



# LIBERTY!

**WELCOME TO LIBERTY!**

**#76 March 2021**

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## **President's Column**

### **2021 is shaping up to be another busy year for Eureka Australia.**

- We continue to move to the finalisation of the initial rollout of the Eureka Melbourne Democracy Walking App – to complete it, have it loaded on the Android and Apple platforms, produce publicity materials (arranging graphic design and printing) and to pursue publicity support at State, City and other organisations level. The App will also be added to our website by mid-year. As feedback is received about the App we will assess the nature and timing of any potential improvements.
- In the pursuit of increased membership and public awareness we are actively pursue extended membership. A promotional brochure text has been agreed and when the graphic design for the layout is finalised we will move to printing hopefully by the end of May. Please seek out new members.
- Note: Membership subscriptions for 2021 are now payable
- An initial version of a corporate level Eureka Australia promotional brochure is also underway and it is hoped this will be available by the end of June.
- Committee member profiles continue to be prepared by Committee members and are being progressively published on the EA website.
- The Pathway of Remembrance is to be launched later in 2021 in association with the Eureka Centre/ Ballarat City Council with the exact opening date to be determined.
- Our 2021 Eureka Democracy Award Dinner is to be held at the Amora Hotel, Bridge Road Richmond on the evening of Saturday November 27, 2021. A wonderful guest speaker in eminent historian Professor Judith Brett has accepted our invitation and a prominent Victorian has accepted our Democracy Award for 2021 and will be in attendance for the presentation and remarks.
- Our Website is to undergo a major upgrade in the next three months with inclusion of an extended version of the Eureka Melbourne Democracy Walking App, Committee member details, Ancestor and descendants stories and other materials
- EA has recommended to the Electoral Commission that the new Federal Electorate for Victoria be named after HS Chapman, lawyer and politician and developer/ promoter of the secret ballot in 1856 in Victoria.
- We are actively pursuing opportunities for quarterly on-line presentation and Q and A sessions about Eureka and Democracy by eminent Australians for all members registering, and hope to have our first session in April. A specific email communication will alert members to the final details soon.
- A letter prepared by Committee members has been emailed to members to encourage them to engage with younger persons seeking their input on ways they would find attractive to be involved in the celebration of Eureka and its contribution to Australian democracy through to today. A communication strategy to encourage further involvement by existing and prospective members in EA particularly younger members is being finalised for roll out in coming months. More soon.

- We are actively participating in the Central Goldfields Area proposals for a UNESCO listing and believe EA should be prepared to play an important role in this exercise. Any of you who are interested in assisting Leigh Callinan (Bendigo) and Phillip Moore (Ballarat) with this activity - could you let Peter Gavin know.
- The Ballarat Heritage Festival will now be celebrated Friday 7 May to Sunday 30 May over the 4 weekends according to a media announcement on 28 January. Details are very sketchy. It was agreed that we could only handle two weekends (first and last weekend of the Festival are proposed) and Maurice Hanrahan will discuss further details with the organisers. Would those Members who could attend and assist for a day or half day to provide a break for Committee members on the weekend of Saturday May 8 and Sunday May 9 or on Saturday May 29 and Sunday May 30 please contact Peter Gavin by email to advise.
- The 2021 AGM is to be held on Wednesday 5 May at 4pm via zoom. Please advise Peter Gavin if you can attend the Zoom meeting. We welcome new candidates for the Committee and would ask you all to consider running for election. Fresh ideas are always welcome and there is much to be done. Nomination forms and meeting agendas will be sent out to all members about a month before the AGM.
- Applications for the 2020-2021 Round of the Local History Grants Program are now open and we are seeking up to the maximum amount of \$10,000 for brochures to promote the Eureka Democracy Walking App. and a new Eureka Australia brochure about who we are, (graphic design of the brochures and printing), updates to the App and for updating the website about the App and related matters). We will also seek support for funding a scoping of a web based education program for staff of corporates about Australian democracy to increase public awareness about it and further our EA corporate involvement. Applications on Tuesday 9 March.
- It was agreed that another Strategy workshop as held in 2019 should be undertaken in the middle of this year.  
(From the last workshop, held in mid-2019, we have since changed our name and approach by opening up our membership, we have completed serious work on the Melbourne walking app. we are upgrading our website, the launch of the Pathway of Remembrance is scheduled for 2021 and we have some involvement with the other Goldfields regions through the work of Leigh and Phillip. We are exploring a means to provide a useful offering to corporates which could generate partnership and some funds.

**We seek support from you all to enable more to be achieved by Eureka Australia with many projects underway this year and more to come.**

**We wish to grow our membership and to improve awareness across Australia of Eureka and what it stands for.**

## EUREKA CONNECTIONS – THE SCOBIES AT EUREKA

### Part One: Introduction.

#### A DESCENDANT'S PERSONAL PERSPECTIVE

*By Graeme McGregor*

##### MY THREE EUREKA ANCESTORS

The story of the discovery of gold in Victoria's central highlands and the subsequent events at Eureka are important not just for Victoria and Australia generally, but for me personally. I have three relatives who were directly involved in the conflict at Eureka, including one who was in the stockade when it was raided on 3 December 1854.



Each of the three played an important part in the tragic story of Eureka. They are the brothers George and James Scobie, and Phoebe Emerson (who later married George Scobie). Over the next three issues of 'Liberty!' I will provide accounts of the lives of these three people.

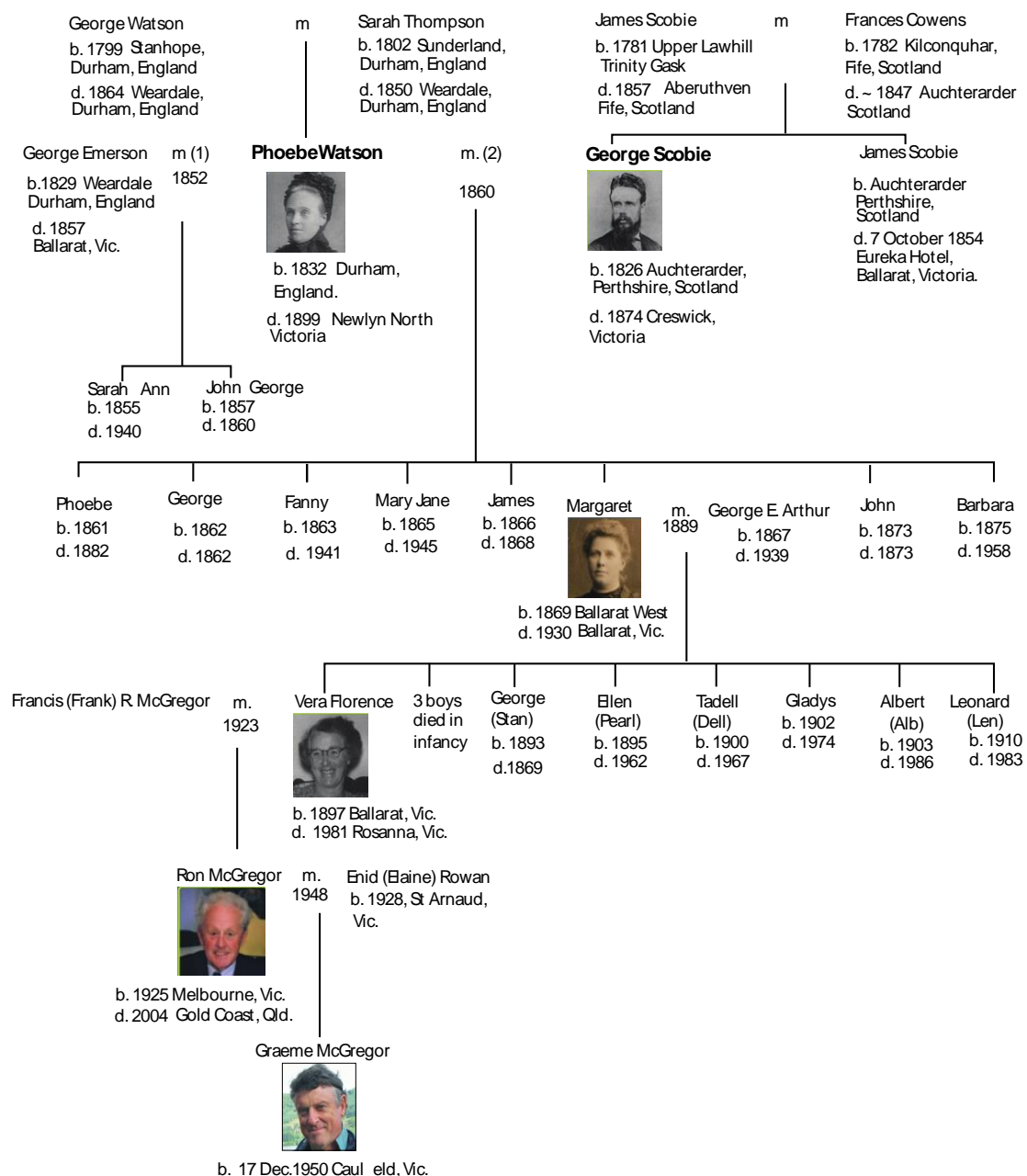
I like to look at history in the context of the times. The 1850s must have been a bewildering time in the newly formed colony of Victoria. In 1851, with 77,000 people, Victoria became a colony in its own right, and virtually straight away gold was discovered. Migrants from around the world poured into Victoria in the hope of making their fortune, and by 1854 the population had exploded to 237,000 people (my ancestors were just three of these people). By 1861 it had reached 540,000 people, half of Australia's population. Imagine the strain this population explosion placed on the new colony. During the 1850s, the goldfields' men and women came from all corners of the globe – it was true multiculturalism with people for all sorts of societies, careers, cultures, and religions.

There is no doubt in my mind that the events at Eureka became one of the most defining events in Australia's history that were to change the nation forever – and yet the tragic short-lived battle at the Eureka stockade was a defeat for the miners, but amazingly it led to significant social, administrative and political reforms – the very things the miners sought before the Eureka rebellion. Had Governor Hotham been more conciliatory towards the

miners' reasonable demands, the Eureka rebellion, with its significant loss of life, could have been avoided. As a result of Eureka, the miners' plight could no longer be ignored by the authorities. Major reforms quickly followed. Possibly the democratic reforms achieved at Eureka still form part of the freedoms we enjoy in Australia today.

## FAMILY TREE

### SCOBIE-WATSON DESCENDANTS



There is another layer to the story for me, and it's about the people who left behind the security of their homelands. Imagine the cramped conditions in the sailing ships of the time which typically took four to five months to, hopefully, reach a little-known land on the other side of the world. Was this an act of courage or madness, or an opportunity to escape the oppressive conditions in Scotland and England where my ancestors originated from? Once they were here it's hard to imagine a harsher place to live, raise a family and make a living than on the Ballarat goldfields in the 1850s.

What my ancestors could never have realised, however, is that they would never return to their families and, quite inadvertently, would become players in the events at Eureka on 3 December 1854. This is why I so admire the courage and spirit of my great, great, grandfather and his brother who were from Scotland, and my great, great, grandmother who was from England and why I am proud to be their descendant. I find it particularly fascinating when ordinary people, like my ancestors, inadvertently get swept up in events outside their control and then rise to the challenge in which they find themselves.

The stories of my family's connection to Eureka were handed down to me by my father, Ron McGregor (1925-2004), who in turn obtained his interest from his uncle, Albert ("Alb") Arthur (1903-1986). (George and Phoebe Scobie were Alb's grandparents). We all come from the line of Margaret Arthur (nee Scobie), the second youngest daughter of George and Phoebe.

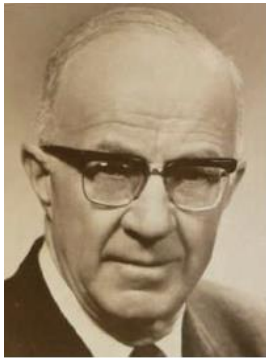
I knew that my (Great) Uncle Alb had long ago prepared a family tree but I was busy with work and family life and took only a casual interest in my ancestry. It wasn't until I retired that I thought I would update the family tree. I asked my mother, who is somewhat ambivalent about genealogy, if she had a copy of Uncle Alb's family tree so that I had a starting point for my research. I was told she would look for it and give it to me next time I visited. Much to my surprise when I next visited mum she presented me with a small suitcase filled with documents and photos relating to our ancestors. Unbeknown to me it was what my father had gathered, although it was a jumble of material which hadn't been ordered and most photos were not notated. I never knew this treasure trove of material existed and now felt a greater responsibility to do something meaningful with it.

Website tools like Ancestry.com greatly assisted me in "fleshing out" my family tree and researching my past. I was becoming hooked as my ancestors seemed to "come to life" as I discovered more about them. I even joined a U3A genealogy group, meeting skilled and passionate people who assisted me in my research.

Needless to say, my ancestors' connections to Eureka generated considerable interest in not just my ancestors but in the events at the time. I lived and worked in Ballarat during the latter half of the 1980s so I felt a close connection to the place. During my research I discovered, and joined, *Eureka's Children*, now renamed *Eureka Australia* as I wanted to know more about this critical time in Australia's history. I am now a committee member of Eureka Australia.

Occasionally I lead a tour which visits Ballarat and, as a tour guide, I enjoy sharing with my guests the story of the discovery of gold; the events at Eureka, and the people behind these

events that changed Australia forever. It's a story they love to hear and it makes me proud to be a descendant of three people who formed part of the Eureka story.



Albert McGregor  
great-uncle  
(Uncle Alb)



Ron McGregor  
(Dad)

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### **BALLARAT'S EUREKA 165<sup>TH</sup> ANNIVERSARY – EUREKA SOAPBOX EVENT**

At the 165<sup>th</sup> Eureka Anniversary Commemoration and Celebrations in Ballarat one of the major events was the Eureka Soapbox debate.

Based on the belief that many people consider that Eureka is one of Australia's highly contested historical events, the programmers, in an attempt to bring some of the most polarising issues to the fore, invited guest speakers to argue their side of one of the two selected and contested topics.

These topics were:

Debate 1: Where should the Eureka Flag reside; the Art Gallery of Ballarat or the Eureka Centre

Debate 2: What is the preeminent Eureka artefact: the Ballarat Reform League Charter or the Eureka Flag?

**Phillip Moore argued for the BRL Charter in Debate 2**

**His presentation follows below:**



### **Ballarat Reform League Charter - Eureka's Preeminent Artefact**

**By Phillip Moore**

At Eureka in 1854 people from some 30 or more nations swore an oath under the flag of the Southern Cross to stand truly by each other and fight to defend their rights and liberties; an oath which is encapsulated and expressed in further detail in the BRL Charter. These people wanted to establish their own Australian values, to become more independent of Britain, to be recognized as global citizens in this new land of opportunity down under and to further develop a multicultural country.

Nevertheless we often hear comments that the story and events of Eureka are contentious; so let me state clearly that there are certain basic facts about Eureka that are not disputable. These are:

- There were three Monster Meetings of over 10,000 people at Bakery Hill
- There was a BRL Charter proclaiming Democratic Demands and Principles
- There was a Ballarat Reform League Eureka Flag (of the Southern Cross) raised at a Bakery Hill Monster Meeting and under which the diggers swore an Oath “to defend their rights and liberties.” It was also presented at the Eureka Treason Trials in Melbourne.
- There were a series of delegations and petitions by the diggers to the Governor and the goldfields Commissioner
- There was a battle at the Eureka Stockade where the diggers fought to defend those rights and liberties and were prepared to die for it
- There was an acquittal in Melbourne of all those diggers charged with treason
- And finally there were democratic parliamentary outcomes that came as a result of Eureka and its Charter that influenced not only Australia but the world

May I suggest to you that these events and actions are intrinsic to and are the very essence of the Eureka story; its meaning and purpose. They are indisputable. Furthermore each of them is related to, and were underscored and stimulated by the BRL Charter and each of them was a democratic action. The government however did the opposite – they initiated secret codes, used spies, planned a secret police network, sent provocateurs among the diggers to stir up trouble, hoping to be able to blame the diggers for any violence that might arise.

And finally spoiling for a fight the Governor agreeing with Commissioner Rede organized the brutal and indiscriminate attack on the diggers at the Stockade (and others nearby) stating “it is essential to come upon the diggers in the Stockade with arms in hand when we can legally crush them and their democratic agitation in one blow.”

Consequently I believe it is the BRL Charter that is at the very essence of what Eureka is about; it is a document of democratic demands and principles. It is a Manifesto to which the diggers were prepared to die for. Its principles are embedded in our State and Federal Constitutions. It is resonant with universal democratic values. It is recognized in the UNESCO Australian Memory of the World Program and it is included in Victoria’s Heritage Register.

Whilst we don’t have an original copy of the Charter (there exists only the Clerk’s copy given to Hotham) it doesn’t matter because the real value of this document is in the content. This Manifesto is very much like and is equally important as the American Declaration of Independence of 1776 which is so respected and cherished in the USA today.

Whilst it is stated that the BRL Charter grew out of the Chartist Movement in the 1830’s and 40’s in Britain, motivated by the social and political struggles across Europe, we need to appreciate that of the thousands of people who came to the Victorian Goldfields many of them came with a ferment of ideas concerning social justice, the rights of man and the



principles of democracy that were initiated much further back in time. These people had been influenced by the ideals of the American and French Revolutions, and by the writings of such progressive thinkers as Edmund Bourke's "Reflections on the Revolution in France", John Locke's two "Treatises on Government", Thomas Paine's "Rights of Man" as well as Rousseau's "The Social Contract" and Henry Parker's writing that "People are the Authors and Ends of All Power". In fact the events of Eureka place Australia firmly within a 3000 year old tradition of seeking to achieve human rights and freedom of expression by means of democratic agitation. From Aristotle's ancient Greece, through the Age of Enlightenment to the early 1800s came a new consciousness of the "equality of man".

The ideas of these great thinkers, and others that followed, were taken up in the Ballarat Reform League Charter, forming a long tradition of people seeking "the inalienable right of every citizen to have a voice in making the laws he is called upon to obey." and the principle, and as it is expressed in the Magna Carta of 1215, that "No person is above the law, not even the King" – and that the most royal of all prerogatives is that the people are the only legitimate source of all political power". It is these principles and others that are stated in the BRL Charter that raise the Banner and distinguishes it from the Chartist agenda of the 1830's that concentrates only on specific pragmatic demands.

And it is these two principles in the BRL Charter that I want to speak more about rather than those other sections in the Charter that deal with the Immediate "Objects of the Reform League" and the Political Changes Requested – these like the Chartist Demands of 1830 are more straight forward.

Today there are many issues that our democratic system is not adequately addressing—Issues such as: The environment, deforestation, climate change, water management, housing, power supply, medical services, immigration and refugee caring and placement, and so on. Many of these issues involve our common resources and our public utilities which are there for all of us to share and to look after. Consequently to perform our role as decent citizens; we; each one of us, needs to be more engaged in our democratic system; we need to develop a better understanding of these challenges, enhance our knowledge of selected issues, and work and plan in solidarity with our community so that we can speak, vote and act intelligently for the common good and thus play our role as caring and creative Australians.

This is what those two major principles in the Charter are about.

John Molony, in his book on Eureka, reminds us that "democracy is more than a political system. It is an ideal and a spirit born in each of us day by day. It is a social institution that needs constant examination and regular reform to remain potent. It proclaims the dignity of all human beings and their infinite capacity for good, for justice, truth and beauty."

Steve Bracks, Patron of the Eureka Centre, stated at the Eureka 150<sup>th</sup> Anniversary Commemoration. 'Eureka is much more than a story - it is a responsibility that we all share – It is a calling to ensure we stay true to the Stockade's democratic principles".

Whilst there are a plethora of major challenges and inadequacies facing our democracy let us not forget our Australian democracy nevertheless is one of the oldest and is considered as

one of the most stable democracies in the world. We ought to be proud of it, protect it and enhance it. The question is do we value it or do we take it for granted?

Consequently it is my hope that when people, and especially the young, come to visit the Eureka Centre that they can view a copy of the Ballarat Reform League Charter that is, hopefully and should be, given the prominence it deserves in place and size in the Centre – which currently is not so presented. The Charter also needs to be complemented by a background that presents its historical evolution and the importance of its ideological principles, such as I have stated, apart from its demands

Copies of the Charter should be available for purchase and take away. It is important that people are encouraged to read this Charter and understand its importance and meaning not only as it applied at that time of Eureka but also realizing that it applies to each and every one of us and encourages us in today's world to become more engaged as we face the many challenges and opportunities our democracy brings.

In Canberra we have a Museum of Australian Democracy at OPH that primarily presents a story about our system of government and how it manages our democracy whereas in Ballarat the Eureka Centre is really about the power of the people in an egalitarian multicultural society having their voice and their involvement as civic minded people in the development of democracy in this country.

Whilst I recognize the great importance of the Eureka Flag as a magnificent, awe inspiring iconic symbol of Eureka and that its proper place is in this Centre, nevertheless I believe that it is the Charter that was the very essence and backbone of the Eureka events; articulating the aspirations and needs of the diggers and their supporters – a cause they were prepared to die for.

Furthermore, I believe that it is the Charter that provided the foundations of Australia's most prominent and pioneering democratic theory which helped set the base for the future development of democracy in this country.

And because of this I would claim that the Charter is the Centre's preeminent artefact.

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<b>Democracy is fragile! Recent challenges to the peaceful transfer of power in the United States.</b>
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## Statement on Unrest in Washington: January 6, 2021

*A statement from McCourtney Institute for Democracy Director Michael Berkman and Managing Director Christopher Beem: Affiliated with Penn State College of the Liberal Arts, Pennsylvania*

The McCourtney Institute for Democracy is committed to promoting democracy in the United States and abroad. We write this amid disturbing images in the Capitol and

throughout our nation that are unprecedented in American history, and that imperil our American democracy.

If history proves anything, it is that people disagree. Vehemently. Unity of opinion is not possible. Democracy exists as a way for people to disagree and yet still live together peaceably. Elections are the means by which we do that. They are the backbone of a democratic system. Every vote counts the same and the candidate who receives the most votes wins. A peaceful transition of power occurs as losers accept the outcome and come back prepared to fight again another day.

If any aspect of this system fails, democracy becomes impossible. Over the last many months, since well before President-Elect Biden's clear and commanding electoral victory, we have spoken forcefully that it was not just wrong but dangerous to claim that the 2020 election was unfair, rigged, or otherwise tainted. Indeed, we have celebrated the hard work and successful efforts of election workers and others around the country who managed to carry out this election under difficult circumstances.

But this shameful and deeply irrational response to the 2020 election was simply the most recent manifestation of a longstanding movement to subvert our democracy. The scenes we see now should not be seen as sudden or unpredictable. They are rather the inevitable outcome of a sustained and reckless assault on the propositions that make democracy possible. The chronic denigration of the rights of the other side, the easy dismantling of democratic norms and procedures, and ultimately, the rejection of even the foundational idea that there is one reality, one truth, for all of us – all of this facilitated the breakdown we see before us right now.

Every politician or pundit who took part in this authoritarian charade, who blithely put their own political or economic calculus ahead of the well-being of our nation and our democracy, will have to live with the humiliation of this moment. But all Americans of good will have to take on the burden of rebuilding what has been lost. As we now know too well, democracy is fragile. It requires commitment from all of us.

*The McCourtney Institute for Democracy which is attached to the PennState College of the Liberal Arts (Penn U, Pennsylvania) awards an Annual Democracy Medal.*

<https://democracy.psu.edu/>

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## **NOTES FOR A TALK TO THE AUSTRALIAN NATIVES ASSOCIATION, 26 JANUARY 2021 BY GERALDINE MOORE**

It is an honour to be invited today to address the Australian Natives Association.

Like many Victorians, for most of my life I knew very little about Victorian history, but in the course of some academic research in Education, I found myself getting drawn into it.

In 2018 I had a book published which told of a forgotten hero of Victorian history. Few Victorians today have ever heard of George Higinbotham, but in the 1860s and 1870s in

Victoria, everyone knew the name of this controversial attorney-general, and everyone held an opinion about him. He was a man who made an important and lasting contribution to our political life. He campaigned for genuine self-government, and he did this by insisting on independence from British influence over our politics, exerted through the early governors. He also insisted that the Legislative Council ought not to obstruct the elected government of the day from governing. At the time the Legislative Council was elected via a restrictive property franchise. It saw its role as protecting the interests of the propertied class against the demands of the working class.

During the bitter and protracted maritime strike of 1890 Higinbotham urged the employers to agree to a conference with the Seamen's Union to find a solution. After his death in 1891 the Seamen's Union held an annual procession to lay a wreath at the foot of his statue. The statue still stands in Macarthur Street, near the Parliament, where Higinbotham had served with great distinction from 1860 to 1876. The annual procession tradition lasted until 1972.

We Victorians know about the early European navigators, explorers, the gold rushes, the conflict at Eureka, but after that – with the exception of the Ned Kelly story – most of us are a little hazy until we get to the World Wars. It's as if nothing of note happened following Eureka. But you would be wrong to think that. Eureka was a military defeat, but it broke the old order in Victoria, and gave rise to a protracted struggle for political reform that lasted for decades. In fact, the history of Victoria between Eureka and Federation was a continuation of the struggle for democratic reform, and involved many turbulent events. Among these were a riot and an attack by 500 citizens on the Parliament building in August 1860, and three dramatic constitutional crises in Victoria in 1865, 1867 and 1878. Schooled in these bitter controversies, the Victorian delegates to the Federation Convention took the lead in the constitutional debates that preceded Federation.

But today the history of those dramatic decades in Victoria is largely a lost history. Though the demand for political rights first came to a head with the conflict at Eureka, the hopes and aspirations that lay behind that conflict are mostly forgotten. Many of us were brought up to believe that the struggles and the lives lost at Eureka were in vain. In the words of former N.S.W. premier, Bob Carr, Eureka was 'a protest without consequence'. We were encouraged to see it as just a dispute about the license fee or, another doomed Irish uprising. But there have always been those who saw it as much more significant than this. In 1897, the American writer Mark Twain, interviewed survivors of that battle, and declared that Eureka was 'a strike for liberty, a struggle for a principle, a stand against injustice and oppression,' and 'another example of a victory gained by a lost battle.'

Among the descendants of those who participated in the conflict at Eureka, there are a number who honour the memory of their ancestors, and work to raise awareness of the historical significance of Eureka. They have an organisation called Eureka Australia Inc. Although I am not a descendant of a participant at Eureka, I have the honour of being a member of their committee.

In 2020 Eureka Australia Inc. began work on a self-guided walking app to take people to points of interest in Melbourne connected with the conflict at Eureka and with the reform

movement that flourished in its aftermath. Because it was here in Melbourne that the military defeat at Ballarat was transformed into a political victory. In June 1855, only 6 months after the battle at the Eureka Stockade, the Miner's Right replaced the exorbitant gold license fee and granted the right to vote to thousands of miners who were previously denied it. Thus, two of the three key demands of the Ballarat Reform League were conceded after only six months.

In November 1855, in a bold move, Governor Hotham claimed for himself and all succeeding governors the power to appoint the ministry and to vet all bills before they were introduced into the Parliament. This created a storm of protest in the press and among the elected representatives. Governor Hotham's unexpected illness and death put a stop to his plan, but no succeeding governor ever dared to re-introduce it. In 1857, after another massive trial of strength between the reformers and the Government of the day, the secret ballot was introduced, making Victoria the first place in the world to have a fully-fledged secret ballot system.

These were significant victories that shaped our modern political system. They should not be news to us, but they are.

*The Eureka in Melbourne Democracy Walk* illustrates the relationship between the clash at Eureka and the subsequent achievements in the movement for political reform that occurred in Melbourne in the months and years that followed. It will show you places of significance and identify individuals critical to the unfolding story of political reform in the aftermath of the struggle at Ballarat. These reforms were significant for Victoria and the Australian nation.

The itinerary includes the site of the first Supreme Court where the Eureka prisoners were on trial for their lives. It includes the site of three public meetings at which the Melbourne public vented their feelings about the attack on the miners at Eureka. It also reveals the important site of St Patrick's Hall that housed the first Legislative Council where important debates about responsible government took place preceding the first elections under the new Constitution in 1856.

The walking app is nearing completion. When it is ready, we hope that you will enjoy rediscovering the lost history of Victoria in the 1850s and 1860s. We believe that you will find the story both fascinating and inspiring.

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## **EUREKA CONNECTIONS – ANTONIO CAPUANO AT EUREKA**

### **ADDITIONAL MATERIAL**

#### **A DESCENDANT'S PERSONAL PERSPECTIVE**

The previous issue of *Liberty!* featured an article by John Capp about his ancestor Antonio Capuano who fossicked for gold at Creswick. According to the history passed down through John's family, Antonio Capuano was a member of the contingent of diggers who left Creswick to join the diggers at Ballarat shortly before hostilities.



EUREKA: THE CRESWICK CONNECTION (Reproduction of S.T. Gill lithograph: Spring Hill, from road to Government Camp, Creswick Creek). From a lithograph held by the Creswick Museum.

This plaque, located at the entrance to Calambeen Park, Creswick reads as follows:

In late October 1854, the road to the Government Camp at Creswick Creek was crowded with diggers so incensed by the oppressive licence system and general injustice that they threatened to burn the Camp, and demanded the removal of all officials.

The protest was quelled, but the anger returned on 25 November when delegates from Ballarat's vigorous Reform League rode in to seek support for their democratic protest and their condemnation of overbearing and unjust Ballarat officials.

Four days later, about 2000 men from the population of 25,000, met at Long Point to promise support. Licences were burnt, and led by a German band, a contingent of about 150 set off for Ballarat travelling via Clarke's Flat and Black Lead, encouraging fellow miners to join them.

Legend has it that some were caught in a thunderstorm at Mopoke and returned home. Yet it is recorded that about 500 men arrived at the stockade in Ballarat on 1 December 1854.

The Creswick men joined the Ballarat men in their defensive stockade, standing up for their rights and liberties. The Stockaders were no match for the government forces, who stormed the stockade and even massacred bystanders early on the morning of 3 December.

This plaque was placed on 18 October 2014 by the Ballarat Reform League Inc. in association with the Creswick and District Historical Society, and with the assistance of the Vera Moore Foundation.

## Excerpts from two Eureka Diaries by Leigh Callinan

Allison O'Connell, who works at the State Library of Victoria (SLV), and is a descendant of Eureka's Patrick Callinan, sent me excerpts from two Eureka Diaries, viz: Thomas Pierson's and Charles Evans's. You might find them interesting, particularly the account of the post battle murders committed by the Police.

The SLV have made an update to the Eureka Rebellion page, specifically the Aftermath section ([https://en.wikipedia.org/wiki/Eureka\\_Rebellion#Aftermath](https://en.wikipedia.org/wiki/Eureka_Rebellion#Aftermath)), based on extracts from the diaries of Charles Evans and Thomas Pierson:

*'Martial law was declared throughout the camp on Monday, with no lights allowed in any tent after 8 o'clock pm.[58] It was around this time an outbreak of gunfire reportedly occurred within the camp. Unrelated first-hand accounts state that variously, a woman, her infant child and several men were killed or wounded in an episode of indiscriminate shooting.'*[59][60]

59) *"...some not understanding marshall (sic) law did not put out their lights and the soldiers fired into the tents and killed 2 men and one woman and wounded others, although we were half a mile off we heard the balls whistling over our tents."* Pierson, Thomas. "Diaries, 1852 Sep. 30-1864 Apr. 12. [page 248]". State Library of Victoria. Unpublished manuscript. Retrieved 12 August 2020.

60) *"Among the victims of last night's unpardonable recklessness were a woman and her infant. The same ball which murdered the mother, (...) passed through the child as it lay sleeping in her arms. (...) Another sufferer is a highly respectable storekeeper, who had his thighbone shattered by a ball as he was walking toward the township."* Evans, Charles. "Diary of Charles Evans, 1853 September 24 - 1855 January 21. [page 142]".

I don't believe that there is yet a typed copy of the diaries, apart from the quotes above.

Can you imagine for a moment the tragedy of your wife/sister/daughter and her infant being killed with the same bullet, for leaving a light on?

I think the police/military brutality after the Stockade was overrun, is one of the most shocking events in Australian history.

We are helping to make sure that it is never forgotten.

**EUREKA AUSTRALIA**  
**DESCENDANTS AND SUPPORTERS INC.**  
**Membership Application/Renewal for 2021 (Jan-Dec)**  
*Please print all details and ☐ where appropriate.*

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*Membership of Eureka's Children Inc. operates on a calendar year basis.*

- **Ordinary Membership** – Includes descendants of those connected with the Stockade event, its prelude and its aftermath as well as those who support the Eureka story and its ideals of democracy
 

Full \$40.00 per annum ☐  
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