

New Zealand

Founders

BULLETIN



Vol. 17/3 No. 46

Registered at the G.P.O. as a Magazine.



April 1971

GUEST EDITORIAL . . .

PRIME MINISTER'S ACCEPTANCE ADDRESS AT FOUNDERS' SOCIETY WAITANGI FUNCTION — PRESENTATION OF SOCIETY'S SERVICE MEDAL.

WEDNESDAY, 10 FEBRUARY 1971 AT WAKEFIELD HOUSE

Mr. President, members of the Founders' Society, ladies and gentlemen. You have done me a great honour in awarding me the Founders' Society Medallion for distinguished service to New Zealand, and in conferring on me honorary life membership of your Society. Eligibility for membership of the Founders' Society is something over which I had no control.

Back in 1842 my great-grandfather decided that life in New Zealand was preferable to life at sea and exchanged one for the other by the simple expedient of running away. It was a choice I applaud and one for which I have always been grateful.

The founders of New Zealand were practical idealists and adventurers in the best sense of the word. They and their descendants left us a legacy of a fledgling country which time and the efforts of all our people have developed into

mature nation respected throughout the world. The Founders' Society guards and cherishes the ideals which sent our forbears right across the world.

Your presentation tonight speaks of my "distinguished service to New Zealand". I make no claim in that respect because any New Zealander who does his job to the best of his ability can be said to have given distinguished service. Our rise to full nationhood and the standing we have in the world, are simply the total result of many men and women doing their jobs to the best of their ability. There are no degrees of value. Each is as important as the next. That is a principle our founders recognised to the full and it is the principle which will safeguard all that New Zealand stands for in the years to come.

Mr. President, thank you again for the honour you have accorded me.

New Zealand Founders Society
(Incorporated)

Be It Known that at Wakefield House,
The Terrace, Wellington, during a Reception held
annually to mark the 1840 signing of the Treaty of Waitangi
Founder Member

The Right Hon. Sir Keith Holyoake,
G. C. M. G., C. H.

Prime Minister of New Zealand
was made an Hon. Life Member of the Society and awarded
as first recipient

The Founders Medallion Badge of Service

for

Distinguished Services to New Zealand

the land his forebears, Richard and Eliza Holyoake helped to pioneer as from their arrival at Nelson on the ship "Indies", 6th February, 1845.

In So Doing, Members of the Society, through its Branches in both Islands, acknowledge with pride, Sir Keith's outstanding record of community and Parliament service, including more than a decade as Prime Minister, and recognises his special status as Head of New Zealand's Ministry of Foreign Affairs, Senior Commonwealth Statesman, United Nations Spokesman, and Ambassador-at-large for New Zealand

Signed for and on behalf of the
Dominion Council.

L. M. Buick-Constable

Dominion President

10th February 1971

Founders Make History . . .

Smoke-bomb Could Not Dim Founders' Treaty Function 1971

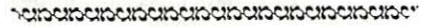
In one of the most successful functions yet staged by the Society to mark in the Capital the mutual friendship — joint respect aspects of the initial signing of the Treaty of Waitangi in February, 1840, there was a standing-room-only turnout of Members and their friends at Wakefield House.

Uninvited guests there were too in the shape of an unmistakable group protesting our wish to recognise distinguished service to N.Z. by one of our own members, Sir Keith Holyoake. The group's protest culminated in tossing a smoke-bomb through the street window of our Committee Room which, apart from burning a circle in our new carpeting and filling one or more of our rooms with an acrid smoke, passed little heeded in the friendly, conversation-packed atmosphere of so sparkling an occasion. Certainly the programme proceeded according to plan, highlighted by excellent, full-costumed singing and action songs presented by members of the Ngati Poneke Club. One profoundly moving moment provided by this group was the special welcome to the Prime Minister and the Bishop of Aotearoa as they entered the entrance foyer of Wakefield House — the first time our Wakefield 'marae' has been so honoured. Another splendid moment was toward the close of traditional Maori items given between speakers, when Mrs Bennett responded to the excitement of the moment and joined the action-song line; a deeply spontaneous act that brought murmurs of special appreciation from all present.

Another pleasing feature of the occasion was the attendance of a number of Past Presidents of the Society and in company with their members, Presidents from Taranaki, Wanganui and Wairarapa Branches.

Before formally presenting the first Founders Medallion, the Dominion President called upon the Secretary of the Younger Founders (Miss Jane Urlich) to read Sir Keith's citation after which Mrs Buick-Constable affixed the Service Badge Medallion to Prime Minister's lapel as he was duly made an Hon. Life Member of the Society.

Sir Keith's acceptance remarks are recorded as this issue's Guest Editorial and the basis of his Toast to the Treaty follows. (Note: Although Hon. Life Member Sir Keith Holyoake is happy to permit our publication of both texts, he has particularly requested that the full text of Bishop Bennett's Toast to the Society — the Companion Toast of the Evening — be given maximum attention and indeed the Society is proud so to do. (See Page)



Letter To The Editor

34 Lucerne Road,
Remuera 5,
Auckland.

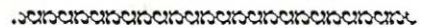
Dear Mr. Buick-Constable,—Enclosed is an old programme of 1897 which no doubt will be of interest to you. Mr. T. L. Buick, a kinsman of yours, seems to have featured on this programme of so long ago.

He was a personal friend of my grandfather, W. H. Macey, who at various times was a councillor, mayor, chairman of boards, and last but not least, he was instrumental in the formation of the Blenheim Bowling Club. After his death his trustees unfortunately sold his library which included several autographed presentation copies of books by Mr. Lindsay Buick.

With kind regards.

Yours sincerely,
(Mrs.) W. F. THORBURN,
N.Z. Founders Society,
Auckland Branch.

(Ed.: Many thanks. Understand that T. L. Buick no relation but close friend of grandfather D. Buick and this could have influenced my naming.)



P.M. PROPOSES TOAST AT WAITANGI DAY FUNCTION

Mr President, ladies and gentlemen, in proposing the toast to the Treaty of Waitangi I am asking you to toast the real starting point of New Zealand's history as a nation. Everything that happened before the Treaty concerned either Maori or European, but not the two together. And there can be no true concept of New Zealand unless Maori and European are considered as equal partners in our nation.

The Treaty has been judged both too harshly and too generously. Descriptions have ranged from the Wakefields' "A praiseworthy device for pacifying savages" to "a Magna Carta for the Maori people". It was, in fact, a genuine attempt to achieve justice for both Maori and Pakeha in the new colony and to reconcile their divergent interests. In the early days especially, neither the letter nor the spirit of it were always fully observed. Yet the Treaty did contain the fundamental principles for a harmonious bi-racial society. Realisation of this has increased over the years and, today, we attach far more importance to the Treaty than many of the early Maoris and colonists did. The Treaty's place is formally preserved in Status providing for New Zealand's National Day to be celebrated on its anniversary, and the observance of a holiday in Northland. The legislation also makes provision for a holiday to be declared in other areas, but whether or not this is done is the choice of the area themselves. There has been pressure from some quarters for the Government to enact the Treaty as part of the law of New Zealand. The very nature of the Treaty — and the way it is expressed — are such that it's not really possible to repeat its provisions in legal form. It's the spirit that breathes through the Treaty which gives it its special place in the thoughts and actions of our two peoples. If we try to put that spirit into cold and precise legal terms something precious

might be lost. There is a verse in the Second Book of Corinthians which could well be applied to the Treaty of Waitangi — "He Whakamata Hoki Ta Te Reta He Whakaora Ia Ta Te Wairua." "The letter killeth but the spirit giveth life".

This was a point made by H. M. The Queen at Waitangi in 1962 when she said — "The obligations entered into at Waitangi go far deeper than any legal provision in any formal document". It was on the same occasion that Her Majesty made the pertinent remark that — "Each one of you bears some responsibility to maintain the provisions and foster the Spirit of the Treaty".

I wonder if all of us as individuals do as much in this respect as we should.

Government can adopt measures—such as the creation of the Maori Education Foundation or the teaching of of the Maori language in some of our schools—but the true enactment of the principles of the Treaty is the responsibility of the individual Maori or European.

Sometimes we fail to make the best use of our opportunities to make the two races one in mutual respect and understanding. Sometimes we don't do enough to encourage acquaintance to develop into friendship. There is no lack of good intentions, only the effort necessary to convert those intentions into deeds. Yet while that spirit exists the Treaty will be preserved in the safest of all places—the hearts and minds of our our two peoples.

Ladies and gentlemen, I ask you to join with me in a toast to the Treaty of Waitangi.

TOAST TO THE FOUNDERS

by The Right Reverend Dr Manu Bennett at Wakefield House on
10 February 1971

Mr President, Mr Prime Minister, distinguished guests. Looking at the pamphlet put out by the society relating to the qualifications for membership I am not sure whether or not I would be eligible as the only date for the arrival of any of my own ancestors is 1849 when there arrived in New Zealand one John Boyle Bennett from the Parish of Corkindale in the County of Cork. (I hope this does not arouse the Ian Paisley in any of you.)

It is indeed a very great pleasure and privilege that you have extended me in inviting me propose this toast. Whenever people gather for anniversaries there are generally two main types of activities they indulge in. They remember and recall the past and they dream and hope for the future. So tonight is no different. We have gathered here to honour our ancestors, whose who in their day and generation laid the foundations which has enabled this country and its people to reach, with no mean achievement, its place honoured amongst the nations of the world. It spite of our insignificant size we, as a people, have contributed more than our proportion to the cause of peace, in two world wars, we have led the world in areas of social welfare, and we have a pattern of race relations which is probably more advanced than that of any other country in the world. So it is rather like what General Freyberg said during the campaign in the Middle East when a visiting General asked "O and how many divisions have you in this war?" General Freyberg replied, "only one". The visitor came on with, "that's a pretty small dog for such a big war". To which Freyberg replied "My friend it's not the dog in the fight that counts — it's the fight in the dog".

What a tremendous spirit our founding fathers must have had to have come all that way in those sort of conditions to settle here to make a new nation from the stock to which they themselves belonged and with the stock who were already here, and so it was that when John Boyle Bennett and his family settled in this country it '49 his son Jackson found a maiden as fair as, and of as noble a stature as any Irish Colleen and together they produced, for better or for worse — the Bennetts, as you now know them two or three generations later.

So, by Treaty, by Marriage Certifi-

cate and sometimes by a little stealth did the early propagation of our young nation begin.

I think it was Julian Huxley who said in one of his essays on the "uniqueness of man" that "every man stands between two generations, receiving from the one and giving to the other". And so it is not only of the founding fathers that we think tonight but also of their children and their children's children who in their turn improved and added to the amalgam of tradition, of historic living, of knowledge, of enterprise and of accomplishment in every field of achievement, so that when this generation started it was already well advanced with the rest of its own world on man's journey to the moon. That man should at this time reach the moon is in a large part the inevitable result of the faithfulness of previous generations in their careful accumulation of knowledge uncovered by those before them, their deep sense of duty to add their own part to it and their sense of oblivion to hand this down by formula, by word and by calculations to future generations so through them the streams of fertility run down through our own time and place in history as a part of continuing man — one little step for me — one great leap for man.

No other generation has known such ferment, unrest, fear and violence as we live with, conditions which accompany every form of change, in perspective, in ideology, and in life style. The space probes by man has altered man's perspective of his global home from that of a crustled molten mass to a rather sophisticated little space-ship. In our ideology the change in context has shattered the traditionalist but not the values, for man is still man and his values will never be any different so long as man has to remain nothing more and nothing less than human. But now we see the

tribal Gods of denominationalism being demolished and the ideal of one universal and united church the new and only context in which the truth of a one universal God can be made really manifest.

In the life style of the species the change is slower and more painful — the agony of violence as a means of change has been the “stones for bread” in our time. The extension of permissive behaviour and the technical means for global and instant communication has affected our life style in fads and fashions, in the more liberal smoking of pot, to the new and more dramatic place of sex in our novels, theatres, cinemas and in our daily lives.

Accompanying every great period of change in history has been a state of chaos and confusion. So as we approach what is perhaps the most fundamental of changes so far in man's history, we become acutely aware of the uncertainty and confusion of our own times and yet the sensitive soul will see that in all this there is but one common strain — the breaking down of divisions and the movement of the world towards one whole.

That the world's life giving resources should make us one, but it divides us.

That all the values beyond the ones of nature, such as liberty, justice and so on should unite us, but they also divide us.

That the way we exercise our freedoms should guarantee the freedoms of others in a common humanity and a universal society — but does it?

In a world where the greatest and most excruciating agony is in the relationship between races, New Zealanders are in a particularly responsible position and our obligation to the rest of the world is to continuously prove that our multi racial society is and will always be a society of one nation. I believe that we are today a stable nation because we come from a stable past. I believe that the success of our national existence with our multi-racialism was not based solely on good government — good social services, good education system but mainly on a good people — for out of good people alone can a good nation arise.

I know that some pain still lingers in parts of our Maori people over the way the Treaty of Waitangi has worked out. I know that our history has not been completely free of incidents of

injustice and prejudice and this makes me somewhat ashamed of myself as a descendant of an Irish ancestor and I dearly wish the Irish and me could restore conditions to their former state, however, this cannot now be and the only way I can make amends is to use whatever opportunities my tomorrows present to forward the wellbeing and the future of the people my paternal ancestors from their limited perspective wronged so deeply and to determine myself not to make those same mistakes in my own time. I know also that the proper and official significance of Waitangi Day is not far off in coming as the need for it finds expression from both of our peoples and especially those from the other side of the generation gap to whom tomorrow belongs.

Through my maternal grandparents I learn from my Maori ancestors that the same Irish Pakehas loved me, a Maori, enough to marry me and make me the mother of his children. I learned too that in many things, we look at the same things differently and I can understand him becoming very annoyed with me at times, as for instance, in the way I encourage the children to stay with their kin and to visit freely from place to place amongst them. He seems to think I don't care enough for the children and I try to explain that the rest of the tribe care as much as I do and in some ways even more, because the family is only part of the tribe and the tribe is the sum total of the family. Sometimes my beloved and espoused Pakeha finds other things just as hard to understand and so there is a lot yet I must teach him about myself and my people and this I will do just so soon as he is ready to accept the fact that his children — our children — are different from either him or me because in them is a blending of both of us.

May I say to the Prime Minister how much I am encouraged by his declaration that this year is to be officially known as “Race Harmony Year” in this country — I do hope that as a result of this we together can develop a new philosophy about ourselves as one nation, but to do this our paths and our plans must be steadfastly set towards the future. I am sure that there is little to be gained by always looking backward especially if our backward glance gets in the way and stunts our growth for the future.

I am sure that the time is right for a new advance by both Maori and Pakeha towards a greater **sharing role** in the mainstream of national life.

At the moment the flow of good will and confidence has never run higher — a few months ago it seemed as though we would have to close most of our Maori schools but such was the concern of the Pakeha that his response to an appeal to save these Maori schools was overwhelming e.g. one will never easily forget the great stand the country took on the issue of “no Maoris no tour”.

The greatly extended job opportunities which now exist for the qualified Maori should surely gladden the heart of our founding fathers.

In this generation we have seen senior positions in nearly every walk of life being filled by some of the Maori people from administrators in Government departments, to Senior Army Commands, Professors, Bishops and Magistrates plus many many others already serving in the mainstream.

So when the press telephoned me one day to ask if indeed I was going to put a case to the World Council of Churches for aid to the Maori minority, the only honest reply I could give was “tell the world that the Bishop of Aotearoa says that of all the native peoples in the world the Maori is in the best position to do things for himself.” And Mr Prime Minister if I were asked to give any message to the Maori people in this year of race harmony this would be the message. “Let us do all we can for ourselves while the current is in our favour”.

To build a nation that is neither Pakeha or Maori but that is a good nation because it is built on a good people and not just good ideas but on a people who are sensitive to the world around them and whose patriotism is for all mankind, is, I believe, the crunch of our toast to this society and in so doing let us salute the future generations — born and unborn with the words which I cull from one of their own songs “Every time I hear a new born baby cry, or see the sea or touch the sky — then I know why I believe”. Let’s put with those words words of my own “every time I hear a new born baby cry or see the sea or touch the sky then I know why I believe in our nations future and the future of mankind”.

Ladies and Gentlemen, I give you the toast which I would’nt dare do in Australia — to those who arrived in the very first boats, to their descendants by blood and by adoption — to the New Zealand Founders Society.

REVIEW of a Book by one
of our member-contributors—

Strange NZ Lore

New Zealand Mysteries. By Robyn Jenkin. Reed. 175 pp. Appendices, Refs., Index.

The author of this fascinating book proves that a country as young as New Zealand can have more than its share of nexplained happenings in the context of folklore, the supernatural and the land and sea disasters. Robyn Jenkin has plunged enthusiastically into research, and has come up with such assorted mysteries as haunted houses unidentified wrecks, and elusive animals, not to mention a great number of Maori legends involving the Maori gift of second sight.

Such discoveries as a Spanish helmet and a cannonball (both sixteenth century work) at the bottom of Wellington harbour prompt speculation that the country may have been visited by white men before Tasman’s day, and numerous wrecked ships at the bottom of New Zealand waters testify to the country’s interest for maritime wayfarers in the past. Some of these wrecks are known to have been carrying treasure, and much money and more than a few lives have been spent in unavailing efforts to recover it. The possibility that Captain W. J. Stewart, who has given his name to Stewart Island, may have deposited a far more august Stuart on Campbell Island early in the nineteenth century, and marooned her there is accepted simply as a colourful legend by the author, who has carefully sifted all the evidence available. The lady was alleged to be the granddaughter of Prince Charlie, but more prosaically could well have been a female convict liberated by a whaling crew on an occasional visit to Antipodean penal settlements.

A large part of the book is given to Maori tradition, with its emphasis on the power of tapu, and the uncanny powers of the Maori in foretelling the future. Special reference is made here to the prophecies of the old Tohunga of Wairoa before the Tarawera disaster,

continued on next page

Page Seven

The Past Perfect Personified . .

Three days after the Wakefield House presentation of the Founders Medallion to and the conferring of Hon. Life Membership upon the Prime Minister, the Dominion President and Mrs Buick-Constable journeyed to Wanganui to pay the Whanganui Branch a courtesy call and in particular to do similar honour to Branch President, Mrs Flora Spurdle.

This beautiful summers day began with private luncheon with the Branch President at the house of her daughter, Mrs Scouler. This spacious home set close to the Tower of Durie Hill commanded a magnificent view of the Wanganui and its name-sake City and has been the venue over many years for a number of Founders Branch occasions.

After rendezvousing with an impressive motorcade of Branch Member's cars everyone proceeded along fine ridge-top roads until some seven miles east of Durie Hill, cheerful executive member Mr Hugh Ross led the Founders Convoy to the gate of "Lambshill", an historic Pioneer Homestead set well back off the road and a veritable journey into the last century.

There as the forty field-exursionists lined the long verandah, a citation was read and Mrs Flora Spurdle received the Founder's Medallion for Distinguished Service to the Society and was made an Hon. Life Member in a ceremony that could scarcely have been held in a setting more redolent of the historic past of the district that Mrs Spurdle has done so much to record and have preserved.

An al fresco afternoon tea followed on the gardened lawn area of the remarkably well preserved two-story residence of the Sutherlands erected about the middle of the past century. A sentimental walk was undertaken by all down the grassy paddock a pace to a rustic pioneer cottage built on the estate and seemingly untouched since its last inhabitants. The whole site would be an ideal one upon which to restore a pioneer village — between the cottage and the Homestead and could provide future citizens of the

District with a genuine glimpse into their past that would rival other similar projects anywhere. (How about it, Whanganui Branch?).

The charming sisters Sutherland, well-known Founder members were there to show members through their home — one of the most unique and enthralling experiences one could imagine. Here, in a delightful residence completely without electric power one can be taken by the pleasurable hand of nostalgia and roam through ones childhood memories . . . to feel again the atmosphere of vast kitchens with a wood stove, shining brass oil-lamps suspended by wire from the ceiling, candles by the bed-side, porcelain jugs and basins, brass bedsteads . . . bookshelves laden with Turnbull Library-like editions, pantry shelves lined with preserves, giltframed oil-paintings, the lot — the past complete and lovingly lived in and used by Founders of today. What a wondrous way to spend a summer's afternoon among good friends. Thank you, Hon. Life Member Flora Spurdle, the gracious Misses Sutherland and all those who made that Saturday in February so memorable . . . one 1971 afternoon that capsuled and captured the past one hundred years of living, lived in better than any Time Machine could ever hope to do.

continued from page 7

and the appearance of the phantom Maori canoe which presaged it, and was seen by a number of pakeha observers.

To the recital of many other differing types of mystery (including the complete disappearance of islands chartered by seamen in certain latitudes, but defying all subsequent attempts at location) the author brings a pleasantly brisk style, as well as a painstaking capacity for verifying her facts. Many of her stories are probably already known to New Zealanders of an older generation but there is nothing hackneyed about her presentation of them. This is a book which should certainly be added to any collection of New Zealand historical matter and folk legend. It is also very well illustrated.

OLDEST KNOWN WAIPU SURVIVOR

Oldest known survivor of the Waipu families today is Gregor Kempt, now in Auckland, in his 102nd year. He was born on July 9, 1868.

With a still fairly active memory, he supplied the following few notes about his own association with the Highland games at Waipu (through the courtesy of his son, Norman):

"Gregor thinks the first meeting of the Waipu Highland Games was held on William (Beag) McKenzie's farm on the Main Road, where some descendants of the family still reside.

"The first games he remembers attending were held on Hector McKenzie's farm, known as McKenzie's Point, where the Waipu butter factory was later built. This McKenzie was a brother of the Prince. Gregor was then a schoolboy and cannot remember how old he was, but if he was 12 that would be about 1880. He says children were admitted free.

"The games were later held on William McDonald's farm, across the road, opposite McKenzie's. The games were also held at times on "Doldunahy's (McKay's) farm, on the Main Road, more towards the Braigh from William Beag McKenzie's place, and also on two occasions on Rory Awk McKay's farm at the Centre, and finally where they have been held for very many years, in the present grounds.

"Gregor competed in the Highland dancing at the age of about 19 years, having been taught by his elder, sister Mary (the late Mrs Dellae McKenzie), and won the highland fling three years in succession, the first prize on each occasion being £1. Quite a number of men competed, but no women. His three sisters, Mary, Annie and Margaret also danced, but did not compete as there was no competition for women.

"On one occasion Gregor won the shotput against the local champion, Jim Sutherland, Jim being handicapped. At one of these early meetings three men, Jim Sutherland, Danill McMillan and John McKenzie 'a small short man, a sailor' all tied for the high jump at 5' 10½", being required to land on their feet and not fall over.

"Some of the other champions he remembers were Frank McKay (known as Fahey Rory Awk) and Fenton (But-

cher) McKay who were champion hammer throwers, and Jim Sutherland nearly always won the shot put. Jim Sutherland was also standing long jump champion at 11' 6" and Fahey McKay running long jump champion at 22' 11"

"Gregor attended the Braigh school and left at the age of about 14 or 15 to start pit sawing on his father's farm at the Braigh, to get timber to build a barn on the farm. He spent most of his life as a kauri timber bush worker, working around Waipu, Whangarei, Greymouth, Coromandel, Tairua, Matakoho, Rehia and Boer Creek branch of the Northern Wairoa River. When he went to work in Greymouth he went from Onehunga to Greymouth by a steamer called the Rotoiti."

"Gregor's younger brother Bill was quite a famous runner locally, and was seldom if ever beaten."

"About the year 1895 Gregor and three mates, John 'Aby' McMillan, John (Rory Awk) McKay and Bill McDonald, went to Coolgardie in Western Australia in search of gold, but were not successful."

—Eddie Arcus.

(Mr. Arcus, of One Tree Point, near Marsden Point, Whangarei, in retirement from his highly respected work with the Maori Lands Court, has proved untiring in his several years efforts as an office-bearer, Waipu Calendonian Society, his latest secretarial organising of the Society's Centennial Games over the first three days of January, 1970 was a triumph.)

LIVING LINKS WITH BRIG SOUGHT

A Canadian historical society is trying to find descendants of passengers who sailed from Nova Scotia to Sydney and New Zealand in 1859.

The ship was the brig George Henderson, commanded by Capt. John James, which left Pugwash, Nova Scotia, on December 4, 1859 and arrived in Sydney on March 22, 1860, before sailing to New Zealand.

Any descendants of any passenger is asked to get in touch with Mr H. R. Brown, president of the North Cumberland Historical Society, Pugwash, Nova Scotia, Canada.

WHEN HOUSEWORK WAS A WOMANS ONLY CAREER

by Liz Brooks

The 1880's produced a large number of cookery books and other volumes devoted to household management.

At a time when domestic skills were regarded as the ultimate in feminine achievement, it is no wonder that so many books were written.

They were filled with advice for what was virtually the only career open to women.

That career could be broken down into separate sections, but basically it

Household Management" it contained information on every facet of Victorian domestic life.

In the preface Mrs Beaton wrote: "What moved me, in the first instance, to attempt a work like this, was the discomfort and suffering which I had seen brought upon men and women by household mis-management.

"I have always thought that there is no more fruitful source of family discontent than a housewife's badly cooked dinners and untidy ways."



was all domestic work. You could be at the top of the scale as the mistress of the house. Next came the housekeeper, followed by the cook, kitchen-maid, upper and under housemaids, lady's-maid, maid of all work, laundry maid, nurse and nurse maid, or sick nurse.

...ABOVE: This collection of Victorian household books includes Mrs Beaton's "Book of Household Management", the "Home Cook Book" (Toronto ladies), "Mrs Lincoln's Boston Cook Book", "More Tasty Dishes" and "Good Things".

Mrs Isabella Beaton put out an enormous volume in 1869. A revised edition comprising 1296 pages was published in 1880. Called "The Book of

Ridiculous

On the important subject of dress and fashion she said:

“Let people write, talk, lecture, satirise, as they may, it cannot be denied that, whatever is the prevailing mode in attire, however absurd, it will never look as ridiculous as any other which is totally opposite in style to that generally being worn”.

Mrs Mary Lincoln published a book in 1892 called “Mrs Lincoln’s Boston Cook Book”.

Mrs Lincoln was a teacher at the Boston Cooking School, and though her book gave many helpful tips, it was mainly a cook book.

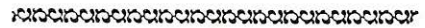
She says at the beginning of her book: “Happily, popular opinion now decides that no young lady’s education is complete without a course of training in one or more branches of domestic work.”

“Good Things made, said, and done for every Home and Household,” published in 1881, is a tiny book of recipes and proverbs.

Proverbs from the book include: Some are wise, some are otherwise. We live to die and die to live. Better do a thing than wish it done. Marry in haste, repent at leisure. A thing may be lawful and yet honourable.

Another cook book, from Canada this time, was published in 1891. “The Home Cook Book” was compiled by ladies of Toronto and other chief cities and towns in Canada. It contained information on social observances, dinner etiquette, table talk and housekeeping. And naturally it had recipes.

“Success in housekeeping adds credit to the woman of intellect, and lustre to a woman’s accomplishments,” this book says.



BOOKS IN NEW ZEALAND FOUNDERS’ SOCIETY LIBRARY

A few errors crept into the list published in the November 1970 “Bulletin”. Members are asked to note the following minor corrections to that list and additional information.

BREES, S. C.: This book is the 1969 facsimile of the original edition of 1847.

CARMAN, A. F. should read CARMAN, A. H., and his book, “Tawa Flat and the old Porirua Road”, was published in 1956. (The dates 1840-1955 are part of the title of the book.)

CYCLOPEDIA of N.Z.—Wellington, Canterbury and Otago-Southland: These should stand on their own (in the same way as “Encyclopedia of N.Z.—Three volumes—1966”).

HIGHT, James (Ed.); the correct title is “The Journal of Edward Ward, 1850-1851”. This edition was published in 1951.

O’CONNOR, Irma; the book “Edward Gibbon Wakefield” was published in 1928.

WAITANGI IN FACSIMILE OF TREATY. Omit the word “IN”.

Notes: Mr L. Hewland was not “at one time President, Christchurch Branch”, but was President of the Canterbury Pilgrims’ and Early Settlers’ Association.



A NELSON BRANCH?

Efforts are being made to have a Branch of the Founders Society come about in Nelson. One-time Dominion Councillor and recently-appointed Dean of Nelson (Very Rev. Gavin Yates), organised a meeting last December at which the Dominion President was guest speaker and this gathering indicated that a small but enthusiastic Founders Branch could develop.

Dean Yates would like to hear from residents in and within travelling distance of Nelson who would be interested in joining a Nelson Branch. Please address enquiries direct to The Deanery, Nelson.

WELLINGTON TERRACE BOTTLENECK TO BE WIDENED

WAKEFIELD HOUSE AFFECTED

This bottleneck section of The Terrace at Woodward Street is to be widened to 66ft from boundary to boundary, with a 39ft carriageway, in the next few years.

The western side (left) will be widened, with the footpath coming back several feet. A 7ft 6in strip has been left between the footpath and the building line to preserve a 100-year-old pohutukawa tree. This strip will be planted.

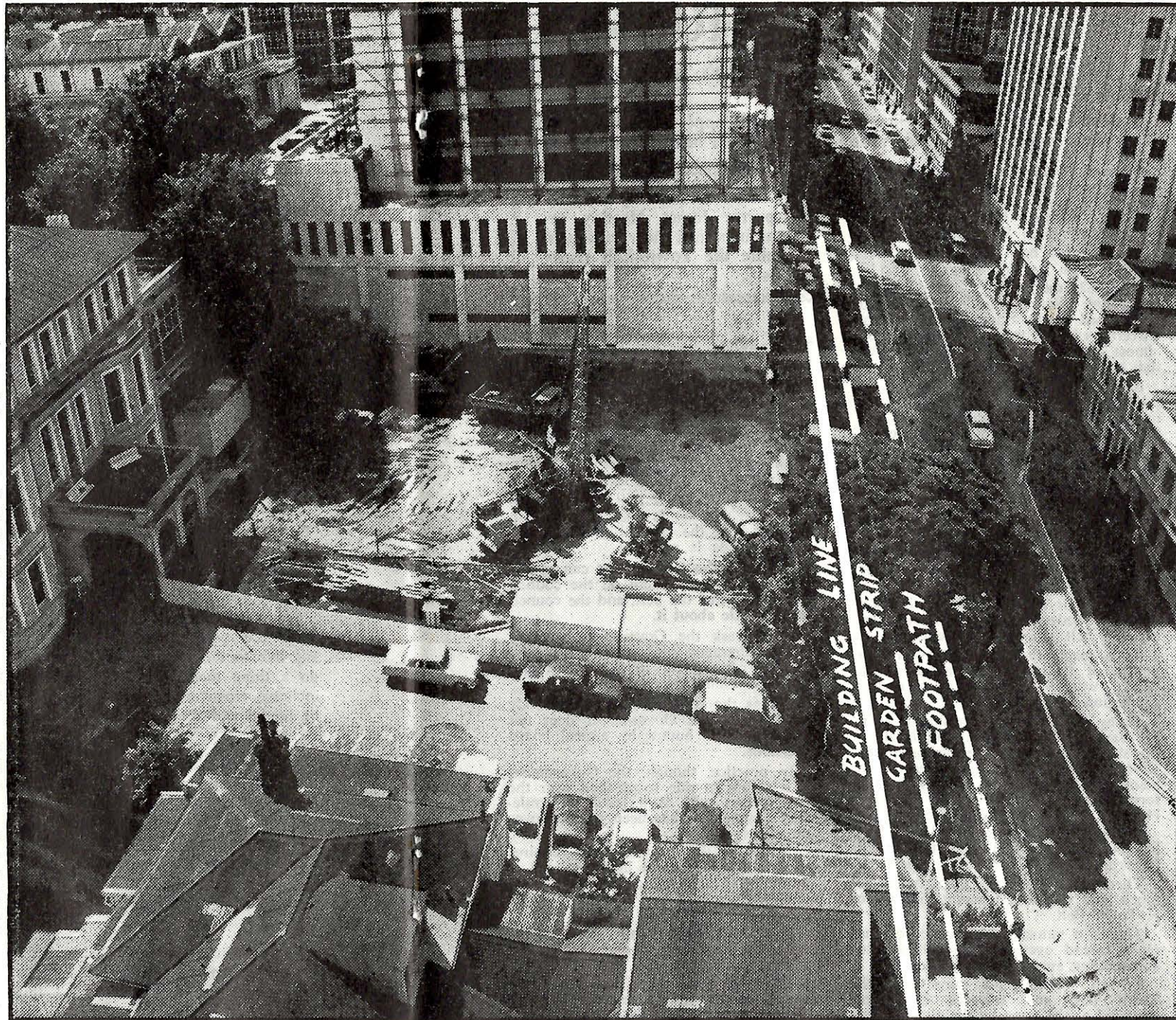
Woodward Street will be closed to allow widening on the other side.

Historic Wakefield House (at the bottom of the picture) will lose some of its front section.

The western building line has been the centre of a recent boundary dispute between the City Council and the Wellington Club.

(Because of a misunderstanding, the club planned stage one of its new headquarters overstepping the building line by eight feet. The council declined to grant a dispensation for the extra, and the club has now altered its plans slightly to bring the building back in line.)

—Evening Post Photo.



CHUNK BY CHUNK

This may come as a shock — but Wellington's Town Belt has never been sacrosanct.

However the word is defined, it just cannot apply. Certainly religious fears plays no part in the preservation of the belt nor has it done in the past.

Citizens of the Capital may whisper in hallowed tones about its sanctity but their reverence stems mainly from memories of past battles to preserve the strip of green for posterity.

The belt has been the centre of controversy from its beginning.

In 1882 the New Zealand Times thundered: "But as plunder always will be deemed a holy thing by some, from Governors down to city councillors, so almost as soon as granted the Town Belt has been mutilated."

Ever since it was first included in the New Zealand Company's plan for its first and principal settlement the belt has endured a precarious existence.

It has not escaped unscathed and in the first 60-odd years its original 1519 acres had shrunk by about 500 acres.

Subsequently changing fortunes slightly reduced or increased its size and at present it comprises 1006 acres.

But ask citizens of Wellington what its purpose is and most would be stumped for an answer.

And this is the paradoxical situation that has bedevilled those administering the belt since its conception.

As a result the belt has evolved a nature of its own far removed from what was envisaged by earlier generations.

Today it is a nearly continuous strip of varying width, running south along the slopes of Mt Victoria, across to the west at Berhampore, and north in assorted patches before ending in the forest-clad eastern slopes of the Tinakori Hills.

As the city has developed the belt has become merely a part, though an important one, of the city's reserves.

There is now more than twice as much land vested as reserves than there is Town Belt.

This is a natural consequence of the city's spread over the inner hills into surrounding areas.

To all intents and purposes both Town Belt and reserves land are regarded as the same by the city fathers.

The Dominion civic reporter James Hartley examines just how untouchable the Town Belt really is.

They would never admit as much but from their actions over the years it is obvious they do not differentiate greatly between them.

Both are "protected" by the Reserves and Domains Act of 1953 but the procedure for changing their use from public recreational purposes is different.

Public notification is required in each case but with Town Belt land empowering legislation is necessary. With reserves land the consent of the Minister of Lands is required.

However, the Government can at any time slap a requirement on the council for any part of the belt, and the council can do little about it.

It can ask the Government to vary the requirement, and if it refuses the council can appeal to the Town and Country Planning Appeal Board.

But as the supreme law-making body in the land the Government does not consider itself bound by appeal board decisions.

In practice, though, the Government is reluctant to ride rough-shod over the city fathers and as a result a gentleman's agreement has been reached over the years.

Thus, if the Government requires some belt or reserves land for, say, a Prime Minister's residence, then it will vest in the city an equally valuable piece of Crown land.

Such land deals usually result in the council losing part of one reserve but adding to another.

It can be seen, then, that the preservation of the city's reserves depends almost entirely on the integrity and

vision of the city fathers and the constant vigilance of citizens.

But to fully understand the difficulties and pressures involved in administering this heritage it is necessary to examine the history of the Town Belt since its conception in the officers of the New Zealand Company in London early last century.

The squalid urban growth of the Industrial Revolution in England first made people conscious of the amenity value of nearby countryside.

After deciding on the Te Aro area of Wellington in preference to the Hutt Valley for its settlement, the New Zealand Company's plan showed a dotted line "which marks the extent of the land around the town reserved for the enjoyment of the public and not to be built upon."

The separation of the town and country sections by the Town Belt also ensured that the town land retained a premium.

This point was made by the company's agent, Colonel William Wake-

field, when only two years after the company's plan was adopted by Captain Hobson's Government in 1841 the then borough council proposed to allow buildings and the cutting of timber on the belt.

Colonel Wakefield's protest about the proposal indicate that the company's motives in establishing the belt were prompted by business acumen as well as sound town planning ideals.

Whether his protests were successful is not recorded but they showed that there were some about who were reluctant to recognise that space could be put to uses which yielded no income.

Within a few years 199 acres of the belt had been turned into "native reserves" following conflict between Europeans and Maoris over the question of land in the area.

When there were no longer any "natives" around to qualify for the land it passed into private hands and was lost to the city forever.

The danger of this precedent was to manifest itself more than once during the turbulent history of Town Belt squabbles.

In 1852 Sir George Grey granted the Wesleyan Mission 75 acres of the belt between the Botanic Gardens and Wellington Terrace.

Most was eventually re-endowed in the city but in 1888 some of the land was converted into a hospital and orphanage reserve and later became a largely residential area.

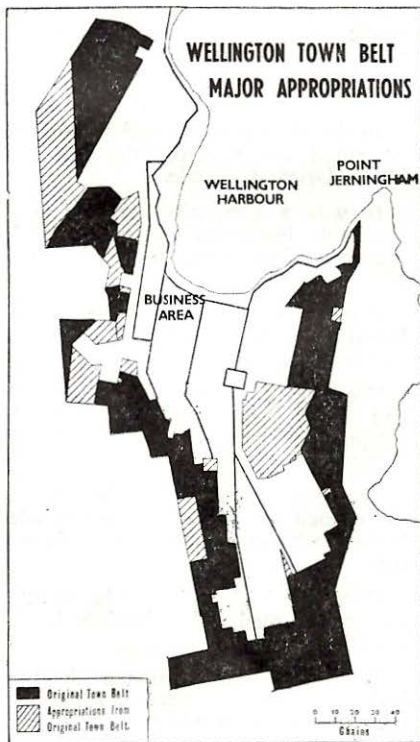
By 1863 the belt had shrunk to 1200 acres and was divided into 65 allotments, but the Act allowing this was repealed soon afterwards when Wellington legally became a borough.

In 1872 the Provincial Government carved out 142 acres in Newtown for a college (now Wellington College), a lunatic asylum (now Government House ground) and a general hospital.

After being administered by the company, the Crown and the Wellington Provincial Government, the belt — or what remained of it — was finally vested in the borough council by a deed of conveyance dated March 20, 1873.

The wording of the deed was so loose that it is a miracle the belt has survived at all.

It authorised the council to lease any portion of the belt for revenue "providing the full rental value is demanded".



Yet it also conveyed the belt to the council on trust to be used as a public recreation ground, as prescribed and directed by the council.

With scope to do as it liked, it is hardly surprising that in 1903 the council's reserves committee proposed that parts of the belt be leased in lots of one acre to raise revenue for improving the remainder.

The then city solicitor reported that the council had full powers to lease reserves for any purpose, but the proposal was defeated.

The belt still remained empty apart from a few houses illegally built on it.

But times were changing and the growing city needed recreational facilities for its citizens. Rambles over the hills were all very well but organised sport began to make its presence felt more and more.

The only land available for sports grounds was the belt, and in 1908 an Act was passed allowing sports clubs to lease land and erect clubhouses for use by members only. A total of 100 acres on 10 year leases was involved.

By 1923 education and public utilities had taken their share, and by 1937 the belt totalled 970 acres — compared with the original 1519.

Victoria University is on former Town Belt land; as were the tramway sheds at Newtown (now council flats), the Newtown fire station, roads and even sub-stations.

It is interesting to note that the university site was described at the time as "an unusual and unsightly piece of land". The council of the day got land of equal value in exchange (where is not clear from the sketchy available records) and at the same time resolved an argument with the Wellington College governors.

The council accepted a 10ft frontage in Willis Street in exchange for the 10 acres the college occupied at Newtown. One can't help feeling the council was gyped.

And so it went on.

The belt had changed from virgin bush to scrubby wasteland, thanks to the depredations of men.

After the era of the horse there was

nothing to keep down the growth, and gorse infested large areas of the belt.

Pines were planted to control the gorse and they, in turn, are gradually being replaced by native flora.

It is difficult to pinpoint with any exactness the moment when the belt started to recover and, in conjunction with the city's other reserves, was finally saved for posterity.

But in the past 20 years or so the council's policy has hardened against incursions and as late as 1966 it decided to make no more land available for kindergartens or play centres.

Present council policy is to confine the erection of buildings on the belt to those connected with sporting or active recreational interests or youth activities such as the Scouts.

The wheel has turned almost a full circle from the days of Colonel Wakefield.

Latest Incursion

The difficulty of restoring portions of the belt once they have assumed a different guise was highlighted recently in connection with an access road to a proposed new residence for the French Ambassador.

In the 1880s a convalescent home was permitted access across the belt high above Oriental Parade.

It was a concession granted to a charitable institution but now the site has passed into private hands the access remains.

Common user rights have been established over the years by other property owners in the vicinity.

The council was in a difficult position and there seemed little to gain by closing the access even if it was legally to do so.

The road was in a dreadful state so the council agreed to it being upgraded to its specifications and at the embassy's expense.

Once this is done it will be gazetted as a public road and maintained by the council.

But if the administration at the time had not permitted access in the first place bulldozers would not be working on the Town Belt today.

An account of one of the lesser-known early settler groups . . .

FIFTIETH ANNIVERSARY OF THE SAILING OF THE 'PRINCE EDWARD'

She left Charlottetown for Auckland, New Zealand, on November 29, 1858, with 90 souls on board.

THE PASSENGER LIST

Tomorrow, November 29th, is the 50th anniversary of the sailing from Charlottetown of the Brig "Prince Edward", 250 tons, for Auckland, New Zealand.

She had on board altogether 90 passengers, men, women and children, and took five and a half months to make the voyage, three days of which were spent at Pernambuco, Brazil, and three weeks at Simondstown, South Africa.

In the year 1858 wonderful reports had been received concerning the advantages which New Zealand offered as a place of settlement, and the immigration fever struck the Island heavily, especially since the Government of New Zealand had promised each settler a grant of 40 acres of land, which he was to own absolutely after he had lived five years on it. The "Prince Edward" was owned by Messrs. Haszard, Smith and Owen, and £40 was the cost of passage for each immigrant.

Following was the list of passengers. It includes names which are, no doubt, familiar to many of the older residents of the Island.

Mr. Morpeth, three sons and three daughters; Mr. Morpeth formerly owned a large portion of the property now known as St. Avars. H. Smith, wife, three sons and three daughters; Mr. Smith was a contractor who built the Provincial Parliament building. Mrs. C. P. Smith and two children. Mr. George Owen (brother of Mr. L. C. Owen), wife, and two children; he kept a store on the site of the new Bank of Montreal building. James Milner, wife, four sons and two daughters. Mrs. Nolan, wife of the Captain, and three children. T. Mann, tailor, wife, two sons and one daughter. J. P. Oxley, one of the prominent block-makers in this city, with his wife and eight children. William Haszard, wife, and eight children; Mr. Haszard was the uncle of Horace Haszard, Esq. Robert Haszard and wife. Jonathan Rider, architect, and wife. J. Riggs, wife, and four children; Mr. Riggs, who conducted a dry goods store, was a brother of Mrs. (Dr.) McIntyre of Souris. Miss Pendergast, a native of Lot 48. Miss Annie

Dewar, of Montague. Dr. Boswell, the ship's doctor, father of Albert Boswell of Pownal. C. A. Haszard, brother of Robert Haszard; he was killed during an earthquake. A. Haszard. Joseph Sneeston. Robert Fennell, the well known hardware merchant of Charlottetown. Neil McLean, a blacksmith, who worked in James Duncan's shipyard. Henry Auld of West River. Joseph Webster of Morell. John McLeod, carriage-builder of West River. John Walsh, printer, for Hon. Edward Whelan. Dan Stewart, farmer, St. Peter's Road. Roderick McGregor. James McDermot. John Paul of West River. John MacDonald. Neil McFadyen. Angus Stewart. John DeLaney.

Of all the above, Dr. Boswell and Robert Fennell were the only passengers to return to the Island to reside thereon. The latter is still vigorous and energetic, and from him the Patriot received the facts for this article. Dr. Boswell died about 25 years ago.

When the ship arrived at New Zealand war was going on against the natives in the interior. Consequently many of the immigrants, unable to take up their lands, sailed for Australia.

Mr. Fennell says that when the ship was ready to leave Charlottetown, ice had made on the harbour and the ship was obliged to proceed outside the three tides, where she lay to for the night, setting out on her journey next morning.

* Note: The original copy from an article in The Patriot (Prince Edward Island, Canada's smallest province) of 30th November, 1908.

MARKED HISTORIC SITES . . .

NELSON REGIONAL COMMITTEE

SITE	ERECTION AUTHORITY	MAP REF.	DATE	INSCRIPTION	CONDITION
North End Kaiteriteri Beach	W. J. Eginton, Mayor of Motueka	396588	1941	"This fountain was erected to commemorate the landing on October 9th-18th of Captain Arthur Wakefield R. N., while searching for a site for the Nelson Settlement, came ashore here and drew water from this Spring"	Good
Summit of first rise after leaving turnoff at Riwaka	Dr. Pattie and a Committee	379557	1942	"In grateful memory to Captain Arthur Wakefield who landed here in October 1841 when founding Nelson, and to record the coming of Riwaka's first pioneers who landed the foot of this hill on the 2nd May, 1942"	Good
Wakefield Quay at the foot of Richardson Street	J. A. Harley	614298	1941	"Here Captain Arthur Wakefield landed November 1st 1842"	Good
Brittania Heights	City Council	613299	1942	"This tree was planted by William Songer to commemorate the hoisting of the British flag on this spot by Captain Arthur Wakefield of the New Zealand company on the 13th October, 1941"	Wooden Notice Board in poor condition
Hill at Takaka overlooking Wairarangi Bay	N.Z. Government	290851	1942	"Remember Abel Jans Zoon Tasman a commander in the service of the Dutch United and East India company who discovered New Zealand and on 18-19th December 1642 and anchored in this bay Remember also Sranchoys Jacobs Zoon Visscher, pilot major. Company of the ship Heenskerck and Zeehaen also Jan Tyssen, Queen Tobias, of Pietersz Delft, Jange Isbarantsz and a sailor of name unknown killed by the natives of this country"	Good
East Side Church Hill	Church of England	635290	1942	"Here about George August Selwyn Bishop of New Zealand pitched his church tent 22nd August 1842"	Good

SITE	ERECTION AUTHORITY	MAP REF.	DATE	INSCRIPTION	CONDITION
South of Church on Church Hill Haven Road	Historic Places Trust	634289		"Original ramparts of Port Arthur built September 1843" McDonald and Pito having discovered Nelson Haven landed here on 20th October 1841"	Good
Murchison Highway Spring Grove	Waimea County Council	464171		"Birth place of Baron Rutherford, O. M. Ernest Rutherford order of merit president of the Royal Society and Nobel Laureate was born in a small house near this site on 30 August 1871. He rose to world eminence as a scientist and for his research work in radioactivity and on the structure of the atom. He was created Baron Rutherford of Nelson in 1931. He died at Cambridge, England, on the 19 October 1937 and his ashes were buried in Westminster Abbey."	Good
Seymour Avenue	Historic Places Trust	639284	1962	The oak was planted by Henry Seymour in 1842 and replanted by Alfred Fell in the following year."	Good
Entrance to Elmsley Bay French Pass	Historic Places Trust	157706	10/11/61	"French Pass named by Dumont D'Urville when he passed through in the corvette Astrolabe on 28 Jan. 1827."	Good
Lyell Buller Gorge	Historic Places Trust	540660		Thomas Brunner with Kehu and three other Maoris passed here in March 1847 and April 1848 during a journey of 550 days from Nelson to Paringa and back.	Good
Lewis Pass Head of Cannibal Gorge	Historic Places Trust	810965	12/11/61	"Lewis Maling., Stewart Travers and Rochford explored this area in 1860. Cannibal gorge was an important route between east and west."	Good
Junction Highways near Tophouse	Historic Places Trust	267679	18/11/63	"On 21 November 1862 J. S. Cotterell discovered the Pelorus route to the Wairau during exploration between Nelson and the Clarence. He saw Rotoiti 28 January 1843."	Good
Brook St	Historic Places Trust	642272	3/2/62	"New Zealand's first railway the Port Nelson-Dun Mountain Line was opened here on February 3 1862."	Good

SITE	ERECTION AUTHORITY	MAP REF.	DATE	DESCRIPTION	CONDITION
Haven Road	Historic Places Trust	625304	22/5/65	Captain F. G. Moore D. Brown, S. Cross, McDonald and Pito having discovered Nelson Haven landed here on 20 October, 1841.	Good
Cawthron Steps North	Early Settlers Memorial Committee	634291		1842-1942 on the 1st February 1942 one hundred years after the founding of Nelson this hill was dedicated to the memory of the early settlers	Good
Reefton				First production Electricity by Water Power N.Z.	
Collingwood Highway				First Alluvial Gold.	

Auckland's Pioneer Village Advances

80-year-old Ex-wheelwright Tells Museum

"That's worth its weight in gold, it will screw two panels together," said an 80-year-old former wheelwright, Mr L. A. Anderson, of Pt Chevalier, picking up a half-inch screw from the ground at the Museum of Transport and Technology at Western Springs.

The screw is now in the possession of Mr R. J. Richardson, the museum director, as is a huge amount of detailed information on how to restore dozens of old wheels at the museum.

Mr Anderson read in the Herald on December 31 that the museum was anxious to provide 17 horse-drawn vehicles for the Auckland centennial parade in May, but required expert assistance to make sure the wheels were in working order.

"It's just on 60 years since I helped to build one of these," he said, producing a hansom cab from Hawera with his walking stick.

"That would turn insideout if you put it on the road like that," he said, inspecting a 1908 Royal Mail coach.

Saucer-shaped

"That tyre's pretty thin, but you wouldn't worry about it because it's nice and tight.

"I would have been absolutely ashamed to look the man in the face who did that. They've bolted on these rubber tyres — you're not supposed to do that.

"No wheel should be perfectly straight, it should be saucer-shaped."

Mr Anderson, who missed nothing during his tour of inspection, obviously knew what he was talking about.

"Yes, it's certainly a lost art," he said. "Nobody who did his indentures as a wheelwright would be less than 80 years old.

"You can get expert painters, expert mechanics, expert blacksmiths — but there would be very few qualified wheelwrights around these days."

Mr Anderson, who owned his own coachbuilding business in Christchurch at the age of 25 and made his last wheel in 1914, spoke about felloes and rims and spokes and hubs and tyre shrinkers and trammels as if he had been using them much more recently than 56 years ago.

"After a seven-year apprenticeship, you don't forget," he said.

"It's just the same as some of the things you learn when you go to school — you don't forget them."

Mr Anderson, who was invalided out of active service in the First World War with a spinal injury and who has been "living on borrowed time" for over 50 years, said he would be unable to do any of the physical work on the museum vehicles, but would be glad to give any advice he could.

He was one of 10 people who offered their services to the museum after reading the story in the Herald.

New Founder Members . . .

Name	Address	Ship	Date	Ancestor
Miss M. M. Crawley	Wanganui	"Victory"	1846	Capt. J. P. Watt
Mrs. J. B. Innes	Waipukurau	"Duke Of Roxburgh"	1840	William Knight
Mr. W. H. Knight	Palmerston Nth.	"Duke Of Roxburgh"	1840	William Knight
Mrs. F. G. Kirk	Wanganui	Sydney Packet	1837	Joseph Crocome
Mr. G. C. Mountain	Kati Kati		1848	John Styak
Mr. J. T. Shaw	Whangarei	"Amelia Thompson"	1841	James T. Shaw
Mrs. M. N. Brosnahan	Opoho			Thomas Wyllie
Mrs. M. J. Mountain	Kati Kati	"Barbara Gordon"	1841	William Connell
Mrs. I. A. Sinclair	Auckland	"Arab"	1841	George Day
Mrs. M. C. Hodge	Auckland	"Thames"	1849	William T. Watts
Miss V. M. Cryer	Wellington	"Prince Rupert"	1839	Thomas Burt
Mrs. M. G. Alexander	New Plymouth	"William Bryant"	1841	Edmund Sarten
Miss J. L. Dickson	Wellington	"Oriental"	1840	William Welch
Mr. P. M. Hutchison	Wellington	"George Fyfe"	1842	William H. Donald
Mrs. J. S. Nicoll	Hawke's Bay	"Duchess of Argyll"	1842	Robert J. Andrew
Mrs. I. F. Stevens	Christchurch	"Steadfast"	1851	Stephen P. Smith
Mr. L. F. N. Chapman	Christchurch	"Regina"	1859	James Gapes
Mrs. N. M. Smith	Palmerston Nth.	"Martha Ridgway"	1842	Edmund Perrin
Mr. C. G. Perrin	Palmerston Nth.	"Martha Ridgway"	1842	Edmund Perrin
Miss M. R. Prebble	Christchurch	"Aurora"	1840	James Prebble
Miss E. Z. Wild	Christchurch			Captain Oates
Mrs. A. M. Cockerill	Wellington	"Mariner"	1849	Augustus Sievers
Mrs. M. M. Fogel	Wellington	"Phoebe Dunbar"	1850	William Chisnall
Mrs. E. V. Peacock	Wellington	"Lord William Bentinck"	1841	Alexander Farmer
Mr. D. G. Rigg	Wellington	"Brampton"	1819	William T. Fairburn
Mr. G. D. Stuart	Palmerston Nth.	"Martha Ridgway"	1842	Edmund Perrin
Mr. J. D. Stuart	Palmerston Nth.	"Martha Ridgway"	1842	Edmund Perrin
Mrs. E. I. Springler	Wanganui	"Samarang"	1852	Henry Sowerby
Mr. G. R. Springler	Wanganui	"Blenheim"	1840	George Ross
Mrs. E. F. Galpin	Whangarei	"Adelaide"	1840	Wm. Galpin
Mr. R. J. A. Graham	Auckland	"Jane Gifford"	1842	Robert Graham
Mrs. B. P. A. Wells	Auckland	"Clifton"	1842	Nathaniel Bartlett
Mrs. G. L. Otto	Auckland	"Blenheim"	1840	Duncan McLachlan
Miss G. L. Morgan	Taupo	"William Bryant"	1841	Henry Faulk
Mr. A. V. Fielder	Tauranga	"Isabella Hercus"	1850	J. Rutland
Mrs. E. Fielder	Tauranga	Associate Member		
Mrs. D. L. Brewer	Auckland	"Duke of Marlborough"	1840	William Hodgson
Mrs. M. B. Mowbray	Hamilton	"Duchess of Argyll"	1841	Mary Gollan
Mrs. E. A. Vennell	Auckland		1839	Alexander Shepherd
Mrs. B. B. Poff	Auckland	"Duchess of Argyll"	1842	John Bell
Mrs. E. E. Jones	Auckland	"Duchess of Argyll"	1840	Edward Austin
Mr. D. Smith	Palmerston Nth.	Associate Member		
Mr. S. D. Smith	Palmerston Nth.	"Martha Ridgway"	1842	Edmund Perrin
Mr. B. K. Smith	Palmerston Nth.	"Martha Ridgway"	1842	Edmund Perrin
Miss M. F. Jennings	Christchurch	"London"	1842	Dr. Joseph F. Wilson
Miss E. R. Jennings	Wellington	"London"	1842	Dr. Joseph F. Wilson
Mr. M. A. Welch	Auckland	"Inchiman"	1852	Q.M. Sgt. G. Leaning
Mrs. J. G. McGregor	Auckland	"William Inglis"	1854	Thomas P. James
Miss B. K. L. Tobin	Thames	"Amelia Thompson"	1841	Major Charles Brown
Mrs. E. R. Cuddihy	Auckland	"Hope"	1841	Richard Smith
Mrs. H. M. Bixley	Hastings		1820	John D. Hayes
Mr. W. Brunt	Wellington	"Egmont"	1856	Alexander Wilson
Mrs. S. J. Green	Wellington	"Arachne"	1841	Nathaniel W. Levin
Mr. K. M. Dentice	Wellington	"London"	1842	Joseph Dixon
Mrs. N. A. Anderson	Wellington	"London"	1842	Joseph Dixon
Mrs. B. D. Lyle	Gisborne	"Plaides"	1842	R. P. Johnson
Mrs. N. H. Cousins	Christchurch	"Clontarf"	1860	John Butterfield
Mr. R. J. Butterfield	Wellington	"Curassen"	1846	Captain Wm. Puhlan
Mrs. J. Dunstall	Auckland	"Bright Planet"	1842	William Hughes
Mrs. P. M. Gilchrist	Auckland		1851	George Coleman
Mr. M. G. Gilchrist	Auckland		1851	George Coleman
Mrs. M. H. Grace	Auckland	"London"	1842	William Birdling
Mr. M. E. Prebble	Christchurch	"Aurora"	1840	James Prebble
Miss P. B. C. Sipos	Wellington	"Whitby"	1841	William Brydon
Mr. D. L. C. Sipos	Wellington	"Whitby"	1841	William Brydon
Mrs. P. M. Barry	Wellington	"Oriental"	1840	Charles Rodgers
Mr. P. J. Barry	Wellington	"Oriental"	1840	Charles Rodgers
Mr. I. A. Burns	Wellington		1836	Luke Natrass
Mr. D. E. Harper	Wellington	"Cath. St'w'rt Forbes"	1841	David Benge
Mr. R. H. Newman	Napier	"London"	1842	Francis Bee
Mrs. K. A. Everton	Mangakino	"Duchess of Argyll"	1841	Isabella Lochied
Mr. R. H. Polkinghorne	Auckland	"Osprey"	1841	William Coldicutt
Mr. E. F. Wright	Cambridge	"Samarang"	1852	Fortunatus E. Wright
Mrs. A. H. Cunnold	Auckland	"Triton"	1840	Rev. Gideon Smales
Mrs. M. A. Pickering	Auckland	"Triton"	1840	Rev. Gideon Smales
Mrs. H. R. Warren-Jones	Wellington	"Aurora"	1840	John A. Langford
Mrs. K. O. Beamish-White	Rototua	"Timandra"	1842	John Hooker
Mr. G. H. Ennis	Auckland	"Oriental"	1841	Richard Lethbridge

No.....

THE NEW ZEALAND FOUNDERS SOCIETY INC.

APPLICATION FOR MEMBERSHIP

Descendants of pioneers who arrived in any of the six original provinces of New Zealand before or in the first ten years after the founding of the official settlement in that province are eligible for membership.

Name of Applicant in full) Mr., Mrs., Miss

Present Address

Occupation Date of Birth.....

Give name of ancestor through whom you claim.....

..... who arrived at.....

By ship Date of arrival

IMPORTANT—State clearly (by generation, giving names) your descent from original arrival

(Give further details on separate sheet if necessary)

If you are related to an existing member, state his or her full name and address and the relationship

Particulars of historical or public interest in connection with your ancestor(s)

I certify that the foregoing particulars are true and correct.

Date..... **Signature of Applicant**.....

I have verified the details furnished in this application and certify that the applicant is eligible for ^{full} membership.
associate

Source of verification
Subscriptions: Wellington Area \$3.
All other Districts \$2.

.....
Member of Research Committee.

Date.....

Post application with subscription to The Dominion Secretary, The New Zealand Founders Society, Inc., G.P.O. Box 2457, Wellington, or to the local Branch Secretary. (N.Z. Headquarters: Wakefield House, 90 The Terrace, Wellington. Tel. 42-278)



THE FOUNDERS CREED

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.

THE NEW ZEALAND FOUNDERS SOCIETY INC.

Dominion Council DOMINION PRESIDENT

Mr. L. M. Buick-Constable

DOMINION DEPUTY PRESIDENT

Mr. J. L. Hewland

DOMINION PAST PRESIDENT

Mr. A. B. Diamond

DOMINION COUNCILLORS

Mrs. W. G. Bird	Dr. M. Mulcathy	Mrs. F. Spurdle
Mr. G. H. Bridge	Mrs. D. A. Newberry	(appointed by Wanganui)
Mr. I. Cameron	(appointed by Bay of Plenty)	Mr. H. Tankersley
Mr. E. Hay-Mackenzie	Mr. J. A. Nicholls	Mrs. M. Urlich
Mrs. J. W. Heal	(appointed by Taranaki)	Mr. J. Warnes
Mr. P. Jenkin	Mrs. E. G. Olsen	Mrs. B. Wills
Mr. C. Kemp-Goodin		Mr. R. Wynyard
(appointed by Wairarapa)		(appointed by Auckland)

DOMINION VICE-PRESIDENTS

Miss B. E. Bell	Miss C. H. Gillespie	Mr. A. J. Raymond
Mr. E. L. Benseman	Miss W. L. Helliwell	Mr. D. H. S. Riddiford
Mrs. A. Burnard	Mr. A. H. Macandrew	Hon. D. J. Riddiford, M.P.
Mr. I. Cameron	Mr. A. H. Oakes	Miss J. E. Sellar
Mr. A. A. Cooper	Miss I. M. O'Connor	Miss A. Woodhouse
Mr. Duff Daysh, C.B.E.		

BRANCH SECRETARIES

Auckland:

Mrs. J. Tattersfield,
97 Mt. Albert Road,
AUCKLAND, 3.

Taranaki:

Mrs. I. Piper,
80 Paynter's Avenue,
NEW PLYMOUTH.

Wairarapa:

Mr. R. S. Clothier,
56 Renall Street,
MASTERTON.

Bay of Plenty:

Mrs. D. A. Newberry,
60 Reservoir Road,
PUTARURU.

Wanganui:

Miss L. Parkes,
30 Great North Road,
WANGANUI.

Canterbury:

Miss E. Hulston,
93 Frankleigh Street,
CHRISTCHURCH, 2.

To qualify for full membership of the Society, applicants must be descendants of pioneers who arrived in any of the six original provinces of New Zealand not later than the first ten years after the official foundation date of settlement. The foundation dates of the six original provinces are:

*Auckland (including Bay of Plenty), 29th January, 1840.

Taranaki, 31st March, 1841.

Wellington (including Hawke's Bay), 22nd January, 1840.

Nelson (and Marlborough), 1st February, 1842.

Canterbury (and Westland), 16th December, 1850.

Otago (and Southland), 23rd March, 1848.

[* More recently, the Dominion Council extended membership to descendants of those who came to Waipu, Northland, via Nova Scotia, Canada on stipulated ships: "Margaret" (1853), "Highland Lass" (1853), "Gertrude" (1856), "Spray" (1857), "Bredelbane" (1858) and "Ellen Lass" (1860).]

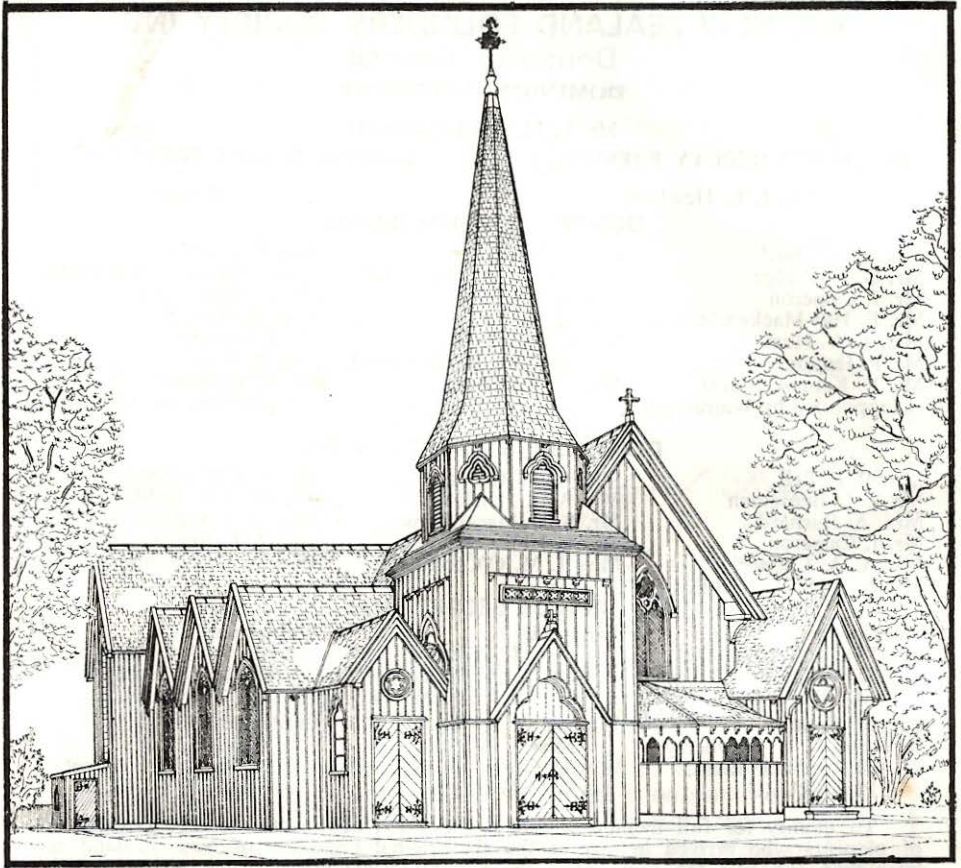
Dominion Secretary-Treasurer: Mrs. D. Anderson, Wakefield House,
90 The Terrace, Wellington.

Bulletin Editor: Lindsay Buick-Constable.

CAPITAL RESTORATION:

BETTER THAN NEW . . .

OLD ST. PAULS RE-OPEN TO PUBLIC



—*Evening Post.*

Old St Paul's in Mulgrave Street, which was opened on 29 October last. This pen and ink sketch of the 104-year-old building was done by Wellington artist Neil Harrap. The church is now owned by the people of New Zealand and is being restored and adapted. It is open to visitors daily as an historic church and as a centre for music and drama. Prints of this sketch are available at the church. Proceeds from these go towards the maintenance and further restoration of the building.

The Founders "Bulletin"—Official National Journal of the New Zealand Founders Society (Inc.)

Printed by Civic Press Ltd., 219 Thorndon Quay, Wellington.