Religion

The Role of Religion in Early Settlement

By Claire Turner, Casey Cardinia Library Corporation

Religion was a powerful force in Victoria during the mid-nineteenth century. Before 1852, an average of fifty percent of the population attended church. The conditions people lived in were of course vastly different from those we enjoy in more recent times and people found comfort in religious faith.[1] A myriad of diseases and lifestyle hardships made the threat of death ever present. The networking and support that was available from the church was essential to families during a time where there were no social security benefits or support services for people experiencing hardships. The church doctrine of life after death provided often much needed assurance that life would be better in the next life. In the context of these challenging circumstances for new European settlers, it is easy to see why the building of a church was always an immediate priority in a new settlement. It gave people a familiar anchor to depend on and provided a sense of place. Cranbourne was no exception. The town was officially surveyed for town lots in 1856 and by 1860 the first church, Scot's Presbyterian, was built in Sladen Street.[2]

The mid-nineteenth century in Victoria was a time when the popularity of Christianity increased dramatically, particularly as families and individuals ventured further into the sparsely settled parts of the State. Religious faith provided people with a sense of belonging and community that helped them to survive the loneliness and isolation of pioneering life. Through the traditional and stable framework of the church, isolated young communities like Cranbourne were able to achieve the familiar hallmarks of a 'civilized' settlement. People in Cranbourne during the 1850s and 60s mobilized themselves with the support of the Church to establish their first school and church building. They organized themselves into respectable committees through which decisions could be made for the good of the community.

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[1] Celestina Sagazio (ed), *Cemeteries: Our Heritage,* National Trust of Australia,Victoria, 1992. p. 12.

[2] Niel Gunson, *The Good Country: Cranbourne Shire,* The Cranbourne Shire, Frankston, 1968. p. 60.

There was a significant evangelical influence in the early development of the Cranbourne community. A zeal for applying the Gospel to improve society was maintained by many of the early Cranbourne families. Alexander Patterson, who owned the 'St. Germains' property, took great interest in nurturing the Presbyterian faith. Similarly, Alexander Cameron from the large 'Mayfield' property, held services at his home and allowed a small school to be conducted on his property before the Cranbourne School was established. He also took new 'important' residents under his wing. Both the Reverend Alexander Duff and later the first teacher at the Presbyterian School, Mr. Henry, were granted accommodation at 'Mayfield' while they made their housing arrangements.

The establishment of a fresh community presented a tantalizing opportunity for evangelical new settlers to attempt to create a community based on pure values, free from the social 'evils' of their homelands. This social reforming agitation was propagated by many social commentators at the time, who felt that the 'free' settlement of Australia should be a means of building a new society, divorced from the social prejudices and firmly entrenched social problems of Europe. Leading Cranbourne personalities such as the Reverend Duff, Mr. and Mrs. Gooch and Charles Rossiter, channeled their energies into ensuring that Cranbourne maintained suitable 'moral' standards. The desire to nurture a morally correct society in Cranbourne existed within a complex relationship between Christian zeal and economic survival. An example of this is the link between the outwardly clashing spheres of the church and the local hotel. The Reverend Duff's brother Robert was the innkeeper at the Cranbourne Hotel and before his early death in 1861, Robert took considerable interest in the establishment of the Presbyterian church and local government. Similarly, Thomas Gooch and his wife Elizabeth were

the proprietors of the Mornington Hotel, and Thomas was one of the instigators of building a Church of England in Cranbourne. Gooch was also on the Church of England committee and the early meetings were held at his residence.

The early history of St. Agatha's, St. John's and Scot's churches demonstrates how community life during the first hundred years in Cranbourne revolved around church society. During the 1927 'Back To' celebrations centred on religious activity. In the course of the weekend, a service was held in the Shire Hall, conducted by the Rev. Bruce. It was recorded that: 'The speaker's utterances found responsive earnestness from the hearts and minds of the large congregation, who thoroughly appreciated its human touch'. Bruce, remembered as 'a dear old thing', was a prime mover behind the event and was president of the committee. The traditional link to life and order at 'home' that the church provided for the town's early settlers filtered through the families. One Cranbourne resident remembers that his mother always took him to church. She died when he was only 12 years old and he has continued to attend church for the rest of his life because 'you never forget what your mother tells you'.

Church life in Cranbourne offered people a social centre for community networking, fundraising and friendly support. The church of course continues to provide all of these things today, but in the small town environment of Cranbourne that existed until the 1950s, the churches occupied a uniquely pivotal role in this developing country community. St John's, St Agatha's and Scot's churches have grown and developed with Cranbourne over recent years. Scot's church has a fine hall for community events, St Agatha's has relocated to a beautiful new building in Sladen Street and works closely with its school, and St John's church enjoys the prestige of existing within one of Cranbourne's oldest surviving buildings.

Scot's Presbyterian Church Cranbourne

By Claire Turner, Casey Cardinia Library Corporation

The Presbyterian faith was popularly held by Cranbourne's early settlers. The earliest land-owning families, such as the Camerons and Pattersons were largely Presbyterians and readily supported the establishment of a church in their new town.

The Reverend Alexander Duff (1824-1890) was the first Minister in the district and began his duties in 1855. He formed close relationships with the pioneering families and resided in the home of Alexander Cameron until his home in Childers Street was built. Alexander Patterson joined the church committee in 1855 and began to take a leading role in the campaign to obtain a church and manse for Cranbourne. Patterson was ordained as a church elder in 1857 and Scot's church was opened in May 1860. The first trustees were of course Cameron, Patterson, Lecky, Kennedy and Thomson. These men were mostly large landowners who went on to be instrumental in the establishment of local government in Cranbourne, shaping the development of their new district.

The Reverend Duff became a deeply entrenched character in Cranbourne, dabbling in facets of township life that went far beyond the ordinary duties of a church Minister. Duff was a hard-working Minister, who

The new Scot's church c1950.

voluntarily extended his charge from Dandenong and Cranbourne to include Berwick, Bass and sometimes the districts within the Gembrook hills. On some days he would have to travel from dawn to dusk on his horse to conduct services within this enormous area. His involvement in farming issues, education and the establishment of traditional crafts, particularly blacksmith work, was approached with evangelical zeal.[3] Though a man of the humble Presbyterian church, Duff was most certainly an entrepreneur and like his friends the Camerons and Leckys, saw the investment opportunity that the district's land offered. They

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[3] Niel Gunson, p. 60.

(The Manse, Scot's Presbyterian Church between 1922 & 1924. The Reverend Coledge Harland and his wife. The Manse replaced the original school and residence that was demolished in 1889). Cranbourne Shire Historical Society Collection.

enjoyed a close relationship and one of Duff's daughters was married to Lecky's son. It is possible that Duff was schooled in these matters by his influential friends and that they enjoyed a mutually beneficial relationship.

Scot's church was demolished and rebuilt in the 1950s on the same location. A plaque has been mounted explaining the history of the church in Cranbourne. A new manse was built in the 1970s, but surrounding trees betray the age of the site as the place where Cranbourne's first church was built and beside which the first official school operated. Ruby Smith from Cranbourne remembers going to the old Scot's church with her grandmother, Mrs. Jane Brunt. Her grandmother was originally from the Espie family and could remember when the first church was built. Mrs. Brunt helped perpetuate the almost legendary status enjoyed by the Reverend Duff, having told Ruby that *'the Reverend Duff built it with his own hands'.* Ruby remembers that the church, by the 1920s, was ugly, constructed of home made bricks and disintegrating. The new church was most welcome and was substantially contributed to by Cranbourne's families such as the Brunts. A hall and improved facilities followed.

The church records provide a fascinating array of well-known early family names and demonstrate their long association with this church and Cranbourne. Some examples of these are the baptism of a Patterson child, Alice Mary in 1904 at 'St. Germains', and of the Cranbourne Shire Engineer and Secretary A.T.N. Facey's child, Anthony James in 1908. The records show that even into the twentieth century, the Reverend's work extended out to Somerville, Mornington and Cardinia.

Reverends at Scot's Presbyterian church as recorded for the 1927 Cranbourne 'Back To' celebrations:
Alexander Duff (MA) 1855-1888
R. Rock 1888-1895
Colin Robinson 1895-1903
James Davies 1903-1905
W. Huey Steele 1906-1908
J. L. Cope 1908-1909
J. T. Kelly 1909-1912
Frank H. Butchers 1913-1918
Charles Anderson 1918-1920
A. R. Uren 1920-1922
Coledge Harland 1922-1924
Douglas Bruce 1925-1927. (Rev. Bruce collapsed and died suddenly during an ANZAC march c1936.)

St Agatha's Catholic Church

By Claire Turner, Casey Cardinia Library Corporation

The opening of the new St Agatha's building in High Street Cranbourne, 1929. The original 1861 timber building is next door and is a fast food outlet today. (Cranbourne Shire Historical Society Collection)

In 1861 the first Catholic church in the region was established on the South Gippsland Highway on the site where the 'Heavenly Pancakes' restaurant is located today. This was originally a humble wooden church and its establishment demonstrated the growing needs of the Cranbourne community. The district was serviced by Father Patrick Niall who travelled across the districts of Port Phillip Bay and Western Port to conduct services.[4] In 1929, a new brick building was erected next to the old wooden church and was opened by Archbishop Mannix. The church was built by a Mr Taylor, and the architect was Mr. P. J. O'Connor. It was recorded at the time that: 'the gathering was representative of all sections of the community'. It was a significant day, with the unusual occurrence of both the opening and the laying of the foundation stone on the same day. Apparently many of the donations towards the building of this church were received from non-Catholics, such was the community support.[5] The old church had served the Catholic

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[4] *St. Agatha's Parish Cranbourne: Silver Jubilee 1973-1998.* This is presumed to be a self-publication. p. 2.

[5] *St. Agatha's Parish Cranbourne: Silver Jubilee 1973-1998.* p. 6.

community well, but it was in disrepair. The church newspaper *The Advocate* recorded that: 'The erection of the new church was a source of the greatest delight to the parishioners, who had long looked forward to the replacement of the old church, in which many of the senior parishioners had been baptized'.[6] One Cranbourne resident, who attended this day as a child, can remember the atmosphere of anticipation because the Archbishop was coming to Cranbourne. This gentleman was just a 'kid kicking the grass' but the importance of the day was greatly felt across Cranbourne. This impressive brick church building remains on the corner of High Street and Stawell Street. The old wooden building was eventually sold for £50 and transported to Devon Meadows.[7]

In 1973, Cranbourne became a Parish. Father Joseph O'Hagen was the Priest during this time. A third church building for St. Agatha's was opened in 1981 in Sladen Street, consolidating the church and the school. The Priest at the time, Father James McGuigan said: *'...those of us with roots in Cranbourne will make the move from old to new church with a great deal of sadness and nostalgia. Doubtless we will regret the passing of the old St. Agatha's to less sacred uses – whatever they may be! Circumstances of size and location as well as security, made the move inevitable.'*[8]

St. Agatha's church was renowned for its annual ball, which was held at the Shire Hall. All the girls would have new dresses, the band would come from Dandenong and the women cooked furiously for the event. One Cranbourne lady remembers as a child how hard her mother worked to make a table full of sponges for the ball and the enormous fuss that resulted from her cheeky brother taking a chunk out of one of them!

There have of course been many changes over the years. People who were children in the congregation during the 1920s and 30s can remember the fear that was instilled in them about heaven and hell. Religious instruction was held on Saturday mornings in the old weatherboard church building. You were expected to have completed a week of written exercises and if you had not finished, the nuns, who came out from the Dandenong Parish, were to be avoided at all costs. One gentleman remembers that he hid up a tree to avoid getting into trouble for not doing his homework. This particular little boy felt that he was doomed to get the strap if he did go and the strap if he didn't! Staunch Irish Missionaries also came out to Cranbourne occasionally to conduct Missions, 'to stir you up and remind you of your religion' according to one lady who recalls the intrigue these men used to inspire in the children. They would hold very special services on Mission Sunday's, where the old brick church would be filled with the aroma of incense and lit with dozens of candles. These are remembered by the children as being very magical and beautiful evenings, where the church was filled with the sound of the Sunday night choir.

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[6] *The Advocate*, 24 January 1929.

[7] *A Parish Carved From the Bush: The Centenary History of the Dandenong Parish (St. Mary's) 1883-1983,* compiled by Greg Dickson, St. Mary's Centenary Committee, 1983, p. 16.

[8] *St. Agatha's Parish Cranbourne: Silver Jubilee 1973-1998.* p. 46.

St John's Church

By Claire Turner, Casey Cardinia Library Corporation

In his 1947 Centenary history of the Church of England in Australia, the Reverend G. W. Nunn made the boisterous claim that 'church life began in Australia in 1788 with the English flag on Australian soil'.[9] Political incorrectness aside, it is certainly reasonable to assume that Victoria's European pioneers brought their foreign views and beliefs with them when they created new settlements. After nearly ten years, the Church of England followers in Cranbourne decided to work towards establishing their own church in the town with a resident Clergyman. Services had previously been held at private homes at irregular

Rev E.C. Thomson and St John's Church, 1908

intervals by a visiting Clergyman from Dandenong and local services were conducted by lay readers. Mr. Frederick Parker was an early resident who is believed to have managed some of these services at Cranbourne during the late 1850s and early 1860s. He also held a small school and Sunday school at his home.[10]

Provision for a Church of England building was not made in the original town survey. By the 1860s, the community had gathered together and appealed to the Crown Lands Department for a grant of land on which to build a church. This was granted in 1861 for lots 7-10 in section 15. Building commenced on the Childers Street location and official worship commenced in 1865.[11] This original church building remains today, with several extensions to accommodate the growing requirements of the congregation. The church appears to be one of the oldest remaining buildings in Cranbourne, although there have been a number of extensions over time.

With the reservation of a piece of land for a church in Cranbourne in 1861, Melbourne's first Dean, H. B. Macartney, appointed a team of Trustees. These included Charles Rossiter, John Wedge, Frederick Parker

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9   G.W.Nunn, *A Short History of the Church of England in Victoria 1847-1947*, produced by the Editorial Committee of the Centenary Celebrations, Melbourne Diocese. 1947. p. 11.

10 *One Hundred Years and More: The Story of the Founding and Development of the Parish of St. John the Evangelist, Cranbourne*, 1966, p. 4.

11 *One Hundred Years and More*, p. 5.

and Thomas Gooch.[12] In 1863, an ecclesiastical district was formed for Dandenong, which included Cranbourne and Berwick. However, both Cranbourne and Berwick did not have a resident Clergyman and continued to rely on visits from the first Dandenong Clergyman, the Reverend Thomas Woolcock Serjeant. It is presumed that the first marriage in Cranbourne as an official Church district, occurred in 1863 between George Buttolph and Amey Minister at the Gooch's Mornington Hotel. It is possible that the bride could have been a relative of Mrs. Gooch, whose maiden name was also Minister.[13]

In addition to a grant, the people of Cranbourne raised the funds to build their church. The foundation stone was laid by Dean H. B. Macartney on the Queen's birthday in 1864, and the building was officially opened in January 1865. To celebrate the laying of the stone, a great procession made its way along the main street of Cranbourne. You can imagine that a visit from the Church's Dean was viewed as quite a privilege. The Sunday school children marched, along with the church committee and the Dean, from Mr. Parker's house to the church site. Mr. Charles Rossiter made a speech and it was reported in the Melbourne newspaper *The Argus* that over two hundred people were in attendance.[14]

The arrival of the first resident Clergyman in Cranbourne shortly after the opening of the new church put an end to the irregular services and signalled the beginning of routine church life for the township's Church of England followers. Mr. Rossiter agreed to the Berwick township's offer to contribute fifty pounds towards the payment of a resident Clergyman, provided he resided in the bigger parish.[15] In the committee's eyes, Cranbourne was the bigger parish and they must have argued successfully because the agreement was sealed. The Reverend C. L. H. Rupp began his duties in September 1865 and he was also required to hold services at Berwick. However, instead of settling into a calm routine, the period of Reverend Rupp's appointment was distinguished by a great deal of managerial problems. These problems were largely instigated by the church committee itself.

When Rupp arrived in Cranbourne, there was no Vicarage for him to occupy. It was agreed by the committee that they would lease a house belonging to Mr. W. Poole for thirty pounds a year.[16] At this time Poole was on the church committee and obviously stood to gain financially from this arrangement. By February the following year, there had clearly been an argument between the Rev. Rupp and Mr. Poole. The committee has chosen to allow us to believe that Mr. Parker was simply offering a better deal of rent at twenty-two pounds per year. Rupp made the decision to move and it was endorsed by Mr. Rossiter. The squabble over money and personal issues experienced by the St John's committee is an apt example of how human nature has not changed over time. Mr. Poole stood up at the next meeting and complained that he knew things *'had been said concerning himself at the previous meeting.'*[17]

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[12] *One Hundred Years and More*, p. 6.

[13] *One Hundred Years and More*, p. 6.

[14] *One Hundred Years and More,* p. 7.

[15] St John's Church Committee Minutes 1865-1889, 22 May 1865, St John's Church archive, Childers Street Cranbourne.

[16] St. John's Church Committee Minute Book 1865-1899, loose letter, September 1865, St John's church archives, Childers Street Cranbourne.

[17] St. John's Church Committee Minute Book 1865-1899, March 1866, St John's archives, Childers Street Cranbourne.

St. John's Vicarage, Bakewell Street Cranbourne. Built 1889

Poole had been absent when the decision was made to cancel the previous agreement. The Rev. Rupp retaliated, perhaps hiding behind his technically neutral position. Rupp:

> *'...took the opportunity of expressing his sorrow for the appearance of ill-feeling amongst the members of the Committee... he hoped that no unfriendly personal feelings would be indulged by anyone.'*[18]

In May of the same year, the in-fighting had spiralled into quite a serious debate. The unfortunate secretary was forced to record behavior that the church would quite possibly have been very ashamed of. The secretary tells us that:

> *In the course of the meeting a considerable amount of acrimonious spirit was exhibited by Messrs Poole and Monk towards the chairman and other members of the committee... This conduct drew from the Chairman (Rev. Rupp) expressions of displeasure that he should be obliged to meet persons in the Church Committee who, he had reason to believe, felt no confidence in him, took no interest in church matters and attended Committee meetings only when they had some unpleasant and quarrelsome business to bring forward.*[19]

The meeting concluded with the original committee member Charles Rossiter, resigning in disgust.

Mr. Poole appears to have removed himself from the Committee affairs after this period and the members focused on making arrangements for a Vicarage of their own. They enjoyed an amicable relationship with the Presbyterian church and shared the job of reaching outlying communities in Bass and Cardinia. When Scot's church sold the former Presbyterian school and parsonage in 1878, St. John's purchased it as a vicarage. This was during the time of the Rev. Rupp's successor, Mr. Gason. Gason had married the eldest daughter of the Rev. Duff, an alliance that could have assisted with the transaction. Duff was fond of playing the real estate market, having purchased and sub-divided a substantial portion of land in Cranbourne and Clyde.[20] The Presbyterian quarters were demolished in 1889 during the time of Clergyman Mr. Robert Shekleton and a new vicarage was built on Church of England land in the same year.[21] A church hall was also planned and extra land was purchased in 1906 for this purpose. The hall was opened in 1913 and is remembered by residents as a hub of activity for receptions, fund raisers, balls and school performances.[22]

It is easy to imagine how in the early years of a town like Cranbourne, when town allotments first became available in the late 1850s, financial gain preoccupied most settler's minds. Economic survival was, after all, the reason for them emigrating in the first place and good decisions made early could be of enormous benefit later. People like Patterson were successful because they had worked hard during their years as employees on the land and were able to make educated decisions about land purchases. The Crown Lands

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[18] St. John's Church Committee Minute Book 1865-1899, March 1866, St John's archives, Childers Street Cranbourne.

[19] St. John's Church Committee Minute Book 1865-1899, May 1866, St John's archives, Childers Street Cranbourne.

[20] See Subdivision Maps, Cranbourne Shire Historical Society Collection.

[21] *One Hundred Years and More*, p. 17.

[22] *One Hundred Years and More*, p. 18.

Department was in its infancy and faced the daunting task of allotting land. Naturally mistakes were going to be made and astute individuals were likely to benefit. Mr. Edward J. Tucker, owner of the Cranbourne Hotel was such an individual and made a tidy profit from a Crown Lands Department bungle with the St. John's church site. The Reverend Rupp, having survived chairing the tempestuous church committee, was later faced with a disgruntled Mr. Tucker, who argued that he had been duped by the government because the land he had purchased by auction in 1866 had been reserved for church purposes. The embarrassing situation appeared in the Church of England publication 'The Messenger' in 1867:

The Reverend C. L. H. Rupp on the 22nd of May (1867) received a note from a resident inn-keeper (Mr. Tucker) stating that the writer had purchased the lands which the Government had granted for church purposes and soliciting an explanation.[23]

Investigation revealed that the land had been sold to a private buyer previous to the land being allotted by the Crown Lands Department for a church building. The Church committee was left in the position of having to buy back the land. The committee rallied and again displayed the ability of the Cranbourne community to work together. A petition was signed and the Board of Land Works had to pay for the land. Mr Tucker was paid £250 for the land.

Church of England activity in Cranbourne flourished from the early township days of the 1850s, through to the erection of a building in 1865 and a hall in 1913. It continues to be a busy church and as the Parish records demonstrate, covered a wide area within the Cranbourne Shire. The Parish grew to include congregations at Pearcedale (St. Peter's), Tooradin (Christ Church) and Clyde (St Paul's).

There are many interesting artifacts at St John's that show the close relationship between the church and the community. There is a beautiful pair of stained glass windows that were erected by the Einsiedel family in memory of Ernest and Florence Einsiedel during the 1950s and 60s respectively. Other objects such as bibles, a communion table and vases are reminders of the contribution made to the church by many of Cranbourne's early families.

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[23] Letter from Diocese of Melbourne, to the Rev. R. Bolt, Cranbourne, July 1961, in response to an historical inquiry about the Church grounds, St John's archives, Childers Street Cranbourne.

Ladies Guilds

By Claire Turner, Casey Cardinia Library Corporation

In the official history of the churches in Cranbourne, there is very little mention of the women who worked quietly in the background to advance their church and the town. These ladies employed traditional talents such as baking and sewing and combined them with shrewd and creative fundraising techniques to purchase church equipment and supplies. The activities themselves were significant for women and the community because they fostered networking and mutual support and allowed women to perform public duties in traditional and acceptable ways. The church recognized the value of women's 'unofficial' work in the community, particularly in charitable and philanthropic fields. Their endeavors to build facilities for young people, to hold artistic bazaars and to perform publicly, helped women's self esteem and gave them an opportunity to be involved in interesting tasks outside the home. They learnt skills such as marketing and applied their housekeeping skills in financial management. Women were recognized as bringing a uniquely feminine approach to work that produced successful results for traditionally male-dominated organisations like the church.

St. John's church is fortunate to have a complete set of Ladies Guild Minutes beginning from 1922. There are many familiar names listed, including Mrs. Einsiedel, Mrs. Garlick (wife of the Shire Secretary), Mrs. Cockerill and Mrs. Glover. Their bazaars were more than just table stalls. In 1921, they held a bazaar with a Japanese theme. The ladies researched the Japanese culture for some months and produced a display of tables decorated with peach blossom and tea tree and suspended Japanese lanterns to evoke an exotic atmosphere for the entertainment of the Cranbourne community. This would have been quite a contrast from the dusty, barren October climate of the small country town, and possibly reflects the occasional fantasy of a Cranbourne mother or daughter dreaming of travel.

Newspapers and magazines would have been the only window into life outside their district and the keeping of scrapbooks to browse and dream over was a popular pastime for young women. Scrapbooks contained poems, pictures, anecdotes, local news and foreign news, in a rich collage of imagined possibilities outside small country town life.

In 1922, the St. John's Ladies Guild took on a larger project: to build a tennis court. Mrs. Glover was elected president of a special committee to oversee the fundraising and the building of this exciting facility for the town. The women researched carefully the issues surrounding asphalting, gravel and fencing and networked with Mornington and Dandenong. The tennis court was next to the church hall and is no longer there, but must have been a source of great enjoyment for Cranbourne's community.

The ladies also organized entertainment functions to raise money for projects. They held variety entertainment at the Shire Hall, invited guest speakers on subjects like hunting and travel, and were renowned for their Merrymaker concerts. Catering was another useful way that the Guilds raised funds, along with annual flower shows. There were Easter egg hunts for children and Christmas celebrations that always included the children's favorite, ice cream.

Progress Association

Cemeteries in Victoria

By Claire Turner, Casey Cardinia Library Corporation

Official European cemeteries in Victoria mostly began during the 1850s, in conjunction with wider settlement. Our earliest burial places were informal until an Act *for the Establishment and Management of Cemeteries for the colony of Victoria* was passed in 1854. This left local government responsible for the management of cemeteries and made it law to bury people in designated places. Before this, people were often buried on private property and in many cases, it was not even considered necessary for a doctor or clergyman to view the body.

Cemeteries of the nineteenth century, like Cranbourne, were designed to be park-like in appearance and atmosphere. Plants were carefully chosen to represent important ideas about death and Christianity. Cypress trees were planted because they pointed to the sky in a gesture of the soul's journey to heaven, evergreens reinforced the eternity of life after death and rosemary was planted for remembrance.

The position of a newly planned cemetery was carefully considered because they posed a very real health risk when poorly designed. Health reformers were tackling sanitation problems in overcrowded cities and the vapours and seepage from low-lying cemeteries were being linked to the spread of disease. The Melbourne

cemetery was an example of this concern. The original location, opened in 1837, was where the Queen Victoria Market is now located. It was quickly outgrown and caused concern by being too close to the rapidly expanding population. The Melbourne City Council ordered the cemetery closed in 1850. Explorer John Batman was buried here along with other original Melbourne settlers. By the 1870s, this land became highly sought for the economic benefits of its central location. The market was rapidly expanding and its thriving success demanded more space. It was decided in 1877 that the market space should be extended into the old cemetery. Forty-five bodies were exhumed and

moved into the new Melbourne cemetery. The Melbourne City Council continued to agitate for more land from the old cemetery to be made available for the Victoria Market. In 1917 they hurried through a Bill that would enable the exhumation of significant graves to begin. In a controversial move by Council in 1922, nine hundred and fourteen bodies were exhumed and moved to the new Springvale and Fawkner cemeteries. The original cemetery was over ninety years old when these events occurred and many graves had suffered neglect and were unidentified. There are still human remains under the market site today, which are occasionally discovered during construction work.

The space at Carlton was chosen in the 1850s for its isolation from the city centre. It was believed that the general population would be protected from the fumes and seepage. However, with the establishment of Melbourne University and settlement expansion in Carlton, it was clear that the new position would quickly become inadequate. A new site in Springvale was settled on and the first burial was in 1902. In view of the space and health problems associated with cemeteries, cremation was encouraged as a hygienic and sensible arrangement. In 1873 a small group of supporters began to promote the alternative of cremation and in 1892 the Cremation Society of Victoria was formed. The committee received harsh criticism from both the public and the press because most people found the method offensive and felt that it conflicted with their Christian beliefs. A Roman Catholic Church edict in 1886 also condemned the

practice. However, a minority adopted the practice and the first recorded cremation was in 1895 and was held on Sandringham beach. There were no facilities, so outside fires were used. By 1920 there had only been 57 cremations.[24] Today cremation is the popular choice, with 65-70% of deaths being dealt with through cremation between 1976 and 1992.

The nineteenth century was a period of interesting changes in how cemeteries were designed and managed, but it was also a time when death was treated very differently from today. Death was an ever-present fact of life and was surrounded by a whole range of social customs that are largely foreign to western culture now. A death in the family was a far more immediate experience. People were laid out at home, whereas today, most people die discreetly in hospital and generally live longer lives.[25] Historian Philippe Aries refers to death as having been a 'social and public fact' that created a cult of memory.[26] Rituals of clothing, a formal period of mourning and attention to erecting heavily symbolic monuments were the key aspects of this 'cult'. In Cranbourne Cemetery, family monuments for the Duffs, Pattersons and Lyalls are good examples of the expense and effort that was channelled into building elaborate symbols to commemorate their lives passing.

Today's reduced death rate poses some interesting comparisons with the past, particularly for identifying changing cultural responses to death. Infant mortality presents a particularly dramatic contrast. In the Cranbourne Cemetery register for the late nineteenth

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[24] Celestina Sagazio (ed). p. 16.

[25] Celestina Sagazio (ed). p. 12

[26] Celestina Sagazio (ed), Cemeteries: Our Heritage, National Trust of Australia (Victoria). 1992. p. 9.

century, an average of 40% of every page's entries are for children under 3 years old. In the 1850s, the average life expectancy was 30-33 years and by the 1870s it had improved to about 47 years. Threats to health that are now almost non-existent caused high numbers of premature deaths. Between 1871 and 1900 in Victoria, there were approximately 38,000 deaths caused by tuberculosis, 25,000 from diarrhoea and 9,000 through infant convulsions. Roughly 5,000 women died in childbirth.

As living conditions and medical science have improved, our perspective on life has broadened. More people travel and mediums like television have introduced us to a broader view of life and death that has focused our attention away from elaborate cemetery memorials for our loved ones. Historian Celestina Sagazio argues compellingly that worldwide events, especially the carnage of the First World War and the misery of the Great Depression, encouraged people to hold a more global view of their experiences and turned them away from 'indulging' in ritualistic monuments to the dead. The expansion of communities since early European settlement is another contributing factor in the decline in the elaborate monuments that are quite unique to the nineteenth century. Families have dispersed and family graves are more likely to be widely spread across suburbs and states, creating a decline in the family monuments that are such a feature of our early cemeteries.[27]

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[27] Celestina Sagazio (ed). p. 9., 12.

Cranbourne Cemetery

By Claire Turner, Casey Cardinia Library Corporation

As part of the original 1856 survey of Cranbourne for township lots, a reservation was made for a cemetery on Sladen Street. It remains in this location, which has changed considerably from when it first stood in the middle of an isolated paddock.

The cemetery can tell us much about the early years of the Cranbourne township. The style of the mid to late nineteenth century monuments and gravestones demonstrates aspects of the early social organisation of the town, class distinctions, family priorities and cultural values. Later monuments display how burial customs and the culture surrounding death have changed over time, producing much simpler monuments. Many of Cranbourne's early families and well-known characters can be found resting here.

Cranbourne cemetery is unassuming from the highway that has grown around it since the days when it was in the middle of a paddock. The fences that surround some of the gravesites were erected to protect the monuments from damage by wandering stock. It is a carefully planned layout, similar to many of the middle and late nineteenth century plans, which are a contrast to the layout of much older graveyards in England and other parts of Europe. It is lined with a row of cypress trees, providing special symbolism for the Christian belief in the soul's journey to heaven. Cypress also demonstrates a pagan tradition, where they were used as an allegory for the end of bodily life. Cypress tress represent the Roman tradition of planting evergreens to symbolise eternal life and their tall, cylindrical shape represents ascendance to heaven. There were most likely other plantings in the cemetery dating from the early years of Cranbourne's settlement, but time and possibly bushfires have contributed to their demise.

The Cranbourne cemetery is typical of Australian planned cemeteries where geometrically arranged sections cater to the main religious denominations. The Presbyterian section is located closest to the main entry, where it can be seen clearly from the road, suggesting that a higher priority was given to this faith by the Cranbourne community, which was dominated in early settlement by Irish and Scottish Presbyterians. Similarly, the Church of England section, also a dominant faith in Cranbourne's

early history, is located high on the hill, looking over the township. The overall design of the cemetery is important in the context of Cranbourne's history. When the land was first set aside, the surrounding land and the cemetery land would have been cleared. It is possible that the cemetery could be seen from the main township just further up the road, improving the prestige of a visible monument. It was also located on one of the four main entrances into the town and would then, as it is now, be passed by a great deal of traffic. As the nineteenth century progressed, a trend towards elaborate gravesites and monuments developed and the social importance on the type of grave and the position was great.

The cemetery is the perfect place to learn about the pioneers of the Cranbourne district. We can see the social organization of the early township, the relationships between people and families and developing attitudes to death from the monuments that survive in the cemetery. Graves from the 1850s are usually of a quite humble design, with plain flat, upright gravestones in a semicircular or cambered shape. The earliest example of this is the Ridgway family grave.

There are some extremely distinctive memorials that show the popularity of ornate family monuments that had developed towards the end of the nineteenth century. Instead of just a gravestone, elaborate stone surrounds were built, using the latest skills in stonemasonry from England. There was a greater choice of design in carved sculptures that delivered special messages. There is little doubt that leading families like the Camerons, Pattersons and Duffs made sure that their graves would stand out and be a continuing reminder to later generations of the contribution they felt they had made to the future of Cranbourne.

Monuments can tell us about the personality of the buried, their occupations and their beliefs. The Lyall family grave tells the story of their immigration to Australia. They were natives of Scotland who became great landowners in Tooradin and lived in the beautiful 'Harewood' property. William Lyall's inscription tells us that he was born in Scotland in 1821 and died at 'Harewood' in January 1886. It also shares the loss of so many young children by William and his wife Annabella.

The social organization of Cranbourne during the nineteenth century, when social standing was heavily represented by the type of grave or monument that was erected for a person or a family, can be ascertained from the layout of the cemetery. A majority of the founding people of the township were of the Presbyterian faith and their position in the community is reinforced for posterity in the monuments chosen by their families. The Duff family monument is impressive, in grey marble with a broken column symbolising life cut short and is a good example of the type of monument that was erected for a popular local man.

Cranbourne cemetery provides a wonderful microcosm of the changing patterns in the social demographic. It offers visual information about the change in immigration patterns since European settlement in the 1850s. The majority of Presbyterian and Church of England graves represent the original influx of English, Irish and Scottish people. The more recent expansion of the Roman Catholic section since the end of the Second World War, demonstrates the increasing number of migrants from Europe which is linked to the district's market gardening industry. These patterns are usually unique to particular areas and show the different attractions that drew migrants. The cemeteries in towns like Omeo and Beechworth have sections for Chinese immigrants that came to the gold diggings, but did not usually settle permanently, so that these sections have not continued like their fellow European migrants. Of course Cranbourne was not a gold town and so its cemetery does not have such a section. These are just some of the ways in which cemeteries can be interpreted to reconstruct the early history of a town.

The Cemetery Tour

By Claire Turner, Casey Cardinia Library Corporation

Presbyterian Section

1   The Duff Family.

The Reverend Alexander Duff came to Cranbourne in its first years as a township, in 1854. He was from Ireland and held a Masters Degree from Glasgow University, hence the placement of 'MA' after his name. He lived from 1824 to 1890. Duff enjoyed legendary status in the town as the man who started the first Denominational School and the first church, Scot's Church, in Cranbourne. He married Annie Tucker and had a home in Childers Street as well as a farm in Cardinia. The Reverend was a hard working churchman, travelling as far as Bass and Emerald to conduct services. He was highly regarded by the community and was great friends with leading families like the Lecky's and Lyall's. When the Reverend Duff passed away, the funeral procession marched to the cemetery from his home in Childers Street.

The monument is a large column, symbolising ascendance to heaven. It is located along the prominent front row in line with the Lecky and Lyall families. It faces the town and could possibly have been viewed from the township. The position certainly demonstrates the high status that Duff enjoyed in the township. The wording is very simple, typical for the time that it was constructed (approximately some time after 1905). His wife died in 1905 aged 74 and the style of the monument suggests that it was erected after her death, either by family or with the assistance of friends. The monument is surrounded by elaborate ironwork, probably constructed locally, while the stonework would have been constructed in Melbourne and transported by train. The site is a good example of how a name listed on a monument does not necessarily guarantee that the person is buried there. The Reverend Duff and Annie lost their 7 month old son Edward John Tucker (named after Annie's brother) in 1877. He is buried alone next to the Lyall family grave. For whatever reason, the Duff family grave did not develop in this place and instead this monument was erected on the other side. The family has ensured that they are all reconciled on the large monument.

2 Margaret Tucker

This Duff and Tucker family monument is an interesting contrast to that for the Reverend Duff. They are both large and in prominent positions, but this one is highly ornate and ostentatious. The dates are earlier, suggesting that this might have been constructed during the late nineteenth century, when the Reverend Duff was in the prime of his career and when friendships with the powerful families were at their peak. The Reverend outlived his wealthy original friends such as William Lyall and James Lecky, so they were not there to assist with providing an elaborate monument. However, the friends were there to contribute to this early monument that commemorates the Reverend Duff's brother Robert who died in 1861 at the age of 31. Again it is made from stone imported from Melbourne (made by McGrath and Churchman) and is surrounded by ornate ironwork. The expense of the grave could also indicate that Margaret Tucker was mostly responsible for it. She was a successful businesswoman by the late nineteenth century, during the height of Victorian sentimentalism and the 'cult of death'. She had two husbands to commemorate: Robert who died in 1861 and then Edward John Tucker, the Reverend Duff's brother in law, who died in 1872 aged 36. She inherited the Cranbourne Hotel from Robert and large portions of land from Edward, which she leased to her advantage. She ended up calling herself a 'lady' and living in 'Fernlea', Clyde. She died in 1902.

3   Hudson and Mickle Grave

This simple stone can actually tell us a great story of the difficulties encountered by women during early settlement. Agnes came out from Scotland with her husband Alexander Mickle in 1857. Alexander was the younger brother of John Mickle, who was a member of the famous land-owning Lyall-Mickle-Bakewell partnership. The couple tried to emigrate the year before, but were shipwrecked on the 'Mull of Kintyre'. They later came on the 'Blackwell' and settled at Yallock. Alexander died suddenly from appendicitis in 1861 at the age of 32. He left a young pregnant wife and two other children, David and Margaret. Agnes awoke to find her husband was dead and the only other person on the property was the farm hand. 'She called him…took him into the room and said, 'my husband has passed away, get a horse, ride to Cranbourne, and get the Police to make burial arrangements'. Andrew Hudson was Alexander's cousin and had also settled in the Yallock district. The widow, Agnes married Andrew and they lived at the property 'Warrook' which is still located on the South Gippsland Highway. Andrew died in 1888 at the age of 55. Agnes lived to the great age of

86 and died in 1913. At the time, she was thought to have been the oldest resident in Cranbourne. The grave is next to the Lyall family, representing the friendship that existed between the Mickle and Lyall families. The friendship stemmed from the Lyall-Mickle-Bakewell partnership and the subsequent shared pioneering experiences.

4 Lyall Family

This is an enormous grave, which represents the status of the family and also their own perception of themselves as important 'pioneering' people in the district. William Lyall was born in Scotland in 1821 and died in 1886. He immigrated to Tasmania in 1835, lived in Melbourne in the 1840s and came to the Tooradin district in 1852. Lyall owned up to 4,000 acres in the 'swamp' area around Tooradin. He was also in a business partnership with Mickle and Bakewell, was involved on the Shire Council and was generally considered a highly respected man. Lyall Street is named after him. He built 'Harewood' in Tooradin, which is still there and was built as a place for sport, and he can be credited with having introduced deer and hares to the area, experimenting with oyster farming and initiating the draining of the Great Swamp. His wife was Annabella Brown. She was born in 1827 and died in 1916 at Western Port. Wealth did not protect them from suffering the loss of children in infancy. They lost Annabella in 1856 aged 2, Theodore in 1861 aged 5 months, Mary Francis in 1869 aged 3, and Edith aged 16 in 1873.

5 Edward John Tucker

This little boy was the son of the Reverend and Annie Duff. He died in 1877 age 7 months. The inscription could be interpreted as being quite sad for Annie Duff, because Edward is only recognised as being the son of the Reverend. It neighbours the Lyall family grave, representing the friendship between the families and also suggesting that there was some assistance with financing the grave. The stone is very beautiful, highly sentimental and typical for the era. It is made from imported stone (Stanford – Windsor). The inscription reads: 'In affectionate remembrance of Edward John Tucker, infant son of Rev. Duff'. There is a beautiful carved angel holding a child and floating up to heaven and also a sentimental poem.

6   The Lecky family

This elaborate monument in white stone again indicates the wealth and status of the Lecky family. The style is very ornate, with an urn placed at the top. Urns were a typical high Victorian burial symbol taken from Roman tradition and represented remembrance. It is positioned right at the front of the cemetery, both near the gate and the main road where it could be easily seen. Status was possibly more important to the Lecky family than religious sentiment, although James Lecky was very involved in the Presbyterian church. The wording is quite simple, 'who departed this life' and suggests that they believed he had gone safely to the next life. Although the inscription is not heavily sentimental, the ornate artistry indicates that they were 'slaves to fashion' in terms of making the right appearance.

James Lecky (1802-1884) arrived in Melbourne in 1841, he had the Gin Gin Bean run in Cardinia and later built 'Cranbourne House'. There are other Lecky graves behind this one, however they are much simpler in the Edwardian style. This is an example of using a family grave as a monument because two sons, James and Mervyn, died in France during the First World War, sadly only weeks apart. Their bodies would have been buried at the Front.

7 The Peterson Family

This site is an interesting example of a family story that could make a family historian's life extremely difficult. The gravestone stands alone in the far corner of the early Presbyterian section, the only identified site among many unmarked ones. The names of family members are listed, along with Ann Peterson. Ann first appears in the Cranbourne records in the early 1860s as owning a local shop. She became a widow and later married George Poole. They moved out to Tooradin with Ann's children from her first marriage to Peterson and ran a hotel. It is believed that Ann and her children remained at the hotel, while George eventually headed back to Cranbourne where he lived and began a new family with another woman. When Ann died, her family recoiled from recording her correct married name of 'Poole' and laid her to rest as one of their own, a Peterson.

**8 Alexander Patterson
(1813-1896)**

Alexander Patterson (1813-1896) was another Cranbourne pioneer. He came from Berwickshire to Adelaide in 1839 and to Melbourne in 1842. He worked as a property overseer before settling at 'St. Germains' on Ballarto Road in 1848. He played a leading role in agricultural development in the district, and indeed in Victoria, and was a founding member of the Mornington Farmers Association, which later became the Berwick Agricultural Society.

His family monument would have to be the biggest in the cemetery, certainly the tallest. The expensive stone was imported from Melbourne and crafted by Henderson and Co. It is a simple, elegant design, a straight column with an urn at the top. The wording indicates the sentimental attitude to death and remembering at the time (late nineteenth century): 'The path of the just is as the shining light that shineth more and more into the perfect day'.

9 Other examples of different monument styles are:

9a Brown Grave – Joseph died 1900 and Sarah died 1909. Great example of pretty Edwardian Style.

9b McMorran Family died 1896 and 1911. Another example of pretty Edwardian style – lengthy inscription, flowers and a shroud.

9c Good example of a broken column. McMillan family – represents a life cut short and indeed Alex McMillan 'died suddenly' at the age of 32 in 1900.

9d Hudson – a good example of a raised box style. There are not many in this cemetery.

9b

9a

9c

9c

9d

10 Thomson family

Archibald Thomson was the local head teacher at Cranbourne State School. He was very community minded and was involved with the Temperance Hall and the church. It is safe to assume that his family would not have been able to afford such an ornate and prominent monument on only a teacher's salary. It is quite possible that the community contributed to the cost so that Thomson could be properly remembered. The message at the end of the inscription supports this: 'They Rest From Their Labours and their works do follow them'. The stone was imported from Melbourne, indicating its value and is surrounded by ornate ironwork. It is a simple Edwardian style.

The first inscription is to daughter Lizzie who died in 1878 at the age of 1 year and 9 months. 'Our darling Lizzie' is very sentimental and expressive, typical of the era in which she died – this was possibly written on an earlier stone that was replaced by this large one when Archibald died. Lizzie's death was linked at the time to the poor conditions in the residence attached to the new school building on the South Gippsland Highway. Thomson wrote to the School Board to complain of the poor conditions in January 1879: 'every member of the household has been more or less seriously ill within the time mentioned, one little darling who had endeared herself to us all was taken away from us in July past...'. The family suffered flooding and dampness in the school residence, which contributed to illness in the family.

Roman Catholic Section
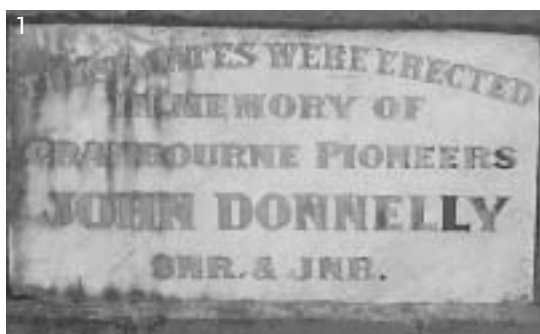
1 Donnelly family

The cemetery gates were donated by the Donnelly family. John Donnelly was a native of Ireland and arrived in Victoria in 1854. The family farmed at Lyndhurst. They maintained strong community ties and were benefactors for St. Agatha's Catholic Church. Eddie Donnelly and his father were trustees for the cemetery.

2 Keith Bregazzi

The Bregazzi family came to Australia from England in the 1850s. Keith was famous in Cranbourne for his role in the Melbourne Hunt Club, which had its quarters here from the 1920s until the 1990s. Keith was the kennel manager from 1937, and he and his wife lived on the estate, retiring in the 1970s. The plaque on his grave beautifully conveys the high regard with which he was held by the Cranbourne community.

3 Nurse Family

Henry Nurse lived 1837-1922. He came to Australia from Ireland in the 1880s and leased both of the Cranbourne hotels. His monument is a very good example of a Celtic cross and is heavy with symbolism. It certainly stands out and invites passers by to 'look at me'. Its front row location reinforces this desire to be noticed. His wife died in 1912 and receives a sentimental message, whereas by the 1920s when Henry died the message was very simple, indicating the change in the culture and attitude towards death.

4   Ornate Grave Sites.

These sites are all in the front row of the Catholic section and are of interest as examples of the enduring Catholic preference for ornate and heavily symbolic graves, regardless of the popular trend. Such monuments of course rely on sufficient funds and are a matter of personal choice. Much of the symbolism found on the late nineteenth century sites represents how these people still felt a powerful connection with their homeland. Celtic crosses, clover leaves and Latin inscriptions were all comforting and familiar reminders of home and perhaps were thought to provide a link with the family monuments in Ireland that the deceased could not join. As time has passed and Cranbourne and its district have become home, the traditional Irish motifs have declined.

4a   Lynch Family Grave

This site has very simple wording but is symbolic with the repeated use of the clover motif. The deaths span 1898, 1916 and 1923, but although they do not date from the high Victorian period, the decorations are quite elaborate, suggesting that this was important to the family rather than obliging a popular style. The clover implies that they were Irish immigrants who continued to identify strongly with their 'home'.

4b Hall Family Grave

This is the grave of a mother and son. The son died at Cranbourne in 1897 at the young age of 20. The mother died at Malvern in 1920 and is reunited with her son here. This story suggests that the mother must have moved to the city to be with family or friends after her son's death. Although her ties with Cranbourne were 23 years before, she had arranged to be buried with her son. The extreme grief experienced by the mother is apparent in the sentimental message inscribed.

4c Murphy Family

There are two graves side by side indicating the relationship between them. The parents are next to the son and his family. Again these would have been expensive monuments. The wording is simple, but sentimental. The parents' grave is particularly ornate in a gothic style. The life story of Elizabeth, who was born in 1815 in Ireland, died in Clyde in 1894, explains why the 'homeland' symbols are so vivid. Elizabeth lived a long life and must have felt very Irish to her dying day, whereas her son's first generation Australian family grave does not require this demonstration of a yearning for Ireland.

4c

4c

4d

4d The range of monuments for the post World War Two immigrants can be seen behind the old Roman Catholic section. They represent an important stage in migration patterns for the Cranbourne district. The rest of the cemetery is dominated by Presbyterian and Church of England sites as the majority of original European settlers were from Ireland, England and Scotland and form the wide base for the subsequent population until the post war period when refugees and displaced persons travelled from countries like Latvia, Italy and the Balkan region. They were the first of a much wider migration pattern that continues today. These people have remained in the area forming the backbone of the market gardening industry. Their burial sites are distinguished by very ornate monuments, often with pictures and are beautifully maintained.

Church of England

This section of the cemetery looks down over the town from the hill. There is a mixture of very ostentatious monuments and more humble stones.

1   Duncan

Mr. Duncan decided to bury his first and second wives side by side, a practice not likely to be carried out today. Ivy died in 1924 age 26, perhaps in childbirth and Eileen died in 1952 age 48.

2   Enoch Goulter

This unfortunate man died at the age of 25. He was accidentally shot on Christmas Day in 1875. We can only speculate on what could have been the cause of such an accident on such a day, perhaps some sport after lunch, a family feud or playing with a new rifle after too many alcoholic beverages. Whatever the case, his family has expressed the bizarre nature of fate in their inscription: 'for thou knowest not what a day may bring forth'. The stone is simple for the high Victorian period with carved flowers representing innocence.

3   Twyford

Thomas Archdall is in the front row, indicating his social standing as a well regarded man in Clyde. He was the local teacher and lived a long life, dying in 1943 age 92. The style of his monument is very simple and typical of the times. Twyford road is named in his honour.

4   Rossiter

Charles Rossiter (1820-1895) was an early Cranbourne resident. He was an original member of the Church of England committee in Cranbourne and was also prominent in the Council, serving as Shire President three times between 1871 and 1883. His elegant monument reflects his important role in the community and the status of his family.
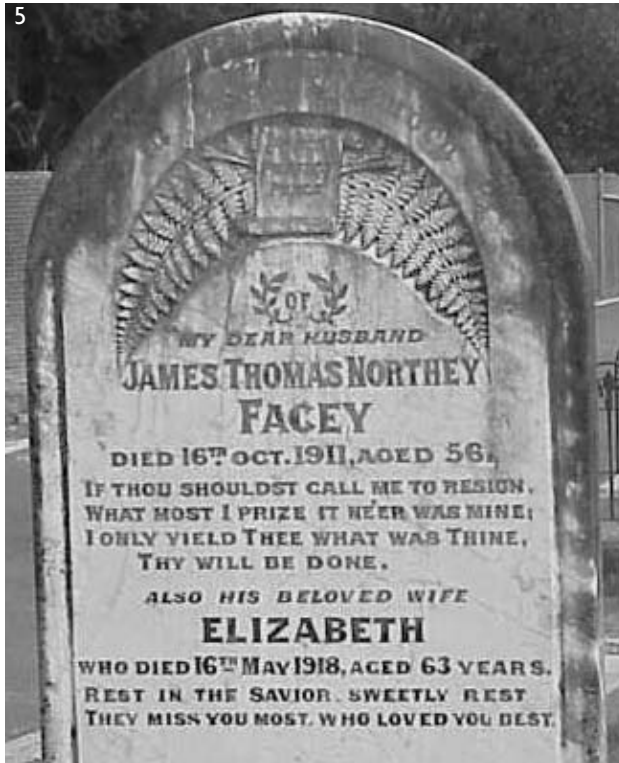
5 Facey Family

A.N. Facey served the Cranbourne Shire between 1884 and 1912. The family came to the district in the 1860s and remains in the district today. They stem from the property 'Springmount' on Thompsons Road. Anthony Facey occupied the position of Secretary to the Shire during the period of Federation and attended the opening of the first new Parliament in May 1901 as Cranbourne's representative.

6 Eliza Robins

The condition of widowhood was particularly difficult during early settlement. In most cases, the widow was left with farmland to manage and she would have relied on the assistance and advice of friends. Eliza was in this position when she was widowed by her husband Richard in 1883. She was 64 years old and managed their farm properties by leasing land. Donald McKay leased some of this land. He is buried just nearby, suggesting that there was a significant friendship or a family connection.

7 Henrietta Sheklelton

Henrietta was the wife of the Licensed Reader at St John's Church. She died after a long illness aged 47 in 1893. Robert saw some significant changes in the district during his time at St John's. He organised the demolition of the old Vicarage and the building of the new in 1889. Henrietta and Robert lived in the new Vicarage, which still remains in Bakewell Street. Robert died in 1898 aged 58 in Geelong and is reunited with his wife here.

8 Espie Family

The Espie family is another 'early settler' family. Espies worked in a range of trades around the town: they had a blacksmith shop, and Joseph Espie was the undertaker and the cemetery's sexton. This is a beautiful Edwardian stone, in a simple style with the lovely symbolism of ferns for everlasting loyalty and humility. It is located near the Sparks family site because the families were related by marriage.

9 Einsiedel

The Einsiedel family came to Australia from Prussia in 1849. Gustav was one of four surviving children and he settled in Cranbourne. He married Mary Doile and they ran the Cranbourne Hotel during the late 1880s. Mary was a charismatic person and was once fined for holding illegal gambling in her hotel. She was 'hauled over the coals' by local Justice of the Peace, Alexander Patterson. The family monuments are located near the Smethurst family because the two families were related by marriage. They were a well-known local family and the corner of High Street and Brunt Road where their house was located was called 'Einsiedel's Corner'.

10 Ridgway Family

This is a very early memorial for the cemetery, in fact, it is thought to be the oldest. The earliest date is 1854, suggesting either that the cemetery was being used as such before the official decision to open was made in 1856, or that the child is remembered only in name and is really buried on a family property in Clyde. Anthony (1822 to 1890) came from Buckinghamshire to Melbourne in 1849. He was a successful show exhibitor with his dairy produce and bees. His children are buried here and probably also his wife, although she is not listed on the stone. The Ridgway family has continued to dwell in the district. The Churchill and the Wenn families, into which his daughters married, are located nearby. Anthony's brother-in-law was James Lineham (1824-1901) and this family grave is nearby. Lineham Road is named in honour of that family.

IN LOVING MEMORY OF

WILLIAM BURDETT POOLE
BELOVED HUSBAND OF
MARY FRANCES
DIED 8TH JUNE 1930, AGED 76 YEARS.
ALSO
MARY FRANCES
BELOVED WIFE OF
WILLIAM BURDETT POOLE
DIED 17TH MAY 1958, AGED 93 YEARS.
DEVOTED FATHER AND MOTHER OF
LAWSON, VIOLET AND MYRTLE
AT REST.

LAWSON BURDETT GUSTAV
POOLE
OF CRANBOURNE
BORN 12 DEC 1898 - DIED 31 OCT 1987.
ALSO
LAURA MARY (NEE BRUNT)
DEARLY BELOVED WIFE OF LAWSON
DIED 17 JUNE 1981.

BIGGLAMP   PEACE. PERFECT PEACE.

11 Poole

Lawson Burdett Poole 1898 – 1987 enjoyed a high profile in community life in the Cranbourne district. He ran the local car garage, which he established in 1919 and with the success of the garage and other business interests, he became a leading philanthropist on the Mornington Peninsula. His family came from the 'Rangebank' property on Thompsons Road and his mother was an Einsiedel. Lawson was involved in local film, the Turf Club and agriculture to name a few. The Lawson Poole Reserve in Cranbourne is named in recognition of his contribution to Cranbourne. He married Laura Brunt, daughter of Councillor William Brunt who emigrated in the 1870s and settled at 'Springvilla' where the Settlement Hotel is today. Many who knew Lawson would say that the position of his monument is quite deliberate and very typical. It is facing the opposite way to all the others in the row, where it can be conveniently viewed by passers by.