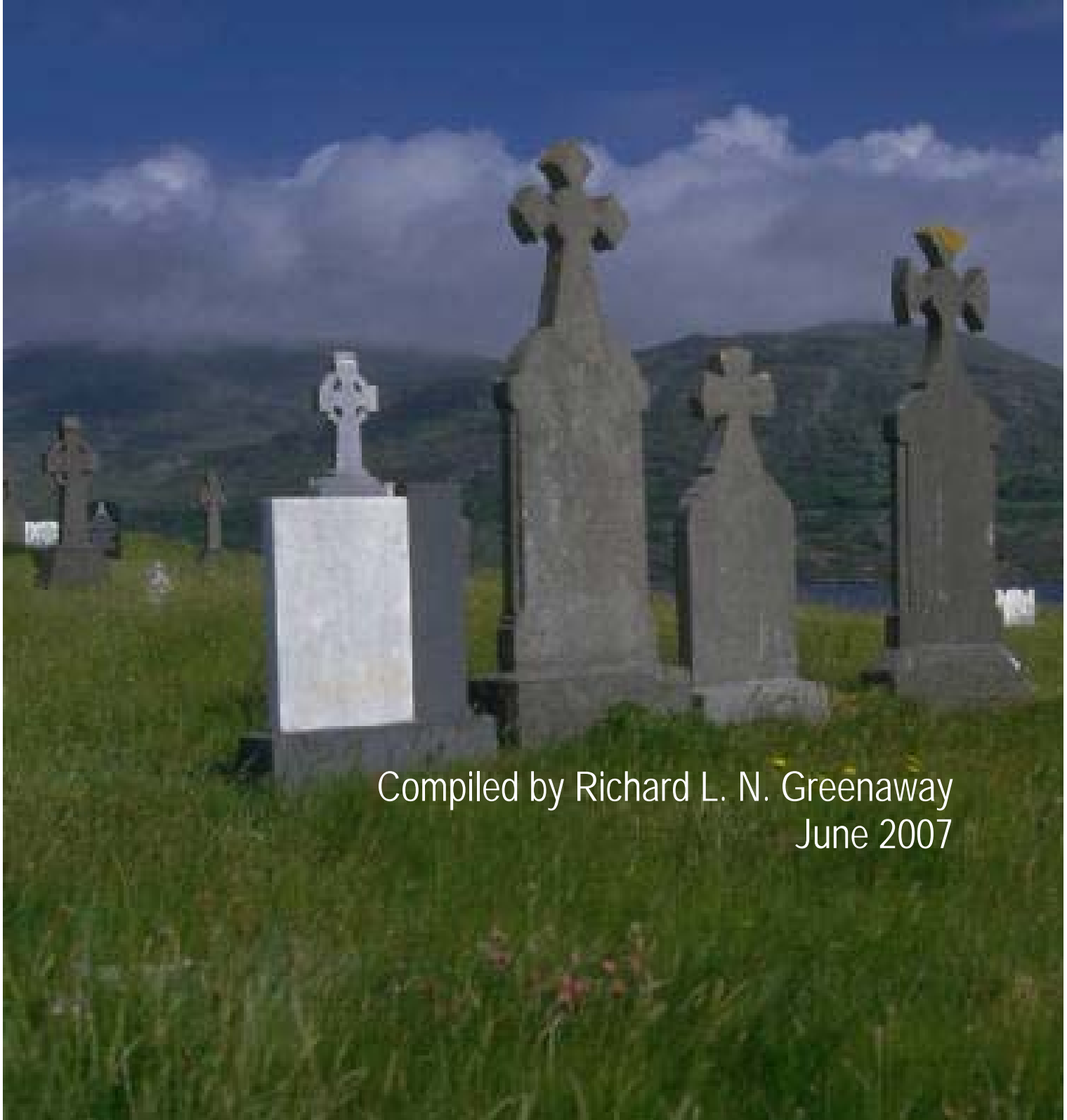


# Linwood Cemetery Tour



Compiled by Richard L. N. Greenaway  
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## **Linwood Cemetery History**

In the 1880s it was believed, both by the medical fraternity and the masses, that 'it is not advisable on sanitary grounds that cemeteries should be situated in towns'. In September 1883 Dr. Courtney Nedwill advised the Christchurch City Council that 'after a convenient period the further disposal of the dead should not be permitted in the city'. Negotiations were completed with the Linwood Town Board and Heathcote Road Board and an 18 acre burial reserve outside municipal boundaries dedicated. Although the Barbadoes Street Cemetery was to be the site of funerals for many years to come, the frequency of such occurrences was to be on a much reduced scale than had been the case in the first 30 years of the history of the metropolis.

Linwood Cemetery is on sandy soil and was known as 'the Sandhills', 'Corporation' and then Linwood Cemetery. The Catholic portion begins half way up the hill on the side nearest Buckleys Road and extends to the tree line at the northern end.

Wealthy members of the Canterbury Hebrew Congregation subscribed money so that, on 13 October 1864, the community could purchase one rood of land on Hereford Street. This was Part Rural Section 26 in the City of Christchurch. The title, a conveyance under the Deeds system, was vested in trustees as a burial ground. The original trustees were Louis Edward Nathan, Maurice Harris, Hyman Marks, David Davis and Henry Moss. New trustees were appointed in 1882, 1914 and 1926.

There were 34 burials in the graveyard, the last in April 1890. By that time the Linwood Cemetery had opened with a section set aside for Jewish graves. This runs from the foot to part way up the hill at the eastern end of the graveyard.

'For some considerable period', the grounds at Hereford Street looked 'unsightly'. In 1924 the congregation decided that it should close the Hereford Street cemetery, shift the bodies to Linwood and sell the land. A prospective buyer paid a deposit but the community discovered that, under the terms of the conveyance, the consent of two thirds of the congregation would be necessary before the disposal of the land could take place; also, a private bill would have to be put through Parliament. The congregation had to refund the money. For many years thereafter the community negotiated with relatives of people buried in the grounds so that all affected might agree to the sale.

John McCullough, a local member of the Legislative Council, piloted through Parliament the Canterbury Jewish Cemetery Empowering Bill which passed its third reading on 18 August 1943. It was argued that residential settlement had grown up in the area and it was 'in the public interest that the said ground be closed as a burial ground'; that the bodies be transferred to a 'properly recognised burial ground'; and that the land be sold off by public auction or private contract.

Dr. Telford inspected the cemetery, being accompanied by members of the congregation and Mr. Hitchcock who lived in a house on one side of the cemetery, whose daughter occupied a property on the other, and who was the purchaser. Telford opened the graves and made several comments:

There's nothing there, not even a nail .... Not a trace of a long bone or a skull bone .... There are no remains to remove and rebury – you had better take some of the earth and bury that”.

Hitchcock paid 500 pounds for the cemetery and, when all expenses were paid, the congregation pocketed 350 pounds.

When the content of the Jewish Cemetery had been buried in one plot at Linwood, a headstone was erected with the words ‘Here repose the remains of the following that were removed from the Hereford Street Jewish Cemetery’. There followed a list of the people who had been reburied, including Alfred Isaac Raphael, an early Christchurch City Councillor, who died in 1875. The memorial was restored in 1974.

Sarah Anne Freeman died of tuberculosis on 8 July 1884, and was interred two days later on the hill at the east end of the graveyard. The *Press* reported:

The first interment in the cemetery ... took place yesterday, and the Mayor and members of the City Council attended on the occasion. There was something peculiar about this funeral from the fact that it was that of the wife of the sexton.

.... The ground, it may be noted, is very good indeed for the purpose, and a great deal has already been done in the matter of improving the cemetery by means of planting &c. The caretaker's cottage has been erected and is all but complete, and a kiosk, to be placed on one of the eminences, is the next work to be carried out. The cemetery is connected with the Telephone Exchange, and ere long it is hoped a tramway will be constructed to it.

If there was ever a memorial to the unfortunate Mrs Freeman, it no longer exists.

A tramline, the ‘Corporation line’, or ‘Cemetery tramway’, was indeed established. It ran to the cemetery from the old city council yards on the river bank opposite what is now Clarendon Towers. By 1885 the council had built a tramway hearse. Alas, the poor, who might be expected to appreciate cheap funerals, would not accept the vehicle, however neatly it might accommodate four corpses. In January 1888 the council's Cemetery Committee recommended that the sleepers and rails leading from the tramline into the graveyard (about 12 chains in length) be taken up and used elsewhere. The New Brighton Tramway Company utilised the line, extending it through the sandhills where Pages Road is now located, and on to the seaside.

The tramway hearse, which had never been used, lingered in council hands till August 1901, when it was sold for three pounds to S. P. Andrews, owner of the St. Andrew's Hill quarries. Andrews had the vehicle on the side of the main road till about 1906-07, using it as a store for explosives. His sons, Hastings and George, then built a wooden pontoon, placed the hearse on it, and added a galley. Four bunks were fitted, a collapsible table installed for meals, and the bunks used as seats. The Andrews boys spent their summers on the houseboat which was moored off Moncks jetty, the site of the present Christchurch Yacht Club.

Notables buried at Linwood include explorer Arthur Dudley Dobson; Christchurch mayors William Wilson, father and son James and Thomas Gapes, and Henry Thomson; Mrs. Moore (better known as Bella Button), a pioneer horsewoman; John Etherden Coker, colourful founder of Coker's Hotel, and his much-married wife, Lizzie; Charlotte Knight, an Aranui resident whose feud with the New Brighton Tramway Company over supposed encroachment on her land gained her local fame; *Press* editor and manager, John Steele Guthrie; Effie Cardale, an early social worker; Dr J. H. Townend whose second wife, Annie Quayle Townend, was the fabled daughter of Glenmark sheep-king G. H. Moore; Augustus Florance who early experimented with soil-binding plants at New Brighton; and James Selfe, a roue whose name is redeemed by his work as a sports journalist.

**Area 1**  
**Row F**  
**No. 240**  
**Chadderton**

Garibaldi **Chadderton** was born at Oldham, Lancashire, on 19 May 1886 and named after an uncle who, in turn, was named after the famed Italian soldier. Garibaldi was good at tennis an excellent swimmer and captain of the Glodwick Swimming Club. In the Coldhurst Parish, Oldham, on 22 February 1908, he married Deborah **Hyde**, 17.

In 1912 the family threw a big farewell party and Garibaldi travelled third class on the *Tainui*, through the Panama Canal, arriving in Wellington on 10 June. Deborah, pregnant, followed five months later with the family's first child, Jack, on the *Rotorua*. The pair arrived on 12 November and Joseph was born on 27 December. A third son, William, was born on 4 November 1914.

The family travelled by local steamer to Christchurch where Garibaldi worked as an iron moulder. The family lived at 434 and 449 Tuam Street, at 214 Hazeldean Road and at 67 Matlock Street. Family sources state that Garibaldi swam in the sea for prize money.

In World War I Garibaldi was in the armed forces reserves. He reported for duty during the 1918 Influenza Epidemic, the 'Plague of the Spanish Lady' but was struck down and died on 1 December. Deborah remarried and, as Deborah **Barclay**, died at 31, on 12 July 1923.

The orphaned children were sent to Dunedin and were put into an orphanage. Family information also states that they ran away and tried to walk to Christchurch.

**Area 1**  
**Fow F**  
**Nos. 254-256**  
**March**

Charles **March**'s mother was a passionate fan of horse racing, being known in later years as 'the grand old lady of Riccarton Racecourse'. She wanted her son to be apprenticed as a jockey but he grew to be six feet tall.

Charles' education, like that of many of his generation, ended at Standard 6. He worked at the **Grigg** stables at Longbeach, had a window-cleaning business, and was an advertising agent and publicity man for overseas theatres groups. He and David **Low**, who was to become a famous cartoonist, were associates and friends in the advertising field.

Charles was chosen by a consortium to manage the Premier Theatre, a picture palace in Seaview Road, New Brighton. At home he was known as a grower and lover of roses, 'his garden containing many choice varieties'. Alas, on 12 November 1918, the Influenza Epidemic carried off Charlie March, a 42 year old man 'of tireless energy and genial temperament'.

With three young children to bring up, Mary **March** worked in the theatre with partners Fred **Gobbe** and Bill **Farland**, eventually leaving when the directors put the rent up by a substantial amount. She then had a 'quite lovely' tea garden in the seaside suburb. The property had been top-dressed with good loam and was ideal for development by a garden lover. Macrocarpa trees were purchased from Rawhiti Domain, the bigger branches being used for rustic trellises and, in the summer, there was a blaze of climbing roses. This was a place where weddings and other festivities could take place. Although not a great success, the tea gardens did provide Mrs. **March** with a modest income.

Mary, 69, died 19 August 1952:

The wording on the gravestone shows that the two **March** daughters died as young women. Only the son, Conroy or Roy, lived to old age:

Maisie Eleanor **Laird** (nee **March**) died 8 October 1930; interred at Wanganui:  
Daphne Elizabeth died 7 January 1936. 'Mizpah'.

**Row G**  
**No. 301**  
**Florance**

Augustus **Florance** was born at St. Albans, the son of Augustus **Florance**, a compositor, and Elizabeth nee **Hamilton**, who are also buried at Linwood. His paternal grandfather was St. Albans physician, Dr. Augustus **Florance**; his maternal grandfather pioneer New Brighton resident David Wilson **Hamilton**.

Augustus spent part of his childhood at his parents' North New Brighton holiday property. In later years he was interviewed by Fred **Price**, headmaster of the North New Brighton Primary School, who wrote:

There were no roads into the property ... and Mr. **Florance** recalls how his father used to lead the horse through the sandy wastes where Basset Street is now situated and across the Travis swamp. There were panniers on each side of the horse, and he remembers travelling with the other children perched in these panniers, whilst their father trudged behind. Mr. **Florance** recalls these days of happy youth with pleasure. It was a time of complete freedom. When he and his brothers wanted to bathe, they merely stripped off at the house and trudged naked through the sandhills to the sea nearly a mile away. Bathing and the gathering of pipis for eating were the favourite pastimes. In time Frees Road [Bower Avenue] came to be formed as a rough track so that Mr. **Florance** senior was able to borrow a horse and dray on Saturday nights to bring out the stores. This was in the time of the six-day working week.

About 1910 Augustus **Florance** came to live permanently at his parents' old home. He worked as a carpenter, acquired some cows, the lease of adjoining property and, eventually, had a prosperous dairy farm.

For over 20 years Augustus was a member or chairman of the North New Brighton School Committee. He was particularly interested in the establishment of the school baths. As well, he

... took a particular interest in the development of the grounds, at first merely a heap of sandhills. The grounds at the back were developed and the banks formed ... most of the work being done by wheelbarrows. Mr. **Florance** still speaks highly of the work done by the unemployed men [given work in the 1930s Depression] ... and of the very real interest which so many of them took in the job.

Augustus **Florance** married Edith **Ireland** of Riverton. They had four sons and three daughters. Mrs. **Florance** was active in the Red Cross and Plunket societies.

The gravestone for Mr. And Mrs. **Florance** reads: Augustus **Florance**, 1878-1956:  
Edith Louise **Florance**, 1883-1969

### **Row I**

**Smith**, Lilian R. B.

Lillian Rota Bluff, daughter of Thomas **Plumridge** and Eliza Catherine **Plumridge** nee **Hawker** was born on the ship Rota as it came into Bluff Harbour. At All Saints' Anglican church, Burwood, on 23 February 1909, Lillian, 27, a dressmaker, married Daniel Edward 'Tod' **Smith**, 22, a cabinetmaker. Tod was the nephew of Harry Nelson **Hawker** and grandson of George Thomas **Hawker**, 'Father of New Brighton' who are mentioned elsewhere in the text. George Thomas **Hawker** and Eliza Catherine **Plumridge** were brother and sister.

The couple had three daughters, of whom one died in infancy. Lilian died on 19 December 1916. In Lilian's entry in the Linwood burial book, in the section 'last came from' there are the words 'at sea near Bluff'. Tod put the surviving children into St. Saviour's Anglican orphanage (now the Churchill Courts retirement home), went to war and was killed in action in France in 1918.

There survives a letter written by an Englishwoman who befriended 'Tod' when he was at the war. The recipient was one of Misses **Hawker** who were 'Tod's' aunts.

Hednesford  
Staffs.  
July 28<sup>th</sup> 1919

Dear Miss **Hawker**

It makes it much easier to know that my letter went to a woman - I hardly know why - and to a woman who knew Tod from the beginning of the story. I wonder whether you would write to me sometimes if it is not too much to ask? It would seem then that I hadn't lost all connection. You will know how anything about Todd - his early days and any little characteristic thing about him - would interest me.

As you say, we may never meet - it is, indeed, very unlikely, except that I have always had a keen desire to come south, and there has been lately more talk of me going out to relatives and friends in Australia.

Everything seems so uncertain nowadays that it is little use making plans for the future without some definite leading. I cannot tell you how much I should like to see the places Tod so often spoke and wrote of: He was intensely patriotic about New Zealand although he had travelled so much away from it, and took a pleasure in collecting, even in France, pictures from Christmas numbers [of newspapers].

[The lady mentioned Tod's fondness for cats.]

There was a wee black kitten in his company that he wrote about sometimes - it stayed with the men in the trenches under the heaviest fire and seems to have been a general friend and comforter.

I'm glad I wrote to you now, though it was an effort at the time – I thought too that you [would have?] the names of the men who knew Tod well, because you might easily some day run across them - these [events] do occur strangely often in life, as I've found out more than once, and coincidence is commoner than one would think. I was sorry not to have met Lieut. **Macdonald**. He would have called here if he could I think, but evidently he went home without coming to Brocton Camp.

Thank you very much for your letter. I liked it and felt grateful and somehow cheered. Tod was too modest. He never seemed to feel that he mattered to anyone: it is good to find that there he was mistaken – that to you and his grandfather and perhaps others, as well as to me here, he meant a good deal.

Will you and Mr. **Hawker** accept my good wishes?

Yours very sincerely  
Gertrude **Orton**

The children remained in the home until adulthood. Both died in the year 2001.

**Row L**  
**No. 591**  
**Cunnington**

Eveline Willett, the youngest of 12 daughters of Ann **Willett** and her wealthy husband, Robert **Leach**, was born at Briton Ferry, Glamorgan, Wales, on 23 April 1949, and brought up at Devizes Castle, Wiltshire.

Well educated but restless, Eveline emigrated to New Zealand and, on 8 April 1876, at Riccarton, married Capel **Baines**. They had two children before Capel died, during a visit to Eveline's parents, in August 1883. At Leithfield, on 18 December 1884, Eveline married an electrical engineer, Herbert James **Cunnington**. They had one child.

Eveline was 'a socialist of [the] advanced type' but her political views were an outcome of deep religious beliefs. She saw socialism as 'the economic interpretation

of the teaching of Christ'. The *Press* commented that 'she read very widely and held modern views on numerous subjects which she never hesitated to discuss publicly'. She was 'the author of many pamphlets and frequently gave public addresses to interested bodies'. Trade unionists listened willingly; in March 1914, in the Christchurch Cathedral, Canterbury General Labourers' Union representative E. J. 'Ted' **Howard** stated that Eveline was 'one of those who had come ... to assist by word and deed'. Eveline probably had more difficulty teaching socialism to the girls who had been trained 'to be prettily behaved' and who attended the **Gibson** sisters' Rangī Ruru school.

Eveline took an 'enthusiastic part ... in the rescue work of [an Anglican group], St. Saviour's Guild', that is, she helped young women escape prostitution or a life where they begat large numbers of ex-nuptial children to different men. Totally opposed to poverty, she wrote: 'Get rid of poverty and you will abolish its worst disease – prostitution'. She argued that women should not be allowed to work in brothels till they were 21 and wanted the age of consent to be 21 – or, at least, 18. She thought that predatory men should be apprehended and suggested a Christian street patrol to warn vulnerable girls and neglectful parents.

In 1895 Eveline was one of the first two women prison visitors. She wanted women prisoners to be dealt with by women police, doctors, lawyers, jurors and government officials. At the time women filled few if any of these roles. Eveline found food and accommodation for women who had been released from prison. Sometimes she took 'prison birds' into her home: 'It is tragic work but I do think God will help me in this awful pull with the Devil'.

Eveline was 'really the founder of the W.E.A. (Workers' Educational Association) in this country'. At the family home, at 39 Papanui Road, she established a class which studied the 'History of Philosophy'. She

... attracted around her many zealous and earnest students who quickly realised that, in their teacher, they had not only found a really true friend but one who was gifted with great talent and extraordinary intellectual charm'.

Eveline

... had, indeed, a most fascinating and eminently successful method of imparting her information and those who attended any of her delightful chats, whether they were concerned with grave metaphysical or academic problems or with more mundane matters that are vital to the interests of all, must have left her presence sounder in knowledge and with an undying impression of her noble and masterful qualities.

From April 1914, when struck by heart disease, Eveline was compelled to give up her teaching. Although she spent much time 'quietly ... facing the end of this life', she was still active. She called to her house E. J. **Howard** and Christchurch Boys' High School teacher L. G. **Whitehead** who had taken over her classes. She suggested that Meredith **Atkinson** of Sydney University be asked to come over and organise a New Zealand branch of the Workers' Educational Association to help adults extend their

education beyond the rudimentary knowledge they had acquired when young. Said the 4 August 1916 *Star*:

That ... was our friend's part in the establishment of the association ... and, if Mrs. **Cunnington** had done nothing else, that work alone would never have allowed her name to sink into oblivion

Herbert **Cunnington**, 64, died on 16 October 1915 and Eveline died at her holiday home on the Esplanade, Sumner, on 30 July 1916. A 'fairly large assemblage' attended the funeral which Bishop **Julius** conducted in 'wretched' weather. As it was one of Eveline's last wishes, members of the W.E.A. acted as pall bearers. The onlookers spontaneously sang the 'Red flag'.

The *Star* stated that Eveline had been in a 'long, resolute and courageous fight against the thousand and one social ills that afflict humanity'. She

... she was known as a brave and noble battler for the cause of the weak, as a spirited fighter against everything that savoured of injustice and as a bulwark for those who had ideals for better things'.

The *Church news* was slightly more guarded in its praise.

At all times she has given her considerable intellectual gifts and loving heart to every kind of philanthropic work .... If her enthusiasm led her to take up too many causes and, sometimes, to run ahead of her friends, no one ever doubted the loving earnestness of her efforts or failed to be inspired by her singleness of heart. Always busy with work or pen and ready to take up anybody's cause, she lived a strenuous life and leaves countless friends who have, in some way been the better for her work.

**Row O**  
**No. 752**  
**O'Malley**

Cousins Catherine **Glynn** and Margaret **Burke** were servants at the Park Terrace home of Cheviot 'wool king', 'Ready Money' **Robinson**.

In 1871 the Negro butler, **Cedeno**, insulted by his master and fellow servants, stabbed Margaret and Catherine. Margaret died and was buried in the Roman Catholic Section of the Barbadoes Street Cemetery where her monument - now dismantled - became the famous 'bleeding' headstone.

On 9 September 1874 Catherine married George Joseph **O'Malley** a carrier. They prospered but were childless. Catherine died at a Roman Catholic get-together, aged 68, on 4 January 1920. George **O'Malley** had died, aged 70, on 5 March 1918.

**Area 3**  
**Row A**  
**No. 1420**  
**White**

Alfred Joseph **White**, founder of the firm of A. J. **White**, learned the trade of furniture maker in his parents' Taunton antique shop. While sailing for Canterbury on the *Zealandia*, he met a nurse girl, Eliza **Baker**, 22. An old man in England who read the stars had told her that, if she emigrated, she would 'be very successful and do great things'. A. J. and Eliza were married on 16 March 1864 in the Catholic church in Christchurch. Eliza, a Protestant, promised that children of the marriage would be brought up as Catholics. Alfred promised that he would do what he could to lead his wife to the faith and succeeded so well that Eliza chose to be present at the consecration, in England, of the first Roman Catholic bishop, John Joseph **Grimes**.

A. J. 'came to New Zealand without capital but, by perseverance, business ability and probity made steady progress on the road to success'. He devoted himself to the business, taking little or no part in public affairs.

The **Whites** had a business in High Street and then removed to a building on the Tuam Street-High Street corner. They lived over their shop, sold it and bought it back.

A. J. was 'noted for his deep piety and consistency in his attendance at the services in his church', gave generously to organisations associated with it and was 'a strong supporter of religious instruction to children'. He was also 'extremely good to the poor of all denominations'. Alfred had an accident on a ship at Bluff, was in failing health for 18 months and, for three was unable to attend to his business. He died, at 57, on 7 June 1895.

A. J. had a grand Victorian funeral. His body was taken to the Catholic pro-Cathedral (on the site of the modern Catholic Cathedral). The building, which was draped in black, was crowded with prominent citizens (who are named in the *Lyttelton times* account of proceedings). Bishop **Grimes** celebrated the Pontifical Requiem Mass which was sung to 'Gregorian music ancient plain song'. His sermon was based on the text: 'But I would not have you ignorant, brethren, concerning them which are asleep; that you sorrow not, even as others that have no hope'. The bishop urged all to 'follow the example set by the deceased both in his devotion to his church and his actions in business'. Children of the Convent and the Marist Brothers' school then marched off in front of the hearse, the chief mourners and **White's** employees coming behind.

Eliza had already shown herself skilled at collecting bad debts. When a widow, she was in charge of the business. She 'acquired a large amount of property, in the purchase of which she displayed not only keen business ability but foresight and enterprise'. Her attractive property, 'Rock Villa', still stands in Nayland Street, Sumner.

Eliza died on 30 November 1909 and, again, **Grimes** took the funeral service. He said that he had always been impressed by Eliza's wonderful brain, willpower and stern sense of duty.

In her will, Eliza left money for a Catholic church at Sumner which was opened in 1913 as Our Lady, Star of the Sea; and for two orphanages, one for girls and another for boys. However, there was only enough money for the girls' orphanage, St.

Joseph's, which was established next door to the Good Shepherd Convent at Mount Magdala, Halswell. Although the orphanage no longer exists, the Catholic Church still has an Eliza White Trust and Eliza White Home for children in Albert Terrace.

Alfred and Eliza had seven daughters and one son.

#### **Row A**

**Nos 1421-1425**

**Loughnan family and Mary Teresa Wood**

The **Loughnans** were among the few colonial Christchurch Catholic families who belonged to the gentry, most Catholics being much further down the social scale. Their name is commemorated in the legal firm of **Izard and Loughnan**.

When Mary Teresa, a daughter of the family, reached marriageable age, she had a problem. As she told her bishop, there was 'no Catholic gentleman in her own social position with whom she could honourably contract marriage'. She sought and received the bishop's permission to marry land-owner and flour-miller **William Wood**. On 10 September 1890, five years after the wedding, Mary Teresa fell ill with typhoid fever and died, aged 30 years.

#### **Row C**

**No. 1496**

**Murray**

James **Murray**, publican, was part of a drama which gripped Christchurch in March 1896. On 29 February four men undertook a night trip on the yacht *Waitangi* on the Avon-Heathcote Estuary. The vessel went down in a sudden storm and only Harry Nelson **Hawker**, who managed to swim to the quicksands and then roll through these to safety, survived. One of those who drowned, Francis Herbert **Stewart**, has a plaintive stone at Barbadoes Street. The funeral procession of James **Murray** and William Francis **Warner** of **Warner's** Hotel was on a grand scale, leaving New Brighton, and meandering up the tramline (Pages Road) to the Mile Road (now Woodham Road). Murray's cortege moved into the Linwood Cemetery while Warner's went through the city to St. Peter's, Upper Riccarton.

The Linwood gravestone states that James, brother of John **Murray**, died 2 March 1896.

#### **Row E**

**No. 1556**

**Burney**

Peter **Burney**, 54, fellmonger of Belfast, and a 'man of colour' from Jamaica, died on 1 December 1899. In 1919 his wife, Ellen, 71, was distressed by the way her neighbours treated her. She lived at 60 Strickland Street, near the Malthouse, and tried to commit suicide by jumping into the Heathcote. She was rescued but succumbed to the trauma which she had experienced.

**Area 4**  
**Row I**  
**No.1997-1999**  
**Isitt**

Here are buried Herbert John **Isitt** and his brothers who were Methodist ministers and deeply involved with politics and the social problems of their age.

The Rev. Frank **Isitt** was born in England in 1846, trained at the Wesleyan Training College, Richmond, came to New Zealand in 1870 and served at Balclutha, Port Chalmers and New Plymouth. After he had recovered from a breakdown in his health, he served at Nelson, Invercargill and the East Belt (FitzGerald Avenue), Christchurch. In the 1890s he took up work for the Prohibition organisation, the New Zealand Alliance, first as travelling agent and then as secretary. He edited the *Prohibitionist*, firstly with Thomas Edward **Taylor** and then on his own, 'possessed rare gifts of organisation ... [a] magnetic personality ... passionate eloquence ... and untiring energy'. He was a 'man of very warm friendships ... had a fine character in his private life .... [and] a host of friends throughout New Zealand'.

A 'comrade' wrote:

Today will be laid to rest the frail body in which tabernacled for 70 years the strong heroic soul of F. W. **Isitt**. Pure of heart, gentle of nature, strong and brave of soul, the wrong and oppression of the weak, the suffering of humanity ever kindled in him a passion of pity and a consuming desire to help and save.

Frank, with his brother, L. M. **Isitt**, T. E. **Taylor** and the Rev. P. R. **Munro**

... formed that quartet of great leaders which, for so many stirring and strenuous years led valiantly and wisely the crusade against the liquor trade throughout New Zealand and secured much restrictive and progressive licensing legislation.

The 'comrade' concluded:

He lived the truth he taught,  
white-souled, clean-handed, pure in heart.  
As God live, he must live always.

There is no end for souls like his,  
No night for children of the day.

The gravestone states that Frank **Isitt** was 'Patriot, Preacher, Prohibitionist: Friend of children, lover of mankind: his life was a challenge, not a truce'.

Leonard Monk **Isitt** was born in England in 1855 and, in New Zealand, joined the Methodist ministry, being ordained in 1881. He became an enemy of drink when he went to bury a victim of alcoholic poisoning. The coach-driver was scarcely able to

control his horse, such was his state of inebriation; and the grave-digger was so drunk that he could only inadequately dig the grave.

With Thomas Edward **Taylor**, Leonard **Isitt** led the no-licence campaign which led to the closure of all the public hotels in Sydenham. The decision was fought all the way through the courts and up to the Privy Council where it was reversed. With the consent of the Methodist Conference, **Isitt** resigned from his ministry and devoted his time to campaigning for a 'local option measure' so that different areas could vote on whether they would have licensed premises.

Four times **Isitt** campaigned in England for the Great Britain Alliance. For 12 years he lectured on Prohibition virtually as a whole time job and 'ruined a remarkably fine singing voice to the extent that ... [he] had to give up singing altogether'.

**Taylor** died in 1911, **Isitt** taking his Christchurch North seat. When interest in Prohibition waned, he supported the Bible-in-schools campaign. He retired in 1925, dying in 1937.

## **Row J**

### **No. 2091**

### **Edmonds**

This is the grave-site of Jane Elizabeth **Edmonds**, 1860-1938, and her husband, Thomas John, 1859-1932, who was famed for his baking powder factory in Ferry Road, his 'Sure-to-rise' logo and his donation of the Edmonds Band Rotunda to the citizens of Christchurch.

Two sons are recorded here, Ernest Edward, 1881-1950 and the eldest son, Thomas William, 1880-1914 who died of a heart condition. Thomas William's daughter, an infant when her father died, has donated three bridges in the **Edmonds** Garden on Ferry Road, part of the land where the factory stood for many years.

T. J. **Edmonds** was born in London. In 1879 he arrived in Lyttelton, with his wife, on the *Waitangi*. He established himself as a small-time grocer on Ferry Road and drifted into making his own baking powder'. Thus his famous factory was established not far from where he had originally been in business. The business became a private company and, although T. J. went into semi-retirement, he remained chairman of directors till his death. He also maintained a connection with the Australian Cream of Tartar Company - the trans-Tasman branch of the organisation - which supplied the raw material for the baking powder.

To celebrate the 50<sup>th</sup> anniversary of the **Edmonds'** arrival in Christchurch, the businessman presented to the city the band rotunda and shelter on the north bank of the Avon between Colombo and Manchester streets. The rotunda was formally opened on the evening of 11 November 1929.

On the south bank, further east, **Edmonds** established a clock tower with telephone and letter box. Francis **Williams** designed the tower, the **Rennell** brothers built it and William **Trethewey** carved the sculptural detail that **Williams** had designed.

Sculptural elements were incorporated into the façade of the structure – medallions, gargoyles and a stylised fauna decoration. Identical medallions were positioned on the north and south sides of the tower and **Trethewey** carved them to represent Father Time in the likeness of Thomas **Edmonds**.

It was **Edmonds**' hope that his gifts would encourage others to make Christchurch the beautiful Garden City which the pioneers had planned.

Mr. and Mrs. **Edmonds** went to Sydney to see the opening of the harbour bridge. On his return, T. J. looked to be in his usual good health. Then he fell ill, was diagnosed as having heart trouble and died on 3 June 1932. He left a widow, three sons and four daughters.

**Row O**  
**No. 2576**  
**Peacock**

The **Peacock** vault houses the coffins of a once proud family.

The **Peacocks** made their money through coastal shipping. There is a description of John Jenkins **Peacock**, a hands-on capitalist. He could be seen at Lyttelton

... at 6 a.m. 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.'s son, the Hon. John Thomas **Peacock**, was in the Canterbury Provincial Council, the House of Representatives and, became a Member of the Legislative Council, the Upper House of Parliament - thus the title 'Honourable' and the letters 'M. L. C.' came after his name.

**Peacock** was born in the Hawkesbury district, New South Wales (the area where he lived in Christchurch now has a Hawkesbury Avenue). For 12 years, from the age of 15, he was engaged in trading expeditions from Australia to New Zealand. On a brig called the *Guide*, once a Calcutta pilot boat, he visited Wellington, Nelson, Otago and Southland. He was to comment about the old whaling days:

Whales abounded on those coasts ... I have seen them in hundreds and have known them to be so familiar as to rub themselves against our ship for amusement or to rid themselves of parasites.

**Peacock** settled in Canterbury as merchant and shipowner, his firm being called J. T. Peacock and Co. He built Peacock's Wharf, the first substantial landing place in Lyttelton. Having made his fortune, he sold out to C. W. **Turner**.

**Peacock** was a promoter of the Kaiapoi Woollen Company and the New Zealand Shipping Company. He was a director of the Press Company and had a very large interest in the Christchurch Tramway Company whose vehicles went to all parts of Christchurch except New Brighton. He was President of the Canterbury Club, a gentlemen's club, still operating, on Cambridge Terrace.

**Peacock**, a Methodist, presented land in St. Albans Lane for a church in the district. His parents were buried beneath the church and, when it was burnt down, their remains were moved to the family mausoleum in the Linwood Cemetery. J. J.'s wife is also commemorated in a grave in the Non-conformist section of the Barbadoes Street Cemetery.

**Peacock** had a holiday home at Redcliffs. This fact has led, in modern times, to the naming of a reserve as 'Peacock's Gallop'. The name is fanciful as the reserve was reclaimed from the sea in 1939, long after **Peacock** would have had an opportunity to do any horse riding, fast or slow, in the area.

**Peacock** and his first wife, Kate Mansfield, were childless and adopted Janey, ex-nuptial daughter of a family servant. At a society wedding at the Wesleyan Church, St. Albans, on 14 June 1877, Janey married Alexander **McRae**, 'gentleman'. J. T. **Peacock** was one of the witnesses. J. T. and Mrs **Peacock** were generous to their adopted daughter and her children but the son-in-law was a scoundrel.

The **McRae** divorce file at Archives New Zealand contains the following accusations against Alexander **McRae**:

That since the solemnization of the said marriage, that is to say, 1881 and 1882, the said Alexander **McRae** committed adultery with Ellen **Haigh** and last aforesaid mentioned was delivered of a male child whereof the said Alexander **McRae** was the father:

1884 Alexander **McRae** at the Clarendon Hotel, Christchurch, aforesaid, committed adultery with a certain woman, name unknown: 1881, 1882, 1883, 1884 guilty of cruelty, assaulting, kicking and breaking her (Janey) and spitting in her face and using violent and threatening language [and] burning her out of her house at night: Breaking and destroying the furniture, pictures, ornaments, Staying out at night, returning intoxicated and frightening her. She suffered in body and mind.

Elsewhere it was reported that a woman had been seen to come to **McRae**'s office 'without her bonnet on'. In his first epistle to the Corinthians, St. Paul had repeated what was an already accepted belief – that 'a woman ... brings shame on her head if she prays or prophesies bareheaded; it is as bad as if her head were shaved'. This belief continued to Victorian times and beyond. In her *Pre-Raphaelite sisterhood*, Jan **Marsh** writes:

In order to advertise their services, 'gay' women in London's West End wore 'gaudy' clothes modelled on the fashionable dress of wealthy ladies, rather than the sober servants' wear appropriate to their class position, and often went without bonnets and shawls, two items that denoted 'correct' femininity.

The **McRae** marriage was dissolved on 14 June 1887. Alexander died and, on 20 August 1894, Kate Mansfield **Peacock**, 59, died. J. T. **Peacock** himself did something which, although lawful, was socially inappropriate; he married Janey.

The 9 January 1896 *Weekly press* contains information on the wedding.

Last Monday the Hon. J. T. **Peacock** was married to Mrs. **McRae**. The wedding took place at 'Hawkesbury', St. Albans, the private residence of the bridegroom. A few special friends were invited to the ceremony, solemnized in the large drawing room, where I hear the most lovely floral effects were arranged. The dining room also was converted into a perfect bower; there cake and wine were dispensed, with many warm congratulations to both bride and bridegroom. The wedding being of a private character, I am unable to give you details of the dresses worn.

J. T. , 77, died on 20 October 1905. Janey, 65, died in 1918. A son, who took the surname of his mother's adoptive father and husband, John Alexander **McRae Peacock**, died, at 37, on 5 October 1915, his widow, Eva Mary **McRae**, 85, dying on 25 October 1968. Their daughters included Nancy, 14, who died on 21 February 1922, and Eva Hawkesbury **McRae Peacock**, 64, who died on 13 May 1970.

In his will J. T. left 500 pounds for the work of the Christchurch Beautifying Association. In March 1908 Association member Professor Charles **Chilton** suggested that the city council make the erection of fountains part of the architecture of Christchurch. **Anderson's**, the local iron founders, supplied details of the prefabricated fountains which were created at the Coalbrookdale Iron Works at Shropshire. The association agreed to accept a Coalbrookdale fountain which would bear the plaque:

Erected by the Christchurch Beautifying Association from funds bequeathed by the late Hon. J. T. **Peacock**.

The fountain, which stood on two different sites in the Botanic Gardens, was always controversial. A 17 June 1911 *Press* letter by the head of the Canterbury College School of Art, Robert Herdman **Smith**, stated that it exhibited no more taste than the gaudy decoration used by travelling showmen to embellish their merry go-rounds.. The fountain was put into storage in 1949.

The fountain was reinstated in 1996. Since then its colours have continued to cause argument. In the 31 March 2007 *Press* Neil **Roberts** wrote: 'As a fountain, it is the water works that make the display, and the form and patina should remain neutral, especially when in a setting such as a botanic gardens where it is the trees and flower beds that are the stars'.

Once there were – in a working class area - Conference, Aldred and Peacock streets. Conference Street was so named because the 1874 Methodist Church conference took place in Christchurch, Aldred because the Rev. John **Aldred** was a pioneer Wesleyan minister and Peacock because of the **Peacock** family.

**Area 5**  
**Row M**  
**No. 3017**  
**Saunders**

Born on 12 June 1820, Alfred **Saunders** landed in New Zealand, in Nelson, on 17 January 1842, and died on 28 October 1905. He married twice. His first wife died after 51 years of marriage and, on a trip to England, he married his cousin.

**Saunders** was Superintendent of Nelson from 1865 - 1867 after his predecessor, the working-class John Perry **Robinson**, was drowned at the entrance to the Buller River. He farmed in Canterbury, wrote books such as *Our domestic birds: a practical poultry book for England and New Zealand*, and was a Member of Parliament. In 1927 his 'two youngest daughters ... selected and arranged' material he had written. This was published as *Tales of a pioneer*.

A prohibitionist, **Saunders** introduced to the cause William **Fox** (later Sir William and Prime Minister of New Zealand). When older, **Saunders** did not take part in temperance activities, merely striving to show that, by living a sober life, one's time on this earth could be longer and happier than would otherwise be the case.

**Saunders'** memorial, a reference to his prohibitionist days, reads:

A cause might be despised, obscure, rejected. He not only helped it all the more and, in the dark and stormy days of unfriendly truth, he was always in the front.

**Row P**  
**No. 3069-3070**  
**Dolamore**

The Rev. Decimus **Dolamore**, 92, died on 15 July 1912. His wife, Emma, 74, died on 21 April 1900. Their daughters were Mary Louisa **Collins**, 41, who died on 13 January 1894, and Bertha **Dolamore**, 76, who died on 17 February 1937. Mary Louisa's daughter, Elizabeth Emma, 9, died on 13 June 1887.

A plaque reads:

To the glory of God and in grateful memory of the Rev. Decimus **Dolamore** who became first Minister of the first Baptist Church in New Zealand at Nelson, May 1851.

The 1903 Canterbury volume of the *Cyclopedia of New Zealand* describes Decimus **Dolamore** as 'the oldest Minister of the Baptist Church in New Zealand'.

The son of John **Dolamore**, a farmer, Decimus was born near St. Albans, Hertfordshire in 1819 and educated for the ministry. Shortly before leaving for New Zealand, he married Emma, 'daughter of Mr. **Gowland** of Gateway, in Yorkshire'. The powers-that-be encouraged priests and ministers to marry before they sailed to the Antipodes, partly so that they might not be tempted by Polynesian women.

The **Dolamores** arrived in Nelson in 1851, Decimus being the first minister of the Baptist denomination in the colony. He worked at Bridge Street, Nelson, for almost 3 years, his 'eloquence, piety and earnestness making him a power in the new settlement'. He came to Christchurch, again being the pioneer minister, and then spent periods in Nelson, Caversham and Kirwee. In 1903 he was 'the senior minister of the Baptist denomination in Australasia'.

**Row U**  
**No. 3160**  
**Gould**

Charles **Gould** was the second son of George **Gould**, 1823 – 1889, who had a large house, 'Hambleden', which still stands on the corner of Bealey Avenue and Springfield Road. Charles' brother, another George, led the campaign to establish the First World War memorial beside the Anglican Cathedral. A nephew was Canterbury's great biographer, George Ranald **Macdonald**.

The burial book states that Charles **Gould**, 33, farmer, died on 10 August 1890, having been 'shot'. The 12 August 1890 *Press* contains the following:

We deeply regret to announce the untimely death of Mr. Charle **Gould**, second son of the late Mr. Geo. **Gould** of this city. The following ... telegram ... gives particulars of the sad occurrence:

A ... fatality occurred at Whakatane last night when Mr. Charles **Gould** was ... shot dead near his homestead, Oporiau station. He was getting through a wire fence, pulling a loaded gun after him, when the trigger caught in the fence and the gun exploded, the bullet going through the deceased's heart and causing instantaneous death.

Mr. **Gould** had just purchased the station ... for 51, 000 pounds and, a fortnight ago, left Tauranga to take possession. He came from Napier shortly before, with his wife and family of six young children. He took a place in Tauranga for his family pending permanent arrangements, and proceeded to the estate. For several years the deceased gentleman occupied land at Waitoa.

Charles' widow, Catherine, 91, died on 10 February 1948.

**Area 6**  
**Row F**  
**No. 3432**  
**Bishop**

George William **Bishop** was born at Okains Bay in 1868, the son of Amelia and George **Bishop**, the latter being the local schoolmaster. From 1883-87 G. W. **Bishop** was a pupil-teacher at the Southbridge and West Christchurch schools.

Pupil-teachers were

... youths of either sex, between 14 and 17 years of age [who had passed the sixth standard and were] of good character ... good constitution and free from any bodily or other defect or infirmity detrimental to usefulness or efficiency as a teacher.

Pupil-teachers worked long hours for minimal pay and, before and after school, underwent instruction from their headmasters. Unlike many such people, who at the end of their contact, had to find employment in lowly positions in country schools, G. W. **Bishop** could afford to attend the Normal Training School - the old teachers' training college.

When the New Brighton School was opened in 1889, **Bishop**, 21, was appointed headmaster. With a secure income, he was able to marry Mary Georgina **Danks** on 4 October of the same year. **Bishop** remained at his post till his retirement in 1926. Obviously he was happy as a big fish in a 'semi-rural working class community near the sea'. In his period the school roll grew from 39 to more than 200; for part of his headmastership, **Bishop** was also in charge of side schools at South Brighton and North New Brighton.

**Bishop**'s most prominent pupil, Clarence **Beeby**, became the leader of New Zealand's education bureaucracy. Looking back, **Beeby** was to realise the narrowness of his primary education. However, he found **Bishop** 'one of the kindest men and best headmasters I have ever known'. Normally the headmaster taught Standard 5, leaving the final crucial proficiency year to a teacher better skilled at hectoring his pupils and having them ready to face the examination which might allow them access to a high school education.

**Bishop** was a strong supporter of the boy scout movement, was scoutmaster of the New Brighton troop and made many notable treks to all parts of the South Island, the boys pulling a small hand cart containing tents, gear and provisions.

G. W. **Bishop** spent his retirement in the seaside suburb, being active in bowls, golf and the miniature rifle club. He died on 26 November 1943, and is commemorated in the name of the swimming baths at the New Brighton School.

**Bishop**'s photo appears in many publications about New Brighton. His large ears, deep-set piercing eyes, substantial moustache and short, trimmed grey beard mean that he can be immediately recognised.

**Area 7**  
**Row A**  
**No. 3461**  
**Page**

Joshua **Page** was Lincolnshire-born, arrived in Australia in 1851 and, six years later came to Lyttelton on the schooner *Mary Thompson*. He had a 'flat-top hat of design peculiar to his taste', kept the livery stables behind the original White Hart Hotel, and had race horses. One of **Page**'s horses, 'Locomotive', won a race at the Riccarton Racecourse as a snowstorm swept across the paddock.

**Page** farmed at Timaru, before returning to Christchurch. He was a promoter and chairman of the Farmers' Co-operative Association, and active in the Canterbury Agricultural and Pastoral Association, being a judge of livestock. He bred shorthorn cattle and was a director of the New Brighton Tramway Company which put a tramline from near the Linwood Cemetery out to Seaview Road. This route became Pages Road. The road is probably named after Joshua **Page**.

Joshua, 73, died on 24 January 1900. His wife, Charlotte, sister of James **Gapes**, Mayor of Christchurch, died at 89 on 27 September 1928.

## **Row I** **Mahomet**

Sultan **Mahomet**, a Moslem, son of Raizack **Mahomet**, was born about 1836 somewhere in Asia. One document gives his birth place as Dera, India, while another says Arabia. By occupation Sultan was a hawker. He found his way to Dunedin about 1895 and, in the last decade of his life, peddled knick-knacks to people living in outback areas in the southern half of the South Island.

At the end of 1905 Sultan came to stay with his son, Sali, in Brightlings Lane, a side street in the Avon Loop between where Willow and Hurley streets are now. It is probable that Sultan intended to attend his son's wedding. While at Brightlings Lane, Sultan died. His inquest file reads thus:

Sally **Mahomet**, being sworn, saith that:

I am the son of the deceased. He was 69 years old. He was a hawker. He was a native of North India. He had only just come to Christchurch on a visit. He arrived here on Monday night. He seemed all right until yesterday morning and he went away to catch the morning tram. He went out about 7.15 a.m. He got back later. I reached home a little after 2 p.m. I found deceased very sick and retching. He told me that he had not been feeling well that morning. I rang up Dr. **Russell** who came at once. Deceased died about 2.50 p.m.

Charles James **Russell**, being sworn, saith that:

I am a duly qualified medical practitioner but not now registered. I was called to the deceased at about 2.20 p.m. yesterday. I found him in pain, convulsed, breathing very heavily, foaming at the mouth and head and features very much congested. His extremities were cold, both upper and lower. He spoke a few words when I first went in. His eyes became fixed and features rigid and in that way he expired. The cause of death was apoplexy.

Sali was born about 1866. He worked as a hawker with his father and then as an ice-cream seller - he was known as 'Ice-cream Charlie' - from a cart in the south-east corner of Cathedral Square. He was there from the early years of the 20th century till about 1940 when he was moved round the corner into Hereford Street. He suffered a stroke in 1942 and, in 1943, died at the Old Men's Home, Ashburton.

Sali **Mahomet** was short and plump, had a large clientele, lived in a stylish home, which is still standing, at 69 Caledonian Road and married a European woman, Florence Henrietta **Johnston**. The couple had four daughters whose Eurasian good looks made them the beauties of Christchurch in the 1930s and '40s. One of Sali's daughters, Florence **Wylie**, lived from 1916 - 1998 and is buried with her father and grandfather.

Sali's marriage certificate and death documents are worth perusal. His marriage certificate reads:

Sally **Mahomet**, 27, bachelor, ice cream vendor, was born in Ceylon, resident and usually resident in Christchurch, a son of Sultan **Mahomet** and - **Mahomet**, and married on 5 January 1906.

His bride, Florence Henrietta **Johnston**, 19, domestic, spinster, was born at Oamaru, resident and usually resident in Christchurch and the daughter of John William **Johnston**, railway employee, and Frances nee **Otto**. Marie **Foster**, Brightlings Lane, Christchurch, and J. H. **Upham**, solicitor, Christchurch, were the witnesses. [John Hazlitt **Upham** was the father of the Victoria Cross winner, Charles Upham.] L. C. **Williams**, the Registrar, officiated.

Sali's death certificate shows that he died of a stroke at the Old Men's Home, Ashburton, on 7 October 1943. His mother, whose name is omitted from the marriage certificate, is given in the death certificate as Addul **Mahomet** nee **Khon**. His place of birth is given as Punjaub, India, rather than Ceylon, and his age is given as 77. Sali was probably almost 40 when he married Florence **Johnston**, 19. In 19<sup>th</sup> and early 20<sup>th</sup> century certificates, it is reasonably common to see mature grooms deduct a decade or more from their age when marrying younger brides.

### **Row M** **No. 3471-72** **Button and Moore**

Here lie Anna **Button**, who died in 1909, aged 91, her husband Robert, who died in 1911 aged 83, and daughter, Isabel, 'Miss Bella **Button**', 1863-1921, a noted horsewoman whose stone, although decayed, yet remains.

Robert bought North New Brighton land where there had once been a Maori settlement. In Robert's time, the property housed the New Brighton Trotting Club. It would become Queen Elizabeth II Park, venue of the 1974 Commonwealth Games.

Bella 'a tallish woman ...[was] perfectly fearless when handling the biggest outlaw they bring along' and was able to 'build a trap or nail a shoe on a horse as necessity requires'. She owned and trained horses and drove horses at trotting events until women were banned in 1896.

In 1911, 48 but claiming to be 46, Bella married the dashing Augustus **Moore**, 31. Alas, Gus was after his wife's money and the couple separated. Thereafter Bella had to be content with the company of her cats and horses.

Bella died on Bexley Road, not far from her home, in a fall from the normally placid mount 'Patience'.

**Area 8**  
**Row D**  
**Nos. 3985-86**  
**Wilson**

William Barbour **Wilson**, a Scot, was a pre-Adamite, arriving prior to the 1850 coming of the First Four Ships; the vessel which brought him was the *Mariner*. His nickname, 'Cabbage', was derived from the appearance of his hats and used to differentiate him from the Rev. James 'Parson' **Wilson** and Sir John Cracroft 'Nabob' **Wilson**.

**Wilson** leased land at the Bricks Wharf, near where the Star and Garter Hotel was later established. He then had large gardens covering that part of Christchurch later known as Bedford Row, extending to St. Paul's Church and, with one, **Aikman**, had a real estate agency. He was a founder and prominent member of the Canterbury Agricultural and Pastoral Association, and ran various nurseries. First Mayor of Christchurch in 1868, he was a founder of St. Andrew's Presbyterian church and then of its rival, St. Paul's.

Christchurch City Library's Burke manuscript has an excellent picture of William **Wilson** in his prime.

That energetic man, lately only seen as a relic, was an enterprising one in the early days. In 1852 his first garden was at the Bricks .... W. **Wilson**'s nursery gardens in the fifties covered the whole block ... from Manchester to Madras Streets, Cashel to Lichfield Streets ... In it, besides all sorts of hedge plants, monumental trees etc. he grew big crops of apples which easily sold at one shilling a pound. As early as 1854 Mr. **Wilson** was owner of the Triangle block.

Photographs do not give a true idea of people...Take Mr. William **Wilson** ... possibly the most busy man about town in the early days. He was then in the full vigour of life, health and strong, of immense energy, with an unequalled volubility of speech, letting out Johnsonian words and phrases on the virtues of a seed, a plant or a tree, with additional emphasis when politics were in question. About 5 feet 10 and a half inches, broad-shouldered, usually in those days wearing a wide sort of Panama hat and a sort of blue cloth suit, with very wide trousers, he would swing along with a powerful gait, one hand very often on his hat and the other swinging with a 'make way for me' sort of action; according to the necessities of the moment a pleased smile for an acquaintance or a curl of contempt on that strong expressive mouth; his hair, which thinned early, always carefully brushed over to hide the weakness. He was a master hand at repartee; as, for example, when Noah **Edgar**, a tailor, persistently 'cabbaged' him, he smilingly replied 'that nothing could ever come more appropriately from a tailor than references to cabbage'. Again, when he was a candidate for the Provincial Council for Kaiapoi, his local opponent stuck an

immense cabbage on a pole and this he saw when he arrived on the day of election. In the evening, when he was returning thanks for being elected, he pleasantly referred to the fact that in the morning he had an assurance of victory, for 'had he not seen 'cabbage' at the top of the pole?'

**Wilson's** wife, Elizabeth **Williams**, had arrived, as a girl, with her parents, John and Isabella, on the *Randolph*, one of the First Four Ships. John had collapsed and died on the Port Hills on 18 December 1850. Isabella had built up a prosperous drapery business on the Colombo-Armagh Street corner and married her daughters off to prosperous somewhat older men, one, of course, being William **Wilson**.

**Wilson** was trustee of the estate of Charles **Turner** and set about swindling it. He planted trees on **Turner's** land which, in fact, sheltered his own neighbouring property. He claimed that he had sold the estate productive grass but, instead, palmed on to it the almost worthless yorkshire fog. He had to reimburse the estate and give up the position of trustee.

William and Elizabeth had a large family, but **Wilson** was a wife-beater. About the same time that the **Turner's** estate scandal broke, Elizabeth successfully sought the protection of the courts. This also brought **Wilson** into public disrepute.

In 1878 **Wilson** gained a place on the Christchurch City Council. The 13 September 1878 *Star* did not approve:

... We regard the return of Mr. W. **Wilson** to the city council ... as a deep disgrace to the city. Here is an individual who ... pleads guilty to the commission of ... 'the error'. The offence thus characterised ... was of such a nature as, at the time of its committal, to shock the sensibilities of the most hardened and blaze men of the world, and call up a universal burst of just indignation from every section of the community. What has since occurred to justify the reversal of the public judgement then expressed? What 'atonement' has Mr. **Wilson** made that he was not compelled to make?

.... Is it to be supposed that the greater a man's proclivities may be for the commission of 'errors' of a serious character, the better qualified he becomes for the position of a representative of the ratepayers of such a city as Christchurch?

... The election of Mr. **Wilson** ... must be regarded as the greatest disgrace that has ever befallen this city.

If never again the darling of the colonial media, **Wilson** was, eventually, accorded a degree of respect. The 2 April 1884 *Star* has the following:

There are to be seen in the shop windows of Mr. W. **Wilson**, seedsman, Cashel Street, some splendid specimens of vegetables grown at the Belfast Manure Works. They consist of one of the largest cauliflowers ever grown in Canterbury, running to the extraordinary weight of 11 pounds, and measuring round the widest part of a compact head 3 feet two inches in circumference. There is also a parsnip weighing two pounds seven ounces, a carrot weighing

two pounds ten ounces, a Swede turnip weighing fourteen pounds eleven ounces, and a white globe turnip weighing twelve pounds. These roots are probably the most remarkable for size of their kind of any that as yet have been produced in this province. They were grown at Belfast, and the ground had a fair sprinkling of Mr. **Moorhouse**'s famous super-phosphate of lime, and partly to this fact is attributed their luxuriant growth.

**Wilson** was the chairman of the New Brighton Tramway Company when, in the mid 1880s, it put its tramline down the embryonic Pages Road, built the first Seaview Road bridge, and extended a line into the centre of the seaside suburb.

William **Burke** described how the youth of Christchurch treated the aged **Wilson**: 'The strong, vigorous man of the fifties and sixties grew old and was, by a new generation, sneered at and caricatured.

**Wilson**, 78, died on 8 November 1897.

Two of William **Wilson**'s sons are mentioned as being buried here: William John, the eldest, who died, at 39, on 5 September 1895; and Charles James, the second, who died, also at 39, on 18 June 1898.

In his Canterbury biographical dictionary G. R. **Macdonald** wrote an excellent article on William **Wilson**. S. C. **Challenger** has written about him in the *Press, Dictionary of New Zealand biography* and *Studies on pioneer Canterbury nurserymen: 1, William Wilson*.

## **Row N** **No. 4265** **Knight**

Charlotte **Copp** was born at Tiverton, Devon, on 26 September 1842, the daughter of a labourer. In July 1858 she married John **Knight**. The family arrived in Lyttelton on the *Accrington* in 1863, became farmers on poor land at Aranui, and are commemorated in Knightsbridge Line.

Charlotte was famous. Whenever newspapers have needed something on the history of the New Brighton Tramway Company and its track to the sea down what is now Pages Road, out has come the story of the threatening woman of 'imposing stature and formidable proportions ... with a deerstalker hat ... amazonian tread', and, it was said, 24 children.

Charlotte had a dispute with the company about access to and use of the line, and, together with her husband and offspring, would hold up the trams. Foolish activities were indulged in by both sides, there was much recourse to law, but 'public sympathy was with Mrs **Knight**'.

Frank **Thompson** described how

... one moonlight night with tram held up ... the warlike lady put gorse stick to shoulder so effectively that the outside tram passengers sought cover with haste .... The Clerk to the Magistrate's Court dived headlong for the ditch,

emerging later, when quiet on the western front was restored, in a humorously bedraggled condition.

On another occasion, with the tram again delayed, a pimply youth used coarse language against Charlotte. "Do you call yourself a man?" asked the lady. The rash one made an inarticulate reply. "Well, you don't look like one".

Charlotte, 65, died on 21 December 1907. John, 72, died on 16 October 1909. The youngest son, Moses William Gordon (Bill), 88, died on 22 July 1972.

## **Row R**

**No. 4379**

### **Banks / Murdoch**

James Brightwell **Banks**, commission agent, lived from 1836 to 1923. His wife, Mary Ann, died, at 70, on 15 August 1909. Among the **Banks** children was Ada Florence **Murdoch**, who was born 28 December 1873 and died on 21 April 1941. Christchurch City Library's church register transcripts of baptisms, marriages and burials give Ada's date of birth as 20 December 1873.

Ada **Murdoch's** 23 April 1941 *Press* death notice records that the lady was 'the widow of the late William **Murdoch**, Southampton, England ...' whom she married in September 1907. William, a Scot, was first officer on the White Star liner *Titanic* and, in 1912, went down with the ship.

The film *Titanic* perpetuates the myth of William **Murdoch** as an 'incompetent coward' who spent his time 'lounging in the wheelhouse, waiting for the lookout to tell him what lay ahead'. In fact, he had been evaluated by each master under whom he had served and had constantly gained excellent reports.

Contrary to legend, **Murdoch** saw the ice and initiated evasive action before the lookout rang up the bridge to warn of 'ice dead ahead'. Also, he gave a 'second helm' order which swung *Titanic's* stern away from the ice, thus minimising the impact.

The 4 July 1998 *Press* says that, after the death of her husband, Ada 'fled to Brittany where they had honeymooned. She returned to England at the start of World War I but came home to her family in Christchurch after the war'. Ada remained bitter over White Star's sacrifice of her husband's reputation. She died in 1941.

## **Row T**

**No. 4511**

### **Flewellen**

In the 1880s and '90s Samuel **Flewellen** was the St Albans police constable. As a child my grandfather, William John **Williamson** (1877 - 1950) was well known in St. Albans for his excellent copperplate handwriting. The constable used to stop him in the street and say: "Well, Wily (a corruption of 'Willie'), let's see your handwriting today".

**Flewellen** transferred to Bingsland (Richmond), dying, at 69, on 13 August 1911.

**Row T**  
**No. 4534**  
**Gapes**

Thomas, son of James **Gapes**, Mayor of Christchurch, took over his father's painting and paper-hanging business, was a long-serving city councillor, Mayor in 1894, and a man of humble origins but conscious that he had gained status in the city. He wrote the family entries in the *Cyclopedia of New Zealand*, made clear his association with important activities and downplayed the origins of his family.

Thomas, 64, died on 16 April 1913. His wife, Marion nee **Prebble**, 65, died on 17 March 1919.

**Row T**  
**No. 4534**  
**Freeman**

English-born, Otago-educated Caroline **Freeman** rose from the humble status of pupil-teacher to student at Otago University College (now Otago University), and was that institution's first woman graduate on 27 August 1885.

In Dunedin Caroline established Girton College, a high school for girls seeking an academic education. Later a branch of the school was set up in Christchurch. It was envisaged that many of the pupils would follow the founder into high school teaching.

A brilliant teacher, Caroline nevertheless disapproved of young people indulging in pleasures which got in the way of the pursuit of their studies. She died of a heart attack in 1914. Pupils and former pupils erected a stone in memory of 'the beloved teacher and guide of many of New Zealand's girls'.

**Row V**  
**No. 4633**  
**Couzins**

A spinster, Eveleyn **Couzins** has her small part in history, acting as Mayoress to her widowed uncle, Sir Ernest **Andrews**, between 1941-45. She predeceased both her parents, dying, at 49, on 19 June 1945. Evelyn Couzins Avenue in the Shirley area commemorates her name.

Eveleyn's mother, Elizabeth, 77, died on 21 August 1946. Her father, William Edward, 86, died on 30 October 1956.

**Row V**  
**No. 4656**  
**Matthews**

Bernard **Matthews** was the son of the Rev. J. H. D. **Matthews**, his mother being a daughter of Henry Selfe **Selfe**. **Selfe** (1810 – 1870) was a London police magistrate, English agent for the Province of Canterbury from 1856 - 66, and a man who visited

Canterbury in the company of Lord **Lyttelton**, at the time of the great Waimakariri flood in 1868. H. S. **Selfe** is commemorated in the place-name, Lake **Selfe**, and in a stained glass window in the church of St Michael and All Angels.

An M. A. at Cambridge University, Bernard emigrated to New Zealand, became Senior Classical Master at Christ's College in 1913 and taught Latin and Greek. He died, at 30, on 8 September 1915. His death was caused by uraemia 'a morbid condition resulting from the presence in the blood of urinary constituents which are normally eliminated by the kidneys'.

**Row W**  
**No. 4697**  
**Selfe**

James **Selfe**, son of H. S. **Selfe** and uncle of Bernard **Matthews**, was a sports journalist who wrote under the pseudonym 'Hermit'. He wrote the life of the famous horse 'Traducer' in the 1880 *New Zealand country journal*.

James worried his parents in England because of the rough company which he kept after coming to Canterbury. Unfortunately for James but fortunately for historians, the father kept a voluminous correspondence which included letters of concern about the young man. Early in the 20th century, James' brother, the judge William Lucius **Selfe**, gave the letters to Dr. T. M. **Hocken** who was visiting the United Kingdom in search of historical material on New Zealand. The original letters are in the Hocken Library, Dunedin, while copies are at the Canterbury Museum.

In a brothel James bit off the end of the nose of Sylvanus James **Partridge**. For this he was jailed.

James **Selfe**, 72, died on 10 October 1913.

**Row Y**  
**No. 4768**  
**Gapes**

Reginald James **Gapes** was a grandson of Christchurch Mayor James **Gapes** senior. However, he did not come from a favoured branch of the family. His father, James **Gapes** junior, was a feckless drunk. In August 1876 James **Gapes** senior wrote to the *Star*:

In consequence of my name being uncommon in this province, I beg to state that I am not the James **Gapes** that was fined for drunkenness at the Resident Magistrate's court.

In 1894, the year that James **Gapes** junior died 'without any estate', Reg lost his leg when he fell under the Sumner tram. In 1901 he encouraged a mob to stone the premises of a Chinese storekeeper. He denied guilt, saying 'there were no less than three one-legged men in the crowd'. A policeman 'was certain that he had watched his man carefully and that there was no mistake'. Reg was fined.

Reg died during an epileptic fit in 1914, according to the family story just prior to what would have been his wedding day.

**Area 9**  
**Row A**  
**No. 4790**  
**Townend**

Harriet **Townend**, 38, died on 12 February 1893. Her husband, Joseph Henry, 55, died on 11 July 1902.

Joseph Henry **Townend** was a doctor in Victorian Christchurch. He and his wife had several children, one of the daughters, Nina, marrying James Grant **Ogilvie-Grant**, Earl of **Seafield**. The earl's father, an obscure Oamaru resident, had succeeded to the Scottish title on the death of his father who had himself unexpectedly succeeded to the title late in life. The Oamaru earl had not long survived his elevation to the ranks of the nobility. Nina and James were to settle in Scotland but James was killed in World War I.

**Townend** 'began with one shilling and sixpence for medicine and advice but later charged pretty high fees'. In the early 1890s famed architect Samuel Hurst **Seager** designed for Dr. **Townend** a thirty room private hospital, 'Strathmore', in Ferry Road. 'Strathmore' was used mainly for surgical cases, accommodated 40 patients and was a pioneer in aseptic surgery, having a glass-lined operating theatre. It remained a private hospital until 1918 when it became the Girls' Receiving Home which was run by the Education Department. The home was closed about 1980 and demolished in the late 1990s.

In 1900 Joseph **Townend** entered into the secret marriage which became the best-known union in Christchurch history. He married Annie Quayle, middle-aged spinster daughter of Glenmark sheep-king and domestic tyrant George Henry 'Scabby' **Moore** who was now old and blind. The groom died in 1902, the unsuspecting father-in-law in 1905. In widowhood the second Mrs. **Townend** bought a Fendalton property, 'Karewa', which she gave the name by which it is now known, 'Mona Vale'. Annie Quayle **Townend** died in 1914.

**Row B**  
**No. 4798/9**  
**Bowker**

Born at Buckworth Lodge, near the village of Buckwoth, Huntingdonshire, on 10 December 1840, Henry Layton **Bowker** was of 'old yeoman stock'. He 'came of a family which had been settled in the Midlands for many generations, both his paternal and maternal grandfathers being deputy-lieutenants for their county'.

In 1863 Henry emigrated to Canterbury 'with 100 pounds in his pocket' and accompanied by a younger brother, Charles. They bought a pair of horses and a van, stocked it with goods suitable for the country 'and journeyed from farm to farm across the then almost roadless plains and bridgeless rivers, often spending the night under the van'. Subsequently they settled down to storekeeping. Henry 'turned his hand to

anything', including taking a contract to fence Hagley Park'. On 25 July 1867 a Presbyterian minister conducted the wedding service of Henry Layton **Bowker**, grocer, and Margaret Agnes **Dudley** at the groom's Cambridge Terrace residence. When he died, Henry was survived by his wife, his son and namesake and 'eight daughters (five of whom are married)'.

From being a grocer, Henry turned to real estate. His business, which was in Colombo Street, was very successful he was able to retire in 1900. He took little part in public life but was an honorary member of the Christchurch Cathedral bellringers' society and was on the committee which raised the funds to complete Christchurch Cathedral.

In the last two years of his life **Bowker** was confined to his home, 'the Elms', Durham Street, with heart disease. He died on 26 July 1921 and, that evening, the bellringers rang a half-muffled peal as a mark of respect.

Throughout his working life Henry was fond of his view of Victoria Square. He supported the idea of a town hall being established on Oxford Terrace. When he made his will, on 12 October 1915, he put aside 1000 pounds for the 'erection of a fountain or statuary in front of the proposed Christchurch Town Hall'.

The **Bowker** family added something like 300 pounds to their father's legacy and the city council set about building the **Bowker** Fountain. The city engineer, A. R. **Galbraith** designed the structure along general lines laid down by **Bowker** and the work was carried out by his department and the Municipal Electricity Department. When opened, the structure was New Zealand's only electric fountain. There were at the time only 63 such fountains in the world. Forty-one were in the United States and two in Great Britain. The Christchurch fountain was similar to that at Bournemouth.

The 27 February 1931 *Press* reported on the opening of the fountain which was 'placed almost opposite the door of the premises where Mr. **Bowker** laboured for many years'. At 9.30 p.m. on 26 February, before a crowd of several thousand, the Mayoress, Mrs. **Archer**, opened the switch controlling the water and lighting effects on the fountain. This 'sent up a curtain of brilliant red spray' and the people 'showed unmistakable approval'.

When the town hall was completed in 1972, the fountain was at its rear rather than, as H. L. **Bowker** had wanted.

**Row L**  
**No. 4914**  
**Florance**

Augustus **Florance**, 1847 - 97, a *Lyttelton times* newspaper compositor and forgotten 19th century personality, wrote learned letters on natural history to newspaper editors and owned land at North New Brighton. Because the land consisted of barren unstable sand dunes, he imported soil-binding plants, marram grass from Port Fairy, Victoria, and lupin from Baron von **Mueller**, German-born botanist and 'blossom as the rose' and that 'two blades of glass would grow where none grew before'. The marram grass and lupin spread onto the primitive roadway amidst protest from the local authority, the Avon Road Board. In lengthy correspondence, Augustus assured the board that he

was a Christian and that it was his belief in Jesus Christ which led him to activities which would leave the land in a more fertile state than that in which he had found it.

Augustus' wife, Elizabeth, was a daughter of David Wilson **Hamilton**, one of the founders of New Brighton, whose grave is at Avonside.

The couple's youngest son, David Charles Hamilton **Florance**, 1884 – 1975, a protege of Lord **Rutherford** in England, was, later, a professor at Victoria University, Wellington.

**Area 10**  
**Row B**  
**No. 4955**  
**Selig**

This grave is in the Jewish section.

Phineas **Selig** (1856 - 1941), founded the *New Zealand referee*, a sporting newspaper which was swallowed up by the *Press*. The Saturday issue of the *Press* was, for many years, known as the *Weekly press and referee*. **Selig** was a power in the *Press* and a prominent administrator and employer in the newspaper business.

**Row J**  
**No. 5099**  
**Kral**

Franz **Kral** (1909 – 1969), a Jewish physician from Vienna, Austria, was himself the son of a doctor. He graduated with a doctorate from Vienna University in 1934, specialising in dermatology and publishing scientific papers on his work. He was also interested in respiratory diseases such as asthma. He escaped from his country shortly before the Nazis took over. He came to New Zealand in 1938.

Dr. **Kral** qualified MB. Ch.B at the Otago Medical School in 1941 and, for the next two years, practised in Kaitangata. From 1943 he was in general practice in Patten Street, Avonside, with rooms in High Street between Hereford and Cashel Streets. He was also part-time venereologist at Christchurch Hospital. Rather than sit further New Zealand examinations so that he might do more hospital work, Dr. **Kral** stuck to the job of general practitioner at which he was very successful. He was one of the founder members of the Canterbury faculty of the Royal College of General Practitioners.

So numerous were Dr. **Kral**'s patients that they spilled out of his waiting room and onto the lawn. In a period when telephones and motor cars were much less common than they are now, people with a phone - and an appointment - would ring the nurse and ask how long the queue was. When it was quite short, they would get in their vehicles and come to the surgery.

Dr. **Kral** had some unusual ideas. He argued that that children should be separated from their parents at birth, believing that parents fussed too much over their offspring. He was keen on putting sickly children into the Glenelg Health Camp even when parents thought that this was indictment on their skills. This pleasant darkish man

could be sharp and to the point, did not suffer fools gladly and gave the impression that he would not have patients who dared to question him.

The doctor told one elderly man that he should give up smoking. The patient's daughter pointed out that the doctor smoked a cigarette through a long holder and was told that this was his business. The patient died of a disease associated with his nicotine habit; the doctor died of cancer.

Dr. **Kral**'s interests included science, art, music, literature and photography.

When Dr. **Kral** died, one daughter, Dorothy was a physician specialising in psychiatry in Sydney. A second daughter, Marion, was practising ophthalmology in London. The third daughter, Susan, was a Christchurch science teacher.

Dr. **Kral**'s descendants now live in Israel.

#### **Row D**

No. 4980-81

#### **Zachariah**

Isaac **Zachariah** was born in Palestine. He came to the East Indies and China as tutor to children of the **Sassoons** family, Jewish merchants and industrialists who had originated in Baghdad.

From Singapore **Zachariah** moved to the mining town of Ballarat where, in 1864, he married Eve, daughter of Dr. S. B. **Saunders**. From Australia he moved to Hokitika where he was a decidedly foreign rabbi in a community composed of Jews of English and German-Pole extraction. On 23 September 1867, he dedicated the local synagogue. The Hokitika Jews were sober, responsible home-bodies and a sharp contrast to the roisterous individuals found in some other ethnic groups. **Zachariah** always had a soft spot for Hokitika and would return on special occasions.

**Zachariah** came to Christchurch, as rabbi, in 1870, serving his community 'at the very princely sum of two pounds per week'. His committee was domineering, the president demanding that the rabbi call frequently to receive instructions. Eventually **Zachariah** rebelled. An attempt to dismiss him failed and he gained some freedom. However, when the new synagogue was about to be consecrated, the committee demanded that he submit his sermon for examination before he could deliver it.

**Zachariah** had problems with his parents. He wrote telling them about his appointment as rabbi in Christchurch. They thought he had 'schmud' himself and converted to Christianity. Only when, years later, he visited the Holy Land, was he able to explain the real situation.

Although a Palestinian and a Jew, **Zachariah** sought contact with other faiths. He taught Henry **Jacobs**, Dean of Christchurch, how to read and translate Hebrew. When the Dean attended the consecration of the synagogue, he was able to follow the service. When Bishop **Sutton** visited the Holy Land, he found **Zachariah**'s introductions invaluable. **Zachariah**, who had lived under tyranny in his youth, appreciated the democracy he found in the West and established, in Christchurch, a

branch of an English organisation dedicated to the spread of democracy, the Anglo-Jewish Association. Of the Jewish ministers in New Zealand, he alone did not come from England. When New Zealand headquarters of the association were established, **Zachariah** was appointed President.

In 1880 a body of workers set about gathering 4000 pounds so that a large synagogue could replace the small wooden building then in existence. The fact that funds came in from people of other religions is testament to the rabbi's good relationships with people of creeds other than his own. Four hundred invitations were sent out to male heads of households, both Jewish and Christian, to attend the consecration. Some of those who attended were accompanied by wives and children so the occasion was, indeed, very well attended.

On 3 November 1881 **Zachariah** officiated at the consecration. He was assisted by the Rev. Mr. **Van Staveren** of Wellington and a choir of 11 women, three men and two boys. The Anglican Cathedral opened the same week and many Protestant clergymen who attended the celebrations at their church came also to the celebrations at the synagogue.

The building of the synagogue put the Jewish community heavily into debt. With the advent of the frozen meat trade in 1882, the committee decided that it would try to get out of its financial woes by sending meat to England. **Zachariah** ignored the restriction on what letters he might write without committee approval and sent a letter to the Chief Rabbi in England giving it as his opinion that the food could not be kosher meat. The Chief Rabbi agreed with him, banned the food and, in 1886, an angry committee gave the rabbi compensation in return for his resignation.

For a time bad blood existed between the committee and the former rabbi. He asked to be allowed to teach the children and was told that he could do as he pleased as long as it was not in the synagogue. In 1901 he regained his position 'though he did not possess the vigour of his younger years'. In 1905 he was 'a very old man and in ill health' (he had heart disease) and resigned his position for the second time.

Gradually **Zachariah** picked up the English language and idiom though he never mastered it. However, his knowledge of foreign tongues made him useful in the law courts when people, especially sailors, were brought before the Bench. Although he did his best to fit into Western society, **Zachariah** 'liked nothing better when, in the privacy of his own home, he could eat his oriental food and dress in the comfort of his oriental garb'.

Isaac was recognised as one of the highest authorities in the colony on Eastern languages. A 'great Hebrew scholar', he was 'conversant besides with the Arabic, Chaldean and Hindustani tongues'. He had the largest library of Jewish theological and literary works in Australasia.

In 1906 the rabbi 'seemed especially well and was in very cheerful spirits'. He was planning to leave for Wellington to assist in taking the wedding ceremony of his fourth son, Adolph. He went to bed early in the evening of Friday 26 January but was up twice in the night to see his youngest daughter whose health was indifferent. At 5 a.m. on Saturday 27 January he went to bed for the last time. His eldest daughter

spoke to him at 7.30 a.m. on Saturday but got no answer. Doctor **Orchard**, who had seen **Zachariah**, the previous day, and Dr. **Palmer** were summoned but could do no more than pronounce 'that death was due to valvular trouble of the heart'. He was 69 years old.

The 29 January 1906 *Press* recorded that **Zachariah** left five sons and four daughters. Of the sons, two were married and in Wellington, two were in Gisborne and one was in Christchurch. One daughter was the wife of J. S. **Schwartz** of Christchurch and the three others were unmarried. **Zachariah** was predeceased by his son, Lionel, who died, at seven years six months, on 15 July 1889.

**Zachariah's** death was 'regretted by all the community. His widow was granted a seat in the synagogue free of charge for life'.

## **Area 11**

### **Row A**

### **Wood**

Born at Blakenham Suffolk in 1824, William **Wood** was employed in the water mill in the town, emigrated on the *Randolph* in 1850, and was a bureaucrat in the infant province, at one stage working for John Robert **Godley**. He left to join his brother-in-law, William **Chisnall**, in the Sandhills Run, 'which extended along the beach from Sumner to Waimakariri' and inland to what is now Marshland Road. The pair are commemorated in the name 'Chisnallwood School'.

**Wood** had Snowdon station in the Malvern area and, in 1855, went to England, returning with a wife and windmill. The windmill, gave its name to Windmill Road (now Antigua Street), 'was a landmark on the plains and is to be seen in the pictures of older Christchurch'. Eventually **Wood** erected the Riccarton mills, opening up an export business in conjunction with one Peter **Cunningham**.

With the advent of roller milling William **Wood** and his sons built mills on Lincoln Road, Addington, their firm being called Wood Bros. Ltd. The mills have now been converted into apartments.

William **Wood** died on 30 September 1904. His was grand funeral. A 'large number of gentlemen prominent in all circles followed the remains to the Linwood Cemetery, and there was also a large number awaiting at the cemetery'. The pall bearers 'were the six oldest employees of Messrs. **Wood** Brothers, the aggregate of the years of service with the firm being 110 years'. A mourner, Cyrus **Wilson**, had been a fellow employee in the Blakenham water mill.

William's daughter-in-law, Mary Teresa **Wood** nee **Loughnan**, is mentioned earlier as being buried with the **Loughnans** in the Catholic section at Linwood. On 1 June 1901, at St. Mary's, Merivale, Mary Teresa's husband, William **Wood** junior, 43, widower of Mary Theresa, remarried. His new wife, Grace Anna Mary **Wilson**, 38, had been born about 1863 at Hadleigh, Suffolk, and was his mother's niece. Their house, 'Hadleigh' was used for public functions. In World War I Grace was president of the Canterbury branch of the Women's National Reserve. Members of the organisation undertook clerical work, gardening, telegraphy and drove motor vehicles

– jobs which the soldiers had had to abandon. Grace received the O.B.E. for community services.

William junior, a Christchurch merchant who dwelt at Eversleigh Street, was 62 at the time of his death on 16 January 1921. He is buried with his father. Grace returned to England, dying at Woking, Surrey, aged 87, in 1950.

### **Porter**

The **Porter** gravestone is next to the **Wood** memorial. It has been erected since the tombstone transcript for the Linwood Cemetery was created 20 years ago.

Herewaka **Porter** who is buried here died, at 59, on 10 December 1904. Her son, Robert, had died on 13 October 1904. Herewaka was a high-born member of the Ngati porou tribe. One of her daughters, Fanny Rose, known as 'Princess Te Rangi Pai', was a prominent singer, especially in England.

Herewaka's husband, Thomas William **Porter** (1843 – 1920), a soldier who fought against Te Kooti, was famed for leading Maori troops during the New Zealand Wars. At the time his wife and son died, he was officer in charge of the Christchurch area. He held his last military position in New Zealand in World War I. His task was to hunt down soldiers who had absconded and endeavoured to avoid war service.

### **Row E**

**No. 5250**

#### **Tendall**

George Frederick **Tendall** was born on 4 December 1845. A musician, he obtained the degree of Mus.Bac.Oxon., worked for the Duke of **Buccleugh**, who had once been a member of the Canterbury Association, and emigrated to the province because of his indifferent health.

**Tendall** was 'for 15 years organist of Christchurch Cathedral and for 10 years was foundation lecturer of music at Canterbury College'. He was

... equable, devout and widely respected for his personal qualities and musical abilities .... [At the Cathedral he] eased tensions between organist, choir and chapter and helped to restore musical credibility and dignity to the choir.

**Tendall** sent his resignation to the Cathedral, to take effect on 30 September 1901, and died on 25 October. He was overshadowed by his successor, the brilliant stormy Dr. John Christopher **Bradshaw**.

### **Row K**

**No. 5437**

#### **Dobson**

The wording on the gravestone reads:

Sir Arthur Dudley **Dobson** K.B. d 5 March 1934 aged 92. Discoverer of Arthur's Pass, 1863. District Engineer, Nelson-Westport goldfield 1878. City Engineer of Christchurch from 1901 to 1921.

Arthur's father, Edward, was a prominent engineer in provincial Canterbury. His sister, Mary, married Sir Julius von **Haast**. In 1866 a brother, George, was murdered on the West Coast by the infamous **Burgess-Kelly-Levy** gang.

**Row N**  
**No. 5507**  
**Wilson**

William **Wilson** was a school teacher at Kineton, Warwickshire. About 1886 he emigrated with his wife and two children. There came to live with the **Wilsons**, William's mother, Elizabeth.

William was associated with the Normal School. At Aranui he had a large building which was used as a private school for boys. William was commonly known as 'Wirihana' **Wilson**, 'wirihana' being the Maori word for **Wilson**. The tram and bus stop at Rowan Avenue were known as the 'Wirihana Loop' or 'Wirihana Stop'.

While at Aranui, **Wilson** was active in the New Brighton Anglican church. However, O. B. **Stanford** had no kind words for him. His establishment was a 'second or third rate boarding school away among the sandhills ...' **Stanford** accused **Wilson** of 'attending fire sales if any groceries were to be obtained. Thus he got cheap if smoky food for his boarders. If no suitable fire sales had occurred, food for the boys would be less than what was expected for growing lads'.

**Stanford** stated that **Wilson** found builders who were dismantling houses and, with second-hand timber, built cottages among the sandhills. He recalled his father renting from **Wilson** a 'rather dirty flea-infested cottage on the Pages Road'.

If William was something of a Wackford Squeers, his wife, Drusilla nee **Death**, was different. Born in London and well-educated, she was 'one of the best-known figures in the women's movement'. Elsewhere she was described as 'keenly intellectual' and 'a woman of interesting personality and ... rare intellectual gifts, a brilliant scholar and an accomplished musician'. Her 'experience ... breadth of vision and alert interest in all cu enabled her to speak with authority on matters of importance to women, and her opinions on such matters were eagerly sought and greatly respected'.

Drusilla was a foundation member of the Canterbury Women's Club and president of the club's music circle; a vice-president of the Musical Union; an active member of the Navy League; and conducted a women's choir. She had a private school for girls at Cranmer Square and 'to her enthusiasm and ... wise guidance, many graduates of Canterbury [University] College owed much of the success they achieved in the scholastic world'. Among the young women she encouraged was her daughter, Grace. Grace was an executive member of the Student Association and secretary of the Christian Union. She had a brilliant academic career, graduated M. A. with Honours in French and English and won the Eve Prize for Modern Languages. She died of asthenia, aged 22, on 22 March 1907 and her funeral service was held at St.

Michael's. A memorial brass was placed in the college hall in what is now the Arts Centre of Christchurch. Her grandmother, Elizabeth, 83, died on 13 July 1907.

With the approach of old age, the **Wilson**s left Christchurch, intending to settle in England where their son, William, an engineer, was head of the welfare department of Vickers Ltd., and editor of an important electrical journal. Finding the English winters too severe, they returned to Christchurch. Soon after, on 4 August 1929, Drusilla, 73, died at 728 Gloucester Street, Avonside. 'Her sudden death came as a shock to her many friends, many of whom had not had an opportunity of welcoming her back to Christchurch'.

**Row T**  
**No. 5643**  
**Knowles**

Francis **Knowles** was born at 28 St. George Street, Limehouse Fields in the Parish of Limehouse, East London. His mother was born Elizabeth **Audsley** and his father, William Barnard **Knowles**, worked in His Majesty's Ordnance Department. A law clerk, he went on to gain a diploma at the College of Preceptors and worked as a scripture reader in the Parish of Halesworth, Suffolk. He emigrated to Canterbury in 1851, being schoolmaster on the *Travancore*. During the voyage the optimistic young man wrote verse:

An island – tis of climate mild,  
uncultivated once and wild;  
but peopled now and doted o'er,  
with cottage homes from shore to shore;  
whose owners till the fertile fields,  
and live on what their labour yields.  
Our fathers from old England came  
and soon, though crushed and starved before,  
saw peace and plenty at the door.

At first James Edward **FitzGerald**'s sub-editor on the *Lyttelton times*, Francis went, as schoolmaster-catechist to Pigeon Bay. He also spent a period managing the Pigeon Bay Inn, a tavern and store, and held timber licences. From this he was rescued by Ebenezer **Hay** who funded him in the establishment of the Audsley Academy which perpetuated the name of **Knowles**' mother. Indeed, Francis' sister and widowed mother emigrated and worked in the school.

**Knowles** had great aspirations for his school. In the 26 February 1853 *Lyttelton times* it was announced:

Mr. F. **Knowles** begs to intimate to parents and others ... that he has it in contemplation to receive a few young ladies and gentlemen as boarder-pupils at his school .... The course of study will be almost purely English, according to the scheme submitted below, but, at the same time, thorough in all respects. The religious instruction imparted will be in accordance with the tenets of the Church of England. Mrs. **Knowles** senior, assisted by her daughter, will give

undivided attention to the comfort and well-being of the pupils, and, if the applications warrant it, a commodious house will be erected immediately.

Thereafter followed a comprehensive 'Scheme of instruction' divided into first and second classes, the former including English grammar and composition, ancient and modern history, geography, writing (plain and ornamental), arithmetic and mensuration, Scripture History and Biblical antiquities, and the elements of the natural sciences. Subjects in the second class were simpler, including the rudiments of English grammar and composition, English and colonial history, writing, arithmetic, Scripture history, geography and the elements of the natural sciences. The boys could, if it was desired, be taught elementary drawing and the rudiments of Latin ... and algebra. The girls could be instructed in plain needlework.

**Knowles'** advertisements were effective. He moved into a 14 room boarding house built and owned by Ebenezer **Hay** who was pleased with the progress that his children made. Indeed, the school 'soon acquired a truly excellent reputation throughout Canterbury'.

On 30 August 1855, at Pigeon Bay's 'temporary church/schoolroom' a Methodist minister, John **Aldred**, officiated at **Knowles'** marriage to Charlotte **Wiles**.

In 1856 Henry John Chitty **Harper** arrived to become the first Bishop of Christchurch. George Augustus **Selwyn**, Bishop of New Zealand, was waiting and, when the high clerics met, they baptised Walter Frank, infant son of Francis and Charlotte **Knowles**. **Harper** saw the promise that was in Francis and, on 20 December 1857, the young man was made deacon at the first ordination carried out by the Bishop.

For a time **Knowles** stayed at his school. However, he made it clear that he could not in the future, as he had in the past, make compromises with regard to religious instruction in school. Ebenezer **Hay**, a devout Presbyterian, obtained his agreement to leave the academy as soon as a new teacher could be found.

The *Church news* was to describe **Knowles'** work on Banks Peninsula. It commented that Canterbury

... was intended to be a Church of England settlement; but much of the world entered into the scheme of things from the start; more of the world than the church seemed to shew forth in the results. Many of the first clergy were not equal to the task. The church hardly knew how to make good its claims. Then it was that young men offered themselves as helpers. Francis **Knowles** ... went to Banks Peninsula as schoolmaster-catechist. Bishop **Selwyn**, sailing in his yacht amidst the mists that often hid the landmarks and prevented him from being certain as to which bay he was entering, found Francis **Knowles** doing his humble work faithfully among the few people in the district, teaching the children and riding about the hills after his scattered people. The young man did a deacon's work and made good some of the deficiencies of the higher clergy. It was later stated that, on Banks Peninsula **Knowles** did most valuable work ... and made up for some of the deficiencies of the higher clergy'.

The bishop made **Knowles** Vicar, or 'incumbent' at Pigeon Bay. He went on to be Vicar of Lyttelton from 1860-72. He was a 'kindly and conscientious pastor', one of his activities being to teach the poor boys of the district in basic school subjects; at his death old parishioners 'still cherished his memory'. From 1872-77 he was Vicar of Merivale, resigning when parishioners failed to donate the large amount of money sought to wipe out substantial parish debts.

Till 1879 **Knowles** held positions in the Dunedin diocese. Thereafter **Knowles** held such posts as bishop's chaplain and Diocesan Registrar, Secretary and Treasurer. He was Bishop **Harper**'s helper in all that concerned the financial side of his office and, eventually, almost his organ of hearing'. In this 'modest yet useful work' **Knowles** spent the last 36 years of his life. Church people 'benefited by the excellence of the result but, so smoothly did the machine work, so steadily did the light shine that ... [they] were hardly conscious of it'. **Knowles** 'dearly loved the Cathedral and was a familiar figure in it'.

Charlotte **Knowles** died on 10 October 1890 and, on 25 August 1891, at St. Luke's, Christchurch, Francis, 61, married 48 year old Annie O'Connor **Alabaster**, the widow of the Rev. Charles **Alabaster**, and long the proprietor of a school which prepared boys for entry to Christ's College. Ann died 'very suddenly' on 25 February 1915. At the funeral 'many, including official representatives of the diocese were present'. The service for Ann was read by Bishop **Julius** who was 'assisted by the Vicar of St. Luke's, of which congregation she must have been one of the oldest members'.

**Knowles** experienced 'the most favoured old age'. A side activity was his role as 'the most sympathetic godfather' to clergymen fresh from England where he started them 'in life among strange paths and unfamiliar surroundings'. He fell ill and was not able to attend synod. The November 1915 *Church news* commented:

The absence of Canon **Knowles** from our synod, of which he has been for so many years the faithful and trusted minister, was never out of mind. It had not occurred to most of us that there could be a synod without Canon **Knowles** ... He has always been one of those beneficent existences which we accept with thankfulness – like the sunshine or the fresh air – without trying to account for it. "Ask Canon **Knowles**": that was the recipe for all doubts and difficulties.

Francis **Knowles** retired almost at the end of his life, dying on 11 September 1916. At a memorial service, Canon **Purchas** took as his text Matthew V., 16: 'Let your light so shine before men that they may see your good works and glorify your father which is in Heaven'.

**Purchas** described **Knowles** as

... a good businessman, with the method, order and reliability ... looked for in a businessman; but he was more than that. He put such a spirit into his work that it became a spiritual accomplishment. By his unfailing courtesy, his amiability, his real sympathy, he was able to soften the incidence of many a blow; by his ripe wisdom he brought to many a distressed heart fresh cheer

and hope. His light had the mellow radiance of the true Christian temper. Men recognised it when they saw it and they glorified their Father in Heaven.

**Row Y**  
**Cardale**

Effie Julia Margaret **Cardale**, daughter of a genteel Christchurch family, was born in 1873. She was 'slight ... intensely energetic and observant' and a formidable character even to the vicars of St Michael's church. Her long career in social work began at St Michael's about 1900 when she went out seeking new arrivals in the parish and reporting on cases of sickness and need. Till 1944 she was inspector for and secretary of the Society for the Prevention of Cruelty to Women and Children. She was 'perhaps the best known social worker in our city'.

In the 1930s the girls at St. Michael's church would sit away from and look askance at the elderly Miss **Cardale**. She was a social worker who dealt a foreign world of domestic violence, poverty, unemployment, overcrowding and unmarried mothers.

In the 1936 book *In the public eye* there appears the verse:

When erring folk you wish to help,  
and do not know what's best,  
just telephone Miss Cardale  
and she will do the rest.

Effie **Cardale** M.B.E. died on 19 October 1960.

**Area 12**  
**Row A**  
**No. 5670**  
**Brown**

English-born Jessie Veitch Cochrane, wife of Thomas **Brown**, was a woman of some standing. In the early 1890s she commissioned the architect, Samuel Hurst **Seager**, to build a hospital of 30 rooms for Dr. J. H. **Townend**. This was 'Strathmore'.

Jessie V. C **Brown**, 'housewife' of Ferry Road, died, at 47, on 19 November 1905.  
Thomas **Brown**, 68, died at Sydney on 13 September 1920.

**No. 5672**  
**Hawker**

George Thomas **Hawker** (1840 -1924), St. Albans baker, shifted his business to New Brighton. Augustus **Florance** gave him lupins and on Saturday afternoons his children scattered seed over the bare expanses of sand.

Known as the 'Father of New Brighton', George has a plaque in the sea wall behind the clock tower referring to him by this rather extravagant title. His reminiscences are in the 29 April 1922 *Star*.

George's son, Harry Nelson **Hawker**, (1868 -1947), the man who survived the 1896 Estuary yacht accident, is also buried here. When a New Brighton borough councillor in 1907, he brought along his copy of the Rev. Mr. **Fitchett's Deeds that won the Empire** and put forward the idea that seaside streets should be named after naval heroes who appeared in that volume. Thus were the names of pioneer settlers obliterated and there was established a practice which continues today.

In the 1920s Harry had the launch *Nautilus* and used it to bring picnic parties to the then remote reserve Pleasant Point. There are photographs of Harry **Hawker** and the *Nautilus* in the W. A. **Taylor** photographs at the Canterbury Museum.

**No. 5676**  
**Thomson**

On Henry **Thomson's** stone is inscribed:

Erected by the Freemasons of New Zealand to the Memory of Henry **Thomson**, their first Grand Master, 1890-1892, died 13 September 1903, aged 76.

Brother Henry **Thomson** was initiated into the NZ Pacific Lodge Wellington, on 22 October 1857 and for 46 years was a zealous and devoted Freemason. The establishment and organisation of the Grand Lodge will stand for all time as a monument to his courage, zeal, fidelity and skill, and his name will ever dwell in the loving memory of his brethren.

Henry **Thomson** managed G. **Coates** and Co., watchmakers and jewellers. He defeated the popular James **Gapes** for the position of Mayor of Christchurch and commented: 'The dark horse had proved the better Mayor'.

**Area 13**  
**Row A**  
**No. 5771-5773**  
**Julius**

Churchill **Julius**, 1847 - 1938, an Australian, was Anglican Bishop of Christchurch from 1890-1925, succeeding the founding bishop, H. J. C. **Harper**, and also served as Archbishop of New Zealand. Although of the Establishment, he supported the right of working people to be represented by trade unions.

**Row B**  
**No. 5792**  
**McDougall**

Robert Euing **McDougall** was born in Melbourne in 1861, educated at Christ's College, worked in the Colonial Bank of New Zealand, Christchurch, and, in 1882, joined John **Aulsebrook**, the biscuit maker. In 1892 he became sole proprietor of the firm. His marriage was confirmation, if confirmation was needed, that he dwelt among the city's moneyed elite; on 18 February 1897, at St. Mary's Anglican church, Merivale, Robert **McDougall**, 36, wed Malvina Mary **Webb**, 26, a descendant of John Jenkins **Peacock**. In 1928 Aulsebrook's became a private company.

**McDougall** had an eight-acre property, 'Fitzroy', which ran from Papanui Road to Browns Road. When the property was subdivided, a road was put through, McDougall Avenue.

**McDougall** was a generous employer and a benefactor of the City of Christchurch. He gave Christchurch 30, 000 pounds for an art gallery in the Botanic Gardens. Prizes for designs were offered to architects throughout the British Empire, the winner being F. W. **Armstrong** of London. The McDougall Art Gallery was officially opened in June 1932.

McDougall appears in *In the public eye*:

A smallish man, about five feet four,  
admired by the rich, beloved by the poor,  
known to industry, beloved by art,  
given to charity, a man apart.

Robert **McDougall** died on 21 February 1942. Malvina Mary, 93, died on 3 December 1964.

**Row C**  
**No. 5794**  
**Bishop**

Born in London, Rookwood Comport **Bishop** was three when he arrived with his parents on the *Charlotte Jane*. He was educated at Christ's College, worked on the West Coast during the gold rushes, was a real estate agent and spent over 50 years with the Christchurch Gas Company, being secretary and, later, general manager. He was first Mayor of the Borough of New Brighton in 1897-1898; his name is commemorated in Rookwood Avenue, North New Brighton.

**Bishop** took an interest in Christchurch history. He purchased the 'Burke manuscript' from a hard-up individual William **Burke** and allowed Johannes Carl **Andersen** to extract from it what he wanted. When he became Alexander Turnbull Librarian, **Andersen** took to Wellington the copy of the manuscript and used it for his famous book *Old Christchurch*. However, **Andersen** retained only the more respectable parts of the manuscript. In recent years the original, with its depiction of the bright spots and dark underbelly of colonial Christchurch, was donated to the Canterbury Public Library.

**Bishop** was a much-married man. His gravestone lists two wives, Elizabeth and Annie, and, at his death, in 1925, he was married to a third, Louisa.

**Area 14**  
**Row A**  
**No. 5868**  
**Jekyll**

Henry Joseph Campbell **Jekyll**, born 15 July 1843, died at Dunedin 25 February 1913; Margaret **Jekyll**, 61, died 1 August 1917.

Henry Joseph Campbell **Jekyll** was a prominent figure in the Christchurch Beautifying Association. In the 1880s he had land at Dallington and, in association with Henry Philip **Hill**, built the first Dallington bridge. Although this meant that the public got access to the city much more easily than had hitherto been the case, **Jekyll** and **Hill** built the bridge primarily to bring a business proposition to a successful conclusion. They hoped that they might establish a tram service to New Brighton via Dallington but the scheme came to nothing.

**No. 5881**  
**White**

In 1857 William **White** persuaded the Canterbury Provincial Council to pass the White's Bridge Ordinance. This allowed him, despite lack of recognised qualifications, to try to bridge the north branch of the Waimakariri. He used timber from Church Bush and built a plain serviceable bridge which swung in the middle to allow ships to pass upstream. **White** was paid with a seven-year lease of the tolls.

By 1863 it was time to bridge the south branch of the river, which had a wide shifting bed, insecure banks and was prone to flooding. The provincial government avoided direct responsibility, passed an ordinance allowing **White** to proceed, but engineers declared his bridge unsafe. Floods then washed away the lesser bridges designed by the engineers while the amateur's structure 'stood out of the shingle without a blemish'. The locality is still called 'White's bridge'.

William **White**, 74, died on 18 May 1899.

**Row B**  
**No. 5907**  
**Taylor**

Emma **Taylor** came from Cleidenhurst, Malvern and lived in London with her husband, S. C. **Taylor**. There were three daughters and two sons. The family moved to Coed-Ithel, Monmouthshire. The father died and, in 1868, the mother and children emigrated to New Zealand on the *Colorion*.

The second daughter, Lavinia Mary, was 'a brilliant performer on that ... unfashionable instrument, the accordion'. Her many appearances at concerts in the city were long remembered. She died, at 53, of an 'effusion on the brain', on 2 November 1895. The eldest daughter, Emma, established and, for many years, conducted a successful school in association with the family home at 61 Armagh Street. She died in England and was cremated there on 5 June 1899. Emma senior,

'relict of S. C. **Taylor** of London and Monmouthshire', had already died, aged 74, on 17 January 1887.

The youngest daughter, Ada, had, from childhood, shown promise as a soprano. In the 'beautiful district' of Monmouthshire she 'became a lover of rural scenery which she afterwards was able to transfer to canvas'. In Christchurch she worked as a teacher of singing and art. She 'took the leading part in many of the most important concerts in Christchurch' and exhibited her paintings at the Canterbury Society of Art's annual exhibitions, obtaining the highest awards that the society awarded. A total invalid during the last two years of her life, she was cared for by her brother, Walter. She died, at 68, on 25 May 1914.

Ada was a woman 'of a very kind, gentle and truly lady-like disposition .... Many of her former pupils were warmly attached to her to the last'. The funeral was attended by 'a few intimate friends'.

### **No. 5908** **Guinness**

Born in Dublin about 1820 Francis 'Frank' Hart Vicesimus **Guinness**, the 'offspring of a prominent Irish family', became an indigo farmer, in India, in the 1840s. At Patna, on 16 November 1844, he married Marian **Richardson**; they had seven children.

The **Guinnesses** emigrated to Australia and, in 1852, to New Zealand, where Frank was a cadet at M. J. **Burke's**, Halswell run. He had insufficient funds to become a runholder and worked as a horse dealer, auctioneer and land salesman.

Because of his social standing **Guinness** became a captain in the Canterbury Rifle Volunteers. Local grandee W. J. W. **Hamilton** facilitated his entry to the Canterbury provincial police as sub-inspector in 1862. At the time Superintendent W. S. **Moorhouse** was completing the process whereby the police came under the command of much admired Victorian imports led by Commissioner Robert **Shearman**. Initially **Guinness** survived and, indeed, was promoted to inspector. Then he was sent to Akaroa where he was 'isolated from the mainstream of Canterbury life' and well away from the Commissioner. He did his best and was acknowledged to be of 'unblemished character'. However, he was lacking in 'the technical knowledge of policing' and made the mistake of speaking out on behalf of working people, including constables. In 1864 **Shearman** came calling. Although supported by the Resident Magistrate, the embattled Irishman thought it best to resign. In 1865, he became postmaster and Clerk to the Bench at Akaroa. He resigned on being adjudged bankrupt.

The family moved to the West Coast and Nelson, **Guinness** holding such positions as warden's clerk to the goldfields, Justice of the Peace at Ahaura, and Resident Magistrate at Collingwood and Ashburton.

**Guinness** retired in 1883, thereafter becoming prominent in the infant radical labour movement. He became president of the Working Men's Political Association. He and his fellows became warm supporters of another who became more and more radical as

he grew older – Sir George **Grey**. In 1887 he was active in the Canterbury Labour Union which supported the cause of unemployed workers.

Marian **Guinness**, 72, died on 11 February and Frank died on 18 July 1891.

A son, Arthur, as born in 1846, entered Parliament, was a member of the Liberal Government, and, for the 10 years prior to his death in 1913, was Speaker of the House of Representatives. He was knighted in 1911.

## **Area 15**

### **Row A**

#### **No. 6000-6001**

#### **Mace**

Henry and Christopher **Mace** were two of five brothers who came to New Zealand. A sibling gave his name to Macetown near Arrowtown in Otago. Henry was on the Victorian goldfields and at Gabriel's Gully, Otago. On the West Coast goldfields he went into partnership as a cordial manufacturer with a Mr. **Dixon**; the partner's daughter, Catherine, became Mrs. **Mace**. In Wellington **Mace** was a brewer. In the 1880s he bought a Christchurch cordial manufacturing business, operating it till his death.

**Mace** was a sportsman. In his younger day he was a member of the Canterbury cricket team and then the Canterbury-Otago team which faced the first English eleven to visit the colony. Years later he owned the New Brighton Trotting Club, just as Robert **Button** was to own it afterwards. He called his stud 'Brooklyn Lodge' and

... reared some of the best horses of their day in this colony ... Nothing afforded him more pleasure than to race horses of his own breeding, and in this aspect he was particularly successful.

**Mace**'s horses included 'Bedale', 'Brooklyn', 'Brookholm', 'Allerton' and 'Jessie Palm'.

Henry **Mace** who had been born at Bedale, Yorkshire, on 4 June 1837, died on 19 July 1902. Christopher, 76, died on 23 November 1907. Catherine, 55, died on 23 April 1909.

### **Row D**

#### **No. 6091**

#### **Potts**

Thomas Henry **Potts** had a hobby

... which he ... followed up with immense care and attention, and for which the settlers in Canterbury in particular and the colony at large have much to be indebted to him for. That hobby was the thorough study and practice of the work of the naturalist. In matters connected with botany, entomology or horticulture there never has been a man who devoted his energies and abilities for the benefits of his fellow-colonists as Mr. **Potts** did ... The productions of

his pen, both under the title *Out in the open* and in other works will remain a lasting memorial to his ability as a writer of graceful, charming English prose and to his wonderfully accurate observation of nature.

T. H. **Potts** ran a successful gun-making business in Birmingham but sold out when his father-in-law, runholder Henry **Phillips** stated that Canterbury was the place to settle. (**Phillips** had Rockwood and the Point and gave his name to the suburb of Phillipstown.) **Potts** sought the plants which would be most suitable in the new country and, in 1853, on the ship *John Taylor*, brought azaleas, rhododendra and ferns. The gardens of his friends - and also public gardens - benefited as the result of **Potts**' importations.

**Potts** bought 'Ohinetahi' at Governors Bay and 'from a comparative wilderness ... made a home'. Here also he and his wife brought up their 13 children.

Runholder at Hakatere station, botanist, conservationist and student of Maori life, **Potts** was also a member of the Canterbury Provincial Council and the House of Representatives. He sought to protect rather than simply to describe native birds; pushed for the establishment of national parks; discovered the crested grebe on Lake Selfe; wrote under the pen-name 'Rambler'; and had his best writings gathered together in *Out in the open*. He lost all his property in the 1880s depression.

On Friday 27 July 1888 **Potts**, 63, visited the public library 'where he was an ever welcome visitor'. He left the library and 'passed away in an epileptic fit at a quarter to four ... while making some purchases in Mrs. **Sharland**'s fancy goods shop at the corner of Armagh and Colombo streets'. He was buried at the 'new cemetery'.

**Area 16**  
**Row C**  
**No. 6126**  
**Gapes**

James **Gapes** (1822-1899) was an example of how a working man could, through emigration, prosper in a new land. He arrived in Canterbury as an assisted immigrant on the *Regina* in 1859, established a painting and paperhanging business, was on the Christchurch City Council and twice, in 1877 and 1881, served as Mayor of Christchurch. The 13 September 1878 *Star* commented about how he had topped the poll in a council election:

... Mr. **Gapes** cannot be regarded as new blood. For five years he served the citizens with great assiduity and attention. If not brilliant, he was painstaking, liberal and prudent. If cautious, it cannot be charged against him that he was in any way behind his associates in advanced ideas. That he fully enjoys the confidence of the ratepayers is made evident by the large number of votes which separates him from the next highest on the poll.

When he topped the poll in 1878, James climbed onto a hotel railing to acknowledge the crowd. Some blackguard knocked him off his perch by throwing a bag of flour at him. James climbed back onto the railing. This time the miscreant did nothing.

Perhaps he admired the pluck of Councillor-elect **Gapes**; perhaps he had run out of flour.

James had an excellent stage presence, was active in musical circles, sang, and, with Sir John Cracroft **Wilson**, played the flute. The 1 August 1865 *Lyttelton times* records James' participation in an amateur performance for the benefit of the Benevolent Fund of the Licensed Victuallers' Association. The house

... was crowded in every part, and the whole affair went off most successfully. In fact, this could hardly fail to be the case for the audience were, one and all, in thorough good humour and determined to enjoy themselves .....

James sang a 'comic Irish' song 'with an irresistibly funny chorus; this was deservedly encored'.

Grandchildren or great-nieces and nephews saw him in the street (some were hoping that he would throw them a few coins so that they could go off and buy sweets). They called out: 'How are you Grandpa?' and he replied: "Still keeping a footpath down".

James' son, Thomas (1848-1913) took over the family business. .

**Row B**  
**No. 6133**  
**Coker**

Here is buried James **Gapes**' cousin, one of those ladies who acquired property through marriage, and who, through her subsequent marriages, enriched other men. She would appear to belong to medieval Europe rather than Victorian Christchurch.

Born in England in 1826, Lizzie **Westwood** was a governess. At 33 she planned to emigrate on the *Burmah*. Alterations were made to accommodate 'beautiful breeding stock, horses and cattle, said to be larger than any previous importation'.

This, and the fact that James **Gapes** and other family members were about to leave on the *Regina*, led her to join her relatives. Another *Burmah* passenger, future writer Samuel **Butler**, transferred to the *Roman emperor*. The *Burmah* was to sink with all on board.

Lizzie married market gardener and Manchester Street land owner George **Allen** in 1860. In 1865 she sang in the amateur performance for the Benevolent Fund of the Licensed Victuallers' Association. The *Lyttelton times* commented: 'Then there was the duet: "What are the wild waves saying?"' nicely sung by Mrs. **Allen** and Miss **Thompkins**'.

The *Lyttelton times* stated:

The amusing farce of 'The middy ashore' was the last piece played, Mr. **Cooper** taking the part of the middy, Mrs. **Hall** that of his artful old aunt, and Messrs. **Richardson** and **Coker** those of the dandy suitor and Tom **Cringle**.

George **Allen** died in 1871. In 1872 Lizzie married John Etherden **Coker**. With Lizzie's wealth, **Coker**, hitherto a man of business aspirations and few achievements, was able to build and become 'mine host' of Coker's Hotel. **Coker** died in 1894, and in 1896 Lizzie married the much younger Frank James **Hurd**. It is appropriate that Lizzie is buried with her second husband, the man whom she helped gain an international reputation as a hotel-keeper.

**Area 17**

**Row A**

**No. 6143**

**Brett**

De Renzie James **Brett** (1809 –1889) was an Irishman, a soldier in India and 'late of Her Majesty's 108th Foot'. He retired on full pay with the rank of colonel in 1863. Emigrating to Canterbury in 1865, he bought land south of Courtenay. He wanted to remember Kirwee, the town which he had captured in the 1857 - 58 Indian Mutiny. He called his property 'Kirwee' and the district now has this name. Also, he planted trees on the property to represent the disposition of his troops in the battle. It is appropriate that **Brett's** memorial at Kirwee has a distinctly oriental appearance. **Brett** found that farming, and especially the intensive farming that small-holders were engaged in, was difficult on the dry soil at Kirwee. He had seen irrigation systems at work in India and wanted these copied through the drawing off of water from the Waimakariri. Despite opposition from selfish, powerful runholders, he managed to obtain support from the Canterbury Provincial Government and from central government and saw water reach the Kirwee district in 1881.

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