



JUNE GENERAL MEETING

POST WAR MIGRATION FROM QUEENSLAND JESSICA STROJA

Thursday, 15 June 2017,

7:30pm

Ambulance Museum

Auditorium

(Cnr Cedar Street and
Tingal Road, Wynnum)

A gold coin donation
would be appreciated.
Raffle tickets also available:
\$1 each or 3 for \$2

Thank you to

*Jan Aplin, Melissa
Champley and Deborah
Tearle for providing support
this month.*

*Donations of \$2 and over
to the*

*Wynnum Manly
Historical Society Inc
are tax deductible.*

Presidents Report

I was reminded recently of some local history I was taught in primary school. It was when I was driving down Tingal Road, and caught sight of the large stone and commemorative plaque to Pamphlett, Parsons and Finnegan. They were the first Europeans to reach Moreton Bay. I remember them as a trio, three names learnt, not individuals. I did a little reading and would like to share a little of what I found.

Pamphlett and fellow "ticket of leave" convicts Richard Parsons and John Thompson, along with full convict John Finnegan, were hired by settler William Cox to fetch cedar from the Illawarra District, now known as Wollongong, 80 km south of Sydney. The four set sail on 21st March 1823. The vessel was 29 feet long and with a beam of just on 10 feet. The men carried large a quantity of pork and flour, as well as five gallons of rum to buy cedar from the timber cutters, plus four gallons of water.

They were within sight of Illawarra when a strong gale blew them away from the coast. The wind became even stronger, heavy rain started falling as darkness fell. The boat and its' crew were blown further out to sea. It was five days before they could use any sail, by which time they had drunk the water and the rum. (it didn't say in which order the supplies were consumed).

The men were hopelessly lost. The group thought they had drifted south and so headed northwest to try to get back to Illawarra and Sydney. Pamphlett spotted land on their twenty-second day at sea. Before they could land, Thompson succumbed to the lack of fresh water and the elements, and collapsed and died. They kept his body on board, thinking they would be able to land and bury him, but they couldn't find a spot free of wild surf so buried him at sea after two days. Pamphlett, Finnegan and Parsons finally landed on the rugged shores of Moreton Island.

Thinking Sydney was to the north, they set off along the beach in this direction with two sacks of flour and a few other items. They lived for periods with several Aboriginal tribes who thought they were the ghosts their ancestors due to their pale skin colour. Eventually, the aboriginals took the three men to Stradbroke Island. It was here, that the intrepid crew built their own canoe and eventually made it to the mainland. It is thought, they landed somewhere in the area now known as Cleveland. Still thinking they were south of Sydney, the three men continued their journey northwards

SOCIETY TOURS IN 2017

Keep this days free!

Bremer River Cruise

on the 20 Sep 2017

We leave Mowbray Park at 9.30am, returning at 3.30pm. There cruise will include a delicious Morning Tea, Lunch and Afternoon Tea, all for \$65.

THE 100km Bremer River is a tributary of the Brisbane River with a catchment 2,032 square kilometres draining several Scenic Rim valleys including the Fassifern Valley. The river rises near Rosewood and winds through the city of Ipswich.

The river was first sighted by John Oxley and Allan Cunningham on 19 September 1824 and presumably named after James Gordon Bremer, a naval officer on the HMS Tamar. Captain Patrick Logan was the first person to travel along the river in 1826/27. He discovered deposits of limestone at the site of which was to become Ipswich. Beyond this point the river was not navigable.

The first steam vessel on the river was the Experiment in 1846. In 1863 an immigration depot was built on the north bank of the Bremer, after the residents petitioned for a depot to alleviate the shortage of labour. Immigrants were brought by paddle steamer and the depot operated until 1900.

Until the railway line from Ipswich to Brisbane was completed in 1875, the Bremer River served as an important navigation route between the two towns.

For Bookings: Jill at Resource Room. Ph: 3393 3208

along the coast, following native paths. It is thought they may have travelled along what is now Tingal Road. From the top of Lytton Hill, they were the first white men that we are aware of, to sight the mouth of a river, later known as the Brisbane River which flowed into Moreton Bay.

On 29 November 1823, Pamphlett and some Aborigines were on the beach at Bribie Island when he saw a cutter in the bay. It was explorer John Oxley who had been searching up and down the coast for a new convict settlement. Only then did Pamphlett learn that Sydney was 800 km to the south rather than to the north. The next day, Finnegan showed Oxley the Brisbane River. Oxley took Pamphlett and Finnegan back to Sydney. A year and a half later Pamphlett committed another crime, for which he was sentenced to seven years' transportation to the new Moreton Bay penal colony. The colony had been set up after a favourable report on the area by Oxley, thanks to Pamphlett and Finnegan. Ironic, when you think about it!

Parsons was picked up by Oxley on another trip north, nearly a year later.

I was wondering if any members have photos of the area around the Wynnum North shopping precinct, and would be happy for me to copy. I would especially like photos of the old shops, pre early 1960's, as well as when the "new" shops where first built.

Till next month stay warm.

Deborah Tearle

Thankyou to our sponsors...

The Society would like to thank and acknowledge Cartridge World Wynnum for its ongoing support and sponsorship.



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Resource Centre Report - June 2017



- *Sarah Moreton*

In the February 2017 newsletter I inserted a story written, by my late husband, Les Greenhill of his experiences when, as a child, he met Sarah Moreton. He used to referred to Sarah being the last aboriginal person living in Wynnum. She did housework for his grandmother Mary Feige in Hill (Alkoomie) Street.

Through that article we have had contact with two of Sarah Moreton's great great grandchildren, Kerry Charlton and Shannon Ruska. Kerry has written an article "Introducing Diinaba – Sarah Moreton" for our newsletter. This is a very welcome addition to our collection as little accurate information has been available, till now, on the early aboriginal life of this district. (See page 4)

- "Bayside Stories"

The Society received a grant from Brisbane City Council in 2016 to conduct an Oral History project. During the last twelve months, Sharee Cordes has been organising workshops and training interviewers. Initially the project aimed at collecting stories from local traders. Some of the finished video clips are on iPads in the History Room in the Community Centre. Anyone is welcome to drop in for a viewing.

- "From Saplings and Kero Tins – A peek at Gumdale's Past"

Robyn Nalder produced the first edition of her book in 2004. This was around the time when the Society assisted in the removal of a tin shack from a paddock in Green Camp Road (which is now covered in new modern houses) to the grounds of the Gumdale Progress Hall in New Cleveland Road, Gumdale. The tin shack was made of timber supports and the walls covered with flattened Kerosene tins. Reassembled at its new home, the shack is now a museum, housing exhibits of earlier times in Gumdale. Robyn has now produced a second edition of her book, containing all the original details plus extra information. We have copies at the Community Centre, still selling at only \$15.00.

- A local historical novel

We have a fairly regular visitor, an author who comes to visit us to seek out the events of times gone by. She is interested in peoples' reactions and feelings about the various changes and happenings and their impact on everyday life. Here are some of her questions:

Do you remember the time when the train crossed the Brisbane River and one could alight at Central Station rather than at South Brisbane? What were your feelings of the activities of Clem Jones? Did the Vietnam War have any effect on the lives of local people? Do you remember when a girl was shot on the beach, when a son killed his mother? Which was the most up-market cafe in the district in the 1950 and 1960s?

I would be grateful for your thoughts on any of the above questions so that I can pass the information on to our visitor.

Until next time,

Jill Greenhill

INTRODUCING DIINABA - SARAH MORETON by Kerry Charlton

As children our mother Dulcie Moreton was a live-in cook at the Point Lookout Hotel and we lived with grandparents Alfred and Lavinia Moreton (nee Newfong) going to Dunwich School until the late '60s. Home was Goori way full of stories about our history, cultures, language, family, community, kinship, genealogies, laws and protocols. Long walks over well-worn bush tracks was more learning and regular visits to Myora reiterated the hardships for Goories under the "Act" aimed at severing our old ways. This strong Goori identity and spirituality grew our cultural integrity and inner strength. Life at One Mile, no electricity, no pumped water or 'mod cons' gave the space for 'our old ones' to bless us by connecting us to their 'old ones' instilling our spirit of place to now share with others.

The recent Sarah's Rocks article tells of the author's experiences in his early childhood with an elderly Aboriginal woman named Sarah Moreton. As a family and community researcher, I'm interested in sharing more stories about Sarah and other 'old ones', their culture and time, through the Goori lens.



Sarah with de ole banjo at Wynnum, 1900¹

The above photograph originally titled *Sarah playing the banjo* was taken by Phil Agnew at Wynnum in 1900² and appeared in two newspapers in 1900 and 1901³. The lady is Sarah Moreton, my great great grandmother, a well-known ancestor and wife of my great, great grandfather *Dandruban* also known as *Charlie Drunple/Moreton*.⁴ Sarah's English name continues to be passed down in each generation of our big family. Sarah's language name was *Dinaba*, also spelt *Jineba*⁵, which in her mother's lingo means sister, young woman or female⁶. *Dinaba* is one of those referred to as 'the old ones' who were born during the first decades of European arrival and penal colony in Moreton Bay.⁷ Her mother's tribe was *Ngunda*, also known as *Ngunda-gal*, *Nunagal* and *Nunukul*, of the *Undambi* peoples of *Kabi Kabi* country on the Sunshine Coast.⁸ *Dinaba's* parents were *Kerwallie*, the renowned King Sandy, and *Naewin*, also called Sarah, who were from *Yuggerra* and *Kabi Kabi* country respectively.⁹ *Dinaba* conversed in her parents' languages and dialects and other lingoes of south east Queensland region. These were in turn taught to all her children and they too became sought after for language translations as were *Dinaba* and her father.¹⁰

According to information on *Dinaba's* death record she was born about 1840 although an exact birthplace is not recorded. In those days births usually occurred on the father's country but

¹Agnew, P, C. J. Pound Collection Album, 1890-1900, Heritage Collection, JOL, State Library of Queensland

²<http://trove.nla.gov.au/version/198658815>

³The Queenslander, "De Old Banjo", p. 11. 1901

⁴Moreton family history and CPH, Moreton Familial Report, Dept.of Communities,2012

⁵Birch, G: Transcript of the Diary of 1873, John Oxley Library, State Library Queensland

⁶Fesl, E: personal communication, 1993

⁷Parry-Okedan, U. E. the Story of Bribie Passage, The Queenslander, Thurs. 16th June 1932

⁸Community and Personal Histories: Moreton Familial Report, Dept. of Communities, 2012, family oral history

⁹CPH, Moreton Familial Report, Dept.of Communities,2012 and Moreton family history.

¹⁰Family oral history and linguistic recordings by Universities between the 1940s and 1963

sometimes it did happen on the mother's. According to Goori customary kinship law children belonged to the father's tribe and language group and followed their mother's totem group.¹¹

Goori is our word for Aboriginal person. In my early growing up years I never heard the English word Aborigine, only *Goori* was used. Every language group has their own term. The term *Goori* is used across some parts of coastal south east Queensland and *Bandjalang* country in northern to central New South Wales which translates into the English word Aborigine.¹²

A journalist who interviewed *Dinaba* in 1905 described her as "... one who had gazed across the lapping waters of Wynnum as a baby from her mother's shoulder bag" which indicates birth on her father's country.¹³ Traditional birthing sites were closely guarded places in the numerous residential communities dotted along *Warrarr*, the Brisbane River.¹⁴

Bulimba, or its *Goori* name *Toogalawa*, has been recorded as one, as was *Woolloongabba* and the site of the Brisbane GPO.¹⁵ *Dinaba's* birth occurred at a time of widening European incursion across the territory affecting access to sites traditionally used.¹⁶ Historical accounts describe the vibrant lifestyles visible along the river, its mouth and surrounding shorelines. Traditionally communities were sectioned into areas for living and sleeping, communal use, recreation, burial, ceremonial and birthing. Birthing sites had to have the space, privacy, nearby sources of water and nutrition, soft barks and cottons necessary for birthing mothers and babies. Wetlands and mangroves were home to high protein foods to strengthen new mothers and paperbark trees.¹⁷

Over time, proximity to emerging new settler industries brought opportunities for trade and some economy with the new colonial and settler families. In 1873, the sites of Lytton and Wynnum were among the campsites favoured by 'Bay' Gooris, many of whom had relocated in earlier decades as refugees of resistance wars, widespread diseases and displacement. Once the colony opened up to free settlers massive land clearing decimated home sites, agriculture and food sources which pushed tribes to seek refuge in more remote spots and the nearby islands.¹⁸ The Wynnum 'blacks camp' regularly frequented by *Dinaba* and her family¹⁹ offered refuge and social and cultural connection. *Kerwallie's* life ended at Wynnum in 1900²⁰ and the camp continued well into 1940, three decades after *Dinaba's* death in 1907.

Though it is difficult to pinpoint *Dinaba's* place of birth, she lived and worked for many years around Moreton Bay and other coastal places on *Yuggera* and *Kabi Kabi* country. *Dinaba* and her first husband and her parents were part of a group of men and their wives and families who worked for Tom Petrie's timber industry around the Pine River and south coast region.²¹ Traditionally, some movement across each other's countries was common for particular purposes but within the parameter of strict laws and protocols. Gatherings for festivals, trade, celebrations, ceremonies and marriages occurred and strengthened kinship systems, renewed relationships, widened alliances and inter-boundary diplomacy.

Goori involvement in Tom Petrie's initiatives contributed essential local knowledge and skills to his fledgling industries. He was highly regarded for his insightful attitude and treatment of them. Being a 'Petrie' man brought some protection during the years of frontier conflicts. Tom was committed to Aboriginal amelioration and agitated the Government to set up the first mission in Queensland on Bribie Island which started in 1877 but was closed two years later. A second one was started on another part of Bribie in 1890 but was transferred to Myora around 1892.²²

¹¹Pers. Comm Moreton family Elders, McKenzie in Winterbotham, L.P. Gaiarbau's Story of the Jinibara Tribe of South East Queensland and its neighbours

¹²Pers. Comm. Moreton Elders, pers. Comm. D. Williams 1990s

¹³The Queenslander

¹⁴Pers. Comm. Moreton Family Elders

¹⁵Ballard, K. Brisbane the Beginning, published by Kath Ballard 2007

¹⁶Pers. Comm, "

¹⁷Pers. Comm, "

¹⁸FAIRA, Beyond the Act, FAIRA and Aboriginal and Torres Strait Islanders Legal Service (Qld) Ltd and FAIRA Ltd, Brisbane

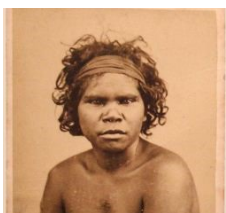
¹⁹Moreton, T. Correspondence dated 4.10.1904, COL/280

²⁰Petrie, C Reminiscences of Early Queensland

²¹Petrie, C.C. Tom Petries Reminiscences of Early Queensland, Brisbane, Watson, Ferguson, 1904

²²Parry-Okedan, U. E. the Story of Bribie Passage, The Queenslander, Thurs. 16th June, 1932

In preparing for the upcoming visit of Prince Albert to Brisbane in 1868, Andrew Petrie was approached to bring his *Goori* workers to Brisbane to perform for the occasion. Dinaba and Dandruban were among up to sixty who took part in the elaborate celebrations to welcome the visiting Prince Albert, Duke of Edinburgh, and photographs of the large group of performers show Sarah wearing a highly decorated hairpiece full of feathers, brush sprays and flowers.²³



Sarah circa 1870²⁴



Sarah, 1868²⁵

Dandruban was a *Goobenpul* – *Yuggera* man of Stradbroke Island and mainland *Yuggera* territory.²⁶ He most probably worked with William Duncan, the sub-collector of Customs for Moreton Bay who successfully employed local *Goori* people for domestic chores and boat crew. Another self-made businessman was Johnathon Cassim, a ticket of leave convict from Maritius, who only employed *Goori* labour at his boarding houses initially at Kangaroo Point and later at Cleveland.²⁷

Dinaba and *Dandruban*'s eldest son *Mookin*, also Charlie Moreton, was born at Amity Point on Stradbroke Island and became a highly esteemed warrior who went on to become a sporting celebrity among other achievements. He learnt much from his Elders and particularly from his Uncle Billy Cassim, the skilled choreographer of corroborees made famous in Thomas Welsby's writings.²⁸ According to *Goori* custom high regard for someone was shown by adopting their name. Billy's friendship with William Duncan and Johnathon Cassim led to his additional names, William Johnathon Alexander Cassim Esquire. *Mookin* related to a later writer and *Noogie* man Paul Tripcony that his Uncle's correct name was *Nuarjoo*.²⁹

High mortality of Aborigines in that era led to Sarah acquiring her second husband *Yillooran* whose European name was William Moreton. Commonly known as *Yellow Billy*, his father was a well-known non-Aboriginal pioneering man.³⁰ *Dinaba* and *Yillooran* are known to have had at least four children together who were Emily, Thomas, Willy and Mary Jane.³¹ *Yillooran* had a first wife with whom he had two daughters Annie and Nelly Moreton.

By the time Phil Agnew took his photo in 1900, *Dinaba* was a grandmother residing between Wynnum and Myora along with two of her surviving brood and *Mookin* was at Deebing Creek mission. Phil was the highly regarded Postmaster General of the Dunwich Benevolent Asylum and his family were well known for their benevolence activities with inmates and others. Interestingly, twenty years later Phil photographed a group at the St. Marks Anglican Church at Dunwich in which my grandmother, Lavinia Moreton, appears in her confirmation outfits, an occasion at which the Bishop was also in attendance.³² Another connection came for Phil and *Dinaba* when they both had sons with leprosy detained on Peel Island and where Nan (Lavinia) would work years later in a domestic role.

²³Cohen, K et al, Lost Brisbane and Surrounding Areas 1860 – 1960, The Royal Historical Society of Queensland, 2014.

²⁴Bevan studio, Brisbane

²⁵Daniel Marquis Studio, Brisbane. Kerkhove, R. Paper on Brisbane Aboriginal campsites

²⁶Moreton, A, Pers. Communication. Index Card: IDC/M368 Charlie Moreton

²⁷Tynan, P J: Johnny Cassim, Colonial Entrepreneur 1814 – 1884, p. 47, Church Archivist's Press, 2005

²⁸Welsby, T. Vol 2 p. 123

²⁹Tripcony, P. Writings of Paul Tripcony

³⁰Tindale Genealogy Sheet no: 91

³¹Birch, G: Transcript of the Diary of 1873, John Oxley Library, State Library Queensland

³²Durbidge, E. Covacevich, North Stradbroke Island, Stradbroke Island Management Organisation, Amity Point, Queensland, 1981

Dinaba was about sixty years old when the photo was snapped and it became a most cherished possession for her.³³ The well-known image of *Dinaba* holding a banjo has caused many to wonder about her.³⁴ I regard this photograph as a special gift left for us by her and Phil. It is a lasting legacy that allows us to understand some of her personality and pleasure of being the star of this moment in time. No matter how many times I view the photo it always lifts my spirit as I warm to her energy, slight smile and direct contemplative stare. One can imagine the thought and effort put into her choice of fashion and the image she wished to portray – a look that would long outlive her but somehow remain perennial. I love that it captured the evolved *Diinaba*, a woman of maturity, holding herself with dignity, unafraid to cloak herself in such a bold dress, finished with matching head and neck scarf, the banjo, all gives insight into who she was.

The dress may have been a used cast off item or gained from her labours or in exchange for fresh seafoods, opossum rugs, dilly bags made of coarse grass or reeds, spears, boomerangs, etc a common way to gain items like tobacco and old clothes, especially coloured prints.³⁵ However sourced, this was a dress to catch the eye adorning someone who enjoyed leaving a vivid impression upon her audience. *Dinaba's* relaxed pose portrays a friendly trust in the photographer. Her frame and physical bearing points to a long life of daily physical activity, collecting and hunting traditional foods, walking the major transport across her *Kabi Kabi* and *Yuggera* 'countries' and also as a performer, dancer, song-woman on Stradbroke Island or mainland. Born with bare feet, *Dinaba* lived and died with bare feet and the glimpse of her right bare foot poking out from under hemline of her dress shows wear and tear of age. Bare feet alerted her of movement on the ground – food sources, safety, danger, vibrations warned of approaching people, horses, coaches or animals in the surrounding environment. Those bare feet would have had amazing stories to tell too about a life that experienced much change.

As a musician, song-woman and dancer, the banjo was a new and curious technology shaped like a drum with a handle that produced sounds very different to the music *Dinaba* had known from babyhood. It complimented her possum fur drums and instruments crafted from nature's offerings to echo gurgling creeks, roaring waves, clicking cicadas, rustling leaves, bird trills and animal sounds. It's not surprising that *Dinaba* had an artisan's interest in playing this instrument from another culture with its different sounds. I believe that song, music and movement was an enduring essence in her life which kept her Goori spirit strong, nurtured her connection to country and fanned her ancient memories alive.

In our language and cultural tradition there is '*yamba*' which means one's spirit place - the place where one is born and to which one returns in old age, when death is drawing near, so as to be buried there at ones '*yamba*'. This is why *Goories* are drawn to be back on their 'country' later in life or nearing death - to be buried in their 'spirit home'. The area is guarded by totem creatures waiting to greet their charges at the gates of birth and death. Following her death at Myora in 1907, in line with her traditional customs, *Dinaba's* body was secreted away and transported off Stradbroke Island and prepared for burial. A report described the sighting at Bulimba of a large flotilla of craft following Sarah Moreton's boat transporting her for burial at her final resting place – at her '*yamba*'.

³³Queensland Figaro, Thursday 14th March 1907, p. 18

³⁴Walker, C, Aboriginal Musicians, Contrapasso#3, Deadly Woman blues in the Loop, 2014

³⁵Francis, A: Then and Now, Chapman and Hill, London, Pers. Comm Moreton Elders 1960s+

Resources for sale at the Resource Room

Beitz, Myrtle	Mangroves to Moorings Revisited	2005	\$35
Davenport, Winifred and Mottram, Betty	Early Shipping in Moreton Bay: June 1846- December 1859, Volume 1	1998	\$5
Davenport, Winifred and Mottram, Betty	Early Shipping in Moreton Bay: January 1860 - December 1863, Volume 2	2002	\$5
Nock, Betty	History of Music in the Wynnum and Manly area 1900-1997	1998	\$5
Nock, Betty	History of Arts in the Wynnum and Manly area 1900-2003	2005	\$5

Where was I? May 2017

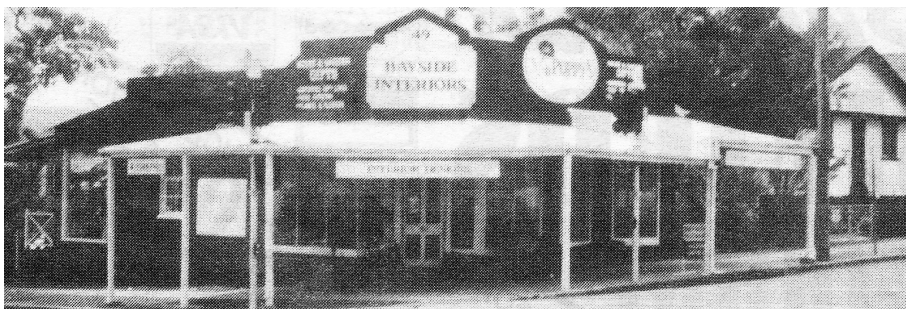


Patterson's Produce Store is in Tingal Road opposite the Shire Clerk's Cottage, owned and operated by the Rabe family.

In 1954 the building housed a Soft Drink business, which Mal and Dudley Rabe bought and operated, with the help of their wives. Twenty years later the Rabes purchased the Patterson Produce business and moved the stock into the old soft drink premises.

At the rear of the building today there are remnants of the machinery used for making the soft drinks

Where am I? June 2017



Part of an advertisement from the *Wynnum Herald* of

16 December 1992

Series THINGS PLACES AND PEOPLE OF INTEREST
Volume 19

For more of Myrtle's places and people of interest series...



Harry Worthington, Tirney Stoddard and Les Curtis were a few names of the boys associated with other sailing enthusiasts who rented The Grotto, according to Alex Lamb, to stay in this old house built before 1900 at the bottom of Falcon Street Manly over weekends; many good stories came from the actions of these characters. How they kept their beer cool, the antics they played on visitors when using the toilet; and the stories go on?



Wynnum Manly Historical Society Inc

Minutes of General Meeting held in the Ambulance Museum Auditorium

on Thursday 18 May 2017

The meeting opened at 7.30pm. 32 members were present. 5 apologies were received. There was one visitor, Eric Sibley.

President Deorah Tearle opened her first meeting as President and welcomed members.

She told members of recent Society activities. These included the sign-off of Sharee's oral history project with an afternoon tea at the Golf Club; Committee members had visited Parliament House on the invitation of State member, Joan Pease for a concert and morning tea; four members supported the Local Councillor's Trivia night and three members attended a Grant seminar.

Historical identities associated with the date 18 May were Napoleon in 1804 and Florence Nightingale, born in 1820.

Previous Minutes:

Minutes of Meeting of 20 April 2017 were accepted by Myrtle Beitz and seconded by Laurima Rabe.

Correspondence:

Lena McCreadie presented the correspondence for April 2017. The correspondence was accepted and endorsed at the committee meeting on Thursday 4 May 2017.

Treasurers Report

BOQ A/c No 20139708 1 March 2017 – 31 March 2017

Opening balance at 1 April 2017 **\$41,107.90**

which comprises:

Everyday and Grant Account

Opening balance at 1 April 2017 \$11,346.60

(Everyday \$5,205.59, Heritage \$3,897.20, DSS \$821.00, Lota House \$1,422.81)

Income \$426.00 Expenditure \$1,412.40

Closing balance at 30 April 2017 **\$10,361.47**

(Everyday \$4,904.46, Heritage \$3,897.20, DSS \$137.00, Lota House \$1,422.81)

Websaver Account at 30 April 2017 (Inc. interest \$31.84) **\$29,791.87**

TOTAL FUNDS AS AT 30 April 2017 \$40,153.34

Resource Centre: The "Where am I" picture for this month was Patterson's Produce Store in Tingal Road, opposite the Shire Clerk's Cottage. Now a family-run produce store, the building originally housed a soft drink factory and an oral history recording was played of member, Laurima Rabe, describing how the family used to make lemonade.

Tours: Final arrangements were given for the visit to Bunjurgan Vineyard on Saturday 27 May, the bus leaving the Community Centre in Flornece Street at 8.00am. Closed shoes were advised as ants are on the property. Bookings are being received for the Brisbane River day cruise to the mouth of the Bremer River, on Wednesday 20 September, costing \$65.00.

Speaker: Daniel Cheverton gave an interesting account of two State politicians. James Garfield Bayley, was the local Member from 1933 to 1935, following long serving Walter Barnes (1901 – 1933) into Parliament. James Bayley was followed by John Burton Donnelly, serving from 1935 to 1938. Donnelly was followed by William Dart (1938 – 1944), about whom Daniel will inform us next year.

Our Committee...

President: Deb Tearle	33969697	president@wmhs.org.au
Vice President: Jan Parnell	33966001	
Secretary: Lena McCreddie	33934393	secretary@wmhs.org.au
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Librarian: Jill Greenhill	33933208	library@wmhs.org.au
Speaker Co-ordinator: Myrtle Beitz	33964711	events@wmhs.org.au
Membership Co-ordinator: Sandy Liddle	32074467	membership@wmhs.org.au
Newsletter Editor: Mitchell Parsons	0448522403	newsletter@wmhs.org.au
Supper Co-ordinator: Deborah Tearle	33969697	supper@wmhs.org.au
Publicity Officer: Deborah Tearle	33969697	publicity@wmhs.org.au
Welfare Officer: Ellen Coupland	38991326	coupland@bigpond.net.au
Coming events: Mitchell Parsons	0448522403	oralhistory@wmhs.org.au
Plaques and Memorials: Noela Stratton	33960069	
Oral History Coordinator: Carol Corless	3393 5976	

Life Members: Myrtle Beitz, Jill Greenhill, Noela Stratton

General Meetings

Afternoon set up: Col Brown, Jill Greenhill, Myrtle Beitz, Mitch Parsons

Welcome at Door and raffles: Ian Wheeler, Mitch Parsons

Bring and Buy: Ellen Coupland

Kitchen Co-ordinator: Margaret Mack

Supper Co-ordination: Deborah Tearle

Raffle Prizes: Sandra Wheeler

Newsletters

Editor: Mitch Parsons

Distribution (email): Mitch Parsons

Distribution (mail out): Jill Greenhill

Resource Centre

Volunteers: Ian Wheeler, Ian Kennedy, Col Brown, Myrtle Beitz, Dawn Wilkins, Heather Langston, Margaret Bulloch, Ellen Coupland, Denise Cogill, Jan Parnell

Research Enquiries: Jill Greenhill, Ellen Coupland

Tours.

Planning and Co-ordination: Jan Parnell, Jill Greenhill, Lena McCreddie, Ellen Coupland, Deb Tearle

Booklet: Jill Greenhill

Bookings: Sandy Liddle at General Meetings and Resource Centre staff each weekday

When	Where	What's On
June 14th 2017 12:30pm-2pm	Commissariat Store 115 William Street Brisbane, QLD 4000	Chermside Garden Settlement Join us for a talk on Chermside Garden Settlement presented by Judy Nissen.
June 15 2017 6-7pm Book online \$6.50	SLQ Auditorium Level 2, State Library of Queensland	The Orient and the Occident: the digital age and the globalisation of music What kind of impact has developing technology and globalisation had on the world of classical music? Explore what path classical music might take in the digital future with Dr Ashley Smith, Southern Cross Soloists' clarinettist and Head of Winds and Contemporary Performance at the University of Western Australia.
June 16 2017 1030-1130am Places are limited so please book through Eventbrite to reserve your place.	QSA Archive 435 Compton Rd, Runcorn QLD 4113	RECONSTRUCTING RESISTANCE: Mapping Frontier Affrays Join us at Queensland State Archives to hear our guest speaker, Griffith University Visiting Fellow Dr Ray Kerkhove, explain his project of mapping the tide of frontier resistance across southern Queensland, pinpointing the details and locations of frontier 'battles.'
June 18 2017 11am-12pm Book by calling 3403 4166.	Brisbane Square Library 266 George Street Brisbane, Queensland 4000	Meet Cheryl Fagan In Murder and Misconduct, Cheryl Fagan investigates three horrifying crimes committed west of Brisbane between 1898 and 1902. One for true crime enthusiasts, the book delves into crime scene evidence and court room hearings to explore intriguing links between the cases, which remain unsolved. Join Cheryl as she shares this story of cold-blooded murder, robbery, corruption and police misconduct. Bookings essential.
June 25 2017 11-12:30pm	QPS Headquarters 200 Roma Street Brisbane	The Petrov Affair—Petrovs in Queensland
June 29 2017 10 – 11am Bookings essential Phone Wynnum Library on 07 3403 2199 to reserve your place.	Wynnum Library 145 Florence Street, Wynnum 4178 (above Woolworths)	A Factory and a family at Murarrie Provincial Traders margarine factory began at Murarrie in 1931. Carol Corless was commissioned to write a commemorative book when it closed in 2016. Come along and hear about the factory that became more like a family to so many who worked there.

Wynnum Manly Historical Society Inc.

PO Box 318

Wynnum QLD 4178



Wynnum Manly Historical Society inc.
Our aim is to gather and record local history before it is lost.



Membership application forms are available from the Resource Centre
at the Old Wynnum Central State School.

Membership costs per year (1 January to 31 December)

Single \$20.00

Family \$30.00

High School Student \$10.00

PLEASE NOTE: There is a joining fee of \$10.00 per person.

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