

The Pioneer



AUSTRALASIAN PIONEERS' CLUB

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THOMAS RAINE (1793–1860)

EDITORIAL SUB-COMMITTEE

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EDITORIAL

Your sub-committee are pleased to be able to produce a second issue of *The Pioneer* this year and to be able to report that a third is well on track for publication before the end of the year. As we said before, our main objective at this stage is to iron out the production problems that made the appearance of earlier issues such sporadic events. At this stage we can only see our way clear to produce three issues a year because that is the most we can see ourselves receiving in the way of contributions for publication. But we feel confident we can maintain that frequency.

In the last issue we said we were going to have an article about some “black sheep” who came to the colonies. However, this seemed a little unfair to at least one of the subjects who derived the reputation only later after social attitudes had changed, so we have retitled the article “Skeletons in the Cupboard”. Are there any such skeletons in anyone else’s family cupboard? They will now not be labelled as black sheep so perhaps you will now be more willing to tell us about them. Otherwise

if you can tell us any other story from your family history; or

if you can tell us any other story with some reference to Australian history; or

simply refer us to a story with some reference to Australian history, that we might be able to use in, or adapt to use in *The Pioneer*

please do not hesitate to contact one of the Publications Sub-committee.

We are very grateful to those who have contributed to this issue. And we also thank those who have written to the editor on what they have read. It is particularly pleasing that *The Pioneer* is being taken seriously and being read critically.

OBITUARIES

MICHAEL GEORGE THOMAS HICKS



Michael Hicks, who joined the Club in 1979 and eventually served as its honorary secretary for more than 10 years at York Street, died suddenly on 12 April 2013.

He attended the Royal Masonic School at Bushey in the United Kingdom and was head of house in his final year before enlisting in the King's African Rifles and serving in east Africa and Malaya. A stint at McLean Watson (Singapore) then preceded a 40 year career in shipping, mainly in the South Pacific with Sofrana Unilines. Outside the office he was involved in amateur dramatics and while domiciled in Fiji befriended the actor Raymond Burr, who later organised a

small part in an episode of *Ironsides* but, alas, Michael ended up on the cutting room floor.

A keen Rugby follower, he belonged to the *Paddington Rugby Football Club*, which “never played a game and had no clubhouse” ... but it did have Michael to lead the singing at many of its gatherings.

He was a good snooker player who took the game seriously, particularly when refereeing matches in the Club’s annual snooker competition at York Street, which he organised. A filing system memory for names and faces was put to good use as honorary secretary and thereafter when entertaining his fellow Pioneers whom he joined for lunch at Bent Street almost every Tuesday; he was there, effervescent as ever, just one day before his sudden collapse while shopping. He enjoyed recalling the occasion when Tony Abbott, then a federal minister, was a guest at York Street and stepped outside the dining room to take a call on his mobile phone. Mr Abbott’s status did not deter Michael from also stepping outside to correct (politely) this breach of the Club’s house rule and he remained unfazed when Mr Abbott cut the call short, saying “I’m sorry Prime Minister, I’ll have to call you back ...”

His anecdotes, related always with wit and charm, are missed but warmly remembered at our weekly gatherings.

John Lanser (*who thanks Christopher Arnott, OAM, for comment on the draft*)

MAURICE CHARLES O'CONNELL



Maurice O'Connell died on 29 May 2013. His father (Richard Stuart O'Connell) and grandfather (Richard Murray O'Connell) were both foundation members of the Club, which Maurice himself joined in 1987. The family is descended from Sir Maurice Charles O'Connell (1768-1848) who was lieutenant governor of NSW under Lachlan Macquarie and, in 1807, married Governor William Bligh's daughter, Mary.

Maurice was born in February 1930, the only child of Richard and Annie; she was widowed when Maurice was six. He attended Scots College but the death of Annie when Maurice was in his twenties left him with little reason to remain in Sydney and he decamped to London. There he commenced a long and successful career as a photographer, his work seen all over the UK and internationally. He produced the shot for the *Evita* musical souvenir brochure and was hired for the Dunhill campaign images, acquiring the tag "one shot O'Connell."

He met his wife-to-be, Jean, in a London bar in 1968 and would become a devoted father to their children, Louisa, William and Daniel.

He was very proud of his pioneer heritage and of his membership of the Club, which he joined after encountering Dick McKenzie and David Lark on one of the Club's outings aboard the replica of *HMAV Bounty* (owned at the time by Club member Robert Owen). He relished the Club's 2008 celebration marking the bi-centenary of his ancestor's overthrow, where he was able to rub shoulders with a descendant of Governor Bligh's nemesis, Major (later Lieutenant Colonel) George Johnston, from whom the Club's founder, Douglas Hope Johnston, was descended.

Over many years Maurice served the Club in multiple ways. His photographic skills were frequently called upon and always freely given. He worked on production of *The Pioneer* and was a member of the board for some years. After the Club's exodus from York Street he remained a true believer in the need for it to be re-established in its own premises and spoke with confidence, to those who visited him hospital in his last months, of what "we" (the Club) will do *when* (not *if*) that happens.



Maurice on the rigging of the replica of the HMAV "Bounty" during a Club cruise on the vessel organised by Club member Robert Owen in 1989.

John Lanser (*who acknowledges notes on Maurice's early personal life provided by his daughter-in-law, Lisa, and some recollections from Dick McKenzie*)

LETTERS TO THE EDITOR

THE SYDNEY SAILORS' HOME

From Malcolm Longstaff OAM (a member of the UUSC) and a Director of the Australian Mariners Welfare Society (formally Sydney Sailors' Home):

I recently noticed in the November 2012 issue of *The Pioneer* an article dealing with the attempted assassination of HRH Prince Alfred, Duke of Edinburgh while he was attending a picnic at Clontarf in Sydney on 12th March, 1868. The article commented that, “*he agreed to lend his support to the cause of building a Sailors' Rest Home in Sydney. For almost a decade attempts had been made to raise funds to provide civilised accommodation ashore for itinerant seafarers, but the project had languished.*”

This is not quite correct. The picnic had been arranged by Sir William Manning, the Chairman of the Sydney Sailors' home, to raise funds for the continuing upkeep and planned extensions to the Home which had actually been opened at 106 George Street North in The Rocks in February, 1865. The background and other information is included a history of the Home written by Jan Bowen and self-published by the Society in 2009.

The Home operated for 114 years. In 1979, having been compulsorily resumed by The Sydney Cove Redevelopment Authority, it closed its doors and alternative accommodation was found for its remaining lodgers. In 1990, wishing to continue to provide assistance for seafarers, the Sydney Sailors' Home reinvented itself as The Australian Mariners Welfare Society. Nowadays it provides significant annual financial assistance to organisations such as the Mission to Seafarers and the Apostleship of the Sea which along with other agencies welcome thousands of mariners of all nationalities and faiths to clubrooms operated in ports all around the Australian coast.

Last year, the Society held its 150th annual general meeting, having operated as a registered corporate entity since 1863 and, recognising the 1868 picnic and the dramatic events which surrounded it, the meeting was held in Clontarf Park.

John Lanser replies:

This is the second regrettable inaccuracy in the article to which my attention has been drawn and the common denominator is the secondary source upon which I relied for my account of the Clontarf shooting: Brian McKinlay's *The First Royal Tour 1867-1868*. I have had another look at his text to see if I inadvertently misrepresented him but I don't think so. At pages 163-4 he says that "[T]he original proposal for a Sailors' Rest Home had been made almost a decade earlier [than the Prince's visit], in 1859. He then explains why "a floating population of seamen needed accommodation ashore" and continues:

"A body of philanthropists had been trying to raise funds to build them homely, cheap and decent quarters, but so far without much success. So when the Prince's visit was announced, they enlisted the aid of the royal figure to spearhead a new drive for finance."

It was this passage (particularly the first sentence) which is paraphrased in my own statement: "For almost a decade ... the project had languished."

As I recognised in my response to the earlier correction—see *The Pioneer*, June 2013, and in endnote 1 to the original article—a deficiency in McKinlay is his failure to cite (by inference, verify), his primary sources and the consequence of that inattention to detail is becoming apparent.

I appreciate Mr Longstaff's correcting the record.

THE PIONEERS' GRACE

From Christopher Arnott OAM:

Your June 2013 edition of *The Pioneer* was, as usual, filled with interesting and well researched articles and concludes on the last page with the Pioneers' Grace. I believe there have been two versions of this grace and if that is correct this will be the third.

I have in my possession three papers from the Australasian Pioneers' Club with the Club grace printed on them. The first paper, which dates from the early 1970s and is on Club stationery, is the most interesting. It is headed "The Pioneers' Grace" and is written exactly as follows:

"For the interest of the many members who have enquired, below are set out the two versions of the Club Grace.

"Version 1 is apparently the original Grace.

"Version 2 is the one now commonly used at our relevant functions.

"Version 1 Let us, at this moment, remember our ancestors
the Pioneers, through whose toil and sufferings,
and by the grace of a Divine Providence, we enjoy
our liberties, our way of life, and our place among
the Nations of the Earth.

"Version 2 Before we partake of the good things before us,
Let us remember the Pioneers, our ancestors,
Through whose toil and sufferings and sacrifices,
And by the grace of a Divine Providence,
We inherit our liberties, our way of life,
And our place among the great nations of the Earth."

The other two papers to which I referred, printed by the Club in the late 1970s and early 80s, follow the second version of the Pioneers' Grace. Both versions use the plural "sufferings and sacrifices" rather than the singular nouns as printed in *The Pioneer*.

In *A History of the Australasian Pioneers' Club, Sydney, 1910-1988*, by David Lark and Dick McKenzie, there is a dedication at the beginning:

To
The Pioneers, our Ancestors, through whose
toil and sufferings, and by the grace of a
Divine Providence, we inherit our liberties,
our way of life, and our place among the
great nations of the earth.

Note again the word “sufferings” in the plural.

The author of Version 1 of the original grace is not known, but the second version, according to a recent conversation I had with Dick McKenzie, could have been composed by Malcolm Ellis CMG, our eleventh president, 1958-1962.

As I have been reciting the grace at Club functions for over forty years I have made two small changes. The first is to eliminate the “and” after toil, so the line becomes “through whose toil, sufferings and sacrifices.” The second is to add “amen” at the end, which I felt was required and gave everyone present the chance to agree (so be it).

If, indeed, something becomes correct over many years with usage, I believe this version of the Australasian Pioneers’ Grace could be considered the correct version.

The editor replies:

Has anyone else any thoughts on the wording, or any more information on the Pioneers’ Grace?

It has also been suggested on occasions that the Grace should be changed slightly so that it also offers thanks for “the good things before us,” which graces normally do. Does anyone have any thoughts on this?

HOW THE ABORIGINES MANAGED FIRE

At the Discovery Luncheon held at the Union University and Schools club on 6th March, 2013 the address was given by Professor Bill Gamage, currently an adjunct professor in the Humanities Research Centre at the Australian National University. Bill Gamage grew up in Wagga Wagga, doing undergraduate and postgraduate study at the Australian National University. He taught history at the Universities of Papua New Guinea and Adelaide, has published books on cultural contact in Papua New-Guinea [The Sky Travelers] and Australian soldiers in the Great War [The Broken Years] as well as a history of the Narrandera Shire. He has been on the council of the National Museum of Australia and is a Fellow of the Australian Academy of Social Sciences.

In his book The Biggest Estate on Earth¹ he argues that Aborigines had 'made' Australia in 1788 by using fire or no fire to distribute plants and plant distribution to locate animals. They were not aimless hunter-gatherers; they planned and worked hard to make plants and animals abundant, convenient and predictable. They depended not on chance, but on policy.

Allying with fire made this possible. In November 1840, in the far south of Western Australia, John Lort Stokes,

“... met a party of natives engaged in burning the bush, which they do in sections every year. The dexterity with which they manage so proverbially dangerous an agent as fire is indeed astonishing. Those to whom this duty is especially entrusted, and who guide or stop the running flame, are armed with large green boughs, with which, if

it moves in the wrong direction, they beat it out... I can conceive no finer subject for a picture than a party of these swarthy beings engaged in kindling, moderating, and directing the destructive element, which under their care seems almost to change its nature, acquiring, as it were, complete docility, instead of the ungovernable fury we are accustomed to ascribe to it.”²

In Victoria, at the same time, docile fires were,

1 Gamage, Bill, *The Biggest Estate on Earth*, Allen and Unwin 2011

2 Stokes, JL, *Discoveries in Australia* [1846], Adelaide 1969, vol 2, at 228.

“... common during the summer ... the flames came on at a slow pace ... as the grass happened to be short, the fiery line seldom rose above the fuel on which it fed; and it would have been no difficult matter to have leapt across it ... The frequency of these fires is the principal cause of the absence of underwood that renders the forest so pervious in all directions, and gives to Australia the park-like appearance which all agree in considering its characteristic feature.”³

These examples illustrate a crucial difference in how Australians see landscape fire. Non-Aborigines see a threat, capable of destroying people and property with “ungovernable fury.” Aborigines know an ally, as much a friend in the bush as in the fireplace. One group reduces fire to “complete docility”; the other cannot imagine that this is possible.

This is no small difference. It means that landscape fire almost completely changed its character after 1788; from being tame, it became wild. A Central Australian elder stated, “Before the arrival of white people Anungu did not know about really large bushfires, but now they do... the country had been

properly looked after and it was not possible for such things as large scale bushfires to occur.”⁴ A Darling River pioneer noted “a remarkable characteristic of the Aborigine... the care taken by them to prevent bushfires. In my long experience I have never known any serious bushfire caused by the blacks.”⁵ Compare this with Black Saturday, or Black Thursday, or Ash Wednesday, or any other black day.

“... 1788 fire ... was planned; it was precise; it could be repeated hence predicted; it was organised locally; and it was universal — like song lines it united Australia. People accepted its price. They must be mobile, constantly attendant, and have few fixed assets. In return they could ration fire’s feed, unleash but never free it, and move it about, sustaining more diversity than any natural fire regime could conceivably maintain. It was scalpel more than sword, taming the most fire-prone country on earth to welcome its periodic refreshing, its kiss of life. Far from today’s safe and unsafe fires, campfire and bushfire were one; far from a feared enemy, fire was the closest ally.”⁶

Fire was almost infinitely varied: big, little, hot, cool, patch burns, sheet

3 1841-2. RD Murray, *A Summer at Port Philip*, Edinburgh 1843, at 199-201.

4 Reid JRW et al, *Kowari 4: Uluru Fauna*, Canberra 1993, at 95

5 S Newland, “Annual address”, *JRGSA SA* 22, 1921, at 3-4.

6 Gammage, *The Biggest Estate on Earth*, at 185.

burns, changes in extent, frequency, timing and thus intensity according to season, purpose and circumstance.⁷ Please don't think, as many do, that "fire-stick farming" is all that 1788 fire was. In 1969 Rhys Jones coined this term to describe one fire type: patch burning grass to bring on green pick to lure grazing animals. This was common in 1788, but was always on ground other fires made ready long before. The misunderstanding reflects how blind most of us are about sustainable fire management; we miss how much it depends on prior planning and preparation. To think "fire-stick farming" was all people did in 1788 is like confusing burning sugarcane with farming sugar.

Across the variety of 1788 fire and no fire, one factor was constant: fire was controlled. As Ludwig Leichhardt put it in 1845, it was part of the "systematic management" of country.⁸ It was part of Law, universally understood and respected. Law united Australia philosophically, fire united it ecologically. Local expertise was crucial not because of universal fire, but because of local plant variety, from spinifex to rainforest. The genius of 1788 fire was that no matter what the plant

community, people everywhere used fire successfully to make country useful, abundant and beautiful.

Note "beautiful". After "bush" the most common word newcomers used to describe the landscape was "park," a word marking how Europe's gentry made land useful and beautiful. "The country looked very pleasant and fertile" Sydney Parkinson wrote in 1770, "and the trees, quite free from underwood, appeared like plantations in a gentleman's park."⁹ Robert Dawson thought the country inland from Port Stephens, NSW:

"... truly beautiful: it was thinly studded with single trees, as if planted for ornament ... It is impossible therefore to pass through such a country ... without being perpetually reminded of a gentleman's park and grounds. Almost every variety of scenery presented itself ... [but] the traveller's road generally lies through woods, which present a distant view of the country ... The first idea is that of an inhabited and improved country, combined with the pleasurable associations of a civilized society."¹⁰

In Tasmania John Hudspeth praised "the beautiful and rich valley of Jericho ... more like a gentleman's park in England,

7 Gammage, *The Biggest Estate on Earth*, chapter 6 and references.

8 2 August 1845. L Leichhardt, *Journal of an Overland Expedition in Australia* [1847], Adelaide 1964, at 355.

9 27 April 1770. S Parkinson, *A Journal of a Voyage to the South Seas* [1784], London 1984, at 134.

10 November 1826. R Dawson, *The Present State of Australia* [1830], Alburgh UK 1987, at 108-9.

laid out with taste, than land in its natural state.”¹¹ WH Leigh thought the country south of Adelaide “a wild but beautiful park, which reminded one of the domain of an English noble”¹² and Alexander Buchanan considered the west side of the Murray below the Big Bend “really most beautiful, like a gentleman’s park all the way. Fine plains and thinly studded with trees. Grass up to the horses’ knees; indeed it was like riding through a ryegrass field.”¹³ Hundreds of such remarks are on record, from every terrain and plant community. You don’t often hear them now. Fire worked its magic across Australia.

People worked hard to make parks. Plants, animals and fire were life studies. Seasons vary, rain is erratic, plants have life cycles, animals populate unevenly, fire has long and short term effects, people differ on what to favour. Senior people were responsible for any fire, even a campfire, lit on land in their care. They decided what to burn, when, and how, but in deciding obeyed strict protocols with ancestors, neighbours and specialist managers.

“What must be made absolutely clear, is that the rules for fire and fire use are many and varied, and are dependent upon an intimate knowledge of the physical and spiritual nature of each portion of the land. Without this knowledge, it is impossible to care for country in the appropriate way.”¹⁴

“You sing the country before you burn it. In your mind you see the fire, you know where it is going, and you know where it will stop. Only then do you light the fire.”¹⁵

“You sing the country before you burn it”. In other words, you blend hard-won local expertise with knowing fire as a living part of the Dreaming, subject to Law via ceremony. The gains were immense. Fire’s challenge became opportunity. Controlled fire averted uncontrolled fire, and fire or no fire distributed plants with the precision of a flame edge. In turn this attracted or deterred grazing animals and located them in habitats each preferred, making them abundant, convenient and predictable. All was where fire or no fire put it. Australia was not natural in 1788, but made. This was the greatest achievement in our history.

11 Giblin, RW, *The Early History of Tasmania*, vol 2, Melbourne 1939, at 306.

12 Moon, K, “Perception and appraisal of the South Australian landscape 1836-1850” in *JRGS SA* 70, 1969, 45.

13 Buchanan, A, “Diary of a Journey Overland”, *PRGSA SA* 24, 1922, at 76.

14 Kelly, “Karla Wongi – Fire Talk”, *Fire the Force of Life (Landscape)*, Perth 2000, 11.

15 Rumsey, A & Weiner, J (eds), *Emplaced Myth*, Honolulu 2001, at 109.

Can we learn from it? Think of the many plant and animal species which have become extinct or endangered since 1788. How did they flourish then? Obviously their habitats were conserved, but how? There's more to learn. Think of how salt has spread, and not only where trees have been cleared. Why so much less salt in 1788?

Think of trees and fire. Trees are central to what Europeans think a "natural" landscape. In 1788 grass was central. Grassland carried many useful plants and most animals with most meat. It was a firebreak, it made seeing and travelling easier, and it confined forest, making forest resources more predictable. Almost always it took the best soil, and probably there was more grass then than now.

Yet we talk of "pristine wilderness," an oxymoron because in 1788 not an inch of country avoided Aboriginal mind and Law. Until 1788 Australia had no wilderness, no *terra nullius*. It has both now. We have let trees and scrub run wild, notably in national parks and reserves but not only there; look at the eucalypt regeneration in Elioth Gruner's *The Araluen Valley* (c1910) which hangs in the members' Dining Room. This inevitably means hot fires, killer fires, and it discriminates against grassland plants and animals.

We should burn more. After Victoria's February 2009 fires I saw on TV how joyous people were at the bush regenerating green. I was dismayed. Another fire cycle was beginning, to end in another killer fire 20 to 40 years on. In 1788 people would never have let that happen because their children could not have survived the inevitable holocaust. Instead, in autumn and winter 2009 they would have burnt off big patches of new growth with small cool fires. Most scrub species need hot fire to regenerate, so with cool fires the mid-height scrub layer which would otherwise lift flames from ground to canopy never takes hold. It was no accident that newcomers, delighting in 1788's parks, so often reported no "underwood". That not only made parks; it was a vital fuel control.

Today many non-Aborigines oppose frequent burning. Black ground is ugly and dirty, smoke is unpleasant and unhealthy, it causes asthma, dirties the washing and so on. All true, but does it justify letting killer fires build up? Can the result really remain ugly when so many early newcomers praised how much country was beautiful and park-like? Of course we must make more smoke now than then because we have let scrub and forest fuel build up. It is a daunting task to return to 1788's safer balance, but 1788 shows us the rewards if we do. If you truly know how to use

fire you can manage any vegetation, from spinifex to rainforest.

A different fuel control now under debate is letting cattle into mountain parks. Cattlemen say that this would reduce fuel loads and give national parks income. Opponents say that cattle introduce weeds, selectively eat out native fodder grasses and unbalance species management, and that cattlemen start fires, degrade land and open the way to rampaging shooters and off-road drivers. Both sides may be correct, but as things stand they are bound to clash.

Relating this, very sketchily, to 1788 management, the key is still to reduce fuel loads. Will cattle do this? They prefer grass, not seedlings, and historically they did not stop trees and scrub regenerating on lower country. But locking up country doesn't reduce fuel either, and it is not managing country. Intensive late spring grazing on ground burnt in early spring might reduce fuel without threatening species extinction, or it might not, or it might sometimes and not others. On the other hand, 1788 fire would make more grass and favour the return of native grass and therefore animal species, and that might be combined with light grazing loads as in 1788. I suggest that a key factor in 1788 management thinking was how much or many of each species could *each small*

part of the country carry, and the answer never was either none, or big mobs of the heaviest grazers. We need to learn more.

For this and for so many other aspects of our environment we lack 1788 baselines, though something like them is within reach in the north and centre, and we can get closer to them everywhere. Even so, 1788 has given us a great gift. It shows what is possible. I see five stages of 1788 fire:

1. Control fuel;
2. Maintain diversity;
3. Balance species;
4. Ensure abundance;
5. Locate resources conveniently and predictably.

Non-Aborigines today battle to achieve stage 1, admire the objectives of stages 2 to 4 and can't imagine stage 5. Yet these stages show the great benefits of managing land with fire. Aboriginal expertise can guide land and species management towards a philosophy which preferences all five stages together. Making fire an ally works, and would be a big step towards caring for our country, and thereby making us Australian.

SKELETONS IN THE CUPBOARD

All families have one somewhere. Some have deservedly earned the reputation of “black sheep”, some less so. And some no doubt have later had the reputation bestowed upon them unfairly after attitudes have changed.

Here are the stories of three “black sheep”.

HENRY COWPER QUEENSLAND'S FIRST MEDICAL PRACTITIONER

We are indebted to our member Professor Michael Pain for this piece on one of his forebears.

The year 2009 marked the 200th anniversary of the arrival of the Rev. William Cowper as Assistant Chaplain to the Colony and the beginning of a long association with St. Phillip's, Church Hill. Two of his sons (Charles and William Macquarie) became prominent in State and Church but the story of their eldest brother Henry is less well known. I first heard of Henry during an address given by Sir Edward Ford to incoming medical students at Sydney Hospital in 1956. I asked my mother about him and she stated that her father (Harington Cowper) had told her that Henry was the “black sheep” of the family and was never discussed! My further enquiries suggest that Henry perhaps was a little grey

but he occupies an important place in colonial medical history and deserves to be remembered.

Henry (1800-1849) was the eldest child of William and Hannah Cowper (nee Horner) and arrived with his parents and three siblings in August 15th 1809 aboard the brig *Indispensible*. He was tutored by his father until aged 14 when he was apprenticed, without indenture, to William Redfern as a medical student. He worked in the wards and outpatient section of the brand new Sydney Hospital and also was required to attend floggings and hangings of wayward convicts. He was often in trouble with the hospital authorities over missing items from the stores and was often beaten by Redfern, although Henry admitted to Commissioner Bigge that these punishments were well deserved. In c1820, Henry satisfied an examining board that he was suitably trained and after a short time at Liverpool Hospital he went to England in 1821 for further surgical studies. He worked under Sir Everard

Home at St George's Hospital, London and successfully passed the examination of the College of Surgeons and was admitted as a Member (MRCS). He returned to Sydney in 1823 and was appointed to the Colonial Medical Service as an Assistant Surgeon.

The penal settlement at Moreton Bay had been established in 1824 as a replacement for Norfolk Island, which had been abandoned in 1814. Moreton Bay had no provision for medical services to the prisoners until Henry was appointed as assistant surgeon-in-charge to the settlement in late 1825. Conditions were harsh, the climate malarial and facilities minimal. With numbers steadily increasing, Henry soon had a substantial workload. He did some epidemiological studies on infections and kept meticulous case notes. Henry was evidently a difficult person and relationships with others were often strained, although Commandant Patrick Logan had expressed considerable satisfaction with Henry's work as a medical officer. Logan named Cooper's Plains after Henry. In 1829, Surveyor Cunningham carried out a survey of Brisbane town, including the future Brisbane Hospital. This was eventually built and Henry was the first medical officer. In 1830 Henry led the search party that found the murdered body of Logan.

Henry's career at Morton Bay ended with a scandal. The discovery of two intoxicated female convicts and the subsequent investigation which indicated that Henry, a naval officer and 2 others had entered their quarters and supplied them with liquor resulted in Henry's dismissal from the Government Medical Service. He returned to Sydney in 1833. His subsequent career is somewhat obscure. He lived in Macquarie Place, Sydney, for about a year and he is also listed with addresses in Bungonia and Chatsworth NSW. He is listed as an approved coronial medical examiner in the Yass area but it seems unlikely that he practiced medicine again. Henry died at "Broughtonsworth" near Boorowa, the home of the Broughton family, in 1849 and he is buried at nearby Lang's Creek cemetery. He married Eliza Prince in 1837. There were no children and she survived Henry until 1880.

Henry was not Australia's first medical student. That honour belongs to James Sheers, who unfortunately died in 1814 so Henry was the second. Henry was the first medical practitioner to be trained in Australia and the first to proceed overseas to obtain higher qualifications. He was the first medical practitioner in what was to become Queensland and the first medical officer of the (Royal) Brisbane Hospital.

All things considered, I am happy to claim Henry as my G-G-Great Uncle!

Michael Cowper Franklyn Pain

G-G-Grandson of William Macquarie Cowper.

CHRISTOPHER SYDNEY WINWOOD SMITH

This article first appeared in the newsletter of The Standing Council of the Baronetage and is reproduced here with the permission of the editor of the newsletter, Commander Perry Abbott OBE, Secretary of the Standing Council.

Christopher Sydney Winwood Smith, born in 1846, was the eldest surviving son of Sir William Smith of Eardiston, Worcestershire, 3rd Baronet. As a young man Christopher was the black sheep of the family and he emigrated to New South Wales, where he worked as a labourer. In 1870, without telling his parents, he married a poor and illiterate Catholic maidservant called Ann Morgan, who was born in County Galway. They had three children, including a son, William Sydney Winwood Smith, who was born in 1872. About three years later, Christopher deserted his wife and

young family, leaving them to struggle in poverty. He went to Sydney, where it in 1877 he married Caroline Holland. On the certificate he was described as a bachelor and a gentleman, but Anne Morgan was still living, and this second union was a clearly bigamous one. This time he did tell his parents about his marriage, and in 1879 Christopher and Carolyn had a son who was also named William Sydney Winwood Smith. This younger William was treated as the heir to the Baronetcy, and throughout his life lived in ignorance of the existence of his elder half-brother and namesake.

Neither Anne Morgan's children, for Caroline Holland's children, had any idea of each other's existence. Christopher died in Australia in 1887 at the age of 41, but his father, Sir William Smith, outlived him by five years. On Sir William's death in 1893, Carolyn Holland's son, the younger Sydney William Winwood Smith, who was technically illegitimate, was recognised as the 4th Baronet. Unwittingly and in good faith, he used the title for the rest of his life, and his name appears in all related reference books. When he died in 1953, his eldest son, Christopher Sydney Winwood Smith, became the next Baronet, and was known thereafter as 'Sir Christopher Smith' until his death in 2000.

However, in 1995 a descendant of Christopher Smith and Anne Morgan decided to research the family history. As the facts came to light, the family felt the need to put the record straight. Nothing could be done to restore the title to its true owner, since the last surviving male descendant of Christopher Smith by Anne Morgan died in 1983. Nevertheless the female descendants felt strongly that the records, particularly the ‘Official Roll of the Baronetcy’ should be corrected to show who ought to have been the Baronet between 1893 (when Sir William Smith, 3rd Baronet, died), and 1983.

The request seemed entirely reasonable, but the process proved to be time-consuming and complicated, since this situation had apparently never arisen before. The facts were set out in a Statement of Case in 2004 and submitted to the Attorney-General. Help and guidance was received from Treasury Solicitors and considerable further documentation and several Statutory Declarations were requested before the submission succeeded. This was the first time a formal request had been made to alter, retrospectively, the Official Roll. Subsequently, to the delight of the family, a formal note was added to the Official Roll to show the true line of descent; a little piece of legal and genealogical history had thus

been made.

Sadly the Baronetcy is currently dormant as Robert Christopher Sydney Winwood Smith has yet to prove his succession.

HENRY COLDEN ANTILL II

The story below is based on an extract on Henry Colden Antill II from “Ancestor Treasure Hunt—the Antill Family” by RV Pockley. Henry Colden Antill II is the great-great-grandfather of the current President of the Club, Chris White.

Every family has its black sheep. In this case Henry Colden Antill II came from a respectable and prominent family in the early Colony, but nevertheless chose to follow a wayward path much to the discomfort of his family.

Henry Colden Antill [II] was born on 7th April 1826 and was the fourth child and second son of Major Henry Colden Antill who came to the colony as the ADC to Governor Macquarie in 1809 (and whose portrait is in the Club’s portrait gallery).

His father fondly gave him his own name, hoping this and his proud family record would be perpetuated; unfortunately the latter was not. Henry Colden

Antill II is a good example of the fact that if you live a good and law-abiding life the world doesn't hear much about you. Put a foot wrong, however, and a dossier is immediately started on you.

On New Year's Day, 1850, Antill married Theresa Hatch; on 26th July 1852, the first of their six children were born. For some thirteen years it seems a quiet life was lived with not much happening until a Goulbourn court report broke the news.

On 16th March 1863 the Goulburn Herald reported that Antill and William Beaumont were charged with stealing three mares, the property of W. Bowen. The jury acquitted Beaumont and found Antill guilty of "unlawfully using" only. Some hissing followed the announcement of the verdict. The Chairman said he would inflict the heaviest punishment the law would allow and sentenced the prisoner to twelve months hard labour in Goulburn gaol.

But there was more to come. On the 1st April 1863 The Goulburn Herald reported another crime under the heading ... "Robbery Under Arms" a trial at Goulburn Circuit Court, on 28th March, before His Honour Mr Justice Wise.

The narrative continues from the court report:

"Henry Colden Antill and James Brown (alias Barber) were charged for that they on 31st day of January last, at Burra, being armed with certain offensive weapons, to wit, guns, feloniously did assault one Sebastian Kaerpenn and put him in bodily fear and danger of his life and did steal from his person two chains, one watch, etc."

Antill and Brown had camped in Burra the night before the robbery, and had watched the german shepherd approaching with his sheep. Kaerpenn testified that the two men came up to him on horseback, with black crepe over their faces. Both men carried guns. They took his watch and two chains and made him take off his waistcoat, in the lining of which was sewn up a bank receipt for £48, and £5 in notes. They took away his boots and tied up his hands and legs. Kaerpenn said he knew Brown, but did not know the other man, who was "tall, with whiskers and a beard". Another witness said that he saw two horsemen coming out of the scrub from the direction of Mr Hosking's Lagoon Station, where Kaerpenn worked. One of the men, whose black crepe had slipped a little, was Antill.

After a brief ten minutes the jury returned a guilty verdict against both prisoners. His Honour then sentenced

each prisoner to be kept at hard labour on the roads for the term of fifteen years, the first year in irons. He went to goal on the 27th February 1864.

On the 13th January 1865, his elder brother, John Macquarie Antill of Jarvisfield, Picton, wrote to the Hon. Colonial Secretary forwarding the following petition from “My brother, Henry Colden Antill, at present undergoing sentence at Darlinghurst Gaol, praying for remission of his sentence”, and asking that it be laid before the Governor.

The petitioner deeply deplored “the cause of his degradation and the disgrace it has brought on his name and his family, a wife and six children, destitute and unprotected”. He begged to be allowed “to exile himself from the Colony of which he is a native”, and that on this condition a remission of his sentence be granted. “Persons interested in him” had offered assistance, and had agreed to become security for him.

The matter was referred to Mr Justice Wise, who had tried Antill’s case. He replied saying that he could not see “any grounds for complying with the prayer of the petitioner. He had been convicted of having robbed a “poor shepherd who had by habits of industry saved a considerable sum of money... I

entirely concurred with the verdict of the jury.”

On 3rd August, 1865, Sir John Young, the Governor, as was the habit in those days, wrote across some notes on the case:

“Mr Justice Wise has no doubt in his mind of Henry Colden Antill’s guilt. He has been charged three times and convicted twice . . . whatever one’s sympathy with a respected family or distressed wife and whatever one’s respect for the petitioners in Antill’s favour, I cannot see how any remission of his sentence can be accorded. The question may also be asked as to the allowing of convicts to exile themselves to Queensland and the Queensland Government and people might object as, probably, N.S.W. would, to having convicts sent here on such terms from Queensland, Victoria, etc, etc. Refuse. J.Y.”

On 12th July, 1866, there was a further petition from Antill to Sir John Young, supported by eight Justices of the Peace. Again the Governor wrote across the paper, saying the case was, “... a very bad one. The man belonged to a respectable family but he has been twice convicted, once for stealing, the second was a far more serious offence...”

A note, undated and unaddressed, possibly from the Attorney General, said: “Antill. Received sentence of fifteen

years—has undergone two years of hard labour—his family desire to have him exiled ... The continuance of the imprisonment is rather the punishment of the family than the offender. All the magistrates in the district are in favour of letting Antill out ...”

The Governor wrote in red ink, “10th Oct. 1866. Refused. J.Y. N.B. See my memo of 3rd August 65. If remissions are to be conceded to importunity or ‘respectability’ there will be an end of justice”

Next came a letter, fairly obviously written in early 1867, by Antill while a prisoner in Darlinghurst Gaol, suggesting he be given an opportunity of apprehending some bushrangers, saying that he could find bail to any reasonable amount and promising he would deliver himself up afterwards at any time and place appointed.

Then there is another letter from Darlinghurst Gaol; this time dated 30th January 1867, telling of the habits, friends, camps etc. of the Braidwood bushrangers.

Then another long letter from Antill dated 7th February, 1867, proposed that he would go and join the bushrangers, and that “Parker and Benneb”, due shortly to be released from Darlinghurst, would join them later and

suggest rounding up horses and cattle with them. In a few days he, Antill, would send a mate for some grog, that it would be doped and he hoped the bushrangers would be, “taken while drunk ... For myself I should not care for if I succeeded I should soon be out of the country and if I failed it would then rest with the Government what they did with me ... My brother John at Picton, has already promised to give bail in any reasonable amount to the Government that I will not only do my best to fulfil the trust (if I am trusted) but that I will also give myself up (if required), either after the capture (if successful) or at any time and place the Government appoint ... we feel we could secure the bushrangers in a very short time ...”

It is very interesting that Antill says there, “if we succeed I should soon be out of the country”. In fact he was out of the country almost exactly one year later.

It is also interesting to note that the Clarke brothers were captured at Jingera where Antill said they would be on 27th April 1867.

On 11 January 1868, J.M. Antill wrote from Jarvisfield to Henry Halloran, under secretary of the Colonial Secretary’s Department, enclosing a letter to Henry Parkes, Minister of

Police. This said that, just before Sir John Young had departed, a pardon was granted to Henry Colden Antill, on condition of his leaving the Colony, and not visiting any of the “Australian Colonies” during the unexpired term of his sentence. The Attorney General had given his opinion that “Australian Colonies” did not include New Zealand, but the police considered it did. “His Late Excellency” was fully aware that it was the intention of his friends to send Antill to New Zealand, and a passage to Timaru had now been arranged; prospects were that he would find employment there. The only vessel going there was due to leave shortly; it would have to go to Newcastle for coal, but this would not prevent his travelling on her, if he did not go ashore there. Henry Parkes authorised the trip.

An insight into the distress Antill had caused his family is shown by another letter from John Antill. As he had not had a reply to his previous letter, John Antill again wrote to Henry Halloran beseeching him to expedite matters. He said “... I cannot in words express to you the relief it will be to me when he is safely away. For the last four years the thoughts of his position have been preying on my mind. I have considered our family as under a cloud. This consideration has taken such possession of

my mind that I rarely appear in public – and indeed it has acted in such a way as to keep our family always at home and so to break up the intimacy which formerly existed with my friends, except with a very few old and tried ones whom I would never suspect of allowing Henry’s position to interfere with their feelings towards us.

I have often been told that my susceptibilities are too acute on this point and perhaps they are, but I cannot help the feeling. I am sure that a person of such delicate sensibilities as you are known to possess is capable of sympathising with me in this matter.”

On 10th February 1868, Henry Colden Antill, prisoner No. 5341, was released from Darlinghurst Gaol. Notation: “Sentence remitted to exile”.

There is now a gap of about six years in the record. Then, on 19th January, 1874, “Theresa Antill of Goulburn” petitioned His Excellency Sir Hercules Robinson, saying that her husband went to New Zealand about March, 1868, was still there, was having “great difficulty in obtaining a livelihood and has been able to send your petitioner nothing towards support of the family”; that she was left with a young family of six children, and that for ten years she had had a continual struggle to support them; that she understood that

“from the life of exposure and hardship” which her husband was compelled to lead, his health had deteriorated, he suffered extremely from rheumatism, and sometimes lay for weeks “without any person to help him”; that their children had reached an age when a father’s care was necessary; and that, if he could be permitted to return, his friends would provide him with a farm, or “place him in such circumstances that he would by his own exertions maintain himself and his family and ... restore himself in some degree to the position of respectability which he formally occupied”.

The Governor passed the buck to Henry Parkes, who replied: “The gentleman in this case is the son of the late Major Antill (a gentleman of large quality and influence in former years) and a brother of Mr John Antill, J.P ... The information obtained from New Zealand shows that his conduct has been good during his residence in that country. I think he might be permitted to return to his family with safety to the public”.

The final note in the dossier was the Governor’s: “He may be allowed to return as recommended by the Colonial Secretary. R.R. 28 April, 1874”.

It is not known when Antill came back

to Australia, but it is presumed he returned not long after his pardon.

It seems old habits die hard in that he apparently deserted his wife and lived with a woman, by whom he had a child, and that he died in her house. In any case, whatever happened after his return, Henry Colden Antill II died on 17th March, 1919, within about a month of his 93rd birthday. His will said: “This is the Last Will and Testament of Henry Colden Antill the Elder of Oakwood Picton Farmer. I give and bequeath unto my wife Theresa Antill the sum of one shilling”. He left everything else to his eldest son, Henry Colden Antill III. The will was dated 27th September 1878, about four years after he would have returned from New Zealand.

So ends the story of Henry Colden Antill II.

JOHN McAULIFFE THE CONVICT c1797–1884

This article has been supplied by Norm Gibson, past president and present committee member of the Club, with the note: The information for this article was plundered from a magnificent book on the McAuliffe family meticulously researched by one of my relatives, John Hamblin.

John McAuliffe was one of my numerous ancestors who came to Australia as a convict. (There were a few free settlers as well but they have less interesting stories). He was one of my ancestors on one of my grand mothers side. Our branch of the McAuliffe family would probably never have spread from Ireland to Australia but for the sensational happenings on the night of the 29th April 1823 in distant Glenosheen, County Cork, Ireland.

The violent attack that night on the hated English police by a group of outraged Irish lads was the culmination of many years of repression which continued even after the bloody rebellion of 1798 was so brutally put down. In the following years the landlords, mainly English exercised terrible powers of confiscation and oppression. Ireland in the early 1800's was in a state of unrest especially in the poverty stricken and over populated County Cork where John was born and raised.

A number of English police lived in the army barracks in the town of Glenosheen. Also in the vicinity lived a group of Palatine farmers who had been encouraged by the English land owners to come to Ireland from the Rhine area of Germany and farm land, some of which had been confiscated from the Irish. Apparently they were

very industrious , and in consequence much better fed, clothed and lodged, than the Irish peasants. As a result *they* were also in the list of people who were “not welcome in town”.

On the night under discussion John and about ten similar minded “lads”(a wonderful euphemism—often used by family or sympathisers) decided to “visit” the police in the army barracks at approximately 2am. Probably they were “encouraged” by a couple of pints of stout but in addition they had several guns and obviously they had a box of matches because they proceeded to set fire to the barracks and some nearby houses occupied by Palatine families. Although there was a lot of activity the only death was one of the Irish activists. The rest of them were arrested and charged with “assaulting habitations, arson and injuring property” and a charge under the Insurrection Act for shooting at the police.

One of the witnesses proclaimed during cross examination with the intention of showing that he was not activated by self-interest that “he did not know a bigger villain than himself: that he was in the habit of shooting, men, women and children, burning houses, and flogging farmers, but he had too much honour to rob, because the general feeling was against it”. As

a lawyer I am somewhat bemused by that admission but apparently the jury was convinced by his truthful testimony because they found all of the group guilty. After a suitable admonition they were all sentenced to transportation for life.

John left Downs, County Cork in 1824 aboard the “Ann and Amelia” which carried 200 male Irish convicts and arrived in Sydney on the 2nd January 1825. He was about 28 at the time. He had few skills. He had no family support. He could not return to Ireland. His future looked bleak.

He was initially assigned to Mr Halloghan of Richmond and was later assigned to Thomas Meehan, the son of James Meehan the explorer and deputy Surveyor-General and one of the few Irish convicts who rose to a top position in the Colony. Finally he was assigned to Henry O’Brien a prominent land owner in the Boorowa district near Young.

His ticket of leave was granted in 1834 and in 1839 he married Mary Hough the daughter of a free settler. At the time he was 40 but he soon got to work and sired 11 children—8 of whom

(plus 36 grandchildren) survived him. He and Mary purchased a small land holding near Boorawa but realised that they needed more land to support such a large family and by 1951 they squatted on 20,000 acres at Glenroy near Tumbarumba where they remained until John’s death in 1884 aged 88 and Mary’s death in 1907 aged 93.

On Friday the 5th December the Tumbarumba Advocate printed the following eulogy

“The patriarch of our district, good, honest, hospitable, old John McAuliffe has finished his days and gone to rest. He was eighty eight years of age, lived here about thirty years and has left a name without a stain—a great heritage to his descendants who number very many, and all are held in high esteem. At the funeral a procession nearly a mile long was formed of nearly all the residents of the district who could possibly attend to show their respect for the dead and their sympathy with the family”

Not a word about his pyromaniacal activities in far off Glenosheen, Ireland back in 1823

FROM THE PIONEERS' GALLERY

THOMAS RAINE (1793–1860)

Addressing the 1939 Congress of the Australia and New Zealand Association for the Advancement of Science, RH Goddard argued an urgent need

“... to compile biographies of the less prominent pioneers ... whose work and influence in commerce, industry, discovery and all branches of endeavour ... were the true makers of our history.”

Goddard had a likely candidate in mind: Captain Thomas Raine of the *Surry*. The youngest of five sons born to barrister Richard Raine and his wife Mary (née Beatty), Thomas attended Westminster School and joined the merchant marine. He sailed for Australia in 1814 as a junior officer in the convict transport *Surry* (illustrated above), which Goddard calls “one of the most remarkable little ships connected with the early days of the colony.” An epidemic of typhus left Raine the only surviving officer and acting master but, once confirmed as captain, Raine made five more voyages to Australia in the *Surry* between 1816 and 1823, four with convicts, and was commended by Governor Lachlan Macquarie for his humane treatment of them.



Captain Thomas Raine
Australian Dictionary of Biography

In 1815 Macquarie ordered Raine and the *Surry* to China for a homeward cargo; he made six voyages in all, along the way charting a passage through the north Queensland reefs, a discovery of such importance in maritime circles that Raine Passage and Raine Island were named after him. In 1816 the *Surry* conveyed missionaries from the London Missionary Society to Otaheite (Tahiti). In December 1820, following crop failures in a severe drought, Raine sailed the *Surry* to Chile, seeking a cargo of wheat for the starving colony. Reaching Valparaiso in February 1821 he learned of the recent loss near the Equator of the *Essex* (a Nantucket whaler) and many of its crew after colliding with a



Picture of Surry
National Library of Australia

whale. During the *Surry*'s return voyage Raine located and picked up three Essex survivors from Henderson Island. In 1822, he took Governor Macquarie back to England.

Raine was equally enterprising when not afloat. Between voyages, he established the first mainland whaling station at Twofold Bay in 1818, speculated in shipping elephant seal oil from Macquarie Island to London and made a detailed report on Macquarie Island's oil and seal resources for Edward Wolestonecraft. In partnership with David Ramsay, the *Surry*'s surgeon, Raine established Raine & Ramsay, a firm of general merchants, shipowners and agents, on the corner of Hunter and

Bligh Streets. His business interests extended to timber, pork, and coconut oil, sugar, spices and rum. He demonstrated that flax could be grown in commercial quantities in New Zealand and pioneered trading with the Maori. In 1824 he became a director of the Bank of New South Wales but resigned from this position after an 1826 board of enquiry criticised the level of, and security provided for, borrowings by Raine & Ramsay, which had become the bank's largest debtor.

In mid 1827, *Surry* carried the first cargo of Australian red cedar to London, but Raine was not aboard. Depressed economic conditions and the bank's restriction of credit meant his presence ashore was needed, but he was unable to avert dissolution of the partnership in October 1828 and personal bankruptcy in January 1829. Yet by March that year an arrangement with creditors cleared the way for resumption of his ship spar export business at Hokianga River in New Zealand, where he constructed three trading vessels, gradually rebuilding his fortunes.

In 1824 he had been granted land near Bathurst; there, in 1832, he built Rainham, a manor in the Georgian style, at the same time becoming well-known and respected in the Bathurst district. (Rainham is extant and as recently

as December 2012 changed hands at auction.) Pushing further west he commenced wheat and dairy farming and cheese production at Frederick's Valley, built the first flour mill in the district, and established the huge Boree run, whence (Sir) Thomas Mitchell and Richard Cunningham set out in 1835 on their expedition to the Darling River, Cunningham not to return. In the 1840s depression, Raine disposed of his mercantile concerns and was able to make further payments to his creditors. Boree was sold to W C Wentworth.

Prominent in benevolent and sporting institutions, an active Presbyterian and one of the founders of the Scots Church in Sydney in 1824, Raine had married Fanny Eleanor, daughter of General Worsley, at St James's Church, Sydney, on 6 April 1826. They had three sons and seven daughters, one son, Tom junior, co-founding Raine and Horne. After Fanny and two of his children died of scarlet fever he returned to Sydney in indifferent health, where he died on 6 June 1860. He is buried at Camperdown Cemetery.

SOURCES

His paper is reprinted in the *Journal of the Royal Australian Historical Society*, volume 26 part 6 (1940) from page 277.

Surry, sometimes called *Surrey*, was built at Harwich in 1811. A square-rigged transport ship of 443 tons burthen, overall length of 117 ft. 6 ins., breadth above the gunwales of 29 ft. 6 in and a draught, when loaded, of 18 ft, she was copper-sheathed, had quarter galleries, and a bust of Minerva for a figurehead. She carried a crew of thirty and was armed with fourteen cannon.

In the Australian Dictionary of Biography HE Maude notes that

“...while the combination of ship's captain and merchant adventurer was not uncommon in early Sydney, Raine stood out among his colleagues for his imagination in visualizing the commercial possibilities of new localities, products and trade routes and his technical ability to exploit them. ... His accounts of Pitcairn and Macquarie Islands and journal of the *Surry* show him to have been an exceptionally accurate observer and recorder; that he was also a man of liberal and humanitarian principles is evinced by his behaviour towards his convict passengers.”

The last word, like the first, belongs to Goddard:

“Too often governors, colonels or admirals receive all the adulation ... we too often forget the claims of the real colonist, the ticket-of-leave man and the free settler who, braving hardships that we can inadequately visualise, pushed out into the unknown.”

John Lanser



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