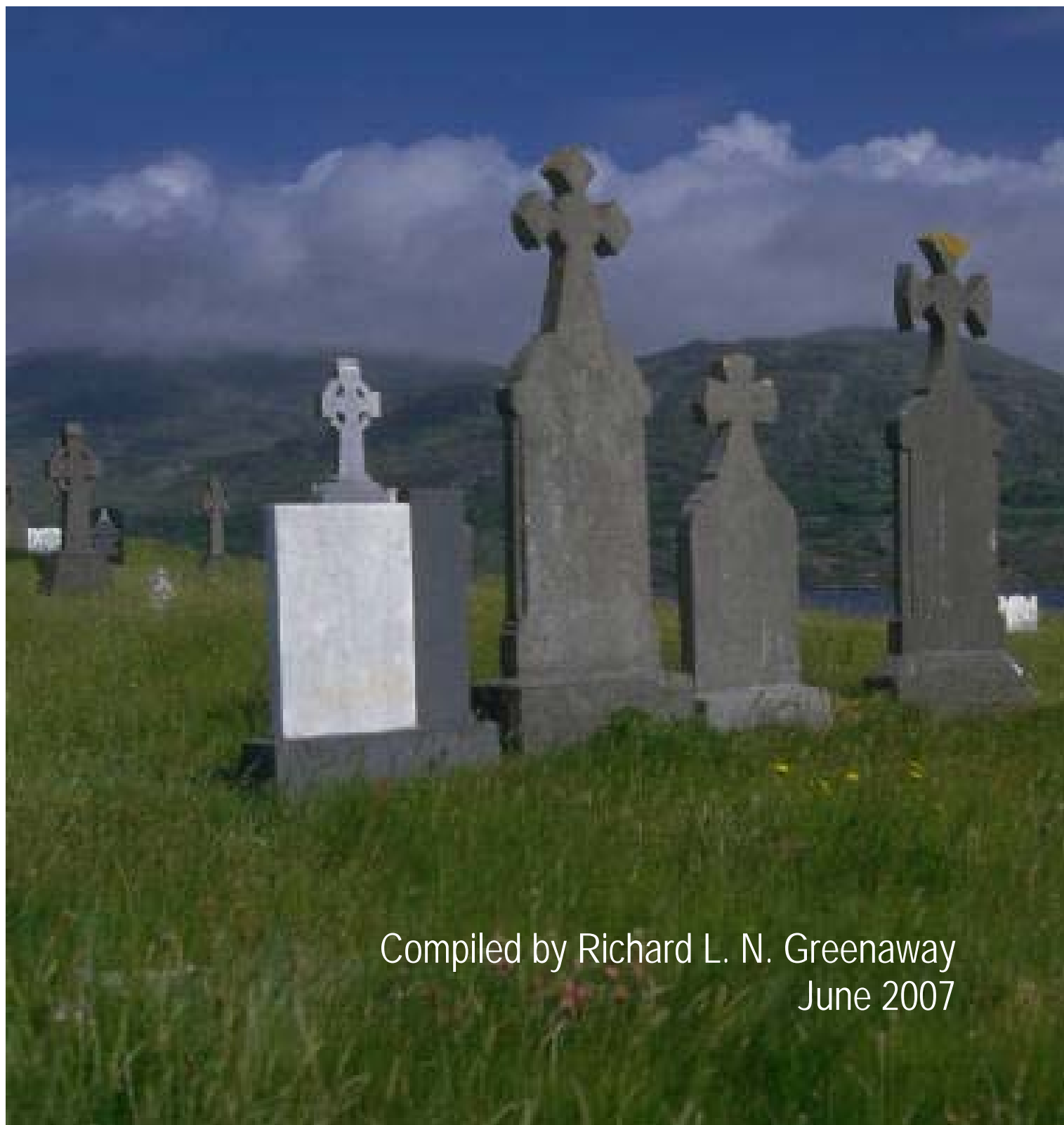


Barbadoes Street Cemetery Tour



Compiled by Richard L. N. Greenaway
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History

In 1850, a few months before the arrival of the First Four Ships' immigrants, Edward Jollie, assistant surveyor to the Canterbury Association, laid out the town of Christchurch. It was bounded by the 'belts', south, east and north (now Moorhouse, FitzGerald and Bealey avenues), and on the west by the streets which run round Hagley Park.

In the plan drawn up by Jollie and signed by the chief surveyor, Captain Joseph Thomas, there is an area, on the eastern side of Barbadoes Street, for a 'cemetery' (which became the Anglican portion), and on the western side for a much smaller Catholic and Dissenters' cemetery. The total area of the cemeteries was 30706 hectares. The peat and sandy clay soil was then, and is still in places, quite swampy. The nature of the terrain has led to the partial and total subsidence of tombstones; the elements have lashed many monuments; while vandals have also wrought much destruction.

Eric Pawson, writing in the *New Zealand journal of geography* in 1991, comments:

... To Europeans the ordinary dead are not productive, and ... are banished to peripheral places ...

and:

This was not always so, and smaller European communities in this country initially carried through their ancestral tradition of burial in local churchyards.

Barbadoes Street was not in a 'peripheral place' but within the boundaries of the original city. Also, the Anglican section of the graveyard was associated with the central Christchurch parishes of St. Michael's, St. Luke's and St. John's, Latimer Square. Certainly the ministers of these parishes long performed burial services in the graveyard.

There was, for many years, another feature which Eric Pawson examines, a 'sharp internal segregation' as to where people belonging to the various denominations might be buried. In 1880, Joseph Swindell, was buried an Anglican. In December 1897, his widow, Elizabeth, was buried with him. Elizabeth, who had become a member of the Salvation Army, was not granted a Salvation Army funeral. Her obituary in the *War cry* states that the Army was allowed no more than the opportunity to sing stirring songs about the grave.

John and Jane Deans were buried according to the rites of the Anglican Church although each was a Presbyterian, and Jane took a prominent role in the life of St. Andrew's Presbyterian parish. It is not surprising that the second generation of the Deans family was buried in the Addington Cemetery which, although long owned and managed by the Presbyterian Church, did not discriminate on religious grounds. George Harper, son of Bishop Harper, married Agnes Margaret Loughnan in the Catholic Church, Christchurch, in 1871. A lawyer, he was head of the relief committee in Christchurch during the Depression, knighted by the First Labour Government and died, at 94, in 1937. He is buried with his parents and siblings in the

Anglican section. His tombstone has the words: 'Much experience is the crown of old men and the fear of God is their glory'. Agnes, and several of the couple's children, are buried among the Loughnans in the Catholic section.

Of the first person buried in the Anglican section, there is little information apart from the surname, 'Brown'. The Rev. George Theodosius Boughton Kingdon of St. Michael's church took the service and several that followed. The twelfth service, which he did not take but which he doubtless attended was that of his seven week old son, Henry Edward. Marie Peters comments on the fate of the child:

... The Kingdons were left living in their two-roomed V-hut. The contract for a parsonage had been let, but its completion was so much delayed that, when Kingdon's eighteen-year old wife, Sophia, faced a premature first confinement in September, her baby was born in the old damp V-hut. It is little wonder that the baby soon died; Sophia only just survived long weeks of illness.

Bitter that the home promised them by the Canterbury Association, was not available when needed, the Kingdons left for Taranaki, and, later, for England.

The Anglican section contains a 'clerical acre' where lie not only Bishop Harper and his family, but also Dean Henry Jacobs; Archdeacons Octavius Mathias and Edward Atherton Lingard; Lingard's son, Arthur, also a priest; and Henry Watson and Charles Alabaster.

In an unmarked grave lies an Anglican cleric whom other clerics avoided. Joseph Twigger was a neat figure in waistcoat, necktie, white shirtfronts and wristbands, was a landowner who took an interest in politics, but was best known for his alcoholism. The journal-writer, Henry Sewell, wrote of him: 'Twigger, our shame'.

The reverend gentleman supped at the White Hart Hotel one evening in 1855, wandered off to perish in the Avon, and left a mistress who was also his servant girl, and a two year old daughter, Elizabeth Anne Twigger Wilbee, to fend for themselves. The law sought out a legitimate adult male heir, one John or Jacob Twigger, who was married but childless and eventually left his fortune to charity. The original charities have long since disappeared and a court decision has been made that the estate - worth many millions of dollars — can be used by 20th century charities such as Women's Refuge and the Cholmondeley Children's Home. The second Mr Twigger is yet remembered for leaving his estate for the benefit of good causes and the Cholmondeley Home has, in the 1990s, restored his gravestone in the Addington Cemetery. Twigger junior did not bestow charity on the mistress and child of his deceased relative. Instead, they were ignored by the 'curmudgeon'. When the daughter died in her 20s, the one positive thing that her family could do was note on the death certificate that she was the daughter of a priest of the Church of England.

Physicians buried in the cemetery include Burrell Parkerson, William Deamer, and Alfred Charles Barker (better known for his photographs of the settlement which are now in the Canterbury Museum).

Local politicians buried in the cemetery are Mayors George Ruddenklau, C. T. Ick, Henry Sawtell, M. B. Hart, S. Manning, and E. B. Bishop, and councillors H. E. Alport, John Barrett, and Grosvenor Miles. Among provincial dignitaries are Richard Harman and Henry John Tancred, the latter being also a founder of higher education in this country. William Reeves, newspaper proprietor and parliamentarian, was overshadowed by his son, William Pember Reeves, founder of the 1894 industrial conciliation and arbitration system. Felix Wakefield was one of the brothers who established 'planned colonisation' in New Zealand, and one of the first landholders in Sumner. Joseph Palmer, a Union Bank of Australia executive, had a powerful influence on the Canterbury Provincial Government's conduct of economic affairs in the 1850s and '60s. Of the several Oram brothers who were well-known hotelkeepers, Matthew Henry and George are buried at Barbadoes Street, as are also contractor and City and Suburban Tramway Company owner John Brightling; William Barnett Armson, architect; Thomas Raine, soda-water manufacturer and first owner of the land where Queen Elizabeth II Park now stands; and the surveyors Thomas Cass and Cyrus Davie.

Two notable graves relate to people who were drowned. Francis Herbert Stewart died when the yacht *Waitangi* was upturned in the Avon-Heathcote Estuary on 29 February 1896. On the young man's gravestone is written:

Out of the deep I called unto thee, O Lord. Lord, hear my voice.

The accident also claimed the life of a better-known figure, William Francis Warner of Warner's Hotel.

Francis George Garrard is buried beneath an imposing stone, part of which is shaped like an anchor. Garrard was master of the *Tararua* which was lost on Waipapa Point while on a passage from Port Chalmers to Melbourne via Bluff and Hobart. Of New Zealand wrecks, the loss of the *Tararua* was second only to that of the *Orpheus* in terms of the number of lives lost; 131 people perished. An inquiry found Garrard wholly at fault as he failed to ascertain the correct position of his ship.

David Mason, 10, and Archie Lilly, 8, went by train on a fishing trip to Lyttelton in March 1883. Having no money left, they came back across the Port Hills. Cold weather, heavy rain, and south-westerly winds reaching gale force set in. The two soon succumbed to hypothermia. Although a large-scale search was mounted, the bodies were discovered by accident, Mason's three weeks after the tragedy in the gully down which the Rapaki Track descends to St. Martins, and Lilly five more weeks after that. The younger boy had only managed to reach the hilltop from the Lyttelton side when exhaustion and cold overtook him. Preparations were soon made to commemorate the boys' deaths, simple iron columns, three metres high and mounted on large base rocks being erected on the sites where the children perished. These have survived the years better than have the respective gravestones in the Church of England cemetery at Barbadoes Street.

A stone recalls the Williams family. Included on the monument is the name of John Williams, 42, who is, in fact, buried at Lyttelton. The family arrived on the *Randolph*, and John, setting out for the plain to find a suitable place to live, died in the heat on

the hilltop. The body was found on 20 December, four days after the arrival of the First Four Ships. An advertisement in the 11 January 1851 *Lyttelton times* mentions a subscription for the widow and children. One daughter married William Wilson, pioneer seedsman and first mayor of Christchurch.

Richard Edward Green, a builder, was one of the later people buried at Barbadoes Street. He conducted a 'Scraps of old history' column in Saturday issues of the 1920s *Star* which contains much of value but is marred by Green's confrontations with other elderly residents whose reminiscences he thought to be prone to error. The articles have been brought together in the 'Canterbury Pilgrims' and Early Settlers' Association scrapbook' at Christchurch City Libraries. For several years prior to his death in 1938, Green was at odds with his family. He was the donor of the Sumner and New Brighton clock towers, and the statue of James Edward FitzGerald. There were legal battles because the family claimed that Green was ridding himself of their inheritance. Threats of violence meant that the Mayoress of New Brighton laid the foundation stone of the clock tower with a detective in her entourage.

John Sidebottom's grave is unmarked. Even in the Anglican burial book his name is noted in pencil rather than pen. Sidebottom died at 32 in 1859. In 1855 he had been overseer on the Rhodes brothers' Levels station north of Timaru, and, along with two Maori shepherds, had tracked the sheepstealer, James Mackenzie, to the hitherto unknown Mackenzie Country.

Also now unmarked (the gravestone was either vandalised or surrendered to the elements in the 1970s) is the burial spot of William Walter Hill. Hill, an entrepreneur and comedian, died, at 49, in June 1879. His descendants include the musician Barry Tuckwell, and his sister, also a musician, who became the lover and then wife of the Queen's cousin, the Earl of Harewood.

Five Maoris, four men and a small girl, are buried in the Anglican section of the cemetery. There are no headstones.

A feature of the Anglican section of the Barbadoes Street Cemetery was St. George's chapel. Of Gothic Revival design, it was the work of the famed architect Benjamin Woolfield Mountfort, was erected in timber on high ground, and was demolished by the Christchurch City Council in 1955. The chapel's six stained glass windows were lost to private individuals, rediscovered in 1985 by art historian Fiona Ciaran, bought for \$1500 by a council body, the Robert McDougall Art Gallery, and have been restored by Graham Stewart of Oxford. One item, the 1868 depiction of the 'Risen Christ walking on the water', is considered among the most important stained glass windows in the country. The work of a leading designer of the 19th century, Clayton and Bell of London, it commemorates a son of Bishop Harper who, at 19, was lost at sea in 1863. Another window is the 1864 2 1/2 metre high William Warrington Window, featuring the 'Virgin and child with angels'.

The Dissenters' section at Barbadoes Street has the graves of businessman and city councillor George Gould, and Morice Bing, a landowner whose name was, for some time perpetuated in the suburb of 'Bingsland', now Richmond. In the Dissenters'

graveyard are Presbyterians, Baptists, Rationalists, Salvationists, Brethren, and Christian Israelites.

The Catholic graveyard has stones to Anastasia and Peter Pender, the latter a popular Inspector of Police in Christchurch, and to the Countess of Lapasture who died in childbirth and whose name is recalled in the 'Countess Stream' in the Amuri district. There was once a memorial to Margaret Burke, servant to landowner 'Ready-money' Robinson, who was killed during a squabble at her employer's residence on Park Terrace in 1871. The case was a sensation in its day, and, for years after, over-imaginative people claimed that the tombstone, which had a blemish, 'bled'. The Mormons noted the existence of the memorial in their 1950s transcript of tombstones but it has now gone.

A cemetery board managed the Barbadoes Street Cemetery from 1872. A 1916 order-in-council vested the Wesleyan and Roman Catholic sections in the city council, the Church of England section being taken over by the city council on 1 May 1948.

From 1 April 1885 only close relatives of those who were already buried in the cemetery could be laid to rest at Barbadoes Street. The last burial took place in 1973.

Captain Joseph Thomas and his assistant, Edward Jollie, surveyed the central Christchurch area, giving the area its street names - St Asaph Street, Armagh Street, Colombo Street, Manchester Street, Peterborough Street, Cashel Street, Hereford Street and so on. These streets were named after bishoprics in the British Isles and British Empire. One street name which they gave was Barbadoes Street after a bishopric in the West Indies; hence the name 'Barbadoes Street Cemetery'. Today the place in the West Indies is called 'Barbados'.

The cemetery is well cared for by the Christchurch City Council - though many gravestones, in law the property of descendants of the deceased, have decayed. The cemetery was not always in good condition. The 2 May 1929 Press comments:

Many of the stones bear the pious wish 'requiescat in pace' but for a long time now they have rested in the peace of the wilderness, for the graves have been gradually obscured by a rising tangle of grass and wild pea and ivy.

Richard. L. N. Greenaway

The graveyard to the west of Barbadoes Street

Area 6: Dissenters' section

No. 916

Gould

George **Gould**, a pioneer capitalist who shipped wheat and wool from Canterbury, had interests in sheep runs and was a director of the *Press* newspaper. He was a benefactor of the Art Gallery, St. Albans Mutual Improvement Society and Christchurch Working Men's Club. A convert from the Anglican Church to Methodism, he was associated with the Durham Street Methodist Church and has a memorial therein. His house, which stood and, indeed, still stands on the corner of Springfield Road and Bealey Avenue he called 'Hambleton' after his birthplace in Oxfordshire. His family had been lock keepers on the river.

Gould died on 28 March 1889 aged 66. The *Press* stated:

The news of the death of Mr. George **Gould** cast a deep gloom over the city and, indeed, wherever he was known, for George **Gould** occupied a unique position in our community ... No man living in our midst ... occupies the same position in public esteem as did the late Mr. **Gould**.

When his and other businesses merged, there was born the firm of **Pyne, Gould, Guinness**.

George **Gould** was the ancestor of a number of prominent people. George **Gould** junior was a prime mover in the establishment of the Citizens' War Memorial which stands beside Christchurch Cathedral. From 1951-64 a grandson, George Randal **Macdonald**, researched and wrote the 'G R **Macdonald** dictionary of Canterbury biographies' for the Canterbury Museum. This remains a boon both to genealogists and academic historians. A grand-daughter married, and divorced, the farmer-historian Randal Mathews **Burdon**. Although many family members were on the conservative side of politics, one, Bryan **Gould**, became, in England, a contender for the leadership of the Labour Party and returned to New Zealand to be vice-chancellor of Waikato University.

No. 924

Buller

James and Jane **Buller** came to Australia as a young married couple and, in 1836, moved on to New Zealand. James, who had come from the lower middle classes, was a Methodist minister at Tangiteroria north of Auckland. He served elsewhere in New Zealand, and, in 1860, came to Christchurch where he remained till 1865. He was then the pioneer of Methodism on the West Coast. A man 'of excellent physique, superb horsemanship and comprehensive vision, he was eminently fitted for the work to be done He itinerated widely and, under his leadership, the work spread like a prairie fire'.

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A. Selwyn **Bruce** recalled that **Buller** was

... an outstanding preacher and drew very large congregations to his services
.... Hymn books were so scarce in those days that it was necessary to read
each verse before it was sung, and we recall with great pleasure the wonderful
organ extemporisation by which that well-known and talented organist,
Richard John **Searell** ... freely indulged at the end of the singing of each
verse, before the minister read the following stanza.

Buller had a parsonage 'in the house which stood at the corner of the South and East Belts [Moorhouse Avenue and FitzGerald Avenue]', later owned by the Christchurch tramway and transport boards and still the home of the Red Bus fleet. Later he resided in a house 'opposite the German church in Worcester Street'.

James **Buller's** monument is the Durham Street Methodist Church. The foundation stone was laid by the Superintendent of the Canterbury Province on 28 January 1864. On 25 December 1864 **Buller** and Presbyterian minister Charles **Fraser** preached the opening sermons.

The gravestone at Barbadoes Street bears the following words:

Rev James **Buller**, born at Helston 6 December 1812, for nearly fifty years a minister of the Gospel in New Zealand; one of the early band of missionaries to the Maori people, afterwards Superintendent of various European circuits and President successively of the Australasian and New Zealand Wesleyan Methodist Conferences; died at Christchurch, 6 November 1884.

The long-suffering Jane Tonkin **Buller** spent 18 years in isolated mission stations, bore 11 children, and dealt with her medical needs with nothing more than the assistance of Dr. T. **Graham's** *Diseases of females*. Jane died on the evening of 24 December, aged 76 years, having survived her husband only six weeks.

There are, on the tombstone, references to children who died in the **Bullers'** North Island days. Lavinia Jane died at Tangiteroria on 23 August 1851, while James Martin, 16, died at Wesley College, Auckland, on 15 September 1852. Two children died in Christchurch. Thomas Jackson, 12, was killed in an accident on Ferry Road on 6 July 1863 and Anna died, at 24, on 11 May 1864.

James and Jane had a son, Walter Lawry **Buller**. Walter lived from 1838 - 1906, and was, from childhood, interested in ornithology. He wrote the *History of the birds of New Zealand*, was knighted, and achieved what many lower and middle class boys only ever dreamed of achieving. He gained fame in the Colonies - indeed, he was born there - but went 'Home' to live out his days as a country gentleman.

The gravestone has some sad verse: 'Not lost but gone before He cometh forth like a flower ... and is cut down Her sun is gone down while it is yet day'.

No. 928

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Bing

Born in Hungary about 1830, Morice **Bing** served in the army in that country. He emigrated to Australia, came on to Christchurch

On 15 September 1863, at the Wesleyan church, Kaiapoi, **Bing** married English-born Ann **Smith**. He claimed to be 31 but was probably 33; she was 18. The couple had three sons and four daughters. **Bing** was naturalised in 1871.

Bing leased 200 acres, this being Rural Section 325 owned by the Church Property Trust. He bought land north of the Avon near Stanmore Road. Building sections were sold off and the area became known as 'Bingsland'.

A stock dealer, **Bing** was well known at the Carlton and Addington saleyards. He died, at 48, on 21 January 1878.

The gravestone records the death of one of the sons. The 18 January 1886 *Lyttelton times* has a death notice:

Bing – Lost overboard about 15 October 1885, during the passage of the *Norman McLeod* from London to Adelaide, Robert Sydney, second son of the late Morice **Bing** and of Annie **Bing** of Riccarton, aged 19 years'.

Joseph John **Anderson**, who was 'born within the vicinity of London and educated at King Edward's Grammar School at Gloucester', arrived in Canterbury in 1864. The Rev. Edward Atherton **Lingard** officiated at his 7 October 1869 St. Luke's, Christchurch, marriage to Ellen **Hockley**. A waiter at the time, **Anderson** was later a civil servant.

Anderson

... was never a colonial in the true sense of the word. England was an open book to him and there was no part of his native land with which he was not familiar, either from reading or personal knowledge. Having a retentive memory stored with pictures of early Victorian English life, he was an interesting conversationalist. He could recall, for instance, the visit of Prince Albert, the Prince Consort, to his school.

In the 1870s the **Anderson** settled 'in the outlying suburb of Bingsland' - at 18 London Street There Joseph 'was mainly instrumental in getting the name changed to 'Richmond' ... with its English associations'. Perhaps any new development in the area could recall the original owner.

Joseph John, 88, died in July 1921. Ellen, 85, died in April 1930.

No. 935

Peacock / Brown / Garrick

John Jenkinson **Peacock**, a trader from Sydney, had **Peacock**'s wharf in Lyttelton, 'an important institution ... a large business ... [being] built up in connection with it'. J. J. was a capitalist who engaged in manual labour. He was seen

... at 6 o'clock on a frosty morning, knee deep in the water, loading a boat with sacks of potatoes for shipment by his brig which lay at anchor some distance away.

J. J. **Peacock** died in 1866.

John Evans 'Yankee' **Brown** married Theresa Australia, daughter of J. J. **Peacock** and his wife, Maria **Peacock**. J. E. **Brown** came from Pennsylvania and owned land between Springbank and Eyrewell which he gave the Cherokee name of 'Swannanoa'.

Brown was on the Canterbury Provincial Council, the Hospital and Charitable Aid Board and was a founder of the Canterbury Tramway Company which pioneered the tramway system in Christchurch. **Brown** 'lacked judgement Although he was clearly a man of vigour and enterprise, whenever he attempted anything on a large scale, he got out of his depth'.

In 1875 J. E. **Brown** purchased 'Chippenham Lodge' in Browns Road. This was described as 'a ten roomed brick house with 25 acres of excellent land ... securely fenced'. The house was beautifully built with the finest material. **Brown** lived at the property but was to have unhappy memories of it. His son, John Peacock, 16 years and three months, died there on 6 February 1877. Another son is described in the Genealogical Society's tombstone transcript for the Barbadoes Street Cemetery as John Evans. Burial records give his Christian name as 'Toomey'. This child was aged three months when he died at 'Chippenham Lodge' on 10 February 1877. Theresa Australia **Brown**, 41, died at 'Chippenham' on 11 February 1880. All are buried at Barbadoes Street.

John Evans **Brown** senior remarried and went back to Ashville, North Carolina, where he made money out of mica which was discovered on his father's supposedly valueless land. A commune now dwell at 'Chippenham Lodge'.

Theresa Australia **Brown**'s sister, Elizabeth, married Francis Jarvis **Garrick**, co-founder of the legal firm of **Garrick** and **Cowlshaw**. **Garrick** served a term in Parliament but was ousted by the famed William Pember **Reeves**. He had three big houses in the St. Albans-Papanui area close to where the **Brown** and **Peacock** lived.

The Barbadoes Street grave is the resting place of **Garrick** children, Kate, nine months, and Alfred Sydney, 6 1/2 years, who died on 27 March 1865 and 17 March 1877 respectively. Maria, 'relict of John Jenkins **Peacock**', mother and grandmother of the other people buried in this grave, also lies here. She died, at 79, on 19 September 1884.

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Theresa's brother, the Hon. John Thomas **Peacock**, left money for the Peacock Fountain in the Botanic Gardens. His mausoleum is in the Linwood Cemetery.

No. 942

Overton / Taylor

Thomas **Overton** came from Lincoln in England, was a farmer by occupation and by faith a Methodist. He and his family emigrated to Australia and, attracted by glowing reports, came on to the North Island of New Zealand. The Taranaki wars were sufficient to send them scurrying back to Australia but, in 1862, they returned, this time to Canterbury. Thomas bought 2600 acres on the south bank of the Selwyn, naming it 'Meadowbank'. He also leased 1400 acres on the Ellesmere Flat. He was one of the lay persons who helped introduce Methodism to the area. He was an original member of the South Rakaia Road Board when road boards – a rather primitive form of local government – were established in 1864.

On 15 July 1868 Thomas' daughter, Mary Elizabeth, married an American who was then resident in the city, Charles Benjamin **Taylor**. **Taylor**, born in Nova Scotia in 1824, was a businessman, owning two ships which could ply in coastal waters and venture into the Pacific. These were the *Cleopatra* and *Orpheus*.

Taylor was an importer and exporter. Among the products he sold were dried apples, cases of mackerel, India rubber hose, wool, sheepskin and hides.

Thomas died, aged 64, on 7 October 1869. The words on the Barbadoes Street Cemetery gravestone recall 'Thomas **Overton**, late of Lincolnshire, England'. Despite the words, the farmer does not lie here but, rather, in an unmarked grave in the Addington Cemetery. Evidence that Thomas is buried at Addington is found in the 8 and 9 October 1869 *Lyttelton times* where Thomas' friends are asked to attend his funeral at the 'Scotch Cemetery', that is, Addington.

Mary Elizabeth outlived her father by but a matter of weeks, dying in childbirth, at 31, on 16 November 1869. She was buried in the 'Wesleyan Cemetery', that is, this part of the Barbadoes Street Cemetery.

Charles **Taylor** had reason to make personal use of his ships. Leviticus states that a man should not have a sexual relationship with his wife's sister. The holy book assumes that people would understand that this prohibition should stand during the wife's lifetime. However, the medieval church decided that the prohibition should remain even if the wife died. Thus men were long prevented from marrying the sister of a deceased wife even though this might seem rational. Children of a union would tend to bond better with a stepmother who was, in fact, their aunt rather than a stranger but the church and later the civil courts would not accept this.

For a long time individual politicians struggled to pass through Parliament a Deceased Wife's Sister's Marriage Bill. Charles was unwilling to wait. He took Emma **Overton**, 20, to Fiji in one of his ships. Doubtless there the authorities were unaware of the existing relationship. On 30 November 1870, the couple were married.

Back in Christchurch the fact that the **Taylors** had broken the rules does not appear to have resulted in their suffering any ostracism. Charles belonged to the Chamber of Commerce; presided at tea meetings – fund raising activities – for the Methodist Church; was a city councillor and, in an election for Mayor of Christchurch, got 565 votes to George **Ruddenklau**'s 594. The couple had seven children – one daughter rejoiced in the Indian name 'Minnehaha'.

The **Taylors** left Christchurch in 1884, travelling to California via Hawaii. They settled in Oakland, California, where Emma, 44, died of latent malaria in 1894.

Area 5

Roman Catholic section

No. 791
Pender

Peter **Pender** was an Irish-born policeman. He served in Victoria and was brought to Canterbury by the provincial government in 1862 as one of the associates of Commissioner Robert **Shearman**. The Victorian policemen were brought in to upgrade the standard of policing in the province.

Mrs. **O'Hara** had a hotel on the Manchester Street-High Street corner. **Pender** 'got his bride from here, a daughter of the house'. The Catholic church registers have an 8 February 1865 entry showing that Fathers **Barker** and **Chervier** conducted the wedding service of Peter **Pender**, 37, bachelor, inspector in the police, and Anastasia Mary **O'Hara**, 19

Pender, best known as 'Inspector **Pender**', was popular in Christchurch. When **Pender** and **Shearman** fell out, the populace and provincial government hierarchy sided with the inspector. In the early 1890s central government endeavoured to move the inspector, now in his 60s, out of Christchurch. Ultimately it was successful but only after a rearguard action led by Canterbury grandee John **Ollivier**.

Anastasia **Pender** died on 28 December 1891 aged 46, and her husband, Peter, died on 5 November 1911 aged 84.

Peter **Pender** figures prominently in Richard **Hill**'s *Policing the colonial frontier and The colonial frontier tamed*.

No. 792

A tall memorial stands at the northern end of the Catholic part of the graveyard. About it grows a yew tree. The yew, *taxus baccata*, is a hollow tree whose centre decays and brings forth new growth. It is found in many graveyards because it symbolises longevity and re-incarnation. A yew tree at Fortingall, Scotland, is estimated to be 1500 years old.

To the casual observer the memorial looks like the grave of Father Laurentius Maria **Ginaty**. Father **Ginaty** arrived in Christchurch in 1877. One of his early duties was that of gaol chaplain where he came upon many poor ignorant women who were of his own flock. One such woman, 'Maggie', was seeking to turn her life around. She left gaol but **Ginaty** was later to find her hopelessly drunk in an 'evil-looking house in High Street' and possibly suffering from the effects of a botched abortion. 'Maggie' was taken to the hospital but soon died. This led the priest to establish a Magdalen asylum.

Ginaty went throughout the land soliciting funds for a dwelling for a community of nuns who would look after the lost souls. He was very successful, F. W. **Petre** describing him as 'the persevering parish priest of Christchurch with his peculiar bee-like faculty for detecting the various excellences to be drawn from the most out-of-the-way sources'.

In 1886 **Ginaty** purchased 'Standard Farm' from George **Gould**. Bishop **Moran** laid the foundation stone of the main building in the new community on 18 February and Mother Mary of the Visitation and three nuns arrived in July. It was estimated that 3000 attended the formal opening of Mount Magdala on 12 July 1888. Mount Magdala, with its orphans, drink-sodden adults and elderly, was a largely self-sufficient community, the farm producing food and the 'children' (of all ages) doing laundry'. **Ginaty**, who became Vicar-General of the Catholic diocese, died in June 1911.

In reality the memorial is not a gravestone (**Ginaty's** tomb is in the Mount Magdala chapel). Rather, it is a monument, erected in 1884, which marks this as the Roman Catholic section of the cemetery. The people mentioned on the memorial were clerical heavy weights of the time - the Pope, Bishop **Redwood** and **Ginaty**.

The memorial has on it such Biblical quotations as:

It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins.
Watch ye therefore because you know not the day nor the hour.
We have loved them through life; let us not abandon them until we have conducted them by our prayers into the eternal tabernacles.
Blessed are the dead who die in the Lord.

No. 839

McGee family

The **McGee** family stone is yet more evidence, if evidence is needed, that for many Victorian families life was 'nasty, brutish and short'. Henry James, husband of Annie, died on 19 December 1904 aged 47. A son, Daniel, died on 25 January 1882 aged 10 months, while a daughter, Veronica Beatrice, died on 26 December 1911 aged 14. In their distress the family was 'fortified by all the rites of Holy Church'.

Canterbury Museum has a 1940s photo of the **McGee** gravestone taken by a professional photographer, Mr **Finnerty** and, in front of it, the most famous memorial

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in the cemetery. This, alas, is no longer in existence. The gravestone was that of Margaret **Burke**.

Burke

In 1871 Margaret **Burke** was a domestic servant in the Park Terrace home of Cheviot ‘sheep king’ ‘Ready Money’ **Robinson**. Simon **Cedeno**, a Negro servant of Central American origin, had long been taunted by the other servants and by his master. He claimed that he was planning to get married though no ‘intention to marry’ file’ exists at Archives New Zealand in Wellington to verify this. Margaret and another servant, Catherine **Glynn**, began joking about the intended marriage. **Cedeno** lashed out and killed Margaret. Catherine was terribly cut about the face by the infuriated ‘coloured gentleman’ but did not pay such an extreme penalty for her banter. **Cedeno** died on the jibbet at the Lyttelton Gaol.

‘Ready Money’ **Robinson** erected, ‘as a mark of respect’, a memorial over Margaret **Burke**’s grave in the Barbadoes Street Cemetery. It read: Margaret **Burke**... native of Galway in Ireland who was murdered on the 9th of January 1871 in the 22 year of her age. She was loved in life, mourned in death’.

For years there was a rumour that the stone ‘bled’ and the local youth went to the cemetery because they hoped they might have an exciting experience. The 2 May 1929 *Press* commented:

The scoffers whisper that it is only a water mark which has always been on the stone and suggest that the Hon. William **Robinson** bought a cheap piece of material; but the story is too good to spoil by rationalising explanations. Its fame has even travelled overseas for one of the workmen at present employed in the cemetery said he had once been called out at eight in the morning by two Americans who had come to see the miracle.

Many people visited the ‘blood-stained’ gravestone.

... One Christchurch mother recalls a terrifying incident at the site. Although rather sceptical, she had gone with her young son to see for herself. “Much to my amazement, there was this bloodstained mark in the shape of a hand on the tombstone I thought someone had painted it on as a joke, so I wet an old hankie and tried to rub it off Just as I was doing this, scream after scream rent the air A blackbird had flown at my son and as he tried to run away his foot got caught in a piece of wire hidden in the long grass. So there he was trapped, terrified and screaming his head off. I’ve never been so frightened in all my life.

In 1961, city council employee James **Inglis** took a photo of a piece of the gravestone which was marked with a hand-like red stain. This was probably the work of a prankster.

Christchurch City Libraries’ staff have discovered a footnote to the history of the gravestone. The death certificate of Margaret **Burke** includes the verdict of the jury

which sat before Dr. John W. S. **Coward** - that she was a servant and that, at Christchurch she was 'murdered by Simon **Cedeno**'. The certificate gives Margaret's age as 'about 40'.

No. 844

MacKillop

Just inside the main gates of the East Road Cemetery, Invercargill there is the grave of W. A. **Gordon**. It is understood that he was a tutor. Certainly, he died of dropsy.

W. A. **Gordon** was never well-known. However, his father was General H. W. **Gordon** and his brother Charles George **Gordon**. In the 1860s, when W. A. died, Charles was earning the title 'Chinese' **Gordon** for fighting on the side of the Manchu dynasty against rebels. In 1885 Charles was to die in the Sudan in the battle against the Mahdi. He is known to a modern generation through his story being told in the film 'Khartoum'.

The brother of a famous Englishman lies in an Invercargill cemetery. The brother of a famous Australian lies in the Barbadoes Street Cemetery.

John **Mackillop**, 22, died on 7 December 1867. His tombstone bears the verse 'Safe is he whom God doth keep, sweet his wakening, soft his sleep'. This obscure young man was the brother of Mary **Mackillop**. It is believed that the Pope will canonise Mary **Mackillop** as the first Australian saint.

No. 848 — 54

Loughnan family

The **Loughnan** were lawyers. Among those buried in the plot are a daughter, Agnes Margaret who, in 1871, married George **Harper** at the Roman Catholic pro-Cathedral on the site of the Cathedral of the Blessed Sacrament.

Children born to this couple were the Roman Catholic grandchildren of Christchurch's first Anglican bishop, H. J. C. **Harper**. One son was Edmund. When he was born, the Catholic priest took him and baptised him. George **Harper**, very angry, rounded up his siblings and father, took them and the child to St Paul's, Papanui, and had the child 'received' into the Anglican church. The mother was forced to sign a document stating that her husband had given no consent, either explicit or implied, that the child could be taken to the Catholic church to be baptised. The maternal grandfather was blamed for the incident and banned from his daughter and son-in-law's house.

Edmund was to marry the daughter of an Anglican cleric. He died, aged 43, on 25 August 1917. Margaret, 85, died on 27 March 1931.

No. 889

The newspapers have written flippantly that ‘Among the plebeian hosts lies one exalted name, Lilly Countess of **Lapasture**, who rests beneath the protection of a stone coronet’.

Lilly, Countess of **Lapasture** nee **Standish**, wife of a landowner in the Amuri district, died in childbirth on 8 April 1869 aged 26. The ‘Countess stream’ in the Amuri area is named after her. The Count’s second wife was a **Loughnan**.

A 6 August 1926 *Sun* article deals with the Countess of **Lapasture**

A Countess who was a Canterbury pioneer

In the quiet of the old Barbadoes Street Cemetery stands a simple headstone erected in memory of Lilly, Countess **De Lapasture** who died in 1869.

Once the charming countess played her part in the social life of old Canterbury. The family returned to England long ago but the grey coronetted stone revives memories of titled folk who played a part in moulding the destiny of the province.

The husband of the lady whose grave lies in the old Christchurch cemetery was the fourth Marquis **De Lapasture**, who, with his brother, Henry, owned the country now known as Hanmer Springs. In those days it was known as the St. Helen’s Station and sheep grazed where the health-recruiting township now stands.

They were descendants of one of the first families of France - the **De Lapastures**. The first titled member of the family was a marquis of the old Kingdom of France who owned estates near Boulogne. In 1791 the then marquis crossed to England and settled there. He was the great-grandfather of the count.

Perhaps it was the spirit of adventure which prompted the Count (his father, the marquis, was still alive) to come to New Zealand with his countess in the early sixties. They were not disheartened by the sparsely-populated country or the hardships which had to be endured and the countess soon became accustomed to her new life, so vastly different from the daily round which had been her lot in England.

The marquis left New Zealand in 1873 and returned to England. His second wife was a sister of Mr. H. H. **Loughnan** of Avonside. Their eldest son was killed at the Battle of Ypres in the early days of the war.

Henry, the younger brother of the marquis, was a handsome and accomplished man, according to those who knew him. He was considered to be the best whist-player in London, was a first-rate shot, excelled at all games and is said to have introduced lawn tennis into New Zealand.

Henry **De Lapasture** died in 1908. His wife was famous as a novelist and dramatist. One of her plays, Peter's mother, ran for 100 nights at **Wyndham's** Theatre, London, 50 nights at the Apollo and was performed by the king's command at Sandringham on 7 December 1906. Four of her plays were performed successfully in London and she had 16 novels to her credit.

The **De Lapastures** were the first people to take up land at Hanmer but later they lived in Opawa. No relatives of the family, except by marriage, live in New Zealand now but the simple stone reminds visitors to the cemetery of a Countess who was not afraid to be a pioneer.

In general, members of the Roman Catholic community in 19th century Christchurch were working class. The **Loughnans** and the Countess of **Lapasture** were exceptions to the rule. The **Penders** were of humble origin but the husband's position brought the couple considerable status.

The graveyard to the east of Barbadoes Street

Anglican section

Area 1

Row A

No. 1

Montgomery

Jane **Montgomery**, 43, died on 27 July 1879. Her husband, William, was one of those Victorian men who did not marry till middle age and, when he did marry, his bride was many years his junior.

William **Montgomery** was born about 1821. In youth he was a sailor and, by the 1860s, in Christchurch, had 'schooners and small craft coming over the Sumner Bar, with timber from the Bays, and cargo from the Home ships in Lyttelton Harbour'. Later he 'did a large timber and wine and spirits business'. He was on the Heathcote Road Board, the Canterbury Provincial Council and was a Member of Parliament. In central government, where he was a Liberal, he was described as 'the most consistent, the most unselfish, the most clear-headed and the most clean-handed of the party'. Not surprisingly, he did not, for many years, hold the reins of power. On one occasion, it was thought that there were too many South Island members in a particular government. **Montgomery** stood aside for a representative from Auckland. W. E. **Burke** said of **Montgomery** that 'in politics he was always looked upon as a man who was going to do something great but somehow never did it'. He died on 24 December 1914, aged 93 years.

Jane and William **Montgomery** had several children. A number, who died young, are buried with them. The career of William Hugh **Montgomery** (1866 - 1958) has been written up in a 1995 book, *Notes on my life*.

William **Montgomery** junior was an artist and, in the 1890s, a member of the Liberal Government which introduced the old age pension, the Industrial Conciliation and Arbitration Act and measures to put small farmers on the land. **Montgomery**

lost his seat to well-known Canterbury personality, Sir Robert Heaton **Rhodes**.

In old age, William **Montgomery** junior fed G. R. **Macdonald** information for his 'G. R. **Macdonald** dictionary of Canterbury biographies' and gave Keith **Sinclair** reminiscences for his biography of William Pember **Reeves**, the architect of the Industrial Conciliation and Arbitration Act.

No. 4

Deamer

Dr William **Deamer** arrived in Canterbury in 1863. 'His pleasant manner and quiet unassuming dignity endeared him to patient and brother practitioner alike'. A pioneer Christchurch doctor, he suffered a fatal stroke at a New Zealand Medical Association meeting and died, in his 60th year, on 12 March 1889.

No. 20

Turner

Charles B. **Turner** was a butcher in the area now called 'the Strip'. He was a generous man. At the first race meeting under the aegis of the Canterbury Jockey Club, his horse, 'Cruiskeen', won the ladies' bracelet race which was worth 40 pounds. **Turner** gave the money to help boost funds for the erection of a grandstand at Riccarton.

Turner had **Turner's** Run in the Marshland area north of the Styx River. There is still a Turners Road. When he died, **Turner** left his property to his youthful family. One executor, William **Wilson**, had recently been the first Mayor of Christchurch. He sold the estate Yorkshire fog, a very inferior plant, and established, on **Turner's** land, trees which acted as a shelter belt for his adjacent property. In 1876 **Wilson's** reputation was badly dented when his evil doings (he was also a 'wife beater') came to light in court.

Turner, 47, died on 21 May 1869, and has on his stone the plaintive quotation: 'Not my will O Lord, but Thine be done'.

Row B

No. 52

Oram

The **Orams** were prominent Christchurch hotelkeepers.

John William **Oram** had 'unaffected manners though with a characteristic style which rendered him noticeable wherever he went'. He was a successful colonist and it was said of him: 'There are many who found in him a friend in need, whilst in other ways he cheered and encouraged those with whom he was thrown into contact'.

Barbadoes Street Cemetery
2007

John had the Criterion and City hotels. His *Southern provinces almanac* advertisement for the latter establishment reads: 'Having the largest cellar in Christchurch, he is enabled to keep a choice stock of first class wines, spirits and beer in the very best condition'. As well he had 'the finest billiard saloon in Christchurch' and employed civil and attentive markers'.

Oram liked travelling. He visited his hometown, Midsomer-Norton. In the spring of 1884 he took a trip to Egypt. While there he over-fatigued himself and broke a blood vessel. Having pulled through this, he returned to England and, at Bath, described his journey up the Nile and visit to the Pyramids, remarking at the conclusion of his narrative: "Now I have finished what I call my education". Soon after, at Midsomer-Norton, he fell ill again, dying, at 54, on 15 August 1884. He was buried in the local cemetery though he is recorded also in the family plot at Barbadoes Street.

John William's brother, Matthew Henry, had the Golden Fleece Hotel in the Market Place (Victoria Square). It was on the corner of Colombo and Armagh streets. The hotel boasted 'first class accommodation for boarders and travellers wines, spirits and ales of the best brands', while, for the visitor who wished to be kept well-informed, there were files of papers from all parts of the world.

Matthew Henry, 52, died on 28 February 1885. Mary, Matthew's much younger wife, died on 17 May 1898 aged 40. Matthew's posthumous son, also Matthew, was National Government Speaker of the House of Representatives from 1949 - 1957.

No. 55
Green

Edmund **Green** was born on 14 September 1829 at Edwards Street off Blackfriars Road, London. He made a good living establishing the electric telegraph in his own country and in Russia. In 1859 James Edward **FitzGerald**, former Superintendent and now Canterbury's Emigration Agent, gave Edmund 25 pounds and a free passage for himself and his family on the *Mary Ann*. Edmund was to establish the electric telegraph in Canterbury.

When Edmund arrived there was no job for him, he did labouring work for the council and was then fired. From 1864, he established the electric telegraph for the central government in the South Island and was involved in laying a telegraph across Cook Strait. Later he had a building business and, in 1876, retired. He died on 20 April 1899. His wife, Mary Eliza, died, at 64, on 10 April 1885. Their daughter, Mary Eliza, 16, died on 18 January 1863.

There appear, in the Canterbury Pilgrims' and Early Settlers' Association scrapbook at Christchurch City Libraries, R E **Green**'s reminiscences of the May 1862 snowstorm which claimed the life of Mary Eliza **Green**. She had

... finished her education before she left England [and] like the rest, had to help to keep the wolf from the door. Bishop **Harper** found her a good

situation on a farm at Saltwater Creek. The day arranged for her to take the journey was that fatal Tuesday.

The snow was falling but no-one thought it was going to be severe. She packed up a few articles (her box was to follow her later) and I helped her to carry them up to the Papanui Road where she was to meet a bullock dray that was to take her to her destination. While we were on the road, the snow began to fall fast and furious.

The bullock driver had a big load of general merchandise covered with an old ship's sail. He tucked her in as comfortably as he could and started on his way, but before he got to Woodend all traces of the track had disappeared and he had to rely on the instinct of his team to find the way, for there were no fences or posts to guide them.

By this time the snow was so deep that he could no longer walk beside the bullocks, so he mounted the dray and trusted to providence for the rest. The snow was then falling in clouds and soon the dray was one huge mound of snow. This, together with the deep snow on the ground, made the task for the bullocks extremely hard and their movements were very slow. Darkness set in long before they arrived at the farm and then the poor brutes fell down before their yokes could be taken off.

The man had to be lifted down and carried in for he had lost all power over his limbs. The girl ... speechless and almost frozen stiffwas put to bed and received every kind attention but she soon became delirious and, as soon as the weather cleared, she was brought back to Christchurch where Dr. **Coward** said she was suffering from brain and rheumatic fever. She died about a fortnight later, having not spoken to any of her people from the day she left home with her heart full of hope. This was a shock from which her mother never fully recovered.

No. 62

Allen

Ann **Allen** came to Canterbury with her husband, George **Allen**, on the *Charlotte Jane*, in 1850. George was to become a prominent market gardener in the infant Christchurch.

Ann **Allen** died at 62 in November 1859. Her granddaughter, Ann Margaret Erskine **Buchanan**, daughter of John **Buchanan** and Ann **Buchanan** nee **Allen**, died on 20 September 1861.

The **Buchanans** erected the memorial to Ann and her small grand-daughter. Ann's husband is buried alone, far from his family, in another part of the Barbadoes Street Cemetery. One speculates as to whether there was a family disagreement, perhaps with regard to George **Allen** marrying again within a few months of Ann's death.

No. 64

Raine

Thomas **Raine** was a soda-water manufacturer known as ‘Gingerpop’ **Raine**. The comedian-musician **Thatcher** wrote:

And strange as it may seem from **Raine**
we get good soda water.

In the 1860s Thomas became a landowner at New Brighton. He bought what is now Queen Elizabeth II Park and removed the buildings which Maori had erected when they stayed on the property in pre-European times.

Thomas also had land in central Brighton between Union Street and the river. This was ‘Rainestown’. George **Oram** had the land on the eastern side of Union Street. This was ‘Oramstown’. Union Street was the site of the union of the two ‘towns’.

Thomas’s wife, Harriet Vyse **Raine**, 85, died on 31 May 1907. Thomas outlived Harriet by two months, dying, at 87, on 31 July 1907. He was ‘formerly of Yorkshire and 48 years of Christchurch’.

Row C

No. 77

Palmer

In the 1850s and ‘60s Joseph **Palmer** was very powerful, not because he held public office but because he was the manager of the local branch of the Union Bank of Australia. Canterbury’s Superintendent, William Sefton **Moorhouse**, claimed that **Palmer** was denying the province the chance to enjoy prosperity by being very cautious about lending money to the provincial government. **Palmer** represented cautious old-fashioned capitalism. From the early 1860s **Palmer** and his superiors had to face competition from a brash colonial bank which reflected the expansionist views of people like **Moorhouse**, the Bank of New Zealand.

Palmer owned a large block of land to the south of New Brighton Road and from the modern Locksley Avenue through to Gayhurst Road. From the name of the house, ‘Locksley’, came the name of the thoroughfare, Locksley Avenue.

Joseph **Palmer** died, at 83, on 16 August 1910.

No. 89

Campbell

The Canterbury Association sold land at the expensive price of three pounds an acre. Sir George **Grey** gave Lieutenant-Colonel James **Campbell**, late of the 45th and 50th Regiments, the position of land commissioner in that part of Canterbury which was outside the area controlled by the association. His job was to sell land cheaply, in

theory to poor would-be farmers though, in reality, it was the wealthy sheep farmers who snapped up the rural real estate.

Campbell, a candidate for Superintendent of Canterbury in 1853, was abused by the political hierarchy, both publicly and privately (he is much maligned in the *Journal of Henry Sewell*). He was defeated by James Edward **FitzGerald** and died, at 71, on 7 July 1858.

No. 91

Moore

Dr. Thomas Richard **Moore** was a son of the mayor of Salisbury. While in England in 1850, he purchased land in the Canterbury settlement. He emigrated in 1851, bringing with him excellent shorthorn cattle. **Moore** landed them at his property at Charteris Bay and, for years afterwards, farmers sought out cattle from the area. **Moore** was also, with Peter **Kerr** of Kerrs Reach, lessee of the Sandhills Run where the suburbs of Marshland, Burwood and New Brighton now stand.

Dr. **Moore** was ‘good old English’, of rotund proportions, had side whiskers, smoked a favourite brand of cigars and wore ‘the Gladstonian collar and cravat’, with tweed fore-and-after gamekeeper’s cap.

Dr. **Moore** died, at 45, in 1860. There is information on him in Christchurch City Libraries’ ‘Canterbury Pilgrims’ and Early Settlers’ Association scrapbook’.

No. 282

Waitt

Robert **Waitt**, a pioneer merchant, was also a sheep farmer at the Teviotdale Run, North Canterbury. Robert died at 50 in 1866; Catherine, his wife, died in 1877 aged 54; while their children, George **Waitt** and Mary **Traherne** died respectively in 1867, aged 12, and 1865, aged 20. Mary’s marriage was presided over by Bishop **Harper**.

Like George **Gould**, Robert and Catherine had a grandson who was one of the great writers of Canterbury history. Leopold George Dyke **Acland**, 1876-1948, was author of *The early Canterbury runs*.

Row D

No. 106

Stewart

Francis Herbert **Stewart**, 28, drowned in an Estuary yacht accident on 29 February 1896. The yacht was the *Waitangi*. William Francis **Warner** of Warner’s Hotel and a man named **Murray**, mine host at the New Brighton Hotel, also perished. Harry Nelson **Hawker** swam ashore, rolled through quicksand, and sounded the alarm. Huge numbers joined the funeral processions to Linwood, Barbadoes Street and St Peter’s, Upper Riccarton. **Stewart**’s grave has the wording:

‘Out of the deep I called unto thee, O Lord. Lord hear my voice’.

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Row E
No. 113
Reeves

William **Reeves**, was, with the brilliant Crosbie **Ward**, co-owner of the *Lyttelton times* newspaper. After **Ward**'s death in 1867 he continued on as owner and editor by himself.

Reeves was a Member of Parliament and cabinet minister but was not particularly successful in the latter capacity. He did not act in quite the appropriate manner when in the best company. When staying with Charles and Georgina **Bowen**, he sat down, took off his shoes and exhibited his dirty white socks.

On one occasion **Reeves** was described as

... a shrewd sensible man of the merchant class ... slightly vulgar but ... not at all offensively so. I have heard that his wife is a wonderful musician and she is, I believe, a very good sort of person, though not quite a lady.

Reeves, 66, died on 4 April 1891. His imposing tombstone has the words

Who broke no promise, served no private end,
who gained no title, and who lost no friend.

William's career was overshadowed by that of his son, William Pember **Reeves**, founder of New Zealand's industrial conciliation and arbitration system. This means of solving industrial disputes was associated with the 1891-1912 Liberal Government. William junior went to England where he was Agent-General for the New Zealand Government and director of the London School of Economics.

In England **Reeves**' academically gifted daughter, Amber, had an affair with the author and womaniser H. G. **Wells**. Left pregnant, Amber made a secure if unspectacular marriage. **Wells** wrote a novel on the subject, *Ann Veronica*. A local author, Ruth **Fry**, has, in recent years, written *Maude and Amber*.

No. 150—51
Buxton family

Susannah **Buxton**, wife of John **Buxton** of Shirley, died on 22 April 1867 aged 61. Susannah had been Miss **Shirley**. Before she died, she persuaded her family to donate land for a Wesleyan church, the church being called the Shirley Methodist Church in her honour. The suburb of Shirley was named after the church.

John lived on into his 80s. He was a 'genial old chap' whose place was a beautifully kept acre 'comprising a pretty cottage [and] flower, vegetable and fruit gardens'.

Despite the fact that they were Methodists, the **Buxtons** were buried in the Anglican section of the Barbadoes Street Cemetery.

Barbadoes Street Cemetery
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A rubbish dump was located close to 'Buxton's Corner'. During the 1930s Depression, this and other parts of the local reserve were transformed into Burwood Park.

No. 152-54

Mathias

Educated at Corpus Christi College, Cambridge, Octavius **Mathias** was a chaplain in the Royal Navy and to the British consulate in Tunisia. He was associated with the establishment of the Canterbury Association in England. On 29 November 1851 George Augustus **Selwyn**, Bishop of New Zealand, licensed **Mathias** to the cure of Christchurch (St. Michael's) and gave him oversight of Riccarton. He became the founder of the church in this district. **Mathias** was, from 1851-55, Commissary to Bishop **Selwyn**; became Archdeacon of Akaroa; Canon of Christchurch Cathedral; and first Bursar of Christ's College.

Although sent out by the Canterbury Association as chaplain on the *Dominion*, **Mathias** was one of the organisation's critics. He challenged the association's right to its property and, indeed, applied to the Commissioner of Crown Lands to purchase two acres in Lyttelton which included the immigration barracks. Henry **Sewell**, who, in 1853, came out to wind up the affairs of the Canterbury Association, lamented: 'What a band of conspirators the poor Canterbury Association seems to have bred out of its own bowel'. He wrote that **Mathias** was 'very hospitable and civil but evidently bitter against the Association'. Later he commented on the 'malignant **Mathias** and Co.'; **Mathias**, 'that rabid man'; and **Mathias** who was 'utterly careless of his words ... [and] when his passion is excited ... scruples at nothing'.

A bluff worldly man, **Mathias** appeared to have little interest in saving souls but had, as his main concern, politics and farming. Bishop **Harper** believed that some early clergymen lacked the commitment which one would expect of priests. A prime culprit was understood to be Octavius **Mathias**.

The practical businessmen and bureaucrats of Christchurch were, unlike the bishop, kindly disposed towards the squire-parson, closed their shops when he died, at 59, on 18 June 1864, and turned out in great numbers to attend his funeral. The *Press* wrote that

In every work of public utility and ... private charity for the last 13 years the Rev. gentleman ... partook with all the straightforward and manly energy which was the principal feature in his character.

The description of the funeral ran thus:

The funeral of the late Archdeacon **Mathias** took place yesterday afternoon, at about 3.30 p.m. The procession started from his residence at Riccarton, passing up the Riccarton Road and through Oxford Terrace and from thence down Hereford Street; at the corner of Hereford and Colombo streets, the procession was joined by a body of about 70 of the Freemasons of the

settlement, with their grand master, Mr. Watts **Russell**, to whom the late archdeacon was second in rank in the order. Wending its way down Colombo and Armagh streets, the funeral cortege was increased to upwards of 30 carriages, with a large number of gentlemen on horseback. On arriving at the cemetery, a ...large number of the residents of Christchurch were assembled there, anxious to testify their respect by taking part in the mournful ceremony. The pall was borne by the Right. Rev. Lord Bishop of Christchurch, the Rev. T. C. **Bagshaw**, the Rev. G. J. **Cholmondeley**, the Rev. H. **Torlesse**, the Rev. W. W. **Willock** and the Rev. Croasdaile **Bowen**.

The impressive funeral service having been read by the Rev. Henry **Jacobs**, the earth closed over the remains of one of the earliest and most respected of the colonists of Canterbury. Christchurch testified her regret at his loss by the entire closing of all the shops and offices, and the streets at the time of the ceremony appeared almost deserted; the principal part of the leading men of the place were present to do the last sad honours to one whose loss will be felt throughout every part of the province.

W. E. **Burke** commented:

One really fine churchman was Archdeacon **Mathias**, a robust portly man without an atom of stuckupedness or cant. A charitable good man. Took his beer and allowed others to do so. His religion was broad and charitable. He had something like a funeral and real mourners.

Octavius' gravestone has the words:

I am the way, the truth and the light. Jesus, mercy. In memory of the Venerable Octavius **Mathias**, Archdeacon of Akaroa, who died 18 June 1864, aged 59 years.

On 18 September 1851, shortly after she and her husband arrived in Lyttelton, Marianne **Mathias**, 40, died in childbirth. Charlotte **Godley** wrote:

A very sad thing has happened on the plains. Mr. **Mathias**, the chaplain of the Dominion ... went over there as soon as he had made preparations for his large family. Mrs. **Mathias** was expecting to be confined in a month, and she went to her sister's, Mrs. **Earle**, who came out in the Randolph ... and her eight children (the eldest a girl of 13) were some there and some at the house he took for himself, with two servants and a governess (Mrs. **Cookson** says none of them to be trusted for a moment). I did not see Mrs. **Mathias**, for she had not time to come here the day she landed but waited, with a lady she knew, until William [a servant] went with our horse, 'Lady Nugent', for her, to lead her over the hills to her sister's, who is settled about four miles this side of Christchurch. This was a Friday; she was none the worse, as they thought, but I suppose the whole excitement and exertion was too much for her; she was taken ill on the Tuesday, a month before the right time, and died during the next night. It is some comfort to think that at least they had ... good medical attention; for Mr. **Earle** is a very clever surgeon but too stingy to have

ordinary comforts in his house. He will scarcely allow any firing and so on; but Mrs. **Earle** is a very nice person and so, I believe was her sister, and it is a terrible loss for her whole family just at this moment.

Marianne's tombstone deals much with her husband:

Sacred to the memory of Marianne, the dear wife of the Rev.
Octavius **Mathias**, Incumbent of Christchurch and
Commissary to the Lord Bishop of New Zealand, who exchanged
this mortal life for an eternal ...Sept 1851, aged 40.
Farewell reader and mind eternity.

In March 1851 Harriet **Bowron**, 16, her siblings and her parents, George and Mary Ann **Bowron**, arrived in Lyttelton on the Bangalore. Harriet 'had been carefully educated at Queen's College. London'. She was confirmed at St. Michael's church by Octavius **Mathias** and appears to have been governess to the **Mathias** children. On 28 December 1854, Harriet **Bowron**, 20, single woman, married Octavius **Mathias**, 49, widower. The witnesses included Octavius' daughter, Emily, his sister-in-law and brother-in-law J. W. and Ellen **Earle**, George **Dunnage**, and the bride's family, Louisa **Bowron**, Sarah **Bowron** and George **Bowron**. The 3 January 1855 *Lyttelton times* marriage entry ran thus:

Married - On the 28th of December at Christchurch, by the Rev. James **Wilson** ... the Rev. Octavius **Mathias**, Commissary of the Lord Bishop of New Zealand for the Canterbury Province and Incumbent of Christchurch, to Harriet, third daughter of Mr. George **Bowron** of Heywood.

The second Mrs. **Mathias** was the mother of seven sons: Geoffrey Selwyn who was born in 1856; Archdale who was born in 1858; Gerald Octavianus who was born and survived but three days in 1859; Lionel Octavianus who was born in 1860; Rodolph Blofield who was born in 1861; Hugh Henry who was born in 1862 and followed his father into the ministry; and Harold Rolleston who was born in 1864.

On Octavius' death Harriet 'devoted herself primarily to the education of her ... sons'. She was active in the Musical Union and 'one of the foremost workers in St. Michael's congregation' and sang in the choir. '... No sewing bee or sale of work was complete without her'. She helped found the Girls' Friendly Society in Christchurch, was vice-president of the Christchurch branch 'and, afterwards, general secretary for the whole of New Zealand'.

An April 1914 *Church news* obituary stated:

No only in the Canterbury diocese but throughout New Zealand her advice and clear judgment were constantly appealed to and she spared neither pains nor trouble in giving them.

Harriet died at her residence, 29 Helmores Road, Fendalton, on 6 March 1914. Only three of her children outlived her: Archdale, who was in the South African Civil

Service; Hugh Henry who was Vicar of New Brighton; and Harold who was farming near Lawrence, Otago.

No. 156-60

Jacobs

Here are buried Henry **Jacobs**, 1824 -1901, first Dean of Christchurch, and his wife, Charlotte Emily. Henry and Charlotte had a son and daughter who died young. Henry, who wrote poetry, described his daughter's funeral:

They've borne her to her narrow bed
by Avon's flowing tide ...

Charlotte, 50, died on 9 April 1870. When the new church of St. Michael and All Angels was built, a stained-glass window recalled the name of Charlotte **Jacobs**. At the time, Henry was the vicar.

The middle-aged cleric had long known the **Thompson** family, middle-class people of little wealth. Frederick and Mary Ann **Thompson** pointed out to their 20 year old daughter, Emily Rose, that no suitable suitor had appeared and that **Jacobs**, a kindly long-standing friend with a good position in the community, needed somebody to look after him. The couple were married at St. Michael's on 20 April 1871. A minor official in the Anglican church took offence at the Dean marrying within a year of his first wife's death and said: "It's incest, I call it". The marriage, which appears to have been happy, resulted in the birth of several children.

Jacobs, a teacher, preacher, and church administrator, was not a man of the world. He learned that goats' milk was good for children, bought a 'William goat' and asked the maid to milk the animal. She remonstrated and left his employment.

Henry **Jacobs**' granddaughter, Helen **Garrett**, wrote Henry Jacobs, a clergyman of character, a pleasant read and informative on the growth of colonial Christchurch.

No. 161-163

Williams -Cass

In 1850 Mary and David Theodore **Williams** emigrated on the *Randolph*. David, in charge of the **Deans**' property when John **Deans** returned to Scotland to marry his fiancée, did not see the arrival of the happy couple. His gravestone records that David Theodore **Williams**, 'one of the early colonists ... died at Riccarton near Christchurch [on] 5 March 1852, aged 40 years'.

Mary married Thomas **Cass** at St Michael's, Christchurch, on 18 September 1854. She died, at 70, on 24 September 1886. Thomas **Cass** is mentioned on the gravestone with the brief inscription 'Also Thomas **Cass**'. Members of his profession have now added a more substantial inscription.

Thomas **Cass**, an 1840s surveyor in Auckland, was a 'pre-Adamite', working under the Canterbury Association's surveyor, Captain Joseph **Thomas**, prior to the arrival of the First Four Ships. Early on Cave Rock at Sumner was known as Cass Rock.

In 1854 **Cass** selected the site of Timaru. He was Chief Surveyor for the Province of Canterbury but, due to health problems, allowed Cyrus **Davie** to take over the position.

In 1894 Dr. T. M. **Hocken** was at **Cass's** bedside. The interview was not productive. **Hocken** wrote of 'Thos. **Cass**, 76 years old - deaf and bedridden - repeated himself much'. **Cass** died, at 77, on 17 April 1895.

No. 164-65

Deans family.

Pioneers on the Canterbury Plain, the **Deans** brothers, Scottish Presbyterians, settled at Riccarton. William, 34, was drowned at sea in 1851. John set off for Scotland to marry his long-time fiancée, Jane **McIlraith** but caught an infection while crossing the Isthmus of Panama. The couple married, returned to Christchurch, John junior was born in 1853. In October, at a cattle show in the Market Place (Victoria Square), held under the auspices of the horticultural society, John senior was one of the chief winners.

By 1854 the 324 Presbyterians in Canterbury were clamouring for a minister – and church – in Christchurch. On 31 January 1854 a considerable number attended a meeting to obtain these objects. Many of those present had travelled over primitive roads in primitive vehicles a distance of between four and eight miles. W. K. **Macdonald** took the chair and read a letter from John **Deans**. Ill-health prevented John from attending. However, he requested that his name be put on the subscription list for ten pounds towards the cost of a suitable site. He would increase this to 100 pounds as soon as a reasonable prospect could be entertained of the Presbyterians being able to commence the building of a manse and church, besides which he pledged himself to contribute annually towards the support of a clergyman. A committee was formed, the absent John being elected treasurer. However, on 23 June 1854, the pioneer, aged but 34, died. Thomas **Cass** chose the grave site and, as John had never liked pomp, there was no hearse, 'only the farm dray for the sad solemn duty'.

William 'Cabbage' **Wilson** took charge of the Presbyterian committee which built St. Andrew's church on a site opposite the public hospital and, in 1856, brought out the pioneer clergyman, Charles **Fraser**.

Also, in 1856, there arrived Bishop **Harper**. When he was about to consecrate the Anglican section, Jane, asked that the family plot be reserved from the formal consecration. She was told that, if not satisfied, she might have the body disinterred and buried elsewhere. Jane decided that it was best to let John remain where he was. He had, when surveyors were establishing the boundaries of the cemetery, fought with them so that the body of Mrs. **Todd's** unbaptised child could lie within the graveyard rather than under the footpath. Jane had a gravestone for John shipped out from

Barbadoes Street Cemetery
2007

Aberdeen and the Anglican authorities demanded that she submit the inscription to them for approval.

Because the **Deans** family were Presbyterians but buried in the Anglican Cemetery, it was necessary that their funeral services be taken by Anglican priests. This happened with John and with Jane when she died, at 87, on 19 January 1911.

The family, members of St. Andrew's congregation, helped establish the non-denominational Addington Cemetery where later generations were buried.

No. 166

Lyon, William This old, well-preserved gravestone commemorates a child of seven years, the son of another William **Lyon** who was a trustee of the **Deans'** property. In 1856 the child drowned in the Avon at Riccarton.

No. 168

Alabaster

Born in 1833, the Rev. Charles **Alabaster** was an enthusiastic educated Anglican cleric and effective preacher who, alas, suffered from tuberculosis. In 1858 he married 16 year old teacher, Ann O'Connor **Warner**, the couple emigrating to Canterbury on the Strathallan in 1859. Charles' health deteriorated and so, in 1862, the couple established the Lincoln Cottage Preparatory School in Cranmer Square with the aim of preparing boys for life at Christ's College. Charles helped when he could, the burden of managing and teaching in the school falling mainly upon Ann's shoulders.

Charles died in 1865, Ann continuing to teach till 1882. She married Canon Francis **Knowles** in 1891, died in 1915 and is buried with him in the Linwood Cemetery..

No. 173

Davie

Cyrus **Davie**, who died, at 50, on 18 June 1871, was Chief Surveyor of the Province of Canterbury.

Davie emigrated to Canterbury on two of the First Four Ships. It was intended that he should come out on the Randolph but he missed the ship and boarded the *Sir George Seymour*. In mid-ocean the *Sir George Seymour* met up with the *Randolph* and **Davie** transferred to her.

In Canterbury **Davie** worked in the Survey Department. The 20 June 1871 *Press* commented:

Those who remember the early days of the settlement will not need to be reminded how manfully he (**Davie**) faced the fatigues and the rough work which were then a common feature of our daily life; but for the benefit of those whose connection with the province dates from a more recent period, we

may mention that the late Chief Surveyor used, at one time, for months together, to walk daily seven or eight miles out to his work, and home again – not along good roads but across the rough uncultivated country ... and that it was only when the failure of Mr. **Cass**'s health began to throw his work on Mr. **Davie**' shoulders that he abandoned his active life and settled gradually down to the close routine of office work which has only been interrupted by his death.

He was a man of cultivated taste, fond of literary pursuits, of trees and of flowers; and many old colonists will remember with pleasure the first sight of flowers which they caught in the little garden near the present site of Cookham House

He was a thorough, honest, straightforward Englishman, free in his hospitality and always glad to welcome his friends. His house will be thought of by many who remain behind him; many, too, have had cause to remember the kindnesses which did not, from their nature, obtrude themselves on public notice, and it will be well if those who come after, while remembering his simplicity and unobtrusive sterling worth, do not omit to set before themselves the same high standard of duty; and, while setting it before them, resolve to endeavour to walk in his steps, and to profit by his example.

Davie 'endeavoured to introduce ... the birds and fish which do so much to impart a charm to the rural life of England'.

The 22 June 1871 *Press* has a description of the funeral:

The Masonic fraternity, numbering about 80, mustered at the late residence of the deceased, Armagh Street east, about 3 p.m. It had been intended by the Grand Lodge that the deceased should have been interred with full masonic honours but in deference to the wishes of the family this was not done, the various lodges being distinguishable only from the fact of their wearing white gloves and preceding the hearse in procession

The Masonic body were followed by the hearse, and a mourning coach containing the relatives of the deceased gentleman, and a large number of colonists. The cortege proceeded down Madras Street, across the Madras bridge to the cemetery, the bell of St. Luke's ringing a minute peal. On arriving at the gate, the Masonic craft faced inwards to allow of the coffin passing through their ranks The coffin was met at the gate by the Rev. E. A. **Lingard**, who commenced reading the beautiful liturgy of the Church of England burial service. Entering the gate, the order of the procession of the Masonic body was inverted, the Grand Lodge going first, followed by the lodges in order of seniority. The coffin was then taken into the mortuary chapel attached to the cemetery where the Rev. E. A. **Lingard** read the portions of service appointed; at the conclusion of which the coffin was conveyed to the grave, and the concluding portion of the ceremony performed. A large number of spectators thronged the cemetery throughout the proceedings.

No 180-83

Barker

Alfred Charles **Barker**, who died, at 54, in 1873, and his wife, Emma, who died in 1858, aged 38, were First Four Ship immigrants and lived in the infant town of Christchurch. Alfred was a general practitioner and famous for the photographs which he took and which are housed in the Canterbury Museum. There is a stained-glass window in memory of the couple at the Church of St. Michael and All Angels.

Cotsford **Burdon**, whose wife was a descendant of Alfred and Emma **Barker**, wrote a biography of the doctor.

Row F

No 185

Bealey

John and Samuel **Bealey** came from a family of Manchester industrialists. Whereas many of the people who became runholders in Canterbury made their money locally, the **Bealeys** brought theirs with them. They had Haldon Station which ran from the Selwyn to the Rakaia rivers and from Hororata to the sea. They also had 2000 acres at Southbridge and owned land in central Christchurch.

John **Bealey**, 38, graduate of Cambridge University and a lawyer, needed a wife. Along came Helen, daughter of Frederick and Mary Ann **Thompson**, 18, of good family but without financial resources. Helen and John were married at St Michael's on 6 March 1856. When, on 13 June 1867, John, 50, died after a short illness, he left a wife, six children and a substantial fortune. Helen had the children educated in England and returned occasionally to scatter bounty among her impecunious relatives. Helen's younger sister, Emily Rose, was to attempt to emulate her older sibling. She was the above-mentioned second wife of Dean **Jacobs**. The cleric had John **Bealey's** social standing but not his financial resources.

Mr. and Mrs. **Bealey** figure prominently in Henry Jacobs, a clergyman of character. The **Bealey** brothers are in L. G. D. **Acland's** *Early Canterbury runs*.

No. 197

Lingard

Edward Atherton **Lingard** was born on 24 March 1840 at Runcorn, Cheshire, the son of Edward Atherton **Lingard**, gentleman of Runcorn. He was educated at St. Edmund Hall, Oxford, came to New Zealand, and, while still a young man, was headmaster at the Bishop's School, Nelson, and Acting-headmaster at Christ's College, Christchurch. Ordained in Canterbury, he became Curate at Addington and Governors Bay and Vicar of Governors Bay. In 1867 he was appointed Vicar of St. Luke's, Christchurch. In 1885 he became, as well, Archdeacon of Akaroa.

A 'muscular Christian', **Lingard** was president of the Bellringers' Association in connection with the Cathedral and was a practising bellringer. He was keen on athletics, especially cricket and rowing, rowed down the Avon with other enthusiasts and gave a good deal of his time to the coaching of young oarsmen.

Lingard was a much respected priest and worked very hard at his vocation. In the 10 May 1919 *Star*, E. S. **Dann** commented:

There were only three men whom I have come across who had this powerful gift of eloquence: my old master [Charles **Clark** who had the 'Grove House Academy], Mr. [Charles] **Clark** [a lecturer who would visit from Melbourne] and Archdeacon **Lingard**.

For many years **Lingard** refused the bishop's offer of a curate who might assist him even though he had much to do. The *Press* commented:

The amount of work which ... devolved upon the Archdeacon may be understood from the extent of his parish, which is half the size of the city of Christchurch and includes what was originally intended to be the separate parish of Cranmer Square. For many years, moreover, the parish of St. Luke's also contained a great part of St. Albans, including the present parish of St. Matthew's.

Perhaps **Lingard** was secretly eager to hang on to the St. Albans area rather than see it become a new parish. Archdeacon **Scott** was to comment:

... There was that trial which, to a clergyman, is perhaps the hardest of all to bear. The crowded congregation, which for many years hung upon his lips, grew to be a smaller one. The centre of attraction passed from St. Luke's and established itself elsewhere. That outward success, the success measured by visible results, which makes to the parish priest the hardest work seem light and easy, in some degree passed away.

Like many Victorian families, Edward Atherton and Eleanor **Lingard** lost a number of their children. Charles Atherton was born on 4 January 1866 and died on 28 September 1867. Herbert Croasdaile was born on 8 April 1871 and died on 10 January 1872. Rowland Henry was born on 8 November 1878 and died on 26 December 1878. Frederick Norman was born on 21 November 1869 and died on 21 January 1870.

A great tragedy which struck the **Lingards** concerned their 'much beloved son', Arthur Proctor, who was born on 13 August 1872 and educated at Christ's College. He was ordained priest, held the position of assistant curate at St. Mary's parish, Mornington, and lived in High Street, Dunedin.

Arthur 'had begun to win the love and respect of his people ... but ... was not long spared to gladden his father's heart and bring sunshine to his life'. He came home ill with tuberculosis at the end of the 19th century.

Since that time clergymen and their families who have lived in the St Luke's vicarage have heard bells ringing for the servants even though such bells have been long done away with. The Rev R. J. **Witty**, a prominent 20th century priest, for 10 years Vicar of St Luke's, and a man who carried out exorcisms for the Church of England, believed that Arthur's spirit was ringing the phantom bell. Arthur died at Miss **Stronach's** private hospital on 23 December 1899 and was buried at Barbadoes Street. He was unmarried but left his estate to his fiancée, Annie Frances Russell **Webb** of 55 Salisbury Street.

Just when the Archdeacon seemed to be recovering from his great blow there occurred 'the sad illness of his most faithful wife'. Eleanor, 61, died on 20 April 1903. This took from **Lingard** 'a close companionship when it was most needed'.

Lingard had, years prior to this, developed diabetes. In the 1870s he spent several months in England seeking relief from his illness. In the 1880s he spent a period of convalescence in Akaroa. Alas, the disease took a 'critical form'. For years the Archdeacon struggled against weakness 'which few men would have had courage to bear up against, keeping closely to his duties ... and living, more than anything else, by sheer force of will'.

Archdeacon **Scott** was to speak of **Lingard's** diabetes. He described it as

... that grievous malady which afflicted him for so very many years and... never entirely left him, which was always ready to attack him suddenly and without notice, which took from him, for the time being, all power of will and self-determination, action, and even consciousness itself.

Scott commented further about how **Lingard**, ill, had continued to work for his parish.

Such trials .. demand our sympathy. But this is not all. The manner in which they were borne deserves our warmest admiration. What indomitable courage he possessed. With what unconquerable zeal he laboured on. How steadily he set himself to bear the burden of a great parish, sad though his heart must have often been, and ever lessening as was his physical strength. Steadfast, immovable, always abounding in the work of the Lord. Archdeacon **Lingard** was all this, and I think of him with admiration and honour. I have known no clergyman who had such a wide knowledge of his parish. Never did I ask information, even about the most unsatisfactory people, without finding that full knowledge was there.

Scott had little time for showy, off-the-cuff sermons.

Foolish persons criticise written sermons on quite wrong grounds. They like a man, they say, to speak from his heart. They imagine it takes a more spiritual man to speak a sermon than to write one.

Rather, he admired the fact that **Lingard** had to craft his sermons.

In the secret of the study the writer has only one resource: 'Come Holy Ghost, our souls inspire – and lighten with celestial fire'. If walls could speak, what a tale would that little study, which looks out upon St. Luke's, be able to tell of labours, of questionings, of prayers to God, and of mental darkness changing to light and knowledge.

He continued:

At one time a preacher who attracted multitudes, he never lost his hold over many thoughtful, earnest persons, both men and women. Well do I remember ... when my duty was to come down from St. Matthew's to help him in the distribution of the sacred bread and wine of the Communion how, by running, I generally managed to get into the vestry for the last 10 minutes of his sermon. What a rich melodious voice it was. What earnest persuasive eloquence. What work he put into those carefully written manuscripts from which he always preached. Year in and year out, two or even three times a week.

Lingard was

... a reserved man. It was not easy for others to penetrate beneath the surface. Nor was it his wont to reveal easily and to every one the deeper thoughts and feelings of his soul But I think you may be sure of this, that he revealed himself most generously and fully in his sermons and addresses. It is so with some men – I think with many men. It is from the platform, from the pulpit, when they can hide their personality under the word 'we', when they address the many rather than the individual, that they are best able to reveal their beliefs, their hopes, their struggles, their victories, their longings and their yearnings over the souls of others.

Lingard was a 'brave and faithful pastor ... whose voice for so many years spoke ... from this pulpit' a 'tried and faithful friend ...' Elsewhere he was 'a steady, consistent, dutiful worker' whose 'dogged resolute courage, which in earlier and happier days he learnt on the river in the boat race, stood him in good stead in his work as a parish priest'.

The Archdeacon was kind-hearted. Although Victorian society was very censorious, **Lingard** made a habit of standing as godfather at the baptism of illegitimate children born in his parish. Johannes Carl **Andersen** recalled:

As a boy I had something of a singing voice, and, one Sunday at school, the Rev. **Lingard** ... asked me if I would like to sing in the choir. I thought I might and said so; so he told me to ask my parents and if they agreed, then I should come along to my first practice in a day or two at 7.30. On the day named, I turned up, at 7.30 a.m. However, there was no sign of anyone at church I went next door, to the parsonage, in case the practice was to be there There seemed to be no sign of anyone there either; but, presently, an upstairs casement window opened and the Rev. **Lingard** in a black dressing gown leaned out for a draught of the morning air – a sunny, balmy, dewy

morning it was too. He caught sight of me looking up ... "Hello, my boy," cried he. "What are you after at this time of the day?" I said I had come for choir practice. He leaned back, he laughed long and heartily; then said: "I meant 7.30 in the evening", and, with kindly words sent me home to my mother, who, of course, had told me the same.

Andersen also recalled:

... one Sunday ... as I sat in class I dangled a long piece of string across the back of a chair. My thoughts were far away ... but I was recalled to the present by the cheery voice of the Rev. **Lingard** saying: "Still fishing, my boy? You're not at Sumner now, you know" – and the eyes of the class made me feel even smaller than I was. I felt no resentment toward him, however; he was much too kindly to rouse any such feeling.

On Sunday 13 September 1903 **Lingard** 'read one of the lessons ... delivered the sermon ... and it was remarked that he had never preached better'. However, he 'also gave notice of his resignation of the charge of St. Luke's from the end of the present year [1903], his intention being to live the rest of his days in England'.

Lingard did not make the return 'Home'. He fell ill suddenly and died, aged 63, at 10.50 a.m. on Sunday 20 September 1903, being survived by three adult children.

Lingard had a grand funeral. St. Luke's church was 'not ... large enough to admit nearly all those who desired to be present at the service'. Many ladies of the congregation attended, 'the majority in deep mourning'. The whole vestry was present and the clergy came en masse. Bishop **Julius**, assisted by **Lingard**'s curate, the Rev. R. T. **Matthews**, conducted the service which was fully choral. The hymns sung were **Lingard**'s favourites, 'Peace, perfect peace' and 'Now the labourer's task is over' and, at the close of the ritual, T. B. **Wittingham** played the Funeral March.

Lingard's body was 'fitly laid to rest in that burial ground which he so loved, and which owes everything which is fair and orderly in it to his care'.

As with many Victorian families, there was a daughter who stayed at home to comfort her parents in their later days. Archdeacon **Scott** spoke about this to the St. Luke's congregation:

And if I may add one word more, while you think of him [**Lingard**], you will also think of his daughters with profound sympathy, and of her especially to whose earnest and self-denying work this parish owes so much, and who was, at the same time, the stay and solace of her father in his declining years.

Edward Atherton **Lingard** was at St Luke's from 1867-1903. He had the distinction of serving longer in one parish than any clergyman in the 19th century. Christchurch Anglican diocese, and 'longer, with one exception, it is thought, than any clergyman in New Zealand'.

At synod **Lingard** was described as having had ‘clear and incisive speech’ and ... ‘methodical habits and accurate knowledge of business’.

As a preacher he held a foremost rank. With wonderful endurance of physical suffering and of the domestic sorrows which fell upon him in later years, he held on to the last, dying at his post, and was laid among his own people in the cemetery which he loved.

No. 198—207

Harper family.

Here are Bishop Henry John Chitty **Harper** who died on 28 December 1893 aged 89; Walter **Harper**, Dean of Christchurch after Henry **Jacobs**, who died on 6 January 1930 aged 81; and Sir George **Harper** who died, in 1937, aged 94.

H. J. C. **Harper**, first Anglican bishop of Christchurch, served from 1856 - 89, and was the ‘Bishop on horseback’. In his 50s he rode a horse the length of an extensive diocese - from North Canterbury to Southland - preaching and baptising as he went. A copy of his country baptism book is at Christchurch City Libraries while the original is held by Anglican Archives, Christchurch. Edward **Pavitt** commented:

Our first bishop was a most noble-looking man. One could not but be impressed by his appearance and manner. He did more to pacify the Maoris than anyone, either Governor or general. He was loved by all his people, both white and brown, and admired for his courage and fearlessness as he travelled from place to place over his large diocese.

Sir George’s grave has the words: ‘Much experience is the crown of old men and the fear of God is their glory’. His wife was a **Loughnan**. She and their children are buried across the road in the Roman Catholic Cemetery. George was a lawyer and, with Thomas **Maude**, the junior partner of his strong-willed delinquent brother, Leonard. In the 1890s the brothers were accused of having been criminal in their use of their clients’ funds. The trial which followed is written up in *Portrait of a profession* and *Southern capital*. A paragraph in the second book reads thus:

... the firm had been receiving large sums from overseas clients for investment in mortgages. Excessively high rates were promised and were paid to clients regardless of whether the money was actually on mortgage or not. Funds were invested without a declaration of trust; that is, as though they were the absolute property of the firm. From 1885 it became clear that many of the investments were exceedingly risky and that the firm’s accounts were used to support continuing speculation. Further funds were obtained from banks by pledging mortgage deeds as security - mortgages were mortgaged. The three principals - the **Harper** brothers and Thomas **Maude** - were struck off; George **Harper** and Thomas **Maude** were later readmitted to the profession.

In old age George was head of an organisation which helped the impoverished of the 1930s Depression. He was knighted by the first Labour Government.

The 1936 book *In the public eye* contains verse which describes George **Harper**:

A remarkable man, ever out and about,
with his notable score, 'ninety-three and not out'.
Like a noble old tree, somewhat bowed by the blast,
he stands in our midst linking present and past.
A son of the church and the pride of the law,
revered and esteemed as we know him the more;
discerning and wise, mingling justice with pity,
brave type of the manhood that founded our city.

Twigger

In a grave in the 'clerical acre', either now unmarked or perhaps never marked, lies the Rev Joseph **Twigger** — in the words of Henry **Sewell**: '**Twigger**, our shame'. In the 1850s he lived in a house in Oxford Terrace near St Michael's Church.

Although a propertied Anglican priest, **Twigger** was a notorious drunkard. He 'kept a good looking servant girl', Letitia **Wilbee**. 'Results followed — a little girl', Elizabeth Anne Twigger **Wilbee**, born in December 1853. When Elizabeth was an infant, her father stumbled drunk from the White Hart Hotel and into the Avon where he drowned. The executors of the estate cast aside the claims of a low-born child, gave the property to an adult relative, John **Twigger**, and, although the heir knew of Elizabeth's claims, 'the curmudgeon did nothing for her'.

In 1869, when but 15, Elizabeth herself an illegitimate daughter. She married at 18, had a family and died, at 26, in Napier, in 1880. John died in 1885 and, ironically, has gone down in history as a public benefactor. He left his estate to charity, and, in 1992, the original charities being now defunct, four million dollars from the **Twigger** Endowment was passed to a number of good causes of the 20th century.

No. 209

Dollan

John **Dollan**, 65, printer of Madras Street North, died on 3 November 1907, his wife, Margaret, 58, dying on 2 January 1903. Their grave records the burial of nine **Dollan** children, victims of the epidemics which swept 19th century Christchurch. These were:

Andrew G., born 10 July 1870-died 18 May 1875
Robert, born 18 February 1872 – died 24 June 1872
Margaret, born 5 July 1876-died 25 January 1877
Helen, born 10 July 1877-died 20 March 1878
Mary, born 24 November 1878-died 12 January 1879
Charles, born 26 January 1880-died 21 February 1880
Ethel, born 28 May 1881-died 15 December 1881
Alice, born 5 August 1882-died 21 January 1885
Arthur, born 1 November 1885-died 11 January 1886

Some **Dollan** offspring, among them Henry Neil and John William, did survive. In the last decade or so of their lives John and Margaret saw their sons married and welcomed grandchildren into the world.

No. 212

Harman

Richard James Strachan **Harman** (1826 -1902) was Canterbury Provincial Government Emigration Agent in England from 1854 -1856, establishing provincial immigration which continued in existence till central government took over in 1870. He sent out the first half-dozen shiploads of provincial government immigrants, the first being the *Grasmere*. The last, the *Egmont*, brought both Richard **Harper** and Bishop **Harper**.

In 1862 Superintendent William Sefton **Moorhouse** planned to use his own money, rather than government money, to purchase land so that there could be built a branch railway from Ferrymead to Christchurch. Alas, **Moorhouse** had no money so, without public discussion of the matter, he used taxpayers' money instead. Acting Treasurer Richard **Harman** resigned rather than sanction the unorthodox spending methods of the Superintendent which **Moorhouse's** enemies, including the *Press*, interpreted as corruption. The incident is known as the 'branch railway job'.

Richard **Harman** and Edward Cephas John **Stevens** collaborated as land and commission agents in a long-standing business, **Harman** and **Stevens**. The two men became the financial managers of the *Press* which had been founded by the brilliant journalist but poor businessman James Edward **FitzGerald**.

Harman was active in the Anglican Church. Indeed, Bishop **Julius** described him as 'one of the fathers of our synod'.

No. 219

Watson

George **Watson** was a university graduate and a teacher at Christchurch Boys' High School and then at Christ's College. He was better known as captain of the Midland Cricket Club and as a provincial representative. On 24 February 1881, in a match against Otago, he gained what was, at that time, the highest first class score in New Zealand.

The *Christchurch star* described the event:

the check to run-getting was not for long and Mr. Watson, having once tasted blood in the shape of a four to the off, laid on to the loose ones without mercy There was now considerable speculation as to whether Mr. Watson would reach the century. We may remark that this object of batsmen's ambition has not been attained until the match under notice by any player on either side since the commencement of the inter-provincial matches in 1864. Mr. Corfe,

who made 88 in 1875, has hitherto headed the list of big scores. Mr. Watson, however, played with the steadiness and confidence which deserves success and is apt to command it; and no one was astonished when a long drive for four was followed by the cheers which almost always inform the lucky batsman who has reached three figures of his good fortune. Following this the left-hander made a grand forward cut into the scoring tent Mr. Watson Was going merrily on his way and, if we do not chronicler all his important hits, it is because their number was so great and even newspaper reports have their limit. At last, after scoring 175 runs by as good cricket as the most captious critic could wish ... made a false hit to cover point and was very well caught The outgoer's hits comprised seventeen 4s and 13 3s; he gave no palpable chances but is said to have been twice missed at the wickets

Alas, on 24 November 1884, the *Christchurch star* contained a different story:

We grieve to have to report that Mr George **Watson**'s illness terminated fatally last night. On Saturday, the first question cricketers asked when they met on their grounds was how their comrade was getting on, and great was the relief when it was announced that the crisis of his illness was over. Unhappily, either this was exaggerated or a reaction set in, for early this morning the notice was brought to our office which conveys the melancholy news of his death He has repeatedly occupied the honourable position of representative of the Province in the cricket field, and with such credit as to make his name known a one of the foremost players in the colony.

Unassuming in manner, and thoroughly in earnest in what he undertook, the late captain ... will be regretted by all who knew him.

Watson had been struck by a cricket ball, complications had set in and he had died on 23 November 1884 aged 29. The Midland team paid for George's gravestone. Christ's College holds the bat which **Watson** employed in his magnificent effort.

George's widow, Sarah, died, at 88, in 1944.

Row G

No. 222

Watson

Henry **Watson**, an Australian, was born in 1835. An Anglican priest, he was Vicar of St John's, Latimer Square from 1873 till his death on 8 August 1901. He died in Australia and was buried there. A year later his coffin was dug up and brought to Christchurch. The tombstone says that he was: 'Trusting not in mine own innocency but in the blood of Christ'.

Buried with **Watson** are his wife and daughters. Daisy Tasma Marriott **Watson**, four, died on 4 November 1884. The stone reads: 'Of such is the kingdom of God. Happy little Daisy'. Effie Hepburn **Taylor** nee **Watson**, the vicar's sixth daughter, died on 4

May 1902. The stone says about her: 'What is your life? It is even a vapour that appeareth for a little time and then vanisheth away'.

No. 223

Tancred

Henry John **Tancred** was born in 1816, the younger son of a baronet, Sir Thomas **Tancred**. He served as an officer in the Austrian army.

In 1853, in Canterbury, **Tancred** stood for Superintendent, his opponents being James Edward **FitzGerald** and Lieutenant-Colonel James **Campbell**. Hampered by the fact that he had a broken jaw, **Tancred** had his brother read his speeches. Although he polled poorly, **Tancred** served on **FitzGerald**'s provincial executive and in central government.

Tancred helped establish New Zealand's university system. The Otago province established a University of Otago which was abolished. The University of New Zealand was then created, not to teach but to set up colleges, monitor their performance and arrange for examination papers to be marked overseas. The University of New Zealand was abolished in the 1960s and replaced by separate universities.

Henry John **Tancred** was, for a number of years, on the council of Canterbury University College. He was associated with Christ's College where an annual prize recalls his name and is also recalled in a stained glass window in St. Michael's church.

Sir Thomas and Lady Jane **Tancred** are buried in a 'lovely big tomb' in the Old Napier Cemetery.

Row H

No. 232-233

Brightling

John **Brightling**, native of Seven Oaks, Kent, was an industrious working man, had a successful carrying firm and was interested in other business activities. In the 1890s he built the City and Suburban Tramway Company out through Burwood to North Beach and down what is now Marine Parade to New Brighton. He then bought out the company and ran the tramway business.

John's wife, Harriet Blanche, died at 50, on 8 September 1896. Her stone bears the conventional 19th century wording: 'A faithful friend, a mother dear, a loving wife lies sleeping here'.

John **Brightling**, 84, died on 21 July 1928.

Area 2

Row A

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No. 241

Thomson

In 1853 Maria **Thomson** arrived in Lyttelton on the Hampshire. Well-connected and highly respected, she established on Oxford Terrace West, the Christchurch Ladies' School which took boarders and day-pupils and was conducted on Church of England principles. Subjects taught included English, Latin, grammar, music, French, German and Italian. Many pupils are listed in A. Selwyn **Bruce's** *Early days of Canterbury*. The girls, daughters of Canterbury's professional, business and farming elite, went on to marry men who likewise belonged to this elite. After a few years Maria 'moved to the corner of Park Terrace and Salisbury Street, where she continued for some years'.

Mary **Brittan**, later Mary **Rolleston**, was one of Maria **Thomson's** pupils. Mary wanted girls to put on a play but there were male characters in the cast which would have meant that some girls would have had to dress in trousers. Maria would not allow her pupil to stage the play. Doubtless she earned her nicknames, 'the Great Moral Engine' and 'the Great Moral Steam Engine'.

Friends at 'Home' persuaded Maria **Thomson** to go back to England. However, she did not stay and, instead, re-established her school in Christchurch.

In Twelve years in Canterbury, New Zealand Maria wrote about the cemetery where she was to be buried:

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

Part of the text on Maria's tombstone is in Latin. The English text reads:

Here lieth all that was mortal of Maria, relict of Charles **Thomson**, who departed this life 21 December 1875 aged 65. 'O Lord in thee have I trusted'.

Maria was commemorated in stained glass windows in St. Michael's church and the chapel in the Barbadoes Street Cemetery.

Row A

No. 244

March

John Edwin **March**, a prominent bureaucrat, is in the 1908 Who's who in New Zealand and G. H. **Scholefield's** 1940 *Dictionary of New Zealand biography*. **Scholefield** mentions **March's** involvement with immigration, charitable aid, village settlements and workers' dwellings.

Barbadoes Street Cemetery
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Scholefield states that **March** arrived in Lyttelton on the *John Taylor* in 1853. The 1 June 1916 *Church news* states that **March** had ‘arrived in Canterbury in 1853 at the age of 17 and occupied several important posts under the Government’. He was ‘best known as a prominent and much respected churchman and member of Synod’ and would be ‘missed by many friends, especially in his own parish of Opawa’.

What **Scholefield** and *Church news* did not know, and what the Customs Department archives at Archives New Zealand, Christchurch reveal is that, when John **March** came ashore left the *John Taylor*, he was a runaway seaman sought by the police.

In A. Selwyn **Bruce**’s *Early days of Canterbury* there is an unintentionally ironic description of **March** as ‘the Immigration Officer’. Bruce goes on to describe **March** as

... always well groomed, with perennial buttonhole flower in his morning coat, and fashionable grey bowler puggareed hat, taking official charge of the many assisted settlers who had landed without very definite plans of action in the infant settlement.

March , 79, died on 22 May 1916

Row D

No. 287

Rose

Eustace **Rose** was born at Christchurch on 9 January 1852 and died on 10 June of the same year. His father, Conway **Rose**, a man of property, became disillusioned with the Canterbury Association and the settlement which it had founded. The association planned to erect substantial educational and ecclesiastical buildings. When there was no sign of a cathedral appearing on the proposed site in the Square, Conway **Rose** wrote sarcastically: ‘My bull is tethered in the nave’.

Area 3

Scattered graves

No. 350

Robinson

Richard **Robinson** was the ‘son of the late Dr. Robinson of Bolton, England’. He had a chemist’s shop in Cashel Street but it was his wife who spent her time dispensing medicine. **Robinson** worked as a dentist and, as happened so much in the 19th century, his major activity was pulling out people’s teeth.

Richard **Robinson**, 33, died on 11 December 1871. His posthumous son, John Henry, was born on 26 March 1872 and died on 27 June 1872. Another son, Joseph Edward, 14, died on 12 May 1884.

After Richard’s death, his wife carried on the business. In April 1885 she married Charles G. **Dann**. In 1886 she sold out to J. S. **Cooke**.

On 15 January 1886 the **Robinsons'** daughter, Sarah Jane, 19 married Henry Brooks. A second daughter, Elizabeth Kaye, married Henry's brother, Albert, on 8 October 1887.

Mrs. **Dann** died, at Woolston, on 11 April 1895.

No. 364

Allen

With his wife, Ann, George **Allen** came out steerage on the *Charlotte Jane*. He made money as a carrier and as a market gardener in Manchester Street. He owned the block where the New Zealander Hotel was built and was the first licensee. He left his name in Allen and George Streets, the latter now Southwark Street

George was a leader of political pressure groups. One, the Middle Island Association, sought to cut the South or Middle Island off from the North Island where money was poured into the battle against Maori tribes. Another, the Ratepayers' Mutual Protection Association, commonly known as 'the Dirt and Darkness Club', denied that the Christchurch City Council had any legitimacy, advocated that ratepayers cease paying their dues, and, for a time, prevented street lights from being turned on and sanitation work from being carried out.

George, a 'gentleman' of 67, died suddenly in 1871. His second wife, Lizzie, brought to her marriage to John Etherden **Coker**, land and money. He was able to build, on what had been George's land, Coker's Hotel.

No 415

Hart Michael Brannan

In December 1850 the *Cressy* brought to Lyttelton, as steerage passengers, a plumber Michael Brannan **Hart**, his wife, Mary Ann, and their children, George and Michael. **Hart** briefly worked as a plumber in partnership with Henry **Allwright** of Lyttelton.

Hart 'removed to the site of the now prosperous city of Christchurch, then a waste of tussocks, fern and swamp, and set up his tent ...' He also built a 'V hut'. In his son's words this was Michael's 'first essay in the art and mystery of carpentry – but still sufficient to cover us fairly well'.

Hart and Charles **Day** of Sydney bought the whole frontage of the west side of High Street between Cashel Street and Lichfield Street. In 1854 **Hart** bought **Day's** share for 525 pounds. He offered part of the land, for 25 pounds, to Edward William **Seager** who saw it on a wet day when it was in a boggy state and refused to go through with the purchase.

Hart became a publican, establishing the White Hart Hotel, which was long recalled by the name 'White Hart Arcade'. Today there is found on the site the Canterbury Centre branch of WestpacTrust. The original White Hart was 'a slab shanty with a rush roof and a low veranda'. **Hart** hoped 'with strict attention to the comfort of his guests, combined with moderate charges, to merit a share of their patronage'.

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Hart's first triumph in the hotel trade came on Anniversary Day – 16 December – 1852 when 150 people sat down and, in a marquee, consumed a substantial meal which the publican had prepared. It was the day when John Robert **Godley** was farewelled from the province.

For years the veranda of the hotel served as the town's Corn Exchange. Every Saturday farmers brought in samples of the grain which they had to sell and, every Saturday, there was the traditional market dinner.

As the proprietor became prosperous, the appearance of the hotel greatly improved. In 1866 a new building was erected. A carved figure of a white hart adorned the frontage. The same symbol adorned all the beds.

M. B. **Hart** was a friend of the Rev. Mr. **Twigger**. After leaving the White Hart in an intoxicated state in 1855, **Twigger** drowned in the Avon. **Hart** sought the body when a hue-and-cry went up about the cleric; he then billed **Twigger**'s estate for his expenses. Rather surprisingly, he was asked to be a godfather to **Twigger**'s illegitimate daughter.

On 3 September 1859, at Lyttelton, the Rev. Francis **Knowles** officiated at the wedding of Henry **Fleetwood**, full age, physician, and Catherine **Grainger** who was a minor. Four days later the doctor took poison in the bar of the White Hart Hotel. Before he expired, a companion told him to do the right thing, 'take off his boots and die like a man'.

Another customer was James **Gregg**, a 'pre-Adamite' who lived at Riccarton. He died in October 1859 and his wife – who was in a relationship with the farm worker, Edmund **Langstreth** – was tried for murder and acquitted.

On 1 June 1866 'Mary Anne, wife of M. B. **Hart** Esq.' died at the family home, 'Freshford House' in Lichfield Street, aged 53 years. At the Addington Cemetery, there was laid to rest 'Mrs. M. B. **Hart**' (those who made out the burial entry did not seek out her Christian names). On 3 July 1866, at his home, M. B. **Hart** married a young woman named Ellen **Gardner**; provincial grandee John **Ollivier** and William **Wilson**, who would soon become first Mayor of Christchurch, were among the witnesses.

Although the marriage of M. B. and Ellen **Hart** lasted but 12 years, it resulted in the birth of a number of children, Ellen (born 25 August 1867, Charlotte and Mary (born 16 September 1870); Edith (born 10 May 1872), Leonard (born 8 February 1874) and Eileen (born 4 June 1876).

At the same time that Michael **Hart** senior was siring his second family, Michael junior and his wife, Margaret, were producing their brood: Alfred Duncan (born 27 April 1867), Ellen Lillian (born 11 June 1869), Laura Isabel (born 7 March 1871) and Lancelot Michael (born 26 February 1874). Leslie was born a year after his grandfather's death, on 1 October 1879.

M. B. **Hart** sought political status. On several occasions he stood for the Canterbury Provincial Council. Each time he failed. He also sought a seat in Parliament, once more unsuccessfully.

In 1869 **Hart** was elected a member of the Christchurch City Council: The *Lyttelton times* commented 'The choice of the people proved to be a good one as, to a vast amount of keen shrewd good sense', he 'added energy and zeal in the discharge of his duties'.

Hart was elected Mayor of Christchurch for the year 1873-74 and 'worked most assiduously in the interests of the ratepayers, sparing neither time nor trouble'. He gave the first link to the mayoral chain and opened the city's first drain which had been designed by the surveyor Cornelius **Cuff** and about which there was much controversy. **Hart** christened the drain by pouring a bottle of champagne into it. The same evening **Hart** celebrated his accession to the mayoralty by giving a banquet at 'Freshford House'. In size and magnificence the banquet far exceeded anything put on by earlier mayors.

In the period after his term as mayor, **Hart** continued as a councillor. However, his health and his judgement were beginning to decline – perhaps he had partaken too much of his own alcohol. 'Noisy and truculent', he made uncomplimentary statements about the Jewish Sabbath which were directed against a fellow councillor, **Raphael**. Samuel Charles **Farr** described the council as a 'beer garden', **Hart** lost his seat and, although he stood again, he failed to win re-election.

Hart believed passionately that coal in the Malvern Hills existed in abundance and was equal in quality to any in the country. His enthusiasm was so great that he toiled in his own pits. On one occasion he sent coal to be used at Parliament and received a telegram stating that the 'excellent quality of your coal [is] universally admitted'. The *Lyttelton times* commented: 'To his pertinacity in this opinion, aided by others as sanguine as himself, the credit of developing the mineral wealth of the Malvern Hills is mainly due'. In fact, **Hart** and others lost money in the venture.

Hart's gravestone recalls that he 'was one of the ... pioneers of the province of Canterbury, possessing a warm heart' and having many friends. He was 'ever active in municipal affairs, and ... [was] Mayor of Christchurch in 1874'. The *Lyttelton times* commented:

The death of Mr. **Hart** will leave a blank amongst us not easily filled up and there are few old settlers who will read this announcement of his death without feeling regret at his loss.

Hart 64, died at 'Freshford House' on 9 August 1878.

Joseph Oram **Sheppard**, a nephew of the **Oram** brothers, was M. B. **Hart**'s assistant and successor as licensee of the White Hart Hotel. While **Hart** lay dying, **Sheppard** was, 'at great expense', refitting and refurbishing the famed watering hole. On 3 April 1888, when in his late 30s, he married, as his second wife, Nellie **Hart**, 21, granddaughter of his old master.

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Area 4
Row C
No 442
Garrard

On 28 April 1881 the ‘favourite’ steamship *Tararua* sailed from Port Chalmers, its proposed destination Melbourne. There were on board a crew of 40, 111 passengers and cargo including live geese and pigs.

At 5 a.m. on 29 April the *Tararua* struck a reef off Waipapa Point, Southland. Some people drowned while swimming ashore but others reached dry land and raised the alarm. There were individual acts of bravery on the vessel. Dr. **Campbell** of Christchurch did his best to deal with minor injuries suffered by the passengers. His elder son worked like a man to protect his young sisters, holding his arms about them and continually trying to keep them from falling as the waves washed over the deck. As the water came higher, people clambered into the rigging. At 2.30 a.m. on 30 April there were loud screams, a great crash and then silence as the waters engulfed the doomed ship. So numerous were the bodies that floated ashore that the authorities hastily surveyed a cemetery close to the scene of the fatality, the ‘Tararua Acre’. Many of the people who died are buried there.

Francis **Garrard**, 29, master of the *Tararua*, was an outstanding officer and stern abstainer. When he had been wrecked on a previous occasion, he had saved his drink-befuddled shipmates by walking through frozen wastes to get help.

Garrard went down with the *Tararua*. This was perhaps just as well as the inquiry into the wreck found that he had failed to keep the ship away from a well-chartered reef. The disaster cost 131 lives and, after the *Orpheus*, was the biggest maritime disaster in New Zealand history.

Garrard had a fiancée waiting to marry him when his ship reached port in Australia. His family in Christchurch included a gunsmith, William, a sister and a brother-in-law and heir, Joseph **Kinsey**. Joseph was to become New Zealand agent for the expeditions of Ernest **Shackleton** and Robert Falcon **Scott**. He and his wife were to host Robert and Kathleen **Scott** at their Clifton residence prior to **Scott** going off to meet his death in the Antarctic. **Kinsey** was to be knighted.

Garrard’s stone, with its depiction of an anchor, is a feature of the Barbadoes Street Cemetery.

Mr. Ivan **Sell** recalls how, as a schoolboy in the 1950s, he and his Waimahaka School classmates went, on the anniversary of the tragedy, to the Tararua Acre and to the Tokonui and Fortrose cemeteries. In the latter cemeteries, as well as at the Tararua Acre, there were graves of people who had died in 1881. The children’s task was to clean the graves.

Mr. Sell recalls that a chain from the ship hung across the front of the Tararua Acre – till it was stolen. At low tide one could see the ship’s boiler.

Row D

No. 455

Birch

Josiah **Birch** was a man of status. This is shown by the fact that he was admitted to that prestige institution the Christchurch Club.

Birch was involved in sawmilling and shipping in North Canterbury. The 1868 flood washed his timber out to sea and down to the New Brighton beach. There, with great alacrity, the locals purloined it. However, **Birch** put a special notch on the wood, identified it, and saw the light-fingered locals given a dressing-down in court.

Birch died, at 47, on 6 June 1881. His wife, Elizabeth, 86, died in 1927.

Row E

No. 469

Armson

An Australian, William Barnett **Armson** was, from 1870, the city's leading architect of commercial buildings. Such buildings are more likely to be torn down than are government or church structures. Thus only a few of **Armson**'s works survive.

In 1880 **Armson** designed, in the Venetian Gothic style, a building on the wedge-shaped corner of High and Hereford streets, this work being done for the Rev. Thomas Hill. **Fisher** The **Fisher** building is one of the few **Armson** structures which survive. **Armson** was architect of the northern section of the old public library, now the Library Chambers.

W. B. **Armson**, a bachelor, died, at 50, in February 1883.

Row F

No. 485

Thompkins

On 12 November 1857, at the Avonside Anglican church, Thomas Bowhill **Thompkins**, hairdresser., married Joanna **Childs**.

In the early '60s **Thompkins** sought a wine and beer licence. In 1865 he took over the Heathcote Arms; was managing the Railway Chop House in 1867; and, in 1870, paid about 35 pounds for booth rights at the Canterbury Agricultural and Pastoral Show.

Thompkins worked for the Oddfellows' Lodge from 1866 and, in March 1881, the lodge presented him with a gold Maltese cross. His ventures were highly remunerative; in February 1868, he and his family were able to make a trip to Great Britain as cabin passengers in the *Glenmark*.

In the 1873-1874 Superintendent's electoral roll, **Thompkins** appears as a freeholder of Rural Section 16013, 20 acres at what is now North New Brighton. It is because of

his ownership of the last piece of land that he is recalled in the name Bowhill Road. He had land on the East Town Belt (FitzGerald Avenue) and, in part of Town Section 848, on the north side of Cashel Street near Oxford Terrace, he had a shop.

Thompkins had the Provincial Hotel, dying there, at 45, on 20 October 1882. Joanna, 65, died on 19 April 1903.

Row G

No. 501

Green, Richard Edward, 1853 -1938

Green, son of Edmund **Green**, came out in the Mary Anne in 1859 and was a successful builder. He gained prominence in the 1920s, running a weekly column in the Star in which he and other elderly citizens wrote in a lively manner about the Christchurch of their youth, and traded insults about who remembered correctly the details of some long-gone family, event or building. The articles have been gathered together as the 'Canterbury Pilgrims' and Early Settlers' Association scrapbook' and are held at Christchurch City Libraries.

In the 1930s **Green** was again in the public eye as the donor of clock towers to the boroughs of New Brighton and Sumner. The clock towers were given in memory of Edmund **Green**.

Richard **Green** endeavoured to give a statue of James Edward **FitzGerald** to the Christchurch City Council and it was eventually accepted by the Christchurch Domains Board and placed near Rolleston Avenue and on the boundary of board and council land. The **Green** family took legal and extra-legal action, claiming that their husband and father was, through his donations, divesting himself of his estate and cutting them out of their inheritance. There was much acrimonious correspondence on the subject.

Irene **Balfour** nee **Leaver** laid the foundation stone of the New Brighton clock tower. Her friends asked her who the handsome young man was who accompanied her to the ceremony. "That", she said, "was my detective".

Row K

No. 563

Ick

The **Ick** family was short-lived. Hubert 32, died in 1888. Charles Thomas, 39, died in 1900. Their mother, Jane, 54, died on 3 December 1883.

Jane's husband, Charles Thomas, was the 'only son of Joseph **Ick** of Lady Halton, Salop, England'. An auctioneer, he had premises in the city, in Colombo Street where **Kincaid**'s business was later established. A. Selwyn Bruce was to recall 'an outstanding figure ... Ick, the auctioneer' with his 'picturesque personality ... white bell-topper, high collar and old-fashioned cravat'.

C. T. **Ick**, for one year Mayor of Christchurch, died, aged 58, on 27 April 1885.

No. 567-568

Irving

Born at Gosforth, Cumberland, in 1836, James **Irving** was ship's doctor on the *Crusader* in 1879. A book, *The clipper ship Crusader*, contains his diary. In Christchurch he had a private hospital, the 'Limes', where the town hall stands today. There is, in the town Hall, a 'Limes Room'.

Prominent in the Beautifying Association, Chrysanthemum Society and New Zealand Medical Association, **Irving** was surgeon-major to the Canterbury Mounted Rifles, spoke to bee-keepers on the best way of extracting honey and regularly attended services at Christchurch Cathedral. There is a memorial to him in the cathedral.

Dr. **Irving** caught a chill but still went about his business. Then, on the evening of 26 October 1900, he found an hour of leisure and sat down in his arm chair to read the papers. 'Those about him saw him faint and medical aid was summoned but he never rallied and, about half past nine, he passed away'.

Irving's daughter, Dr Hannah Margaret **Irving**, was born in 1881 and died on 12 September 1972. Her entry is the last in the burial book for the Anglican section of the Barbadoes Street Cemetery.

Row M

Nos. 591-593

Florance

The gravestone of Matilda and Robert Stone **Florance** has survived and is in good condition. Robert Stone **Florance** was a magistrate. Also here are the remains of memorials to Robert's step-mother, Elizabeth, who lived from 1815 - 1906 and his father, Augustus, 1812-1879.

Augustus was one of the early doctors of Christchurch, a resident of St Albans and a man who was keen on temperance, the development of libraries and the amelioration of conditions among the working classes. A grandson, Professor D. C. H. **Florance**, wrote of the doctor that, beside being 'a cribbage ... [and] chess player, a man interested in natural philosophy, a reader of Shakespeare ... Cervantes ... [and] Desiderus Erasmus', he was also a social reformer who had tried 'to accomplish the Sisyphean task of bringing temperance to the delinquents of Portland', his original home in Dorset.

Row N

Hamilton

Born in 1825 at Little Chart Rectory where his father was clergyman, **Hamilton** was educated in Paris and Brussels and at Harrow. He left home at 18 with 50 pounds in his pocket – 'the only money he ever received from home' – sailed to New Zealand on the vessel which brought Governor Robert **Fitzroy** and became **Fitzroy's**

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secretary. He met the major Maori chiefs Tamati Waka Nene, Te Whero Whero and Te Rauparaha and had the irksome task of drafting official despatches during **Fitzroy**'s short and troubled period in office.

Hamilton was survey officer when H.M.S. Acheron charted the coasts of New Zealand. He and his party were

... half-drowned in the swamps about the site of the future Invercargill... carried their blankets and baggage on their shoulders and ... crossed the rivers, some of them large and dangerous, like the Mataura ...and ... Clutha, on the 'moki' which their guide taught them to construct.

This was on the first expedition which had been taken overland from the site of Invercargill to that of Dunedin.

Next **Hamilton** was Resident Magistrate at Wanganui where 'justice and action were his watchwords integrity of word and deed, firmness and kindness ... his methods'. Finally he settled in Canterbury where he was Collector of Customs at Lyttelton (residing at Dampiers Bay), a member of James Edward **FitzGerald**'s provincial government and a magistrate. In 1874 he 'retired from the public service on a well-earned pension'. When he died nine years later the *Lyttelton times* commented that many 'would miss that fair face out of which the large clear grey eyes met yours so firmly, honestly and straight-forwardly'.

W. E. **Burke** said that **Hamilton** had a 'tall hollow-looking body' [and that he was] 'clean-shaven, shrewd [and of] somewhat cynical manner' He also thought him 'a crotchety official - a wearisome magistrate'. Elsewhere he wrote:

Mr. **H.** was notoriously the most perfect embodiment of red tape who ever held office in Canterbury. His memos and questions upon documents were masterpieces and calculated to try the patience of the most saintly. As a magistrate he was a drawler and doubter and questioner who ever sat on the Bench of Christchurch. He had a supercilious style when he chose to be offensive and was very inquisitive. "Who is that damned fellow, **Morgan**?" asked he of an old policeman orderly. "I don't know, Sir". "Don't know. You ought to know". In a few minutes **Morgan** saluted. "Yes?" "That gentleman's name is **Wiggins**, Sir". "How do you know?" "I asked him, Your Worship. I told him you wanted to know". Mr. **H.** did not bother the old soldier again on such subjects.

One of his holy hatreds was on the arrival of the Irish Police, **Shearman, Pender, Walsh &c.** with their grand uniforms and gloves. It quite upset him. "Look at that damned fellow" would he remark on seeing one of the aristocrats going by with snow white gloves.

Hamilton also showed the crotchety side of his personality in the letters he wrote to H. S. **Selfe** in England. The letters are now part of the **Selfe** papers in the Hocken Library, Dunedin, while copies are in the Canterbury Museum's Documentary Research Department.

In his correspondence, **Hamilton** described the single girls on the Chariot of fame as ‘the offscourings of all the prostitutes and thieves of London’, while female servants were ‘anything, any drab wild from the Connaught Ranges who never saw the inside of anything above a pig sty’.

Hamilton despised the speculative society which grew up in Canterbury in the time of Superintendent W. S. **Moorhouse**, a society sinking ‘year by year to the depths of Australia or the still lower hell of Yankee democracy’. There was an improvement when Samuel **Bealey** became Superintendent in 1863:

He is safe and steady though neither active, energetic nor brilliant His wife is a lady — which is more than we can say of any of that lot of half-breds, **Moorhouse**’s female relatives. She is not fast, loud, nor addicted to playfully tapping you with the fan nor will she wink at you across a ballroom.

Hamilton married Frances **Townsend**, the eldest of several eligible daughters of Canterbury Pilgrim James **Townsend**. He was a shareholder in the *Lyttelton times* which was run by William **Reeves** and Crosbie **Ward**, the latter the husband of another **Townsend** daughter. When **Hamilton** died, men from the Times office carried the coffin in relays from his house in Latimer Square to the Barbadoes Street Cemetery.

In Dampiers Bay, where the couple’s children were born Frances **Hamilton** ‘exercised a notable influence for good through her many excellent social and moral qualities’. After her husband’s death, she was ‘more or less an invalid’. She ‘... succumbed to a sudden and somewhat unexpected attack of a complaint from which she had suffered much pain during the last two years’ of her life.

The *Star* commented that she was ‘widely known, deservedly loved’, and that she would be ‘deeply regretted by her friends’.

A substantial gravestone erected in recent times bears the words:

In memory: William John Warburton **Hamilton**, born Kent 1825 - died Christchurch 1883. Survey officer H.M.S. Acheron, explorer, magistrate, official, provincial councillor, fellow, Christ’s College, synodsmen; and his wife, Frances nee **Townsend**, born 1830 - married 1857 - died 1889; and their eldest son, Edward Vesey **Hamilton**, born 1858 - died 1891.

Edward Vesey, son of W. J. W. and Frances **Hamilton**, was a *Lyttelton times* journalist and ‘a brilliant writer’. However, ‘at the early age of 34 he ... had to lay down his pen’.

Row S

No. 655

Williams

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2007

The **Williams** family were Presbyterian Scots who came out, as steerage passengers, on the *Randolph* and proudly noted on their monument that they were 'All Canterbury Pioneers'. The father, John, died on the Port Hills on 18 December 1850 when endeavouring to walk to Christchurch so that he might pitch a tent alongside other immigrants in Market (later Victoria) Square.

The mother, Isabella, established herself as a draper in the part of Colombo Street where Thomas Cook's stands today. Her shop was called 'Glasgow House'. By worldly standards the daughters made good marriages, their partners being older, substantial doctors, landowners and businessmen. One daughter married William **Wilson**, and, when he became first Mayor of Christchurch, she became mayoress.

Isabella died in 1882. In her will she divided her estate among her children, an extra portion being given to a widowed daughter who had lived with and supported her in her declining years.

Row V

No. 707

Cocks

Henry Bromley **Cocks** was born in England in 1832 and died at Amberley on 13 March 1894. He came from a well-to-do English family, gained an M.A. at Oxford

University and, from 1879-1892, was the first Vicar of Sydenham. That his was a prosperous family is shown by the fact that the 1882 Return of the freeholders of New Zealand put the value of his land at 7885 pounds.

Row X

No 731

Wakefield

Felix **Wakefield** was a brother of Edward Gibbon **Wakefield**, founder of 'planned colonisation', and, as with so many of his kin, was considered a slippery character. He was land sales agent for the Canterbury Association prior to the despatch of the first body of immigrants.

Felix was a pioneer Sumner landowner, Wakefield Street being named after him. As he did not make a fortune out of his purchase, he became a critic of the association. He contributed to the book by disgruntled land owners, the Mutual relations between the Canterbury Association and the purchasers of land in the Canterbury settlement.

Felix, 68, died of a heart attack on 23 December 1875,

Row Y

No. 745

Oram

George **Oram** was, like his brothers, a hotelkeeper, being associated especially with the Clarendon Hotel. Here, in 1869, he dressed in wig and breeches, serving the

Queen's son, the first Duke of **Edinburgh**. At the ball for the duke, he blotted his copybook, assaulting painter and designer John **St Quentin** and being fined 20 shillings.

At St. Michael's church, on 10 April 1873, George **Oram**, hotelkeeper, a widower, married Louise Sophia **Badham**, spinster, and, it appears, housekeeper at the Clarendon. When, in the same year, he left the hotel, George was given a testimonial and made guest at a dinner. He was described as having taken the lead in his profession in Canterbury and as having, along with his wife, made the Clarendon one of the best hotels in the colony: "Beneath a brusque and sometimes rough exterior you hide a heart which has been and is yet capable of many a good action".

After 1872 George **Oram** was associated with New Brighton's development, being linked with Joseph Harrop **Hopkins**. **Hopkins** bought the centre of the future township from the government. had a paddle steamer, the Brighton, which brought holiday-makers down the river; and built hotels, the 'Villa' on the northern side of Seaview Road near the river and the New Brighton Hotel on the other side of the road and near the beach where it remains today. After **Hopkins'** bankruptcy, George bought the New Brighton Hotel. As mentioned earlier, George's ownership of the block of land between Union Street and the sea on the south side of Seaview Road gave rise to the name 'Oramstown'.

George Street, New Brighton, was named in honour of the hotelkeeper. Many years after George's death, the thoroughfare was renamed Oram Avenue.

On 3 April 1876, aged 50, George died of cirrhosis of the liver, a disease to which publicans may be prone. The horses with black plumes which bore his coffin to its last resting place remained in the popular imagination long after his death.

George's funeral was described thus:

The funeral of ... Mr. George **Oram**, well and favourably known from his business connection with the Christchurch Club as manager, and later as proprietor of the Clarendon Hotel, took place yesterday, and was attended by his late comrades of the Canterbury Yeomanry Cavalry, the Licensed Victuallers and a large number of private friends. The funeral cortege left the New Brighton Hotel at a quarter past one o'clock and was met at the Stanmore Bridge by the cavalry, under the command of Lieutenant **Slater**, and members of the Licensed Victuallers' Association of whom deceased was president for four years in succession. The procession, headed by a firing party and the band of the Canterbury Yeomanry Cavalry, playing the 'Dead March in Saul', with the horse of the deceased properly caparisoned in advance, proceeded to the Church of England Cemetery where the burial service was performed by the Very Rev. the Dean of Christchurch, after which the firing party discharged three volleys over the grave. The body was borne by Messrs. D. **M'Guinness**, C. **Green**, H. **Haddrell** and J. **Hadfield**, old friends of the deceased.

Louise **Oram**, who was in her 97th year, died on 4 September 1915.

Row Z
No. 765
Innes

In 1865 infamy fell upon the person of brewer and hotelkeeper Francis **Innes**. **Innes** was proprietor of the Caledonian Road's supposed grocery shop but de facto hotel, the 'Rising Sun'. Local matrons entered the front door of what R. E. **Green** was to call the 'rising hell', supposedly to buy potatoes but in reality to consume alcohol. What they were really up to became obvious when they fell drunkenly out the back of the building into a drain. Their husbands, men of limited intellect, threw bricks at the windows of **Innes**'s establishment. The righteous grocer-landlord brought down upon them the full force of the law. The 'Rising Sun' was the ancestor of the Caledonian Hotel.

Francis **Innes**, 64, died in 1896

Row AA
No. 784
Hales -Mason

This is a grave of the **Hales** family and their descendants. In 1883 one young grandson, William **Mason**, died with his friend, Archie **Lilly**, in cold rainy windy weather when trying to negotiate his way over the Port Hills from Lyttelton to Christchurch.

The graves of the young victims are now scarcely discernable. However, on the hills memorials still stand showing where the bodies were found.

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