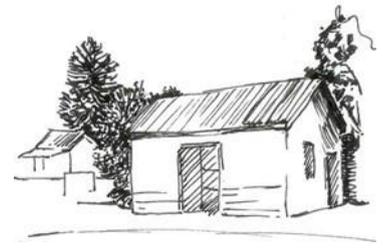


Bundanoon History Group

Monthly Newsletter



June 2021

From the President

Hello everyone

For the safety of our members, it has been necessary to cancel our July 5 Meeting in the Hall. We hope this is just a one month “blip” and our guest speaker Ros Dale will be with us for the August Meeting.

Despite Covid-19 once again impacting our daily lives, I am thankful to live in Bundanoon. We still have plenty happening in the BHG, the winter solstice is now behind us, and the Jonquils and Hellebores are well on their way.

Australia’s Biggest Morning Tea: At our June meeting we once again hosted Australia’s Biggest Morning Tea which proved to be another successful fundraiser. This year, thanks to members’ generosity plus Ralph and his catering team, Treasurer David was able to send a \$550 donation to the Cancer Council NSW. Many thanks to all involved.

Updates to the WSC Local Environment Plan

(WLEP): Over the past few months, our Archive Team has been working with a voluntary co-ordinator who has been assisting the Council’s Heritage Officer identifying potential local places to be added as heritage items on the WLEP. Around 20 Bundanoon places recommended by the team, including the Uniting Church, St Brigid’s, and Mildenhall were accepted to go forward with the process of potential heritage listing. Some of the properties had been deferred by Council since 2012. Across the Shire around 500 places have been identified and next steps include contacting the owners and an exhibitor process organized by Council. Based on past progress, this could well be some way off. Thanks to Carol Cosgrove for co-ordinating our Bundanoon efforts. Carol will provide a full update in a later Newsletter

Heritage Advocacy: Ralph Clark and Carol have been liaising with the owners of the Bundanoon chemist regarding the window displays in their new premises, next to the Post Office. Positive things are happening, and we are assured that the final design

will be in keeping with the heritage character of the Conservation Area.

Oral History Interviews: Marianne Ward has captured another interview of one of Bundanoon’s long-term residents, whilst Jim Rooney has completed a marathon set of interviews with a local lady now living in Bowral. Meanwhile, Irene Brewster has been putting in a superhuman effort trying to keep up with the transcriptions. Thank you, Irene!

Oral History – volunteers needed for transcription:

Having a vibrant Oral History project means that the more interviews we do, the greater the speech to text transcription workload. If any members fancy a welcome relief from Masterchef and would like to assist with the manual transcription of some Oral History interviews, please do come back to me.

Meanwhile, Beryl Seckington is going to evaluate the use of an AI driven software package to see if we could automate the speech to text transcription. Or at the least reduce the manual effort needed. Fingers crossed.

BHG Tours and Travel: For many years now, the Group has been arranging outings and tours which have been enjoyed by many members. To help in planning further successful excursions a Survey Form was included with last months Newsletter. If you have not already done so, we really do value and need your feedback. The form is included again this month. It takes just one minute to complete. Please try and make the time and return to Secretary Steve.

Stay safe and best wishes, **David**

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Souvenirs

By Amy Press

According to Wikipedia 'a souvenir (from French, meaning "a remembrance or memory") is a memento, keepsake, or token of remembrance is an object a person acquires for the memories the owner associates with it. A souvenir can be any object that can be collected or purchased and transported home by the traveller as a memento of a visit. The object itself may have intrinsic value or be a symbol of experience. Without the owner's input, the symbolic meaning is invisible and cannot be articulated.'



My nephew John Copas recently handed me a small package that he had purchased from a market in Western Sydney. On opening, I was delighted to find a pair

of pepper and saltshakers with a badge on each indicating that they were from Bundanoon. They were made in England by a company called

Perfection and have an outer casing of EPNS and an internal removable cup of blue Bakelite.



These small souvenirs had made quite a journey and until recently sat in a china cabinet far away as a fond memory. A holiday that needed a reminder, perhaps a honeymoon. Pepper and saltshakers would be a practical souvenir for a newly married couple, kept in the cupboard for special occasions. We will never know!

For now, I will treasure them and ensure that they remain in Bundanoon.

Tales from the Graveyards of Bundanoon

By Alison Ayers

As you drive into Bundanoon along Anzac Parade, the eye is drawn to a stand of magnificent cypress trees. Below these, in deep shade, sandstone headstones are dotted across a lawn, with manicured gardens behind, all beside a charmingly simple timber Church. Across the road, behind a beautiful stone Church, another graveyard offers a cool and quiet green place for reflection.

These are the first graveyards in Bundanoon, in the grounds of the Primitive Methodist church (now Uniting Church) and the Holy Trinity Anglican Church. These beautiful and tranquil spaces are rich in history and most of the family names we associate with the early development of Bundanoon are represented there.

There is a preponderance of children in the graves, buried in the years 1872 through to 1913. So many ways to die. Drowned, scalded, thrown from a horse, gunshot, disease and illness, failure to thrive. Parents and older villagers were also buried in these cemeteries, but later. For a time, it was vale of lost children.

Who do we know in the Uniting Church graveyard?

Here lie the infant Grice and little Edith Smith who died in 1896, resting quietly for twenty years until her great grandmother Harriett Dabinett was interred with her in 1916.

There are Freemans. Charlie Freeman died in 1879 after an accident with boiling water. He was 20 months old. His uncle, Ossie Barton, died in 1894 aged 9.

Leslie and Morris Pilgrim, twins who lived for mere months in 1901, now shelter together along the side wall of the Uniting Church.

Fredrick Layton 1874-1879 lies in a shady nook of the Uniting Church Garden under a beautiful

headstone, carved by his eldest brother, stonemason George, who rests there with Fredrick and their father James Layton. A G.W. Layton headstone was an investment in immortality. It is worth a visit to the village and district graveyards just to admire his work.

Dimmock babies are there, with their elder brother John who drowned in 1872 aged 8, Their G.W. Layton headstone is inscribed, "Why weep for our children deceased / our loss is their infinite gain / their souls from all dangers released / And freed from all bodily pain."

Charles Evelyn-Liardet died in February 1879 aged 16. At that age he was considered a grown man in his time, living independently, and working as a Telegraph Operator. His grandfather Wilbraham Evelyn Liardet was a big wheel in the colony of Melbourne and the family had connections to European royalty. Charles was brave. He was accidentally shot when hunting wallabies and knew there was no chance of recovery. He lingered for several days. The Goulburn Herald & Chronicle Newspaper reported, "He bore his sufferings with great resignation and towards the last offered up to heaven most beautiful and touching prayers such as could not have been expected from one so young. For the last thirty-six hours he was free from pain." We can only hope the injury so near his spine did indeed render him pain free, or that the laudanum was plentiful. Charles' headstone is the only one in any of the graveyards to refer to the town as Jordan's Crossing. The headstone was broken some years ago in an accident involving a car which failed to stop in the church carpark.

Another young man, George Cable Barton, died in 1906 aged 19 during an outing to the Marulan store. His horse threw him, and George died from a fractured skull. George's mother was Anne Freeman. She buried George in the grave where she had already placed her husband John Oliver Barton in 1888, her 8-year-old son Ossie Barton in 1894, her sister Harriet Freeman in 1896 and her infant niece Florence Freeman in 1897. In the adjacent grave her brother Robert Freeman lies, dead at age 37 in 1896.

The older graves are crowded, with generations

nestling together, a comfort and an economy. It seems that space could always be found for a family friend, or relation. When the Bundanoon General Cemetery opened on Ferndale Road in 1908, the early families were separated, with interments no longer in vogue in the village churchyards. The new cemetery was a place where the dead could recline at ease in spacious twin plots.

The graveyard behind the Holy Trinity Anglican church is a more private place, less manicured, more mysterious. Who is buried here?

More children. Amy Eliza Nicholas, Gus's first-born, who died in 1880 aged 11. Possibly the first person to be buried in these grounds, she was joined by her mother in 1894 and her father in 1921, all of them beneath a magnificent G.W. Layton carved headstone.

Charles Eberlein died of rheumatic fever in 1887, aged 12. His mother Julia, a remarkable pianist, was buried with him in 1907.

Alfred Gambell died in 1882, aged 8. His details are carved sparsely at the top of his G.W. Layton headstone, leaving ample room for the names and dates of his family, who never joined him. His parents were buried in the Bundanoon General Cemetery.

Albert Bearmann died in 1907, aged 30, from an abscess on the lung, after just five years of marriage. His stepsister Sarah Jane Smith was buried beside him in 1918. She was 47.

This graveyard is also the resting place of Samuel and Emily Tooth, Reuben and Caroline Farr, and George and Dinah Osborn. Along with Gus Nicholas, these are the families who laid the foundations of the Bundanoon village we know today, and their stories are well told elsewhere.

If you spend time in the graveyards, pondering the children, it is only natural to think about their mothers, and the experiences of our pioneer women. Some members of Bundanoon's first families were born on ships enroute to the colony, and in tents along the railway line as it snaked south to what would become Jordan's Crossing. Some

were buried at sea, others in the bush. Death in childbirth, or soon after, was an ever-present spectre. Midwives served the community and doctors were sparse. Dinah Osborn's mother, Mary Ann Widgery, was a much respected and trusted midwife in Sutton Forest and Bundanoon and is buried here near her daughters Dinah and Thirza in the Holy Trinity graveyard. She had learned her craft in Devon, at the South Molton Union Workhouse, where she had worked first as a schoolmistress and then as a nurse. (Neither of her daughters ever had children, though Dinah gave much time and effort to aiding underprivileged urban children.)

Not all midwives were as skilled as Mary Ann Widgery, and even in the relative safety of a home, things could go awry. Martha Ann Charlton died in 1896, aged 34, delivering her sixth child, who was stillborn. A long labour left her exhausted but at the inquest it was stated that had medical attention been available, she could have survived. "The evidence of Dr. Samuelson of Moss Vale was to the effect that deceased died from the effect of ignorant treatment on the part of the nurse, causing blood-poisoning. The coroner's summing-up pointed in the direction of a verdict for manslaughter. The jury returned a verdict that deceased died from exhaustion consequent upon inflammation of the lungs and blood poisoning." - Goulburn Herald 23-9-1896

Martha Charlton's grave is in the Holy Trinity churchyard. Ann Jeffrey is buried at the Uniting Church, dead at 33 years old, after a stillbirth. She had borne nine children since her marriage at age 16. Nearby are other women who also died young. The schoolmaster's beloved wife, Martha Ann Lovell, buried aged 37 in 1887 after birthing her seventh child. The dates can offer clues – when the last child was born the woman had died. Sometimes cancer, often birthing complications. Sometimes they simply wore out. But those who survived lived to remarkably old ages – the village graveyards hold people who died in their late eighties and nineties. If you could get through childhood and childbearing, you were ok. Unless you were an accident-prone young man.

We know a great deal about the successful women

of Bundanoon and their many businesses and enterprises. There was a busy social life, an Improvement Society, and much charitable activity. Contemporary newspaper reports are a rich resource.

In the social pages, we encounter a world where every wedding is a pretty affair, every debutante's dress is dainty and even the lace trim on a flounce is lovingly described. But on the court pages, scenes unfold where divorce is a scandal and sinners are punished.

In the Victorian era, as ever, marriage was a complicated bargain. This was a time of early marriage, forced marriage, economic marriage. Consider Thirza Widgery; after a childhood observing life in a Devon workhouse, marriage aged 20 to Henry Dicker, a respectable schoolmaster, and a new life in the colonies might have seemed a safe haven. But was she happy? Her quiet life helping to run the Anglican Church school at Sutton Forest was upended by the arrival of McGuire, the dashing music teacher. Reverend Dicker brought McGuire into his family home to be nursed through an illness in 1865. Thirza and McGuire ran away together soon after. When a divorce was granted in 1880, the Sydney Daily Telegraph gave a breathless report of scandalous behaviour. Neither Thirza or McGuire were present at the proceedings and their version of events was not represented. Rev. Dicker had waited 15 years to sue for divorce. This coincided with the closure of the school in Sutton Forest and his transfer to Appin. Then in his 50s, he soon married a much younger woman.

What became of Thirza? It seems she was abandoned by the handsome cad, although she kept his name until her death. Years later she returned to the comfort of her family in Bundanoon, living near her sister, the sweet and lovely Dinah Osborn. Dying within months of each other in 1919, they lay within whispering distance in the Holy Trinity Anglican church graveyard, along with George Osborn, Dinah's loving husband, and their mother Mary Ann Widgery, who had died in 1900. One sister had been represented as a social beacon by the media, the other a pariah.

Widowhood was a further challenge. While young women were dying in childbirth, young men were dying from accidents and violence. Shootings, runaway horses, mining accidents. Matthew Manderson arrived in Australia in 1878 aged 18, married at 21 and was dead by 24. He was from a Yorkshire mining family; his father had died in the Hartley UK mining disaster of 1862. By coincidence, Matthew married Lucy Jones in Hartley near Lithgow NSW. By 1884 they had moved to Bundanoon and on 15th May Matthew died. *“From what can be gathered concerning the sad affair, it appears that the deceased was engaged in one of the cuttings forming the tramway from the Ringwood mine to the main railway line, when a body of earth gave way, and fell on the unfortunate fellow, nearly covering him. His mates at once set to work to extricate him, which was done in a short time. Manderson, who was still living, was removed to the house of Joseph Hurley, where everything was done to alleviate the deceased's suffering, but after lingering half an hour he expired.”* – Goulburn Herald Sat 24th May 1884.

Matthew was well liked; his friends and colleagues erected a fine G.W. Layton carved headstone over him in the Uniting Church graveyard. Lucy and her one-year-old daughter Florence moved back to Lithgow, to the community of Yorkshire miners drawn to that mining town. Lucy remarried in 1885, to Welsh mine owner Rees Thomas. Remarriages of the period may appear quick by today's standards. Women sought security, men left with large families needed childcare and domestic management. Choices were not always romantic.

These are just a few of the stories to be found among the Bundanoon village gravestones. Many of the carved inscriptions are now illegible but the sense of history is palpable.

History Off the Beaten Track in Tasmania

Steve Press



Recently Amy and I visited our son and his family on Bruny Island which is a long (about 100km) and narrow island off the south-east coast of Tasmania. Our son Declan is an oyster farmer on Bruny Island. We stayed on the island for a week and then travelled up the east coast of Tasmania to

Launceston. We had the opportunity to visit two places of historical interest during our trip which were important in the history of Australia but are certainly off the beaten track with relatively few visitors.

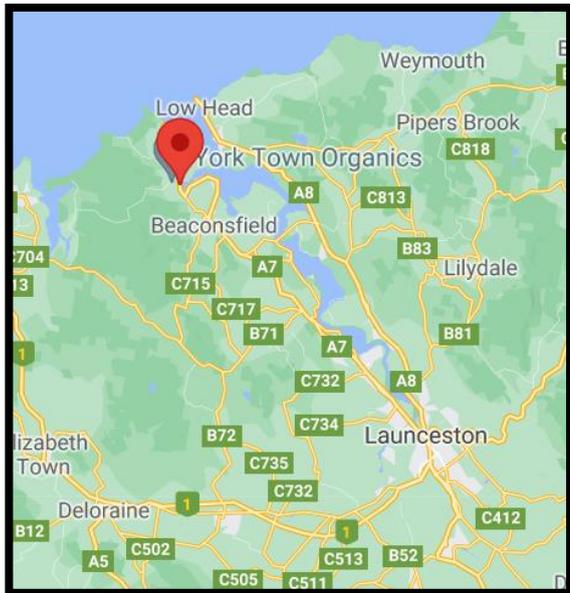
Adventure Bay is a large bay on the east coast of Bruny Island. It is important because it was visited by so many early European explorers. It was seen by Abel Tasman in 1642 but he could not lay anchor there due to a storm. Tobias Furneaux visited in 1773 and named the bay after his ship HMS Adventure. James Cook, William Bligh, Bruni D'Entrecasteaux and Nicolas Baudin as well as Matthew Flinders all took shelter in the bay during their trips around and near Tasmania. The road into the town of Adventure Bay is dotted with memorials and monuments to the visiting explorers.

My favourite was "Two Tree Point" so named because of two trees on a piece of land jutting out into Adventure Bay. The point was named when James Cook visited in 1777, in his ship HMS Resolution (the creek emptying at the point is named Resolution Creek). One of Cook's crew painted a water colour of the trees, and this water colour is reproduced at the landmark. The two trees are still there so it is wonderful to stand on the point, look at the trees and see the reproduced painting and know you are seeing the same landscape that Cook and his crew saw.



There is also a small museum in Adventure Bay – “The Bligh Museum of Pacific Exploration” which is a small museum dedicated to artefacts from the explorers who visited Adventure Bay.

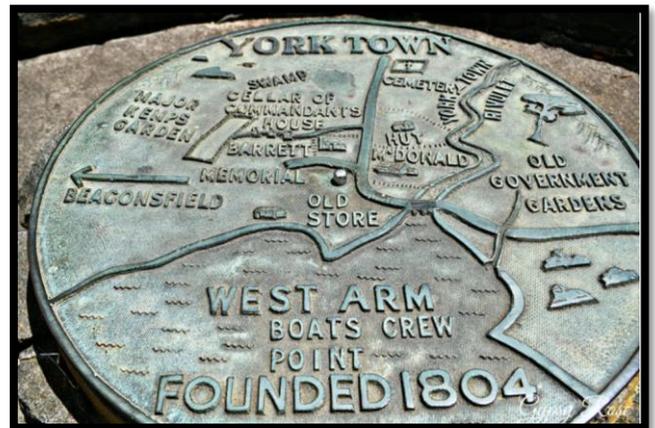
The museum was opened in the 1950s and is privately run. It needs a good curator who can organise the collection and archive quite a bit but its still an interesting place to visit.



About 40km north of Launceston, near Beaconsfield on the West Tamar, is the York Town Historical site. York Town was the first time the British had attempted a settlement in Northern Tasmania. It was founded in 1804 but did not last long. It was the fourth British settlement to be attempted in Australia.



By 1809 it had been abandoned and now nothing substantial remains. It is an easy 15-minute walk around and the site is clearly marked where the settlement was, with interpretive signs to allow the visitor to understand the various elements of the settlement. The signs are not unlike those on our own history trail except here you need to read the signs and imagine what was there.



One of the interesting stories told on the interpretive signs concerned a young man named Keating. He was the child of two convicts who married at York Town, however his father was convicted of stealing from the commissariat and was executed. Keating’s mother remarried this time to a farmer and young Keating was given a large land holding by his stepfather. Keating made a success of his farm and became a well-respected farmer in the district and quite wealthy.