



Cambridge Parade Manly Circa 1920

Wynnum Manly Historical Society Inc

"Our aim is to gather and record local history before it is lost."

www.wmhs.org.au

ABN 49 071 835 845



NEWSLETTER

FEBRUARY 2022

Issue. No. 138

February General Meeting

Thursday 17 February

is cancelled for the sake of Covid Safety

We hope to hold the first meeting for 2022
on **Thursday 17 March 2022**

Wynnum Ambulance Auditorium
Corner Tingal Road /Cedar Street
Speaker: Heather Richards

Formerly Brisbane City Council Heritage Officer

Now Local History Librarian at Wynnum Public Library

Topic: "Wynnum in the 1920s"

(Under Covid Restrictions)

Masks to be worn

From the Committee

Welcome to 2022.

We wish you a happy and healthy New Year and look forward to seeing you at Meetings.

We are preparing the program for the 2022 year in the hope that the scare of Covid infection will decrease and we will all have learnt to live in Covid times.

2022 Membership Fees

Due on 1 January 2022

\$25 Individual \$40 Family

Pay Cash at Resource Centre or

Send a Cheque to PO Box 318 Wynnum 4178 or

Direct Debit to:

Wynnum Manly Historical Society Inc

BSB: 124 012 Account No: 20139708

Thank you

Last Meeting

Saturday 28 November 2021

Preparations were made for a leisurely morning tea of scones, jam and cream on the lawn and veranda of the Shire Clerk's Cottage.

But the weather was against us. Continuing rain had made the lawns soggy and the stairs up to the cottage slippery.

The ladies of the Leisure Centre very kindly set up the morning tea inside a room in the Centre. With white table cloths, china cups, saucers and plates, we were served personally with our scones and drinks. All very enjoyable.

Twenty eight people attended, together with our Patrons Peter and Joan. Both gave short speeches and wished us well. Nine Christmas Hampers were prepared as raffle prizes from the Christmas goodies that you all contributed. Thank you very much. Guests departed with a Doggie Bags as a reminder of the occasion.

Annual General Meeting

Thursday March 17 2022

**Positions to be filled at
the Annual General Meeting**

President: Essential !!

Correspondence Secretary:

For 17 years Lena has been collecting the mail from our Post Office Box. During this time, emails have been invented! Something new to learn. Lena feels that she needs a rest.

Lena is not leaving us, She will still be helping us with the General Meetings, with the setting up, the raffles and the supper and as a Committee Member.

Newsletter Compiler: Someone to collect together all the happenings within the Society together with those of the changing local scene past and present.

Resource Centre

February 2022

Located in the "Old School Building" at Room1.08, 105 Florence Street, Wynnum

Open Monday to Friday 10.00am to Noon or by appointment. 0407 293 177)

Resource Centre and Covid

The Resource Centre is now opening most days, between 10am and Noon depending on the feelings of the volunteers.

We hope to be in full operation by March, but probably in mask-wearing mode.

If anyone has donations, or is seeking any historic information or encourages a member of the community to give us donations or seek information, give me a quick call (0407 293 177) to ensure that somebody is there and the door is open.

Some old Local Government Minute Books

This is the original Wynnum Shire Hall, built in 1890 as the seat of local government. The building, unfortunately was demolished in 1974 to make way for the building of the Leisure Centre, where last November we met for our Christmas Gathering.



All the local Council Meetings were held in this building. The minutes of the early meetings were diligently written by hand, in large cumbersome volumes. These volumes over time were stored away under the stage of the hall.

In 1974, when the demolition was about to commence, the local Alderman, Eric Shaw, assisted by Council employee, Mark Morton, rescued three of these volumes from under the stage, together with the Board Room table that now sits in Peter Cumming's office.

Eric Shaw kept the three volumes himself until 2021. Then when he began downsizing he kindly gave the volumes to the Society

Volume 1. "Minute Book of Ordinary Meetings - 1898 to 1901"

In the early days, before 1900 most visitors to the district arrived by boat. Jetties were of great importance. Here are references in this volume to "Jetties"

Jetty No. 1 Wynnum North

October 12 1898: A new jetty is proposed for the foot of Hill (Alkoomie) Street to cost £200.00

November 10 1898: A petition was in place claiming that the new Jetty should be at the end of King (Glenora) Street. Mr Petersen (of Petersen Street) put forward plans for the Jetty.

December 14 1898: Foot of **King Street approved for new Jetty.**

May 10 1899: Mr Popple's tender was chosen. 18 weeks to complete. Cost 8/10d per linear foot Total £339/7/10d

December 13 1899: Jetty complete. Mr Popple's account to be paid. T-Head on jetty to be constructed by Mr Gode for £31/0/0

This jetty was in place until the 1960's but, due to lack of maintenance, the timbers became unsafe and the jetty was demolished by the Brisbane City Council. At the same time a similar-style jetty at Shorncliffe was renovated. and retained! Was this a political issue?

Jetty No. 2 Wynnum South (Central)

A simple jetty was built in 1884 by Andrew Keating to land prospective buyers at Wynnum South, for his first land sales of East Wynnum Estate. By 1898 a second jetty was under construction but not quite finished.

September 9 1898: Wynnum No. 2 Subdivision ratepayers are concerned about the completion of the new Jetty. As the present jetty has been in use for the last 9 years for the movement of passengers (prisoners) to St Helena. Proposed to seek assistance from the Government.

February 1899: To complete an 8' wide jetty would cost £650/0/0. If the Jetty were 5' wide would only cost £325

May 10 1899: Jetty completed as per original plans.

October 11 1899: Material from old jetty could be removed and sold from site. Sale of this old material to be devoted towards completion of the new jetty.

January 10 1900: Loss of £200 in building of No 2 Jetty.



This Jetty was in use as a timber structure until the 1950s, then replaced by the Brisbane City Council with a rock groyne wall. The construction commenced from the shore and progressed seaward into the bay, as seen in this photo above.

It is a great pity that we only have one of the Minute Books concerned with Wynnum Manly Local Government, for here we have the true facts behind the development of the district.

Till next time

Jill (jillg01@tpg.com.au)

WHERE WAS I? NOVMEBER 2021



150 Kingsley Terrace, Manly

Known as the Michael Gannon Residence.

Constructed c. 1888

Added to the Queensland Heritage Register on 27 October 2000

In February 1888, Michael Brennan Gannon, a member of the Queensland Legislative Council Assembly for Toombul, Government Auctioneer and Valuer (Owner of Arthur Martin and Co.) purchased a large portion of land in the Wynnum/Manly area. Gannon sold off a considerable amount of the of land but retained ownership of the area where this house is built. A Bill of Mortgage was registered on 30 April 1888 to the Royal Bank of Queensland. So it is likely that this is when the house was built.

The house was the family's summer home. The Gannon's permanent residence was at "Waratah", Toorak Road Breakfast Creek. Beside his political life, Gannon was actively involved in Brisbane's social and sporting society. He participated in cricket, with the Rifle Association, the Brisbane Bicycle Cub and the Breakfast Creek Rowing Club. He was a Director of the Federal Building, Land and Investors Society, the Deposit Bank and was a J.P.

During the early 1890's Gannon's ventures began to decline. The Land Bank was in possession of the Kingsley Terrace land by the early 1890s and sold off the smaller allotments from the block. Gannon was declared bankrupt in 1895 with liabilities of £97,000. He died in April 1898 aged 48 years. His wife, Amy was listed as living in Manly at that time.

Later owners used the property as a seaside home and over the years the rest of the surrounding acreage was sold. Thomas and Elizabeth Goodman bought the house in 1927 to live there as their principle place of residence. The house was again up for sale in 1953, when Elizabeth died.

The property was vacant until 1955. Then the Public Trustee sold to an investor who had the house converted into three flats. In June 1999 the present owners purchased the property. They have renovated the house, changing it back to a single residential character building.

WHERE AM I?

FEBRUARY 2022



Till next time

Jill

Sarah Moreton

Les Greenhill always said that the last Aboriginal person to live on Black's Camp, did housework for his Grand Mother. So this would have been in the 1930's.

Kerry Charlton came to visit the Resource Room and questioned this statement as Sarah Moreton was her great-great-grandmother and died in 1907.

Kerry has allowed us to download her story of her great-great-grandmother

Story written for Judy Watson: Women of Brisbane; bandarra-gan chidna (Strong Woman Track) ©2021

DI:NABA (MORETON, SARAH) (c. 1840–1907) by Gaja Kerry Charlton

My maternal great-great-grandmother was Di:naba or Sarah Moreton.(1) It has taken many years to reconstruct her story due to the impact of the Aboriginal Protection Act.(2) I write through my Goori lens and use language words used by family and where it may be of interest to readers. There is no doubt that Di:naba and her family, my family, lived through years of terror. It is disturbing to read about it and imagine the circumstances described by the words of my ancestors. The second penal colony in Moreton Bay was a precursor to devastation and disenfranchisement for our Goori Nations.(3) Dehumanizing political puppetry choreographed strategic colonial incursion to transform ancient land ownership and turn ancient owners into enemy, refugee, pauper, slave.(4) Di:naba was a living witness to all. Incredibly, she survived. Her Goori spirit and ancient bloodline lives in her many descendants today. Her story, my story. I invite readers to visit our world.

From the available records, it appears Di:naba was born around 1840. Her parents were Kerwalli, a local man, and Naewin, also Sarah, a Ngundan woman of neighbouring Gubbi Gubbi djarra (country).(6)Baby Di:naba was set to become a woman of note, with her father a known headman. Di:naba's name matched her nature. The meaning explained to me as a young woman by renowned Gubbi Gubbi elder Eve Fesl, to mean sister or friend. (7) Di:naba was most likely born on Kerwalli's country as was customary. In 1905, a journalist interviewed and photographed this well-known woman about the meaning of the name Wynnum (winnam). He wrote that as a baby she had viewed the surroundings from the vantage point of a snug dhilli (bag) slung across her mother's shoulders, and, now camped on the same old grounds as her ancestors had. Di:naba spoke with much authority, leading the journalist to surmise that of three explanations he'd heard, hers was perhaps the correct one.(8) An elderly writer recalled an area 'just below Fort Lytton near the mouth of the Brisbane River, beyond the line of the mangroves, were a few flat rocks almost submerged in the mud, that he always knew as Sarah's Rocks, a small tribute to a remarkable Aboriginal woman, Sarah Moreton ... she lived at 'Blacks Camp' (Eleanora Park).(9) Phil Agnew, a highly regarded employee of the Dunwich Benevolent Asylum, took an impressive photograph of Di:naba at Wynnum in 1900. It appeared in several newspapers, under the titles 'Sarah at Wynnum', 'Sarah playing the banjo' and 'De old Banjo'. (10)

Di:naba's first husband was Dandruba or Charlie Moreton, a Koenpul man of Stradbroke Island. Charlie and Sarah were well-known around Brisbane in 1866. Their only son Mookin, also known as Charlie Moreton, was born at Amity Point in 1871. It seems Dandruba died within two years. Di:naba's bereavement period involved ceremonies, rituals, special foods, mourning clays and ochres, body markings and elaborately prepared head and body regalia. Di:naba remarried and her second husband was Yillooroon, also named William Moreton and 'Yellow Billy'. They had four children who were all born on djarra, Thomas at Bulimba near the candle works(11) and Winyeeba at Polka Point on Djerrangerri.(12)

Di:naba was born into a land-based culture and spirituality with its complex kinship law system structured to maintain healthy people, lands and waters. She learned our ancient stories about the beginning of time when ancestral spirit beings took the form of the land and created the first people and all within it. From them came the Law, belongingship and close connection to all the ecosystems of land and waters, both salt and fresh. These ecosystems are the habitats of our ancestors who give us the Law to manage them. The yuree (meat) and nhural baggum (kin tree/plant) system gives us our responsibilities. It is documented in the form of stories about the actions of creator beings and the consequences of failure to keep the Law. Di:naba's eldest son Mookin grew up and worked around Moreton Bay, Brisbane and further west. He was among the first group on Deebing Creek Aboriginal Reserve. Later he was incarcerated at Purga, Barambah (Cherbourg) and Myora on his father's island. Mookun was a wood-cutter for the Dunwich Benevolent Asylum in 1924 and led the corroboree at its closing in 1949. He was unanimously voted Barambah's first Honorary Mayor in 1928. He was a speaker of many languages, a message stick bearer, headman and ceremonial custodian. Some of his stories are among those recorded by linguists and anthropologists from major universities. The following story told to Uncle Dennis Moreton by his grandfather Mookun, explains man and woman being the bringers of life, and how the land and the water is formed and continues to live:

The hills and other high points in the land are the man. He is on top of or above, the lagoons, swamps and other waters, which are the woman. From the man comes the moothi (sperm), which is the beginning of life. The moothi forms the waters of the creeks, which flow from the man to the swamps, lakes and lagoons—the woman. The swamps and lakes are like a djunu (womb). The woman nurtures the moothi and from her comes life in the form of resources. Without the man and the woman, there can be no life. Without the resources, the people cannot live. This is the same as a man lying with a woman to produce a child. If the man dies a child cannot be produced. If the hills and high points of the land are destroyed it is like killing the man: the moothi or water cannot flow to the swamps and lagoons. They dry up and the resources cannot be reproduced. The resources

are the children of the land and need the man and the woman for procreation and survival. The resources, which are nurtured by the man and the woman, are all that live on the land.(13)

Local knowledge was taught through social processes by expert knowledge holders—the Elders. The yuree or totem passes from the mother to baby, Naewin to Di:naba, her son's children from their mother. It brought identity, associated rights and responsibilities with their mother's country. From the father came tribe, country, social, ceremonial, economic and political status. From her parents Di:naba received her marriage section and moiety, the group she could marry into. One couldn't marry into the same yuree group, marriage section or close bloodline. At the time of Di:naba birth, details of constellation and season were marked on paperbark, a record for Naewin's dhilli (bag).(14) With her birth, and life, came Story and Songlines very different to all that had come before.

The name Di:naba points to customs of the time. A structure of Goori law protocols, beliefs and ceremonial restrictions guided the use of names. Personal names were mostly only for use in the inner family circle. Names that identified one's totems, clan, tribe, marriage section and country were used in the wider world. Throughout life, a name could be set aside, dropped or added to. Names could evolve with status, milestones or death. Ceremonial names weren't disclosed to outsiders especially those stealing their lands and killing them off. Warming hands together over a fire and exchanging names came with trust and respect.(15) There were rules about the use of a deceased person's name. It was either not used for a period of time or never again. Anyone with the same name as a deceased person used another name or could use a certain term that indicated this.

Kerwalli, also Garballi, was a small boy at the time of John Oxley's arrival from Sydney in 1823.(16) The recorded variety of tribal affiliation and employment sites exemplify Kerwalli's movements during colonial displacement. Colonisation is defined as 'the practice of invading other lands and territories, for the purpose of settlement and/or resource exploitation'. (17) The colonisation process 'begins first with small recon forces that map out new lands or regions and gather intelligence'. (18) Kerwalli was likely the Aboriginal youth Sandy, native crew from Brisbane township in 1836, (19) a later guide with Andrew Petrie (20) and just Sandy on Tom Petrie's 1862 blanket request list.²¹ It's uncertain when he received the brass crescent shaped plate (king plate) marked King Sandy, Brisbane. He frequented the Nudgee waterholes where passengers on the Sandgate to Brisbane coach run spotted him on moonlight nights, poised alone on a high point, brass plate shining, silently staring down at them as they passed. (22) In the 1870s, newspapers reported about 'an Aboriginal, King Sandy' (23) and 'King Sandy a Brisbane black'. (24)

To mark the Queensland Intercolonial Exhibition, the first exhibition held at the Brisbane Showgrounds in August 1876, a 'King Sandy' medallion was created bearing an image of Kerwalli's head and the words Sandy ex rex Queensland. The Australian Coat of Arms featured on the reverse side. These coins were to commemorate the establishment of the colonies and the 'despoiling' (that is, the 'de-throning') of Aboriginal 'monarchs' in favour of British sovereignty. His image remained on coins from 1869 to 1877; the 1876 coin called him the King of Queensland, honoured colonial superiority, not King Sandy.(25) It may have prompted Kerwalli to talk frankly with the visiting naturalist James Craig at Sandgate in 1875. He told Craig that he was king of the tribe that inhabited Brisbane and the government had taken his land and given him a brass plate. Kerwalli's group were gathering and selling fresh seafoods to locals. They planned to depart on Christmas Day; Sandgate had been a haven from Brisbane where Aboriginal people weren't allowed after sundown or on Sundays and any found were roughly treated by the police, sometimes whipped.(26) Sorry Business (grieving/funerary) was also keeping them in the area as Naewin had lost her brother and another woman her little girl. Sadly, within a few years Kerwalli and Di:naba would be mourning the loss of Naewin.

In 1887, when they were photographed by Oscar Fristrom at his studio in Brisbane, Kerwalli's wife was G'wai or Kitty Catchpenny. He was obviously spending more time around Moreton Bay with family and friends. One of their visits to Stradbroke Island around 1890 was recorded by Archibald Meston.(27) According to him, Gairballie was one of the last of the old Brisbane 'blacks'.(28) Still a leader of a dwindling group with responsibilities on his ancient tribal lands.(29) Early European writers described the Brisbane River area as a garden of Eden with dense forests, waterholes and abundant wildlife, occupied by a numerous strong and gifted populations which lived in great comfort, easily gathering their daily needs through exceptional skills and knowledge of their environment.(30) From his ancient estate Ker-walli derived his social and cultural capital through his Baggum-nhural (family tree-group). If he was Goondu or stringybark tree group, he could craft and trade in artefacts and canoes, key to travel large waterways of south-east Queensland and around Moreton Bay, or materials needed for housing, rope, string, etc. Djandur, ironbark tree, a local hardwood tree, also brought great cultural economic significance for hut-making, canoes, weaponry such as clubs, smaller fighting sticks (nulla nulla) and larger spears with tips made in wood or string-ray barbs attached with beeswax and twine. Yerol, climbing tree vine used for rope, games, training; Mangar or blue gum, also called koala tree, with its medicinal qualities is highly favoured for smoking ceremonies.(31)

Noorjoor or paperbark tree told that water was nearby. Bark sheets were used for shelters and re-used, taken to the new camping sites if needed. Tawal-pin or cotton-tree was used for weaving and rope making. It's flowering signalled mullet season. Women helped make various artefacts and their woven mats and dhilli were prized for durability. Craig described Naewin's baskets as nicely made. Local grasses and feathers were dyed for different uses. Mourning pieces used dyed emu feathers for hair pieces with decorative pieces of kangaroo fur. (32) Naewin would have taught Di:naba all the skills for using the large variety of resources. Swamp reeds like Ngungair (reeds), winnam (pandanus) and Bangil, long grass, were all used to weave

different types of dhilli, which were used to carry babies, sacred and personal items, food, equipment and to strain toxins from roots, seeds and nuts. The roots of particular ferns and waterlilies, a dietary staple, were pounded and cooked. Barks and flowers of shrubs and trees were observed for approaching seasonal foods leading to movement to new areas. Our Moreton group eyed the white-angel shrub for ginyingarr-bu (oyster season). Shedding barks or blossoms forecast the arrival of different fish. Acacia trees nourished jubbims (witchetty grubs) highly sought for their high protein and medicinal properties. (33)

Song-women like Di:naba were sought after as song and dance keepers for ceremonial times; funerary occasions; celebration; dances for the kippers (male youth) passing their Bora (rites of passage ceremonies); successful hunts; tournaments and battles. Song-people were also called upon to sing fo babies and small children when families had difficulty getting them to sleep. Women joined hunting parties skilled with boomerangs, nulla-nullas and spears.(34) As a child I was told that our women fought alongside the men in battles. (35) Early newspapers report that women carried wounded men away on their shoulders.(36) Some collected fallen weapons. Fights between women could involve sticks or sharpened stone knives.(37) Customs with battles, individual fights and Sorry Business meant women kept their hair short.(38) Di:naba, matured into a respected knowledge holder, song and dance woman, elder and matriarch. Images of her and Kerwalli together were taken in the late 1850s. At his Brisbane studio Oscar Fristrom photographed Kerwalli and wife Kitty Catchpenny, daughter Sarah (Di:naba) and granddaughter Emily Moreton in 1887 to use in his paintings of them. (39) In the following year, a local newspaper reporter reporting Oscar's progress mistakenly wrote that Sarah was Kerwalli's wife, his granddaughter was Sarah and his relationship to Kitty omitted. Fristrom produced numerous paintings. His works of Sarah range from 1888(40) to 1915.(41) Di:naba was constantly at 'Sarah's Rocks', probably due to her missing youngest son Willy, taken away as a boy. From her rocks, she could watch the incoming ships, hoping for his return. Sadly, it didn't happen. In 1900 Kerwalli died at Wynnum, family nearby at the 'blacks' camp. In 1905, Di:naba was on Myora where Thomas was building her house. Two years later she died. Her passing was noted in a local paper. (42) Phil Agnew signed her death record. (43) In the late 1990s an NITV program shown in New Zealand featured a descendant discussing Stradbroke Island. This led to Willy's grandson fulfilling a promise to his grandfather Wirri to travel here and let family know what had happened to him. Di:naba had lived a most extraordinary life. She was buried at Myora cemetery. Memories of her will live on. *Sarah playing banjo by Phil Agnew (44)*

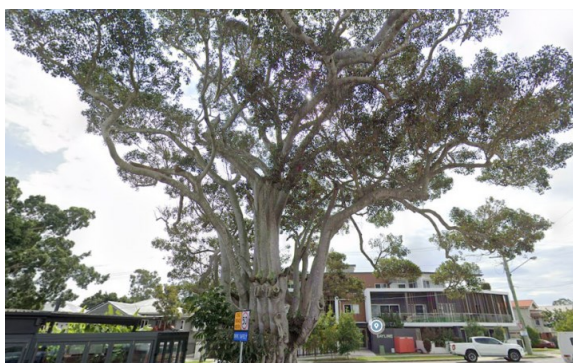


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23. The Brisbane Courier Mail, Central Police Court, (Brisbane, Tues 15th February 1870) p. 3.
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HAVE YOU NOTICED?

At the corner of Bay Terrace and Berrima Street



At the end of November 2021 Brisbane City Contractors removed the fig tree, on the corner of Berrima Street and Bay Terrace, outside the Waterloo Bay Hotel for safety reasons.

The tree was structurally unsound and was said to be over 100 years old.

Another replacement fig tree is to be planted at the site before the end of January 2022. Cuttings of the old tree are being cared for at a local nursery, in recognition of the historical significance of the original tree.

These cuttings are expected to be ready for planting by mid 2023 and are scheduled to be planted in Berrima Street and other sites in Wynnum.



These three (3) Cubin Royal Palms further down Berrima Street outside the main entrances to the Waterloo Bay Hotel had round blue arborist signs marked on them. They were trees to be examined.

“PPI Arborists are pleased to advise that the three (3) Cubin Royal Palms located on Council footpath have been inspected recently and approved for retention. PPI Arboriculture approved for these three (3) Cubin Royal Palms to have trimming conducted (removal of dead fronds and seed capsule to reduce their impact on public). These works were completed in early December 2021 The blue spots marked on the palms were for indication only for trimming.” eNews from Wynnum Central

PUBLICATIONS FOR SALE

History of Music in Wynnum Manly 1900 - 1997	Betty Nock	\$5
History of Arts in the Wynnum Manly Area 1900 - 2003	Betty Nock	\$5
Bayside Biographies. People from Wynnum Manly. 1900 -2007	Betty Nock	\$5
Mangroves to Moorings re-visited	Myrtle Beitz	\$35
Church Buildings of Wynnum Manly and Lota	Coupland and Greenhill	\$10
Early Shipping in Moreton Bay 1846 - 1859	Davenport and Mottram	\$5
Early Shipping in MOeton Bay 1860 - 1863	Davenport and Mottram	\$5

Available at Resource Room

Weekdays 10am—Noon

Email: library@wmhs.org.au

REPORTS

Projects (Chiharu)

Baptist Church, Bay Terrace:

Only the original part of the Church is being saved. The rear end of the building with the kitchen attached, where we served our suppers after meetings, is not to be saved. This part of the structure was an addition to the building moved in 1930, from the former site in Edith Street .

The announcement has been made. The former Bayside Baptist Church in Bay Terrace is being moved to the grounds of Iona College at Wynnum West.

The College is now waiting for approval from the Brisbane City Council as to the location of the former church, within their campus. Word from the College staff says that the Hall is to be used as a Ceremonial Hall.

Urbex, the Company developing the former church site in Bay Terrace have promised to consider erecting signage identifying the position of the church, on, or in, the vicinity of the new building.

Balgue's Slip. The Esplanade. In the water opposite Penfold Parade:

Permission to construct the original boat slip was made to the Town of Wynnum Council in the 1920s by Neville Balgue. He wished to be able to clean, remove the barnacles and repaint the bottom of his 25ft boat "Lizzie".

The Men's Shed is willing to undertake the reconstruction of the damaged slip. The Shed is applying for a grant from the Port of Brisbane to cover the cost of marine timber and the necessary materials needed to renovate the "Perch for the Pelicans".

Tour/Outings (Lena/Jill)

We are booking the Shire Clerk's Cottage for an Easter Morning Tea, to make up for the celebration that had to be moved to inside the Leisure Centre last Christmas. Let's hope that **Saturday 9 April 2022** is a clear and sunny day, so that we can enjoy a relaxing Morning Tea in the grounds of the Shire Clerk's Cottage.

The Cottage will be open for inspection.

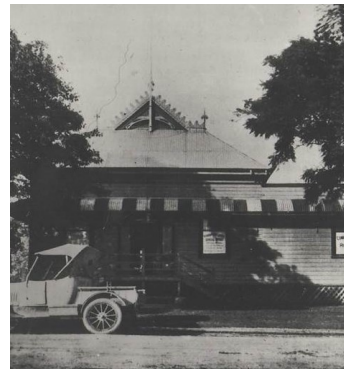
Wynnum Manly Historical Society Facebook Page (Myrtle Beitz)

How many of you have googled :

Wynnum Manly Historical Society Inc-Facebook ?

Every day a new photograph is mounted on this site, together with a caption.

Here is the entry for 25 January 2022, the Old Shire Hall of Wynnum, where the completed Town Council minutes were stored under the stage!



This photo was taken in 1921 of the Shire Hall situated in Tingal Road Wynnum; celebrations in the form of a Grand Concert took place for the opening of this Hall on 8 August 1890. The matters relating to local business were conducted in this building prior to the district becoming part of the Brisbane City Council in 1925. By 1977 the Old Town Hall outlived its usefulness and was demolished in 1977 to make way for the Waterloo Bay 50's and over Leisure Centre. The utility in this photo is thought to have belonged to the photographer.

Long Serving Member leaves the District

Unfortunately **IAN KENNEDY** has decided to move into an Aged-Care Home, over at Keperra, to be living near his son and family.

Ian joined the Society in 1997 and has served as a Volunteer in the Resource Centre since its opening in early 2003. Ian has turned up once a fortnight on a Wednesday, until just before last Christmas. In the early days he was a very great help with organizing the collection, sorting, cataloguing, and talking to our visitors.

We wish him well in his new home and hope he enjoys being looked after .

The Committee

We thank our Patrons for their ongoing encouragement and support

Peter Cumming and Joan Pease

We thank our Sponsors: Cartridge World, Wynnum. The Print Well, Wynnum. Aussi Broadband

Wynnum Manly Historical Society Inc

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Resource Centre: Room 1.08,105 Florence Street, Wynnum Q 4178 Open Weekdays 10am - Noon (Excl. Public Holidays)