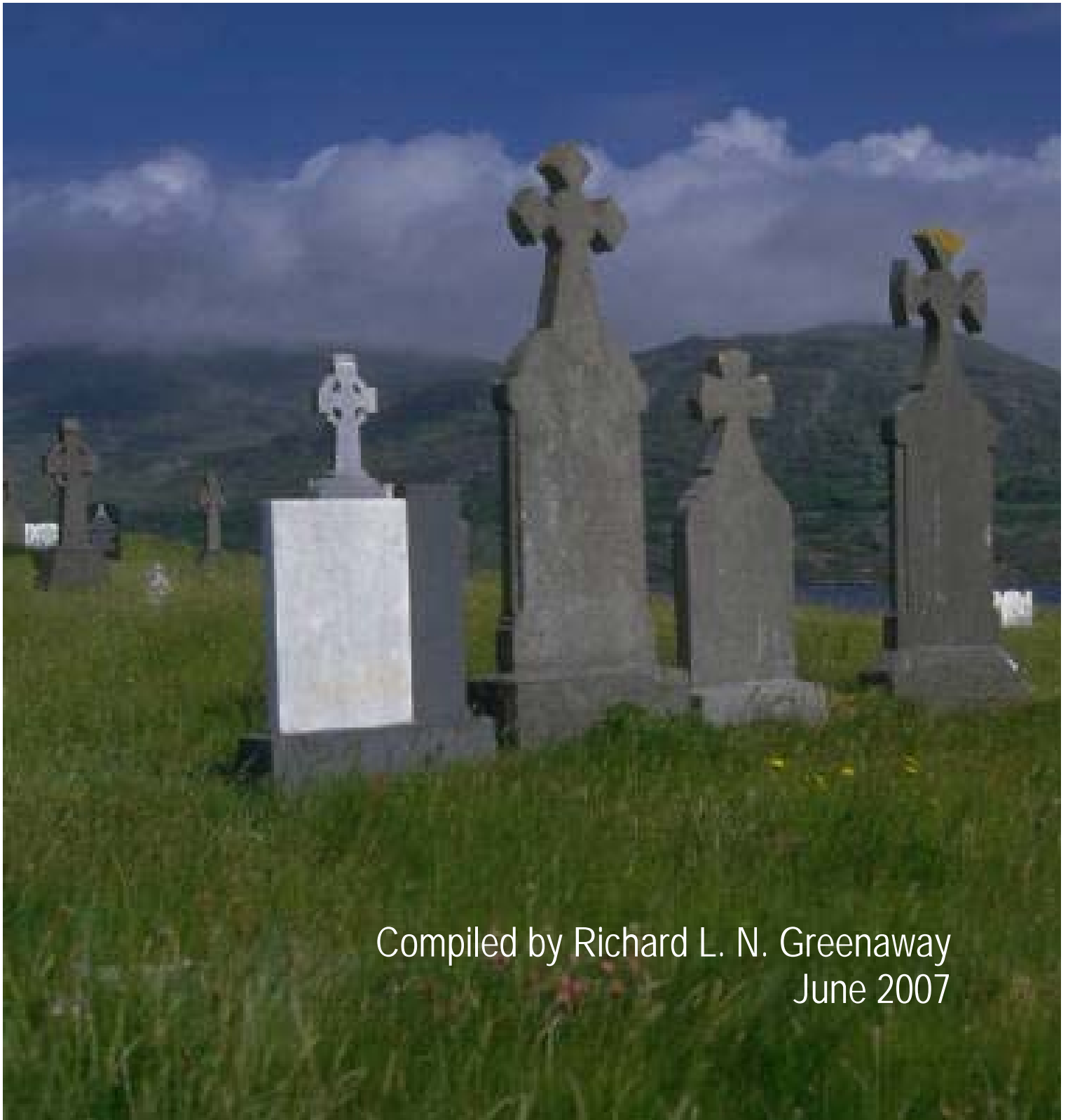


Burwood Anglican Cemetery Tour



Compiled by Richard L. N. Greenaway
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In the 1850s the Avonside Parish was very large and included the Burwood and New Brighton areas. In 1877 wealthy landowner and farmer, Richard May **Morten**, donated land for a church and graveyard next to the New Brighton School (now the Burwood School). The property, on New Brighton Road, was just to the west of where Bassett Street meets the roundabout by the Avondale bridge. A church was built to a design by the famed Christchurch architect Benjamin Woolfield **Mountfort**, called All Saints' church, New Brighton and dedicated by Bishop Henry John Chitty **Harper** at 3 p.m. on 9 September 1877.

The Parochial District of New Brighton was established in 1889 with the Rev Frederick Richard **Inwood** as vicar. **Inwood** was in charge of Burwood and also the modern day New Brighton. A church there, on the site of the modern St Faith's, was known as the 'Beach Church'. In 1906 the New Brighton Parish was established, the vicar being the Rev Henry Thomas **Purchas, Inwood**'s brother-in-law. **Inwood** remained in charge of the smaller Parochial District of Burwood. He retired in 1910.

When he had arrived in Burwood, **Inwood** had built himself a vicarage - he never lived in a house provided by the diocese. His successor, the Rev Cecil Alexander **Tobin**, bought the house. **Tobin** was vicar from 1910-37, dying at 82, a year after his retirement. The house remained in the **Tobin** family's hands and ceased to be a vicarage.

From 1937-48 Burwood was controlled by the parishes of Shirley, Avonside and Belfast. Since 1948 there has been either a priest-in-charge or vicar. The **Tobin** house was purchased as a vicarage but has now been sold, the minister living in what was, for several years, the curate's house. The original All Saints' church was deconsecrated and demolished in the 1990s. The present church was already standing, having been built in 1973.

The graveyard

1.

Inwood

Here are buried Isabella, first wife of the Rev Frederick Richard **Inwood**, and her daughters, Florence Edith, Marian H. and Isabel E.

Isabella, 51, died on 8 May 1899. There is a plaque in her memory at St Faith's church, New Brighton, with the words 'She hath done what she could'. Florence, 14, died on 5 April 1897. Marian lived from 1880-1949 and Isabel from 1882-1953.

2.

Haffenden

Commonly known as 'Grandfather' **Haffenden**, James **Haffenden** was the founder of a family which has lived in Burwood for several generations. James was the church verger and also acted as gardener at the vicarage. In early summer he scythed the four acres of the vicarage property. One year his work so impressed the vicar and vestry that he was offered a bonus. A practical man, he chose not money but a plot in the churchyard.

James **Haffenden** lived from 1848-1926

4.

Davidson

Catherine **Davidson** and her husband, George, came up from Otago where George had taught in primary schools. George was headmaster of Burwood School from 1893 - 1922. Catherine, 32, died 'at the schoolhouse, Burwood', on 30 July 1896. Two of Catherine's children who predeceased her are buried with her.

George was a slight Morayshire Scot, had a fiery temper and, with his "Hoots mon" would quell riotous children. Like most school teachers of his day, he was very patriotic and it was claimed that his love of king and empire encouraged many Burwood boys to volunteer during World War I.

Like many Victorian widowers, George married again and had a second family. He died, at 79, in Napier in 1938.

19.

Acheson

Archibald Howard McCausland **Acheson**, son of a doctor, was born on 20 December 1891 at County Wexford, Ireland. He gained a B. A. in Modern History and Political Science in 1913 and an M. A. in 1920. From 1915-20 he was an Anglican priest in Ireland and it was in this period that he married Belinda Mary Gwendoline **Irwin**. Archibald was a 'lively Irishman ... with ... drive ... inspiration and wit'.

In Canterbury Acheson was vicar of Cust, Woolston, Lincoln and Waimate. From 1926-28 he was secretary of the Christchurch League of Nations Union. He lectured on social and international questions for the Workers' Educational Association. The **Achesons** returned to England but came back to Canterbury. From 1946 Archibald was vicar of Shirley. He also became canon of Christchurch Cathedral.

The post-war housing boom was under way and the baby boom had started. In February 1948 the government offered the church three quarters of an acre as a site for a new St. Stephen's church on Shirley Road on the edge of a block where 700 houses were to be erected. Fund raising activities included a buy-a-brick campaign, garden parties at the **Vickers'** home in Banks Avenue, concerts, card evenings and a Duke and Duchess carnival. The most lasting event was a dolls' show which continued once a year for seven years. In March 1949 **Pascoe** and **Hall** were commissioned to prepare plans for the church. The design was new, departing from the accepted Gothic. A 4000 pound grant came from the Diocesan Centennial Fund. On 10 December 1950 the foundation stone was laid by Bishop Campbell **West-Watson**.

The erection of the church was **Acheson's** greatest – and last – work. He died, at 60, on 10 December 1952. He and his wife were devoted but childless. When I was a small boy, Mrs. **Acheson**, a lady of substantial proportions, came sailing into a shop in Hills Road and knocked me into a box of potatoes. She died on 9 March 1958.

23

'Little Reggie'

This small grave near the front of the churchyard has attracted attention over the years. The child who is buried here, Reginald **Guy**, 2 1/2, died of scarlet fever on 16 September 1920.

24.

Purchas

Charles Whittlesey **Purchas**, 73, a farmer who lived at New Brighton, died on 11 August 1902. Elizabeth **Purchas**, 68, died on 3 May 1902. They had been active in the New Brighton Anglican church, Charles as church warden and Elizabeth as superintendent of the Sunday School. After their deaths the fact that they had been 'zealous in good works' was recorded on a memorial plaque in the church.

Their son, the Rev. Henry Thomas **Purchas**, 1860-1921, was the first vicar of the prosperous parish of Glenmark, married a granddaughter of Bishop **Harper**, wrote a biography of the bishop and also a history of the Anglican Church in New Zealand.

H. T. **Purchas's** son was Canon Alban **Purchas** who married a daughter of the Rev Cecil Alexander **Tobin**. Their son is the Rev. Alban **Purchas**.

Charles and Elizabeth **Purchas** had a daughter, Mary Teresa, who, in 1902, became the second wife of the Rev. Frederick **Inwood**.

The Rev. Frederick Richard **Inwood** was born in 1849, came to Lyttelton on the *Sir George Seymour*, and studied for the ministry. A very powerful man, he walked from Christchurch to Lincoln to take services and then walked back again. **Inwood** was lay reader at Winchester, was ordained by Bishop **Harper**, and, from 1877 - 89, was Vicar at Flaxton-Ohoka. He then came to the Parochial District of New Brighton.

Should an unexpected event occur, Frederick **Inwood** could always utter an appropriate nonsense rhyme or comment. A man of literary interests, he wrote a book of poems, A

Christian year beneath the southern cross. His inspiration came from the work of the English cleric John **Keble** who wrote *A Christian year*. When a nephew, J. S. **Inwood**, was asked to describe his uncle, he replied: "He was very fond of a game of cribbage".

The **Inwoods** retired to Cashmere. Frederick, 89, died in 1939. Mary Teresa, 86, died in 1959. They are buried at Waimairi.

25.

Kerr

Born in Christchurch, John **Kerr** was a son of Peter **Kerr**, a Presbyterian Scot who was lessee of the Sandhills Run which was bounded by the Styx River, Marshland Road and the Estuary. Peter **Kerr** purchased freehold property and had his residence in the Kerrs Reach-Kerr's Road area. He and his wife were very hospitable with food and drink to the rowing men who came down the river to New Brighton.

The **Kerrs** and their descendants were long interested in racehorses. One horse, 'Wildwood' is commemorated in Wildwood Avenue. In 1877 Peter **Kerr** was killed in a fall from his horse. He is buried at Addington Cemetery which, in those days, was the property of St Andrew's Presbyterian church.

Soon after Peter **Kerr**'s death a daughter, Margaret Matilda, was born to John and Elizabeth. The child was baptised by Bishop **Harper** at 3 p.m. on 9 September 1877, the day that the original church was dedicated. Bishop **Harper** thought that he was baptising a boy and had to be reminded by the father that he was baptising a girl. Margaret Matilda **Tipler** nee **Kerr** was guest-of-honour at the 80th anniversary of All Saints' church in 1957. She died in 1961.

John **Kerr** survives in a pen picture drawn by his nephew, Professor David Charles Hamilton **Florance**:

My uncle John **Kerr** - otherwise the 'Big fellow' - was a very Viking; hairy-chested, a reddish spade beard, magnificent as he guided his team of horses along the furrows; a man bursting with vitality except when horse and sulky brought him home from the Bower (Hotel).

Edith **Kerr** was a daughter of David Wilson **Hamilton** who was one of the men who is credited with having founded and named the suburb of New Brighton in 1860.

John **Kerr**, 67, died in 1920. His wife, Edith, 80, died in 1932.

27.

Dilloway

John **Dilloway** of Windsor, Christchurch, was the son of John **Dilloway** senior, Oxford Terrace gunsmith and licensee of 'Dilloway's Inn', the 'Plough Inn' or 'Traveller's Rest' where 'Nancy's' at Lower Riccarton was later situated. John junior, born on 7 December 1842, was a man of substance in the Burwood district and was on the vestry at All Saints' church. On 12 July 1899, at **Seaton**'s stables, he shot himself in the head and died.

The 14 July 1899 *Press* describes the inquest. One witness said that ‘deceased had complained of a domestic trouble’. Another said that **Dilloway** was ‘in a very depressed state From my knowledge of them [the **Dilloways**] they lived in a very happy condition’. A doctor spoke of how **Dilloway** feared that a cyst that had been removed from his cheek was cancerous and that he preferred to take his own life rather than suffer a slow and painful death.

The foreman consulted with the jury and said that **Dilloway** had committed suicide whilst temporarily insane. A jurymen called out: “I dissent from that finding”. The jury then went away, returning with a majority verdict that, indeed, **Dilloway** had killed himself while temporarily insane.

Local opinion thought differently. Many years later Miss E. F. **Davidson** stated what her family had told her: that **Dilloway** had an illicit relationship with Miss **Banks**, the daughter of another prominent Christchurch family, and that, when the affair was discovered, he had committed suicide. The gravestone has John’s date of birth and death but, instead of his name being entered, he is described simply as ‘JD’.

The 24 and 25 August 1909 *Press* and an inquest file have material on the death of Eliza **Dilloway**. Eliza, 69, lived at her home, ‘Arborfield’, being attended by a domestic servant, Eva **Campbell**. She was ‘generally ... cheerful’ but ‘once or twice made statements’ to her nephew, William **Williams**, ‘to the effect that she would not suffer any longer’. In August 1909 she caught a cold, could not keep herself warm and was confined to bed. She did not seek medical assistance.

Early in the afternoon of 23 August **Williams** found the gate open and, immediately fearing the worst, went to the river where he found his aunt, fully clothed, lying face down in the water. He stated: “I was thunderstruck. I was shaking and excited when I saw her and did not know what to do”. A workman in the next door property walked to the Burwood Post Office half a mile away and rang the police.

The jury concluded that Mrs. **Dilloway** had committed suicide but there was no evidence to show deceased’s state of mind at the time of her death.

33.

Inwood

Here is a stone which commemorates Ernest Albert **Inwood**, 38, who died in 1895. In recent years memorials have been added for his parents, Henry and Frances.

On 16 May 1839, at the Anglican Church of St. Marnier, Winchester, in the County of Southampton, Henry **Inwood**, full age, market gardener of Winnall, married a St. Marnier dressmaker, Frances **Foster**. The **Inwoods** emigrated on the *Lady Nugent* in 1851.

The couple settled in the east of Christchurch. In February 1868 Henry was among several notable delinquents. The great Waimakariri flood washed Josiah **Birch**’s timber out to sea and down to the New Brighton beach. Henry and others found it and secreted it on their properties. **Birch** was able to identify and retrieve the timber because it contained a flaw and had been cut into unusual lengths. The culprits were brought before the Bench and scolded by the judge.

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Henry died, at 65, in 1882, and was the first person buried in the churchyard. Frances, an early Burwood postmistress, died in 1891.

An **Inwood** daughter, Amelia Frances **Rogers**, founded the Burwood Sunday School, succeeded her mother as postmistress and held the position (with one interruption) for well over 30 years. She ran the post office from houses on either side of New Brighton Road a little below the Avondale bridge site.

When Mrs. Rogers' great-nephew showed his dislike of piano lessons, the postmistress got the Rev. Mr. **Tobin** to point out the error of his ways. When Mrs. **Rogers** feared that she would lose her position as postmistress, **Tobin** drummed up support for the 'esteemed and respected' lady who had given 'many years of service'.

Amelia died in December 1928 and is buried at Avonside churchyard. A reserve on the site of her river bank cottage (which was demolished in 1993) bears her name.

Other members of the family are buried at Burwood including Arthur, 82, who died in 1932, and whose name is commemorated in Inwoods Road; and his wife, Angelina, who died, at 59, in 1919.

34.

Hopkins

Alice Daisy Louisa **Hopkins** was born in 1885 and died of a chest abscess in 1893. Scyrena Grace **Hopkins** was born in 1882 and died of tubercular meningitis in 1912. Dora Ruth Kathleen **Hopkins** was born in 1893 and died of pulmonary tuberculosis in 1920. The trio were daughters of Allan Hopkins and Sarah Ann **Hopkins** nee **Roebuck**.

When Allan and Sarah were married at the Durham Street Methodist church on 11 February 1882, Allan, an English-born contractor, was 23 and Sarah 18. Sarah came from a prosperous family. She had been born at Huddersfield where her father was a woollen manufacturer

In youth Allan had seen and been much impressed with 'Saltaire', the model factory town created by industrialist Sir Titus **Salt**. **Hopkins** bought land at North New Brighton and there erected a large house and created beautiful gardens amid the swamps and sanddunes. He called the property 'Saltaire'.

Hopkins acted the part of the squire and had Sunday School parties to his house. When other locals got together the money to share a party telephone line, he had a private telephone. In 1910 he was fortunate when a great fire swept down from North New Brighton into central Brighton, attacked his trees but left his house unscathed.

Hopkins was a land agency in Cathedral Square in the area where the Bank of New Zealand is now; loaned money to people so that they could purchase small properties; had farm properties at Balclutha and Matakura; was interested in Maori land in the North Island; and was a director or managing director of several companies. In 1921 he went bankrupt, was tried for having defrauded small investors and was sentenced to four years in jail. He died in Wellington in 1933 and is buried at the Karori Cemetery.

'Saltaire' had other owners but, eventually, was torn down and replaced by the Redemptorist Monastery. The name of the house lives on in the name 'Saltaire Street'.

The Redemptorists have now sold their property. If the land is sub-divided, there will disappear the reminder of North New Brighton's tainted mogul.

36.

Snelling

Thomas **Snelling**, farmer of Bottle Lake (now Burwood) Road, was among those who stole Josiah **Birch**'s timber. Thomas, 61, died on 13 September 1888. His wife, Eliza Scott, 82, died on 1 November 1918. Their son, John James, 38, died on 27 July 1899. Grandchildren Elsie May **Partridge**, 10 months, and Myrtle Lydia **Partridge**, 11 months, died on 18 February 1902 and 6 November 1910 respectively.

In grave no. 37 there are the son-in-law and daughter of Thomas and Eliza Scott **Snelling**: Francis Albert **Partridge**, 61, who died on 11 November 1929, and Lydia **Partridge**, 87, who died on 15 August 1962.

Lydia had the 'Greenhaven Estate' on Burwood Road a little before one gets to the roundabout and the hospital. The land was eventually cut up for building sections.

Bligh

Just to the north of the **Snelling** grave and before one reaches the grave of a family called **Brown**, there is a grassy plot without a gravestone. The church cemetery plan states that herein are buried people called **Blyth**. This would seem to be a mistake and to be, rather, the last resting place of a prominent but virtually forgotten couple, John and Susannah **Bligh**.

Susannah **Owens** was born in 1842 and, in 1859, married John **Bligh. Bligh**, from America, Ireland or Liverpool. He was 'one of the best cooks that ever put a pie in an oven'. A heavily built man, he was 'very clean looking ... had ... little to say but, like the sailor's parrot, thought much'. His trademark clothes were 'a white apron and ... Scotch cap'.

In Christchurch, the couple had a property at Blighs Road, Papanui, and, at the bottom end of Whately Road, now Victoria Street, a boarding house, 'a household word throughout the length and breadth of New Zealand'. It was known as 'the resort of honeymooning couples for whose convenience special bridal chambers were provided'.

The **Blighs** also had a restaurant and shop. Children often came in to 'the nice smelly shop' to buy six penny worth of ham or meat pies or gingerbread squares and halfpenny cakes topped with pink sugar. Susannah served them, being recalled as having 'a lovely face with dark eyes and black curls'. She 'always smiled and was very kind ...' Perhaps she was conscious of the fact that her children had died in infancy and that she had found it necessary to adopt two of the illegitimate children who were so numerous within the city. Susannah was adept at getting 'a large number of her boarders to give her a hand after tea to shell peas or do anything else she required'. Despite the gentle appearance, Susannah could, in the restaurant kitchen, rule her male cooks.

On 7 February 1888 Susannah died of cancer of the uterus. Within three months John, 50 but claiming to be 45, married Kate **Williamson**, 25. A daughter, Louisa, was born in 1893, John wrapping her in the star-spangled banner, taking her to the Gladstone Hotel and shouting for all hands. His attempt to create a pleasure place at **Bligh's** Gardens, New Brighton failed and, in 1896, he died. Susannah, the business manager, had left 3400 pounds; John left less than 400 pounds. The second Mrs. **Bligh** had to abandon the famous hotel.

41.

Free

Thomas was, from 1884, 'mine host' of the Bower Hotel. He was noted for the quality of his liquor which was 'straight from the barrel and well over-proof' and also because he put on whitebait teas and strawberries and cream. The rowing clubs so enjoyed Tom's fare that they made the hotel their rendezvous. In 1894 their influence saved the hotel from closure when there was a general reduction in the number of liquor licences.

Thomas **Free** died, at 50, on 30 November 1894. Sarah Ann, his wife, died, at 48, on 8 July 1895. Eliza Catherine, their daughter, died on 19 September 1888, aged 11.

43 & 49.

Barker

George John **Barker**, 77, died on 29 November 1917. He is buried with his wife, Frances, in plot 43. George's brother, Enoch, 62, died on 17 January 1892. He is buried with his widow - or, in the old-fashioned parlance, his 'relict' - in plot 49.

Enoch was one of several men associated with the naming of New Brighton in 1860. As well, he was the gardener in charge of the Botanic Gardens. Enoch and George worked together as farmers, and the 13 April 1868 *Lyttelton times* describes their activities:

It is a pleasant sight, reminding one of English dairy farming, to see Mr. **Barker** and his brother milking their quiet well-bred cows on the green esplanade formed by the road without any of the Australian barbarisms of bailing up and leg ropes.

Enoch, one of those who stole timber from the New Brighton beach in 1868, died when he accidentally fell into the Avon River.

55.

Wilson

Maria **Wilson** was the daughter of William **Walker** who, in the 1850s, became probably the first resident in the vicinity of the beach. An illiterate fisherman, he worked on the lower reaches of the Avon a little above where the South Brighton bridge was erected. There was once an area beside the river called **Walkers' Reach**.

The **Wilson**s lived in 'Stoke Cottage' which, till the 1960s, was a landmark on the corner of Wainoni and Bexley Roads. The husband, George William, 53, died on 11 July 1895. Maria Kate, was in her 80s when she died on 5 February 1931.

A son, Alfred, was prominent in horse racing circles, winning the New Zealand Trotting Cup with Reta Peta. Alfred had been the second child baptised at All Saints' but, throughout his life, he argued with Margaret **Kerr** that he was the first.

57.

Shadbolt

As a child, I was frightened by the gravestone of Nellie **Shadbolt**, 18 1/2, who died, at, on 1 March 1916. The stone reminded me of how fragile is our hold on life.

On her baptism, at St. Peter's Anglican church, Akaroa, on 29 August 1897, Nellie was called Nelly Louisa **Shadbolt**. Born on 14 July 1897, she was the daughter of Alfred, farmer, and Camilla **Shadbolt** of Robinsons Bay. A 'bright young girl', she assisted the Avonside vicar, the Rev. Otho **FitzGerald** in his work at a mission district, St. Aidan's. She died after an operation and would be 'much missed' by her fellow workers. The name 'St. Aidan's' would eventually be dropped and the church at Linwood dedicated to St. Chad.

59.

Moir

Doris May **Moir** was a kind-hearted Burwood woman whose daughter, Leonie, was confined to a wheelchair. Doris took her daughter to the bus stop on the New Brighton Road-Fleete Street corner and, over a period of years, collected the fares of the local children and gave them to the bus driver. She died very suddenly at 55, on 4 June 1969. Great numbers of people came to her funeral and the crowds spilled out of the church and over the graveyard.

Leonie **Moir** died in August 2004.

60 & 61

Ward

Of genteel birth, Charles was a lawyer and also, for a time, an M.P. His pugnacious nature led him to get offside with the legal powers-that-be. Thus, although he had the skills of a Supreme Court judge, he was, for most of his career, confined to positions in lesser courts.

Robert **Gilkison** described Charles as 'a big man physically and intellectually, standing six feet and a half in height, broad of back [and] massive in limb and feature'. It was the judge's physical strength which gained him fame among the populace in 1882. On a beautiful afternoon an earthquake at sea caused huge waves to thunder onto the coastline at Timaru and drown seamen from the ships *City of Perth* and *Ben Venue*. **Ward** was in the town. He rushed into the surf in frock coat and top hat and towing a rope. Chains of men dragged survivors from the backwash and to one of these **Ward** acted as anchor, his strength and weight making him invaluable for that position.

In 1886 Charles' wife, Anne, became first national president of the New Zealand Women's Christian Temperance Union. She toured the country supporting prohibition and appealing to 'any of her hearers who might happen to be moderate drinkers, to give up the habit'. She supported votes for women on the grounds that, if women were involved in decision-making, laws might be passed to restrict the sale of alcohol.

On occasion it was suggested to Anne that a judge's wife should not take what was, in effect, a political stand. A deeply religious woman, she replied that her position was that of a servant of Christ. On another occasion she commented that it was 'useless to combat the drink evil without the assistance of Christ'.

Richard Meers **King** understood from his family that, when the couple lived in Burwood in the 1880s and 1890s, they scarcely spoke to each other. Anne suffered poor health and, in 1887, gave up the position of national president of the W.C.T.U. She died in Christchurch, aged 69, in 1896. Her gravestone has the words: 'For the taken, God be praised. For the left, God be merciful'.

Charles went to live in Dunedin and met Frances Ellen **Talbot**. Frances had been born in Yorkshire in 1851 and, by the late '70s, was in Otago. Under the pseudonym 'Thorpe **Talbot**' she wrote travel guides such as the *New guide to the lakes and hot springs and a month in hot water*. As well she wrote melodramatic novels. Her 1883 book, *Philiberta*, set in Victoria and Dunedin, won a Melbourne leader competition. *Blue cap* was her best-known work. It has 'a ... gothic plot (based on an absurd idea of pre-natal influence) that ends in tragic melodrama'.

In her writings Frances 'included commendatory references' to the judge. The pair married in 1902 and Charles, 86, died in 1913. Frances sent her husband's body to Christchurch to lie beside his first wife. One wonders who wrote the words on the grave stone: 'After long years of trial and sorrow cometh Charles Dudley Robert **Ward** to lay his weary heart beside her whom he held dearest of all'.

Frances Ward died in 1923.

65.

Brown

John Alfred **Brown** was a son of one of the 'wool kings', John Thomas **Brown** of Mount Thomas station in North Canterbury. For many years there was, in the old All Saints' church, a Bible which had belonged to J. T. **Brown**. Inside it were the words: 'To John Thomas and Emily **Brown**, out of a tender regard to their best interests, Norwich, 12 May 1851'.

As Inspector of Lands J. A. **Brown** was involved in the Liberal Government's break-up of the Cheviot Estate so that it could be sold to small farmers. For a time he lived at 'Brackenhill', a large house at the top of Prestons Road, and was churchwarden at All Saints'. He moved to a house, 'Hethersett' in Weka Street., and died, at 61, in 1905. His wife, Mary Gertrude, 87, died in 1933.

Children of J. A. and Mary Gertrude **Brown** are buried with the parents. Madeleine Gertrude, 1878 - 1959, was involved in charitable work and awarded the M.B.E. The sons founded **Brown** Brothers, engineers. Philip, 1882-1968, established a charitable fund, the Philip **Brown** Trust which donated much money to All Saints'. The trust's one reservation about the use of funds was that expenditure should go on capital works rather than day-to-day expenses and the repayment of debt. Philip lived at 'Hethersett' till a few months prior to his death.

66 & 80

Isherwood

John **Isherwood**, 65, died in 1906.

Selina **Isherwood**, 68, died in 1915.

Mark **Isherwood**, 33, died in 1914.

Eleanor **Isherwood**, 95, died on 8 April 1974.

John was a carpenter. He, his wife and their children arrived in Burwood in 1899. Selina had a beautiful Welsh voice and, throughout the 16 years that she lived in Burwood, monopolised the solo parts in the church choir. She was active in the women's movement and appears in a photograph of the delegates to the first meeting of the National Council of Women in 1896. It was believed that her end was hastened by the accidental death of her beloved son, Mark.

The vicar, C. A. **Tobin**, wrote in the *Church news*:

On Sunday the 3rd ult. Susannah **Isherwood** was with us in her usual place in the choir at both Matins and Evensong. On the Monday afternoon she was, with awful suddenness, called to higher spheres of duty. Her family have the deepest sympathy of one and all in their loss of one who, in every respect, was a loving and exemplary mother. Her loss is in measure ours for in Mrs. **Isherwood's** death we have lost an ever amiable and cheerful friend.

The family was upwardly mobile and very conscious of the value of a good education. One daughter was an early graduate of Canterbury University College and Eleanor spent many years as a primary schoolteacher.

71

King

George **King**, an Australian, was the son of Irish immigrants. They appear to have prospered as they are described on their son's marriage certificate as Mabelle **Stewart** and her husband, Richard **King**, 'gentleman'. In Australia **King** knew the grand house, 'Burwood', in Sydney, a property which gave its name to an area which now has its own mayor and corporation.

King came to Christchurch, establishing himself in business as an auctioneer. He drove a team of ponies tandem to his premises at Cashel Street and, later, 152 and 154 Hereford Street.

On 3 July 1883, at the house of John Leaf **Wilson**, George **King**, full age (about 33), a merchant, married Elizabeth Clifton **Wilson**, 17, who had been born in Christchurch and dwelt at Merivale. She was the daughter of Sarah Elizabeth nee **Meers** and John Leaf **Wilson**, flour miller, grain merchant, chairman of the North Canterbury Education Board and, at one stage, Mayor of St. Albans.

The **Kings** bought a property on Lake Terrace Road, and built, on a rise, a two-storey kauri dwelling place, 'Burwood', whose name was to become the name of the suburb.

The **Kings** 'lived in a sort of feudal state', George drained the low-lying swampy land round his house and leased it to tenant farmers. He established parkland, a row of pines

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and an artificial lake stocked with goldfish. He had peacocks, guinea fowl and an emu and acted the part of the local squire which included service on All Saints' vestry. Elizabeth, a Methodist, accommodated herself to her husband's wishes. **King** was 'with his wife and children ... a constant worshipper at All Saints' church'.

To the masses **King** was best known the owner of Christchurch's ostriches. It was another auctioneer, John Thomas **Matson**, who brought, from Australia, some South African ostriches. Alas, his bright son died and his wealthy, land-owning clients objected to his support of the Liberal Party and their 'breaking up the big estates'. In 1895 John Thomas **Matson** died.

By then **King** had brought the ostriches to Burwood. He had various problems. The rains came in and drowned the chicks. The emu, in fighting mood, broke through to the ostrich enclosure and men with long poles had to be brought in to separate the birds.

When birds escaped from the farm, **King**, a big man, would mount a strong horse and chase after them. Gorse kept marauding dogs at bay till the birds ate their way through the vegetation. School children tried to steal the eggs but the birds had strong parental instincts, a powerful kick and could usually frighten off the intruders.

King's workmen would place hoods over the birds' heads, hold them firmly and then pluck the feathers. These were sent to Auckland and Australia, and, when the Boer War starved England of its South African supplies, to the 'Old Country'. The feathers were used as decorations on women's hats and other garments.

In the 1906-07 New Zealand International Exhibition, the birds were blindfolded, put in conveyances and driven by horse to Hagley Park. Those feathers which were lost en route were gathered up by Maori who decorated the cloaks which they used when dancing in the Christchurch extravaganza.

One by one **King**'s tenants acquired the freehold of their properties. **King** suffered financial losses, sold his ostriches and left Burwood. A son, Lieutenant-Colonel George Augustus **King**, led the World War I Maori or 'Pioneer' battalion and was killed in battle in 1917. In 1919 married daughter, Alma Reka **Lewis** died.

In 1922 the founder of Burwood died in New Plymouth where, for the past five years, he had been living in exile. He was 71. His body was brought back and, on 1 August, he was buried, with his daughter, in front of All Saints' church.

Elizabeth **King** lived on in Burwood. She was no longer the great lady but, rather, had a tearoom, confectionery business and library in Burwood Road. She plotted, unsuccessfully, to oust Amelia Frances **Rogers** as the local postmistress. She lived to see her former home destroyed by fire and died in 1939

Richard Meers **King**, son of George and Elizabeth, was a Kaikoura farmer who retired to Christchurch and attended the Burwood church in old age, just as he had in youth. Even at 80 he was a tall, upright, handsome man.

The gravestone has information on George Augustus **King**, 1850-1922:
his wife, Elizabeth, 1866-1939: their daughter, Alma Reka **Lewis**, 1891-1919:

Burwood Anglican Cemetery
2007

and their son and daughter-in-law, Richard Meers, 1886-1969, and Frances Elizabeth **King**, 1884-1960.

72 & 84

Selfe

Caleb Selfe emigrated on the *Roman Emperor* in 1859. A veteran of the Otago gold rush, he was yet another east-of-Christchurch dweller who removed, from the beach, timber which had been washed down from Kaiapoi by the Waimakariri flood. He lived at 89 Bottle Lake Road in a picturesque sod cottage with a cabbage tree at the door.

Caleb junior, 17, was drowned on 4 November 1877 and buried at Avonside. Mrs. Martha **Selfe**, 81, died in 1916. In the *Church news* the Rev. C. A. **Tobin** commented that she was

... a faithful soldier and servant of Christ ... [who] bore with great patience and gentleness a long and wearying illness; and was, indeed, an example of simple faith and quiet and brave endurance.

Maurice, another son, worked at one time, for J. A. **Brown**. After a lingering illness of 18 months, he died, at 43, on 5 July 1918. 'The large gathering of relatives and friends present testified to the sympathy felt for his aged father and brothers and sisters'. Caleb lived on, suffering from asthma as he had done for many years. In 1919 he fell more seriously ill. When he died at his home on Easter Saturday 1920, 'at the ripe age of 87', his end was a 'merciful release'.

A patriarchal Burwood figure, Caleb was buried on Easter Tuesday 'and the full church testified to the deep respect in which he was held'.

When in his twenties, a son, Charles, fell in love with the youthful Elizabeth, youngest daughter of another local patriarch, John **Campbell**. Elizabeth married Harry **Rowse**. Elizabeth's daughter, Elsie **Haffenden**, believed that the fact that he was rejected led to Charles becoming a lifetime bachelor. Charles died, at 86, in 1955.

73

Heyder

George **Heyder Heyder** appears in A. Selwyn **Bruce's** book, *The early days of Canterbury*:

... And everyone recalls old **Heyder**, the clever locksmith and brass musical instrument repairer, in both of which specialities he had no equal in the town. Many a safe and strong-room door succumbed to his wiles for he was a wizard at such jobs. We envisage him riding in from his home to work on the draught horse in true German military fashion, never rising to the trot, but bumping roughly over the four mile journey.

George owned a big stretch of land on the eastern side of Burwood Road. He died, at 70, in 1899.

77

Corser

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Edmund Norcross **Corser**, 1840-1901, was a farmer. He owned land some distance east of Bassett Street. He was a parishioner at All Saints' church, a man who supported the church financially and was involved in the management of church finances. He was an ancestor of the prominent family historian, Marie **Corser**.

94

Speight

James spent the early part of his career as a teacher in the depressing conditions of the Union Workhouse, Stockton, Durham. In Canterbury he was headmaster at schools on Banks Peninsula and at Tai Tapu and St. Albans. He was a stern disciplinarian and, at times, earned official rebukes. However, it was his boast that, at St. Albans, he had taken 'a large school when it was in a very low condition and ... left it one of the best schools in Christchurch'.

Professor David Charles Hamilton **Florance** was one of James' pupils. He wrote:

I suppose by modern standards Mr **Speight** would be called a martinet. He certainly put the fear of lung cancer into my breast when he sniffed through my pockets for the evil smelly weed. I must confess now that I have not smoked half a dozen cigarettes in a lifetime

Professor **Florance** continued:

It was during my time at St Albans School that the strap replaced the cane. Mr. **Speight** saw possibilities here. He attached a dog-collar to the sawn-off leg of a chair. I was quickly given the opportunity of tasting the efficacy of the new horror. I received the allotted number of strokes and Mr. **Speight** left the room but in a flash popped his head back again just as I was beaming at my classmates; it was a short-lived triumph for me.

It was his business to detect crime and he did it very effectively by standing on a form outside so that, unnoticed, he could watch us through a window But I have no cause for complaint. He encouraged us in gardening, swimming and ... drill. Whenever possible he took us in reading in the shade of [a] ... tree Mr. **Speight** taught us music using the correct method of striking the tuning fork on his knee. For the yearly concert he was his own choir-master. What was more, he taught us all about mirrors, lenses and prisms from **Ganot's Physics**.

In retirement James **Speight** lived in Coopers Road, Shirley, and then in Burwood Road. He was a vestryman at and synodsmen for All Saints' church.

In 1908 James spoke at a commission of inquiry into conditions at the Te Oranga home for delinquent girls, now the Kingslea Resource Centre. He defended the practice of girls being sent out to chop down fir trees, describing himself as 'an old bushman' and commenting: "I have never wondered that Mr. **Gladstone** and other people were fond of cutting down trees".

Of the contribution of the Te Oranga girls to the life of All Saints' church he commented:

I must say I am rather critical about the behaviour of people in church generally. I do not think I ever saw better behaviour on the part of anybody in church than the behaviour of these girls. They are not only well-behaved and becoming but they are positively ladylike in their behaviour. When they first came, their singing was pretty coarse, but now it is most refined and it is a great assistance to the devotional exercises of the church.

In old age poor Ellen **Speight** fell ill. James put her in a horse and cart and drove her round the paddock to see whether she was fit to make the trip to hospital in town. Ellen, 72, died on 24 February 1909, while James, 74, died on 6 March 1912.

The **Speights'** son, Robert, a geologist, was a Canterbury University College lecturer and Canterbury Museum curator. Honoured in the Southern Alps place-name Mount Speight, he was a favourite uncle, by marriage, of detective writer Ngaio **Marsh**.

96

Hunt

Born on 4 September 1840, Frederick Everard **Hunt** arrived in New Zealand in 1880. A general practitioner at Woolston, **Hunt** was

...an exceedingly stout and short man with long white hair and a bell topper. Carried round in a four-wheeled buggy drawn by a pair of white ponies, he was always swearing at or being sworn by the Woolston people - he lived in the Ferry Road.

Hunt died on 4 April 1900. His wife, Celia, was born in 1845 and died in 1932.

One daughter, Ellen Maria, died, at 85, in 1964. She was sub-matron at the Te Oranga home during the 1908 commission. The report on discipline at the home revealed some interesting information. Girls who absconded were placed in solitary confinement, had their hair cut off and wore a punishment dress, 'an extraordinary garment of many and various coloured hues, most striking in appearance and eminently unattractive'. Corporal punishment was used, girls being dressed in calico nightdresses, laid across a bed and struck on back or buttocks from six to twelve times. The commission found that the most unacceptable practice of the authorities at the home was the corporal punishment of girls who were approaching their majority, 21.

106

Pankhurst

Daniel **Pankhurst** was born at East Morling, Kent, in 1833, the son of Annie **Outridge** and her husband, Stephen **Pankhurst**, a paper maker. He emigrated, spent time in Australia and then on the Otago goldfields. One night he was sleeping in his tent on the terrace above his claim when a flood came through, drowning many men who were sleeping near their claims.

In the 1870s **Pankhurst** purchased six acres on the western side of Gayhurst Road. The land stretched down from Cresswell Avenue to where Birchfield Avenue intersects with Gayhurst Road. A self-employed butcher, he grazed his animals on part of what is now Burwood Park and took his meat to town to sell it at the markets. Several generations of

his descendants have lived on his property and, on occasion, have dug up the bones of his animals.

For a good part of his adult life **Pankhurst** was a rather solitary individual whose interests were fishing and chess. However, on 15 December 1880, at the age of 47, he said that he was going into town to buy a filly. At St. Mary's Anglican church, Addington, he married Polly **Penrose**, 23, a Methodist and keen teetotaler. She had been born at Camborne, Cornwall, where her father was a miner. Camborne was a centre of Methodism and, although the **Pankhurst** children, Jessie, Lilian and Walter were baptised at St. Mary's, Addington, they usually worshipped at the Methodist church. Polly was no gentle soul. The story goes that she ordered that a hedge be trimmed. When the work was done in a way that she had not specified, she lost her temper and tried to burn the hedge down.

Daniel was a very strong individual. On one occasion he got himself suspended by his shoulder from a meat hook in the slaughterhouse. Nevertheless, he managed to get himself free. A practical man, he had little interest in worldly fripperies. When the local authority asked whether he could like a new roadway named after him, he waved aside the compliment. Thus a family who dwelt in the area for a much shorter time than did Daniel were honoured in the name **Cresswell** Avenue.

Polly, 61, died, after a long illness, in 1919. Daniel, 89, died after a brief illness, on 24 September 1922. Later generations of the family – whose surnames were **Pankhurst**, **Jagger** and **Allen**, are also buried at Burwood.

107

Mortimer

John Lawrence **Mortimer's** father, Reginald, first vicar of St Albans died, at 53, in 1904. In John's obituary there is reference to **Mortimer** senior: 'Many in Christchurch remember his devoted service'.

Born at St. Albans, Christchurch, on 28 August 1880, John **Mortimer** was educated at Rossall School in England and, later at Oxford University, where he graduated in 1902. He held curacies in England at Wallsend, Sleet and Upton Park (London), returning to Christchurch in 1911 as assistant curate to Harry **Burton**, controversial vicar of St Michael's and the man who introduced High Church ways to that parish.

In 1912 **Mortimer** became first vicar of East St. Albans (later Shirley), an offshoot of his father's old parish. A church mission hall, which had been built in 1908, was put on large rollers and inched along the road. It is probable that it was pulled by a traction engine. It was placed on a site on the eastern side of Hills Road, and became the original St. Stephen's church; it is now a scout den.

Concerts, fairs, jumble sales and other fund raising activities were soon necessary; the vicar was planning to marry and needed a vicarage. A six-room house was built facing on to Slater Street and, on 31 December 1913 Bishop **Julius** officiated when **Mortimer** married Harry **Burton's** daughter, Helen. When, in 1914 **Mortimer** became vicar of Caversham, Dunedin, the St. Stephen's congregation gave him 'a purse of gold sovereigns as a token of esteem'.

Tall and thin, **Mortimer** wore a shoulder cape and cassock, the latter having 39 buttons representing the 39 Articles of the Church of England. An 'extremely scholarly man ... [who] took a lively interest in social questions', he was 'a poet of no mean order' and a 'frequent contributor to the columns of the *Press*. In Dunedin he edited the *Diocesan envoy*. Very active in his thickly populated working class parish, he spoke to watersiders in their workplace. He was chairman of the management committee for the Memorial Home for Boys, an orphanage, which was opened by the bishop on 2 November 1918.

Mortimer 'won great love among those who knew him closely and had some share in his ideals'. He pursued his life's work with 'unsparing devotion' and ignored his 'physical weaknesses'. In November 1919 the onset of tuberculosis forced him to resign. **Mortimer**, 39, died, on 24 March 1920, leaving a wife and infant children.

The Sisters from the Community of the Sacred Name kept watch throughout the night prior to the funeral. After the funeral, at St. Michael's, there was a sung requiem.

110

Blyth

Charles **Blyth** had lived in the Burwood parish for two years, attended Sunday School and been a member of the church choir. Later he lived at 598 Barbadoes Street where he was 'a good God-fearing lad and set an example that all will do well to follow'.

At Easter 1920, **Blyth**, the keen and popular scoutmaster of the Scouts at St. Stephen's Anglican church, Shirley, camped with his troop at Pleasant Point, a recently developed picnic spot. At 2.50 p.m. on 3 April Charles went swimming, got in a strong current in the deep part of the channel, and, not being a strong swimmer, went under. 'Three separate hunting parties' went in search of the young man, including chief scoutmaster Hector **Froggatt**, who jumped in with most of his clothes on, and searched till exhausted 15 minutes later. A constable dragged the river but some days elapsed before Mr. **Blyth** senior and a friend of the deceased, Mr. A. **Corlett**, found the body. He was lying on his back with his hands crossed on his breast and his eyes closed.

The funeral took place at St. Matthew's, St. Albans, on 11 April. A 'beautiful service was held', at the end of which 'Mr. **Clayton** gave a beautiful rendering of 'Crossing the Bar'. The coffin was carried by Charles' father, two brothers, his choirmaster, Mr. L. S. **Pilgrim** and two friends, A. **Corlett** and H. **Feaver**. Charles was a member of the St. Matthew's choir and, at his burial, was vested in his surplice.

A large number of people arrived at the Burwood churchyard. Scout masters under Colonel **Cosgrove** formed a guard of honour. Charles own troop of scouts under the Rev. Philip **Carrington** formed the guard of honour about the grave. The service was taken by the Rev. A. **Hore** assisted by C. A. **Tobin** and G. H. **Rogers**.

The hymn 'Abide with me' was sung at the conclusion of the service. Memorial services were sung at St. Matthew's, St. Albans; St. Stephen's, Shirley; St. Luke's, Christchurch; and All Saints', Burwood.

The *Church news* commented that the outing to Pleasant Point ‘was the first outing of the new troop and ... an outing which the troop will never forget. Also, they will never forget their first scoutmaster’.

The gravestone, which bears a scout emblem, reads:

Charles Samuel Johnson **Blyth**, eldest son of J. W. and K. E. **Blyth**, accidentally drowned at South Brighton, Easter Eve, 3 April 1920 while conducting a boy scout parade; aged 20.

At Easter 1920 the services at All Saints’, Burwood, ‘were very bright’ but the congregation’s joy was ‘overshadowed by the sad fatality on the Avon’.

John William **Blyth**, 52, died on 25 May 1926. Kate Ellen, 78, died on 17 November 1955.

112

Martin

As a child Graham MacLeod **Martin** lived at Burwood and worshipped at All Saints’. In October 1942 Graham was aboard a twin-engine R.N.Z.A.F. Airspeed Oxford training aeroplane which took off and, while shooting at an aerial target, was lost in heavy cloud. The plane crashed on the Ponakei Range in Egmont National Park.

On the Burwood churchyard gravestone of Graham’s parents there was once a reference to the young man’s death in wartime.

In January 1974 a Forestry Service hunter found the wreck and the bodies of the four crew members. On 5 February the aviator was accorded a full military funeral and the inscription on the monument altered to record the discovery of the body.

116

Campbell

John **Campbell** was born in 1834 at Rogart, Sutherlandshire, Scotland. He came to Lyttelton in 1863 with his wife, Elizabeth, 15, on the *Brothers’ pride*, the ‘plague ship’. Illness claimed the lives of 46 passengers. The **Campbells** settled at Cashmere where John was employed by the Indian-born aristocrat Sir John Cracroft **Wilson**. In 1880, Elizabeth, 32, died and was buried at Addington.

John moved to Burwood and was shepherd on ‘the Run’ or ‘Maori run’ - what remained of the Sandhills Run. His employer was Christchurch ironmonger and local landowner Edward **Reece**. Often John had to guard his flocks against rabbiters who, on occasion, thought a sheep an easier target than a rabbit.

John was brought up as a member of the Free Church of Scotland but, at Burwood, was attracted to the Anglican church services, being confirmed at the church by Bishop **Harper**. He was ‘a most regular communicant’. Twice each Sunday, whatever the weather, the tall powerfully built man with bright eyes and rosy cheeks walked from his home in the vicinity of Burwood Hospital to All Saints’. At church, John would pull the bell rope to summon laggard souls to worship and say loudly: “Come to kirk. Come to

kirk". At the end of the year he went about the district seeking donations to make up the deficiency in the vicar's stipend.

John 'was notably unselfish in disposition [and] ... an affectionate father of his five sons and three daughters. He lived to bless 36 grandchildren and eight great-grandchildren'. Before breakfast he insisted that his grandchildren listen to him reading a chapter from the Bible, whether they could understand it or not and said grace whether at home or on 'the Run'. In 1909 John was given the honour of laying the foundation stone of the church hall.

One of John's grandsons, Colin **Campbell**, went cheerfully off to the Great War. News came

... of the death in action in France of Colin **Campbell**, eldest son of Mr. George **Campbell** of Reeves [Mairehau] Road, thereby plunging the whole district into sympathetic sorrow. A brave soldier, a loving son and kind brother, one who could ill be spared, has given his young life for us. Although we give our boys up when they offer themselves for their country, the shock is none the less when that terrible telegram arrives.

When John died in 1922, the Scottish Society sent a piper to honour its departed member, an appropriate flag draped over the coffin and a sprig of heather dropped into the grave. The officiating minister was the vicar, the Rev. C. A. **Tobin** who was assisted by the Rev. F. R. **Inwood**. A memorial service was 'largely attended'.

On John **Campbell**'s gravestone there appear the words:

... native of Sutherlandshire, Scotland, and for 42 years, a resident of this parish and a regular and faithful worshipper in this church.

John **Campbell** is buried beside his youngest daughter, Elizabeth **Rowse**, and his granddaughter, Elsie **Haffenden**.

122 & 139

Tobin

Sarah Elizabeth **Brown** was born at Limerick, Ireland, in 1867, educated in Dublin, and, at 17, came to New Zealand with her sister and brother-in-law with whom she lived till her marriage, at Waiuku in 1890, to Anglican minister, Cecil Alexander **Tobin**. After two years at the vicarage in Paparua, she accompanied her husband to Amberley. There 'for 18 years she made the vicarage the centre of much Church and social work and herself the friend and counsellor of the women and girls of the parish'.

When C. A. **Tobin** came to Burwood in 1910, Sarah 'proved a tower of strength to her husband and his complement in the organisation of the parish'. She supported the Community of the Sacred Name, St Saviour's Orphanage (where Churchill Courts' old people's home now stands), and branches of the Mothers' Union, Ministring Children's League, the Girls' Friendly Society. The Ministring Children's League and Girls' Friendly Society were 'especially near to her heart'.

Sarah supported the New Brighton Convalescent Cottage where children were sent for a few weeks rest and recuperation. She was on the foundation committee of the institution which replaced the convalescent cottage – Cholmondeley Home. In all her activities she

...preserved her love and care for her home and ... family, and in her personal character showed herself at all times a truly noble-hearted woman and an ornament of the Church she served so long and so well’.

Fair and curly-haired, Sarah possessed great charm and a lilting brogue ‘almost straight from the bogs of Ireland’. She was ‘a good conversationalist ... a most amusing, versatile and capable woman ... loved girls and ... they all loved her’.

From about 1926 Sarah suffered from heart disease which ‘compelled her withdrawal from active participation in social affairs’. She died, at 63, on 13 November 1930.

The funeral took place at Burwood on 15 November. Sarah’s body was borne from the vicarage

... to the little church she loved, followed by a cortege that overflowed the seating accommodation; the choir was a mass of flowers sent by friends and the organisations she had been associated with, including one from Amberley parish. Canon **Wilford**, an old friend from the old days when he was vicar of Waikari, conducted the service.

Cecil Alexander **Tobin** came from a prominent Irish family - there is a place called Ballytobin - but was born in England. At Oxford University he became proficient in Hebrew, Greek, Latin and French, and, during periods in Wales, added Welsh to his list of languages. He came to New Zealand, taught the Maori at Kaipara, was a master at the Woodhill School under the Auckland Board of Education and became first assistant master of the Church Grammar School, Parnell.

Tobin was ordained priest in 1886 and, till 1892, was in charge of the Paparoa district., becoming fluent in Maori. He was Vicar of Amberley and Waikari from 1892 till 1900 and, from 1901-10, Vicar of Amberley. He came to Burwood in 1910, a major reason for this being that he had several teenage children who needed to be educated in Christchurch.

Tobin, tall and upright, conscientiously cycled to the homes of his parishioners. These people were particularly glad to see him when, in the 1918 influenza epidemic, he came round, took temperatures and arranged for his wife and daughters to act as nurses.

Tobin was a strict man with his children. Sometimes he added insult to injury by beginning a sermon with “There was a boy ...” and going on to catalogue the sins of the unnamed child, in fact his son who was sitting in the congregation. To those who were for him – such as Mrs. **Rogers** - he was particularly helpful.

Burwood was a working class area. The vicar and his wife made the financial burden on his parishioners as light as possible. Mrs. **Tobin** made vast quantities of marmalade in the vicarage copper and sold it at the annual sale in the vicarage garden. Mr. **Tobin**

purchased the **Inwood** property and used it as a vicarage. He had hens and sold eggs in town. On one occasion he caught his bicycle wheel in a tramway line and the produce spilled onto the roadway. After that he took the tram to Christchurch. The vicar kept goats and drank their milk — sometimes, alas, the beasts got into the graveyard and chewed the foliage about the resting places of the cleric's 'boarders'.

At Amberley Mr. **Tobin** had known the 'wool king' George Henry 'Scabby' **Moore** of Glenmark and his daughter, Annie Quayle **Townend**. Mrs **Townend** knew Mr. **Inwood** after he retired to Cashmere. When Mrs. **Townend** died in 1914 she left legacies and annuities far and wide. The two ministers benefited and Mr. **Tobin** used his annuity to keep down the costs of his parish.

Tobin's daughter wrote that he was

... not always easy to get along with, very firm in his convictions of what was right or wrong scrupulously honest ... expected truthfulness and honesty from others and ... was often let down. I don't think there was a house in the parish that he didn't visit frequently regardless of creed, or where he wasn't welcome.

J. A. T. **Shand**, the son of **Tobin's** neighbours, Yeo and Lallie **Shand**, wrote about the vicar's conscientious nature:

On occasion during bad weather the writer remembers himself comprising the only member of the congregation, the choir ... churchwarden (and the vicar, of course) also being present. But the show had to go on and not one sentence or word was deleted from the Matins service ... which included a full sermon.

After Mrs. **Tobin's** death, a widowed daughter of the vicarage, Norah **Garland**, came to live with the vicar and help him in his work. In 1937 Mr. **Tobin**, 81, retired. He died the following year.

James O'Hara **Tobin**, a son of the vicar and his wife, inherited his parents' property. He lived there with his family till the diocese bought the property as a vicarage in the 1950s. An accountant, James was tall, slim and pleasant and died, at 66, in 1962. James and his wife, Riria, are buried in the graveyard. There is also a memorial to their son, Christopher, a Rhodes Scholar, who died, at 37, in 1975.

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Liggins and Marshall

226.

Joel **Liggins** was a working-class man who lived in Burwood and was on the All Saints' vestry. He married a much younger woman, Mary Ann, and lived to a great age. Joel, 88, died on 30 June 1932. Mary Ann, 79, died on 14 April 1940.

142.

David Midford **Marshall** was 'an old and faithful friend, highly respected by a large acquaintance in Kaiapoi, Belfast and Burwood'. He died, at 68, on 14 July 1923. His wife, Sarah Ann, 84, died on 8 October 1944.

143.

Joseph, son of Joel and Mary Ann **Liggins**, was born in 1888 and married Winifred, daughter of David and Sarah **Marshall**.

A working class lad, Joseph established himself in a hut at 205 Queensbury Street with a 120-egg oil-burning incubator to help augment a flock of 15 birds. Eventually his 'Canterbury Egg Farm' was the largest and oldest fowl farm in the country. His stock consistently won egg-laying competitions and he received orders for sittings of eggs, chicks and birds from throughout the country and from Australia, England and South Africa. He bred an excellent strain of white leghorns and there was a heavy demand for his stud stock. He served as a vestryman at All Saints' and was chairman of the Waimairi County Council.

The **Liggins'** son, Russell Midford, 22, died on 29 June 1943. His sister, Josephine Mary, 19, had married her father's assistant, Edward Leslie **Brown**, 21, at All Saints', on 29 March 1935. They had one daughter, Nanette. Josephine, 31, died on 1 September 1946.

For many years Joseph suffered from tuberculosis in the hip. A journalist recorded:

Well known as the showplace of the poultry industry ... the Canterbury Egg Farm ... is being broken up ... after 40 years' production. The scores of houses on its four acres in 1938 accommodated 10, 000 birds producing about 1, 000, 000 eggs a year. Yesterday ... [**Liggins'** hen roosts were] silent and the farm deserted except for workmen clearing up after the disposal of the poultry.

Joseph, 63, died on 15 September 1951. Nannette died in adolescence, when her lung collapsed, just a few years later.

Winifred was addicted to smoking. She would slip their young worker a sum of money and he would go down to the local shop and purchase cigarettes. Her face was stained as a result of indulgence in her habit. Despite this she lived to 67, dying on 2 February 1959.

Joseph, his wife and his children lie in plot 143. All four are recorded on a gravestone. Nannette is buried in this grave and one can still discern the spot where a monument to this sad young woman was once located.

152

Shand

Yeo Tresillian **Shand** lived from 1877 - 1958, his wife, Lucy Florence, living from 1876 - 1959.

Yeo came from one of Canterbury's most prosperous families. His grandfather, John **Shand**, had **Shand's** Emporium in Hereford Street. His father was Thomas Walter John **Shand**, a farmer of Riccarton. The 1882 *Return of the freeholders of New Zealand* shows that he owned land worth 42, 258 pounds. A relative was Tom **Shand**, 1960s National Government Cabinet minister.

Yeo attended Lincoln College, now Lincoln University, and suggested the institution's colours of blue and gold. He served in the Boer War, farmed in North Otago, and, in 1920, bought a property in Bassett Street and retired.

The **Shand** property was next door to the **Tobin** property. Yeo considered the minister 'a teacher not a preacher' and that there was no need for a boundary between the two sections. Canterbury's 'poorest boundary fence' decayed. 'There never was the necessity or incentive to prevent it ... from its gradual disappearance to nothingness'. On the vestry from 1921 - 1957 Yeo was, for a long period, Burwood's synodman.

Lallie **Shand** was a close friend of Sarah **Tobin** and, like her husband, much involved in the activities of All Saints' church.

156

Sandston

Alfred Charles **Sandston**, 1877 - 1941, came from a prosperous German Jewish background, his father, Marcus **Sandstein**, being a watchmaker, jeweller and Christchurch City councillor. The family name was changed because of its German origin and because, during World War I, there was great hostility towards anything of a Germanic nature.

At one stage Alfred and his brother, Arthur, went to the small school in Christchurch which was run by the redoubtable Amelia Frances **Rogers**. The boys also attended Christ's College. In 1903 it was recorded of Alfred that he 'studied in Edinburgh where he achieved distinction in gaining several scholarships, twelve medals, and five first-class prizes during the course of his medical studies'. Presumably it was in Scotland that he met and married his wife. Mrs. **Sandston** and her sister, who are buried with the doctor, came from a Scottish clerical family.

Alfred, a doctor, attended not All Saints' but St Michael's. However, because he had a position in society and was on good terms with the Rev C. A. **Tobin**, he served as Burwood's synodman from 1915-1938.

Arthur **Sandston** became a dentist and lived to the age of 90.

168

Stevens

W. E. **Stevens** was, from 1911 - 1937, the doctor at New Brighton where his skills were much appreciated. Prior to coming to New Brighton, he was a doctor in North Otago. He gained fame in that area when he responded to a call and travelled many miles inland during blizzard conditions.

William Edward **Stevens**, 75, died in 1937.

A son-in-law of Dr. **Stevens** was Dr. **Currie** of Sydenham. A son, Jack, went to World War I and was then on one of those poor farming properties which were passed out to returned soldiers. His partner in this venture went off to China. He was the then notorious but now revered Rewi **Alley**.

276.

Burwood Anglican Cemetery
2007

Warden

Charles Edward **Warden**, 1879-1959, late of Arthur's Pass.

Charles **Warden**, a Scottish bachelor, arrived in Arthur's Pass in 1924 and lived in a corrugated iron hut, once a tunnelling engineer's dwelling, which he called 'Gaya'. His 'heavily accented speech was filtered through an impressive nicotine-stained moustache'.

Warden was keen on photography. He brought from Scotland a collection of handmade interlocking wood cameras. A friendly individual, he introduced the magic of film processing to a boy who was grieving for his mother. This boy, **Brian Brake**, later gained fame as a photographer.

277

Taylor

Frederick Norman **Taylor** was born on 31 October 1871 at Worcester, the son of a civil service clerk and licensed victualler. He gained an M. A. from Oxford and, in 1903, was ordained priest in the diocese of Worcester.

Dorothy **Warburton** was born in 1885, was a teacher by profession, and on 2 May 1908, married F. N. **Taylor**. Taylor worked as organising secretary for the Society for the Propagation of Christian Knowledge and was then curate at Stratfield Mortimer, Berkshire, in the Oxford Diocese. This was the parish where H. J. C. **Harper** had served prior to becoming Bishop of Christchurch.

On coming to New Zealand, **Taylor** became vicar of St Luke's, serving from 1913 – 1936. He was one of Christchurch's prominent clergymen. He and his sons, David, Humphrey and Roger, who followed him into the church, were strong pacifists and very active in the 1930s and in the opening days of World War II when such views met with public hostility. His grand-daughter is Rachel **McAlpine** who has written books such as Farewell speech.

The gravestone has details of Frederick Norman **Taylor**, priest, 1871 – 1960, and Dorothy **Taylor**, 1885 – 1976.

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Jessie **Williams** lived in Wainoni Road where the petrol station stands today. The office at the station was once her home. Jessie was a daughter of John and Edith **Kerr** who are also buried in the graveyard and was thus a grand-daughter of New Brighton pioneers Peter **Kerr** and David Wilson **Hamilton**.

Jessie Francis **Williams**, 84, died on 9 July 1964.

Two of Jessie's sons are buried not far from their mother. In grave 268 there is George **Williams**, 67, who died on 20 March 1969. Maitland Hamilton **Williams**, 62, died on 1 May 1970 and is buried in grave No. 288. On his stone there is a symbol in the shape of a horseshoe, demonstrating that he was, like other **Kerrs**, passionate about horse racing.

In her *Pre-Raphaelite sisterhood*, Jan Marsh has some interesting comments about Victorian marriage.

With the development of the bourgeoisie came its supporting ideology, which reinforced the notion of the 'good' marriage as one which aimed to reach a higher, secure and admired social state. The ideal middle-class marriage was, accordingly, one contracted between a young man with either an inheritance or a prospective career and a younger woman of similar social standing, pleasing appearance and moral virtue.

Among the 'middling sort' of earlier periods, the wife became an effective if not legal partner in the family business or household, looking after apprentices, visiting the parish or helping with the social aspects of the business; this was not the case by 1850 when the separation of work and home was well under way and it was indeed one index of middle-class respectability that women were – less and less – expected to work. Their role was to spend, however judiciously, rather than contribute to the making of money.

Young men worked hard in their twenties and thirties either going out into the world or living frugally as juniors, assistants, curates and the like before succeeding to the older generation's places. They were sometimes heard to calculate when, if ever, they could afford to marry. It was asserted that no man should marry before the age of 25, whilst bachelors of over 40 were regarded as highly eligible. By marrying a man at this stage in his life, a woman moved at once to a household at a similar level and avoided loss of comforts.

Many men did in fact delay marriage for economic reasons; hence the intolerably long Victorian engagement and the familiar pattern of men marrying girls half their age. However, this was not universally admired, and it was feared that the practice of 'prudent' marriage, if carried too far, would result in fewer marriages and thus more unmarried women. From the middle of the century 'surplus females' were seen as a distinct demographic problem

.... Middle class women ... were expected to marry ... but given little part in the choosing. To protect them from the risk of marrying down for love, they were strictly segregated and chaperoned and, even within their own social circle were made to wait rather than act. Only men could propose. For marriage was not merely a matter of love but a serious legal responsibility and a proposal was regarded as a contract; if it were rescinded a woman could sue for breach of promise and receive damages for the loss of a prospective provider.

At Burwood there are the graves of a number of couples where men obviously waited a long time till they had the wherewithal to appear attractive to a considerably younger woman. Couples include George and Elizabeth Clifton **King**; Daniel and Polly **Pankhurst**; John and Elizabeth **Campbell**; Cecil Alexander and Sarah Elizabeth **Tobin**; Joel and Mary Ann **Liggins**; and Frederick Norman and Dorothy **Taylor**.

There were some other couples buried at Burwood where there was a considerable age gap between husband and wife. Harriet Eliza **Judd** died on 26 February 1915 in her 54th year, while her husband, Samuel, died on 5 November 1927 in his 90th year. Frederick

Walter **Leggott**, who 'did not believe in dancing to the Devil's music', died on 3 April 1933, aged 90. His wife, Dorcas, 80, died on 16 July 1937.

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