

Quinbean

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The Journal of
Queanbeyan and District Historical Museum Society

Q&DHM Archive
10 Farrer Place
QUEANBEYAN NSW 2620

QUEANBEYAN & DISTRICT HISTORICAL MUSEUM SOCIETY

QDHMS is a local history society aiming at preserving the history of the city and its wider district and sharing this, with the strong support of the Queanbeyan City Council, through the context of the Museum of Queanbeyan.

Find us on the net at www.queanbeyanmuseum.org.au

Contact us: email qbnmuseum@yahoo.com.au

THE MUSEUM OF QUEANBEYAN

The Museum is open from 1pm to 4pm Saturdays and Sundays or by arrangement. It is found at 10 Farrer Place Queanbeyan, next to the Police Complex and opposite the State Office Building.

Cover Story

Ernie Beaver in his corn patch.

Photo Beaver family, donated to QDHMS



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I am writing this with the end of the year and Christmas fast approaching and so I look back on the past year as one of good events, rising attendances and continued development.

As usual I have many people to thank for keeping the museum open and in good order throughout the year. Without our members and particularly the inner group of active workers the museum could not function. I also thank the City Council, now QPRC, for its support.

The committee deserves special mention for its support and guidance. Thank you to our regular weekend openers and cataloguing and collection management support and with two volunteers training sessions this year we welcome a number of new recruits to this group

The highlight of the first part of the year was the *Made by Hand* Open Day and *Gran's Bag* children's show day as part of the Heritage Festival. We received good media coverage. The open day was an initiative involving a number of community groups selling or displaying their artifacts and brought new sets of people to the Museum.

We also had a successful Museum event: *Memories* as part of Seniors Week in April. Nichole Overall held one of her *Mysterious Queanbeyan* by *Moonlight* tours to the Showground, Police Station and the Museum in August.

Our regular Member's Get Togethers have proved interesting and enjoyable. The final for the year was on the ambulance service in Queanbeyan

Queanbeyan continues to promote and highlight our local history as a high quality production.

We continue to grow the collection, including a significant donation of the Ernie Beaver Collection.

Until the Queanbeyan Age downsized the Society contributed a weekly column highlighting events and objects in the Museum. Our website and Facebook, used to advertise the Museum, has received good feedback.

Numbers have been good at the museum and in particular school visits have raised the total to over 1800 visitors in the last financial year.

The second half of the year was dominated by the *Harry Hesse: A Good Neighbour* exhibition, which involved taking down the World War 1 and Red Cross displays and replacing them with mementos of the busy life of Harry. This exhibition was our contribution to History Week.

**John McGlynn
President**

AND THE EDITOR

One of my delights in editing this journal is the continued interest people have shown in writing articles for us all to learn from, enjoy and debate. My grateful thanks to you all. Please keep your ideas coming, and if you have not yet put your interesting ideas to paper, please seriously do so.

History cannot be changed...what happened, happened. How we view an event or era comes from how it was presented at the time, and who presented it.

Events were recorded and remembered through the local methods of the day – be that newspapers, local lore, letters and infinite other methods. Official materials were recorded through the government documentation of the day, and always with the perspective of that particular regime at that precise time.

One of the truly marvelous outcomes of today's technology is the opening up of infinite searchable records that allow today's researchers to look at an event or era from multiple points of view, and from there to develop a broader perspective.

This *Quinbean* publishes the detailed work of several very accomplished researchers who are challenging the generally accepted beliefs of the stories of our town. With the breadth of material available there is ample evidence that perhaps things weren't exactly as we now accept them. With parts of the world incessantly in turmoil, and with Australia's commitment to the safety and freedoms of its people, it is interesting to read how the AIF saw its place in the country a mere sixty years ago. National Service, post World War II, was a national ritual, but amongst those who had sent two generations of young men off to war, military service was not quite so easily accepted. The opinion of *Lt-General Sir H. C. Robertson*, Director-General of Recruiting certainly worked hard to explain why all young men should be keen to be involved, and the basis of appeal in 1952 is very different to how he would be speaking today.

Gillian Kelly
Editor

KEVIN ERNEST BEAVER

ADVOCATE FOR THE TOWN OF QUEANBEYAN



Ernie Beaver with the tin sign identifying the Band Hall in Crawford Street, now on display at the Museum. Photo QDHMS

One of the many local characters who enlivened life in Queanbeyan was Ernie Beaver. Many people today remember seeing him around the town, reading of his achievements in the paper or being involved with him in various community groups or on Council.

Ernie Beaver was born near Adelong at his family's 40 acre farm, *Gadara* in 1905. He moved to Queanbeyan in 1919 and from then on was heavily involved in many aspects of the town's life.

An article in the *Canberra Times* of 17 June 1977, page 7, documents the official recognition of his importance in the town:

Aldermen and officers of Queanbeyan City Council paid tribute at last night's council meeting to their colleague, Alderman Ernie Beaver, who was made an MBE in the recent Queen's Birthday honours list. In a mayoral minute the Mayor, Alderman Fred Land, congratulated Alderman Beaver, saying he doubted if his record of service over a period extending back to the early part of the century had been equalled. Alderman Beaver has lived in Queanbeyan for 58 years and has been a member of council since 1949. He has been active in a large number of organisations, including the Queanbeyan Show Society, the Arts Council, the Monaro Bush Fire Council, Queanbeyan City Band, Seiffert Memorial Sports Centre and the NSW Council for the Aging.

Ernie was a member of the City Council for twenty-eight years from 1949 to 1977 and he died in 1980 aged 76. Looking at the list of his interests and achievements it is hard to believe he had time for a family life but, with his wife Doris, who died before him, he had six children.

His great passion was horticulture and in 1943 the Queanbeyan show he won 106 prizes and his family another 44. He won with the champion jersey and dairy cows, a bag of chaff, farm produce, eggs, fruit and was second with vegetables, poultry and with photography. He was also involved in the administration of the local show and with preparing the Southern Tablelands exhibit in the Sydney Royal Easter Show for many years. (*Canberra Times* 22 Feb 1979)

Besides this, Ernie was heavily involved in many enterprises but perhaps two can be emphasised: the Floral Festival and the Memorial

Swimming Pool.. A *Canberra Times* article of Thursday 9 November 1967 calls Ernie a "human dynamo" as the organizer of the Floral Festival. The article continues:

Organising a festival with a wide variety of attractions requires a man of diverse interests. Queanbeyan has such a man in Mr E. J. Beaver, the secretary of the Festival Committee.

Mr Beaver works at the Queanbeyan Leagues' Club grounds in the morning, and he is an Alderman of the Queanbeyan Municipal Council. But he has also found time to bring a tremendous drive, energy and enthusiasm into the Festival for a number of years.

Asked why the Floral Festival is a continuing success in Queanbeyan, Mr Beaver said, "The citizens of Queanbeyan never let a thing die — when they have their backs to the wall, they fight".

All this week [Ernie] has been seeing people about last minute details, and his telephone rings incessantly at night. He has been typing the stencils himself for entry forms and competitions.

In Lea-Scarlett, *Queanbeyan: District and People*, p 213-215, is the story of how the idea of a War Memorial Swimming Pool began in 1921 to commemorate the First World, and was brought to fruition in 1961 after the Second World War. People swam in the river but there were a number of drownings and two swimming clubs were formed and sheds were erected at Rutledge Street. Ernie's name is not mentioned in this account but he had been the President of the Swimming Club pre-war and his family remembered him as an active advocate for the new pool.

Susan Mary Withycombe's history, on page 175, records Ernie as also one of the foundation members of the Art Society.

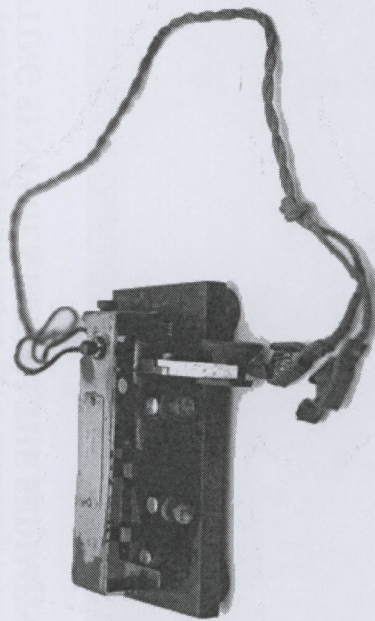
An accident was the only misdeemeanor I could find in an otherwise unblemished career. An article in the *Canberra Times*, 12 March

1954, reveals that he had the misfortune to knock down a cyclist who later died in hospital. Although Ernie was cleared of blame for the death, as the man had died from an existing illness, it must have been a sad time for him, particularly as Ernie was a long-time member of the Road Safety Council.

Another potential brush with the law was the result of Ernie's passion for Queanbeyan. This was a libel claim by NSW Minister for Transport William Sheahan, documented in the Newcastle Morning Herald of 22 October 1952. Clearly Ernie had been a bit intemperate in his language about the fact that Queanbeyan hauliers were paying road tax and others were not, implying some sort of kickback to the NSW bureaucracy or politicians. Nothing seems to have come of the dispute.

The Queanbeyan and District Historical Society has a number of mementos of Ernie's life. One such is an old typewriter, unremarkable in itself but a reminder of Ernie's busy life. He used it to record Council business and was often seen around town on his bicycle with the typewriter strapped to the back.

Another mysterious object is a handmade violin made out of a cigar box. It is too small and rough to produce a good tone and may have been a child's toy: a reminder of the days when people had to make their own amusement. These violins were evidently not unique to Queanbeyan as there was a mention on the ABC Classic FM of one made from one of Winston Churchill's cigar boxes.



Morse code Keyer used by Ernie to receive messages on the opening of Parliament House in Canberra Photo QDHMS

Another is a Morse Code keyer used by Ernie in his work at the Post Office, most notably in 1927 to receive and pass on messages of congratulation from around the world on the opening of the Parliament House in Canberra.

There is no doubt that Ernie Beaver led a full and rewarding life, contributing much to our city as signified by the park dedicated to his memory.

References:

- Errol Lea-Scarlett, *Queanbeyan: District and People*, Queanbeyan Municipal Council, 1968
Susan Mary Withycombe, *Town in Transition, Queanbeyan 1945-1985*, Canberra Publishing and Printing Company,
National Library of Australia TROVE Newspapers on line: Queanbeyan Age; Canberra Times; Newcastle Morning Herald
Interview with Julie Beaver, granddaughter, Queanbeyan and District Historical Museum Society's Ernie Beaver collection donated by the Beaver family in 2016

THE QUEANBEYAN RIVER WILLOWS: SIFTING SENTIMENT FROM THE SEDIMENT

James McDonald



Lower weir, showing willows c 1910, Collection G Kelly

At a range of locations across the world, there are willow trees, which are said to have been grown from cuttings taken from Napoleon's grave on the remote Atlantic island of St Helena. This claim is also applied to the willows of the Queanbeyan and Molonglo Rivers.

We will probably never know how valid this claim is, until DNA analysis comparing our willows with the St Helena stock is undertaken. But at least we do know that two St Helena families were connected to the Queanbeyan-Canberra district in the nineteenth century. Both had known Napoleon and both could have arranged the collection of the cuttings from St Helena.

Pilgrims to Napoleon's grave

After his escape from Elba and defeat at Waterloo in 1815, the British banished the erstwhile emperor to St Helena, where he could be more securely guarded by the dominant British navy and a heavily reinforced island garrison.ⁱ Napoleon had a frustrating existence on the island, clashing with its governor, Hudson Lowe and whining about his conditions. He died in 1821 and was buried within a mile of his residence at Longwood in the heart of the island, until 1840, when his

remains were repatriated by a French delegation. Today, his corpse rests in a porphyry sarcophagus in Paris.



Napoleon on St Helena, gardening, J. P. G. Deutsch, 1814 (public domain)

It was reported that the mourners at his funeral took twigs of willow from Napoleon's tomb with them as mementos.ⁱⁱ There is much romance in the image of a copse of willows weeping over the great man's solitary grave. Napoleon was even said to have enjoyed sitting under these very trees during his last years.ⁱⁱⁱ The sentimental practice of taking souvenir slips from these willows appears to have continued over the years, if a 1934 report in *The Argus* is to be believed.

For many years ships sailing to Australia called in at St Helena for water and some of them brought slips of those willows which you will find in different parts of Australia grown into beautiful trees.^{iv}

But romantic stories relating to famous people and the relics associated with them represent problematic historical fodder. Consider, for example, the number of reliquaries in the churches of Europe: i.e. containing the multitude of skeletal fragments claimed to have been recovered from the bodies of the saints. It seems to be a similar issue with Napoleon and his willows. It is an easy claim to make and one that was very willingly believed, particularly here, in the Antipodes. But even in Paris, a preserved branch of the St Helena willow was featured in the St Helena Banquet convened annually for Waterloo veterans. It was passed amongst the elderly veterans and was 'gazed upon with a religious veneration'.^v

There was certainly plenty of willow stock available to the many pilgrims, who paid homage at Napoleon's grave. It is important to note that the Corsican was buried within an existing grove, which already had at least four mature willows near the grave at the time of his burial in 1821. Eleven years after Napoleon's interment, these willows were in a perilous state and Governor Dallas ordered that cuttings be taken and a number of new willows planted around the tomb. These, in turn, were to be protected by a perimeter of cypress pines and cedars.^{vi} The practice of taking a souvenir willow branch from the gravesite became so common that, by 1852, the tree that directly overhung Napoleon's empty grave had been almost completely denuded of leaves.^{vii} Disappointed pilgrims, of course, could always help themselves to branches from the many adjacent willows, if they could not find a strong cutting from the tree directly overhanging the grave.

The Balcombe willows and other claimants

Newspaper reports and early paintings of the Queanbeyan and Canberra district attest the presence of mature willows along our riverbanks by the turn of the century.^{viii} It is widely believed that the Balcombe family was responsible for sourcing the Queanbeyan-Canberra willows. It is even (incorrectly) claimed that these were the first willows planted in Australia.^{ix} But the timing of events and logistical issues suggest that the Balcombes may have gilded their story. The problem is that the family left the island before the emperor died. Moreover, they were not allowed to return for many years. Therefore, if the Balcombes were responsible for sourcing the willow cuttings, they must have engaged others to collect them for them.



William Balcombe Snr had settled at St Helena in 1804. When Napoleon arrived in 1815, he was employed as a superintendent of public sales for the British East India Company. When Napoleon arrived, he stayed in a pavilion at the Balcombe's villa, called 'The Briars', until his accommodation at Longwood was ready. During this time, Balcombe became enamoured with the fallen emperor and was soon regarded as a Francophile. In 1818, Balcombe was banished from St Helena, accused of

helping the emperor smuggle secret correspondence to the French government.^x

Balcombe may have been sentimental enough to take some St Helena willow cuttings back to England with him, but it seems highly unlikely, as Napoleon was still alive and his dismissal was abrupt and horticulture would not have been a high priority.

out
William Balcombe senior, c. 1825
(photograph courtesy of the
National

Eventually, in England, Balcombe managed to salvage his reputation and won an appointment as the Colonial Treasurer. But in the colony, it was not a popular appointment and he was considered to be overpaid and superfluous.^{xi} In 1824 the family arrived on the *Hibernia*. It had not called into St Helena, but had re-provisioned at the Cape of Good Hope.^{xii} Therefore, he could not have collected the cuttings *en route*. Nor do family members mention a visit to the grave in their memoirs.

In Sydney, William Balcombe was provided with a home in O'Connell Street. His son, William junior, managed a land grant near Queanbeyan around 1828, but lived at Bungonia, north of Lake George. After a scandal involving the mismanagement of public funds, William senior died in 1829.^{xiii} His estate was heavily in debt, leaving his widow to petition the Governor for a pension. After his father died, young William continued to run his father's 6,000-acre grant for some years.

It would appear that it was William Balcombe senior, himself, who was responsible for promulgating the first tales about the willow cuttings from Napoleon's grave. An ex-naval comrade, Edward Ogilvie, who had taken up a squattage on the Clarence River, was visiting Balcombe in Sydney and reported that the 'Orange tree cutting growing in the centre of the garden came from Napoleon's grave on St Helena ... [and] ... several vine cuttings in the second vineyard came from this grave too.'^{xiv} If Ogilvie's account is accurate, the Balcombes had been romanticizing.

As we have seen, the family had no access to St Helena at this stage. Perhaps the disgraced and overpaid Balcombe, whose reception in NSW had been cold, hoped that he could rely on his association with Napoleon to strengthen his image. Since the Balcombes had been banished from St Helena, they seem to have had no direct connection with the owners of the land where Longwood and Napoleon's tomb was located - the Mason family - or any record of dealing with them.

The Masons restricted access to the tomb and were even charging tourists and sightseers a fee of two shillings to visit the grave and other areas associated with Napoleon.^{xv}

Betsy Balcombe, who was a child and favourite of Napoleon, wrote a memoir, but did not mention the willows.^{xvi} Nor did her grand niece, Mabel Brookes in a book she completed in 1960, drawing on family material and tradition; although Brookes did mention separately the tradition in a newspaper interview some years later.^{xvii} But the truth about whether they brought them to Queanbeyan is questionable. William junior only stayed a few years working on the Molonglo. He moved to Goulburn soon after and died on the Turon goldfields, north of Bathurst in 1852, aged 44. It is at the Balcombe's home in Kenmore, near Goulburn, where we actually find a better context for the introduction of the willows and a specific early tradition that they were brought from St Helena.

Frustratingly, the early-published versions of the story are riddled with errors. This suggests that elements, if not the whole tale, has been distorted by sentiment. Note the following report from the *Wagga Wagga Advertiser* in 1903.

THE WILLOW FROM NAPOLEON'S GRAVE

We regret to learn that the original willow tree at Kenmore homestead, near Goulburn, is succumbing to old age. This tree was planted by Mr. Balcomb [sic], who was custodian of Napoleon at St. Helena, and was grown from a cutting taken by him from Napoleon's grave. The historic old tree was the stock from which all the willows on the Wollundilly, Murray and Murrumbidgee rivers and their tributaries were propagated.^{xviii}

By now, the story has a composite Balcombe (father and son), a new spelling for family name, and a new role for the father on St Helena. But if there is any truth in the cutting being the first St Helena willow trees planted in Australia by the Balcombes, then the age of this tree

presents a problem.^{xix} Weeping willows (*salix babylonica*) only survive about fifty years. Even if we were to allow this much-loved specimen another ten years in its life expectancy, then its planting would have to have been no earlier than 1843. This means that either there were parent trees predating the Kenmore tree somewhere else in the colony, or the Kenmore cutting was sourced from St Helena direct, well after the Balcombes had arrived in Australia.

Later newspaper reports (1915) also reflect on the demise of the Kenmore willow. These too are tempered by similar errors, but do provide additional information on other claimants amongst the early settlers to the honour of being the first to introduce the St Helena willows into Australia.^{xx} These were:

- Captain Thomas Raine, who settled at Parramatta in 1822 and is said to have supplied slips to the NSW Botanical Gardens; and
- Major Anthony Beale who in 1839 planted cuttings at Schnapper Point in Victoria.^{xxi}

Both are plausible candidates. When Raine surrendered his commission, he became a merchant with a small fleet and would have been very familiar with St Helena. Beale's case is even stronger. He came from a prominent St Helena family with a long, albeit controversial, history on the island.^{xxii} He had also served himself in the administration and would have had ready access to the grave, before choosing to settle in Victoria, when the East India Company wound up operations there in 1834.

Another claimant, George Imlay, a Scottish doctor, is said to have taken cuttings from Napoleon's grave for the willows first grown in the Bega Valley. He arrived in the district in 1834 and invested in ambitious pastoral and whaling interests with his two brothers.^{xxiii} Beale and the Imlays may have arrived in the colonies after the Balcombes, but if the Kenmore tree is no earlier than 1843, their willow slips must have predated the planting of the Goulburn tree.

On balance, however, the prize for the first St Helena willows in Australia must be awarded to Captain Raine. Perhaps he had also been responsible for planting the well-known old willow in Pitt Street around 1822 at the front of the Labour Bazaar, which was blown over in 1869, injuring two pedestrians. It was reported that it too had been grown from a cutting taken from Napoleon's grave.^{xxiv}

The other St Helena family in Queanbeyan-Canberra

So, if the Balcombe case seems weak, and if we have not yet tired of the tradition that the cuttings actually came from Napoleon's grave, then it must be asked who else may have brought them to Queanbeyan? Were there any other St Helena families in the district?

A census from Napoleon's time on St Helena provides us with all the principal islanders' and soldiers' surnames.^{xxv} In it we find members of the Mason family. They were related to Alfred Mainwaring Rich, who had opened a private school briefly at Ginninderra.^{xxvi} His mother's family, the Tippets and Masons, had deep roots in St Helena. As mentioned above, it is the Masons who owned the land on which Napoleon was briefly buried. Alfred Rich's daughter, Sarah, took up a domestic position with the prosperous Collett family in Queanbeyan in the late 1880s.

It is possible that Alfred and Sarah's family, who were still in contact with the Masons on St Helena, were responsible for sourcing the cuttings for St Helena. They may well have acted in this independently, or as agents for others.

Due to their banishment, the Balcombes' presence on St Helena was fleeting. The Masons, on the other hand, were long-term St Helenians. They traced their descent from Thomas (the) Mason, who appears to have been a slave, who won his freedom by helping the reconstruction effort on the island after the brief Dutch annexation of 1673. He was freed around 1680.^{xxvii} Eventually, they married into the powerful Knipe, Powell and Gurling families. By the time Captain Cook visited

in 1775, this mixed-race family was amongst the planter elite and they were selected to entertain the explorer at their plantation.^{xxviii}

The family properties were contiguous with Longwood and the British garrison itself was stationed at the old Mason family 'stockhouse'. The Napoleonic Masons were on very familiar terms with their French neighbours. While Longwood was being renovated for Napoleon, the matriarch, Polly Mason, had even offered to rent her own home to the emperor, but he chose to stay, free-of-charge at 'the Briars' with the more respectable Balcombes, instead.^{xxix}

British visitors to the island tended to view the locals condescendingly as rustics, overawed in the presence of the emperor and inclined to over-do their curtsying. Polly Mason, a major island landowner, who was on familiar terms with Napoleon, was portrayed in this light and is described as an island eccentric, noted primarily for her habit of riding oxen.^{xxx}

On balance, therefore, it seems that Alfred Rich is the strongest local candidate for the sourcing of the Queanbeyan River willows, if the tradition about the provenance of its willow cuttings is true. There is no direct evidence that he did, but there is no direct evidence that the Balcombes did either. In any case, if the willows were legitimately sourced from Napoleon's tomb on St Helena, then the Mason family would have to have agreed and may well have supplied them and shipped them to New South Wales.

Captain Raine must stand as the first individual to import St Helena willows to Australia when he settled here in 1822. But the honour of introducing them along the Queanbeyan and Molonglo River trees, in my view, rests with the both our local St Helena families. Although there is plenty of sentiment within the sediment of this river story to be confident, it seems plausible that they were sourced through the Rich family's connections, at the behest of the Balcombes. If anyone in the district would know that the Balcombes were lying, it would have been Alfred Rich, but he and his family never disputed their

claim. Moreover, the fact that his mother's family owned Longwood and the grove of Napoleon's grave is a compelling element in the consideration of this tradition.

ⁱ The literature on Napoleon's exile is voluminous. See T. H. Brooke, *History of the Island of St. Helena: from Its Discovery by the Portuguese to the Year 1823*, London, 1824, pp. 386-401; P. Gosse, *St Helena, 1502-1938*, London, 1938, pp. 266-317. French perspective: General Baron Gourgaud, *Talks of Napoleon at St. Helena*, trans. by E. W. Latimer, Chicago, 1903, *passim*. Napoleon's interaction with British authorities, see R. C. Seaton, *Napoleon's Captivity in Relation to Sir Hudson Lowe*, London, 1903, *passim*.

ⁱⁱ J. S. C. Abbott, *The Life of Napoleon Bonaparte*, London, 1900, p. 599; M. Brookes, *Napoleon on St Helena*, London, 2012 (published as *St Helena Story* in 1960), p. 233.

ⁱⁱⁱ E.g. *Australian Town and Country Journal*, 31 March 1894, p. 28.

^{iv} *The Argus*, 3 March 1934, p. 6. NB it was relatively unusual for a ship to anchor off St Helena on the eastward voyage as it was usually a provisioning port for the homeward voyage due to the prevailing winds.

^v A report is published in *The Goulburn Herald and Chronicle*, 19 May 1866, p. 6.

^{vi} From Captain Godfrey Mundy's *Pen and Pencil Sketches, Being the Journal of a Tour in India*. St Helena extract published in *The Sydney Gazette and New South Wales Advertiser*, 6 November 1832, p. 4 (cf. Gosse, *St Helena*, p. 298). For Mundy himself and his later history in NSW, see, his entry in D. Pike (general ed.), *Australian Dictionary of Biography*, vol. 2 (1788-1850, 1-Z), Melbourne, 1967, p. 268.

^{vii} E. F. Hatfield, *St. Helena and the Cape of Good Hope: or, Incidents in the Missionary Life of the Rev. James M'Gregor Bertram, of St. Helena*, London 1852, pp. 166-7.

^{viii} M. Kelly, *Capital & Country: The Federation Years, 1900-1913*, Cnba 2013, pp. 11-17.

^{ix} E.g. I. Hackett, 'The Balcolme Family and "The Briars" Park, Mt Martha, Victoria', Mornington Peninsula Shire, 2006, p. 14; T. A. Johnston, 'A Brief History of Radcliffe and the Surrounding Area' (www.carwoola.org.au, 2010).

^x A. Chaplin, *A St Helena Who's Who: a Complete Guide to the People on St Helena During Napoleon's Captivity*, (revised & republished by A. Sutton, 2014) London, 1919, pp. 44-49.

^{xi} M. Barnard, *A History of Australia*, New York, 1963, pp. 329-333.

^{xii} *The Sydney Gazette and New South Wales Advertiser*, 8 April 1824, p. 2. There are no willow cuttings recorded in the *Hibernia's* cargo. However, it is not necessarily expected that the cuttings would be important enough to be noted.

^{xiii} See his brother's entry in the D. Pike (general ed.), *Australian Dictionary of Biography*, vol. 3 (1851-1890, A-C), Melbourne, 1967, pp. 77-79. Cf. Chaplin, *op. cit.*

^{xiv} G. Farwell, *Squatter's Castle: the Saga of a Pastoral Dynasty*, Melbourne, 1973. For Ogilvie, see D. Pike (general ed.), *Australian Dictionary of Biography*, vol. 5 (1851-1890, K-Q), Melbourne, 1974, pp. 358-9.

^{xv} Hatfield, *St. Helena and the Cape of Good Hope*, p. 171.

^{xvi} L. E. B. Abell, *Recollections of the Emperor Napoleon During the First Three years of His Captivity on the Island St Helena: including the Time of His Residence at her Father's House, 'The Briars'*, London, 1845. Betsy Balcombe: A. Whitehead, *Betsy and the Emperor: the True Story of Napoleon, a Pretty Girl, a Regency Rake and an Australian Colonial Misadventure*, Crows Nest, 2015, used by Thomas Keneally's a key source for his recently novel (*Napoleon's Last Island*) based on Betsy Balcombe.

^{xvii} *The Canberra Times*, 17 November 1966, p. 23. See her entry in the J. Ritchie (general ed.), *Australian Dictionary of Biography*, vol. 13 (1940-1980, A-De), Melbourne, 1993, pp. 265-7.

^{xviii} *Wagga Wagga Advertiser*, 8 August 1903, p. 2.

^{xix} The stories become even more apocryphal as they are told and retold. In two articles from 1938 & 1942, Balcombe becomes Napoleon's guard and remained on the island after the death of the emperor (*The Mercury*, 27 July 1938, p. 5; *Molong Express and Western District Advertiser*, 5 June 1942, p. 3). - despite the informant in one article being H.H. Balcombe a grandson of the 'Father of the Willows'.

^{xx} *Goulburn Evening Penny Post*, 4 February 1915, p. 2; *The World's News*, 27 February, 1915, p. 18.

^{xxi} For Raine, see his entry in D. Pike (general ed.), *Australian Dictionary of Biography*, vol. 2 (1788-1850, I-Z), Melbourne, 1967, pp. 359-60. For Beale, see *The Argus*, 15 May 1926, p. 8.

^{xxii} See Chaplin, *A St Helena Who's Who*, pp. 16 (first assistant paymaster). For his forebears, see Gosse, *St Helena*, pp. 59-66.

^{xxiii} *The Canberra Times*, 4 December 1991, p. 28. For Imlay, For Raine, see entry for the Imlay brothers in D. Pike (general ed.), *Australian Dictionary of Biography*, vol. 2 (1788-1850, I-Z), Melbourne, 1967, pp. 359-60. NB that an 1876 newspaper report picked up by a number of papers from a lost copy of *The Pleasant Creek News*, says that a visitor planted St Helena willows at Longwood Station in Victoria (e.g. *The Age*, 9 October 1876, p. 3; *Ovens and Murray Advertiser*, 14 October 1876, p. 1).

^{xxiv} *Queanbeyan Age*, 25 November 1869, p. 2. Other stories were also associated with this romantic landmark of Colonial Sydney, but they are not relayed in the article. In any case, the tree was important enough in local lore, for a number of locals to make souvenirs of its branches.

^{xxv} I.e. Chaplin, *A St Helena Who's Who*.

^{xvii} See J. McDonald, 'Migration as an Opportunity for Reinvention: Alfred and Margaret Rich of Gundaroo', *Obituaries Australia*, National Centre of Biography, Australian National University, (<http://oa.anu.edu.au/essay/18/text32361>).

^{xviii} If the local minister and the St Helena Council could vouch for their good character and if they had become Christians, slaves could be freed within seven years and were allowed to take up small landholdings and cattle allotments on the island, like any new planters. For Governor Field's manumission measure, see the extract from a letter to the St Helena Council from the Directors of the East India Company (dated 19 December 1673); cf. T.H. Brooke, *History of the Island of St. Helena: From Its Discovery By the Portuguese To the Year 1823*, London, 1824, p. 101 and H.R. Janisch, *Extracts From the St. Helena Records*, London, 1885, pp. 2-3. It is ironic, that when Captain James Cook visited St Helena in 1775, he was entertained by James Tippet and his father-in-law's mixed-race family. Benjamin Mason's plantation was selected by the islanders, as a 'model' showing Cook how the slaves on their plantations were well treated, as they had been harshly criticised by his colleague, Joseph Banks, four years before in 1771.

^{xxix} For Cook's visit, see Brooke, *History of the Island of St. Helena*, p. 276. Also see www.captaincooksociety.com for the relevant excerpts from Cook's journals. Cook also stayed with Benjamin Mason's son-in-law, Captain James Tippet, when the circumnavigator viewed the artillery batteries, which Tippet commanded at the time

^{xxxix} R. C. Seaton, *Napoleon's Captivity in relation to Sir Hudson Lowe*, London, 1903, pp. 172-3.

^{xxxxxx} T. W. Hearl, *At Helena Britannica: Studies in South Atlantic Island History* (A. H. Schulenburg, ed.), London, 2013, p. 134; Brookes, *Napoleon on St Helena*, p. 251; cf. pp. 185, 235 (riding a borrowed horse).

THE GENTLE ART OF ADVERTISING



Motor Cyclists outside WB Freebody's store, Monaro Street.
Photograph Theo Cooper, 1926 QDHMS

PROPRIETOR TO CYCLISTS AND MOTOR CYCLISTS

ASK yourself what the unapproachable Triumph Motor and the B. and B. Cycle have done to gain such an envied reputation.

It is because the Triumph Motor holds the long distance world's record, 35,000 miles in 9 months without a mishap. It is because the Triumph broke the world's one hour record for 31 h.p. machines, covering 63 miles 104 yards in one hour. It is because the 'Triumph holds the 6 days world's record, covering 2,557 miles and the rider never had cause to open his tool bag. It is because the first four single cylinder machines to finish in the T. T. races were Triumphs. This is considered the most important race held in the world. It is because Triumph finished 1st, 2nd and 3rd in the Kowen Hill climb, Queanbeyan.

Is it those wonderful performances or thousands of others that space will not allow us to print? Can you pass these facts by, and the price is only £67 10s?

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1. Thou shalt not scorch on thy Triumph on the public highway or challenge thine enemy to race so that you may humiliate him.
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3. Thou shall not gaily pass another by on thy Triumph, nor scoff at his bad judgment in selecting another make.
4. Remember thy sparking plugs, and keep them clean, and thy valves in order, so that thy Triumph will give you good service.
5. Thou shalt not forget to work for good roads so that thy going may be smooth.
6. Fill thy petrol tank of thy Triumph before going on a journey, so that you may not be stuck on the road miles from home.
7. Honour an honest repairer like Freebody, so that thy motor may not be abused.
8. Do unto the drivers of other vehicles as you would have them do unto you.
9. Thou shalt not borrow thy neighbour's pumps nor his spanners, nor anything that is thy neighbour's.
10. (Thou shalt not be jealous of thy neighbour's Triumph motor, nor of his B. & B. Cycle.
11. Six days thou shalt use thy motor and on the seventh oil and adjust her.

B. & B. CYCLES range from £18 to £8 10s. They are right up to date. It is impossible to describe these highly finished machines. We ask you to call and inspect the different models. Complete Stock of Cycle and Motor Cycle Sundries at Sydney Prices. We do all kinds of Repairs, and moreover we guarantee our work; We also stock Cricket and Tennis Material, Albert and Son's Musical Instruments. What you buy we stand by.

W. B. FREEBODY, Motor and Cycle Depot, Monaro-st.,

Queanbeyan Age, Friday March 8, 1912

IN HER OWN WORDS NELLY HAMILTON'S STORY

Peter Procter

Heaps has been written already about 'Queen Nellie'. Most of our local history publications and websites mention her. They often reprint her photo, taken by an unnamed photographer, and found in Errol Lea-Scarlett's *Queanbeyan*. She has become an icon of her era. However, those stories and some accepted conclusions need to be reviewed in the light of substantial evidence that was lost or ignored. This report draws attention to her own words about who she was and where she came from.

In front of witnesses in court, Nelly said this about herself, 'I have been living about Queanbeyan since I was a little girl. I have been with townspeople so long that I have become well acquainted with the English language.' The year was 1873, and the context was the successful case she brought against Theodore Zieball for 'wounding with intent' (*Queanbeyan Age*, 28 August 1873, p3). By that year she was the time-honoured widow of Bobby Hamilton. Even while married to him, her own statement about her location still holds. In addition, from what we all have learned since then, Nelly, as an Aboriginal person, was probably more multilingual than the majority of Australians are today.

Nelly was once named in the *Return of Aboriginal Natives* of 1841. This was the record of 'Blankets to Aborigines' issued at Queanbeyan. She is listed as a four year old child in 'Hongyong's tribe'. He was the leader of the Namwich or Namadgi. The location of those people is given from the perspective of 1841. It was part of the 'Limestone' area. That was a relatively modern name for a substantial rural district here in New South Wales. The imposition across the wider landscape of the then planned but nascent European township of

Queanbeyan, where the author of the report lived, was yet to come. (Further details about 'Hongyong's tribe' is in a separate report.)

In another court case, in 1874, the role of 'Nelly, an aboriginal' was considered again. Senior-Sergeant Martin Brennan represented her. He stated that, 'A few days ago his Honour Judge MacFaland had mentioned to him that he had a very high opinion of Nelly's intelligence as displayed in the witness box' [*Queanbeyan Age*, 25 March 1874, p2]. She could appear in court and testify.

The record does not end there. Some years later, the district's Police Magistrate, Frederick Browne Russell (who died in 1883), answered a survey about the native language used at Queanbeyan. He completed a form sent out to him by E M Curr. The results were published in 1887. Nelly's own words are given in volume three of Curr's *The Australian Race*, on pages 424 and 425. And on those pages, her words were left without comment.

Nelly Hamilton continued to draw intermittent public notice. She was presented with her brass plate in 1888. The Aborigines' Board was honoured to grant the request instigated by Mr Harold M Davis, the member of parliament. As the 'last of the Queanbeyan tribe of blacks' (that is a direct quote), she became 'Queen Nellie'. An item about it is in the newspaper (*Queanbeyan Age*, 15 Sept 1888, p2).

Later, Queen Nellie received a passing reference at the opening of the Tharwa bridge in 1895 (*Goulburn Evening Penny Post*, 2 April 1895, p4). It was a memorable gathering. About 1000 people attended. The report in the local *Queanbeyan Age* (30 March 1895, p2) mentioned seventeen names, but Nellie was not one of them. There is no way that the report mentions her as an 'honoured guest'. However, she can be identified as one distinct person in the group photograph that was taken just before the bridge opening ceremony. Furthermore, it was remembered she did shake hands with those crossing the bridge.

None of the above news about her should be a surprise. How could it tell us anything more?

While preparing the earlier report about Onyong and his country (see *Quinbean* Sept 2016), an analysis of Nelly's language arose as a significant but unfamiliar detail in her story. Surprisingly, the answer about her language is not new. Flood published a similar finding in 1996. She commented on the language divide that characterised our extended Queanbeyan-Canberra district. Still, the topic was re-examined again.

This is where modern-day differences in reporting local history become noticeable. The evidence shows that Queen Nellie's own language was Ngarigo. That is known to be the language of the Aboriginal people of Cooma and the Monaro. Her words were not the language of the Ngunawal/ Ngunnawal, or any other people who nowadays make a local land claim. This is the language divide that cut across the district as it was in the 1830s. Two obviously distinct Aboriginal tribes lived in adjacent country during the pre-European era. From today's advantage point, the Australian Capital Territory was split somewhere by those traditional languages. Of course there were acceptable, formal, and traditional ways each tribe could interact with others.

Anyone who has read through this article so far should confirm for themselves what has been reported in the previous paragraph. The references are given and discussed in one of the Aboriginal History Monographs which are part of the Australian National University's studies of subjects of contemporary interest. These studies are released in both a paper version and through the ANU ePress. It can be downloaded as a pdf (portable document file). The author is Dr Harold Koch, who is an internationally qualified linguistics scholar. He set out his references, the dates that the material was collected, and similar evidence. He did not base his conclusions on odd names of plants or animals, or on vagaries of European transcriptions. He noted key grammatical words which clearly differentiate language groups.

He shows that one group used the Yass/ Ngunawal language. A different group used the Monaro/ Ngarigo language. The latter group includes the Queanbeyan and 'Limestone' vocabularies, which also incorporates George A Robinson's Yammoit/ Namadgi mob. Find the details in H Koch and L Hercus (2009) page 151. The conclusion about Queen Nellie and her people is all too plain.

As for any descendants of Queen Nellie, either in the 1800s or in recent decades, there is a rather difficult hiatus in her family tree. To begin with, there is a record that Nellie had three children. Two of them died in childhood from measles. The third, known as Eddie Goaroh, died in September 1871 and was buried at Glenwood. Following that, her husband Bobby Hamilton also died (Gillespie, 1992).

Even though Nellie married twice again to known individuals, it seems she had no more children. Well, at least none that have a proven link with her. A conclusion about her possible present-day descendants should be fairly obvious. Does this need more work done on it?

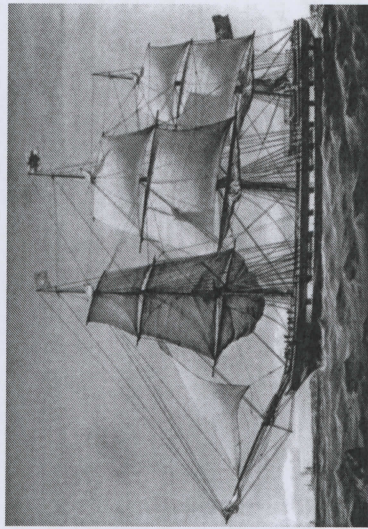
Another article will report on even more illuminating contemporary evidence about the real aboriginal people who were here in the Canberra-Queanbeyan district from the 1820s to the 1850s.

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WILLIAM SKEATE

Queanbeyan's first business man



HMS Prince Regent Image from HMS Schooner Nancy Project

On April 5th, 1827 William Skeate, at the Taunton Assizes, was tried and found guilty of receiving six silver spoons knowing they had been stolen from a Mr C How. For this he was sentenced to fourteen years in NSW and by early June found himself, with one hundred and seventy nine other prisoners, aboard the Prince Regent.

William wasn't a big man – five feet three and a half inches tall, with a ruddy complexion, brown hair and eyes and a bent nose^{xxx}. He came from Bath, was Protestant, could read and write and was a jobbing smith^{xxx}. His first assignment was with the Government in the Engineer's Department. Eighteen months later when the 1828 census was taken, he was still there, living in Hyde Park Barracks and must have remained in Government service until May 2nd 1834 when his Ticket of Leave was granted at Liverpool^{xxx} allowing him to work for himself within that district.

Within months William Skeate applied to have the circumstances of his Ticket of Leave altered. On September 13th 1834 the Colonial Secretary's Office announced that Skeate's new district was Canberry, Co Murray.^{xxx} It cannot be a coincidence that Joshua John Moore, owner but not resident of Canberry, lived with his family at Horningsea, a glorious property at Liverpool.

In 1835 Surveyor Robert Hoddle identified a hut on the eastern side of the river close to the ford as the only building on that side. Two years later Larmer labelled the only building in that area as Skeate's blacksmith shop. It would seem most likely that Skeate set himself up in that small hut as early as 1835, if not the end of 1834.

The hut faced the track^{xxx} that brought travellers from all directions to the crossing point of the river and by 1838 trade was good enough for Skeate to employ James Goldfinch who was also a Ticket of Leave man from the Bungonia area.⁶

Five years almost to the day of his arrival in Queanbeyan William Skeate died. Captain Faunce, as coroner, declared the death to be of natural causes and intoxication. He was buried at the The Oaks cemetery. Terence Aubrey Murray of Yarralumla noted in a letter to Stewart Mowle 'the blacksmith at Queanbeyan is dead'.^{xxx} A month later the belongings of William Skeate of the *Prince Regent*, were advertised for sale as the belongings of William Scaith of the *John*.

Police Office, Queanbeyan
7th October, 1839

NOTICE is hereby given, that the undermentioned articles and cattle, the property of William Skaith(sic) per ship John(1) deceased, who lately held a Ticket-of-Leave, having been taken possession by the Police, will be sold by Public Auction, at the Police Station Queanbeyan, at twelve o'clock, on Monday, the 28th day of October, 1839, for the benefit of the creditors of the said William Skaith, as shall prove their claims to the satisfaction of the

Police Magistrate of the District, within ten days from the day of sale. The property composes the following, viz

Seventy-four horse shoes	One traveller
Nine pair of hooks and eyes.	One new brand
Two pair of bellows	One pair of lasts
Two anvils	Three fowls
One bench vice	One old pit saw
Six hammers	One piece of sheet iron
Four shoeing hammers	Some old iron in a box
Two pair of pincers	One bed rug and blankets
One rasp	Small box
One toiling knife	Two two gallon kegs
One buttress	Two ten gallon kegs
Two files	Three buckets
Two tops and die	One piggin
One pair compasses	One tub
One iron square	Four iron pots
Two bolt tools	Two frying pans
One wrench	Three tin dishes
Eight pair of tongs	One hut
One stamp and fuller	One flour sieve
Ten punches	One wheat mill
Two chisels	One empty cask
	One wood axe.
	(Signed,) PATRICK KINSELA, ⁸

Gillian Kelly

- ¹ Convict Indent. 1827
- ² A metal worker who hired himself out, rather than being employed by a master
- ³ Convicts needed to have served a stipulated portion of their sentence before they could apply for a Ticket of Leave. For a fourteen year sentence, this portion was six years under one master.
- ⁴ Letters to the Colonial Secretary, Reel 1048, Item 4/3680.p 178, ANL
- ⁵ Macquoid Street next to the Ye Olde Kent
- ⁶ Queanbeyan Bench Records, Case 665
- ⁷ Murray papers, Manuscript 565, Folder 1, letter September 17, 1839
- ⁸ Government Gazette 1839, page 1165

QUEANBEYAN'S NASHOS OF 1952

The Cold War in Europe was building, Communism was successfully rising in South-East Asia, and the declaration of war in Korea was causing concern. Probably as a result of the huge losses of young Australians in both World Wars the numbers of volunteers enlisting for permanent service had fallen dramatically, and yet there was a strong perception that Australia needed a strong military force. In 1951 the Menzies government felt pushed into the *National Service Act*.

This law meant that all males who turned 18 from November 1st 1950 were called up for compulsory service training of 176 days. The 'Nashos' were then required to remain as Reserves of the Commonwealth Military Forces (CMF) for five years. The first enlistment notice was issued on 12 April 1951 and in 1952 a large contingent of young Queanbeyan and Canberra young men were called up.

At the end of each tour of training as a Nasho, a journal was produced as a reminder and a souvenir for the intake. The journal that the Queanbeyan young men received included an impassioned plea from Lt-General Sir H. C. 11. Robertson, KBE, DSO. Director-General of Recruiting that he had written for especially "The National Service Infantryman", 2nd Intake. His words reflect the political climate attitudes of the day:

When I returned from Japan and Korea recently to become Director-General of Recruiting I was told by many people that the present generation of young Australians was not as good as previous generations. These people said that this was one of the principal reasons for the lag in the recruiting campaign.

I DID not believe this, for a very good reason. The reason was that in the previous 18 months I had seen hundreds of the present generation of young Australians fighting as gallantly, as skilfully, and with as great national pride as the young Australians who took part in the two world wars.



Lt-General Sir H. C. 11. Robertson, KBE, DSO, 1952

I knew very clearly, therefore, that there was nothing wrong with our young people. They had shown me, and commanders of other national forces in Korea, that they were perhaps even a little above average of the diggers of the other world wars. It is not surprising for, with all the advantages of improved education systems, higher standards of living and of modern civilisation they should be of a higher intellect and physical standard than their forbears.

Throughout history, even from the time of primitive man, there has always been a time, or an age in the life of a boy, in in which he graduated to manhood. Even the Aborigines of Australia — one of the oldest races still on earth — still have an initiation ceremony which marks a boy's passing to manhood. And at that time, the new man assumed all manhood's responsibilities to the community in which he lived.

It is true that usually one of the first proofs the new man was called upon to prove his fitness for his new status was to demonstrate his ability to defend himself, his home, and his loved ones — either by tests of physical strength, in the hunt, or by feats of arms on the jousting ground.

In the evolution of our civilization the duty for a man to train himself to defend his country and his loved ones has remained. But in this new country of Australia, for some reason or another, the practice of this duty has been allowed to lapse. This lapse is not evident in other countries, and by allowing it to continue here we place ourselves at a disadvantage with other peoples of the world. From what I have seen of the work of the National Service training scheme and of the young men who so far have come into it, I am convinced that Australia has nothing to fear in the calibre of its youth. I understand that the trainees have responded well to their training, and have co-operated with their instructors in making their brief period of full-time camp life valuable to themselves and enjoyable.

Military training, quite apart from being one of the important duties of citizenship, is a great character builder. In my 40 years as a soldier, I have seen many hundreds of thousands of young men and young women come into the services. I have known very few of them indeed, who have not left the services better fitted than they were to take their place in civilian life.

They have achieved a sense of discipline . . . by discipline I mean self-control, manly respect for seniors and elders, a liner sense of judgment on personal and common matters and a keener sense of the value of comradeship amongst men.

They have been improved physically . . . life in the services is an active and healthy one, where meals are regular if plain, where sport is encouraged and where men learn that excesses in anything harm the body as well as the mind.

Service life, too, teaches adaptability, makes a man versatile, and if he is willing to devote himself to study and practice makes him the master of at least one trade, to devote himself to study and practice makes him the master of at least one trade, perhaps more.

So far, in the history of this country, we have escaped the horror of a war fought in this country. In the two great world wars fought in this century the decisions have been achieved by the Allies in Europe (in the First World War) and in Europe and Asia (in the Second World War).

In the Second World War this country was very close to invasion by a savage enemy. He managed to damage only one of our towns — Darwin. And that town was so remote from the great population centres of Australia that the people here were not able to see the serious result of even that small attack.

I have seen many countries devastated by war. Korea, where almost every building, bridge, railway line and home north of the battle line is smashed to pieces, is the latest. And because I love Australia very much I do not want to see Australia defended within its own boundaries. I would much rather go outside this country to meet my enemy and defeat him before he can get here.

The Commonwealth Government had this thought much in mind when it instituted voluntary enlistment for service overseas for the Citizen Military Forces.

The Government was told by its experts that there were forces arising in the world ... which we call Communism ... that if allowed to go unchecked would turn military aggression to every free land in the world. The Government's advisers pointed out that this aggressive force was gaining a considerable hold among the hundreds of millions of Asiatics to our north and that it was quite conceivable that in measurable time these Asiatic communists could be organised into a formidable military machine which could, and probably would, attack this huge, rich and sparsely-settled country.

If they did, we few Australians alone could not hope to repulse them. And if they once conquered this country they would no doubt enslave us, defile our women, destroy our way of life and treat us with the fiendish cruelties of which we know only too well they are capable. Acting on this advice, the Government decided to join the United Nations, an organisation for mutual security and peace among nations, and to make mutual security pacts with other powerful allies.

Under these agreements and pacts the free democracies have agreed to come to our help if we are threatened by aggressors. But, it is a two-way agreement . . . we have also agreed to go to their help if they are threatened. Also, the free nations decided that if they could build up their combined strength sufficiently, the Communist aggressors would be deterred from attacking, and agree eventually to allow peace to reign once again in the world.

Those are the outline reasons why the Government wanted voluntary enlistment in its forces for service anywhere — so that Australia would have forces ready to carry out its part of the agreement with its friends, should any of them be threatened. That was only fair dealing.

However, the Government found that enough voting Australians, no doubt not fully aware of the real dangers that exist in the world, were not coming forward to enlist in the forces, both permanent and citizen. It decided then

that if the young men would not volunteer fast enough, they should be required to at least perform the first function of citizenship — learn how to fight to defend their country. Part of your national service training must be done in CMF units after your full-time camp has been completed.

The government hopes, as I do, that having gained some experience of service life, that you will volunteer for full membership of the C.M.F., instead of for restricted membership as required under the National Service Training Scheme.

In this way you become eligible for substantive promotion to N.C.O. or commissioned rank. But, most important, you permit the Government to establish its forces on the strength required to allow Australia to meet its agreements with other nations in deterring aggression, or repelling it if, when, and

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If we as Australians hope to keep our democratic way of life, we must give our elected Governments the national strength necessary to do so. And part of that national strength is in well-balanced, full-strength and well-trained armed forces. There is in this problem, a matter for deep consideration by parents of national service trainees. My notice has been directed, by commanding officers and by some of the boys themselves, to the fact that there has been considerable reluctance on the part of some parents to consent to their sons enlisting in the permanent forces, and the C.M.F. on a full-membership basis. This is regrettable for several reasons:

1. It is the duty of parents to guide their children in the ways of good citizenship. Service for one's country is one of the highest forms of citizenship. For a parent to reject a son's good intent in this matter will do much harm to his regard for the need for good citizenship in other ways later in life.
2. Many of the boys refused permission to enlist have been regarded by their National Service commanders as potential leaders. There is a scarcity of leadership material in all the services.
3. Refusal of permission prevents a youth from extending his training. It is a fact that the well-trained man has a far greater chance of survival in battle than the man not so well trained. So that for a parent to refuse his son a chance to get the utmost training lessens his son's chances of escaping casualty in war.

I have been told by some parents, "My son can wait until war comes before he goes in". That is all very well if we have plenty of time — as we have had under the protection of Great Britain in the last two wars — to train and prepare our forces. But who can say that we will have plenty of time in the future? If we have, then all will be well. But if we haven't we may have to face the need for putting men into battle who have not been thoroughly trained. I have never yet met the parent who wanted his or her son to go into battle not thoroughly trained. So is it not better to be sure — have your son properly trained beforehand.

If there is no war, I am sure that his period of military training will have done him no harm — it will have done him much good, in fact. But if there is a war, parents will be sure that their sons are at no disadvantage with their enemies and stand a much better chance of survival. I am sure that thinking parents can have but one answer to this — let their sons learn as much as possible as soon as possible.

Let me express the hope that the members of the second intake into the 13th National Service Battalion have enjoyed their time in camp, and will continue to enjoy their service in the years to come. Good luck to you all!

H C H Robertson

From The National Service Infantryman, Official Journal of 13 National Service Training Battalion Volume 1, No 2, 2nd Intake January to April 1952

The front cover of this journal included the signatures of many of the Queanbeyan and Canberra recruits.

Acherly N	O'Connor	Duthie K
Angell C	Patterson N	Flynn B
Bateup H	Peters	Gallagher
Bensley J	Phillips J	Ghent B
Bower	Rankin A	Gilbert C
Brown W	Ratcliff W	Hinksman E
Calder W	Rawlings E	Hourigan J
Cameron J	E Robbie	Kearsley B
Chalker M	Rogers A	Kelly G
Cook K	Ryan T	Lawler B
Corsini R	Scheele L	Leafe J
Crowley E	Thornton K	Lilley M
Dawson D	Watson S	Lowe
Dickinson	Wickham D	Minor C
Duhigg	Williams K	Mulligan

With thanks to John Rosewarne for the loan of his brother's journal, and Eric Rawlings, who was part of the intake, for identifying the recruits from their signatures.

