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Western Historian

Newsletter of the Western Victorian Association of Historical Societies
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The Western Victorian Association of Historical Societies (WVAHS) acknowledges the traditional owners of country on the land on which we are meeting throughout Australia and their continuing connection to land, culture and community.

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Thanks to all member groups who send their newsletters directly to me. Not only do I enjoy reading each one but many include items we can include in *Western Historian*. Please keep them coming!

Potential Member Groups

Arapiles (Natimuk)
 Ararat
 Balmoral
 Birchip
 Boort
 Camperdown
 Carisbrook
 Casterton
 Charlton
 Cohuna
 Colac
 Coleraine
 Dimboola
 Donald
 Derrinallum/Lismore
 Dunkeld
 East Loddon (Mitiamo)
 Edenhope
 Geelong & South Western Rail
 Glenthompson
 Goldfields (Dunolly)
 Halls Gap
 Harrow
 Heytesbury
 Hawkesdale
 Horsham
 Hopetoun
 Inglewood
 Kerang
 Koroit
 Landsborough
 Maryborough Midlands
 Minyip
 Mortlake
 Mount Rouse (Penshurst)
 Murtoa
 Nhill
 Nullawil
 Ouyen
 Port Fairy
 Portland
 Pyramid Hill
 Rainbow
 Rupanyup
 St Arnaud
 Stawell
 Swan Hill
 Terang
 Warracknabeal
 Warrnambool
 Wedderburn
 Woolsthorpe

From the Editor

This is my third issue of *Western Historian* and I have to say that when I took on the role this year I had no idea how rewarding it would become. Aside from including what I hope will be an interesting collection of items for all readers, I am really enjoying liaising with an ever-increasing number of people from member groups.



I continue to spend *much* time exploring groups websites and Facebook pages and looking at what some groups have to offer in the way of books for sale. Don't forget to use our pages to promote your group's publications! I have been very encouraged that several people have submitted contributions about the research they have been undertaking. *Western Historian* is the perfect vehicle for sharing these stories with a wide readership beyond the local areas the items relate to. I urge groups and individuals to submit items for future issues as these really provide value-adding for all of our readers.

Quite a few groups are now sending directly to me their newsletters. Rest assured I read each issue and there are so many items which could be reproduced in our newsletter to share with the wider W.V.A.H.S. community. There is always something new to learn! If you aren't sending your newsletter directly to me, may I ask you to do so?

Zone Meetings are happening on 22 and 29 October at Dimboola, Camperdown and Nullawil. While distance and concerns about coming together in groups are an issue for many, hopefully these events will be well attended. I look forward to including in the December issue reports from these meetings as well as from the Executive Meeting to be held at Nullawil. I'm also looking forward to visiting Nullawil for the first time (one of the perks of being on the Executive!)

On behalf of the W.V.A.H.S. Executive,

Craig Proctor
 Mortlake and Jeparit

2022 Zone Meetings

Southern Zone Meeting

Saturday 22 October at Camperdown

Hosted by Camperdown and District Historical Society
 Venue: Heritage Centre, 241 Manifold Street, Camperdown
camperdowndhs@gmail.com

Wimmera Zone Meeting

Saturday 22 October at Dimboola

10 a.m. for 10.30 start

Hosted by Dimboola and District Historical Society
 Venue: R.S.L. Hall, 113 Lloyd Street, Dimboola
ddhs3414@gmail.com

Midlands Zone and W.V.A.H.S. Executive Meetings

Saturday 29 October at Nullawil

Hosted by Nullawil Historical Society
nullawilhistorical@hotmail.com

2023 W.V.A.H.S. AGM

Saturday 15 & Sunday 16 April in Charlton

Return of Jeparit's Vintage Rally

The Queen's Birthday Long Weekend saw the return, after a two-year hiatus, of Jeparit's Wimmera Mallee Pioneer Museum's Vintage Rally. This was the thirteenth such event and attendance and support exceeded all expectations.

The Museum, now fifty-two years old, is an astonishing showcase for pioneer farming machinery, vintage vehicles as well as furnishings and household equipment from the colonial era through to the 1940s. Relocated original buildings include the Detpa School, the Woorak West Methodist Church, Jeparit's original chemist's shop, two old lockups, a blacksmith's forge, the Tarranyurk and Werrap Halls – Werrap being a locality between Jeparit and Rainbow – a buggy collection, a thatched straw shed and the original Albacutya Station homestead and outbuildings dating from the 1840s.

The Committee of Management pulled out all the stops to ensure the revived Rally would be a success with entertainment, carriage rides, food stalls, historical presentations and re-enactments - something for all.



A major drawcard for visitors was the official Smoking Ceremony and Welcome to Country delivered by Jeparit identity Warren 'Uncle Wazza' Nelson, a Jaadwa Elder of the Wotjobaluk Nation. This was the first time a Welcome to Country had been provided for the event and Warren explained to those attending the significance of the smoking ceremony both for him personally and everyone there. Rainbow historian Phil Molesworth gave several presentations focussing on the settlement of Albacutya Station by pioneer squatter John Coppock in the 1840s and told the story of bushranger Mad Dog Morgan holding up the homestead in the 1860s through a pantomime involving audience participation.

Members of the Dimboola and District Historical Society gave presentations on both days, focusing on old photos of Jeparit and the story of the Antwerp Eucalyptus Distillery. Craige Proctor gave two presentations on pioneer women. These presentations reflect the increased storytelling focus of the WMPM going forward.

Not only were many of the Museum's vehicles and other machinery 'switched on' during the two days but exhibitors from around the State set up their various items which attracted great interest from hundreds of machinery enthusiasts.

It is hoped the Rally will be staged again in June 2023. The WMPM has posted many photos and videos of the 2022 event on its Facebook page:

<https://www.facebook.com/WMPMJeparit>



Open Melbourne 2022

By Helen Curkpatrick

This celebration of Melbourne's history has been a regular visit to Melbourne for me for many years. The COVID crisis changed that plan in 2020 until this year and so, for the weekend of Saturday 30 and Sunday 31 July 2022, I was lucky enough to be again immersed in just a few of the building openings, tours and walks on offer.

Planning is, like any other function that has a huge list of offers to choose from, essential to being part of Open Melbourne. My friend Jan and I each go through the extensive list of what is available, then narrow the "field" down to an area so that we can park our car and enjoy a couple of the venues in that particular area. (Yes, we have tried public transport but, if you wish to see perhaps five places in one day, the time needed to link up trams and trains limits our ability to see said five places).

Our first port of call this year was the PROV centre. This was a booked time tour (with \$5 each fee) and, even though this North Melbourne facility is now open to the public, Jan and I were able to join a group of 20 people who not only saw the Victorian Archives Centre but were able to go down into the storage area and witness just a very few of the "treasures" held there. Who would have believed the answer to the question "How much shelf storage do you have here?" and the answer – "120 kms with 104 of those currently in use".

While waiting for this tour we registered our presence and left our bags with the check-in staff and I was pleased that we were able to take a camera to try and record what we saw. There were also 'giveaways' such as a reproduction of the School of Mines, Ballarat front elevation drawing from 1898 and the Melbourne Botanical Gardens plan dated 1948 (which was special for me as I enjoyed my first of many get-togethers of the 'Helen Club' there in April 2006).

There was, of course, a display to view while we waited with Technical Schools as the theme and it was interesting for me to see a comment from a Horsham man.

On the way to PROV (as keen historians!) we realised we were early. Driving through the North Melbourne area we decided to see where we could park at PROV and, once that was done, we headed back to another "Open Melbourne" venue – a very old building that was once a state school.

How did we recognise this venue? The Open Melbourne scheme has a themed colour each year which is highlighted by that same colour scarf being worn by the volunteer guides/hosts and a flag, usually placed on the footpath nearby to each venue.

The address was 603 Queensberry Street and it was built in 1882 and, as that area was then called Hotham, it was Hotham State School 307. The school's first building was described as an 'iron building' (which became a shelter shed for the new school when this small, original building was removed in 1907).

As it was early Saturday morning we were able to get a parking place directly across from the school and were welcomed by the volunteers who explained this beautiful building. With its original structure at the front having been maintained, it has been extended at the back section in a very contemporary but sympathetic way to now be a training and support venue for school principals.

The displays were fantastic and, downstairs, photos were displayed on the walls. I was very pleased to see, amongst the Melbourne school photos, one of my State School – Stawell's 502.

One of the volunteer guides sensed our enthusiasm and we were each given a set of cards with the name 'Bastow City Legacy Trail' on the folder. Does anyone recognise this surname and the significance?

After leaving PROV Jan and I headed to our next chosen tour – entitled 'Guildford and Hardware Lane – a Historians tour' – and our first disappointment. This tour would have taken us on a walk around this precinct and provided insights into the less well-known parts of Melbourne's laneways. Sadly this tour was first come, first on the list and, even though we were there 45 minutes before the tour, it was fully booked. After paying to park the car in a few-blocks-away parking space we realised if we went on the next available tour we would have to not only move the car to another place (the meter was limited parking even on a Saturday) we would have to pay another fee (and these can be expensive). As it was getting cool and we hadn't had anything to eat we decided to enjoy one of Melbourne's many eateries and look forward to the next day.

On the Sunday we visited Villa Alba, a mansion at 44 Walmer Avenue, Kew. During the 1970s I lived in Kew twice but did not know of, or had the chance to see, the home and its surrounds.

The first house on the site was known as Studley Villa and the owners, William and Anna Maria Greenlaw (née McEvoy), who married in 1862, changed it in 1870 to Villa Alba. Then, in 1882, they began a major re-building project which resulted in the two-storey Italianate mansion of today. Over a period of two years the internal walls were elaborately hand-decorated by the Paterson brothers (who introduced *trompe l'oeil* murals on a very grand scale). Note: *trompe l'oeil* is a visual illusion in art, especially as used to trick the eye into perceiving a painted detail as a three-dimensional object.

William was the general manager of the Colonial Bank of Australasia and the crash of the 1890s saw him declared insolvent in 1893 and he died, aged 64, in 1895. Anna continued living there

until 1897 when she sold all the contents of the house in a two-day sale and leased the residence. Anna died in 1918 and Samuel Fripp purchased it – selling it to the Women's' Hospital in 1949. It was to be a home for nurses so, to 'brighten it up' many of the interior walls were over-painted. After some changes regarding its use (a post-natal unit in the gardens and the house being the hospital's caretaker residence) and passing through the hands of several hospitals, it was sold in 1999 to the Society of Jesus for the use of Xavier College. A deal was financed by the Victorian Department of Infrastructure in 2004 when the Villa Alba Museum Incorporated (VAMI) obtained title to the house and original block.

If the interest is there for you and you can be in Melbourne for the last weekend of July 2023 - what did Molly Meldrum say on his TV program *Countdown*? Do yourself a favour and visit Open Melbourne.



Villa Alba, now Villa Alba Museum, in Kew.

Hotham State School No. 307 in Queensberry Street, North Melbourne, built in 1882.



The Pebble Church at Carapooee: a new life for a bush church

By Craige Proctor

Driving south from St Arnaud towards Dunolly we pass through a locality known as Carapooee but which, in the late 1850s and 1860s, was the thriving gold mining settlement of Peter's Diggings. Sitting graciously – even imperiously – among the eucalypts is the iconic 'Pebble Church', formerly St Peter's Church of England, which has graced this lovely site abutting Carapooee Creek for 152 years. In 2020 this architecturally unique church was given a new lease of life and is once again a significant building for the local community.

By 1859-60 there were around 1,300 miners on the diggings and by 1865 there were two quartz crushing mills, three hotels and a brewery at Peter's as well as some pastoral and agricultural activity. Miners and others on Peter's Diggings lobbied for a church to be built to serve the spiritual needs of the burgeoning population. Services had been held in the schoolhouse in 1866 but the teacher of the day objected to religious services being held in a school. Services were then held in Edelsten's Hotel. Others objected to services being held in a pub! A building fund was established and by January 1869 the building of the Pebble Church was under way and the foundation stone was laid in May 1869. Situated on the border of Moolerr and Carapooee parishes, the church was sited to serve a scattered population. The final cost of the building was £710.

The church, designed by the Melbourne architect Leonard Terry who was favoured by the Church of England Diocese, is unique for a church, being constructed of brick faced white quartz water-washed stones and pebbles collected by miners from the diggings in the nearby hills. It has red brick quoin work, buttresses and window surrounds. Built in the Gothic style, the new church reflected English vernacular building traditions. North-west of St Arnaud is Valentine Mogg's Swanwater Station, several of the outbuildings of which are also constructed of quartz pebbles in the same manner, but there is no other church in Victoria of a similar construction. The stained-glass windows are of plain, red and blue glass and were supplied by the Colonial Victorian Stained Glass firm of Ferguson & Urie of Melbourne. Originally the church was to have been crucifix-shaped with a bell tower but these plans were not proceeded with due to decreasing numbers of parishioners. The rear wall is not faced with stones and pebbles, this 'temporary' wall being a reminder even today that the church was conceived to be a bigger building. The church was listed on the Heritage Victoria register in 2008 and a blue plaque greets visitors at the entrance.

The first service in the new church was held in July 1870 although the first wedding had taken place the month before. Due to various delays, the interior of the church was not completed until 1874 and in October of that year the church was officially opened by the Dean of Melbourne.

St Peter's served the Anglican population for almost 150 years. It was the venue for weddings and baptisms during all these years and was a focal point of the local community.

With dwindling numbers of parishioners and services being held irregularly, the Anglican Diocese of Bendigo resolved to sell the property by Expression of Interest. The last service took place in June 2019 and the church was deconsecrated. And then a great new adventure awaited the old church!

A group of community-minded local people decided that, rather than the church falling into disrepair and not being used, it would make an ideal venue for community events. Consequently, the Pebble Church Community Group was formed, the coordinator being Johanna Medlyn. The Group solicited financial pledges not only from the local and surrounding communities but also from many descendants of people who had mined on the diggings, worked local farms and worshipped at St Peter's over almost a century and a half. Following negotiations

with the Diocese, in September 2020 the Group secured the church for the use and enjoyment of the community. One of the next steps was for this Group to become an incorporated association and the Pebble Church Heritage



Detail of the quartz pebble facing of the building.

Association Inc. was born and a committee of management established. Two membership tiers were decided on with children up to the age of 15 being deemed 'Little Pebbles'!

In April 2021 the PCHAI held a Garden Party in the church's grounds to mark the return of the church to the community. Joan Harman, caretaker of the church for the previous thirty years, officially opened the church, ushering in its new life. In time it is planned to hire the church for events.

In less than two years the PCHAI has been extremely pro-active in bringing to fruition its goal of making the church a social asset for the local community. The Association produces an excellent quarterly newsletter – The Pebble Church Press – continues to document the buildings and locality's history, conducts working bees and Open Days, and is busy securing grants for essential works and upgrades.

To read and see more about the church and the admirable work of the PCHAI, check out the Association's Facebook page at <https://www.facebook.com/Pebble-Church-Heritage-Association-103268108308738>
See also: <https://www.northcentralnews.com.au/latest-news/children-are-the-winners-of-pebble-church-acquisition>



An historic photo of the church with its original picket fence.



Another photo showing the water-washed stones and pebbles. From a distance the church does not look 'white' but has a pink hue due to the mortar used.

Source: <https://sbaskiitchen.com/2022/03/24/the-pebble-church>

Footnote and disclosure! Throughout my life I have had a personal interest in the Pebble Church - and today with the PCHAI - as on Christmas Day in 1871 my own great-grandparents were the third couple to marry in the church. Great-grandfather Thomas Proctor was one of the miners who had carted the stones for the building of the church while my Cross great-great-grandparents had been living on Peter's Diggings since the early 1860s.

The Notorious Novelist Lindsay Russell: the controversial life of a Wimmera girl

By Craige Proctor

Over many years I have researched and given a number of presentations on the life and writings of a now-obscure Australian novelist named 'Lindsay Russell' whom I long ago dubbed 'the notorious novelist'. In the 1910s and 1920s Lindsay Russell had quite a profile in Australian and British literary circles and had a prolific literary output. For the last forty years of her life Lindsay Russell was a resident of Mortlake, where she was known by locals as 'Mrs Dr Scott', but her origins were in the Wimmera and it is for this reason I am sharing just a very small part of her story with W.V.A.H.S. member groups. In 2016 I presented a profile of this writer at the RHSV's Seminar Day at Birchip so some W.V.A.H.S. members may have heard this presentation.

Ethel Nhill Victoria Stonehouse was born at Nhill in 1883, the fourth of twelve children of Robert Stonehouse, blacksmith, and Jane Hardingham who had married in 1877. Ethel's grandparents had all been early settlers of Victoria, her father having been born at Geelong in 1844 and her mother in 1859 at North Melbourne although in the 1860s the Hardingham family settled at St Arnaud and remained there and Ethel's Hardingham grandparents are buried at St Arnaud. Note that one of Ethel's given names was 'Nhill', obviously after her birthplace. Her next sister, born at Nhill in 1885, was given the name Mabel Wimmera Stonehouse; their parents were clearly quite 'creative' in naming two of their daughters! The Stonehouses lived at Charlton in the late 1870s and early 1880s and then at Nhill for a few years until around 1888 before returning to Charlton where they had six more children.

Ethel attended Charlton State School until she was 14. Ethel began her literary career when very young, reputedly publishing verse and short stories as early as 1894. She later became involved in journalism in Melbourne although no details about her career as a journalist have come to light.

As a young woman Ethel joined the Australian Modernist Society of Enlightened Roman Catholics. This group challenged the notion that church dogma could not be adapted to the times, arguing that attitudes and circumstances do change over time and that the Church should adapt its doctrines accordingly.

In 1909 and 1910 Ethel became a national 'celebrity' but not because of her writing. Many Australian newspapers reported two lawsuits Ethel had brought against men for 'breach of promise' to marry her. Then late in 1910 Ethel brought another suit against a practising priest. This case was also reported in many Australian newspapers. Fr Quinn, prior to being a priest at Hamilton, had been parish priest at Charlton – he is listed in the Electoral Rolls for Charlton in 1905 and 1906 – where Ethel had lived as a girl so presumably her relationship with Fr Quinn – whatever form it had taken – had been played out in Charlton. The Australian Electoral Rolls also reveal that by 1913 Fr Quinn had left Victoria and remained a priest in Queensland for many years.

The implication of these lawsuits is that Ethel had had intimate relationships with at least one of the men but presumably both. At this time Ethel was in her late twenties. While Ethel might have abandoned the suit against Fr Quinn, this episode in her life was to become a motif in a few of her books in the years ahead, several of them having as the basis of their plot a young woman morally wronged by a priest.

In 1909 Ethel became engaged to Mr F. Murray of Cootamundra but the marriage did not take place.

In 1912 Ethel Victoria Patricia *Lindsay* was making her living as a journalist and living in St Kilda Road, South Melbourne, according to the Electoral Roll for that year. So by this time she had acquired the name 'Lindsay' as well as 'Patricia' but had retained two of her birth names 'Ethel' and 'Victoria'. It seems that Ethel had quite a talent for acquiring different names in her youth!

Russell published her first novel, *Smouldering Fires*, in Melbourne early in 1912, when aged twenty-eight. Almost immediately the novel earned the wrath of some Roman Catholics and one such member of the faith denounced the book – and Lindsay Russell herself – in *The Advocate*, the leading newspaper of Melbourne's Catholic community. Around six months after the publication of *Smouldering Fires* Lindsay Russell departed Melbourne for London via Ceylon.

While living in London Ethel joined the International Modernist Association and the Jeanne d'Arc League and seems to have acquired quite a profile among groups critical of the Catholic Church.





In 1913 Lindsay Russell remarked: 'I have only read three books in my and have written five'. *Smouldering Fires* was a best-seller in its day, reputedly selling 100,000 copies and with eight editions being published. Back in Melbourne in 1913 she was saying that she was earning a four-figure salary along with handsome publishers' advances.

It was *Smouldering Fires* which contributed to Lindsay Russell's notoriety, and this was certainly so in far-off Mortlake. In June 1913 the committee members of the Mortlake Mechanics' Institute debated whether to withdraw this book from the shelves of the local library. In effect, the proposal was to ban this book from being read by the local community. The committee was divided. The Anglican vicar, Rev. James Wagg, was incensed that the book should remain on the shelves since he condemned it as dangerous and an insult to local Roman Catholics. Rev. McBride, the Presbyterian minister, did not consider the book so dangerous and was not in favour of it being withdrawn. In the end the committee did withdraw the book from the library. Only days after this decision had been reached Lindsay Russell herself, then living or at least staying in Melbourne, had a letter to the editor published in the *Mortlake*

Dispatch in which she demanded that Rev. Wagg prove that his statements about *Smouldering Fires* were accurate; if he did not take up her challenge, she would institute legal proceedings against him.

This controversy was played out seven years before Lindsay Russell arrived in Mortlake although it is likely that her parents and siblings knew of what was happening in Mortlake as the family was then living at Willaura.

It was the subject matter of her early novels which led to what seems to have been a local rumour which I had heard from my mother when I was a child that Lindsay Russell had been a nun who had fled the cloistered life and then 'exposed' that life in her writing. No sources have verified that she had taken the veil even though when a young girl she had apparently contemplated doing so and she told one of her domestics at Mortlake that she had been in the convent on Beaconsfield Parade, Melbourne.

On 23 September 1914 Ethel, 28, married Dr John McNaught Scott at St Ninian's Church, Stonehouse, Lanarkshire, Scotland. Dr Scott was a Harley Street specialist who had earlier treated Ethel for tuberculosis. He was also attached to the Australian Army Medical Corps. On the marriage certificate Ethel gave her name as 'Patricia Ethel Lindsay Russell Stonehouse' and her occupation as 'authoress'.

In March 1915 Russell was one of the prominent Australian expatriates living in London who joined the London branch of the newly-formed Australian Natives' Association.

Ethel Scott spent most of the years of the Great War living in Ireland where she completed nine more novels. In 1918 she published her final novel, *Earthware*, the story of a talented authoress who felt crushed by her insensitive Scottish husband. It is this subject matter which has contributed to the view that *Earthware* was largely autobiographical and that Ethel's marriage was not a happy one.

Ethel did not write under her own name. In fact, she was known in the literary world variously as Patricia Stonehouse and Harlingham Quinn although she was best known as Lindsay Russell. Obviously the pseudonyms Stonehouse and Harlingham were inspired by her origins since Stonehouse was Ethel's maiden name and Harlingham seems to have been an attempt at playing around with her mother's maiden name, Hardingham.

Lindsay Russell was a prolific author. Among her works were the following, copies of all being held in the State Library of Victoria: *Smouldering Fires*, 1912; *Love letters of a Priest*, 1912; *Souls in Pawn*, 1913; *Kathleen Mavourneen: an Australian Tale*, 1913; *Sands o' the Desert*, 1913; *The Years of Forgetting*, 1914; *The Gates of Silence*, 1915; *The Eternal Triangle*, 1915; *Sons of Iscariot*, 1916; *Road of Yesterday*, 1916; *The Interior*, 1916; *The Woman who lived again*, 1916; *That Woman from Java*, 1916; *Land o' the Dawning*, 1916; *The Gates of Kut*, 1917; *Earthware*, 1918; *Caravan of Dreams and other verses of the Grampians Road*, 1923. Over a number of years I have also managed to acquire copies of most of these works.

But what made Lindsay Russell 'notorious'? Those who have read her novels and the critiques on her writing refer to the 'racy' subject matter of some of her work, especially the theme of 'illicit' love and passion



between clerics and women. Indeed, at the time her works were published, they were considered to be scandalous. One of her better-known works was *The Gates of Silence*; many people who read it were reluctant to confess that they had done so!

Then in 1920 Dr Scott brought his wife back to Australia and of all the places they could have settled he chose Mortlake, the very town where seven years earlier his wife's first book had been decried as worthy of being banned. Lindsay Russell spent the next forty-four years living the life of a recluse in a town she held in very low regard. Dr Scott died at Mortlake in 1942, aged 62.

By the time my mother met her in the late 1940s Mrs Dr Scott had become a recluse, isolated in her own home, tended to by some kindly neighbours but never leaving the house. Eventually she became infirm and spent her final years in a psychiatric institution in Melbourne where she died in 1964, aged 81. She was buried with a brother in Footscray Cemetery. For someone who had sought fame and recognition and whose name appeared in hundreds of Australian newspaper articles, the headstone above her grave does not even bear her name.

The State Library of Victoria holds much information on Lindsay Russell including papers, consisting mainly of poems, isolated chapters of novels, notes for novels and stories which include pages from published novels of other authors and clippings of stories from journals. Also among this archival material are press notices, personal correspondence and other press clippings mainly from around 1902-3 and the 1920s. I have viewed this material.

In 2016 the Mortlake and District Historical Society staged a *tableau* in St James' Anglican Church profiling the life of Lindsay Russell. Members took on the *personae* of not only the author and her husband but of those who had played a role in her life with excerpts from newspaper reports, reviews and letters all aiding to bring Lindsay Russell's controversial life before members of the local community.

In recent years several others have also been researching the life and works of Lindsay Russell including Dr Tim Lowe of Melbourne who has now collected copies of all of Russell's books and who has chosen, most graciously, to donate this entire collection to the Mortlake and District Historical Society.

Should any members of the Nhill and Charlton Historical Societies – or any other groups – be interested in additional information on Lindsay Russell I would be very pleased to provide the full version of this much-condensed story. The Royal Historical Society of Victoria has also published a version of this story on its website at <https://www.historyvictoria.org.au/patricia-scott/>

Smouldering Fires

Chapter 1: A Daughter of the Mallee

*"...the river,
Crooning curves among the hills, winds on thro' the valley
With the far-off rustling of the grey, wind-haunted Mallee."*

Hurstwood clings to the southern fringe of the Mallee, a sleepy, picturesque, old-fashioned town, in an emerald and silver setting of a sudden hill-encircled valley, and a winding river.

Red against the sky flashes a dominant note of colour in its quaint water towers and mills.

Northward stretches the great brooding Mallee – weird, mysterious, melancholy, yet alluring in its indescribably lonely grandeur, gripping the heart with its sense of mystery and immensity of silent power.

Here, enthroned in the exotic loveliness of bush and sky, sits Nature in sombre mood – Eternal Eve – brooding over all the sorrows of men and women since Time began. Mile upon endless miles stretch to the far north of stunted scrub grey-green with the dead monotonous level of distance, wind-rippled here and there into soft purple and blues and blurring again into the misty turquoise of the far horizon till sky and earth seem one. Here, too, lie grim fenceless sun-baked wastes of untilled land – blinding white glare of sandy uncompromising plain – desolate, stricken trees and ring-barked grey-boled gums standing stark and tragic against the sky-line and always beyond, day in, day out, the same unaltering Mallee and its vast unchanging expanse.

Ever and ever through that great grey heart comes the souging of the wind now rushing and roaring, like a torrent in the hour of storm, now dying away to a low murmuring broken only by the weird cry of a curlew or the unearthly howl of a prowling dingo across the night.

In the winter, grey mists creep and twine like a shroud around and above it, and here in the summer the quivering heat waves rise spirally from its shimmering expanse floating upwards to a sky of brass when the warping, shrivelling blast of heat from the north lays its hand on everything. The withered brown grasses that were jade-green at Spring's coming crunch now beneath the feet and great clouds of blinding red dust whirl and follow in the wake of harvest wagons, with their toiling sweat-drenched horses and tanned and freckled dust-grimed drivers.

Here hath Man fought his way, step by step, wresting sustenance from the brown breast of the Mother Earth stopping only at that great grey brooding expanse with its silent mandate "Thus far shall thou go – but no farther."

For the Mallee is ever the Mallee – that weird, wild, virile luring land of the north, holding forever in her mysterious thrall the hearts of her sons of Toil.

Published by Fraser & Jenkinson, Melbourne, 1912

Walpeup's Lowan Tank

By Merle Pole

Ouyen District History and Genealogy Centre

<https://www.facebook.com/Ouyen-District-History-Genealogy-Centre-876869939038928/>

Walpeup's Lowan Tank Reserve is located in the Parish of **Paignie**, just across the Mallee Highway from our home. Today rusty wire an old post and several drains leading into an overgrown depression are the only remnants of the former log tank. Recently Parks Victoria replaced the sign marking Lowan Tank Reserve and I was disappointed to discover the new sign now reads 'Walpeup Bushland Reserve' instead of the original name '**Lowan Tank Bushland Reserve**'. I pondered how easily the local history of an area can be lost and forgotten. The recorded memory of this site is important in the preservation of our community heritage. The stories of 'log tanks' and the Lowan Tank Reserve are central to understanding the colonial settlement of the Mallee back country, and fortunately the Ouyen District History & Genealogy Centre (ODH&GC) has collected resources that document these stories so they can be preserved.

North-West Victoria is a semi-arid region with low and unreliable rainfall where natural surface water supplies are exceedingly scarce. The problem of obtaining drinking water dominated the exploration and later the occupation of the Mallee¹. Log tanks were an important and relatively unique adaptation that provided a vital source of water for the first Mallee pastoralists and settlers. As noted in a recent publication *Mallee Country*,² the term "tank" has Indian origins. The 'taankas' of Rajasthan in India are rainwater-gathering, underground cisterns used in the Thar desert,³ and the similarities in design and purpose suggest the technique was introduced by British settlers with Indian experience.

Log tanks were located at points where water naturally collected in clay lined depressions. Sir Ronald East,⁴ engineer and water commissioner wrote:

Where water collected naturally at clay pans, holes were sunk and lined with termite -resistant pine logs - *Callitris robusta* - these holes were roofed over to reduce evaporation and held small amounts of water for domestic use over long periods of dry weather.

In an ODH&GC recording Underbool pioneer farmer Neil Brown confirms the citing of log tanks:

*put down deeply in the middle of a hollow where the catchment rains fill it. It would be perhaps under a pool of water in the winter. It would hold a long time in the hot weather simply only because there was a narrow opening to the sun and the sides were plugged with mud and logs.*⁵

Log Tanks were constructed using the local native Murray Pine or slender Cypress Pine which is strong, straight and termite resistant. Logs were cut into 5-foot lengths to line the sandy wall of the well then the walls were plugged with clay. The rectangular shaped log tanks were about 15 feet deep, 36 foot long and 16 foot wide. To aid the catchment of rainwater a network of run off channels were constructed to guide the runoff rainwater from the natural rain catchment area into the log tank.⁶

Will Lodwick, son of an early Mallee pioneer, provided ODH&GC a detailed and invaluable description of his father building a log tank at their farm at Timberoo, 15 km southeast of Walpeup, in 1910:

The first storage of this sort (water) my father put down was a log tank, and this was dug by hand with a crowbar and shovel and no doubt, buckets made from kerosene tins with a rope attached to get the soil out when it got deeper. Then the pine posts would be dropped between a couple of up righters in the ground, pine logs placed across the top to stop animals falling into it, with a small place where bucket or rope would be let down into the water. The bucket full of water was pulled up out of the well and emptied into a trough for the horses to drink etc. They stood on the top (of the log tank) and let down a bucket on a rope to get beautiful water with a pine flavour.

Walpeup's Lowan Tank was central to the development of the Walpeup agricultural community, but the land has a deeper history than that. This was Aboriginal Land with a history of aboriginal ownership. Aboriginals had occupied this land for perhaps 40,000 years and their pathways and water sources formed the foundations for

¹ The Victorian Historical Magazine 150th Issue Vol 38 'Water in the Mallee' by Sir Ronald East

² *Mallee Country, Land People, History* R Broome, C Fahey A Gaynor & K Holmes Monash University Press 2020

³ *Rainwater harvesting in Rural India- Taankas in the Thar desert* M Konar, Waterlines 2007

⁴ The Victorian Historical Magazine 150th Issue Vol 38 'Water in the Mallee' by Sir Ronald East

⁵ Tape 7 ODH&GC, Interviewed 1991.

⁶ Source ODH&GC

colonial settlement. The pleasant park like appearance of the land described around Walpeup by early explorers may have been created by aboriginal land management of the area over a period of many thousands of years.⁷

The most difficult areas to settle in Victoria were the poorest parts of Gippsland and the Mallee, which continued to be neglected or unknown until squatters runs were taken up in the late 1840's and 60's.⁸ Words of aboriginal origin were adopted, sometimes distorted, for the identification of the various squatters runs such as Paignie meaning 'water'.⁹ Paignie run, with an estimated area of 64,000 acres was first tendered for in 1860 by F J Byerley.¹⁰

The Parish was later named Paignie when the land was opened up for selection in 1909.

The agricultural settlement of the Mallee back-country, and Walpeup, was a government managed process. The Mallee being the last region to be settled in Victoria. It was the first time in the State of Victoria that rail, road and water were supplied ahead of settlement.¹¹

In 1906 Alfred Kenyon took on the new position of Engineer of Agriculture having the responsibility for farm water supplies and went about opening up the interior of the Mallee. The Argus dated 1808 reported under the heading 'Exploring the Mallee' and 'Splendid Lands for Settlement' the following notes from an exploring survey party:

*We were now in a region that Mr Kenyon was already familiar with as two or three years ago when in the Water Supply Department he laid down seven or eight log tanks in Ouyen and outlying districts. One of these called **Lowan Tank** is in the Walpeup District.*¹²

The name '**Lowan Tank**' can be found on a 1905 survey map along with the dotted lines marking the catchment drains leading into the log tank.

The exploring survey party in 1908 described the vegetation around Walpeup in glowing terms. It must have been a pleasant surprise after discovering the changed vegetation and more open country around Walpeup. After blazing a track by axe for many miles through thick Mallee Scrub the survey party was elated to note:

.....we had about two miles of track cutting for the wagonette before we reached the open country of Walpeup. Its richness and the beauty of the vegetation were a surprise. I have seen nothing in Northern Victoria to equal the latter. For miles in all directions belts and clumps of pine, myall, belar, bulloak and apple bush were growing in rich luxuriance. It was like a great park on which infinite skill had been extended to produce striking landscape effects. The whole party was elated.

*We broke into the southern end of the glade sweating at every pore with the axe work and covered with grime and dirt. But our troubles were over. We were able to drive in comfort, even in twilight, through tens of thousands of acres of country equal to the very best Mallee that has ever been opened for settlement in the state.*¹³

Surveyor field notes also refer to this fine country:

*3.50pm Reached Walpeup. Magnificent open undulating plain, well-grassed, splendid pine trees growing on rises and scattered in all directions. These plains are also clothed with cabbage bush, bulloak, belar, quandong, sandalwood, myall, belts of Mallee 25ft to 40ft high, hop and turpentine bush 6ft high. Sandy loam with evidence of lime.*¹⁴

Walpeup's Lowan Tank played a central role in the surveying and settlement of the area. In 1909 Moorhouse's Survey Team camped at **Lowan Tank** when surveying the land into farming blocks for settlement along the rail line. Land was surveyed into farm blocks of approximately one square mile (640 acres). Mrs R. Dodkins,¹⁵ survey camp cook, told how water was drawn up from the Log Tank by bucket, strained and settled with lime in many large tubs. A large camp oven was used to make pudding, scones and fruit cake using Mallee Hen eggs. Meat was kept in a bag in a makeshift safe hung up by string in the dining tent. Shelves were boards also hung up with string.

⁷ *Returning the Kulkyn* by John Burch page 18

⁸ *Victorian Squatters* compiled by Robert Spreadborough and Hugh Anderson

⁹ *Place Names of Victoria* by Les Blake

¹⁰ *Victorian Squatters* compiled by R Spreadborough and H Anderson 1983

¹¹ *A Vision Realised 1988* Underbool Back To Committee

¹² Argus Melb. 28 January 1908

¹³ Argus Melb. 28 January 1908 page 5

¹⁴ Argus Melb 28 January 1908 page 5 Field notes Mr Campbell

¹⁵ North West Express 10 June 1964

In 1910 early settler George William Wakefield settled on Block 18 just west of Walpeup. These early years of settlement were not easy as the land was uncleared and the only water available was from a log tank. To procure water after he first settled George walked almost two miles to **Lowan Tank** and carried his supply home in buckets.¹⁶

Old tracks can be found through the **Lowan Tank** Reserve. Drovers used this route to move cattle out to Kow Plains via Tiega Swamp. The tank was fenced to keep stock out.¹⁷

In 1991 I interviewed 84-year-old Mrs Elsie Glen ¹⁸(nee Eagle), and she recalled how her father William Eagle travelled up from Kenmare in 1909 to his selected Block 4 Paignie located adjacent to the **Lowan Tank** Reserve. William Eagle rode up to Walpeup on horseback and began clearing his selected block by axe. When a 'License to Occupy' was approved the selector was required to live on the allotment, fence it and within the first three years to cultivate at least one acre in ten. The following year, William Eagle brought his family up to Walpeup via Ouyen where they camped on a hill which was to be the future site of the Ouyen Hospital. By early 1910 a total of 53 allotments had been allotted to settlers in the parishes of Walpeup and Paignie.¹⁹ At first the Eagle Family camped at **Lowan Tank** under the large Mallee trees next to the Railway Camp. Elsie remembered setting up camp at **Lowan Tank** because their father was still finishing their home of pine posts and mud. When four-year-old Elsie arrived the rail line from Ouyen had just reached the railway crossing near **Lowan Tank**. The railway construction team was camping at **Lowan Tank** as they worked on the construction of the railway line from Ouyen towards Murrayville, with work commencing on 11 January 1909. Elsie travelled up to Walpeup via Ouyen in a buggy driven by her mother Elizabeth while her father brought up the wagon and her elder sister Ruby rode a horse to help drive the cattle. Elsie said her mother had a cow or two and sold the railway workers milk and bread.

Several years later Eagle's had sheep and Elsie Glen (nee Eagle) recalled shepherding sheep in the **Lowan Tank** Reserve during school holidays. According to Elsie there was plenty of dry grass in the Reserve and very little feed on the cleared blocks. She would sit in her favourite spot and read a book on the hillside near **Lowan Tank** and watch the sheep to make sure they didn't stray then took them home again at night. Elsie remembered the Reserve back then c 1920 as being very open 'like a plain' with just a few trees.

Lowan Tank was located in a natural rain catchment area originally surveyed as a Water Reserve. Today this pine, belar and mallee scrub Bushland Reserve No. 178 ²⁰ contains valuable remnants of the native vegetation found on the heavier soils that were preferentially cleared for agriculture. Log tanks were also located in other natural rain catchments such as Timberoo, Trinita and Harrisons Basin (near Torrita) playing an important role in the pioneering days of settlement. Preserving a record and knowledge of **Lowan Tank** helps safeguard our heritage and keep alive the connection between past and present.



*Photos taken by John J Scarce, Supervisor of Works for the State Rivers and Water Supply Commission, 1909- 1917
(OH&GC Letter 17/9/1989) Surveyors Camp at Lowan Tank, Construction of Rail Line near Lowan Tank.*

¹⁶ From notes written by George William Wakefield BIOG File ODH&GC

¹⁷ ODH&GC BIOG Glen

¹⁸ ODH&GC BIOG Glen

¹⁹ Back to Walpeup 1969 compiled by D H Vallance

²⁰ Bushland Reserve No.178 Land Conservation Council- Mallee Area.



Section of Map- Mallee Land,
County of Karkaroor, Land
available for application 23
February 1910 coloured blue.

This is the delayed Terang and District Historical Society Report to the AGM in Warrnambool which could not be included in the June issue of our Newsletter.

Terang and District Historical Society Inc.

<https://www.teranghistory.org.au/>

<https://www.facebook.com/teranghistoricalsociety/>

The past year was a very fractured one because of the COVID lockdowns. Although our members received regular newsletters, the first meeting was the AGM in November.

This year is going very well, with eleven new members, and the attendance at our monthly meetings is about thirty.

We have also recommenced our 'Sunday with a Speaker' on alternate months. The first was in February, the next in April.

A new publication *They Served with Courage*, researched by Margaret McIntosh and Tom Riches and published for the T&DHS, tells the stories of those servicemen and women who served in World War 1 and are named on our Cenotaph.

We have restored a Fuller Windmill, manufactured locally by Mr Caleb Fuller in his windmill factory. We are in consultation with the Corangamite Shire to install the mill in a prominent position within the town.

Thanks to several grants, we now have two large new computers set up in our rooms, also a new iPad used to record speakers, scan documents and also to record the changing face of Terang.

Our Society has a couple of projects we are working on.

Our meetings' 'Show and Tell' segment is always very interesting: in February a working, miniature grain auger, with grain bin, and in March a working miniature rotary dairy, with lights, race and backup gate. Also at that meeting was a Magic Lantern Projector with fifty slides, used in the Terang Methodist Church, in the early years, 1903-1905 and donated to our Society by a Melbourne descendant of the projectionist, a Mr Murfitt; a wonderful addition to our collection.

Thank you W.V.A.H.S. for the venue where we can share our ideas and experiences together.



Roybert McIntosh
President

Many thanks to Joyce Gordon of Dunkeld and District Historical Museum for the following contribution.

<https://www.facebook.com/DunkeldMuseum>
<https://dunkeldmuseum.org.au/>

Remembering Northern Australia from eighty years ago

Some eighty years ago Australia faced the uncertainty of a Japanese invasion and was totally ill-prepared. The Bombing of Darwin occurred on 19th February 1942, carried out by the Japanese Naval Task Force that had previously bombed Pearl Harbour. Significant loss of life (including civilian personnel) was inflicted on this and subsequent raids and Darwin was to endure 64 enemy raids throughout 1942 until November 1943.

On 3rd March 1942 Broome was raided by fighters which inflicted severe losses on aircraft in the harbor, engaged in the evacuation of refugees from the conflict in Java, with at least 88 civilians and military personnel being killed.

In the following months air attacks were made on many towns in northern Australia including Wyndham, Port Hedland and Derby in Western Australia, Darwin and Katherine in the Northern Territory, Townsville and Mossman in Queensland, and Horn Island in the Torres Strait.

Some of our Dunkeld boys were in Northern Australia during this time and are remembered for their service.



Keith Crawford, aged 22 years when he enlisted on the 17th March 1941 with the 8th Militia Battalion (CMF), had just arrived in Darwin on the 15th February 1942, just days before the initial raid. He was with HQ Coy, 8th Bn in Darwin throughout the Japanese raids on Darwin in 1942, before returning to the safety of Melbourne in September 1942.

With the general mobilisation, Malcolm Templeton enlisted in the 2nd AIF on 26th July 1942 at the HQ, Central Australia Line of Communication Area, based in Alice Springs, NT with the 148th Australian General Transport. These Companies were issued with a manifest listing the stores that had to be transported and then the various Australian General Transport Companies detailed platoons to carry out the operation.

"Our platoon of approximately 30 trucks left the Alice every 11 days. We were on the track for 8 days and had 3 days in Alice on our return. Convoys left each morning at 6am and 7am – and we did in excess of 60 trips on the track whilst we were there. Troops for the North were on the 7am convoy. Overnight staging camps were Barrow, Banka Banka, Elliott and Larrimah."

"Day one was that of loading, weighing, assembling and generally preparing for the movement the next day.... Names of all personnel travelling in any convoy had to be known to HQ prior to departure... The NCO in charge travelled in the front vehicle.... A breakdown vehicle carrying two mechanics was at the rear and was responsible for ensuring all drivers and their stores were kept moving.... Speed was set at 20 mph ... (Troops in transit).... Were loaded on Day two and it was a case of climb aboard – gear and all, and make yourself comfortable for the long, hard ride of 612 miles (985 kms).... Many drivers lashed their wire stretcher beds to the vehicle in a manner that made it easy for sleeping at any time and some did actually sleep whilst their off-sider was driving (there being two drivers to each truck)."

"The Barrow Creek staging camp was situated about one mile off the road to the right. All convoys had to halt (on the main road) whilst the NCO or Officer-in-charge moved ahead to report that 'Convoy No XXX has arrived' and reply 'Bring your vehicles in, refuel at petrol point, line up along bay No X, mess at XXXX hours, mess hut No X...you are first (second or third) convoy out tomorrow'..... The mess huts were large tin sheds surrounded by fly proof wire. To enter one had to push through hessian strips used in an effort to keep out flies. A recreation hut was available and there was a small hospital hut. As the lighting relied on a power plant it was generally poor. However as troops and drivers were quite tired it was usual to climb into bed as soon as possible..... beds were everywhere.... Hanging on trucks, built into the loads of stores, whilst many were set up on the ground alongside vehicles."



Malcolm Templeton was to continue with this unit until 15th April 1946. Today, with the revival of caravanning, many a 'grey nomad' will trek up the centre on the bitumen and camp at one of the many staging areas established by these Transport Companies.

Floyd Crawford was an eighteen-year-old unemployed farm labourer when he enlisted on 17th September 1941 and was posted for training with the 115 Reserve MT Coy, mustered as a Driver, and then posted to 6 Supply & Personnel Coy in February 1942. In April he transferred to the 14 Supply & Personnel Coy and proceeded to Adelaide and 'up the track' to Alice Springs and throughout the Northern Territory, working in providing supplies and equipment. On 23rd May 1944, after 770 days of active service, Floyd was discharged at Royal Park.



William Mannix (Bill) Kearns also served during this time. Bill enlisted in January 1943 at Alice Springs, Northern Territory. He was discharged in November 1945.



These men played their part to defend the "Top End" of Australia. The four of them are buried or memorialised in the local Dunkeld cemetery, so the bombing of Darwin sure hits home with many local Dunkeld & District families. Their stories will be covered in more detail in a forthcoming book to be compiled by the Dunkeld Museum documenting the service and lives of World War 2 personnel whose names appear on the World War 2 plaque at the Dunkeld New Cemetery.

If you've not done so, check out the fantastic collection of books available from the Dunkeld Museum group on its Shop webpage (Ed.):

<https://dunkeldmuseum.org.au/shop>

Disaster Risk Management for Heritage Conference

On 26 and 27 July Flinders University in Adelaide delivered a 'first of its kind in Australia' conference and series of training workshops on Disaster Risk Management for Cultural Heritage. The conference included presentations by experts from the Joint Scientific Committee of Australia ICOMOS and ICOMOS New Zealand. My participation in the online component of the conference was sponsored by the Wimmera Mallee Pioneer Museum at Jeparit.

While presenters included Australian and New Zealand heritage consultants, architects, conservators, engineers, First Nations groups cultural representatives, rangers from indigenous lands, archaeologists, Emergency Management personnel and others, the focus of each presentation was 'cultural heritage' in its many forms. This includes not only museum collections but also galleries, sacred sites, coastal zones, the built and natural environments.

The message of all presentations was that heritage groups must articulate the value of their collections to the local and broader communities. All presentations acknowledged that any Disaster Risk Management Plan devised and implemented by a heritage group must be framed against the background of the reality of climate change and how this will, inevitably, impact on many aspects of preserving and protecting cultural heritage, in whatever form. At the moment most of us involved with 'heritage' cannot anticipate just how significant the impacts of such change will be in the years to come.

Presentation topics included: understanding heritage values within the community context; identifying collection vulnerability and exposure to risk; existing (national and State) Disaster Risk Management and emergency management frameworks; natural and human hazards and hazard identification; establishing the likelihood rating of a collection becoming vulnerable; consulting with experts; working with broader communities within which a collection sits; risk prevention and mitigation strategies for heritage sites; establishing capacity to protect a collection and manage risk; recovery following a disaster; the role of volunteers as stakeholders

in heritage preservation and providing wellbeing support for them; essentials for disaster prep kits; medical considerations including tetanus, encephalitis, salmonella etc. Against the background of these presentations participants worked over the two days to draft a Disaster Risk Management Plan for their specific heritage group and to focus on how it might be implemented. In short it was a rigorous, challenging and thought-provoking program.

Rather than being academic in focus, most of the presentations were practical with specific and achievable applications and goals.

Around half of the presenters were specialists from New Zealand and consequently these presenters focussed on the consequences for heritage collections of natural disasters such as earthquakes and landslides. One presentation by the Director of the Lismore Gallery in New South Wales detailed the damage done to that collection by the Lismore floods but how crucial having a Disaster Risk Management Plan is to safeguard a collection under threat. Other presentations looked at what is happening in the Torres Strait Islands as a consequence of rising sea levels uncovering ancient shore burials and how these need to be salvaged. We also learned, on a very specific level, how to deal with mould impacting on a collection as a result of floods and heavy rain and how best to deal with flood-damaged textiles. Pests such as termites and other insects and animals also got some attention!

This conference was an introduction to further workshops and courses provided by Flinders University. The main takeaway from the two days was that none of us involved with heritage collections can be complacent and we must do much to ensure that collection's viability into the future. As a committee member of the Wimmera Mallee Pioneer Museum and of the Mortlake and District Historical Society I certainly had my eyes opened to the potential vulnerability of the collections I know well.

I have access to all PowerPoints and recordings of every presentation over the two days. I encourage members of other groups to look out for further training workshops and hopefully I will be able to share details of upcoming events with W.V.A.H.S. member groups.

Craig Proctor

$$\text{RISK} = \frac{\text{hazard} \times \text{exposure} \times \text{vulnerability} \times \text{likelihood} \times \text{consequence}}{\text{capacity to resist, respond and recover}}$$

Disaster Prep Kits must include:

Gloves (leather and nitrile), plastic sheeting, tarps and rope, soap, masks, blades, buckets, scissors, documentation material, tissue collapsible boxes.

Clean drinking water bottles.

Hoses to siphon and transport clean water for cleaning. Methylated spirits and spray bottles for 70:30 spray. W-40 for metal surfaces.

Kitty litter (clay based) tissue paper for interleaving.

Silicon release paper for photos.



LUMINOUS JOHN ORVAL, STAINED GLASS ARTIST

A major retrospective exhibition of the stained glass of Modernist émigré artist John Orval on the 60th anniversary of his first exhibition at Hamilton Gallery.

Co-curators, Dr Bronwyn Hughes OAM and Dr Alison Inglis AM have worked with Orval's family to place him within the broader context of Australian Modernism. Experience an exciting array of stained glass windows, cartoons and designs as well as rediscovered footage of Orval in his studio and installing windows in situ, alongside a short documentary.

EXHIBITION DATES:

Saturday 20 August - Sunday 30 October
Hamilton Gallery
info@hamiltongallery.org

EVENTS:

STAINED GLASS BUS TOUR

A tour of churches featuring Orval windows.
Friday 30 September, 9.30 a.m. – 4.30 p.m.
\$40, includes light lunch, booking essential.

HAMILTON MODERNISM

Discussion forum featuring experts and scholars from across Victoria.

Sunday 30 October, 10 a.m. – 1 p.m.

Free; booking essential.

Book online <https://www.hamiltongallery.org/>

Horsham Rural City Band's 150th

The band – formerly the Horsham Rural City Brass Band – was formed in 1872 so is, this year, celebrating 150 years of service via music to the Wimmera and beyond.

There will be official celebrations in Horsham on Saturday 15 October 2022 with a street march (incorporating other bands) and then an afternoon of music at the Horsham Town Hall.

In addition, a book will be compiled to celebrate this commemorative milestone and if you have any information, photographs or memories to contribute (or have any questions) do not hesitate to contact me –

Helen Curkpatrick

Phone: (03) 5382 7227 (home) or 0413 382 567

Email: haven273@outlook.com

Vale Helen Coulson OAM 1918-2022



Photo: *Riverine Herald* 22 April 2022

Helen Coulson OAM was the last living foundation member of the Echuca Historical Society. Helen passed away on Easter Saturday at the age of 103. She was among ten original members of the Society.

Prior to moving to Echuca Helen was a journalist and active historian of Ferntree Gully, producing *Story of the Dandenongs* in 1959.

Helen was a long-serving Secretary of the Echuca Historical Society which was formed in 1960 to ensure a paddle steamer was returned to Echuca. Together with the Apex Club money was raised and the Society's mission was completed with the *PS Adelaide* being brought back to Echuca from Paringa in 1960.

Helen remained active with the Society up until four years ago. She served as first Manager of the Port of Echuca from 1976 until 1991 and wrote two books on the history of Echuca Moama, published in 1979 and 1995. She was also a member of the Australian National Maritime Museum, having served on its council. Helen was awarded an Order of Australia Medal in 2016 for service to the community.

New publications

Minyip and District Historical Society Inc.

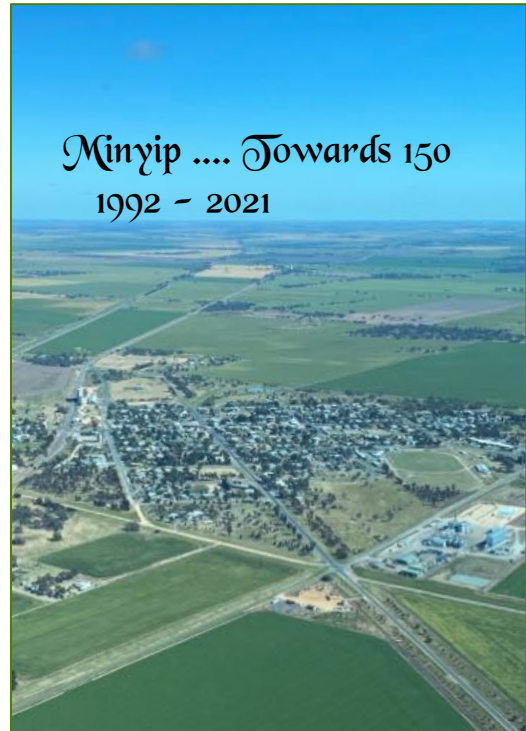
As most of our fellow members of the Western Victorian Association of Historical Societies would be aware, Minyip recently celebrated its 150th year of settlement.

To mark the occasion, this Society researched and published the last thirty years of the town's history, *Minyip – Towards 150*. The Society also reprinted the book *Minyip 100 Years Young*. These two books together with the previously published *Minyip – 20 Years On*, present one hundred and fifty years of our history.

The Society has researched and published a number of other single subject books over the years (see list below) and is currently preparing to reprint *That's My Block* covering a number of our early farming settlers.

While all the books sold extremely well during the celebrations, there are still some for sale. The reprint of *That's My Block* will be added to the list once costs are known and printing is organised.

If you are interested, please contact us via email minyiphistorical@gmail.com

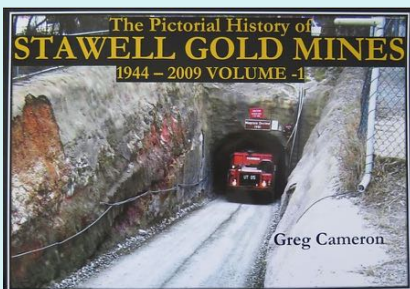


Cost	Title
\$35.00	Minyip ... Towards 150 (This is the new book)
\$30.00	Minyip Heritage Plaques
\$25.00	Minyip ... 100 Years Young (Reprint of 1972 book)
\$10.00	• Minyip ... 20 Years On
	• A Country Paper (History of <i>Minyip Guardian</i>)
	• By the People – For the People – The Story of the Minyip Hospital
	• On With the Show - Minyip
	• Minyip Mechanics Institute to Memorial Hall 1891-2004
	• Don't Dare Say Dinkledoodledum

Stawell Historical Society Inc.

Email: stawhist@bigpond.com

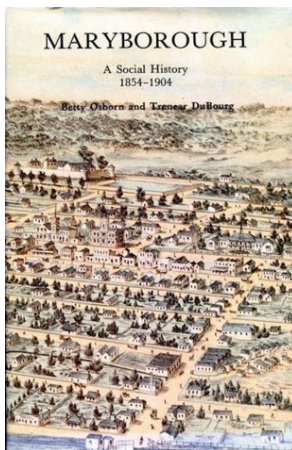
The SHS has reprinted
Greg Cameron's
***The Pictorial History of Stawell
Gold Mines – 1944 to 2009.***
Cost: \$30.00



1874 Holtermann panoramic photograph. Our Society has produced copies of this high-quality photo, one of which is five metres long and is on display for public viewing. Copies of this photo, in a one-metre length, are available for sale at \$30.00 each and two-metre length at \$50.00 each. The photo is remarkably good quality and shows many buildings as they were in 1874 and some businesses show up in the photo that we have not seen before.

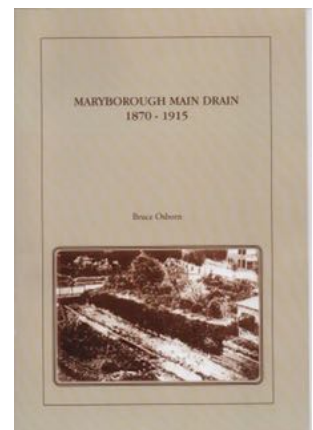


The **Maryborough Midlands Historical Society** has these books for sale. Prices are exclusive of postage.
Please contact the Society for further details mmhs@outlook.com.au

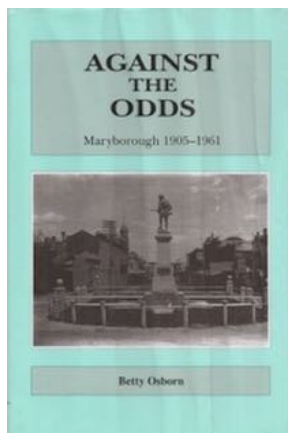


Maryborough
A Social History 1854-1904
Osborn & DuBourg
PB \$25.00

Maryborough Main Drain 1870-1915
Bruce Osborn
PB \$15.00

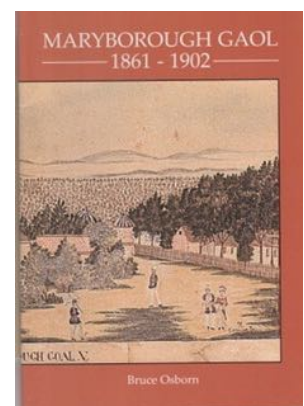


Check out Maryborough Midlands Historical Society's fantastic new website!
<https://mmhs.net.au/>



Against The Odds
Maryborough 1905-1961
Betty Osborn
HB \$25.00

Maryborough Gaol 1861-1902
Bruce Osborn
PB \$15.00



Swan Hill Genealogical & Historical Society Inc.

<https://historygenies.wordpress.com>
shghso@hotmail.com

NEW – Updated Version:

Swan Hill Memorial Park Burials & Monumental Inscriptions 1859-2020.

Only available in USB format.

Contains approximately 12,000 burials, including Burial Register, Monumental inscriptions, list of Centenarians, Brief History, Locality Map, Map and aerial view of the cemetery, links to useful sites etc. Cost \$50.00 plus \$5.00 postage.

Consider notifying the wide readership of *Western Historian* of new publications relating to your district or wider area – a great way of promoting what's 'out there'!
Submit notifications to craige@iprimus.com.au

Items for the December issue of *Western Historian* should be submitted by mid-November.

BOOKS FOR SALE

Flood Reflections (Book & DVD)

This book covers the flood events in our Council area during 2010 and 2011 as well as past floods. Included is a DVD of interviews of people involved such as police, flood wardens, volunteers etc. Cost \$30.00 plus \$6.00 postage.

Reproduction of J. Edward Robertson's 1912 book **The Progress of Swan Hill and District.**

A comprehensive account of Swan Hill businesses and people from that period, including Ultima, Nyah and Lake Boga and a unique collection of photos. Cost \$20.00 plus \$4.00 postage.

A History of the Shire of Swan Hill. Originally published in 1989. Cost \$5.00 plus \$5.00 postage.

Swan Hill Streets. Paved in History. By Gwen Warne. Originally published in 1988, this book lists the Swan Hill streets with a story or explanation relevant to each. Cost \$12.00 plus \$5.50 postage.

Traces of the Past by Graham Gardner.

A pictorial history of Swan Hill and district from 1901-2001. Cost \$25.00 plus \$6.00 postage.

The above items are all available from the Swan Hill Genealogical and Historical Society Inc. P.O. Box 1232, Swan Hill, 3585.