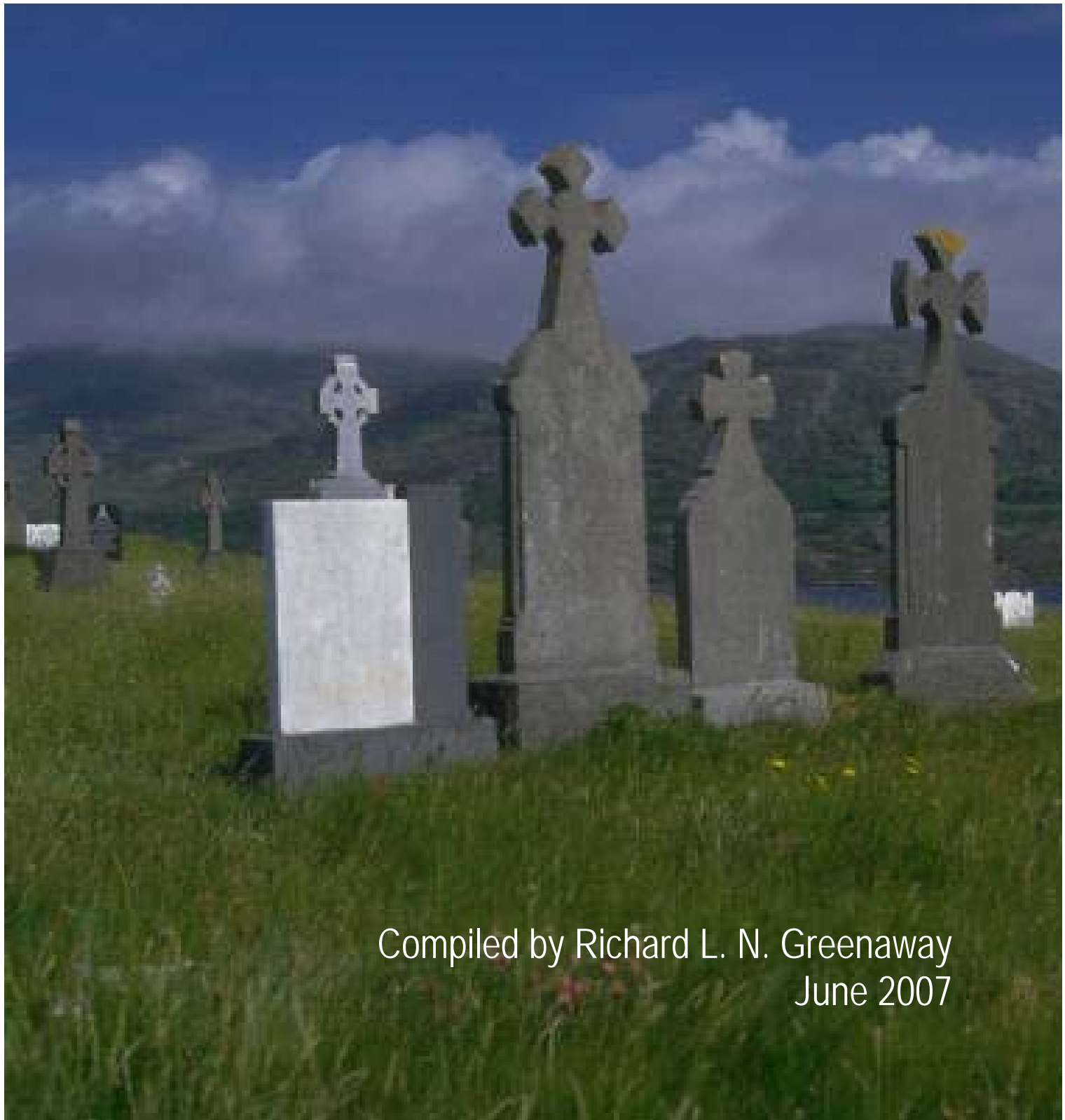


Avonside Anglican Parish Cemetery Tour



Compiled by Richard L. N. Greenaway
June 2007

Avonside Anglican Cemetery

The 16 December 1893 Star of contains an article which reads:

Avonside churchyard

“The most English-looking God’s Acre in Canterbury, as Avonside Churchyard has been appropriately named, is well worth a visit. It is peculiarly interesting for several reasons. Its consecration was the first ceremony of the kind performed in the settlement; and the donation of the site for the church, churchyard and schoolhouse (in about two acres, given by an English clergyman, the Rev. W. **Bradley**) stands first on the diocesan “list of endowments and donations of land for church purposes by private individuals”. Besides this, it is a beautiful well-kept garden, the monuments and their inscriptions being just sufficient to add a pathos to the scene without casting upon it a mournful shade. Viewed on an early summer morning, a gentle warm breeze just perceptible, the birds singing merrily with, as an accompaniment, the soft hum of the busy city life just awakening in the distance, it is a spot to linger over. The well-grown trees form a framework of varied green beyond the power of artist to reproduce; the little gardens in miniature glow with a wealth of every colour: the bright satiny ivy here and there twines luxuriantly up cross and headstone, and the whole forms a picture of peace and beauty not easily surpassed.

Situated just to the east of the Stanmore Road, on the Avon, entrance is gained by means of an avenue about 40 feet wide and perhaps 350 feet long, planted with English and native trees and shrubs. At the end of this stands a quaint wooden porch and gate - a “lych-gate”, opening on to the churchyard, in the centre of which stands Avonside church, by many thought the prettiest in the province.

One word about it. Thirty-five or forty years ago the journey from Avonside to Christchurch was a serious undertaking. Nothing short of business of great importance induced people then to cross the swamps and bogs, the rough hills and gullies that had to be got over or through on the way. To the settler or farmer’s wife, St Michael’s temporary church at the far corner of the settlement was, after a hard tiring week’s work, a long way off. How many of our readers would do that journey in order to attend church now? No wonder then, if those early settlers soon thought of having church service in their own neighbourhood. The presence among them of the Rev. C. **Mackie**, who lived at Strickland’s, encouraged the idea, and, in 1855, the first service was held in M. **Mackie**’s house, and it continued to be held alternately there and at Broome Farm (now Dallington), which was then occupied by Mr. John **Dudley**, till the church was opened.

In December 1855, the parish of Christchurch was divided into the parishes of Papanui, Riccarton, Avonside, Upper Heathcote, Lower Heathcote, and Christchurch with Middle Heathcote. Money was collected, land given, trustees and church wardens appointed, the church built, and, on February 24 1857, Avonside church and burying grounds were consecrated by Bishop **Selwyn**, and dedicated to the Holy Trinity. Is not a full account of that ceremony written in the chronicles of the time, the Lyttelton times of February 26 1857? The original church was built of well-tempered cob on concrete foundations. Including the chancel, it was 63 feet long with a width

of 24 feet, and held 200 sittings, one third of which were free. The first incumbent was the Rev C. **Mackie**, who generously presented to the church a glebe of six acres adjoining the ground.

How many pages of the history of Canterbury are written on the crosses and memorial stones that dot and fill our churchyards and cemeteries? Near the entrance of Avonside churchyard, to the left, a small plain cross bears the name of Mary **Vennell**. She was the first wife of the man whose disappearance and supposed murder caused such a stir in Christchurch some years ago. The sandhills at New Brighton were searched in vain for weeks and nothing found to clear up the mystery.

A little further on two crosses side by side bear the names of father and son. Arthur Stanley **Brittan**, a promising young man of nineteen years old, the second son of Mr. Joseph **Brittan**, was drowned while bathing in the Avon. Next is the grave of his father, Mr. Joseph **Brittan**. How many memories does that name recall? Journalist, politician, settler - in the fifteen years that he spent here he left his mark on our history. One of the original land purchasers, he arrived here a few months after the foundation of the settlement and soon became a prominent public man. He was elected M.P.C. (these initials are old-fashioned now, more's the pity) for Christchurch, and held office as Provincial Secretary during Mr. **FitzGerald's** second term as Superintendent. In 1857 he contested the Superintendency with Mr. **Moorhouse** without success, after which he retired for a time from public life. He was first editor, and then, for many years, proprietor of the Canterbury standard. In 1861 he re-entered public life and was again elected to the Provincial Council for Christchurch, but the death of his son by drowning in 1862 caused him again to retire. In 1863 he accepted the position of Resident Magistrate for Christchurch and Kaiapoi, but after nine months failure of health compelled him to resign, and, till his death, he lived quietly at 'Linwood', his residence, the house near the church, now owned by Mr. **Hiorns**. He was an upright educated gentleman, kind-hearted and liberal.

Near Mr. **Brittan's** cross stands one with an inscription worth recording. Visitors from afar have heard of it and gone to see and copy it. As a specimen of literary ability and warm feeling it would take much to beat it. Rumour, I think this time correctly, ascribes the authorship to the Ho. W. **Rolleston**. Here it is:

Vale
Fili — Frater — Amice
Quam Dulcis. Quantum Dilecte.
Heu Quantopere Desiderate.
Have — Atque — Vale.
Resurges.

The subject was a young man. After a brilliant career at Cambridge, in which he won the Craven University Scholarship, besides being a Browne's medallist and the Porson Prizeman, he left Home in search of health — I might almost say, life. In his travels he came here and stayed at the Clarendon. A cold hastened his end and he breathed his last in Mr. **Rolleston's** house. He was Thomas **Moss**, Fellow of St John's Cambridge, and only twenty-seven when he died.

Farther on stands a large rough block of stone, only a portion of one side of which is smoothed. Unfinished as it may appear to the unthinking, that roughness has a significance full of import to the uninitiated, and the name that block bears would gain it honour anywhere. Only a few words, name, birth, death and inscription, but before them we all uncover. Canterbury does not require them to remember Julius **von Haast**. Briefly his birth and death dates are recorded — the Canterbury Museum perpetuates the rest. His inscription was well chosen: *Vitam Impendere, Vero*.

A marble monument to ‘Our Kate and Edie’ tells a whole volume of affection — no need to chisel aught else. To the loved ones left names are sacred and the dates perhaps burnt deep in sorrow. To strangers what matters? Then we come to a touching inscription to two young children: ‘In the grace and tender pity of Christ here rest the bodies of — and — , on whose souls God have mercy’. Can we pass that proof of faith and pious prayer unmoved? Under that yew tree, opposite the old cob wall of the church, lies John **Dudley** of Broome Farm, Avonside. His was one of the two houses in which divine service was first held in Avonside, it being held on alternate days at Broome Farm and Stricklands. That ivy-covered cross stands in memory of Thomas **Hichens**, who worked hard to get the church built, and was one of the first two churchwardens elected for the parish. Under the willow tree in the west corner stands an old stone bearing the names of John **Lavery** and his wife. Within a month of each other they died and were buried. Through a long life they had journeyed together, and were hardly divided by death. Dick **Brunsdon** lies here and to his memory many of us keep a green corner. A kind-hearted man, a trusty friend was Dick. John **Stace** is another old friend whose name meets us. How cheery he looked when he met all Christchurch at the first steeplechase on his farm on the sandhills ‘a many years ago’.

G. W. **Bradbury**: his name was once a foremost one in his line in England. Most of us remember the old firm of Bradbury’s, sewing machine makers. The one who now rests at Avonside was the originator of that, and made or sold the first sewing machines in England. R. P. **Crosbie** is another of the old names recorded in this ground. Musicians and boating men need little to remind them of him. In each line he was far above the average. A good accountant and a jolly good fellow was R. P. Peace to his ashes.

One plot, bright with flowers, contains the remains of one who was, all round, hard to beat. Son of an eminent art collector living on the road between London and Brighton, Edward George **Griffith** was a man of varied attainments and wide experience gained in many countries and in almost every imaginable phase of life. Through it all a gentleman and a staunch friend. Sailor, station manager, sheep dealer, journalist, gold digger, stud farmer, sporting editor, in each character he seemed at home. As a sporting writer he was unsurpassed for the gentlemanly purity of his style and for the general correctness of his views, as all those who remember the contributions of ‘Senex’ to the local press will vouch.

Another journalist lies peacefully in this hallowed ground, John **Hebden**, for many years editor of the Canterbury times, a man little known outside the immediate circle of his friends and associates, but by them well-known, loved and trusted. The victim of an unfortunate coach accident, he met an early death, but he left behind one

monument, the Canterbury times, which, by his assiduity, discrimination and tact, he may be said to have raised from a merely local position to the Colonial reputation it now enjoys.

Other names - familiar in our mouths as household words — meet us on stone and column - old Mr. **Slater** and his wife; Dr. Llewellyn **Powell** and his wife, the inscriptions nearly hidden by ivy; old Mr. **Cuff**, one of the representatives in the early days; and the Rev. Mr. **Cotton**. That stone, so very prettily overgrown with ivy, marks the resting place of Mr. John **Grierson**, once well-known in commercial circles. His name brings to mind Joe **Small**, 'the unfortunate man', who in that little farce got up by **Thatcher** and Madam **Vitelli** represented that worthy gentleman to the life.

Sun, 20 February 1932

Seventy five years ago – on February 24 1857 – the first consecration of a Canterbury church took place, and that church was the Holy Trinity at Avonside. The consecration was carried out by Bishop **Harper** who had arrived in the Egmont from England on the previous Christmas Eve, and it was his first Episcopal act since his arrival in the colony.

A few years after the province was first settled, there was a feeling abroad that Canterbury should have more and better churches. A meeting was accordingly held at Lyttelton and it resulted in a vigorous effort being set on foot for the building of more solid and durable buildings. Canon **Purchas**, in his book Bishop Harper and the Canterbury settlement, published in 1903, says:

On February 24 1857 came the first consecration of a church in Canterbury. This was at Avonside near the spot at which boats discharged their cargoes. Much interest was shown in the proceedings. The day was fine and the attendance large. The church is described in a newspaper of the day as 'the first substantial building created to God's service of materials that may endure for ages' and other parishes are exhorted to 'go and do likewise'. Yet this building was only formed of 'well-tempered cob' and, though it has doubtless lasted longer than its contemporaries, it is now regarded, with its ivy covering, as an interesting relic of a former age.

A writer of the day said that the church had windows of partly stained glass, 'imparting to the whole that dim, religious light deemed so essential in church architecture'.

The church has had an interesting history, and the reason for its erection on the site on Avonside Drive was really due to a drowning fatality which occurred in Lyttelton Harbour in 1853 – three years after the arrival of the First Four Ships. But to explain this it is necessary to go back to the arrival of the Rev. Charles **Mackie** who, with his wife and family, came to Canterbury in the Duke of Portland in 1852. There were few churches in the province then – the Church of Christchurch, on the site now occupied by St. Michael's in Oxford Terrace, a church at Papanui, and another at Akaroa. Mr. **Mackie** bought a section on the south side of Cashel Street where Stanmore Road now runs, and put up a house which he brought out, in sections, from England. His

wife's maiden name had been Strickland and he subsequently named the small lane that ran from his house to Cashel Street after her. The name has lately been changed to Albert Street, and it is not so long since the house itself disappeared.

Mr. **Mackie** had no church in which to preach but he held services in different parts of the district, in his own home, in the cottage occupied by a Mr. **Tombs** (father of the **Tombs** who was one of the founders of the firm of **Whitcombe and Tombs**) in Stanmore Road, and at Broome Farm, Dallington, the home of a Mr. **Dudley**.

At that time, and for a number of years afterwards, the parish of Avonside extended from the East Belt to the sea and was bounded on the south by the Heathcote River and on the north by the Styx, then known by its Maori name of Purare-Kanui (the place of abundance of flax). The district of Avonside derived its name from the church.

And now to tell of the church's connection with the drowning fatality at Lyttelton. A young man named Richard **Bradley** had come out to the Colony early in the fifties and had built himself a cob house on a section facing the river in Avonside. The house was built on land acquired for him by his father, who was rector of Baddesley Ensor, in Warwickshire, and a close friend of Mr. **Mackie**. Both men had been clergymen in the same districts in England and had attended the same school years before. There is no trace of the arrival of the younger **Bradley** in the Colony, however, and it is surmised that the land was acquired for him while he was in Calcutta and that he came out on one of the boats trading between New South Wales and the young Colony. Sufficient it is to know that he built a cob house of two rooms in Avonside and that he was drowned in 1853.

Upon his death, Mr. **Mackie** acted on behalf of his father and secured from the elder Bradley a grant of the two acres and the house for use as a church, school and burial ground. The house was of two storeys, the top one of wood, and stood where the lych-gate at the entrance to the church yard stands today. A path, the beginning of the handsome avenue now leading to the building, ran down to the riverbank where there was a rough sort of towpath. A few months afterwards, land in the vicinity was being cut up and sold, and Mr. **Mackie** acquired another six acres surrounding the original acquisition to endow the parish of Avonside.

He then proceeded to collect subscriptions, and was very ably supported by several early settlers including Messrs. William Guise **Brittan**, Thomas **Hitchens** and Dr. Seager **Gundry**. He was successful in collecting 450 pounds toward the building of a church. The original list of subscribers hangs in the clergy's vestry of the present church, and it is in a frame made from a part of the wood used in the erection of the first building. The architect for the church was a Mr. **Fooks**, whose descendants are now well-known residents of Ashburton, and tenders were called for the erection of the building. There is no record, however, of any of these having been accepted and the church was built not on contract but on the principle of time and material. A woodcut of Mr. **Fooks'** design is in the possession of Mr. J. J. **Collins** of Bristol Street, St. Albans, and a reproduction also appears in Archdeacon Paul's Letters from Canterbury.

The walls were of cob of a considerable thickness and the roof was of iron slates, while the windows were very small. There was a small chancel at the east end and a vestry at the opposite end, but there was no porch or tower, although the design called for both of these. A porch was added some years later but the tower was never built.

It was ready for consecration on February 24 1857 and this act was carried out by Bishop **Harper** who had been installed as Bishop of Christchurch in ... St. Michael's church, then called the Church of Christchurch. All the clergy of the diocese were present, including ... Henry Jacobs and Archdeacon Octavius Mathias, and the church was filled. The collection amounted to about 70 pounds.

About 1870 there came to the parish a Mrs. **Palairret**, a woman of ample means, and, as the old church was starting to fall into decay and needed rebuilding, she gave a sum of money for the erection of a chancel. It was put up to the design of the famous architect, **Moutfort**, who was a supervising architect in the building of the Christchurch Cathedral and who was responsible for the designs of and subsequent alterations. He was also the architect for numerous other public buildings about the town. The interior of the chancel was decorated by **Moutfort**'s own hands.

The vestry collected subscriptions and the transept was subsequently built, while **Moutfort** contributed the organ chamber. When these were erected, the partition that separated the old church from the new portion was removed, and the building served as a church in that state for many years - the new chancel and transept and the old nave, a long, low, ivy-covered building which many of the older residents will no doubt remember. In Canon **Pascoe**'s time, however, the cob portion of the building was removed and the stone portion was continued from the transept westward but not to the original design.

The original design was almost identical with that of the Christchurch Cathedral - much smaller of course - but the sides of the church were altered when the erection actually took place. The sides of the building were converted into bays and, like the original church, the tower was not built and has not been to this day.

The bell at present hanging in the belfry is one of the four bells which came out in the First Four Ships - one is at St. Michael's, one at Lyttelton, another at Avonside and the remaining one at Papanui. In addition, in the chancel Mrs. **Palairret** made a gift to the church of the lych-gates which adorn the entrance to the churchyard today.

The east window was the gift of the Rev. Richard **Palairret**, a brother-in-law of Mrs. **Palairret**, while the pulpit rails and those in front of the lectern were presented to the church by Mr. Charles **Bean**, a well-known citizen. His wife presented the font cover and brass cover, while the chalice, pattens and alms dish bear the inscription 'Humbly presented by Robert **Hitchens**, 1857'.

Before the original church was pulled down, the floor of the nave had rotted away until it was necessary to replace it. When the time came to erect the new church, the floor was still in excellent order with the result that the present floor was the one that was built into the old church some time in the sixties. The measurements of the old church are still in the possession of the vicar.

Mr. **Mackie**, the founder and first vicar of the parish, found the rigours of the colonial climate too much both for himself and his wife, and so, with the idea of recuperating, they returned to England in 1862. Although he had spent a comparatively short time in New Zealand, Mr. **Mackie** had seen the parish of Avonside become a reality – he had seen a church built and consecrated, he had seen many new parishioners arrive from the Old Country and he had seen the foundation laid for the present City of Christchurch. From the time of Mr. **Mackie**'s departure until 1864 there was no permanent clergyman appointed to Avonside and the services were regulated by the Bishop who sent clergy from other parishes to carry on the work.

At the end of that time the Rev. J. C. **Bagshaw** was appointed to fill the vacant position. Mr. **Bagshaw** had been the first principal of Nelson College and, at the present time, Bishop **Sadler** of Nelson is very anxious to secure a photograph of the late Mr. **Bagshaw**. There are no known photographs of him in Nelson but one is believed to be in the possession of a Christchurch resident. If this article should reach the eye of the person who owns the photograph, perhaps he would communicate with the bishop.

When the second vicar of Avonside took over the parish, there was no vicarage as Mr. **Mackie** had lived in the house which he had brought from England some years before. A vicarage was therefore planned by Mr. **Mountfort** – a quaint house with Queen Anne gables – but it was burned down in 1875.

Mr. **Bagshaw** retired in 1869 and from May of that year until the same month of 1871, the parish was in the charge of the Rev. M. H. **Martin** who was greatly liked but who had to retire on account of ill-health. He was succeeded by the Rev. ... **Giles** who held office until the following year when the parish was again without a vicar until 1873. During this time the Rev. H. J. **Edwards**, W. H. **Cooper** and C. **Turrell** preached at different times. For the next six years the Rev. H. **Glasson** was vicar, and it was during his term that the vicarage was burned down. The parish was again vacant for a year, and the Rev. F. **Knowles**, who now lives in retirement at North Beach, and the Rev. P. C. **Anderson**, acted as preachers during that period.

In 1880 the Rev. W. A. **Pascoe** was appointed vicar of Avonside and he remained until ... 1912 Mr. (later Canon) **Pascoe** was an Englishman who had been educated at St. Augustine's College, Canterbury, and who came out to the Colony in 1870. He was ordained by Bishop **Harper** in the following year, and subsequently became vicar of Waimate. Later he was transferred to Hokitika and, after acting as locum tenens in one or two Christchurch parishes, was appointed to Avonside 52 years ago. Canon **Pascoe**, whom older residents will remember as a man with a flowing red beard, returned to England several times during his life in the Colony.

The Rev. Otho **FitzGerald**, the present vicar, succeeded to office His father, Mr. J. E. **FitzGerald**, was the first Superintendent of the Province of Canterbury It is fitting therefore that the present vicar of one of the oldest parishes ... should be the son of an early colonist, and it is a coincidence that one of the boundaries of his parish is FitzGerald Avenue – a thoroughfare named after the elder **FitzGerald**.

During the past 20 years Mr. **FitzGerald** has proved an indefatigable worker, and he is an excellent organiser. In the opinion of one of his fellow clergymen, there is not a harder worker in the diocese of Christchurch. Mr. **FitzGerald** has been responsible for the building of three mission rooms in the grounds of the church.

There are many well-known names carved on the tombstones in the little graveyard attached to the church – names that are associated for all times with the history of the province. Sir Julius von **Haast** is buried there: Sir Julius was a German who had made a special study of geology and mineralogy. He later assisted in the preliminary geological survey of Nelson and Canterbury, and discovered coal and gold in the former province. He was the founder of the Canterbury Museum, which he dreamed of making the finest in the Southern Hemisphere.

Mr. Benjamin **Mountfort**, the architect already mentioned, occupies a place in the graveyard

The man who gave Linwood its name, Mr. Joseph **Brittan**, is also buried at Avonside. Mr. **Brittan** came from the original Linwood in Hampshire, and the name means the wood by the lin, which is the old name formed by a river. He called his home 'Linwood House' and the name eventually came to mean the whole district. Mr. Patten **Cowlishaw**, who has his name perpetuated in two city streets which bear his name, and Mr. Fortunatus Evelyn **Wright**, the first postmaster ... are two more who have found a last resting-place at Avonside.

In more recent times the funeral took place there of Mrs. Elizabeth **Gard'ner**, the pioneer of domestic science instruction for girls. There is a tablet to her memory in the hall of the Technical College Girls' Hostel at Ensors Road.

Only two canals were ever planned for Canterbury and were both to have been in the parish of Avonside. The first was from the River Avon to the Styx, giving an almost complete waterway from the Estuary to Kaiapoi.

The Rev. C. **Mackie** ... bought the land from ... G. B. Tuson who came from Little Stanmore in Middlesex. From the East Belt [FitzGerald Avenue] to his property ran Little Stanmore Road which is now known as Essex Street. The larger road provided for in the original Crown grants ended at his property near Cashel Street, and eventually got the name of Stanmore Road.

In 1852, when Mr. **Mackie** ... came to New Zealand, he preached at houses in different parts of Avonside. The home of a Mr. Dudley, which was known as Broome Farm. Was one of these places. Mr. **Dudley**'s sister [in fact, his daughter] was ... killed at the Poverty Bay massacre.

It is hoped when the 75th anniversary of the church is celebrated on Trinity Sunday, which falls this year on May 22, that there will be available for parishioners a complete history of the church. It is at present being compiled by Mr. J. **Booth** of Avonside, one of the keenest workers in the parish. Mr. **Booth** supplied many of the details for this article.

The vicar is particularly anxious to get in touch with old residents of the parish so that they may be present at the celebrations to take place in May.

Note: The book Province of Canterbury, New Zealand: sections purchased to April 30 1863 shows that the Rev. H. A. Bradley purchased, in England, from the Canterbury Association, Rural Section 30, 50 acres, situated on the 'River Avon, Stanmore Road'. Holy Trinity, Avonside, was to be built on part of this property.

Christchurch star, 21 December 1978

'Story of the great night cart calamity' by Larry **Saunders**

... I thought I would tell you the sad story of William Edward **Harper** and how he came to his untimely end.

It happened 80 years ago.

But you can still weep in the misfortune that befell him.

Harper was only 23, a traveller, and was popular with all who knew him.

Having thus far retained his bachelor status, he lived happily with his mother in a little cottage at 28 Hanmer Street, Linwood.

He had many interests. One of these was the newly-formed Christchurch Cycle Corps, in which he was a private.

Like most young men of his day, he rode a bike everywhere.

He had it with him the night of Wednesday August 17 1898.

First he went to St. John's schoolroom.

Then he saw Mary **Rowlands** home. Mary lived in Scott Street, Sydenham.

He probably 'barred' (two on a bicycle made for one) her home. After all, we were still doing that when I was a young fellow.

Anyway, he bade his fond farewell and at 12.10 a.m. he set off for Linwood.

I do not know what prompted him to go, but it could have been the night cart. That was only a hundred yards down the road and steadily closing.

Poor **Harper**. His head must have been in a whirl.

He never saw that night cart. He rode straight into it.

The driver of the night cart was Robert **Gallagher**.

He was employed by **Poore** and **Weir**, who were the night soil contractors to the Sydenham Borough Council.

Gallagher wasn't a bad bloke at all. But his bosses, it seems, were a bit lousy with the lanterns.

He was provided with only one lantern, and, of course, he had to take that with him to see what he was doing.

So while he was away, the night cart was in darkness.

Gallagher was at the back of a house in Scott Street when he heard his horse move off.

That alone must have been an unmoving experience, knowing what would happen with a night cart on the rampage.

But there was another shock in store for **Gallagher**.

He rushed outside, pan on shoulder, to find that his horse and cart were some distance away.

At the same time he saw a cyclist getting up off the roadside. The cyclist was **Harper**. The nightman asked **Harper** if he was hurt and the reply was "Yes".

Avonside Parish Cemetery
2007

Gallagher helped him on to the footpath and then went for help, and to bring back his night cart.

Harper, though, was beyond all assistance. He soon lapsed into unconsciousness, and died within the hour.

They did not muck around with inquests those days.

This one was held even before the funeral.

Evidence was given that **Harper** bore no visible signs of injury. But an internal examination showed that his liver had been torn almost in two by the impact.

The jury returned a verdict that **Harper** had been killed by colliding with the night cart, and added a rider that such vehicles should be compelled to carry lights.

That wasn't any consolation for poor old Willie.

The funeral was held on the Saturday.

It was attended by - wait for it - yes, 10,000 people.

Apart from the fact that nobody had ever bumped himself off in quite this manner before, **Harper** was some sort of idealistic figure in the community.

He was upright, honest, and, above all, he belonged to the Volunteers.

His Volunteer comrades, 281 of them, paid homage at the funeral.

Then there were 100 representatives of the lodges of the Oddfellows, plus all the sporting clubs.

The roads on both sides of the Avon River were crowded as the procession wound its way from Hanmer Street to the Avonside cemetery.

The coffin was carried on a gun carriage drawn by horses.

One of the wreaths was in the form of a miniature bicycle.

So far as I can gather, there was no replica of an unlit night cart.

At the conclusion of the service, three volleys were fired over the grave.

Christchurch had never had a funeral quite like it.

We found 28 Hanmer Street.

Amazingly enough, the cottage is still standing. It has been owned for the past four or five years by Euan **Sarginson**.

He believes it to be well over one hundred years old, and a fine example of the traditional early colonial cottage.

We also found the headstone, thanks to Harry **Pruden**, who is the registrar of the Avonside churchyard at Holy Trinity.

Surprisingly there are 739 graves altogether at Avonside.

But in a sense Willie **Harper** lies alone. He is the only occupant of the cemetery who was killed through colliding with a night cart.

Row A
No. 1
Hollow

Ernest **Hollow** was born in 1866 at Penzance, Cornwall, the son of Mary **Hollow** nee **Jenkyn** and her husband, John **Hollow**, who was associated with the mining industry. The industry fell into decay and, like many of those associated with it, the **Hollows** emigrated, coming to Canterbury.

On 17 September 1896, at Holy Trinity, Avonside, Ernest **Hollow** of Richmond, married Elizabeth Vera **Gawen**, daughter of an Avonside accountant. There were at least four children, some of whom were baptised at Avonside and some at All Saints', Sumner.

At the time of his marriage Ernest was a storeman. Later he became a salesman. His family had a strong religious faith, he had been blessed with a very good singing voice (he was a tenor), he joined musical societies and thus was able to audition with Dr. John Christopher **Bradshaw** for a place as a lay clerk – a paid member - in the Christchurch Cathedral Choir. The financial rewards were minor but a lay clerk had considerable status; in the early days of the 20th century the choir was famed throughout the world. The voluntary adult members – musical mediocrities like Josiah **Ballantyne** of **Ballantyne**'s – played a mere background role. However, they faced expulsion if they failed to turn up to most if not all services. How much demanding, therefore, was life for the lay clerks and choirboys.

The choirboys would sometimes see Ernest and his friend in musical circles, Sidney **Hawker**, slip in late to the Evensong services which took place each day between Monday and Thursday (there was no Evensong on Friday, this being the evening when the men and boys practised together). Although it was difficult for the men to get to the service, the boys would gossip about them having been at the pub. In the case of Sidney **Hawker** this was most unlikely. However, there were occasions when Ernest had definitely consumed one too many. During practices Fred **Bullock** and Sammy **Morgan** would stand in the chancel and argue with **Bradshaw** who was in the organ loft. Despite his occasional lateness and his fondness for alcohol, there were no such altercations between Ernest and **Bradshaw**.

The small frail **Bradshaw** was a master in the training of voice production. He was also a perfectionist, a disciplinarian who could not bear anything that was wrong. If the boys were a semi-tone out of tune during a service, they would face half-an-hour's extra practice. When a mother kept her son away from the choir, **Bradshaw** snapped: "Does your mother think you'll melt?" Sammy **Morgan** was absent because of a bereavement in his family, sent a voluntary member in his place and was told by **Bradshaw**: "Your duty was to be in the choir".

All the oratorios were given in their season – The Passion, Crucifixion and Messiah. Ernest was present for the service to mark the death of King Edward VII. He saw Captain **Scott** and his party sitting in a roped off area during a service in their honour prior to their departure to Antarctica. He was present to welcome those who returned from the tragic expedition.

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Ernest **Hollow**, 74, died in May 1940. Elizabeth died in 1960.

Row B
No. 14
Hamilton

David Wilson **Hamilton** was born in 1823 and, in 1856, emigrated with his wife and children on the Joseph Fletcher.

Hamilton was one of the pioneer group who, in 1860, bought land near the Bower Hotel site and are popularly believed to have given the area the name 'New Brighton'. In 1868 he was arrested with a number of people who had purloined wood belonging to Kaiapoi personality Josiah **Birch**. The wood, carrying **Birch**'s special mark, had been washed out to sea and down to Christchurch as a result of the great Waimakariri flood. **Hamilton**'s offence was more spectacular than that of his neighbours. There was found on his property part of a bridge which had been washed away.

In 1877 **Hamilton** helped found All Saints' Anglican church, Burwood, and, in the 1880s, ran a coach service between New Brighton and Christchurch prior to the introduction of the horse trams. He lies at Avonside with two infant sons, both named Handley, and three wives.

Hamilton's descendants include the **Kerr** family, prominent in horse racing, the swashbuckling cricketer of yesteryear, Dick **Motz**, and the prominent scientist, Victoria University academic and colleague of Lord **Rutherford**, David Charles Hamilton **Florance**.

Row C
Nos. 17-18
Stewart and **Boundy**

Emma, 19, daughter of John and Christy **Stewart**, drowned in the Estuary on 9 November 1886. William, 25, only son of John and Christy, died on 25 November 1886.

Louisa Maud, 16, daughter of James and Louisa **Boundy**, drowned in the Estuary, 9 November 1886.

The loved but not the lost.
Oh, no, they have not ceased to be;
nor live alone in memory.
Tis we who still are tossed o'er life's wild sea;
tis we who die.
They only live whose life is immortality.

William **Stewart** 24, and Charles **Cotton**, 16, clerks by occupation, hired a boat which was in good order and, on Tuesday 9 November 1886, started down the river from the East Belt (FitzGerald Avenue) accompanied by Kate Isabella **Cotton**, 20,

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Emma **Stewart**, 19, Edith **Cotton**, 5 years and 8 months, Emma **Boundy**, 18, and Louisa Maud **Boundy**, 16. Louisa's surname at birth had been **Russell** but her adoptive parents had cared for her since infancy.

The party planned to row down the Avon to New Brighton and across the Estuary to Sumner. They reached the Estuary shortly before 2 p.m. The nor'wester which blew during the afternoon was a strong breeze and caused a heavy swell. The sea was choppy about the spot where the Heathcote enters the Estuary owing to the conflicting wind and stream at ebb tide. It was here that an accident occurred. The girls became alarmed at the roughness of the sea and the fact that waters washed over the boat, made the mistake of standing up and all were cast into the water

It is a lonely and dreary spot, the only habitations near being the fishermen's huts on the right bank of the Heathcote, and many chains from where the boat capsized. Had not the attention of some of the fishermen been attracted, there can scarcely be any doubt that none of the boating party would have been saved from a watery grave.

The young people clung to the upturned boat but the unequal distribution of the weight caused the boat to turn partly upwards and all lost their hold. Kate **Cotton**, Emma **Stewart** and Louisa **Boundy** became exhausted. William **Stewart**, on seeing his sister had gone, lost his nerve and drifted out with the tide, managing, nevertheless, to keep his head above water. Charles **Cotton** hung on, endeavouring to support his little sister, Edith, by keeping her between his body and the boat.

Children saw what had happened and raised the alarm at the fishermen's huts. Eustace **Williams** and Alfred **Lendrose** pulled off to the scene of the calamity, a distance of about three quarters of a mile, having some difficulty because of the strong wind and heavy swell. They first took on board Edith **Cotton** 'but it was only her body they could recover; the life had been beaten out of her by the cruel waves in spite of her brother's efforts'. Having taken on board Charles **Cotton** and his dead sister, the fishermen went after William **Stewart** who was further down the stream. When they reached him, 'he was in the last stages of exhaustion and it was with difficulty he was assisted into the boat'.

Back at the huts the police were called and drags were sent from the police station. Kate **Cotton**'s body was recovered at 6.45 p.m. and Louisa **Boundy**'s half-an-hour later. The corpses were taken to the Heathcote Arms Hotel and an inquest was held.

The sequel to the drownings was the death of William **Stewart** at his parents' house at Avon Glade off Stanmore Road. The cause of death was congestion of the lungs, this being contracted at the time of the accident.

No doubt ... sorrow for his sister had much to do with hastening death, for he had been heard to say that he did not care to live after she was dead, so great was his affection for her.

On 13 November 1886 Kate Isabella and Edith Evelyn Olive, daughters of Samuel and Eliza R. **Cotton**, were buried in the Avonside Parish Cemetery. They have a

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gravestone though it is not, at first, clear which one it is. Their memorial is No. 16 of Row B. The wording thereon is 'Our Kate and Edie. Mother and Father'.

Eliza Raine **Cotton**, 58, was buried on 1 May 1900. Samuel, 73, a stonemason, was buried on 27 December 1904.

The author of the 18 December 1893 Star article on the Avonside Cemetery wrote:

A marble monument to 'Our Kate and Edie' tells a whole volume of affection - no need to chisel aught else. To the loved ones left names are sacred and the dates, perhaps, burnt deep by sorrow.

No. 20

Hebden

When John **Hebden** became editor of and 'took in hand' the Canterbury times, 'the newspaper was not much more than a weekly reprint of a Christchurch morning paper'. However, **Hebden** had 'energy, enthusiasm and judgement' and raised his journal to a prominent position. For nine years he 'devoted himself mind and body to his task with a rare pertinacity that never showed sign of flagging'.

Hebden did not claim great literary ability 'and, indeed, as editor, wrote little'. More importantly, he had much knowledge of public taste and could quickly work out what his readers would appreciate. He had an 'energetic, sanguine, social disposition', was generally liked and respected, and was a founder of the Lyttelton Times Sick Fund Society which gave financial help to employees who were stricken with illness.

On 22 July 1885 the editor was travelling alongside a coachdriver, Philip **Ball**, on the way to Richmond. When the coach was near the corner of the East Town Belt (FitzGerald Avenue), the driver handed the reins to a passenger, Charles **Cooper** and climbed along the roof of the vehicle. There he 'flogged off' a number of boys, members of a 'nest of larrikins in Cashel Street', who were engaged in the time-honoured practice of hitching a free ride. This 'flogging off' was known as 'whipping behind'. **Cooper** could not hold the reins properly, **Hebden** tried to get hold of them and the horses swerved into Mrs. **Collins**' shop veranda. **Hebden**'s head smashed into the veranda and his body was crushed between the veranda and the top of the coach.

Hebden, 'victim of one of the most miserable' of road accidents, lingered for some time, dying on 3 August 1885.

Row E

No. 25

Rogers

Amelia Frances **Rogers** nee **Inwood** figures in Richard **Greenaway**'s Burwood, All Saints' church, 1877-1977 and Unsung heroines.

As a young woman Amelia married, at Avonside, William Warrington Brent Trood **Rogers** who was already ill and died a little more than a year afterwards. Amelia's widowhood lasted half a century.

From about 1876 Amelia was the head of the Sunday School at the Burwood Anglican church. In this role she was much respected. The December 1913 Church news recorded:

On Friday evening, 7 November, Mrs. **Rogers** was entertained at a social organised by some of her former Sunday School scholars. A presentation of a purse of sovereigns was made and an illuminated address was signed by 131 old pupils. Mrs. **Rogers** had been teaching in Sunday School for over 40 years.

At different times Amelia had the Burwood store, library and post office on either side of New Brighton Road a little to the east of the roundabout at Bassett Street. A plaque and reserve now mark the site of her river-bank home.

Amelia died in December 1928 and her funeral took place 'amid wind and rain'.

No. 30 Cowlishaw

Born at Sydney on 1 November 1839, William Patten **Cowlishaw** belonged to a family which had much political and social clout in New South Wales and Queensland.

William attended Sydney University where he gained an M.A. degree. served his articles at a Sydney legal firm, **Rowley, Holdsworth and Garrick**. Admitted to the Sydney Bar in 1863, he came to New Zealand the same year. He set himself up as a lawyer and eventually, with F. J. **Garrick**, formed the business of **Garrick and Cowlishaw**. As a lawyer **Cowlishaw** was 'eminently successful, being a shrewd, clever lawyer with great facility for pleading before the Bench and addressing juries'. In 1865 he went back to New South Wales and married Helen **Bossley**, another member of the New South Wales gentry class.

Cowlishaw was active in local government, gaining a seat in the Canterbury Provincial Council soon after his arrival. He was a member of William **Rolleston's** executive and also served as provincial solicitor. He was 'a born fighter in debate, keen an incisive in speech, and most tenacious in holding to the course which he thought was the right one'.

In the 1870s **Cowlishaw** became first solicitor to the Canterbury College Board of Governors, holding that position for something like 30 years. He was also solicitor to the Christchurch Drainage Board and the North Canterbury Education Board, chairman of directors of **Manning and Co.** and **Ashbey Bergh and Co.** and a director of the Press Company.

Cowlishaw was keen on cricket and rowing, his sons following in his footsteps, with one being captain of the Avon Rowing Club.

In his later years **Cowlishaw** experienced 'very uncertain' health. Helen **Cowlishaw**, 63, died on 5 March 1901 and William Patten died on 27 March 1903.

William Patten **Cowlishaw** gave his name to Patten and Cowlishaw Streets. A thoroughfare very recently established in Avonside bears the name of the family home, 'Chaddesden'.

No. 32

Swale

Willy, son of W. and E. **Swale**, died on 23 January 1878, aged 28. Elizabeth, 89, died on 27 September 1903.

W. – in fact, William S. **Swale** – seems, at first glance, to have been a man of humble station. However, he had a knowledge of the horticultural trades and attended the prestige flower shows at Chiswick, London. Moreover, he was a man of sound education and some literary skill. He emigrated on the Glentanner in 1857, his wife, Eliabeth remaining behind for a while. On 23 September 1858, she arrived on the Zealandia with the couple's three children – William, nine, Mary, seven, and Sarah, four.

In the 1860 Volunteer Militia List in the Lyttelton Times **Swale** appears as a labourer of Antigua Street. In the Jury List of the same year he is a gardener of the South Christchurch Road (doubtless Antigua Street).

At first **Swale** was employed by famed seedsman and local body politician William 'Cabbage' **Wilson**. He then sold plants from his shop on the south side of Market (now Victoria) Square, in the 19th century the centre of trade in Christchurch. He had two gardens. One was on Kilmore Street. The second, the 2 ¾ acre 'Avonside Botanical and Horticultural Gardens' were on the Mile (now Woodham) Road close to the site of Wilding Park. Here **Swale** sold pinus, hebe, viburnum, European holly, pears, apples and plums.

William won prizes for fruit and vegetables in the December 1862 Christchurch Horticultural Show. He produced an excellent lemon which he called the Beechwood. In 1863-64 he again exhibited fruit and vegetables, winning 38 prizes in all – six firsts, 18 seconds and 14 thirds. An enthusiastic beekeeper, **Swale** wrote letters to the Lyttelton times on this subject.

It was as a reporter that **Swale** has been of interest to later generations. Within a short time of his arrival, he was writing about local horticulture for an English periodical, the Gardener's chronicle, his work providing 'a most useful source of contemporary information, far surpassing the contribution of any other writer'. He corresponded with Charles **Darwin** who honoured him by quoting him in lectures and his own contributions to the Gardener's chronicle.

Swale looked closely at nature. When writing of pollinating insects, he observed that

... The grasshopper is equally as industrious as the bee in puncturing the keel and splitting it open. I have often been amused during the last summer here with his antics jumping about releasing the stamens.

He wrote proudly though not entirely accurately of his new home: 'Children grow well and strong with fresh and rosy faces and I am satisfied that in this respect this province is superior to Great Britain'.

Swale had no nose and found it difficult to make himself understood. Despite this handicap, he was keen on attending political rallies and asked questions. When he crossed swords with Henry John **Tancred**, a man of genteel background but with a speech impediment, neither was intelligible to the others who were in attendance.

Swale, 59, died intestate on 18 February 1875. His son and namesake – affectionately known as 'Willy' and, in the burial register described as a botanist – died on 23 January 1877. The properties were held in trust for the **Swale** daughters, Elizabeth continuing to manage her husband's business.

The gravestone recalls not William senior but his widow and son.

Row F

No. 43

Hickman

George Sayce **Hickman**, who was born in Herefordshire, came to Lyttelton in the Rangitikei. He held management positions with local authorities, including the Christchurch Drainage Board, Selwyn County Council and Ashley Road Board. He also held the position of clerk, treasurer and secretary to the Kowai Road Board.

At Kowai **Hickman** took a great interest in poultry farming, his son, Cyril, being in charge of 800 birds. These included hondans, white and brown leghorns, gold and silver wyandotts, Indian game, orpingtons, langshans, bronze turkeys and aylesbury and pekin ducks. He had a 240 egg incubator and won many prizes at shows.

All this was some years after the dark period of **Hickman**'s career. He was appointed clerk to the Avon Road Board on 29 April 1885, and, in the capacity of surveyor, supervised the laying out of the streets in central New Brighton including Seaview Road, the Esplanade (Marine Parade) and the approaches to the pier site. However, he did not do the work in a skilful manner and, in 1892, lost his job. He sued the board, arguing that he had not been paid the commission due to him for his surveying work but, in 1893, lost the case.

About 1971 Nina **Slater** was to recall an incident involving her father, George **McIntyre**, himself a surveyor and chairman of directors of the New Brighton Tramway Company, and the vicar of New Brighton (which included Burwood) the Rev. Frederick Richard **Inwood**. The two had words about **McIntyre**'s failure to

attend church. **McIntyre** castigated the vicar over his friendship with the despised George **Hickman**.

George **Hickman**, 66, died on 12 July 1924.
His wife, Sarah, 82, died on 27 June 1941.

No. 44
Russell

George Warren **Russell**, nicknamed 'Rickety' **Russell**, was born on 17 February 1854 and was a Liberal politician. Nathaniel **Suckling**, boot manufacturer and regular passenger on the Riccarton coach, said: "Come along, Mr. **Russell**, there's a seat here if you don't get one in the House". **Russell** replied: "Out of the mouths of babes and sucklings ye shall receive praise".

Russell brought William **Rolleston**'s career to an end when he defeated him, by one vote, in the 1899 general election. Three years later **Russell** was ousted from the Riccarton electorate. He went on to be M.P. for Avon.

Russell was the Minister of Health who, in 1918, allowed the ship Niagara to berth. The vessel carried influenza-plagued soldiers and these men spread the pandemic throughout New Zealand. In 1919, **Russell**, once the darling of the Avon electors, was dumped in favour of Daniel Giles **Sullivan**. Thus began the long reign of the Labour Party in the east of Christchurch.

George Warren **Russell** had another string to his bow. He was a newspaper proprietor, had the Spectator, and must have been far-seeing. He gave an untried lad the chance to produce cartoons. The lad went to England where he became probably the outstanding cartoonist of the 20th century - Sir David **Low**.

Charlotte Eliza **Russell**, 64, died on 1 May 1924. G. W. **Russell**, 83, died on 28 June 1937.

Row G
No. 61.
Orange

Canon William Alfred or 'Willie' **Orange** was born in Woolston in 1889, his father being a wool-classer and his mother a nurse; he had 10 siblings. He experienced a personal conversion, studied at Canterbury University College, graduated B. A. and was ordained priest of the Church of England. With a friend who had been left a legacy he spent the years 1921-23 in England, Europe, Palestine, Egypt, Asia and the U.S.A.

Orange was curate at Sydenham and vicar at Waikari. There he was considered a fundamentalist because of his opposition to dancing – he was to describe it as 'syncopated body-hugging'; he would have agreed with the layman who spoke of 'dancing to the Devil's music'. It was in the remoteness of Waikari that **Orange**

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began to build up his library, delve deeply into Scripture and help all whose faith had been undermined. He argued that in the Book of Genesis lay ‘the seed bed of all biblical themes’.

In 1930 **Orange** became vicar of Sumner. His Sunday morning preaching, Sunday afternoon young men’s Bible class and mid-week Bible studies emphasised Scripture as the basis of faith. The nuns from the Community of the Sacred Name came to listen; so too did young men who cycled from as far away as Upper Riccarton. **Orange** had a close association with the Sumner School for the Deaf.

Through his work **Orange** became a major figure on the Evangelical side of the Church of England. He persuaded a number of the men to join the priesthood, seek a missionary vocation or become active laymen. These were the ‘Orange pips’. One ‘pip’, Maxwell **Wiggins**, was raised in Sumner, became a clergyman and missionary in Africa, was Bishop of Nyanza, Tanzania, and died, at 90, in 2005.

Honorary Canon at Christchurch Cathedral from 1951-1962, **Orange** was also warden at Latimer House, an evangelical library and study centre. A small man with a prominent nose, he spoke only once at the diocesan synod, never married, was often lonely and, from his 20s, suffered bouts of depression. Yet he had a sense of humour, a gift for storytelling and was sought out as teacher, speaker and adviser. He never wished to have his views published. When he died in 1966, he left his manuscripts and library of 15, 000 volumes to Latimer House. He was a major thinker in the Church of England.

No. 65.

Southward

Walter Seddon **Southward** was born in London and was Vicar of Avonside from 1937-48.

During the war **Southward** found himself on the side of the unpopular pacifists. He told his flock:

I endeavoured to place before the congregation ... the conclusions I found myself forced to come to on the matter. It was no easy task, knowing as I did that many would not agree with me I hope I did not hurt anybody ... We must respect others’ convictions and do all our conscience dictates whatever that may lead us to.

Afterwards **Southward** worked within the bureaucracy of the Anglican Church. He appears to have frightened some at the bottom of the clerical order and to have been described as a ‘curate-killer’. He spent his later years in Dunedin and, at one stage, owned and rented out a beautiful old house in Queen Street. A former tenant remembers him as speaking hesitantly and as being white-haired, courteous and old worldly. However, he ‘did remember to pick up the rent’.

Southward married a former missionary, Marjorie, daughter of Archdeacon **Monaghan** of St Mary’s Anglican Church, Timaru. He died in Dunedin in 1977.

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No. 66

Whitcombe - Stevens

Henry **Whitcombe**, surveyor, discovered the Whitcombe Pass but perished on the West Coast.

Edward Cephas John **Stevens** was in charge of the fund which enabled the sons of the deceased to attend Christ's College. In 1869, at St Peter's, Upper Riccarton, E. C. J. married Maria, widow of Henry **Whitcombe** and brought her to live at what was to become the historic home, 'Englefield', on FitzGerald Avenue.

Stevens and R. J. S. **Harman** were successful financial agents for absentee landowners and others. The partnership gained control of the Press when James Edward **FitzGerald**, the founder of the paper, was nominally in charge.

George **Whitcombe**, 64, a son of Henry and Maria, died in 1919, and was buried at Avonside. Maria **Stevens**, 89, died on 25 October 1921 and was buried with her son. E. C. J. **Stevens** is buried at Upper Riccarton..

Row H

No. 84

Fuller

Frederick Richardson **Fuller**, the first taxidermist at the Canterbury Museum, was sent by his superior, Sir Julius von **Haast** to the Glenmark estate of the 'wool king', G. H. **Moore**. At Glenmark the taxidermist dug up moa bones. He realised that he had found bones which belonged to an entirely different creature and this was identified as *harpagornis*, the extinct New Zealand eagle, the largest bird of prey ever to have existed. *Harpagornis* would dive out of the sky to snap off the head of a moa which had got stuck in the swamp. Sometimes it was unable to get airborne again and would perish with its victim.

Haast gave **Fuller** credit for his discovery. However, **Haast** found it expedient to name the extinct eagle *harpagornis moorei* in honour of G. H. **Moore**.

Alas, **Fuller** was given to drink. **Haast** had no choice but to fire him and the taxidermist took poison in the precincts of the museum. He refused to have a stomach pump used on him and died on 28 July 1876.

The story appears in Heinrich von **Haast's** Life and times of Sir Julius von Haast, Michael **King's** The collector and Richard **Greenaway's** Rich man, poor man, environmentalist, thief.

No.87-88

Flesher

William **Flesher** was born at Otley, Yorkshire, England, on 22 February 1837. His father died when he was 16, leaving him the eldest of a family of five. Apprenticed as

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a shoemaker, he worked at his trade in Leeds, and emigrated to Canterbury on the Amoor in 1864. In Canterbury he was a shoemaker, corn merchant and grain buyer. His health broke down but he returned as a general commission and land agent in Cashel Street.

In 1871, for 500 pounds, **Flesher** purchased 25 acres at Richmond, part of Rural Section 197. He moved to the area about 1873 and was involved in public life, being chairman of the Avon Road Board. He ensured that his area was well endowed with roads and that Stanmore and North Avon roads were widened to a chain. To the latter he gave a strip a quarter of a chain wide from his own land. He got the Richmond district separated from the East Christchurch district so that a primary school could be built. A member of the Avon Licensing Committee, he successfully opposed the granting of liquor licences in Richmond.

A Free Methodist, **Flesher** found the Richmond church ‘in the day of small things’ but, largely due to his exertions, left it ‘in a flourishing condition’.

Flesher built a substantial two-storey family home, ‘Avebury’, in what is now Evelyn Couzins Avenue. The house was designed by James **Glanville**, 1841-1913, a builder of St. Asaph Street who doubled as an architect, and was, late in his career, Mayor of the New Brighton Borough.

On 10 January 1889 **Flesher** left Christchurch, partly for business and partly for pleasure. He attended a church conference in Auckland, went to Sydney and then overland to Melbourne. In his last letter he said that he would sail for New Zealand by the Tarawera, leaving Melbourne on 19 February. He was ‘in good health and spirits, and ... had been enjoying himself very much during the trip’. He ‘died suddenly on board ss. Tarawera between Melbourne and Hobart’ on 20 February 1889. The cause of death was heart disease.

Several of William’s children died in youth or as young adults.

Lucy Dora, 28, died on 16 December 1896;
Caroline Gertrude Sarah Venus, 23, died on 14 July 1897;
Percy Johnson, 18, died on 6 April 1898;
Bertha Emily Louisa, 22, died on 25 September 1898.

William’s wife, Dorothy, who was born at Thirsk, Yorkshire, England, on 4 February 1838, died on 30 October 1925.

The most prominent member of the family, and one of the few children of William and Dorothy to live into comparative old age, was James Arthur **Flesher** who died, at 65, in 1930. A solicitor, he was active in local government, was Mayor of New Brighton and, from 1923-25, Mayor of Christchurch. He was defeated in his bid for re-election by the first Labour Mayor of the city, the Rev. J. K. **Archer**.

Hubert de Rie **Flesher** inherited his father’s property and, in 1945, sold eight acres, including ‘Avebury’, to the Christchurch City Council. The Cora **Wilding** Youth Hostel was established in the house, the grounds becoming an attractive park.

On 18 September 2002 'Avebury' was re-opened, as a community centre, by the Prime Minister, Helen **Clark**.

Row M
Sapsford

In mid 1880 Francis Burdett **Sapsford** left London for New Zealand. He set himself up in business in Christchurch, resetting razor blades and repairing type-writers and tennis rackets. During one prominent criminal trial the Crown called him as an expert witness, because of his knowledge of typewriters.

Sapsford married and bought a section on the southern corner of Brittan Street and Canal Reserve Road (Linwood Avenue). The property had been the site of the pigsties associated with Joseph **Brittan**'s grand house, 'Linwood'. The area was considered one of the better parts of Christchurch. Well-known families lived nearby, among them the **Dennistons** and **Cowlishaws**. David **Low** lived in the district. The younger **Sapsfords** said that he 'became the image of his father, with the same type of goatee beard that we knew so well as we watched Mr. **Low** senior driving past in his gig'.

A New Brighton monthly magazine advertisement of January 1907 refers to Francis and one of his business activities:

F. Burdett-Sapsford, racquet expert, importer of racquet-repairing
Materials from best English makers. **Canal Reserve, Linwood,**
Christchurch.
Lists on application Telephone 597

There were six children, two boys (of whom one died at an early age) and four girls. For their primary school education the children walked all the way to the East Christchurch School in Gloucester Street, even tramping home for lunch; their father did not believe that children should have their lunch at school. That the father conducted a successful business can be seen from the fact that his teenage offspring were not sent to work to augment the household income but, rather, went to high school. The girls walked to Christchurch Girls' High in Cranmer Square. Mr. **Sapsford** agreed that his daughters need no longer come home for lunch.

Throughout their youth the **Sapsfords** were conscious of 'the almost continuous procession of the dead along Linwood Avenue ... to the Linwood Cemetery'. Moreover 'the five boys who made up their childhood and teenage circle of friends lost their lives in World War I, as did their brother'.

One daughter, Lou, became a pupil-teacher at East Christchurch, then taught at Kaituna, Addington and Shirley before spending 14 years as infant mistress at Linwood Avenue School. Another daughter, Violet, had a secretarial career, at one stage working for controversial academic Professor Alexander William **Bickerton**.

In 1977 four **Sapsford** daughters were still alive. When asked what they believed had been the major contributing factor to their longevity, they replied: 'Walking, decidedly walking'.

Several members of the **Sapsford** family are buried at Avonside including Francis Burdett who was born on 16 February 1860 and died on 23 February 1920.

No. 130

Reynolds

Jacob Henry **Reynolds**, descendant of English lawyers, became a primary school teacher and taught at Willis Street, Te Aro, Wellington. When he left in 1881, the pupils of the fifth standard presented him with a handsome ink stand and writing tablet as a mark of respect. **Reynolds** moved to Havelock in the Nelson area where he taught for 17 years. He and his wife had 12 children.

Reynolds, broad-shouldered and stout but not lethargic, was a prominent figure in the small Havelock community - debater, singer, cricketer, comic actor, church vestryman and spokesman for the goldfields industry. He was not a highly qualified teacher - his E1 grade meant that he had limited academic knowledge but was a skilled classroom practitioner. In cramped conditions **Reynolds** showed himself a stern disciplinarian and got excellent results from his pupils. A report on his work by one inspector read: 'Havelock is now fairly abreast of the best schools in Marlborough The organisation and discipline are all that could be desired'. **Reynolds** produced many successful students but the most famous was Ernest Lord **Rutherford**. The two kept in touch when **Rutherford** was achieving scientific fame. When **Rutherford** visited New Zealand in 1914 and spoke at the Wellington Town Hall, Jacob **Reynolds** was a proud member of the audience.

Reynolds had problems. Three of his children died. His 'black dog' was alcohol. On occasions he was brought home in a wheelbarrow or on the backs of his friends. The school committee decided 'that it would be advantageous to both master and school if a change was affected' but, moments before being fired, **Reynolds** quit. The local M.P. got him a job in the Wellington bureaucracy. He taught, briefly, at Cust, just prior to his death, at 62, on 7 May 1918. He was buried at Avonside.

Row N

No. 140

Murphy

Dublin-born, Michael **Murphy** emigrated to Tasmania and then came on to Canterbury.

A worthy citizen, **Murphy** was secretary of the Canterbury Agricultural and Pastoral Association and much involved with its periodical, the New Zealand country journal. **Murphy** went out and spoke to groups on matters associated with the tilling of the soil. One of his talks, published in the 1891 New Zealand country journal was 'The possibilities of New Brighton' which was all about how a sandy wasteland could be made to 'blossom as the rose'.

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Murphy's pamphlets include one whose lengthy title begins European flax: its culture and suitability to the soils of New Zealand and Reminiscences of Tasmania which deals not with **Murphy** but with the island as a place where Europeans might settle and grow prosperous. His larger books include the 1905 Gardening in New Zealand and several editions of The handbook of gardening for New Zealand with chapters on poultry and bee-keeping. The latter work has, on the title page, the interesting phrase:

Is this the book mine enemy hath written?
I will, henceforward, be his truest friend.

The Irishman became a minor but prosperous landlord, having five cottages in a row in Armagh Street. He was short and stocky with a trim, medium length beard. His twinkling eyes look out at the reader from the introductory pages of his books.

A niece came from Australia to look after Mrs. **Murphy** and then the aging Michael. She was a major beneficiary when Michael, 81, died in 1914.

Row O
No. 164

Williams

William Trevor **Williams** completed an M. A. degree at Canterbury University College, writing a thesis on the episcopate of Bishop **Julius**. An Anglican priest, he was an air force chaplain in World War II and chaplain to Bishop **West-Watson** on a trip to occupied Japan in 1947.

W. T. **Williams** was popular vicar of Avonside from 1948-59, wrote the 1955 centennial history of the parish and was one of those who established the Social Service Council of the Diocese of Christchurch. He died suddenly, at Anakiwa, at the age of 53, in 1959.

No. 167

Davis

Born in Leeds, England, Charles Christopher **Davis** was the eldest of three brothers, the others being Maurice and George. The family emigrated to Auckland, where, on leaving school, Charles worked in his father's business, the New Zealand Glue Company Ltd. The business was taken over by the brothers in 1900.

As a young man, Charles spent eight years on the Onehunga Borough Council, part of that time being deputy-mayor. The brothers came to Christchurch and, in 1909, established the **Davis** Gelatine (New Zealand) Company. In 1917 a branch was opened at Botany Bay, Sydney, followed by another in Melbourne. Associated companies were founded in England, Africa and Canada. **Davis** served as director of many other companies.

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Charles and George (later Sir George) were involved in large Australian industrial enterprises including the massive shale oil plant at Glen Davis, New South Wales and the Cockatoo Docks and Engineering Company in Sydney.

Charles' chief hobby was woodwork but he was also a keen gardener and 'established excellent gardens around his organisation's factories'. He was a racehorse owner, his most successful horses being 'Finigin' and 'Falconbridge'.

Charles took a keen interest in his businesses until the time of his death which took place at his home, 172 Avonside Drive, on 2 September 1949. He was 71. Sir George **Davis** had died in 1947.

In 1911 Charles married Alice **Smales** who was descended from an Auckland missionary family.

Row P
No. 196
Rolleston

William and Mary **Rolleston** were one of the most famous couples in Canterbury history.

William was born in 1831. In Canterbury he was a gentleman farmer or stockowner. The Superintendent, Samuel **Bealey**, needing a new executive and a man of integrity and political skill to lead it, travelled on horseback out to **Rolleston's** property to persuade William to be the new cabinet head.

In 1868 **Rolleston** stood for Superintendent. His opponent was the former Superintendent and the man who had greatly increased Canterbury's wealth and standing in New Zealand by pushing for tunnel and railway development, William Sefton **Moorhouse**. The solid **Rolleston** won out over the brilliant unreliable **Moorhouse**. When the position of Superintendent - and the provincial system - was killed off, **Rolleston** became a major personality in central government.

In New Zealand rulers and statesmen William **Gisborne** wrote of William **Rolleston**:

... Mr. William **Rolleston** is intelligent, well-educated, energetic, earnest and animated by the highest motives. What he lacks is decision of character ... Mr. **Rolleston** writes excellent English and his speeches are full of good matter, though a hesitating delivery often rather spoils the effect ... There is nothing volatile in the ordinary sense, about Mr. **Rolleston**; on the contrary, a vein of doggedness runs through his nature. When he wavers, it is from excess of conscientious doubt as to what is right but he is firm enough in trying to do it when convinced

He began political life with high conservative notions but they are gradually becoming radical in the good sense of the word, in spite of himself.

As Minister of Lands Mr. **Rolleston** has been liberal, prudent and far-sighted and has done much to discourage mere speculation and to promote real settlement.

William **Rolleston** died in 1903.

Elizabeth Mary **Rolleston**, daughter of Joseph **Brittan**, was born in 1845. She sang in the choir at the Avonside church, attended Maria **Thomson**'s private school for girls from 1854-61, kept house for her father when her step-mother became an invalid and was very self-reliant. It is said that, while young and unmarried, she was courted by a stockowner more brilliant than her future husband - Samuel **Buller** of Mesopotamia station, and, later, after his return to England, a major figure in English literature.

In 1865 Mary married William **Rolleston** the man who was to wrest the superintendency from **Moorhouse**. Mary's father was the man who was forever bested by **Moorhouse**.

As the wife of a Superintendent and, later a Cabinet minister, Mary became '... a brilliant hostess .. well-groomed ... politically astute [and] soon accepted in Wellington's elite circles ... [where she] kept a salon attended by prominent men'. However, when financial expediency meant that Mary must live frugally, she retired to the couple's primitive house at Kapunatiki, South Canterbury, where she baked bread, made candles and soap, sewed clothing and managed the farm.

Mary **Rolleston** was, politically and philosophically, much more conservative than her husband. She considered the Maori a backward race and would have subjected them to harsh military repression. Her friends included some of the biggest landowners in Canterbury. While her husband made tentative steps at helping the poor European on to farmland where he might prosper, Mary would have left him in squalor in the towns. William and Mary supported state-funded primary education, the difference being that William opposed and Mary campaigned for the Bible-in-schools cause. Liberated herself, Mary judged her sex 'unintelligent and inexperienced' and not fit to be allowed to vote in parliamentary elections. A teetotaller herself, she opposed the temperance campaign.

In her widowhood Mary twice visited England, went to see her sons who had parliamentary careers but spent most of her time in Christchurch. She was sometimes wheeled out on ceremonial occasions, being much incensed when a youngish male dignitary, unaware of the political battles of the past, introduced her as 'Mrs **Moorhouse**'.

In 1900 C. C. **Bowen** wrote that Mary's influence 'was not exerted in a noisy obstructive officious manner'. A Press obituary commented that Mary was '... a great lady ... [who] loved life and knew how to make the best uses of it, an agreeably stimulating companion ... [and] by her example an inspiration to others.

Mary **Rolleston** died on 4 June 1940.

No. 215

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Allison

Charles **Allison** came from a well-to-do Nottingham family. His mother, Lucy, was a member of the **Malbon** family which owned the Danebank Hall estate, Congleton, Cheshire. Charles began life as a cabinet maker but, later, became an accountant. In connection with his work, he mastered a system of shorthand before the days of Pitman.

On 19 November 1844, at the Episcopal Church, Mansfield, Nottinghamshire, Charles **Allison** married Marianne **Robinson**. Children born to the couple in England were Charles, Henry, Arthur and Lucy Ann.

Charles and his family emigrated on the Isabella Hercus in September 1855. It was not a happy voyage. On nearing the equator, Lucy Ann died. Arthur fell from the mast and was left an invalid for the rest of his life. The ship reached Lyttelton on 4 January 1856.

In the colony more children were born to the couple. First there was Emily and then Laura. Laura was born on 1 June 1859 and baptised at Holy Trinity, Avonside, on 26 June 1859.

Charles bought a section in Manchester Street opposite St. Luke's church which was only a chain deep but which ran right along from one street to the next. This he named 'Mansfield House'. Soon after, in 1861, the last child, Marion, was born. The property remained in the family till the death of Laura **Allison** in 1944.

The **Allisons** always dressed in their best clothes and went to Holy Trinity church on Sundays. Charles was 'a commanding figure with mutton chop whiskers, a stand-up collar with a big gap in the middle for the chin, a black bow tie and a light coloured hat'.

In Christchurch Charles was a founder of the Christchurch Working Men's Club. He worked as an accountant and conducted several agencies. He 'knew all there was to know' about building societies and was secretary to several organisations of this type, including the Tradesmen and Mechanics' Building Society and the better known Christchurch Land, Building and Investment Society. Charles did good work for the latter body and, in 1869, his salary was raised from 52 to 80 pounds per year. He clung to his post till 'he found old age creeping on'. Then, 'as he had no necessity for work, he retired from the office with the regret of all with whom he had ever come in contact therein'.

The 22 July 1892 Lyttelton times recorded that, in retirement, Charles

... was in the habit of strolling down to the [Christchurch Working Men's] Club in the morning and spending a good portion of the day in the reading room. Yesterday, on account of the wet weather, he had evidently been walking rather quicker than usual as he complained of being tired. He had not been long seated in his accustomed chair in front of the fire in the reading room, when he fell off to sleep – a sleep from which he never awoke. Mr. C.

Scholefield, who was in the room, noticed that there was something unusual in Mr. **Allison**'s appearance and consulted with some of the other members of the club, who concurred in the necessity for calling in medical aid. He therefore telephoned to half a dozen doctors, all of whom were out. Dr. **Symes**, however, was at liberty and attended forthwith. He adopted restorative measures but in vain as life was extinct.

The gravestone has the information:

Charles **Allison**, one of the early colonists, died 21 July 1892, aged 72; and his wife, Marianne, died 11 March 1907; and his daughter, Marion Malbon, died 3 November 1892; and Lucy, eldest daughter, died at sea.

Laura **Allison** was a primary school teacher. She was trained at the Normal School in Cranmer Square and was appointed assistant mistress at Christchurch East School on 20 September 1880, resigning on 28 February 1881. She was at the St. Albans Side School from 1 March 1881 to 10 June 1882. From 12 June 1882 to 11 March 1892 she was at the Christchurch West Side School.

The following are some of the inspectors' reports on Laura **Allison**.

December 1880:

S. II (taught by Miss A.) passed 95 percent.

August 1887:

The school has passed a good examination. The work of S. I and II (Miss A.) was very fairly done. Spelling and drawing good. Discipline good.

May 1888:

The senior mistress (Miss A) maintains admirable order; lessons give by her in St. III and I were marked by an unusual quality and intelligence.

August 1888:

S. III (Miss A) reading, spelling, writing, drawing very good, composition very fair. Arithmetic rather slow but sufficiently accurate.

May 1889:

Miss **Allison** is a very intelligent teacher; her lessons are very fair in point of method.

April 1890:

The mistress's teaching is marked by intelligent treatment.

June 1891:

The inspector was pleased with the school as a whole and commented: 'One of the most gratifying features of success being the many merits of a high order in the work of S. III (Miss A)'.

Laura **Allison** died in 1944 and was buried at Bromley Cemetery.

Row R

No. 264

Harper

William Edward **Harper**, 23, was accidentally killed on 17 August 1898. He had accompanied Mary **Rowlands** to her house in Scott Street, Sydenham, and then

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cycled into an unlit night cart. Although he suffered no external injuries, his liver was virtually torn in two and he died within an hour.

The 22 August 1898 Press has a description of **Harper's** funeral:

The funeral of the late Mr. William Edward **Harper**, who met his death by so sad an accident early on Friday morning, took place yesterday afternoon. The deceased, who was a member of the Volunteer Cycling Corps, was accorded a military funeral, and there was a large muster of volunteers. The route to the grave was lined with crowds of spectators and the cortege was followed by a large number of friends. An open hearse, which carried the gun carriage on which the body was placed, was literally loaded with wreaths. One, perfectly designed, was a complete bicycle from the cycle corps, others were from the Richmond Football Club, the Red Rose Camp, the deceased's late employers and numerous societies and friends. The following is the muster of the corps which followed the body to the grave: E Battery (Sergeant-Major **Treleven**), 45; Lyttelton Naval (C.P.O. **Toomey**), 37; Mounted Rifles (Sergeant-Major **Berland**), 9; Engineers (Sergeant-Major **Joyce**), 32; City Rifles (Sergeant **Hopkins**), 24; City Guards (Lieutenant **Bishop**), 47; College Rifles (Corporal **Evans**), 12; Imperial Rifles (Colour-Sergeant **Butcher**), 32; Cyclists' Corps (Lieutenants **Finnie** and **Lightbody**), 20; Queen's Cadets (Lieutenant **Rodgers**), 25; Sergeant-Major **Barrett** and Sergeant **Beazley** (N Battery) also attended the funeral. In addition to the volunteers, representatives from the following lodges, many of them in regalia, were present: — City of Christchurch Oddfellows, Phillipstown, Volunteer, Benevolent, Malvern, Perseverance, Rangiora, Addington and Sister Pearce Lodges. Members of the Richmond Football Club, Swimming Club, and about 100 campers, including the members of the Red Rose Camp who were comrades of deceased at New Brighton, also attended. The remains were interred at the Avonside Church Cemetery, the Rev. W. A. **Pascoe** officiating at the graveside. A salute of three volleys was fired over the grave by a firing party after the coffin was lowered.

With these notes there appears Larry **Saunders'** 21 December 1978 Christchurch star article about the death of Willie **Harper**.

No. 285-286

Gard'ner

Born in 1858 in Sweden, the daughter of a Scotswoman and an English copper mill owner, Elizabeth Anne **Milne** early gained an appreciation of the skills needed in practising the domestic arts. She married civil engineer Richard **Gard'ner** at Gothenberg on 28 September 1880. The couple travelled to Australia and New Zealand where Richard's career centred on railway projects.

Richard's health deteriorated and Elizabeth became, potentially, the breadwinner. In 1895 a 'committee of Christchurch ladies' planned to establish the School of Domestic Instruction. This was 'the pioneer movement in domestic economics' which was later to become a university subject.

The school 'started ... under great difficulties, insufficient funds and a certain amount of critical opposition. However, 'its success was assured at the moment of Mrs. **Gard'ner's** acceptance of management'. At first in a rat-infested warehouse in Lichfield Street, then in cleaner quarters in **Hobbs'** buildings in Cathedral Square, the school moved to the Congregational schoolroom in Manchester Street. Elizabeth's hours were long and her working conditions primitive. Elizabeth and Richard seem to have dwelt at Elizabeth's workplace. On 12 October 1898 Richard **Gard'ner**, 57, of **Hobbs'** Buildings, died.

Elizabeth taught cooking, laundry-work, dressmaking and needlework, aiming to teach women 'to thoroughly prepare their daughters or themselves for household duties as mistresses or maids' and 'young men preparing for up-country life.' Elizabeth, 'tall and stately with soft grey hair', gained an excellent reputation and was vigorously backed by the managing committee, school principals and inspectors.

In 1903, as a result of Elizabeth's 'interview with the Right. Hon. R. J. **Seddon**, Prime Minister of New Zealand, domestic science became a compulsory subject for primary school girls'. In 1907 the School of Domestic Instruction was absorbed by the Christchurch Technical College, Elizabeth becoming head of the domestic science department. Elizabeth subsequently lobbied for the establishment of a Girls' Training Hostel where girls could both live and be taught. Coldstream runholder John **Studholme**, who had endowed the home science chair at Otago University College, supported her, as did Ernest **Shackleton** who donated half the proceeds from his 1909 lecture as the nucleus for a hostel. The hostel opened in Ensors Road in 1913, Elizabeth being the first principal.

Ill-health forced Elizabeth to step down as principal in 1916. However, she continued to teach at Ensors Road and at the Addington Reformatory for Women. During and after the war, at the Red Cross, she cooked meals for invalid soldiers. She wrote Recipes for use in school cooking classes and co-authored the New Zealand domestic cookery book.

Elizabeth died on 5 June 1926, the Rev. H. W. **Smith** taking the funeral service two days later.

The Press reported that

... the sad news of the death of Mrs ... **Gard'ner** will come as a shock to many who have hardly yet realised that she had resigned her active work at the Technical School Hostel As far back as can be remembered, Mrs. **Gard'ner's** name had been, not to Christchurch alone but to the Dominion, a household word

Elizabeth's 'enthusiastic life's work' had been the creation of the domestic science school. 'Under her skilled and capable management, no less than under the inspiring influence of her personality' the school 'became one of the finest educational activities of Christchurch'. She found her reward in the school's success

... and in the love and admiration of those who passed through her hands. As the school grew and developed, her own trained pupils formed her ever increasing staff, proud to devote their lives to her service. Those who have been closely associated with Mrs. **Gard'ner** in her life's work know that a fine woman has passed away.

No. 303
Cuff

Born in London in 1837, Cornelius **Cuff**, son of John **Cuff**, became an architect and surveyor. He emigrated, with his brother, Joshua, in the chief cabin of the William Hyde in 1852. At one stage in Christchurch **Cuff** worked as an architect with Samuel Charles **Farr**

On 1 October 1863, at St. Michael's, Christchurch, the Rev. Henry **Jacobs** officiated at the wedding of Cornelius **Cuff** and Emma, eldest daughter of George **Brooke** of Yorkshire.

Appointed surveyor to Christchurch City in November 1866, **Cuff** found, among his duties, that of organising the welcome to the Duke of **Edinburgh** in 1869. He was highly praised for his work on this occasion.

In December 1871 **Cuff** advertised for tenders for 225,000 feet of heart of totara for the first main sewer for Christchurch. J. S. **Jacobsen**, civil engineer, said that the drain was faulty both in plan and construction and would not work. At a public meeting in May 1873 **Cuff** lost his temper when, again and again, he had to defend his drain before a riotous crowd.

Cuff retired from the position of surveyor in November 1873. Whatever the views of others, his workmen respected him for the kind way in which he had treated them. Indeed, **Cuff** was generally considered a good-natured man'.

Later, at an 1874 banquet, the mayor, M. B. **Hart**, made a presentation to him when the drain was successfully opened. It was appreciated that he had planned the work and been the supervisor during most of the time that it was being installed.

In 1874 **Cuff** designed, and in 1875 there was erected, a building of five bays on Lichfield Street and three on Colombo Street. This work was done for **Mason Struthers** which had been founded in 1874 to deal in hardware and ironmongery. It prospered as the agent for **Deering** binders and harvesters and, later, for Alfa-Laval separators. The building was considered one of 'the first buildings of any importance erected for business purposes in the city'.

Cuff designed another building, architecturally similar to Mason Struthers, further down Lichfield Street. The work was commissioned by **Toomer** and Sons, bootmakers, and the building later occupied by T. H. **Green** and Sons. Mason Struthers ceased trading in 1971 and their structure was demolished in 2006. The **Toomer** building yet survives.

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Between Christchurch and New Brighton

...the flat land humped up into a series of low, shifting sandhills, barren except for a few hardy native plants and generally regarded as little better than a desert.

In the 1870s **Cuff** bought a large amount of this land. In May 1880 he offered 30 acres for sale and found a buyer in Canterbury University College's 'scholar errant', A. W. **Bickerton**. The professor's property became the famed estate, 'Wainoni'.

In the last years of the 19th century and the early years of the 20th century **Bickerton** had a commune at 'Wainoni'. The commune was also known as 'Tahuna'. The people who lived there practised plain living and high thinking. One of Cornelius' sons, Marston Colbeck **Cuff**, a farmer, appears to have lived in the commune.

In the first half of the 1880s **Cuff** was a promoter and director of the New Brighton Tramway Company. The company established a horse tramway down what is now Pages Road and built the first bridge which led on to Seaview Road.

Cuff was people's and Vicar's Warden at Avonside and a member of Synod.

As with many couples of their time, the **Cuffs** lost some of their children when they were young. Audley Cornelius, 15 months, died on 24 February 1870. Sydney Brooke, 6, died on 16 January 1871. A grandson, William Cornelius **Kidd**, died at 16 months on 7 June 1900.

Emma **Cuff**, 57, died on 18 January 1896. Cornelius, 64, died at his home, Chester Street East, on 14 September 1901. Emma's spinster sister, Charlotte Ann **Brooke**, long outlasted her contemporaries, dying at 97 on 17 March 1938.

Row S
No. 299
Brittan

Joseph **Brittan**, a physician of Sherborne, Dorset, was left a widower on the death of his first wife, Mary Elizabeth **Chandler**, the mother of several children, in 1849. In 1851 Joseph did the rational thing but something not sanctioned by the church or Parliament; at Gretna Green he married Sophia, his deceased wife's sister. The scandal caused by this marriage led the family to emigrate to Canterbury, on the William Hyde, in 1852.

In Canterbury Joseph was a small farmer, land speculator and founder a short-lived newspaper, the Canterbury standard. He was on the executive of the first Superintendent, James Edward **FitzGerald** but his tongue was bitter and, when he sought the superintendency, he was defeated by William Sefton **Moorhouse**. In Brittan Street he built a grand house, 'Linwood', which gave its name to the district. A picture of the house appears in Rosamond **Rolleston's** William and Mary Rolleston.

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Brittan 'of Linwood in this parish, one of the early colonists looking for a better life, passed into rest 27 Oct A.D. 1867 aged 62'. The following year his son-in-law, William **Rolleston**, husband of Mary **Brittan**, became Superintendent of Canterbury.

W. E. **Burke** wrote of Joseph **Brittan** who was

...undoubtedly a man of talent, but an unpopular one. His features were not winning. There was a trap-like expression about his mouth and a tongue always ready with a bitter jibe that caused people to take the other side.

Elsewhere he wrote

... Mr. **B.** was not a popular man. His manner was repellant. There was in him an expression that spoke of domineering insincerity. They gave him a name - and it stuck. As the Duke of **Norfolk** in the bad potato times talked of rice and curry for the poor, so **Brittan** insisted that labourers ought to be contented with three or four shillings a day for, could they not get plenty of watercress out of the winding Avon River which cockneydom would be only too glad to buy? That was his view of the labour and food question. It was simple but, in homely colonial language, it wouldn't wash.

In summary: 'Joseph **Brittan** ... [had a] bitter, sarcastic, eloquent tongue'.

No. 300

Wright

Fortunatus Evelyn **Wright** was born in 1829. A churchwarden at Avonside, he was postmaster at Christchurch, a position of some status in 19th century Christchurch. The Rev. Rutherford **Waddell** of Dunedin gave his sermon on the 'sin of cheapness' at the beginning of the Liberal period of government in New Zealand. This resulted in the establishment of the 'Sweating Commission' which looked into the cruel conditions and low pay to which piece-workers, often women, were subject. **Wright** was one of the commissioners.

Fortunatus Evelyn **Wright** died in 1912.

A daughter of Fortunatus Evelyn **Wright**, Ellen Mona, was married to Dr. Percival Clennell **Fenwick**. About 1910 my maternal grandmother was nursemaid to **Wright's** grandchildren.

No. 310

Haast

Born on 1 May 1822, Sir Julius von **Haast**, was one of the grand figures of Victorian New Zealand. A geologist, he was active in Nelson where he gave the name of a son - who never visited the country - to Mount Robert. In Canterbury he was asked to look into a claim for extra money put in by the Lyttelton-Christchurch railway tunnel contactors **Smith** and **Knight**. The contractors claimed that there was 'hard rock' in the Port Hills which would make it difficult to drill a hole from port to plain. **Haast**

was able to prove that the 'hard rock' existed primarily in the corporate brain of a business which was desperately trying to stave off bankruptcy. After **Haast's** discovery, the Superintendent brought in new contractors who completed the job in 1867.

Haast, founder of the Canterbury Museum, was known for building up museum collections by seeking what he wanted from overseas and offering, by way of trade, moa bones which he had excavated from G. H. **Moore's** Glenmark sheep station.

When he came to New Zealand, **Haast** was a widower. On 25 June 1863, at St. Mary's church, Heathcote, John Francis Julius **Haast**, 38, married Mary **Dobson**, 19. **Haast's** father-in-law was Provincial Engineer Edward **Dobson** while his unfortunate brother-in-law, the young Edward **Dobson**, was murdered in 1866 by the notorious **Burgess-Kelly-Levy** gang. A more fortunate, and famous, brother-in-law, Sir Arthur Dudley **Dobson**, discovered Arthur's Pass, the major route across the Southern Alps to the goldfields of the West Coast.

On the evening of 15 August 1887 Sir Julius von **Haast**, now 64, attended a Philosophical Society lecture. He felt ill, came home and went to bed. Dr. **Prins** administered a mild sedative and the great man went to sleep with his wife sitting at his bedside.

About half past one in the morning of the 16th, she was alarmed by hearing him breathing very heavily and soon he had died of heart disease, passing away without a word or sign of suffering.

Haast was fortunate in the time and manner of his death as he had been on his arrival in New Zealand. Death came swiftly at the end of a life that was full and complete. His intellect was keen and undimmed, his enthusiasm and determination as vigorous as of yore.

Lady Mary von **Haast**, 69, died at Rome on 27 July 1913.

No. 311

Carruthers

In 1862, in England, the New Zealand Trust and Loan Company was established to loan money to large landowners in New Zealand. There was an 'understanding' between the company and the Union Bank of Australia. The bank, which did not deal in long-term loans, would pass clients on to the company, which did. The bank would do the company's banking business. People who were leading lights in the bank also held positions in the company.

William Douglas **Carruthers** was sent out to establish the company's head office in Christchurch. Charles Christopher **Bowen**, a man of independent means, commented:

He is a most careful painstaking man and most useful to the company.
But if his notions of what is strictly honourable are essential to business,

defend me from being a 'man of business'. He will be thoroughly faithful to the company, even to crawling and sneaking for them.

Elizabeth **Carruthers**, 46, died on 2 September 1865. William Douglas **Carruthers** 63, died on 22 March 1884.

No. 312

Knight

Leslie Albert **Knight** was born at York, West Australia, part of the sprawling Bishopric of Bunbury, on 4 August 1890. He came to Christchurch as a child and was educated at the East Christchurch School, Christchurch Boys' High and Canterbury University College where he graduated M. A. with honours in Greek and French.

Ordained priest at Christchurch, by Bishop **Julius**, in 1915, **Knight** served as chaplain to the forces in World War I and was vicar of several Canterbury parishes, including Malvern, Hororata and Kaiapoi. He was rector of St. Saviour's Boys' Home in Timaru, held posts in Adelaide and was consecrated third Bishop of Bunbury on 22 January 1938.

In 1950 **Knight**, 60, came to the Canterbury centennial celebrations as representative of the Primate of Australia and, while here, preached at Kaiapoi. He was present at the thanksgiving service held in the Cathedral and Cathedral Square on Sunday 17 December. At 7.35 a.m. on Sunday 31 December, Mr. and Mrs. **Knight** were crossing West End Park, Timaru, on their way to church. The bishop collapsed suddenly and died.

Many years later, when the ordination of women was introduced by Bishop **Pyatt**, one of **Knight**'s successor said that his diocese would consider itself no longer in communion with the Diocese of Christchurch. Said **Pyatt**: "Who is the Bishop of Bunbury?"

No. 345

Mountfort

For years it was impossible to read the wording on Benjamin Woolfield **Mountfort**'s gravestone. The stone could be located only because nearby there was the memorial of a son, Cyril Julian. In 1998, the centenary of **Mountfort**'s death, the stone was cleaned and the inscription made readable once more.

Mountfort was born on 13 March 1825, arrived on the Charlotte Jane on 16 December 1850 and was one of the grand figures of colonial architecture. Many of his buildings were churches which have a better chance of survival than do commercial buildings.

Mountfort's reputation suffered at the start because his first work, the Anglican church at Lyttelton, proved to be structurally unsound. He was written off as

... a half-educated architect whose buildings ... have given anything but satisfaction, he being evidently deficient in all knowledge of the principles of construction, though a clever draughtsman and a man of some taste.

Mountfort redeemed his reputation when he designed the Canterbury Provincial Council Chambers. Today he is considered

... an architectural giant among the sandhills, swamps and open spaces of the Canterbury Plains A genius working in the raw materials and extremely crude limitations of the early days.

Local Anglican churches by **Mountfort** include Avonside, Burwood, Papanui, Phillipstown, Halswell and Kaiapoi. All that remains of the first St. Michael's church (the present church is the second on the site) is the belfry which was designed by **Mountfort**. **Mountfort** designed the Parnell Anglican church and the Napier Anglican Cathedral which collapsed in the 1931 earthquake. He was supervising architect of the Christchurch Anglican Cathedral, though Sir Gilbert **Scott** drew the plans in England.

Mountfort designed the Trinity Congregational Church on the corner of Worcester and Manchester streets (it still stands though now used for other purposes) and the pro-Cathedral which stood where the much more impressive Roman Catholic Cathedral stands today.

Mountfort's secular buildings, other than the provincial council chambers, include the Christchurch Club, Canterbury College (the Arts Centre of Christchurch), Canterbury Museum and Canterbury Society of Arts building on the corner of Durham and Armagh streets. This last building is now part of the court complex. **Mountfort** designed stained glass windows - for example, the memorial to school-teacher Maria **Thomson** in St. Michael's and All Angels' church - and other church imagery. Thus the 2 June 1872 [Lyttelton times](#) has the following:

A handsome churchyard cross has been erected in the cemetery adjoining the Roman Catholic church, Rangiora. The cross is 15 feet in height from the ground, being raised upon an artificial mound and Calvary three feet high. It has been carved out of a black pine tree 20 feet in length, the upper 12 feet of which show above the Calvary. The shaft is octagon, twelve inches square at the base, tapering up to eight inches at the head; at nine feet from the ground the shaft is surrounded with a carved moulded cap above which rises the cross proper which is also octagonal, the chambers being stopped out near the intersection. At the intersection on either side is a sunk quatrefoil, in one of which is carved the Agnus Dei, and on the reverse side the sacred monogram. This appropriate symbol has been erected after a design by Mr. B. W. **Mountfort** of Christchurch.

B. W. **Mountfort** died on 15 March 1898.

Row T
Nos-353-354

Palairret

John Gwalter and Jane **Palairret** were generous in their donations to Holy Trinity church, Jane especially so. Jane donated the money for the chancel and organ chamber of the second Holy Trinity church, that which stands today. B. W. **Mountfort** was the architect. A screen was a 'beautiful aspect of Mr. **Mountfort**'s design' but the vestry would not contribute to its erection. In 1901 a chancel screen was given by the **Palairret** daughter in memory of her mother.

John Gwalter **Palairret**, 80, died 2 January 1878. Jane, 83, died 9 August 1895. The **Palairrets** lived in a handsome dwelling on Slaughterhouse Road – so named because of the number of private abbatoirs in the area. Later this became the Mile Road – anyone who has walked it will agree that the road is a mile or more in length. About 1910 the road took the name of the **Palairrets**' house and became Woodham Road.

No. 357

Glasson

Several members of the **Glasson** family are buried at Avonside. Their father, the Rev. Henry **Glasson**, was an early vicar of the parish.

One member of the family buried at Avonside, Herbert Arundel **Glasson**, 1866 – 1931, was a commercial traveller. A member of the New Brighton Borough Council, Herbert wanted people to have direct access from South Brighton to the metropolis and endeavoured to persuade his neighbours that the district should be a 'special rating area'. This would mean that South Brighton rather than the whole of the New Brighton Borough would be rated so that a bridge between South Brighton and the city could be built.

Glasson's bridge, erected in the late 1920s, could well have been called '**Glasson**'s folly'. It was a narrow wooden structure, sufficient when the inhabitants were few in number but unsuitable when the population bulged and when large numbers of cars began to travel to and from South Brighton. In the early 1980s **Glasson**'s bridge was replaced by a modern structure.

No. 359

Norris

Born in Sussex in 1848, Thomas Cheal **Norris** was a son of Thomas **Norris**, headmaster of Cuckfield Grammar School. He was educated at St. Saviour's, Shoreham (later Ardingley College). He received a business training in London, married Mary Maria **Bellamy** and emigrated with his wife and family in 1879.

Norris was closely associated with the Church of England. He was a member of the Diocesan Synod, first for Oxford and, later, New Brighton; and of the Standing Committee and Clergy Pension Trust Board. For more than 30 years he was a diocesan lay reader. In his earlier years he was a Christchurch Cathedral sidesman.

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In 1885 **Norris** became secretary of the Charitable Aid Board. He took over the secretaryship of the North Canterbury Hospital Board as well when the two boards were amalgamated.

Norris and other officials in similar positions were 'suspicious of their clients' morals, affronted by their lack of gratitude and disgusted by their lack of hygiene'. He was closely involved in the investigation of cases and

... fearing that the country was getting 'overrun with bastards' ... campaigned vigorously ... against irresponsible parenthood. He spent a good deal of time and effort forcing mothers to take care of their unwanted, sometimes illegitimate offspring. Chairmen of the North Canterbury Board were hard-put to deny that **Norris** 'ran the show'. It was a measure of his influence that **Norris** prevailed over the 'progressive women' on the board who advocated wholesale removal of children from unsuitable parents.

Legislation made the board responsible for 'destitute' children. They were not responsible for 'neglected' children who were sent off to the state-run industrial schools. **Norris** regularly attended the magistrate's court to ensure that children were committed under those sections of the Industrial Schools Act which ensured the liability of the taxpayer rather than the ratepayer. He wrote of one girl: 'The colony as a whole may as well bear the cost of her maintenance in preference to the local ratepayers having to do so'.

In 1905 there was a public inquiry into the management of the board's orphanage at Waltham. The board successfully shifted blame onto an inept matron who was fired. However, **Norris**' stringent economy over all aspects of the orphanage's activities was noted. It was only recently, at the behest of a prominent member on the board, **Ada Wells**, that regular baths for the children had been instituted.

Norris held his position till 1912 when he retired because of failing health. Of the **Norris** children, Edgar lived from 1880-81, Alfred from 1884-85, Ethel from 1874-95, Harold from 1881-95 and Margaret lived from 1879-1922. Oswald was born in 1892 and killed in action on 25 April 1915 when the Anzacs landed at Gallipoli.

Some of the children survived into old age. Hilda lived from 1877-1942, Edwin from 1870-1954, Aldyth from 1871-1956 and John from 1872-1957. Florence Mary, wife of Edwin, lived from 1868-1946.

Perhaps surprisingly, evidence points to Thomas Cheal, Mary Maria, Aldyth, John and Hilda **Norris** as having dwelt in Professor **Bickerton**'s commune.

Mary Maria **Norris** died on 5 June 1918 and Thomas Cheal **Norris** on 29 September 1921.

The best known of the couple's offspring was Canon Arthur Hugh **Norris**. His daughter married A. R. **Guthrey** who was Mayor of Christchurch between 1868-71.

Row T
No. 374
Powell

The 'learned, gentlemanly and respected' Llewellyn **Powell**, resident surgeon at the Christchurch Public Hospital, specialised in diseases of the eye. He held the medical qualifications M.R.C.S and M.D., the latter from Heidelberg University.

Powell suffered long term ill health which meant that he could take little part in general practice. However, as a consultant 'no man ... enjoyed so large a share of the confidence of his medical brethren'. A. Selwyn **Bruce** was to write:

I have reason gratefully to remember this doctor Having been run over by a heavy wagon in 1871, my leg was lacerated at the knee to such an extent that our family physician, Dr. J. D. **Frankish** insisted upon immediate amputation My mother flatly refused to allow Dr. **Frankish** to take the leg off and the result was a consultation with Dr. **Powell** who recommended a *festina lente* policy which resulted in my limb being saved and this life handicap avoided.

From 1877-79 **Powell** was medical officer of health to the Christchurch Drainage Board and in this capacity fought to abolish cesspits in the inner city. These contaminated the water supply, brought on typhoid and made the 'city that shines' the most unhealthy place in the country. **Powell's** reports

... give graphic evidence of Christchurch's waterlogged and 'filthy' condition in these years, and of the pollution resulting from breweries and soap and candle factories After reading ... about cross-infection of milk supplies, he urged the licensing and inspection of dairies but could not persuade the board to act on this. **Powell** was suspicious of official death statistics, especially when the first quarter of 1879 returned only three typhoid deaths. He drew attention to the high mortality among children from diarrhoea that autumn, and declared 'a large proportion of these cases are unquestionably of a typhoid character.

It was left to **Powell's** pugnacious and physically vigorous successor Courtney **Nedwill** to win this fight.

Powell was a member and, at one stage, President of the Philosophical Institute, an ancestor of the Royal Society. Members were interested in scientific matters, some on a professional and others on an amateur basis. In 1868 **Powell** exhibited some new aids to medical diagnosis, the ophthalmoscope and laryngoscope, and gave a demonstration of local anaesthesia. Along with other members of the institute, he contributed papers to the Transactions and proceedings of the New Zealand institute. He drew the pictures of the remains of the extinct eagle, *harpagornis*, when Sir Julius von **Haast** wrote about the discovery of this creature.

Powell was the leading light in the first offshoot of the Philosophical Institute, a Microscopical Section, formed in 1877. He was an authority on the arachnidae

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(spiders) and lectured in botany and zoology at the infant Canterbury University College (now the University of Canterbury).

Llewellyn **Powell**, 37, died at his residence in Worcester Street at 6 p.m. on Saturday 4 October 1879 'after a long and painful illness'. The Lyttelton times commented: 'In a small community like ours we can ill afford to spare any of our best men and Dr. **Powell** was certainly one of them'.

Fanny Elizabeth **Powell**, 30, had died on 14 July 1874.

Stace

Plaque set in north wall of church

The **Stace** family lived in Avonside in colonial times. There is an irony in the story about them. Their property stood in the way as Armagh Street snaked eastward from the city and they would not sell. Thus the road had to veer left round their land. When they were dead, their grave stood in the way of the Avonside church when rebuilding was taking place. The gravestone was uplifted and installed in the side of the church.

Row U

No. 378

Moss

The 14 August 1872 Lyttelton times mentions the 13 August death of Thomas **Moss**.

Moss died at 'Linwood' in Brittan Street. This was the home of the Superintendent, William **Rolleston**, and had belonged to **Rolleston's** father-in-law, Joseph **Brittan**.

The 16 August Lyttelton times has a description of the funeral of Thomas **Moss**.

The mortal remains of Mr Thomas **Moss** M.A., who died at 'Linwood', the residence of his Honor, the Superintendent, on the 13th inst., were yesterday consigned to their last resting place in the cemetery of Holy Trinity Church, Avonside. The service, which was choral, was read by the Right Rev Primate. His Honour the Superintendent and Mr Justice **Gresson** followed as chief mourners; the Ven. the Archdeacon of Christchurch, Revs. W. W. **Willock** M.A., the Speaker of the Provincial Council, Messrs. J. S. **Williams** and L. **Harper** were also among the mourners. The funeral procession, which was met at the lych-gate by the Bishop, the choir in surplices entered the church by the western door, appropriate music being played on the harmonium, at which Mr. **Milner** presided. The psalm 'Dixi custodiam' was sung to **Blow's** chant in E minor, and at the conclusion of the lesson the hymn 'Hark, hark, my soul' — Hymn 325 from Hymns ancient and modern was sung. The procession then moved to the grave, the funeral march from Samson being played as the procession was leaving the church. The remaining part of the service having been read, hymn 142, 'Jerusalem the golden' was sung, and concluded the ceremony. The coffin, which was of polished wood, was coped with a raised cross on the top, bearing the following inscription in illuminated characters —

‘Thomas A. **Moss** M.A., aged 27. At rest. August 13 1872’. After the grave had been filled up, a floral wreath was placed upon it. The deceased, who had come to New Zealand in search of health, was a Fellow of St John’s, Cambridge, Fourth Classic, Craven Scholar, and Browne Medallist. He had been staying at the Clarendon Hotel previous to his removal to ‘Linwood’. Mr. **Moss**’s brother is master of the Grammar school at Shrewsbury.

No. 382

Maddison

Joseph Clarkson **Maddison**, the son of a beer retailer of Greenwich, Kent, England, was born on 26 February 1850. He was articled to an architect, emigrated to Canterbury in 1872, and designed buildings for the Kaiapoi Woollen Manufacturing Company (demolished in recent years) and **Ballantyne**’s. He produced many designs for hotels and gained a nation-wide reputation as a designer of abattoirs and freezing works. Generally his buildings were not Gothic but classical Italian. He ‘mastered one style and was content to work within its rather narrow limits’, attracting a clientele which wanted ‘plain, utilitarian, efficient buildings’. Not for him new techniques and technologies.

Maddison’s buildings included the Nurses’ Home, Christchurch; the Zetland Arms Hotel; the 1906 Crown Hotel on the Moorhouse Avenue-Montreal Street corner; the 1909 Government Buildings in Worcester Street which now houses apartments and a restaurant; the Coachman Hotel; the Clarendon Hotel (now Towers); ‘Karewa’ (a house which became more famous as ‘Mona Vale’); and the old Linwood library (which has been repainted and restored).

Another large bold **Maddison** work is the Carlton Hotel, which was built on the site in 1906, replacing hostels which had occupied the Bealey Avenue-Papanui Road corner since the 1860s. **Ward**’s Brewery was the original owner, it being planned that the first occupants would be visitors to the 1906-07 International Exhibition.

Maddison designed the temporary buildings for the exhibition. Joseph Clarkson **Maddison**, 73, died at Napier on 11 December 1923. He had been living in the northern city with one of his two surviving children, his wife having died in 1920.

The **Maddisons** have a tall striking gravestone.

No. 384

Grierson

John **Grierson**, the son of William **Grierson**, a carpet manufacturer of Bridgnorth, Salop, was born about 1816. A draper, he married Elizabeth **Bird** on 24 March 1842. The couple lived at Bute Street, Crockhert, Cardiff, and had a family of 15 children.

The family emigrated to Canterbury on the British Empire which arrived on 6 September 1864. For a time **Grierson** managed a drapery shop. Later he had a drapery business in partnership with John Ward **Shackleton** and William **Stringer**. He retired about 1878, acted as returning officer in elections and was a churchwarden at Holy Trinity, Avonside.

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On 25 January 1882 **Grierson** went to see the All England versus Canterbury cricket match at Lancaster Park. He returned in **Seaton**'s 'bus' or coach and was sitting next to the driver. **Seaton** cut a corner, the front wheel mounted the kerb and John **Grierson** was thrown out. He hit his head and was killed.

Mrs. **Grierson**, 84, died on 30 September 1905.

John **Grierson** is interesting in part because of the children he fathered. One of his daughters, Fanny Elizabeth, married Dr. Llewellyn **Powell**.

Another daughter, Gertrude Hannah, was born at Cardiff on 18 August 1855. A polio victim, she had to wear leg irons but still managed to walk to Canterbury University College where she was an early woman student and Senior University Scholar in French and German.

Gertrude taught at Bingsland School, West Christchurch and Mrs. **Bowen**'s school in Riccarton. She also had her own school. She married Alfred James **Merton** and was the mother of Agnes, a prominent Christchurch Girls' High School teacher who drowned in the Wahine disaster in 1968; and Owen, a painter. Her grandson, the American domiciled priest, mystic and writer, Thomas **Merton**, was one of the great Christian thinkers of the 20th century and, in his writings, reached out to other faiths. American universities teach Thomas Merton Studies.

Alfred James **Merton**, 73, died in 1931. Gertrude, 101, died on 15 December 1956. Both are buried at the Waimairi Cemetery.

Row V
No. 394
Swann

This gravestone tells a sad story. George **Swann**'s first wife, Caroline, died, at 21, on 19 May 1877. George's second wife, Christina, died, at 21, on 12 July 1881. Christina Elizabeth, daughter of George and Christina **Swann**, lived from 26 June 1881 to 12 April 1882.

This is the family which gave its name to Swanns Road.

Row W
No. 411
Stace

John **Stace** had 'Berwick Farm', Avonside, and was a central figure in the holding of the first Grand Provincial Steeplechase which was held on Queen's Birthday, Thursday 24 May 1866.

John **Stace** and Joseph **Brittan** made available paddocks to the east of where Cashel Street meets Stanmore Road. The pair determined that the public would behave themselves. An advertisement stated:

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The only entrance ... is through the gate of J. **Stace** Esq., Berwick Farm, at the foot of Cashel Street. All parties obtaining access by any other road, or through any fence on the lands of Messrs. **Brittan** or **Stace** will be treated as trespassers All parties are especially warned not to bring dogs on the ground as the paddocks are private property over which sheep regularly feed. Any dogs will be destroyed, by strychnine or otherwise, independent of ownership.

The ground was 'well selected', the course 'rather circumscribed' but 'owing to this circumstance an excellent view of it could be obtained from a small hill' on which was erected a grandstand 'for the accommodation of ladies' and those who wished to 'avoid the crush of the ... crowd'. Beneath this 'the purchasers of the right to vend liquors held forth'. The course measured over four miles and contained 45 jumps, 'some of them of a most difficult description'.

In spite of drenching rain, a good crowd turned up, though the many ladies present at the commencement 'had to retire, fairly driven away by the weather'.

There were three events, a handicap with a prize of 250 sovereigns, a selling Steeplechase of 70 sovereigns and a scurry steeplechase of 20 sovereigns. Just before the first race started

... a very heavy hailstorm commenced, and the horses, with their jockeys, were taken for shelter behind a high gorse hedge near the starting point, and a considerable delay was thus occasioned.

However, the storm did not abate and the first race commenced beneath a heavy downpour. The winner, 'Jessie', though known as a sure jumper, was not the favourite. She ran

... very pluckily, never refusing a leap, and, although she had to be turned twice, owing to her jockey taking her on the wrong side of the posts, was landed an easy winner, looking very little the worse for her spin.

'Lottery', though not a favourite at the start, easily won the second race, 'having trotted for some part of the distance and walked the latter'. Almost 'all of the others came to grief in some way or other and the race was a perfect gift to the winner'. 'The Statesman' won the third race 'in a very creditable manner'. There were spills galore: 'the ground, owing to the steady downfall of rain, was in anything but a fair racing condition'.

John **Stace**, 69, died on 14 August 1878. In 1893 a Star writer that he was 'cheery ... when he met all Christchurch at the first steeplechase on his farm at the sandhills'.

No. 413
FitzGerald

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Otho **Fitzgerald** was a son of Fanny and James Edward **FitzGerald**. From 1853-1857 James had been Superintendent of Canterbury

However Otho was one of the last of James' and Fanny's 13 children. He was born in 1869, after his father had severed his connections with Canterbury and taken up a position in the civil service in Wellington. Otho was born at the so-called '**Fitzgerald's Folly**', a house overlooking Oriental Bay. Today St. Gerard's Roman Catholic Monastery is on the site.

Otho was an Anglican priest in various parishes in New Zealand and served, from 1912-1933, as Vicar of Avonside. He was a busy parish visitor and, on occasions, would leap onto trams to speak to a parishioner. He wrote an autobiography, Leaves from the life of a colonial parson. Alas, he foolishly omitted the names of people and places, thus reducing the value of the document as an historical work. He died on 4 June 1947

Row X
No. 415
Vennell

In 1854, when 22, Mary **Scollan** married George **Vennell** in Tasmania. In the late 1830s George had been transported from England to Tasmania, for the theft of clothing. Mary **Vennell's** small gravestone still stands, reminding people that she died, at 40, at Haast Street in 1871.

'**Vennell's**' was later an area where rowing crews called in on their way down the Avon. Later it was called '**Bickerton's**' in honour of Professor **Bickerton** who gave the area the name it still has, 'Wainoni'.

On 31 January 1872, at St. Luke's, Christchurch, Mary's husband, George, married a widow, Henrietta Maria Patience Lydia **Sanderson**. The second wife, middle-aged, with a grown family of her own and a criminal past in Tasmania, was not prepared to put up with George's fondness for alcohol. Probably she was embarrassed by the fact that twice, while tipsy, he went to the river to draw water, fell in and had to be rescued by neighbours. Eventually Henrietta left.

In 1879 George's house was found spattered with blood and with bullet holes in the walls. The estranged wife was once more in residence and George was gone. Police and volunteers fanned out across the sand dunes and sent divers beneath the waters of the Avon. A reward of 500 pounds was posted and there was a strong suspicion that the son of the second wife had done away with George, Henrietta being an accomplice. In after years, exhausted parents sent their badly behaved offspring out to scour the sandhills. The children did not know whose body they were looking for but they did know that their sins would be forgiven should they by chance find a skeleton.

The body of George **Vennell** was never recovered.

No. 416
Pascoe

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William Augustus **Pascoe** lived from 1848-1918, was Vicar of Avonside from 1880-1912, and immediately recognised as he went about his parish because of his long black beard. His family has been prominent in New Zealand life. One grandson, Paul, was an architect of note. Paul's brother, John, was head of National Archives and known for his books on the exploration of New Zealand.

No. 419

Heywood

Joseph Martin **Heywood** was born in 1831. He emigrated to Canterbury, engaged in business pursuits and founded J. M. **Heywood** Ltd., long a well-known firm of cartage contractors. In the words of a Church news obituary, he 'had the control of 'a wide and exacting business to which he gave himself with diligence.'

An active Anglican, he was by the late 1850s, superintendent of the Sunday School at Holy Trinity, Lyttelton, later doing similar work at Avonside. In 1869 Bishop **Harper** licensed **Heywood** and John Holme **Twentyman** as lay readers and they were active in the remote, sandy Burwood-New Brighton area before priests were resident there. He paid for the design, in England, of a stained glass window for the eastern end of All Saints' church, Burwood. Unfortunately it had not arrived when the church was opened in 1877.

Heywood was a lay reader at West Melton, Sumner, Sunnyside Asylum and the Jubilee Home for the aged. He was a founder and supporter of the Christchurch branch of the Y. M. C. A. and an official visitor at the Burnham Industrial School.

In his last years, when his health was failing, **Heywood** 'found a congenial sphere of worship and of work at St. Mary's, Addington. There, 'though often unfit, and even suffering, he gave frequent assistance to his vicar in the church services'. His time at Addington was 'probably the happiest period of his life'.

In 1904 **Heywood** was collecting funds for a pilgrims' memorial window in the apse of Christchurch Cathedral. He died on 20 October and his family gave the balance of the money needed as a memorial. **Heywood** was laid at Avonside, beside his wife, who had died of a sudden stroke.

Row Y

No. 430

Dudley

John **Dudley** owned 'Broome Farm' in the Dallington area, was an early stalwart of the Avonside parish. He died, at 53, in 1861

On 27 June 1867, at St. Michael's, the Rev. Henry **Jacobs** officiated at a society wedding. The groom, soldier-magistrate Reginald Newton **Biggs**, was a 'gentleman' in his late 30s. Lean, confidant, with large worn hands, he was an excellent horse-man, a fine shot and a powerful swimmer. The bride, not yet 21, was John **Dudley's** daughter, Emily Maria.

Biggs denied **Te Kooti** the chance to return from the Chatham Islands to clear his name, settled on land to which **Te Kooti** had a claim, and, after the warrior evangelist had escaped confinement, sought him out. In 1868 **Te Kooti** took pre-emptive action. **Biggs**, his wife, child and a nurse were massacred at Matawhero in Poverty Bay. For years thereafter Christchurch people, who were passing through Dallington, noted that this was the area where the image of the 'dusky fiend' fell across the Avon. They would also recall the gentle features and violent death of Emily **Biggs**.

In November 1879 Broome Farm was sold. An advertisement reads:

Sale at ... Cashel Street ... the whole of that beautifully situated and picturesque estate known as Broome Farm, Avonside, being Rural Section No. 183, containing 99 acres ... together with the large family residence, outbuildings, appliances This valuable estate is situated close to Christchurch ... and in every way fitted up for the occupation of a family. For cutting up into building sections there are but few properties could excel this. Thursday 27 November 1879 – sale at 2 o'clock

Broome Farm had some years of life. It was bought by Henry Philip **Hill** and Henry Joseph Campbell **Jekyll** who, in the 1880s, built the original Dallington bridge. They planned to establish a tramway route from the city and across the bridge to New Brighton. However, their business venture failed.

From Sir Julius von **Haast**'s article in the 1869 Transactions and proceedings of the New Zealand institute: 'Preliminary notice of a Ziphid whale ... stranded on the 16th of December, 1868, on the sea beach near New Brighton, Canterbury':

Towards the latter part of December last year, it was stated that a whale had been stranded on the sea beach near the mouth of the Avon. Unfortunately, the notice reached me too late to enable me to see the body in its fresh state, and, when I went to the sea beach, the blubber had been cut off nearly a week and the animal was already in such an advanced state of putrefaction that the external appearance was greatly destroyed. Before entering into a description of its affinities and peculiarities, I may be allowed to offer a few observations on its capture.

Mr. William **Walker**, a fisherman living near the mouth of the Avon one mile and a half below New Brighton, observed on the 16th of December, early in the morning, that a huge animal was in the surf, making the most strenuous efforts to return to deeper water. The fisherman had only a large sheath knife with him, with which he stabbed it several times, making it bleed very freely. Each time when the surf reached it, it threw out a large quantity of water and sand from its blowers like a fountain; at the same time it moved its tail with such vehemence that it threw its captor several times, when he came too near it. Seeing that he could not manage the large animal by himself, he returned home to fetch a rope, a larger knife, and assistance. After having, with some trouble, placed the rope round the tail and fastened it securely to the stump of a tree on the beach, he inflicted with a large knife some deep wounds, from which the blood ran copiously; but the animal, notwithstanding this great loss of blood, still lived for 14 hours. The fisherman also put a large stick several times in its mouth which, to use his own words, made the whale 'bellow like a bull'.

A very interesting fact may be deduced from the observations of Mrs. **Walker** who accompanied her husband on the second trip. She told her husband that each time he put the stick into the whale's mouth, she could see several large teeth in front of its lower jaw which, however, were not observed by anybody else, and the existence of which were only revealed when the skull was cleaned, when, in front of the lower jaw, two large triangular and moveable teeth on each side became exposed. It thus seems that the Ziphid whales, when defending themselves from their enemies or attacking their prey, have the power to protrude these four teeth at will

When I proceeded to the beach, the animal was still lying in the surf, partly covered by sand, but still intact. I measured its length exactly, and found it to be 30 feet six inches from the tip of the nose to the end of the lobes of the tail. The colour of the whole animal was a deep velvety black with the exception of the lower portion of the belly, which had a greyish colour.

I may here observe that, from the form of the skull and some other characteristics, it appears evident that this whale is the *Berardius Arnuxii* ... of which a specimen was caught, in 1846, in Akaroa harbour, the skull of which ... is at present in the Imperial Museum in Paris

I shall offer a few more observations upon the osteology of this remarkable animal, for the complete skeleton of which the Canterbury Museum is indebted to the

members of the Philosophical Institute, without whose pecuniary assistance, I should have been unable to secure it for the provincial collections.

William **Walker**, 68, fisherman of New Brighton, was buried at Avonside on 18 April 1883. Elizabeth **Walker**, 88, was buried at Avonside on 3 August 1904. There is no surviving gravestone.

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