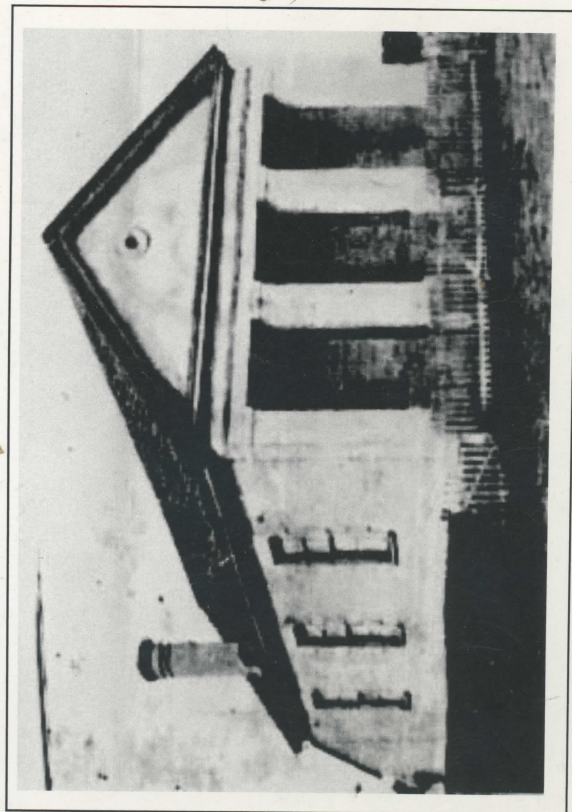


Quinbean

Volume 13 No 2
September 2020



The Journal of
Queanbeyan and District Historical Museum Society Inc.

QUEANBEYAN & DISTRICT HISTORICAL MUSEUM SOCIETY INC.

QDHMS is a local history society aiming at preserving the history of the city and its wider district and sharing this, with the strong support of the Queanbeyan Palerang Regional Council through the context of the Museum of Queanbeyan.

Find us at:

Post: QDHMS Inc. PO Box 480 Queanbeyan 2620

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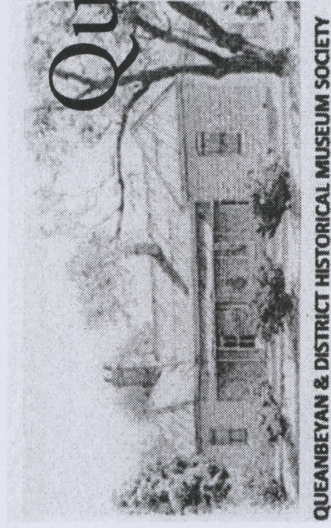
Facebook: www.facebook.com/queanbeyanmuseum

THE MUSEUM OF QUEANBEYAN

Is found at 10 Farrer Place Queanbeyan, next to the Police Complex and opposite the State Office Building.

The Museum is open from 1pm to 4pm Saturdays and Sundays or by arrangement. * PLEASE SEE NOTE ON LAST PAGE *

Cover Photograph: 113 Monaro Street 1900 as the Oddfellows Hall. Photograph contributed by Gillian Kelly.



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SOCIETY REPORT

We have a new e-mail address and will be slowly moving communications over to this over the next few months. Please use this from now on: qbymuseum@gmail.com

We are still planning to reopen the museum as soon as it safe to do so, adhering to all Covid 19 Safe requirements. We will keep everyone up to date on our plans.

Work is progressing on the new outdoor structure to house our agricultural equipment. Thanks to the project committee for their exceptional patience in getting this project happening.



QDHMS Management Committee

FROM THE EDITORS

Thank you to all our contributors to this edition of **Quinbean**. John McGlynn has contributed our History Tips and Tricks and Lee Davy our collection highlight.

We have Peter Procter's final installment in his exploration of William Davis Wright as a raconteur and local history source for this region's early history.

Gillian Kelly's article explores Tom Donohue, a well-known local identity. Gillian has also contributed some good advice to us in pandemic times from 200 years ago!

Marilyn Folger, one of our oral history interviewers, has contributed an article on Bill Grey, who has sadly passed away. This shows how important it is to continue with the oral history programme.

Marylou Pooley has contributed her father's family history notes relating to the history of Springbank and Sulwood.

Nichole Overall has written a timely article about the influenza pandemic of early twentieth century in our local region.

We welcome comments and discussion of any of the articles. Contributions most welcome to our journal, articles, short or long, poetry, snippets, quirky news clips - it is all of interest! Contact John McGlynn or Kerrie Ruth at mcglynn_john@hotmail.com

John McGlynn & Kerrie Ruth

LOCAL HISTORY TIPS AND TRICKS

I remember an enthusiastic historian Manning Clarke telling would-be historians that history consisted of two elements: investigation and story. The observation means that we need to make a good story but it must be backed up by rigorous investigations.

It is important that we acknowledge the context for the stories we tell. For example: as Uncle Bill told me at his 90th birthday party; or in a footnote such as: see *Queanbeyan Age*, 19 March 1921, p.2.

Local history presents particular challenges. It is often based on family stories, whether collected deliberately in an oral history exercise or informally among family members. Memory can play tricks, particularly with dates and places and the sequence of events.

Also, historical narrative is often contested, coloured by the perspectives of the sources, and so we must be prepared to change a story as new facts come to light.

Fortunately, there are many sources to check dates and to relate reminiscences to recorded events. The National Library of Australia has many newspapers digitised and open to searching by key words and names. The National Archives, too, is a rich source of information, particularly on service records and ship arrivals passenger lists. State Archives and Libraries are also good primary sources. A good local secondary source is Erroll Lea Scarlett's *Queanbeyan District and People*.

John McGlynn

COLLECTION HIGHLIGHTS FAMILY BIBLES

There are many family bibles in the collection at the Queanbeyan and District Historical Museum. Recently a friend of mine inherited a big old family bible, and I immediately remembered the collection that was held at the museum. And the wonderful and notable Ford family Bible, that had been on display a few years ago. My aunt also inherited my mum's family bible with family details recorded in the front.

It has definitely gone out of fashion to have these bibles, recording the family history in the front. Bibles nowadays are even just kept online, and accessed digitally. Certainly, family trees are now researched and recorded online. Times have changed. But it was a common practice back in the days when each household held a bible in a central place, to record the family members. Faith was not questioned as the universal worldview. In these pandemic times, the value of belonging in families and staying close to home has been re-emphasized. It is a great time to do some family history research!

Donations to the museum came from community families who have lived in the district. It was typical for families to also have a library collection of classic novels as well as religious works. Families donating books, prayer books and bibles include the Gabriel, Eagles, Jackson, McCawley, Tarrington, Fallick, O'Neil, Brown, McInnes, Ford and Carrington families. Also, churches, for example the psalter from Burra, 1886, and Christ Church Sunday school texts.

Next time, I can highlight some more books from the collection, and maybe some photographs, as we need to identify some, and you may be able to help!

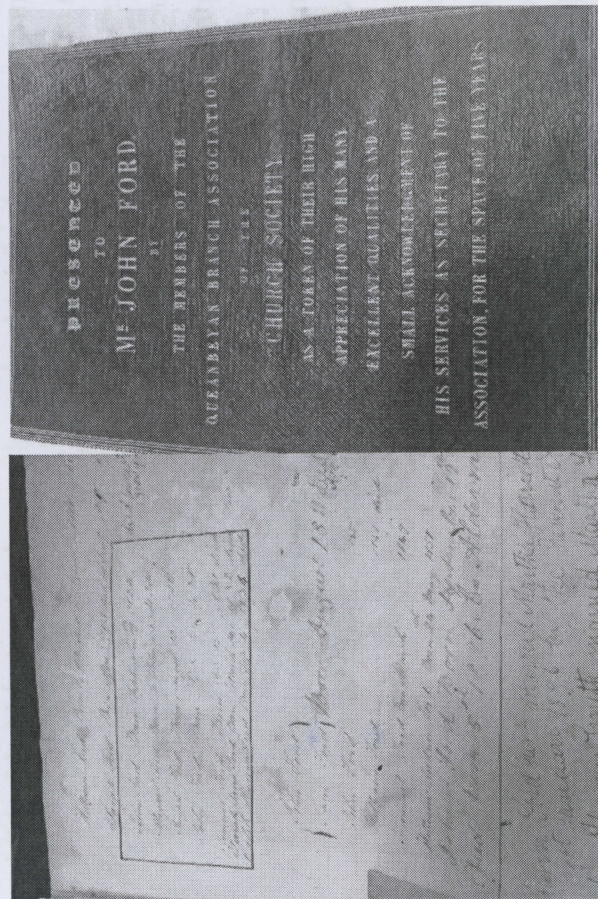
Lee Davy



Plaque at Christ Church, marking the old school house
Photographs: Lee Davy

The Ford Family Bible, 22 x 35 x 7cm was presented to Mr John Ford by the Queanbeyan Branch of the Church Society as a token of their appreciation of his many excellent qualities, and a small acknowledgement of his service as Secretary to the Association for 5 years. He was the teacher in charge of the church school, 1855-1860, making it the very first school in the Queanbeyan area. There is a plaque in Christ Church, marking the old school house. He later moved to teach at Queanbeyan Public school when it was established.

The Bible publishing date is 1857. *The comprehensive family bible, containing the old and new testaments, translated out of the original tongues, and with the former translations diligently compared and revised by his majesty's special command.*



LHS: Handwritten Ford family member's details date from the early 1800s to 1983. RHS: Queanbeyan Church Society presentation in the Ford Bible.

WILLIAM DAVIS WRIGHT: THE GREY-HAIRED AUTHORITY

P Procter, March 2020 ¹

We are certainly the only nation to possess such a wealth of documentation of our own beginnings. These documents, housed mainly in libraries and archives, provide the historical researcher with his principal source materials.

Philip Geeves, 1971,
Local history in Australia.

The previous articles in this series looked at how W D Wright liked to spin stories about the 'olden days'. In his 1923 self-published book called *Canberra*, he mentioned certain places, dramatic events, characters, the gentry, and bushrangers, amongst other tales. Not all of them lived within cooe of 'Canberra' at all, though some did, and it is obvious that he recalled incidents that took place decades before he was born. Now it is time to review an aspect of his output that still is regarded as highly significant. Wright tells stories about 'natives', the original Australians.

The 1920s brought dramatic changes to Queanbeyan and its neighbourhood. The advent of Canberra and the new Federal Capital Territory created a market for history books about the district. One of those books was by Dr Fred Watson, a surgeon and

¹ The standard disclaimer applies, that is, views expressed here are those of the author and not necessarily those of any local society or editor. The conclusions presented here could cause anxiety and distress. If your consultants say to stop reading, then listen to their advice.

history writer. He clearly names W Davis Wright as his source for that the original 'natives'. Wright's information was cut and pasted by Watson into his *Brief History of Canberra*, published in 1927.

Likewise, there is a string of similar authors until 2020 who rarely look beyond Wright. For example, Dr Ged Martin wrote, 'William Davis Wright is our main authority for local Aboriginal life.' It is in his *Episodes of Old Canberra*, published by ANU Press in 1978. Dr Ged Martin was a very highly qualified historian and Research Fellow at the Australian National University in Canberra from 1973 to 1977. In an effort to be brief here, one or two other known authors in this long string could be subject to a subsequent essay.

Mention of just three or four general topics about the local First Australians might be sufficient to highlight some points found in Wright's *Canberra*. How did others make use of Wright's material? Consider what Wright knew about (1) the territory or 'country' of a tribe, (2) their food, (3) ceremonial life, and (4) placenames. Ignore looking for issues like fire management because European settlers steadfastly misinterpreted its millennial-long impact on the 'natural park-like' countryside.

In 1923, Wright wrote that 'the natives' were nomads. That is not a surprise. Even so, two writers from that time rejected it. They were A W Howitt and his *Native Tribes of South-East Australia*, published in 1904, and R H Mathews, who published in overseas anthropology society journals, also in 1904. Howitt depended on information from 59 correspondents, though not one was from Queanbeyan. Mathews was able to describe the limit of the territory or country of two tribes

he had met, those at Yass and those on the Monaro. Where was Queanbeyan again?

Watson points to one particular tribal area. He reported that the southern physical boundary for the tribe at Yass is a low range of hills near Murrumbateman. It was known about to European settlers since Dr John Lhotsky's time in 1834. Not for the first time, Watson emphasised that the Yass tribe did not go as far as the Limestone Plains. (F Watson, p13.) Watson unhelpfully picked Cooma's 'Ngarrugu' as the local tribe.

Still, the popular idea of nomadism, like Wright's, really began to collapse following Norman Tindale's 1940 map. That map startled the public with all its distinct tribal areas. Since then, many of Tindale's names and boundaries have been revised by using a better basis than his awkward 'word count' system for his analysis, as his initial strategy was based on unwarranted assumptions about some neighbouring languages. Even so, each tribe has its own territory or 'country'.

When food was mentioned, Ged Martin noticed that Wright called Aboriginal culinary habits 'anything but nice'. (Martin, p84.) Wright recognized opossums as food. The recipe he gave might have applied anywhere.

He is unclear about the division of labour in digging up the native dandelion or yam. To Wright, it was a 'fill in' for women and children. (*Canberra*, p60.) On the contrary, the women's role was a mainstay as the tuber was a staple of indigenous diet.

Population and food are linked. Wright claimed that, 'It was an ordinary sized tribe, between 400 and 500 at the time of the first white settlement.' (*Canberra*, p58.) He certainly never counted them himself, then or in 1834, or in 1841, the year that he was born. Records from those years exist about possible numbers. The complete primary documents called 'Blanket Returns' are at State Archives NSW. The sample pages shown in Lyall Gillespie (1984) glimpse at parts of the local tribe. In full, the documents confirm that 'Normally they spread out over the country in small groups, varying in size according to the season and according to circumstances...'. (Ronald M & Catherine H Berndt, 1988, p138.) That also helped the women to access the range of plants necessary in their staple diet.

Most astonishing of all, Wright knew nothing of the annual bogong feast. As far back as 1833, Edward J Eyre at his 'Woodlands' on the Molonglo River, knew about bogongs. So did overseas visitor George Bennett in 1834, when he went up into the mountains to collect the moth. Howitt in 1904 knew that the feast was by invitation, not by right. Neighbouring tribes like those at Yass could be barred from attending. Walter Gale, the parliamentarian not the journalist, had heard of the bogongs in 1927, but failed to understand what process people followed to obtain the nourishment they provided. This omission is another signal about Wright's lack of local expertise. Moths returned to the public scene in J Flood's *Moth Hunters* in 1996. Casually check to see who says that grubs are involved in the feast. Are they?

In south-eastern Australia, traditional ceremonial life disappeared during the 1800s. That is the conclusion of Margaret Clunies Ross.

(*Oral Tradition*, 1986.) Wright is little help with it whatsoever. He said that he was very young when he saw the burial of 'Hong-kong' (sic). It had 'some gruesome features'. Wright tells that the body was 'tied up in a complete ball' and that he was buried with his spears and other personal items. The 'tied up' (but hardly a 'complete ball') and 'spears' parts are widespread practices.

However, Wright's account differs markedly from a similar burial related by Samuel Shumack. Wright did not notice the blood curdling lengthy lamentations of those involved. Shumack wrote, 'While the funeral rites were in progress the gins and lubras, who were present, kept up the most discordant noise – enough to make one's blood run cold.' (See Gale, 1927, p123.) That is similar to Goulburn resident Charles MacAlister's account, where he says, 'Their lamentations were enough, one would think, to wake the dead in reality, if that were possible.' And, 'They objected to the attendance either of strangers of their own race or of whites at those solemn rites.' (MacAlister, 1907, p84.) Wright was looking back from 1895, perhaps fifty years after the event. He thought that the 'chief' was buried in a tunnel that had been excavated into a rocky hillside. Wright guessed that 'little authentic is really known about them'. (*Canberra*, p62.) Perhaps we realise why. He said about ceremonial life that, 'I never heard what the actual rites were.' (*Canberra*, p61.) He never saw them in person either. It ought to be plain that Wright has no clue about cultural tradition or knowledge.

Wright relates an unusual event concerning Hongkong. When his wife would not carry his spears, because she was already carrying a child, Hongkong said, 'Show me the piccaninny,' and taking it by the heels knocked its head against a tree, saying, 'Now carry the

spears.' This comes from Wright's recollections in the *Queanbeyan Observer* on 29 March 1895. Because it happened before he was born, there is no way that Wright himself witnessed that event. It is from his family's oral history. It is simply derogatory, confirming Wright's childish attitude towards Hongkong. Stewart Mowle, who also knew that 'chief', was much more nuanced about him.

Naming places has an important role in society. Examples of the debate about placenames runs through Wright's written work. W Davis Wright constantly dismisses Stewart M Mowle's opinions about the spelling of placenames. Mowle made an attempt at documenting 'The Orthography of Native Nomenclature' in the *Queanbeyan Observer* in 6 September 1901 and again in 1907. It was a discussion of the way to write indigenous placenames in English. Mowle tried what he called 'faithful phonetic spelling' though that was very difficult to do. Mowle wrote that Queanbeyan should be spelt 'Cuumbean' while Yass was 'Yarr'. To counter that, Wright gave his version of other original placenames, so that Cuppacumbalong was 'Cuppagoooumbaling', meaning 'meeting of the waters'. He expands on this in the *Queanbeyan Observer* on 9 August 1907.

In common with many at the time, and today too, Wright cannot see what is missing from his explanation. First, there was no compulsion for indigenous people to explain anything to Europeans, Wright included. Men's business was for the initiated, only, and some songs about features throughout the country were part of that. Secondly, Wright admitted that he spoke no indigenous language at all. On the other hand, as an old man in front of an indigenous audience, Mowle could still sing songs he had learned from his long-

gone Aboriginal companions who he knew at Yarralumla. Mowle knew that those words did not translate like Wright claimed. We now see that songs sung by the original Australians were like an oral memory bank. On the positive side, Wright did know that 'great secrecy was involved', but he did not realise how far that extended throughout their 'Manners and Customs'. Wright had no clue whatever about Ancestral Beings or the way they were associated through song with named features right across their own country. That lack of understanding about placenames is a given, and of those times, but its consequences linger on today.

Lastly, it is essential to draw attention to the name of the local tribe that Wright uses in his *Canberra* book. Right from the start of his 'Reminiscences', Wright refers to the local 'natives' as the 'Queanbeyan tribe' or the 'Queanbeyan blacks'. He does that too in an article he wrote for the *Stock and Station Journal* of 31 December 1915. His brother Arthur Henry Wright of Bombala used family tradition about the same people in the *Bombala Times* on 2 May 1919. In all their writing, Hong Kong, however his name was spelt, was a 'Queanbeyan black'. Then without any explanation Wright says in his new 'Canberra' book that 'Hongkong was chief of the Kamberra tribe'. (*Canberra*, p56.)

The pre-eminent local historian at that time was Professor F W Robinson, who had worked at RMC Duntroon. He read Wright's novel name for the tribe. Robinson politely reported in 1927 that it was 'a late invention'. In other words, Wright just made it up. They realised that he changed the name of the local tribe in order to bolster the sale of his new book. Be quite clear about this. Wright was the very first person ever to apply this 'Kamberra' name to the

local tribe. There is no precedent for this particular combination of words amongst previous explorers, settlers, Europeans, aboriginal people, indigenous people, or First Australians. Robinson's disapproval was spot on.

So, what can be said about the very long line of historical writers who still name the local tribe as the 'Kamberri'? One such book was written by Ann Jackson-Nakano and published by Aboriginal History Incorporated in 2001. The point here is not about her 'support network' of advisors. The issue is about the author's approach to historical documents and to indigenous anthropology. The ACT Government had her book reviewed professionally in 2013. It was done by consultant anthropologist Dr Natalie Kwok, who wrote up her conclusions. They are available online under ACT Freedom of Information (FOI). Jackson-Nakano's 'gargantuan effort' is dismissed for reasons that Kwok explains.

For those who are puzzled regarding the real name of the local tribe, there is an answer. Wright never heard what it was. Though they were a real tribe, and though the extent of their country was known about, their real name was not the Queanbeyan tribe. It was not the Kamberri or Ngambri tribe either, a title which Wright alone invented and others still copy. It is true that those words are indigenous placenames which were applied and misapplied by European settlers such as Wright himself. Anyone at all who uses a version of this name has a duty to acknowledge their source for it – W D Wright.

Europeans renamed tribes after a place, but original Australians throughout the continent knew themselves in several ways. The

most important way was by their own language that their tribe spoke. To use a niche placename (but not a language name) for a tribe in the way that we have done merely perpetuates ill-informed ideas of European settlers. It was going on as early as 1834, when one local band was designated the 'Hagen Hope' tribe. That name is a burn or brook in Peeblesshire, Scotland. Also it is inaccurate to assume that the local Limestone Plains or Qqueanbeyan tribe are 'Ngunawal'. Ngunawal is the name used for the Yass mob. Records show they scorned the tribe on the Limestone Plains and emphasised the difference between 'them' and 'us'. Today, after generations of 'Protection', isolation, and loss of language and culture over several generations, the Ngunawal are the wrong authority for the Qqueanbeyan tribe as they rely on Wright. It is evident that Wright did not even know his local tribe's name. He did not look in the primary records either. The local tribe needs better respect from all of us, not another stoush.

Wright touches on many people in his book, *Canberra*. His readers conclude that he is the authority on Canberra matters. Professional historians reinforce that view. Yet careful research of his writing proves otherwise. It looks like W D Wright got his knowledge about the 'Manners and Customs' of the indigenous people in the Canberra district from three sources. He himself named them. One was from talking with the 'native' children he played with in the Murrumbidgee river when he was a child. Really! The second source is from his employee at Moree, Water Jar Jack. Wright admired him, but Water Jar Jack had left traditional life behind. He had no connection to Qqueanbeyan either. The third is from family sources, like his father. W Davis Wright, the 'old battler', had a good memory. He needed no explicit evidence. The tragedy in this

situation is that the real relevant primary documents do exist. For the tribe on the Limestone Plains, they date from the 1820s, 1830s, and 1840s. As Philip Geeves said, they are available, but they are far away, in Sydney libraries and archives.

William Davis Wright passed away on 25 September 1924, at his residence 'Edgerton House' near Yass. A son and a daughter were at Yass by then. There was a brief death notice in the *Sydney Morning Herald*. The *Qqueanbeyan Age*, the *Yass Courier*, and the *Wyalong Advocate* were a bit more expansive about him, saying, 'The late Mr Davis Wright was an intellectual and progressive man.' Moreover, his book 'will be valuable in time to come when historians are dealing with Canberra's transformation from a sheep run into a garden city'. Yes, the book is a landmark on how oral history ought to be treated – with steadfast scepticism. Then the next step is to read the primary historical documents and understand their context.

It is European inexperience in the past about traditional indigenous matters that awards W D Wright his authority. Nowadays, should we continue to defer respectfully to his presence and authority and to those who rely on him, or should we look for accurate information and primary evidence? We may find that the Qqueanbeyan tribe did have a name of their own that they used for themselves.

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ROBINSON, Fredk W, 1927, *Canberra's first hundred years and after*, 2nd edition, W C Penfold, Sydney, 84p.

WATSON, Fredk, 1927, *A brief history of Canberra, the capital city of Australia*, Federal Capital Press, Canberra, 247p.

WRIGHT, W Davis, (1923) 1977 (facsimile), *Canberra*, (John Andrew & Co, Sydney), Library of Australian History, North Sydney, 105p.

Further Research

Two independent professional articles reveal the name that the first Australians on the Limestone Plains used for themselves.

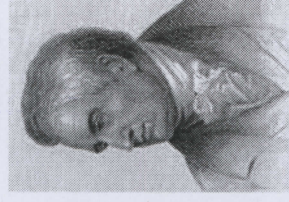
(1) A linguist identifies the tribe's name by using primary documents.

KOCH, Harold, 2010, 'Aboriginal languages and social groups in the Canberra region: interpreting the historical documentation', in Brett BAKER, et al, 2010, *Indigenous language and social identity: papers in honour of Michael Walsh*, Pacific Linguistics, ANU, Canberra, pp123-144. [Online at ANU Open Research Library]

(2) An anthropologist begins to evaluate recent indigenous claimants.

KWOK, Natalie, 2013, *Considering traditional Aboriginal affiliations in the ACT Region*, Ministerial-in-confidence draft report, prepared for Australian Capital Territory Government, January 2013, pp35-53. [Online at act.gov.au/open_government/ ...FOI Ngunnawal protocol...]

DEAR LADY GEORGIANA



The Reverend Sydney Smith was a highly successful and intellectual British Clergyman living tucked away in Yorkshire, well distanced from his more accustomed academic and social cities of Edinburgh and London. He wasn't being punished, merely living in his parish as required by the rules of the Church of England. He filled his time writing, especially letters.

On February 16, 1820 he wrote to Lady Georgiana Morpeth. Smith's thoughts were intended to lift her melancholy, or what we now call, in a general way, depression. In our time of Covid 19, changing rules, lock downs and the general state of our oddly upside-down world his advice seems just as pertinent now as it did in 1820 – except perhaps for the cold showers – and that is an interesting piece of advice from English man's writing two hundred years ago in winter!



Dear Lady Georgiana,

Nobody has suffered more from low Spirits than I have done - so I feel for you.

1st. Live as well and drink as much wine as you dare.

2^d. Go into the Shower bath—with a small quantity of water at a temperature low enough to give you a slight sensation of cold -75 or 80°.

3^d. Amusing books.

4th. Short views of human life not farther than Dinner or Tea.

5th. Be as busy as you can.

6th. See as much as you can of those friends who respect, & like you.

7th. And of those acquaintance who amuse you.

8th. Make no secret about Low Spirits to your friends but talk of them fully - they are always worse for dignified Concealment.

9th. Attend to the effects Tea and Coffee produce upon you.

10th. Compare your Lot with that of other people.

11th. Don't expect too much from human life, a sorry business at the best.

12th. Avoid poetry, dramatic representations (except Comedy), Music, serious novels, melancholy sentimental people, and everything likely to excite feeling or emotion not ending in active benevolence.

13th. Do good, & endeavour to please everybody of every degree.

14th. Be as much as you can in the open air without fatigue.

15th. Make the room where you commonly sit gay & pleasant.

16th. Struggle by little and little against idleness.

17th. Don't be too severe upon yourself, or underrate yourself - but do yourself Justice.

18th. Keep good blazing fires.

19th. Be firm and constant in the exercise of rational religion.

20th. Believe me dear Lady Georgiana

Very truly Yrs,

Sydney Smith

Contributed by Gillian Kelly



Thomas Donoghoe was born in Bungendore in 1909, the son of Patrick Donoghoe and Annie O'Hara. He grew up on a small family farm that was part of the original *Turallo* Station, and it is reported that Patrick ran it to perfection. His children attended St Joseph's Catholic School and Tom is recorded as being awarded the Achievement Certificate in 1923 at the age of 14.

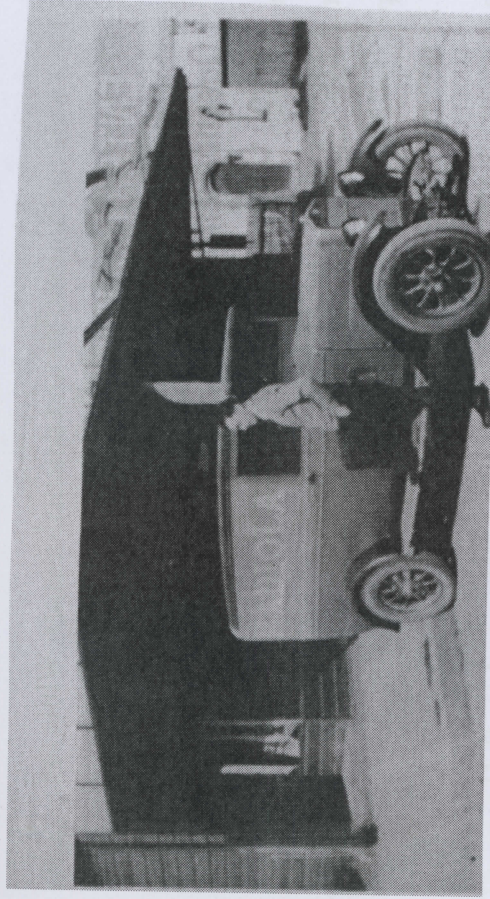
With his four sons Patrick opened a general store business, P Donoghoe and Sons, in Bungendore and this store expanded its services to eventually include the general store, a café, a cordial factory and a hairdresser.

Tom Donoghoe was a radio fanatic. He built his own radio and was always experimenting with new and better wiring systems. His first employment was with the family store and he sold his first radio when he was 15.

1928 – 1932 were uncomfortable and depressive years. While the village of Bungendore was still quite busy, the bad times cost P Donoghoe & Sons their business. Like most rural districts, the local stores carried the landed people through from wool cheque to wool cheque, but this time the rural recovery was slow. Tom was devastated by the bankruptcy and saw his bright future in radio disappear with the family business.

In the early 1930s Margarette Ladd became part of the younger social set in Bungendore where she met Tom. She described him as courteous and considerate. By December 1934 he and Margarette were engaged and Tom began to look for ways to start out on his own. With legal advice it was soon realised that as he had not turned 21 at the time the family firm had been declared bankrupt, he was not liable under bankruptcy laws and could start his own business. He was encouraged by RCA (later to become AWA) as a fine radio mechanic and an excellent salesman. He began his own business in Bungendore and later AWA assured him of their backing if he chose to open up in Queanbeyan.

In 1935, about a month before they were married and with Tom still working in Bungendore, Margarette spent time trying to find a suitable premise in Queanbeyan where Tom could establish himself. At last she found one that belonged to Charles Pike at 262 Crawford Street and a rental of 30/- per week.



**262 Crawford Street in 1935, the site of the RB Smith building today.
Photograph Queanbeyan Age, July, 1990**

In July 1935 they married and on August 1, Tom Donoghoe and Margarette opened as *Radio and Electrical Sales and Service Retailers* under the name of T. Donoghoe. Unbelievably, at that time, there were eleven other radio retailers in town! This was the age of radio and there was a demand for good sets, good mechanics and good service, all of which Tom offered. AWA supplied him on consignment their full range of the latest models. He also stocked the smaller appliances such as irons, toasters, kettles, radios and the like.

With AWA behind them they settled in. They had plenty of worries, but none of them were money. Charlie Pike was a great help. He was long established in the town and owned a considerable number of houses and ran his own store. His bookkeeping was

unconventional – he kept a separate docket book for each individual purchaser, and another for cash sales. Each customer signed his docket so there were no disputes at settling time. Each receipt was written into the docket book, and the dockets it covered cancelled. It was cumbersome, but Charlie was an excellent business man with an excellent knowledge of the credit standing of everybody in town and his advice was good.

Charlie would pop in to the Donoghoe's store after every customer left, and ask 'What did he want?'. At first this intrusion was resented, but after a while the Donoghoes confided what he wanted to know. Then he would say – 'Hope you got your money', or 'Don't sell him anything' or 'He's alright, sell him something'. In this way he managed the Donoghoe's credit for them to the point that it annoyed their accountant because they had very few bad debts with which to write down their income tax.

In this way Margarette said 'this old timer's knowledge of the backgrounds and the personalities of Queanbeyan and district gave us a stable start in business and an insight into how to judge customers.' Acting on Charlie's principals, she said 'even to this day², the business has a minimum loss to bad debts'.

² Letter, Margaret Donoghoe to Errol Lea-Scarlett, April 1967. Errol-Lea Scarlett Collection

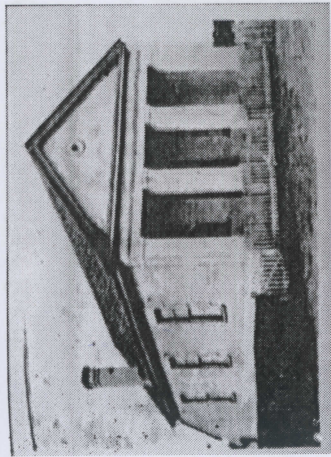
Tom was not a pushy salesman. He let the buyer decide and then gave the best service possible. He was a kind and friendly man and fiercely honest. Even so, the first few years were hard. Sixty five years ago agents were given a sole agency and Tom held the agency for AWA radiolas and His Master's Voice Radio. Later he held the sole agency for Kelvinator and Hallstrom refrigerators for Queanbeyan, Bungendore and districts.

When war was declared in 1939 local business man Emil Black offered Tom his music shop at 144 Monaro Street for a nominal price. The Black's had German heritage and his father business³ had been severely boycotted in WW1. Emil had no wish to suffer the same experience so wanted to move on.

144 Monaro Street was a small crowded shop close to today's Leagues Club but business boomed to the point of Margaret needing a book keeper to help her keep up with the paperwork. Storage space became a pressing a problem so in 1947 Tom bought the old Oddfellows Hall at 113 Monaro Street – close to the town's central hub of the original Post Office.

Autobiographical and Personal writings of Margret Donoghoe, Errol Lea- Scarlett Collection

³ Black's Chambers, Monaro Street



113 Monaro Street 1900 as the Oddfellows Hall and after Tom added his second floor

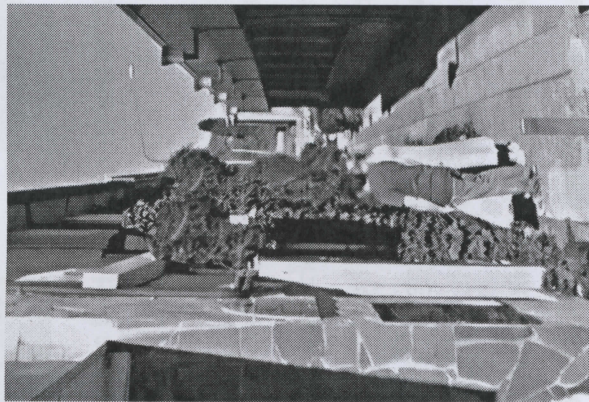
In 1954 they added an upper floor that provided a comfortable home for the family and it was here that Tom continued until the late 1960s. At this time the larger chain stores began to infiltrate the country town market with their bulk buying advantages.

Tom and Margaret accepted a merger with Homecrafts and moved to Red Hill where he and Margaret lived until his death in 1990. Tom's son Neil continued to run a TV rental store from the rear while Maurice O'Connell operated a real estate office at the front.

Margaret died at their Red Hill home in 1969 leaving her own civic legacy⁴ in Queanbeyan particularly in the form of the swimming pool and the Harris Park pre-school. She is recognised in the naming of Margaret Donoghoe Oval at Karabar.

⁴ Margaret Annie (as she was baptised) Donoghoe's story is another tale to be told.

Tom died in 1990. He was described as having a great love for the heritage of his town, his kindness and consideration for others. A street is named for him, but more importantly, beside his old store at 113 Monaro Street is one of the city's laneways – and it is here that Tom Donoghoe is remembered with the pathway officially named the TOM DONOGHOE WALK.



Gillian Kelly

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LLOYD WILLIAM GRAY (BILL)

29 April 1923 – 4 March 2020



Bill passed away at Canberra on 4 March 2020 aged almost 97. We were very fortunate to record Bill's story as part of our Living History Oral History Project marking Queanbeyan's 175th Anniversary in 2013. *Quinbean* September 2014 has a brief outline of the life of the country boy who lived with his family (his father was Sgt Gray) at the Police Sergeant's residence now our Museum, in the 1930s until he enlisted in 1941 aged 18.

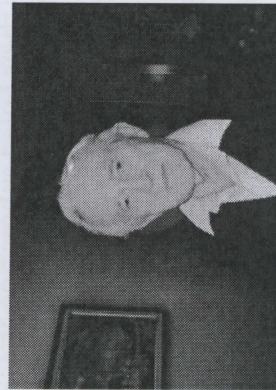
He only ever wanted to fly but had to join the Army first. He was stationed at North Head when the Japanese were shelling Sydney after their failed submarine attack. However, as he later learnt his 110th Light anti-aircraft experience was not wasted. After waiting 10 months he was very happy to be called up to the RAAF and trained as a pilot at Temora for 4 months before being sent to England where he expected to fly Spitfires. Instead it was Bomber Command after more arduous training.

He could never have envisaged what he would live through as a 22 year old Lancaster bomber pilot. After completing 29 operations, 30 would have earned him a DFC but recalls from the target for whatever reason, were not counted, VE Day came. Although he learnt to drop food parcels for Holland he instead flew "Exodus" trips bringing former prisoners of war back to England from Rheims in France. He expected to be redeployed to fight the Japanese. Instead very ill, starving and alone in London he had to wait months for a ship to return to Australia.

Some time after his arrival back in Sydney he suffered a lung haemorrhage which put paid to his ambition to fly here commercially. He met his wife Molly, a nurse, at Concord Hospital. To help with his lung problems they decided to live in the Blue Mountains where Bill established a successful accountancy business and was very involved in Apex and Rotary. They later returned to Canberra and Molly passed away in 2016.

This valuable recording is kept in our Museum, together with the transcript of 6 hours where a real story of that time both in Australia and Europe is recounted. Together with the Pilot's Log Book he kept this record of dangerous hard times is unique. Flight Lieutenant L.W. Gray was awarded a Belgian Croix de Guerre, with Palme.

Bill is buried in Katoomba with Molly. Vale a modest, courageous man. **Photo: Bill Grey 2013**



Marilyn Folger

WILLIAM SULLIVAN OF SPRINGBANK AND SULWOOD CANBERRA 1829 -1911

William Sullivan was born at Dunmoon, in 1829, the son of James Sullivan and Elizabeth Sullivan (nee Morrison). Dunmoon townland lies in the Civil Parish of Kilwatermoy which is included in the Catholic Parish of Knockanore, County Waterford, Ireland.

According to Griffiths Primary Valuation of County Waterford 1851 William Sullivan is listed as holding a house and 2 acres from James Sullivan at that time. (1).

It is not known whether the potato famines common to Ireland or the Pastoral and gold mining opportunities available in Australia prompted Sullivan's decision to migrate in company with a relation John Morrison. The two men arriving in Sydney in 1860, sought fortune initially by purchasing a dray and provisions and made the long and arduous journey to the Kiandra Goldfields only to find that earlier miners had scraped up the alluvial nuggets and that digging would be much hampered by the heavy falls of snow in the winter of 1860. This is the generally accepted version of the incursion into the highlands, notwithstanding the statement in William Sullivan's obituary notice that he made his fortune on the Kiandra Goldfields.

The two men then decided to embark on a leasing venture in farming at Springbank Estate near Queanbeyan, where they reared cows and calves in conjunction with dairying and cropping. It is not known when the partnership was dissolved, however, John Morrison was the first selector to take up land at Bulga Creek in 1873. The story of John Morrison's children: Mary Anne (Tuggeranong

School); Edmund (Rose Hill); Catherine (Woodlands); James Patrick (Mt. Campbell); John Joseph (the Angle and Tralee); Margaret (Sister Mary Lucy); and Michael Peter (Elmgrove) is an integral part of the early history of Canberra and the region. (2)

William Sullivan was married at St. Gregory's Church Queanbeyan on 20 April 1865 to Anastasia Pike, daughter of Martin Pike, Farmer of Waniassa and Mary Ann Blackburn. Two of Martin Pike's sons William and James, achieved prominence as Mayors of Queanbeyan in the period 1897-1900.

The Springbank Estate of 1630 acres was initially taken up by John McPherson in 1829. It was purchased by Dr. Hayley in 1857 for 2,000 pounds and in 1887 Miss Sarah Cunningham purchased the property from her father's estate for 3,000 pounds.

At this stage there were four lessees – William Sullivan, John Scott, Timothy Ryan and John Anderson. William Sullivan eventually rented the entire estate and purchased it from Miss Sarah Cunningham in 1889 for 5,040 pounds.

Springbank became a 'Mass Centre' from the early days of Sullivan's occupancy and holds an honoured place in the Catholic Story of Canberra. In the latter part of the 1800's and into the 1900's the priest drove his sulky from Queanbeyan to Springbank to celebrate mass and then set out the next day for mass at John Ryan's place the 'Tea Gardens' near Hall.

The large kitchen/dining room at Springbank was the setting for wedding receptions of his daughters Elizabeth to Joseph Walsh

(Stock Inspector), Mary to Daniel Maguire (Police Sgt) and Alice to William Lenane (Farmer). (4)

Sullivan prospered in his farming activities acquiring and expanding 'Sulwood' (Mount Taylor) in the 1870s under the Free Selection Act.

He died in Canberra on 14 August 1911 at the age of 82. His properties, Springbank and Sulwood were acquired for Commonwealth purposes shortly after his death and in July 1912 compensation was paid as follows:

Springbank, 1955 acres: £8928.19.11
Sulwood, 1099 acres: £4671.13.3

The Sullivan name and properties are commemorated in Canberra by: **Springbank Island;**
Sullivans Creek (Formerly Canberra Creek);
Sullivans Creek Road (ANU);
Sulwood Drive, Tuggeranong (5)

Sullivan had six sons of which William and Martin died early in young manhood. Michael (M.A.) was a teacher in NSW, Thomas a clerk for shearing contractors, James had farming, hotel and butchering interests and Frederick was prominent in farming circles at his property 'Curraghore' out from Muswellbrook.

One of William Sullivan's grandsons John (Jack Maguire) served in World War 1 in the Australian Light Horse. After the war he was granted a Soldier Settlement Block in the Woden Valley which he called 'Melrose'. He married Claire Morrison, daughter of John

Morrison of Tralee the son of John Morrison of Springbank and Bulga Creek. Today houses and roads have replaced the paddocks of Melrose which Melrose Drive commemorates.

Another Granddaughter, Gwenneth Lenane married John (Jack) Morrison of 'Rob Roy' Royalla, son of Edmund of 'Rose Hill' further cementing the links of the two old pioneering families of 1860.

William and Elizabeth Sullivan's daughter Elizabeth Walsh married Joseph Walsh and Elizabeth ended up as licensee of the Victoria Hotel, Queanbeyan, then the Victoria Hotel Hoskintown and then Walsh's in Queanbeyan.

Some of Sullivan's descendants bearing the names Falkland, Cregan, Goyne, Lenane, Maguire, Morrison, O'Dea, Gallagher and Pooley reside in Canberra and the region.

This article is drawn from the collection of historical information of Alan Pooley, my father.

Marylou Pooley

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3. *The Lanyon Saga* – Bruce Moore
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5. *Report on Australia Capital Territory Freehold Lands Inquiry*, Joint Committee on the Australian Capital Territory, 1968

PANDEMIC – A CAPITAL EXPERIENCE

“All persons travelling from infected areas [are] asked to submit themselves to an inhalation chamber”.

Masks normally the domain of health professionals are donned by the public and proclamations issued on everything from travel restrictions to school closures and the cancellation of public events.

Communities disrupted, social cohesion fragmented, economies impacted. Whispers of the end of the known world.

No, not COVID19 - the Influenza Pandemic of 1918-19 (Spanish Flu). When it made landfall in Australia 101 years ago, while government-decreed precautions and restrictions challenged the day-to-day of life, they largely worked. Along with being one of the last places on earth for it to arrive, the continent would also boast one of the lowest mortality rates.

That's not to suggest misinformation and ill-informed debate weren't rife. Today we're witnessing the stockpiling of 'loo paper and body-sized bags of rice; back then it was wearing red wrist bands, the colour believed to ward it off, and taking laxatives to “flush” out the system.

The previously unseen disease worked its way around the globe (the two qualifications of a pandemic) primarily through the survivors of a devastating war. It was late January, 1919, before the flu was officially acknowledged as having breached the believed protected shores of Australia. The still new nation of a mere five million,

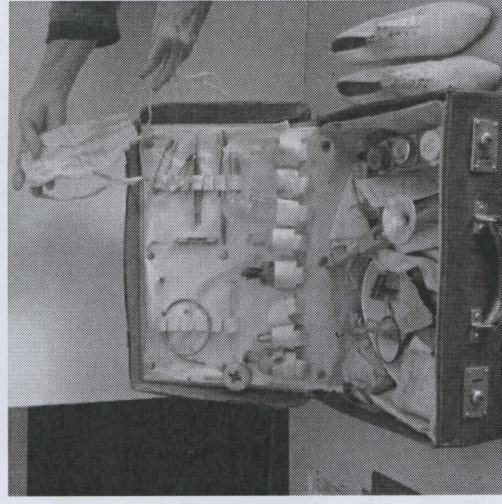
closed its borders from October, 1918, on news the flu had made its presence known in New Zealand. Ships flying the yellow flag of contagion were held at bay, though with cases attended to at Fremantle and Manly's Quarantine Station and wounded soldiers returning throughout the conflict, there were numerous ways for it to slip through.

Within three months, the illness erroneously named for the Spanish on whom it had wreaked considerable havoc, had descended on the Canberra region. The not yet six-year-old national capital may have felt the direct consequences less thanks to its relative geographic isolation - 300 kilometres from Sydney and more than double that to Melbourne - and its lack of population, but the ripple effect was wide.

The inhalation chamber as a precautionary measure was put forward at an Influenza Committee meeting in Queanbeyan on April 4, 1919. Dr Patrick Blackall, Government Medical Officer, also outlined procedures for inoculation (a hurried concoction that was essentially useless - identification as a virus wouldn't occur for more than another decade), "arrangement for the relief of those who may be attacked by the disease", and his efforts to source hospital equipment and masks, suggesting that "the Red Cross ladies might take up the matter of making and disposing of masks".

This followed an initially lukewarm reception by the leading local news source, the long-running "Queanbeyan Age" (1860), to perceived "overly strict" preventative efforts.

In February, the paper pontificated that "The unforced conclusion is that the epidemic which caused so much havoc has spent its force, and that the worst Australia has to face is the continuance of an influenza which it has been familiar with for years." This appeared alongside an advertisement for free inoculations - along with Queanbeyan, depots at Oaks Estate, the Canberra Hospital, Hall, Majura Recreation Hall, Tuggeranong School and Tharwa.



Medical case and home-made mask of Queanbeyan's Nurse Mary Bowers (O'Rourke), who contracted the Spanish Flu while nursing patients in Sydney in 1919. Mary returned home to recover. Photo: Narelle O'Rourke

Towards the end of March, "rumours of a case of pneumonic influenza in Queanbeyan" were reported as "absolutely false". However, there'd been at least one death in the Queanbeyan Hospital as early as January 13. Marion Dunlop, 45, of Bungendore, was recorded as having died of "double pneumonia": what wasn't recognised at that early stage was that "pneumonienza" paved the way for such secondary infections.

Donald McCallum

10-1-19	5:30 5 4 19 3	Heart Disease
10-30 5	5 19 P.R.	Heart
12-17 8	19 4	Rheumatism
1-5 30 24 5 19	P.R.	Heart
1-8 25 5 19 2		Dysentery
1-15 19 6 19 P.		Stomach
1-23 7 19 24		Influenza
1-25 7 19		Influenza
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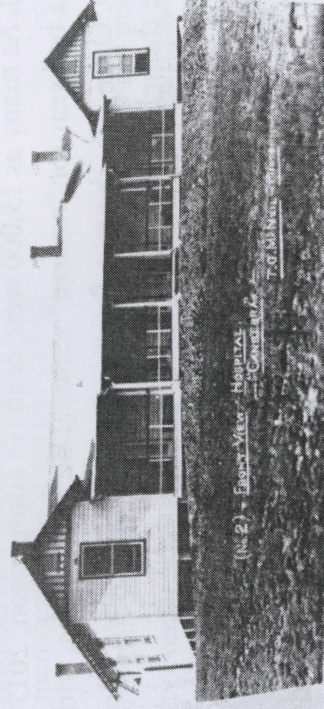
Influenza patients recorded in the Queanbeyan Hospital register of 1919.

Goulburn recorded its first official victims on April 17. Forty-two of its residents would eventually be officially recorded as succumbing, including the city's Health Inspector, J.R. Biddle. Nonetheless, "The Queanbeyan Age" remained unconvinced as late as mid-June.

"The present weather conditions are responsible for an epidemic of colds and catarrhal infections; but fortunately so far there has been no symptom of pneumonic influenza in the neighbourhood of Queanbeyan".

Mere weeks later, the editorial tone was vastly changed. Page two pronounced that influenza was "now raging" in the town and the Public Health Department had been twice telegraphed with the request for another four nurses and an additional doctor to cope.

Elsewhere around the region, Michelago intended on using its School of Arts building as an emergency hospital, there were recorded instances in Yass, Bungendore and Braidwood, and multiple deaths in Cooma - seven within 48 hours, four of whom were siblings.



Canberra Hospital, Original Administration Block, from 1914.

Canberra Hospital 1914, from *Royal Canberra Hospital* compiled by Arthur Ide, 1994.

At the on-again-off-again, five-year-old "temporary structure" that was the Canberra Hospital at Acton (now, the ANU), half of its eight beds were occupied by infected patients. Returning servicemen were quarantined for 10 days there in specially erected isolation tents. Others were apparently "being treated in their own homes". Some ignored the requirements entirely, much to the chagrin of local authorities.

Part of the problem was the frequently changing arrangements. Restrictions were prematurely relaxed whenever cases seemed to ebb, but the peak wouldn't occur until July.

Understandably, most were weary of half a decade of war deprivations, rationing and bad news and the expectations offered little joy: in the same year the Royal Easter Show in Sydney was cancelled, so too, the Queanbeyan Show.

By year end, it's estimated 40% of the country had been infected (the rates were even higher and more devastating for the Aboriginal population). As many as 15,000 were dead (in comparison, 2017 was considered a bad year for "normal" seasonal flu in Australia, with 1250 dying). Of course, the true figures can never be known. How much worse though, might it have been?

While some of the early editorial content put forward by "The Queanbeyan Age" was contrary to the wider public good, the advice became more sensible - and in our current environment, bears repeating.

"We can refuse to be 'stampeded' by unworthy panic and summon to our aid that courage which is equally heroic in endurance as in action ... Is it not true, at all times and in all places, that panic is more dangerous than the circumstances which apparently produce it?"

Alternatively, if we're going to insist on hoarding toilet paper, might as well make use of it and give those laxatives a try.

For more on the local experience, anoverallview.wixsite.com/blog

Nichole Overall

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Please include your contact details and whether you would like a receipt.

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