

Things Past

Newsletter 70

December 2013

Mount Evelyn History Group Inc

PO Box 101 Mt Evelyn VIC 3796

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Merry Christmas and Happy New Year to all

Dates for your diary

**'150 Not Out, 150 years of the Lilydale Cricket Club', Yarra Ranges Regional Museum.
History Group meeting Monday 7 February 2014, 7.30pm Hardy House. Please note
that our meeting nights have been changed to Mondays.**

The Cottinghams at Holly Lodge

Following on from selector Isaac Nosedo, the owners of the 'Holly Lodge' property were Samuel William Cottingham (1832-1904) and his wife Sarah Elizabeth Watson (1837-1920). They operated 'Holly Lodge' as an orchard, opening it as a guest house during the early twentieth century.

The Cottinghams, who came originally from Britain, reached Evelyn by a roundabout route. Samuel's parents, William Cottingham and Charlotte Harris, were from Milton-by-Gravesend, Kent. According to one source, Samuel and his elder sister were born in Grenada in the West Indies.

Samuel and Sarah were married in Victoria in 1855. Their first child, William Thomas, was born at Raglan (near Beaufort), Elizabeth Charlotte and Samuel Henry at Pleasant Creek (Stawell) and Edith Sarah at Prahran in 1865. The years from 1865 to 1881 are unaccounted for and the birthplaces of children Rhoda Mary, Albert, Ernest, Charles and



Above, Holly Lodge, 2013.



Serious and elegant: Charles Elmore and Emily Cottingham, above, on their wedding day in 1912.

Frank are unknown. The youngest child, Emily Ruth, was born on 1 March 1881 in the small town of Blacks, in Otago Province, New Zealand. Following Emily's birth there is another gap in the record.

Continued p.2

From p.1

There is a family memory that Samuel and Sarah attempted to run a sugar cane plantation in the West Indies but were unsuccessful and so came back to Australia to try their hand at orcharding. A 19th century postcard from Fort George, Grenada, found among the family collection, proves that the Cottinghams had some kind of link with the West Indies. Whether the sugar plantation story was true, or Grenada was merely a stopover, or the tradition related to the previous generation, is not yet clear.



Samuel and Sarah purchased 'Holly Lodge' in 1894. Prior to her marriage, Emily lived at home with her parents, helping out with the running of the orchard and the home. Emily met her husband, Charles Elmore, while she was still living at 'Holly Lodge'. The story goes that she knew one of Charles' brothers.

'Wait till you meet my brother Charles, who will shortly be returning from a trip to New Zealand', he told her. 'I promise you, he is a very impressive man.'

After she did meet him, she was asked whether he was not an impressive man?

'Not as impressive as you made out', she answered. But she was obviously impressed enough to marry him, which she did on 22 February 1912. The ceremony was held at 'Holly Lodge'.*

Charles Cloudesly Littleton Elmore was born on 1 October 1879 at Myamin, Victoria. His father was journalist Samuel Marsden Knight, known as Frederick Elmore (1814-1890), who was born in Hull, England. Charles' mother was Louisa Rohr (1859-1927), born in Geelong of immigrant German parents. Louisa's family were founding members of Herrnhut, a utopian religious commune near Mt Rouse in the Western District.

Above, the house in Blacks, Otago, New Zealand, where the Cottinghams lived. The 'town' of Blacks no longer exists but there is still a Blacks Hotel.

During his life Charles held down a number of jobs. He was, at various times, administrator of the Dandenong Butter Factory, owned by his brother, Theo Elmore; house painter and decorator; orchardist; farm hand.

He was always a rather religious man and, in later life, a lay preacher. He was bought up in the Old Lutheran religion, but dabbled in other forms of worship, including spiritualism during the 1920s. As the family patriarch, he held family bible-reading sessions every Sunday. By nature he was rather severe but adhered to high moral standards throughout his life. He was a very good provider for his family, especially during the difficult years of the Great Depression.

Charles and Emily had four children, Harold Lawrence, Herbert Frank, Stanley Raymond and Daphne Elaine. Charles died on 23 August 1959, aged 79. Emily died on 2 December 1967 in Burwood, Victoria, aged 86.

From Chris Elmore

* According to the 'Diary of a Trip to Evelyn' published in *The Happy Hermits*, Emily's brother Frank was married only two months earlier, in December 1911. It must have been a romantic summer at Holly Lodge.

The Great Moorool

Mick Woiwod's book *Paradise Lost, On and around the Great Moorool* was launched in November. According to Woiwurrung legend, Moorool was a great lake formed by the damming of the Yarra. Woiwod argues that the lake, caused by sinking or uplift along geological faults, extended between Lilydale,

Wonga Park, Yarra Glen and Healesville. It would have provided abundant food sources for the Wurundjeri. Though European settlement has changed the landscape, the Moorool has reformed during exceptional floods.

The book is priced at \$30 and is available from Nillumbik Reconciliation Group Inc PO Box 1017 RESEARCH VIC 3095 or contact Mick Woiwod, woiwodgongfler@bigpond.com

Polonnaruwa and Buddha's tooth, Sri Lanka

Polonnaruwa was the capital of the Indian Chola dynasty after Anuradhapura was conquered in the late 10th century. The ruins are closer together and in better repair than those at Anuradhapura. We were extremely fortunate to have as our local guide a retired archeologist, Sunil, who had spent his later years in charge of the Polonnaruwa site, and we visited the Museum which had been under his direction. Every question received a detailed answer, which made the tour fascinating. The original plan was to tour by bike but, not wishing to risk life and limb cycling on the roads, we shared a small van.

Here we visited Gal Vihara with its beautiful reclining stone Buddha. It is carved in place from pinky grey granite, in what is regarded as the peak of Sinhalese rock carving. The main figure is of the Buddha at the moment of passing. The big toes in the carving are not lined up, and this is one of the easiest ways to detect that the statue depicts the parinirvana of the Buddha, not that he is merely resting or sleeping. Parinirvana occurs upon the bodily death of someone who has attained complete awakening. Other symbolic indicators are that the Buddha is lying on his right side with his right arm supporting his head on a bolster, while the left arm lies along the body and thigh. The palm of the right hand and the soles of the feet have a single lotus flower carved on them. At the Polonnaruwa ruins I particularly admired the moonstones, or semi-circular



stones placed at entrances to important buildings. Our guide was able to clarify the different kings and their machinations to possess and protect one of the Buddha's teeth by building successive 'Temples of the Tooth'. Over time, possession of the tooth came to be identified with the right to rule Sri Lanka, even to the present day. When we visited the current Temple of the Tooth later in Kandy, we were better able to appreciate its importance.

We were fortunate to visit Kandy on one of the few occasions that the vessel containing the tooth was actually on display. The crowds were so great we gave up on filing past the vessel and contented ourselves with observing the crowds and the door to the vessel, and perhaps catching a brief glimpse above the heads of the faithful. But we stood close to the highly decorated elephants and observed the first Minister of Thailand, who was part of the official party allowed to view the vessel.

The giving of flowers, the type and the manner of giving are important in these ceremonies. The intent did not seem to be to decorate or celebrate, but more to illustrate the ephemeral nature of life. I cannot pretend to understand any subtleties here but I was instructed in suitable ways to make my offerings. The people offering flowers for sale were not encouraged. Our guides would have preferred that the flowers were offered to us freely but, as we were ignorant of the expectation that

Continued p.5



Above, reclining Buddha, Gal Vihara. Centre, temple at Polonnaruwa, with moonstone threshold.

Even more on the wooden structure ...

Despite the best of intentions, this piece is regrettably delayed and now remote from the articles in *Things Past*, issues 65, 66 and 67. The subject, Mount Evelyn Recreation ground and its structures, forming part of St Mark's Holiday Camp, had me peering at the photographs through a powerful magnifying glass. I am now fairly sure that the structure was a tank stand, due to its construction, but partly because of its location close to what appears to be a kitchen. The latter is identified from the type of chimneys with high 'shoulders', visible in a number of the photographs, possibly to contain wood-fired stoves.

Water tank stands were often built with nine or more large-section posts, due to the considerable weight of a tank full of water and the wind load on the structure at the height required to obtain the necessary water pressure. A tank of the diameter indicated in the photographs could hold about 9 tonnes of water for each metre of the tank's height.

The usual decking supporting the tank comprised sawn hardwood boards about 225mm thick by 100mm wide, spaced 10mm apart and laid 'on the flat'. They were covered with bituminous felt to impart some preservative effect to the timber and lessen external corrosion of the bottom of the tank. The decking was usually supported on joists of about 100-150mm in depth and about 50mm thick, spaced about 150-200mm apart (not 40cm as noted in *Things Past* 67).

The joists were in turn supported on double beams checked into the tops of the three rows of three posts. In the photographs it is not obvious, but the beams were often of the same



Close-up of the timber frame at the Recreation Camp. The consensus is 'tank stand'.

section as the posts. Careful scaling of the photographs, combined with guesswork, leads me to believe that the structure in the photographs complies with this design, although it appears that the angle from which the photographs were taken has caused a couple of the posts to be hidden by the closer ones. The bracing shown is typical, as is the row of 'fenders' about 600mm above the ground to protect the posts. All timbers would have received liberal coatings of preservative creosote, not so readily available now due to fears of its possible carcinogenic properties.

A further consideration was that water tank stands were often the site of an electrical earth stake, to provide earthing to the electrical wiring, as tanks were often in a damp area as a result of overflows and leakage. Whether electrical supply was available when the camp and its tank stand were erected is a subject for further conjecture.

Beware of the seemingly innocuous tank stand however. My own house has existed for about 100 years and the original electrical supply was apparently from glass-cased batteries, the remains of which I found soon after occupation. When mains power was eventually connected, the electrical wiring was apparently earthed to a small tank stand adjacent to the kitchen. This was demolished some time before I became the owner and with it went the earthing system, leaving about 50% of my lights and power outlets without earthing. Verily, let this be a warning to ye all! Have your wiring checked by a licensed electrician.

Now, back to the original tank stand. Given that the camp appears to have been used at some time by the military or other forces, it is possible that the tank stand may have been used for climbing and abseiling practice, although there are no handrails visible in the photographs. The attraction of such a high platform to army types in need of training would be considerable. When training in Hobart and Falls Creek for trips to Antarctica, we used such structures to test our ability for jumping from (apparently) secure platforms, relying only on very thin-looking climbing rope. This was felt to be good for your confidence ... and, in my case, sphincter muscles!

Ian James

A recent camp photo shows part of a similar structure: <http://www.camps.ymca.org.au/discover/mt-evelyn-recreation-camp/photos/mt-evelyn.html>

Green and Silver Social Club

Jean Edwards sent us a newspaper clipping found 'under the lino in our first house at North Ringwood' about the formation of the Green and Silver Social Club in Mt Evelyn. The page is undated but is probably from the late 1940s.

Some few weeks ago residents in the vicinity of Swansea Rd. discussed the idea of forming a social club which would provide amusement and entertainment throughout the year.

The idea caught on and a meeting followed and a strong committee was set up. Membership is open to all and include (sic) residents of Montrose, Mt. Evelyn and Lilydale.

The club held their first evening at the Do-Drop-In, Montrose, on Feb. 11. Attendance was near the 100 mark and members spent a very pleasant evening. Supper was provided by the ladies.

A variety of games were provided for the children and there was dancing for the younger people and card games for the grown-ups. During the evening musical items were given by Mr. and Mrs. Watson and Mr. Watson Jr.

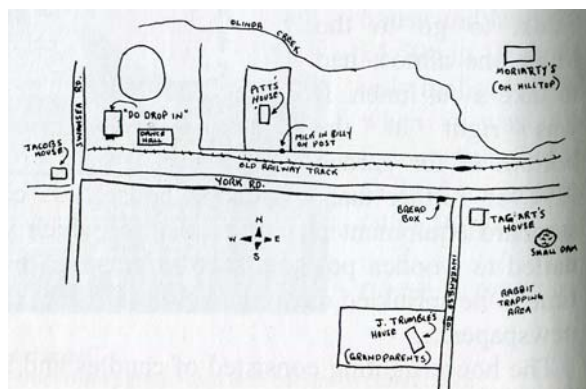
The club evidently planned to meet monthly, as the next evening was set for 11 March. Membership was 6^d per year, 2/- for a family.

The report does not mention that the club was started by passengers on the bus line run by Robert 'Pop' Adams, who also owned the Do Drop In. The bus livery was green and silver. It's hard to imagine now that people would find enough in common to start a club together just because they travelled on the same bus. Those were more sociable times.

House history query

We have had a query about the old house on York Road between the two nurseries. This area between Olinda Creek and York Road was selected by Francis Brown in 1876, then by Mary Brown. It was called 'Brown's Flat' in the early 1900s. The Field Naturalists found *Utricularia dichotoma* (Fairy aprons) growing in 'hundreds if not thousands' on Brown's Flat in 1907.

The house location seems to correspond with 'Pitt's' on Noel Kerr's sketch map. Claude Pitt and family were living there by about 1910 and had 'a large property with cows'. Noel's grandparents used to buy milk from them. Robert Adams bought seven acres adjacent to the Pitts' land and later the corner block where he built the Do Drop In.



Noel Kerr's sketch map of the York Road area, above, from *Tracks to Trails*. The old house seems to correspond to Pitt's on the map.

Set well back from the road, the old house looks as if it could date from the early 20th century. Does anyone know more about it? Some research was done 20-odd years ago but unfortunately the results were lost.

History of Morrisons

The history of Morrison House/ Morrisons, *Morrison House Changed a Community*, will be available from Joy Carrick's stall at the Mt Evelyn Chamber of Commerce Twilight Market Thursday 12 December 4pm till dark. Cost \$25. The book will also be available from Mt Evelyn Station House, Morrisons Reception, or from the author, Paula Herlihy. Phone 9736 2935, email herlihy@alphalink.com.au

Sri Lanka, from p.3

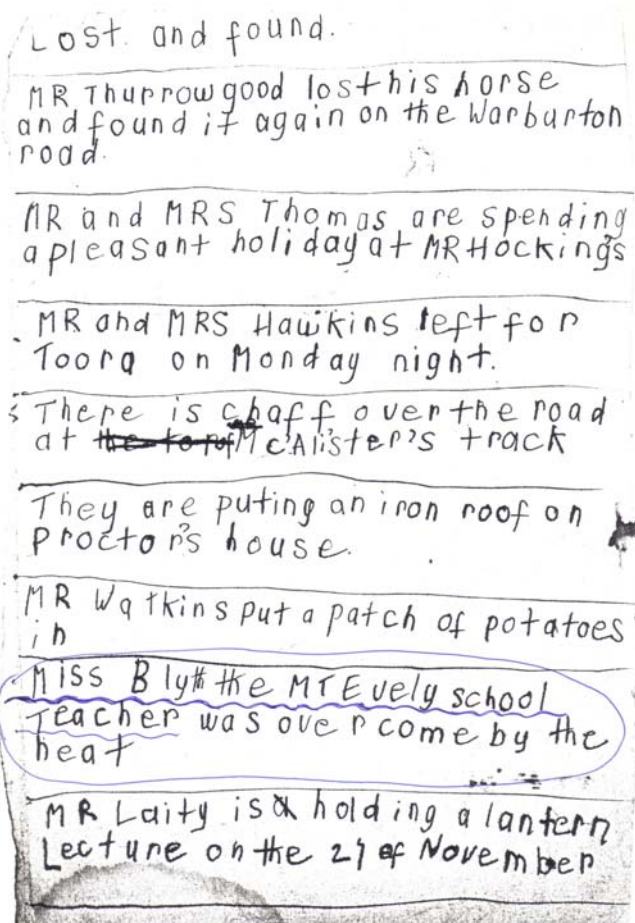
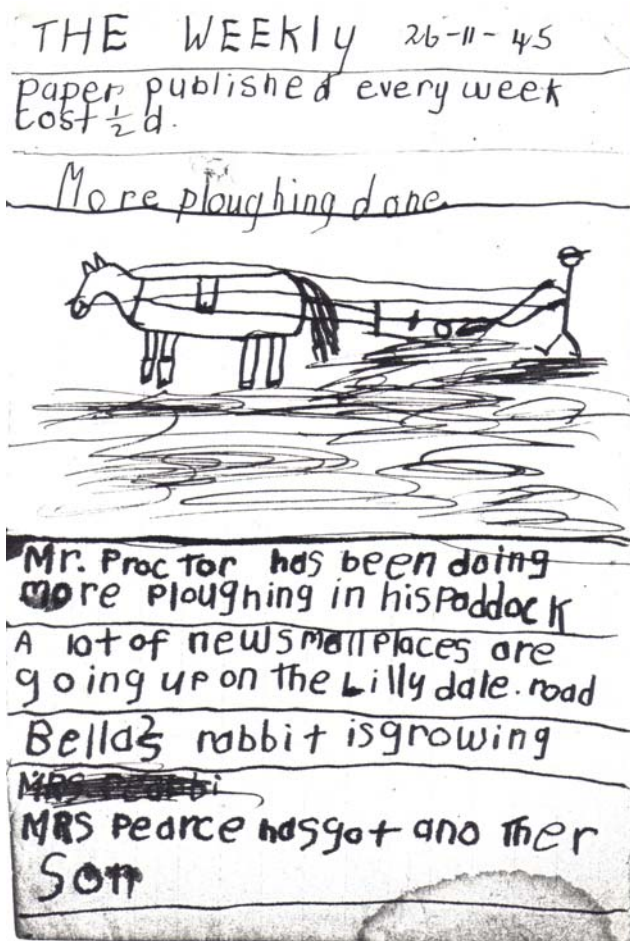
we would gain merit by rewarding the donor (who gained merit by donating!) I think they have decided to turn a blind eye to such distasteful 'sales'.

The practice of tipping is a major part of travel in Sri Lanka. Wages are low and tips allow a person to get ahead through 'their own efforts' of service to others. Locals are amazed if a visitor does not take the opportunity to offer a gift of money – it is an easy way to do a kindness and earn merit. A responsible traveller tips everyone and is admired for kindness, not for wealth. It took us a long while to appreciate the distinction. **Text and photos Paula Herlihy**

'Interwoven Globe'

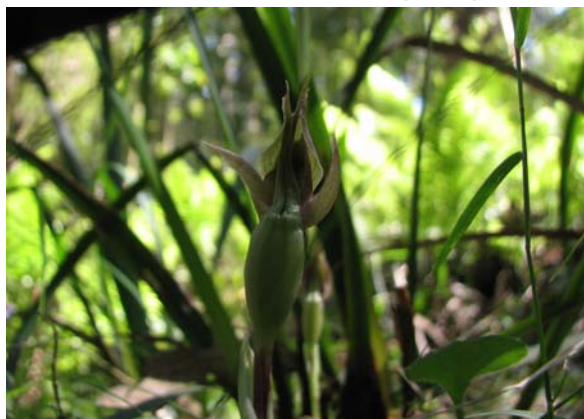
The New York Metropolitan Museum of Art may be out of our orbit, but for an interesting article on the history of trade as told through an exhibition of textiles, see *Interwoven Globe: The Worldwide Textile Trade, 1500-1800*: www.theguardian.com/artanddesign/2013/nov/30/interwoven-globe-global-trade-textile-new-york-art

The Weekly



Above, another issue of the Watkins children's newsletter, *The Weekly*, 16 November 1945 (evidently a hot week). From the Watkins family collection.

From Kev's rain gauge



Above, Common Bird Orchid *Chiloglottis valida* near Olinda Creek. This Spring has been a particularly good season for them. Photo Kevin Phillips, November 2013.

Rainfall for November 2013 for Mt Evelyn, McKillop, Melbourne and Melbourne average.*

Mt Ev	McK	Melb	Melb Av
82.3mm	124.75mm	54.6mm	60.4mm

* McKillop readings courtesy Jean Edwards. Melbourne figures Bureau of Meteorology: <http://www.bom.gov.au/climate/data/>

Kevin Phillips

Additions

Jean Edwards reminds us that D. Beryl Phillips' first name was 'Dorothy' and the Aboriginal communities where she worked were Maningrida and Elcho Island (*Things Past* 69). Beryl's Reconciliation Archive is housed at the Hawthorn campus of Swinburne University.

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