



CONSULATE OF MALTA IN SOUTH AUSTRALIA NEWSLETTER

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Migrants could enrich Maltese identity, says President Abela

Migration and the family key parts of President's last Christmas Speech (DECEMBER 2013)



Tim Attard Montalto

In the last Christmas speech of his tenure, the President of Malta His Excellency George Abela urged the Maltese to look back at the past year and cherish the achievements which they've had, whilst learning from the mistakes that they've made.

Looking back on 2014, Abela said that the year was memorable for a number of events, including a general election - which he described as being 'intense but civil' - the ongoing issue of immigration and the economic climate.

Referring to the March general election and the preceding campaign, Abela said that he was pleased with how the political leaders conducted themselves in the immediate aftermath of the election. He said that both Joseph Muscat and Lawrence Gonzi acted 'responsibly' in making sure that the transition from one government to another was a smooth one, adding that this should be seen as an example for future elections.

The President, whilst praising Malta's overall economic performance, cautioned that the country would still need to act prudently in a time of economic uncertainty. On migration, Abela said that Malta must make sure that tragedies such as the one of Lampedusa in which hundreds of migrants died should remain a 'one-off', and believed that Malta had done well in urging the European Union to help combat the issue. He said that whilst Malta had a reputation of being hospitable - and that this should remain the case - the country had obvious limitations and could not shoulder the burden of migration on its own. Abela urged Maltese to consider migrants as "a resource, rather than a threat", believing that the integration of such persons would enrich Maltese identity, not weaken it.

Pope's Christmas wish: hope for a better world



Wednesday, 25 December 2013, 16:42 , by **Frances d'Emilio, Associated Press**

Pope Francis offered a Christmas wish Wednesday for a better world, praying for protection for Christians under attack, battered women and trafficked children, peace in the Middle East and Africa, and dignity for refugees fleeing misery and conflict around the globe.

Francis delivered the traditional "Urbi et Orbi" (Latin for "to the city and to the world") speech from the central balcony of St. Peter's Basilica to 70,000 cheering tourists, pilgrims and Romans in the square below. He said he was joining all those hoping "for a better world."

In his first Christmas message since being elected pontiff in

March, he asked for all to share in the song of Christmas angels, "for every man or woman ... who hopes for a better world, who cares for others," humbly.

Among places ravaged by conflict, Francis singled out Syria, which saw its third Christmas during civil war; South Sudan; the Central African Republic; Nigeria; and Iraq.

In Iraq on Wednesday, militants targeted Christians in two attacks, including a bomb that exploded near a church during Christmas Mass in Baghdad. The separate bombings killed dozens of people.

The Vatican has been trying to raise concern in the world for persecution and attacks on Christians in parts of the Middle East and Africa. "Lord of life, protect all who are persecuted in your name," Francis said.

The pope also prayed that God "bless the land where you chose to come into the world and grant a favorable outcome to the peace talks between Israelis and Palestinians."

Francis then explained his concept of peace. "True peace is not a balancing of opposing forces. It's not a lovely facade which conceals conflicts and divisions," the pope said. "Peace calls for daily commitment," Francis said, reading the pages of his speech as they were ruffled by a chilly wind. Francis also spoke about the lives of everyday people, especially those struggling for a better life.

Recalling the hundreds of migrants who have drowned this year while trying to reach European shores, including many close to the Italian island of Lampedusa, Francis prayed that refugees receive hope, consolation and assistance.

He added that "our thoughts turn to those children who are the most vulnerable victims of wars, but we think, too, of the elderly, of battered women" and others.

New measures for Arriva will cost €3 Million a year

Article By: di-ve.com news

Bus fares for non-residents will be reduced to match those of ordinary residents of Malta as from Monday, Transport Minister Joe Mizzi announced this morning, in a measure that is expected to cost €3 million per year. Minister Mizzi addressing a press conference, at the Valletta bus terminus, regarding the agreement reached between Arriva and the Government. The controversy over different fares had raged ever since the Arriva service was introduced in July 2011, with the EU also intervening, telling the government to remove the discrimination.

Arriva, yesterday, bowed out after selling its assets to Transport Malta for a nominal fee. The government next week will issue a call for expressions of interest by companies interested in taking over the service, and Mr Mizzi hoped the process would be completed within a month.

When asked about costs that the government would be incurring during the transitory period, Minister Mizzi said officials were awaiting Arriva's audited accounts, but it was clear that the amount spent by the government would have to rise, not least because of the reduction of fares for foreigners and the introduction of new routes, which Transport Malta had estimated to a cost of €3 million.

Various measures would however be taken to improve efficiency and reduce running costs in the new system, said the Minister. He confirmed that all former Arriva workers have been retained and said the bus service will continue to operate normally.

Mrs Josephine Cauchi - A Maltese woman's 68 years in South Australia recorded



Malta is a long way from Australia but, in the heart and mind of Josephine Cauchi, the sun-drenched Mediterranean island is always close at hand. Josephine Cauchi has lived in Adelaide since 1922 and has never returned to her homeland. She lived in Adelaide and it was clear beyond doubt that she was very much a Maltese-Australian woman who thought of herself as Maltese.

When this article was written Josephine was nearly seventy years absent from Malta, Josephine Cauchi was still making Maltese lace in the traditional way, with the "trajbu" she brought out to Australia on the Orient liner Orsova, and spoke fluently the Maltese language. Mention the word 'Malta' and her eyes brightened. Our interview, conducted at Her home was in Glanville, a suburb of Adelaide. She remembered her childhood in Malta, the migration process and the problems of settlement in a new environment, and provided some valuable insights into life in Adelaide in the 1930s.

This exciting biography of Josephine helps to fill a gap in the writing of Australian history.

For too long, Australia's history was portrayed as the exclusive property of Anglo-Saxon and AngloCeltic Australians. Apart from occasional references to the Chinese, who were invariably regarded as 'the Chinese problem', the role played by thousands of immigrants from non-English-speaking backgrounds was overlooked. Oral history, which is a research technique based on the idea of learning directly from the reminiscences and interpretations of living people, has been useful in ensuring that a more complete picture of Australian history is painted.

Josephine Cauchi's reminiscences brought out, for me, the human side of the migration experience, especially as it affected young women. Migration is, in any situation, a different process for women than for men but, in the context of the prevalent Maltese culture of Josephine Cauchi's time, migration was a particularly traumatic experience. In Malta in the early decades of this century migration was seen as a masculine act. It was the men who made the first move, be they the eldest sons or fathers of a family.

Josephine Cauchi's father, Frank John Schembri, left Malta for Australia around 1915, when Josephine was only three. In Malta he had been a canteen manager on British Navy ships but, in Adelaide, his first employment was at Port Pirie's notorious smelters and, later, at Shearers farm implements factory. Frank Schembri's brother, Charles, had migrated a few years earlier but had settled at Sydney.

Young Josephine, and her mother, sister and brother, lived with her grandparents, Joseph and Concetta, at the dockside town of Bormla. Malta's natural deep water harbour meant that the island was ideally suited to servicing shipping activity and for many decades the Grand Harbour at Malta's capital, Valletta, was the Royal Navy's Mediterranean base.

The Royal Dockyard, as it was then known, was the hub of Malta's economy and the most important employer of Maltese labour. Malta's population in the 1920s was about 230,000 and the fortunes of the Maltese people relied heavily on naval and other shipping activity in the harbour.

Josephine's grandfather was a blacksmith at the dockyard. He, and his brothers who worked with him, would tramp their way back home after work up the steep stairs leading to their street. The crest of the hilly steps was invariably crowded with young children waiting for their fathers. Josephine Cauchi would join them, but her father was thousands of kilometres away in a mysterious land called Australia. She said, "I used to think, Oh wouldn't it be nice if there'd be a father coming up for me like these other children."

It would take seven years of hard toil in Adelaide before Frank Schembri could send for his family to join him. The passage money for Mr Schembri's wife and his two daughters and son was loaned to him by a well-to-do aunty who had a hotel in Malta. Such extended family support was vital, not just as a way of reuniting families overseas, but also for the survival of the wife and children in Malta during the husband's absence. Frank Schembri occasionally sent money orders back home but, as employment was erratic, the family really survived through the support of Josephine's grandparents. Josephine barely remembered the man who met her at the Adelaide wharves when the ship, *Orsova*, berthed on New Year's Day, 1922. She was three years old when she had last seen him and now, aged ten, she was taken to a strange house in a strange land. The house, which was situated on the corner of Hart Street and Russell Street, Glanville, had bedrooms upstairs but down below, facing the street, was a shop.

It was, from today's perspective, an old-fashioned general store or mixed business. Frank Schembri had put his many years' experience as a ships' canteen manager to good use in Adelaide and had started the little 'deli' with a loan from a

Maltese friend who worked on the Adelaide wharves, Harry Cauchi (who, despite having the same surname, was not a relation).



The Schembris on their ice-cream truck in South Australia Photographs courtesy Joseph Dermenia

Josephine was not at all happy in Australia. 'We had to work very hard when we came here,' she admitted, 'because when you've got a business you have got to all hop in, you know, kid or not.' Home-sickness badly effected her: 'I was so home-sick, I used to look at the sky and I used to say to myself, 'Oh my God, that's the same colour as the one in Malta! That's the same sky!'

In 1923, following the birth of his first Australian-born son, Frank Schembri purchased machinery for the manufacture of ice-cream at the back of the shop and, later, expanded the plant into a soft drink factory which took over the house next door. The shop has a place in the local history of Adelaide as it was located at a corner known as Martin's Corner, where the unemployed often gathered during the depression.

In recalling the depression years, Josephine Cauchi said that "people used to come in (to the shop) for half a candle, two cigarettes, a permeth of vinegar, threepence of fruit cut thin ... or a quarter of butter or a couple of rolls". Such were the stringent times that "a woman used to come in for some marrow and ask for the seeds to be taken out because that would weigh a bit more". Moreover, a system of bartering took place whereby, for instance, an empty beer bottle would be exchanged for two cigarettes. They were hard times in which the Schembri family was generous in giving credit to others. "If all the people paid us back what they took," Josephine Cauchi stated, "we'd be rich now."

Apart from the depression, the nature of the family business placed enormous strain on Josephine, especially when her father set up an outlet at the local Semaphore beach. 'You'd be there till midnight serving,' she said 'and then you had to come home, go back to the factory, and fill up these little "Dandies" (ice-creams) for the next day It was hard because you were working in the house, and working in the shop, and then, three o'clock, go down there till midnight.' In the ice-cream factory, Josephine was on the ice-breaker, crushing ice which was then packed with salt to keep the ice-cream from melting. 'I used to be there,' she recalled, 'barefooted in the water ... I mean, what could you do? I wasn't allowed to go and work outside like other girls.'

The latter reference to not being able to go out to work indicates the extent to which Josephine Cauchi had a traditional Maltese family life in Adelaide. Discipline was strict, and she was not allowed to go to the movies, let alone seek employment outside the family home. She did all the cooking for the family, including such Maltese favourites as baked macaroni, minestra and pastizzi.

Religion, the Catholic faith, was a key aspect to Maltese identity. In Malta, Josephine Cauchi said, 'You couldn't be anything else (but religious) because everyone was.' In Adelaide, her mother maintained both the faith and its rituals. The Rosary was said every night at home and candles and oil lamps were lit each day. 'If anyone was going to have a baby,' Josephine Cauchi told me, out comes this holy picture, which is supposed to help.' The presence of Maltese priests in Adelaide in the 1930s and 1940s was a morale-booster to the Maltese community there which, incidentally, numbered about 240 Maltese-born persons.

Religion, and secular meeting places such as the Maltese Club in Hindley Street, Adelaide, were vital for the Maltese to be able to support themselves in an often hostile economic and social environment. Prejudice against immigrants, especially those from non-English speaking backgrounds, was among the problems confronting the Maltese in Adelaide. Josephine Cauchi remembered a particular example: '... we had the shop there and up the corner there was another shop, another chap opened a shop, and he used to write on his window with chalk or something... "Shop Here Before The Day Goes". You can take it both ways! Before the day finishes, or before the "Dagoes" on the corner'. Despite the difficulties, the Schembri business survived until 1966 when the premises were demolished to make way for highway development. Josephine married a Maltese, Frank Cauchi, who had migrated from Gozo a couple of years before her own move. He had worked in an Adelaide shipyard and passed away, suffering from an industrial illness, in the mid-1970s. He left behind Josephine and their children, two boys and two girls. Before leaving Malta for Australia, Josephine's favourite aunty, Rose, had told her: 'In Australia, it's so good even the water dances in the jug.' Nearly seventy years later, however, Josephine Cauchi looks back on her childhood years in Malta with great affection. 'I was so happy there all the time,' she said, and then we came here and had to change our way of living all the time, you know, work, work, work, all the time, no pleasure.'

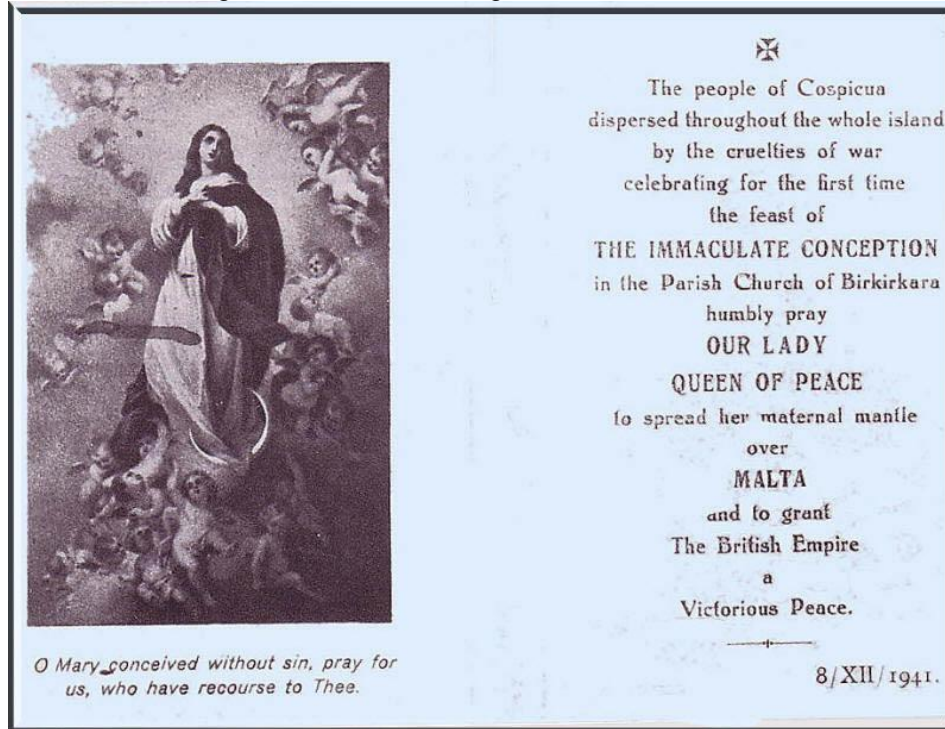
REMEMBERING WORLD WAR TWO – COSPICUA (BORMLA)

The area which today bears the name of Bormla (*Città Cospicua*) was already inhabited during megalithic times. Three megalithic structures were found together with many shards, tools and flints.

During the Phoenicians, Bormla served as a refuge for their ships. Burial places were found in the valley of Ghajn Dwieli and by the sides of the hills of Ta' Ġerman and the hills of Ta' Kordin.

During the Carthaginian and Roman occupation of the island, the Harbour facilities of the creek had been enhanced and exploited, but this time activity shifted to the other bay of Bormla, Dockyard Creek at the foot of the valleys between St. Margerita, Tal-Ġonna and Ta' Ġerman. Legends say that St. Paul had left the island in 61 A.D from this Creek.

The decades before World War II saw Bormla at its golden age. During the First World War, Bormla hospitalised various regiments, but World War II inflicted severe damages and losses to both population and architectural heritage, including the church of the Immaculate Conception. Bormla's population flocked into rural villages for refuge from the incessant bombing of the drydocks - the main target for the Axis bombings.



A Holy Picture printed on 8 December 1941 during World War 2

**Bormla's
Parish
Church**



World War II: Malta--Evacuating Children (1939-40)



In this photo - The British evacuated some children from Malta during the first year of the War. We do not yet know how many or when. Here we see some of the Maltese children in Britain. We are not sure just where, probably not London. The wire service caption read, "Milk from U.S. donations for young refugees: Maltese children refugees receiving donations of milk bought with funds sent by Sunday school children of the United States." The photograph was dated September 3, 1940. This was of course at the peak of the Blitz. The children are in a large town or city. One with a Mayor. He is dressed in his robes of office giving out the donated milk.

When Italy entered the War, the Admiralty debated evacuating Malta. While Churchill decided to hold the island, this did not preclude civilians from

evacuating. Some Maltese children were evacuated to England. We thought they were mostly British children living with their families on Malta, but many of the children and teenagers here in England look Maltese and not just British. So apparently the evacuations were not limited to the British. We are not sure just when these evacuations took place. Before the fall of France, it was a fairly easy matter to evacuate children from Malta. We do not know how many children were evacuated. We know that many British children stayed on the island. After the fall of France (June 1940), evacuations became more difficult. Even so, Malta was not a major Axis focus. This changed when The Germans dispatched Rommel and the Afrika Korps to save the Italians in Libya (March 1941). Malta became the cornerstone in the British efforts to interdict Axis supplies to Libya. It is at this time that the Germans began to focus on Malta. The Luftwaffe was deployed on Sicily and Sardinia (September 1941) to bomb the island and prepare for an invasion. Evacuations as a result became virtually impossible.

Friday, December 27, 2013, Funeral carriage back on the road



Residents of Birkirkara were surprised this morning to see this antique horse-drawn funeral carriage in Valley Road.

Such carriages were phased out in the 1960s, when they were replaced by motorised hearses.

Photo - John Borg -

mynews@timesofmalta.com

THE RIOTS OF THE 7 JUNE 1919

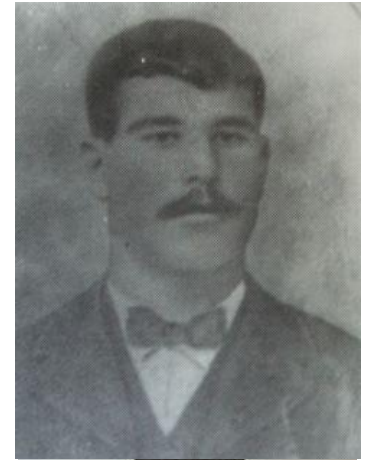
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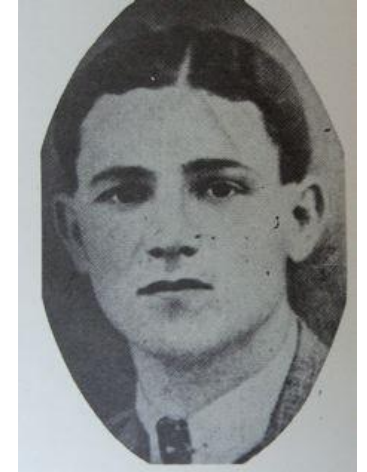
Guze' Bajada



Karmenu Abela



Wenzu Dyer



Manwel Attard

Sette Giugno (Seventh of June) is one of Malta's national days. It is the day to commemorate the death of four Maltese rioters on June 7, 1919. The incident is now marked as a day when Maltese nationalism first surfaced during the British Colonial period. This was a time when Malta's economy was dominated by its status as a military outpost. The price of grain had risen sharply, and prices of bread were to increase. This was largely due to the fact that Maltese merchants were crippled by the costs of insuring their cargo, due to the threat to shipping in the Mediterranean.

The flour merchants pleaded with the British government of the time to allow a subsidy, but they were scoffed at. And so, bread prices spiked and the life of Maltese people went from hard to harder. On the day, they converged on Valletta, and the government of the time had no idea what was in store. It completely underestimated the gravity of the situation.

The first spark of unrest centred on the Maltese flag defaced with the Union Jack flying above the "A la Ville de Londres." This incident sparked the uprising. The death of the President of the Court some days earlier had required all governmental departments to fly the Union Flag at half mast, including the Bibliothèque buildings in Pjazza Regina, and the meteorological office.

The crowd moved on to the meteorological offices, housed in a Royal Air Force turret. After breaking the glass panes, the mob entered the offices ransacking and destroying everything inside. Some individuals climbed onto the turret, removing

the Union Jack and throwing it into the street. The crowd burned the flag along with furniture taken from the offices nearby.

In Strada Teatro, the offices of the Daily Malta Chronicle were broken into, with pieces of metal jammed in the workings of the presses to break them. While this was taking place, other crowds were attacking the homes of perceived supporters of the Imperial government and profiteering merchants in Strada Forni. Ten soldiers, led by Lieutenant Shields, approached the offices of the Chronicle, which were surrounded by a crowd which then began to throw stones and other objects at the soldiers. The same happened in Strada Forni, where six soldiers were trying to stem a crowd of thousands.

The soldiers broke and opened fire. The first victim of the uprising, Manwel Attard, fell in front of the Cassar Torregiani house. Other individuals were injured. Gużè Bajada was hit near Strada Teatro, and fell on top of the Maltese flag he was carrying. The officer in charge began shouting for the firing to cease. Meanwhile, in the Chronicle offices, an officer ordered his men outside, since there was an evident smell of gas in the building. To clear a way out, the officer ordered a soldier to shoot low, away from the crowd. This shot hit Lorenzo Dyer, who tried to run away.

Disturbances continued the next day, with crowds attacking the palace of Colonel Francia, who also owned a flour-milling machine. Royal Malta Artillery soldiers were used to protect Francia's house, but they did not fire on their own people. The crowd forced its way in and threw furniture, silverware and other objects outside. In the evening, one hundred and forty navy marines arrived, clearing the house and street of crowds. Karmnu Abela was in one of the side doorways of Francia's house, calling for his son. Two marines proceeded to arrest him, and when he resisted, a marine ran him through the stomach with a bayonet. Abela died on June 16.

Zeppi Harruba (Carob Liqueur) 70cl



The carob tree, in Maltese called Harruba (*Ceratonia siliqua*) has been a prominent component of the Maltese vegetation for several centuries. The fruit beans of this tree, also known as 'St. John's bread' formed a substantial part of the diet of the local population during the hard times of World War II. Carob beans, harvested by Maltese farmers, are crushed, roasted and boiled to produce a syrupy liquid with aromas and colour reminiscent of cocoa to which orange extracts are then added. Zeppi's Harruba liqueur can be served chilled, on the rocks or can also be taken neat to close off an exquisite meal. Harmless sediment may form at the bottom of the bottle due to the nature of the product.

Nation's first Aboriginal war memorial, at Torrens Parade Ground, unveiled in Adelaide



The Governor-General Quentin Bryce lays a wreath at the new Aboriginal and Torres Strait Islander War Memorial. Picture: Kelly Barnes Source: News Limited

LOWITJA O'Donoghue says the unveiling of the nation's first memorial to all Aboriginal and Torres Strait Islander servicemen and women was a deeply moving moment.

The Aboriginal leader and former Australian of the Year said she was thrilled the \$1 million memorial, which features two bronze figures representing male and female indigenous veterans in the northwest corner of the Torrens Parade Ground, had finally opened.

"I'm thrilled to bits that we are doing this for those who joined up for the love of country, even though their government didn't recognise them," Professor O'Donoghue said.

Lowitja O'Donoghue with Governor-General Quentin Bryce. Picture: Kelly Barnes Source: News Limited



She laid a wreath in the colours of the Aboriginal flag and described the occasion as deeply moving.

Governor-General Quentin Bryce officially unveiled the memorial.

The Boer War, more than 110 years ago, marked the first time Aboriginal soldiers served on active duty with Australian services.

The first Aboriginal woman to join the Royal Australian Navy, Marj Tripp, echoed Prof O'Donoghue's sentiments.

"It's been a long time coming but finally, we have this recognition and a place to honour our people who served," she said.

"When I joined up, I wasn't considered a citizen of this country, but it was for the love of country that we all served." Ms Tripp enlisted at the age of 17 in 1963.

RSL state president Tim Hanna said that Aboriginal and Torres Strait Islander soldiers were treated as equal by the Defence Force long before they were by the wider community.

"As soon as they left Defence that equality was lost for many," Brigadier Hanna said.

"This is an important way to recognise their vital contribution."



AUSTRALIA DAY 2014

In 2014, Australia Day will be celebrated on Sunday 26th January, with a replacement holiday on Monday.

Australia Day is celebrated on January 26 and commemorates the first landing in Australia by Captain Arthur Phillip. Between January 18 and 20, 1788, the First Fleet of 11 ships sailed into Botany Bay to set up a penal colony there but the bay proved to be unsuitable. Captain Phillip took a team north and named the area on the south shore of Port Jackson as Sydney Cove. The formal establishment of the colony occurred two weeks later on February 7.



Most Australians consider January 26 with national pride, flying the Australian flag from businesses, homes, cars and even their babies. They attend festivals, fireworks, community and sporting events or gather for family barbecues at homes, parks or on the beach. Some indigenous Australians take offence at the celebration of Australia Day and consider it the day that their homeland was invaded.

The spirit of Australia Day is the strength of Australians doing amazing things together.

NEXT EDITION – AUSTRALIA DAY SPECIAL



Melbourne Cricket Ground

From Wikipedia, the free encyclopedia



The **Melbourne Cricket Ground (MCG)** is an Australian sports stadium located in Yarra Park, Melbourne, Victoria, and is home to the Melbourne Cricket Club. It is the tenth-largest stadium in the world, the largest in Australia, the largest stadium for playing cricket, and holds the world record for the highest light towers at any sporting venue. The MCG is within walking distance of the city centre and is served by the Richmond railway station, Richmond, and the Jolimont railway station, East Melbourne. It is part of the Melbourne Sports and Entertainment Precinct.

Internationally, the MCG is remembered as the centrepiece stadium of both the 1956 Summer Olympics and the 2006 Commonwealth Games. The open-air stadium is also one of the world's most famous cricket venues, with the well-attended Boxing Day Test match commencing on Boxing Day (26 December) each year. Throughout the winter, it serves as the home of Australian rules football, with at least one game (though usually more) held there each round. The stadium fills to capacity for the AFL Grand Final in late September.

The MCG, often referred to by locals as "**The G**", http://en.wikipedia.org/wiki/Melbourne_Cricket_Ground_-_cite_note-4 has also hosted other major events, including International Rules between the Australian Football League (AFL) and Gaelic Athletic Association, international Rugby union, State of Origin series (rugby league), FIFA World Cup qualifiers and International Friendly matches, serves as the finish line for the Melbourne Marathon and also major rock concerts.

Until the 1970s, more than 120,000 people sometimes crammed into the venue – the record crowd standing at around 130,000 for a Billy Graham evangelistic crusade in 1959, followed by 121,696 for the 1970 VFL Grand Final. Grandstand redevelopments and occupational health and safety legislation have now limited the maximum seating capacity to

approximately 95,000 with an additional 5000 standing room capacity, bringing the total capacity to 100,024. The MCG is listed on the Victorian Heritage Register^[5] and was included on the Australian National Heritage List on 26 December 2005.^[6] It is referred to within Victoria as the "Spiritual Home of Australian Sport".



Maltese American children in traditional costume celebrate their homeland in the 40/50s

Read more: <http://www.everyculture.com/multi/Le-Pa/Maltese-Americans.html#ixzz2okHJNrGn>

Emigration of Maltese hailed as the ‘Safety Valve’

In a small country with limited resources, the threat of overpopulation is normally always present. For centuries the Maltese Islands have felt the need to resort to the safety valve of emigration in order to check the size of the population. Emigration on a large scale has been a feature of Maltese life since the early years of the 20th century. When the mad fury of the Second World War finally abated, in the immediate post-war period, successive governments have felt the need to give official encouragement to a comparatively large-scale emigration movement that reached its peak in 1954 and continued on during the 50's and 60's.

Organised and subsidised emigration became a basic policy that ruled the Maltese from 1945 to the years of the 1970's. The people of Malta were told that emigration was the only solution to the problem of overpopulation and unemployment. The choice of the Maltese after the WW2 was not very different from that which faced them in 1918. They had either to emigrate or else face stark economic hardship. In the words of those who held power in their hands emigration was hailed as the ‘**Safety Valve**’ of the nation. Intensive propaganda was carried out in the squares of every town and village so much so that many had the impression that to solve their problems all they had to do was to pack their belongings and leave.

The effort to convince those who were either unemployed or else had poorly paid jobs soon produced its desired effects. From 1945 to 1979 almost 140,000 (the bulk of which emigrated in the 50's and 60's), men, women and children left the land of their birth with a population that averaged about 300,000.

While Colonial and Maltese administrations did all they could to relieve Malta of some of its best inhabitants, they did not seriously consider the long term effects that such a haemorrhage (bleeding) would have on the future development of Maltese society. The Safety Valve certainly worked for a number of years, but the human suffering brought about by a policy of sustained emigration never features in the statistics published by the Department of Emigration.

The main receiving countries in the 50's and 60's were Australia, Great Britain, Canada and the USA. Migrants to Australia by far surpassed those who chose to emigrate to other countries. They also tended to settle permanently and the rate of returnees was relatively low. On the other hand migrants to Canada and particularly those who went to the United Kingdom, tended to go back home in considerable numbers. The restrictive policy of the US Government hindered the development of the Maltese emigratory movement on any appreciable scale. However it must be stated that Maltese settlements in the English-speaking countries were largely characterised by their permanency. The process of uprooting oneself in order to start life again in an alien environment was distinctively painful and difficult, but for the majority of Maltese migrants it was also a successful one.

The decline of emigration came about with the emergence of modern Malta as an independent, small and dynamic nation determined to look after its own people rather than preferring to see them go to other places.



Maltese sugar-cane cutting gang in Queensland, c.1918. Some of the cutters pictured in the photo may have traveled on the Gange. What can be deduced about them from carefully looking at their facial features and manner of dress? Note the cane cutting knives. In those days, all the cane was cut by hand.

(photo courtesy of Barry York)

From Malta's pounding to a new life in Australia

22 Aug 2012 by [The Record](#)



Felix and Rita Calleja survived the terrors of the German bombing of Malta during World War II to start a new life and family in Australia.

PHOTO: Paul Calleja

Seventy years ago Felix Calleja and Rita Grech stood at the altar of the Hal Lija Church of the Transfiguration in Malta and took their marriage vows, promising to be true in good times and in bad, for richer, for poorer, in sickness and in health; till death do them part.

War determined that these vows would first be tested in the bad times.

Nazi bombs destroyed many of their engagement presents the night before the wedding and rained down near their village during the ceremony, shaking the church and terrifying the congregation.

The raids recommenced in early evening and continued through the night, forcing Felix and Rita to spend their first night as a married couple in a cramped and damp cellar, sheltering from the menacing bombs with a dozen or so frightened friends and strangers. Starvation times followed, forcing Rita, now expecting her first child, to stave off hunger pains during the night by eating carob seeds.

Then came the sleepless nights as her new-born cried for food she could not supply.

Shortly after war's end Felix and Rita experienced a new depth of pain with the loss of their second child who died at 10 months old from the poor health conditions of post war Malta.

Migration, resettlement a world away from Malta and raising eight children in a liberal society that challenged the values of conservative Malta, all tested their vow to stay together in bad times.

But good times eventually arrived and largely stayed to this day.

Their eight children carved out successful careers for themselves, married and produced 24 grandchildren who, in turn, produced 17 great-grandchildren – at the last count.

They are now in the first year of their ninth decade and, although they have the expected ache and pain, companions of old age, both are in relatively good health. The couple are also of sound mind, have good eye-sight and mobility, even if a little restricted. But their greatest asset is their family of 49 descendants who are close to them and are always ready to keep their good times rolling on.

Source: *The Record* is the weekly newspaper of the Roman Catholic Archdiocese of Perth published on Wednesdays. *The Record* is Australia's oldest weekly newspaper, having being established in 1874. *The Record* provides a wide range of content - local, national and international news, film, video and book reviews and opinion columns from a Catholic viewpoint.

We would like to hear your ancestor's story. We will publish it in the newsletter for history's sake and for future generations.



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100 YEARS OLD AND STILL SPARKLING

TIMES OF MALTA Saturday, December 28, 2013
Waylon Johnston

Playing tombola, staying active and never fighting with friends are some of the secrets to a long and happy life, according to Margaret Roberts who celebrated her 100th birthday yesterday.

Sitting cosily in her chair at her Floriana home, with a blanket over her legs, Ms Roberts received a visit from Minister for the Family Marie-Louise Coleiro Preca, who gave her a bright bunch of flowers. Nine members of

Ms Roberts' family flew in from Canada to celebrate the special occasion, keeping a promise made two years ago. Packed into her living room, they watched as reporters and a television crew asked Ms Roberts about the secrets to longevity.

Speaking in a light and quiet voice, she said she played a lot of tombola, was always on the go and never fell out with friends.

As testament to keeping fit and active, she said she had even travelled to see the family in Canada and took the long haul flight all alone at the ripe old age of 94.

Reminded of a funny incident, Ms Roberts recalled that after former Prime Minister Dom Mintoff won the election, she had wanted to celebrate but was cautious because her late husband, John, was not keen on politics.

She told him she was going to Mass but instead climbed on to the back of a truck to take part in the victory celebrations, only to be caught on camera and filmed for the evening news – which her husband watched.

Needless to say, he was not very happy.

The Three Wise Men: From Italy to Malta, from Mellieħa to Għajnsielem



For another year the Għajnsielem Local Council will be collaborating with the Mellieħa Local Council in commemorating the arrival of the The Three Wise Men at the largest live crib in Malta and Gozo. This year this will be done with a slight difference.

On Saturday 4th January 2014, The Three Wse Men will be arriving on a flight from Italy and will be greeted at the Malta International Airport by a delegation led by the two local councils. The arrival of these Three Kings, at around 12.30pm, will start this commemoration as they leave on their horses from the airport.

On Sunday 5th January 2014, their voyage takes them from Selmun at 09.00am to the Mellieħa Parish Square. They will be accompanied by children hailing from Mellieħa and they will also be escorted by Roman soldiers. The Three Wise Men will be making a

brief stop at Dar il-Madonna tal-Mellieħa at around 09.45am, and from there they will make their way to the Parish Square. Once there a re-enactment of Roman times will follow, with the main parts being that of Herod and The Three Wise Men.

From here they will continue on their way to Gozo to announce their visit at the live crib in Għajnsielem.

The Mellieħa Local Council would like to thank the Għajnsielem Local Council for wanting to collaborate on this event. An event which traditionally marks the end of the Christmas and New Year festivities. The Mellieħa Local Council wishes everyone a New Year filled with prosperity, joy and health.



HOW TO MAKE SAUSAGES KIF TAGHMEL IZ-ZALZETT

They taste great and are pretty easy to make at home, here's how.

Equipment

- You're going to need a Mincer. These can be purchased from kitchen supplies stores or online.
- Stand mixers like a Kitchenaid do have mincing attachments also.
- The next essential piece of hardware you'll need is a SAUSAGE-STUFFER. They can be purchased in

a range of sizes from kitchen supplies stores or online.

- Again stand mixers can come with attachments for stuffing sausages.

Recipe For Pork, Sage And Fennel Sausages

Makes around 20 depending on the size of the sausage you'd like to make

Ingredients:

- 1 whole pork shoulder cut into 3cm chunks.
- 3 metres sausage casings (ask your butcher for this when purchasing the shoulder).
- Handful of fresh sage, chopped.
- 2 tbsp. fennel seeds.
- 2 cups (500ml) dry white wine.
- Salt to season the shoulder mince.

Method:

1. Clamp the mincer to the kitchen bench or table and then feed the meat through the top, turning the crank as you feed. Use a tray to catch the mince.
2. Dry roast the fennel seeds on a medium heat in a small frying pan until aromatic.
3. Using a mortar and pestle, grind the fennel seeds into a fine powder.
4. In a large bowl, combine the minced pork shoulder, white wine, sage and ground fennel seeds.
5. Season with salt and mix everything by hand until well combined.
6. Take a spoonful of the sausage mixture and fry with a few drops of olive oil in a small frying pan until cooked. Taste the sausage meat, checking if it needs more salt and add to the mixture if needed. Repeat until seasoned to taste.
7. Load the canister of the sausage stuffer, packing down tightly with your hand to make sure there aren't any pockets of air.
8. Select which nozzle you want to use (the wider the nozzle, the thicker the sausage) and attach it to the sausage stuffer. Then, grease the nozzle with a little olive oil to stop the sausage casing from sticking.
9. Find the end of casing and gently pry it open and feed onto the nozzle. Tie a knot in the end of the casing and pull flush up the end of the nozzle where the sausage meat will come out. Trim off the excess casing.
10. Gently turn the crank so that the sausage meat comes through the nozzle into the casing. Don't turn the crank faster than you can handle the sausage forming into the casing.
11. When you've exhausted the sausage meat, pull off 10 cm of casing and cut close to the nozzle, then tie small knot at the end of the sausage.
12. So now you're left with one long sausage. To tie into links, hold a length of about 8 to 10cm of sausage in your left hand gently twist with your right hand to form a link. Repeat until all the sausage are made into separate links. That's all you need to do to make delicious homemade sausages in your kitchen. Try experimenting with flavours; the options are almost endless.

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