

coopers creek, gippsland – the *trevisani* by DIANA RUZZENE GROLO

DIANA RUZZENE GROLO WAS BORN IN MURE, IN THE PROVINCE OF TREVISO, ITALY, IN 1948. AFTER FOUR YEARS SEPARATION WITH HER FATHER, THE FAMILY WAS REUNITED IN AUSTRALIA IN 1955. DIANA AND HER FIVE SIBLINGS LIVED A TYPICAL MIGRANT CHILDHOOD OF THE FIFTIES, WHICH HAD BEEN THE BACKGROUND OF HER PREVIOUS BOOK. IN 1984, AFTER SOME PART-TIME STUDY, DIANA ENROLLED AT LA TROBE UNIVERSITY, WHERE SHE ATTAINED A BACHELOR OF ARTS DEGREE, MAJORING IN MODERN HISTORY. SHE CONTINUED HER STUDIES TO ACQUIRE A POSTGRADUATE DIPLOMA. DIANA IS MARRIED TO RINO GROLO AND HAS FOUR CHILDREN.

THE AUTHOR'S FIRST BOOK WAS *GROWING THROUGH THE BRICK FLOOR*, WHICH WAS LATER TRANSLATED INTO ITALIAN AS *NOI GENTE D'EMIGRAZIONE*. DIANA'S MIGRANT ITALIAN BACKGROUND IS THE FOUNDATION OF HER WRITINGS. HER SECOND BOOK, *COOPERS CREEK, GIPPSLAND - THE TREVISANI*, CONTINUES TO DEMONSTRATE HER FIRST-HAND UNDERSTANDING OF THE ITALIAN IMMIGRANTS IN AUSTRALIA. THE BOOK IS AN HISTORICAL/SOCIOLOGICAL ACCOUNT OF A GROUP OF *TREVISANI* MEN AND THEIR FAMILIES, WITH BEAUTIFUL PHOTOGRAPHS.

Between the late 1920s to the early 1950s, a group of *Trevisani* men went to work and live in the town of Coopers Creek and the settlement of Jubilee in Gippsland. They worked in lime burning, quarry blasting and woodcutting for the White Rock Lime Company. While there is little physical evidence left in the area, the interviews with descendants, the old photographs, letters, a diary and other documents stand as a testament to the lives of this group.

I refer to the group as *Trevisani* because this best describes the people in the research, as they came from the province of Treviso in the Veneto region, northern Italy.¹ These local and regional ties were very strong in the people I researched. They came from various towns just north of Treviso such as Arcade, Cusignana, Paderno, Selva del Montelo, La Barucchella, Cusignana Bassa, Trevignano, Biadene and Volpago.

These *Trevisani* from the fertile pianura of the pre-Alps of Italy were a strongly bonded community, through their culture, language, and history. This identity was reinforced by the detrimental experiences of the First World War that was staged on their land. A war that caused havoc, famine, illness, destruction of their homes and death of loved ones. Most of the *Trevisani* I have researched had experienced the First World War, either as combatants or as children in its midst.

The War and its aftermath changed both the political and social fabric of Italy and aided the rise of Fascism. The political system that had promised these agricultural workers so much failed, there were no major land reforms for the landless *contadini*, and this may have politicised some of them. The final blow was that after the War, the world suffered the Great Depression. Dispirited, many *Trevisani* packed their bags in the 1920s and left Italy.

Gradually, a cluster of *Trevisani* developed in Gippsland. I believe that the creation of this cluster was brought about by many factors, some direct, others indirect. Firstly, the United States closed its immigration borders, which forced potential immigrants to look to Australia. Another factor was attributed to the Australian Immigration policies of the 1920s and the Sponsorships Program, which gave rise to 'chain migration' and the discouragement of family reunion and this in turn created a demographic imbalance of males. Furthermore, family travel was economically difficult because the voyage was long and costly, and was further exacerbated by a departure tax and a landing tax. Another sociological factor was a shared *paesani* mentality: the Veneto - Treviso culture has a strong family ethos; a Catholic religion practice that, historically, intertwined the private and social life of the individual; the speaking of the Venetian -Trevisan language and a shared rural background.

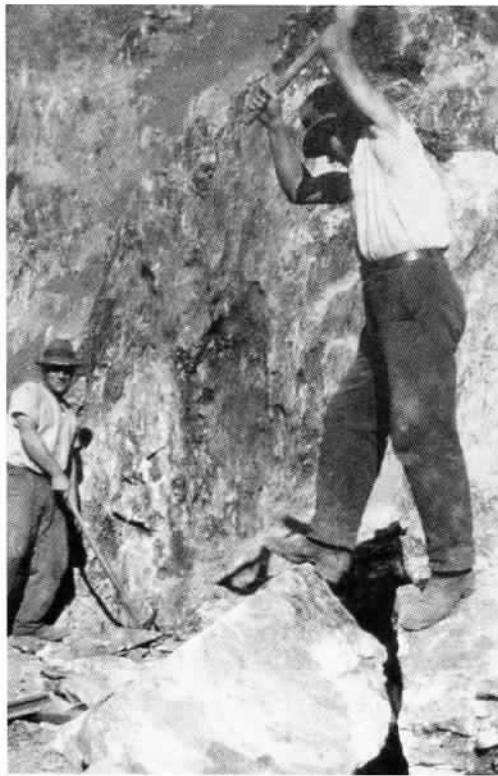
Some of the men who worked in Coopers Creek - Jubilee over the many years were: Raffaele and Luigi Bertuola; Fioravante (Dante) and Ernesto Bettiol and their nephew Primo; Cesare and Angelo Bettiol and their nephew Gildo; Giuseppe (Nin) Bordin; Tarcisio (Cisso)

¹ 'British Australians invested Greeks, Italians and Southern Europeans with quite spurious national identities. The notion of an Italian nationality, identity or ideology was quite fanciful: settlers from Italy felt first and foremost an attachment to their locality of origin, and then to their province or region. They were, Lombardians or Sicilians before they were Italians'. Lack J. and J Templeton. *Sources of Australian Immigration History. 1901 - 1945*. University of Melbourne Press. Australia 1989. Pg. 118.

TOP Limestone quarry workers at White Rock Lime Company in Coopers Creek, Gippsland. Pictured are (back row from left): Gimmi (Jimmy) Girardi, Dona Toffoletto, Antonio Marchiori and Tarcisio Costantin; (middle row from left): Ernesto Bettiol, Virginio Girardi and Luigi Grollo; (front row from left): Angelo Bettiol, Jack Meuleman and Cesare Bettiol, c1930. Photograph courtesy Dovilio Girardi.



BOTTOM Quarry workers breaking rock, c1930. Photograph courtesy L. M. Simeoni.



Costantin; P. Costante; T. Ceccato; Massimo and Ernesto Durante from La Baruchelle; Angelo and Ernesto Durante from Cusignana; Ferdinando (Virginio) and Emergildo (Gimmi) Girardi; Luigi Grollo; Stefano Giovanni (Nanne) Guizzo; Antonio (Tony) Marchiori; Bruno Morellato; Donato (Dona) Toffoletto; Lino Favaro; Sebastiano Longo; Rinaldo Rino Gheller; Tony Saviane; Angelo Zanatta and G. Patroni. The majority of the workers in the lime industry in Coopers Creek were *Trevisani*. Photographs of the time show few Australians to have worked in the White Rock Lime Company.

The town of Coopers Creek had developed historically like many other towns of Gippsland, with the discoveries of gold, in the 1850s and 1860s. Coopers Creek and Walhalla have an intertwined history due to their proximity and geography. In the 1850s, the region was still rather isolated by the rivers, valleys and mountains. The forests were dense and contained some of the biggest trees in the world. The bushland was rich with flora and fauna, with a high yearly rainfall that is drained off by rivers such as the Thomson, the Jordan, the La Trobe, the Tanjil, the Tyers, the Aberfeldy, the Snowy and numerous creeks. All this water had also created large areas of swamp, especially around Moe.

By the late 1860s, as the area began to 'open up' as a consequence of more miners taking out claims in Walhalla and in the surroundings of Coopers Creek, tracks were cut into the terrain to bring food, supplies, building materials and machinery for the working of the mines. The miners were soon followed by store keepers, hoteliers and families. Walhalla boomed as a gold mining town and as families arrived, so did teachers and schools, boarding houses, eateries, doctors, bullock drivers, farmers and timber cutters. Work opportunities increased accordingly. Walhalla expanded so rapidly, that by 1898 it had a population of 3,698. Coopers Creek was one of those towns where very little gold was discovered. However, it continued to survive because of the discoveries of copper in the 1860s (the first in Victoria) and later of several lime deposits.

By 1910 just as the railway was finally extended into what was once a remote and

forbidding terrain, Walhalla closed its gold mine and shortly after, the copper mine at Coopers Creek closed. Nonetheless, the economy of Coopers Creek continued with the opening of the Evans Brothers' lime quarry and kilns and, in the late 1920s, the White Rock lime quarry and kilns on the other side of the valley. Antonio Marchiori, a *Trevisano*, continued to manage the latter until its closure in 1952. Over the years he was instrumental in recruiting men from the community of *Trevisani* to work for this company.

In the early years of the White Rock Company the *Trevisani* men lived a spartan life. There were four cottages in Coopers Creek plus a large bunkhouse and several tents in Jubilee. The men took few holidays as many of them worked on a contract basis. These men organised their own food, which was sometimes meagre with lots of rabbit stew. Some men had organised themselves into gangs, so that they rostered the cooking and provisions duties. Others, the more individualistic ones, tried to do it all, sometimes to exhaustion point. After a hard day's work they would collapse into bed too tired to cook their food. Consequently, this spartan lifestyle in the bush led to loneliness and alienation, as confirmed by one of the men, Gimmi Girardi, who, shortly after his arrival at Coopers Creek in 1931 stated 'if I get to stop here for one month, there [is] a big creek down below, I'm going to drown myself. Right down in the hole there, leave me there'.² Over the years, one or two men experienced mental breakdowns.

The work in the quarry was arduous. It involved blasting away large sections of the cliff face, where there was always the danger of a cave-in and flying shrapnel. Then the gang would get to work with mallets and sledgehammers and smash the rocks into manageable pieces that were thrown into a tram skip, which was pushed to the kiln's mouth and its contents dumped to be fired. The process of extracting the lime involved alternating layers of firewood (fuel) and limestone ore: at the base there would be three to four feet of kindling, then some heavy logs, then a layer of limestone ore, followed by an equal amount of wood and limestone again. This formation continued to be stacked from the top and repeated until the height of the kiln was reached, approximately fifty feet high. The contents of the kiln were then combusted and the resultant lime powder would fall

and be collected in a tray at the bottom of the kiln.

Gimmi Girardi, Cesare Bettiol and Fred Hoskin were the 'powder monkeys', men responsible for setting the dynamite. These men would often suffer bruises and bloody cuts, from the flying shrapnel after detonation. After the dynamite was set, all the men ran for cover in a nearby dug out, until the all clear was called by the 'powder monkey'. Perhaps it was this shared danger that cemented the friendship between Gimmi and Cesare, who remained life-long friends.

After the explosion, the smell of dynamite permeated the air. These explosions often left Cesare, Gimmi, Fred and Massimo Durante, Tarcisio Costantin and Antonio Saviane, who worked nearby, almost deaf and at other times with a constant 'ringing' in their ears. Hearing became difficult, but so did seeing and breathing, because the blast caused a white dust to rise that obfuscated everything for fifteen to twenty minutes. Furthermore, while lime rock is itself fairly soft, some of the lime was encased in hard rock, with sharp, jagged sides that easily cut one's flesh. Working conditions were primitive. The men did not wear gloves, so that after a week of this work their hands became callused and hard. Accidents were frequent with sometimes tragic results. One severe accident, in May 1937, occurred when a large slab of the cliff face crushed down on the men. Fred Hoskin, the site foreman, was severely injured and died shortly after in hospital, leaving behind a large family; several others suffered injuries.

Woodcutting was just as arduous as quarry blasting; it had its own hardships and dangers. The men had to deal with uneven ground, slippery, high undergrowth that made visibility difficult, snakes and leaches underfoot, cuts and abrasions and blistered hands. Initially, the company needed timber not only for firing the kilns but also shoring the tunnels and repairing the sleepers on the tramways. By the 1930s, there were few trees left so timber was harvested from the valleys beyond Jubilee.

The *Trevisani* woodcutters also organised themselves into gangs and were paid on a quota system. Each member had a specific job, and well-orchestrated teamwork was crucial. Like the quarry gang, one man remained at camp to prepare the cooking.

² Robert Pascoe. *The Recollection of Luigi Grollo*. Published by Grollo Australia Pty. Ltd. Australia 1988 pg. 70.

Each bush gang consisted of '*...tree fellers, whistle stinger, ropey, swampy, winch driver and wood cutters. The tree fellers selected the tree and which way it fell. Axe slashes were made about two or three meters from the base, to insert planks as platforms for the fellers. They then would swing their axes cutting the scarf, depending which way they wanted the tree to fall*'.³

Then they used the long saws with a push and pull motion, plus hammers, mallets, splitters and wedges when necessary. The whistle stinger would keep an eye on the wind and the movement of the tree and give signals to the winch driver if one was used. The ropey harnessed the tree to ropes or other trees or chained it to the winch to stabilise it. After the tree was felled it was cleared of branches and debris. Then the trunk was cut up for the firewood for the kilns into approximately five feet long sections which were stacked to dry for a few months. When all was ready, the horse teams would pull the trolley laden with firewood along the tramway past Jubilee where the steam-winch took over and lowered the load into the kiln.

In late November of 1931 the days were becoming hotter and dry, the workers were looking forward to the Christmas holiday break. Many had made plans to visit their relatives and *paesani* in Melbourne. Some gangs from both Jubilee and Coopers Creek had gone out woodcutting as usual. Angelo Bettiol was head of his gang. He and Dante Bettiol selected a tree and the sawing commenced. Angelo could see the rest of the gang and called out to them to remain still and not to cross over until the tree was on the ground. Primo Bettiol, a twenty-year-old lad, handsome and strong, thought he had time to run across before the tree was felled. Unfortunately, he underestimated the timing and the huge tree fell on top of him, killing him instantly. Primo's uncles Dante and Ernesto were devastated. The young man, the eldest of ten children, had insisted on migrating to Australia with his uncles. The Bettiol brothers wrote home, but instead of sending Christmas greetings, they had the onerous task of notifying the parents in Italy of the tragic news. Primo died in the month which *Trevisani* call '*el mezze dei morti*' (the month for venerating the dead).

The funeral, which took place at Sacred Heart Catholic Church in Erica, was a moving event, attended by both *Trevisani* and many from the Australian community. Dante Bettiol, who had a strong baritone voice, led the singing of Italian religious songs.

Sadly, several years later, history repeated itself with another Trevisan dying in a bush cutting accident. Angelo Durante died leaving a young family of five children in Italy. These accidents left the *paesani* insecure, but also shattered relatives in Italy, including those waiting to be reunited with loved ones in Australia.

The Bertuola family was the only *Trevisani* family living in Jubilee at that time, with about ten men, whereas, in Coopers Creek there were the Saviane and later the Bettiol family, with many single Italian men. These men looked to the family unit as a point of reference or aspiration for their future life and pined for their family back in Italy. Women, though few, gave this masculine world a feminine touch. Simple gestures like an occasional home cooked meal, a kind word or mending a torn shirt, made the men feel human again. This is indicated in Virginio Girardi's diary written sometime after 1934, in which there are a number of entries saying that he would pay a few shillings to Santina Bertuola '*per lavare e riparare*' (washing and mending). This was reiterated by Madeline Bertuola: '*Mum would often mend the men's clothes. Also we, she and I, would prepare hot water for the men to bathe. The daily procedure was for us to carry water from the creek up to Jubilee and fill dozens of disused kerosene tins. Then build small fires under each, to heat up the water, so the men on their arrival could wash off the caked powder from the quarry or grime from the forests*'.⁴

Essentially then, this was a community of single men. The reuniting of families could take many, many years and for a few families it never eventuated. It was extremely hard for these men, especially as they came from a culture that had extended family and *paesani* gathering around to share in the nuclear family's social-economic life and the religious life, of the sacramental festivities of baptism, communion, confirmation and marriages.

³ Dorothy Owen. 'Echoes Through the Tall Timber', *The life and times of a Steam Man 1895-1984*. Published by Brunel Gooch, Australia 2001. Pg. 70.

⁴ Madeline Bertuola Zanatta in an interview with Diana Ruzzene Grollo in Coopers Creek 2002.

A number of factors contributed to the lengthy separation of the men from their families. Firstly, the Australian Government discouraged families from arriving into Australia during the Depression and later it did not offer any support. In fact, the Government enforced a strict sponsorship requirement. After 1928 it imposed a quota system: southern Europeans (Italians) were to comprise two percent of the total of British immigrants. As fewer British arrived, this inevitably caused a gradual reduction of Italian migrants and by 1937 the Australian Government stopped granting landing permits altogether to Italians. This sanction on Italian immigration to Australia continued until 1946.

Furthermore, the Immigration Act required the Italian father/husband to submit evidence that he could care for and maintain his family. For example, he was required to submit proof of means of support, bank accounts, work contract, letter from employer and any property title or related document. In addition, someone had to be nominated as a witness who could possibly assume responsibility of the care of the family.

There was just as much bureaucratic work required to be done in Italy, such as local council applications and fees, plus departure fees of one hundred and twenty Lire, costly physical medical check ups, vaccinations and general preparation.

The great distance between Italy and Australia was another huge obstacle to bringing out one's family from Italy. The voyage was over forty days' duration, requiring a substantial amount of money for the fare. Virginio Girardi paid 103 pounds for the passage on the ship *Esquilino* for his wife and two children. This was an enormous amount of money, considering the weekly wages for woodcutting was less than five pounds. The fees were nearly half of his entire annual wages. Keeping in mind that his weekly wage went towards his own upkeep, supporting the family in Italy and saving money for the paying of the passage. Lloyd Triestino shipping company offered passenger fees of one third up front and the remainder by monthly instalments with 9% interest. This system would put people into deep debt and was payable only if the breadwinner maintained his health and worked continuously.

Evidently, for some men with a large family it was almost impossible to bring family members to Australia. Needless to say, the wife and children in Italy felt totally



ABOVE Migrants from Treviso living in Jubilee in the late 1930s. (from left back row): Dovilio Girardi, Ermida Bettiol and Emma Girardi; (from left front row): Zina Bettiol and Libera Bettiol. Photograph courtesy Diana Ruzzene Grollo.

A tent shelter, made from hessian bags, used by Italian limestone quarry workers in Coopers Creek, Gippsland, c1930. Photograph courtesy B. G. Grollo.

abandoned and were possibly never reconciled. After all, communication was difficult at the best of times even if both partners were literate. The Italian families, so far away, assumed that the fathers/

husbands were having a great time in Australia.

By the 1930s several families had begun to arrive at Coopers Creek, including the families of Antonio Saviane; Angelo Bettiol, Raffaele Bertuola and Virginio Girardi, as well as the two Durante families and the two Bettiol families. These men managed with great sacrifice to bring out the whole family at once, because most of these families consisted of one or two children, whereas other men, especially those with large families, had more difficulty. Some brought out their families in stages, usually the boys first, then, all pooled their resources and brought out the rest. This strategy did not always work; as some family members remained in Italy and the children grew up to have a life of their own there. This happened to Ernesto Durante, who succeeded in bringing out the older son first, but the next part of the plan, that of bringing his wife and younger son and finally the girls, did not eventuate because War broke out and the Australian Government suspended its immigration intake.

Besides enduring loneliness and hardships, the *Trevisani* had to overcome language barriers and racial abuse. One racial incident occurred in early 1930s at Coopers Creek Hotel when all the men were celebrating pay day. Dante Bettiol, who had been singing, was talkative and enjoying a beer, surrounded by his *paesani* who were speaking in Trevisan. This infuriated one Australian man who rebuked them for not speaking English. There was jostling and an Australian man is reported to have spat into Dante's glass. Dante retaliated and an altercation ensued which threatened to turn nasty. Fortunately the other *Trevisani* intervened and prised Dante away.⁵ A similar racial incident happened in Kalgoorlie in 1934, which resulted in a riot leaving several men dead.

Perhaps because of their sense of alienation the Trevisan Community from Coopers Creek was in constant contact with the *paesani* in Melbourne. They often visited on weekends and other times Antonio Marchiori would drive people to the city. One place that was frequented by many was the Saviane boarding house in Preston.

Giuseppe and Nella Saviane ran a boarding house which had an important

role for the *Trevisani* community from Coopers Creek. As well as a boarding house, it was a meeting place for many *Trevisani* in transit. As people arrived from Italy they found temporary accommodation at the Saviane House. It was at this address that many families in Italy sent their letters in the hope that someone would forward them on. Many men moved about looking for work, especially during the Depression, so their relatives in Italy would address correspondence to mutual *paesani* with the hope that they might pass on the mail. In Angelo Zanatta's personal documents there are many letters addressed to the Bell Street premises, which were forwarded onto him in Coopers Creek. Sometimes the letters were delayed and his wife Anna in Italy reproaches him for not writing. Anna did not understand the circumstances in Australia and the time taken to distribute mail that arrived at the Bell Street house throughout the Italian community. At the weekends, the house became a centre for friendly games of bocce and cards over a cup of coffee. The *Trevisani* living in Carlton would also visit and socialise at the Saviane House.

There was further reinforced bonding of the community through the celebration of the sacraments and religious rituals. As families arrived, the *Trevisani* women from Coopers Creek and Jubilee gave birth to their children in Melbourne hospitals. Usually children were baptised in the city as well, sometimes at Saint Patrick's Cathedral, before the family returned to the country. Friends and relatives would gather in Melbourne to celebrate the religious ceremony. The godparents invariably were *paesani* or extended family. Godparents held a true responsibility. After the sacrament all would gather to eat, drink and sing to the health of the baby. Some *paesani* would make the special trip to the city for the occasion.

The community came together at other religious ceremonies as well, such as confirmation and matrimony, thereby strengthening relationships and networks within the community. We can imagine for example, how advice for employment opportunities would have been passed around at such events. It was this sort of occasion also which helped create the small community of *Trevisani* in Coopers Creek: word-of-mouth would have prompted many to venture there for work. Attending these celebrations in Melbourne was also

⁵ Maria Durante Girardi in an interview with Diana Ruzzene Grollo in Melbourne 2002.

an opportunity for *Trevisani* from country Victoria to receive much longed-for news from Italy. More importantly, these gatherings created a new and larger social world for the younger people; this is evident by the number of marriages, some by proxy, within the community in the late 1930s.

In 1939, the Black Friday bush fires impacted on the *Trevisani* community of Coopers Creek and Jubilee forcing many men to seek employment in the city. The fire damages had been extensive in the whole of Victoria, especially the Gippsland region. *The Argus* newspaper described the enormity of the event. It stated, 'with a blistering wind that reached a velocity of 70 miles an hour at times, and a record temperature of 114 degrees (45 degrees Celsius) in the city and as high as 120 degrees in the country yesterday. Friday January 13th was the most appalling fire day in the history of Victoria'.⁶

Two million hectares were destroyed and seventy-one persons lost their lives in the fire in Victoria; this casualty is still a record for Victorian bush fires. Some people had died through being caught out by the fire and others due to panic:

*'Some had tried everything to save themselves, some had gone to save themselves in the river and as trees and debris fell they lifted the water level, so that those who could not swim drowned. Others took safety in water tanks that had been surrounded by trees that caught fire. Consequently, the tanks heated up and the people died in the tank or jumped out and died in the fire.'*⁷

The resettlement of communities and rebuilding places of work started immediately. The Bertuola family, who had lost their home in Jubilee, was relocated to Coopers Creek. The local community, Italians and Australians, banded together and helped to refurnish a house for them. Some families such as Girardi, Bettiol and Durante moved to the city.

With the onset of the Second World War, the Australian Government introduced, in 1939, the Aliens Registration Act and the National Security (Aliens Control) Regulation, making life miserable for all Italians in Australia. Now, all Italians became 'enemy aliens'. Those people,



Letters addressed to the Saviane boarding house in Preston, which were redirected to the addressees who were working in Coopers Creek. The stamps are post marked 1936 and 1937. Photograph courtesy Dovilio Girardi.

newly arrived in Melbourne from Coopers Creek, as all other Italians, were confined to the city limits and had to report to the police station once a week. A total 4,727 people of Italian background were interned in Australia during the War.⁸ The media often generalised and portrayed Italians as Fascists, plotting against Australia's security. Between 1940 and 1942 '... the press and public opinion became increasingly jittery about the dangers of Italians being potential saboteurs, terrorists and the Fifth Columnists. There occurred countless instances of people reporting on Italian Migrants' of purportedly suspicious behaviour'.⁹

The *Trevisani* community from Coopers Creek and Melbourne spent most of the War years in a state of limbo, with travel restrictions, food rations, language restrictions, restricted ownership of cars, housing, radio and other. Several of the younger *Trevisani* men were forced into the Civil Alien Corp and at least one was interned.

6 *The Argus* 14 -1 -1939. Pg 8.

7 Madeline Bertuola Zanatta in an interview with Diana Ruzzene Grollo in Melbourne 2002.

8 Ilma Martinuzzi O'Brien. *Australia's Italians. 1788-1988*. Published by CO.AS.IT. Italian Historical Society, Australia. 1986. Pg 61.

9 Gianfranco Cresciani. 'The proletarian migrants; fascism and Italian anarchists in Australia'. *The Australian Quarterly*, vol. 55. è o 1, March 1979. Pg 5.

Quarrymen working in Coopers Creek in the late 1920s. Clockwise from left: Jack Meuleman, Tarcisio Costantin, Massimo Durante, Cavallin, Dona Toffoletto, Tony Marchiori and Luigi Bertuola. Photograph courtesy G.S. Favrin.

BELOW A copper smelter in Coopers Creek, c1925. Photograph courtesy L.M. Simeoni.



The lime kilns and quarry in Coopers Creek continued to operate during the War, as lime was deemed an essential industry. The families of Antonio Marchiori, Cesare Bettiol, Raffaele Bertuola and several other *Trevisani* continued to live and work there. However, Cesare Bettiol and Raffaele Bertuola remained unwillingly because of the restrictions imposed on them: Bertuola was forbidden to move to Melbourne until 1942 and Bettiol, even though he had bought a house in the city, was forbidden to move there until the end of the War. With the introduction of modern technology, the White Rock Company was able to operate with fewer men until 1952 when it closed.

Gradually, those living in the city found employment and after the War more *Trevisani* families bought homes in Melbourne's northern suburbs, where even today their children and grand children live. The second and third generations have continued the friendship fostered by the older *Trevisani*. The descendants have become part of the multicultural society contributing to the overall fabric of Australia's people.

