Dock Yard, on the 27th, where she still remains; on stripping her copper and sheathing, it was discovered that every treenail was loose and defective; had she proceeded on her voyage, and encountered the late gales, it is more than probable that every soul on board her must have perished. The expense of her repair will amount to a considerable sum of money, yet it is but a poor consolation to the emigrants who were going out in her, as they are walking about in numbers, in a disconsolate manner, without a shilling in their pockets. Assuredly it is high time that some steps should be taken to prevent, in future, such rotten jobs; as she has been chartered by the Government, why did they not cause an inspection into her state, to ascertain whether she was sea-worthy or not? We understand the *Asia* is rather ancient; surely Government were able to procure plenty of vessels in good condition, and fit for such a long voyage. It is an unpleasant subject to dwell on, and we sincerely hope that this case will not be lost sight of. QUERY.—Are the owners M. P.'s, or connected with them?—*Plymouth Journal*.

Plymouth Journal, Wed 14th Nov 1838

"TO THE EDITOR OF THE TIMES.

"Devonport, 5th of December.

"Sir,—Being desirous that the Government emigrants to New South Wales by the bark *Asia* of London, presently lying alongside the hull *Vigo*, should not be allowed to proceed further in that vessel, and understanding that it is maintained she is in a fit and seaworthy condition, I hope you will be pleased to give room in your columns to the following short observations regarding the said vessel, for the information of those poor but honest and brave emigrants, and the public at large. To proceed then,—the said vessel sailed from London on the 18th of August last, and on the 27th of the same month she anchored in the bay of Cromarty. On the 17th of September last she sailed from that bay with about 280 emigrants from the counties of Inverness and Ross for the said colony, but she had been but a few days at sea when she became very leaky, and that without either sustaining any damage, or meeting a storm. Soon after she put into the harbour of Plymouth. On the 13th of October last she was put into a dockyard, where she underwent some repairs; but, notwithstanding those repairs, she still leaks a great quantity of water. She is besides in a rotten state, and her keel and stern-post are split. For these reasons the master, Mr. Marshall, and the greater number of the crew, together with myself, have quitted her, and I would sincerely recommend to the emigrants to proceed no further in a vessel of this description.

"I am respectfully, Sir, your most obedient servant,

"JOHN CRANE,

"Late Boatswain of the *Asia*."

The Times (London, England), Wednesday, Dec 12, 1838; pg. 4; Issue 16910

The *Asia* emigrant ship went into the Sound on Wednesday, and will sail for New South Wales in a day or two.

The Morning Post, London – Monday 21st January 1839

The "*Asia*" finally sailed from Plymouth on 22nd January 1839, arriving in Sydney on 10th May 1839, nine months after it had left Cromarty in Scotland. The immigrants were landed ashore on 13th May 1839. Apart from a few advertisements regarding the availability of these immigrants for employment purposes, no further mention is made in the local newspapers regarding the outcome of these hardy immigrants or their controversial voyage.

However, on the 10th July 1840, the *John O'Groat Journal in Scotland* published a letter that was sent back to family in Scotland from Andrew Ross, a house carpenter and joiner who was an emigrant on the "*Asia*". He wrote from Port Macquarie in New South Wales. An excerpt follows:

"We sailed from Cromarty on the 17th September, 1838, aboard the ship *Asia*. On the 18th we experienced a severe gale of contrary wind, in consequence of which our ship became very leaky, so much so that it required the utmost exertions of both the crew and emigrants to keep her afloat, as she was making from four to six feet water in the hour. In this state we were battered about till October 13th, when, by the providence of God, we anchored in Plymouth Sound. In a few days after, the ship was brought into her Majesty's dock, at Davenport [sic], to be repaired. In the meantime, we were removed to a comfortable hulk. After getting a thorough repair, as we expected, the ship came out of dock, and, to our great surprise, she still leaked a great deal of water. Seeing this, we petitioned Lord Glenelg for another ship, and each of the emigrants signed a declaration to the effect that we would not proceed in the *Asia*; this was the cause of our long delay. The ship, however, being found, on inspection to be seaworthy, we had to proceed, which we did by leaving Plymouth on the 22nd of January 1839. We performed our voyage in four months and three days. We did not see a speck of land from the day that we left Lizard Point, in Cornwall, until we saw the headlands of Sydney. What a poor forbidding appearance it had—rocky and barren. But betwixt the Heads and Sydney, there is a harbour of seven miles length exclusive of all the creeks and inlets attached thereto, quite land-locked, and defended from every wind that can blow; I thought there was not such a harbour in the world.

of seven miles length exclusive of all the creeks and inlets attached thereto, quite land-locked, and defended from every wind that can blow; I thought there was not such a harbour in the world. What is remarkable none died on the voyage from England to this place, although no less than eleven children died on the passage from Scotland to England."



On arriving in Sydney my ancestor obtained employment as a shepherd with Edward Spark at Hexham. A few years later he was a farmer in his own right, but things didn't go well for him and he was declared insolvent and applied for bankruptcy. He struggled to keep his head above water over the intervening years, but he persisted. In 1850 his wife died giving birth to their sixth child. He married again not long after and had another seven children with his second wife. Not to be defeated, he continued farming and later in life, moved to the Gunnedah area where he died in 1881.

Robyn Little Member 1736

SOUTH SEA ISLANDERS

From 1863 to 1904 almost 62,000 South Sea Islanders (mostly men) were brought to Queensland from the Melanesian islands by unethical means to work as indentured labourers for the sugar and cotton industries. While some ancestors of Australian South Sea Islanders may have left their homelands by choice, they were more often than not subjected to the same discrimination and harsh treatment as those that were deceived or taken by force. By 1908, many had been deported under the White Australia Policy leaving a small group who became Australian South Sea Islanders.

Despite the hardship and discrimination faced by the community, Australian South Sea Islanders have contributed significantly to the social, cultural and economic development of Queensland. Australian South Sea Islanders provided labour to help build local economies and key industries. They contributed to the development of farming and grazing, as well as the maritime industry, pearling, mining, the railways, domestic services and childcare. They have also served the nation as members of the defence force in times of peace and war.

Today's Australian South Sea Islanders are a distinct cultural group with a unique history and position in Australian society. Australian South Sea Islanders have little in common with more recent groups of migrants (including from Pacific Island nations), having been settled in Australia since the 19th century. Nor are Australian South Sea Islanders indigenous, although some have dual or tri-cultural heritage through interrelationships with Aboriginal and Torres Strait Islander peoples and many have shared some aspects of the disadvantage experienced by Aboriginal and Torres Strait Islander peoples.

Through their own extensive lobbying over decades, Australian South Sea Islanders have continued to bring their struggles and concerns to the attention of Commonwealth, State and independent bodies. In response, the Australian South Sea Islander community was recognised by the Commonwealth Government as a unique minority group in 1994. This recognition followed a 1992 report, 'The Call for Recognition: A Report on the Situation of Australian South Sea Islanders', which was undertaken by the Human Rights and Equal Opportunity Commission.

WILLIAM GOUNDRY

At the talk that Fiona did in February, she suggested finding interesting ancestors to discuss so I immediately thought of William GOUNDRY, my second great-grand uncle. I believe he was an interesting character and he certainly had a varied life.

William GOUNDRY was born in 1821 and was the eldest son of Robert GOUNDRY and Jane ARMSTRONG. In the 1841 Census he was at Low Trough in Bishop Auckland, county Durham with the rest of his family: his parents, Joseph and Jane, brother John aged 15, Jane aged 14, Joseph, 8, George aged 5, Elizabeth, 3, and Ann, aged 0. The brother Joseph was my great, great grandfather. William was 20 but there was no occupation mentioned. His later occupations included blacksmith (1851), smelter (1861 to 1864) and licensed victualler. On 29th September 1849 William married Jane THOMPSON at Hunwick in Durham. They had a son Robert born in 1850 at Hunwick. Jane GOUNDRY died in Hunwick in February 1858. Then William's life changed, in more ways than one!

Sometimes when you are doing a job every day you find a better way of doing it. William was initially a blacksmith so he would be used to working with metal and would have had some ideas about design too.

According to one source, "before 1867 William was working in Cartagena, Spain, where he invented the Castilian blast furnace for refining lead ore. In April 1859 the Journal of the Society of the Arts published an article about metallurgy which said that "Within the last years a blast furnace has been introduced into the lead works of this country which possesses great advantages over every other description of apparatus which has been hitherto employed for the treatment of lead ores of low produce. This apparatus, although first employed in Spain, was, I am informed, invented by an Englishman (Mr. W. GOUNDRY) who was employed in the reduction of rich slags in the neighbourhood of Cartagena. It was later used in England and was brick- built, about 8 feet 6 inches high and two feet six inches in diameter. (page 417).

In 1862 a newspaper reported that "The Wheal Ellen mining company in (South Australia) have received the following report. The blast furnace is being rebuilt according to Mr GOUNDRY's designs". In 1864 William married Josephina Gaia MORELLO at Falmouth in Cornwall. I don't know how they met but there was an article in "Family Tree" magazine which said that Garribaldi recruited soldiers in England. She was born in Naples in about 1839. She was reputed to have come from a titled family and was allegedly disinherited for marrying "beneath herself". Her mother was a Melamio MORELLO.

Below is the marriage certificate. It doesn't mention their ages but gives William's occupation as "Smelter". It also says her father's name was Antonio Morello.

Page 192.

1864. Marriage solemnized at the Parish Church in the Parish of Bude in the County of Cornwall

| No. | When Married. | Name and Surname. | Age. | Condition. | Rank or Profession. | Residence at the Time of Marriage. | Father's Name and Surname. | Rank or Profession of Father. |
|-----|-----------------------|------------------------|------|------------|---------------------|------------------------------------|----------------------------|-------------------------------|
| 383 | June 19 th | William Gundry | full | Married | Smelter | Bude | Joseph Gundry | Farmer |
| | | Josephina Gaia Morello | full | Spinster | | Falmouth | Antonio Morello | Magistrate |

Married in the Parish Church according to the Rites and Ceremonies of the Established Church by Licence by me, J. H. D. New

This Marriage was solemnized between us, Mr. Gundry in the Presence of Thomas Dunstan and Josephina Gaia Morello and Giovanni Morello

By 1868 they ran a music hall and advertised for "wanted talent" for the Oriental Music Hall in Martin Street, Plymouth. "In particular, a Serio-comic and Characteristic Lady, and a pair of Niggers".

In November 1869 “Madame Goundry” advertised for acts for the Music Hall and stated that “none but good need apply. Salary moderate, glad to hear from a Mrs Whitehead, Mr Tom Clarke and Miss Montebellow.

In April 1870 she advertised that she was now recovered from her indisposition (so she already had health problems) and would re-open on April 4th. “Talent of every description wanted for present and future dates (Double people preferred). Terms must be reasonable as the hall is a small one”.

In October 1870 she advertised for “Lady Characteristic and Dancer, or pair duettists and I shall be glad to hear from Mr Dan Pike. All letters to be addressed to 45 Union Street, Stonehouse, Plymouth.”

In the 1871 Census she was living at 70 Union Street with a servant. In 1881 she was described as British subject living with family at 12 Mutton Cove, Stoke Dammerel.

In 1878 William was a licensed victualler at the Edgecumbe Inn, Mutton Cove, Devonport in Devon, and in 1881 was living with his family.

The 1881 Census shows William and Guessepina living at Stoke Dammerel in Devon. The street address is 12 Mutton Cove and his occupation is licensed victualler at the Mount Edge Inn. His wife is there as well as Paulina, aged 12 and Carmello aged three. There were also several hotel guests. (RG11, piece 2206, folio 141, page 21, GSU roll 1341531).

Guessepina died on the 10th of May 1888 at the Washington Hotel as a result of a cerebral haemorrhage and William then returned to Durham as he died in October 1889 and the death was registered at Stockton.

His probate was granted on 8th October 1889 and said that his son Robert was his heir so I don’t know what happened to Paulina and Carmello. I haven’t found any record of them after William’s death. It only amounted to 280 pounds!

Stephen Goundry Member 1372.

The Emigrant

God help the haply emigrant, who leaves his native land
With little more in his slight store, than a willing heart and hand
‘tis for his children’s sake he goes. The forest wild to clear
And to try and win, in some strange land, the bread he can’t win here
May favouring gales swell out the sails that bear him o’er the sea
May peace and plenty bless that home, where e’re that may be
And may new friends make full amends for those he’s left behind
His children, tho’ a burden, a blessing there he’ll find.

God bless the honest emigrant, who bravely dares to roam,
To win his independence, when he can’t succeed at home,
The workhouse is no place for him, the gaol is for those that sin
Let those who like him stay behind – he’ll better quarters win
And that he may, we hope and pray, success attend his toil
Though fortune darkly frowns today, tomorrow she may smile
Then once again, God help the man who boldly dares to roam
With willing hands in distant lands to plant a happy home.

Anonymous

THE QUEEN'S BIRTHDAY (Now the KING'S BIRTHDAY) HOLIDAY

The monarch's birthday has been celebrated in the United Kingdom since 1748, during the reign of King George II. Even when their real birthday was in May or June, the celebration was often on a different date. Edward VII, who reigned from 1901 to 1910 and whose birthday was on 9 November, moved his official birthday to summer, in the hope of good weather. King George VI, born on 14th December, celebrated his official birthday from 7th to 12th June. Queen Elizabeth II's official birthday was (usually) the second Saturday in June. King Charles III's was announced as being the third Saturday in June.

The day is marked in London by the ceremony of Trooping the Colour, which is also known as the King's Birthday Parade. The list of Birthday Honours is also announced at the time of the Official Birthday celebrations.¹ In British diplomatic missions, the day is treated as the national day of the United Kingdom. Although it is not celebrated as a specific public holiday in the UK, some civil servants are given a "privilege day" at this time of year, which is sometimes merged with the Spring bank holiday (last Monday in May) to create a four-day weekend. The King's birthday is the last remaining privilege day, the other 1.5 days having been abolished in 2014 and replaced by a 1.5 day increase in civil servants' annual leave.

Parts of Scotland also mark Queen Victoria's birthday on the last Monday before or on 24th May.

The Queen celebrates two birthdays each year: her actual birthday on 21st April and her official birthday on (usually) the second Saturday in June.

Official celebrations to mark the Sovereigns' birthday have often been held on a day other than the actual birthday, particularly when the actual birthday has not been in the summer. King Edward VII, for example, was born on 9 November, but his official birthday was marked throughout his reign in May or June when there was a greater likelihood of good weather for the Birthday Parade, also known as Trooping the Colour.

The Queen usually spends her actual birthday privately, but the occasion is marked publicly by gun salutes in central London at midday: a 41 gun salute in Hyde Park, a 21 gun salute in Windsor Great Park and a 62 gun salute at the Tower of London. In 2006, Her Majesty celebrated her 80th Birthday in 2006 with a walkabout in the streets outside of Windsor Castle to meet well-wishers. On her official birthday, Her Majesty is joined by other members of the Royal Family at the spectacular Trooping the Colour parade which moves between Buckingham Palace, The Mall and Horse Guards' Parade as well as a public appearance on the balcony of Buckingham Palace.

The **King's Official Birthday** is the selected day in most Commonwealth realms on which the birthday of the monarch is officially celebrated in those countries. It does not necessarily correspond to the date of the monarch's actual birth.

The sovereign's birthday was first officially marked in the Kingdom of Great Britain in 1748, for King George II. Since then, the date of the king or queen's birthday has been determined throughout the British Empire and, later, the Commonwealth of Nations, either by royal proclamations issued by the sovereign or viceroy, or by statute laws passed by the local parliament. The date of the celebration today varies as adopted by each country and is generally set around the end of May or start of June, to coincide with a higher probability of fine weather in the Northern Hemisphere for outdoor ceremonies. In most cases, it is an official public holiday, sometimes aligning with the celebration of other events. Most Commonwealth realms release a Birthday Honours list at this time.

AUSTRALIA - Most Australian states and territories observe the King's Birthday on the second Monday in June, except in Western Australia and Queensland. As Western Australia celebrates Western Australia Day (formerly known as Foundation Day) on the first Monday in June, the governor of Western Australia each year proclaims the day on which the state will observe the King's Birthday, based on school terms and the Perth Royal Show. There is no firm rule to determine

this date, though it is usually the last Monday of September or the first Monday of October. Some regional areas of Western Australia celebrate the King's Birthday public holiday on alternative days for locally significant dates or events. In 2012, Queensland celebrated the holiday in October, as the June holiday was reserved to mark Elizabeth II's Diamond Jubilee as Queen of Australia, after which the holiday then for three years reverted to its traditional date in line with the other eastern Australian states. However, starting in 2016, Queensland celebrates the holiday on the first Monday of October. The King's Birthday match (pictured in 2011) is an Australian rules football game held annually on the King's Birthday holiday in Victoria.

Norfolk Island celebrates Bounty Day on 8 June, so King's Birthday is held on the Monday after the second Saturday in June. Christmas Island has other holidays and does not hold a King's Birthday holiday at all. The day has been celebrated since 1788, when Governor Arthur Phillip declared a holiday to mark the birthday of the king of Great Britain. Until 1936, it was held on the actual birthday of the monarch, but, after King George V died, it was decided to keep the date on the second Monday in June.^[8] This has more evenly spaced out public holidays throughout the year. While George V's successor, Edward VIII, also celebrated his birthday in June, the three sovereigns since have not: George VI's birthday was in December, very close to public holidays for Christmas, Boxing Day, and New Years; Elizabeth II's birthday fell shortly after holidays for Good Friday and Easter and very close to ANZAC Day, while Charles III's birthday is in November, shortly after Remembrance Day.

The King's Birthday weekend and Empire Day (24th May) were the traditional times for public fireworks displays in Australia. The sale of fireworks to the public was banned in various states through the 1980s and by the Australian Capital Territory on 24th August 2009. Only Tasmania and the Northern Territory allow the sale of fireworks to the public. The King's Birthday Honours List, in which new members of the Order of Australia and other Australian honours are named, is released around the date of the King's Birthday weekend each June.

Until her passing in 2022, Australians celebrated Queen Elizabeth II's official birthday each year. It has now been replaced by the King's Birthday, which is dedicated King Charles III.

About the Queen's Birthday

Australia is a member of the Commonwealth of Nations and the official head of state is the Monarch of the Realms. This is currently King Charles, who succeeded Queen Elizabeth II. She was also the head of state of many other countries and territories, including Great Britain, Northern Ireland, Canada and New Zealand. She was born on April 21st, 1926, although her official birthday has been celebrated on a range of dates in the different countries of the Commonwealth of Nations.

The Monarch's Birthday was first celebrated in Australia in 1788. In that year, King George III was the Monarch and Governor Arthur Phillip declared a holiday to mark his birthday. Originally, the Monarch's birthday was celebrated on the anniversary of the actual date of birth of the King or Queen. However, after the death of King George V in 1936, the date remained close to his birthday, which was June 3rd.

On the second Monday in June, the Queen's Birthday honours list is released. This contains the names of the new members of the Order of Australia and other honours issued by the Australian government or the Queen. These are generally for exceptional service to Australians, Australia or humanity as a whole.

As of this year, the Queen's Birthday public holiday will be known as the King's Birthday – a label that will most likely stick for the next two generations of monarchs at least.

The name change comes after the ascension of King Charles III to the throne in September last year following the death of Australia's longest reigning monarch, Queen Elizabeth II. Despite the King being born on November 14th, 1948, most Australian states celebrate the monarch's birthday as a public holiday on the second Monday of June, in line with British celebrations. For South Australia, NSW,

Victoria, Tasmania, the ACT and the Northern Territory, this year's King's Birthday will be observed on June 12th. In Queensland, the public holiday falls on the first Monday of October, which this year will be October 2nd. As Western Australia holds Western Australia Day on the first Monday of June, it celebrates the King's Birthday in September in an effort to spread out its public holidays.

Other Celebrated Days.....

3 June - Mabo Day

Mabo Day commemorates the courageous efforts of Mer Island man Eddie Koiki Mabo to overturn the legal fiction of terra nullius, or 'land belonging to no-one'. This campaign for Indigenous land rights led to a landmark decision of the High Court of Australia. Mabo and some of his fellow Mer Islanders began their legal fight for ownership of their lands in 1983 and, nearly a decade later, on June 3rd, 1992, the court decided in favour of Mabo and the others. This decision is celebrated every year, on June 3rd, as Mabo Day. Mark this achievement in your classroom, as one of our dates to celebrate, with an Indigenous Infusion workshop by a local Aboriginal presenter. In Queensland, we offer **Indigenous Infusion with Gene Blow**, an Aboriginal elder with more than two decades experience as a cultural presenter. In Victoria, **Indigenous Infusion with Djarrin Blow** students gain a deeper understanding of our nation's First Peoples.

21 June Winter Solstice

Around Australia, Winter Solstice bonfires have become increasingly popular as people gather together to celebrate the longest night of the year. Societies throughout history and across the world host festivals and ceremonies to celebrate the winter solstice. Known as the day of the "sun's rebirth", winter solstice celebrations honour the symbolism of fire and light, along with life, death, the rising sun, and the moon. In the northern hemisphere, June 21 marks the Summer Solstice and longest day of the year. Throughout Europe, Pagan celebrations to commemorate the sun are held including outdoor feasts, singing, dancing, and bonfires. With a culture that combines Pagan and Christian religions, Roma culture is an ideal way to introduce your students to nature-based culture. A Nomadic Journey explores the origins of Roma culture through an interactive cross-continental performance. Using theatre, storytelling and puppetry, students discover the travels of the Roma people from India, across the Middle East and all the way to Spain. Along the way, they will uncover how the Roma influenced the music, dance, dress and language of these regions.



The stories I have received have been fantastic but I need more to make the journal come to life and be more interesting. Please have a look through your research and send me a little something. You may have hit the proverbial "brick wall" and need help. Perhaps you have seen something in the Newspapers that may be of interest. In fact, anything at all pertaining to family history would be very welcome.

Sharon



The Huguenot Society of Australia

Do you have French names in your family? Then perhaps you are a Huguenot descendant. Are you interested in Huguenot roots or do you want to know about their history?

The Huguenot Society of Australia is a National organization with historical, cultural and genealogical interests. The Huguenots were French Protestants, part of a Christian movement in Europe known as the Reformation. In the 1680s Louis XIV of France was determined to force all his subjects to be Catholics. Many Huguenots chose exile in more friendly countries during an extended period of persecution for their faith and forced exile during the 16th, 16th and 18th centuries. Some of their descendants came to Australia.

To learn more or become a member contact denisdyer@bigpond.com or contact the Huguenot Society of Australia, PO Box 6831, Charnwood, Canberra, ACT 2615.

For research enquiries contact The Honorary Secretary, Robert Nash at ozhug@optushome.com.au or The Secretary, Huguenot Society of Australia, PO Box 184, Newtown NSW 2042. He is happy to answer enquiries from the public about possible Huguenot names.

More from our Pioneers

We are the Old World people, ours were the hearts to dare
But our youth is spent and our backs are bent and the snow is in our hair
Back in the early fifties, dim through the mists of years
By the bush grown strand of a wild strange land we entered – the Pioneers
Our axes rang in the bushland, where the gaudy bush birds flew
And we turned the loam of our new found home, where the Eucalyptus grew
Housed in a rough bush shanty, camped in a leaky tent
From sea to view of the mountains blue, the eager fossickers went
We wrought with a will unceasing, we moulded and fashioned and planned
In the wilds of the outback we blazed the track, that ye might inherit the land
Take now the fruit of our labour, nourish and guard it with care
For our youth is spent and our backs are bent, and the snow is in our hair.

Author unknown