

South Coast History Society Inc.

Recollections

Issue 4, October 2017



The picture of the Brown Mountain Road from about 1925 on the front cover of our February 2017 *Recollections* generated a lot of interest. So we couldn't resist another photo from an earlier time—somewhere between 1892 and 1917—of the same road!

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The First Word

What should we include in the next issue of 'Recollections'? Who should we invite to speak at our next seminar? What should we ask them to speak about? What should we feature in next month's 'History This Month' page on our website?

These are the sorts of questions those who are piloting the South Coast History Society are asking all the time. Who knows if we have the right answers...although the feedback we receive indicates that at least some people feel that we do (at least some of the time!).

There is no shortage of interesting stories about times past on the South Coast, and certainly there are plenty of great anecdotes available to us. In fact, as I was writing this piece, I had a phone call from Dick Roberts of Bega who told me that he had heard that the Wolumla Railway Junction Hotel had the contract to feed the survey team working on the proposed Bega to Eden railway (see May 'Recollections') and their cook – who was known to have a liking for liquor – was once given money to purchase the meat for the men's dinner. Unfortunately, the money was expended on drink before the meat purchase was made, so the cook resorted to skinning a terrier dog that lived at the Railway Junction Hotel and served it that night to the members of the survey team. Maybe this is true, maybe it's just a great yarn, but it's this sort of story that makes local history so intriguing, so appealing.

So what do we include, what should we include in 'Recollections'? If it's interesting, we'll consider it. But anything that's too obscure, too detailed, too lengthy, we'll leave for a future PhD thesis researcher or we might add it to our website. And we attempt to include items in each issue about a number of different places along the South Coast.

Interestingly, not everything we'd like to include gets published. Already we've set aside a couple of articles because owners of historically-important local objects have asked that we don't acknowledge or publicise the objects' survival (which raises an altogether different debate about what and when objects should be considered 'public property' – even if actual ownership remains in private hands), and we've had one fabulous (we believe!) piece we had edited for 'Recollections' rejected by its original author.

Oh, the joys, the challenges of being an Editor!

So we hope you'll find some of the stories in this issue appeal to you.

* * * * *

Since the August issue of *Recollections* was issued, we've received some additional funding that has enabled us to print paper copies of this issue. We thank profusely those who have supported us in this way.

To ensure you receive copies of future *Recollections*, simply email 'Send *Recollections*' to southcoasthistory@yahoo.com. Alternatively, you can now take a 12-month subscription (6 issues) for \$30, and paper copies will be posted to you immediately each becomes available – please see page 20 for details.

Peter Lacey

The Wreck of the 'Bega'

The SS *Bega* sank to the bottom of the ocean off Bunga, between Tathra and Bermagui, on an ill-fated voyage to Sydney on April 5, 1908.

At that time, the Illawarra and South Coast Steam Navigation Company ran weekly steamers between Sydney and the south coast ports, bringing necessary goods and supplies into the area and returning with farm and live-stock and general produce. The steamers also carried passengers.

There had been a strike and no steamer had run for a fortnight; hence there was quite a pile-up of produce and livestock. In addition, quite a number of passengers were making the trip to the Sydney Show, and quite a number of livestock – the pick of the area – were on the *Bega* to be exhibited there. There were also some people leaving the district and they and their families were passengers, and they also had their household furniture on the ship with them.

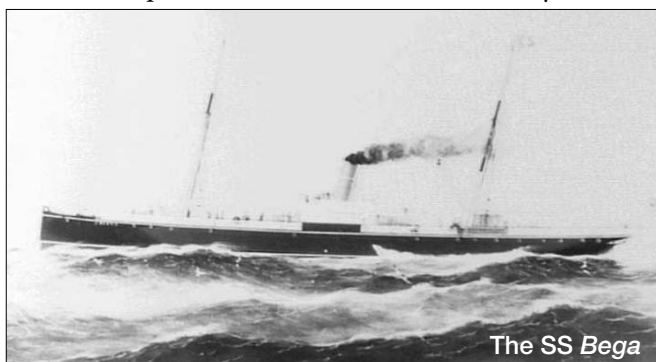
Because of the back-log caused by the strike, the

shipping company knew it needed to send a steamer, but the usual experienced crew was not available so the company engaged a different crew made up largely of inexperienced men. This was on a Sunday afternoon and the whole afternoon was taken up with loading the ship at the port of Tathra. By dark everything was loaded. The ship could not have carried any more, and she finally got away about 6.30 pm.

Shortly after leaving Tathra, and while having dinner on the ship, some passengers noticed that the *Bega* had such a list that tea was spilling from the cups. About 10 pm the list became decidedly worse and it appeared that the ship was

about to sink. It was then off Bunga Point, about half-way between Tathra and Bermagui. Captain Bishop gave the order to abandon ship: "Man the boats – Women and children first!"

When the captain gave this order most of the passengers were already in bed. They were only given a few seconds



The SS *Bega*

to come away, most of them in their night attire, barefooted, and not allowed to bring any luggage as they lined up for the boats.

Two boats were lowered on the land-side of the sinking ship. In one boat were 22 women and two boys, with three men to row. It was soon discovered – too late – that there were no rowlocks in that boat so it had to be taken in tow by the second boat which carried 22 men.

On the other side of the ship, the seaward side, two rafts were lowered and the rest of those on board managed to fit on these. Captain Bishop was the last man to leave the *Bega* and he had the remains of David Clark wrapped in a tarpaulin and placed on his raft. [David Clarke from the Candelo area had recently died of shock.] One raft had to tow the other and, just as they were about to pull away, the unfortunate *Bega* appeared to take a dive and sank in about forty fathoms of water about four miles from Bungu.

It is said that the crew praised the general behaviour of the passengers, as there were no hysterics, no general panic, and the passengers did their best to follow instructions under such awkward circumstances. The passengers, on their part, reciprocated in regard to the captain, officers and seamen.

A number of lifebelts were handed out but there were not sufficient to go around. Mr Jack Brunton gave his lifebelt to another passenger who could not swim.

It would appear that there were two currents flowing in different directions when the boat sank. One current flowed in a westerly direction and carried half the survivors toward Cuttagee. The discomfort and privation were aggravated through no fresh drinking water and no provisions having been taken on board any of the lifeboats.

The towed boat containing the women was found to be leaking, and the women had to bail it out constantly. One lady used a cork helmet, and another a boot. Despite it being a very cold night others took their dresses off and mopped up the water, succeeding in keeping the boat afloat.

It was tremendously hard work for the two sailors, who were scarcely making any headway rowing, and were hopefully steering in the direction of where they thought land was. One cad of a man in the front boat produced a knife and threw it into the second boat, saying "Cut the rope and let us save ourselves or we'll all be drowned". Ally Sharpe caught the knife and flung it as far as he could into the sea. Good old Ally!

After several long hours of rowing, daylight appeared and land could be seen, but it was after twelve hours of hard rowing, bailing and great hardship that the two boats with all passengers alive reached Cuttagee beach. The *Bega* had sunk around 10.30 pm Sunday night and it was about 10 am that the boats were beached and the passengers gathered round in a group and offered up a hymn of thanksgiving. Exhausted as most of them were, they were able to walk

inland, and after a while they came to Thornton's timber mill, where the Thornton family treated them with great hospitality.

As the *Bega* sank, the tow rafts, one being towed by a rope behind the other, pulled away from danger and saw the last of the ship. Captain Bishop, Engineer McCubbin and most of the crew were on the rafts. Being on the seaward side of the ship they were caught up in a current flowing in a southerly direction. After continuous rowing for twelve hours Captain Bishop recognised the coastal land near Wallagoot. They steered for shore and beached their rafts in a snug cave at the mouth of Wallagoot Lake. They had drifted about sixteen miles. The crew walked about a mile up to Mr Andrew Koellner's house, where they were treated with the greatest hospitality.

The first news that reached Bega about the wreck was when Mr Andrew Koellner drove into town and told the



ISN Steamer (possibly the SS Bega) at Bermagui Wharf 1906. Photo National Library of Australia nla.obj-140318174

story of the shipwrecked crew arriving at his place in a sad and sorry plight, and the death of Mr Clarke. Later in the day Dr Evershed and the Coroner, Mr H. O. T Cowdray, drove down to Koellner's and held an inquest, and then the remains of Mr Clarke were transferred to Bega by Mr M. Corrigan and later interred at Candelo, the captain and the engineer attending the burial. All the neighbours of Mr Koellner, including his family, were most helpful, and they provided food and clothes and also buggies and sulkies, and drove some of the shipwrecked people into Bega. The crew were driven to the Tathra Hotel and the shipping company sent a steamer to bring them back to Sydney. The passengers who had landed at Cuttagee were brought back to Bega by friendly neighbours from the Bermagui side.

When the passengers on the *Bega* were about to be transferred to the lifeboats, three seamen fell into the sea. Two came to the surface and were among those that landed at Cuttagee. They thought then that their mate had been drowned. It transpired that when he did emerge from the water he was on the other side of the ship, and was picked up and placed on one of the rafts that landed at Wallagoot. Mr W. G. Cochrane was down in his berth, and when he heard the commotion he came up on deck to investigate.

He was accidentally knocked into the sea. Fortunately, he could swim and was finally picked up and placed in one of the lifeboats. George Targett went below to see how the Warragaburra cattle were and found them standing in water. He came up to see what he could do for them, but was promptly placed in one of the lifeboats. Tom Ramsay, who had four horses tied up below, announced that he was going down to unhalter them, and give them a chance to swim to shore. The captain gave an order to two of the seamen, "Stop that man – by force if necessary – and put him in one of the lifeboats!" Naturally it would never have done to have had animals swimming about in the sea alongside boats and

rafts already loaded to the limit with passengers.

Among those who landed safely at Cuttagee was the ship's cook. On reaching the Thornton home he made quite a supply of damper. To the rescued crowd damper has never tasted so nice, and not one crumb remained over.

Subsequently some of the passengers sued the company for damages, but their claim for compensation was disallowed. The ruling of the Court was that it was an act of God.

Edited from of A.B. Jauncey's "The Wreck of the *Bega*" in *Tales of the Far South Coast*, Volume 2, April 1984.

The Merimbula

The SS *Merimbula* replaced the SS *Bega*. It usually provided two runs per week between Sydney, Bermagui, Tathra, Merimbula and Eden. These commenced in 1909 and continued until it ran aground on Beecroft Head near Jervis Bay in 1928. The loss of the *Merimbula* spelled the end of the Illawarra Steam Navigation Company's passenger services to the area, and from 1928 until the early 1950s the Company confined its activities exclusively to cargo services.

Bertha Davidson (nee Keating) was a Bermagui schoolgirl who attended St George Girls' School in the early 1920s, providing this description of journeys on the *Merimbula*:

"The minute I stepped aboard the *Merimbula* my stomach turned somersaults.

Whether it was the motion of the boat, the smell of the cargo, (it also carried cattle and pigs – in a separate section of course), or whether it was just psychological I really don't know, but I was never guilty

of having a meal on the *Merimbula*, apart from an early morning cup of tea and a hard dry biscuit, but believe me, my 'strawberry box' worked overtime.



SS *Merimbula* aground off Beecroft Head in 1928. Photograph National Library of Australia nla.obj-163244894

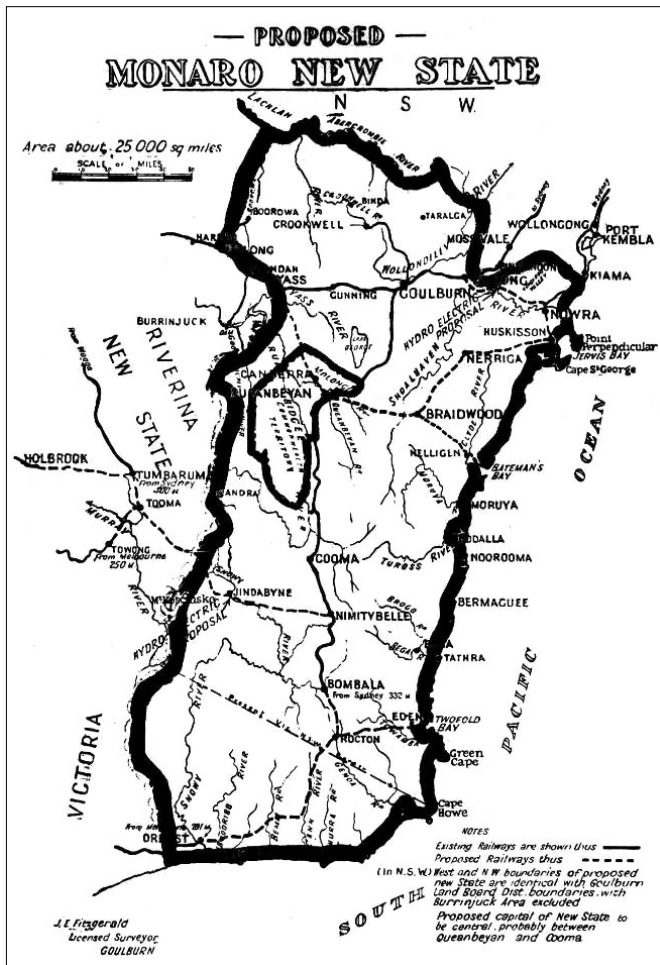


The Dining Saloon SS *Merimbula*. Photograph State Library of NSW File No FL2043056

The trip from Sydney to Bermagui usually took about sixteen hours – a very long sixteen hours when one is a bad sailor. One of the roughest trips (in more ways than one) that I experienced was the last trip before one Christmas vacation. I was late making my booking, only to find that all the berths had been booked. However, we were told that if we turned up on the day we could take 'pot luck'. The *Merimbula* was licensed to carry ninety-two passengers. That trip she carried one hundred and ninety. The sea was very rough, as was the accommodation. I bedded down on a dining-room table, hanging on to the edge of the table all night in case I rolled off on to the passengers who were bedded down on the floor. I was never asked to pay for that trip, so it had its compensations. Sam Sinclair, waiting at the wharf to drive us home was always a welcome sight. His car, I think, was the only one in Bermagui at the time."

From "A Nostalgic Journey – Travel in the Twenties", by Bertha Davidson, in *Tales of the Far South Coast*, Volume 2, April 1984.

The South Wants a New State



"This map is in itself the greatest argument that could be adduced in favour of self-government within the area it covers. Can anyone imagine for one moment that this fertile territory would have been left in its present undeveloped state if the local people had had the management of their own affairs? The whole of the proposed reproductive works, such as railways, hydro-electric schemes, and harbour improvements, would cost less than the total of the respective amounts mentioned for the North Shore bridge and the City Railway. Not by the wildest dream can we imagine that Victoria would have developed to its present extent had control remained in Sydney.

In the proposed Monaro New State droughts are unknown, and there is ample water for agricultural purposes and for electric power. We have two first-class ports in Jervis Bay and Twofold Bay, while there are several minor ones that could be used. With a bold policy of development, both public and private, this new State could be made the richest part of the Commonwealth, having fertile land, abundant mineral and timber resources splendid ports, and cheap power.

Give us control of our own affairs, in our own hands, in our own New State, and our possibilities will be illimitable." (Goulburn Evening Penny Post, 12.9.1922)

When the Australian Constitution was framed, it was generally expected that new states would be formed from time to time, and they would become part of the Australian federation. Those who wrote the Constitution included a

specific provision enabling such an event to occur.

In fact, constitutional experts today are somewhat surprised that this has never happened.

Talk of forming new states arises from time to time. last year Bob Katter of Katter's Australia Party raised the prospect (again) of a new state being formed in North Queensland.

Generally, the argument to establish new Australian states is based on an assertion that the regional area involved is being neglected by politicians in the state legislatures and, with 'independence' and their own state legislature, the interests of local residents would be far better served.

Serious consideration has been given on several occasions to the NSW South Coast area becoming part of a new state. The prospect of a new Monaro state covering an area from Kiama in the north to Orbost in Victoria in the south (see accompanying map) being formed was examined and found to be 'neither practicable nor desirable' by a Royal Commission in 1925. In 1935 another Royal Commission concluded that areas in central, western and southern regions of New South Wales were suitable for self-government and recommended that referenda be held in these areas to gauge public support for the establishment of new states. However, due to the Great Depression and then the onset of the Second World War, these referenda were never held.

In 1922 those proposing a new Monaro state argued that 'some of the big undertakings which ... will be carried out if

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the Monaro New State movement is successful (include) the completion of the railway from Bombala to Eden; formation of ports and wharves, etc., at Nowra and Jervis Bay ... the carrying out of the hydro-electric schemes on the Snowy and Shoalhaven Rivers; electrifying all the railways within the area; erection of numerous new buildings.' (Goulburn Evening Penny Post, 25.11.22)

'We want absolute control of our local public works, we want lines built from the Tableland to the Coast, such as from Bombala to Eden, one of the finest ports in the world, less than 50 miles away, while the line from Bombala to Sydney is 332 miles. Produce is now carried to the coast by teams right past the rail-head at Bombala and shipped to Sydney for £3 a ton less than it can be carried by rail. But Sydney will never allow Eden, Jervis Bay, or Nowra to be developed. We want to be able to go on with hydro-electric schemes, the Shoalhaven and Snowy Rivers to begin with. We could run a railway cheaply from Tallong to the coast at Nowra with electric power; in fact, we could electrify the whole railway system in the area. We want a good road system throughout the area. We could carry out all these schemes at a cost of less than is proposed to be spent on the North Shore (Sydney Harbour) Bridge and City (Circle) Railway. That is the way to develop the country; that is the way to encourage immigration; that is the way to induce men to remain on the land ... we want to see the whole area go ahead, and, above all, to see Australia go ahead.' (Goulburn Evening Penny Post, 14.11.22. The Post strongly supported the Goulburn New State League.)

(In 1949, when the Snowy Scheme was again being

considered, it was again suggested that a Riverina-Monaro State should be formed and that it – rather than an Australian or NSW statutory body – would be a far more appropriate body to plan and construct the Snowy Scheme.)

In the 1920s New State Leagues were formed in many of the larger towns in the south-east, with those at Goulburn and Bombala (towns that felt they would benefit most from the proposed infrastructure that would result from the establishment of the new state) appearing to be the most active and vocal. They rapidly disappeared once the findings of the Royal Commission were delivered.

The constitutional and legal challenges of creating a new state are considerable and have been thoroughly examined in interesting papers written by lawyers Anna Rienstra and Professor George Williams, which are readily accessible on the internet. Assuming there is support for the creation of a new state within both the Australian and State Parliaments, a referendum would be held within the area to be affected to confirm local support for the proposal. One such referendum was held in 1967 to assess support for creation of a New England state, which was narrowly defeated. It seems there was considerable support within a core area for the proposal but, in what appears to have been a case of political sleight-of-hand, the referendum was held over a much wider area that included populations with significantly less interest in or reason for accepting the proposal – thereby much reducing its chances of success!

If you can add to the above, it will be greatly welcomed.



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The Historic Velodrome at Corunna

by Tim the Yowie Man

I'm standing forlorn at the end of an un-named dirt track on the fringes of Eurobodalla National Park just north of the aptly-named Mystery Bay on the south coast. I can hear the incessant "boom, boom" of the Tasman Sea as it pounds up against the cliffs below and my sunglasses are smudged with sea spray, but I can't actually see the coast – in fact I can't see much at all because I'm surrounded by a dense patch of coastal banksia.

Then he arrives. There's no chance I'd miss him – resplendent in his bright yellow jersey and riding his shiny carbon-fibre mountain bike is cycling enthusiast Don Burns. A retired former Canberra resident who has thawed out at Tuross Head for the last 14 years, Don has arranged to meet me at this obscure location to show me one of Australia's first velodromes.



Don Burns at the lookout adjacent to the historic Corunna Point Velodrome. Photo: Tim the Yowie Man

Am I being led on a wild goose chase? Among such thick scrub and only a stone's throw from the ocean, it's the last place you'd expect to find any sporting facility, let alone an historic velodrome.

It's soon clear Don not only loves his cycling, but he's also a passionate student of its colourful 19th-century origins. Heck, he's even got a copy of Jim Fitzpatrick's *The Bicycle and the Bush* (Oxford University Press, 1980), an extensive expose on bush cycling in Australia, tucked under his left arm as he leads me along a track that winds through the banksia.

Eventually we reach a grass-covered embankment and blow me down, there, spread out before me, is a velodrome. Sure, it's not a state-of-the-art modern race track where Anna Meares would be champing at the bit to set records. No, according to Don, "this clay oval-shaped track was carved by horse and cart back in the late 1800s by volunteers from the Bicycle Club of Corunna on land donated to them about 1892." Don further explains that he's been digging up stories about the old velodrome since he first "stumbled on it, overgrown and neglected, about five years ago".

Surveying the contoured banks now covered in grass, it's quite an astounding site, made all the more unusual that, with no directional signs, hardly anyone knows it's here. In fact,

the track was almost lost under regrowth until the National Parks and Wildlife Service recently cleared it and installed interpretative signs which explain that the velodrome was originally part of a broader recreation area which included a pavilion and change rooms (since removed).

The Tilba Times, of Wednesday November 16, 1898 includes a fitting description of the site: "It would be a difficult task, perhaps, to find a more perfectly lovely spot for purposes of recreation than that which has fallen into the lot of the people of this district. Situated on a commanding eminence, with a gradual slope to the water's edge and a splendid stretch of beach sweeping away to the northward, it overlooks a magnificent expanse of ocean ..."

Don needs little encouragement to hop on his saddle and pedal a few laps of the 158-metre-long track, and as I follow him on foot (ok, yes I should have brought my bike) he reveals more about the early era of cycling in Australia.

"Bicycles were faster and less troublesome than horses – they provided extremely popular, practical and inexpensive transport throughout Australia from the 1890s. Crowds were drawn to competitive cycling events, many bicycle clubs were formed and some built velodromes like this one."

According to a statement of significance about the velodrome in the Australian Heritage Database, "one local woman recalled her father riding from Cooma and back just to compete at the velodrome" – no easy feat on a vintage bike negotiating steep and slippery mountains roads.

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As we head off on another lap (all right, yes, I'm puffing now), Don explains that our earliest cyclists were not without opponents. "Some considered it promiscuous for ladies to ride bicycles; prominent medical practitioners warned about the risk of dire physical abnormalities, including enlarged hands and feet," reveals Don, who adds, "some religious opponents even predicted the Almighty would visit hideous retribution on those who rode on Sundays."

It's not clear exactly when the Corunna Point cycling club wound up but Diana Watson's *William Henry*

Corkhill's Negatives of Glass: Tilba's Pictorial History 1880–1910 includes photographs of cyclists and onlookers at the grandstand on the velodrome in 1913 or 1914. "So it probably continued in use until the district's wheelmen answered the call of the bugle, the flag and glory in Gallipoli and the Western Front," remarks Don.

After several more laps I bade farewell to Don, allowing him to finally do some serious circle work. I do, however, vow to return to this forgotten link to the golden era of bush cycling in Australia – with my bike.



Bicycle Club of Corunna, circa 1895, by William Henry Corkhill. Photo: National Library of Australia

FACT FILE:

Corunna Point Velodrome is located just north of Mystery Bay (about 15 minutes' drive south of Narooma) but is hard to find without directions as it is not signposted or featured on most maps. Immediately after you turn off the Princes Highway on Mystery Bay Rd, turn left (north) again. Follow what looks like a private gravel road (but isn't) toward a farm and cattle grid. This road curves right (east) and descends down a long slope with a view over the ocean. It terminates with a gravel car park at the bottom of the slope. On the

southern edge of the car park there is a gate that opens to a grassed walking track that takes you back toward Mystery Bay. About 750 metres along that track, look out for another grass track that curves to the right. Another 100 metres or so along that track you should see a metal interpretive sign that describes the velodrome.

Reprinted from the *Canberra Times*, October 24th 2014, with kind permission of Tim the Yowie Man.

The Bega Salvos

The Bega Corps of The Salvation Army recently celebrated its 125th anniversary. These have indeed been 125 colourful years!

Just 10 years after the Salvation Army's mission in Australia commenced, the Salvation Army – as it had promised to do in posters that it had plastered all around town – 'declared open fire on Bega.'

The reception the Salvos received at their first meeting on Friday August 15, 1890 was, at times, hostile. 'The Salvationists were pelted with small bags of flour, lime, over-ripe fruit and vegetables, eggs and even a dead cat...there was no help from the police.'

The next day, two female Salvation Officers – a Captain English and a Lieutenant Hamilton – established the Bega Corps in an empty two-storey boot shop.

The new Corps was provided with a 'Corps History'

Diary in which the local Officer kept a record of its work and events that affected the Corps. Fortunately all the Bega Corps Histories still exist, providing an intimate and very comprehensive summary of its history – which is fortunate because (somewhat surprisingly) local newspapers have reported relatively little of the local Corps' activities.

The Bega Corps was established to serve, not just to the Bega community, but the entire population along the entire NSW far south coast (it still does so today; its reach extends roughly from Cobargo to the Victorian border and west to the escarpment). So being able to move about became an early necessity for the local Salvos.

In 1912 'Daisy', the Corps' horse, was sold and 'Nellie' was purchased. But in 1913 Nellie and the Corps' sulky were involved in a serious accident of the Tathra Road. Nellie was unhurt but £8.8.6 of damage was done to the sulky.

The Corps raised £10 to cover the costs of the repairs, their Diary recording 'this year (1913) was a prosperous one.'

In 1915 'due to Nellie's ill health, the visits to the outlying towns were unavoidably cut back until her health improved.' Nine years later 'Nellie fell with secretary [George] Jaggers. Eventually we were compelled to sell her.'

In 1924 Nellie was replaced by 'Snip', purchased from Mr A Robinson for £7, and a new sulky was purchased in June 1927. However, a year later '[we were] unable to drive the horse and sulky around the outposts...on account of the horse taking a dislike to the sulky and kicking it to pieces!' A new horse was purchased at Central Tilba for £12, and the sulky was repaired.

The Corps' History in 1933 records the Officers 'visited country soldiers' which was 'greatly appreciated by soldiers in the outer parts' and 'at Sister Dibley's her boy was converted in a potato patch!'. Additionally, 'open air meetings were very much requested at Quaama, Cobargo, Pambula, Eden and Wolumla outposts.' (Open air meetings remained a feature of local Salvation Army outreach until the 1980s.)

In 1915 the Bega Corps celebrated its 25th anniversary. Among the commemorative events it organised were a nail-driving competition and a wood-sawing competition for ladies, a button-sewing competition for men, and a scone-eating competition for both ladies and gentlemen!

Also back in 1915 the Corps' History records 'Christmas has arrived but the law now forbade all night carolling, hence only two hours have been allowed.' [The restrictions preventing 'all night carolling' were among a long list of regulations curtailing public 'entertainment' that were introduced by the government during World War I.] The real downside for the Corps was that it was able to raise just 15 shillings from carolling that year – at a time when competing World War I 'patriotic funds' made any fundraising a particularly challenging task.

In fact, the Corps' History that year noted 'Financially – In Debt both to Headquarters, Trade Department and Local Trades People to the extent of £10.11.7'

1916 turned out to be a better year for the Corps – a Women's Home League [aimed at providing fellowship and instruction about housekeeping] was launched, a band was formed (with seven members), a 'Wallaga Lake station opened as an outpost and this is very successful'...and 'God came to our help with the sum of £86/7/6 – a record ... leaving the Bega Corps absolutely clear of debt!'

In 1925 a 'collection was taken at the show gates with a sum of £10 raised which was used to buy the Corps an organ' and interest was ignited by a proposal to erect a Salvation Army hall in Bega.

A block of land was purchased the following year in Gipps Street, and the hall erected between June and October 1927. This enabled the re-establishment of the Home League and the 'inauguration of boys' gymnastics classes and girls' physical culture classes, held on Mondays and Tuesdays respectively, with an average of 20 per class' the next year.

In 1960 note was made that 'we now have fluorescent lights installed in the hall and kitchen, flood lights out the

back as well as power points installed throughout the hall' and in early 1961 it was recorded that 'a Victa mower was purchased for the Corps!'

However, late that year 'The [Bega] Civic Centre plans are apparently taking shape [and] negotiations are taking place' for the resumption of the Salvation Army site in Gipps St. This prompted a note in the Corps Diary that 'there is a need for some very careful thought here.'

It was not until November 1975 that the Council finally resumed the land and 'transported the hall in one piece' to its present site in Auckland Street. Evidently Council was slow to complete the necessary work on the hall at its new site so 'issue was raised and considerable media coverage was given [leading to an undertaking that] Council was to complete the work without delay.' On April 25th 1976 the Corps' Diary records 'at long last we have the use of the hall for the first time since November 1975' even though renovations to the hall and an adjoining house were to continue for some months.

In February 1952 Bega experienced the worst bushfires on record, on the day the Salvation Army was welcoming its new Corps Officers to town. 'The smoke was so dense that Lieut and Mrs Franks did the only thing they could, and that was to open the hall [and offered the available] refreshments to the fire fighters, with the help of a number of willing workers.' On other occasions the Bega Salvos would set up tables on the street outside their hall to ensure

Continued on page 12

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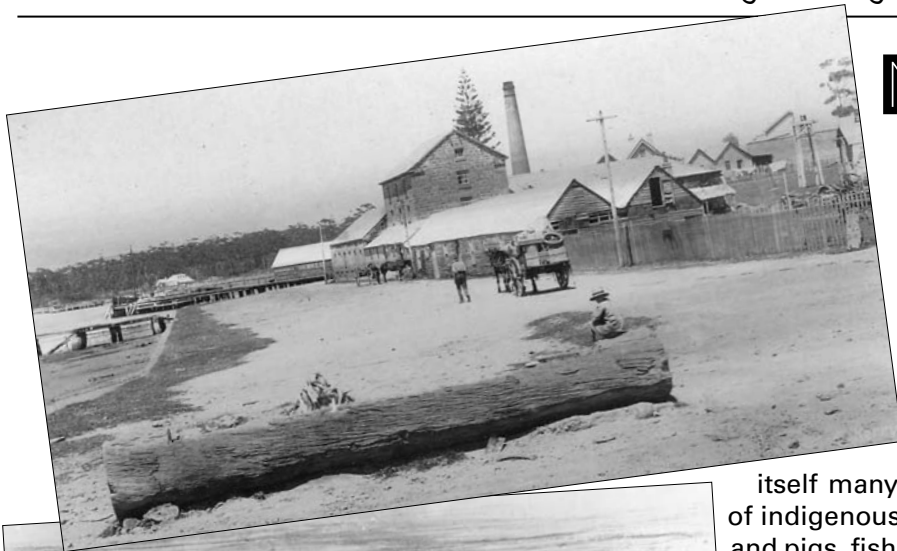
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MERIMBULA IN FOCUS



Like a lot of the towns on the South Coast, Merimbula has 'reinvented' itself many times. It has been in turn, the home of indigenous Australians, a source of cattle, timber and pigs, fish, oysters, the centre of a thriving maize flour industry, an oyster industry and a prime tourist destination.

The area itself forms part of the lands which supported the Djiringanj people of the Yuin nation and archaeological excavations at the site of the present-day Merimbula Public School revealed tools dating back at least 4,000 years. There is some dispute as to the meaning of the Koori word Merimbula: 'big water,' 'big snake' and 'beautiful place of plenty' have all been put forward. The first Europeans to settle in the area were the Imlay brothers who took up land in 1835 and Mark McKenna's *Looking for Blackfellows' Point* argues that the displacement of the Koori peoples in the region was accompanied by violence.

The Imlays experienced difficulties with both climate and market, so in 1852 to the Twofold Bay Pastoral Association took over the leases, establishing Merimbula as a 'private village' in 1853. Within a few years, the area was exporting wool, beef cattle, horses and fish to Sydney, Melbourne, Tasmania and overseas.

Products were shipped to Sydney, originally from jetties on the lake, via flat-bottomed steamers called 'droghers', which took the goods out to larger ships waiting outside the Merimbula bar. In 1901 the NSW government built a public jetty on the spot, which served the district until



No. 1 and 2 Panoram of the Bay and Town Merimbula, N. S. W.

(Baumer Copyright)



No. 1 and 2 Panoram of the Bay and Town Merimbula, N. S. W.

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Road Scene at Merimbula





the last steamer docked at the wharf in 1958. The wharf deteriorated slowly until its demolition in 1979.

In 1873, the enterprising Matthew Munn formed Munn's Maizena and Starch Company and began production of maize flour, which won medals for quality in the USA, France and NSW. However the company became bankrupt in 1917. Its closure threw dozens of local people out of work. In an attempt to find employment, some people set up a bacon factory on the edge of the lake in 1922. The factory flourished and bacon and hams were sent up to Sydney until the closure of the factory in 1971.

Tourism had played a part in the local economy since the 1920s and by the 1970s was Merimbula's main industry. Development of the town has come at a price and by 1988 Merimbula had just two nineteenth century buildings remaining, Courunga (Munn's Tower House) and the former public school, which was converted into a museum in 1974.

In 2016 the town's regular population was 3,544 but the tourist industry brings an extra 1,500 people into Merimbula over the Christmas period alone.

The Merimbula Old School Museum in Main Street, Merimbula (opposite the RSL Club) is open Tuesdays, Thursdays and Sundays from 1.30pm to 4pm. Phone 6495 9231

Photos courtesy Merimbula & Imlay Historical Society, State Library of NSW and Museums Victoria.



Anticlockwise from top left:

1. Market Street, Merimbula 1882, showing Maizena mill.
2. View of Merimbula, c. 1900.
3. Another view of Merimbula, c. 1900.
4. The old Merimbula Bridge.
5. Bathing beauties, 1930s
6. Merimbula from Princes Highway, 1926. Photo: State Library of NSW FL1674880.
7. Merimbula c. 1935. The wharf is below the headland approx. top centre. Photo: Museums Victoria Collection. <https://collections.museumsvictoria.com.au/items/767063>
8. SS Merimbula at the wharf. Date not known.
9. The old Merimbula Public School, now a museum.
10. Postcard from Merimbula, 1950s.



Continued from page 9

all those who were fighting fires 'would leave well fed and return to be well fed.'

In 1971 floods hit the town. 'The garage of the [Salvation Army] quarters was used as a storage area for the belongings of the people of the houses below Wallace Street that were evacuated. The water was at such a height and force that the Tathra bridge collapsed. The Bega bridge was only saved by the efforts of the locals who were polling the debris from under the bridge. The thought of the cleaning up operations does not appeal.'

1972 appears to have been a particularly busy year. Envoy and Mrs Eylwood arrived and were 'greeted to their new offices by a heavy mid-winter frost', a four-day crusade was held in mid-May, street ministries were commenced in Eden and Pambula, and in August it was noted there were 'insufficient *War Crys*. Sales are just growing and growing'. In 'December, of the 16 days of Christmas, more than 1,200 *War Crys* have been sold on the streets and in the hotels.'

In February 1974 floods hit Brisbane and the Bega Salvos raised \$400 plus two tons of clothes, bedding and furniture etc. [which was] sent through to the Brisbane flood relief.'

Then Cyclone Tracy hit Darwin on Christmas Day 1974 and the Bega Corps immediately mobilised: 'Boxing Day morning [we] commenced the Cyclone Tracy appeal. Food money and help came from all quarters of the town. On the Sunday morning Mr Frank and Mr Vin Heffernan offered to fly cakes and sandwiches to Sydney for the appeal office. Many people rallied at the hall and by 12.30pm, 300 pounds of sandwiches and 50 pounds of cakes were ready and packed. The plane left at 2pm for Mascot. \$3,285.70 was raised for the Darwin appeal.'

In 1986 the Corps responded to floods in Sydney: "A truck load of food and clothes will leave

"By the way, too, there are great voids in Bega which I trust may never, for their sakes, be filled up. So far as I saw there is no noisy band of "Salvation" or "Skeleton" Army with its heterogeneous instruments to parade the streets, and the entire absence of that ubiquitous pest the mosquito saves its people from a large infliction of tantalizing misery. Those two favors alone ought to be sufficient inducement to bring down the Sydney tourist to Bega. I can assure anyone that to spend a spare week or fortnight will make one regret they had not a month or two there, and I fancy at the end of that time you would probably settle and never leave the district again. I certainly did enjoy my visit."* – from an article headed 'A Trip to the Bega District by a Sydney Visitor,' *Bega Gazette* 11.3.1885

*The Skeleton Army opposed and disrupted Salvation Army marches against alcohol in the late 19th century. Clashes between the two groups led to the deaths of several Salvationists and injuries to many others. The Skeletons used banners with skulls and crossbones; sometimes there were two coffins and a statement like, "Blood and Thunder" (mocking the Salvation Army's war cry "Blood and Fire") or the three B's: "Beef", "Beer" and "Bacca" – mocking the Salvation Army's three S's – "Soup", "Soap" and "Salvation". Banners also had pictures of monkeys, rats and the devil.



Above: Salvation Army Street Meeting in Bega, early 20th century. Photo courtesy Bega Valley Historical Society

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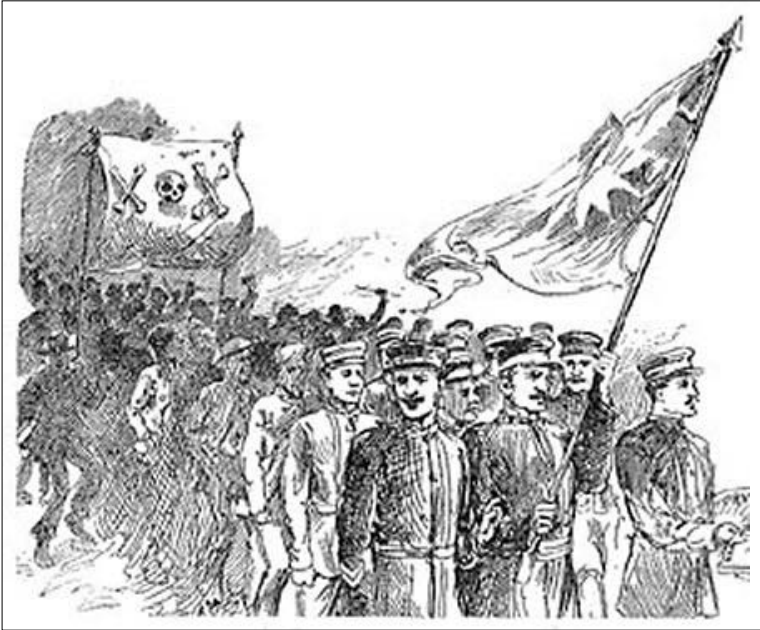
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Members of the Salvation Army in England being pursued by members of the Skeleton Army with their distinctive skull and crossbones banners. c. 1882. Image from Wikipedia

Bega next Thursday to aid the victims of the recent Sydney floods. The Valley people are very generous in times of need and Spenco Transport is again, as in many years past,

voluntarily supplying the trucks to get the donations to their destinations.' In 1989 this sentiment was echoed in a note reading 'We cannot believe Bega is such a generous town to our causes.'

Bega's Salvos may have originally been welcomed with rotten fruit and a dead cat, but they and their activities have since been warmly embraced by the town. The report of a November 1962 exhibition provides a graphic illustration: "Bega gardeners have responded magnificently to contribute well over 100,000 flowers. Bega floral artists spent hours crawling about the floor of the Bega Scout Hall to produce the beautiful scene of pastures, hills and sky which was the background for the 23rd Psalm's shepherd, sheep and stream...the public appreciation was so great that viewing time had to be extended, and £70 was raised for the civic centre appeal.'

Sources:

The Salvation Army. 100 years in Bega 1890-1990' The Salvation Army Corps History Record (its instructions including "The Records must be of a reliable character ... This Book must be carefully preserved, wrapped in good paper, covered from dust, and must be kept at the Officers' Quarters.")

Various local newspaper reports.

Hallelujah Wedding

"On Wednesday night a big crowd attended at the School of Arts in answer to an invitation to be present at the wedding of Bro. P. Spindler and ex-Ensign Lee — on payment of 6 pence. The wedding was performed according to the Salvation Army rite, the celebrant being Adjutant King, of Sydney.

It was quite apparent that the ceremony was regarded by the public as well as the contracting parties as 'the event of a lifetime.' A very large number of the youthful element was there, and they viewed the proceedings — in the light of the charge for admission — as a very attractive sideshow and the occasion for merriment. Holding this view they were not slow in expressions of approval, disapproval, and good humor during the proceedings, the pointed remarks 'Now you've done it, Perce,' and 'You're the one' occurring at intervals. The Adjutant remarked that 'he had been in many uncivilised places, but —!' Then someone interjected from the gallery, 'Never mind that — we've come to see the wedding.' The Adjutant pointed out that the proceedings were of a sacred character.

After a few concert items, which included a hymn, three instrument band selections and a solo 'The Hallelujah Wedding' by Mr. Jas. Sirl, the wedding ceremony was performed. The bridegroom took up a position on the right of Adjutant King, and the bride stood on that officer's

Hallelujah Weddings evidently were weddings between two officers of the Salvation Army. They seem to have been more raucous than most weddings, often attracting a huge congregation (those to be married were likely to be well-known to locals, and the bride not being dressed in white [but in black Army uniform] was something of a novelty) which allowed the Salvation Army to levy a charge for admission. This report of one Hallelujah Wedding appeared in the *Bega Budget* on 22nd January 1910:

left. The bride and bridegroom were dressed in the Army uniform of the rank and file. The bride wore neither wreath nor veil, a white sash with orange blossoms over the left shoulder being her only wedding adornment. Miss Adelaide Spindler attired in white, and a little girl also attired in white and wearing a blue sash supported the bride. Mr. Tom Spindler was best man. The marriage vows were more comprehensive than the ordinary, but the same old kiss closed the mutual 'I will.' The contracting parties were married with the blood and fire flag of the army waving above them, and the ceremony concluded by the placing of the ring on the finger of the bride, a flag unfurled overhead, showering the happy couple with confetti and displaying the exhortation 'God bless the union of Bro. and Sis. Spindler.' When the ceremony concluded Bros. Rood, Adamson, and Spindler (father of the bride) made speeches. The bride and bridegroom also spoke. The boys in the gallery several times broke into song, the favorite airs being 'I'll Be Your Sweetheart,' and 'Peanuts for Tea.' The Army officers took these variations in good part, and did not seem to mind the interjections once they understood the spirit in which they were made. Just at the conclusion of the evening the gallery boys sang 'He's a Jolly Good Fellow,' and the Adjutant smiled his appreciation of the sentiment."

The Bega Salvation Army Bands

Music is an integral part of Salvation Army church services, so many Corps have choirs and bands.

Brass bands have become synonymous with the Salvation Army providing a visible and powerful evangelical tool to the Church and drawing attention to many of its other activities, such as its fundraising efforts.

Members of the Salvation Army Corps bands are usually uniformed soldiers of the Corps (i.e. members of the Salvation Army Church), so the number of available local Salvation Army musicians at any time usually determines whether or not a Corps is able to support a band.

The Bega Corps does not currently have a band, but has had brass bands of various sizes in different periods of its history.

It is probably appropriate that a drummer and two cornet players led the Salvation Army's arrival in Bega ... even if Sgt.-Major Rood was hit behind the ear by a stone whilst playing – a casualty to the hostile reception afforded to the first Salvos to arrive in town!

Shortly afterwards, a group of Salvationist bandsmen left Bega on a 'jolly tramp through the bush to Eden,' travelling 'on shank's pony' with 'a brass instrument being fastened to the majority of their swags.' Their journey also took them to Wallagoot Lake, Merimbula (where 'one of the party succeeded in demolishing two dozen oranges [from Sgt Major Dibley's orchard] at one sitting'), Pambula ('we held an open-air meeting and had a good time and camped out round a big fire for the night') and Wolumla.

By 1892 – just two years after the establishment of the Bega Corps – the Corps' Band had a strength of 15 members ... but this appears to have gradually dwindled to just one bandsman (Sgt Major Rood) in 1915, before recovering to include seven members the next year.

In October 1954, the Salvation Army brass band is reported to have 'made the rafters ring at the Bega Show pavilion. A gum leaf solo (which the artist later admitted was a lemon leaf) was very popular and such a grand success.'

1960 October, the largest group of Salvation Army musicians ever to come to Bega visited over the Six Hour

Day weekend. 'The band marched with all flags flying.'

The Bega Salvation Army Band has, over the years, performed at many community functions. In December 1966, for example, 'The band travelled to Bemboka, Merimbula and Wolumla [playing Christmas carols], with well over 80 attending the Tathra beach service. The band played at the Bega Hospital on Christmas morning as well as at the carols by candlelight service in the hall in the evening, after which a progressive supper was held.'

On Anzac Day 1968 'the band attended the Merimbula-Pambula Anzac service. A next-to-new side kettle drum was a donation from the Merimbula RSL for our band.' And in April 1970, Salvation Army 'officers joined with the Bega band to play at the Merimbula school centenary.'

In the same era, the Salvation Army band used to regularly perform on the roadway outside the Central Hotel (now the site of the Target store in Bega). Drinkers and residents of the pub would often go up to the first-floor balcony and toss coins down at the band, attempting to land them in the bell of the bass [tuba].

There is no record of the bass player having been injured from this light-hearted sport, the way that Sgt Major Rood had been during the Salvos band's first public performance in Bega in 1890. Neither, unfortunately, is there any record of the amount of money raised by the Salvos from these novel 'manna from heaven' 'fundraising' opportunities!



The Bega Salvation Army Band, 1892. Photo courtesy Salvation Army, Bega.

Music Trivia

This month's fun trivia quiz focuses on music:

1. What is the oldest surviving complete musical composition?
2. What were the nationalities of classical composers Mozart? Smetena? Holst? Respighi? Haydn? Gershwin? Pärt?
3. The late 18th century duo of Arthur Sullivan and WS Gilbert gave most of their comic operas two names. What were the full names of The Mikado? HMS Pinafore? The Pirates of Penzance?
4. Name some distinctively Australian musical instruments.
5. Who was the 'Fifth Beatle'? Who replaced Ringo Starr on part of the Beatles 1964 Australian tour and why?

- Who was Eleanor Rigby? Where are the Strawberry Fields? Where was or what was Penny Lane?
6. Beethoven hated giving piano lessons other than to whom? And Beethoven gave up what while writing his famous 9th Symphony?
7. What are the real (birth) names of musicians Scott Joplin? Doris Day? Cliff Richard? Meat Loaf? Katy Perry?
8. What is the name of the band that is featured in the movie 'Brassed Off'? And the name of the pianist featured in the movie 'Shine'?
9. Which modern music festival 'tops the list of the most popular music festival to have sex at'?

Answers to this quiz are on page 20.

Trad's Van

Trad's Covered Hawker's Van is on display at the Bega Pioneers' Museum.

And what a history it has!

George Trad was an itinerant hawker who visited rural properties from south of Eden to Nowra in the 1920s, 1930s, 1940s and 1950s, selling his merchandise and sharpening knives, scissors and other tools. This was his horse-drawn van ... which often doubled as his bedroom.



Photo courtesy Bega Pioneers Museum

The van started its life as a horse-drawn ambulance. It was built for the Cobargo community (which funded it and an ambulance shed through public subscription) by Whyman and Brooks, coachbuilders, in Bega in 1913–1914, and cost £97. It had, according to information in the Bega Pioneers' Museum, *'four rubber wheels running off Timkin roller bearing axles, ensuring the smoothest running, and able to be drawn by two horses'* and it had a *'comfortable compartment, stretcher able to be quickly released, a light, with ample room for a doctor and nurse to be with the patient.'*

If you needed the ambulance you would send a wire (the fastest means of communication between towns in those days) to the Ambulance Committee and sign an undertaking that you would be responsible for the hire of the horses. *'Further, the Committee desires that those owing any sums for such horse hire to kindly forward the amount to the Honorary Secretary at once, as funds are not too buoyant.'*

The arrival of faster (and, no doubt, more comfortable) cars, lorries – and ultimately a motorised ambulance – meant the van's days as an ambulance were numbered and so it languished in the Cobargo shed for some time – *'a favourite spot for courting couples for many years'* – before it was converted to a one-horse hawker's van by Syrian-born George Trad.

The sight and sound of Trad's van was well-known in rural areas along the NSW South Coast for several decades.

Volunteers at the Bega Museum indicate he was not always welcome. One recalls that her Mother would not allow him near their property *'My parents had four daughters, and Mother was very wary of him,'* others point to the numerous dents on the aluminium covering of the van caused by young boys throwing stones at the van as it passed (direct

hits no doubt resulting in a satisfying 'ping,' after which the boys would have ample time to escape because Trad would need to bring the van to a halt and then climb down out from the back of the van, had he been tempted to chase the boys), and others recall that children spoke uncharitably of George as the 'Ass-Ass-Assyrian.'

However, there were also those that welcomed him – allowing him to camp on their properties or even providing him with food and accommodation. And he must have been a somewhat successful trader because, after his death, the police in Bega were disposing of his possessions and *'found several hundred pounds in bank notes which fell from a pillow which was being kicked into a fire at the local tip.'*

But there was still more money to be discovered! (Nursing) Sister Bernice Smith bought the van after Trad's death for £10 for the Bega Museum and, in 2002, whilst it was being cleaned for an exhibition, Museum volunteers removed a panel of religious pictures from the inside front of the van to discover eight tobacco tins stuffed with a total of 370 £10 notes. (If you want a souvenir today, you can purchase one of these notes from the Museum.)

When you next visit the Bega Pioneers' Museum, open the door of the van and have a good look inside. The driver's seat is there, as are Trad's shelves and drawers (marked to

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indicate their contents), his panel of religious pictures, his camp bed ... but it's unlikely there remain any leftover £10 notes!!

It is probable the van has changed somewhat – at some point the original front wheels have been replaced with smaller wheels, and it is likely that the original ambulance van had double opening doors at the rear, allowing freer access.

But it's a wonderful reminder of bygone days – and life in bygone days.

Right: The panel of religious pictures that hid Trad's nest egg.



BOOK REVIEW

'Scorched Earth' by Sue Rosen

Sydney historian and heritage consultant, Sue Rosen, achieved the dream of every historian – uncovering a significant historical story. She discovered secret plans from 1942 to implement a 'scorched earth' policy in rural New South Wales in the event of a then much-feared invasion of Australia by the Japanese.



Sue says she doubts she would have found these documents if she had been deliberately searching for them. She stumbled across them at the State Records Reading Room whilst researching the Murray River Red Gum forests for the NSW National Parks and Wildlife Office in a file titled 'Wartime Activities of the (NSW) Forestry Commission'.

It turns out that this was a not-illogical place for these records to have been preserved because they were drawn up by a small committee headed by Forestry Commissioner E.H.F. (Harold) Swain.

Prime Minister John Curtin had directed State Premiers to draw up evacuation and 'denial of resources to the enemy' plans for implementation if the Japanese invaded Australia. NSW Premier McKell turned to Commissioner Swain to form a committee to implement this direction.

The plans that Sue uncovered relate only to NSW. She would love to find plans formulated in other states.

It seems there was a genuine fear and a real possibility between January 1942 and June 1943 that NSW would be invaded. Consequently, the plans drawn up by Swain and

his Committee were very specific and extremely detailed.

Basically, it was envisaged that the industrial/urban concentration of Newcastle-Sydney-Port Kembla would be defended at all costs (*'there can be no evacuation from this urban zone of concentrated industry'*), and it was felt unlikely that the Japanese could successfully initially invade this area. So, in NSW, invasion would occur on the north and south coasts and, if initially successful, the Japanese army would work its way towards Sydney.

Those living on the coast were to be directed to move to the tablelands – women, children and invalids first, men following – and for the men to impede the advance of the Japanese in whatever way was possible, and to implement a 'scorched earth' policy so nothing was left behind that would assist the enemy. They would do this by joining a local 'Civil Collaboration Column' (C.C.C.) *'supplying and reinforcing our soldiers, scouting, guiding, requisitioning, tank-trapping, giving total and conforming support to the military plan, and keeping open lines of communication inland, whilst blocking the enemy in the bottlenecks of the mountain highways and in the cul-de-sacs of the forests.'*

The populations of rural areas (including those living along the NSW South Coast) were considered to be well-suited to this role and would be able to significantly assist the war effort: *'Country people will have little difficulty in accommodating themselves to an arduous open-air living [in the bush, acting as guerrillas and harassing the invading Japanese]; many city dwellers know how to hike and camp; 'the Australian is a good axeman and has good axes – they may serve the same purposes as the bayonet or the Ghurka kubri or the Chinese broadsword at close quarters.'*

The Governments' mantra was to be 'Total war, total citizen collaboration.' Everyone must 'fight, work or perish.'

Along the Far South Coast there were five designated routes to the highlands along which locals would move and which would then be blocked to the enemy. The plan for the Bateman's Bay to Braidwood route, for example, stipulated *'1st day ([move to the] foot or top of Clyde Mountain, vicinity*

Monga. Water bad to this point, except for small splashes over roadway. About 25 miles. 2nd day Braidwood – total 41 miles. Blockade mountain.’ The move from Moruya to Braidwood was envisaged to take longer: ‘1st day to Burrundulla – 20 miles. Water abundant. 2nd Day – Araluen. Blockade cuttings on river. 3rd day – Braidwood. Blockade mountain road.’

Individual plans were drawn up for ‘the plain citizen as a private person’; those in business (Butchers, for example, ‘(a) Will keep in mild brine, the equivalent of one or two weeks’ sales of meat. (b) Will plan to use his delivery carts for mobile supply in retreat, getting his meat from cattle to be destroyed.’ ‘Every blacksmith and plumber, tinsmith, &c. (a) Will plan to bury his forge out of reach of the enemy or destroy it. (b) Will plan to make hand grenade containers.’); for ‘the plain citizen as amateur combatants, guerrillas, &c; for the Civil Collaboration Columns; for how invasion was to be announced (‘In the event of imminent enemy invasion by landing from sea or air, the Invasion Action signal will be the ringing of church and other bells and the blowing of motor horns. Instantly thereupon – 1. Every citizen will evacuate his remaining children, infirm, and women not voluntarily engaged in C.C.C. war duties and 2. Every citizen will carry out his Unit action as a member of a C.C.C.; and every C.C.C. as such will implement its invasion action code’); and for officials with specific roles.

Whilst the plans were being compiled, the Japanese were bombing Darwin, Broome and Townsville, and Japanese submarines had entered Sydney Harbour and had shelled suburbs of Newcastle – so there was a real urgency in compiling them (‘we have a day or a week or a month perhaps’). But Swain and his committee had learned lessons from the rapid Japanese moves through Korea, China, Malaya, the Philippines and the Dutch East Indies with references such as ‘civil collaboration commenced in the Philippines when Filipino drivers smashed the cylinder heads of their motor buses rather than that the Japanese should requisition them for the conveyance of troops’, ‘in Malaya the Japanese were preceded by requisition parties which collected food, clothing, shoes, petrol, bicycles, cars, buses, and loot and commandeered boats for coastwise infiltrations. The plain citizen can see to it that such things do not happen here’ and ‘bicycles were freely requisitioned by the Japanese in Malaya. They must not fall into their hands in Australia. The user will be individually responsible for denying bicycles to the enemy. Destruction methods are: Bend or break forks; Slash the tyres beyond repair; Slash the wheel spokes beyond repair; Remove chain, handlebars and tools and bury or hide them beyond discovery – or throw into deep water’ peppered throughout the documents.

Sue’s book is not really a history. It is more a reprinting of the secret documents that she discovered and so, because of the (often repetitive) detail it contains, it may not appeal to everybody. But in compiling the book, Sue felt that it was preferable to present the document’s original wording rather than for her to paraphrase or summarise it.

It’s a pity that these documents had not been discovered earlier, because they only tell part of what is, I am sure, a much bigger and much more interesting story about the

possible invasion of the South Coast by the Japanese. It would have added immensely to our understanding had we earlier been able to interview locals who had been charged with leading Civil Collaboration Columns, and perhaps to have learned from them where local plans had been archived. And it would be interesting to know more of the Australian army and navy’s plans for fighting any invasion force, and of the plans for housing and feeding South Coast residents who evacuated to Braidwood, Nimmitabel and Bombala.

For anyone interested in NSW South Coast or World War II history, ‘Scorched Earth’ is a very worthwhile read. It is available in paperback, is published by Allen & Unwin, priced from around \$26.

Peter Lacey

At talks in Bega and Bermagui, Sue Rosen pointed out that reminders of defence and evacuation plans from World War II still exist locally. For example, drill holes for explosives are still visible in local wharves and bridges, tank-traps remain along some country roads. She suggests that all these should be listed on local heritage registers and their locations identified for activities such as school history excursions. Please advise us (at southcoasthistory@yahoo.com) of all remaining local evidence of World War II defence preparations that you are aware of. We will compile lists for on-forwarding to Council Heritage Officers, etc..



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Battle Orders

Imagine yourself in 1942 or early 1943 (at a time when local roads were in significantly poorer condition than today and far fewer people owned motor vehicles) and local bells and horns advised of imminent invasion by the Japanese. These are the instructions you would then receive:

1. Every citizen will at once complete Air Raid Precautions for his home and business, viz:
 - i. Complete(ly) blackout and anti-shatter his windows.
 - ii. Provide himself with a bomb shovel and rake and water receptacles filled for both fire extinction and drinking purposes.
 - iii. Fire spotting.
 - iv. Provide his own air raid shelter or dig a sawtooth slit trench in his back yard.
 - v. Provide a supply of non-perishable food in the home.
2. Every citizen will refrain from lighting camp fires, loose fires, burning-off; and be responsible for the immediate extinction of any outbreak on his land, and to his neighbours for assistance in similar case.



3. Every citizen will economise in expenditure; purchase no luxury goods or non-essentials; refrain from hoarding essentials, suspend development – and salvage aluminium, rubber, twine, rope, bags.
4. Every citizen will parcel his personal valuables, documents (birth and marriage certificates, deeds, scrip &c.) maps and luxury goods – and lodge them in a place of safety inland if possible, and destroy maps – no map, even an ordinary tourist, advertising or railway map, must fall into enemy hands.
5. Every citizen will note the presence and movements of any suspicious alien stranger – German, Japanese, Italian, Finn, Thailander ... and let it not be said that the enemy or the Fifth Column can bluff Plain Citizen from his personal responsibility. Report to the Police.
6. Every citizen in his area will locate and keep watch on all potential landing places from air or sea – and learn to identify aeroplanes – particularly Japanese. He will immediately supply his information to the Police or Military.
7. Every citizen will arrange for the early or prior transfer to relatives or friends in safe areas of infirm members of his family, or of young children.
8. Every citizen who owns a motor vehicle will keep it full of petrol ready for emergency – by either economising in his ordinary use of petrol, or by conversion to producer gas and charcoal.
9. Every citizen will have half-packed and ready for any emergency: A week's provisions per person, of small compass, as follows or similar: 1/4lb tea; 1/2lb sugar; 1lb slab chocolate; 3 x 8oz tins beef; 2lbs rice; 1 large Bovril; petrol lighter and small supply petrol, or 3 boxes matches; and 1pkt A.P.C. Powders; small bottle iodine; small roll 3/4" adhesive plaster; 1 x 2" bandage; and
1 heavy blanket or rug; 1 small plate; knife, fork and spoon, mug, 1 qt. billycan; tin opener with corkscrew; brush, comb and small mirror; shaving gear; tooth brush and paste; small cake soap; face washer or towel (small); spare socks or stockings; sweater; light waterproof cape or coat; home-made water bottle (e.g. 1 qt, flagon, flannel covered, to sling over shoulder).
(Women to wear strong low-heeled shoes and bush attire.)
– And provide themselves with a haversack and/or swag.
10. Every citizen will make two identification discs for himself or herself out of plywood, leather, linen or other household material, mark on it in marking ink, or engraving, his or her Full Name, Occupation, Religion, Age and Address.
–And wear it – one on wrist, one around neck.
11. Every citizen will plan emergency retreat for his women and children; the available motor cars will be reserved for such – able-bodied men over 14 will have to retire on foot with swags.
12. Every citizen will pool his other vehicles (trucks, bicycles, carts, tractors), his tools, his essential goods, for collective use in retirement; and will hide or cache what he cannot pool or carry.
13. Every citizen will arrange for the emergency destruction of such of his goods as cannot be hidden or removed; and will see to it that he leaves nothing moveable of use to the enemy, other than house and furniture.
14. Every citizen will arrange to turn on the tap of his water tanks before leaving, and puncture the tank – and spoil his well as far as possible.
15. Every citizen will participate in civil collaboration in either
 - i. The Volunteer Defence Corps;
 - ii. The Naval Auxiliary Patrol;
 - iii. A Guerilla Group;
 - iv. The N.E.S. – Air Raid Precautions;
 - v. Labor Corps &c;
 or make camouflage nets, do First Aid, make bandages and splints or guerrilla uniforms, or make sandbags, or dig trenches, or do camouflage work.
And work or drill after hours, and at weekends and on holidays.
16. Every citizen will get busy at once – that is his first battle station and war duty.
17. And every citizen, having arranged these things will get his swag and tools, water bag or water bottle, billy, identity disc and ration card ready to march in emergency with his mates in a Civil Collaboration Column.

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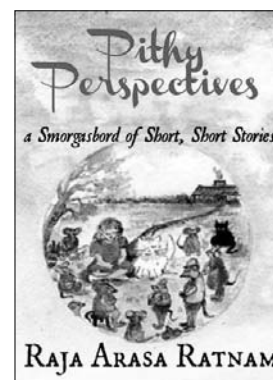
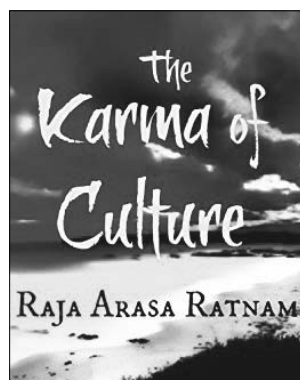
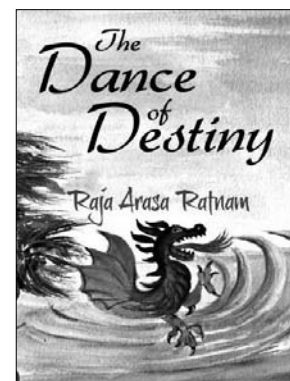
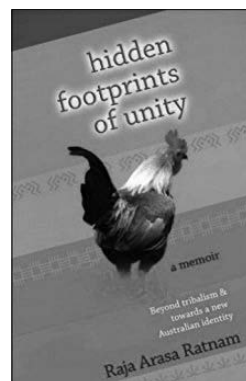
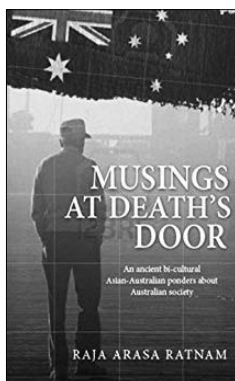


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The author, Raja Arasa Ratnam, is a Ceylon Tamil Malaysian who emigrated to Australia in 1948. He experienced first-hand discrimination and abuse, was denied employment as a psychologist because he was "too black," and was advised he could not be given an appointment in the private sector as an economist because "the Australian worker is not yet ready for a foreign executive, much less a coloured one." Joining the Australian Public Service he acquired a reputation as a fearless "Mister Fix-it" and was presented with a Meritorious Service Award by the A.C.O.A., the then federal public service union. He now lives in Dalmeny.

Music Trivia Answers

These are the answers to our music trivia quiz on page 14.

1. The Seikilos epitaph which is a song, the lyrics and musical notation of which are engraved in ancient Greek on a tombstone in the town of Tralles, Turkey. It is believed to date from somewhere between 200 BC and AD 100. Fragments of earlier compositions exist, but this is the oldest-known complete musical work.
2. Mozart was Austrian-German; Smetana was Bohemian; Holst was English; Respighi was Italian; Haydn was Austrian; Gershwin was American; Pärt was Estonian.
3. The Mikado, or the Town of Titipu; HMS Pinafore, or the Lass that Loved a Sailor; Pirates of Penzance, or The Slave of Duty.
4. Didgeridoo, Clapsticks, Largerphone, Bullroarer, Wobble Board, among others.
5. The Beatles original drummer Pete Best is usually considered to be the 'fifth Beatle' at a time when Stuart Sutcliffe was a bassist in the group; Drummer Jimmy Nicol replaced Ringo Starr for the first part of the Beatles 1964 World Tour when Ringo developed tonsillitis and pharyngitis. Ringo rejoined the tour in Melbourne; Paul McCartney originally wrote 'Daisy Hawkins picks up the rice in the church ...' in his well-known song about concerns for and the fate of the elderly, but 'Eleanor Rigby' sounded more natural. The name 'Eleanor' came from an actress Eleanor Bron who starred in the Beatles' film 'Help' and 'Rigby' from a wine and spirit shipper's store in Bristol, Rigby & Evens Ltd. It has been pointed out, though, that a gravestone for Eleanor Rigby exists in St Peter's Churchyard in Liverpool; As a child John Lennon played in the garden of 'Strawberry Field', a Salvation Army children's home in Liverpool, England; Penny Lane was a bus terminus in Liverpool where the Beatles would meet. Several other places and features of Liverpool are included in the lyrics of the song.
6. Exceptionally talented students and attractive young women; He gave up bathing while writing the 9th Symphony.
7. Scott Joplin was born Scott Joplin; Doris Day was born Doris Kappelhoff; Cliff Richard was born Harry Webb; Meat Loaf's name is Michael Aday; Katy Perry is the professional name of Katheryn Hudson.
8. The Grimethorpe Colliery Band; David Helfgott
9. The Glastonbury Music Festival. A sex toy retailer surveyed 1,000 festival-goers and 34% said they had had sex at Glastonbury, and 40% of festival goers said that they believed having sex is an integral part of the festival experience. The most popular location for having sex at the festival was in a tent, followed by a car or campervan, and 'a quiet spot in a field'. Perhaps unsurprisingly, the least popular place was in a portaloos!

Readers' Responses

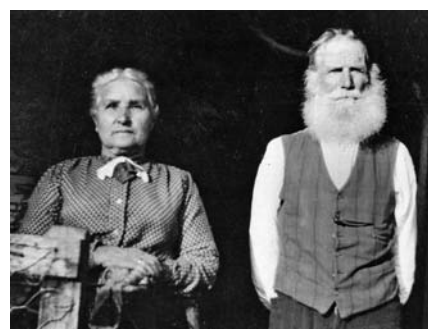
How wonderful! We received a phone call from the Eden Killer Whale Museum saying they have the William Neilley Esq watch and chain, mentioned in the last issue of *Recollections*, in their collection. It is pictured at right. Photo courtesy Eden Killer Whale Museum.



And a number of readers pointed out that the caption reading 'Batemans Bay, 2 January 1956' should probably have read 'Batemans Bay, 2 January 1965' because one of the cars featured in the photograph was not produced until 1964.

And readers Vicki Smith, Mandy Allen and Bernie Collins identified the gentleman on the cover of the August *Recollections* as John Doyle. Mandy tell us that John Doyle was born in 1839 and came to the Kameruka Estate as a baby with his parents, living there most of his life. He worked there over the

years as a dairyman, cheesemaker, orchard manager and, in his old age, as a gardener. He married Margaret Gates and they had seven children. At the time of his death in 1924, he had 36 grandchildren and 16 great grandchildren. John is buried in the Kameruka cemetery. Four generations of his family lived on the Estate. Above is another photo of him, with his wife, Margaret.



We were also chastised because 'Page 23, Issue 3, is a bit of a mess, isn't it? You seem to be able to combine the Moruya River and the Tuross River into the same story.' Our apologies. The introduction to this piece that read 'the bridge near Bodalla that spanned the Moruya River...' should have read 'the bridge near Bodalla that spanned the Tuross River...'

Again, we thank everybody who sent us feedback. More readers' responses relating to articles included in 'Recollections' are available at our website www.southcoasthistory.com

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