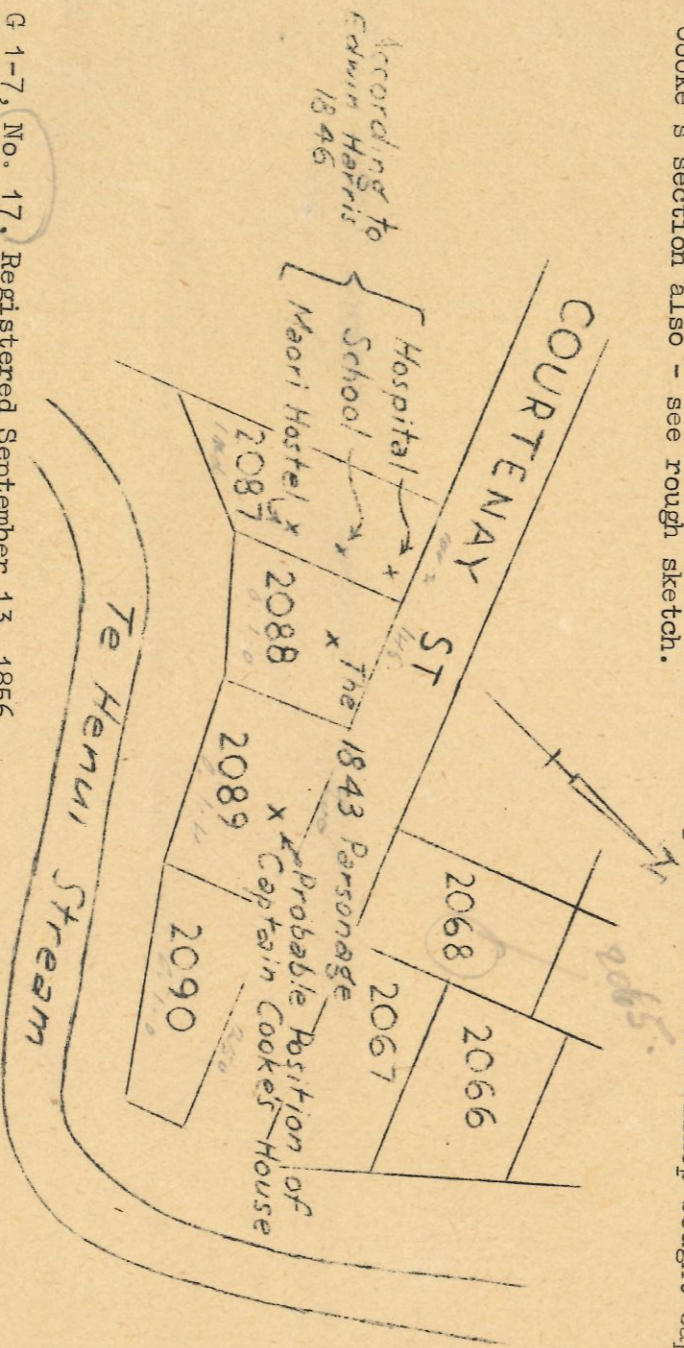


THE OLD STONE PARSONAGE  
COURTENAY STREET EAST, NEW PLYMOUTH

Although this beach stone house is only 110 years of age, we have already lost much of its history - in fact, its origin and first purpose are unknown. It is older than Holy Trinity, Fitzroy, and St. Mary's N.P. and is, perhaps, more closely connected with Bishop G.A. Selwyn than either of them, in that it carries a stone carving of the coat-of-arms of the undivided Diocese of New Zealand, heraldically, three silver stars on a blue background.

Why should a Village parsonage bear such insignia? A close study of the scraps of evidence remaining seems to point to an early Diocesan purpose in the nature of a Mission Station, a purpose which was halted by lack of money, for the Bishop rapidly became involved in heavy expenditure, which may have caused the C.M.S. and S.P.G. some concern. The people of England contributed gallantly to mission funds, but the opening up of a new country under an energetic leader must have placed a heavy strain on the funds of the Societies, in fact, the Bishop admits financial difficulties. Since 1814, the C.M.S. had carried the missionary effort in the north and east of the North Island, but the Cook Strait area, apart from Wellington, was untouched until 1839 when one of the great Williams family made an exploratory journey on foot as far as the Sugar Loaves. The Maori people were completely illiterate until schooled by the Missionaries in the Mission stations - A certain number of selected Natives were trained and parts of the Bible were printed in Maori. Many of the race were baptised and confirmed. The most promising of the trainees were sent back to their tribes with literature. All of the missionaries became proficient in the Maori language and Bishop Selwyn refused to raise letters to the priesthood until they had done so. That is made quite clear in his Wollaston, in charge of Bell Block and much liked by the settlers, did not comply with this requirement in 1860, the Bishop would not ordain him priest. Wollastone resigned and returned to Australia. It was a duty of his deacons to be able to minister to the Maori and white members of his flock and in their own languages. The emphasis was on Maori conversion. With some 400 to 500 Maoris living in scattered Villages between New Plymouth and Otumatua (near Pihama) and an unknown number to the north of the settlement, the Bishop may have decided to erect a mission station at the Henui, and this old stone house may have been the first part of it. To a great extent this conjecture is supported by subsequent events.

Bishop Selwyn made his first visit to New Plymouth on the 28th October, 1842. Mr. William Martin, later Sir William, G.J., was with him. They were lodged in Captain Cooke's house on Courtenay Street East, hard by the Henui Stream. They were in touch with Mr. F.A. Carrington, Chief Surveyor, and Mr. J.T. Wicksteed, who was local Agent of the N.Z. Company and also local agent of the Church Missionary Society. The Bishop chose certain sites for Church purposes, namely the grounds on which St. Mary's now stands and sections 711 and 712 opposite. These sections now carry Sunday Schools. It is probable that about that time the Bishop acquired by purchase the land about Captain Cooke's property. The Crown Grant title proves that the Bishop bought Captain Cooke's section also - see rough sketch.



G 1-7, No. 17, Registered September 13, 1856.  
Crown Grant to G.A. Selwyn, Bishop of Auckland.

The total area of 2066/68 & 2087/90 is 1 acre 3 roods 9 perches.

In 1952, Mr. H.E. Carey visited the offices of the C.M.S. and S.P.G. in London and obtained some useful information, as follows:-

Bishop Selwyn to S.P.G., 3 Nov. 1842.

"New Plymouth. I have appointed Mr. Butt to this district. The inhabitants guaranteed a contribution of at least £80 a year and I have undertaken on the part of the Society to make his income up to £250".

Again, Bishop to C.M.S. - Nov. 3, 1842 -

"On Friday, October 28, I arrived at New Plymouth and on Sunday received a very large congregation of Natives in a temporary building used for Divine service - a clergyman will shortly be stationed here to whom I have given the same direction to study the native language...."

Again, Bishop to C.M.S. Report on Catechists, June 15, 1843 -

"Re Mr. Bolland. A new settler lately arrived from England will I hope shortly be admitted as a student, and from the little intercourse I have as yet had with him, I believe that he will hereafter become with God's blessing a valuable addition to our Body."

Again, from the Bishop's Journal, New Plymouth -

"December 3, Sunday, 1843 - at 9 a.m. boat landed Mr. & Mrs. Bolland (from the brig Victoria) and Mr. & Mrs. Butt who shared services with me."

Mr & Mrs. Butt went on to Nelson with the Bishop.

On the day before Mr. Bolland's arrival, 2/12/43, the Bishop had defined his duties in writing. The following relevant passages are taken from that letter:-

"Mr. Taylor having undertaken to visit this place in January to administer the Lord's Supper, it will be necessary to ascertain the names of those who have been regular communicants in England, and to be ready to furnish him with the list on his arrival."

"I have left in the hands of Mr. Wicksteed £150 which will be available to provide you with a house and half an acre of land. Mr. Cooke's house may be had for that sum: and considering the scattered nature of your Village, I do not object to it on the ground of distance from the probable site of the Church. I shall however buy a section close adjoining the Church, in case that situation should be found preferable. You are at liberty to take your choice. If you settle on the allotment near the Church, the land will cost £20, leaving you £130 for a house. If you choose Mr. Cooke's, the land and house as it is will be £150."

Quoting now from an article in the *Paranaki Herald*, dated 22nd March, 1935, by Mr. W.H. Skinner, "Captain Cooke's dwelling, consisting of the usual outer walls of raupo and thatched roof of those days and built by the Maoris, stood on the eastern side of the original stone parsonage of St. Mary's parish, which still stands at the eastern end of Courtenay Street and was erected in 1845 for the housing of the Rev. William Bolland and Mrs. Bolland."

Elsewhere Mr. Skinner has written that Captain Cooke's house was completely destroyed by fire, but no date was given.

Later it will be shown that this stone house must date from 1843, in fact, Mr. Skinner, when giving evidence before a Commission set up by General Synod in 1925, said that sections 2066/68 & 2087/90 were used from 1844 to 1860 as the site of the New Plymouth Vicarage. It will be noticed that although Bishop Selwyn gave Mr. Bolland optional housing either on Vivian Street or at the Henui, no mention whatever was made of this stone house, which must have been standing close to Captain Cooke's residence, and, fortunately, this can be proved.

The Bishop told Mr. Bolland in that same letter of 2nd December, 1843, that Mr. Taylor would be coming in January to administer the Lord's Supper: Mr. Bolland being a Deacon. The Rev. Richard Taylor, M.A., F.G.S., was the second missionary in charge of the Wanganui district, and his fine diary is now lodged in the Turnbull Library, Wellington. In it he tells day by day, of his walk from one native village to the next, until, on the 25th January, 1844, he greets the Bollands, not in Captain Cooke's house but in the original stone building. These are his written words "25th Jan'y. 1844. We left early - another rough walk over shingle - day hot - we stopped at Hauranga where I spoke to the natives, who are divided between the Church and Westley. The approach to the settlement was very beautiful - there are some fine bold rocks which give quite a character to the scenery - the settlement has a very straggling appearance - the roads were very dusty but the town itself has quite an English Village look about it -

a little stream runs through the place over which a common kind of wooden bridge has been erected - There are some brick and stone buildings. Mr. Bolland's house was rarely a mile out of the town - it is a small stone building with a verandah 3 parts round it, situated very romantically. Here I found Cotton who arrived that morning in the vessel I had noticed the preceding day - also Miss Wicksteed staying there and Mr. Nihil - I pitched my tent in the garden."

Was Captain Cooke's house burnt down between 3rd December 1843 and 25th January, 1844?

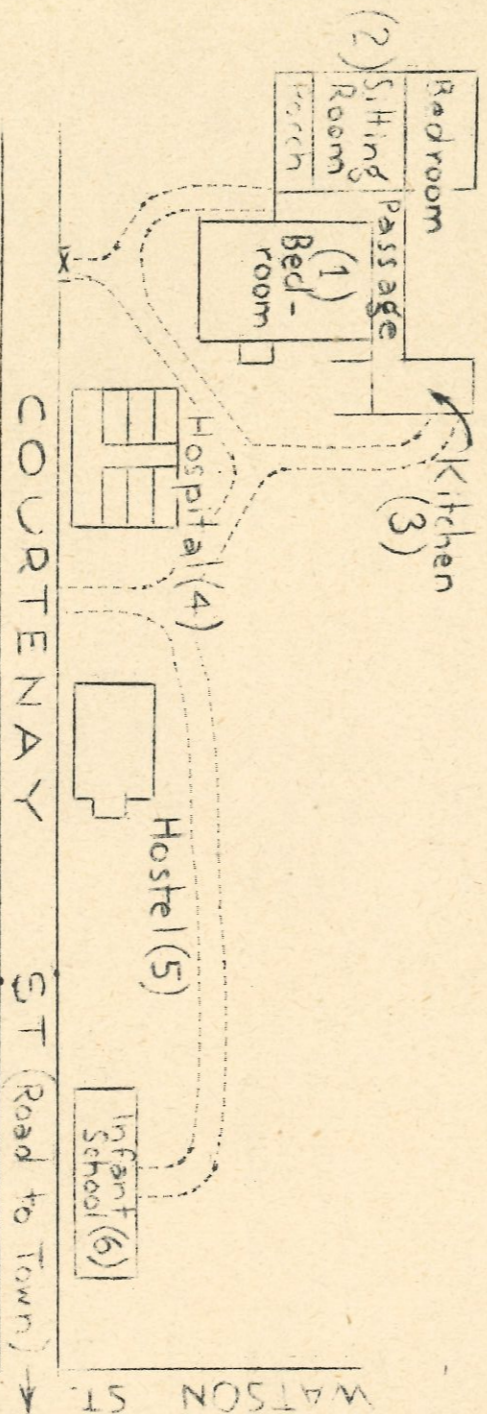
No evidence of that period has yet been found, but, as Mr. Skinner said, the stone building became a parsonage from 1844 to 1860. The building is of the storey and a half type with a fair sized room on the ground floor, used at first as a bed-room by the Bollands. The dining-room seems to have been behind it with an outside door on the stream side. A steep stair-case connects with the upper floor which was divided into small rooms or cubicles. The high steep roof was originally thatched, then shingled - The iron on it now has been in place for fifty years certainly, on the present tenant's testimony, and perhaps for much longer.

The Mr. Cotton mentioned was the Rev. W.C. Cotton, the Bishop's Chaplain, who was the donor of the font in St. Mary's Church. Miss Wicksteed, daughter of the Company's Agent, was probably on holiday from Wellington, and Mr. Nihil was one of the Bishop's students.

On March 23, 1845, the Rev. William Bolland wrote a long letter to the Rev. David Wright, his brother-in-law, in England. By that time Mr. Bolland had had time to consider his position and think out improvements - His letter is written from time to time up to April 2nd. He mentions the laying of the foundation stone of St. Mary's Church, the sack of Kororarakea by the Maoris and the arrival of Miss Caroline Wright, his sister-in-law, but his main theme concerns the provision of suitable and permanent accommodation for the Natives who come to him for schooling and training.

Even then Mr. Bolland was building to provide a new sitting-room, bed-room and sun-porch on the stream side and a kitchen on the town side. The Bollands were expecting Miss Caroline Wright from England, who was to occupy their bed-room in the older house. "We have not got our new room up yet, for we had to wait for Mr. Thatcher sending the drawing for our front windows - which is not yet come. As soon as we get it they will go on rapidly and finish it in ten days".

Mr. Bolland gives a rough sketch illustrating what he is doing in stone and what he hopes to do, but in the laying out of his scheme he overlooked the limits of Church Land which did not extend as far as Watson Street.



The numbers and street names are the only additions to the original sketch, where:-

- (1) is the thatched stone house built in 1843.
- (2) and (3) sandstone and thatch additions, nearly completed in April 1845.
- (4), (5) and (6) Contemplated buildings in sandstone and thatch to replace the less substantial buildings then in use.

In 1846, Mr. Edwin Harris, a surveyor, made a plan of all these buildings re-arranged and sited, on Church land. This plan is in the old Colonists section of the Public Library and is signed and dated, and has led some people into the belief that all the buildings shown were built in 1846. According to Harris, the hospital (4) was not so close to (1) with the school-room (6) behind it in mid-section and the

Maori hostel (5) at the back of the section, (5) and (6) having no road frontage.

The evidences of the existence of this historic Henui mission station are -

(a) Mr. Bolland's letter of April, 1845.

(b) Mrs. Bolland's water-colour painting of the mission buildings, dated 1843, but this date refers to the original beach stone house (1) and the detail shows that the painting cannot have been done until 1846/47.

(c) Mr. Edwin Harris' Survey and plan - 1846.

(d) A sketch in Mr. Charles Hursthouse's book on settlement of New Plymouth - 1849.

(e) An old photograph of the buildings, kindly sent from England by Mr. Arthur Bolland, grandson of the Rev. William Bolland. Its date may be about 1875, but of this, more later on.

Mr. Bolland gives us some idea of the working of his mission station in 1845. "Then we want a stone Hospital near the house, with about 4 little rooms in it and a sitting-room and bath-room to wash them as they enter - and then between these two (school-room and hospital) an Hostelry a sort of caravansary - a square building with a division and a fireplace. This is sadly wanted for the Natives when they come in for confirmation or the Holy Communion - or any of their causes of coming. They have no place to go to, and must depend on me a good deal for lodging. Besides, when I send for any set to come and have a good schooling, of course they look for shelter. Till we can get a stone one, I shall make them build of themselves a Maori sort of house, which will do for a while - what I have now will not last over the winter".

Apparently the visitors found their own food, no great problem for the Maoris of those days.

It is unfortunate that Mr. Bolland has left us no names of his students but Bishop Selwyn, in his letter to him of 2nd December, 1843, recommends certain named men in the coastal villages which have to be visited by Mr. Bolland once every two months. At Otumatua (Pihama), 50 miles distant from New Plymouth, the Bishop mentions Hameona, Firika and Kereopa as men who are reliable and willing to help. How did the Bishop know the names of these people? Early as he was in time, 1842, the Bishop was not the first missionary to visit these coastal Villages - Quoting from Wells "History of Taranaki", where he reproduces Colonel Wakefield's letter of adventure on the Taranaki coast, he (Wakefield) writing from "Sugarloaf Islands, Wednesday, Nov 27th 1839," includes the following sentence:- "Mr. Williams had been here a fortnight ago, and had left at Otumatua, where the original Taranaki people live, many missionary books and some instructors".

This missionary was probably the Rev. William Williams, who was exploring the then unmanned coastal area of Cook Strait, as a result of which, and in accordance with the prayer of some keen Otaki Natives who had travelled to Pahia to present it to the Rev. Henry Williams, the Rev. Octavius Hadfield, later Second Bishop of Wellington, was appointed to the Otaki district in that year, and it is recorded that he visited Otumatua.

The first resident missionary, the Rev. John Mason, was posted to Wanganui in 1840, and probably did his share of distant visiting before being drowned whilst crossing the Turakina river in 1843. In 1843, Bishop Selwyn walked and canoed from Thames to Wanganui and continued on foot to New Plymouth passing through the coastal Villages. So from information received and from personal contact, the Bishop could have gathered the names of reliable Maoris.

This year, 1953, the Rev. I.P.G. Smith, lately Vicar of Stratford, compiled a brochure dealing with what is known of the old Church at Fekemahoe and the more recently erected St. Peter's Church at Purangi. "Tu-Ki-Te-Arero" is a centennial publication, and in it Mr. Smith gives a lot of interesting material culled from various sources. In pride of place is Mr. W.N. Bertrand's account of the handing over of Te Manihera by the elders of the Ngatimaru tribe to the Rev. Henry Govett for the purpose of schooling and religious training, and of the interest taken by Mr. Govett in the erection of the Church at Fekemahoe by the Maoris. Mr. Bertrand, who is a great-great-grand-nephew of Te Manihera, is delightfully honest when he says "What little I can remember from my elders - and that only disjointed scraps I now endeavour to place on paper as a record of how it all came about so that we and those who are to follow are not left in total darkness". According to Mr. Bertrand, these two events, namely, the training of Te Manihera and the building of the Fekemahoe Church, occurred in the early 1850s. That the Rev. Henry Govett "had something to do with the architecture of the building" is not questioned, for he had taken charge of the Taranaki district on the 21st February 1848, but the training of Te Manihera in the early 1850s by him seems to be chronologically wrong. In Archdeacon McKenzie's booklet, "Pioneers of the Church in New Zealand", an account is given of the martyrdom of Te Manihera and Kereopa, close friends and co-workers, in the Taupo country. They were lay preachers sufficiently well trained, and chosen by the

Rev. Richard Taylor of Wanganui. The Archdeacon states that they started out for Taupo on the 6th February 1847! and were killed shortly after crossing the tribal boundary.

It is suggested that Mr. Taylor accepted Te Manihera as a student, with the goodwill of the elders of the Ngatimaru tribe at Pukemahoe in 1844. The time required in which to train a raw recruit must be taken into account. As has already been related, Mr. Taylor was at the Henui Mission Station, N.P., on the 25th January 1844, and after helping Mr. Bolland for a few days, returned to his home via Waitara, Purangi, then across country to the Wanganui River, thence by canoe.

As Mr. Taylor was a keen missionary, a Maori linguist and a man well versed in native customs, it is highly probable that he would visit the Ngatimaru tribe at Pukemahoe, and, if he then accepted Te Manihera as a student, the nearest training station was at the Henui. Being named last in Bishop Selwyn's trio of names at Otumahua, Kereopa probably was the youngest. Is it mere coincidence that this name should be attached to a Bishop's choice and to a martyr partnership? Reason seems to suggest that Te Manihera and Kereopa met at the Henui Mission Station and became friends unto death. This reconstruction is submitted with diffidence, and with appreciation of help given by Mr. Bertrand's remembrances.

Mr. Bolland was a married man when he landed at Auckland early in 1843 with his brother-in-law, Wright, and his cousin, Govett. They came as farmer settlers and bought sections 8 and 30 at Tamaki. Being university men, they soon attracted the Bishop's attention, with the result that the first and second Vicars of St. Mary's N.P. were the Revs. William Bolland and Henry Govett, who, after working together in life, now lie together in an enclosure at the east end of the Church they loved so well. It was a tremendous blow to the people of the settlement when typhoid carried off their first Vicar on the 29th May, 1847. Mr. Govett hurried on foot from Wanganui on receipt of a letter from Mrs. Bolland. All he could do was to bury his friend and to comfort a widow who had given birth to a son on the 26th of that same month.

In Mr. John Newland's diary we find: - "1847, May 29th Saturday. The Reverend William Bolland departed this life at the Parsonage, New Plymouth, this night at eleven o'clock, after a painful illness of one month's duration. He was very much respected by every one in the settlement for his universal benevolence and charity".

Again, "1847, June 5th. Saturday. The mortal remains of the Reverend William Bolland was deposited in the grave this afternoon, 4 o'clock. The procession was formed of all parties, a great many Dissenters among the number.

"Take him all in all  
We may ne'er look on his like again".

The funeral had to await Mr. Govett's arrival. The coffin was carried by relays of men from the Henui hospital to St. Mary's. Mr. Bolland's death also affected the Bishop deeply, and trained manpower was at a premium. He could not replace Mr. Bolland at once without injuring some other district. The Bishop was evidently of two minds, he could, and did, appoint Mr. Govett to New Plymouth, but as that would have left Otaki vacant and the Rev. H.T. Butt, a Deacon, too long alone at Nelson, the Bishop decided to send Mr. Govett then a Priest, to Nelson, transfer Mr. Butt to Otaki and work New Plymouth with his own help and that of visiting Clergy. How it worked out is shown in the Baptismal Register of the period.

24th April, 1847. Last baptism performed by the Rev. W. Bolland.  
13th & 23rd June 1847. Officiating minister, Rev. Hy. Govett.  
August 1847. Bishop G.A. Selwyn.  
Nov. 1847 to 2 Jan. 1848 the Rev. H.T. Butt (now a Priest)  
3rd March 1848. The Rev. Henry Govett as Vicar.  
12th April, 1848. The Bishop.

The Mission Station at the Henui would be closed during this period. A cottage was built for Mrs. Bolland, her infant son and her sister, Miss Caroline Wright, on section 713 now owned by Dr. Thorp. Mrs. Mary Evans, wife of Archdeacon F.G. Evans and daughter of Archdeacon Govett,\* asked Mr. Govett to obtain for her a section on the slopes of Marsland Hill from which she would be able to see the grave of her husband - Mr. Govett bought for her Company's script for section 713. Later, a Crown Grant was issued. See Deeds Registers I 3/244 and I 5/60.

"713 Grant in fulfilment of a contract by the N.Z. Coy. Grant to Jane Bolland of Richmond Villas, Tumbidge Wells, England - widow  
2nd Oct. 1867.

Compared with the original

Henry Govett."

Mrs. Bolland died at Tumbidge Wells on December 12th, 1870.

\*told the writer that Mrs. Bolland, after her husband's death,

The Parsonage provided accommodation for the visiting clergy.

Mr. William Halse, under date 6th November, 1849, wrote in his journal. "Rev.....Thatcher married to Miss Caroline Wright at St. Mary's Church by Rev. H. Govett. Bride given away by Capt. King". Mr. Frederick Thatcher was the architect for St. Mary's Church, the 1845 sandstone additions to the Henui Mission station, the old Colonial Hospital, now The Gables at Brooklands, and many other buildings elsewhere. He took Holy Orders, was Vicar of various parishes, went home to England and was Bishop Selwyn's private secretary at Lichfield.

Quoting now from Mr. John Newland's diary:-

"1849 November 27th. Mrs. Bolland, widow of the late Rev. William Bolland, first Church of England Minister of this settlement, left for Auckland in the schooner "Post Boy" on her way to England, universally regretted by everyone who knew her. She takes her only child, a son, with her. An address was presented to her signed by fortyone of the N.P. Settlers".

Turning back Newland's interesting pages, we come to "1848. February 21st. Monday. Arrived at New Plymouth this afternoon the Bishop's Schooner, "Undine" bringing the Rev. Henry Govett (successor to the late Rev. William Bolland) Minister of N.P."

Mr. William Halse is more informative: "1848 February 21st Monday. Schooner "Undine" from Nelson - left Saturday. Passengers. Rev. & Mrs. Govett, Mrs. Cole, Mrs. Tucker and Miss Hunter". Miss H. Hunter was Mrs. Govett's sister: she was an outstanding worker in the Parish until she died on the 19th June 1882. There is a stained glass window to her memory in St. Mary's.

Mr. Govett, like his predecessor, was a university man with an independent income which was generously spent in church improvements and in helping the poor and needy of whom there were many in those really hard days. According to today's standards, these fine men and their wives lived very plainly.

We know that Mr. Govett built up the Henui Mission Station once again, and that he planted a very beautiful garden around it. But of the period 1848 to 1856 we know little, because almost all of his diaries and account books were burnt.

In 'A Journal of the Bishop's Visitation Tour through his Diocese, 1848' we find a clear picture of the main Henui building before the trees attained height. "If I could send you a true picture of the parsonage of Taranaki, it would make you leave the noise of Fall Mall, and apply for institution as pastor to the English settlers".... "Picture to yourself an irregular stone building roofed with genuine thatch, with shady verandahs over-run with creepers, and a grassy bank in front sloping down to the sparkling stream of the Henui, fed most plentifully, when it most needs supply, by the snows of Taranaki, which towers in solitary grandeur behind the forest in the middle space between the sea and the mountain".

In 1856 Mr. & Mrs. Govett went to England and did not return until 1859. During the absence of the Vicar, the Rev. M. Lally looked after the town and the Rev. George Bayley cared for the people in the growing Omata District. It is probable that Mr. Lally lived at the Henui, divided his time between the Henui Chapel, built in 1845 and now known as Holy Trinity Fitzroy, and kept an eye on the working of the Mission Station. The "Taranaki Herald" of 2nd January, 1858, contains the following paragraph. "The fifteenth anniversary meeting of the New Plymouth Friendly Society was held at the Masonic Hotel on Tuesday (29/12/57), and was numerously attended by members. At 11 o'clock, the Club, headed by the band of the 65th Regiment, went in procession to St. Mary's Church, where an impressive discourse was delivered by the Rev. M. Lally."

Before Mr. & Mrs. Govett left for England the Constitution Act came into force.

"In 1852 an Act, giving to the Islands (N.Z.) a Representative Constitution, passed both Houses of the Imperial Parliament". The Colony was to be divided into six provinces, namely, Auckland, Wellington, New Plymouth, Nelson, Otago and Canterbury."

"Early in 1853 the Constitution was proclaimed. Change of name from 'Province of New Plymouth' to 'Province of Taranaki' by 'Province of Taranaki Act, 1858'. See N.Z. Gazette, Auckland, 17th Dec. 1858. The provincial system of government was in force from 1853 to 1867. So the creation of the Archdeaconry of Taranaki was published in the Taranaki Gazette of 3rd September, 1859.

"Archdeaconry of Taranaki"

"I hereby give notice that an Archdeaconry has been constituted within the Province of Taranaki, by the name of the Archdeaconry of Taranaki, and that Henry Govett, Clerk,

has been appointed to the office of Archdeacon of Taranaki,  
G.A. Selwyn  
Bishop of New Zealand and Metropolitan  
Auckland - 20th August 1859".

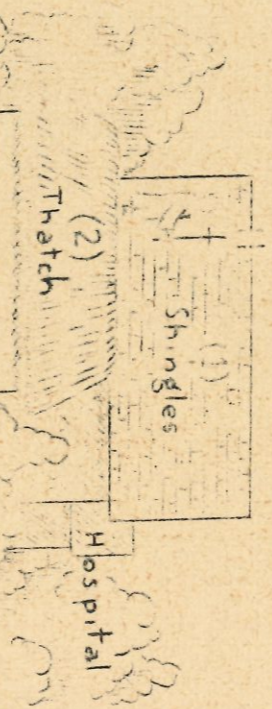
Even before the Vicar went to England, relations between the Maoris and the Settlers had become strained, and on his return in 1859, the breaking point had almost been reached. The war broke out in 1860 and the face of Taranaki was soon scarred and desolate. The central part of the town was entrenched to form a triangular area with the barracks on Marsland Hill at the apex, the sides being entrenched along Lizardet Street, on the one side, and Dawson Street on the other, the sea being the base. Practically the whole of the rest of the town and country was at the mercy of the Maori. The settlers fled to the town or the male-defended stockades whilst the Natives burnt houses and destroyed crops and fences, but not a minister of religion nor a church building was hurt or destroyed during the earlier stages of the war. The Henui Mission Station was evacuated, and, of the refugees, 1200 women and children were sent to Nelson for safety. The invitation came from the Mayor of that City and the Canterbury people raised a substantial sum of money for maintenance. History tells us of the immunity of the clergy and their places of worship, but fails to give any reason for it. Did some high Maori authority - so high that it covered the North Island - impose on their people a code of behaviour in war, so binding that only in two cases, in ten years, do we know of it being broken? Considering the tribal jealousies of those times, that seems impossible. It is more likely that such orders were issued by the local Chiefs. There are two instances of such orders in Taranaki which have been preserved. The Rev. Henry Handley Brown, known throughout Taranaki as Farson Brown, was a man deeply imbued with the missionary spirit and very much respected by all. He was living at Omata when the war commenced. Prior to the fight at Waireka, 28th March, 1860, a notice, written in Maori, was affixed to his gate. The opening words are, "Whakarongo mai e te iwi" "Listen, listen to all the Tribes". Stated shortly it was an order imposed on the members of the Taranaki, Ngatiruanui and Ngaururu tribes by the head-men Paratene, Hoani, Kingi and Porikapa, to the effect that our minister (Brown) and certain other named people, must not be molested in any way. "Let there be no mistake with us the three tribes of Taranaki".

There wasn't.

The second instance is in sign language.

The old photograph, sent from England by Mr. Arthur Bolland, is very yellow and faded, but, under infra-red rays, wonderful copies were obtained bringing out the original detail. Although the old Henui garden was unkept and tree foliage prominent after years of neglect, the high roof of the original 1843 building (1), and the front of the 1845 sandstone addition (2) are quite clear.

In the original, the robed figure holding a cross has faded to a smudge, but in the re-  
conditioned picture one cannot doubt its  
import. Probably there was a similar figure  
on the other side. It was a "tapu" sign,



proclaiming the sacredness, the untouchableness, of those buildings. As a dry-plate photograph could not have been taken much before 1875, it is evident that the "tapu" sign was effective. There was also some peculiar sign writing, in red and black, on the inside of the door of the old Barrett Road Church, but that has now been destroyed. In considering all this, it is necessary to try to remember how much the missionaries had done for the Maoris and how intelligent those Natives were. More or less forced into a patriotic war, for many of them did not realise that they were British subjects by virtue of the provisions of the Treaty of Waitangi, the Maoris were conscious of a debt of gratitude due to all those who had laboured in their service, and so chose these methods of protecting the lives and property of their friends.

So the Henui Mission buildings, although unprotected, came through the war undamaged. The Archdeacon was homeless nevertheless, As Chaplain to the Forces he had to be in touch with the Officer Commanding and provide an extra service, a compulsory Church parade, every Sunday in addition to his visits to the troops in the field, and ordinary duties. The Parsonage was too far away. The critical time for the defenders of the town was 1860/61, in it, all able-bodied men were called upon to assist - all building activities were suspended. An addition to St. Mary's, commenced in 1859, was not completed until 1862. It is therefore unlikely that the

Archdeacon's new Vicarage, on Church land, Vivian Street, but built at his own expense, could have been erected before the latter date.

At some unknown date, subsequent to the taking of the old photograph, all the sandstone additions comprised in the Henui Mission Station were swept away, leaving the original 1843 building standing alone, as it was when Mr. and Mrs. Bolland first knew it.

It may have been spared as a home for a succession of curates who looked after the Fitzroy end of the Parish - we simply don't know because no records are available. The curates lived in it without a doubt, the last being the Rev. F.W. Walker, 1892 to 1898. The house was repaired before his occupation by the Taranaki C. of E. Trust Board. The ground was cleared and laid down in grass and, after Mr. Walker's departure to Waitara, leased for grazing. The present tenant of the house entered about fifty years ago. Although he has no knowledge of former sandstone buildings, he has dug up in his garden scraps of sandstone which may be 1845 stone-masons' "waste". The roof had corrugated iron on it when he took over. The surrounding land has been subdivided, leased and built on, and the venerable old house on the stream side is an anachronism. The addition to it of a wooden lean-to to keep it in proper repair, in fact, 33 years ago, Mrs. Percy Smith, a Trustee, reported to Standing Committee, Auckland, as follows:- "Repairs to the old Vicarage at Te Henui are a constant source of expense to the Trust, and but for the associations connected with it, it would be better to sell it, for it is no longer required as a parsonage".

Mr. W.H. Stimmer did not agree, and, to the date of his death in 1946, the old Parsonage remained in the hands of the Board.

But steadily increasing costs finally made things very difficult. By spending money on repairs, the Board was depriving the young Diocese of Waikato of much needed income - was it not better to sell, get rid of constant expense and have more income for the Diocese?

So Standing Committee approved of a sale to the New Plymouth City Council in 1950, under agreement that the Council would repair and preserve the building. In the event of its demolition by natural causes, St. Mary's Vestry has the right of claiming the carved stones. Under more affluent circumstances, this ancient house should have been retained by the Diocese as a Bishop G.A. Selwyn Memorial.

October, 1953

E.W.M. Lysons

*W H E Carey*

*4 July 1958. Typed by  
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