

QUEANBEYAN

Volume 8 No 3
December 2015



Q&DHM Archive
10 Farrer Place
QUEANBEYAN NSW 2620

The Journal of
Queanbeyan and District Historical Museum Society

QUEANBEYAN & DISTRICT HISTORICAL MUSEUM SOCIETY

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 City Council, through the context of the Museum of Queanbeyan.

Find us on the net at www.queanbeyanmuseum.org.au

Contact us: email qbnmuseum@yahoo.com.au

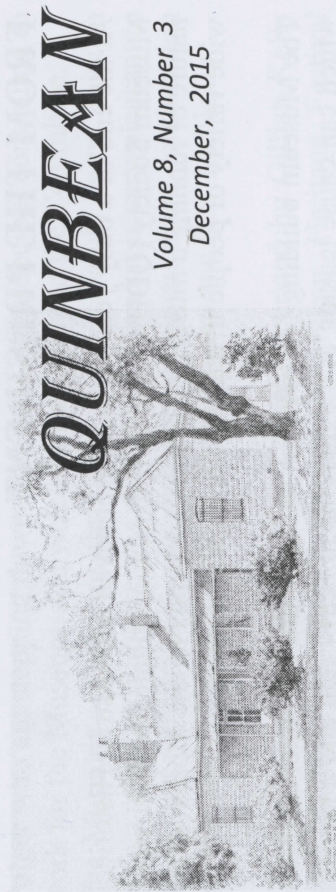
THE MUSEUM OF QUEANBEYAN

The Museum is open from 1pm to 4pm Saturdays and Sundays or by arrangement.

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

Our Cover:

Richard Martin Arneson and friend, unknown
Anzac Day Parade, Queanbeyan Age.
Photograph: Ted Arneson



QUINBEAN

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FROM THE PRESIDENT

At the end of a busy year for the Queanbeyan and District Historical Museum Society (QDHMS), I am moved to meditate on the complex nature of running a museum. So much depends on the support of a wide variety of people in such a wide variety of ways.

The Museum building is a glorious old structure with later additions, which can cause leaking at the margins in heavy rain and a potential electrical disaster. The upkeep of the building is, for all practical purposes, the responsibility of the Queanbeyan City Council and so the society needs to keep up the liaison between QDHMS and QCC with strong and effective communication. Thank you in particular Fred Monk for the Society and Karen Hansen for the Council.

This liaison is vital also for such events as the Heritage Festival and here I thank particularly Kerrie Ruth and Brigid Whitbread who have worked together to plan events to showcase both the Museum's and the City's assets and to gain grants to help pay for the events.

The Council's contribution does not include much of the work in keeping the building and fittings working and tidy and prepare for displays so members have to sweep and clean, weed and tend the garden, build display cabinets etc. Thank you here for so many members, especially Fred Monk, David and Frances Flanagan, Scott and Judy Pearson.

The Management Committee has to spend time and effort to prepare for and to attend meetings, which can be complex and tedious or interesting and stressful. The Secretary, Kerrie Ruth, and the Treasurer and Membership Officer, Fred Monk, have particularly responsibilities. I would like to thank Karen Moore and Marilyn

Folger who are stepping down from the Committee but continuing to work for the Museum, and welcome Pat Brady to the Committee. The Museum openers are absolutely vital. It would be no point in have a museum if no-one was able to visit it and it is very pleasant to report that we have both new enthusiastic openers and a continuation of dedicated 'old hands' such as Ruth Blunden and Ros McNeilly.

The Red Cross and World War 1 display curated by Gillian Kelly was updated and formed the centre of our Heritage Festival exhibition and fitted well with Jason & Chloe Roweth's concert. For History Week we used the research skills of Society members to mount a series of storyboards on people and events in Queanbeyan during WW1. Thank you Marilyn Folger, Fred Monk and Lee Davy for their research and Kerrie Ruth who prepped the layouts and had the boards printed.

As well we have the necessary role of Collection Management: accessioning, de-accessioning, describing, arranging and cataloguing the collection. Thank you to Ximena Briceno, QCC Museum Assistant who catalogues the items into our database, Mosaic. She would not be able to do this without the preparatory work done by our member volunteers, especially Heather Thomson and Dawn Richardson. Thank you also to Karen Moore for her continuing work in organising our library collection.

We have introduced a series of Members' get-togethers, which give all a chance to share historical and local knowledge and ideas. These have proved very popular. Thank you Marilyn Folger, Nancy Monk and John Rosewarne for running these and in particular Maria Lukas and Peter Procter for their contributions.

The Newsletter is another responsibility making a valuable contribution in keeping members informed of what is going on in the Museum and Society. Thank you Kerrie Ruth and Nancy Monk. Another method of sharing the Museum with members and friends is the Internet with a Blog and Facebook and our Museum website. Thank you Kerrie Ruth.

Taking groups through the Museum is another valuable way of sharing its riches. We have had a number of very appreciative groups including Jerrabomberra Public School (thanks Pat Brady for assisting), a pensioners group, (Thank you Nancy Monk and John Rosewarne) the ACT branch of the Australian Society of Archivists (Thank you Lee) and the marchers from the re-enactment of the Men from Snowy River Recruitment March.

Last but not least is the production of a professional historical journal, *Quinbean*. Thank you Gillian Kelly for your continuing work on this.

All of the above brings me to my final and recurrent point. The society needs even more volunteers for each of the roles. In particular Gillian Kelly depends on contributions of historical articles and relevant copy to include in the journal and we need more weekend openers to share the load. We plan to have training days for volunteers. If you are interested, please contact the museum by e-mail, drop in during opening hours or ring me on 6297 2730.

John McGlynn
President QDHMS

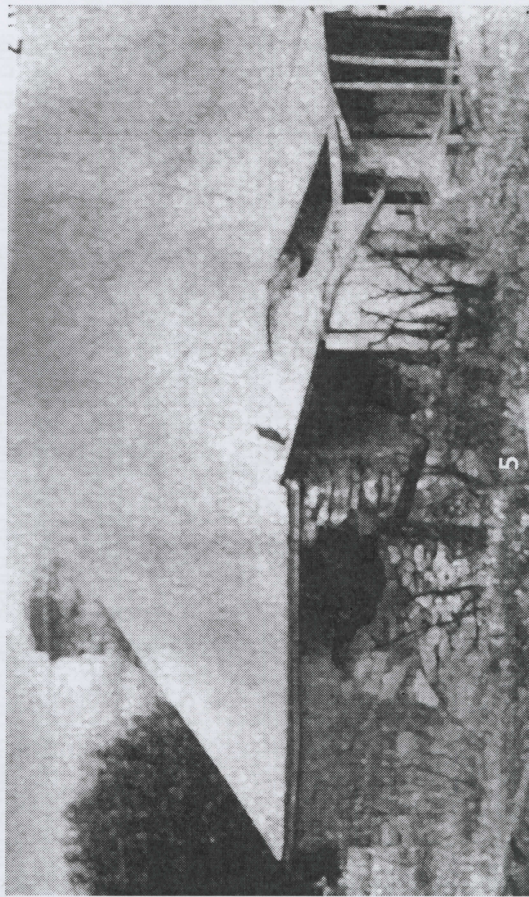
FROM THE EDITOR

History is a pack of lies about events that never happened told by people who weren't there, wrote the Spanish/American philosopher, George Santayana. He followed it up by saying *History is always written wrong and so always needs to be rewritten*.

What a harsh reflection on the historians of the world but, unfortunately, with a tang of truth! Let us consider Queanbeyan in this light and check the words of those who weren't there against those who were:

Current popular opinion of the first Court House places it in Dodsworth Street, about in line with Molonglo Street. There are photographs of a whitewashed stone cottage on this site consistently tagged Queanbeyan's first Court House. In November 1965, the Queanbeyan Age, in very good faith, published a photograph with the headline:

ANOTHER HISTORIC LANDMARK GOES



followed by the text: *Another of Queanbeyan's historic landmarks, this old building at the top of Dodsworth Street, is being demolished. It was the first Court House in the town, built by convict labour when Captain Faunce was appointed Police Magistrate on the proclamation of Queanbeyan as a township in 1838.*¹

Except it wasn't! It may have been built later on the same site, but is most certainly not the first Court House. In 1850 Clerk of Works wrote to the Colonial Secretary describing the Court House as 'a small detached Slab Hut covered with shingles with a small skillion occupied as a lumber room; the plastering outside is fallen down in many places and although plastered inside there are open cracks in all directions'.

This disastrous description led, in 1853, to the Court being removed to William Hunt's new building, now known as The Olde Kent Hotel, and the stone cottage was never the Court House!

There is a moral to the tale. The writing of history involves two important phases: First, the gathering of facts. This is open to bias and is followed by the interpretation of those facts to build a picture of the event. This is guaranteed to have a bias.

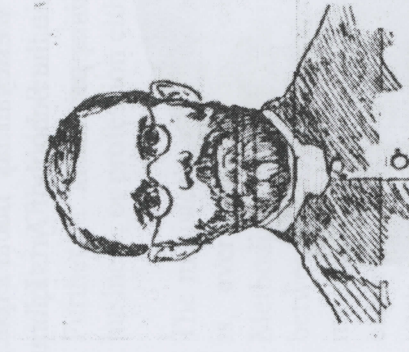
So maybe Santanya wasn't far off the truth, and the best way we can endeavour to understand the history of a place is by listening to people who were there at the time, and that is why oral histories hold such a hugely valid value in the history of a place. And that is why is so important for YOUNG to record events that you remember, either from here or further afield.

Gillian Kelly

¹ Queanbeyan Age, November 2nd, 1965

A BEE IN HIS BONNET:

POLITICS, RELIGION, AND THE REV W. HESSEL HALL



William Hessel Hall Sketch Image
Daily Telegraph, 10 July 1894, p.5

The controversy that grew between some members of the Queanbeyan Methodist church and their minister, the Rev. William Hessel Hall, happened in the 1890s. It was during years of banking and financial turmoil, political argument, and change. The decade in New South Wales began with a major depression and drought and ended with the start of the Commonwealth of Australia. At the same time across the then colony of N.S.W., local town councils were reorganized. Queanbeyan Municipal Council had much to tackle after years of civic stagnation. The first small public meeting on labour and socialism had already stirred the town itself.¹ Hall arrived in Queanbeyan in 1891.

Like many clergymen, and perhaps to further his contact with a cross-section of adults in the town, the Rev. Hessel Hall joined the re-established School of Arts. (The building is still in Monaro Street.) In 1891, Queanbeyan's School of Arts was not just an empty hall which people hired. It was a fledgling organization. It offered local people who aspired to improve themselves a way to do it. It housed the town's only circulating library of donated books and periodicals, though the collection needed proper management. There was also a billiard room.

The Rev. W. Hessel Hall M.A. was a graduate of Sydney University, and a minister with almost ten years of service. In Queanbeyan he became an officer of the Debating Club which was part of the School of Arts. Other officers of the club were William Price and Josiah H. W. Walker, both storekeepers. Walker was also a leading Wesleyan lay Local Preacher. Samuel Percival, another Methodist, became the School of Arts Librarian in November, but died within a month of his appointment.

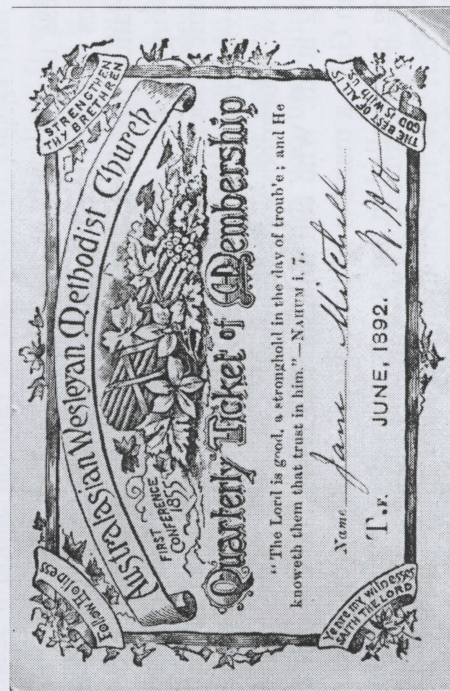


Hall's Family: 1906 Jeannie, Elvie, Hessel, Lincoln, unknown, Machin, Duncan.
Photograph from *William Hessel Hall, Pioneer Blue Mountains Beekeeper, Lapstone Apiary, Emu Plains, 1895*, published by Peter Barrett, 2009, with his permission.

Hall was elected Vice President of the School of Arts in 1892.² The Debating Club ran a flower show as a money raiser in 1891 and 1892. They awarded prizes to the winners.³ Their first debate was a political one: 'That the privilege of franchise should be extended to women'.⁴ In other words — it was a burning issue — women should have the vote. A debating society often meant taking a stand on a political question.

The minister, Hall, joined in Political parties as we understand them today were aligned quite differently then. Still, speaking in a church service for or against a political party did not happen during any Methodist service. There was a tradition about it, so Methodists might expect that their minister would keep to the 'no politics' rule in the pulpit.⁵ (Other denominations had a very different attitude to this matter.) Further, a Wesleyan minister must not involve himself in any trade, business, or profession either.

The minister's work was to 'watch over souls'⁶ on a full-time basis, that is, every day of the week and every hour of the day. Wesleyan Methodists preached a religion 'of the heart', about the difference between the 'outward form' and the 'inner power' of godliness. The members came together 'in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their salvation'.⁷ Still, as part of this approach, Methodists took up some personal themes and made them their own. Votes for women was probably at the margin.⁸



Wesleyan membership Ticket for Jane Mitchell, initialed WHH. Collection QDHMS

Mixing religion and politics was not always so clear-cut an issue. Being a Methodist changed how a person and a family lived their life.

Some Methodists saw the broader implications for society, like the role of women. Before 1901 there was a deal of community turmoil about political ideals. Ministers began to debate the 'no politics' stance again.⁹ For example, in places like the Hunter Valley and Newcastle, it may surprise us to know that both Methodist ministers and Methodist laymen were closely associated in this period with the foundation of the Labour Party there.¹⁰

It looks like the Queanbeyan Debating Club was passable amongst the congregation. As well, Hessel Hall formed the Queanbeyan Progress Association. He was elected its President. The other officers were Treasurer Richard Hayes, a draper and a Catholic, and Secretary Henry F. Downey, probably another Catholic and the proprietor of the billiard room which operated in association with the School of Arts. The Progress Association was formed in 1892 and re-elected in 1893.¹¹

Progress in this context means civic action. That takes time, and it involves people meeting each other and discussing issues. The Association passed resolutions on three local topics: street lighting, borrowing money, and the sale yards.¹² Here was a safety issue, an economic issue, and a health issue, all with local revenue raising, social concerns, and political angles. No doubt letters were written to the new Queanbeyan Municipal Council. There was no street lighting at all. Who can imagine that now! The Council considered it. John Gale, a member of the Council in 1889 proposed that electric lighting be installed in the streets, with electricity also connected to the shops. After some Council manoeuvres, the Mayor E. H. Land installed twenty-four kerosene lamps in 1890.

No matter what Hall was doing away from the pulpit, a group of Queanbeyan Methodists from the Wattle Park church put their names in the paper. They had their names on a petition against their minister the Rev. W. Hessel Hall. It appeared in the *Queanbeyan Age* in October 1892. The exact wording has been lost.¹³ At the same time, the local group also petitioned the Wesleyan Annual Conference asking it to remove Hall from Queanbeyan. This was going to the top.

Hall was re-elected to the Progress Association early in 1893 and so appeared to be prepared to stay in Queanbeyan. However, in March 1893 the Methodist Conference offered him a station far away at Maclean in Northern NSW. Unfortunately it was thought to be bad for Mrs Hall's health.

Other events came and went. In 1893 Hall took out a writ for 1000 pounds damages against the *Queanbeyan Age*. He stated that it had libelled him.¹⁴ He won the case at his second attempt.

Almost two years after he had left the town, the aggrieved petitioners of 1892 made a public apology to the Rev. W. Hessel Hall in the *Queanbeyan Observer*. The report about it is revealing. It was not a complaint about Hall's 'prominent political activities', so it seems. The apology was signed by Samson Southwell, Samuel Southwell, John Southwell, Benjamin R. Southwell, Philip Williams, Samuel Taylor, and William Hollitt,¹⁵ all prominent Wattle Park Methodists then. Hall had held two part-time honorary civic positions, so was he 'neglecting his duty' towards church members for political work? The petition had claimed he was. That claim was unconditionally withdrawn in 1894.

Did the Rev. W. Hessel Hall preach about street lighting, borrowing money, and the sale yards from the pulpit? No. It was Hall's public speeches about the epoch making 'Single Tax' idea that upset certain

people. This political program, born in the USA, which included a free trade element and the leasehold of crown land, was opposed by local farmers who favoured protectionism. They wanted tariffs to protect their farm produce from outside competition and from imported cheap labour.¹⁶

One of the signatories, 'Captain' Samuel Southwell, was chairman of the Ginninderra Protectionist Association, and he was keen enough to consider nominating in the 1894 elections. After Hall was no longer the minister at Queanbeyan Methodist church, he accepted nomination as a Single Tax League candidate for Albury in the very same colonial Legislative Assembly elections.²

In the 1890s, New South Wales was a 'Free Trade' state but Victoria was 'Protectionist' with customs barriers on the Murray River.¹⁸ There were local people who, for their own business reasons, wanted to erect a trade barrier against Victoria and the world. That is the unspoken basis of the clash.

Two other ideas that Hessel Hall promoted in the 1890s are so commonplace today that we have little clue about their origin roughly one hundred years ago. Today, Council (or Shire) rates are levied on the unimproved capital value of all land in NSW. It is used to fund municipal government. Hall was pilloried by locals for holding and promoting this idea.

Further, the federal government long ago adopted the idea of Perpetual Leasehold throughout the ACT, right from its foundation. No one gives it a second thought today, but Hall was accused of advocating the theft of private farms when he aired this concept in the local area. He did not speak about these ideas in church at all but he did advocate them in well-attended, properly run public forums.¹⁹

During 1909, Hessel Hall resigned as a minister, though he remained a Methodist Local Preacher and attended church each Sunday for the rest of his life. He called himself a popular democrat.²⁰ Looking back, the 1890s and the early 1900s saw some of the 'most intense Protestant political activity in the history of Australia'.²¹ Hall was part of it and Queanbeyan Methodists were too.

Having grown up on a farm, Hessel Hall established his famous pioneering apiary at Lapstone, near Emu Plains. Over twenty years he bred a strain of bees that is still significant for producing honey.²² Perhaps Hall noticed the bee hives which John Gale kept from the 1880s onwards at Queanbeyan. They knew each other well.



William Hessel Hall with his hives at Lapstone Photograph from William Hessel Hall, *Pioneer Blue Mountains Beekeeper, Lapstone Apiary, Emu Plains, 1895*, published by Peter Barrett, 2009, with his permission.

FOOTNOTES

1. The details are in E Lea-Scarlett, Queanbeyan: District and people, Queanbeyan, Queanbeyan Municipal Council, 1968, p 48
2. Goulburn Evening Post, 2nd Feb 1842
3. Ibid, 29th October 3, & Nov 17 1891, Nov 22 1892. Flower shows were run by the Presbyterians much earlier. The ones in 1891 and 1892 predated the Methodist effort too.
4. Ibid, July 28 & Aug 4, 1891
5. The 'no politics' is discussed in John M Turner's Welseyan Methodism, Epworth Press, Peterborough, 2005, pp19,51,62 & 65
6. Wesley's *Twelve Rules of A Helper*, Laws of the Methodist Church of Australia, Methodist Book Depot, Melbourne, 1950, p256
7. John & Charles Wesley, *General Rules of the Society*, 1743, ibid p253
8. The Reverend Jabez Bunting, the most outstanding and outspoken English Wesleyan Methodist minister of the time, once said in 1827 that "Methodism was as much opposed to democracy as it is to sin".
9. Methodist, April 15, 1893
10. D Wright and EG Clancy, *The Methodists*, Allen & Unwin, Sydney, p 107
11. Goulburn Evening Penny Post, Feb 11, 1892, 31 Jan 1893
12. Ibid Feb 25th, 1892
13. Ibid Aug 15, 1892. The Queanbeyan Paper in this time was destroyed
14. The local paper was then owned by Dunlop, Skelton & Cox, not John Gale.
15. Goulburn Evening Penny Post, Aug 14, 1894
16. Queanbeyan voted protectionist Edward W O'Sullivan to State (and Federal) Parliament: Goulburn Herald, Feb 7 1887. His career is noted in the *Australian Dictionary of Biography*
17. *Daily Telegraph*, July 10, 1894, p 5 includes portrait
18. *Free Trade* in Jan Bassett (ed) *The Oxford Illustrated Dictionary of Australian History*, OUP, Melbourne, 1993, p 104
19. *Alienation or Leasing*, Wagga Wagga Advertiser, July 1, 1893, pp 2-3
20. H J Gibney & A C Smith, *Biographical Register, 1788-1939*, (2 Vols), Australian National University Press, Canberra, 1987
21. M Hogan, *The Sectarian Strand*, Penguin, Melbourne, 1987, p151
22. Peter Barrat, *William Hessel Hall, early Blue Mountains beekeeper*, online, 2015

Peter Proctor

QUEANBEYAN, A TOWN ON THE RISE

Noting all the buildings in the main street with 1920s in their dates, I thought the following article from a city paper well described Queanbeyan at the time.

QUEANBEYAN, A TOWN'S RISE

Rural Peace to Feverish Rush ...

Everywhere are new buildings, buildings in course of erection, and foundations for buildings. The scaffolding is no sooner torn down from one erection than it is framing another. Counting the business places with 1926 and 1927 on the parapets becomes wearisome.

Water is derived from the Cotter River, and is pronounced by experts to be absolute in its purity.

Electricity is derived from the Federal Power House in Commonwealth Territory, and is available in practically unlimited quantities for light and power.

A cool night without mosquitoes is always to be depended upon, and the frosts of winter mornings are succeeded by dazzling sunshine, with a nip in the air that encourages activity and stimulates a healthy appetite...

Children of Queanbeyan are happy and rosy cheeked. Adults are wiry and alert, and older people forget their years.

The Masonic fraternity has recently built a new temple. Friendly societies are strongly entrenched. Numerous clubs afford exercise in the more popular forms of sport.

A good library is provided at the School of Arts, where there are billiard and card rooms. Existing hotels have been brought

thoroughly up to date, while new ones have been planned on the latest lines. Many attractive drives are available for those who care for natural beauty, and those roads which are not good are being given special attention by the Shire Council.

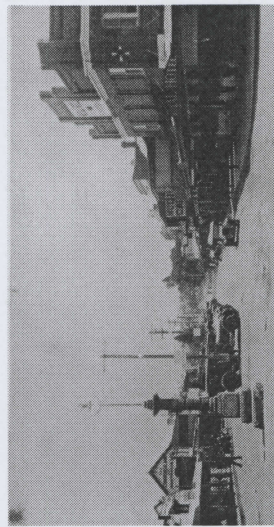
A warm welcome awaits the tourist, and Queanbeyan hospitality will be found up to the highest quality of country tradition.

The newcomer about to embark upon business, will find his lot cast among friendly people, in pleasant and healthy surroundings. As he knows Queanbeyan better, he will no longer wonder why so many of its natives and adopted citizens have stuck by 'the old town' for decades."

"Queanbeyan Municipal Council at this time are : Ald. Holloway, Ald. Sproule, Ald. J G Harris, Ald. H C Taylor, Ald. E Land, Ald. H Land, Ald A Johnston, Ald. W S Freebody (Mayor), and Mr T J Murray (Town Clerk)."

The Daily Telegraph April 8, 1927

Rosemary Curry



Monaro Street, 1920s Errol Lea-Scarlett Collection Queanbeyan City Library

Quinbean – It's Your Journal!

Did you know our Society History Journal *Quinbean* has been going for nine years? It was the brainchild of Andrew Blundell and Gillian Kelly way back in 2007 and since then there have been 24 editions printed. (The 25th is in production). So well worth celebrating! Of course the Society has published historical items in the early versions of the QDHMS Newsletter for many, many years and we have plans to digitise these. We would like to give Gillian Kelly, the Editor, a hand in gathering contributions to *Quinbean* which takes 30-40 hours per edition for her to put together. It is your Journal and we would love your contributions! Here is a quick FAQ to contributing:

What content is desirable? Make it your journal! We'd like to cast the net fairly widely and welcome anything to do with Queanbeyan and district history. We want *Quinbean* to be accessible and not too stuffy! Oral history, interesting photographs, poetry and personal stories and memories are great.

Acknowledgements: Please use a footnote where you have quoted another Author or source directly; also acknowledge any sources at the end of your article. You will need to adhere to the Copyright Act and that you have approval of the Copyright owner to use the photographs you may choose to include in the article.

Will my work be published in the next Edition after I contribute? The Editor tries to do this. Sometimes to maintain a balance contributions may be held over for a later edition.

What length is accepted? Small and interesting snippets are absolutely fine. Three or four A4 pages is the usual length for an article. A longer article would be accepted but may be split over more than one edition.

What format is accepted? Electronic files are preferred in Calibri or Times New Roman 12pt, but these can be converted. If you don't have access to word-processing or the internet then typed pages can be scanned and handwritten contributions are Ok as they can be retyped for you.

How do I submit? Send Attention The Editor, *Quinbean* as an e-mail attachment to qbnmuseum@yahoo.com.au Or by post (hard copy or USB) to QDHMS PO Box 480 Queanbeyan 2620 NSW Or drop it into the Museum on a weekend between 1-4.

How often is it published? Contributions are welcome at any time and will be stockpiled for future editions. Published three times a year: March / April for the annual Heritage Festival; August / September for History Week and December. The Editor starts work on a new edition 2-3 months out from publication date.

Quinbean Indexing Project *Quinbean* is an important repository of local history. Would you like to make it more accessible? There is a full run of *Quinbean* at the Museum and the QCC Library. Copies are also sent to the NLA, the Canberra Historical Society and the ACT Heritage Library. We have been asked a number of times if there is an index to *Quinbean*, so we thought the time was right at 25 editions to see if anyone would be interested in working with Gillian Kelly on this? Contact the President or Gillian if you are interested in discussing what might be involved.

QUEANBEYAN'S RETURNED WORLD WAR ONE SERVICEMEN: DR CHRISTIE

Dr David Christie was a general practitioner in the medical practice that is now called Queanbeyan GP Super Clinic in Crawford Street.

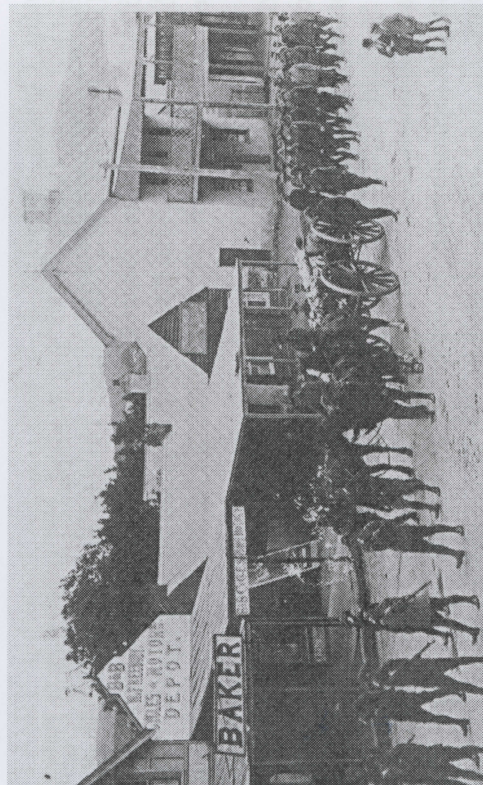
His military record (B2455) shows that he was born in Glasgow Scotland on 12 January 1880. He enlisted in the Australian Army Medical Corps on 12 September 1917, and was given the temporary commission of Captain. His Professional Standing was noted as Licentiate of the Royal College of Physicians (Edinburgh), Licentiate of the Royal College of Physicians and Surgeons (Glasgow) and Diploma in Tropical Medicine (Liverpool). It was noted that he had been Honorary Medical Officer at Queanbeyan Hospital, and Clinical Assistant at Western Ophthalmic Hospital in London. He was rated as Senior Medical Officer on general duty.

Captain Christie embarked at Sydney on the troopship 'HMAT A14 Euripides' on 31 October 1917, and disembarked at Devonport England on 26 December 1917. On 27 December 1917 he moved to Australian Army Medical Corps Training Depot Camp No. 2 at Park House, London. On 14 January 1918 he was attached to 1st Australian Army Hospital for duty at Harefield.

On 27 March 1918 he proceeded to France from Folkestone, and was attached to 2nd Australian General Hospital at Wimereux. On 8 April 1918 Captain Christie was detached for duty with the 18th British Division, with the 56 Field Ambulance from 22 April, then as Medical Officer with the Essex Regiment from 3 May 1918. On 15 July he was posted to 3rd Australian General Hospital, then to 8th Australian Field Ambulance from 30 July. He did a week's course with Australian Corps Gas School in mid-August, and was posted on 30 August to 32nd Battalion as Regimental Medical Officer. On 6 September 1918 he returned to 8th Field Ambulance, where he remained until the armistice.

Dr Christie married Maud Barbara Emalie Mitchell in Sydney in 1913. After his enlistment, Mrs Christie advised the Australian Army that she had moved from Queanbeyan to Narrandera, and then on 1 August 1918 to Carlton House at Kingston-on-Thames in England. Captain Christie returned to Australia as Duty Medical Officer on the troopship 'HT Bremen' that embarked on 4 June 1919, and it would appear that Mrs Christie came home on the same troopship. His army appointment was terminated on 20 August 1919, and he was issued with the British War Medal and the Victory Medal.

David Christie appeared in uniform on at least two occasions after his discharge from the Army. He can be seen in the iconic Queanbeyan photograph of the funeral procession of Sergeant-Major Harry McInnes MM, slow-marching down Monaro Street on 10 December 1919. In the photograph, Dr Christie is the officer immediately in front of the horse team.



Funeral Procession of Sergeant-Major Harry McInnes MM, Monaro St, Dec 10, 1919 with Captain Christie leading horse drawn hearse.

David Christie was also the officer of a guard of honour comprised of returned Diggers for the visit to the district of the Prince of Wales (later

Edward VIII, then Duke of Windsor). The Prince laid a granite stone inscribed "His Royal Highness Edward, Prince of Wales laid this stone June 21, 1920". In his reminiscences ('Ancel Johnston: Townsman', published 1981), my father wrote "On my return from the war, I immediately joined ... the Returned Servicemen's League, and was a member of the Queanbeyan sub-branch ... At the beginning, the Branch had a busy time looking after the interests of discharged servicemen, but as they became settled into the community again, their interest flagged, and the sub-branch folded. Gerald O'Hanlon had been Secretary since it was constituted and Dr David Christie was the initial President."

In his book 'History of Medicine in Canberra and Queanbeyan' (A.J. Proust, published 1994), Dr Tony Proust wrote "Dr David Christie practised in Queanbeyan in 1915 before joining the AIF and served abroad for two years. He resumed his practice in July 1919 and was appointed visiting medical officer to Queanbeyan Hospital and, in 1924, to the Government Hospital in Acton. He sold his practice to Dr A.H. Hart in April 1930 and retired to Tuross Heads."

The death of Mrs Christie was recorded at Moruya in 1936, but I have found no record of Dr Christie's death. David Christie is remembered for his care of Australian soldiers in the battlefield and in peacetime.

Peter Johnston



WREATH LAYING IN QUEANBEYAN. MID 1920S

Left to right: Ted Land, Harry Taylor, J G Harris, A E Shakespeare, W O Russell, __, A K Johnston, Rev Newman, __, Dr Christie, Rev C C Warne.

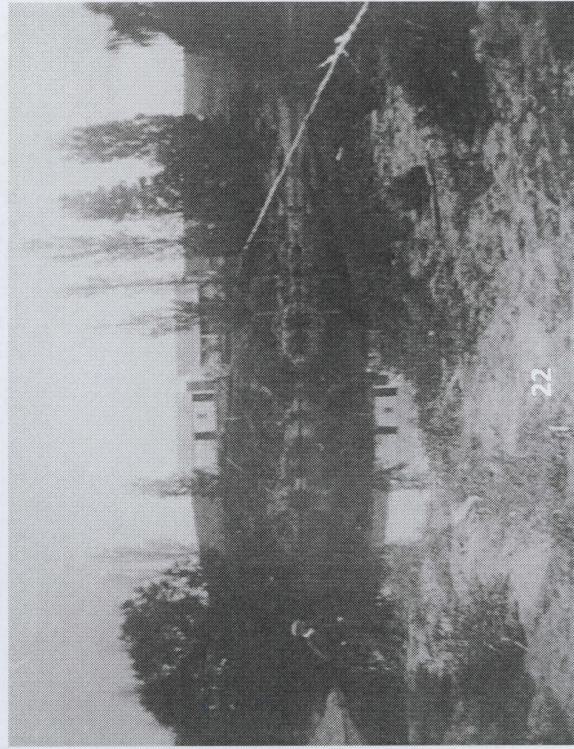
WHERE IS THIS? IN DESPERATE SEARCH OF INFORMATION:

Do you know the Queanbeyan River bank around Dodsworth Street? and can you remember any signs, foundations, stones etc of cottages close to the river around the bottom of Dodsworth Street, now on the golf course. This photograph may have been taken from Thorpe Ave, at the bottom of the hill, but this may be a very way out guess!

Any small clues, no matter how wild, would be greatly appreciated!

Gillian Kelly who can be contacted on
gillkell@hotmail.com or

25 Thorpe Ave
Queanbeyan 2620



STORIES FROM A COUNTRY TOWN 1914-18, QUEANBEYAN & DISTRICT

It is a pleasure and an honour to be here during History Week 2015 to Launch this new museum exhibition Stories from a Country Town 1914-18, Queanbeyan & District. This telling and very moving exhibition is in line, of course, with the theme of History Week - The ANZAC Centenary "War, Nationalism and Identity"...I congratulate the Queanbeyan & District Historical Museum Society.

In regard to "Identity", around 528 men and women from the Queanbeyan region enlisted in WWI. 67 died for their country and many, many more were injured. From the research of the late Stan Hall & Michael Hall, of the 168 men and women depicted on the Our Queanbeyan Boys Postcards, it is known that 8 out of ten were treated in a medical facility roughly three times each - 50 percent being treated for shell wounds, gunshot wounds, shell shock or being gassed.

The first to enlist from Queanbeyan was Richard Meech, son of Isaac Meech and Rosanna, nee Blundell. Richard Meech enlisted within days of the Declaration of War - he was with the 1st Infantry Brigade on the attack on the hill they called Lone Pine at Gallipoli. There were over 2,000 Australian casualties in an area approximately the size of three tennis courts, including Richard Meech -hit by a grenade after they besieged the Turkish trenches.

In early January 1916, following the ANZAC withdrawal from Gallipoli, 12 men began a march from Delegate which would become one of the most successful recruitment marches of WWI.

Under "The Men from Snowy River" banner, the march 'snowballed' with many local volunteers enlisting for service in Europe as the "Snowies" (as they were affectionately called) passed through their local community. The men marched through nearly all the towns of the Monaro region and had civic receptions at Bombala, Cooma, Queanbeyan and Bungendore before reaching the AIF training depot in Goulburn.



The Men from Snowy River Parade, Monaro Street, November 1916
Photographer G Percival. Collection G Kelly

When the Men from Snowy River Recruitment March arrived in Goulburn on the 28th January 1916, it had grown from just 12 men to 144 men. The 144 men that enlisted in the march all served on the Western Front, 39 were killed in action and 75 became casualties.

One of those who participated in the Snowy River Route March was Jack Webb aka "Webbie" who worked behind the bar at the Royal Hotel. Jack was the oldest to join the Snowy River Route March enlisting at the age of 43. He left Sydney as a Private with the 4th Reinforcements to the 55th Battalion and was sent to the frontline on Christmas Eve 1916. On 2 April he was killed in action near Doidnes, northern France and buried at La Bucquiere not far from Villers-Bretanneux. According to his mate Jack Woodger, Jack Webb was killed instantly - a bullet between the eyes. "Poor Webbie" he wrote, "he was a good soldier. He stuck to me under heavy shell fire - we were both knocked by concussion and Jack pulled me up remarking - Fritz will never get either of us".

Another from Queanbeyan who joined the Snowy River Route March to Goulburn was Andrew Ford. Andrew was a Private - a machine gunner with the 30th Battalion. His Company played an important role in the 2nd battle of Villers-Bretanneux. He was killed in action and is commemorated on the Villers-Bretanneux Memorial.

William Penny from Queanbeyan who worked at the Federal Billiard Salon was also killed in action at Villers-Bretanneux.

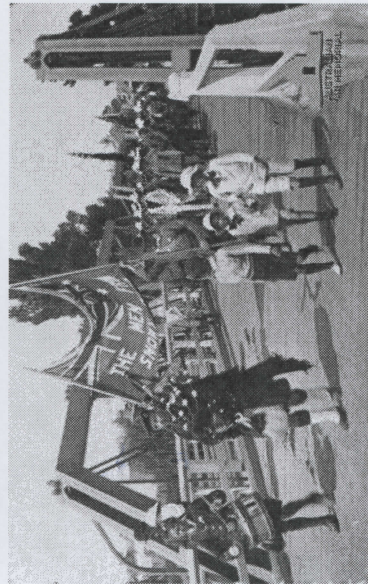
Lesley Joseph Quigley also joined the Snowy River Route March being fare-welled from the Triumph Picture Hall and Skating Rink. Like Jack Webb, he was posted to the 55th Battalion and was killed in action during the battle of Polygon Wood.

Another from Queanbeyan killed in action at Villers-Bretanneux was Walter Moore, a gunner, attached to the 5th Brigade Australian Field Artillery. Walter was the son of Richard & Agnes Moore, Alderman Moore being the Mayor of Queanbeyan serving on the Queanbeyan Municipal Council 1906 -1917.

Two years or so before Villers-Bretanoux, Clem Hinksman the eldest of 3 brothers to enlist, and the son of the then Queanbeyan Town Clerk, was sent to the front during the Battle of the Somme. Clem was killed in action between the 22 and 25 July 2016. His body was never found. An so it was that Agnes Moore, wife of the Mayor and mother of Walter Moore and Mrs Hinksman, wife of the Town Clerk and mother of Clem, and others, established the Queanbeyan Branch of the Australian Red Cross in 1914 - now one of the longest continually serving branches of the Red Cross in Australia with a proud 101 years of service.

The Men from Snowy River March is one of the proudest chapters in our region's history. Their sacrifice is a tribute to the spirit of our communities and an inspiration to future generations. 100 years on, the Delegate Progress Association is facilitated a re-enactment march to commemorate the centenary of the Men From Snowy River Route March. This march was one of nine known as the snowballing recruitment marches.

Tim Overall
Mayor



Crossing the Bridge - The Men from Snowy River Parade.
Photograph with permission of The Australian War Memorial

PIETRO (PETER) CANCELLIER AND THE COTTER PIPELINE

Peter's son Phillip has donated these photos of his father working on the Pipeline from the Cotter Pumping Station to the Stromlo Plant in the 1930s, and the famous 40 seater bicycle. Peter worked for the Sydney carrier A.Pittman on various jobs including transporting a wireless (radio) mast from Nelligen to Canberra in 1938.

In 1945 Peter aged 39 was accidentally killed when a well he was digging off Booth Street caved in. Despite the efforts of Mr Marchion and his son and Tom O'Connor, Peter did not survive, leaving behind his wife Tess and four children. Born in Travasio, North Italy, Peter had arrived in Australia in 1926. A further family tragedy occurred in 1960 when Leo, his eldest son, aged 23, was killed in a motor cycle accident on Bungendore Hill, only months after he had become engaged.

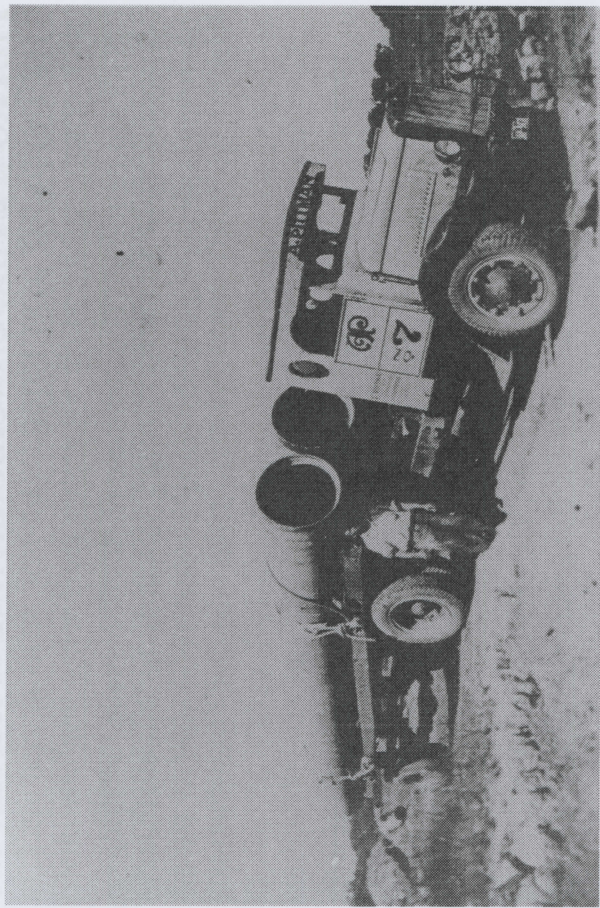
Phillip went on to own Cancellier Motors, raced at Mt Ginn and Tralee (winning a trip to the US) and has restored a beautiful 1939 Buick. He also owns the world's largest 40 seater bike which still features in local events.

Marilyn Folger

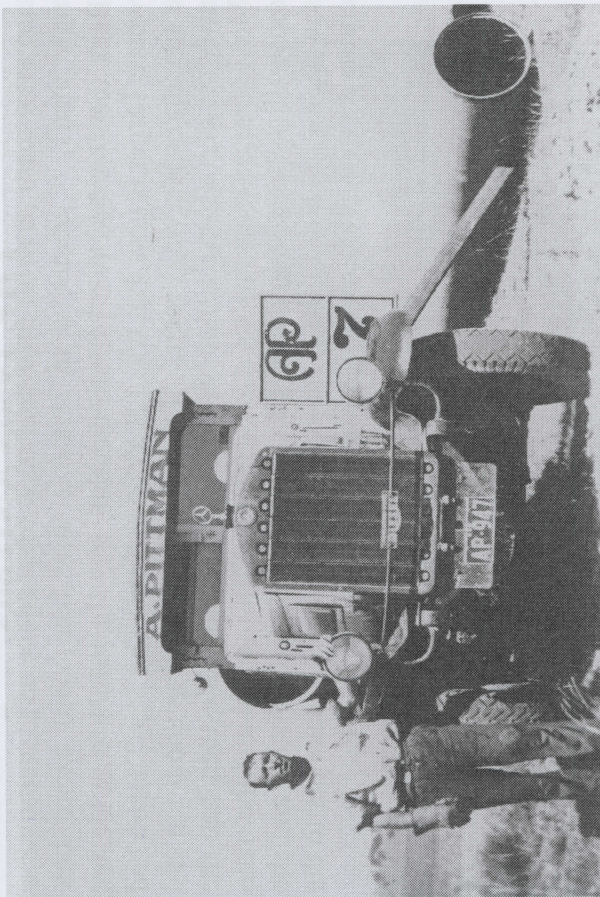


THAT bike!

GROWING UP IN ONE WAY OR ANOTHER



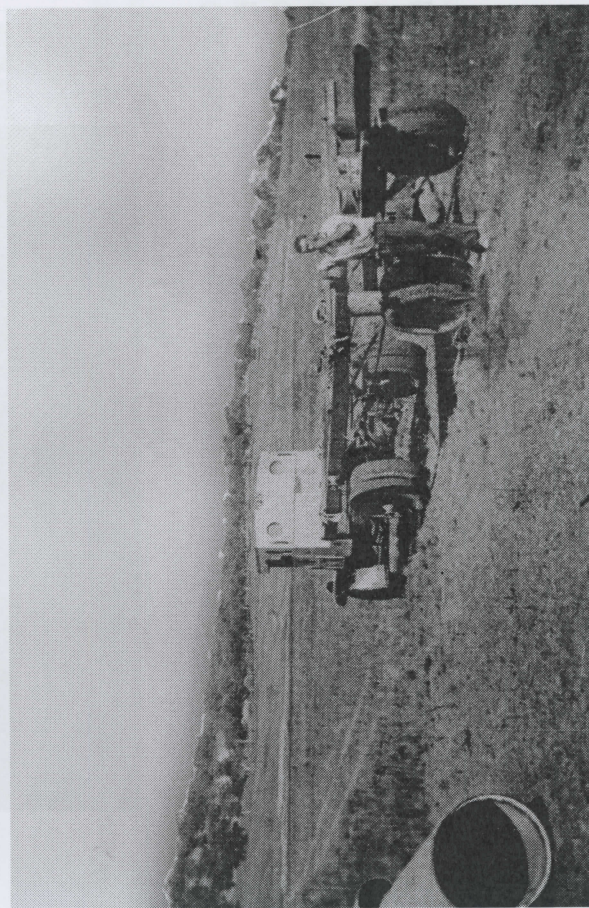
Peter Cancillier and the A Pittman truck loaded with pipes



Peter with a pipe unloaded



Lifting the pipes down



Job well done

GROWING UP IN QUEANBEYAN THE 1950S AND 60S.

Back then we had two picture theatres, the Star which was located where Target is now, but was J B Youngs then. The Star Theatre had a soundproof (crying) room. I remember when I was about ten and my younger sister Kristina was three years old. We then had the Movietone news, a cartoon and the serial, then interval and the main movie Entry was 3d and then 6d. When I first took Kristina and she saw the close up of Indians, she screamed and I had to take her to the crying room at the back of the theatre.

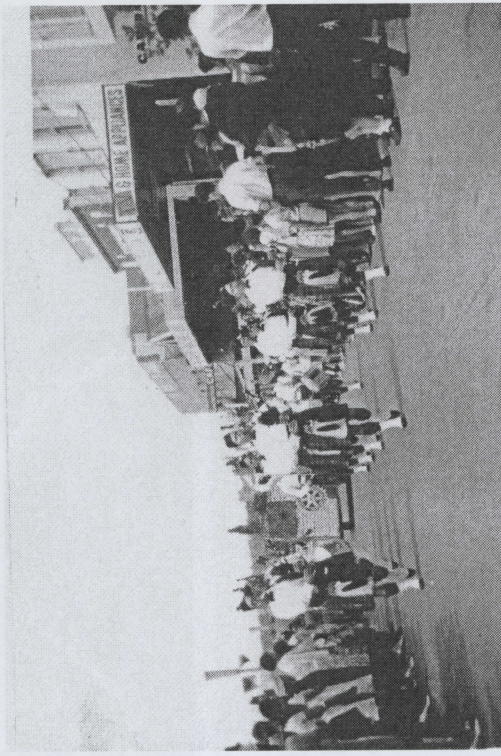


Star Cinema, c 1950, coll G Kelly

Our other picture theatre was the Triumph and it was situated where the big warehouse is (ex Sam's warehouse). That location was later Coles Supermarket, then it was a big book store (in 1986). It became Clints Discount Store and then Sams.

Where the big Salvo shop is now used to be Fosseys Clothing Store. My older son David got his first Saturday morning job there.

One of the big events in Queanbeyan was our Floral Festival, held on a Saturday. The shops were decorated with flowers, there were cars and trucks (decorated with flowers) in a parade. There were marching bands too. It was held on a Saturday in November



Floral festival Parade, November 16, 1963. Note Rotary Float behind pipe band. Photographer Maria Lukacs, with Brownie Box Camera

We used to love our Queanbeyan Show. There were tents where singers like Slim Dusty, the McKean Sisters, Reg Lindsay and others sang. (I have their autographs from 16 February 1962.

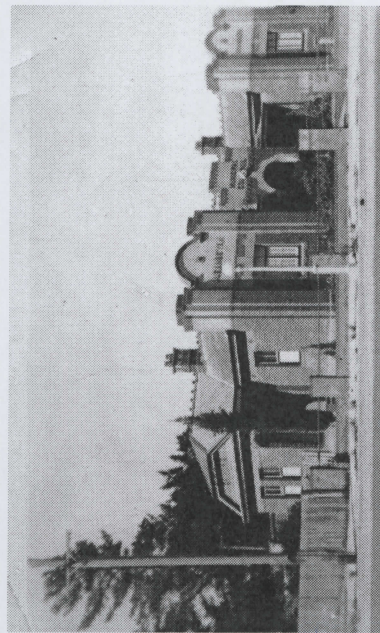
Back then when one left the show to go home and wanted to come back that evening after being there in the day, one had a special stamp on one's hand, and we got in for free in the evenings if we had the stamp – very different to today's shows.

Queanbeyan didn't have a swimming pool then. We had to go by bus to Manuka pool or to the pool in Civic, so we Queanbeyanites were pleased to have our own pool.



Queanbeyan Memorial Swimming Pool c 1960 coll G Kelly

I remember when the Council Chambers was where the Information Centre is now. My father, Stan Kuta, worked for the Council when it was located there. When the Council moved it became our library, the the Information Centre.



Queanbeyan Municipal Council Errol Lea-Scarlett Collection Queanbeyan City Library

These are just some of my memories of Queanbeyan and without them, and many others, my Queanbeyan Home poem could not have been written.

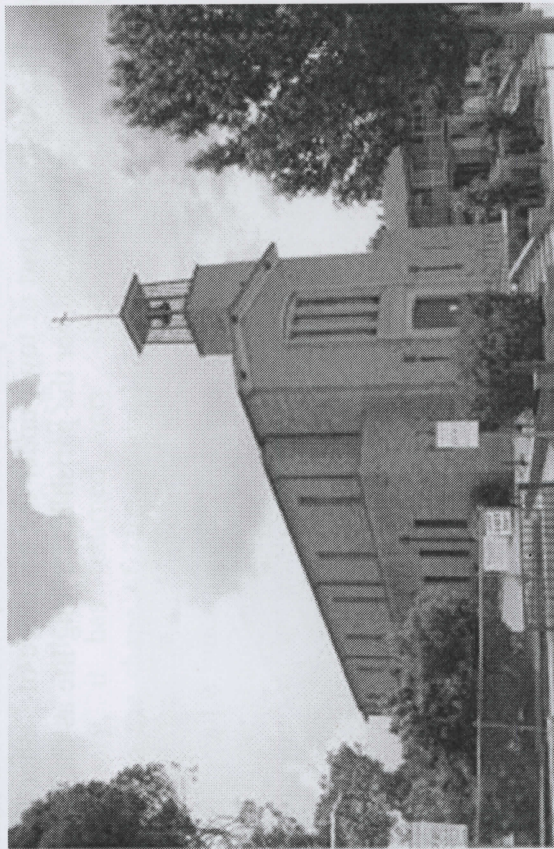
Maria Lukacs

BRICKS AND MORTAR

THE BUILDINGS OF THE CATHOLIC PARISH OF QUEANBEYAN

Part 2

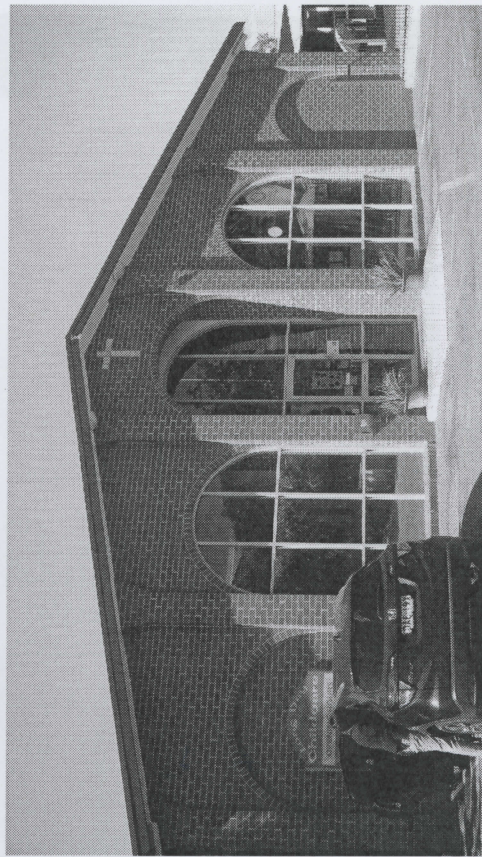
The loss of the little St John Vianney's church in West Queanbeyan, the large migrations from Europe and the extension of the town to the west put enormous pressure on St Gregory's in East Queanbeyan, and this was in the days when people did not have cars, so the distance from the west of the town to St Gregory's was a problem. A much larger church was needed to accommodate the growing Catholic population.



St Raphael's, Lowe Street Queanbeyan with Presbytery in the background.

Land was a problem, and after much debate, discussion and outright ill feeling, the Church was allowed purchase from the Council additional land, part of the Showground, and next to the St Gregory's School. In 1955, under the direction of Rev Father Casey, the project was commenced and was to include a commodious Presbytery next door. 1956 the modern and striking building of St Raphaels was opened. The eighty foot open bell tower was purposely designed to fit the church into the grandeur of the surrounding hills, and a link with St Gregory's was maintained by bringing the very large bell from the old church to the new.

The same increase in population promoted the need for a school in the western side of town. In 1958 the Sacred Heart School was opened run by the Good Samaritans until 1984. It was largely an infants' school, relieving the very young of the long trek to the heart of the town. In 1971 a new parish, Sacred Heart, with its own church was formed in this part of town under the guidance of Father Kevin Flynn. Neither the school nor the parish had a long life as the centres of the town again shifted.



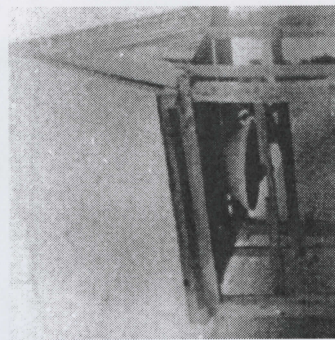
The deconsecrated Sacred Heart Church Crest Road, now used as a Children's Day Care Centre. Photo : G Kelly

In 1959 the overcrowding at St Gregory's School prompted the Marist Brothers to establish a school in Queanbeyan. The chosen site was a four acre Lot adjacent to St Gregory's Church, with the local parish financing the project. In 1962 the school opened, leaving St Gregory's virtually a girls' and infants' school.

In 1979 St Benedicts enjoyed its 100th year of providing education to Queanbeyan's young Catholic ladies, but there were big changes occurring. The biggest problem for relatively small schools like St Benedicts was their inability to provide the breadth of curriculum needed for higher education. More cost effective ways had to be found and St Benedicts sadly closed its doors in 1981 when the Catholic Education system found it necessary to rationalise its facilities in order to offer students the best educational opportunities it could.

So in 2015, when the Parish of Queanbeyan celebrates its 175th anniversary, it has returned very much to the shape of the original parish of 1840 – one church and one school – but a much larger church, a much larger school and a much larger congregation than its original form. And the original St Gregory's is still a consecrated Church that fills small roles in the larger community, and its oversized bell still tolls.

Gillian Kelly



DENTAL NOTICE.

MR. J. SPENCER NOLAN

DENTAL SURGEON,
43 OXFORD STREET, SYDNEY.

Between Mark Foy's and Riley-street.

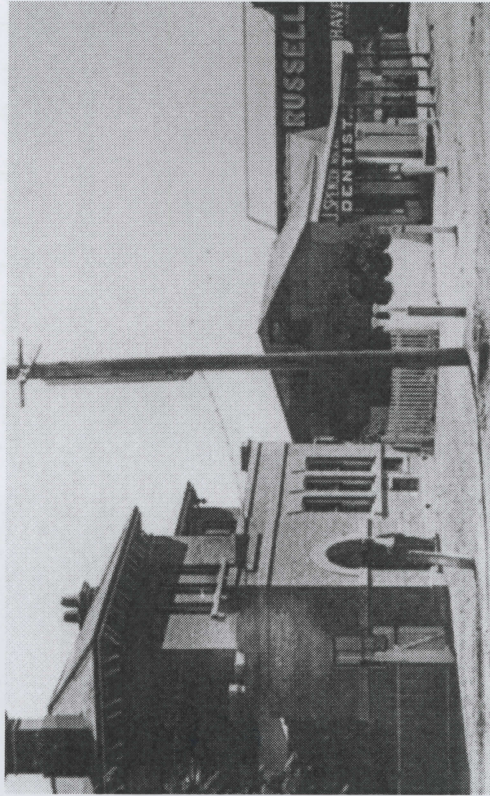
Having purchased the practice recently carried on by Mr. R. A. HARKINS, has had the Rooms entirely renovated and re-fitted with the latest Surgical and Mechanical Appliances to enable first-class Dental Work to be done at Moderate Fees.

ALL WORK GUARANTEED.

MR. J. SPENCER NOLAN,

Dental Surgeon,
43 OXFORD STREET, SYDNEY,

AND AT
MONARO STREET, QUEANBEYAN,
NEXT POST OFFICE.



A story without words