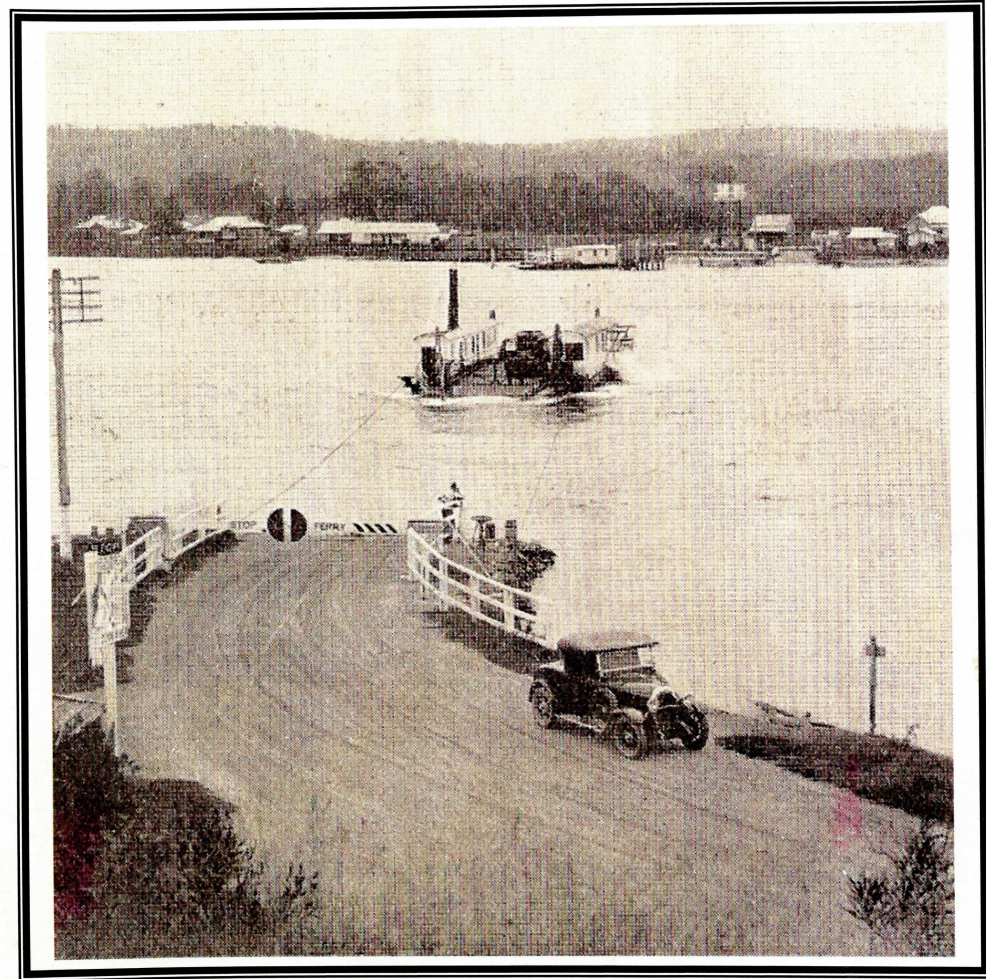


# QUINBEAN

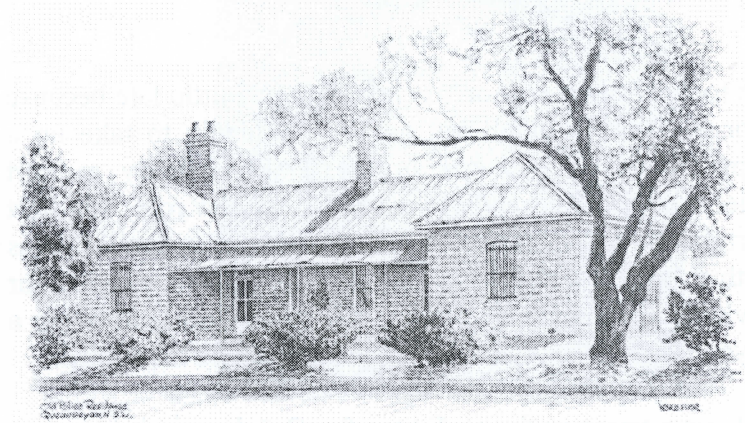
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The punt at Nelligan 1934

The Journal of the  
Queanbeyan & District Historical Museum Society

***Quinbean***  
*The Journal of the Queanbeyan & District  
 Historical Museum Society Inc*



The Police Sergeant's Residence – Queanbeyan Museum

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**The Cover:** Those who travel to the coast and fly over the Nelligen Bridge might like to spare a thought for the good old days of waiting for the Punt outside the Pub - four cars across at a time.....  
 Photograph from *The Sydney Mail*, September 19, 1934



## FROM THE PRESIDENT

Welcome to 2009. This edition of *Quinbean* is a little late because our Editor Andrew Blundell left us very suddenly to take up a career opportunity as manager of the TAFE Library at Port Macquarie. We wish Andrew all the best in his new role. The Port has its origins as a convict town and their historical museum is well worth a look if you are up that way. Andrew's passion for and knowledge of Queanbeyan's history and his pride in being a Queanbeyan boy was well known. His shoes will be hard to fill.

We now have a vacancy for an Editor for *Quinbean* – it is not an onerous one, we have an established template and printing arrangements and also quite a lot of historical material is already gathered. Please consider if you'd like to take on this role.

We have also been really busy with Museum development and are very pleased to announce that the Queanbeyan City Council has approved our Museum storage and landscaping proposal for \$90,000 as one of the Federal Government Local Government infrastructure grants.

Some of our public program activities at the Museum such as music and poetry are reflected in this edition of *Quinbean*. We have another full program of excursions and events planned for 2009, we hope you enjoy both.

Kerrie Ruth



## CONGRATULATIONS ELISE!

We would like to congratulate one of our Queanbeyan girls - Elise Bernard, the QCC Museum Cataloger, has just graduated with a Bachelor Arts with Honours from the University of Canberra.

Elise is also passionate about Queanbeyan and its history. She was educated at Queanbeyan East and Queanbeyan High School and felt that she could explore the historical relationship between Canberra and Queanbeyan after encountering anti-Queanbeyan bias in Canberra.

Her honours thesis *Queanbeyan : Canberra's Carnival* looks at the significance of Queanbeyan to Canberra's development and the changing relationship between the two. Congratulations Elise!

Kerrie Ruth



## THE MUSEUM COMES ALIVE

Museums habitually tell their stories with objects. These objects often tell their own stories or evoke memories from viewers who then have their own stories to tell. In other cases objects require more background and interpretation to explain their context and significance – for example Captain Cook's tea cup and saucer – he never used it on any of his trips to Australia – it was from his home in England – it is significant because he owned it, we do not know if he ever used it. It is in an Australian Museum collection for that reason alone.

More recently efforts have been made by Museums to enliven static displays of objects with good design, oral histories, music and moving images. This type of interpretation is invariably expensive and technologically complex to implement well, and so often out of reach for small Museums such as ours.

We are aiming at the Queanbeyan Museum to enliven our Museum, bring people to the Museum and make connections between the objects we hold, current exhibitions and more active interpretations of that history through poetry, music, film and historians of these art forms.

This has proven to be successful. Please keep an eye out for what we have planned for the coming year.

Kerrie Ruth



## WANDERING ALONG THE RIVER:

### Visitations with the past

Aunty tells me a tale of a distant cousin who lived at *Riverview*, or was it *Riverside*, *Yarralumla*, she doesn't quite remember. Cousin Beatrice would walk down to her uncle's house after Church on Sunday until she got mixed up with a surveyor who stole her heart. This young chap lived at the Surveyors Camp at *Stromlo*, and we don't know much about him, but with money to spend he is said to be a flashy young lad. Listening through history, people spoke of the folk who lived along the meandering river and I put in my mind to meet them, perhaps they would know where exactly Beatrice lived or where this *Riverview*, *Yarralumla* was.

What would be the best place to start – Church is always good, God fearing folk would be welcoming and be able to point me in the right direction, so I went in search of a chapel, a place the Reverend E. Smith was claimed to have named after St John the Baptist. Setting out from the hamlet of Queanbeyan I was transported across undulating, and in places, wet, terrain and couldn't but help coming across the expanse that was the *Duntroon Estate*. It turns out I was on the wrong side of the creek for St John's but that didn't matter.

The first people I came across were the Rottenbury's. Apparently Eliza's father-in-law was the stone mason on *Duntroon* some time back. Her husband, George worked the land and apparently rabbits were a real problem. Kate Sheedy married another Rottenbury boy, he was George too, and they lived at what was named Rottenbury's Hill. In my ponderings on what would become of this land, I envisage a regal bridge crossing the expanse here, that is if the Southwell's let it go!

Wandering further down, I dreamt of a simple life. Until I considered that hardships of bringing up thirteen children in this



dusty place! The Scott's of Scott's crossing did, moving home from up river to here – I was a bit confused when one old timer referred to it as Church crossing – even though it was obvious. John Scott married Catherine Logue in 1874 and the family blossomed on the river.

I don't think you could go anywhere without finding a Cameron and that I did next. A small house, once known as Avery's place was lived in by Allan Cameron. He was not around though when I hollered '*Good Day*'. The bright white of Robert and Catherine Corkhill's was next down the river. Chicken's scratching in the yard gave the place a homely feel. A long and convoluted story was told to me by the lady of the residence. It seemed that her birth resulted in her mother's death and she was raised by her Granny Logue. Granny's first husband tended milking cows and when he died her Granny married a widower by the name of John Crinigan. I suppose one could say these folk are old timers of the river flats.

I was awestruck by Elizabeth Cottage, built by a German by the name of Klensendorlffe. This information was relayed to me over a cup of strong tea with Charles Kaye, the place has been in his family for a while.

Springbank was once the Kaye's piece of ground, but the river played havoc with what I could see would be an imposing island in a lake one day. Apparently the old house provided some good building material for Charles's new home built just up the way. Charles explained that he married Letitia, a Sandford girl in 1895.

They had 10 children who play in the dairy that was the old homestead. Given the place is crawling with Scots perhaps one day they will use the wide ranges here for a golf course? (How can I comment given Granny Flora was from Skye and spoke Gaelic). Where to next? Just up the paddock and across the way.

I always hated briar bushes, they manage to grab unsuspecting sleeves and hide all sorts of nasties, so coming to Briar farm I had reservations. The river was bounded by willows, not really a briar in sight, but you just never know when the hedgerow will appear. The Kinleysides lived here, and I was told that old Granny had several husbands, brick makers it seemed from Queanbeyan. Something I will look into when I have the time.

I had come across the Avery's sometime in the past, but here they were again at the Dairy. Prior to the Avery's the McPherson's lived here, a name that rang bells from my own past, but for what reason I can't really recall. Later in the day the Corkhills would rent this place, but being close to the river, I am not sure of its fate.

A house fit for our ruling Monarch was what now faced me. Old Murray established the place and then some funny business resulted in his in-laws, the Gibbeses taking charge. In 1881 it was sold to Fred Campbell. The grounds are dotted with buildings, something those with money no doubt can afford. Vest the Overseer has one of the better places, but he thinks he will end up in Queanbeyan when his time here is done.

So along the way I didn't find where cousin Beatrice lived, and I didn't get to see Rev Smith at St John the Baptist. Perhaps on my next journey up the other side of the river I will come across someone who knows. It is a good thing the past, it tells us a lot, and I wouldn't be able to tell you what I know without those who have been and done. Even though this time I didn't find Beatrice or the young Janson lad she fell for, I hope that someone will know where I will find her.

*The Time Traveller*

Time traveller has been informed that the ruins to Riverside have been identified and they are on the site of one of the planned suburbs of Molonglo. Can they be preserved like the Crinigan ruins at Gunghalin?



## DO YOU RECOGNISE ANY OF THESE FOLK?

These photographs are from our sad file of unidentified photographs.. Some have clues, others are a complete mystery!

### *At right:*

Mounted black and white photograph by Rozelle Studios in Goulburn. Hand written on back:  
**Momma & friend**



### *At left:*

An unknown soldier – printed as post card; typical of photographs of soldiers about to embark WW1.



### *At left:*

Oval sepia photograph on postcard with rounded corners. Labelled Court Post Card but no identifying marks about the subject

### *At right:*

Mounted black and white photograph by Hoyer & Co studios, Wagga. Hand written on back:

**Jack 10 yrs 13<sup>th</sup> May 1918**

**Olga 7 yrs 8<sup>th</sup> March 1918**

**Viley 5 yrs 6 June 1918**

**Tom 2 yrs 9<sup>th</sup> Dec 1919**



If you can help us identify any of these folk, please contact the Museum at PO Box 480 Queanbeyan 2620 or [gilliankelly1@bigpond.com](mailto:gilliankelly1@bigpond.com) . Your thoughts will be greatly valued.



## MUSIC AND HISTORY



**Frank B Paverty brings history through song to the Queanbeyan Museum during Queanbeyan in Bloom 2008**

The Queanbeyan and District Historical Museum Society has had some very successful music and poetry recitals at various events last year and plans more for the future. Some people may ask what such events have to do with history and the museum. In fact, as one of our historians, Russel Ward was able to show in his seminal book, *The Australian Legend*, they have a great deal to do with how we see ourselves and our past.

In the same way as the policeman's cottage gives us an insight into the lives of those who lived there, so the songs about bushrangers help us understand different attitudes to the police and how they were formed.

The ballads sung by Franklyn B. Paverty at the Museum last year, are important as tales of their time, as formers of public opinion and in their own right as artefacts.

For example, the songs of Ulick O'Boyle told of the life of the Snowy workers and, as well as being popular, pleasant songs, they helped to inform city folk about the scheme and deflect some of the suspicion of earlier Australian settlers from the new migrant workers. Now they are as much part of the history of the time as is Guthega Pondage.

One of the songs sung by Sing Australia Queanbeyan, the Canberra Union Voices and by the National Archives Choir at the Museum was *The Song of Queanbeyan* by Evelyn Grieg. This song formed an important part of the Centenary Celebrations of 1938. It was typical of the songs of the period and was by a prolific composer in the genre who also wrote a song of Sydney and patriotic songs about Australia. It can be found in the Copyright collection of the National Archives, (item 31485 in series A1336) and in the Music Australia collection hosted online by the National Library.

You could learn a lot about the popular culture of the time by following the clues in the song and in the copyright application, a topic worthy of another article.

The Museum also hold other songs submitted as entries for a competition to find a song for the 1938 celebrations and these too may be worth further study.

**John McGlynn**



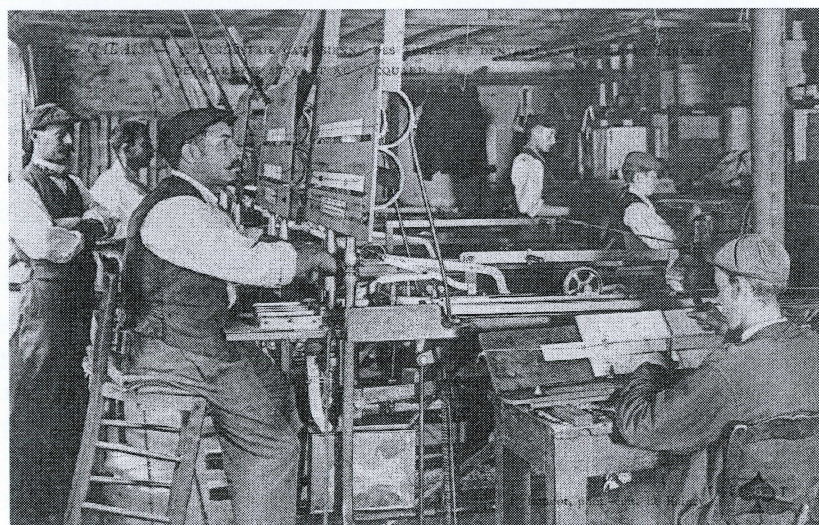
## QUEANBEYAN'S LACEMAKERS OF CALAIS

Humphrey John Wainwright and Lucy Percival

As thousands of people all over the world search for their roots it is important to remember that most of us are ordinary people leading ordinary lives but our lives have an impact on the society around us. We are the children who are putting together the stories of our forebears and finding a place for them in their societies.

This is the story of a childless couple buried in unmarked graves in Riverside Cemetery. It could have remained untold and yet they too left behind indicators of their lives.

Humphrey John Wainwright was born in Nottingham in 1810 and married Lucy Percival in 1835 in Radford, the heartland of the lace industry in England. They were staunch Wesleyans who moved to Calais, France to work in the lace industry established there by the English some twenty years earlier.



Lace machine with lacemakers, Calais

By 1847 Europe reached an economic crisis. Crops were poor, unemployment in France was high and the demand for lace fell. The situation was no better in Nottingham.

In the February of 1848 revolution again broke out in Paris and spread across the country. All work stopped, the banks were frozen and people, especially foreign workers, fell into destitution. The English working across France returned home in their thousands - but those going back to the lace trade, because of the state of the trade, would be going back to poor houses.

On 23 March a meeting was held in Methodist church in Calais. Several hundred people appealed to the British Government to help them migrate to Australia with South Australia being their first choice.

The petition was refused because many of the adults were considered to be too old (40!) and many of the young couples had large families of very small children. However, meetings were held in London & Nottingham and subscription raised enough to pay half the fare and by June 1848 almost six hundred people had left on three ships - the *Fairlie* to Sydney with 56 on board, the *Agincourt* to Sydney with 264 on board and the *Harpley* to Adelaide with 257 on board.

Humphrey John and Lucy were on the *Agincourt* and Lucy stated she had a brother in the colony. Perhaps for this reason the Wainwrights, alone amongst all the families on the *Agincourt*, opted to go to Goulburn. The journey up Razorback on drays was long and uncomfortable and upon reaching Goulburn the Immigrants' Barracks were found to be bare rooms with no sleeping facilities at all. Within days Wainwright was employed by Maurice of Binda as a shepherd.

He wrote home to England saying that he then travelled another hundred miles to an outpost of Maurice's land to undertake his employment. This brought him to the Limestone Valley.

Humphrey John dropped the Humphrey from his name and became plain John Wainwright and he appears as a leaseholder in the census for that era - and is sometimes said to be of Majura. In



1851 the innkeeper at Gundaroo was Andrew Horrocks who had a son Andrew born 1851 . The child's mother died in 1852 and John and Lucy reared the young Andrew.

Sam Shumack records that in 1858 a fire started west of the Murrumbidgee, crossed the river and approached the plain - Shumack reported that they fought it along an old cattle track - saving homes and stock and that his helpers were the Shumacks, the Maloneys, Neylon, Flynn, Mundy and Wainwright.

Most would associate Methodism in the district with the Southwell family - Lucy & John brought their Methodism with them - and the first Methodist service was held on the Limestone Plains in their home, near the Stone Hut' on Sunday 29 December 1861. It was advertised in the Golden Age- on Dec 26 and said that future services would be held on alternate Sundays - and the Wainwrights home continued to be the centre for service for the next seven years.

The course of these services can be traced through the Golden Age - John Gale would have ensured they were noted! Thomas Southwell was one of the regular preachers at Wainwrights - and it is recorded that the first service was followed by a sumptuous spread . Eighty people attended and the spread was prepared by Mary Southwell, Lucy Wainwright and Mrs Peter Shumack.

John is still listed as a farmer in 1867 but bad season followed bad season. This maybe why, when William Davis applied in 1873 for a Provisional school to operate in the Stone Hut (just up from the Canberra Inn), the position was offered to John with Lucy teaching sewing and needlework . The Queanbeyan Age recorded they were ' just the persons for such a school'.

Stone Hut school continued successfully until 1879 when the department of Education decided John had to retire:

*'The minister has now approved of payment to you of the sum of £65/18/9 being the amount of retiring allowance in your case. It is to be distinctly understood that that your connection with this*

*Department will be regarded as having ceased at the end of the current month, up to which date you may charge salary. As your successor has been appointed it is requested that you will be so kind as to give up possession of the premises with the least possible delay.'*

He didn't want to retire and Crace, who owned the building appealed, but to no avail and John and Lucy moved in to Queanbeyan, living in Atkinson Street. The replacement at Stone Hut didn't eventuate. There was such difficulty in finding someone to staff the school that the Department invited John to return. He refused.

His life in Queanbeyan was seemingly quiet. He was a signatory to the petition requesting Queanbeyan be given Municipality status and he died in 1886. Lucy briefly ran a Dame school at her home. In 1891 floods inundated the house and she moved to rooms in the Union Club Hotel. She was friends with the Walker family who owned it and with the Phillips family from Sherwood at Uriarra .

In later life she developed Parkinson's disease and died in the care of Mrs Glasscock in 1894. She is buried somewhere in Riverside , leaving no descendants to tell her tale and no trace of her brother John Percival, despite there being many Percivals in the district.

Gillian Kelly

**JERRABOMBERRA FARM & GARDEN,**  
four miles from Queanbeyan, to let with immediate possession.

Comprises seven paddocks totalling 132 acres 13 perches of agricultural land, grass paddock 129 ac. 1r. 15p.; garden 4ac.1r.24p. stocked with choicest fruit trees. Details available from P.C. Palmer, Jerrabomberra.

(Queanbeyan Age, 4 January 1866)



## FINDING FAMILY



BARRACKS FLAT JULY 2000

Kathy, Jimmy, Jim Martin, Sandra Baker, Angela Taylor, les, Cassandra and Jo Martin  
Seated: Rose Taylor, Amy Monk and Elizabeth Martin

April 8<sup>th</sup> each year "It's Harrys' birthday today ... I suppose we'll never know what happened to him now." George remembered a brother he had not heard from since the early 1940s.

There were five boys and three girls in the family of Frederick Alfred Monk and Caroline Isabella (nee Lee) living on the farm at Barrack Flat. During the depression it was hard to get a job especially single men because married men were given preference. And "susso" was not given to those on the farm, as "there is enough work to do there." OK yes, but very little money was coming in so Harry and Bill went to Victoria getting jobs here

and there. George married, moving to Gunning for a couple of years, and around this time Harry married and contact was lost.

In April 2000 Les and Jo Martin and daughters came to Canberra for a holiday and they were looking for family history. Les had names his father wrote before he died "Henry James Martin son of Frederick Alfred Martin and Caroline Isabella Lee of Barracks Flat Queanbeyan NSW."

They found Barracks Flat Drive, Alfred Place and Caroline Place. Had the Martins lived there? Enquiring at the Queanbeyan Tourist Information Centre they were asked to "leave it with us".

Betty Percy contacted Bert Sheedy then residing at Kawaree Lodge where Doreen Monk works. Doreen knew of Jim Martin. Harry Monk had written letters to his brother George in late 1930s and early 1940s signed Jim Martin. He kept these letters. Without hesitation a message was sent to Les and Jo via Betty Percy:

*"Aunty and two cousins waiting to meet you."*

Amy, Doreen and Nancy shared what they knew, also the many family and farm photos and letters. And there were more cousins as Les has a brother Jim and sister Sandra .

A phone call was made "we've got news of Uncle Harry" to cousin Angela who came with her mother Rose Taylor (nee Monk) for introductions and reminiscences.

July 2000 descendants of Frederick Alfred and Caroline Isabella



got together Jim and Kathy with son Jim came with Sandra and a return visit by Les and Jo with Cassandra and Elizabeth. They with Aunty Amy, Aunty Rose and many Queanbeyan District cousins visited Barracks Flat (Fairlane Estate) Special photos for the family album. Remembered were Henry James Martin and George Monk.

We pay tribute to Bert Sheedy who died just 3 months after that first contact and we thank Betty for her interest in Queanbeyan family names.

Nancy and Doreen Monk

## THE LONG AND GONE

### Gathering from the past from what is left on Tombstones.

Queanbeyan's Riverside Cemetery is acknowledged as a locally significant heritage cemetery. The National Trust has identified 56 early pioneers of the Queanbeyan and ACT buried at this cemetery.

The ACT Government initiated an '*ACT Pioneers Cemetery Track*' and approached Queanbeyan Council to allow it to include Riverside Cemetery in this development. As well as agreeing, QCC donated \$25 000 to assist in the project which involves the development of interpretive signage for the Cemetery, a self drive track brochure with associated web links and regional marketing to promote the new track.

Council was pleased to support this project which has historical value to our city and coincides with our 170th Anniversary. The ACT Government has also invested in the restoration of important

Canberra sites such as the historic Duntroon Dairy and the ACT's oldest marked graves and the Colverwell Graves in Kowen Forest.

The signage for the Riverside Cemetery will be unveiled by the ACT's Chief Minister during Heritage Week in April 2009. QDHMS members and Quinbean subscribers will be notified when specific detail is finalised.



Catholic Section Riverside Cemetery. Photographer Brendon Kelson

Valuing burial grounds as places of significance is not new and it is interesting to read of two old Queanbeyan resident's thoughts from 1930:

*Old Identity* wrote to the *Queanbeyan Age* 18 February 1930:

**"That Other Old Identity" writes:- I quite agree and endorse "Old Identity's" remarks and regrets that there is nothing now to show the last resting place of many who have helped to blaze the track and make Canberra what it is now.**



The trouble was that those far-back days, with no churches or regular graveyards bodies were buried here there and everywhere. Even if we had the tradesmen (which we had not) to erect suitable memorials, it would have been necessary for the material to be hauled per bullock team with no roads or bridges all the way from Sydney, and in those times it took the few bullock team drivers all their time to keep us supplied with the very necessities of life and at times we would have to go short for a while of these.

I can well remember when a little boy I was always very fond of plenty of sugar in my tea and on my pudding if we had any, but frequently had to go without, waiting for old Tom Southwell and his company's teams. The few stores, if any then existed nearer than Goulburn, were in the same predicament.

Our lately passed Samuel Southwell was at that time, like myself, a little boy helping out to drive one of his father's teams and it not unfrequently happened in rainy seasons that the Southwells, who had gone with loads of tallow (our then main output), would be three or four months longer on the road than anticipated.

I am thankful to "Old Identity" for the information given me of one who I will call from what I have been told of her "Dear old Louisa McKenzie" and of her many descendants running into 200, none of whom I have ever, to my knowledge seen.

That old Lanyon Homestead had many romances, some of which I have before mentioned, such as being the headquarters (about 90 years ago or more) of the only licensing magistrate south of Goulburn. I have been acquainted with more than one hotelkeeper near the Victorian border on the Twofold Bay road, who has told me they have had to ride all the way from there to Lanyon, about 150 miles or more to get their first licence. It was a scene of the first white woman's residence and the first marriage ceremony and the first white child's birth. All of these can be proved by registrations.

Unfortunately I cannot locate the grave of the first man buried in the area to enable me to erect a memorial: there is now only one way this is possible which I have previously described.

On the 4 March 1930, *That Other Old Identity* replied:

Sir – regarding old pioneers with nothing to show their present resting place, I repeat that I will give a reward for anyone that can show me the exact spot in the cemetery at Lanyon where the first man to die on the area is buried. I am not going to give a big reward, as I don't expect anyone to go like myself specially looking for it, as they will not be able to find it, but a grave-diggers reward, as, if I have been informed alright it is only such that will find it.

When digging a new grave they may come on to immediately under the surface, a number of large flat stones. Any grave-digger that does so I will give a reward of half-a-guinea to move on a little further, mark the spot, and I will take this as quite sufficient evidence of the right spot. It is now nearly 100 years since this

grave was made, and the foregoing is the only way it is likely to be found in this new consecrated Lanyon graveyard.

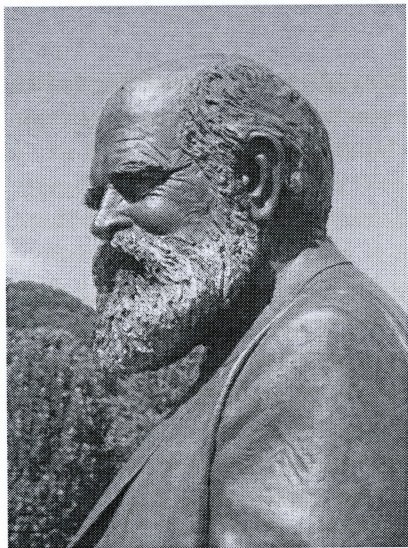
The man whose grave I am trying to locate was one of the first occupiers of Lanyon Estate and was accidentally shot when getting out of a boat with his gun, nearly 100 years ago. The story of how the stones happened to be put there has already been told.

Yours etc.

That other old Identity.

The grave was that of William Wright, brother of James Wright of Lanyon. In 1835 he was accidentally shot while getting out of a boat during duck shooting. The reference to flat stones comes from an oral tradition that the body had to be covered with substantial weights to protect it from the ravages of the dingoes found in the district. GK





Dear Mr Gale,

I read with considerable interest  
and a growing sense of pride,  
of your deeds in early Queanbeyan  
and the surrounding countryside.

You came here as a preacher  
to spread the holy word;  
to bring some Christian values  
to those who hadn't heard.

You turned to printing papers  
and launched the "Golden Age";  
gave Queanbeyan a needed voice  
through the medium of your page.

Your passion for public spaces  
was always part of your plan;  
the trees in the streets and parklands  
monuments to a "Green" thinking man.

And in your quieter moments  
you pursued your lifelong wish;  
to ramble along our rivers  
and study the region's fish.

You served as local coroner  
when inquests were in session;  
and your help with the local hospital  
left a deep and lasting impression.

But, you'll be remembered mostly  
as the leader of the fight  
for a newfound federal capital  
and Canberra as its site.

For, you courted the politicians  
with your ever charming way,  
until you'd won the battle  
and Canberra won the day.

and now it is with pleasure  
that I advise you of our claim  
to name you "Father of Canberra"  
the man who kindled the flame.

So Mr Gale, I leave you now  
as I strive to understand  
just where the capital might have been  
without your guiding hand.

And I wonder if, in years to come  
when, on history's tracks it rains,  
they remember your role in placing Canberra  
where it is on the Limestone plains.

David Meyers C1999  
Photograph SatoSuma



## THE DAME SCHOOLS OF QUEANBEYAN

Queanbeyan began educating its children very early in its life when the population was small.

From the gazetting of the town site in 1838 it was only five years before Dr Andrew Morton opened a small Church of England School. Ten years later in 1852 St Gregory's school opened in the little Catholic church in Molonglo St.<sup>1</sup>

In 1864 Mrs Agnes Francis opened a private school in a dirt-floored house in Rutledge St and by the end of the year it had been converted to the National School.<sup>2</sup>

There was, however, another tier of education that was well known in England but not so general in Australia because of our early public education systems.

Dame Schools<sup>3</sup> was a common term used to describe small private schools that provided an education for children between the ages of six and eight. These schools were usually run by women in their own homes and they taught the children to read and write and other useful skills such as sewing.

Fees were about 3d. a week and the quality of education that the children received varied enormously. Whereas some teachers provided a good education, others were no more than child-minders.

---

<sup>1</sup> Now St Gregory's on two campuses – Lowe St & McQuoid

<sup>2</sup> Now Queanbeyan Public School on Isabella St.

<sup>3</sup> Such schools were the precursors of nursery, or infant, schools.

Queanbeyan had at least two Dame Schools. Margaret Mary Breen<sup>4</sup> was born in Queanbeyan in 1879 and remembered going to school at Mrs Lucy Wainwright's who lived from 1881 in a cottage on the corner of Atkinson Street opposite where the East Queanbeyan tennis courts are now.

Lucy Wainwright was the wife of Humphrey John Wainsright who had been the teacher at the Stone Hut school near Gungahlin House. Lucy had supported her husband by teaching the girls needlework and embroidery.

But Mrs Elma Kathleen Wood, nee Woodger had a very clear memory of the Dame School she attended around 1905. In 1972 she recorded<sup>5</sup>:

**Across the street, facing St Gregory's School, there was a very old home standing right on the footpath. The Malones' was only an old slab house. It was built right on the street. The verandah was on the street. Then there was where we used to go to have our frocks made, a bedroom, another bedroom and a kitchen. That's all it comprised.**

**It was occupied in my time by the Miss Malones. They were descendants of the Malones, the early coach people, and they were two old ladies. One was a dressmaker and she used to do quite a lot of sewing for the people of Queanbeyan. They were dear old things. Their nephew, Mr Pat Malone, lived with them and he was employed at Moore Bros. as a mechanic. I think he drove some of the first cars that ever came into the Queanbeyan district.**

**Next door was a vacant garden in my day, an old overgrown garden with beautiful old shrubs, and there was another old**

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<sup>4</sup> Errol Lea-Scarlett

<sup>5</sup> Interviews and Tours of Queanbeyan with Mrs Elma Kathleen Wood recorded by PB Sheedy 1971-1972.



house. That was the original home of William Gregg O'Neill. In my time his daughter, Miss Kate and Miss Marj O'Neill, ran a school for young children. It was a kindergarten school. I don't think it went up very far. Quite a few older children went there but that was the first school which I attended, before moving on to St Benedict's Convent. It remained there for many years. Now the Seiffert old people's homes are built on that site.

The school between Gregg O'Neill's and the Malones' cottage was a tall brick building, right on the street. It looked as though it could have been an old hotel or built for a shop. You opened the gate and came in on the verandah. and went to school. There was a gate between that and this very big building. In our day the Miss O'Neills used that as a private sitting room. In the other part of the house, the back portion of the house, the schoolrooms were all at the back a single row of rooms.

There was a verandah after you came through the gate. You walked along the verandah and the schoolrooms were right along the back. The few front rooms were bedrooms and things, but the big room that looked as though it had been built for a hotel or a business they were using as a sitting room when I was a little girl. It remained there for many years. I couldn't say what year it was demolished. They go and something else takes the place. It was demolished after the Second World War.

There were perhaps more of these little schools in Queanbeyan as there were throughout Australia, but unregistered and unrecorded they have slipped right through the history books into oblivion. In the time of Mrs Wainwright and the Misses O'Neill there were viable educational alternatives in town but it would seem the home atmosphere was valued for the little ones, just as pre-schooling is today.

Gillian Kelly



## FROM THE COLLECTION

### Evening Dress, silk, beaded, c 1915

This gown is a classic of its era, completely hand sewn with three quarter sleeves, pintuck detail on shoulders, a tabard decoration from the waist and a wide belt.

The neckline, cuffs, tabard and belt are all decorated with crystal, silver and gold round and bugle beads. They have been hand sewn to a silver net ground before being attached to the garment.

It would appear to be an excellent copy of a high fashion gown made either by a dressmaker, or more likely because of the hand stitching, a more than competent home sewer.

It is a recent acquisition, a gift from Ms Rebecca Bernard.





***Quinbean***

**The journal of the Queanbeyan & District Historic Museum Society Inc.**

*Quinbean* is proudly produced by the Queanbeyan and District Historical Museum Society Inc.

The aim of *Quinbean* is to provide information about the history of Queanbeyan in short story to essay form. If you are interested in writing for *Quinbean*, please contact the editor via the Society's e-mail address: [QBNMuseum@yahoo.com.au](mailto:QBNMuseum@yahoo.com.au), or by mail, P.O.Box 480 QUEANBEYAN NSW 2620.

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The Society operates the Queanbeyan Museum in partnership with the Queanbeyan City Council. Museum opening hours are every weekend, Saturday and Sunday 1 to 4pm and other times by appointment.

Regular historical and society events as well as meetings are held throughout the year and new members are always welcome.

**Queanbeyan and District Historical Museum Society Inc.**

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