

The

Barbadoes Street

Cemetery

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THE BARBADOES STREET CEMETERY

PREFACE

Take a trip on a tourist bus almost anywhere in the world and you can be assured that one thing you will be shown is the local cemetery. At this stage the tour guide usually says, "Ladies and Gentlemen we are now passing the dead centre of the town." The passengers laugh politely; it's an old chestnut and they have heard it many times before. In all probability tourists to Christchurch receive a similar introduction to the Barbadoes Street Cemetery, the oldest burial ground in Christchurch.

The peace and tranquillity which surrounds the cemetery today belies the fact that this locality was once the hub of the fledgling town of Christchurch. Within a small radius were the port, market and nursery garden and industries. In fact, until the roads were constructed, this locality was more sought after than the land in Cathedral Square and ~~the~~ High Street.

Canterbury, the last of the major colonial settlements in New Zealand, was an attempt to transplant an entire English community in the antipodes. The settlers, who began arriving in December 1850, were mainly members of the Church of England. This background was to influence life in the colony and also the layout of its first cemetery.

This book traces the establishment of the colony, the laying out of the Cemetery, divided into its uneven religious sections the, often quaint, rules governing the burials* and the eventual need to close the cemetery. The lives of some of the notable people who are buried in the Cemetery have been included. These illustrate some of the harsh conditions under which they lived and their contribution to the growing town and province.

* which sometimes led to bizarre happenings

Details of the funeral processions and services are included to show the differences in attitude between the people of today and those of last century when it comes to the matter of dealing with death.

The last section looks at the improvements which have been planned in the Cemetery and the opposition which has been raised to these plans over the years.

It is hoped that the reader will find this book helps in the understanding of the history of ~~Christchurch~~ early Christchurch and will realise what an asset we have in the Barbadoes Street Cemetery. It is also hoped that plans to improve the Cemetery will result in a valuable inner-city passive open space, whilst still preserving the historical value and last resting place of the many people who worked so hard in the early development of Christchurch.

ESTABLISHING THE CANTERBURY SETTLEMENT

When Captain Joseph Thomas arrived at Lyttelton at Christmas 1848, with surveyors Torlesse, Jollie, Cass and staff, aboard the "Fly", he had exactly two years in which to lay out the town of the Canterbury settlement. The Canterbury Association had given Thomas clear instructions about the form which the settlement should take. The Association wanted one million acres, of which 300,000 must be available for cultivation, served, if possible, by a deep water harbour.

The capital, to be named Christchurch after Godley's college at Oxford, was to consist of one thousand acres, including ample reserves for public purposes, parks, public buildings and a market place.

Thomas's first proposal was to establish Christchurch at the head of Lyttelton Harbour, near the present settlement of Teddington. By reclaiming all the mudflats beyond Quail Island he could provide the necessary thousand acres. He sited his deep-water port at Rapaki, with access to the plains along the alignment of the present Rapaki Track. He realized that the farming community on the plains would need a service town for their day-to-day needs. At the site where Christchurch now stands he planned a small market town to be known as Stratford.

Several factors combined to make Thomas change his mind and site his capital town on the plains instead. Firstly, the Teddington site was not ideal to allow for future development. Secondly, the ~~cost~~ high cost of reclaiming part of the harbour could not be justified when an abundance of flat land lay across the hills. In addition, the Maoris, who had been agreeable to sell land to the Canterbury Association, were understandably reluctant to part with the land at Rapaki where they had their settlement.

As a consequence, the site of the port was shifted further down the harbour to its present site at Lyttelton. The road to the plains was commenced along an alignment suggested by F.J.Evans, master of the survey ship H.M.S.Acheron. The road crossed the hills on a pass that now bears Evans' name. The Acheron was busy at the time surveying the New Zealand coast for the Admiralty. There was great cooperation between Thomas and the crew of the Acheron, whose commander, John Lort Stokes, declared that Thomas's maps were "superior to any others I have seen in the Southern Hemisphere."

By transferring the chief town to the plains, Thomas was very conscious of the transport problem this would create. In fact, of all the problems to be experienced by the early settlers, the cartage of goods from Lyttelton to Christchurch was to be the most serious.

Confronted by a swampy wasteland, interlaced with small streams, ~~the~~ Thomas faced a dilemma as to the exact location of the town. Over the years there has been much criticism of the siting of Christchurch. In choosing this location, however, Thomas took many factors into account, not the least of which was transport. Faced with no early prospect of roads across the swampy ground he turned to the only means of transport available at that time: the river. He noted that the Deans brothers had been successful in navigating the river and landing their goods at "The Bricks", near the present Barbadoes Street bridge, and he sited his town centre close to this point. Had he sited the town several miles to the west on higher and drier ground, there would have been no immediate prospect of providing transport to it. (1.)

Work went on apace and by September 1849 Thomas was able to report that:

"We now have over 110 men on surveys, roads and buildings. Lyttelton resembles a country village

(1) for a comprehensive description of river traffic in early Christchurch see "The Tidal Travellers", volume 6 of the "On the Move" series.

in England, such is its decency, its order, its regularity and sobriety. The town is surveyed, and we have got the trigonometrical stations fixed and extending over 30,000 acres. By Christmas we hope to complete the trigonometrical surveys of half a million acres, and the surveys and maps of Christchurch and the town at the mouth of the Avon." (Sumner)

Unfortunately insufficient funds were allocated to a road linking Lyttelton and Sumner and work on this project ground to a halt long before it was completed. In fact it was 1857 before the completion of the road and, in the meantime the settlers only means of reaching Christchurch was by a steep Bridle Path. All their possessions had to be transported by small boats from Lyttelton, across the dangerous bar at Sumner and up the Avon River.

The town of Christchurch was laid out on a "grid-iron" pattern, with streets on a north/south and east/west alignment. The "grid-iron" was complicated by the Avon River and its riverside terraces, which meandered close to the City centre, and the diagonal roads leading to the Ferry and the areas of bush in the Papanui district.

Within the area bounded by Salisbury Street, Barbadoes Street, St. Asaph Street and Rolleston Avenue, ^{an area of 500 acres,} the land was divided into quarter-acre "Town Sections". Between these roads and the wide avenues, Bealey, Fitzgerald, Moorhouse and Deans, a large reserve, ^{comprising 400 acres} a forerunner of the "green belt" was created. Beyond the avenues lay the "Rural Sections" or farmland. The Town Reserve contained several areas set aside for specific purposes including a botanical garden, a government domain and three ~~cemeteries~~ cemeteries, cattle market and abattoir.

The allocation of land to the cemeteries reflected the composition of the early Canterbury settlers, who were mainly of the members of the Church of England. An area of 22½ acres was set aside for the Church of England, (Reserve 20). By contrast, the Church of Rome cemeteries for the Church of Rome (Reserve 42) and for the Dissenters (Reserve 43) were one acre each.

THE SETTLERS

"The new Canterbury was to be a reproduction as possible of the old English county with its Cathedral city, its University, its Bishop, its Parishes, its endowed clergy, its ancient aristocracy, its yeoman farmers, its few necessary tradesmen, its sturdy and loyal labourers ..."

The idea of an exclusive Church of England settlement in New Zealand was inspired largely by the enthusiasm and energy of one man, Edward Gibbon Wakefield (1796 - 1862). Wakefield had been instrumental in founding the New Zealand Company whose purpose was to found colonies in New Zealand which had been adopted as part of the British Empire. The active colonisation had begun in 1829

with colonies being established at Wellington, Nelson, Wanganui and New Plymouth. In 1843, chiefly at Wakefield's instigation, the New Zealand Company decided to found two further colonies in New Zealand. These were a Presbyterian settlement in Otago and a Church of England settlement in Canterbury.

It was an opportunity that for some people in England was in the doldrums economically, and for many it was a case of emigration. However, Wakefield's scheme was not just emigration, "It was organised colonisation - whole slices of an English community taken in comfort across the seas. It was emigration raised to saloon-cabin standards, and having the patronage and support of the gentry of England". (ii) The essence of the scheme was the appeal to the better classes of English people: and to secure their response, he promised comfortable ships to take them to their new homes, and the amenities of cultured life when they got there. There were to be adequate funds for churches, schools, ministers and teachers; and roads and other public services would be provided in advance. To finance all these essentials a "sufficient price" was to be charged for the land.

Although Wakefield had conceived the idea of an exclusive Church of England settlement in New Zealand as early as 1843 it was not until he met John Robert Godley (1814 - 1861) in 1847 that it was possible to develop it. Godley, a man with similar ideas on colonisation became, under Wakefield, the founder of Canterbury. He was the son of an Irish landowner, an Oxford graduate, an ardent Churchman and a magistrate in Ireland. Godley approved the idea that "none but persons of good character, as well as members of the Church of England shall form part of the population, at least in its first stage; so that the settlement may begin its existence in a healthy moral atmosphere (iii). The scheme which Wakefield and Godley hammered out, and described by Wakefield in his "Art of Colonisation", involved the purchase of land from the New Zealand Company, and the formation of a new association of "bishops and clergymen, peers, members of Parliament, and intending colonists of the high classes to launch and establish a colony in New Zealand". Wakefield worked behind the scenes while Godley was the public organiser.

"We intend to form a settlement to be composed entirely of members of the Church of England, and to be governed by the laws of the Church of England, and to be subject to her discipline and ordinances ..."

The main principle introduced in Wakefield's 'Art of Colonisation' was that a fixed portion of the price of land should be set aside for educational and religious purposes, and another fixed portion was to be employed in opening up the country and securing good internal communications. The original intention was that the Canterbury Association should purchase at 10/- an acre from the New Zealand Company, an area of 1,000,000 acres, later increased to 2,400,000, and then to 3,000,000 acres. Every purchaser of rural allotments of 50 acres and upwards in the settlement would pay, in addition, £2.10s per acre into the Canterbury Association's Fund. Of this sum, £1 per acre was to go to the Religious and Educational Fund, £1 to the Immigration Fund, and 10s. to a Miscellaneous Fund. It was presumed that the sums thus raised would not only ensure the material prosperity of the young colony but also the high price of land would prevent undue dispersion of settlement and, by discouraging men of small means from becoming landowners too soon, would ensure an adequate supply of farm labour. The Association thus offered to intending colonists the special advantages in religious and intellectual training from which settlers in an uncivilised country are usually debarred.

Although Wakefield's hoped for vision of a cross-section of English society, headed by bishops and gentry, and shading off to artisans and labourers, never really eventuated, Canterbury attracted a disproportionate share of talented and educated men - not wealthy, yet with enough money to buy land, build homes, and pay wages. These men were to provide a leadership in provincial and national affairs, and which allowed Canterbury to progress more quickly than any other colony.

In his farewell speech on leaving Canterbury, Gellibrand admitted that "I often smile when I think of the ideal Canterbury on which our imagination dreamed, yet I see nothing in the dream to regret or be ashamed of, and I am quite sure that without the enthusiasm, the poetry, the unreality, if you will, with which our scheme was overlaid, it would never have been accomplished. Besides, I am not at all sure that the reality though less showy is not in many respects sounder and better than the dream."

The Canterbury Pilgrims sailed from Plymouth on September 7th 1850. In 3 days they were in Lyttelton, where the first four ships, the "Charlotte Jane" with 154 passengers and the "Randolph" with 210 passengers arrived in Lyttelton Harbour on December 16 1850, the "Sir George Seymour" with 227 passengers the following day. "It was an historical arrival, with the usual mixture of delight and disappointment for those who had come safely to the end of their voyage". (i) "When we entered", wrote one of the passengers, "and sailed, as it were, into the bosom of the encircling hills, who was there who did not feel at the time that he could have gone through the fatigues of the whole voyage, if it were only to enjoy the keen and pure gratification, and the lifelong memories of those few last days". The "Cressy" with 155 passengers did not arrive until December 27, 1850, having been delayed by bad weather.

Immediately after the Pilgrim's arrival, and temporary accommodation had been established at Lyttelton, the settlers went to see the site of the future capital. At this time it must be remembered that Lyttelton was the only township in the new colony. When Warren Adams visited the settlement in 1851-52, he was surprised at the appearance of Lyttelton with its "wide streets, neat houses, shops, stores, hotels, coffee rooms, immigration barracks, a neat seawall, and an excellent and convenient jetty with vessels discharging their cargoes upon it."

(i) NEW ZEALAND HERITAGE: VOL. 2 p 536

But his first view of Christchurch, or rather of its site, was of a very different aspect. The mountains, which were completely hidden by thick rain; and the dreary swampy plain, which formed the foreground beneath our feet, might extend for aught we could see, over the whole of the bay. The few small wooden houses, which met our view, increased rather than diminished the desolate appearance of the landscape." (iii)

THE ARRIVAL OF THE SETTLERS

To gain a first hand account of the feelings of one of the settlers to arrive at Lyttelton, we turn to the diary of Mary Ann Bishop, who arrived on the "Charlotte Jane", ^{after "a good passage of 98 days"} ~~On August 21st~~ On December 8, 1858 she married Edward Knapman and when she died, on August 21, 1877, at the age of 66, she was buried in the Church of England Cemetery.

In ^{she gives} extracts from her diary ~~giving~~ an account of her arrival, impressions of the new colony and descriptions of life and hardships of the times, ~~as follows~~

17 December 1850

"Sunday a beautiful day; We were off Akaroa Bay about four o'clock p.m. We had to tack about all day the wind being contrary. The mountains are high and have a brown appearance. Several coves were seen and many birds ..."

16 December 1850

"A most glorious day. We are now within sight of the mountains and the people in the greatest state of excitement. We have passed Banks Peninsula and going down or up whichever it may be called the bay which leads to Port Lyttelton. We have high hills on both sides of us; round them a little wooden hut may be seen; seaward floating about, birds flying, everyone talking but myself ... We cast anchor at 10 o'clock a.m. and now can I describe it, the vessel trembling; all staring about. At 4 o'clock p.m. the 'Randolph' arrived. There was great cheering, our good Capn. not a little pleased at reaching the haven first."

(seaweed?)

17 December 1850

The 'Sir George Seymour' is come in and where they are all to be put no one knows. There is not the accommodation for the first arrivals as the Association made out. The Governor has promised to arrange everything as quickly as possible, but many are disappointed; in fact it is deceiving the public. The boys are to have a room over Augustus's store and Charles and family the other; we are to be in Susan's parlour, but here we are and must make the best of it.

We have a Customhouse officer on board! Thus taxes have begun.

- the plain that is to be Canterbury is over the mountains to our right going up to Lyttelton about a mile in descent and can be made a good place in years to come. I still say to all, pause before you emigrate. It is a serious undertaking, only fit for men to contend with and men when a living can be had in England be contented; if you could hear the remarks of disapprobation already expressed, you would be thankful to be where you are. Mr. Godley has been remaining at Wellington seven months, doing nothing in consequence of which the works have been stopped here. They will be again begun now; the road is not finished, so that our heavy goods must go round by water up the river. Some of the gentlemen are gone to the plain to build mud huts to live in until they can have land; there is not room in the barracks. I have just had a lettuce leaf with my tea. I must tell you of a few of the impositions; we are close to the shore, but the boatmen charge 2/- and 3/- each person - each way. Milk which is in reality 4d per quart, one shilling. Flour yesterday morning, 12/- a sack, is now upwards of £1; and butter 1/4 per pound; eggs 2/- a dozen.

18 December 1850

"A most lovely day; very warm. We have been busy packing up. A petition is going to be sent to Governor Grey asking permission for all to choose their land before two months are passed; for it is a great waste of time, particularly as the Association have not made places for ^{us} ~~us~~ to go to. Another thing - it was promised we might stay on board 28 days after our arrival; but here we are expected to leave the vessel as soon as possible ... The emigrants are sent on shore to make hast in building houses at the rate of 7/- per day with their food ..."

19 December 1850

"Early this morn we were awoke, it being calm it was a good opportunity for us to come on shore ... There are several wells, a good Jetty with crane; carts and horses are wanted and how we are to get our things over the mountains I cannot think. So many vessels coming in at once prevents the people from being accommodated. Houses are being built as quickly as possible ... One poor man fell down a ~~coffe~~ ^{corpse} going over the mountains; he, wife and eight children came by the 'Randolph'. A subscription is to be raised for them. Another man is most seriously hurt by the blasting of the rock."

20 December 1850

"... Today the Capn., Mr. Ward, the Honble S. Wortley called on us besides others; society will be here as in England, and in appearance we must keep our position in life. I am very glad of this, for this is one thing I had an objection to; Susan has a servant, and we shall have one also, for the heat is so great that it would be impossible for us to do hard work in a climate like this.

21 December 1850

"Very hot and fine; wind gone down. We are as you may suppose in a muddle, our things are coming on shore on Monday. It is really strange to see how little huts, canvas cots and small wooden houses spring up; today five are built; people glad of any small place to lay their heads in; eight families have been stowed into one small room."

25 December 1850

"Christmas Day; a lovely day but windy. (while at church, her thoughts were for her family and friends in England with whom she had spent the previous Christmas.) she continues:

Many here are in trouble too, for Mr. Godley has been on board the vessels and stopped the provisions, telling all that they are to pay each 3/- each day and their servants 2/6 for every day they remain on board. He has done this in the name of the Association; shams on them all in England; they said we were to remain on board 28 days after our arrival, to give us time to seek for shelter; no, they get us out and send you adrift. What matters as long as they have your money? In going to Summer (unless you go over the stupendous hills) you are obliged to go round by water. In doing so there is a bar which when rough and at all times is dangerous. Mr. Barker has tried to get his goods round in a boat and after an absence of three days all came back. Charles and the two Mr. Fishers went; they were obliged to jump into the water to save their lives, besides injuring the goods they took with them; others have tried and cannot succeed. This dangerous spot has been known for years and yet the Association have not continued with the road, there it is begun and how we are all to get our goods over these mountains we cannot imagine. There is one cart and horse to let in this place at 10/- per day. Had the road been made, part of our difficulty might have been avoided; but I always said "divide by two what you hear of Canterbury"; people are better in England, particularly if they can get a living.

27 December 1850

"As usual wind and dust. The 'Pessy' is come; the banker, poor fellow, is gone mad and is confined in his cabin. I wonder what they will do with him here. Thus our good 'Charlotte Jane' is the only vessel come without trouble. Her men still continue with her. Five of the 'Randolph' sailors have run away' several in prison on board the 'George Seymour' and the chief mate of this 'Barbara Gordon' by which Mr. Longden came, threw himself overboard. Have we not cause to be thankful ..."

29 December 1850

"High wind and dusty. After church I went for a short walk over the hills. My legs not yet accustomed to walking were tired. The hills are patched here and there with flax, tall grass and fern ..."

13 April 1851

"Sunday. Fine but cold. After morning service we went with Mr. Longden half way up the Bridle Path and back, and after service in the afternoon we went with Mr. Fisher to the top. It is very steep. We met Mr. and Mrs. Godley. I saw the plains for the first time - a large tract of flat land, in the distance one patch of trees to be seen, and here and there a tent or warry; two winding rivers, a swampy place, a sea beach of 45 miles, a long way off more mountains and this is the much talked of fertile spot of land which may perhaps some day be decked with human beings, gardens, fields etc., etc. ..."

16 April 1851

"Very wet and cold. Ther: 56. The first sale of land took place today; great competition; one gentleman from Sydney, Mr. Atkins, bought to the amount of £600; some of the quarter acres sold for £50. Augustus was the auctioneer. He had his Qr acre for £24. Altogether this sale will bring in the Association £15000. The lowest price given for one Qr acre was £19.

17 April 1851

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"Ther: 56. Fine, cold and dirty. I am not very bright today, but I do not have spasms so often and I am thankful. Diarrhoea and a low fever are very much about. People do not look strong or healthy. Perhaps the great change which affects European plants tries us too."

6 May 1851

"Very fine. We were busy during the morning packing up. The week after next we are to go to the plains. The house will not be finished, but a room will be ready for us. Should the wet weather set in, we might be here all the winter, which for some things we do not wish. My brothers are uncomfortable as they are; but I shall greatly miss our little church. Three miles we shall be from XChurch - no roads and the very sudden changes in the weather make me afraid to go far off. This is called "the poor man's country". Fresh butter is now 5/- per pound; salt Do 1/6 - meat 9d a lb; bread 1/- per qn; everything else in proportion. Tea is cheap: 2/3 per pound, salt, 2d per lb; mustard 3/6 a lb; pepper 1/4 per lb. A labourer at present gets 4/- a day; a carpenter 1/- per hour! These and the man with a certain income may do, but those who come with only a small sum do badly. Our clergymen have £70 per year! The schoolmasters who were sent out with a promise to have employment, are all, but three, thrown upon their own resources. Disappointment brings discontent and unhappiness ..."

12 May 1851

"Fine and very cold. Busy all the morning getting things ready for Fred to take with him. He has taken 10 more young fruit trees and our cat. The rats are so numerous that the cat is taken over to do some mischief among them. Edward has let a little peice of his land to one of the men now working for him. By this means the land will be improved and a man, handy and willing to assist without being a regular servant. Farming servants' wages are very high: 4/- per day. They have found another skeleton - that of a child. We went part of the way with him, but the bridle path is so steep, one cannot get far without being greatly fatigued.

15 May 1851

"... Ellen finds it very dull at XChurch; so shall we, I dare say. I never did like being away from a town. I spoke to a Mrs. Mason the other day. She is going away in October to a place where she will not see a soul out of her own family, her nearest neighbour being 20 miles off; and their land is at present in a wild, uncultivated state. A highway robbery was committed over the Sumner road on Saturday and an attempt to throw the poor man over the cliff. The men are in custody. An accident has happened to Mr. Parkinson, a friend of ours and a Kentish man. His horse has thrown him, broken his leg and injured his collarbone. Two more deaths have taken place - children, the father of one at XChurch has had the body buried in his own ground because the land, called the cemetery, is a perfect swamp. It is to be drained, it is to be hoped soon, too. It has to be cleared up ..."

13

Among the [redacted] [redacted]
classified as [redacted] [redacted] [redacted] [redacted] [redacted] [redacted]
"emigrants" and "colonists". The emigrants were, according to Wakefield's plan, the tradesmen and labourers ... carpenters, blacksmiths, masons, printers, bakers, butchers, plumbers, domestic servants, shepherds, agricultural workers ... who had travelled steerage and who had been chosen for their capacity to work. The colonists were to be the elite of Canterbury in its formative years ... men like James Edward Fitzgerald, Charles Bowen, Benjamin Mountford, George Gould, Alfred Charles Barker ... and who with their families on the voyage out travelled as cabin passengers. The colonists were thus men of substance who wanted to buy land. Priority of selection of land was reserved for the "first body of colonists", consisting of those who applied for land before August 25, 1851. Each of the "first body" of colonists was entitled to receive, two land orders: one for a rural section of 50 acres, the other for a town section in Lyttelton, considered to be more valuable initially, or in other towns. Later, when the first auction sale for town sections in Lyttelton and Christchurch on behalf of the [redacted] was held in April, 1851, most of the Christchurch sections sold for [redacted] or more, while one Lyttelton section sold for [redacted].

People choosing sections in the new settlement tended to favour those close to The Bricks wharf, near the site of the present Barbadoes Street bridge. This was because the Avon provided the only transport route between Lyttelton and the new town. Even so, the transport of goods was both dangerous and expensive for the settlers. Freight charges ^{at} ~~were~~ 30 shillings a ton between Lyttelton and Christchurch, were, in some cases, about half the cost of transporting the goods from England. In addition, the Sumner Bar and the numerous shoals in the estuary and the river made navigation difficult. Many people lost all their possessions when vessels were swamped on the Bar, and several lives were lost.

For a time the area surrounding The Bricks became the hub of the town. In addition Christchurch's first industries were established close to The Bricks wharf, which was built in 1851. These were Anderson's forge, John Thacker's timber yard and a nursery established by William "Cabbage" Wilson. Wilson, who was to become Christchurch's first Mayor,

supplied vegetables and plants to the early settlers from his nursery. Several ventures were established to run shipping services for passengers and freight along the Avon ~~with very limited success~~ but none were very successful. Transport along the Avon was, however, only a temporary expedient and could not stand up to the competition of the roading network, the completion of the railway to Ferrymead in 1863 and the opening of the New Brighton Tramway in 1887. With the demise of the river traffic, the Avon, in the vicinity of the Barbadoes Street Cemetery, assumed the tranquil, tree lined atmosphere we know today.

Although the plans of the Canterbury Association envisaged that the settlers would all be members of the Church of England, it was not found practicable to restrict settlers on this basis. However, the Pilgrims were expected to be honest church people, who gave religion a high place in their lives. Among the colonists in the First Four Ships were Wesleyans, who joined the Presbyterian, Roman Catholic and Anglican ^{families} who had already settled in Canterbury prior to 1850.

In

1854, according to the first official census, there were approximately 200 Wesleyans, 300 Presbyterians, 200 Roman Catholics and 3,000 Anglicans. Three years later out of a total population of 6,700 there were 4,800 Anglicans. Of a total population of 12,784 in 1859, 72% were Anglican, 10% were Presbyterian, 8% were Methodist and 4.08% were Roman Catholic. The initial privileged position enjoyed by the Church of England was ended by the Provincial Council, set up in 1853, when it announced its policy of treating all churches alike. The setting-up of the Canterbury Provincial Council also marked the end of the Canterbury Association, its affairs being wound up and its property transferred to the Council by Henry Sewell. As for Canterbury's distinctively "English" character, 73% of the overseas born population of the province at the census of 1861 were born in England. The English element among later immigrants to the province diminished and of the 13,700 assisted immigrants brought out by the Canterbury Provincial Government between 1857 and 1870, some 45% were of Irish or Scottish birth. Thus although the settlement of Canterbury

was initially founded upon a religious basis and although time gave rise to conditions which modified this basis, nevertheless, the original conception of the founders led to many distinctive effects in the character and history of the province. The distinctive character of early Canterbury was to be mirrored in the Barbadoes Street Cemetery by the settlers to be buried therein

Life in early Christchurch was difficult. The town was built amidst swamps and sluggish rivers which soon became a breeding ground for disease. The flat nature of the land added to the problem as it made drainage difficult. Industrial and commercial waste, along with storm-water was led through unreliable shallow drains to nearby creeks. There was no sewage system. Nightsoil was, in most cases, buried in the back yards of houses. In the few cases where it was collected, it was dumped in the sandhills beyond Linwood. Household slops were also thrown out over the back yard. Poverty, leading to poor housing and malnutrition, added to the health hazards of the time.

Each year Christchurch was swept by fevers which caused suffering and death. Diphtheria, typhoid, infantile paralysis (polio), measles and whooping cough all took their toll, even among grown people. Many deaths were recorded from influenza, but, it is thought that at the time, influenza was used to describe many unidentified diseases. There is a report of one man who, in 1870, lost his whole family of six to an outbreak of influenza.

Life expectancy in early Christchurch was relatively short due to the recurring fevers and epidemics. Few people lasted into old age and deaths from heart trouble and cancer were, as a consequence, very rare. Infant mortality was particularly high in Christchurch. In the 1870s about 135 out of every 1,000 babies died in their first year, while two out of every ten infants born would not reach their fifth birthday.

On what must surely be the most tragic headstone in the Church of England cemetery, the high infant mortality rate is vividly illustrated. The stone marks the grave of John Dollan and his wife Margaret Fleming Baillie Dollan. It also records their nine children who died during a nine year period, the eldest living just over ten years.

The inscriptions of the

headstone record their births and deaths

Sarah Dollan	Born	Dec. 23	1864	Died	June 4	1875
Andrew "	"	July 10	1870	"	May 18	1875
Robert "	"	Feb. 18	1872	"	June 24	1872
Margaret "	"	July 5	1876	"	Jan. 25	1877
Helen "	"	July 10	1877	"	Mar. 20	1878
Charles "	"	Jan. 26	1880	"	Feb. 21	1880
Ethel "	"	May 28	1881	"	Dec. 15	1881
Alice "	"	Aug. 5	1882	"	Jan. 21	1883
Arthur "	"	Nov. 1	1885	"	Jan. 13	1886

Even from a casual inspection of the Barbadoes Street Cemetery it is patently obvious that among the early burials by far the largest proportion were those of children. Tragically children fell ready victims to the ravages of scarlet fever, infantile diarrhoea, diphtheria, typhoid and influenza. In 1866, after the death of her son aged 10 weeks, Lady Barker wrote:

"... we are still in the first bitterness of grief for the loss of our dear little baby. After I last wrote to you he became very ill, but we hoped that his malady was only caused by the unhealthiness of Christchurch during the autumn, and that he would soon revive and get well in this pure, beautiful mountain air ... he got another and more violent attack about a fortnight ago, and after a few hours of suffering was taken to the land where pain is unknown ... Our loss is one too common out here, I am told: infants born in Christchurch during the autumn very often die. Owing to the flatness of the site of the town, it is almost impossible to get a proper system of drainage; and the arrangements seem very bad, if you are to judge from the evil smells which are abroad in the evening. Children who are born on a station, or taken there as soon as possible, almost invariably thrive, but babies are very difficult to rear in the towns." (vii)

Charlotte Godley's "Letters from Early New Zealand 1850 - 1851" also contains numerous references to the fate of infants:

(vii) Lady Barker - Station Life in New Zealand.

sorry to hear from Mr. Simeon that ... his youngest little girl was lying so ill from scarlet fever as to be given over ... I cannot say how sorry I am to hear that the baby is so ill, the doctor does not think it will live. They scarcely ever do, born soon after the voyage, but this one has lived five months, and though it was not a very fine one, I was in hopes it would be an exception." (viii)

In order to illustrate statistically infant mortality during the latter half of the nineteenth century in Christchurch we find that in the Church of England burial register for 1859, of the 34 entries where the ages are recorded, 16 burials were of children under 15 months of age. For 1864, of the 128 entries where the ages are recorded, 61 burials were of children under 15 months of age. We find in the Dissenters' burial register for 1879, of the 58 entries where the ages are recorded, 29 burials were of children under 15 months of age. We find from Roman Catholic burial records that for 1883, of the 78 burials, 44 were recorded as infants. Even towards the close of the nineteenth century "The incidence of death among the new-born babies was very high, and there were more little graves in the churchyard than there were pairs of little feet pattering in the home". (ix)

Because of the high infant mortality rate, in the Church of England Cemetery, a special area was marked off into quarter and half acres for the burial of infants

When considering such sad statistics, it is hardly surprising that the cemetery was such an important feature of the growing town.

- (viii) Charlotte Godley "Letters from Early New Zealand."
 (ix) E.M. Somers Cocks "A Friend in Need"

THE THREE CEMETERIES COMPRISING THE BARBADOES STREET CEMETERY

18

(1851-1885)

As we have seen, provision was made in the Town Reserve for a cemetery to cater for needs of the early settlers. This area was divided into three portions by the Banterbury Association, in accordance with the religious beliefs of the settlers. The cemeteries, collectively known as the Barbadoes Street Cemetery, were described by Mrs. Charles Tomson, in her book "Twelve Years in Canterbury".

"The Church of England cemetery is beautifully situated on a gentle eminence, on the prettiest part of the winding Avon; it is tastefully laid out, and well kept. Within the enclosure is a chapel, in which are several handsome memorial stained-glass windows, some of them of beautiful design and perfect execution. There are divisions in this cemetery set apart for Roman Catholics and Dissenters. The Scotch church has a separate cemetery of its own elsewhere."

Early Burials

Soon after the arrival of the "first four ships" among the many matters concerning the settlers was the burial of the dead. In Lyttelton a Cemetery had been set aside and the first burial registered was that of John Williams who died on December 13, 1850, while climbing the Baffle Path. As is explained in a later ^{chapter} ~~section~~ on this ^{book} ~~subject~~ his remains were subsequently disinterred and buried in the Church of England Cemetery in Barbadoes Street. Mary Bishop, in her journal previously referred to, not only records this death ... "One poor man fell down a ~~corpse~~ ^{corpse} going over the mountains; he, wife and eight children came by the 'Randolph'" check 708? ... but also records two of the earliest deaths in Christchurch itself.

"Two more deaths have taken place ... children, the father of one at XChurch has had the body buried in his own ground because the land, called the cemetery, is a perfect swamp. It is to be drained, it is to be hoped soon, too. It has to be cleared up ..." (ii) (ref. on next page)

A month earlier, in April 1851, the Church of England recorded the first burial in the Barbadoes Street Cemetery. The entry in Volume 1 of the Church of England burial register records only the person's surname, "Brown". The second and third burials took place on April 1851, being that of "Henry Nipress" and "Alice Kent".

The Bridle Path again took its toll in June 1852, when William Cone was killed when thrown from his horse on the bank. His ~~remains~~ ^{remains} were buried in the cemetery.

It is uncertain when the first burials took place, in the Roman Catholic and Dissenters' Cemeteries. The oldest recorded burial in the Roman Catholic Cemetery took place on September 4, 1860 when Father Seon "... performed the funeral rites on the body of Michael McNamara, about 30 years old, which was buried in the Catholic Cemetery". A day later Father Chataigner "... performed the funeral rites on the body of Margaret Ann Ryan, female child nine weeks old, and she was buried in the Catholic Cemetery of Christchurch". The oldest headstone still standing in the Roman Catholic Cemetery is that of Charles Murray who died on March 20, 1865. Other burials must have taken place, however, prior to the first recorded burial in 1860. The oldest record of a burial in the Dissenters' Cemetery is to be found in Rev. William Morley's book "The History of Methodism in New Zealand", in which he wrote "In 1854 a small section of ground in Barbadoes Street had been granted for cemetery purposes, and a funeral from a Methodist family followed within a day or two". (iii) This funeral was possibly that of Mary Ann Philpott who died on July 1, 1854 and whose headstone is the oldest still standing in the Dissenters' Cemetery.

Presbyterian Burials

During the early 1850's burials took place in the Church of England Cemetery of persons who were not Anglicans, most notably being the burial of John Deans, a Presbyterian. The Presbyterians of course had no Cemetery set aside for themselves and for some years after the arrival of the "first four ships" had no Presbyterian minister to baptise their children, bury their dead or administer to other ordinances of their religion.

"Many evils resulted ... A child, in days of no minister, died and was buried unbaptised. When the surveyors came to lay off the ground for a cemetery at Christchurch, they proceeded to exclude the little grave of the infant that had done neither good nor evil, and about whom the thoughts of father and mother were,

*'Early bright, transient, chaste, as morning dew,
She sparkled, was exhaled, and went to heaven.'*

We can guess the feelings of relatives and friends. It was only when Mr. William Deans strongly remonstrated that the design was not carried out. Can a man be saved without baptism? was then the question of the hour." (v)

- (ii) Mary Ann Bishop, Journal of M. A. Bishop, Emigrant to the Canterbury Settlement, N.Z. in Charlotte Jane 1850-1 15.5.51.
 (iii) Rev William Morley The History of Methodism in N.Z. McKee & Co. 1900, p 412

Rev. John Deans, History of the Presbyterian Church of New Zealand, W. L. G. & Co. 1899, page 149

This strange reference to an unbaptised child's grave raises the question whether the "surveyors" in the above quotation were the original Canterbury Association's surveyors who sought to exclude the child's grave prior to the first recorded burial in the Church of England Cemetery in April 1851. It should be pointed out that William Deans died on July 23, 1851. It would indeed be a coincidence that the child was buried on the very land Edward Jollie selected as the site for the Barbadoes Street Cemetery. It could be possible of course that Jollie selected the site because it had already been used as a burial ground. It is perhaps more probable that the reference to the "surveyors" relates to surveyors employed by the Church of England after 1851 to resurvey the Church of England Cemetery for its future development. However, the fact remains that the first recorded burial in the Church of England Cemetery in April 1851 only occurred some three months before William Deans' death and it is quite possible that the unbaptised child's grave controversy predated this, making the child's burial the first, or one of the first, burials in the Church of England Cemetery. Whatever the answer is to this puzzle, Presbyterians were permitted for a number of years to use the Church of England Cemetery for burials until the practise of interment there with a Presbyterian service was disallowed. Not wishing to bury their dead in the Dissenters' Cemetery (Presbyterians never regarded themselves as dissenting from the established Church of England) the St. Andrews congregation in 1858 obtained five acres of land, subsequently to be known as the Addington Cemetery. "Getting possession of it afterwards, they declined to follow the example set them, and generously threw it open to all who should pay the required fees." (vi) A brother of Jane Deans, George M'Illraith, who was killed by a fall from a horse, was the first person to be buried there.

James (W) Deans R. 1850

(vi) Rev John Dickson Hist. of the Presbyterian Church of N.Z. p 160.

ACCESS TO THE CEMETERY

In March 1852 the Rev. O. (later Archdeacon) Mathias opened a public subscription to cover the cost of providing a footbridge to the Barbadoes Street Cemetery. He conducted about 2/3 of the butials in the Cemetery between 1852 and 1856. As the Cemetery was on the far side of the Avon from the town, people attending funerals found the new bbridge a great convenience.

The bridge deteriorated quickly and on February 20, 1857 Mathias wrote to the Canterbury Provincial Council, stating that the footbridge was in "imminent danger of being carried away by the pressure of water cress upon the piles". In addition he described the road leading from the river to the Cemetery as being in such poor condition that " a corpse could not now be carried along it without the bearers passing through water nearly knee-deep".

A flood in the Avon, prior to May 1858, did in fact sweep the footbridge away. It was replaced by a cart bridge at Madras Street. By 1878 development north of the Avon lead to the formation of the north end of Barbadoes Street by the Christchurch City Council. At that time a cart bridge was proposed at a cost of £1,350. However this was not started until £250, towards the cost of construction had been raised by donations from the public and business interests.

THE SETTING UP AND DEVELOPMENT OF THE CEMETERIES

THE CHURCH OF ENGLAND CEMETERY

(i) The Early Years

As Canterbury was to be a Church of England settlement and as Anglicans were to comprise by far the larger proportion of the population, Edward Jollie, the Association's surveyor had laid off 22 acres 2 roods in the north-east corner on his plan of Christchurch (Reserve 20) for a Church of England Cemetery. This Cemetery was bounded by what is now Bealey Avenue on the north, Fitzgerald Avenue on the east, Cambridge Terrace on the south and Barbadoes Street on the west. In its original state this site for the Church of England Cemetery was, like many parts of Christchurch, "a perfect swamp" and heavily covered with flax, tussock, toi-toi, fern and raupo.

Although the Canterbury Association had declared that Reserve 20 was designated for "the Cemetery" by a deed dated September 9, 1851 (1D/207), it was not until March 14, 1856 that a deed (14D/69) formally transferred the land to the Church Property Trustees who administered all Church of England property.

The siting of the Cemetery in the "very heart of the city" and the inherent drainage difficulties which plagued its history were eventually to lead to the closure of the Cemetery in 1885.

Little is known of the early years of the Cemetery from 1851 when the first burials took place, until 1867 when the Church of England Cemetery Board was set up to administer the Cemetery. During these years over 1,000 burials took place, these being confined to the southern portion of the Cemetery of about two acres, ~~as is indicated by the diagram on page 104.~~ The remainder of the Cemetery Reserve was leased to a Mr. Bowron who ran sheep and cattle on the land. At later dates, as the need arose to extend the original portion, further areas were set aside for burials making a total area of 5 acres 2 roods and 14 perches as is evident today. ~~As is explained in a letter~~
~~to the Board on 10th March 1867.~~ The original Church of England Cemetery Reserve was progressively broken up for roading, road widening and sale.

The early administration of the Cemetery was carried out by the local parishes of St. Michaels, St. Johns and St. Lukes. At an early date the Cemetery was laid out with considerable taste. A picket fence was erected and by the time the Cemetery and the Chapel were consecrated in 1863 trees were well established.

Construction of the Church of England Mortuary Chapel

One of the first requirements for the Church of England Cemetery was the building of a suitable Chapel. On January 16, 1856 the following advertisement was placed in the "Lyttelton Times":

"It is proposed to erect a Chapel in the Cemetery at Christchurch, with proper fittings, etc., for the more decent performance of that portion of the Burial Service which is ordered to be performed in the Church.

The following subscriptions have been already received towards this object: -

The Ven. the Archdeacon Mathias	£ 5
His Honor the Superintendent	5
Mrs. Margaret Beecham, of Hawkhurst, Kent, (per Rev. H. Jacobs)	20
The Rev. Henry Jacobs	5
Mr. H.B. Greeson	5
G.A. Ross	5
A.C. Barker	3
Burrell Parkerson	2
T. Rowley	5
A Friend, per Rev. H. Jacobs	1
Mr. B. Woollcombe	1
Mr. J.C. Watts Russell - the proceeds of the sale of a large supply of books etc. purchased from the Society for Promoting Christian Knowledge.	

It is proposed to commence the building so soon as subscriptions shall have been promised to the amount of £100." (i)

From the subscriptions received, timber was purchased, plans were procured and incidental expenses incurred.

(i) "Lyttelton Times", 16.1.1856, page 3

It is thought that, at this time, the Church commissioned the services of the Provincial Architect, Benjamin W. Mountfort, who had been influenced by the revival of the Gothic style in England while he was training. Mountfort also lent the Church of England Cemetery Board a book containing suitable designs for tombstones.

Having paid the above expenses, however, the ~~Board~~ ^{Church} found that it had insufficient funds to make a start on the building. Things dragged on for another six years, at which time the Church placed another advertisement in the "Press".

*"The Curate, Churchwardens and Vestry of the Parish
[redacted]
them in building a Chapel in the Cemetery, for the
due performance of that portion of the Burial Service
which is appointed to be read in Church ...*

It was intended to build the Chapel some years ago, and subscriptions were collected for the purpose, which were expended in the purchase of timber still lying in the Cemetery, in procuring a plan, and other incidental expenses; but, the subscriptions being insufficient for the erection of the building, it was not thought advisable to commence it until a sufficient sum could be raised by payments for plots of ground for family burials. Unforeseen and continued delays have occurred to prevent the prosecution of the design up to the present time; but the Vestry have at length determined to suffer no longer time to elapse without making an effort to carry it out.

The established cost of building the Chapel is £250 ... Towards this amount ... the Vestry have in hand the sum of £120. For the remaining ... they have constrained to appeal to the liberality of their fellow-churchmen.

The Chapel will be ... commenced immediately with the funds already in hand. All who value the solemn and beautiful Burial Service of the Church of England are aware that, except under the most favourable circumstances of weather, it loses much of its solemnity and soothing character where there is no Chapel. In pouring rain, or under the burning sun, the Service must either be mutilated or performed with serious risk to both minister and people.

*When it is further considered that this Cemetery has been used, not only by persons residing in Christchurch and its neighbourhood, but by residents at Summer, on the Ferry Road, at Oxford, on the Halswell, on the Ashburton, and many other parts of the Province both far and near, the Vestry feel that they may appeal with confidence to Churchmen generally, as well as to the parishioners of
[redacted]
proposed ... (11)*

The Chapel was completed in June 1863 and consecrated by Bishop Harper on June 23, 1863. The "Press" reporting on its consecration mentions that "It is a small wooden building of some architectural pretensions, but we confess we do not understand the design". (iii)

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- (ii) "Press", 25.10.1862, page 8
 - (iii) "Press", 24.6.1863, page 3

Since at this time the Provincial Chambers were well on the way to completion, it is difficult to understand what might be objected to in the chapel, which was also of Gothic design. The chapel which was simply built, had good lines, and a shingle roof. The interior was unexpectedly striking with dark panelling rising to the high beamed roof. The "Lyttelton Times" also reported the consecration and stated that:

"The Chapel is a small but neat structure, capable of accommodating thirty or forty persons, and terminated at the east-end by an apsidal sanctuary, with three lancet windows running up into dormers in the roof. There are two similar windows in either side-wall of the Chapel, and at the west-end is an ample porch communicating with the building by large folding doors. This entrance and apsis are paved with handsome encaustic tiles, brought out twelve years ago in one of the first ships from England. It is hoped, that before the end of the year, all the windows will be filled with painted glass, orders having, we understand, already been sent to England for execution by one of the best makers. The windows will all be memorials to departed friends, put up at the expense of the survivors. The Chapel has yet to be lined, and contributions for this purpose will no doubt be gladly received by the churchwardens." (iv)

Included in the chapel were seats, a closet, a table and worked cloth. The chapel was lined in 1867 and all woodwork oiled and varnished periodically.

(iv) Lyttelton Times 11.7.1863 p. 10.

The impressive glass windows which were placed in the chapel, the earliest dated 1864, were skillfully wrought in England. The centre window was placed in the chapel by Bishop Harper in memory of one of his sons. The "Press" at the time reported that: -

"The treatment is strictly mediaeval in character. Vested in a jewelled robe of dark purple, judiciously relieved by the introduction of other vivid colours, wearing an aureole, in which the cross is artistically introduced, and bearing on his hands the sacred 'stigma', the Redeemer is represented miraculously walking on the angry waves of a troubled sea, in all the majesty of divinity. The design is remarkably good, and the difficulty so great in any pictorial representation of depicting water in motion, especially with such a material as glass, has been successfully overcome, whilst the bright blue sky above brings the whole subject into strong relief. The colours, though brilliant, are not gaudy, and there is nothing meretricious in the general effect. It is a pity that the execution of the mechanical portion of the work is not equal to the pictorial. There is a certain amount of coarseness and incompleteness in the lead-work in which the design is placed which mars the otherwise pleasing representation. A little attention to detail and finish would have obviated this. The background is skilfully managed, and the perspective has been elaborately and carefully arranged at the base of the window the quotation ... "And the sea shall give up the dead that are in it". On a brass tablet affixed to the panel work below are written these words ... "Edward Paul Harper, aged nineteen, lost at sea in 1863". The work was executed by an English firm, and is one of the handsomest in the chapel. All the windows with one exception, and we believe the vacant place is engaged for a similar purpose, are now filled in with painted glass." (v)

(V) The Press 24. 6. 1863. p.3.

~~The chapel stood for over 90 years and, when found to be badly infested with~~

(iii) Consecration of the Cemetery

Although burials had taken place in the Church of England Cemetery since 1851 the Cemetery was not in fact consecrated until June 23, 1863 by Bishop Harper, and then only on very short notice. A day before, the following advertisement was placed in the "Press":

"The Lord Bishop of Christchurch proposes (weather permitting) to consecrate the portion of the Church of England Cemetery of Christchurch at present enclosed, and the Cemetery Chapel, on Tuesday, the 23rd instant. The service will commence on the ground at half-past 11 a.m. The Holy Communion will be administered.

*Henry Jacobs
Curate."*

The clergy who attended the consecration were the Bishop of Christchurch, Bishop Harper, the Archdeacon of Akaroa, the Venerable Octavius Mathias, the Rev. Messrs. Jacobs, Dudley, Harper, Bowen and Fearon. A report of the consecration in the "Press" commented tersely on the fact that so few of the parishioners were present:

"The attendance of laity was very small. It is to be regretted that when this cemetery has remained unconsecrated since the foundation of the settlement, it should have been thought necessary to perform the ceremony in the middle of the winter, when many were of course prevented from taking part in an out-of-door service, who would otherwise have attended." (i)

The fullest report on the consecration of the Cemetery appeared in the "Lyttelton Times":

"On Tuesday, the 23rd of June, the Lord Bishop of Christchurch performed the ceremony of consecrating the enclosed portion of the Church of England Cemetery, together with a small chapel which has recently been erected on it. The day was gloomy and threatening, and this, along with the muddy state of the roads after the late heavy rains, probably prevented a large number of persons from attending. The enclosure comprises upwards of two acres of ground, and is well situated on a high ridge overlooking the Avon, just outside the eastern boulevard of Christchurch. One-half is empty

erected?

(i) "Press", 24.6.1863, Page 2

of graves, having been quite recently laid out and sown with grass; the other half is already thickly studded with tombstones, beside which droop tall willows, weeping over the mortal remains of the relatives and friends of some of our earliest settlers. Many of the graves are carefully kept and strewn with fresh-gathered flowers, the tribute of loving hearts to the memory of their dead.

At 12 o'clock, the Bishop, attended by the Archdeacon of Akaroa, the Rev. H. Jacobs, curate of Christchurch, and four other clergymen, met the parishioners of Christchurch at the entrance of the Chapel, where a petition was read in their name by the curate, praying his Lordship to proceed to the consecration. A procession was then formed of the clergy and parishioners, two and two, headed by the Bishop, and in this order all walked round the Cemetery enclosure, repeating alternatively with the Bishop, the verses of the XVI., XC., and other appropriate Psalms. Returning to the Chapel, the whole party entered the building, and after the deed of consecration had been duly read and signed, the prayers of consecration were offered, and a suitable address made by the Bishop, in the course of which he referred to the sanctity which has ever attached to burial places in all ages and countries, as far back as the times of the Patriarchs, and impressed in earnest language the solemn lesson conveyed by the surrounding tokens of mortality. After the Old Hundreth had been sung, more heartedly and better than we have heard it for years, the Holy Communion was administered to about twenty-five persons, the Rev. H. Jacobs officiating on the south side of the altar. The collection at the offertory, to be applied to the lining of the building, was between six and seven pounds." (ii)

(ii) "Lyttelton Times" 11.7.1863 p.10.

In 1867 the informal management of the Church of England Cemetery by the local parishes came to an end and a Board was established for the future management of the Cemetery. A preliminary meeting was held on March 22, 1867, at the City Council Office to initiate steps to constitute a Board. Those present were the Dean of Christchurch Henry John Chitty Harper, Rev. Henry Jacobs, Rev. O'Brien, Rev. Hoare, Rev. Maps, Rev. Lowther, Rev. March, Rev. Gordon and Doctor Deamer. The first meeting proper was held eight days later at the City Council Office on March 30, when the Board received a copy of a resolution agreed to by the Diocesan Standing Committee in Wellington at a meeting on March 26 whereby the Christchurch Cemetery Board was formally constituted. For convenience the Christchurch Cemetery Board is referred to in this ~~report~~^{book} as the Church of England Cemetery Board. Future meetings of the Board were held monthly, alternatively in the parishes of St. Michaels, St. Johns, and St. Lukes, until May 1868, when it was decided to hold quarterly meetings. The final meeting of the Board took place on July 10, 1900 at which date the control and administration of the Cemetery was handed over to the Church Property Trustees. At the commencement of each meeting prayers were read and at the conclusion of each meeting "Visitors" were appointed from the Board to visit the Cemetery to ensure that the Board's directions were carried out.

(v) Rules and Regulations

One of the first duties of the clerical members of the Christchurch Cemetery Board was to agree upon rules and regulations for the future management of the Cemetery. These were drawn up, agreed upon and forwarded to the Diocesan Secretary in Wellington for the approval of the Standing Committee. Once approved, the rules, dated June 10, 1867, were printed and widely publicised. They contained twelve clauses and included the necessity

for a correct Church of England burial service, burial and sexton's fees, the obtaining of exclusive family plots, the size of graves, the giving of notice to the sexton, memorials, inscriptions and the size of headstones, and various other clauses concerning the preparation and upkeep of graves.

The rule concerning the correct Church of England burial service read:

"no body shall be interred in this cemetery without the burial service of the Church of England, read by the Incumbent of the Parish to which the deceased person belonged, or some other clergyman authorised by him; and no other religious service shall be performed over bodies buried in this Cemetery".

One of the rare and fitting exceptions to this rule was the burial of Mrs. Jane Deans, the 4,789th. to be recorded in the Cemetery, in January 1911. The Deans family were Presbyterians and Jane's husband John Deans had been buried in the Church of England Cemetery, as was the custom ~~was~~ prior to its consecration in 1863.

Mrs. Deans' body was laid to rest beside that of her late husband with the benefit of the Presbyterian service.

These rules served the Cemetery, with alterations being made occasionally and approved by the Standing Committee, until the closing of the Cemetery in 1885. Amendments were printed and publicised, the last of these being ^{a new} clause 12.

"12. As the Cemetery is "closed" under the provisions of "The Cemeteries Act 1882", no person who is not within the degrees of relationship of Husband, Wife, Parent, Child, Brother or Sister of a deceased person who was buried in this Cemetery before the closing thereof, the date of which was the 1st April, 1885, may now be buried therein."

In general there was very little difficulty in enforcing the rules and regulations. Of the alterations made to the rules and their application the most important were the size of infant graves, the size of railings, posts and headstones and the consideration given to applications for inscriptions to be placed on headstones. At a time of high infant-mortality it soon became apparent to the Board that if full-sized graves for infants were insisted upon the whole of the present Cemetery would soon be taken up. Although there was a portion of the Cemetery where infants were generally buried, this was not always acceptable to surviving parents, and the Standing Committee sanctioned the marking-off of half and quarter plots. The size of railings, originally two feet six inches, was increased to three feet and the size of posts, originally three feet, was increased to three feet six inches. The size of headstones, originally four feet, was increased to six feet. Although originally the height of headstones was strictly adhered to - in one case where an application had been made to erect a headstone in memory of a Mr. C. Turner, the Board stated, "The Rule having been enforced in other cases must be enforced in this" - the Board, as is evident from the many large headstones and memorials still standing today, allowed headstones and memorials to be erected far in excess of the rules. Of some interest is the Board's consideration of applications for inscriptions to be placed on headstones. In 1871 the Board, after considerable discussion, agreed to an application for the following inscription to be placed upon a headstone:

*"She is gone from this valley of fears,
T'was Jesus that called her away;
She is gone to the Lord her Redeemer,
From night to the splendour of day."*

In 1872 James Flint desired the following inscription placed on a headstone in the plot of ground allotted to him:

*"God my Redeemer lives
And even from the skies
Looks down and watches all my dust
Till He shall bid it rise."*

The Chairman, through the exercise of a casting vote, postponed consideration of the above application which was subsequently declined. It is interesting to note that in 1872 an application for a photograph to be inserted in a headstone was considered but rejected.

(vi) The Maintenance of and Extensions to the Cemetery

By the time the Church of England Cemetery Board was established in 1867 the Cemetery had already been "tastefully laid out, and well kept". Burials in the elevated southern portion of the Cemetery of two acres amounted to over 1,000, fences had been erected, paths laid and trees and shrubs planted. At a preliminary meeting to the establishment of the Cemetery Board held on March 22, 1867 among the immediate matters discussed were the question of enlarging the Cemetery, the obtaining of the terms of lease granted to Bowron for the unused Cemetery lands, the obtaining of a book with sketches of a gate for the Cemetery entrance on Barbadoes Street and an advertisement to be placed in the local papers giving notice to persons holding reserved plots that the same should be paid before April 20, 1867 otherwise the plots would be reallocated. It is not possible to detail all the measures taken by the Board throughout the period of its management of the Cemetery in maintaining the grounds but a random selection of actions, gleaned from the Board's Minute Book, is set out below:

"Secretary to apply to the City Surveyor to put pegs marking the boundary of the Cemetery on Barbadoes Street prior to fence being altered ... Secretary to purchase 2,000 one year old quicks* tool shed put up and sundry work done ... Recommendation of lynch gate for entrance at the established cost of £26 to be erected ... Rev. Hoare to obtain designs of headstones and railings ... Letter to be forwarded to City Council requesting the repair and metalling of that part of Barbadoes Street near the cemetery ... Rev. Hoare promised to purchase some shrubs at a sale ... Secretary to have a board affixed in the Cemetery warning persons not to bring in dogs ... five posts to be placed on the edge of the footpath in Barbadoes Street for the purpose of tying up of horses ... Approved improvements ordered by the Secretary (removal of trees on East side, slope bank, plant same with shrubs) ... Steps to be placed in the Cemetery grounds on the terraces ... Thanked Mr. Wilson for Cypresses planted in Cemetery ... Secretary to have a path made along the western side of the Cemetery in the centre of the present burial ground and have the plots readjusted accordingly ... Flax on the piece of land adjoining the Cemetery on the North side to be cleared ... a gate to be placed on the East side of the Cemetery in the new fence ... Mr. Wilson had given 80 lbs

of grass seed for sowing down the Cemetery since it had been levelled ... Tenders to be invited for sinking artesian well in the new Cemetery ... nine chains of the gorse fence on the Reserve had been accidentally burnt and would have to be replaced ... £10 to be expended in draining the new ground ... New seats in Chapel to be stained and varnished ... Two large blue gums and any willows that were in the way to be cut down ... Attention was drawn to the neglected state of the Cemetery Chapel, more especially the cobwebs on the roof-boards."

The Church of England Cemetery was developed in stages and the Board was continually making provision for extensions for burials. Of the 22½ acres originally set aside only 5 acres 2 roods and 14 perches were actually used for burials.

Between 1851 and 1864 an area of one acre, to the south of the chapel was used. The second area to be opened up was an acre to the north of the chapel where burials took place between 1864 and 1869. By the time the Cemetery Board was established in 1867 these two areas were becoming overcrowded. On July 12, 1869 the Board resolved that "The piece of ground on the east side of the Cemetery between the chapel and the tool-shed be used for the purposes of burial".

* quicks refer to plants especially hedging "quicks hedge"

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As this area was only about a quarter of an acre, the Board was soon faced with the need for further extensions. At a meeting held on March 7, 1870, the report of a special committee was considered, and its recommendations adopted.

"Taking into consideration the fact that more ground is required immediately for the purpose of burial, the Committee recommend that the whole of the Paddock (now leased to Mr. Bowron), situate North and East of the present Cemetery, ~~and marked out on the same~~ should be put into use for burial purposes, and the plots of ground regularly marked out."

This fourth portion (~~marked out~~) of approximately one and a quarter acres was laid out for burials in 1870 and a path and fence was constructed connecting the two Cemeteries. The area of land between was leased and in 1871 a Sexton's Cottage was built on the eastern boundary of the Cemetery. The area behind the Sexton's Cottage was never used for burials. The construction of a second Chapel on this fourth portion was mooted at this time but nothing ever eventuated. At a Board meeting on January 6, 1873 "the Secretary submitted to the Board a plan for enlarging the Cemetery to the extent of about 1½ acres and stated that it was absolutely necessary that the work be proceeded with at once". Tenders for the levelling of this fifth portion (~~marked out~~) were called for and the successful tenderer, Dell & Rhodes, completed the work by April 1873 at a cost of £55.7.6. At a Board meeting held on January 6, 1879 it is recorded "that for the enlargement of the Cemetery, the Chairman should cause to be taken in a square ~~marked out~~ of land of about one acre, commencing West of the land taken in". This proposed sixth portion (~~marked out~~) was never set aside for burials as by this time it was obvious that the Cemetery was to be closed in the near future.

Linked with the extensions made to the Cemetery was the necessity for the preparation of accurate maps of the Cemetery. The maps prepared not only showed burials but also those plots reserved for later interment. By 1869 the Secretary submitted to the Board a new map of the Northern portion of the Cemetery and stated that he was engaged upon a map of the Southern portion, which was completed in 1870. At a Board meeting on October 7, 1872 the Secretary stated that there had been, prior to the establishment of the Board in 1867, 300 persons buried for which the position of the graves was unknown. As it was considered desirable to have a complete set of maps showing the position of these unknown graves an advertisement was placed in the local newspapers calling the attention of friends of any deceased person to provide information to the Secretary. In 1873 the Board advertised for a permanent Secretary and Treasurer and from the 30 applicants J. Arthur Templer was chosen. One of Templer's duties was of course to continue the keeping of accurate maps as extensions were made to the Cemetery. Templer proved to be less than satisfactory and in 1876 the Board appointed Messrs Thomson & Meddings to examine whether the records kept of burial plots were sufficient to guard against mistakes. Mr. Meddings reported three months later and "attached much blame to the Secretary for his mismanagement of the maps of the Cemetery". Templer's employment was terminated in 1877 and the Board authorised the Chairman "to employ a competent person to complete the Cemetery maps". Fourteen of these maps of the Cemetery are still in existence (11 held by the Christchurch Public Library and three held by the Christchurch Anglican Church). The maps, particularly those of the original southern portion of two acres, illustrate the curved pathways no longer distinguishable, the position and shape of the Chapel and the ornamental areas planted in trees. Of more practical importance to many, the maps show the position of graves where headstones no longer exist.

(b) The Dissenters' Cemetery(i) The Early Years

Although Edward Jollie, in laying out Christchurch, had set aside one acre as a Dissenters' Cemetery (Reserve 43), it was not until a deed dated March 14, 1856 that the Provincial Secretary transferred this land upon trust for a Cemetery to the Dissenters of the Town and District of Christchurch. It was realised as early as 1849 that there would be Dissenters in the colony. In a leading article in "The Times" on December 19, 1849, this was pointed out:

"The Church of England is pre-eminently a mixed and tolerant community. Its formularies harbour a vast variety of opinions, and even inspire a constant divergence of sentiment. As sure as there are Dissenters in England, there will also be Dissenters in the Canterbury Settlement; ... The settlement will start with Dissenters, and we can scarcely anticipate that its leaders will be able to exclude that entire toleration and that equality of civil rights which, after many struggles, have been established in this country." (i)

Until the Dissenters' Cemetery Board was set up in 1871 and until burials were recorded by the Board, commencing June 26, 1872, very little is known of the early years of the management of the Cemetery and of how many burials took place. ~~As is pointed out earlier on page~~ The first funeral was probably that of Mary Ann Philpott who died on July 1, 1854. From reading tombstone transcripts up until the first recorded burial of William Unwin (buried June 26, 1872) at least 38 funerals took place. Obviously, though, a great many more funerals had taken place.

The early management of the Dissenters' Cemetery must have been informally controlled by members of the Wesleyan and Methodist Church and as is evident by the Dissenters' burial register the following denominations were buried there: Methodist, Wesleyan, Primitive Methodist, Congregationalist, Baptist, Christian, Church of England, Church of Christ, Presbyterian, Plymouth Brethren, Independent, Christian Israelite, Free Methodist, Disciple of Christ, Non-conformist, Bible Christian, Salvationist.

(i) Canterbury Papers, No. 1 & 2, page 37

(ii) The Setting Up of the Cemetery Board

The informal management of the Dissenters' Cemetery came to an end with the enactment of the "Cemetery Reserves Management Ordinance 1870", ~~subsequently~~, which regulated the management of Cemetery Reserves vested in the Provincial Superintendent. Steps must have been taken by various members of the Methodist Church to initiate the setting up of a Board to manage the Cemetery as on August 11, 1871, the Provincial Secretary forwarded to George Gould a copy of the Provincial Gazette notice confirming the appointment of a Board of Managers. The notice stated: -

"I, WILLIAM ROLLESTON, Superintendent of the Province of Canterbury, in pursuance and exercise of the powers vested in me by "The Cemetery Reserves Management Ordinance 1870", and with the advice of the Executive Council, do hereby appoint the undermentioned persons to be Managers of the Cemetery situated in Barbadoes Street, Christchurch, being Town Section numbered 43 on the Map of Plan of the Chief Surveyor of the said Province: -

- GEORGE GOULD
- JAMES PURVIS JAMESON
- FRANCES JAMES GARRICK
- GEORGE BOOTH
- THOMAS ABBOTT

Given under my hand at Christchurch, this third day of August, one thousand eight hundred and seventy-one.

WILLIAM ROLLESTON
Superintendent" (i)

The five Managers were all men of some standing and were to look after the Cemetery's interests until its closure, the only substitution being that of Frances Garrick for E.C. Mouldey in 1874. (ii) The Board held 14 meetings between April 27, 1872 and November 28, 1884. At the first meeting held on April 27, 1872 George Gould was elected Chairman and it was in his office, known as 'Cookham House', that the board met from time to time. The first resolution passed at this meeting was that the name of the Cemetery should be "The Barbadoes Street Cemetery". For convenience the name "Dissenters Cemetery" is used in this book.

- (i) New Zealand Government Gazette, Province of Canterbury, Vol. XVIII, 9.8.1871, No. XXXIV, page 204
- (ii) New Zealand Government Gazette, Province of Canterbury, Vol. XXI, 2.6.1874, No. XXVII, page 162

At the first meeting of the Dissenter's Cemetery Board held on April 27, 1872, it was resolved, pursuant to the "Cemetery Reserves Management Ordinance 1870", that the rules and regulations of the Cemetery should be in ^a ~~the~~ form ~~set out overleaf. The rules which~~ based on those already adopted by the Timaru Cemetery Board, ^{These} were forwarded to the Superintendent for approval and subsequently published in the Provincial Gazette. The rules contained twelve clauses and similar to the rules of the Church of England Cemetery included provision for the size of graves, the obtaining of exclusive plots, the transfer of plots and the giving of notice for burials. Fuller details of burial fees were set out and the Board had a wide discretion as to the railings or erections of any kind. There was provision for the remitting of the burial fees in the case of pauper funerals or persons in poor circumstances. Pursuant to the Ordinance a plan of the plots was to be kept and numbered, together with a book for every plot sold and a register kept of burials which was to be open for inspections. A portion of the Cemetery was also to be set aside for general interment to the various religious denominations requiring the same. There was no initial provision made for the upkeep of the graves.

At subsequent meetings of the Board in 1872 the rules were expanded and defined. It was decided that the price of plots was to be 7/6 per square yard, graves were to be to a depth of six feet and the top of a coffin was not to be less than four feet from the surface. No headstone or enclosure was to be allowed except on plots purchased for exclusive use. It is interesting to note that no enclosures would appear to have been erected at all, for none have survived - in contrast to the iron railing enclosures found in the Church of England and Roman Catholic Cemeteries. The Board, after visiting the Cemetery on May 25, 1872, set aside a portion of ground to be used for general interment. Persons wishing to have the turf, shrubs and flowers around any grave kept trimmed and in good order were accommodated by the Board upon the payment of 5/- ~~by special agreement~~. per annum. For a single payment of £5 the grave would be maintained for all time. It is recorded that, after paying the fee, some people continued to work on the graves themselves, in some cases ~~and~~ destroying the sexton's work.

One of the first steps taken by the Dissenters' Cemetery Board at its first meeting was to obtain from a local architect, S.C. Farr, a plan with details of the existing burial plots occupied. This was prepared for the next meeting on May 11, 1872, and a further more detailed plan was requested to be prepared with suggestions as to general improvement. One of these plans is still in existence (~~Farr received £7.7.0 for the preparation of the plans~~) and held by the Methodist Church of New Zealand Archives. *for this work Farr received a payment of £7.7.0*

Another step taken at the first meeting was the placing of an advertisement in the local newspapers requesting parties having buried relatives or who may be otherwise interested in the Cemetery or who may be desirous of purchasing grounds to communicate with one of the managers. The advertisement read: -

"BARBADOES STREET CEMETERY
(Lately known as the Wesleyan Cemetery)

PERSONS having Graves, or who may be wishful to Purchase Ground, will please communicate with a Member of the Committee before SATURDAY, 11th, inst., measures being in contemplation for the re-arrangement and improvement of this Cemetery".

In support of this advertisement it was also decided to have a notice placed at the entrance gates requiring all persons wishing to inter to make application personally. Circulars were also printed and distributed.

One of the Board members was the local nurseryman, T. Abbott, whose nursery was on Papanui Road. It was Abbott who was entrusted to undertake the landscaping of the Cemetery - trimming fences, removing trees, clearing paths and the planting of trees. It was from Abbott's "Exeter Nursery" in 1872 that ~~the~~ the larger trees, many of which are still surviving, were planted. ~~Overleaf is an account forwarded to the Dissenters' Cemetery Board for work carried out by Abbott and~~ Among the trees planted were Cypresses, Red Cedars, Lauristinus, Erxicas, Pinus insignus, Variegated Holly, Variegated Euonymus, Ilex catipolia and Ilex aquipolia. Five hundred Hawthorn quicks were also planted around the boundary of the Cemetery. By 1874, in a copy of the Board's Annual Report forwarded to the Superintendent, the Board was able to report: -

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"For the information of His Hon. the Superintendent, the Managers of the Barbadoes Street Cemetery have to report that the condition of the grounds is greatly improved and that they have been marked off for a more regular arrangement of the graves than formerly. The fees received will be devoted during the current year to making further improvements and maintaining all necessary conveniences. The outlay thereon will be regulated by the amount at disposal, but there is every prospect of the funds being equal to any ordinary requirements."

The matter of erecting a boundary fence between the Dissenters' and the Roman Catholic Cemeteries was first raised on June 8, 1872 by the Board and a letter was to be written to the Roman Catholic Cemetery Board asking to join in the expense. No action was taken for on April 15, 1876 the Board was to obtain an estimate of the cost of a boundary fence and that tenders would be considered when particulars were approved. Although large amounts of timber were obtained in the following years, this is thought to have been utilised in erecting fences on the Cemetery's street frontages. The strongest evidence that no boundary fence was ever erected is that the southern extent of Roman Catholic burials is the Countess de Lapasture's enclosure and the northern extent of Dissenters' burials is that of the Heath family plots and that the concrete bases for both would have left no space for a fence to have been erected. It is possible that with the imminent closure of the Cemeteries the Board may have decided that a boundary fence would have been superfluous.

New gates were placed at the entrance of the Cemetery by October 1, 1877 and a picket fence was erected and painted on the ground fronting Salisbury Street by 1879. In August, 1880 William Gimblett, a nurseryman, planted 50 Laurels.

The Cemetery was becoming overcrowded by 1875 and at a meeting on April 15, 1875 in its report to the Superintendent it was stated: -

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"The Board of Management of the Barbadoes Street Cemetery beg to report for the information of your honour that there have been 88 interments during the year 1874 (62 children 26 adults) and the accompanying Balance Sheet furnishes a statement of the receipts and expenditure for the same period. The extent of the land is so limited that very nearly all the available portion is occupied and though the Board endeavoured to raise that part which was too low for use by having a quantity of earth (1300 loads) carted thereon, yet it is far from being satisfactory for the purposes required and it is doubtful if it can now be used unless further improvements are effected which would entail considerable expenditure. The Board would have entertained the idea of securing the adjoining section of land and thus enlarge the cemetery, but it is unsuitable and moreover it is a question whether interments should continue much longer within the boundaries of the city ..."

The Cemetery, of course, was never extended and the overcrowding in the Dissenters' Cemetery was of major concern to the Board who took the most active part in calling for the closure of the Barbadoes Street Cemetery

(vi) Funds

The Dissenters' Cemetery, because of its small size, aptly illustrates the funding of Cemeteries of the period. At the outset the only regular method of raising funds for the maintenance of the Cemetery came from burial fees and the additional fees obtained from purchasers of exclusive plots. Later, surplus monies could be invested and at a Board meeting held on April 5, 1878, the Treasurer reported having invested £173.4.3 in the Mutual Benefit Building and Investment Society bearing interest at 7%. A Balance Sheet for the year ended December 31, 1874, which was required to be forwarded to the Superintendent, illustrates the financial position of the Cemetery: -

Balance Sheet December 31 1874

1.1.1874 Balance in hand	63.08.05	Fees paid to Sexton	56.12.06
Receipts for interments	71.15.00	Surveyor for plans	7.07.00
Extra fees for exclusive rights	34.17.06	Paid for 1300 loads of earth and labour for spreading	53.02.04
Keeping graves in order	5.00	Stationery and advertising	1.13.08
Refund from Sexton	1.05.00	Sundries, including tools, etc.	7.07.02
		Balance in hand	45.08.03
	<u>£171.10.11</u>		<u>£171.10.11</u>

Balance 1.1.1875

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The Roman Catholic Cemetery

The Early Years

According to the first official census in 1854 there were approximately 200 Roman Catholics in Canterbury. Of a total population in 1859 of 12,784, 521 were Roman Catholics. Prior to 1860 "a priest would now and then come from Akaroa, and subsequently from Wellington, in order to keep the lamp of faith burning among the few scattered Catholics in the bays and on the plains". (i) Later immigrants, especially Irish, brought out by the Canterbury Provincial Government substantially increased the number of Roman Catholics so that by 1881, of a total population of 112,182, 12,946 were Roman Catholics.

Roman Catholic religious history in Christchurch can be said to have been started in 1860 when the Right Reverend Dr. Viard, S.M., was consecrated Bishop of Wellington, and in early August of the same year he sent two Marist Fathers to establish a Catholic Mission in Christchurch. They were Father Seon, as Superior, and the Rev. Father Chataigner, as assistant.

On Edward Jollie's map of Christchurch of March 1850 one acre had been set aside for a Roman Catholic Cemetery (Reserve 42) and by a deed dated February 8, 1855 ^(No. 10/640) the Provincial Secretary transferred this Reserve to the Members of the Church of Rome for a Cemetery. Although the majority of Roman Catholic records relating to the Cemetery were destroyed by fire on June 3, 1903 ~~the records were destroyed~~, there are still some records in existence and from one of these (in diary form) the oldest recorded burial in the Cemetery took place on September 4, 1860 when Father Seon "... performed the funeral rites on the body of Michael McNamara, about 30 years old, which was buried in the Catholic Cemetery". A day later Father Chataigner "... performed the funeral rights on the body of Margaret Ann Ryan, female child nine weeks old, and she was buried in the Catholic Cemetery of Christchurch". The oldest headstone still standing in the Cemetery is that of Charles Murray who died on March 20, 1865. Other burials must have taken place, however, prior to the first recorded burial in 1860. Burials of Roman Catholics had also taken place

(i) J.J. Wilson, The Church in New Zealand, The New Zealand Tablet Printing and Publishing Co. Ltd., Dunedin, 1910, page 69

in the Lyttelton Cemetery. In his book, "The Church in New Zealand", J.J. Wilson not only states that Bishop Viard blessed and opened the first Catholic Church in Barbadoes Street in 1864 (although he wrongly cites the date and from a reading of the local papers reporting the event Bishop Viard is not mentioned as being present) but also states that "During his stay in the city Bishop Viard blessed the block of land acquired by Father Chataigner for a cemetery in Barbadoes Street north". (ii) Roman Catholic Church law required that cemeteries under the control of the Roman Catholic Church were to be blessed (according to the "Pontificale Romanum"), more commonly referred to as consecration. Once blessed, usually by a bishop, the care and control of the cemetery was then the responsibility of the local Catholic Church whose bishop or religious superior saw to it that the epitaphs, memorial tablets, and memorials reflected the Church's belief that not only the souls but also the bodies of the faithful departed were destined for immortality.

(ii) J.J. Wilson, The Church in New Zealand, The New Zealand Tablet Printing and Publishing Co. Ltd., Dunedin, 1910, page 74

~~MAN~~ The Setting Up of the Cemetery Board

With the "Cemetery Reserves Management Ordinance 1870" (~~see page~~) coming into force steps must have been taken by various members of the Church to initiate the setting-up of a Board to manage the Cemetery for on September 9, 1875 the following notice was gazetted in the Provincial Gazette: -

"Provincial Secretary Office
Christchurch, 3rd September, 1875

HIS Honour the Deputy-Superintendent directs it to be notified that he has been pleased to appoint the under-mentioned persons to be Managers of the Cemetery, situate upon Reserve No. 42, in Barbadoes Street, Christchurch, viz: -

Count G. De Lapasture

Messrs. Charles Bonnington
Alfred John White
William Miles Maskell
James Taafe
John O'Neil
Thomas O'Connell
Joseph Bernard Sheath

W.M. MASKELL
Provincial Secretary" (i)

The above eight Managers must have been all men of standing in the Catholic Church.

(i) New Zealand Government Gazette, Province of Canterbury,
Vol. VI 1874 - 1876, 9.9.1875, page 318

The rules and regulations of the Roman Catholic Cemetery Board as published in the Provincial Gazette in September, 1875, ~~and~~ ~~in~~ ~~the~~ ~~Provincial~~ ~~Gazette~~ ~~in~~ ~~September~~ ~~1875~~, are similar to those of the Dissenters' Cemetery Board. The rules contained fourteen clauses and included provision for the size of graves, the obtaining of exclusive plots, the transfer of plots, a plan of the Cemetery showing burial plots, the keeping of a book of plots sold and a register of burials, burial fees and the giving of notice for burials. It is interesting that the requirement for twenty-four hours notice for burials could be relaxed in cases of epidemic diseases to six working hours. Railings, erections and inscriptions had to be approved of by the Board. There was provision for the remitting of the burial fees in the case of pauper funerals. Not surprisingly there was provision that burials could only take place according to the laws of the Roman Catholic Church and in the presence of a Roman Catholic Priest. There was no express provision for the upkeep of graves but the Board no doubt subsequently provided for the upkeep of graves upon payment of a fee and no doubt added to and altered the rules as the occasion arose.

"Regulations for the Management of the Roman Catholic Cemetery, Barbadoes Street, Christchurch: -

1. *The Managers appointed by the Superintendent under "The Cemetery Reserve Management Ordinance, 1870", shall have the entire control and management of the said cemetery.*
2. *The Cemetery shall be divided into burial plots. A plan of the cemetery shall be made showing the plots as laid off, each plot having a separate number.*
3. *Every grave shall be at least five feet in depth, and in the event of a greater depth being desired, an extra charge of two shillings and sixpence shall be made for every additional foot.*
4. *Persons desirous of obtaining an exclusive right for twenty-five years in any plot of ground in the cemetery for the purpose of making a grave or vault or erection monuments, may do so at the rate of ten shillings and sixpence per square yard, or the said plot may be bought in perpetuity for the sum of twenty shillings per square yard, each plot of ground, however, shall be used only for interment according to the laws of the Roman Catholic Church.*
5. *Applications for plots of ground may be made to the managers or the secretary or other person authorised by them to receive the same.*
6. *All railings or erections of any kind, together with monuments, and inscriptions thereon, to be approved of by the managers.*

(NOTE: NO FURTHER CLAUSES INCLUDED)

Loss of the Roman Catholic Cemetery Records

Little is known of the Roman Catholic Cemetery because the majority of the Cemetery Records were kept in a building near the episcopal residence in Barbadoes Street. Early on the morning of Tuesday June 3, 1903, this building was destroyed by fire.

The fire must have destroyed the Cemetery Board's Minute Book, burial registers, Sexton returns, maps and other documents relating to the Cemetery. These records would have provided answers to many questions such as the first recorded burial and the total number of burials in the Cemetery, the reason why a portion of about a quarter of an acre on the northern extent of the Cemetery was never utilised for burials, ~~the reason why~~ ^{and} the reason why the actual size of the Cemetery is approximately one and a quarter acres and that of the Dissenters' Cemetery is approximately three quarters of an acre. ~~(see page 4)~~. The records would also have provided information as to the early years in the development of the Cemetery, the laying out and maintenance of the Cemetery, the Board's enforcement of the rules and regulations, funding, Sextons, the location of graves and the steps taken by the Board on the closure of the Cemetery.

(v) The Boundary Between the Dissenters' and Roman Catholic Cemetery

The present-day boundary between the Dissenters' and Roman Catholic Cemetery does not coincide with the legal descriptions of the Cemeteries. When Edward Jollie laid out Christchurch the Dissenters and Roman Catholics were provided with one acre respectively for burials. The legal description of the Dissenters' Cemetery is: -

'All that parcel of land in the Provincial District of Canterbury, containing by admeasurement 1 acre, more or less, being Section No. 43 (in red), situate in the Borough of Christchurch. Bounded towards the North by Reserve 43 (in red), 200 links; towards the East by Barbadoes Street, 500 links; towards the South by Salisbury Street, 200 links; and towards the West by Lot 157 of the Christchurch Town Reserves, 500 links: as the same is delineated on the plan deposited in the District Survey Office, Christchurch.'

'All that parcel of land in the Provincial District of Canterbury, containing by admeasurement 1 acre, more or less, being Section No. 42 (in red), situate in the Borough of Christchurch. Bounded towards the North by Lot 158 of the Christchurch Town Reserves, 200 links; towards the East by Barbadoes Street, 500 links; towards the West by Lots 157 and 158 of the Christchurch Town Reserves, 500 links; and towards the South by Reserve 43 (in red), 200 links; as the same is delineated on the plan deposited in the District Survey Office, Christchurch.'

In actuality the area of the Dissenters' Cemetery is less than one acre and more like three-quarters of an acre and the area of the Roman Catholic Cemetery is more than one acre, being more like one and a quarter acres. While Jollie's map of Christchurch accurately depicts the one acre areas for the Dissenters' and Roman Catholic Cemeteries, a map of Christchurch dated 1862 ~~from the "Peninsula and Plains"~~ (i) which was produced by a Christchurch architect and surveyor, C.E. Fooks, illustrates that by that date the area of the Dissenters' Cemetery was smaller than that of the Roman Catholic Cemetery. In Dr. Nedhills' report on the Barbadoes Street Cemetery in 1883 he states :-

(i) Peninsula and Plains, Whitcombe and Tombs Limited, 1966, page 50

"The Wesleyan Cemetery contains about three-fourths of an acre ... The Catholic graveyard is ... about 1½ acres in extent ..."

The present-day boundary between the Dissenters' and the Roman Catholic Cemeteries is evident on the Barbadoes Street frontage by the enclosure of the Countess de Lapasture on the southern extent of the Roman Catholic Cemetery and by the Heath family plots on the northern extent of the Dissenters' Cemetery. How the Dissenters came to occupy only about three-quarters of an acre and the Roman Catholics about one and a quarter acres is not known. It is most unlikely that the two religious bodies mutually agreed on a reduction and increase in size of the Cemeteries set aside for them. The boundary question is also interesting in view of the fact that a portion of about a quarter of an acre on the northern extent of the Roman Catholic Cemetery has never been utilised for burial and even today remains laid in lawn. The reason for this is unknown, although it is possible that a chapel was to be erected on this land.

Running the Cemeteries

(vii) Sextons

The Church of England Cemetery Board's Minute Book evidences that the Board spent a disproportionate amount of time in advertising for, selecting, dealing with resignations, and controlling Sextons. Even minor matters such as the amount paid for a new spade (4/-) for the Sexton, "he having accidentally broken a new one two days after being purchased", and the provision of boots for the Sexton for use in wet graves and unfavourable weather, "to remain the property of the Cemetery Board", are dealt with. Generally the Sexton's duties included the preparation of graves before and after burial, the upkeep and maintenance of the Cemetery and the collection of burial fees. As well as a salary the Sextons were paid an additional amount, usually 5/-, for grave digging on Sundays. Sextons were also regulated by Clause 12 of the Church of England Cemetery Rules and Regulations, 1867, which provided that:

"The Sexton is not permitted to receive any gratuity, on pain of dismissal; and all complaints of inattention or incivility are to be made to the Secretary."

Prior to the establishment of the Cemetery Board in 1867 a part-time Sexton had been employed. At the third meeting of the Board held on May 10, 1867, the Board informed the part-time Sexton, Mr. Sheriff, that his agreement was to be terminated and proceeded to advertise for a new Sexton who was prepared to devote the whole of his time to the Cemetery. The advertised salary was to be £100 per annum with an additional £25 for house rent until a Sexton's Cottage had been built. The position of Sexton must have been an attractive one for 48 applications were received. Six of the applicants were personally interviewed and on June 6, 1867 Joseph Snell was selected. When he resigned in 1869 (he was offered a £5 gratuity which he later desired "might be given to him in the shape of a watch") the Board again advertised the position, this time receiving 49 applications. The successful applicant was Robert Laycock, who was the first Sexton to occupy the Sexton's Cottage built in 1871, and who served for six years until he resigned after continual disagreements with the Under-Sexton.

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Throughout this period he suffered from ill-health and in 1872 the Board received a letter from Dr. Deamer, Physician at the Christchurch Hospital, stating: "I hereby certify that Mr. Laycock is still suffering from the effects of his late severe illness and that at present he is not fit to dig graves as it puts too great a strain upon his body. I am likewise of opinion if he is relieved from this duty for a few months he will be able in all probability to regain his strength and be enabled to carry on his work as usual." Due to his absence from work the Board advertised for an Under-Sexton in 1872 and of the 22 applicants William Mannings was selected. When he resigned six months later W. Freeman was chosen from 18 applicants. Laycock's health must have improved during this period for he was not only appointed a special constable but also entered into many arguments with Under-Sexton Freeman, the end result of which both resigned in July 1875. When Laycock subsequently applied for a testimonial from the Board the Chairman was "instructed to give R. Laycock a testimonial in general terms" only. Later, in 1878, when the Board was informed of Laycock's bad health he was given the sum of £10, "he being an old servant and in bad health". On the resignation of Laycock and Freeman the positions of Head Sexton (with a salary of £150 per annum and a Cottage) and Under-Sexton (with a salary of £120 per annum) were advertised. From the 39 applications for Head Sexton, John Guntrip was selected and from the 31 applications for Under-Sexton, Joseph Wolfreys was selected. In 1876 Guntrip resigned and John Bunt was appointed in his place.

When the Cemetery was closed in 1885 three Sextons were employed but by November 24, 1886, with the resultant decline in burials, the Board decided to terminate their employment and advertise inviting "applications for a Sexton to undertake the duties of occasional grave digging and the keeping the Cemetery in order to the satisfaction of the Board ... £150 together with Cottage". From 46 applications Thomas Aldridge was chosen. His salary was reduced by £25 in 1888 presumably as a result of the still declining demand for burials. The last reference to Sextons in the Board's Minute Book appears on April 10, 1890 when the Board made a gratuitous payment of £5 to Mrs. Aldridge, the Sexton's wife, "for her attention and care at the Cemetery on various occasions, especially in protecting the flowers from the hand of spoilers".

In the days when the Cemetery was under the control of the City Council, mention is made of Mr. Kayes, who ended a long term as sexton in the early 1950s. He was succeeded by Mr. Bierwirth.

(viii) Sexton's Cottage

When the advertisement, previously set out, was placed in the "Press" on October 25, 1862 calling for subscriptions for the building of a Chapel in the Cemetery, it was also pointed out that the monies received would be used:

"... in the erection of a Cottage to be occupied by a keeper of the Cemetery ... The Established cost of building ... the Cottage £150. The latter is much needed as the residence of a person whose duty it should be to keep the ground in order, and prevent the occurrence of mischief, trespass, and disorderly conduct." (i)

Subscriptions received, while sufficient for the erection of the Chapel, were insufficient for the building of a Sexton's Cottage and it was not until the tenth meeting of the Cemetery Board that the matter was raised again when a Sub-Committee was appointed to select a design for a Cottage. In the meantime the Sexton received an additional £25 per annum for house rent. During the next three years the matter of a Cottage was delayed until February 25, 1870 when the Sexton's Cottage Sub-Committee was instructed to consider what further steps should be taken in regard to a Cottage for the Sexton. On March 7, 1870 the Sub-Committee reported that they "strongly recommended that the building of the Cottage be proceeded with at once" and that they had examined "the Schoolhouse on the Ferry Road, and recommend the Board to accept Mr. Anthony's tender for £180, for a similar Cottage for the Sexton; and that it be built as a Lodge, immediately within the Entrance Gate of the proposed Cemetery, on the right hand side". The Sub-Committee's reference to "the proposed Cemetery" refers to its suggestion as to the taking-in of further Cemetery land for burials as the original portion of two acres was becoming overcrowded. The Sub-Committee supplied a diagram setting out the proposed site of the Cottage together with further land for burials. ~~On a portion of this further land (marked "A" and "B" on the diagram overleaf, photocopied from the Board's Minute Book) was actually utilised for burials and this is illustrated by a dotted line~~

(i) "Press", 25.10.1862, page 8

The recommendation of the design and siting of the Cottage was adopted by the Board but the actual building was deferred until there was sufficient funds in hand. This occurred on May 23, 1871 when the plans and specifications prepared by Mr. Anthony were adopted and tenders were called for. Of the eight tenders received, ranging from £127.5.0 to £230.0.0, the lowest was accepted as submitted by Thomas Greig. Mr. Anthony prepared the building contract and supervised the work which was completed in December 1871 for which he received £10. A kitchen range was installed in the Cottage as an extra at a cost of £10 and the Cottage was insured for £150. The first Sexton to occupy the Cottage was Robert Laycock, and, suprisingly perhaps, the house rent previously paid to the Sextons was continued. This Cottage stood for approximately 50 years until it was demolished and a new house built on the same site in the 1920's.

A thorough renovation of this latter house, both inside and out, earned the sincere thanks of the sexton's wife, Mary Kayes.

(ix) Problems and Complaints

In the management of the Church of England Cemetery the Board had to deal with a variety of problems and complaints which periodically arose. Set out below are a number of such instances in which the Board was involved.

Stealing from the Cemetery

The first reported case of an offence committed in the Cemetery was reported in the "Press" in 1866:

"Elizabeth Wright and Sarah Middleton, two well-known characters in Christchurch, who have been convicted before, were brought up in custody charged with wilfully destroying property in the Cemetery. From the evidence, it appeared that the prisoners were found picking the flowers off the graves in the Cemetery. The Resident Magistrate fined prisoners £1 each, and remarked that in all other cases of a similar nature, he should inflict the highest penalty. In default of payment prisoners were sentenced to 96 hours' imprisonment, with hard labour." (i)

Three years later a Richard Lewis, who was charged with larceny, did in fact receive "the highest penalty". Joseph Snell, the Sexton of the Cemetery, found Lewis walking round the Cemetery and, suspecting from his manner something was wrong, he stopped him as he was leaving. In Lewis's possession were found several plants, some of which had just been planted. The "Press" reported the Magistrate's finding that as "this was the prisoner's second appearance before him on a charge of larceny, ... he would now be sentenced to three months' imprisonment at hard labour". (ii)

A third, and most interesting, case of stealing from the Cemetery occurred in 1884 and was fully covered by the "Lyttelton Times":

"Emily Cane was charged with stealing a tumbler, a jug, two flower-pots, and a vase, value 4/-, the property of the Church of England Cemetery Trustees. Accused pleaded guilty. She said she knew she had done wrong, and begged for forgiveness. Inspector Pender said the girl had been seen by some men to take away the articles above mentioned from a grave in the Cemetery. When charged at the time she said she did not know what brought her there nor why

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- (i) "Press", 31.10.1866, page 2
 - (ii) "Press", 10.2.1869, page 2

she took them. The police knew nothing about her; but he felt bound to tell the Bench that several persons were complaining very bitterly about robbery from graves. The Rev. E.A. Lingard said this kind of thing had been going on for a long time ... there were continual thefts every week. As to the present case, he believed this young woman had only been here a short while. She had been a servant in the employ of the Rev. Mr. Hoatson, Congregational Minister, and he believed she was engaged to be married on Saturday next. He asked the Bench not to imprison accused. The Rev. Mr. Hoatson said he could not give accused a very good character as to speaking the truth, but he believed with a home and husband to look after her she would do well. She had been recommended to him by the Agent-General when he left England, and he was bound to say he had not been satisfied with her. He felt sure, however, that she could not have been to the Cemetery for this purpose before, as she had only just left his employment. The Bench said this larceny from graves was very distressing to relatives. It had been going on a long time, and if they were not convinced from Mr. Hoatson's statement that accused had not been guilty previously, she would have been severely dealt with. As it was, a conviction would be recorded, and she would be released on her own surety to come up for sentence when called upon. If she offended in any way again this would be remembered against her. The accused, who had been crying bitterly while in the dock, was then removed, exclaiming that she did not know what persuaded her to do it, and begging Mr. Hoatson to forgive her." (iii)

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- (iii) "Lyttelton Times", 9.4.1884, page 3

(d) Early Undertakers and Headstones

The population of early Christchurch, despite the alarmingly high death rate, could not support specialised undertakers. The undertakers who attended to funeral arrangements were therefore cabinet makers, carpenters, builders and upholsterers who found in coffin making a much needed and profitable sideline to their usual trades. In 1852 the following advertisement appeared in the "Lyttelton Times":

MESRS. TAYLOR & HOWARD

RESPECTFULLY inform the Public that they are now enabled to execute any Orders as Builders, Carpenters, Joiners, Cabinet Makers, and Undertakers, and trust by their punctuality, with reasonable terms, to merit a share of public patronage.

N.B. Funerals furnished on the shortest notice." (x)

In an 1864 Christchurch trade directory an Alfred Osborne, of Cambridge Terrace, is described as a "cabinet maker, upholsterer and undertaker" with "a large assortment of first-class English-made furniture always on sale", while a G. Cliff is described in an advertisement as a "builder and Undertaker" who had on sale "all kinds of building materials, slates, doors and window sashes". As well as coffin making these early undertakers also would have fashioned wooden crosses and constructed picket fences and railings to adorn the graves. As no monumental masons arrived on the "first four ships" many of the older headstones must have been erected by the surviving families many years later. Those who could afford elaborate headstones were required to have the same commissioned in England or Italy and transported out to New Zealand at considerable expense.

(x) "Lyttelton Times" 31.1.1852 p 9

The cost of paupers' funerals was usually borne by the Government on application by the Cemetery Board for reimbursement. In 1869 the Church of England Cemetery Board had reason to write to the Government complaining of the fact that the Contractor for Pauper Funerals did not always bury paupers of the Church of England in the Church of England Cemetery. The Contractor of Paupers' Funerals in Christchurch during this period was an undertaker, W. Fuhrmann, and an occurrence on February 25, 1870 at the Cemetery gave rise to a further complaint. At a pauper's funeral the coffin immediately burst as it was being taken from the hearse with the result that the coffin together with the remains of the pauper could not be taken into the Chapel for the Service. As this was not the first occasion on which this had occurred "the Board instructed the Secretary to write to Mr. Fuhrmann ... and to inform him that a complaint would be made to the Government if the same thing happened again".

Preaching in the Cemetery

At a Board meeting on June 7, 1871 the Secretary reported that a Mr. Binstead, a stationer of Cashel Street, was in the habit of conducting religious dissertations and distributing pamphlets in the Cemetery on Sundays, these being not always in accordance with the teachings of the Church of England. It was resolved by the Board that the Secretary should write to Binstead requesting him to discontinue the practice.

Burials in Wrong Plots

The burial of persons in plots reserved for other people was not an uncommon occurrence and on November 25, 1867 the Board received a complaint from a Mr. Pratt that his child was mistakenly buried by the Sexton in a plot allotted to himself. It is not known quite why he objected to this, but object he did, and he sought the consent of the Board to disinter the remains of his child to another plot. The Board resolved that the Chairman and Secretary should call and explain the Board's reluctance of disintering the body and offering another plot to Pratt free of charge. Pratt refused to accept the offer and it was not until almost two years later that the Bishop consented to Pratt's application for disinterment. At a Board meeting on October 11, 1869 the Secretary confirmed that the disinterment had taken place under his supervision and that Pratt had given the sum of £3.3.0 (the value of the original plot) for charitable purposes, which had been expended upon labour in the Cemetery.

Collapsing Graves

Because of the poor drainage in the Cemetery there were many occasions when prepared graves either collapsed prior to a funeral or became filled with water. At a Board meeting on October 8, 1874 a minister complained of the want of sufficient drainage in the Cemetery and cited the case of a funeral at which he officiated recently where the grave collapsed and was half full of sand and water before the coffin could be lowered. The Chairman stated that on receiving information of this from the Sexton he went to the Cemetery on the following morning and reinterred the coffin at the regulation depth. Two years later at a Board meeting on October 9, 1876 not only was no minister in attendance when the coffin was brought to the Cemetery but because of the state of the ground the grave collapsed and protracted the ceremony. The Board decided that as the deceased had not been interred by his brother at the required depth an additional plot adjacent should be given to him without payment.

Corpses in the Chapel

At a Board meeting on January 4, 1875 the Board had to consider whether a corpse could be placed in the Chapel on the evening prior to interment. The Chairman replied that as the situation was not covered in the Rules and Regulations the Board would not hold themselves responsible for its safe custody.

Bomb Shelters

In 1948 the City Council received complaints from the residents of Churchill Street about stagnant water gathering in trenches behind their properties. The Council found that, during World War II a bomb shelter had been built behind the sexton's house and that several trenches had been dug. The Council agreed to remove the bomb shelter and fill any of the trenches which were not used for drainage purposes.

Notable people who have been buried or who have memorials in the Cemetery

Bishop Henry John Chitty Harper (1804-1893)

Educated at Hyde Abbey school, Winchester and Queen's College, Oxford, Harper served in several church posts in England before arriving at Lyttelton on December 23, 1856 to be enthroned as the first Bishop of Christchurch. His meeting with Bishop Selwyn is depicted on one of the carved panels of the pulpit in Christchurch Cathedral. In 1857 he laid the foundation stone of Christ's College and became its first warden.

In the organisation of his vast diocese he travelled long journeys on horseback between the Hurunui in the north and Stewart Island. Almost every year he visited the fartherest settlements of Otago and Southland and, like Selwyn, he spent many nights in the open, sometimes with only a saddle for a pillow.

In 1869, after Bishop Selwyn had left New Zealand and became Bishop of Lichfield, Bishop Harper was elected Primate of New Zealand, and continued as such till 1890, when he retired through failing health. He died at Christchurch on December 28, 1893, leaving behind in the moral consciousness of the people, the work of the Church and the provision made for education, much lasting good due to his wisdom, his high character and public spirit. The "Lyttelton Times" the following day reported that:

"No man has been more identified with the history of Canterbury for the past thirty-eight years than Bishop Harper. Coming to New Zealand in the fifties he has gone through all the hardships to which the early settlers were subjected, any many of the pioneers have cause to remember the cheery words spoken by him and the good advice tendered to them on their arrival in what then was a wilderness." (i)

On Sunday, December 31, 1893 the Bishop's body was taken to the Cathedral and laid in state throughout the afternoon "... during which time over 2,500 persons were admitted to take a last look at the deceased prelate ... Upon the lid of the coffin being removed, the body was seen to be in full episcopal vestments; the hands were crossed, and the repose seemed more that of sleep than that of death." (ii) In the Cathedral seats had been reserved for clergy and lay members of the Church and in the admission of the general public, special preference had been given to old colonists. The coffin was then relayed to the Church of England Cemetery by sixty volunteers for burial, where "... the only

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thing that marred the proceedings being a rush by some of the public to the grave before the mourners had left it". (iii) Unfortunately the cross which once marked Bishop Harper's grave is shattered, as is that of his wife, Emily, who died on June 10, 1888.

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- (i) "Lyttelton Times", 29.12.1893, page 5
(ii) "Lyttelton Times", 1.1.1894, page 6

(iii) "Lyttelton Times", 2.1.1894, page 5

The Very Reverend Henry Jacobs (1824-1901)

After serving the church in England, Jacobs arrived at Lyttelton on December 17, 1850.

The following Sunday he conducted the first service in Canterbury, and in July, 1851, preached the sermon and conducted the service at the opening of the first church in Christchurch, afterwards St. Michael's. Dean Jacobs opened Christ's College Grammar School on April 21, 1862, as its first headmaster, and became Sub-Warden in the Deed of Foundation of the College on May 21, 1855, and shortly afterwards Watts-Russel Professor. Resigning the headmastership in 1863, he was nominated incumbent of the parish of Christchurch. In 1864 having declined the bishopric of Nelson, Jacobs was appointed archdeacon of Christchurch, which office he resigned on being made dean of Christchurch in June 1866. From 1865 to 1895 Dean Jacobs was one of the clerical representatives of the General Synod by the vote of the clergy of the diocese. He received in 1873 the cure of St. Michael and All Angels, Christchurch, was appointed for a second time archdeacon of Christchurch in May 1876, and held the office for seven years in conjunction with that of dean. In 1878 Jacobs was commissary while the Bishop was attending the Lamberth conference, and at that time he was created a doctor of divinity. He was for some years editor of the "New Zealand Church News", and in 1889 published his history of the Church in New Zealand. He was a distinguished classical scholar, and wrote a good deal of verse, ~~in many of which is set out~~ ~~various~~. He was much interested in philanthropies in Christchurch and was associated for many years with the St. John Ambulance Association. When Jacobs died on February 6, 1901, the "Lyttelton Times" commented: -

*"There is no name among those of the hardy band of pioneers
who came here fifty years ago inspired by the highest*

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aspirations of their race that is more intimately associated with the foundations and progress of the province than that of the good Christian and good colonist who has just passed to rest."

Dean Jacobs' grave in the Church of England Cemetery lies beside that of his first wife, Charlotte Emily, who died in 1870. After her death the Dean married Emily Rose Thompson, the young daughter of a teaching colleague at Christ's College.

James Buller (1812-1884)

Born in Cornwall in 1812, James Buller first arrived in New Zealand in 1836, as a Wesleyan local preacher. He quickly learned the Maori language and, for the next twenty five years, conducted a valuable missionary service, based firstly in the North Auckland area and later in Wellington.

In 1861 he was posted to Christchurch, with charge of the Canterbury circuit. On several visits to Timaru he launched the work of the church in South Canterbury. He opened the Durham Street Church in Christchurch, and added 10 places of worship to the circuit. Before his term expired he was called upon to supervise the establishment of the Church in the new mining districts of the West Coast (1865). He rode from Christchurch to Hokitika and with the Rev G.S. Harper (who went by sea) he established Methodism in the west.

After further work in various parts of New Zealand, Buller went to England for five years, lecturing and publishing his book "Forty Years in New Zealand".

He returned to New Zealand in 1881 and settled in Christchurch, where he died on November 6, 1884. Mrs Buller died on December 23 of the same year. Buller was a man of great mental power, a fine preacher and a capable administrator. He had a thorough knowledge of the Maori people and their language and a sympathetic understanding of their modes of thought. Apart from his distinguished service as a missionary, he was always an active citizen, interested in all social movements, and in the politics of both races. He was at different periods a Governor of Nelson and Canterbury Colleges.

At the times of James Buller's death the "Lyttelton Times" reported that "By the death of the Reverend James Buller ... in his 72nd year, the Wesleyan Church loses one of its most distinguished ministers, and the Colony one of its oldest residents Many Canterbury residents who knew Mr Buller in the by-gone years will feel that by his removal another link connecting them with the past has been broken, but they will long remember his services". (i) The funeral..... "was the occasion of a gathering such as has not been seen in connection with the Wesleyan Church since the time of the memorable Tararua disaster. The members of the Church assembled from nearly all parts of the Province to show their respect for one who was looked upon almost as a father, and several ministers and members of other Churches showed, by their presence, that the respect in which the deceased was held was not confined to persons of his own religious denomination". (ii)

The headstone erected to the memory of James Buller in the dissenters Cemetery records that he was:

"..... for nearly fifty years a Minister of the Gospel in New Zealand: one of the early band of missionaries to the Maori people: afterwards Superintendent of various European circuits and President successively of the Australian and New Zealand Wesleyan Methodist Conferences ..."

The headstone also records that his wife, Jane Tonkin Buller, died on December 24, 1884, '.... having survived her husband only 6 weeks'.

(i) "Lyttelton Times", 7.11.1884, page 6.

(ii) "Lyttelton Times", 10.11.1884, page 3.

Octavius Mathias (1805-1864)

After serving the Church of England in both England and Algeria, ~~Mathias~~ Mathias arrived at Lyttelton in August 1851 aboard the "Dominion".

His first wife Marianne, died in childbirth a few days later, leaving him with eight children under the age of thirteen. During the years 1853 - 1856 he became the sole Commissary of the Bishop of New Zealand, and in that capacity administered the affairs of the Church in Canterbury until the arrival of the Bishop of Christchurch in December

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1856. Later, and by now Archdeacon of Akaroa, he married 21 year old Herriet Bowron, who was governess of his children, and by whom he had another seven sons. The Archdeacon has been described as "bluff, strong and hearty, not very tall, but broad shouldered and deep chested, carrying himself erect, with a solid walking stick and wearing a good top hat and a long frock coat". He became President of the Board of Governors of the Christchurch Hospital, President of the Horticultural Society, besides being one of the working supporters of the Acclimatisation Society. When he died on June 18, 1864 the "Lyttelton Times" reported the funeral: -

"The funeral of this lamented gentleman took place on Tuesday last. The cortege left the residence at Riccarton at 1.45p.m., passing along Riccarton Road, through Oxford Terrace, and down Hereford Street, where it was joined by the Masonic body, who headed the procession during the remainder of the way. The late Archdeacon was Deputy Grand Master of the Freemasons of Canterbury, and a large number of members assembled, as is usual in respect to a high officer of the craft, in order to pay the last tribute of honour to his memory. They represented the four different lodges of the province, Lyttelton, Christchurch, Kiaipoi and Rangiora, and were accompanied by the officers of the Grand Lodge, wearing the clothing and insignia of the order, covered with black crape. The shops and stores not only along the line of the procession, but throughout the town generally, were closed, and this, together with the vast concourse of persons assembled, bore testimony to the regard and esteem felt towards the deceased by all classes of the community. Besides those on foot, extending half-a-mile in length, about thirty carriages were also in attendance. The pall was borne by the following dignitaries of the Church: The Lord Bishop of the Diocese, the Revds. C. Bowen, J.C. Bagshaw, G. Cholmondely, H. Torlesse, and W.W. Willcock. Arrived at the Cemetery gate, the coffin was removed from the hearse, and was met at the entrance by the Rev. the Curate of Christchurch, who commenced the solemn service of the Church of England ... a service which speaks at once the language of sadness, resignation, and hope. At the conclusion of the ceremony, the persons present slowly dispersed." (i)

~~was illustrated by the photograph on the~~ The Archdeacon of Akaroa lies buried in the Mathias family plot, with his two wives on either side.

(i) "Lyttelton Times", 23.6.1864, page 4

William Reeves (1825-1891)

William Reeves, who was buried in the family plot in the Church of England Cemetery in 1891, served the young Canterbury Province in a variety of ways. With his wife, Ellen, he arrived at Lyttelton on January 25, 1857 aboard the "Rose of Sharon".

After working as a customs clerk and a farm manager, he started a carrying business. This was at the time when all the inward goods for Christchurch were taken by sea over the Sumner bar and landed at Ferrymead and the various wharves up the Heathcote River. ~~From there~~ Many carriers were employed in carting the goods from the wharves to the shops and warehouses in the city centre. A few years later Reeves became actively associated with the "Lyttelton Times", eventually becoming its manager. He wrote regularly to the leading columns in a plain, straightforward style, simple clean and grammatical.

In 1867 Reeves won the parliamentary seat of Avon but resigned in the following year to devote his whole time to the paper. Elected to parliament again in 1871, he won the Selwyn seat by a single vote. He fought for the re-introduction of a duty of sixpence a bushel on Australian wheat for the protection of Canterbury farmers. For one year, until the defeat of the Government, Reeves held the position of Resident Minister of the Middle Island. Reeves supported Vogel's railway policy but fell out with Vogel on the issue of the abolition of the provinces. It was this stand which ~~was~~ to lead to his defeat in the 1875 election.

Reeves took an active part in the local affairs of Christchurch. He did much to encourage education, and was on the board of governors of Canterbury College (1879-91).

He was passionately fond of music, and was president of the Christchurch Musical Society. His interest in native fauna and flora was lifelong. In the Legislative Council he spoke strongly against the importation of stoats and weasels as likely to prey on bird life. At the Canterbury Jockey Club meeting in 1876 Reeve's horse Daniel O'Rourke won the New Zealand Derby and the New Zealand Cup for Patrick Campbell.

A very good business man, Reeves assisted to promote a number of companies in Christchurch. For years he was a director of the New Zealand Shipping Co., which he helped to form. He was chairman in 1875, but disagreeing with the introduction of steam, he resigned from the board (1882). He was a promoter of the Union Insurance Co., and on the board throughout, and was also on the local board of the Mutual Life Association of Australia from the time it started business in Canterbury. As managing director of the Lyttelton Times Co., he took a great interest in the welfare of its employees. He was the first chairman of the United Press Association of New Zealand, and presided till his death on April 4, 1891.

In an Obituary published in the "Canterbury Times" it was stated: -

"In some other respects a not too friendly critic might perhaps be tempted to class his life as a failure. He, indeed, had troubles enough and to spare. With great abilities he did not win any wide renown. His remarkable oratorical powers were never developed. His undoubted business capacity did not bring him riches. Fame, riches and even unhappiness are not, however, the sole measure of success. A man may serve others better than himself ... the memory of his fine character will not soon be forgotten. For a more brave, most honourable, Christian ~~man~~ just } man never drew breath in this land." (i) (footnote on p 63)

The funeral of William Reeves was one of the largest Christchurch has ever witnessed and the extracts below, published in the "Canterbury Times", not only illustrate the manner in which such funerals were conducted but also illustrate the high regard with which Reeves was held both locally and nationally.

"... Needless, however, is it to tell of all the sorts and conditions of folk who made that farewell gathering. Men and women, old and young, rich and poor, were in it, inspired by one purpose - to honour an upright man.

"Three in the afternoon was the hour fixed for the funeral to leave Risingholme, and when that hour came the road leading to the house was thronged with the carriages which were to follow the hearse. Within the gates were the coaches for the members of the family and other mourners, and on the lawn stood the employees of the 'Lyttelton Times' Company and others who had elected to follow afoot. The hearse, a plain vehicle with glass sides drew up before the door of the house, and four men bore forth the coffin, of polished rimu and kauri, covered with a violet pall and heaped high with wreaths, crosses and bouquets. It was placed in the hearse and slowly the procession passed out of the gates. Closely following the hearse were the carriages with the chief mourners, the pall-bearers, and a few other intimate friends of the deceased ... After these carriages, marched, in fours, upwards of a hundred of the employees of the 'Lyttelton Times' Company and other mourners. Then came a long line of carriages and other vehicles, some sixty or thereabouts. Along the Opawa Road and Gasworks Road the funeral train passed to Barbadoes Street, by which it went to the Church of England Cemetery. Along the whole route it was met by tokens of respect. The blinds were lowered in nearly every house; shop shutters were put up; men at work ceased and doffed their hats, and passengers on the street uncovered their heads as the hearse passed. Waiting to receive the corpse at the Cemetery gate was the revered Bishop Harper, with the Ven. Archdeacon Cholmondeley by his side. In a voice whose broken accents showed his grief and agitation, he uttered the solemn words with which the burial service opens, while the body of his old friend was borne into the chapel. As many of the mourners as could find room followed, while the 'Times' office staff passed behind the building to the southern side of the cemetery, where they formed a hollow square about the open grave. Outside stood a very large crowd of people of all classes and ages. Soon the coffin was borne within the square, divested of its pall and its wealth of floral adornment, and lowered into the grave; while the Bishop read the concluding part of the service, and the assembled people joined reverently in the responses. After the Benediction many pressed forward for a last look into the grave. What they saw was a polished wooden lid, with a small silver plate, bearing the words "William Reeves, died April 4, 1891; aged 66". On the lowered coffin flower sprays were cast by members of the family and personal friends. There were, too, some sprigs of acacia thrown into the grave, for the deceased gentleman in long ago years joined the Masonic fraternity in company with Crosbie Ward; and by his strong desire one of his sons recently became a member of the Craft ...

"The gathering in the Cemetery was, as has been said before, of a thoroughly representative nature. All the public bodies and business companies with which Mr. Reeves was connected, had members there, The Hon. R.J. Seddon, Minister for Public Works, at the special request of the Premier, officially represented the Government. The Legislature was represented by the Speaker of the House of Representatives, Major Steward, and by several members of both Chambers. The Bench, the Bar, and various learned professions, the Christchurch Musical Society and the Canterbury Jockey Club, all had their members there ... Many other gentlemen well-known in the community were present, but it was difficult to distinguish individuals in the dense throng." (ii)

William Reeves was buried in the Reeve's family plot in the Church of England Cemetery. The headstone, which was erected by the staff of the Lyttelton Times Company, gives a brief resume of his career: -

'He became a New Zealand Colonist in the year 1856 and for more than thirty years took an active share in the public affairs of the country. In addition to his works as a journalist he was a Member in turn of each House of the New Zealand Parliament and a Minister of the Crown.

*"Who broke no promises, served no private end.
Who gained no title, and who lost no friend"*

(i) "Canterbury Times", 9.4.1891, page 21.

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(ii) same as (i)

The Deans family of Riccarton

After studying law in Scotland the Deans brothers, William (1817-1851) and John (1820-1854) decided that their future lay in farming in New Zealand. William arrived at Wellington in 1840 and John at Nelson in 1842. Neither were satisfied with their surroundings and, after visiting many parts of the country, both decided to settle on the Canterbury Plains. William left Wellington on February 11, 1843 on the schooner "Richmond" accompanied by the Manson and Gebbie families. They brought some livestock, provisions and materials with which to build houses. While the women and children stayed at Port Levy the men shipped their materials over the Sumner bar and up the Avon River to a point near the future Barbadoes Street Cemetery, which was

the upper limit for a whaleboat to travel in the river. As bricks were included amongst the building materials the place became known as the "Bricks". This name is still used today and a memorial, unveiled in 1926, ~~contains~~ incorporates some of the original bricks. By using a smaller canoe the materials were transported higher up the river but it was still necessary to transport them across land to their final destination. It was then found that the nails for the house had been left behind~~ed~~ and the building was constructed by using pegs to join the timber.

John arrived at Lyttelton on June 17, 1843, having travelled via Australia, where he purchased 61 head of cattle, three mares and 43 sheep as well as a variety of seeds. With accommodation completed in May 1843, the Deans family shifted in from Port Levy, with their belongings. They travelled as far as possible by canoe and then continued overland. The location of their farm at Riccarton afforded them shelter, plenty of timber and rich ground well watered by meandering streams. The Deans's farm was very successful supplying ~~xxx~~ cheese and butter for the markets in Wellington and Sydney. In addition to a vegetable garden and orchard they produced wheat, barley and oats and wool.

In 1851 William left for Sydney, via Wellington, in the schooner "Maria" to obtain more stock. Tragically William was lost at sea with twenty-eight other persons when the vessel was wrecked off Cape Terawhiti on July 23, 1851. Charlotte Godley wrote in a letter to her mother on August 20:

"It appears that they were in a tremendous gale and in trying in the night to get into Wellington Harbour they struck on a rock a little to the North, and the ship went to pieces. Seventeen bodies have already been

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washed on shore. Poor Mr Deans is a great loss to us here. Not only from his unfailing kindness and good nature, but from the assistance that his advice for example, in all agricultural matters, gave to all the newcomers. His brother will feel his loss sadly; they were so united and so happy together; indeed I cannot tell what Mr John Deans will do now; he was only waiting his brother's return from his voyage to Sydney to get some fresh stock, cattle and sheep, to go home and be married in Scotland". (i)

Partly for his parent's sake, but more importantly to renew his acquaintance and marry Jane McIlraith (1823 - 1911) with whom nearly ten years previously he had "become attached but not officially engaged". John travelled to Scotland, arriving late in April, 1852. They were married on September 15, and a month later sailed in the "Minerva" for Canterbury, arriving early in February 1853. After disembarking they set off on horseback over the Bridle Path until they reached Rev. Puckle's parsonage at Heathcote Valley where Jane, exhausted from the voyage out, stayed the night. John continued on to Riccarton and returned the next day in order to collect fifty cases of baggage left at Lyttelton. Included in the baggage were furniture, linen, a water-wheel and a dog-cart, the first vehicle on springs in Canterbury. Jane, although still frail from the journey, and pregnant, settled happily into her new home at Riccarton, decorating, cooking, entertaining the many visitors and conducting services every second week. She was a devout Presbyterian and of the Sunday services she wrote "We were of one mind and spirit in our reverence and devotion to our Maker and our Saviour, and our Sabbath service were the sincere homage of our hearts".

John's health was, however, deteriorating --- a legacy from a chill he caught in a deluge while crossing the Panama Isthmus. In a letter to his father on March 21, 1853, he wrote:

"The cough which occasionally troubled me when at home has not quite left me, so I have placed myself under the care of Dr Barker for the last eight days. He made me apply a blister to my chest and gave me some medicine which has relieved although not yet entirely removed it. In a few days more I hope to have it shaken off. I like New Zealand more than ever, but I do not intend to work myself quite as hard as I did in the earlier days of my sojourn". (ii)

John Deans died on June 23, 1854, ten and a half months after Jane gave birth to a son, named after himself. During the period leading up to his death John had discussed with his wife whether or not she should return to Scotland after his death. Jane preferred to remain and subsequently the farm at Riccarton and the leasehold property at Homebush was worked in trust, until the son was able to take it over. During this period Jane arranged to have a new house erected, now known as Riccarton House, and supervised the planting of trees which surrounded it. Her son proved to be a progressive farmer and judge of stock, and constantly improved his herds and flocks by importations. He was President of the Canterbury A & P Association, Chairman of the Christchurch Drainage Board and the Riccarton Road Board, and a Governor of Canterbury College. After a long illness he died at Riccarton on June 19, 1902, leaving eight sons and three daughters. Jane Deans died on January 19, 1911. Her funeral was reported by the "Lyttelton Times".

"The funeral of the late Mrs Jane Deans, which took place on Saturday, was an occasion for a very large gathering of those who desired to pay a last respect to the head for many years of a well-known family. Many of those who took part in the funeral ceremonies belonged to the slowly thinning ranks of pioneer settlers, among whom Mrs Deans received deep and general respect as the widower of one of Canterbury's earliest settlers.

From Riccarton the funeral proceeded to St Andrew's Presbyterian Church At St Andrew's Church, of which Mrs Deans had been a member for over fifty years, a brief service was conducted by the Rev. J. Mackenzie "Slowly but surely", said the Rev. J. Mackenzie in his address, "death thins the ranks of the pioneers, of those whose brave souls who faced their labour and sorrow in a far land, and were not afraid of what the years might bring. To-day we lay in dust all that is mortal of one whose long life ran parallel with the history of this province for nearly two generations, one who played her part nobly through all the years, and who gathered to herself as the years passed the honour and affection of a multitude of friends".....

Those who had known Mrs Deans intimately knew how simple and beautiful her life had been. Left a widow soon after her arrival in the colony, it had been her destiny to suffer once and again the pangs of cruel bereavement, and yet through it all she had preserved the calm serenity of her spirit. She carried her sorrows in the secret place of her heart, but she did not speak of them. She had ever been ready to hear the tale of another's grief and her hand had not been slack on service to those who suffered. Her frail body had been the tabernacle of a resolute and of an indomitable will.

The interment was made at the Barbadoes Street cemetery, the body being laid to rest at the side of Mrs Deans late husband" (iii)

(iii) "Lyttelton Times" 23.1.1911, p 4.

We have seen in an earlier chapter that the funeral service for Jane Deans was conducted in a manner befitting her Presbyterian faith and that ~~an~~ an exception was made to the rule whereby only the Church of England service could be used in that part of the Barbadoes Street Cemetery.

Over her grave in the Church of England Cemetery a tombstone was erected as a tribute of respect and affection by her Ayrshire friends in Canterbury. Beside her grave is that of her husband, John Deans, over which a tombstone has been erected which has the following inscription: "In Memory of the Brothers, William and John Deans, of Riccarton, the Pioneers of Colonisation on the Canterbury Plains ...". It must be remembered that William was drowned and his body never recovered so that his burial is not recorded in the Church of England burial register.

(i) Charlotte Godley, "Letters from Early New Zealand 1850 - 1853". Whitcombe & Tombs Ltd., 1951, page 225.

(ii) John Deans, "Pioneers on Port Cooper Plains", Simpson & Williams Limited, 1964, page 80-81.

Inspector Peter Pender (1827-1911)

After training in the Royal Irish Constabulary, Pender served in England, Wales and Turkey before coming to the colonies in 1856. He served for over five years in New South Wales before coming to New Zealand in 1862, with the rank of sergeant-major. He assisted in ~~organising~~ organising the police in Canterbury, and in 1864, was promoted to the rank of Inspector.

For thirty years ^{he} was stationed in Canterbury. He was in charge of the South Canterbury district at the time of the Timaru riots of 1868 and 1869. Returning to Christchurch in 1874, he remained until 1892, when he was transferred to Wellington, his departure being marked by the biggest send-off that had ever been accorded to a New Zealand police officer. Three years later he was sent on a special mission to England in connection with the Harper case. In 1902 Pender retired and took up his residence at Redcliffs where he lived until his death.

Pender had a humanitarian nature and, during his long service, he made a large number of friends amongst his fellow officers and the public. His fairness in dealing with his duties meant that every criminal who fell into his hands knew that he would be fairly dealt with, and that his good points would be taken into consideration. He strongly believed in rehabilitation rather than prosecution, where this was seen to be the best course. In many cases he sought help for a petty offender, where he could be taken care of ^{and} removed from his criminal environment.

Peter Pender was buried, at a private funeral, in the Roman Catholic Cemetery. The headstone inscription records that he is buried with his wife, Anatasia Mary Pender, who died on December 28, 1891. It also records that the headstone was erected by the members of the Police Force in the Canterbury and North Otago District, as a tribute of respect to her memory.

7

Thomas Cass (1817-1895)

Thomas Cass died on April 17, 1895, and "... the respect which the deceased was held was shown by the large number of old colonists who followed his remains to the Church of England Cemetery, Barbadoes Street". (i) At the time of his death the "Lyttelton Times" reported: -

"To some of the present generation the name of Cass is associated only with a river and a halting place on the West Coast Road, but to those whose memories carry them back to the sixties or earlier the name awakens reminiscences of the days - stirring days, in many respects - when Canterbury and the colony itself were in the making." (ii)

Born in Yorkshire in 1817, Cass spent his first working years at sea, before qualifying as an architect and a surveyor. He first came to New Zealand in 1841 as assistant surveyor with the New Zealand Company. After laying out part of Auckland City he saw much work in the Bay of Islands and the north of the Auckland Province. This work was largely completed by 1844 so Cass returned to the sea as mate of the

Government brig "Victoria" on the New Zealand coast.

Cass returned to England in 1847 but in the following year, with the formation of the Canterbury Association, he was on his way back to New Zealand as an assistant surveyor in the party headed by Captain Joseph Thomas.

Landing at Purau on December 15.

Cass began by making the first detailed survey of Lyttelton Harbour, previously roughly charted by M. Fournier of the French corvette 'Heroine'. When the site for the Canterbury settlement had been decided, he made the first trigonometrical survey of the Christchurch district preparatory to the laying off of the town itself. He next surveyed the Lincoln and Ellesmere districts. In January 1851, on Captain Thomas's precipitate departure, he became Chief Surveyor in Canterbury, a position which he held until March 1867 when he retired on account of his health - he suffered from chronic asthma. He played a prominent part in the life of early Christchurch. In 1853 with Sewell and the Rev. R.B. Paul, he fixed the site of Christ's College. He was one of the members of the first Provincial Council of 1857. He was in the Executive Council under Moorhouse and again under Bealey. For 10 years he was a member of the Canterbury Waste Lands Board, and served on various commissions connected with the development of communications in the province.

Thomas Cass filled the post of Chief Surveyor with distinction, and brought to the deliberations of the various bodies of which he was a member a profound knowledge of the province. "The extent of his work as surveyor and explorer is shown by the number of times his name recurs in the nomenclature of the district - a river on the West Coast

Road, along with the nearby railway station,

a peak in the Port Hills, and a bay in Lyttelton Harbour, have all been named after him." (iii) He was a kindly and delightful character, known affectionately to all as Tommy, and was noted for his benevolence.

- (i) "Lyttelton Times", 20.4.1895, page 5
- { (ii) "Lyttelton Times", 18.4.1895, page 6
- { &(iii)

Margaret Burke

(and the case of the blood-stained tomb-stone)

On January 9, 1871 "An occurrence unequalled in our provincial annals, and fitted to be classed amongst the worst deeds of personal violence startled the city from its wonted equanimity ..." (i) when a young Irish domestic servant, Margaret Burke, was stabbed to death in a Christchurch home before the horrified gaze of her mistress, her mistress's two daughters, and a man visiting the house. Great publicity was given to the murder and the subsequent trial and the execution of her assailant, Simon Cedeno. A local legend grew up that the mark of a blood-stained hand appeared periodically on the face of the headstone erected to Margaret Burke's memory.

The murder took place in a home situated on the corner of Cambridge Terrace and Salisbury Street, owned by William Robinson. Robinson, a bluff, genial man, had earned his nickname of "Ready-Money Robinson" by his habit of paying cash for large landholdings, race horses and ~~st~~ stud bulls. He was away on business at the time of the murder.

As a result of the hysteria following the reports of the murder, 500 people attended the funeral of Margaret Burke. The public had such a deep-rooted desire for revenge that the counsel appointed to defend Cedeno, Mr. Joynt, complained that he had been censured "by people who should know better" for undertaking the defence.

The brutal murder of Margaret Burke caused such a sensation in Christchurch that it remained a vivid memory with the generations living at that time, a memory which was perpetuated by the fact that the mark of a blood-stained hand appeared periodically on the face of the headstone over her grave in the Roman Catholic Cemetery. The headstone was erected by the family she served, Mr. and Mrs. Robinson and their daughters. Engraved on the stone were the following words: -

"Sacred to the memory of Margaret Burke, who was murdered on the 9th of January, 1871, in the 22nd year of her age. She was loved in life and mourned in death. Erected by the Hon. William Robinson, Mrs. Robinson and the Misses Robinson as a mark of respect."

(i) Lyttelton Times, 10.1.1871 page 2.

Robyne Jenkin has written that "The bloodstained tombstone became a great talking-point and a rather gruesome tourist attraction, and many were the stories and theories put forward to account for the stain. Some said it was a fungus, particularly as it seemed to show up more clearly after a shower of rain. Others suggested iron deposits, and even the Fenians - a revolutionary faction in Ireland at that time - came under suspicion. In later years the stone bore a decidedly scrubbed appearance over the stained area, from the repeated attempts at its removal. There is also a story that after some superstitious folk toppled the stone and broke it, a second stone was carried over the bridle path from Lyttelton and erected in its place, only to develop the same stain a short time afterwards." (vii) There is nothing to support the latter story and the legend of the blood-stained hand, which had appeared only a month after the murder, was shattered in 1962 following desecration of the cemetery by acts of vandalism by youths. The stone was broken into five pieces whereupon it became evident that the apparent 'blood-stain' was caused by a rust-coloured sandstone stratum, about the size of a man's hand, in the granite. The coincidence of the rust-coloured flaw in the centre of the stone undoubtedly gave rise to the legend. The stone remained in the cemetery until it was removed by the Christchurch City Council Parks and Reserves Department to be wired together and replaced. Unfortunately, however, it was mislaid.

(vii) Robyne Jenkin, New Zealand Mysteries, A.H. & A.W. Reed, page 129.

(viii) Christchurch Star 2.5.1962.

The phenomenon of the "Blood-stone" was known of far beyond New Zealand. Early in 1962 the City Council received correspondence from Mr. A Mills, "Investigations into the Unknown", of West Bromwich, Staffordshire, England. He stated that the "Blood-stone" had created considerable interest in England, as he had found during his many lecture tours. He requested further information on the stone. By the time the Council had received his letter the stone had been shattered, at the same time shattering the myth of the blood stain. This information was sent to Mills, along with a photograph of the broken stone. In his subsequent letter of thanks to the Council, Mills does not seem to have been too disappointed to find out that the story had a logical explanation.

In 1873 the "Lyttelton Times" announced that "We deeply regret to record the death of Dr Barker, one of the Pilgrim Fathers of the province, and a gentleman who enjoyed the highest possible measure of esteem from all who knew him". (i)

We are indebted to the good doctor, and his interest in photography for recording much of the early life of Christchurch.

Alfred Charles Barker was born in London. After qualifying as a surgeon he practised at Matlock, Bath and Rugby.

Barker became interested in the Canterbury scheme, was one of the original land purchasers and was appointed surgeon to the "Charlotte Jane". With his wife Emma, he arrived at Lyttelton on December 16, 1850, and was in the first boat which went off. He found rooms at Day's Hotel, Sumner, where he left his family until their home at Christchurch was ready.

At Christchurch he lived in a dugout in the park while he erected his first shelter, a V hut covered with a sail from the ships. The hut was used by the land office for the convenience of the land purchasers at the selection of sections in January 1851. The garden of his permanent home stretched from Cathedral Square to the terrace in Worcester Street. Barker has given us an idea of how the settlers lived:

"When first we came we used to club together and buy a sheep from Mr Deans at 5d. a lb. and when it was killed divided it; but in a week or two a regular butcher set up and he now calls for orders not only in the town but in the country within four miles. Meat has, however, risen and is now 7d. a lb. Flour just now is very high. At first we made damper of flour and water baked in an iron pot with a cover, called a camp oven; there are all sorts of scones and cakes; but now we make as good bread as you can get in England, and next door to me is a baker who has built an oven that will bake 200 loaves at a time. Potatoes are now about £6 a ton and very good I have been obliged to get a horse and have also two cows, one of which is in milk, and the other, a young heifer, is in calf".

(i) "Lyttelton Times", 21.3.1873, page 3.

Though a member of the Council of the Society of Land Purchasers from 1852 to 1854, Barker was too much engaged in his practice to take part in politics. For years he was one of the few medical practitioners on the Plains, and he had to ride long distances. In 1855 he was returned to the Provincial Council for Christchurch City, which he represented until 1857. He had no taste for public life, but had strong opinions which he often expressed in the press. His wife having died in 1858, Barker gave up his practice in 1859 and devoted himself more and more to his hobbies. His tastes were studious and scientific. Throughout his life he corresponded with Owen, Huxley and others on geology, botany and other phases of science. He studied the Darwin theories deeply, and in 1872 and 1873 contributed papers to the Canterbury Philosophical Institute. Many sketches which he made in the early days of the settlement are preserved in the Christchurch museum, and his skill as an amateur photographer furnished valuable historical pictures. He was a trustee of the museum and assisted every intellectual and literary movement in the province. He was also a fellow of Christ's College, and the College Library was built from his plans after his death. Barker died on 20 March 1873.

Of Dr Barker's funeral the "Lyttelton Times" reported that:

"The obsequies of the late Dr Barker took place yesterday, and the province may be said to have testified its respect for the memory of one of its earliest and most respected settlers in a fitting manner. As a public event it stands prominent above all other funerals that have taken place for many years, and the depth of feeling was quite equal to the display". (ii)

Dr Barker was buried in the family plot in the Church of England Cemetery, his wife having predeceased him on October 2, 1858. The ashes of his grand-son, Herbert McPherson, were interred in the family plot on May 9, 1973, this being the last recorded interment in the Barbadoes Street cemetery.

(ii) "Lyttelton Times", 25.3.1873, page 2.

George Gould (1823-1889)

George Gould arrived in Christchurch in 1851 with very little capital. He established his house and a general store at the corner of Colombo Street and Armagh Street, often carrying his merchandise over the Bridle Path or from the wharf at Ferrymead. From this small beginning he established further businesses, bought several farms and became an exporter of farm produce. Within 20 years he amassed a considerable fortune but was always willing to help those less fortunate than himself, especially those in the St. Albans area where he lived.

hampered from taking part in

Though ~~debarred from~~ public life by extreme deafness, Gould associated himself with nearly every movement for the advancement of Christchurch. He was the second president of the Agricultural and Pastoral Association (1869 - 74). He was President of the Poultry Association, the Union Rowing Club, and the Horticultural Society. He was Chairman of the Wesleyan Cemetery Board. He was an original shareholder and director of the Christchurch Gas Co., the New Zealand Shipping Co., and many others. He was a member of the first Christchurch town board (1862); a commissioner of the Domain Board and of the Board of Education, and a Governor of Canterbury College. He took a part in promoting building societies and insurance companies, and financially assisted many struggling clubs and societies. Many pieces in the fine collection of statuary and pictures in the Canterbury Museum were presented by Gould. When George Gould died on March 28, 1889, a Memorial Service was held at the Durham Street Church in which Rev. W. Moreley preached:

"His memory would be blessed to the community, for men honoured a man not because he had amassed wealth in his life, but because he had recognised the rights of others He would be missed in many ways; by our own public institutions, by the Church, and most of all, in the homes of those whom his benevolence had assisted. He gave not only money, but time and thought, and many a poor and struggling man had, by following his wise advice, been 'placed on his feet'". (i)

Similar sentiments were preached by Rev. W.J. Williams of St. Albans:

"Though successful in the acquisition of wealth, he had not been spoiled by it as many men were, but had realised that his money was, to a large extent, a trust for the benefit of his fellow men". (ii)

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The "Lyttelton Times" reported the funeral.

"The body of the late Mr George Gould was buried on Saturday afternoon in the Wesleyan Cemetery, Barbadoes Street. The widespread respect felt for him was shown by the large concourse which attended his funeral, by the flags hoisted at half-mast in all parts of the city, and by the tolling of the great bell of the Cathedral during the funeral ceremony. Shortly after half-past two o'clock the funeral procession left Hambleton, North Belt. Before the hearse walked a number of ministers of the Wesleyan Church, and immediately following it were over a hundred mourners on foot, headed by some thirty members of the Union Rowing Club (of which the deceased was President for many years) wearing on their left arms the club colours covered with crape. A train of seventy private carriages and other vehicles bearing mourners followed. The 'cortege', which was about half a mile in length, proceeded to the cemetery by way of Durham and Salisbury Streets, surrounded and followed by a large number of the public. The blinds in the windows of the houses in the streets were, mostly, drawn down as the procession passed. On arriving at the cemetery, the coffin, which was polished wood, was borne from the hearse to the grave, preceded by the Rev. John Aldred reading the opening words of the burial service. There was no pall, but on the coffin were laid beautiful wreaths and crosses of white flowers. The chief mourners were Mr Gould's three sons, Messrs Joseph, George and Charles Gould, and the two Messrs Lewis. Around the grave were arrayed a profusion of flowers. The service at the grave was conducted by the Revs. J. Aldred and W. Moreley. The gathering at the cemetery was one of the largest and most representative ever seen at a funeral in Canterbury. The churches, public bodies and other institutions which have benefited by Mr Gould's liberality were represented by their principal ministers and members, and nearly every man whose name stands high in the estimation of the public of Christchurch was to be seen in the crowd around the grave". (iii)

i ii & iii Lyttelton Times 1.4.1889 p 3.

George Oram (1826-1876)

"The funeral of the late Mr. George Oram, well and favourably known from his business with the Christchurch Club as manager, and later as proprietor of the Clarendon Hotel, took place yesterday, and was attended by his late comrades of the Canterbury Yeomanry Cavalry, the Licensed Victuallers, and a large number of private friends, the whole numbering about twelve hundred. The funeral 'cortege' left the New Brighton Hotel at a quarter past one o'clock, and was met at the Stanmore Bridge by the Cavalry, under the command of Lieutenant Slater, and members of the Licensed Victuallers' Association, of which the deceased was President for four years in succession.

The procession, headed by a firing party and the band of the Canterbury Yeomanry Cavalry, playing the "Dead March in Saul" with the horse of the deceased properly caparisoned, in advance, proceeded to the Church of England Cemetery, where the burial service was performed by the Very Rev. the Dean of Christchurch, after which the firing party discharged three volleys over the grave. The body was borne by Messrs. D. McGuinness, C. Green, H. Haddrell, and J. Hadfield, old friends of the deceased." (i)

(i) Lyttelton Times 7.4.1876 p2.

Henry John Tancred (1825-1884)

After serving with the Austrian Army in Hungary and Italy, Tancred migrated to Canterbury in 1851. A member of the Legislative Council from 1856 to 1866, Tancred held office in three ministries. In 1853 he was elected to the first Provincial Council, becoming Speaker in 1866. He retained this office until the abolition of the provinces in 1876. Tancred

took a deep interest in educational matters: was a member of the Canterbury Board of Education, a governor of Christ's College, Christchurch, and of the Canterbury College. He was the first chancellor of the New Zealand University, a position which he filled with distinguished ability from his appointment in 1871 to the date of his death, April 27, 1884. As the "Lyttelton Times" stated: -

"The University is now a great national institution; it has made its way in the country and is solidly established. One main feature of its work is that it is accessible to all, rich and poor, great and small; and for its purpose and utility, and chiefly for this last great benefit, New Zealand is enormously indebted to Mr. Tancred." (ii)

Henry Tancred was buried in the Church of England Cemetery, together with his wife, Sarah Maria Tancred, who died on February 8, 1897.

(ii) Lyttelton Times 28.4.1884 p 51

Charles Thomas Ick (1827-1885)

Charles Thomas Ick was Mayor of Christchurch in 1879 and in 1880, and proved himself to be a man of enlightened public spirit. He arrived in Christchurch in 1870, and soon began to take an active interest in matters bearing on the progress of the city and the well-being of its people. Ick was a member of the Christchurch City Council for many years, and during his first year of the mayoralty he was instrumental in organising the Christchurch Benevolent Aid Society, and was also connected with the Hospital and Charitable Aid Board. He was born on January 9, 1827, in Salop, England, where his father, Joseph Ick, was proprietor of a well-known estate "Lady Halton". After receiving a sound education in Shropshire, he entered the drapery trade, which he followed after his arrival in New Zealand for a short time in Dunedin. He landed at Dunedin in 1857, and, on leaving business, took up land at Waikouaiti, where he farmed until 1870, when he came to Christchurch. Ick carried on business in Christchurch as an auctioneer up until the death of his wife, Jane Ick, on December 3, 1883, when he retired into private life. "The loss of his wife ... was a great shock from which Mr. Ick appears never to have recovered", (i) and two years later on April 27, 1885, he died after a painful illness, leaving a family of six daughters and two sons. Charles Ick was buried in the Church of England Cemetery.

(i) Lyttelton Times 28.4.1885 p.4.

Cyrus Davie (1821-1871)

Cyrus Davie holds the distinction of being the only person to ^{travel} ~~arrive~~ ~~in~~ ^{to} Canterbury on two of the "first four ships". Due to sail on the "Randolph", he lingered so long on the wharf saying goodbye to his sweetheart that the ship sailed without him. He set sail next day on the "Sir George Seymour" and, when the two ships came within sight of each other a month later, he was transferred ~~in~~ by rowing boat.

His sweetheart, Emma, followed him to Canterbury and the couple were married on November 30, 1854. (i) (Footnote on p 77)

Four days after arriving at Lyttelton, Davie was signed up by Captain Thomas to work on maps for £150 a year. His first complete survey work was to prepare a survey and plan of the Christ's College property. Davie held the post of Chief Surveyor of Canterbury from 1867 till 1870. He died on June 18, 1871, aged 50. Surveying has remained in the Davie blood through several generations. In 1880 Cyrus Davie's eldest son, Frank, began his own surveying practice. Today, 110 years later, the firm, now known as Davie, Lovell-Smith and Partners, is one of the largest surveying practices in Christchurch.

The following description of Cyrus Davie's funeral appeared in the Lyttelton Times on June 22, 1871:

"The remains of the late Mr. Davie was conveyed to their last resting place in the Church of England cemetery, yesterday afternoon. The funeral cortege left the deceased gentlemen's residence a few minutes after the appointed time - half past two o'clock. As a token of respect to his memory, the Government offices were closed at one o'clock, so as to enable the officials to take part in the ceremony. The Freemasons mustered in considerable force, and, altogether, about 300 persons attended the funeral, including many of the oldest and most prominent residents in the province, some of whom came from a considerable distance to attend the sad and closing event in the career of one who was universally liked and respected. The burial service was performed by the Rev. E.A. Lingard, Incumbent of St. Luke's parish." (ii)

Cyrus Davie is buried with his wife who died on April 12, 1902 at the age of 78.

- (i) ~~Lyttelton Times~~ "Press" 26.4.1980 p16.
- (ii) "Lyttelton Times" 22.6.1871 p 2.

Several of the people buried in the Cemetery died from work related or industrial accidents. ~~that~~ The newly constructed railway claimed the lives of several of the early settlers.

John Stevens

For eight weeks prior to his death on March 27, 1873, John Stevens had been working as a miner on the Lyttelton Railway Tunnel. Although the tunnel had been opened several years earlier, considerable work, such as widening some narrow places, was carried out at night, when few trains ran.

On March 27, 1873, there was a special late train from and to Christchurch. It was common practice for the miners to remove their equipment and leave the tunnel by 10.30 p.m., two miners being left to keep watch at both ends of the tunnel so as to prevent persons from entering it until the train had passed. Stevens was one of the miners chosen to keep watch. Although the miners were given strict instructions to remain outside the tunnel, the weather in Lyttelton that night was misty with occasional rain, and Stevens obviously had gone into the tunnel for shelter. At an inquest into Stevens's subsequent death, Inspector Pender, who conducted the proceedings, had no difficulty in reconstructing the sequence of events leading to Stevens's tragic death.

"My opinion is that the deceased being hot on coming out of the tunnel (for the work makes the men warm), and feeling chilled went into the tunnel to a place near where he was found. From examination of the spot, I believe the deceased sat down, and being drowsy rested his head on his hands and knees, and fell off to sleep. Startled by the near approach of the train, he made an attempt to rise, and bent forward in so doing, and his head was caught by the step of the engine, and he was killed ~~The inquest was continued on the 31st of the month~~". (i)

The funeral of John Stevens took place on March 30, 1873. A train left Lyttelton, especially provided by the railways authorities, with the body and a number of friends on board. They were joined, on their arrival in Christchurch, by other friends of the deceased. At Lyttelton the flags were flying at half-mast as a token of respect. In the Dissenters' Cemetery there is a tombstone to the memory of John Stevens who was:

'Accidentally killed in Lyttelton Tunnel, 27 March 1873..... Erected by his friends and fellow workmen'.

(i) Lyttelton Times 31.3.1873, p. 2.

William Smith

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William Smith died on March 15, 1879 as a result of injuries sustained in a railway accident. On his tombstone, in the Church of England Cemetery, are inscribed the following words:

'William Smith, aged 24 years, late engine driver of the New Zealand Railways who met with his death whilst in the execution of his duty, March 15, 1879. Erected by the Locomotive Department'.

The accident occurred when Smith was bringing a heavy goods train from Dunsandel into the Middleton station. Before the train came to a halt, Smith left the controls and walked along the engine plate in order to put down the brake on the leading waggon. Reaching down for the brake handle he lost his footing and slipped, falling onto the line. The wheels of the waggon passed over his right leg. Smith was placed in the guard's van and, when he arrived at Christchurch Hospital ~~his~~ his leg was amputated. After showing signs of recovering from the operation, his condition ~~later~~ began to deteriorate.

~~Smith's~~ Smith's amputation was not a success and he died some two weeks later. Railway accidents were not an uncommon occurrence in early Christchurch for two years earlier in Christchurch, Tola Peachy, a shunter, suffered a similar accident at the Christchurch Railway Station. His tombstone in the Church of England Cemetery records that he "... died from injuries received on the railway, April 9th, 1877, aged 28 years".

Charles Thompson

On January 2, 1883 the "Lyttelton Times" reported that:

"Accidents of a serious or fatal character on the Canterbury railways are, fortunately, not of frequent occurrence, but yesterday furnished a melancholy exception to our usual freedom from casualties. After the train that left Lyttelton at 12.20 p.m. had passed Hillsborough, the stationmaster noticed something which he at first took to be a swag lying on the line, about 200 yards in the direction of Christchurch. Examination showed that this was the body of a man

who had sustained fearful injuries when he fell between the carriages of the train.

The body, which was taken to the police morgue, posed identification problems. It was, however, identified later by the deceased's wife and daughter, who confirmed that it was Charles Thompson, a farmer, of St. Albans. It was also confirmed that Thompson had recently sold his property and had made arrangements to move to Invercargill.

At the inquest into Thompson's death it was thought that he had slipped in endeavouring to step from one carriage to another while the train was moving.

Although the guard "... did not observe that he was the worse for liquor ...", Thompson's wife stated that:

"He had been in the habit of drinking a good deal lately. Last Sunday he seemed to be suffering from the effects of drink; he said he was not well". (iii)

Charles Thompson's tombstone in the Church of England Cemetery records that he "... met with his death January 1st, 1883, while travelling by train from Lyttelton to Christchurch, aged 47".

- (ii) Lyttelton Times 2.1.1883 p4
- (iii) " " 4.1.1883 p3.

As larger and more complex buildings were erected in the town, it was inevitable that builders would be more exposed to injury and death.

William Carr

In the Church of England Cemetery there is a tombstone in the memory of William Carr who died on February 15, 1882 at the age of 27 and "whose death was caused by a fall at the building of the Canterbury College". The "Lyttelton Times" recorded his death: -

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"An accident which was unfortunately attended with fatal consequences occurred at the Canterbury College buildings yesterday. The man employed on the new buildings had just begun work and shortly after 8 o'clock, a stonemason, named William Carr, was standing on some scaffolding about twenty-five feet high. Just as he was in the act of pulling some timber up endways from the ground to the top of the scaffold, the board on which he stood gave way, and Carr fell head first to the ground. His head struck upon some loose stones underneath, and he was picked up bleeding and insensible and taken by his fellow workmen to the hospital. On examination it was found that a serious fracture of the skull had been inflicted. The man lingered till a quarter to two in the afternoon when he expired." (i)

(i) Lyttelton Times 16. 2. 1882 p 5.

Travel throughout the South Island in early colonial days was extremely difficult. The lack of roads and railways meant long sea voyages, along some fairly inhospitable coasts. Overland, the situation was not much better, with wide, often/flooded rivers to ford. It is hardly surprising, therefore, that many deaths in the young colony were due to drowning. Love of water sport, which exists in Canterbury to the present day, accounted for several early drownings.

William Colborne Veel

The accidental drowning of William was reported in the "Lyttelton Times". William, aged 14, accompanied by Frank Hart, aged 11, were walking along Sumner beach when they came across a punt tied up to a jetty. The boys got into the punt and shortly afterwards the rope came undone. The "Lyttelton Times" takes up the story: -

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"The tide was running out with great strength, and the punt having drifted from the shore was carried into the stream. In the boat were one oar and half a paddle. Master Veel tried to scull the boat in, but unfortunately dropped the oar overboard. He wished Hart to jump in and recover it, but Hart, fortunately for himself, had not sufficient confidence in his swimming powers. The deceased then endeavoured to make shift with the half paddle, but his efforts only resulted in the punt getting athwart the stream with imminent danger of being capsized. The deceased then sprang out with the intention of swimming ashore, where he might give the alarm, but was unable to hold his own against the tide. Young Hart, seeing him sink, whistled for Mr. Milner's black dog, which was on the beach, and the intelligent creature seemed at once to understand what was required. Swimming out to where deceased sunk, it caught hold of him, seized his coat collar. The weight of the body and the strength of the stream was too much for it, and after being dragged beneath the surface for a foot or two it was compelled to let its hold. Deceased was seen to rise to the surface several times before finally sinking." (i)

Subsequently, a local resident, Mr. Monk, saw Hart in the punt drifting rapidly towards Shag Rock. Taking his boat he rowed out and rescued him. Veel's body was found two hours later about three hundred yards from where the accident had originally happened.

(i) Lyttelton Times 26.2.1863 p 5.

Joseph Garland

In the Church of England Cemetery there is a tombstone to the memory of:

'Joseph Garland of Heathcote Farm who was drowned crossing the Rakaia, November 15, 1862...'

Joseph Garland was at the time of his death one of the oldest settlers of Canterbury. He farmed on the lower Port Hills. On the day of his death he had, in the company of Isaac Mawson, mustered some cattle in the vicinity of the Ashburton Gorge and was bringing them home. Other parties had attempted unsuccessfully to ford the Rakaia River, which was swollen by the rain, and they advised Garland not to attempt crossing the river for some time. Garland, however, was anxious to return home and determined to proceed, crossing some of the smaller streams. The "Lyttelton Times" recounts the events which led to Garland's death:

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"Up to this point he was accompanied by Isaac Mawson, who feared to cross the main stream, and sought to persuade Garland to return; but he appeared somewhat chagrined at this, said he had crossed cattle there before, and was determined to go on. Mr Garland was trying to head his cattle, 16 or 17 in number, which seemed averse to cross over, and continued going down stream. At one point the cattle turned back, and Mr Garland strove to turn his horse to follow them, but his beast rolled over, and Mr Garland disappeared. Mawson rode down the bank, cooeing and looking for him. About half-a-mile below where he had sank, Mawson saw the body lying at the bottom of the river, and jumping in, pulled it out, but life was then quite extinct Mr Garland was one of our oldest settlers, and had long carried on farming operations under the Port Hills. He was a man respected by all who knew him, and leaves a widow and two young children to mourn his untimely end". (i)

(i) Lyttelton Times 19. 11. 1862, p 5.

Francis Herbert Stewart

In the Church of England Cemetery there is a tombstone to the memory of Francis Herbert Stewart who was drowned in a boating accident on the Estuary on February 29, 1896. The "Weekly Press" referred to the occasion as follows: "Never has anything occurred at the popular seaside resort which has created such a profound sensation". The "Press" reported that "Seldom has such gloom been cast over Christchurch as was the case on Saturday morning, when the news spread of a fatal yacht accident, by which three persons had been drowned".

On Friday night, February 28, 1896, Harry Hawker, James Murray and Francis Stewart travelled by tram from New Brighton to Christchurch. Stewart was a young employee of the New Brighton Tramway Company. In Christchurch the group was met by the commodore of the New Brighton Sailing Club, William Francis Warner, an experienced seaman and explorer and owner of Warner's Hotel. The party intended to sail Hawker's newly built yacht, "Waitangi", in preparation for a race the next day. At about 11.00a.m. they arrived at Monk's Bay where "a strong nor'wester was then blowing, and Mr. Monk advised them not to make the attempt to take the boat to New Brighton". (i) By 11.30p.m. the wind had moderated sufficiently for the party to undertake the short trip. Soon after a strong gust of wind hit the boat broadside, the boom striking the water, and the yacht capsized leaving the men clinging to the upturned craft. A short discussion ensued, after which it was decided that Hawker should attempt to swim ashore with a length of

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rope between his teeth. The rope, which proved to be too short, was discarded by Hawker, and he continued swimming until striking sand with his feet. Unable to communicate with those on the yacht he crawled and rolled over the mudflats until he reached shore and alerted a local named Nankivell. The two then returned to the scene in a punt but no sign of the yacht or the men could be found. On Saturday morning news of the accident spread and parties from New Brighton and Sumner searched the area. The yacht was discovered in eight feet of water at low tide with all sails set, and shortly after 1.00p.m. the body of James Murray was found lying face downwards. It was thought that he had managed to swim from the yacht but having reached the mudflats was too exhausted to continue and drowned. William Warner's body was found at noon on Sunday floating in the water. It was not until almost a week later that Francis Stewart's body was found and it was thought that he, although a strong swimmer, had had no chance to escape, being jammed and held down by the rigging.

By the time Stewart's body had been recovered the Inquest and funerals of Warner and Murray had already taken place. Another elaborate funeral was arranged with a special train being chartered to take New Brighton residents into Christchurch so that they might attend the service. The "Lyttelton Times" reported the funeral. tram?

"The funeral of the late Mr. Stewart, who met his death in the yachting accident on Saturday week, took place at the Church of England Cemetery, Barbadoes Street, on Saturday afternoon. The 'cortege', which was a large one, including a number of residents of both New Brighton and Christchurch, left the former place soon after noon and came up to the residence of the deceased's parents, and went from thence to the cemetery. Amongst those following were members of the New Brighton Tramway Company. The pall-bearers were Messrs. R.C. Bishop, G. M'Intyre, S. Hardie, C. Curtis, A. Thomas and J. Thompson, and the bearers were Messrs. Irving, E. Sefton, A. Robb, J.W. Malcolmson, Keats and Hannah, two of each representing the Fishing Club, and Sailing Club and the residents of New Brighton. The service was performed by the Ven. Archdeacon Lingard, assisted by the Rev. W.A. Pascoe. The coffin was covered with the flags of the Fishing and Sailing Clubs, surrounded by a number of beautiful wreaths, one of which was from the Sailing Club, whilst the Fishing Club sent a handsome floral anchor." (ii)

Not only was the floral anchor a fitting gesture, but inscribed on Francis Herbert's tombstone are the words: -

*"Out of the deep have I called unto
Thee, O Lord, Lord, Hear my voice."*

(i), (ii) Lyttelton Times 9.3.1896 p5.

Captain Francis George Garrard

Although only 29 years of age, Captain Garrard was described as a highly respected and experienced mariner. In March 1881 he took command of the intercolonial steamer "Tararua". At 5p.m. on April 28, the "Tararua" sailed from Port Chalmers bound for Melbourne via Blyff and Hobart. Soon after 5a.m. on April 29, the "Tararua" struck the ^{Otara} Reef at Wiapapa Point on the Southland coast.

"The captain and chief mate are reported to have been below at the time when the steamer struck. The engineer tried to reverse the engine, but broke his leg. The women rushed on deck in their night-dresses, but the heavy sea soon washed most of them off. Three boats were out, but they were swamped; one got away to seaward, and one came ashore, landing five or six men. The steamer then parted amidships, and numbers perished; several are still clinging to the wreck. A man with a child in his arms is lashed to the rigging. A number of settlers on the beach are anxious to render assistance, many turning away heartsick at seeing their fellow creatures perish before their eyes and unable to help them." (ii) (Footnote on P57)

Despite the heroic attempts of the captain and crew, the heavy seas running made rescue impossible. By April 30, the wreck had been swept off the reef taking 131 lives with it. In fact only 20 of the total passengers and crew were saved. Many of the victims were buried behind the sandhills of the Otara Beach in what became known as the "Tararua Acre". A number of identified bodies, including that of Captain Garrard, were taken by relatives for burial elsewhere.

The Court of Inquiry found that the crew was negligent for keeping insufficient lookout. The ultimate responsibility was that of the captain and, although much of the blame was laid at his door, his courage and coolness during the tragedy was never questioned.

Despite the fact that Captain Garrard was of the Methodist faith, his body was buried in the Church of England cemetery. The funeral was reported in the Lyttelton Times.

"The remains of the late Captain Garrard, of the ill-fated Tararua, were interred in the Church of England cemetery on Saturday. In Lyttelton the flags on the various vessels were lowered to half-mast, as a last token of respect to the memory of the deceased, who was very popular. The officers and crew of the S.S. Tairaroa, which was in harbour on Saturday, had intended to be present at the funeral as well as several others in Port, but advices were received to the effect that the funeral was to be a private nature only, so they were not present. Captain M'Gee, of the Tairaroa, and Mr. R. Pufflett, the local agent of the Union Steamship Company, were amongst those present." (v)

The private funeral is not surprising in view of the anticipated findings of the Court of Inquiry. Despite the criticism of Captain Garrard by the Court, a poet of the time urges people to: -

*"Upbraid not harsh, her crew, in grief,
But rather to their feelings lean
Speak kindly of her gallant chief
For deserts have their spots of green."*

An exquisitely sculptured headstone was commissioned in England and erected over Captain Garrard's grave in the Church of England Cemetery. It depicts a ship's anchor nestled against a background of craggy rocks. Inscribed on the headstone are the words: 'To the memory of Francis George Garrard, Master of the S.S. Tararua, who perished at the wreck of his vessel on the Otara Reef, 30th April 1881, aged 29 years'.

Although it is not known who commissioned the headstone, it is assumed that it was erected by the Company which Captain Garrard served.

{ (ii) Lyttelton Times 2.5.1881 p4.
{ (v) same as (ii)

John Williams (Senior and Junior)

John Williams (Senior), a baker and confectioner from Dumferline, arrived with his wife Isabella, two sons and five daughters in the "Randolph". Two days later, when climbing the Bridle Path he died suddenly. It is thought that a combination of the hot weather, his stoutly build and his lack of exercise during the voyage may have lead to his untimely end.

He was buried in Lyttelton, his burial being the first in the Lyttelton Burial Register. At a later date his remains were removed to the family plot in the Church of England Cemetery in Barbadoes Street.

Whilst John Williams was not the first person to be buried in the Barbadoes Street Cemetery, his remains are the oldest to be buried there.

Isabella Williams, faced with supporting a family in their new surroundings, opened a drapery shop in Victoria Square and ran this with the assistance of her daughters. She died on August 8, 1872.

John Williams (Junior) joined the Lands and Survey Department in 1852, and remained with the department for 41 years till his death in August 1893. For many years he held the position of Chief Draughtsman, later being appointed Receiver of Land Revenue. The work in this office was greatly increased when the Seddon Government cut up large stations for closer settlement.

The tombstone in the Church of England Cemetery which commemorates the Williams family was erected by officials in the Lands Department as a mark of respect for their fellow officer, John Williams, Junior.

Felix Wakefield (1807-75)

Felix Wakefield, a surveyor and engineer, was a brother of Edward Gibbon Wakefield. His varied career took him to many parts of the world, including several times when he lived in New Zealand.

In 1849 he was appointed emigration agent for the Canterbury Association. His brother, fearing embarrassment as the result of his irresponsible nature and carelessness in money matters, bought him a farm on the road from Lyttelton ~~and~~ to Christchurch. His notes on surveying and the disposal of waste land in the colonies was published

the struggles of the early Nelson and Canterbury settlers.

William John Warburton Hamilton (1825-1883)

At the age of 18 Hamilton left England for Sydney in the vessel "Bangalore" with £50 in his pocket, which was all he ever received from his father. On the voyage he met Captain Fitzroy who was on his way to take up his appointment as Governor of New Zealand. Fitzroy offered Hamilton a post as his private secretary. After serving both Fitzroy and Sir George Grey, Hamilton returned to England in 1846.

His next visit to New Zealand ^{was} as a survey officer aboard the survey ship "Acheron", when he explored much of North Canterbury, including a climbing of Mount Grey. His first official post in Canterbury was that of Collector of Customs at Lyttelton. He represented Lyttelton on the Provincial Council from 1853-57, where he became Provincial Auditor.

In 1856 he was appointed Resident Magistrate in Canterbury and was called on to clear up outstanding difficulties regarding Maori land. He was for some years a Commissioner of the Land Board. In 1863 he was a member of the Provincial Commission which recommended the improvement of Lyttelton Harbour. After leaving the Customs he was appointed Receiver of Land Revenue, a position which he held until his retirement in 1874.

Hamilton was for some time manager in Lyttelton of the Union Bank and a director of the Trust and Loan Co. He was also for 25 years a part proprietor of the "Lyttelton Times". Hamilton was many years a governor of Christ's College, and was on the Board of Governors of Canterbury College (1875-83). He was a deeply religious man, a keen churchman and a lay member of the Synod. When Hamilton died on December 6, 1883, his subsequent funeral, as reported in the "Lyttelton Times", is one of the most illustrative of the period.

"Yesterday afternoon the last sad rites of respect and affection were paid to the late W.J.W. Hamilton ... On

the previous evening the Cathedral bells had sounded muffled chimes, and again yesterday from the belfry of that noble structure, of which the deceased gentleman had been so proud, the tolling of the "passing bell" announced the departure from this life of one who had been a prominent member of the Church of England in this diocese. Shortly after two o'clock the mourners assembled at the late residence of the deceased, in Latimer Square ...

The procession ... after leaving Latimer Square went up Madras Street as far as Cambridge Terrace, then along the Terrace to Barbadoes Street, and thence to the Church of England Cemetery, where it was met by the Rev. H.C.M. Watson, incumbent of St. John's, of which parish the deceased was a member. The body having been borne into the mortuary chapel, the usual solemn but hopeful service was given by his Lordship and Mr. Watson, the beautiful Psalms, and the hymn, "Days and moments quickly flying", being most devotionally sung by members of the Cathedral choir. From the chapel the body was then borne to its final resting place, a grave dug in the north-east portion of the Cemetery, almost under the shadow of the poplar trees planted near the Avon. Here the Primate read the concluding words of the service, so full of consolation to the bereaved. The hymn, "I heard the voice of Jesus", was feelingly sung, and all joined earnestly in the Lord's Prayer.

When the ceremony of casting earth upon the coffin had been performed by those who thus bade farewell to husband, father, friend, some time was occupied in allowing many present to take a last view of the coffin. This, in deference to the known tastes of the deceased gentleman, who disliked the free use of the black plumes and trappings generally seen at funerals, was of plain varnished rimu, without any black about it whatsoever. It was neither coloured nor covered with cloth. The furnishings were of silver. The plate simply bore the inscription, "Wm. J.W. Hamilton, died Dec. 6, 1883, aged 58". Following out the wish which had directed the use of a plain coffin, no black was to be seen among its other appurtenances. The pall was of a somewhat unusual colour - violet with a white cross - and on it were laid some beautiful floral crosses of white peonies and yellow roses, with white pinks, together with wreaths of a similar character ... Since the funeral of the late William Sefton Moorhouse, there has been seen no such gathering together of early settlers, and of the stout-hearted colonists who worked so hard to establish the various institutions of Canterbury from its Provincial government downwards." (ii)

It is worth noting that the six pall bearers were H.J. Tancred, C.C. Bowen, T.W. Maude, R.J.S. Harman, the Rev. Croasdaile Bowen, and the Hon. William Reeves. Men from the "Lyttelton Times" carried the coffin in relays all the way from his house to the Cemetery.

(ii) "Lyttelton Times", 8.12.1883, page 5

The Burials of Two Mystery Men

The Church of England Burial Register records the burial of two unknown men in February 1867. (page 74 volume 1) The officiating minister on both occasions was Rev. Henry Torlesse.

By a reading of the "Lyttelton Times" it is possible, but by no means certain, to establish their identity.

The first burial was the body of a murdered man found on the West Coast Road. A traveller, on foot, along the West Coast Road, decided to spend the night at the One Tree ~~W~~ Creek accommodation hut. This was located sixty-six miles from Christchurch and was about eight miles from Craigieburn. He noticed a strange smell and, on investigating, found the decomposed remains of a man who had been brutally murdered.

As the man had been dead for about two weeks it was difficult to identify the body. Police investigations revealed that another traveller, William Kerr, had been on the road at that time in company with a man called Jem Oldham. There were some Chinese men on the road who ~~sometimes~~^{at} travelled in the company of the two men. When Kerr left the group at the Cass River he reported that Oldham went on in the company of the Chinese. This was about two weeks before the discovery of the body.

On February 23, some Chinese men were arrested near Cromwell and brought before the Oamaru Magistrate. Although they admitted walking along the West Coast Road with a man named Jim or Jem they denied any involvement in his death. Further inquiries by the police failed to find additional evidence and the charges against the Chinese did not proceed.

The remains of what was thought to be Jem Oldham were buried in the Church of England Cemetery on February 22, 1867.

The second mystery burial that month was the skeleton of a man found in the Rakaia River bed. On February 10, 1867, John Campbell, who farmed in the district, found human bones and remains of clothing while he was walking on an island in the Rakaia River. He informed the police on his next visit to Christchurch, five days later. The remains had been found about twelve miles below the South ferry, towards the sea.

Sergeant Horniman, a police witness, who had investigated the matter, remembered that two men had been drowned in the Rakaia about ~~23~~ ~~1868~~

12 or 13

months before. They were Walter Wilson and a young man named Macdonald. Macdonald's body had been found, but that of Wilson had not been recovered. Wilson's father said that he thought that the clothing found could have belonged to his son. There were no reported drownings in the Rakaia after the disappearance of Wilson.

On February 26, 1867, the remains, almost certainly those of Walter Wilson were buried in the Church of England Cemetery.

The Closing of the Cemeteries (1885)

"The living have, over and over again, been poisoned by the buried dead." (i)

Although the pressure for a new Cemetery did not begin in earnest until the early 1880's, the existing site of the Cemeteries in the very heart of the city, were causing concern as early as February 1874. In its Annual Report, forwarded to the Superintendent, the Dissenters' Cemetery Board reported that: -

"The Managers anticipate that at no distant date the Cemeteries within the City will be closed and hope that the subject will continue to receive the attention of the Government with a view to establishing Rural Cemeteries, at as early a date is practicable."

Again, in April, 1875, the Board reported that: -

"... the question whether interments should continue much longer within the boundaries of the city. The Board are strongly and unanimously of opinion that one subject calls for early and serious consideration and respectfully press upon your Honour the advisability of the Government securing a suitable site for a Cemetery even though the cost exceed the sum originally considered to be sufficient. If selected in a convenient locality there is no doubt the fees would recoup a large part of the outlay, beside removing from the populous neighbourhood what may soon become a prolific source of sickness."

At a meeting of the Dissenters' Cemetery Board held on October 1, 1877, the Board considered in length the crowded state of their Cemetery and the necessity for further provision for burials being made. It was resolved that the Treasurer should write to the late Provincial Superintendent, William Rolleston, asking him to place the subject before the Government with a view to promote the purchase of a new site for a Cemetery, and reminding the Government that a sum had been set aside by a vote of the late Provincial Council for this purpose. George Gould also promised to write to Rolleston as well. On October 9, 1877, Rolleston replied stating: -

(i) "Lyttelton Times", 25.8.1883, page 6

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"I find that there is an unexpended vote in the late Provincial Estimates of £1,500 for sites for Cemeteries. I think this might hopefully be directed to the purchase of a new Public Cemetery and will point out this to the new Government ... I would recommend your writing direct to the Provincial Secretary and citing my opinion - the application will no doubt be referred to me - and I should recommend that the Government should not itself make any more futile attempts to buy land at a reasonable price in a suitable position but that it should say that the sum will be payable as a subsidy in and of such a sum as would suffice with the subsidy to buy a sufficient area. The City and the several religious bodies are all interested and it would be easy to borrow what was required and secure this subsidy. My idea of a suitable locality is near Bealey's farm on the North Road or near the Middleton Station on the South Line."

Although a meeting was held on April 25, 1878 at the late Provincial Council Chambers, including representatives of the various Christchurch Municipalities, Road Boards and the religious bodies concerned, it was not until 1883 that public pressure was sufficiently aroused to bring about the eventual closing of the Cemeteries and the obtaining of a more suitable site for a new Cemetery.

On August 21, 1883 a petition was read to a meeting of the Christchurch City Council, signed by 41 people in the vicinity of the Cemetery. The petition, ~~was read to the Council and~~ commenced;

"We the undersigned most respectfully call your attention to the very bad smell arising from the Cemeteries in Barbadoes Street. We think you will agree with us that this must be very hurtful to the health of those that live in their immediate vicinity and also to the general public that have to pass that way. We trust you will do all in your power to relieve us of this very great and serious nuisance."

The City Council referred the matter to the Sanitary Committee and also passed a resolution condemning burials within the city.

The local papers of the day carried many 'Letters to the Editor' criticising the condition and resulting health hazard of the Cemetery. One writer, using the pseudonym, 'Typhus', urged "the importance of inspecting our cemeteries, for at the present time the drainage of one of them is flowing into the side channel in Barbadoes Street, the stench

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from which is fit to create a pestilence". Another, likewise, called for a remedy to "the terrible stench existing between the two cemeteries in Barbadoes Street ... It is of such a nature that one has to hold his nose while passing, in order to escape inhaling it. Among these many letters, was one written by a Mr. C.M. Gray, a member of the Hospital Board. His letter is set out below in full as it not only relates to the health hazards in point but also gives an early impression of the Barbadoes Street Cemetery and burials in general.

"The present unsatisfactory sanitary condition of the neighbourhood immediately contiguous to the Barbadoes Street Cemeteries is fraught with direr consequences than the majority of people are prepared to credit. In the first place, the situation of the burying ground is unfavourable to the purpose for which it is caused. Cemeteries have ever been ruinous to health. Under the best conditions they are not without danger; and all experience shows that the best conditions are every year more difficult of realisation. Read the conditions (Baker p.292): - "Light porous soil, secluded, yet ample space, dry neighbourhood, etc., etc., which alone fit ground for wholesome burial. These conditions are seldom, if ever, met with; and then the very light porous soil, which most promotes speedy decay, is the most poisonous to the neighbouring houses." My earliest recollection of the Christchurch cemetery is that of a swampy 'terra incognita', where we boys from school were wont on a Saturday to proceed on an exploring expedition. At the present day it is little better than a damp, boggy place, full of springs, and abounding in aqueous clay. These conditions, it will be observed, are diametrically opposed to the rules which ought to decide the selection of a burial ground for the dead, and are calculated, on the other hand, sooner or later, to breed a pestilence in the neighbourhood. The living have, over and over again, been poisoned by the buried dead. Many grave diggers in crowded cemeteries have been overpowered on commencing to dig. Let us realise, if we can, the effect of such gases not concentrated, but diffused through the air. We may not smell the gases; but they are there. Dr. Belmi, of Mantua, has lately taken the trouble to bottle the air of some cemeteries in calm weather. He finds it to contain an organic corpuscle, which he calls 'septo pneuma'. This corpuscle, administered in a solution to a pigeon, developed putrid fever and destroyed the bird on the third day. We may breathe the air without smelling it, just as people may drink clear, sparkling cholera water without tasting it, but it may be poison for all that. And water brings me to wells and springs. There is no limit to the poisoning of these in the vicinity of graveyards. In the case of our own cemetery we have not only objectionable odours, offending the olfactory nerves of the passers-by and poisoning the air that is breathed by a large number of the living, but we have also numerous indications of the presence of

springs draining and percolating from the graveyards into the river. People living on the banks of the Avon, between the cemetery and the sea, and who are in the habit of using the water, little know the danger that lurks in the mephitic and poisoned stream that flows past their doors.

It is time the Cemetery Board took steps to close the burial places. Population is gradually building them in on all sides, and it is well in a case of this kind to observe the maxim of prevention being better than cure. If we must continue to practice the present system of inhumation, in preference to that of cremation, then let us have our burying places far removed from town. If I mistake not the Board have already secured a reserve somewhere out on the sandhills; let them utilise that and so assist in keeping the town healthy.

Personally, I believe cremation to be the better mode of disposing of our dead; but before one can approach that question the first thing is to disenchant the world with burial. With people in general this will never be a question of health or utility first; but first a question of sentiment. Overcome, if we can, the prevailing prejudices in favour of burial, and the way is made easier for the discussion of that system, which in the distant future is to supersede inhumation, and which at the present time is known as cremation." (ii)

Following the City Council's referral of the petition, mentioned earlier, to the Sanitary Committee, its Medical Officer, Dr. Nedwill, prepared a report (dated September 1, 1883) which was presented to a meeting of the Council on September 11, 1883. This report, set out below, was to be of vital importance for it heralded the steps for the closure of the Cemetery. As well as giving a good description of the Cemetery as it appeared in the 1880's, it also gives the total number of interments in the Cemetery as at September 1, 1883. Of the total interments of 4,971, 3,693 had been carried out in the Church of England Cemetery, 638 in the Dissenters' Cemetery, and 640 in the Roman Catholic Cemetery. The figures for the Dissenters' and Roman Catholic Cemeteries would, however, have been obtained from the respective burial registers and would presumably not have included burials prior to the establishment of the Dissenters' Cemetery Board in 1875. The report is also of importance since it correctly states the approximate size of the Roman Catholic Cemetery as one and a half acres and that of the Dissenters' Cemetery as three quarters of an acre, and not as one acre respectively as surveyed on Jollie's original plan of Christchurch. Dr. Dedwill's report reads as follows: -

(ii) "Lyttelton Times", 25.8.1883, page 6

"In accordance with your instructions I have the honour to report on the present condition of the cemeteries which are situated in Christchurch with special reference to the effects which they are likely to exercise upon the health of the surrounding inhabitants.

The following information I have obtained:- The Church of England burial-ground comprises a block of 23 acres. Only 8 acres of this however have been set apart for interments. From 1851 up to the end of the first quarter of the present year 3,693 burials had been made in it.

The Wesleyan Cemetery contains about three-fourths of an acre of ground in which there have been already 638 sepultures.

The Catholic graveyard is only about 1½ acres in extent, the number of dead in which I have ascertained is 640.

The grounds occupied by all the cemeteries slope towards the river Avon above which they are at their highest parts elevated 10 or 12 feet. The soil consists of peat and sandy clay and is in spots quite swampy. It has never been drained and consequently retains a great deal of surface water. I am informed that in digging graves the ground water is not reached at eight feet although in winter time the surface water has to be bailed out to enable the grave diggers to reach this depth but in some parts of the cemeteries I suspect the ground water is much higher than is even stated. Today I found a new dug grave where the water came to within three feet of the surface.

From the Church of England cemetery I observed that two drains emptied into the river. One is supposed to drain surface water from the unoccupied land which lies to the north-west of the graves, and the other that overflow from an artesian well. The water from these sources as it falls? into the river appears perfectly clean and uncontaminated.

As there are no drains to catch the rain? water so as to ^ensure that the soil is kept dry at all seasons of the year the process of decomposition will not be so rapid as it should be and in consequence the ground will tend to become offensively saturated.

The cemeteries being on a higher level than the streets which surround them complaints have been made with regard to the soakage into the footpaths and side channels, and it has been stated that it largely consists of decomposing animal matter. I have been unable to discover any such nuisance. The water, however, which issues from this land is strongly impregnated with iron. It leaves a deposit which looks nasty and smells nasty. To prevent leakage into the footpath from the Wesleyan and Catholic cemeteries the city surveyor laid a rubble drain between the fence and the footpath but I am not quite certain that it acts as intended.

I have not perceived any unpleasant smell from these grave-yards although I have been assured by others that they have frequently observed them. It is however universally recognised that the air of grave-yards is prejudicial to health and that it is not advisable on sanitary grounds that cemeteries should be situated in towns. It is stated on authority that dwelling houses should be at least 500 yards distant from them. The houses in Bowen Street are within a few yards of the Catholic and Wesleyan burial-grounds and the graves are within a few feet of the footpath.

In a short time there will probably be a large population living close to these cemeteries; I would therefore recommend that after a convenient period the further disposal of the dead should not be permitted in the city. I would further recommend that the planting of trees and shrubs of rapid growth should be encouraged with the double object of absorbing dampness from the soil and noxious exhalations.

From what I am given to understand from the Sanitary Committee of the City Council the ground selected for a cemetery at the sandhills in addition to being very inconvenient of access is quite unsuited for such a purpose. The soil consists of sand, and the ground water is less than four feet from the surface. Bodies interred under such circumstances would be inconveniently slow in undergoing decomposition.

For a burial ground a site conveniently placed on a line of railway should be selected where the subsoil water is at least 10 or 12 feet from the surface and where the ground is dry and porous with a sufficient covering of vegetable mould to assist in neutralising the organic impurities which so plentifully exist in such places. The land moreover should be most efficiently drained so as to permit of its free permeation by air to hasten the decomposition of the interred bodies.

In connection with this subject I would point out that probably the smells complained of in the vicinity of the cemeteries may have arisen from the heaps of refuse and sump accumulations which are being deposited on the banks of the Avon opposite the Church of England Cemetery. This is a bad place to bury filth and I would strongly advise that the practice be discontinued."

The Sanitary Committee, when presenting the above report to the Council, recommended that "... further interments in such Cemeteries should be discontinued and that prompt action should be taken to close them as early as possible". Prompt action was indeed taken, for within a year of the Council having forwarded its recommendation concerning the closing of the Cemetery to the Government, the Council had decided upon a suitable site for a new Cemetery in Linwood and purchased land

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from the Linwood Town Board. The first interment in the Linwood Cemetery took place on July 10, 1884, and was attended by the Mayor and Councillors.

On March 31, 1884 the City Council decided to build a tramway to serve the Linwood Cemetery and district. The tramway would have three functions. Firstly, the Council would use the line to transport rubbish and nightsoil to the dump near the cemetery. Secondly, the Council would lease the line to a private contractor to provide a passenger service to the district and to run a tramway hearse to provide the less-wealthy citizens with a low-priced funeral .

By March 1886 the line was completed and a tramway hearse, capable of carrying four caskets at one time, was built. The people of Christchurch never supported the idea and the tramway hearse never carried a body. The vehicle, which had cost £300 to build, became an embarrassment to the Council and was eventually sold in 1901 for £3. The tramway was extended to Brighton to provide a passenger service to the seaside and the rubbish service used the line, between midnight and 5am, until the municipal destructor in 1902. *

Pursuant to a Government Gazette notice dated September 25, 1884 (page 1408) the Barbadoes Street Cemetery was closed from and after

April 1, 1885. Pursuant to "The Cemeteries Act, 1882" near relatives of persons already buried in the Cemetery could still be interred.

Section 76 stated: -

'Notwithstanding any Order in Council made as aforesaid, where any person has been buried in a cemetery or burial-ground previously to the closing thereof, any survivor of such person being within the degrees of relationship of husband, wife, parent, child, brother, or sister to the deceased may be buried in the same plot of ground with the said deceased.'

Access rights for local authorities, trustees and other persons to visit the graves and monuments in the closed cemetery were preserved.

Control of the R. C. & Diss Cemeteries was vested in the C. C. C. in 1916 and the Cat E in 1948

When control of the Cemetery was vested in the Christchurch City Council ~~on March 25, 1910~~, the Council continued to honour the agreements. However, in order to limit the number of interments, and thus be in a position to start improvements, it was Council policy to offer a free plot in an alternative cemetery to any one who gave up burial rights in Barbadoes Street.

* For the complete story of the tramway see "Steam in the Streets", volume 3 of the "On the Move" series.

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This course of action usually found favour with executors. It was practically impossible to compile a list of persons who were entitled to ~~to~~ interment. The Council considered advertising in the daily newspapers, but decided that many people would not see them. On the other hand it was possible that there was no one left who qualified. In fact there were still a few.

In the ten years to April 1963, ten burials were conducted in the east section of the Cemetery, the last being a woman aged 92, who was buried on October 29, 1959. In addition ten urns of ashes were placed in the east section and one in the west section.

Interpretations of the Council's resolution regarding interments have produced some rather bizarre cases. Sarah Laycock died on March 27, 1964 at the age of 93. She had lived most of her life within one mile of the Cemetery and it was her wish to have her ~~xxx~~ ashes placed in a grave of a near relative. The Council considered that the relationship did not give Mrs. Laycock the right to burial at Barbadoes Street and refused the request. They did say however, that the ashes could be scattered over the grave.

The urn was delivered to the Cemetery and, due to a misunderstanding, the sexton buried it in the grave. Later a stonemason added Mrs. Laycock's name and date of death to the gravestone. The Council was upset at the fact that it's ruling had been apparently ignored. It did allow the urn to remain along with Mrs. Laycock's name. However it ordered that the date of death be removed from the stone. The stonemason complied, but informed the Council that he considered the matter to be a "travesty of justice".

In October 1965 the Council approved the interment of the ashes of Harold T. deR. Harman in a family grave. His name and age could be added to the stone but, once again, the date of death had to be omitted.

September 1972 appears to be the last time ashes were interred in the Cemetery when those of Hannah Margaret Irving were placed in the grave of James Irving, who was buried in 1900.

(I have included this section but will need to do some research to see what areas it actually refers to) *probably best dealt with as a map & descriptive captions.*

(C) LATER CEMETERY DEVELOPMENTS

(1) The Break-up of the Church of England Cemetery Reserve

The original area of the Church of England Cemetery (Reserve 20) as laid out by Edward Jollie in his plan of Christchurch (see page) was 22 acres and 2 roods. The present area of the Church of England Cemetery is 5 acres, 2 roods and 14 perches. This reduction in size of the Cemetery has been brought about through a five step process and culminated in the transfer of the Cemetery to the Christchurch City Council in 1948.

Diagram 1 illustrates the original area of the Church of England Cemetery in 1850 bounded by Bealey Avenue on the north, Fitzgerald Avenue on the east, Cambridge Terrace on the south and Barbadoes Street on the west.

Diagram 2 illustrates the first three steps in the reduction in size of the Cemetery.

Step 1: By a deed dated August 25, 1879 the Church Property Trustees transferred a southern portion of the Cemetery to the Christchurch Drainage Board for storm water purposes and whereby the eastern end of Salisbury Street could be extended to connect with Cambridge Terrace.

Step 2: By a deed dated August 24, 1887 the Church Property Trustees transferred the southern "island" of the Cemetery containing 15 and 7/10 perches to a person by the name of Mansfield. The present Certificate of Title is Volume 249 Folio 109 (see page).

Step 3: As early as 1880 the Christchurch City Council had approached the Church of England Cemetery Board seeking to obtain one chain on the Bealey Avenue and Fitzgerald Avenue boundary of the Cemetery in order to make the Avenues uniform. It was not until 1892 when the Council gave notice to the Cemetery Board to eradicate the gorse fence on this boundary that the Church Property Trustees, by a deed dated November 11, 1892, transferred this portion of the Cemetery to the Council. By April 1893 the gorse fence had been removed by the Council and a wooden fence erected, thus enclosing the remaining Cemetery Reserve.

Diagram 3 illustrates the two further steps in the reduction in size of the Cemetery.

Step 4: Between the years 1896 and 1903 the Church Property Trustees sold the portion of the Cemetery, which had never been utilised for burials prior to closure of the Cemetery in 1885, containing 13 acres and 37 perches. The present Certificate of Title is Volume 159 Folio 229 (see pages) and illustrates the various sales in this portion and leaving the balance, Churchill Street, originally formed in 1896.

Step 5: In 1926 the Church Property Trustees transferred the remaining southern portion of the Cemetery of 1 rood, 9 and 7/10 perches to the Christchurch City Council "in trust for public purposes" as is illustrated by Certificates of Title 371/293 and 397/275 (see pages). This portion was never utilised for burials.

The present day area of the Church of England Cemetery of 5 acres, 2 roods and 14 perches is contained in Certificate of Title 518/291 (see page).

Public Outcry Over Neglect of the Cemeteries

Since the closing of the Barbadoes Street Cemetery in 1885, maintenance of the Cemetery was gradually neglected and on two occasions, the first in 1934 and the second in 1966, the neglect was brought into ^{the} public eye and those responsible of its upkeep severely criticised. [^]

"The pioneers of Canterbury sleep in neglected and forgotten graves. Broken and chipped headstones, rusty iron railings, dying bushes, and sturdy thistles mark the last resting place of many of the city's earliest residents." (i)

The quotation above was written by a reporter of the "Christchurch Times" on January 4, 1934 at the commencement of an article entitled 'Neglected Graves - Broken Headstones - Barbadoes Street Cemetery'. The rest of the report is ~~in another place~~ ^{included} as it gives a vivid picture of the condition of the Cemetery at the time.

"Sacred to the memory of' ... These familiar words appear on headstones over many graves, but in the Barbadoes Street Cemetery, time and neglect have hidden them beneath a riot of weeds, tall wild pea, and thistles.

Yesterday a correspondent wrote to the "Times" pointing out that this cemetery had been neglected for years, and suggesting that it should be cleaned up. A reporter visited the cemetery and found striking and incredible evidence of neglect, and ample reasons for the suggestion advanced by the correspondent.

Beneath the long grass which covers a great part of the grounds can be found in one spot three lumps of concrete, a twisted rusty iron bar, and a large chip of marble, all that is left of a grave and its headstones after sixty years. In a wilderness of grass and weeds lie other broken headstones. The paths in many cases are almost wholly overgrown, and many of the graves are cloaked with a strong growth of thistles.

The Barbadoes Street Cemetery, which is one of the oldest burial grounds in the city has been closed for many years, and is only opened upon the death of a member of a family which owns one of the plots. Largely owing to lack of funds, and the fact that the relatives of many who lie buried there have died or left the city, the graves have been neglected, and the cemetery allowed to degenerate in parts into a tangle of undergrowth filled with broken headstones and rusty iron railings.

The western part of the cemetery, which is situated on the left hand side of Barbadoes Street, is a disgrace to the city in its

(i) "Christchurch Times", 4.1.1934, page 10

present condition. Surrounded by a high and untidy hawthorn hedge and a paling fence, it contains the graves of many of the Roman Catholic and Methodist faiths.

Those who wish to visit it, can enter the grounds by a gate without hinges, which is held up with a makeshift contrivance. A second entrance is in the same neglected state, for the gate has been broken off its hinges, and pieces of it lie rotting in the thick grass. The lower half of the ground which is on the same level as the road is covered with long grass, and there are no paths through it. Visitors have to use the tracks made by small boys, or push through the wilderness at the risk of tripping over a hidden headstone.

Wild pea has gained a firm hold in many parts of the cemetery, and thick masses of it have would round the iron railings protecting the graves, and the headstones. Time and the weather have done much damage to the graves in this part of the cemetery, while it is alleged that larrikins have been responsible in the past for breaking many of the headstones. In one plot the stone supports of a low iron fence surrounding a grave have been smashed, and all that remains are some broken pieces and a rusty bar of iron.

Some of the damage wrought during the last sixty years seems almost incredible. All that remains of another grave is a bent and broken iron railing covered with a luxuriant growth of wild pea. Lumps of broken stone hidden in the long grass are the only clue to three or four other graves in the strangely neglected cemetery.

The portion where the Methodist graves are situated is in a shocking state of neglect, since it is on a level with the road, it takes the drainage from the higher portion, and consequently the growth is more luxuriant. Most of the headstones are well hidden in the thick undergrowth. Under one tree can be found four pieces of stone with a broken headstone standing at an angle beside them. Another tree in this part of the cemetery has actually pushed its way between two graves, and now it is almost impossible to place a hand between the trunk and one of the headstones.

The portion occupied by the Roman Catholic graves is better cared for and visitors can walk between the plots. But broken headstones are just as plentiful and there are even more striking examples of neglect. Two headstones have been clothed in a thick covering of ivy so at first sight they might be mistaken for tree trunks. Another has been broken into three pieces, which have been piled at the head of the grave with a marble cross propped on top. Strangely enough a wooden headstone has lasted for fifty years, and seems in better condition than others cut from soft sandstone. It has broken off at the base, however, and is beginning to split and rot under the stresses of the weather.

Across the road is the other half of the cemetery which contains the graves of members of the Church of England. As far as can be ascertained, however, people of other denominations have also been buried there during the past seventy years.

Largely owing to the efforts of a sexton, who has been working there for several years, this portion of the cemetery presents a more tidy appearance. But although the grass between the plots has been scythed and mowed, many graves are full of weeds, and some of the headstones cut from sandstone are breaking away in large flakes. There is a whole line of graves without any distinguishing mark or division between them, while others present a neglected appearance. The ground has sunk in several places and in one cleared spot there are a number of hollows.

Valliant efforts have been made to keep graves tidy, but the task is beyond the efforts of one man, especially in summer, and the grass is at least a foot high in that part of the cemetery running parallel with Cambridge Terrace.

"Nobody cares". That seems to be the official attitude towards one of the oldest and most neglected cemeteries in Christchurch. The Reserves Department of the City Council maintains the western half, but although a number of relief workers are said to have been employed there several months ago, the grounds look as if they have not been touched for half a century.

The Church Property Trustees maintain the Anglican portion of the cemetery, using the income from a vested fund derived from the sale of plots for that purpose. Last year this income amounted to approximately £230, receipts from burial fees amounting to only £5.10s. The wages of the sexton were £170, leaving very little for extra expenses. At present, the trustees can not employ the two extra men who would be needed if the cemetery were to be kept in proper condition." (ii)

The publication of the above report not only drew criticism from the public at large but the Reverend Rugby Pratt, Minister of the Durham Street Methodist Church, wrote to both the "Christchurch Times" and the Town Clerk reminding them of the fact that by an Order-in-Council of 1916 the Dissenters' and Roman Catholic Cemeteries had been vested in the Christchurch City Council "on condition that they be maintained in good order by the said Council as public reserves and open to the public" and asking the Council to fulfil its trust in this regard. The Town Clerk replied, after a meeting of the Reserves Committee, that during the past few years the Dissenters' and Roman Catholic Cemeteries had had considerably more attention paid to them than previously and that the principal cause of the untidiness was the neglected state of many of the private sections. In this regard, the Town Clerk pointed

(ii) "Christchurch Times", 4.1.1934, page 10

out that some three years previously attempts were made by the Council to improve some of these private sections, but that exception was taken to the fact. In one case, the Council removed dead shrubs which, although devoid of all beauty, were still treasured by the owner for sentimental reasons. Although the Council was reluctant to take any further steps regarding private sections, attempts were made not only in general maintenance of the Cemetery but also in contacting the owners of the private sections in order to ascertain their thoughts on the maintenance of their sections. This action was conveyed to Reverend Rugby Pratt and he acknowledged "the action already taken to put the said Cemetery in order".

One factor which limited the amount of work done on the Cemetery was the eventual use to which the land could be put. Under "The Cemeteries Act, 1882" the land, once dedicated, could be used only for cemetery purposes. Whilst the Governor General might close the cemetery, such closed places were to be maintained as a public reserve with no diversion to any other purpose. Any refurbishment and future use of the Cemetery had, therefore, to be carefully considered.

In 1966, after the Church of England Cemetery had come under the control of the City Council, the neglected condition of the Cemetery was considered by the Christchurch Civic Trust Board. People were quite upset about the condition of the graves. One woman claimed that, "you can see the bones of the people". The City Council and the Civic Trust agreed to hold a joint inspection of the Cemetery in April 1966.

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Before members of the Christchurch Civic Trust Board visited the Cemetery the Council's Director of Parks and Reserves, Mr. H.G. Gilpin, carried out an inspection and said that the present condition of the Cemetery was good: -

"considering the difficulties encountered with dilapidated and neglected headstones and graves, ~~and the fact that apparently~~ ~~for Mrs. Honess's grandfather~~ A thorough inspection showed no open graves and the only bones found within the cemetery were three animal bones lying on the top of a sealed surface of a grave, these presumably being the remains of a dog's meal. There is a regular grass mowing schedule carried out and a weed control spraying programme which is due again within the next week. We feel that before members of the Civic Trust make statements such as this they should at least take the trouble to verify their facts." (iv)

Mr. Gilpin said the Council had been trying for a number of years to close the Cemetery with the idea of making it a "passive area" - one which would be open to the public to use and enjoy. For that, he explained, the headstones ^hould have to be removed to the perimeter.

Although five members of the Christchurch Civic Trust Board visited the Cemetery on the following Saturday morning, no mention of human bones was made, and the Board limited their criticism to disagreeing with the Council's plan to move the headstones to the perimeter and turn the Cemetery into a "passive area". ~~The Council's plans for redevelopment are discussed in a later section of this report.~~

Over recent years the general maintenance of the Cemetery has been greatly improved. In general the responsibility for neglected graves, which have not been tended to by next of kin, have been accepted by the Council. Various voluntary organisations such as the Barbadoes Street Cemetery Action Committee, the New Zealand Society of Genealogists

(iv) "Press", 20.4.1966, page 11

and even on one occasion, girl guides, have given valuable practical assistance, but in the main, the basic problem of coping with a large number of neglected graves and deteriorating headstones, remains. Concurrent with this is the attention the Cemetery receives from vandals and over the years, headstones have been defaced, toppled, broken and in other ways damaged.

Vandalism in the Cemetery

Over the years several acts of vandalism have occurred in the Cemetery. One wonders at the mentality of persons who carry out such acts. Not only is this a desecration of the last resting place of the City's pioneers, it also destroys many of the historical links with the early development of Christchurch.

Typical of acts of vandalism are those described below:

- October 20, 1955. 21 headstones were pushed over and four were badly damaged.
- June 24-5, 1961. 42 stones were uprooted with 26 broken in the area adjacent to Packer and Jones' timber mill. Some stones were so big that it was considered that it would take two strong men to uproot them. Although some stones were beyond repair, it was possible to re-erect the undamaged stones at a cost of £25. Two offenders were caught but many of the public thought that the £75 fine they received was inadequate.
- August 31, 1964. A block of old concrete kerbing was used as a battering ram to damage a brick retaining wall at the corner garden plot. Damage was estimated at £10. This incident was investigated by the police but the offenders were never caught.
- August 1, 1968. 20 headstones were pushed over and damaged.
- June 1971. The Sexton reported that a number of headstones had been wilfully damaged. Once again the police were unable to find the culprits. However, two years later, a youth in the Invercargill Borstal, ~~W~~ confessed that he, accompanied by three others, had been responsible for breaking the headstones. No action was taken because it was not possible to trace the other ~~three~~ nor to apportion the amount of damage caused by this particular offender.

Unfortunately these thoughtless acts of vandalism still occur in the Cemetery from time-to-time.

DEMOLITION OF THE CHURCH OF ENGLAND MORTUARY CHAPEL

"architecturally it is a very interesting and beautiful period piece", was the description of the chapel by well known Christchurch architect, Paul Pascoe. However, after standing for over 90 years, the chapel was in urgent need of restoration.

"The little old chapel stands peacefully in the centre of grassy lawns and shady English trees, the Avon river, bordered by weeping-willows, runs behind it and all about it are the remaining headstones of the Barbadoes Street Cemetery --- the oldest in Christchurch". (i)

So wrote a reporter of the "New Zealand Free Lance" on an inspection of the chapel a year before its demolition. By 1954 the old story of no funds and the concern of too few people had resulted in all sections of the Cemetery being neglected and subject to vandalism. The chapel porch was the scene of many "bottle parties" which was an annoyance to residents. Five years previously the chapel had been found to be infested with borer and not worth repairing, with the result that the City Council on the recommendation of the Parks and Reserves Department proposed to demolish it. Prominent citizens and an architect protested vigorously against the destruction of the chapel:

"... for its modest walls enshrine so much of the history of the settlement of the Canterbury Province. Within its walls, the final rites of the Church were given to many of the earliest pioneers to whom the city of Christchurch owes so much". (ii)

In November 1954 the City Council adhered to its decision, the Parks and Reserves Department reporting that earlier representatives of the Church Property Trustees, the Canterbury Pilgrims' and Early Settlers' Association and councillors present at an inspection had decided unanimously the chapel was not worth repairing. However, Mr A. Wall (a well-known local broadcaster) advised the City Council of an architect's opinion that for about £300 the chapel could be preserved for at least another 50 years. "I, and several other citizens with whom I have discussed the matter would welcome your assurance that this interesting and beautiful little monument will not be allowed to perish by neglect and we look forward to its early restoration"

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- (i) "New Zealand Free Lance", 3.11.1954.
 (ii) "New Zealand Free Lance", 3.11.1954.

Wall suggested an appeal to the Government for funds under the Commission ~~for~~ for the Preservation of Historic Monuments, or a public appeal

In January, 1955, the City Council had stayed its hand to the point of meeting citizens outside the chapel. Although the objectors submitted that only a few of the rafters were in need of replacement, and that the chapel could be preserved for £300, the feeling of councillors was that £1,000 would not cover the cost. The ^{then} Director of the Parks and Reserves Department, Mr M.J. Barnett, pointed out extensive borer in the principals, the sagging foundations, the dry rot in the vertical weatherboards and barge boards and the unknown cost of reroofing. The chapel which was originally roofed with shingles had been covered with iron and the iron, like the rest of the chapel, was now in bad condition. Not one leadlight window was intact.

The meeting heard many submissions from interested members of the ~~public~~ public-- some emotional and others foolish.

When Mr Barnett and others, using pocket knives and hands, demonstrated that the timbers were rotting in many places, one woman made the suggestion that the chapel should be reconstructed in stone. The objectors held that because of its historic interest the chapel should be preserved, as was being done in England. Mr Barnett replied that he did not know of one old wooden chapel in England which was preserved; they were all of stone.

In concluding the meeting, the Chairman of the Reserves Committee, Miss Mabel Howard M.P., said that "if a group of citizens feel that they can raise the money, they should be given the opportunity". No harm would be done in postponing the carrying out of the decision to demolish the chapel until the National Historic Places Trust was formed in April.

In October 1955 the Council asked Arnold Wall what progress had been made on fund raising. Wall ^{replied} that, due to work, he had been unable to attend the public meeting but he was unaware of any money being raised.

It became obvious to the Council that, although many people favoured

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the retention of the chapel, few were prepared to pay for it. The Council, therefore, decided to proceed with the demolition of the chapel, which was completed on November 1, 1955. Public criticism of the Council's action continued. In reply, the Council stated that it had inherited the chapel in a poor condition and was not responsible for allowing it to fall into ~~disrepair~~ disrepair.

Some people requested timber, pews etc. from the old building. In the end very little of the borer-ridden timber was salvaged, but some ~~was~~ suitable pieces were made available to interested people.

The stained glass windows in the chapel, which were memorials to the early pioneers, were offered to the Canterbury Pilgrims' and Early Settlers' Association, who accepted the offer and stated that it would offer them to St. Marks Church in Opawa. ~~Some of the~~ ^{One} window ~~was~~ ^{was} a memorial to the late Ven. Archdeacon O. Mathias. Because the Archdeacon had been ^{an active} member of St. Augustines Lodge from 1852 until his death in 1864, the Lodge wrote to the Council requesting the window. A further request for the window came from St. Michaels Church because Mathias had been one of the Church's first vicars. This was later withdrawn when it was found that the window was painted and not stained glass as was first thought. The parishioners of St. Michaels considered that the window was, "not worthy to be placed in the church here which is so rich in good windows".

As it turned out, no one ^{really} wanted any of the windows and, after being stored at the Council's depot for some months, they were disposed of.

CHRISTCHURCH CITY COUNCIL'S PLANS FOR REDEVELOPMENT

Since assuming control of the Cemetery the City Council~~xxx~~ has considered several proposals for improvements and re-development.

Even minor matters of maintenance, however, have had their share of difficulties. In 1949, for instance, a plan to replace a ~~xx~~ fence on the western boundary was hampered by the fact that the adjoining landowners in Ely Street were pensioners and unable to contribute their share of the cost.

The Council first considered improvements to the Cemetery in 1950. It appears that, at that stage, the citizens of Christchurch were not ready for such radical changes to the Cemetery.

The Council's proposals were contained in a Report to the Reserves Committee dated February 20, 1950.

With the transfer of the Church of England Cemetery to the Christchurch City Council in 1948 "attention was given to cleaning up and the care of the grounds; dead and damaged trees have been removed, fences repaired and renewed, hedges trimmed and untidy corners cleaned out".

(ii) The responsibility for the upkeep of individual graves remained that of relatives. After an inspection of the Cemetery with representatives of the Church Property Trustees and the Canterbury Pilgrims' and Early Settlers' Association the Parks and Reserves Committee presented a report to Council on February 20, 1950. This report, which was adopted by Council, had been initiated with the purpose of improving the appearance of the Cemetery and the utilisation of an unused portion of it, behind the Sexton's house, for a children's playground. Among the Committee's recommendations were that: -

1. All broken headstones and those where the inscription had disappeared or was indecipherable should be removed.
2. All useless railings enclosing graves, all kerbing and other masonry, provided that they were not an integral part of the memorial over any grave should be removed. This was not to apply to those graves which had been receiving regular attention by the next-of-kin.
3. After the removal of broken headstones, railings and kerbing, the grounds throughout the Cemetery, where possible, should be levelled, graded and sown down in lawn grass. By this means much of the area being cut with a scythe and hand-mown could be more frequently mown and more economically attended to with a motor-mower.
4. Further ornamental trees, but not stiff and sombre conifers should be planted.
5. In the north-east corner of the Cemetery and to the rear of the Sexton's house there was a vacant area providing sufficient space for a children's playground and that this space should be cleared, levelled and put down in lawn.

6. Along the Barbadoes Street and the Cambridge Terrace frontages the boundaries which were defined with hawthorn hedges should be removed and a low stone or concrete wall should be constructed.

As the Committee stated, "The intention is to convert the Cemetery insofar as it is possible to do so without the removal of all the headstones, into a pleasant, restful spot with well-kept lawns and shady trees, open to the view of all who pass by and open to all who wish to enter. At the present time the hedges mainly serve to provide cover for the undesirable and the vandal." Within a month the Council had received numerous correspondence, some from persons who had the mistaken idea that the whole Cemetery was to be converted into a children's playground, and some from persons who were under the impression that all tombstones and memorials were to be demolished. Others suggested that the Cemetery should be converted into a "garden of memories" which the Committee felt was "an excellent idea, but one which would be costly to bring into being and costly to maintain". These initial attempts to redevelop the Cemetery met with such hostile criticism that the Committee had reason to note, "Had the people who are now taking such an interest in the Cemetery shown some practical regard for its welfare in the past, there would have been little need for the Council to have shouldered the responsibility".

As a result of criticisms to the plans the Council decided to defer any re-development and to maintain the area in its present state.

The Council did remove some kerbs and railings around the graves and sow grass, in 1964, where permission had been obtained from those responsible for the maintenance of those graves. Thus maintenance in the Cemetery was made easier.

In the 1960s public opinion was turning to a point where some changes in the Cemetery were acceptable. The Church Property Trustees considered that a passive reserve was appropriate but was happy to leave the final decision to the Council. The Canterbury Pilgrims and Early Settlers Association favoured a "Garden of Memories" in the north-west portion but thought that the headstones in good order should not be removed in the remainder of the Cemetery.

Future plans were not revived until 1966 when public opinion on the future of the Cemetery were again tested. At a Council meeting held on July 18, 1966 the Director of Parks and Reserves (Mr. H.G. Gilpin) recommended similar proposals to those propounded in 1950. The Mayor, Mr. George Manning, stated at the time, "If we could get the public behind us the Cemetery could become something beautiful and an asset for Christchurch". (iv) As there had been no serious opposition to these new proposals to redevelop the Cemetery by August 15, 1966 the Council approved the Director's recommendations.

An unforeseen difficulty arose and delayed the Council's plans for implementing redevelopment of the Cemetery. Before the Burial and Cremation Act came into force in 1964 authorities had no statutory right to interfere with grave markings and monuments, no matter how ancient, neglected or even unsafe, they might be. Special legislation had to be passed to permit clearing proposals. With the passing of the Act it was possible to remove broken and neglected headstones. ~~As explained in more detail in the following section of this report~~ The Council ^{then} discovered that, through a legal technicality, the original Order in Council closing the Cemetery in 1885 was invalid and it became necessary to reclose the Cemetery and vest the control and management of the Cemetery in the Christchurch City Council before plans for redevelopment could take place. This was not achieved until 1979/80. Embodied in submissions to the Minister of Health applying for the closure of the Cemetery, the Council provided plans of its intentions for the redevelopment of the Cemetery, and in this regard the Barbadoes Street Cemetery Action Committee played an active part.

The Barbadoes Street Cemetery Action Committee originated from the Canterbury Pilgrims' and Early Settlers' Association under the chairmanship of a Christchurch architect, John Hendry. Formed on November 9, 1976 it comprised the following societies and organisations who were interested in the preservation and rehabilitation of the Cemetery: the Anglican Church, the Methodist Church, the Roman Catholic Church, the New Zealand Historic Places Trust, the New Zealand Founders Society, the New Zealand Genealogical Society (Canterbury Branch), the Christchurch Beautifying Association and the Canterbury Pilgrims' and Early Settlers' Association. The Action Committee not only conducted working bees (the first of which took place on March 26, 1977 at which 50 workers attended) but also submitted a report entitled "Report on the Condition of and Proposals for the Restoration and Rehabilitation of the Historic Barbadoes Street Cemeteries" ~~(See Appendix 1)~~ which concurred with many of the proposals set out in the Council's submissions to the Minister of Health.

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The Council's plans for redevelopment, initially set out by the Parks and Recreation Committee on May 3, 1977 and endorsed by the Council on May 23, 1977, include the retention of many headstones together with the planning of a Court of Memories and a Biblical Garden.

Retention of Headstones: Many headstones in the Cemetery are either of historic significance or visual importance and where these are in good repair, are to be left in their present position. However, those which are damaged or of a lesser visual quality should be removed, so that more open space will be available for passive purposes. Removed headstones could be situated around the perimeter of the Cemetery or incorporated in the Court of Memories or some other like purpose.

Court of Memories: Planned for a central position within the Cemetery is a Court of Memories consisting of a feature brick panel containing the names of all those buried within the Cemetery. This feature would be roofed in a style representing early colonial form and linked to a further two side walls to create a sense of containment. Also included would be a water feature combined with paving, a pergola and forms of seating to provide a restful setting.

Biblical Garden: In association with the Court of Memories, a formal garden featuring plants, that is, trees, shrubs and perennials of the Bible, is planned. A collection of biblical plants would be unique to New Zealand and it is felt would provide a fitting link between the renewal of a Cemetery and the preservation of sanctity which should prevail within a place of burial.

(iv) PRESS 19.7.1966 p.1.

In an article dated July 21, 1966, The Press summed up the Council's plans and, perhaps, tried to influence public opinion.

"The Christchurch City Council has decided on admirable measures to improve the Barbadoes Street Cemetery. The plan to remove useless railings and masonry that obstruct the maintenance of the ground and to retain recognisable memorial stones is a sound compromise. The continuation of the present dismal and disrespectful disorder cannot be acceptable to citizens, and least of all to those whose relatives or forbears are buried there. The plan may even induce some to renovate surviving headstones. It is unlikely to evoke protests and, if it does, the scheme is sufficiently flexible to accommodate any reasonable requests from persons with an interest in the cemetery ... The council is seeking much less authority than is available to it under the Burial and Cremation Act, which provides for the total clearance of closed cemeteries. No-one should be displeased that anything of demonstratable importance will be preserved. All graves, named and unnamed, will be retained in a tidy reserve that should inspire the respect the present cemetery fails to induce."

Over the next few years the Council continued to carry out improvements in the Cemetery. In 1968 the Council was offered land at 390-398 Barbadoes Street which could be added to the Reserve. The seller was interested in "an offer of generous proportions". After due consideration the Council declined the offer.

A Christchurch architect, G.K. Austin, proposed improvements to the Cemetery boundaries in 1969. The south end of the site was to be raised above the adjacent footpaths, supported by random coursed Halswell stone walls. A garden plot was to be established behind the top of the wall for low foliage plants, some to overhang the stonework. The Council approved the estimate of \$5,500 for the work and approved Mc.Kendry's tender of ~~£~~ \$ 877.50 for pre-cast concrete posts for a chain fence. This replaced ~~the~~ decrepit Hawthorn hedges which had long stood on the boundaries.

The Monumental Masons held their annual conference in Christchurch in April 1970. It was their policy to donate a suitable plaque to the host city. In this case a plaque was ^{placed} in the stone wall of the Cemetery in memory of the early settlers.

Some land dealings were considered in 1970. A request was received from a Churchill Street resident, Mr. P. Massis, who wished to purchase a portion of land behind the Sexton's house. As this land was part of the overall development the Council declined the request. At the same time the Council considered selling a section of 32 perches for residential use. This had been part of the Roman Catholic Cemetery but had never been used for burials. Many protests were received, despite a Council assurance that no land which had been used for burials would be offered for sale. The complication of obtaining special legislation to convert any part of the closed cemetery for residential purposes seems to have been enough to deter the Council.

Many people had a fear that the development of the Northern Motorway ~~would~~ necessitate a widening of the "one-way" Barbadoes Street. In March 1972 the Council gave an assurance that the Cemetery would not be affected by any roading proposals.

Whilst most people accepted the Council's proposal for a "garden of memories", there were still many who did not like the idea of removing or re-locating the headstones. In 1976 the Historic Places Trust asked that, where headstones were removed, the grave sites should

still be marked. In the same year the Womens branch of the Christchurch Citizens Association expressed concern at the proposals to alter or remove headstones. It summed up the historical significance of the Cemetery by saying, "We feel that this should be preserved as an historic record of the past".

This historic significance was exemplified by a request from the National Film Unit in September 1973. The Unit was making a film on the life of Bohemian artist Gottfried Lindauer who arrived in New Zealand in 1873. He painted many portraits both Maori and Pakeha. His first wife Emelia was buried in the Cemetery on February 26, 1880, aged 27. Inadequate cemetery plans made the tracing of the grave difficult.

A plan to add land to the Cemetery and thus enhance its appearance was proposed by the Director of Parks and Recreation, Mr. H.G. Gilpin in May 1977. This entailed closing Cambridge Terrace between Barbadoes Street and Churchill Street. By this means the Cemetery could be carried down to the banks of the Avon and the whole area suitably landscaped. There was no reason from a traffic point of view why the road should not be closed. However there was a feeling that the closure could make the area more difficult to police and may even lead to an increase in vandalism. After weighing up the pros and cons the Council decided not to close the road.

REDEVELOPMENT REPORT OF FEBRUARY 1987

In order to keep Councillors up to date on the proposals for the Barbadoes Street Cemetery, the following report was submitted on February 3, 1987. It has been included here as it covers much of the history, the legal problems and the public involvement associated with this interesting subject.

Since the early 1960's, development of the cemetery as a passive recreation reserve has been raised on several occasions. The cemetery has particular historic significance as Christchurch's first cemetery. As well, there is a range of views on the nature and extent of recreational development appropriate for cemeteries. However, particular account must be taken of present and likely future needs, and the opportunity that the older cemeteries such as Barbadoes Street offer in terms of open space for the use of the living. Furthermore, in the inner city there are few local parks, and cost of purchasing land is very high. The current redevelopment proposal takes account of differing attitudes and requirements.

Although as intimated, there has been interest for some time in redeveloping the cemetery, the implementation of any redevelopment has been delayed, partly because of the need for further public involvement but more particularly because certain legal matters need to be resolved before redevelopment can occur. ~~These matters are detailed later in the report.~~

Public Involvement

Many organisations and individuals have an interest in the cemetery. In 1976 several groups concerned about the condition of the cemetery and its future joined together to form the Barbadoes Street Action Committee. The groups represented were the Anglican Church, the Methodist Church, the Roman Catholic Church, New Zealand Historic Places Trust, New Zealand Founders' Society, Christchurch Beautifying Association and the Canterbury Pilgrims and Early Settlers' Association.

In 1977 the Action Committee submitted a report to the Council. The suggestions contained therein favoured a low impact redevelopment involving drainage work, a general tidy-up, more planting, gravel paths, realignment of some headstones, and seating.

During 1985 and 1986 further approaches were made to the above organisations, including a site meeting in March 1986 to discuss the proposal. Comment was invited from these and some additional groups, i.e. Monumental Masons' Association, North East Inner City Neighbourhood Group, Avon Loop Planning Association, and the Sumner Redcliffs Historical Society. ~~Letters have also been received from various other groups and individuals which will be tabled at the meeting.~~

Overall, there were many positive comments on redevelopment. The idea of developing the cemetery for passive recreation was supported. Planting, gravel paths, pedestrian routes, the footbridge and floodlighting were approved of. Three issues proved contentious. These were provision for the consumption of food (picnic/barbecue area), children's play area, and the relocation of headstones.

The Development Plan

A plan of the proposed development will be presented at the meeting. The plan represents a low-impact approach which leaves the character of much of the cemetery essentially unchanged. Main features include: -

- The formation of an open, central area with grass and a small sheltered seating area. This would involve the relocation of approximately 56 headstones.
- A small shelter off Cambridge Terrace indicating the main entry and displaying a plan and information on the cemetery.
- Well-lit footpaths and a footbridge linking the cemetery with the three adjacent housing areas (Avon Loop, Churchill Street area and the north east inner city).

- The establishment of a biblical garden.
- Floodlighting some trees and headstones from ground level.
- Narrowing Cambridge Terrace to enable better integration with the riverbank area, at the same time giving scope for other activities.

Other features of the plan include planting to screen fences and reinforce spatial definition, and ground covers and gravel paths in some of the graveyard areas to reduce maintenance.

The planting theme, apart from the biblical garden, uses traditional cemetery species and other common species in the area which will emphasise seasonal change with spring and summer flowers and autumn colour.

Returning to the question of relocation of some headstones, the department is firmly of the view that this is essential to achieve a satisfactory development, in particular to create sufficient open space for public use. Such an approach has been adopted elsewhere in New Zealand and worldwide on numerous occasions and generally with public acceptance. In the particular location proposed in the Barbadoes Street Cemetery, headstones are relatively sparse having suffered from vandalism in previous years, and the area would provide the maximum amount of open space with the least disturbance.

It should also be noted that the oldest part of the cemetery containing the graves of some of the earliest and most notable pioneers (e.g. the Deans brothers) would remain undisturbed.

Legal

The legal background is as follows.

The portion of cemetery west of Barbadoes Street comprising the Catholic and dissenters' cemeteries was vested in the Council by Gazette 1916. The eastern (Anglican) portion was transferred to the Council from the Church Property Trustees in 1948. There is also an area immediately to the south of this portion held in fee simple by the Council for public purposes, which apparently originally formed part of the cemetery.

In 1976 following earlier consideration by the Council to have the cemetery changed to public reserve, the City Solicitor wrote to the Council recommending that it apply to the Minister of Health to close the cemetery under the provisions of Section 41 (1) of the Burial and Cremations Act 1964 as amended by Section 2 1968 No. 71. The Council subsequently resolved that this recommendation be followed and by Gazette notice dated 19 July 1979 the cemetery was closed under Section 41 of the Burial and Cremation Act 1964 with burials to be discontinued from 31 January 1980. (The last burial in the cemetery was in fact in 1959.) In the same notice control and management of the closed cemetery was vested in the Council as from 31 December 1979.

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By Gazette notice dated 10 October 1983, the portion of the cemetery formerly known as the Roman Catholic and Dissenters' Cemetery was classified as a local purpose reserve.

Notwithstanding the above actions and as mentioned earlier in this report certain legal complications still exist. In a memorandum dated 12 December 1985, the Office Solicitor advised inter alia: -

"When a cemetery is closed pursuant to Section 41 of the Act (as is the case here) then Section 42 (2) provides, notwithstanding such closure, certain relatives of a person buried in the cemetery before the closing order may be buried in the same plot.....

If the Council wishes to have a complete closure to all persons and to carry out work involving the removal and resiting of headstones then in my opinion it must obtain further Gazette notice pursuant to Section 45 of the Act. Such a notice would (a) direct that no further burials take place, and (b) authorise the removal of any or all monuments and tablets. ...

After completion of its redevelopment plan, it is recommended that the Council discuss the proposals with the Department of Health and with other interested groups ... with a view to approaching the Minister of Health for a Gazette order under Section 45 permanently closing the cemetery to all persons and authorising removal of the headstones."

Development Costs

Detailed costings of the proposed redevelopment have not yet been done, but it is envisaged that as much of the work is in the nature of modifications to the present layout rather than major redevelopment, combined with the fact that the project could be spread over several years, financing should not present great difficulties. The department's current Five Year Capital Works Programme shows a provisional sum of \$60,000 spread over the next four years for the redevelopment of Barbadoes Street Cemetery.

Subject to approval in principle of the concept plan, detailed costings will be prepared. These may also be influenced by the outcome of the legal and consultative processes still to be followed.

- After considering the report the Council adopted the following resolutions:
- (a) That the plan for the redevelopment of the Barbadoes Street Cemetery be approved in principle, subject to further consultation regarding the headstones.
 - (b) That the complete legal closure of the cemetery under Section 45 of Burial and Cremations Act 1964 be sought in conjunction with the Department of Health.
 - (c) That interested groups and individuals be given further opportunity to comment on the plan to the Council/

It is hoped that these plans will soon come to fruition and that the

Barbadoes Street Cemetery will become a beautiful inner-city reserve whilst, at the same time, remaining a fitting memorial to the pioneers who gave so much time and energy in laying the foundations of our City of Christchurch.

PLANTING

○ Proposed new planting

⊗ Existing planting

Existing character of cemetery derives partly from simplicity & limited range of species

New planting would be based on existing structure & aim to provide further spatial definition
To discourage vandalism the cemetery would be kept as open as possible, with trees rather than shrubs dividing spaces
Shrubs would be used in periphery to screen boundary fences

Species - use those existing, with emphasis on those which provide bird food. Planting also to emphasise seasonal change
Flowers, bulbs, autumn colour

Trees Elm, oak, walnut
Arbutus, yew, laurel, holly

Ground covers
Hedera helix, Vinca major.

Flanders poppies
Pentstemon
Nasturtium
Herbs - thymes etc
Snowdrops, daffodils
Shrub roses

Link to Ely Street

ELY ST

Retain & reinforce existing spaces by further planting.
Small scale, intimate spaces - sense of mystery & exploration

Screen fences with shrub planting

Enclosure by trees on corner will emphasize this sub-space & level change

BARBADOES ST

Low fence (picket or wrought iron)

Floodlight tree trunks tombstones

Transplanted Maytrees

Link to Churchill Street

OPEN SPACE

Biblical border

Paving & seating

Shaded areas are those with high concentrations of headstones. In these areas it is proposed to replace grass with gravel paths & plant up grave plots & empty spaces with high density, low maintenance ground cover planting.

Create green space next to road but retain feature headstones

BARBADOES CEMETERY

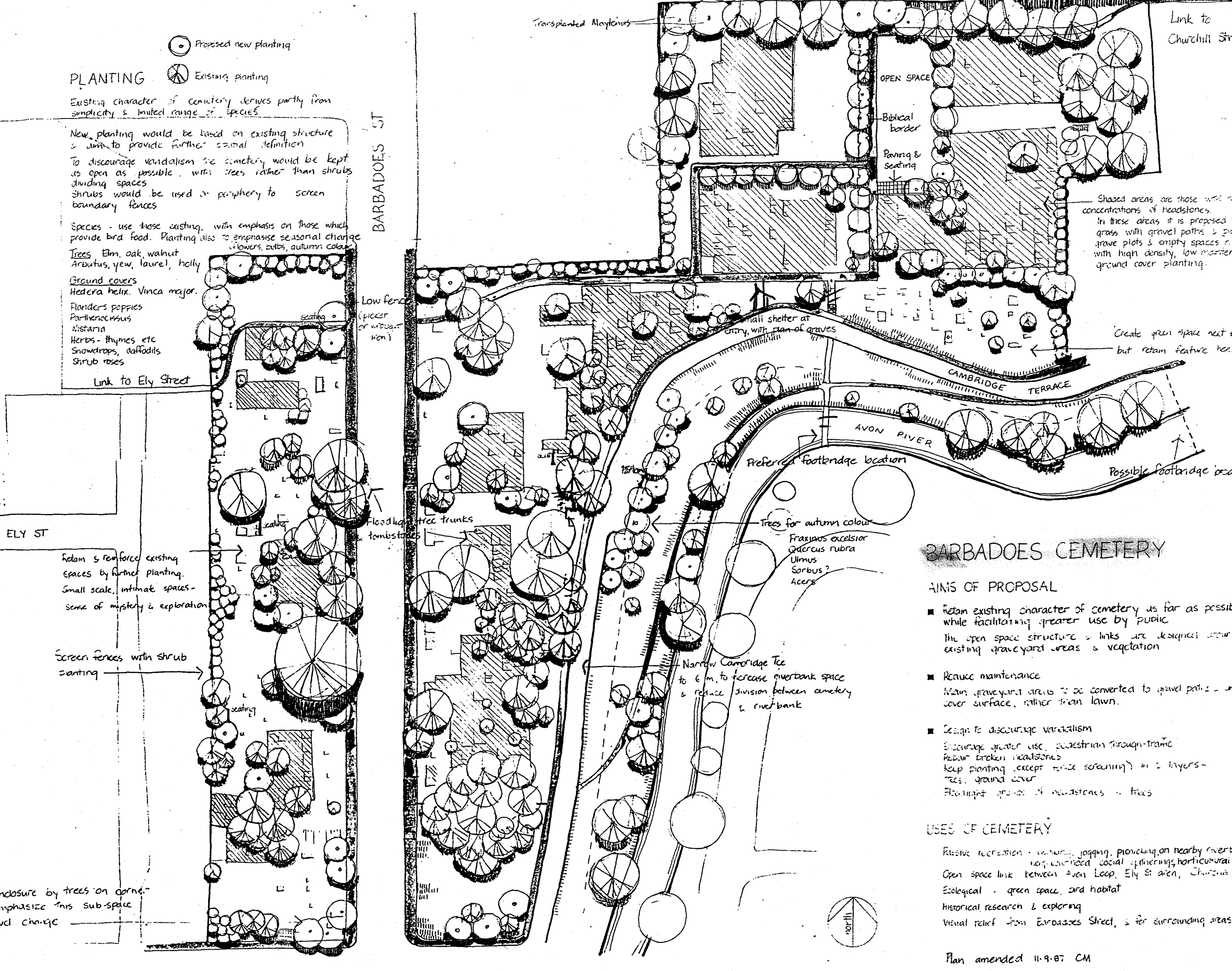
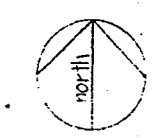
AIMS OF PROPOSAL

- Retain existing character of cemetery as far as possible, while facilitating greater use by public. The open space structure & links are designed around existing graveyard areas & vegetation
- Reduce maintenance. Main graveyard areas to be converted to gravel paths & gravel cover surface, rather than lawn.
- Design to discourage vandalism. Encourage greater use, pedestrian through-traffic. Repair broken headstones. Keep planting (except fence screening) in 2 layers - trees, ground cover. Floodlight groups of headstones & trees.

USES OF CEMETERY

- Passive recreation - walking, jogging, picnicking on nearby riverbank, help encourage social gathering, horticultural enjoyment
- Open space link between Avon Loop, Ely St area, Churchill St, riverbank
- Ecological - green space, bird habitat
- Historical research & exploring
- Visual relief from Barbadoes Street, & for surrounding areas of housing

Plan amended 11-9-87 CM



Maps Required

1. Showing Lyttelton, the Bridle Path, the Avon River. the Bricks Wharf and the town centre in relation to the cemetery.
2. The layout of the three cemeteries. Location of Chapel, sexton's house, and, if possible, some of the graves mentioned in the text.
3. Council's plans for Cemetery improvements. One already included in the text. Are there others?

Photographs Required

1. The notable people mentioned in the text, also their gravestones if this is possible.
2. General views of the Cemetery over the years, showing any alterations or improvements.
3. The Chapel.

I will search through the photographic records at the museum, which may well turn up many photos. I have a photo of the remains of the "Blood stone!"

I have enough information to produce maps 1&2.

Questions

- P. 29. Does a copy of the rules exist.
- P. 37. where is "Cookham House" (may be Colombo (Armagh))
- P. 44 reqs 1-6 included in R.C. cemetery what were the rest of the 14
- P. 76. Tancred difference between Legislative Council - Provincial Council
not clear - needs explaining
- Pp. 18, 10, 88 John Williams family M. Bishop says 8. desc. of Williams says 7
- P. 99. where is Bowen Street (described as within a few yards of Cath. Wesleyan)
- Pp 78 & 101 last interment of ashes 1972 or 1973?
- P. 111. when was St Marks Epawa burnt down?
- Gen. - what varieties of trees make up a Biblical garden.
- P. 119. 2nd para (Legal) where is portion held for pub. purp.