



VICTORIA UNIVERSITY
MELBOURNE AUSTRALIA

*Ecoso exchange newsletter : ecological, sociological
and political discourse 2/52; June 1999*

This is the Published version of the following publication

UNSPECIFIED (1999) Ecoso exchange newsletter : ecological, sociological
and political discourse 2/52; June 1999. Ecoso exchange newsletter, 2 (52).
pp. 1-10.

The publisher's official version can be found at

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Ecoso Exchange Newsletter
Crow Collection Association
Ecological, Sociological and Political Discourse

Ecoso 2/52, June 1999

Incorp. No A0022696P

About this issue - Subscribers will recall the announcement in Ecoso 2/51 that this issue would contain the major speeches from the gathering to honour the life & work of Ruth Crow, on May 21. (We have not reprinted speeches by John Dick and Jack Crow which are already available in print in the booklet of tributes *Tomorrow is a Glorious Day*). Inside the cover wrapper we reprint the obituary from the *Australian Newspaper*, written by Ann Morrow and others. There is some follow-up information from Ecoso 2/51 Public Open Space issue on the State Government's rushed legislation to give retrospective sanction to the Royal Park landgrab. We also give notice (p.10) about the 20th Anniversary of *Seeds for Change* Seminar to be held on Saturday July 17, following the AGM. See you then!

About the May 21 function - Those who were able to be at North Melbourne on this night found the hall filled to overflowing. Camel Shute, one of those spoke from the floor, recalled Ruth's idea of 'socialism through socials' which gives something of the flavour of the night. (Let us know if you would be interested in ordering audio & video tapes of the function) The Trade Union Choir led singing which was at times rousing - Solidarity, Joe Hill & the Internationale - and at other times reflective - Drops of Water. There was a booklet of tributes (see order form p. 9), there was abundant food & drink, there was a children's program, there were displays, beautiful flowers, incidental music and ushers! Well done to all who laboured hard & long to make the evening such a resounding success.

Special acknowledgement must be made:-to the team who worked on the night, for those who sent contributions for the booklet of tributes, and to many organisations who have contributed to the function including Victoria University especially the Print Room team, the City of Melbourne for the use of the venue, the North Melbourne Football Club for help with equipment, and Radio 3CR for recording the evening.

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Ruth's contribution to socialist theory.

The image of the left and the communists in the early 1960s was of male, middle aged, blue-collar trade unionists who were Soviet agents. Ruth Crow was first a communist activist in the 1930s and 1940s a period when the left and communists clearly did not fit this mould. Communists were active in the arts creating a strong and progressive Australian identity. In the army they fought fascism. In the peace movement they built the broadest possible coalition to prevent a further war. In the unions they looked beyond narrow economism to push rights for women, workers in Indonesia and indigenous people in Australia. In the community they built social services and combating poverty and expanding opportunities for education. In this period Ruth was involved in anti-fascist activities including support for Spain, she was a pioneer in the development of children's services, and for better nutrition to overcome the effects of poverty, and she was an activist in the peace movement. As the founding organiser of the Junior Eureka League for girls and boys aged 10 to 16 (with Audrey Blake & others) Ruth helped to develop a progressive and community orientation amongst many young people.

In the Cold War the left and communists were in many cases forced back into a narrower role but not Ruth. For example in her work with the local sports clubs, mothers clubs and many other local community groups, she combated the cold war and made links to the peace movement.

In everything Ruth did, her method of work was:

- develop unexpected alliances,
- find a modest but unconventional catalytic action which reflects that alliance and linkage of issues,
- do not tolerate laziness - give everyone who is prepared to be involved a job even if it is a tiny job - they will learn by doing, and
- recognise that every campaign must have clearly planned stages- a vision which is ambitious enough to be exciting but not so ambitious as to be seen as unachievable and some short-term and medium term achievable goals.

In my view this is the essence of building a movement for social change. It is the exact opposite of the method of work of the ALP factions and the internal politics of many unions. I worked closely with Ruth and Maurie in writing *Make Melbourne*

Marvellous and in the campaigns to protect and extend public transport. In this work they used this approach. With *Make Melbourne Marvellous* the idea was that the concept of 'marvellous Melbourne' was now 100 years old but the reality was very tatty. A new vision was needed. In that book we made an attempt to update the Marxist concepts to include feminism, ecology and community. The short-term goal was achieved - publicity and attention- but the medium term goal of an alliance around a reformist program, which linked various progressive forces, was not.

Ruth was not narrowed or worn down by the Cold War. From the late 1960s onwards she was, with Maurie, one of the forces that enabled the communist party to become part of the New Left rather than a fossil of the past. She was a passionate advocate both within the party and outside of women's rights, the need for ecology and protection of the environment to be central to a new socialist vision, the need for development of the community and for local action.

An enormous amount has been achieved by these movements. Uranium mining and the nuclear industry has been limited. Many areas of the natural environment such as the Franklin have been saved. The strategy plan for Melbourne, in which Ruth and Maurie were so important, prevented the total destruction of our city. And children's services and quality community child care in particular has become much more widespread.

Ruth believed that the alliance between the unions and the community groups was the central dynamic to achieve lasting progressive change. She saw the communist tradition as a key factor in bridging what she saw as a wide cultural gulf between these forces. She and Maurie believed white-collar unionism was a very important part of this process. Within the party Ruth fought against those who placed too much emphasis on blue collar unions, who didn't make the environmental movement issues central, and who thought social change would occur in the workplace or in Government and forgot about the need for a diverse and vital community which provided the support and the social conditions for people to gain confidence to use their abilities to the full.

Ruth opposed the move to "work based child care" as opposed to community based centres. Now of course the tradition in Eastern Europe and China had been to enable women to work and improve

education and nutrition through work based childcare. In cities like Melbourne one of the major problems Ruth and Maurie tried to tackle was that poor planning meant workers had to travel many hours a day to get to and from work. Ruth could see that in certain cases (e.g. nursing mothers) having the child care associated with work made sense, but in most cases she believed that building the link between children and parents and the local community was important. I agreed with her - unions that wanted to fight for childcare should do it in alliance with the community groups - not as an isolated workplace demand. The changes in the labour market (with workers changing jobs more often) I think makes Ruth's position even more relevant.

Ruth was a founder of community childcare. One of the greatest crimes of the Howard Government has been its massive attack on community childcare. The removal of operational subsidies has led to the closure of many community childcare centres. One of the least challenged aspects of the economic rationalist ideology is the concept of "targeted welfare services" and the "removal of middle class welfare." The concept of community which Ruth correctly saw as central to a socialist vision, must be built on universal services. The whole community must own the education, childcare, library, neighborhood houses, public transport, and community health centres. What is happening is that the more wealthy are encouraged to move to private schools, private health insurance, private child care arrangements, and private transport with tax concessions for company cars and parking. This returns public and community services to the "poor house" charities of the last century, it destroys the breadth of their political support base, and it undermines the capacity for alliances for social change. The concept of user pays and targeted services runs directly counter to a fundamental move to empowerment, redistribution, and social justice.

Ruth was not on about community where everyone is a busybody and interfering in each other's lives. She was a great advocate of the "nodding" relationship that gives people a sense of belonging, a sense of security and the opportunity for deeper contact only when they want it. Ruth and Maurie in my experience provided a great deal of support and guidance to others to make them more effective agents for change - for example many of the more progressive Melbourne City Councillors received regular advice and support.

Ruth made many contributions - she developed many activists by building their skills and confidence, she helped improve the lives of many people and she built or strengthened a number of progressive institutions including community childcare, community health, and progressive planning bodies. However, I also believe that she made a significant contribution to the theory and practice of the movement for a fairer and better society: a significant contribution to socialist theory.

Have a look at the piece she wrote in 1981 (which was adapted in *Make Melbourne Marvellous*) on linking trade unions and urban action. Here she clearly identified that blue-collar workers suffer alienation at work and they escape this through solidarity on the job whilst white-collar workers suffer from anomie and to feel human they unite with others off the job by creating community. She said that the danger with blue-collar unions is that the search for immediate results deteriorates into reformism and charismatic leadership, which isolates the union from broader unity. (In the era of enterprise bargaining this has of course become even truer). She said that community action also has a tendency to deteriorate into parochialism and thereby destroy coalitions. She then pointed out that the antidote to reformism and parochialism is to campaign around wider issues beyond the workplace and the beyond the particular community. In the 1981 example Ruth saw this unity and linkage around - Energy, Equity, Employment, Environment, and Enjoyment.

She then quoted Marx from *Theses on Feuerbach* "The materialist doctrine that men are products of circumstances and upbringing and therefore changed men are products of other circumstances and changed upbringing, forgets that circumstances are changed precisely by men and that the educator must himself be educated". After correcting for the sexist language, she said, this was still true. Ruth proved in her life that we can and must change history - we can't wait around for the right circumstances and hope that new technology or the market will create a just society.

Julius Roe, Acting National President, Australian Manufacturing Workers Union. Formerly National Committee member, Communist Party of Australia.

Ruth's membership of the Union of Australian Women.

Anne Sgro'

Ruth was a foundation member of the Union of Australian Women. She was an energetic, vital woman committed to peace and social justice, to giving local communities a voice, and to the well-being of women and children.

Ruth regularly participated in UAW general meetings, putting her point of view and offering her perception of what action was needed. She spoke with common sense and could be relied on to make a worthwhile and valuable contribution. She was highly respected. She was active in the community and had strong grass roots connections, yet she always sought to connect her work with the UAW. She was instrumental in writing 'The Quest', the publication that was the first stage of the UAW's Women's Charter in 1990, and which gave it outline and direction.

Ruth could be relied on to support our activities, whether they were discussions at luncheons, brunches and meetings or outdoor protests such as the crocodile walks through the city streets in the early years of the Kennett Government's attacks on women and working people.

Like many people who were committed to a cause, or causes, Ruth was often single-minded in the pursuit of her objectives. Many will attest to having been literally backed into a corner when they weren't sharp enough to get their bearings before being waylaid by Ruth. And her phone tactics were even better: she would speak volubly, pass on her information, then say "Well, ta ta" and hang up, leaving the recipient of the call open-mouthed and speechless. On one such occasion in the UAW office I remarked, bemused and slightly exasperated: "I don't know. The older Ruth Crow gets the more she becomes....." "Ruth Crowish?" suggested someone. We thought that fitted the bill.

Ruth, like many activists of her generation, was a tireless campaigner. She never gave up, she never got sick of it, she just kept on going with determination and good humour. She believed that people acting together could change things, could make a difference.

She was generous with her knowledge and skills. Her energy and enthusiasm were boundless and a reflection of her humanity and compassion. She will be remembered and missed.

Ruth, we salute you.

Ruth and the North Melbourne Association :

By John Weickhardt. With contributions from Kaye Oddie, Ewan Ogilvy and Rob Oke.

Many early members of the North Melbourne Association (NMA) first met Ruth, a founding member of the Association, in the early 1970's. Our stories of how Ruth got us to join and to be active in the NMA are similar. Basically, Ruth with gentle persistence pursued us until we attended our first meeting.

Ruth had a genuine interest in an enormous number of workers and residents of North and West Melbourne. She was a great persuader and never hid her objectives from those she was trying to influence but was interested in people for their own sake. Ruth's recruits to the NMA soon discovered that one of the secrets of Ruth's success in getting people out on cold wet Melbourne nights was that she was a firm believer that there had to be some incentive other than idealism in keeping people active in an association. The NMA frequently had defeats but Ruth always stressed that we should avoid an obsession with the set backs and to instead concentrate on our successes. She organized celebrations for NMA victories, she made involvement in the NMA fun. For over twenty years from the late 60's to the late 80's Ruth was instrumental in keeping people actively involved in the NMA. Other local associations over that period briefly flourished and then declined while the NMA maintained a high degree of continuing activism, and given the population size of North and West Melbourne, a very large membership base.

Ruth was so valuable to the NMA because she had uncommon skills. Most active members of local associations have high analytical and advocacy skills but do not often have the ability that Ruth had of attracting less driven people to long term involvement in associations. Ruth's skills helped make the NMA truly representative of the community it purported to represent.

Ruth almost constantly crisscrossed North and West Melbourne on foot visiting people and urging them to get involved in projects, to come to meetings and gradually bit by bit people she struck up relationships with came out of a sense of curiosity or a sense that they would be pursued until they did, and then they kept on coming out of a sense of obligation, commitment and a sense that belonging was being part of an exhilarating and rewarding group. Two of Ruth's loves were walking and writing, she combined the two in her history walk booklets of North and West Melbourne and many times she would walk round to drop off her latest publication.

The Association because of Ruth's aim and efforts became all inclusive. It was not just a resident's association but for those who lived and worked in North and West Melbourne. Ruth knew most of the business people of the area and many of them were active members.

The main way that the NMA became all inclusive is that Ruth and the other active members made a conscious decision and effort to include all members of the community in the NMA's deliberations and decision making. Ruth was insistent that only involvement by all the elements of the community would give legitimacy to NMA policies. This meant that the membership covered a very wide spectrum of political beliefs and backgrounds.

In 1973 the NMA published the CAN Report (Citizens Action Plan for North and West Melbourne). This book was a major achievement produced from inputs from a large section of the community with Ruth and Maurie as the major driving force behind its production.

One of the great successes of the NMA was to prevent the encroachment of the city into the mixed use areas of North and West Melbourne. Without NMA activism much of this area would have been covered with high rise office blocks. A closely related success was changing the beliefs of professional planners about mixed use areas. The change was from the then prevailing attitude of planners that the mixed use areas of North and West Melbourne were a mess which should be tidied up by removing the residential component and making them purely commercial zones to the attitude that the residential component should be encouraged and enlarged and co-exist with commercial uses. The NMA was the Victorian leader in pioneering the concept of the desirability of mixed use not only within areas but within buildings. Both Crows were of crucial importance in these struggles.

A treat in store for friends of Ruth and Maurie was to be invited for a meal at the Crows. Their O'Shanassy St flat high up in the canopy of the trees was an eye-opener as to how Ruth and Maurie operated as a team. Maurie would show off all the furniture he had made to store their files, documents and otherwise make their working lives as efficient as possible. Everything seemed to be on casters to slide out when needed. What was most impressive was, unlike most couples who only know at the most where some of their mate's things are, both Ruth and Maurie, by some advanced form of mental cataloguing, knew exactly where everything (not just the papers) in the flat was located. Their friends were using what was to become the Crow Collection as a library long before it was donated to VUT. As for the meals themselves they were memorable for their conviviality, although both Ruth and Maurie kept striving to improve the world they were anything but humourless obsessive perfectionists. It was always a pleasure to climb the stairs to the Crow eyrie in the trees even if some task awaited you at the other end.

Talking to Ruth was sometimes exhausting, she would enthuse about some new pet scheme of hers and you would start wondering when she was ever going to stop. However when she did finally stop you were often sorry that she had, because along the way she had laughed, and she had chuckled and she had communicated to you her great zest for life and her great sense of humour and fun. Her chuckles and laughter were like Ruth herself: generous, uninhibited, and infectious. She remained young at heart and will be sadly missed by a very wide and diverse circle of friends.

Bridging the generations – Coming to know Ruth through activism. From Tom Nicholson

Having grown up in North Melbourne, I struggle to remember a time when I didn't know Ruth Crow's name. I certainly struggle to remember a time when I didn't recognise that Ruth Crow head of hair making its way around North Melbourne.

I came to know Ruth through activism. Alex English and I were involved in a number of her projects at a time when we were becoming active in community politics and the labour movement and at a time when Ruth had moved back to North Melbourne to live in her Pampas Street flat.

When I think about Ruth, I think a lot about social occasions spent together: dinners, to which she would always bring something along - a favourite poster, a story or a poem, always in that characteristic Ruth Crow courier font; seeing Ruth at the National Gallery of Victoria and talking about an exhibition she had seen and liked; or cups of tea at her flat overlooking the North Melbourne housing estate.

One of the important things about Ruth was that she cut across generations. She had been an important figure for activists of my parents' generation. She was equally an important friend and mentor for activists of my generation.

Ruth was never didactic or avuncular. But we gained from her range and breadth of experience through her generosity. We learned a lot through the generous way that she would listen and talk about her life. We also learned through her generosity itself: that sixty years of political struggle had not dented her warmth and enthusiasm for other people.

I have recently been reading a collection of essays by Seamus Heaney, entitled *The Government of the Tongue*. Heaney's ideas made me think about perhaps the most significant lesson I drew from my contact with Ruth: the importance of optimism and generosity as sustaining forces for a lifetime of activism and struggle.

In particular Heaney recounts one instance. In 1972, Heaney and the singer David Hammond were to have met in Belfast to record a tape of songs and poetry. But that day a number of explosions occurred and the city was awash with sirens and sectarian violence. They cancelled the recording session. Heaney subsequently wrote a poem as an assertion of the voice of poetry against this climate of violence, and also as an assertion *to* that climate of violence. I think Ruth would have approved of this assertion. She seemed to believe very strongly in the force of human creativity: that art was not simply a means of maintaining our spirits and dignity, but a central part of how and why we fight capitalism.

The poem is entitled *The Singer's House*:

People here used to believe
That drowned souls lived in seals.
At Spring tides they might change shape.
They loved music and swam in for a singer

Who might stand at the end of summer
In the mouth a whitewashed turf-shed,
His shoulder to the jamb, his song
A rowboat far out in the evening

When I came here first you were always singing
A hint of the clip of the pick
In your winnowing climb and attack.
Raise it again, man. We still believe what we hear.

(Tom Nicholson is an artist, activist and writer).

Ruth's influence - Lessons for us today

By Louise Glanville

Like many people I knew of Ruth before Ruth knew of me. Her reputation was wide spread.

For those of us who were involved with community and human services, Ruth was well known as an activist, as a strong and determined woman who got things done.

Her work with the Crow Collection remains invaluable and in this work there are some clear lessons for us today in the current era of economic rationalism and competition:

- The things we have done in the past should not always be characterised as "inefficient and ineffective" as they so often are today. We can learn from the past and value the contributions and achievements that have been made.
- Collaboration can lead to great things.

- It is important to be creative, to challenge contemporary policy directions with alternative thinking and debate. So often today, those who challenge are marginalised and at times ridiculed.
- We must reassert the importance of universal access to services in this era of targeting and selectivity.
- We must continue to make the links and connections between seemingly disparate groups, to bridge gaps to achieve our goals. This was a very real and sustained feature of the way in which Ruth worked.

My personal connections with Ruth received a great boost (Ruth became very excited) when she became aware that I was involved in a local campaign in Footscray for an off-lead dog park. Lindy, her grand-daughter was also involved. "A bit of community activity will do her good!" said Ruth. Ruth could always see the possibilities (even when I couldn't).

Driving Ruth home after meetings and events was always a lengthy process even though the physical distances may have been short! Ruth had a lot to say! But I was always struck by the support she gave me in our discussions and the inevitable fresh idea or new direction when I was feeling jaded.

Ruth's legacy for me is three-fold:

- Ruth was a strategic thinker.
- Ruth never forgot the fundamental place of a class analysis.
- Ruth had such energy for the struggle.

Ruth was a strong influence in making me feel like the battle was worth fighting and that feeling will stay with me, as Ruth will, in no small part.

My Mother – Ruth Hope Crow

By Julie Crow

It's great to be among friends, but terrifying to be up here on the stage. However, Mum always said "*It's not how you say it, but what you say that's important*", so here goes

My mother, Ruth Hope Crow. Remarkable Ruth – you have left an extraordinary huge, huge gap in my life and in my heart. I suspect I'm speaking for many. Your life could be likened to a gigantic ball of colourful tapestry, beautifully and intricately woven together, with every colour of the rainbow, every texture and every pattern imaginable. Each layer different from the next, yet somehow connected – always held together by the very essence of you.

Ruth Hope Crow. Your name epitomises your life:

Ruth - means friend
 Hope - bearer of hope
 Hopeful friend
 Hope for a better world
 Friend of the world
 Vision for a fairer world
 Ruth means energy
 Energy to carry out your vision and your hopes for the future

Ruth, you lived your name and honoured it with passion, enthusiasm and boundless energy.

Ruth, you died the way you lived, with grace, courage and dignity – your mind still looking to the future. "*All I want is 4 hours a day*" you repeatedly told the doctors and specialists. How could they understand what you wanted was 4 hours to reach out and touch the universe with your love, inspiration and wisdom.

I think, Mum, you realised that this was not a reality and decided it was time to move on. "*Be here at 7:15 a.m. tomorrow*" you instructed me. "*Why so early?*" I protested. "*I'm frightened*" you replied.

Late as usual, I arrived at 7:20. They told me you died at 7:15. Ruthie, you decided the exact time to journey ahead.

In life, you tirelessly worked with many, many others in creative human relationships to bring hope and to create a better world filled with glorious today's and glorious tomorrows. All our yesterdays have been made more glorious because you have been a part of them. Ruth Hope, you truly made a difference. You inspired, and will continue to inspire, so many people.

At the same time, you and Dad lovingly and mindfully created a safe haven to nurture your family. Your vision and Maurie's *"to combine the protection of the nest with the outlook and participatory opportunities of an Eyrie"** gave my sister and myself the unique opportunity to be loved and protected, whilst simultaneously helping to develop a warm and sustaining sense of belonging. Mum, you encouraged us to carve our own piece of sky, whilst giving us solid rock to stand on.

Your five grandchildren and eight great grandchildren were also beautifully and lovingly woven into your tapestry of life. Ruthie, Mum, Grandma and Great Grandma – you have touched us all. You will always be a part of our lives.

I will treasure the memory of your youngest great grandson, Kaleb, taking a tentative, but giant step into the future, holding on to your hands. A symbol of love, friendship and Hope.

Tonight, your colourful tapestry is encased with a magical golden web. The golden web represents everyone who has crossed paths with you. Even in death, you continue to unite and have brought together this wonderful gathering of friends to celebrate your life.

Mum, I can see your bluer than blue eyes twinkling, and that gleam of justice is shining stronger than ever as you encourage us all to continue to add more golden threads to the web and to carry on the torch of justice. In the words of Judy Small:

*Until the swords turn into plough shares
Until the children eat their fill
Until the mansions admit the lowly
We have no cause for standing still
So keep your eyes on the far horizon
The path we're seeking is shining there
Oh, it's a long haul, but it's a strong call
That leads us onwards to open air.*

I love you Mum. What a special gift to be your daughter. Thank you.

* Quote from Mum's story *"Home"*.

Post script, next day, 22/5/99

Ruthie, I'm listening to your home-made recording of Paul Robeson as I read through all the glowing tributes about you. As Paul sings, I can hear you moving around in the background (probably making tea) and then, ever so faintly, I hear you singing along with Paul in one section of the song:

*"Arise, arise, arise
All of us with one heart
With the torch of freedom
March on
With the torch of freedom
March on, march on, march on and on."*

I tried to light 'your candle' to honour this special occasion and, although the candle was still 6" long, the wick simply no longer existed. 'My' solitary candle burnt alone, but strongly – a symbol of me striding into the future. Ruth, your candle may be extinguished, but the memories of your love and your remarkable contribution to humanity will burn forever brightly in my heart. I can't fill your shoes, Mum, but I will carry your name with my head held high and carve my own piece of sky.

MORE ABOUT THE CELEBRATION OF THE LIFE & WORK OF RUTH CROW

SPEAKERS FROM THE FLOOR

With something like five hundred people in attendance on the night of the gathering Friday May 21 the idea of having a BRIEF time for speeches from the floor was a bit ambitious. Nonetheless those who did speak kept pretty much to time & their remarks added an important extra dimension to the evening. Several of the speakers recalled Ruth's work for international peace & friendship. Here is an outline of some of the other comments made

Mary Wynne a neighbour from North Melbourne recalled the extremely practical nature of Ruth's neighbourly assistance.

Thelma Prior who worked at the Brunswick factory where Ruth was given the job of dietician recalled the improvement in the food after Ruth came

Don March a former committee member of the Town & Country Planning Association who also worked in the firm where Maurie was a solicitor recalled happy memories.

Winsome McCaughey remembered being taken in hand by Ruth at the beginning of the Community Childcare movement.

Giovanni Sgro recalled Ruth's setting him up with a dog when he first came to Australia.

Jessie Clarke emphasised the importance of Ruth's work for the Melbourne District Health Council.

Mary Owen told how she had seen Ruth as a role model

Phyl Slattery affirmed the importance of Ruth's relationship with Maurie.

FURTHER TRIBUTES

Material received after the publication of the Ruth Crow tribute booklet *Tomorrow is a Glorious Day* will be included in the longer second edition which will be published later this month. Please clip and return the order form below if you would like to get one or more copies of the complete set of tributes which will also include the major speeches made on the night.

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Order form

Send to Crow Collection c/o Arts (F 003), Victoria University
PO Box 14428 Melbourne CMC, Victoria, 8001

Tomorrow is a Glorious Day:

We celebrate the life & work of Ruth Crow

Published by the Crow Collection Association Inc

\$6.00 (including postage & packing)

Name

Address

Please send -----copy/copies @ \$6.00, I enclose total \$-----

AGM – Crow Collection Association Inc.

Note: The Annual Meeting of the Crow Collection Association Inc. will take place at 1.30 p.m immediately before .the Seminar to be held on Saturday July 17, 1999. Business: to receive reports, elect officer bearers & to consider activities for 1999 – 2000. Copies of the Annual Report and the audited financial statement of the Association are now available. Peter Gibbons, Chair, Committee of Management. Further info contact the Secretary using fax 9688 4324 or ring 9376 7870.

Forthcoming Crow Collection Association Seminar

Seeds for Change – Lessons Learnt

Saturday July 17 between 2 – 5 p.m.

Meeting Room, 1st floor North Melbourne Library, Errol Street.

Seeds for Change(1978) was written about the energy crisis & its implications for Victoria and Australia. But it was also about people and life-styles, government and decision-making, and many other issues that were rarely linked with energy. It offered a detailed plan for how people could creatively confront the energy crisis and build a more convivial low-energy society. The Conservation of Urban Energy Group hoped it would be a first step towards widespread public discussion of the technical, social economic and political issues related to energy. Now 20 years on, we think its timely for you to take down a copy of *Seeds for Change* & review its recommendations. **Come along to listen and talk through the lessons of this important book.**

Speakers include Deborah White, John Dick, Phil Sutton, Chris Mardon & Alan Pears

Registration slip-----

Yes I/we will be at the Seeds for Change seminar on 17/7/99

Send to Crow Collection c/o Arts (F 003), Victoria University
PO Box 14428 Melbourne CMC, Victoria,8001

Name

Address (& phone)

I/we will be accompanied by children names & ages-----

Enclosed is \$10(\$5 unwaged) per person

to cover costs of seminar papers,tea/coffee/juice