



Newsletter of the Friends of St Kilda Cemetery Inc.

Issue 5: January 2021

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President's Word

On behalf of the FOSKC Committee, we would like to thank all our faithful members who have renewed their memberships, and supporting and re-electing us as new committee members.

During this period of the COVID restrictions, we were still able to produce great stories in our newsletters.

At the same time Claire Barton our tour leader has been preparing the 2021 tours for the St Kilda Cemetery which, by all indications, will go ahead safely. The cancelled 2020 tours put a dent in our finances, but health and safety come first.

We wish all our members and their families a safe and happy New Year in 2021.

Regards

Gabriel Hermes
President



Pictured at the Annual General Meeting

Back: Sam Hibbins MP, Claire Barton, Gabriel Hermes and A. Reynolds. Front: Robert Heath and Robin Douglas. Geoffrey Paterson took the photo.

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The Friends of St Kilda Cemetery thank
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Nathaniel Dear-oh-me, you ruffled a few feathers, didn't you

by Lee Sulkowska

When you take your next constitutional around St Kilda Cemetery you may notice many an old monument innocuously stamped *Tope and Dear*. It is the name of a monumental masonry and grave decorating firm spearheaded by, previously biographed mason, Hubert Tope,¹ and grave decorator, Nathaniel Dear.²



Born in Richmond, Tasmania, in 1848 to Elijah and Mary, Dear had a lot to say about the management of the cemetery, and he wasn't afraid to say it.

Dear's was in conflict with the cemetery trustees from 1878, claiming they were acting outside of their remit and touting services to the detriment of the independently employed masons and decorators.³ He would continue to argue these claims in letters written to the trustees, public calls to action in the newspapers and in deputations to the Minister for Health for almost two decades.⁴ Dear had a very public and longstanding feud with Cemetery Secretary-Manager Charles Truelove, engaging in a tit-for-tat battle which played out in libel cases, accusations of assault, attempts at destroying one another's business and/or reputation, and generally hissing at each other when crossing paths among the tombstones.⁵

Animosity escalated from 1896 onwards, with Dear claiming that 200 bodies were buried with no record, that Truelove was keeping an illegal bank overdraft, that moulds and plants were being removed from the cemetery and sold to mourners at a private nursery owned by Truelove (which turned out to be true), and that nightsoil had been deposited in the cemetery grounds, which was a crime.⁶

Toward the very end of the century, Dear's focus shifted to allegations of overcrowding (a perennial issue in St Kilda Cemetery) and inappropriate drainage – Truelove of course strongly denied these claims. Dear got himself into a tight spot, when he was accused of pouring water into a grave 'to

give trouble to the management.⁷ At every turn, Dear's letters, deputations, complaints and court cases were met with derision. He was not a well-liked man in the upper echelons of the cemetery, the city council or the newspapers.

- **'Don't have anything to do with that man Dear'**⁸
- **'That "black scoundrel" always came off victorious'**⁹
- **'Did the trustees of the St Kilda Cemetery, so far back as 1878, call you a liar?'**¹⁰
- **'What would you decorate our graves with, a tail and a pair of horns, eh?'**¹¹
- **'You are a jolly young grave digger, too, wandering about the cemetery and opening private vaults'**¹²
- **'This may or may not be an hallucination of his brain'**¹³

St Kilda Cemetery,
March 3rd, 1898.
To the Secretary,—Sir,—I have to report to you that about 4.30 yesterday afternoon I saw Mr Dear and his man (A. Dowding) watering the grave 608A, Church of England Compartment D. They put on altogether thirteen cans of water, each can holding about two gallons, which is far in excess of the quantity required for a single grave 3x4. The grave is enclosed with a moulded kerb, which keeps the water confined to the grave. My reason for counting the cans was that I was under the impression that the grave was to be opened, and that he was putting the water in to give trouble to the management.—Yours, etc.,
EDWARD BOOSEMAN.

Prahran Chronicle, 12 March 1898, p. 3.

It's difficult to determine who held the moral high ground in these disputes, and indeed who was telling the truth as both sides held personal, social and political bias, and all parties engaged in questionable behaviour.

What we can conclude, however, is there was a class divide operating both within in the cemetery and in wider colonial society. Dear, a working-class man, agitated against Truelove and the trustees, and was swiftly brought to heel by the upper class boys' club, who ostensibly called in reinforcements from members in the newspapers, the city council and Victorian government. Dear didn't live to receive satisfaction of the comeuppance of Truelove and the trustees, but he continued to spar with them until his death on 31 August 1903.

Dear now rests with his wife, Christiana, in the Baptist 'B' compartment. His monument honours both his parents and his sister, his and Christiana's names barely discernible at the very bottom. The only clear section of the inscription simply states – 'erected by their son Nat,' then at the bottom, 'Tope and Dear.' I find the sight of Dear's monument to be immeasurably sad. Dear was a man who lived like he wanted to be remembered, and yet all that remains is rusted wrought iron, a faded tombstone and yellow daisies. Do me a favour! Next time you find yourself among the graves at St Kilda, look for the unassuming stamp of *Tope and Dear* on the older stones and spare a thought for the inexorable Nathaniel Dear, grave decorator.



Grave of Nathaniel Dear and family in Baptist Compartment B Grave 530. St Kilda Cemetery, 2020. Photo by Lee Sulkowska.

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From our readers

Re Frederick Klaerr of Galliers and Klaerr, *FOSKC Newsletter*, 3/2020.

Congratulations on the article on Frederick Klaerr. I have a few little things to add to the whole story.

Frederick's wife was Mary Kelly (1856–1912) who was the fourth of twelve children. Frederick and Mary married in 1880 and had two children Dorothea and Frederick, neither of whom married.

As the business was very successful, Dorothea liked to travel. On one occasion, she had an injection which left her paralysed. She spent

the rest of her life in the Mercy Hospital. I recall as a little girl being taken to visit *Dottie* in the Mercy Hospital and all I recall is that she was very small and very chatty and a happy person. I never met Frederick but heard that he was the "real business man"!

Her brother had a chapel made in her honour in the Hospital and, while the chapel no longer exists, the altar is installed in Our Lady Star of the Sea Church in West Melbourne.

My grandmother Martha Kelly was Mary's sister. Martha was number 7 in the family. Martha is also buried in St Kilda Cemetery, along with her daughter Elizabeth and son Joseph.

Joan Davies

Raymond Hudson Dunn

by Rob Heath

It is almost fifty years since the death of the legendary Raymond Hudson Dunn. Why legendary? Ray achieved considerable success as a criminal defence lawyer. He was a formidable advocate, an astute tactician in contested matters, and he gave his time generously as a mentor and teacher. He is also well remembered as a past President of the Richmond Football Club. He devoted much of his spare time and energy to the Tigers; and it is fair to say his work laid the foundations for the Club's period of success in the twenty year period starting in 1967.

Ray was the son of Thomas and Mary Dunn. Thomas had a distinguished career in the Victorian Police Force, rising from the rank of constable to serve as a special adviser to Sir Thomas Blamey, the Chief Commissioner of Police.

Ray was an able student, winning a scholarship to study law at the University of Melbourne. In his final year, having distinguished himself as the top student in his year, he won the prestigious Supreme Court Prize. Ray Dunn's receipt of this prize was a symbolic indicator that he would go on to play an important role in the legal profession and in public life.

Over the years, Ray built a reputation as a skilful defence lawyer. He paid close attention to the intricacies of the legislation bearing on a case. In 1967, the Victorian Parliament amended the Motor Car Act 1958 (Vic). This amendment was enacted to close a loophole that Ray had exploited successfully in acting for a truck driver accused of exceeding the blood alcohol limit. It speaks volumes for his talent and skill as a lawyer that the Police Association of Victoria regularly engaged Ray to act for its members.

Ray was a first-rate mentor and teacher. He taught criminal law procedure at the Detective Training College and the Victoria Police College. In the 1960s, he served as an Independent Lecturer in criminal procedure at the University of Melbourne. It is possible to read some of his academic writing in the Melbourne University Law Review.

Beyond legal circles, Ray is best remembered in Melbourne as the President of the Richmond Football Club in an era when the Club broke its long VFL premiership drought. Ray became

the Vice-President of the Club in 1940 and held this office until his election as President in 1964. As newly elected President, he was given the task of negotiating the Club's use of the Melbourne Cricket Ground to play home games. Having achieved this goal in 1965, and establishing the Club's first coterie in 1963, Ray laid the foundation for a significant improvement in the Club's financial position. This improvement helped Les Flintoff – the Club's chief recruiting officer and father of Debbie Flintoff-King OAM – to recruit stars such as Royce Hart, Francis Bourke and Dick Clay.

What made Ray special as a football administrator? This question is perhaps best answered by reference to the words of Ron Branton, a former captain of the Club in the early 1960s, and the winner of three RFC Best & Fairest awards. As recorded by Matt Zurbo in his excellent book titled *Champions All* (Echo Publishing, 2016), Ron Branton had this to say about Ray Dunn and the culture at Richmond at the time:

That was the one thing about Richmond – they always looked after their players, lined up good jobs, made sure you were okay, even when you were leaving them. When your time was up they'd make sure there was a coaching or playing offer from somewhere to go to.

Richmond's vice-president at the time was the brilliant defence lawyer, Ray Dunn. A champion fella. He really got a lot of players out of trouble at Richmond. Later, he tells me, "I knew you'd get off. I drink with the judge every Friday night!" He got a big box of cigars on his desk the next day! (laughs loud). How to win friends and influence people! (laughs).

Ray Dunn was a great fellow, a police barrister. If any police got into trouble he would defend them. He was there in the lean days, from before I was there, to the good days with Graeme Richmond. In many ways he set up the club for their successful era.

These words give the reader a sense of Ray Dunn's contribution to football administration and the law. He died in August 1971 and is buried at Michaelis Lawn Row C Grave 06.

The Bage family revisited

The last Newsletter outlined the lives of the children of Anna and Edward Bage. This article considers the early lives of both parents, reproduced courtesy of the Residents and Friends of St Kilda Cemetery Facebook page.

Anna Newsom Bage née Godwin (1820–1891) was born near Cork in Ireland in 1820, the youngest of a large Anglo-Irish Quaker family. Her clergyman father died when she was two. As his widow, Mrs Godwin persisted with practical charitable work. She caught typhus while visiting poor families and five of the Godwins were infected, including 15-year-old Anna. While gravely ill, Anna was not told of her mother's death until after Mrs Godwin's burial in an unmarked grave, as was the Quaker custom. Six of Anna's nine siblings, six would die before she was 34. Anna relied on her lifelong faith, and the intellectual spur of sermons to continue her parents' example of charitable work. With a solid education, largely provided by her brother Charles during his own medical studies, and an earnest intelligence, she wanted to be of use to society.

Anna also needed to earn a living. By the age of 21, she was in The Gambia, West Africa, engaged in elementary teaching in a punishing climate with scant support except for her doctor brother Charles, who died there, and an uncongenial sister-in-law.

In 1848, she went to Monrovia, Liberia, also in West Africa, as a schoolmistress. She faced a difficult year, coping with fever, ants, spiders, scorpions and loneliness. One night a minister leaving her gate was killed by a leopard and she had seen a python swallow a goat. Captains of British and French ships attempted to persuade her to leave but she refused until contracting malaria, and then moved to Freetown, in neighbouring Sierra Leone. There she was in charge of the colonial government's primary schools and assisted thousands of newly emancipated slaves. It was there that she met Edward Bage.

Edward Bage (1818–1890) was born in Shrewsbury, England, and was fortunate in 1831 to be apprenticed to Isambard Kingdom Brunel, England's most notable civil engineer. After working in England and Spain, Bage accepted an appointment to Sierra Leone as Assistant Surveyor. When he was aged 30 he married Anna there; and after their first child was born, they returned to England and Bage accepted a position as

Surveyor at Colac in Victoria. In 1852 they sailed for Australia on the SS *Great Britain* (Brunel's great iron ship). The Bage family built, and lived in for some time, *Thornbank* at Colac, now a National Trust property.

Further Information

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- The Royal Historical Society Victoria has Anna's and Edward's diaries.

Burial rites

by Gabriel Hermes

Part 1 Ancient rites

Since the beginning of time humans have devised all sorts of burials, ceremonies and rituals to celebrate the deceased's life and for their soul or spirit to travel to a better and everlasting life.

American Indian cultures had their own practices. The Dakotas and the Cheyenne believed that the spirit continued to live and meet their departed friends in the spirit land. The body of the dead was wrapped in robes or blankets then placed high on strong tree branches, exposed to the skies but out of the reach of wolves.

Another form of burial was from the Mandan tribes who lived along the Missouri River. Their practice was to clothe the body with his finest clothes and personal belongings then wrap it again with a raw buffalo hide that was soaked in water which, when dry, became a hardened protective shell. The body was then laid on top of a willow scaffolding, about three metres high. This scaffolding would eventually collapse, the skull added to a circle of skulls in a burial ground, and the bones buried.

With the Chinookan tribes near the Colombia River, the canoe was the main focus of burial ritual. The body was wrapped in blankets then placed in a canoe with personal items placed on top. Holes were then made in the bottom of the canoe for the water to slowly seep in as it went downstream. Another

form of ritual for a wealthy chieftain, was to place his body face down in the canoe with his personal items, then tie another canoe upside down on top before the body was floated down river.

Ancient Romans had both burial and cremation depending on which Emperor reigned; embalming was a foreign custom hardly used. When a member of the Roman upper class died at home, all family and friends came dressed in appropriate dark coloured togas. The dead individual was washed, anointed with aromatic oil, then dressed in his favoured toga with his earned wreath laid on his head.

Another custom sometimes used was the *Charon's Obol* when two coins were placed either inside his mouth or on top as a payment to the ferryman who conveyed the soul to cross the rivers of the living to the underworld. The relatives then began the lamentations which included crying, moaning, music and poetry to show grief. After eight days being laid out, he was ready to be buried outside the city limits. At the head of the procession was a *dominus funeri* followed by musicians and mourners. Private burial spots were sometimes made leading into Rome on the Appian Way (via Appia). Most were buried outside the city limits and nobody was allowed to be cremated or buried inside the city. The period of mourning for men was only a few days but one year for a wife whose husband or parent died.

The ritual for individuals who were cremated on the funeral pyre was the same, except they perfumed the personal objects of the individuals which could be used for the afterlife. When the fire died down, they doused the remaining embers with wine, then the ashes were gathered and put in a funerary urn.

Anybody who violated the sepulchre or a tomb was punished by death, deportation to the mines, or exile.

As Christianity took hold there were more burials than cremations. Gladiators who fought to the death were dragged from the arena and sometimes buried in a common grave near the arena. In other cases, the family claimed their bodies which were cremated with honour. With criminals, if nobody claimed their bodies they were thrown in the river or dumped in the wasteland to rot. This was an insult to the deceased as the

Romans believed the soul will not rest till dirt covered the body.

In **Ancient Egypt**, pharaohs became experts at mummifying their dead and burying them in such secret locations as the Valley of the Kings or in amazing structures like the pyramids. Ancient Egyptians also believed in the afterlife when the Ka, or the soul, must have a body to return to. This is why they mummified the dead; in case it did not survive they prepared Ka statues to be buried with the deceased in the tomb as a replacement. Pharaohs were regarded as gods in human form on earth.

Around 3000 BC, when a pharaoh died, the close nobility of the king would have to convince his servants that it was their ultimate sacrifice to be killed to serve the pharaoh in his afterlife. In one case, King Djer had 580 people on retainers buried in a nearby enclosure near him. Most of the young men were probably guards who were either poisoned or strangled to death. Nancy Lovell, a physical anthropologist, found a pinkish stain on their teeth which means increased blood pressure suggesting the blood cells inside the teeth ruptured and stained the dentin. Later pharaohs were buried with more complex funeral rites – they were laid on their back not on their side while their heart, lungs and entrails were put in separate jars. Magic spells and hieroglyphs decorated their coffins which also included food and drink jars and weapons if they were male; women had their jewellery box, cosmetics and their furniture. King Cheops had a specially-built 20 foot funerary wooden boat to travel through the sky and the underworld. The pharaoh's face was cast either in gold like Tutankhamun or painted either on wood or plaster, their bodies being laid in massive marble coffins in greatly decorated burial chambers. As for poor Egyptians, they were buried in a wicker basket or later in a wooden coffin with their amulets.

Source: Wikipedia

Part 2 will appear in the next Newsletter.

Thank you to all who contributed to this Newsletter, including proofreaders Robin Douglas and Genevieve Pound. You are invited to contribute to future Newsletters. The deadline for the March 2021 Newsletter is 15 February 2021. Please send your contribution to gkp@netspace.net.au

The Sybil Craig House

by Geoffrey Paterson

When you next travel on a city-bound tram in Dandenong Road, keep a lookout for an attractive two-storey dwelling, on the left just before Orrong Road. *Hurlock* at 380 Dandenong Road Caulfield North was the home of the Craig family – Matthew Francis (1872–1958), his wife Frances Winifred, née Major (1879–1970), and their only child, the artist Sybil Mary Frances (1901–1989).

FOSKC newsletters have devoted some pages to Sybil Craig OAM.¹ This article briefly looks at the Craig family and the house in which they lived for over seventy years.

The Family

Matthew Francis Craig was an Australian-born architect and surveyor. He married Frances Major in 1901, and Sybil was born in the United Kingdom while they were travelling overseas. On return, the Craigs lived for some ten years in Oak Grove, Brighton, briefly moving to New South Wales, before returning to Melbourne.²

In April 1913, Matthew acquired the title of the 929-square-metre Lot 25 and designed the current house at No 380 Dandenong Road. The Caulfield-based builder was Ernest Henry Montague Ratcliff (1867–1938).

The family moved into the house at the start of the First World War. Matthew later went into partnership with St Kilda resident Samuel McGuinness to form property company McGuinness & Craig.³

The House

The Craig family home has been described as a “large attic-storeyed red brick bungalow in the Arts & Craft style”.⁴ The photograph provides additional details of the exterior.

A 2019 real estate description of the interior reveals “a wide entrance hall dividing two living areas or one plus dining, four bedrooms, two with ensuites and a large family retreat, study, a period style bathroom, kitchen with dining room and adjoining butler’s pantry and a laundry/bathroom – all leading to an expansive rear garden.”⁵

The above provides some background to understanding the Craig family who are buried in St Kilda Cemetery at Church of England D Grave 220.



Sybil Craig in the garden with her father, friends and dogs. State Library Victoria, Papers of Sybil Craig, MS 13111.



Number 380 showing the roof clad in terracotta Marseille pattern tiles and tall red brick chimneys with corbelled capping and terracotta pots. The central dormer four-bay window is clad with stained timber shingles. An off-centre receded entry porch with double timber doors is at ground level.⁶

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The Cemetery 100 years ago



The funeral of Lady Manifold (née Smith), wife of Sir Walter Manifold MLC, was held on 8 April 1921. Attended by a large number of her friends, the cortege with floral tributes left her Toorak home *Kyalite* for the St Kilda Cemetery where Reverend Dr Archibald Law of St John's Toorak officiated.

Pallbearers were Legislative Assembly Speaker, Sir John F. Mackey, Sir Edward Miller, State Attorney-General Mr Arthur Robinson, Mr J. V. McKay, Mr W. J. T. Clarke, Mr Edward Manifold, Mr W. Payne and Mr Seton Williams. Captain Eric Anson and Captain E. Wanless respectively represented the Governor and Lieutenant Governor.¹

Frances Maria Smith was born in Van Diemen's Land on 8 July 1849, third child of polar explorer, astronomer and goldfields commissioner, Captain Alexander John Smith RN (1812–1872) and Sarah Aubrey Read (1820–1900). Her siblings were Aubrey Emma Elizabeth born 1845, Georgina Jane in 1847,

Alexander Henry in 1852, Edith Margaret in 1854, Edward Bernhard in 1857 and Maud Margaret in 1859.

On 23 April 1885, *Fanny* married Walter Synnot Manifold (1849–1928) who was born at Grassmere, Warrnambool in the Port Phillip District. He was the second son of Thomas Manifold and Jane Elizabeth, daughter of Captain Walter Synnot. He was elected to the Western Province of the Legislative Council in June 1901 and became the first Australian-born President in 1919. He was knighted in 1920. Walter and Fanny lived for 28 years on the property *Wollaston* near Warrnambool and were active in the local community². They later relocated to Melbourne.

Newspaper reports underscore Mrs (later Lady) Manifold's "active interest in all charitable and progressive movements in the [Warrnambool] district".³ She was, for example, President of the Ladies Physical Culture Club, the Ladies Benevolent Society, and the Presbyterian Sisterhood which provided "shelter and help for friendless women and their children until they can otherwise be provided for".⁴ Mr and Mrs Manifold also focused their efforts on children including fundraising to buy material for garment making,⁵ and providing an annual treat for local Warrnambool children who "do not get a large proportion of this world's good things".⁶ Mrs Manifold was also President of Quamby Club, which catered for country women, and executive member of the Victoria League in Victoria.

During the First World War, the Manifolds generously donated equipment, including a vehicle, to the Victorian Contingent as well as providing morning tea and a large party for returned soldiers in military hospitals and rest homes.⁷

The quote by the columnist L'Inconnue perhaps summarises Lady Manifold's worldview:

Many will mourn her, for her kindnesses were legion, and her tact and thoughtfulness matchless in considering the need and circumstance of all . . . [she was] a woman with a large soul; for she was brave enough to defy the conventions in doing what she felt was her duty.⁸

Lady Manifold is buried in Church of England Compartment A Grave 221. Sir Walter died in 1928.

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Photo: *Australasian*, 16 April 1921, p. 32.

Geoffrey Paterson