



Things Past

Newsletter 109

May 2018

PO Box 289 Mt Evelyn Vic 3796

Incorporation Number: A0051327F

Dates for Your Diary

'Collecting Bank Notes', Phil Garland, Saturday 19 May, 1.30 – 3.30 pm at Hardy House, 49 Birmingham Road, Mt Evelyn.

General Business Meeting, Monday 18 June, 7:30 – 9:30 pm, at Hardy House.

Tour of the New ERL (Library) Lilydale, Saturday 21 July, 1.30 pm, at Atrium, 1 Jarlo Drive, Lilydale. Tour with a short presentation on services and resources that members may not be aware of.

AGM followed by General Business Meeting, Monday 20 August 7:30 – 9:30 pm, at Hardy House.

Meetings are 3rd Mondays of even months, 7:30 pm at Hardy House for General Business Meetings, and 3rd Saturdays at 1:30 pm on odd months (except January) for speaker/activity. Dates are subject to speaker availability and other factors.

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Rose postcards



THE ROSE SERIES P. 3796
Postcard

BRIDGE OVER OLINDA CREEK, EVELYN, VIC

Bridge over Olinda Creek, Evelyn, Vic.

Reproduced with the kind permission of the State Library of Victoria.

(cont'd p.7)

Reconciliation: a Leap Forward,

Part 2

Our very informative local presenters accompanied us to the next stop, which was in the area of Franklinford, about 20 kilometres south-west of Castlemaine, Victoria. Here, we assembled at the site of a school for Aboriginal children, which existed from 1849 to 1864. At that time, there was also a village of about 17 buildings (none of which remain), including those for the local wheelwright and butcher. Only two buildings catered for the Aboriginal population of the area, which numbered about 200 people. The school site is currently being left alone to protect the native grasses. We also learned that:

- The area was covered by an Aboriginal Protectorate, and the local Aborigines were under the 'protection' of a Mr Parker, on a Mission which only covered an area of approximately 60 acres (25 hectares). George Augustus Robinson, until 1840 Chief Protector of Aborigines, followed Mr Parker from 1841 to 1849, as the inappropriately-termed 'Protector' and, in about 1864, the Dja Dja Wurrung people were relocated to Coranderrk Station in the Healesville area.
- There are about 200 Aboriginal people buried in the local cemetery, however their identities are lost. It is proposed to do an underground radar survey of the cemetery, in a similar fashion to that proposed for the Coranderrk cemetery.
- There is a memorial to Mr Parker, but not to any of the Aboriginal people who lived under his 'care', or to Mr Parker's successor.
- Relocation of the Dja Dja Wurrung people to Coranderrk Station over the years was not successful, because, as should have been understood, they were being moved into the 'country' of other Aboriginal people, resulting in considerable friction.
- There was a strict subdivision of the Aboriginal people for the purposes of determining who they could 'marry'. Vic spoke on the importance of the Waa (crow)/Bunjil (eagle) moieties, which meant that people of the Waa moiety could only marry someone of the Bunjil moiety, and vice versa.

- 'Dja', from the Dja Dja Wurrung clan name, means 'yes', whereas in the languages of the surrounding Woi Wurrung and Yorta Yorta clans, 'Woi' and 'Yorta' from those clan names, both mean 'no'.
- T. G. H. Strehlow, an early 19th century Australian archaeologist, linguist and writer, recorded Aboriginal myths, language, stories and songs. He compared Aboriginal knowledge to that of Europeans. Aboriginal star observations were connected with seasonal occurrences, for example the scratching of birds at their nests and the birds' disappearance when eggs have been laid.

From here, we proceeded to Vaughan Springs, about four kilometres south of Castlemaine, where we had a very healthy and welcome lunch, supplied by a local Indigenous caterer. A few metres from the Vaughan Springs car-park, was a very high slide, erected from the top to the bottom of a huge rock outcrop. While those of us with vivid childhood memories of the slide at Luna Park, tried it and were impressed, we were much more impressed to be shown that some of the rocks had scoops ground out of them by millennia of constant use. It was explained to us that this was a meeting place of the Aboriginal people, and that the scoops were formed during grinding of seeds for the preparation of food.

Our next stop, at Eureka Reef, was located towards the top of a rise behind the Castlemaine Prison property. Uncle Rick Nelson showed us a map of Victoria, with about 33,000 sites of significance to the original Aboriginal people and their lives. To prove this, he led us to another area of rock outcrops nearby, with an even more impressive range of grinding scoops laid out across the whole of the outcrops. These were also used for the grinding of seed, but some of them were connected together with grooves cut into the rocks, and acted as a series of traps for rainwater. Of course, this water would have evaporated fairly quickly in hot weather, if it were not for a series of wells, also dug into the sandstone at the end of the grooves, or at the bottom of the grinding scoops. The wells were about 100 millimetres in diameter and about 200 millimetres deep. It would have taken a long time to dig even *one* of the wells, given that only

stones harder than the sandstone would have been used.

Our last stop, the Castlemaine Market, was a welcome chance to sit down and be entertained. We were shown the video 'Jaara Country', which was narrated by Brien Nelson, Uncle Rick's father. It told of the Jaara people who lived on the flat area which surrounded Mount Tarrengower and the nearby ranges.

Following the video screening, we returned to the Maldon Camp for the Forum, but not before a 'cuppa' ... well, some of us were always ready for a cuppa. To me, as a confessed cake obsessive, it became obvious that food, especially cake, seemed to feature regularly in the planning, making the whole weekend seem like a gourmand's convention, my idea of nirvana. For this alone, the organising group are to be held in high regard. However, the Forum, one purpose of the weekend, was at hand ...

The Forum was mainly around the operations and administration of Reconciliation Victoria, and ANTaR Victoria, and canvassed suggestions for assisting in developing their strategy plan. One suggestion revolved around increasing membership, which is why I am mentioning again that membership of these organisations is immensely rewarding for those with empathy for the Aboriginal people, whose life, health and culture has been decimated in less than 230 years.

On Sunday morning, after a very satisfying breakfast, we departed at 9:30 am for the longish drive to Boort, where we were introduced to our guide for the day, Jida Murray Gulpilil, son of dancer and actor David Gulpilil. Jida spoke enthusiastically, and almost continuously, for the whole of the tour, leading to much note-taking.

The group drove north, around the lake, to a lane, beside which Aboriginal remains have been recently buried. The Aboriginal community is actively retrieving remains of their ancestors for ceremonial re-burial. Some of the remains had previously been exhumed by farmers from their original burial places, for sale overseas. The retrieved remains, some of which had been reburied on the adjacent property of farmer Paul Haw, a respected white man who has been assisting the Aboriginal community with the project, comprised a mix of men, women, and children.

Jida said that remains can currently be interred naturally, i.e. not in a cemetery; therefore he said that it is proposed for further re-burials to be in this picturesque and culturally significant location, on traditional Jaara country, within the boundaries of the Dja Dja Wurrung people.

Jida is proud of his people's authority in the management of the area. Water is sent from the Loddon River to Lake Boort, thereby refreshing the Lake, and improving the water quality for domestic supply. This will be managed by the Dja Dja Wurrung people, providing them with a source of income from that, and tourism.

After inspecting the burial place, we walked a short distance to the lake shoreline, where Jida carried out a very effective and spiritually powerful smoking ceremony. He said the ceremony would have been approved of by his ancestors, who would also have been aware of his, and our, presence. It was very obvious that Jida's culture was his business, and it made a lot of sense. Jida explained that his people, the Dja Dja Wurrung, comprising clans from all around the area, would have had meetings at this place, and talked around the fire.

Jida spoke of his 13-year struggle to get Native Title for his people's own ranges and forests, but that "it's working!" He said that they had got a two-page spread in *The Age* edition of 31 December, 2016, but that it had taken three months for that to be prepared, and for "all to be in agreement with the contents". Jida mentioned that they also get weekly 'spots' in the *Bendigo Advertiser*, but that they need politicians to "sit around the fire!". He added, emotionally, that the locals are passionate and respectful about what they are trying to achieve, and that he now feels comfortable to call it home; he believes that the Dja Dja Wurrung people are also happy – "they feel that they are now in *our place!*"

Jida recounted his involvement in the design of sections of the Calder Highway, limiting losses to only about 70 Aboriginal sites. The Dja Dja Wurrung are now trying to combine about 2000 sites into one large site, the first of its kind in the area.

Plans that the Dja Dja Wurrung people have for the Lake Boort area, include: walks around the lake; a bridge over the channel; viewing platforms; and internet sites for information. There is a lot of local support, including from

local businesses, and from the largest olive plantation in the area. Jida said that he also had shooters and farmers 'in his pocket' to protect the area, which is being called a 'conservation' area, not an 'Aboriginal' area, although they need to understand that they are protecting 'special sites'. He added that they need education of the shooters for permits etc., as well. Jida said that ultimately the area could get World Heritage recognition, and compared it to Kakadu, where he runs 'Enviro Hunting' expeditions.

We returned to park our vehicles at the Boort Lake Caravan Park and walked to an area where Aboriginal campsite ovens indicated that the area had been a regular meeting place for millennia. Jida said that there were over 70 of the ovens in the area, on the north side of the lake. The ovens are discernible by their shape, which is a fairly low but wide dome.

For cooking, balls made of a mixture of local lakeside clay and grass, were placed in the fires, where they retained heat and ultimately became as hard as terra cotta. There were a number of the balls found during our tour of the campsite; they were about 50mm in diameter, and we were told that some of them bear the finger-prints of the people who made them. The heat that the balls retained was used to cook food, which was buried in the mounds with the balls and hot ashes. Jida mentioned that this campsite would have accommodated up to 3000 people, and that sometimes the mounds were also used for the burial of deceased members of the community.

During the campsite tour, we noted a 'scar tree' about 400 to 600 years old, with a large, canoe-sized scar, thought to be about 300 years old. Jida pre-empted my obvious question, saying that kayaking was allowed on the lake. He also pointed out the native *nardoo* plant, and the *old man* plant, both of which were a valuable food source. We thanked Jida for his tour and for generously sharing his seemingly endless knowledge of Dja Dja Wurrung culture, had lunch (of course), and departed at 3:00 pm for the drive home, more than grateful for the wonderful weekend, a short step in the leap forward for understanding ... and Reconciliation.

Ian G. James, who attended on behalf of Yarra Ranges ANTaR ... which meets monthly in Mooroolbark ... very close to Mount Evelyn.



Recent Acquisition:

This recently acquired vinyl record '*It doesn't hurt a bit to be polite*' was donated to the Yarra Ranges Regional Museum as part of a collection of music and poetry books. It belonged to Joyce Evans, a prominent kindergarten teacher and advisor who worked around Mt Evelyn and Lilydale from the 1950s to the 1990s.

Check out the full collection on the website [here](#).

Victoria's Apology

On May 25, 2017, as part of ceremonies in Melbourne, both Victoria's Premier Daniel Andrews and Victoria's Opposition Leader Matthew Guy apologised for the wrongs of the past towards Chinese immigrants. For some years now, many supporters have made the 522 km walk from Robe to Melbourne to commemorate the walk many Chinese miners made 160 years ago to avoid a crippling ten pound tax based solely on their nationality.

Victoria's apology follows New Zealand's in 2001 and Canada's in 2006.

<http://www.sbs.com.au/news/sbs-world-news/article/2017/05/25/victoria-apologises-descendants-chinese-gold-miners-discrimination>

The Underwoods: Musical Israelites

Harold Underwood was a musician and piano tuner with a regular circuit around the Melbourne suburbs, and no doubt the early 1930s Depression was a difficult time for such occupations. In 1931 the Underwoods uprooted themselves from their home community in inner Melbourne and arrived in Mt Evelyn. Harold and Esther Underwood brought their young family, Beryl, Vera and Roy, and parents Mr Absalom and Mrs Annie Underwood, to 20 acres on the hill off Old Hereford Road. Their goods and chattels, including a three-roomed house that Harold had built in North Fitzroy for his parents, arrived by horse and lorries. On the small farm they hand-milked a few cows and owned a small horse which pulled a spring cart and a tiny plough.

Many former residents of Mt Evelyn noted the arrival of this family because they were distinctive. They were Christian Israelites. The men did not cut their hair, tying it under an elastic band that went around their head. The mature men grew full beards and adult women wore long skirts and bonnets. They were also vegetarian.



The Christian Israelite Sanctuary (1861) in Fitzroy, which the Underwoods attended. The sanctuaries of this sect typically had blind windows and were lit by skylights in the roof. The intention was to re-create the experience of being in Noah's Ark. Photo Kevin Phillips.

Christian Israelites have had a continuing presence in inner Melbourne since early gatherings in Collingwood in the 1840s. In 1861 their Christian Israelite Sanctuary was built at 193 Fitzroy Street Fitzroy and remains as a place of worship. The bluestone Sanctuary is listed on the Victorian Heritage database, along with another

early bluestone building at the rear, the Christian Israelites' Hall next door (1939) and a residence in Cowell Street.

The Christian Israelite movement was founded by John Wroe in England in 1822, following his vision to deliver a message from God to the 'latter-day' descendants of Israel. He taught that the ten lost tribes of Israel would come together at the Second Coming of Jesus, when the souls of the dead would be resurrected. They followed strict obedience to Old and New Testament, keeping both the Friday evening and Sunday Sabbaths and following strict rules in food preparation.

The Underwoods were very early adherents of this sect. Harold's grandfather, David Underwood, had his home in Napier Street Fitzroy targeted and a bomb exploded at his gate, probably by an anarchist, in 1898. David Underwood, a carrier for timber merchant John Terry and company, and described as a Christian Israelite, may have had his gate damaged due to mistaken identity rather than religious bigotry however, as there was some local ill will towards a former police constable neighbour. Between 1854 and 1899 the Church had 560 members and the Underwood family were listed as a foundational family.

Before coming to Mt Evelyn, musician Harold had 'been one of the best in the business.' He played violin in the Victorian Symphony Orchestra and had been an entertainer in J.C. Williamson's theatre. Harold was the bandmaster for the 12 strong Christian Israelite Mission Band, which gave performances at all major country towns on their journey to Singleton, NSW, leaving Christmas Day 1929. The Mission travelled with a one ton truck carrying tents, bedding, and luggage, and a parlour car with the musical instruments strapped on top. The party of over 30 had a wonderful time and said they had been given 'most generous reception' throughout their journey.

The Underwoods' Mt Evelyn life began soon after this exciting journey. Harold's father, Absalom, a wood turner, died five years after coming to Mt Evelyn in 1935, passing his estate on to son Harold. Harold's beloved mother, Annie, lived on until 1949, spanning the family's 17 years in Mt Evelyn.

The children, particularly the boys, were teased at school. (Two more sons, Hayden and Frank,

were born to Harold and Esther after their arrival in 1931.) The children walked quite a long way to school with Doug and Marion Gordon, also from Old Hereford Road. Long-haired Roy sat next to Harry Marshall at school but was called 'Shirley Temple' and accused of being a girl who should go to the girls' toilet, when he entered the boys' facility. His older sister Beryl fought battles for him. Hayden was friends with Colin Dean.

Beryl, Vera and Roy contributed a string trio, 'Andante', for the School Break-up in 1940. Roy played violin and piano as a child and was considered something of a child prodigy. In 1935-6 (when he was 5 or 6) he performed 'The Last Rose of Summer' to a fairly unruly audience of children in the Mt Evelyn Hall. Later in the 1940s and 50s Roy was to play piano with a well-known dance band with Leo Herry and Nance Gerish.

Marion Gordon remembered that for the Underwoods 'Friday nights and Sundays were sacrosanct. On Fridays the family home was taboo to outsiders and on Sundays they went to Fitzroy, where a community of Israelites met.'

Although the children sometimes suffered due to their difference and possibly their talents, father Harold was 'fantastic'. He was very outgoing, knew everyone in Lilydale, the shopkeepers and so on and tried to make a joke of his 'difference'. He continued to advertise into the 1940s for piano tuning and repairs and as an agent for radio sales. He was also a keen cricketer. He and his friend Ted Matthews and their sons helped win a premiership for Mt Evelyn after the war. In 1949, although it was a loss to Healesville, Harold Underwood really saved Mt Evelyn's reputation with a 'bright 25', aided by his son Roy, Ted Matthews and his son, and Alan and John Fyander.

While still in Mt Evelyn, Harold and Esther decided that the Israelite religion was not all it purported to be, so 'it was not for them any more.' The whole family went down to Ben Short, the barber, to have their hair cut. Just as Mt Evelyn had been startled by the arrival of the 'different' Underwoods, so they were ill prepared for the sudden change in this family, which they had come to know and accept. Marian Adair (nee Gordon) remembered it:

Many Mt Evelyn residents were stunned when, one day, without warning, the family

left the sect. Mr Underwood shaved and cut his hair and was unrecognisable to many. He claimed that it was no longer fair to his family to be 'brought up in that strict religion'.

The family moved further out into the Yarra Valley in 1947, selling their property to friend and fellow sportsman Ted Matthews, who by then was 'worn to a frazzle' by the 18 hour days working for the Mt Evelyn bakery. The Matthews family kept this property until February 1983, when it was burned out. Hayden or Frank Underwood went on to have a hardware store in Lilydale. Beryl married and moved to Marlo in Gippsland. Vera died in 2012 and Beryl in 2016.



Engagement photo of Vee and Don

Sources

Interviews

Geoff Falkingham December 1993; Ted Matthews, 6 February 1994, 6 March 1994; Roy Underwood c.1995; Marion Adair 2011; Colin Dean 24 May 2017.

Newspapers

The Age Death Notices: 30 March 1935: 10; 1 December 1949; 14 Sept 2015, 30 August 2016; 22 September 2012.

Healesville and Yarra Glen Guardian 3 September 1938: 4, 4 January 1941: 4; 12 November 1949: 6.

Launceston Examiner 4 June 1898: 14.

Singleton Argus 6 January 1930: 2.

Things Past #45, November 2011.

Websites

www.cichurch.com/melbourne/index

www.cichurch.asn.au/publications

vhd.heritagecouncil.vic.gov.au/places/14049/download-report

Rose Postcards

(from p.1)

Most of us are familiar with the Rose Postcards of Mt Evelyn.

I recently purchased *George Rose, Australia's Master Stereographer; George Rose, the Postcard Era* and a data disk compiled by author Ron Blum. The disc contained a list of the 'P Series' postcards (1913-1967), which have the letter 'P' in front of the serial number.

Ron Blum states that 'most of the postcard titles compiled on the disk came from an old Rose Stereograph Company (RSC) stock-book in the hands of the Victorian State Library but many people answered my appeal for elusive titles and postcard images ...'.¹ Ron compiled the lists by hand. They were typed up on a mechanical typewriter by Robert Carmichael of Ballarat, and then scanned into Ron's computer. Ron kindly supplied the following additional information:

'What are historic photos to us were part of a modern business for photographer George Rose, who revisited earlier sites to keep his postcards up to date and frequently reused numbers as storage space for the glass negatives was limited. Active negatives were stored in numbered slots in wooden racks located in the cellar of the

Armadale factory. Postcards that weren't selling were retired from the racks and the vacated storage slots reused with another negative, not necessarily related to the rejected one.

The rose logo on the verso started big in 1912, a few years later became a medium size logo then later changed to a small rose. Such moves provided more space for writing, but created a problem for photo historians Yes, a large rose means an early card, perhaps mid-1910s, but if a postcard was a good seller over several decades we may see the same scene appear on backs with a big, medium or small rose depending on when it was printed. So a small rose doesn't mean it wasn't taken a decade earlier. Clear as mud!²

Ron Blum's books and CD may be ordered on line at:

<http://www.ronblum.com.au/index.php?page=purchase>.

I have pulled out from Ron's list the photographs that I believe were taken in and around Mt Evelyn, added any I knew of, and checked with the State Library Victoria's (SLV's) online catalogue. However, a lot is guess work (indicated by a question mark). I might have missed some, or included some in error.

I welcome comment.

Postcards of Mt Evelyn (Rose P Series & Valentine V [number])	Comments & location
112 "PINE MONT", FRONT VIEW, EVELYN	? in Mountain Spur brochure
114 EVELYN RAILWAY STATION	? <i>Tracks to Trails</i> 2 nd p.138
115 LILYDALE FROM "PINE BRAE", EVELYN	SLV; Mtn Spur brochure; A McAleer donation
115 LILYDALE FROM "PINE MONT", EVELYN	?probably as above with name change
116 "MOUNTAIN SPUR," CASCADE, EVELYN	SLV. Horseshoe Falls
117 OLINDA CREEK, EVELYN	SLV; grassy verge
168 SILVAN DAM FROM KALORAMA	SLV
244 THE SILVAN RESERVOIR, NEAR OLINDA	SLV
292 SILVAN RESERVOIR FROM SUMMIT OF MT. DANDENONG	SLV
533 THE BRIDGE OVER OLINDA CREEK, EVELYN	SLV
534 THE WATER RACE, EVELYN	? in Mountain Spur brochure
535 THE O'SHANNESSEY [sic] WATER-RACE, EVELYN	JE; <i>Things Past</i> #91
537 OLINDA CREEK, EVELYN	SLV
538 OLINDA CREEK, EVELYN	SLV
539 VALINDA FALLS, NEAR EVELYN	SLV; <i>Tracks to Trails</i> 2 nd p.136 (Cascades)
553 VALINDA FALLS, NEAR SILVAN	SLV; Cascades showing weir
554 OLINDA CREEK, NEAR VALINDA FALLS, SILVAN	SLV
555 NEAR THE POST OFFICE, SILVAN	
556 THE ROAD TO STONY FORD, SILVAN	SLV

¹ *George Rose, the Postcard Era* from Acknowledgements, p iv.

² Ron Blum, email, 2/5/2017.

557 NEAR STONY FORD, SILVAN	SLV
558 STONY FORD, SILVAN	SLV
559 OLINDA CREEK, STONY FORD, SILVAN	
575 BEAUTIFUL FERNS NEAR EVELYN	SLV
576 FERNS NEAR OLINDA CREEK, EVELYN	SLV
577 OLINDA CREEK, EVELYN	SLV
626 BEAUTIFUL FERNS, NEAR OLINDA CREEK, SILVAN	SLV
628 FERN GULLY AT SILVAN	SLV
629 OLINDA CREEK, NEAR VALINDA FALLS, SILVAN	SLV
630 OLINDA CREEK, NEAR STONY FORD, SILVAN	SLV
631 IN THE FOREST, SILVAN, VICTORIA	SLV
1088 THE OLINDA CREEK, NEAR MONTROSE	SLV; McLennan, <i>Montrose, Settlement in the Foothills</i> , p.16.
1747 CHILDRENS' PLAYGROUND, RECREATION RESERVE, MT. EVELYN	SLV
1754 BISHOP'S PALACE, ST. MARK'S HOLIDAY HOME, MT. EVELYN	SLV; <i>Things Past</i> #65
1795 THE OUTLOOK GUEST HOUSE, MT. EVELYN	SLV
1877 SUNDAY MORNING AT MT. EVELYN	SLV (with car)
2107 FERN SCENE, OLINDA CREEK	
2247 THE SILVAN RESERVOIR FROM MONBULK VIC	SLV
2330 RECREATION RESERVE, MT EVELYN	SLV
2998 SANCTUARY, BROTHER BILL'S HOLIDAY HOME, MT. EVELYN	? probably as below with name change
2998 THE SANCTUARY, ST. MARK'S HOLIDAY HOME, MT. EVELYN	SLV
2999 PICNIC GROUND, RECREATION RESERVE, MT. EVELYN	SLV Les White Furniture Van
3287 SPORTS OVAL, RECREATION RESERVE, MT EVELYN	SLV grazing cow
3532 SWIMMING POOL, ST. MARKS HOLIDAY HOME, MT. EVELYN	SLV; <i>Things Past</i> #65; scouts
3649 O'SHANNASSY AQUEDUCT, MT. EVELYN	SLV; <i>Tracks to Trails 2nd</i> p.202; <i>Things Past</i> #91
3760 VIEW OF THE MOUNTAINS, EVELYN	V15? V16?
3762 "GRANTULLY", EVELYN	? <i>Tracks to Trails 2nd</i> p.161
3773 RAILWAY STATION, EVELYN	SLV; <i>Tracks to Trails 2nd</i> p.138. Man with newspaper; family
3773 RAILWAY STATION EVELYN VIC	<i>Tracks to Trails 2nd</i> p.190; V8. Man has leg raised. Also V6.
3774 YORK ROAD, EVELYN	SLV burnt trees
3775 "GRANTULLY", EVELYN	? <i>Tracks to Trails 2nd</i> p.161
3786 BRIDGE OVER OLINDA CREEK, EVELYN	SLV burnt trees
3787 YORK ROAD, EVELYN	SLV
3788 TIMBER TRAMWAY, EVELYN	
4418 THE SILVAN RESERVOIR FROM MONBULK VIC	SLV
4422 THE SILVAN RESERVOIR FROM KALLISTA VIC	SLV
4769 O'SHANNASSY AQUEDUCT, MT. EVELYN	SLV (vertical format) <i>Things Past</i> #92
4941 THE SILVAN RESERVOIR FROM KALLISTA VIC	SLV
13033 A SCENE IN THE GARDENS SILVAN DAM SILVAN VIC	SLV
13034 MAIN ROAD SILVAN	SLV
13035 SILVAN DAM SILVAN VIC	SLV
13036 GARDENS AT SILVAN DAM SILVAN VIC	SLV
Other: THE OUTLOOK MT EVELYN	Nina O'Brien donation per J Newton
Other: MAIN STREET MT EVELYN (2)	V2 – Valentine (no car)
Other: LOG CATCHER ON AQUADUCT (sic) MOUNT EVELYN	V12
Other: SILVAN DAM NEAR MOUNT EVELYN	V13
Other: MOUNT DANDENONG FROM MOUNT EVELYN	V15
Other: PICTURESQUE CREEK NEAR EVELYN	V17
Other: PICNIC GROUND, RECREATION RESERVE, MT. EVELYN	V3 Vans at Rec Reserve, not P2999

Paula Herlihy Next issue: Valentine Cards.

Colin (b.1935) and Mary Dean: from Progress Association to MEEPPA, and the Secret of ‘Pocket Gutting’.

Colin and Mary Dean were interviewed in December 1993. Their roots in Mt Evelyn dated back to the 1920s. The Deans were two of the few residents belonging to the Progress Association who stayed when, under the enthusiasm of many new residents from the early 1970s, there was a strong turn towards environmental protection and it was replaced by the Mt Evelyn Environment Protection and Progress Association (MEEPPA) in 1974.

Colin Edward Dean’s ancestors arrived from England on the *Norwood* and *Kelm* in the early 1850s and settled in the Ballarat, Bungaree and Apollo Bay areas. His parents were living in the Wimmera in the late 1920s when his father, Leslie Edward Dean, had the opportunity to purchase a shop in Mt Evelyn, so moved. (Leslie Dean’s employer in the Wimmera had agreed to help him out financially.) Unfortunately the gentlemen’s agreement with Haughton’s store was not kept and when he arrived, the store had already been sold. He had to seek work elsewhere.

Leslie Dean’s first job in Mt Evelyn was cutting wood in the foothills of the Dandenongs. The wood was used to fire the lime kilns at the David Mitchell Estate in Lilydale. Subsequently he worked on the completed Silvan Dam and associated aqueduct, then remained working with the Board of Works for the rest of his life.

Most of the sub-division in Mt Evelyn probably took place between 1914 and 1918, and most blocks would have been a minimum of half an acre. There were very few made roads. The only piece of sealed road was the main street of Mt Evelyn (Wray Crescent). The two roads from Lilydale and the one to Silvan were unsealed.

The house the Deans purchased on a bush block in Birmingham Road, almost adjacent to the Public Hall and still surviving in 1993, was fairly typical of others at the time. It had two bedrooms, an external bathroom and toilet, a tin roof, and it was not lined inside. At first they had only lamps and candles for lighting. They relied on tank water and when the tank ran dry in summer they were forced to take kerosene tin

buckets to collect water from the aqueduct. There was no sewerage or septic tank.

Colin’s mother, Annie May Dean, died in 1945 after a long, serious illness. With the Depression, the Great Fire and the Second World War, it was ‘hardly the “good old days”’.

Colin was born at the Lilydale Bush Nursing Hospital in March 1935, soon after it opened. He was the youngest of three sons, his brothers named Ron and Charlie. Colin’s earliest memories were of the 1939 bushfires, when his house was ringed by fire and in August 1945, when he and other school mates rang the fire bell continuously for VP day at the end of war in the Pacific.

Soon after the 1939 fires the Mt Evelyn Fire Brigade was formed. Colin’s father Leslie became the Captain, Jack O’Connor the Secretary and Adelaide Falkingham the Treasurer.

The first piece of equipment they had was just one single knapsack pump that went on your back, which they thought was wonderful but in comparison to today, it amounts to nothing. They kept their equipment in a little old shed at the back of the Mt Evelyn Church of England. The first fire bell was too small and no one could hear it. They were given the old windmill stand from the back of the house of the people on the corner of Channel and Birmingham Roads and they had a new bell forged especially. There were certain codes. For example, a slow continuous ringing was for a search party. For a bushfire it was six gongs followed by a code for direction, north, south, east, west. This was so people could look out, see where the fire was and head there. Most people had to run up there as they did not have cars.

Lacking transport, most leisure activities were based around home in Mt Evelyn. As a boy Colin went ferreting with his brothers and had no trouble catching rabbits, a supplement for family meals and income. They received one shilling and sixpence for the rabbits and a penny for the skins. They devised a method for skinning rabbits so they would not get fly-blown. They called it ‘pocket gutting’ and ‘it is still a family secret’.

In summer time Colin went swimming in the creek and waited for the overflow, which was like a mini water slide. The overflow was used to flush the reservoir out and occurred twice a day, running for half an hour. He knew that spider

orchids were near the railway cutting and greenhous opposite the Public Hall and could also recognise frog and snake orchids.

During Colin's childhood Mt Evelyn was a popular tourist destination. On Sundays the train arrived with four or five carriages and it almost emptied at Mt Evelyn. In the evening, about 6pm in winter and 7pm in summer, the train would virtually fill up at Mt Evelyn. There were just so many holiday homes in the bush. The guest house, *The Outlook*, was full most of the year around.

Holiday shacks (owners) were quite accepted. They used to come so often they were almost residents. They'd be up at least every second weekend and you knew them all. They were almost permanent.

The holiday makers went for walks around the scrub near their place and just enjoyed 'getting away in the bush'.

It wasn't uncommon when we used to go up and watch the train leave on Sunday night to see all the people with large bunches of heath taking it back on the train with them to Melbourne.

Although it was a bit of a trek to the Recreation Reserve at the bottom of the hill, as he grew older Colin played cricket and football and did a lot of fishing in Olinda Creek. Otherwise he hung around the town with its limited number of shops: the old Post Office, old Billy Hughes' shop, Gerlach's shop, Haughtons, Stubbs the butcher, Hughie Wray's newsagency, Matthews Bakery and Low's Service Station. He also sometimes got a ride on Jimmy Spiers' horse-drawn milk cart or Les Oliver's baker's cart.

Later Colin attended the pictures in Lilydale, travelling on Alec Turner's bus from Kilsyth.

I can well remember that because it used to be that slow, that it used to be a challenge as the bus came back up the hill from Lilydale after the pictures, you'd have to hop off and run around the bus and get back on again. Yeah, everyone used to do that.

Colin attended Mt Evelyn State School and on Sundays went to Sunday School at the Church of England. Here he was taught by Nurse Joy, who was then about 70 years old, and told the children of a time when there were still Aborigines camped in the Recreation Reserve area. After completing primary school, Colin attended Box Hill Technical School, where he

attained his Junior Certificate (a prerequisite to getting an apprenticeship), then left at age 14. Due to family financial difficulties he became an apprentice grocer for a while then moved to live with his Uncle in Murtoa, 'because my father was struggling with three sons'.

While in Murtoa Colin did various farm jobs as an itinerant worker with his cousins as well as working for a time as a grave digger. He drove a horse-drawn reaper and binder, worked as a roustabout in a sheep shed, stooped (bundled) hay and lumped (carried 90 kg bags of) wheat and had a go at shearing sheep. His best day tally of 87 was well-short of the gun shearer totals of 200!

Colin then returned to Mt Evelyn as a base from which to do his National Service training at Puckapunyal and Seymour.³ He had intended to return to work in the Wimmera but, instead, met a girl from Mt Evelyn, Mary.

Mary's widowed grandmother (Mary Porter) had bought a big block in a subdivision in Clematis Road before 1939, next to Mr. Falkingham's, and Mary would visit on weekends with her family from Burwood. They were interested in the plant life and ferns. They built a little bush hut to stay in and gradually they built all around it. Mary's Auntie and her girlfriend from Glen Iris used to come every weekend as they really loved bushwalking. They walked to the Recreation Reserve, swam down at the Falls on Olinda Creek and collected heath to take home.

When Mary was fifteen the family moved to Mt Evelyn, as her brother suffered from asthma and Burwood was considered bad for asthma.

Colin and Mary were in Mt Evelyn in 1954 when the Queen travelled from Melbourne to Warburton by train. 'We all stood on the banks of the railway line and waved to her as she went through Mt Evelyn.' The Queen and Prince Phillip spent the night at the Board of Works' O'Shannassy Lodge, about fifteen miles east of Warburton.

Colin and Mary married and had three children, David, Jane and Phillip. Colin got work as a bus

³ Under the National Service Act of 1951, during the Korean War, all Australian males aged 18 had to register for 176 days training and two years in the Citizens Military Force. The system ended in 1959.

driver on Pop Adams' bus line, then left to work on the Upper Yarra Dam.

On completion of the Upper Yarra Dam I got a job, permanent, working 12 hour shifts at night driving a forklift. Later I was employed to drive a bulldozer and after doing this for three years I worked for myself in earth moving for 20 years, retiring at age 51 in 1986. I did a lot of my earth-moving business in the Mt Evelyn, Silvan area: dam sinking, house excavation, clearing and road making.

In the early 1960s Colin was a member of the Mt Evelyn Progress Association when they focussed on facilities and infrastructure, like a swing for the playground and a light for a street. They lobbied Council until some action was taken. In the mid-1970s the group was replaced by MEEPPA. People were becoming disturbed about the extent of environmental damage taking place. An achievement Colin remembered, which spanned both the Progress Association and MEEPPA, was the closing down of the aqueduct from Silvan to the Olinda Reservoir. Subsequently, with piped water, all of Mt Evelyn finally gained access to reticulated water.

Two days after retiring in 1986, Mary and Colin were on their way around Australia for three and a half years. In 1993 they remained at Mt Evelyn and enjoyed being grandparents to Benny, Stephanie, Kendall, Jack, Christopher and Holly. In 2016 they were enjoying their retirement in Queensland.

Janice Newton

The Journals of William Thomas Assistant Protector of the Aborigines of Port Phillip and Guardian of the Aborigines of Victoria 1839-1843

All extracts and summaries relating to the Woiwurrung /Yarra tribe are from publication of above title edited by Marguerita Stephens and published by Victorian Aboriginal Corporation for Languages 2014. Extracts will be identified by date, Volume number and page number. Original spelling has been retained.

Native Encampment

30 Dec 1839

Sir,

I have the honour to inform you that in accordance with your instructions that I have used every reasonable effort I can imagine to remove the Goulburn Blacks from this Encampment without success, there appears a kind of Confedracy among them with the Waworongs & Bommerongs mutually understood against the Tribes in the Barrabell District which they still persist will come into the settlement ~~and~~ ~~kill them.~~

... I beg to be informed whether it is your Pleasure that I should proceed to the Geelong District in order to ascertain the truth of the supposition, & how far I am to proceed in that Direction.

*Wednesday 2 September 1840 (ML214 Rlf 190-1)
At length both tribes agree to settle by Koran Warabin Range Mountains... Deputed 5 Young Men to shew me the spot, the Blacks shook hands stating that they would proceed to Kurruk. ... Leave Bulin [Bulleen] and the Grand Body depart for Kurruk....*

Thursday 3 September 1840 Accompanied by ... Wonga, Warrantit, Barek Billy, McNoal, Young Mury ... proceeded for Koran Warrabin Range. After 5 hours hard travelling, principally through bush Encamped in a wood about 6 miles from the Dandenong Road. Travelled 15 miles.

Friday 4 September 1840 Proceeded on our way, our course SE we encamp near Mr Clow's Station [Rowville] who press'd us to encamp in his paddock had a comfortable evening with Rev'd Mr Clow ,

Saturday 5 September 1840. Arrived after 1 hours travelling at Nerre Nerre Warren, was much disappointed at finding it so near to Mr Clows & so near Melbourn the Blacks would not go a step farther. Wonga persisted that there was no water beyond ... after some altercation with Wonga order the men to encamp, got one of the Blacks to accompany me, a few miles over the ranges, return after 2 hours ride, feel much satisfied except distance. Abundance of game. Uninterrupted ranges The Blks stated that a long time ago, Blks very fond of this place and plenty sit down here.

The Toys are Watching You in Christmas Hills



For a few years now toys have been appearing tied to trees in Christmas Hills. Since I was alone in the car I just admired and wished there was a good spot to take pictures from.

Then in 2017 I had some time on my hands coming through the hills and I went back and forth until there was no traffic and I could aim my phone out of the window and capture the scene

above. Since then more toys have joined the party.



I find them an excellent example of community art. Low cost; temporary nature; recycled materials; and beautifully composed by a loving eye. I think what appeals most to me is the contrast between the bright colours and the grey green colours of the natural surrounds.

Paula Herlihy

From Kev's Rain Gauge

Rainfall (in mm) for Mt Evelyn, McKillop, and Melbourne for the last three months.

	February	March	April	2018 YTD
Mt Evelyn	3.1	40.1	21.0	115.5
McKillop	2.4	40.5	19.8	108.7
Melbourne	1.6	23.0	16.4	106.4

McKillop readings courtesy Jean Edwards

Melbourne figures from Bureau of Meteorology: <http://www.bom.gov.au/climate/data/>

Kevin Phillips

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