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## HUGHENDEN CEMETERY ARTS & SYMBOLISM SELF GUIDED TOUR

*Completed by Melissa Driscoll as a Flinders Shire Council and Arts Queensland (RADF) Project*

### 1. Plot no 1170 – Isabella Smith – S20 50 30.3 E144 10 24.1

Isabella Smith's life was cut short (07/08/1927) at 21 years of age from Bright's Disease (Kidney Disease). Her parents, James and Catherine Smith of "Renfrew Park" Station Hughenden, left this striking white marble headstone in her honour.

The headstone features a dove carrying an olive sprig. On Christian tombs, the dove bearing the olive branch stands for the triumphal obtainment of Christ's peace through martyrdom or virtue.

The dove is an important symbolic animal in Christianity representing the Holy Spirit. The white dove is referred to in the story of baptism of Christ... "And John bore record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him" (Bible, John 1:32).

In addition to the dove on top of Isabella's headstone, two lilies lie on either side. Lilies represent majesty, innocence, purity and resurrection, and are often associated with the Virgin Mary. Lilies are commonly seen on women's graves.

The inscription on this headstone is made on a scroll, a symbol of life and time. You will note that both ends are rolled up. This indicates a life that is unfolding like a scroll of uncertain length, with the past and future hidden.

Also, some porcelain wreaths can be found on top of this grave. These wreaths were commonly laid onto graves by mourners at grave side ceremonies before about 1940 in the absence of fresh flowers. These wreaths commonly feature doves (purity, love and Holy Spirit), birds (winged soul), angels (spirituality and guardians), hands (a relation or partnership), anchors (hope), lilies (purity and resurrection), crosses (the Christian symbol), daisies (innocence) and roses (love, wisdom, beauty).

Porcelain wreaths can be found on top of many of the graves throughout the Hughenden Cemetery.

### 2. Plot no. 910B – John Homer Jarratt – S20 50 30.2 E144 10 25.2

The Agnus Dei (Latin for "Lamb of God") which sits above John Homer Jarratt's grave is a symbol of purity and innocence. The lamb is the most common animal symbol found on a child's grave. John died on the 30/01/1920 at 15 months of age.

The lamb appears throughout the ages with great regularity in Christian art and because it is a symbol of Christ: "Behold the Lamb of God, which taketh away the sin of the world!" (Bible, John 1:29). The use of the lamb in religious art pre-dates Christianity and appears to have been used first by the Egyptians. The lamb represents Christ in his sacrificial role and personifies innocence, meekness, gentleness and humility.

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The lamb on this headstone also has a cross with crown of thorns on top. The crown of thorns is a symbol of Jesus' passion. The crown of thorns is sometimes combined with a cross to include His crucifixion.

### 3. Plot no 1024 – Claude Valentine Everingham – S20 50 30.4 E144 10 25.3

Claude Valentine Everingham, a 56 year old grazier from Glenmoan Station (died 14/02/1923 of endocarditis), is remembered by this elaborate headstone. It features a draped urn (which connotes death, often of an older person) with a flame from the top (the eternal spirit of man) and decorated with a garland (victory over death) of roses and forget-me-nots (remembrance).

The urn is the Greek symbol of mourning, the body as a vessel of the soul, originating as a repository for the ashes of the dead in ancient times. There are some other examples of urns used on headstones throughout the Hughenden Cemetery. Take the time to look out over the cemetery now and see if you can spot some, high on the top of headstones.

Claude's headstone also features a draped column (with drapery signifying sorrow or mourning). The half wreath of flowers on this headstone includes a rose (love, wisdom, beauty), dogwood rose (Christianity, divine sacrifice, triumph of eternal life, resurrection), and forget-me-nots (remembrance).

### 4. Plot no 1034 – Daniel Charles Morley – S20 50 30.7 E144 10 25.2

This four sided pointed column or obelisk (indicating the resurrection and eternal life in Christianity) is the memorial of Daniel Charles Morley (died 24/6/1923), a 72 year old dairy man who operated Brookfield Dairy in North Hughenden. In ancient Egypt the obelisk was the symbol of Ra, the sun god.

In addition to the obelisk, the headstone also features a scroll (a symbol of life and time) and a laurel (victory, success, triumph and special achievement).

The laurel wreath includes roses (love, wisdom, beauty), daisies (innocence), clover (Irish luck), and forget-me-nots (remembrance).

### 5. Plot no 1122 – Ida Maud Harrison – S20 50 30.9 E144 10 25.4

The weeping angel who stands upon the grave of Ida Maud Harrison (died 12/02/1926 at 5½ years of age) symbolises grief and mourning of an untimely death. Angels are symbols of spirituality and are said to be agents of God and guardians of the dead.

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6. Plot no 1645 – Jocelyn Farlow – S20 50 30.3 E144 10 25.9

Within the Hughenden Cemetery there are many examples where hearts have been used to symbolise love, with the style of heart and headstone changing with the trends of the time. This grave is a memorial for little Jocelyn Farlow who died at the age of 7 (03/02/1943) of pneumonia and gastro enteritis.

7. Plot no 1306 – Robert Luxmore Lethbridge – S20 50 27.3 E144 10 26.0

The grave of Robert Luxmore Lethbridge (died 05/02/1931 at 61 years) provides one of the best examples of the I.H.S. symbol in the Hughenden Cemetery. I.H.S. (does not mean In His Service) but is suggested to mean one of three sayings "In Hac Salus" (in this safety), "Iesus Hominum Salvator" (Jesus–Man–Savior, the saver of men) or "In Hoc Signo" (in this sign ye will conquer).

The lilies seen on either side of the symbol represent majesty, innocence, purity and resurrection however their use is peculiar in this case as they are more commonly found on women and children's graves.

8. Plot no. 654 – Sarah Frost – S20 50 27.6 E144 10 24.8

The elegant headstone of Sarah Frost (died 27/02/1908 at 46 years) is a daughter's tribute to her mother.

Laid around the top and sides of this headstone are oak leaves and acorns. The oak is a pagan symbol adopted by Christians to represent steadfastness and endurance, especially in the face of persecution. The oak was one of the trees traditionally believed to have provided wood for the cross. Oak leaves are also suggested to symbolise bravery. On their own, acorns are said to symbolise a baby or young child, but placed together with oak leaves, they represent maturity – a "ripe old age".

The small flowers dotted around the inscription are forget-me-nots symbolising remembrance.

If the two flowers that grace the top of this headstone are indeed hibiscus, this flower represents delicate beauty.

A heartfelt poem adds feeling to this memorial.

9. Plot no. 432 – Elsie May Morgan – S20 50 27.6 E144 10 24.6

The headstone of Elsie May Morgan (died 27/08/1899 at 14 years) features a hand, pointing upwards into the sky. This symbol is the reward of the righteous and a confirmation of life after death. It signifies the heavenly reward of ascension to heaven.

In addition to the hand, a Shamrock or clover sits on top of the headstone. In Christianity, the equilateral triangle is the symbol of the Trinity, but the trefoil or clover is also seen as a geometric shape representing the Holy Trinity. The clover, or Shamrock, is also common on graves of people who originated from Ireland, or as a symbol of good luck.

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St. Patrick, who used it to explain to disbelievers how God is One God in three Persons, would hold up a Shamrock and challenge his hearers: "Is it one leaf or three?" "It is both one leaf and three," they would inevitably reply. "And so it is with God," he would conclude.

A lovely poem has been inscribed on Elsie May's headstone.

#### 10. Plot no. 756 – Samuel Shardlow – S20 50 27.9 E144 10 24.9

Samuel Shardlow's (died 20/05/1913 at 50 years) headstone features much of the common symbolism of the time. Hands symbolising leaving, and ivy symbolising memory, immortality, friendship, fidelity, faithfulness, undying affection and eternal life can both be seen. The headstone itself is crafted in an anthropomorphic shape (resembling a human form), with head and shoulders.

In addition, the Masonic symbol of the compass and drafting square (standing for faith and reason) has been included. Freemasonry uses images of stonemasons' tools and implements, against the allegorical backdrop of the building of King Solomon's Temple, to convey what has been described by both Masons and critics as "a system of morality veiled in allegory and illustrated by symbols".

Samuel Shardlow was the Mayor of Hughenden in 1911 and 1912.

#### 11. Plot no. 960A – Isabel Louise Philips – S20 50 28.1 E144 10 25.2

This grave honours the memory of Isabel Louise Philips (died 27/11/1918 from tuberculosis at the age of 39 years). Her prominent headstone features drapery (the cloth draped over the top of the column), a symbol of mourning. Sadly her beloved husband Joseph who erected this significant monument is buried along side (on the left, plot 953B), his death the result of suicide just over two years after Isabel's death.

Isabel's headstone also features the symbol I.H.S.

Also note the half wreath of flowers on the stone. The rose in full bloom signifies that the deceased died in the prime of her life. The flowers also include dogwood roses (Christianity, divine sacrifice, triumph of eternal life, resurrection), forget-me-nots (remembrance) and daisies (innocence).

The angel which has since fallen from the top of the column signifies an agent of god, guiding the deceased to heaven.

#### 12. Plot no. 823 – Ann Patterson – S20 50 29.3 E144 10 24.9

The memorial of Ann Patterson features a dove, a symbol of the Holy Spirit. The symbolic reference is taken from the story of Jesus' baptism, where the Spirit descended on him in the form of a dove.

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The dove holds a large floral wreath. The wreath includes roses (love, wisdom, beauty), dogwood roses (Christianity, divine sacrifice, triumph of eternal life, resurrection), forget-me-nots (remembrance) and daisies (innocence).

The elaborate fencing around this grave also features flowers, possibly violets, which symbolise faithfulness.

### 13. Plot no. 496 – Violet Hammond and Christina Rutherburg – S20 50 29.1 E144 10 24.5

This plot combines two graves, Violet Hammond (died 25/03/1918 at 24 years) and Christina Rutherburg (died 20/11/1900 at 82 years).

Violet's headstone features clasped hands. In this case, it is a women's left hand (with frilly cuff) clasped inside a man's right hand. This could be the depiction of a man holding a woman's hand and indicate marriage or a close bond between individuals, unity and affection even after death. Clasped hands are also symbolic of a farewell or last good-bye.

With the cuffs distinguishing a man or woman's hand (women would have a frilly cuff.) The person who died first holds the other's hand, guiding the spouse to heaven.

This headstone also includes ivy, symbolising memory, immortality, friendship, fidelity, faithfulness, undying affection and eternal life.

The headstone of Christina Rutherburg beside features a cross which combines many forms: Celtic (with the circle around the cross parts symbolising eternity); botonée (with its trefoil ends representing the Holy Trinity); and Calvary (with three steps leading up to cross representing the hill of Calvary or, more often, faith, hope and love).

### 14. Plot no. 79 – George Monize – S20 50 29.0 E144 10 24.0

A tall pointed column or obelisk indicates the noble life of carrier George Monize (died 04/09/1890 at 46 years), symbolising resurrection and eternal life.

In addition to the obelisk, a laurel wreath is also featured which indicates victory, success, triumph and special achievement.

The scroll upon which the inscription is made is also symbolic. A scroll is a symbol of life and time and if featured with both ends rolled up it indicates a life that is unfolding like a scroll of uncertain length with the past and future hidden. A scroll can also suggest honour and commemoration.

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15. Plot no. 345 – Rev. Alfred Edwards – S20 50 27.5 E144 10 23.9

The simple headstone of Rev. Alfred Edwards (died 12/02/1898 at 45 years) features a Calvary cross. The three steps leading up to this Latin cross represents the hill of Calvary or, more often, faith, hope and love. In the Bible (1Cor. 13:13) “and now these three remain: faith, hope and love. But the greatest of these is love. (NIV)”

You will note that along with being recognised as the Parish Priest of Hughenden (1895 to 1898), Rev. Edwards is also credited as a canon of St. James Cathedral (1886 to 1898). A canon (from the Latin *canonicus*, itself derived from the Greek *κωνωνικός* 'relating to a rule') is a Priest who is a member of certain bodies of the Christian clergy subject to an ecclesiastical rule (canon). A canon is a member of the chapter of Priests, headed by a Dean, which is responsible for administering a cathedral or certain other churches that are styled collegiate churches.

Since the late 1800s St James' Cathedral (Townsville) has ministered to a diocese that at times has spread from the Torres Strait to Sarina and to the Queensland–Northern Territory border. In documentation about the history of the Cathedral, Alfred Edwards was described as unworldly [spiritual], humble, sympathetic, devoted, fearless and intensely reverent and his death in 1898 at the age of 45 was received with a “remarkable outburst of grief throughout the whole of the North”.

16. Plot no. 93 – Rev. Henry Mouton – S20 50 27.5 E144 10 23.6

Similar to the Celtic cross, the ionic cross featured at the top of Rev. Henry Mouton's headstone has ends that flair outward. The ionic cross signifies everlasting salvation, love and glory. The circle around the crosspiece symbolises eternity. This is the form of the cross taken by St. Columba to the island of Iona in the sixth century.

In addition to the ionic cross, Rev. Mouton's headstone also shows a triangular shape, representing truth, equality and the Holy Trinity.

Reverend Mouton, who died on the 10/08/1890 at 32 years, was the first resident Pastor of Hughenden and established Hughenden's first Roman Catholic Church in 1885.

17. Plot no 1141 – Cecil John Hutson – S20 50 27.0 E144 10 23.6

The headstone of Cecil John Hutson (died 01/06/1926 at 24 years of age) from Burrell Downs, Julia Creek shows many examples of symbolism. The Celtic fleurée (or ionic) cross atop the grave symbolises Christianity, everlasting salvation, love and glory with the circle around the cross piece symbolising eternity.

Laid on the cross is a passion flower (belief and faith), which shows the elements of passion of Christ: the lacy crown, the crown of thorns; the five stamens, the five wounds; the 10 petals, the 10 faithful Apostles (less St. Peter the denier and Judas Iscariot the betrayer).

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His headstone also features a draped column (with drapery signifying sorrow or mourning).

The half wreath of flowers on this headstone includes a rose in full bloom indicating the deceased died in the prime of their life (normally the early to mid twenties).

Amongst other flowers: dogwood rose (Christianity, divine sacrifice, triumph of eternal life, resurrection); and forget-me-nots (remembrance).

### 18. Plot no 233 – Margaret and Bernard Gillespie – S20 50 27.5 E144 10 23.2

The dominant and elaborate headstone of the Gillespie's, Bernard (died 28/04/1899 at 39 years) and Margaret (died 4/6/1919 at 63 years), includes many elements of symbolism.

At the very top of this headstone is a crucifix, a cross with corpus, a symbol used by the Catholic Church and Eastern Orthodoxy in contrast with some Protestant denominations (with the term Protestant more recently used to signify people who believe in Christ who worship outside the Roman Catholic or Orthodox churches), which more commonly use only a bare Cross.

Four letters (I.N.R.I) can be seen at the top of the cross on the Gillespie's headstone. The Bible says (John 19.19) that Pontius Pilate placed a sign above Jesus on the cross which read "Jesus of Nazareth, King of the Jews." It was written in Hebrew, Greek and Latin. The letters "I.N.R.I" are the first letters of the Latin words, "Jesus, Nazareth, King, Jews".

Laid around the top of the arch that makes up this headstone are oak leaves and acorns. Oak leaves are suggested to symbolise bravery. On their own, acorns are said to symbolise a baby or young child, but placed together with oak leaves, they represent maturity – a "ripe old age". It is worth noting that in the early 1900s, 50 would have been considered old.

At the very centre of this headstone the I.H.S symbol is featured inside a circle (of eternity).

If you stand back from the headstone to admire its grandness you will see that the two columns at either side support an arch. Some texts suggest that an arch represents victory in life or death, others say that it stands for rejoining with the partner in Heaven. The latter would be appropriate for Margaret and Bernard Gillespie.

If you look at the fencing which surrounds this grave, the finials on top of every second picket show a cross with crosslets, representing the spreading of the gospel to the four corners of the earth.

The Gillespies' were long-time hotel owners in Hughenden, owning both the Shamrock and Grand Hotel at some time. They also owned the Pharmacy which was located beside the Shamrock Hotel.

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19. Plot no. 608 – Ellen Martin – S20 50 27.7 E144 10 22.9

The headstone of Ellen Martin (died 13/09/1905 at 23 years) features a cross and a decorative I.H.S symbol.

While visiting this grave it is worth noting the finials on the fence surrounding the grave. The cross patée (symbolising light) and cross botonée (with its trefoil ends representing the Holy Trinity) have been used alternatively.

20. Plot no 1011 – Henry Cooper Anderson – S20 50 28.3 E144 10 22.3

The grave of Henry Cooper Anderson (died 06/11/1922 at 21 years of chronic nephritis) features a female hand with finger pointing down clasping a half wreath of flowers.

A hand pointing down represents mortality or sudden death.

The flowers include roses in full bloom (love, wisdom, beauty) and forget-me-nots (remembrance). A rose in full bloom indicates the deceased died in the prime of their life (normally the early to mid twenties).

21. Plot no 1072 – Rhoda Margaret Playfoot – S20 50 28.7 E144 10 22.1

The grave of Rhoda Margaret Playfoot (died 08/08/1924) features a child holding flowers in her dress. A child on a headstone represents the untimely death of the innocent which is appropriate since Rhoda was only 22 years old when she died of diabetes.

The roses and forget-me-nots the child holds in her dress symbolise love, beauty, wisdom and remembrance.

It is worth reading the lovely inscription on the headstone.

22. Plot no 1111 – Nano Lillian Rollston – S20 50 29.1 E144 10 22.3

The grave of Nano Lillian Rollston (died 08/11/1925 at 33 years of age) features an urn (the Greek symbol of mourning) at the top.

Also a crown on a cross can be seen towards the top of the column. This depiction symbolises sovereignty of the Lord and the reward of the faithful in the life after death to those who believe in the crucified Savior.

"Be thou faithful unto death and I will give thee the Crown of Life", Rev. 2:10.

Ivy is also featured, symbolising memory, immortality, friendship, fidelity, faithfulness, undying affection and eternal life.

This grave also features a striking and unique filigree fence.

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Some good examples of well preserved porcelain wreaths have been laid on this grave.

23. [Plot no. 550 – Mary Hayes – S20 50 29.9 E144 10 22.9](#)

The headstone of Mary Hayes (died 12/03/1903 at 42 years) features a very large Celtic (Irish) cross, a symbol that combines a cross with a ring surrounding the intersection. The circle around the crosspiece symbolises eternity.

Its origin can be traced to the Celtic cultures of the British Isles. There is a legend of how St. Patrick, when preaching to some soon to be converted heathens, was shown a sacred standing stone that was marked with a circle that was symbolic of the moon goddess. Patrick made the mark of a Latin cross through the circle and blessed the stone making the first Celtic cross.

The Celtic cross is one of the most ancient cruciforms.

This headstone has been lovingly restored by Mary Hayes' family.

There are many other examples of Celtic crosses throughout the Hughenden Cemetery. Take a look across cemetery now. Can you spot any?

24. [Plot no 1058 – Cornelius Coates – S20 50 30.7 E144 10 22.6](#)

Cornelius Coates was a licensed victualler who operated Hughenden's Australian Hotel. He was 61 years of age when he died (08/02/1936) of chronic nephritis and cardiac failure. His headstone shows an open book with double page spread, which symbolises faith.

There are many examples of both open and closed books throughout the Hughenden Cemetery.

### Other

While you walk around the older parts of the Hughenden Cemetery you might have noticed some large shells placed on the top of graves. Shells symbolise a pilgrimage to a sacred place and it was common that visitors placed shells on graves, in a similar way that flowers are placed on graves today.

Take a walk throughout other parts of the Hughenden Cemetery. In more modern times, tastes, trends and styles have changed quite dramatically. Symbolism on headstones since the 1980s more closely represents individuals' passions and personalities. This can also be seen in the ornaments left by visitors. You will commonly see flowers, horses, horse shoes, sheep, cattle, fish, dogs, cats, birds, sportspeople and photos of the deceased themselves. And particular to the Hughenden Cemetery you will also see kangaroos, pigs, shearers and trains.

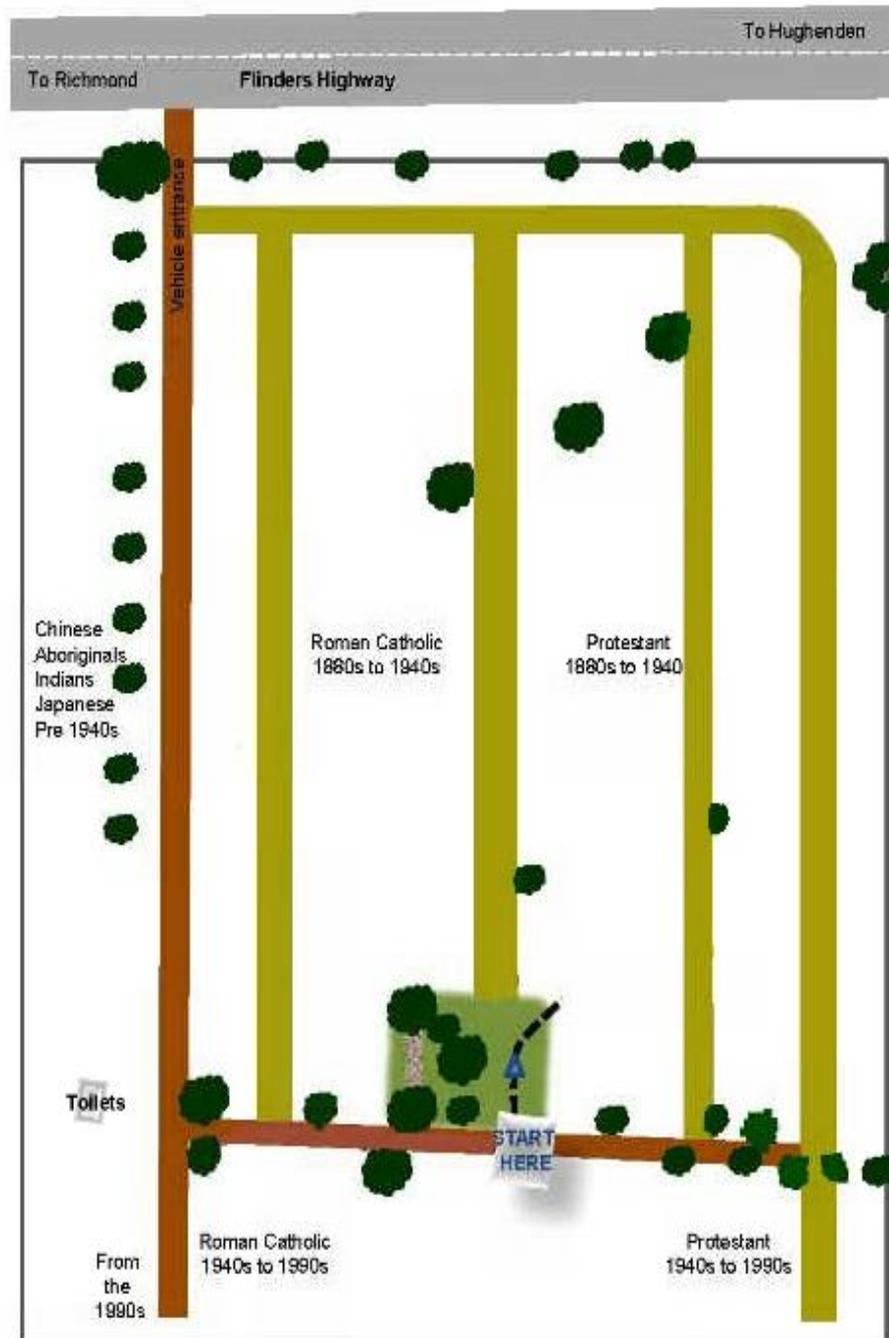
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On more modern graves, traditional symbols have still been used, especially in the 1950s to 1970s and still to this day. You can find crosses (Christianity), hearts (love and devotion), hands (a relation or partnership), ivy (memory, immortality, friendship, fidelity, faithfulness, undying affection and eternal life), roses (love, wisdom, beauty), lilies (majesty, innocence, purity and resurrection), shamrocks (Holy Trinity), doves (purity, love and Holy Spirit), butterflies (resurrection), angels (spirituality and guardians), books and bibles (faith), cherubs (angelic; the graves of children, divine wisdom or justice), scrolls (life and time) and many other symbols of Christianity.

**The Regional Arts Development Fund is a Queensland Government and Flinders Shire Council partnership to support local arts and culture.**

# Hughenden Cemetery

## Arts & Symbolism Self Guided Tour Map



Caution: Please be very careful when you take the cemetery tour.  
Some of the headstones are fragile so please do not touch or climb on them.  
Also, be careful where you walk.