



*We pledge ourselves to foster, promote and inculcate in rising generations that hardy will and spirit of enterprise, responsibility, work and faith so abundantly possessed by the actual founders, which has been so important a factor in the life and progress of New Zealand.*

## Waitangi Day Ceremony

### Lord Cobham Speaks of "Men of Vision"

"The old Maori rangitiras who decided to place themselves under the British Crown were men of vision and integrity," the Governor-General, Lord Cobham, said in his address at ceremonies associated with the 122nd anniversary of the signing of the Treaty of Waitangi.

"They looked beyond the obvious and immediate problems which integration entailed and saw in the far distant future a New Zealand inhabited not by European and Maoris but by New Zealanders," Lord Cobham added.

Lord Cobham said it was possible to see just how far had been covered on the road toward integration. It was not very far, perhaps, but what was a century compared with the mighty figures nature demanded for her evolutionary processes?

"We Westerners make the ludicrous mistake of equating civilisation with technology, and, having destroyed our own happiness in a frenzy of producing vast quantities of largely unnecessary consumer goods, we are perhaps sometimes impatient with our Maori brethren whose needs are few and who cannot understand the European's way of life, which appears to them to be largely the ceaseless pursuit of money for its own sake."

His Excellency urged the people of the Maori race to "lift up their eyes and seek the benefits of higher education."

The emphasis today must be on partnership. The Maori race was growing in numbers and now was the time for it to grow in influence. This implied leadership, which itself entailed hard work, knowledge, and ambition.

Thousands of Northlanders flocked to the spectacular ceremony.

## Represented Society

The Society was represented at the Waitangi Day official celebrations at the Bay of Islands by Miss Irma O'Connor, secretary of the Auckland Branch.

## Fine Waitangi Day Oration By Cleric

When Captain William Hobson grasped the hand of each chief as the latter fixed their marks to the document known subsequently as the Treaty of Waitangi, it is alleged that he said in Maori, "He iwi tahi tatou!"

"What did he mean?" asked the Rev. K. M. Ihaka, who delivered the Waitangi Day address to members of the New Zealand Founders' Society at Wakefield House.

Some authorities claimed, he said, it meant that from that day on Maori and pakeha would be one.

Mr. Ihaka, however, gave a new translation, and provided a reason for it. "I believe that what Governor Hobson really meant was that Maori and pakeha were one in the sense that from then on they became members of the one family under the British Crown. I cannot conceive a man who was a complete stranger to the Maoris having meant anything other than this.

"Here we have the chiefs, all intelligent men, but ignorant of the ways, customs, even words of the pakehas. They were asked to sign what they believed and were told was a legal and binding document. Some objected. Some refused. Others signed. To those who signed Governor Hobson said, 'He iwi tahi tatou'. Scholars of the past have translated that as: 'We are now one people'.

"Tahi is a numeral meaning one. But it is used only in counting. It also means together. I suggest that a more correct translation of the Governor's words would be: 'We are together'. In other words, Maori and pakeha, henceforth, were together within the British fold.

To claim that Maori and pakeha were one in 1840, or even to make a similar claim today, was just a lot of nonsense. "But please do not misunderstand me. We are one in many things, but until we have reached the stage where real harmony exists in all phases of life in this land which we boast is God's own, when the scales of our values, our ways, our standards are even, it will only be then that we can rightly claim to be one."

### STRONG PLEA

Mr. Ihaka made a strong plea for support of the Maori Educational Foundation. "I hope and pray that the amount required to establish this firmly will be reached at an early date. No foundation, however, can be of real benefit to the Maoris unless they are determined to make good use of it," he said.

Mr. A. H. Macandrew, who presided over a large attendance, said that Mr. Ihaka's contribution was the finest Waitangi Day oration he had heard.

# David Scott-Early Flax Trader

In the Whanganui Branch Newsletter of December, 1961, I wrote a short note on one, David Scott, who had, in 1831, visited Whanganui and established there a flax trading station.

At the time, I had only two references, one in "Adventure in New Zealand," by E. J. Wakefield (there were others here, but my 1908 edition lacks an index) and the other in the "City of the Strait," by Alan Mulgan, with a possible third in Brett's Historical Series. I wrote to the Alexander Turnbull Library seeking other references to, or information about, Mr. Scott.

## THIS SAGA OF AN EARLY FLAX TRADER IS CONTRIBUTED BY MR. T. M. BARRETT, OF WANGANUI.

The Library has now supplied very full notes from various sources, including items from the New Zealand Journal, the New Zealand Spectator, and other published works, and from letters and files held by National Archives. As Scott was one of Wellington's earliest traders, I have assembled the information for the benefit of Bulletin readers.

Scott, according to his own account, arrived in New South Wales in 1830, and in March, 1831, came to Port Nicholson from Sydney for the purpose of forming flax stations on the coast in connection with a Sydney house, John Maclaren and Co.

On his arrival, he found William Worcester, a clerk in the employ of the same house, already in occupation of a dwelling house, flax stores and other buildings, which had been erected for him by the Maoris. Worcester told Scott that Amuri (Pomare) had been paid for the dwelling and storehouses. But it was desirable, he said, to pay him also for the land required for the flax trade, to avoid disputes. Scott agreed, and requested Worcester and Thomas Bradley to arrange with the chief the payment he was to receive and to point out the boundaries of the land he was to sell.

### DREW UP DEED

Scott drew up a deed, in which the boundaries were defined, and which began: "Be it known to whom it may concern that I, Amuri, principal Chief of Port Nicholson in New Zealand, have sold to David Scott, Merchant of Sydney, New South Wales, all that piece of land adjoining Cumutoto Par. . . ."

Kumutoto pa was situated about the foot of Woodward Street.

Amuri with Worcester and Bradley, the latter acting as interpreter, went on board the "Louisa" and signed the deed. The land was then occupied and fenced. The price paid was a barrel of gun-powder of a 100lb. weight, the Sydney price of gun-powder being then 1/9 per pound.

Scott used Port Nicholson as the central collecting depot, and, as flax was not plentiful in the port area itself it would seem that he travelled up the West Coast, establishing further stations for the purchase of the fibre.

He told Edward Jerningham Wakefield, who met him at Kapiti in April 1840, that he had a station at Whanganui in 1831 and that "at that time, the entrance over the bar was so shallow that a whale-boat could not get in at low-water."

### STRAIT WAR

The trader remained at Port Nicholson until 1834, when in consequence of war in Cook Strait among the Maoris, it was considered unsafe to collect flax at this station. He left, placing the station in the charge of Amuri. In any case the demand for flax was falling away. The Royal Navy, which in 1831 had contracted for 800 tons, did not renew the order, and there were adverse reports on the value of the fibre for rope-making. Most of the flax stations dotted round the coast closed down. The Sydney firm of John Maclaren and Co. was dissolved in 1835. Worcester, Scott said, died in 1834.

It seems possible that Scott had been trading on the East Coast of the North Island also. In January 1831, Joe Rowe from Kapiti with four companions arrived at Whanganui.

A quarrel arose and Rowe and two others were killed. Andrew Powers, who had been knocked unconscious, was afterwards taken by his captors to Taupo then to Rotorua and finally to Maketu, where he was redeemed by a fellow-countryman, Tapsell.

At Rotorua a man in the employ of a trader named Scott of Tauranga had been asked by the chief to ransom Powers. This man wrote to his employer for permission to do so. Scott replied that Powers had better return to the West Coast but that if he wanted to redeem him, he must sign a bond for his repayment, and agree to the price of the goods given for him. Was this Tauranga trader David Scott?

David Scott was familiar with parts of the East Coast and in 1842 wrote of a possible land claim on that coast.

It is likely that Scott returned to Sydney in 1834, remaining there until 1840. He then came back to Wellington a few months after the first immigrants arrived under the aegis of the New Zealand Company, to establish a claim to his land. He was one of those present at a meeting of "gentlemen who are landholders and others interested in the property of New Zealand held at the Royal Hotel, George Street, Sydney, the 15th January, 1840." He had just arrived from Sydney in the "Justine" of Bordeaux when Wakefield met him at Kapiti.

### GRIM YEARS

Then began those eleven years of dispute and litigation with the New Zealand Company, and the grantees of the Company and their assigns, Scott claiming (to use E. J. Wakefield's words) "a tract of land at Kumutoto, in virtue of an alleged purchase from the Ngatimutunga tribe, when they resided here five years before our arrival." The land included section 488 and Tokio Lane. It had a frontage of about 400 feet.

Let Scott give his own account:—

"On my return in May 1840 I found Tako and his party in possession of the land. I told him it belonged to me as I had purchased it off Amuri and that I wanted possession of it to build stores on it and I intended to reside at Port Nicholson. He told me he was perfectly aware of it—and that I might have possession—and he agreed to build me a house and fence in the grounds—part of the original fence put up by me in 1831 was standing at this time. I also told Col. Wakefield that the land belonged to me and that I intended to occupy it. He said he should

(See page 8)

## **Father Basil Blake Was Tireless Worker For Founders Society**

**THE** death last year after a very long illness of the Very Rev. Father Basil Francis Blake, S.M., M.A. (N.Z.), M.A. (Oxon), Cert. d'Et. (Grenoble), Rector of St. Bede's College, Christchurch, deprived the Canterbury Branch of the Society of a very loyal and enthusiastic Committee member.

Father Blake was 57, and the first old boy of the school to return as a teacher.

He was present at St Bede's College as pupil or teacher for some time during each of the past five decades and was still rector at the jubilee celebrations held recently, although he went into hospital, seriously ill, just before they began, and never rallied.

**St. Bede's College had been formed only a few years before Father Blake became a pupil, and was still located in Ferry Road.**

He excelled both in the classroom—he was dux in his last year—and in the playing fields where he was in the cricket eleven.

### **ORDAINED 1928**

In 1928 he was ordained after training in the Society of Mary, and then Father Blake became a staff member of the college.

The quality of his work and influence was noted by his superiors, who sent him for a course of further study at Oxford University. He also studied in France.

After he returned to New Zealand he was on the college staff twice, 1939-40 and in 1950, before becoming Rector in 1956.

He was also at various times Rector of St Patrick's College, Wellington, St. Augustine's, Wanganui, and St. Patrick's in Timaru.

During his term as ninth Rector of St Bede's College at Northcote the school grew in size and influence.

The roll passed the 600 mark and two new blocks of classrooms, as well as many other improvements reflecting the school's prosperity, were added.

**His life's work was the school, including its old boys' association.**

His personal knowledge of them was far-reaching, and they became more closely associated with their school during his years of administration.

## **Graf Spee Drama**

The Wellington branch of the Navy League extended an invitation to members of the Society to attend a lecture in the Concert Chamber of the Wellington Town Hall on December 13, to hear an address by Sir Eugen Millington-Drake, K.C.M.G., on "The Drama of the Graf Spee".

## **GAY PARTY FOR FOUNDERS' CHILDREN**

A highly successful children's Christmas Party at Wakefield House, The Terrace marked the Society's festive functions in Wellington.

Children of members packed the afternoon party and a thoroughly grand time was had by all.

Father Christmas made his traditional entrance and dispensed handsome gifts to the youngsters.

There were games for the toddlers and several films for the older children.

Soft drinks, ice cream and sweets completed an exciting afternoon.

## **NEW FEATURE TO INTEREST THE CHILDREN**

**A** *NEW feature in the next issue (June) of the Bulletin will be a Junior Section for contributions from members' children aged from eight to 15 years.*

*Articles of from 100 to 250 words on subjects dealing with pioneer times or about places of early historical interest will be welcomed.*

*The Society would appreciate the assistance of parents and branch committees in stimulating interest in this feature.*

*Contributions should be written on one side of the paper only, and sent to:*

*The Editor,  
N.Z. Founders Society Bulletin,  
P.O. Box 2457,  
Wellington.*

# This Land Of Ours

**L**AND was the great problem. If the Maoris farmed it for profit they competed with the settlers. If they retained their old economy, a large expanse of land was needed for their sustenance. I quote from Keith Sinclair's "The Origin of the Maori Wars": "But the settlers wanted to burn the bush and mine the soil for profits, a danger that the Maoris understood, for they loved the land. The Maori King newspaper, Te Hokioi, in 1863, urged the Maoris not to set fire to the forests 'lest there be no trees for our descendants. Do not set fire to the scrub on the waste lands lest the manuka and eel-weirs be destroyed and the land spoilt.' To the Maoris the land was the symbol of well-being, of success, of life itself. New Zealand, or more particularly their tribal territory, was also, what it was not, to the early colonists, their country."

Sinclair considers that the opinions of the settlers were full of ingenuous sophistry. Here are some of them:—

Land "is the greatest curse the natives have; to take it from them is the greatest boon you can confer upon them." C. Partridge "Calumny Refuted".

Taranaki settlers, having come so far and invested money in cultivating wastes, had a more equitable claim to certain disputed land at Waitara than the Maori owners. J. C. Richmond, PD 1861.

**By Mr. H. B. D. Dansey, now of Auckland, in an address to the New Plymouth Branch of the Founders Society. (Part II.)**

The Taranaki Herald took a man to task for paying a Maori "by an unfettered and injudicious liberality" too much for a few acres of land, thus exciting cupidity and prejudicing the prospects of settlement. Feb. 26, 1859.

Mobs of children cursed and stoned Maori chiefs when they visited Auckland. Southern Cross, 27 Nov., 1857.

In the first 15 years of settlement the Maori provided the Europeans with much of their food. A cynic might merely conclude that they were learning rapidly the advantages of free enterprise and find further irony in reflecting that in a profit-seeking community, a missionary could write in his journal, "I pointed out to Wiremu Tipuna—and to all the error of their ways—their excessive worldliness." Colenso Journal, 1850.

Maori nature cannot be civilised according to pakeha ideas of civilisation . . . and Until in his coffin no native can ever be civilised. Auckland Examiner, 7 Sept., 1859, 4 April, 1860.

A. S. Thomson, an army doctor, recorded that Maori heads were smaller than those of Europeans because generations of mental indolence had lessened the size of their brains. He added that they lacked love of country and were cowardly.

## AS A SHOCK

It may come as a shock to know that these opinions were widely held by the bulk of the people and that the humanitarian ideas which are one of the glories of the age and which were exemplified by some of the few, the very few leaders and legislators of New Zealand's early days were not widely known. It came as a shock to me when preparing this address to find statistics of 1857 that a quarter of the European settlers at that time were illiterate. Hence the feeling grew that something drastic was needed and was expressed by J. C. Richmond in 1859 that war was one of the necessities of colonisation and that it could scarcely be avoided.

Now, having effectively alienated myself from my

audience, I will endeavour to climb back into your grace and favour. I will point out that if ever the sins of the fathers were visited on the sons it has been so in the case of Maori relations with Europeans. As we are now approaching the third and fourth generations from those times it is not unlikely these will be forgiven us. The day after tomorrow, in Hawera, there meets an organisation which is by its very existence, testimony of the thread of justice which runs through the British way of life. The meeting is the annual gathering of the Taranaki Maori Trust Board, which administers a grant of £5,000 in perpetuity awarded after a Royal Commission had found that in the Maori wars the Maori had not been in revolt against the Queen and that the punishment or confiscation of lands had been unjust.

Things like this become more and more common as we examine the history of our peoples in the years that followed the Maori wars. There are many reasons but high among them is that the country, this land of ours, had begun to grip the new settlers as it had done the old. The first generation would never cease to regard themselves as English men and women. The second was not so sure but most of them were New Zealanders. The third has no doubts about the matter at all. It is New Zealand body and soul. If I would be so bold to date the time of that realisation, I would say it was April 25, 1915—and the place—Gallipoli.

The climate has meant that the European agricultural pattern could be adopted, distance has meant that customs have changed and that social distinctions no longer have the importance they once had, the urge to put into practice the political theories of advanced thinking England of the 1850's has left its mark. Let me quote from my own talk of a few minutes ago: "Ancient place names were given to hills and bays and plains. As the people lived longer and longer in the country so did natural features become identified with historical figures and happenings. Gradually the land and its geography and its flora and bird life and sea life seeped into the thought of the people. . . . This land of ours was bound to them because there were ancestral hearths on the hills and by the rivers, because there were battlefields and fortifications, because it was here that the old people had lived and loved and sung and fought and laboured and had been laid to rest."

I said that of the Maori. I say that equally now of the pakeha because it is true. This day there is no Maori who can claim that he loves this land more than the pakeha, for both are long-time captives and willing servants and ardent lovers of this country. I say this country but in my heart of hearts I know that for country I should say people, also for rock and water and tree are empty things and an unpeopled land is a thing scarcely worthy of the warmth of man's affection.

Thus through ignorance on both sides and misunderstanding and war the goodwill of both races has found its way to expression bound by the common tie of this most blessed country, this land of ours.

Together we can say with the poet:

"Breathes there the man, with soul so dead,  
Who never to himself has said,  
This is my own, my native land!  
Whose heart hath ne'er within him burned,  
As home his footsteps he hath turned,  
From wandering on a foreign strand!  
If such there breathe, go, mark him well;  
For him no Minstrel raptures swell;  
High though his titles, power, and pelf,  
The wretch, concentrated all in self,  
Living, shall forfeit fair renown,  
And, diubly dying, shall go down  
To the vile dust, from whence he sprung,  
Unwept, unhonoured, and unsung."

And for myself, of two races,  
I cannot for the life of me  
Decide, nor even wish to decide  
Which of the two cultures I  
Cherish above the other.

My own thoughts on this land of ours, and its cultures, may, in conclusion, be expressed in these words—

"Look well about and look within  
The heart that knows a two-fold stream  
Of life that springs from brown and white,  
And ask of it: 'How does it seem,  
How do you judge your heritage  
Passed on from lands a world apart?  
What cherish you, what cast aside?  
Look well within, divided heart.'

Answered the brown: 'Full well I love  
Bird-haunted glade, ancestral hill,  
How strange it seems to cherish then  
A golden-throated daffodil!  
Replied the white: 'Green fields and sheep  
And hamlets quiet are fair to see;  
Yet breath will catch when I behold  
A tui in a kowhai tree.'

And now two voices speak as one:  
'We would not seek to tell apart  
The things we love by race or clime,  
For they are one within the heart;  
And equal joy in them we take  
That in this land by chance have met.  
Be it tale or Tarata,  
Or William Smith of Somerset.'

## ACTIVITIES

Society activities in Wellington recently included an informal house evening conducted by Mr. Frank Manoy.

Guest speaker at a November luncheon was Mrs. J. J. Beauchamp, who recently returned on furlough from the Solomon Islands where she and her husband have for two years been in charge of a school in the eastern part of the Islands. During her address, Mrs. Beauchamp showed appropriate coloured slides.

## Canterbury Branch Attracted Many Members In 1961

Mr. A. H. Oakes was re-elected Chairman of the Canterbury Branch of the Society at its thirteenth annual meeting held at the residence of the Secretary, 41 Flockton Street, Shirley, Christchurch, on Wednesday, February 14, at 8 p.m.

Mr. N. Pearce was re-elected Vice-Chairman, and Mrs. M. Jones was re-elected secretary-treasurer.

New Committee members elected were Mrs. Moorhead, Mrs. Bailey and Mr. Bailey.

In his annual general report for 1961, Mr. Oakes reported "with deep regret" the deaths of the following members: Sir Ernest Andrews, the Very Rev. Father B. F. Blake, Mrs. M. I. Oakes, Mrs. M. A. Mulligan and Miss A. C. Jacobson. Sir Ernest and Miss Jacobson were hon. life members.

Membership of the Branch at December 31, stood at 131—44 more than the previous year.

Mr. Oakes added that the year had been a very successful one for the Branch. The addition of 49 new members during the year "gives us confidence for the future and with your continued support we can show still further progress."

## BUFFET TEA TO MARK WAITANGI DAY IN CAPITAL

The Society celebrated Waitangi Day on February 6 with a buffet tea held at Wakefield House, The Terrace, Wellington. This was followed by an interesting address by the Rev. K. M. Ihaka and a short programme of Maori action songs.

### Take pride in your founder . . .

Having read "The Bulletin" pass it on to another member of your family, or to some friend. Interest them in the activities of The Founders Society. Unity is strength. The more members we possess greater will be the significance of this movement. Take pride in your founder forbears, help those who would keep their memory green, and remember—if you have something to communicate, get in touch with us.

# Lord Euston Thinks New Zealand House Is "Rather High"

The construction of New Zealand House in London should not have been allowed, Lord Euston, a member of the Historic Buildings Council of England, told a February combined luncheon meeting of the Founders Society and the Wellington branch of the Royal Commonwealth Society in Wakefield House, The Terrace.

Lord Euston, who was touring New Zealand under the auspices of the National Historic Places Trust, chose as the subject for his excellent address, "Preservation of Historic Places and the Work of the National Trust".

He said the new N.Z. House building was rather high. Anyone standing near St. James's Palace and looking at the Carlton House terraces could not avoid seeing the sky-scraper rising behind them.

Lord Euston said large buildings were changing the appearance of London to its detriment. Greater effort should be paid to preserving a city's aesthetics.

### PRAISEWORTHY

He thought it praiseworthy that a country as young as New Zealand should already have established historical trust legislation. In comparison, the British Government had taken its first real step toward statutory preservation of buildings only eight years ago.

### EXAMPLE

He suggested that New Zealand could well follow the British example of compiling a register of all buildings in the country which it was agreed should be preserved. Then if anyone wanted to demolish or alter one of the buildings there could first be an opportunity given to objectors to be heard. The new Civic Trust in Britain was operating along these lines.

## Guest Speaker

The Dominion President of the N.Z.R.S.A., Mr. K. W. Fraser, was guest speaker at the December 6 luncheon of the Society in Wakefield House. His subject was "The World Veterans' Federation".

## PRESIDENT CUTS CHRISTMAS CAKE AT GAY FUNCTION

Founders Society members enjoyed a grand Christmas party held in December at Wakefield House, The Terrace.

There was a capacity attendance at a buffet tea and drinks.

The Society President, Mr. A. H. Macandrew, cut an attractive Christmas cake, and Mrs. Audrey Heinsius set the tune for a jolly community sing.

# Descendants of Ship "Aurora"

When only three members of the New Zealand Founders Society responded to a roll call for descendants from the 148 passengers of the immigrant ship Aurora, it was evident that there should be a drive for increased membership, said the chairman of the entertainment committee (Mr. S. G. Dinniss) at a meeting in Wakefield House.

"... AND SO THEY ARRIVED IN NEW ZEALAND" was the theme of the evening.

To revive some of the Society's historical associations, the evening was given over to re-living the voyages of a few of the earliest colonising ships, with particular reference to the following:—

Aurora	.....	1840	H.M.S. Herald	.....	1840
Elizabeth	.....	1828	Diana	.....	1838
Brampton	.....	1823	Porcupine	.....	1832
Blackbird	.....	1819	New Zealander	.....	1824, 1827
Active	.....	1835, 1840	Star of China	.....	1839
James Stewart	.....	1836	Tory	.....	1840
Clyde	.....	1835	Sir George Orsborne	.....	1826
Rainbow	.....	1828			
Cuba	.....	1839			

The Aurora carried 58 male and 90 female passengers and made her passage in 126 days. She first made a rendezvous with the Tory at Port Hardy, and at Port Nicholson stores and passengers were landed by longboat. Tents were then pitched on the beach.

Prices in the early days were also given. A pound of butter cost 2/- and beer 1/6 a pot. Wages, however, were only 36/- for a mechanic and 30/- for a labourer.

The Aurora, which left Gravesend on September 18, 1839, and arrived at Port Nicholson on January 22, was the first ship to arrive under the auspices of the New Zealand company with passengers. She was preceded by the survey ship Tory and the store ship Cuba.

Mr. Dinniss said a great deal of research, mainly at the Turnbull Library, had been accomplished to obtain details of the voyage. Much of it was based on diaries but it was certain there were other diaries in possession of members.

## Grant For Work On Mission House

Preliminary work on the restoration of the 1831 mission house at Waimate North has now been authorised following the grant announced from the Minister of Internal Affairs (Mr. Gotz).

The chairman of the National Historic Places Trust, Mr. Ormond Wilson, stated that the Trust has prepared plans for restoring this building, which the Trust acquired two years ago, to its original form, and that tenders for preliminary works will be called forthwith.

The grant made by the Minister, Mr. Wilson said, will ensure that urgent repairs can now be carried out and the Trust hopes that the lead given by the Government will encourage further support to the appeal for funds recently launched by the Trust.

# Long Civic Service Of Sir Ernest Andrews

**AN hon. life member of the Canterbury Branch of the Society, Sir Ernest Andrews, died in hospital last November after a long, diverse and meritorious service to the City of Christchurch.**

Sir Ernest was 88 and had been elected Mayor of Christchurch three times.

He was a progressive administrator, always enthusiastic for the city of his adoption and for the South Island.

Sir Ernest Andrews was not only progressive; he took stands on most issues and stood fast. Sociability and cheerfulness were among his many characteristics. Even those who differed with him found difficulty in being annoyed with him. As Mayor throughout World War II, he was always a leader in the community and he received general congratulations when, in June, 1950, he was knighted by the King; he had received the honour of C.B.E. in 1946.

A son of one of the pioneer settlers of Nelson, Mr. Thomas Andrews, who arrived in 1842, Sir Ernest Andrews was born in Nelson in 1873. In his youth he lived in Ashburton and came to Christchurch at the age of 19 to attend Canterbury University College and the Christchurch Teachers' Training College. From 1890 to 1907 he was a teacher in primary and secondary schools at Ashburton, Christchurch, Hastings and Motueka.

In 1907 Sir Ernest Andrews founded the printing and publishing business of Andrews, Baty and Company in Christchurch. He began his public career when he was elected to the Canterbury Education Board, on which he served for 18 years, being chairman from 1919 to 1921. He represented the South Island boards on the Council of Education, which was an advisory council to the Education Department.

## SOUTH ISLAND WORK

From 1927 to 1933, he was a member of the Christchurch Tramway Board, and served as chairman. He was also a member of the Christchurch Fire Board for 15 years, and served on the Christchurch Technical College board of governors. He was a member of the Christchurch Unemployment Committee, and was the foundation president of the South Island Local Bodies' Association, in which his interest was retained to the end. His chief personal interest on that body was the declaration of Harewood as Christchurch International Airport and the piercing of the road tunnel to Lyttelton. As president of the Canterbury Centennial Association he had a large part in the organisation of the celebrations of 1950-51. Though an ex officio member he attended most meetings of all the numerous committees. At the same time he was busy with plans for the visit of the King, Queen and Princess Margaret in 1949, which was postponed because of the King's illness.

## 32 YEARS ON COUNCIL

Sir Ernest Andrews served continuously on the City Council for 32 years. He was, as a councillor, chairman of every committee, deputy-mayor and acting-mayor at periods until he was elected Mayor in 1941, succeeding Mr. R. M. Macfarlane, M.P., who had gone overseas with the 2nd N.Z.E.F. He remained Mayor until he retired in 1950, having held the office longer than any other man.

He contested three mayoral elections. He laid the foundations of the city's war-time emergency precautions scheme and supervised all the tests with lively interest. As chairman of the Canterbury Patriotic Council, he took a leading part in patriotic activities. He was a firm chairman and a sound leader.

In sport, Sir Ernest Andrews represented Canterbury at Cricket and his active interests for many years of his later life were bowls and motoring; he was president or vice-president of numerous clubs and societies. Throughout his life in Christchurch, he was member of the Rugby Street Methodist Church.

Sir Ernest Andrews was twice married. His first wife was Miss Caroline Cousins, who died in 1937. Two of their sons are Mr. A. H. Andrews, an accountant for a Christchurch legal firm, and Mr. P. W. Andrews, a motor engineer. Their daughter is Mrs. Hardy Cookson, with whom he lived for many years. His niece, Miss Evelyn Cousins, was his mayoress until her death and Mrs. Cookson then became mayoress. Sir Ernest Andrews's second marriage was to Mrs. Florence May Emmett, who also survives him.

## Historic Link In Story Of Organs

(By Flora Spurdle in the Wanganui Society's Newsletter)

**An historic link connecting Christchurch and Wanganui is the story of a pipe organ still being used in one of Wanganui's churches, All Saints', at Wanganui East.**

Way back in 1878, Mrs. Leonard Harper, wife of Dean Harper, of "Ilam", Christchurch, was visiting England. Relatives, appreciative of her musical talent, offered to give her an organ. She hesitated to accept such a gift, for knowing that St. Peter's of Upper Riccarton had to be content with a harmonium, she could not be happy in the knowledge that she possessed what the church lacked. "Well then," said her friends, "that difficulty is soon overcome. We will present two organs, one for you and one for the church."

At her death the organ was offered for sale.

Mr. A. J. B. Taliacarne, wishing to give the Wanganui Collegiate School an organ for its Chapel, had left a sum of money for the purpose, and with this money Mr. Walter Empson, the headmaster of the School, purchased Mrs. Harper's organ in 1895.

When in 1911, the School moved into the new college buildings, the old Chapel in Victoria Avenue was given to the parish of All Saints at the express wish of Mr. Empson. The organ was installed in the new Chapel at the School, which had been erected with funds collected by the Old Boys.

Then, in 1926, the Old Boys purchased a three-manual organ with an electric blower, as part of their war memorial, and the "Harper" organ was given to All Saints. It was very fitting that the organ should return once again to the Chapel where it had provided music for so many years.

Today, the organ built by Messrs. Hill & Son, London, at a cost of £250, is still a treasured possession of All Saints, although electric power has taken the place of the manual labour once employed on the bellows.

## DAVID SCOTT (from page 2)

not allow me to do so. I remonstrated and reminded him of an advertisement I had seen in the Sydney Herald signed by Richard Barrett on behalf of the New Zealand Company—that the Company had purchased land on each side of Cooks Straits 'with the exception of all previously acquired purchases' and I told him that my case formed one of these exceptions and that Richard Barrett was fully aware of my purchase and that I should build a house on the land. Upon which he remarked that if I did he would pull it down about my ears—and he has kept me out of possession of it ever since. . . . I immediately applied to the Governor upon the subject who told me I was justified in insisting upon the claim. Since then I have offered to come to terms with Colonel Wakefield which he ultimately declined."

In the course of evidence in subsequent proceedings, Wiremu Tako mentioned two houses built for David Scott and pulled down by Dicky Barrett and Johnny Wade under Colonel Wakefield's orders.

### GRANT ISSUED

**Scott submitted his claim to the Commissioner of Land Claims in 1842. Commissioner Spain reported in his favour and Governor Fitzroy issued a grant to him.**

The Company, however, being of the opinion that it owned and could dispose of all the lands in Wellington, had laid out the town and allotted the sections, disregarding the claims of Scott and others. Scott's land was selected by two owners of land orders, section 488 being acquired by Dudley Sinclair. Later, sales of the land in small lots, each of about 40 feet frontage, were made to ten or eleven persons, and buildings were eventually erected by the purchasers. One of the lots was acquired by Charles Grace, a teacher who established an academy at Kumutoto Point and who was the defendant in the case Scott v. Grace.

In 1841 Captain Hobson had promised the Company a grant—the Company to compensate the old claimants (Scott and two others—Young and Tod—were concerned in Wellington) according to a scale to be fixed by an ordinance. The ordinance, passed in February 1842, made the Land Commissioner the referee as to the amount of compensation the claimants should receive. There was delay, however; Hobson's letter was never acted upon, and in September 1843, the ordinance was disallowed.

Scott sought to enforce his grant against the occupiers of the land. During a period of more than four years about £3000 (so said the New Zealand Spectator) was expended in litigation.

In a letter to his father dated 20th May, 1848, H. S. Chapman, Judge, stated the issues in the case Scott v. Grace (judgment in which was given on 28th June, 1848). "I send you herewith a paper with my judgment in Scott's case. This is Fitzroy's legacy of spite to this settlement. This judgment will create a disturbance of property amounting to £5000 or £6000 but the law is in favour of the grantee and Fitzroy's mischief cannot be got rid of. . . . I think under the Equity jurisdiction of the Court I shall be able to relieve the occupiers to the extent of the value of the buildings, but the claimant Scott must sweep away the land and mesne profits for 6 years. The case has given

me great anxiety—not on account of any legal doubts, for I have none; but on account of the hardship many will suffer. I shall send you a copy of my decree in Equity which will put you in possession of the whole case."

Arbitration followed the Court judgment and by its terms Scott would have been entitled to enter into possession. Mr. Fox, Principal Agent of the Company, then opened negotiations for the purchase of Scott's grant. At the time fixed for completion, however, Fox was unable to perform the stipulations entered into. So Scott proposed proceedings against the occupiers to obtain possession.

The Government then stepped in, completing the negotiations which had been commenced by the Company, and in 1851 Scott's grant was purchased by the Crown. For the amount agreed upon, the Government issued debentures bearing interest at 8 per cent. After the land was again held by the Crown, Crown grants were issued for the portions disposed of by the New Zealand Company, leaving Tokio Lane and adjacent lands as ungranted Crown land.

After Scott arrived in New Zealand the second time in 1840, he divided his time between Wellington, Auckland and the Bay of Islands, apparently regarding the last named as his place of residence. He was a member of the firm Anderson, Scott and Company which was active at Auckland and the Bay of Islands until early 1842, when the Company was dissolved. Scott then came to Wellington to live. He played a small part in the Maori disturbances in Wellington in 1846, being attached to and in charge of contingents of native friendlies.

### TAYLOR'S JOURNAL

In Richard Taylor's Journal there is a reference to a David Scott in the entry for 24th July, 1841, and, as Taylor was teaching at Waimate in the Bay of Islands at that time, it is more than probable that the reference is to our Wellington trader.

" . . . I heard of an account David Scott gave of our Missionary labour which coming from an ungodly man interested me, he stated that some years ago when he was trading in the south of this isle he was very nearly murdered but was saved by the women shutting him up in a house and defending him, one of his men however was killed and eaten and he saw his flesh packed up in baskets. He recently revisited the same place and was much struck with the change which had taken place in the interval. The natives now had morning and evening prayer amongst them and regularly asked a blessing before and after meals, and though he would only acknowledge that a moral change had taken place and not that they were really converted his testimony to the Missionary cause is very interesting."

James Cowan in "A Trader in Cannibal Land" gives a version of an incident at Rotorua which could well be a variant of the incident described in Taylor's Journal. J. S. Polack, who knew of Rotorua, also has a version of the same story. The flax-traders including Tapsell were penetrating the region in 1830-31. So these accounts by Taylor, Polack and Cowan, together with the Andrew Powers incident, would seem to link David Scott with Rotorua, to number him with the earliest visitors to the thermal regions and to place him possibly as the first to open a trading post there.

Scott seems to have faded from the New Zealand scene after 1851. No doubt, when his land claims were finally settled, he returned again to Australia.

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