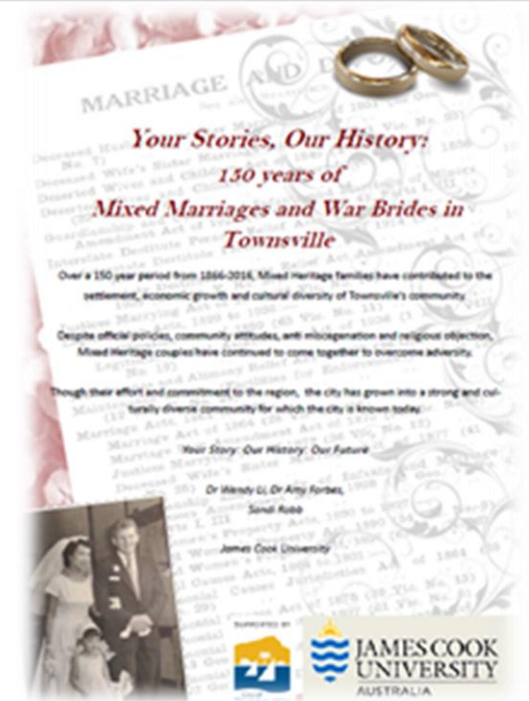


Your Stories, Our History

150 Years of Mixed Marriage and War Brides in Townsville

Dr Wendy Li
Dr Amy Forbes
Ms Sandi Robb

A public lecture presented on 21st September 2016 at the
Thuringowa City Library, Townsville, QLD

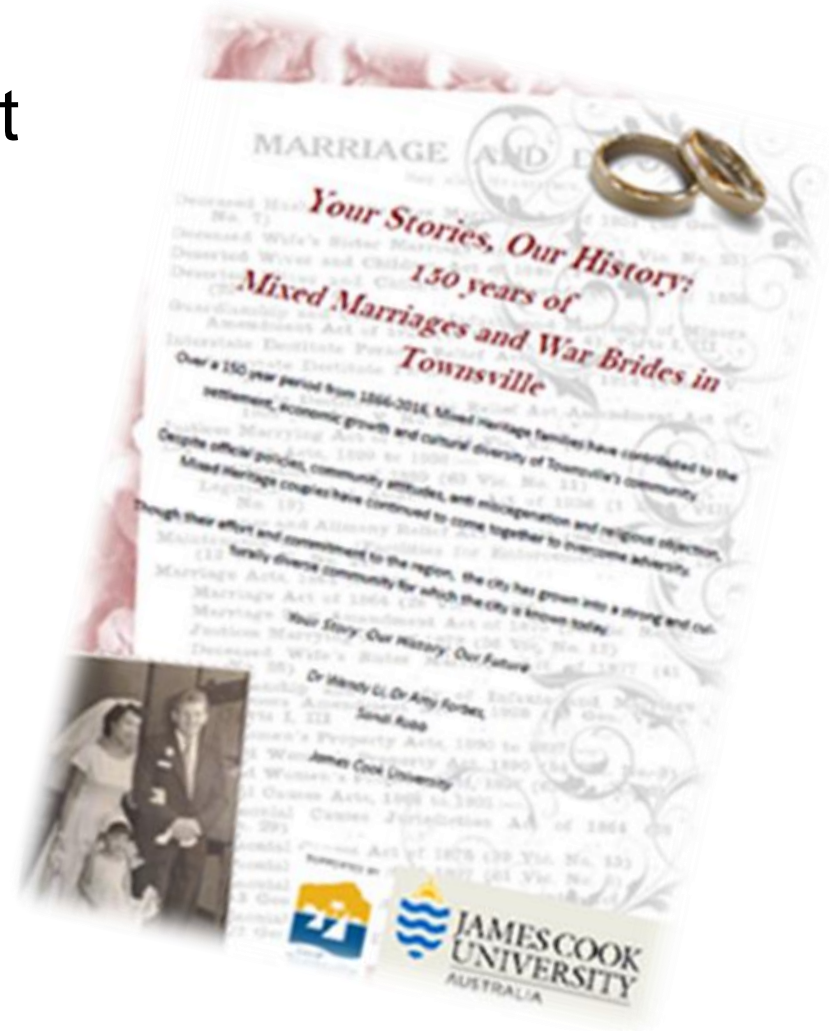


Acknowledgements

- I acknowledge the Traditional Owners of the land on which we are meeting. I pay my respects to their Elders, past and present, and the Elders from other communities who may be here today.
- I also acknowledge:
 - The Townsville City Council T150 grant
 - Townsville City Libraries
 - Participants who took part in our research

Overview of the presentation

- Background of the project
- Methods
 - Study 1
 - Study 2
- Findings and discussion
- Policy implications



Background

- As a nation, Australia is one of the most culturally diverse.
- The 2011 Census showed that **Australians come from more than 200 countries**, speak over 300 languages at home, and belong to more than 100 different religious groups.
- The diversity in population is reflected in marriage, with mixed marriages that have been entered into by Australians from the first settlement in 1788, or even earlier.



Background

- According to ABS (2006), all Australians are grouped into one of three categories:
 - **Overseas-born** - people born overseas who have migrated to Australia. Their birthplace group is their country of birth;
 - **Second-generation** - those born in Australia with at least one parent born overseas. Their birthplace group is assigned to the country of birth of their father if both parents were born overseas, or to that of the overseas-born parent if only one was born overseas; and
 - **Long-time Australians** - in the absence of a more suitable term, this category includes those who were born in Australia and whose parents were also born in Australia.
-

Background

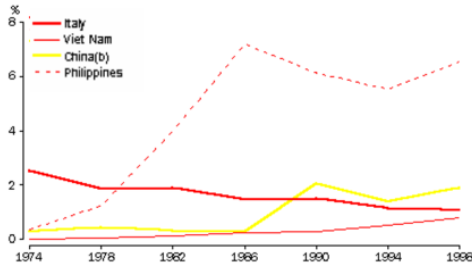
- Based on the categories, mixed marriage is defined as:
 - A long time Australian with an overseas-born or second-generation Australian partner;
 - Two overseas born people from different countries of birth;
 - Two second generation people from different countries of birth; and
 - An overseas born person and a second-generation person from different countries of birth.



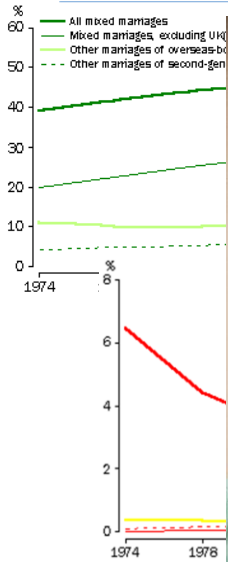
The Australian Bureau of Statistics (2006):
<http://www.abs.gov.au/ausstats/ABS@.nsf/2f762f95845417aeca25706c00834efa/c414ec2a595eb029ca2570ec000e2817!OpenDocument>

Background

Background



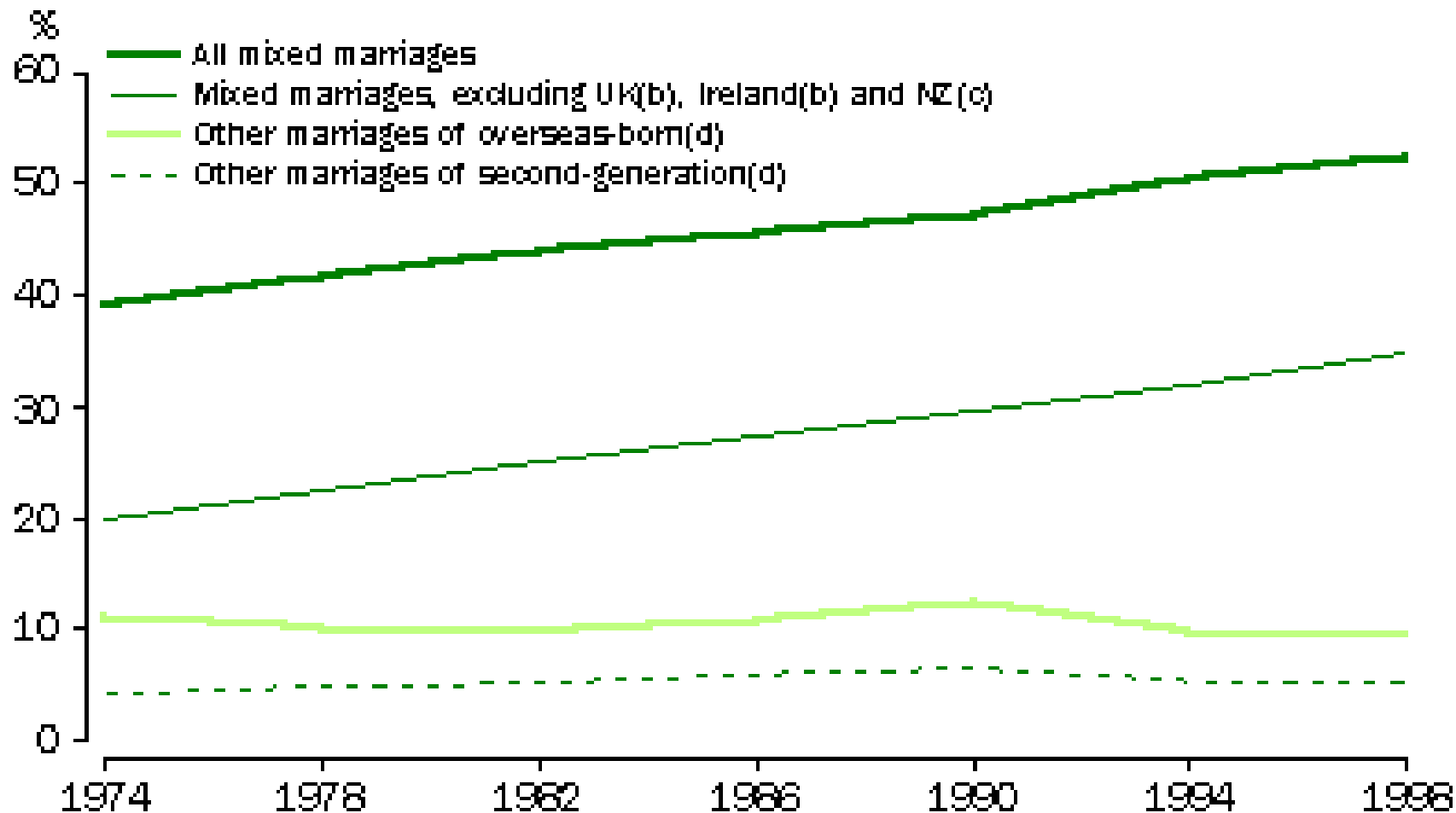
Overseas-born Brides Marrying Long-time Australians (ABS, 2006)



I HATE numbers!!

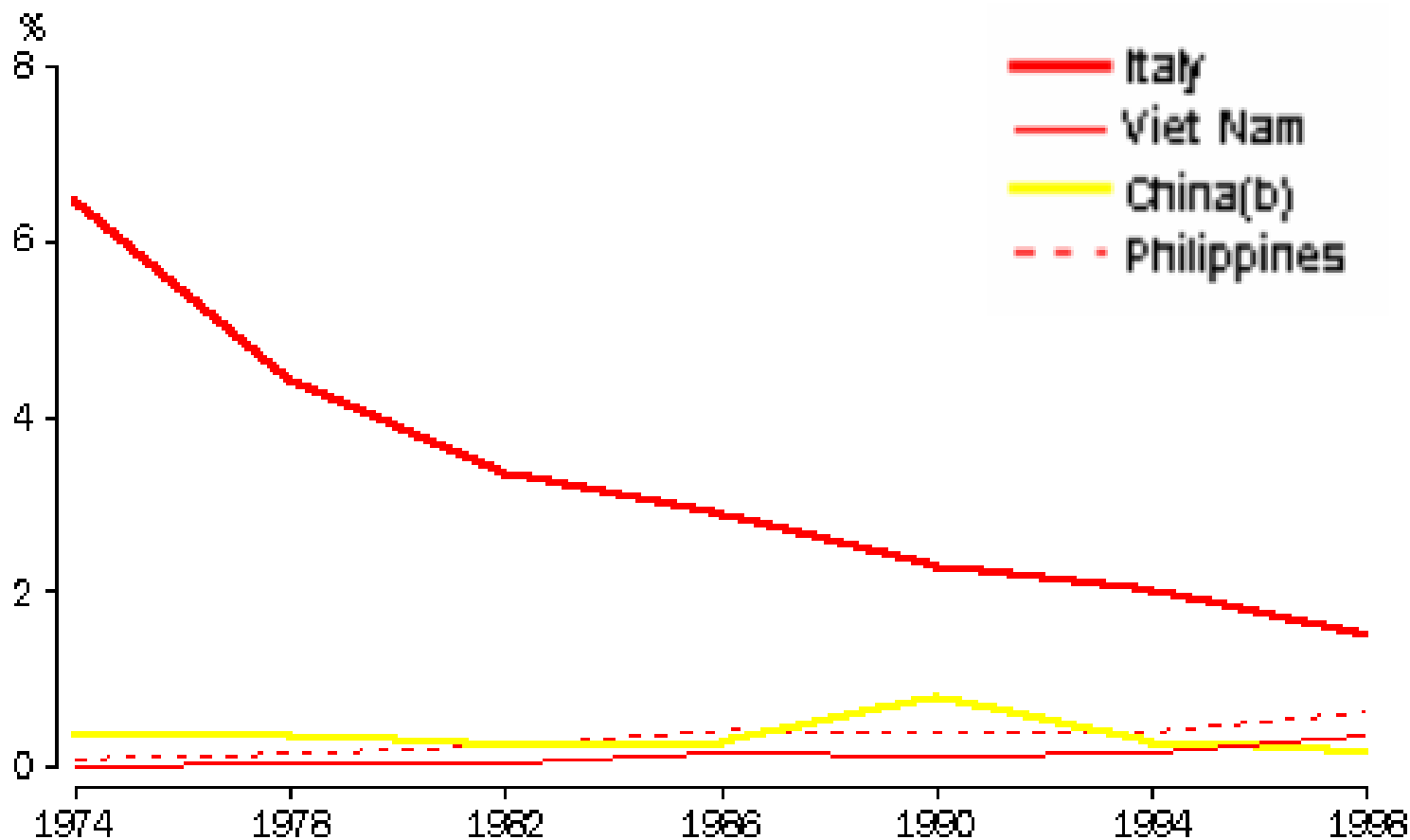


Background



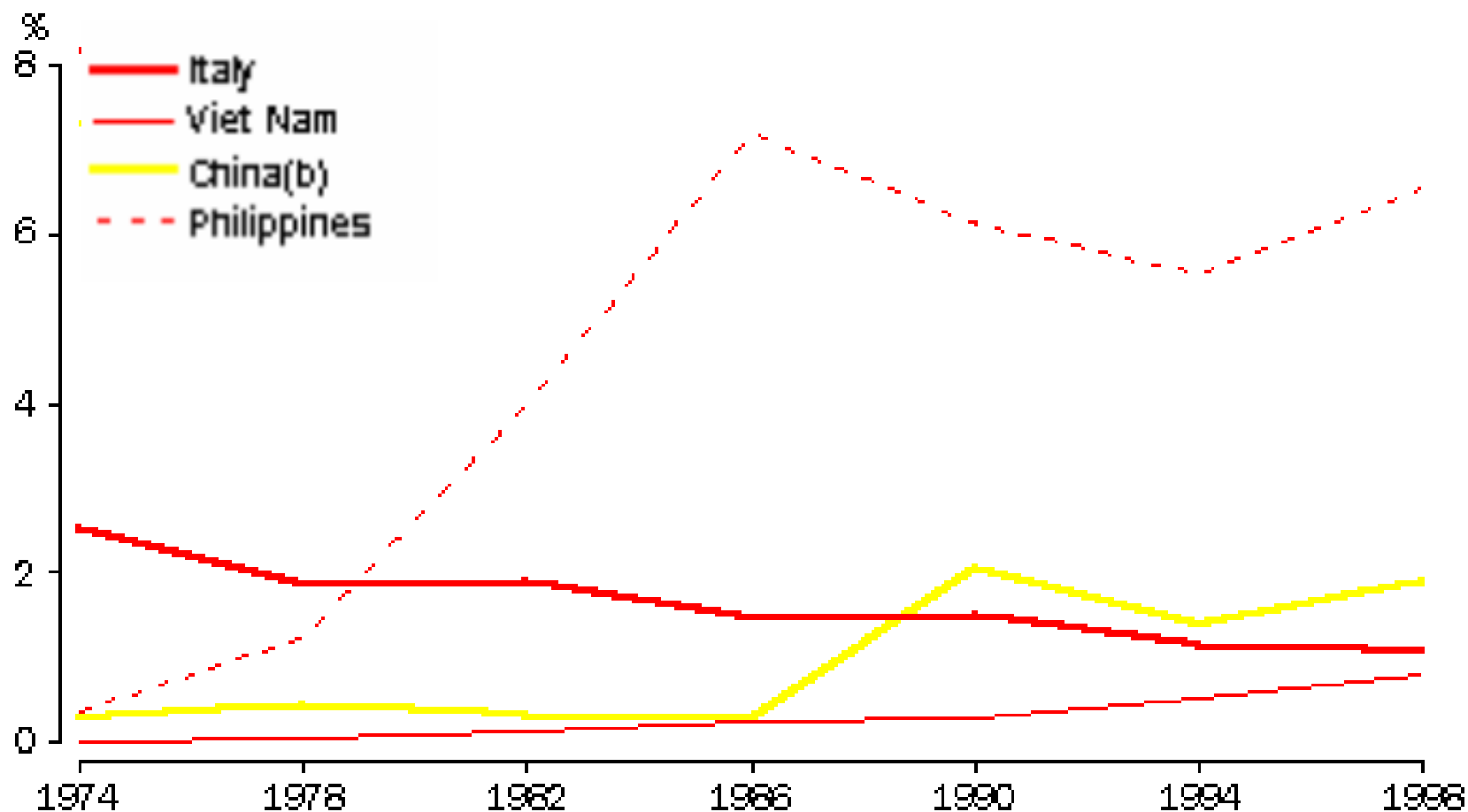
Mixed and other Marriages in Australia 1974-1998 (ABS, 2006)

Background



Overseas-born Grooms Marrying Long-time Australians (ABS, 2006)

Background



Overseas-born Brides Marrying Long-time Australians (ABS, 2006)

Background

- There were 118,962 marriages registered in 2013.
 - The proportion of marriages between **two Australian born people** has been gradually decreasing since 1993, from 64.0% in 1993 to 55.1% of all marriages in 2013.
 - The proportion of marriages **between two people born in the same overseas country** has increased over the same period, from 8.0% in 1993 to 13.2% in 2013.
 - Marriages of **people born in different countries** increased from 28.0% in 1993 to 31.6% of all marriages in 2013.

Australian Bureau of Statistics. (2015). Marriages.

<http://www.abs.gov.au/AUSSTATS/abs@.nsf/Previousproducts/3310.0Main%20Features112013?opendocument&tabname=Summary&prodno=3310.0&issue=2013&num=&view=>

Background

Relative birthplace of couple in QLD marriage registration in 2013

Birthplace	N	%
Both born in Australia	15,067	60.2
Both born in the same overseas country	2,164	8.7
Born in different countries	7,780	31.1
Total marriages registered in 2013	25,011	100

Australian Bureau of Statistics. (2015). Marriages.

<http://www.abs.gov.au/AUSSTATS/abs@.nsf/Previousproducts/3310.0Main%20Features112013?opendocument&tabname=Summary&prodno=3310.0&issue=2013&num=&view=>

Background

Townsville Population 2003-2013

Year	2003	2004	2005	2006	2007	2008	2009	2010	2011	2012	2013
Population	147,964	151,172	155,330	159,482	163,509	168,503	173,067	176,528	180,114	184,546	189,238

- **QUIZ:** Do you know how many people lived in Townsville in 1866?
- When it was established in 1866, Townsville's population was relatively small consisting of 170 persons in the first year.

Research Aim

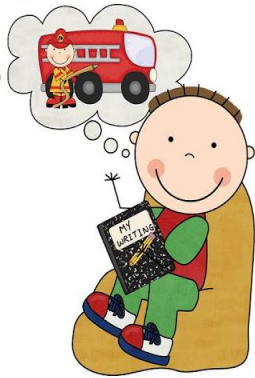
- To our best knowledge, there are few official data on mixed marriage in Townsville over the past 150 years.
- We therefore aim to **trace the history and evolution of mixed marriage in Townsville through two studies.**





- **Study 1: History of mixed marriage in Townsville**
 - Archival data analysis
 - Archival materials
 - Media reports
 - Library and museum materials
 - Historian personal collections

Narrative
Writing
tells a
story.



- **Study 2: Contemporary cross-cultural marriages between Chinese women and Australian men**

- Narrative data collection and analysis
 - Interviewed 11 Chinese woman-Australian man couples, with a total of 10 female and 9 male participants.

**The present reflects
the past, informs the
future.**

Findings and Discussion

Study 1 (1)

- **The Evolution of attitude towards mixed marriage in 150 years:**
 - From rejection of **cross-cultural** marriage to acceptance, particularly in the marriages of ethnic minority men and white women.
-

Chinese-White Mixed Marriages: 1864-1905

Among the earliest mixed marriages in Townsville were marriages between Chinese men and White women. Chinese men were recorded in Townsville just 5 months after the first land sales took place (October 1865 and February 1866). Their presence was not surprising as like the rest of the migrating population, Chinese men were attracted by the excitement and potential of the new district opening up, particularly knowing that fresh vegetables would be in demand. It wasn't long before a small but stable population evolved with some along the outskirts growing vegetables, and others storekeeping on Flinders Street.



Sarah Hadley who married James Ah Ching in 1879

White women who married Chinese men were for the most part women who had immigrated from England, Ireland, Scotland or Europe. Some married in private ceremonies but most married in the Magistrate Courthouse which at the time was the Customs House building.

YEAR	COUPLE	WIFE ORIGINS	OCCUPATION	No. of Children
1861	Fun Jow & Mary Maher	Unknown	Gardener	Unknown
1868	Tommy Sowie/ Ah Sue & Bridget Feghan	Glen Eden, Westneath, Ireland	Gardener	2
1869	Andrew Leon & Mary Piggett	Ireland	Sugar Plantation owner/ storekeeper/ Interpreter	3
1873	William Ah Shin & Margaretha Anderson	Danish	Boarding House keeper	1
1875	Tommy Ah Foo & Caroline Tups	Switzerland	Storekeeper/ gardener	8
1876	Ap Lee Sin & Minna Schelke	German	Gardener & Fisherman	1
1879	James Ah Ching (Jang Ching) & Sarah Hadley	Staffordshire, England	Entrepreneur/ Storekeeper	13
1879	King Yeen & Margaret Mathews	unknown	unknown	3
1881	Harry Ah See & Lucy Lord	Essex England	Cook	9
1882	See Chong Homes & Grace Gallant Smith	Alsham, Norfolk, England	Unknown	5
1883	Kong Bow & Rose Doyle	unknown	unknown	2
1883	Lee Chong & Elizabeth Ann Fowler	unknown	unknown	2
1884	Long key & Amelia Sarah Cuddeford	Unknown	unknown	1
1884	Thomas Foy & Catherine May	Unknown	unknown	3
1885	James Ah Wing & Annie Beechley	Jersey Islands	Cook	1
1887	William Soon Hing & Mary Waddell	Colonial born	Storekeeper	4
1889	Ah Joy & Catherine Robertson	Lanock, Scotland	Unknown	6
1899	Laen Yeen & Magdeline Froplich	German	unknown	unknown



The Supreme Court, Cleveland Terrace, Melton Hill, 1906

Between 1864 and 1900 there were at least 18 mixed heritage couples associated with Townsville. Their daughters and sons formed the next generation of mixed marriage partners either marrying White men, such as Edith Ah See, daughter of Harry Ah See and Lucy Lord who married William Sweeney in 1900, or by marrying back into the Chinese community such as Margaret Ah Foo daughter of Tommy Ah Foo and Caroline Tups who married Chen Quing Boo in 1903.

Chinese-White Mixed Marriages: William Ah Shin & Margaretha Anderson 1873

Among the earliest mixed marriages was that of Chinese Boarding House keeper William Ah Shin and Danish migrant Margaretha Anderson.

William Ah SHIN, born in China, arrived in Sydney, Colony of New South Wales in 1857 where he resided for seven years. In 1864 he moved to Rockhampton where he opened a boarding house before he headed north to finally settle in Townsville in 1868. Upon his arrival he recommenced business as a boarding house keeper in the prominent location of Flinders Street.

On the 15th September 1873, he married Margaretha Anderson at the Customs House which at the time doubled as the Police Magistrates Office and Courthouse where marriages were registered.

Margaretha Anderson, born in Copenhagen, Denmark, arrived in the colony of Queensland where she took up employment as a domestic servant in Townsville. By the time she married she was already a woman of mature years at age 28 while William was nine years older.

Together, William and Margaretha ran the boarding house which later moved to Sturt Street adjoining the Court house in 1894. An advertisement in the Townsville Daily Bulletin read:

William Ah Shin's boarding house in Flinders Street:

"begs to inform his old friends, and the General Public that he has built a new and Commodious BOARDING HOUSE, which he proposes keeping in his well-known style...Opposite Grand Hotel."

Townsville Daily Bulletin January 9, 1888.

In 1895, tragedy struck the couple when their 7 month old baby boy James, died from gastric enteritis. Seven years later in 1902, Margaretha also died.

Both Margaretha and her son are buried in the West End Cemetery.



Ah Shin Boarding House next to Magistrate Courthouse, Sturt Street



Community Attitudes: 1880s-1901

Townsville's community attitudes towards mixed heritage couples ranged from ambivalence in the early years to downright condemnation as the century came to a close.

By the mid 1880s Anti Chinese Leagues had emerged across Queensland including one in Townsville. Anti Chinese advocates called for White women to be "protected" against the desires of Chinese men. It was popularly believed that a Chinese man would degrade White feminine virtue and lead women to a life of "ill repute".

However women were making their own marriage choices. Women such as Annie Beachley, who married twice to Chinese men selected husbands on merit rather than race. Women partnered with Chinese as well as Malay, Cingalese, Afghan and South Sea Islander men.

White women who stepped outside the social and racial norm were considered traitors to their race and femininity; a figure to be pitied, shunned by society, or vilified as prostitutes. White wives were subject to physical and verbal abuse and shunned by the "respectable" women of Townsville.

Many couples of mixed marriages lived on Ross Island, South Townsville. Sparse in its population and consisting of makeshift houses Ross Island afforded couples some anonymity despite frequent negative reports in the papers. Community debate concerning racial purity impacted upon mixed heritage couples and their children who were unable to be "White" enough for the broader community to accept.

Anti-Chinese League.

A copy of rules and regulations of Townsville Anti Chinese League has been to us. They begin, continue, and end in usual way as to president, committee, objections, and all the rest of it. The objects are— 1. To promote the interests of European labour by discouraging the further influx of Chinese. 2. To co-operate with other leagues in their endeavours to make the Colonies free from the influence of the colonial powers, the Imperial Government may enact laws as would effectually stop competition with Chinese, or other alien races, Chinese, or other alien races, manufactures, and manufactures of Europeans residing in the Australian Colonies. 3. To petition the Queensland Government for an immediate further extension of the poll tax affecting Chinese immigrants, for an immediate refund under any circumstances. 4. To use its best influence to influence all classes of Europeans to abstain from

numerous on the marriage list. Two hundred and six Chinese were united in the bands of matrimony during 1890. 100 were women who married countrymen, the men married 4 Queenslanders, 1 English woman; 2 Scotch, and 7 Irish. Three Polynesians took unto themselves Queensland women. It cannot be

NORTH QUEENSLAND BREED.

The next shanty was in sole possession of sluggish, floppy, fat, dirt-besmeared, nude white women, who had a record of years married bliss with four Malay hands at the same time. Her long association with bronze hives has robbed her of language, and she is now as much nigger all but color as the nigger.

Chinese, Kanakas, Javanese, Cingalese, Japanese, and all the other leprous races under the sun have found their way to Townsville. It's terrible, too, to think of the number of white people who are living with them. The other day I saw a little Johnnie filled in for her and gave her some bread to take home to her mother. She said that her father was her mother. She work in the bush, that her mother did washing when she could get any, and that the Chinaman wanted to marry her sister. Only think of it! A white woman in Queensland begging for food for her children from a pigtailed Chinaman outside a rich man's house in the suburbs of Townsville.

On Saturday four Chinamen, and a white woman named Annie Tiggs, who is living with the Kanakas, tried to

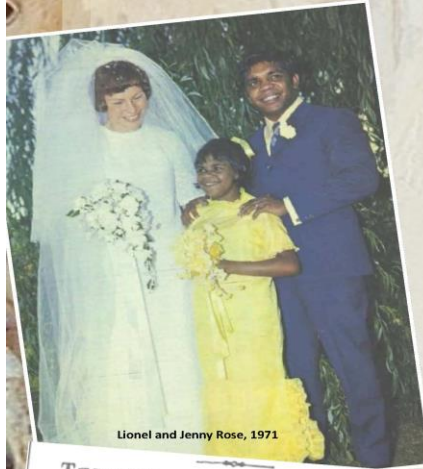


Aboriginal Mixed Marriages

1920

Mixed marriages between Aboriginal women and non Aboriginal men were a cause for concern for colonial authorities. In 1897 Anti-miscegenation laws were introduced and canvassed as protection for Queensland's Aboriginal population. It was also intended to limit the reproduction of part-Aboriginal offspring.

The *Aboriginals Protection and Restriction of the Sale of Opium Act 1897*, enforced racial segregation by criminalizing intimate relationships between Aboriginal women and Chinese men. Couples found together were forcibly separated, the wife and child removed and the Chinese man charged for harbouring an Aboriginal and fined.



Lionel and Jenny Rose, 1971

There was a wedding at Townsville the other day which was a novelty because the contracting parties were a white man and an Australian aboriginal woman. The bridegroom clever hand at catching the funny denizens of girl, or else thought them unsuitable. Any- to the Townsville girl. At the conclusion of the ceremony the principal parties thereto ad- refreshed himself with whisky and the groom cup of happiness was filled to the brim with a bottle of borehound. Not a very expensive wedding feast.

ible Britisher. Nine white men during the year applied to the Protector for permission to pay their addresses to full-blooded aboriginal women, and subsequently married them. Appended

Permission for marriage had to be sought first from the Protector of Aborigines and in many cases, it was refused. The Northern Protector of Aborigines Walter E. Roth set out his position the 1901 report to Parliament.

"Personally I have always exerted my influence in the direction of trying to put a stop to these mixed marriages..."

The 1897 Act was amended at least six times up until WWII, and affected hundreds of lives. Within that period not one application was made by a White woman to marry an Aboriginal man.

Marriage between Aboriginal men and White women remained taboo until the 21st Century. One of the first marriages to occur in Australia was the marriage between champion boxer Lionel Rose and Jenny Oakes in 1971.

Their marriage challenged notions of Black and White relations and societal norms.



Culture, Commitment & Community

In the 21 century, Townsville is a culturally diverse, and multicultural city with over 56, 826 families ; 18 % who are born overseas, 7% identify as Aboriginal or Torres Strait Islander and 6% who speak a second language other than English at home.

Mixed marriages form part of Townsville's diverse cultural community and contribute to the wealth and prosperity of the city .

Partners provide support to sporting teams, and couples contribute to the economic growth through the local economy. Mixed marriage enhances an image of tolerance and inclusivity within the community as a regional centre which benefits the Sister Cities program.

Townsville's diverse cultural community shares its culture through music, festivals, and cuisine which can be enjoyed in one of Townsville's 110 restaurants covering 16 ethnic cuisines.

Over 150 years Townsville has emerged to become a leading culturally diverse community which includes many mixed heritage families

One Townsville: One Family

*Johnathan Thurston -Gungarri man
&
Samantha Lynch*

Johnathan Thurston, Gungarri man and proud father of two beautiful daughters, married sweetheart Samantha Lynch in a contemporary Island wedding on Hamilton Island, 3 November 2015

Their marriage encapsulates everything that couples in culturally diverse mixed marriages can hope for: acceptance, support, respect and love for each other, culture and community
They are part of

"Your Stories: Our History"



Johnathan and Samantha, 2015

Are you from one of Townsville's mixed heritage families?

Findings and Discussion

Study 1 (2)

- The changed attitude towards mixed marriage reflects the evolution of immigration policies from the **White Australian Policy** to **multiculturalism**.
-

Australia for the White man Federation: 1901

As the 19th Century drew to a close, increasing concerns were raised from other Colonies about the racial purity of Northern Australia. Mixed marriages in towns across the north including Townsville, horrified commentators in the South who began to refer to the tropics as "Piebald" Australia.

Racial purity of White Australia was a major concern for prominent leaders such as Edmund Barton, Australia's first Prime Minister, and Alfred Deakin and it drove debate and policy in the first few years of Federation. John Christian Watson, leader of the Australian Labor Party, summed colonial attitudes when he remarked:

"The objection I have to the mixing of these coloured people with the white people of Australia ... lies ... in the possibility and probability of racial contamination ..." J C Watson, 'Second reading speech: Immigration Restriction Bill', House of Representatives, Debates, 6 September 1901

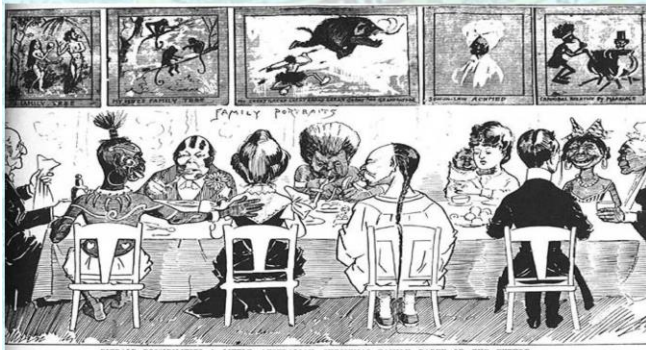
Mixed marriages and the creation of mixed race families threatened the 'purity' of the White race and by extension threatened White British superiority itself. Increasing pressure was mounted upon White women to partner with White men and interracial marriages diminished. While White women were discouraged from mixed marriages, White men remained free to partner with whomever they liked.



PIEBALD AUSTRALIA.
"Your talk about White Australia amuses me after all I have seen during the last month or two," said an English tourist who returned from a Northern trip this week. "Northern Queensland is in grave danger of becoming a piebald country, with its inter-marriages between whites and Chinese, Japanese and Indians. Thursday Island belongs commercially to the Japanese, and Port Darwin is over-run with Chinese. If the Federal Government had done something towards clearing out these races instead of the inoffensive, industrious kanakas, a good purpose would have been served."



October 26.
The Methodist Synod this afternoon decided to recommend the Conference to arrange better provision for the transfer of marriages with white women of Chinese origin. The question of the transfer of the Conference to the Northern Synod was again discussed, and the Northern Synod considered the question of marriages in almost all cases. It was resolved, in almost all cases, to recommend that, whereas emigrate to Queensland have left their wives in China, the Conference be recommended to direct our Ministers to refrain from marrying Chinese men who were adults on landing to white women."



Piebald Possibilities, 1900: Populist fears for the future

Even the Townsville Methodist Church weighed into the debate after years of conducting mixed marriages.

In 1905 the church resolved at its Townsville Conference not to marry Chinese men to White women.

White Australia Policy: 1901-1966

RACIAL PURITY.
Any attempt to renew Kanaka labour always raised the question of racial purity, and it was worth while, said Mr. Chataway, to note that in the census figures of 1901 the number of half-castes then in Queensland was 2491. Of that number 2177 were half-castes between coloured people and whites—1482 were half-caste aborigines, and 695 half-caste Chinese. Only 41 were half-caste Kanakas. The Kanakas had really very little to do with the racial purity question.
Whether it was advisable to legislate to prevent land being leased to Chinamen and Japanese was considered. The conference recognised that nothing could be done in that direction—first, because of the Imperial Government's consent that would be needed; and, second, because Chinamen are marrying white women, and their white wives are taking up the land, and the Chinamen are working it: third, there

When the first Commonwealth Parliament sat, two key pieces of legislation were implemented to protect Australia's White interests: the *Pacific Labourers Act 1901* (No.16) and the *Immigration Restriction Act 1901* (No.17). Both formed part of the suite of policies which we now refer to as the White Australia Policy. This policy remained in place until its demise in 1966 and death in 1973



Townsville Laundry Anti Asian Protest 1909,

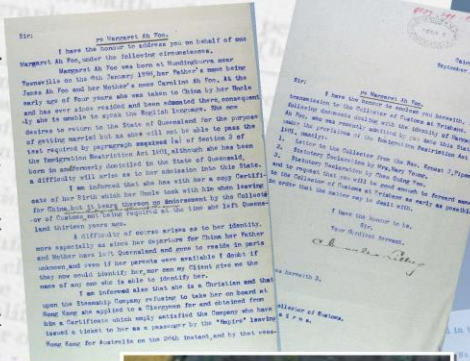
when legal equality was established between White and Non White migrants.

The *Immigration Restriction Act* was aimed as a measure to halt Chinese immigration to Australia. Deep seated fears that Asian labour would compete for White jobs, combined with attitudes of miscegenation (the mixing of races through marriage and production of children), provided ideal conditions for racism to flourish.

The *Immigration Restriction Act* made it difficult for mixed heritage families. Australian born children of Chinese background had their status as a British Subject questioned every time the family went back to visit relatives in China. In order to leave Australia, a Certificate of Exemption to the Dictation Test (CEDT) was required. This needed a photograph, several character reference letters, and a birth certificate as proof of identity. The CEDT was meant to secure re-entry into Australia.

But for many Chinese mixed heritage Australian born children, problems arose at the port of entry as Customs Officers questioned their documents and British Subject status. The normal legal avenue for citizenship, the birth certificate, was discarded as proof of identity.

Luckily for Margaret Ah Foo born 1886, Mundingburra, Townsville, she was able to be vouched for by Reverend Piper in Hong Kong as well as Mrs Young, a well known Chinese interpreter in Cairns in 1903 upon her arrival back to Queensland to marry Chen Quing Boo.



Margaret Quing Boo (nee Ah Foo) and child, 1927

A Multicultural Affair: 1990-2016



Subin and John 2016

Subin & John: 10 years together

"Language was certainly an issue in the beginning since she didn't speak English and I didn't speak Chinese so we spoke Japanese to each other, which was funny." To overcome this barrier a practical solution was found. "First we brought the dictionary all the time, but in a couple of weeks we didn't need the dictionary, we just talked in Japanese all the time."



"We had a Chinese wedding in China. We went to the City Council to sign the paper...then we went and had a party with lots of food and some Chinese wedding games."

Marcus & Rose: 26 years together

The irony was not lost on Swiss born Marcus when he spoke to his future mother-in-law for the first time. *"...I couldn't understand a word she said because of her Irish accent!"*

The smiles and knocking knees at the church are still evident for both of them. *"I was really excited, it wasa really nice thing. I was excited about it,... yes... I was so nervous,... yes..."*

"I was happy, really happy ...if not overwhelmed with emotion," Rose said.



Marcus and Rose, 2016



James & Eve: 4 years together

They were introduced by a friend and met over the internet. *"Her exact words were "You're the one", that was the first thing she said to me".*

"And he said, "happy to have you in my life." That's the first words between us....it was like the chemistry was there, the magic of love."

And they have rarely been apart since.



James and Eve 2016



Findings and Discussion

Study 1 (3)

- The history of war brides reflects the fact that throughout its proud 150 year's history, **Townsville is a major Australian Army base.**
-

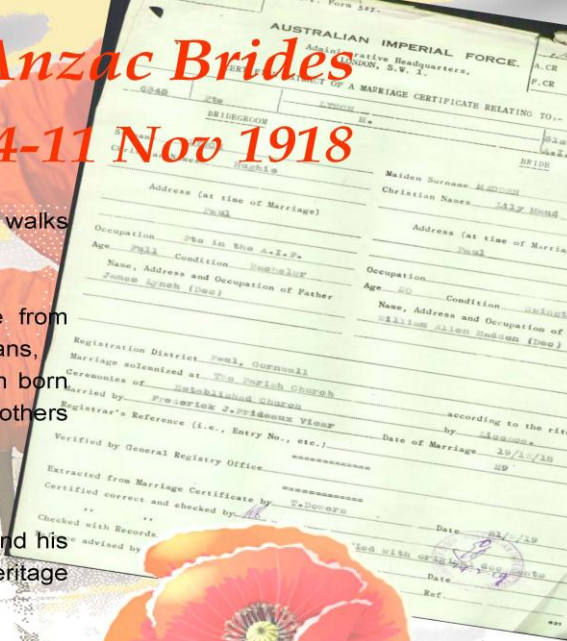
WWI & Anzac Brides

4 Aug 1914-11 Nov 1918



From the 6 August 1914, Townsville men from all walks of life enlisted in the Australian Imperial Forces to defend liberty, freedom and the motherland. Approximately 2061 men enlisted in Townsville from across north Queensland including White Australians, Norwegians, Russians, Aborigines and Australian born mixed heritage Chinese. Some returned while others made the supreme sacrifice.

Among them were brothers James and George Soon Hing, sons of fruiterer William Soon Hing and his White wife, Mary Waddell. Like many mixed heritage families their name was anglicized to *Sooning* as Chinese recruits were not favoured at the time.



The Supreme Sacrifice

3 September 1915, Gallipoli Peninsula



James Sooning, 1915

Private James Albert Sooning,
15th Battalion,
Australian Imperial Force.

XXXX was killed in action
Gallipoli Peninsula 8th August 15

Cable No. M.F.C.
14602, from the Officer Commanding Intermediate Base, dated
Alexandria, 3rd September 1915, confirmed by Army Form B 104-
52, and Army Form B 2090A. Major.

Despite the war, love was in the air for many young Australian men who were entranced by English and Flemish girls.

Anzac Brides as these wives were known, married men they hardly knew and migrated to Australia to start their new lives.

Private Hughie Lynch from Normanton was among the few Queensland men to marry an English woman. Permission was first needed from the Australian Defense Force—a measure instigated to deter hasty couples. Digger Lynch married 20 year old Lily Madden on 19 December 1918 and they moved back to Normanton the following year.

Digger Lynch, with his Anzac bride arrived by the Mourndean on Tuesday en route to his home in Normanton.

National Archives of Australia: NAA B9455 Family Knowledge page: The Kennedy Regiment marching across Victoria Bridge, Townsville, before embarking for Thursday Island, August 1914 Townsville City Library, Local History collection, BRN 32285; National Archives of Australia: NAA B9455 Family Knowledge page: Sooning, James Albert; Image: Sooning, James Albert; Memorial Honour Roll of Queenslanders in Memoriam; Sooning Townsville Daily Bulletin (Qld: 1907-1954), 8 August 1915, p. 4; Digger Lynch, Cairns Post (Qld: 1909-1954), Wednesday, 10 October 1919, page 4; National Archives of Australia: NAA B9455 Family Knowledge page: The Kennedy Regiment marching across Victoria Bridge, Townsville, before embarking for Thursday Island, August 1914 Townsville City Library, Local History collection, BRN 32285;

World War II

September 1, 1939 – September 2, 1945

Made False Birth Report

TOWNSVILLE, Monday.—Emily Maud Owens, formerly Mullins, 18, and Amy Edith Dighton, 26, were each sentenced to six months' imprisonment in the Supreme Court to-day for having made false representations to the Registrar of Births.

Sentence was suspended in each case on their entering into a bond of £50 to be of good behaviour for 12 months. Both women had stated to the Registrar that they were married, when they were not.

Mr. F. Paterson for Owens and Dighton, said that Dighton had met a U.S. sergeant, Robert Lee Carr, in Brisbane, in about July, 1942. A month later they decided to get married.

They went to see a minister, but they then discovered that Carr had to get permission from the army before marrying. Before it was obtained he was ordered to New Guinea. Carr was getting leave to marry in June. He had supported the mother and child.

Referring to Owens, Mr. Paterson said that she met an American serviceman, William Henry Byrd, who asked her to marry him. Byrd later told her that he had been recalled to New Guinea, but she later found that he had gone back to the United States. Since then she had met and married another American soldier.

Mr. Justice Douglas told them that they were to be sentenced to six months' imprisonment.

Court Consents to Girl's Marriage to U.S. Serviceman

TOWNSVILLE: Enid Marie Entermann, 19½, Allied Works Council clerk, applied in the Magistrate's Court for permission to marry Creighton Elmer Thompson, a corporal in the American Army. Her father, Albert Entermann, opposed the application.

This was the first application before the Townsville court for permission to marry any American serviceman.

In support of the application Entermann said that her father married a second time, but she very coldly in the home, and her mother, whom she had caused very much, was the cause of much ill-feeling between her and her father.

Her father had no reasonable prejudice against her interests, her boy friend, to refuse his permission to the marriage.

The Pacific War 1941-1945 brought thousands of servicemen and women to Townsville from across the nation as well as across the seas. Love in the time of war was spontaneous, urgent and fraught with uncertainty. Some negotiated matters of the heart with alacrity, while others experienced difficulty, heartbreak and divorce. War it seemed brought out the best, and worst of human character and Townsville's population experienced it all.

Matters relating to marriage, relationships and divorce kept Townsville's Supreme Court busy as attempts were made to uphold civil law. Across the north in 1944 alone, over 70 dissolutions of marriage had been granted as couples struggled with relationship pressures associated with distance, infidelity and war.

Young women intent on being close to their sweethearts engaged in acts of civil obedience and the courts struggled to contain unapproved movement across the north. Women were regularly charged with breaches to Security Regulations with many charges associated with youthful desires from young women under the age of consent.

Not all women were successful in their court applications. Young Helen Cook, an 18 year old resident of Townsville was refused permission to marry Gun Sik Pang, fruit shop and Café owner on Flinders Street Townsville. The reason—he was Chinese.

19-Year-Old Girl Cannot Marry Her Chinaman

COURT REFUSES PERMISSION:

"I LOVE HIM"

ALTHOUGH she knew that the man she desired to marry was not naturalised, and might at any time have to go back to his native China, 19-year-old Helen Ivy Cook, a Brisbane girl, told Mr. J. D. McLean, S.M., that she had given the matter full consideration, and was quite prepared to wed her Chinese lover. She said this in proceedings in a Townsville court, in which she sought the law's consent to their marriage. Twenty-one-year-old Gun Sik Pang, former merchant seaman, had been working in a fruit shop and a café in Flinders-street, Townsville, told the magistrate that he was not naturalised but wished to wed Helen Cook, who had been working in his shop for some months past. He had paid her wages regularly, he said, and they had kept company over the past five months, and a month ago he had proposed marriage to her.

DEFIED SECURITY REGULATIONS.

The first case of a person committing a breach of a person of the National Security (General) Regulations, came before Mr. Justice, S.M. at Townsville on Monday. Jean Audrey Cohen, 17, Blackwood-street, Townsville, was charged that on February 20, she had been in the area of Flinders-street, Townsville, and had defied the regulations in person and in the company of Mr. G. V. Roberts, Leu and North, Deputy Solicitor for the Townsville and Brisbane. Mr. Roberts stated the defendant, who was a single girl, was born in New South Wales and left Sydney on July 15, 1943, with the intention of marrying an Allied soldier. When she arrived in Townsville she was charged with defying the regulations.

Love in the time of war

September 1, 1939 – September 2, 1945

WEDDING JONES—KIESSLING

On May 1 at St. James' Cathedral lovely Women's National Emergency Legion, (W.N.E.L.) Emma Greer Kiessling, the only daughter of Mr. and Mrs. Karl Kiessling, Mitchell street, Townsville, said "I will" to Sergeant Stewart Ralph Jones, U.S. Army, first son of Mr. and Mrs. R. P. Jones, Wilkes-Barre, Penn., USA.

Her beautiful wedding gown was of lovely rich cream satin, cut on model lines, and full length veil was held in place with a pretty coronet of orange blossoms. To complete her toilette she carried a bouquet of double camellias and roses with long showers of frangipani, from which hung a dainty satin horseshoe.

The bride was attended by two attractive bridesmaids. Miss Leila Hackett and W.N.E.L. Joy Pitkin. Their frocks were of ocean green taffeta, cut on an old Dutch style with tight-fitting bodices cut on long lines, with very full skirts. The bridegroom was assisted by Corporal Stan Kunda and Corporal Joe Reno, both of the U.S. Army.

After the marriage ceremony the party drove to the Roof Garden Ballroom, where the bride's mother received the guests. An American Servicemen's Band was in attendance. Later the happy couple left to spend their honeymoon at "The Yankee Boys' Villa," on Stanton Hill. Useful gifts were received, including many cheques, and numerous well -wishing telegrams, which noted the popularity of the young couple. Later Mrs. Jones will leave to join Sgt. Jones' parents in Wilkes-Barre. Pennsylvania, USA.

Townsville Daily Bulletin (Qld. : 1907 - 1954), Saturday 26 May 1945



Mrs Emma Jones (nee Kiessling) 1945

Japanese War Brides

1949

By March 1952, the Australian Government had developed a policy to allow Japanese foreign wives to be admitted into Australia following the marriage of several Australian servicemen. Strict conditions were placed on the admissions such as approval granted by the Australian Embassy in Japan.

The admission criteria were more stringent than what was required for any other migrant and the Kure Municipal Police screened all women to ensure that they were not Communists, prostitutes, had a criminal record or were sick or insane. Furthermore, Japanese women had to undergo a medical test to ensure they were not carrying any serious illness such as tuberculosis. Across Australia, 150 Japanese women migrated to join their husbands, including Sachiko Morimoto.

27 May, 63.

Dear Sir,

You write to me recently concerning the application for Naturalisation lodged by your wife.

I was sorry to learn of your domestic troubles but I do wish to point out that your wife is eligible to apply for Naturalisation not only because she is the spouse of an Australian Citizen but because she has been admitted to Australia for permanent residence and thus would be able to acquire Australian Citizenship even if your marriage was terminated.

I would like to assure you that all applications for naturalisation are subject to rather extensive enquiries concerning the applicant and that these enquiries in regard to your wife have been satisfactory and approval has been given to the grant of Australian Citizenship to her.

RECEIVED
12 FEB 1953
DEPARTMENT OF THE
TREASURY
CANTONMENT, A.C.I.
10/11/1953
Mr. McKay has lodged an application for his wife to enter Australia.
You would advise that commutation is available for the wife, with the proviso, that you would arrange to contact the applicant and her husband and advise the latter the commutation is considered suitable.

Mr. McKay on 12/5/53



Sachiko Morimoto, 1952

At 4 ft 11 inches, Sachiko Morimoto, born in Hiroshima, Japan, 30 June 1928, could only be described as a survivor. At age twenty four, having survived World War II and just seven years after the bombing of Hiroshima, she met and married an Australian member of the Occupation Force, Private Jack McKay on 13 November 1952. Nine months later she joined her husband in Mackay, and after moving around North Queensland they finally settled in Cloncurry.

But things did not work out for this mixed marriage couple and after nearly ten years together, Sachiko and Jack separated. Aggrieved with the separation, Jack attempted to prevent Sachiko from gaining naturalization on the basis that she was "Asian".

However the Commonwealth found her application in order and she became an Australian Citizen in late May 1963.

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Vietnam War

May 1962 – April 1975

It wasn't long after military advisors were sent to Vietnam in May 1962, that Australian servicemen were sent to war. Thirteen years later among the last actions undertaken by Australian servicemen included the delivery of humanitarian aid, assistance to refugees and transportation of war orphans to Australia. In its entirety, approximately 60,416 Australian servicemen participated in the Vietnam war and an estimated 500 nurses.



As a garrison town, Townsville was a pivotal exit place for men sent to Vietnam. In May 1968, Private Len Christopher, who along with 500 officers and men of 4th Battalion, The Royal Australian Regiment (4RAR), embarked on the HMAS Sydney for overseas deployment where they would remain in Vietnam for 12 months.



Medical officers joined troops including Dr. Bill Laister, from Townsville General Hospital. Medical staff worked in makeshift theatres and hospitals in South Vietnam and in order to treat patients worked alongside Vietnamese interpreters.



The Vietnam War was the longest war Australia had participated in of the 20th century. It involved both regular and conscripted service-men and its effects on their relationships and marriages continues to be felt throughout the community of Townsville today.



Many marriages did not survive the pressures brought home from the war arena and it is estimated that up to 12% of couples across Australia divorced in the years following servicemen's return.

Many Townsville Vietnam Veteran's have married more than once as they struggle to cope with Post Traumatic Stress Disorder (PTSD).

A few have gone on to marry women from the Philippines and Thailand as they seek love with women with whom they may have a cultural affinity with.

Findings and Discussion

Study 2 (1)

- **Participant characteristics**

	Age		Annual income		Marriage yrs	
	Range	M	Range	M	Range	M
Female	36-53	41.6	\$0-\$70,000	\$30,000	2.5-10	6.6
Male	34-75	46.2	\$50,000-\$260,000	\$105,000		



Findings and Discussion

Study 2 (2)

- The extended families and friends of Australian husbands **highly accept** their cross-cultural marriages.
 - *My family members were very happy that I married a Chinese woman. I was happy so they were happy. (Male, 33 yrs old)*
 - *My friends thought it was very cool that I married a Chinese woman. (Male, 34 yrs old)*
 - *I always have delicious lunch box prepared by my wife. A workmate of mine admired me so much and said to me, "if I divorced, help me find a Chinese wife." (Male, 56 yrs old)*



Findings and discussion

Study 2 (3)

- **Online dating websites** become a popular platform for the Chinese women to meet the Australian men.
 - 6 out of 11 couples met using online dating websites
 - 5 out of 10 Chinese women had and have very limited English skills and abilities, who used and are sometimes using Chinese-English translators.



Findings and Discussion

Study 2 (4)

- The Chinese wives appear to experience the **loss in transition** after moving to Australia.
 - Example: Loss in language
 - *Language can be a sticking point at sometimes, trying to explain things to one and other [can be difficult] as things can be lost in translation. (Male, 47 yrs old)*
 - *My English is very limited. Sometimes I didn't understand what he said. ... But I have learned some coarse languages. When he used F*** words to shout at me. I used F*** words to shout him back. [Both the wife and husband laugh]. (Female, 56 yrs old)*



Findings and discussion

Study 2 (5)

- Many couples have experienced **difficulties accessing information** in relation to bringing the wife to Australia, and receiving little support towards the wife's employment.
 - *I was sick and stayed in the hospital for an operation. I could not bring my wife over to look after me. I had to make a complaint to the Immigration services. (Male, 75 yrs old)*
 - *We received free language courses in TAFE. But there is little support or information from the governments regarding looking for a job. It is very hard for us to look for a job here in Townsville. (Female, 36 yrs old)*



Policy Implications

- New migrants need more support in finding a job in regional Australia.



