

ST JAMES CHURCH, KERIKERI

CHURCH GROUNDS TOUR

This tour is designed to explain some of the historic background to the people buried in the St James Cemetery.

The tour is a self-directed guide; that is, you will read the directions and you will be guided about the cemetery grounds.

The directions are ***printed in bold italics as follows starting on the next page...***

Please start by standing in front of the church doors, facing away from the church.

The first chapel at Kororipo Inlet was built in 1819, on the edge of the basin, down the hill to your right.

In front of you the sealed driveway curves past the site of the first building on this site. Built in 1828 (towards where the road is now), the building was a raupo-clad house built for Charles and Hannah Clarke, one of the five missionaries working at the mission station. Once established, Clarke turned his attention to the building of the first chapel on this site. The 1829 building was about 12 metres by 5 and sited where the present church stands. It was made of lath and plaster. The plaster made more weatherproof by mixing mutton fat with it. This building lasted 49 years until the present church was built in 1878.

Looking slightly to the left, you will glimpse Kerikeri Road as it passes the entrance to the church grounds. It is rumoured to be the first road in New Zealand. (It isn't. The first road, Te Arahoia, was built in 1819 at Kaeo by sailors from the British Navy ship 'Dromedary' for the purpose of dragging Kauri spars to the Kaeo river. Te Arahoia means 'The soldiers road'.) The Kerikeri road, that you glimpse below, was commissioned in 1830 and ran

from the Stone Store basin to Waimate North Mission Station as a supply route for provisions for the Mission.

The Rimu tree to the right of the church entrance was one of five trees planted by dignitaries in 1959 as part of the 150 year commemoration of the missionaries landing at the basin.

The present church, behind you, was built from kauri in 1878 and was extended to its present size in 1963, largely of Rimu timber. This reflected the growing population of Kerikeri as a result of the developing fruit industry, begun in 1927. In 1963 the church was extended lengthwise by six metres and the vestry and entrance porch doubled in size.

The church was moved on its foundations by a tornado in June, 1968. Two parishioners, Judy Horrell and Janice Lodge, were trapped inside as the doors had jammed. They called out from a window and a passerby prised the doors open. The building had pivoted about 250mm and was re-sited, with difficulty, by the builder who had completed the 1963 extensions, G. B. Keightley.

Please walk down the ramp and to your right, around the front of the church.

You will look down on the Stone Store, the first stone building to be erected in New Zealand. James Kemp, missionary, supervised the construction of the store in 1832. It was finished in 1836, and was used as a dwelling and base for the Church Missionary Society operation.

By 1840 the focus of the CMS had moved to Waimate North, and the Kemps were the only missionaries remaining. In 1843 it ceased to operate and the Stone Store was leased to Samuel Marsden to serve as his library.

Please continue around to the right, to the front of the church.

The first graves are those of the Black family. They once lived down by the basin, where the restaurant is today, and some married into the Kemp family.

The Kemp family.

At the end of the first row of graves are those of the Kemp family. The first two graves are the Kemp sisters, Charlotte and Gertie. We'll return to them soon. Past them is a line of other Kemp graves.

James and Charlotte Kemp arrived in the Bay of Islands aboard the *General Gates* on 12 August 1819. They travelled up the inlet to arrive at the basin below by the 19th August. With other missionaries, Butler, Kendall, and Hall, they founded a Church Missionary Society station on land surveyed by Marsden on behalf of the CMS. Between their arrival and 1838, Charlotte Kemp bore eight children, some of whom are buried here.

The Kemps were hardworking missionaries whose skills included managing the CMS supply of stores, taking church services, blacksmithing, farming and tending the sick. James Kemp travelled widely in the north, offering his woodworking and blacksmithing skills. He was also known as a peacemaker. But the first six years proved testing times for the Kemps. Being adjacent to the Kororipo pa, they witnessed Hongi Hika's war parties departing for inter-tribal wars and the brutal treatment of captured slaves. In addition they were

challenged by isolation, discord amongst other CMS members, robberies and infrequent supplies from England.

Nevertheless, by the mid 1820s the first chapel – which also served as a school – was well attended.

The graves of Charlotte and James Kemp, in front of our church, are **not** those of husband and wife, but mother (Charlotte) and son, James. (Charlotte's husband, James Kemp senior, is buried at St Stephen's Church, Parnell, Auckland) Charlotte Kemp died in Kerikeri in 1860. It is her grave you are standing near.

Now we return to the two Kemp sisters, Charlotte and Gertrude Kemp.

Of James and Charlotte Kemp's nine children, one was also called James (as explained above).

James Kemp junior married Sophia Davis and of their eight children, Charlotte and Gertrude were two sisters – so, granddaughters of James Kemp senior and Charlotte. In later years, both played the organ in St James and taught Sunday School.

After the mission station at Kerikeri closed in 1848 and most of the Kemp family had moved away, the two sisters stayed on in Kemp House, maintaining

the garden and surrounds in much the same way as their parents and grandparents had. Gertrude loved cats and had a cat ladder up to her bedroom on the upper floor.

One of the traditions of the house was the burning of a lamp in the upper window. This was a custom dating back to the time when missionary wives, aware that their husbands might be rowing up the river at night on the flood tide, lit a lamp to guide them home. It certainly would have been a welcoming glow for James Kemp as he returned by water or on foot from the outskirts of his far-flung parish. Charlotte and Gertrude continued the lamp-lighting custom for their whole lives. Charlotte died in 1943 aged 83 and Gertrude in 1951 aged 81.

If you take a few steps down the South (back) side of the church, you will pass the standing headstones of Mary Cleave and Hori Kemara Te Pakira, of Ngāti Rehia.

Two paces on, you may see an indented square in the raised ground next to the air-conditioning units.

This indented square is the burial site of 14 children who died in the influenza epidemic of 1918. Quite why it is unmarked remains a mystery. The site is possibly unmarked because the children were not baptized and therefore according to the strict rules of the church at that time, did not warrant a marked grave. Or it may be that there was a wooden marker that disintegrated over the years. The influenza epidemic arrived in Auckland in October, 1918 and within two months 9000 people had lost their lives in Aotearoa New Zealand.

The big scam

If you turn your back to the church and go down to the graves on the lower level, you will see one grave with the remnants of a white wooden cross.

This is the grave of Sergeant Richard Bradshaw of the 17th Lancers, a survivor of the Crimean War.

As you may know, the Crimean War was fought between October 1853 and February 1856, largely between supporters of the Ottoman Empire (Britain, France and Sardinia) and Russia over the rights of Christian minorities.

Although the Crimean War became famous for its tactical failures and mismanagement, it is also notable for Tennyson's famous poem ***The Charge of the Light Brigade***, the first use of explosive shells, the first use of war photography, and the pioneering work in modern nursing undertaken by Florence Nightingale.

As a member of the 17th Lancers, Sergeant Bradshaw took part in The Charge of the Light Brigade at the Battle of Balaclava in October 1854, in which there were significant casualties. He also fought in the Anglo-Zulu war.

He retired to Kerikeri where he spent the last ten years of his life; dying in October 1918, aged 88.

Sergeant Bradshaw's grave is marked by the remnants of a wooden cross on which the words "Crimean Veteran" are faintly evident, along with, on the crossbar, some letters of his name.

But ...

This is not true.

An excerpt from Nancy Pickmere's 'Kerikeri, Heritage of Dreams' (1994) explains the reality:

"Living in the cottage on the left [what is today known as the blacksmith's shop, beside the restaurant] was Sergeant Bradshaw who let it be known that he was a survivor of The Battle of Balaclava, one of the gallant "six hundred who rode into the Valley of Death". With his martial manner, he was held in awe by the community. He was duly

buried in the churchyard with a cross marked
'Crimean War Veteran'.

Years later a researcher discovered that the gallant
sergeant was not of the select few at Balaclava,
that his alias was James Shackleford. His history
remains a mystery but he enjoyed his moment of
glory". (p.60) A newspaper report of the time
suggests that Bradshaw was a well-known
personality. Just imagine those who gathered at his
graveside to farewell him in October 1918, and
what might have been if they knew who he really
was.

Continue around to the other side of the small shed where there is a flat clearing. There are unmarked graves here. To your right is the magnificent Norfolk Pine tree.

We mentioned Samuel Marsden earlier, in the context of his using the Stone Store as his library after the CMS abandoned it in 1843. Marsden, like all missionaries of the time, was a great walker and also, in his case an avid tree planter. The huge Norfolk Pine on the driveway was probably planted by him in 1843 or 1844. It could be over 170 years old.

If you turn your back on the Norfolk Pine and look south you'll see the Sue Reid Memorial Wall.

When it became obvious that space for grave sites was diminishing, in 2012 the church council decided to erect a memorial wall on which plaques could be mounted. After

discussion with parishioners it was decided that the wall would be dedicated to the memory of Sue Reid, an untiring member of the Local Shared Ministry team at St James.

Roughly halfway between the Norfolk Pine and the Memorial Wall, you'll come to the grave of Walter Fuller, and the Reid family just to the right of him.

Walter Fuller (1844 -1922)

Many people are familiar with the Fuller name and its association with water transport in the Bay of Islands. The Fuller family history began in 1863 when Walter Fuller arrived at the gumfields on the eastern side of Te Puna. After a few years there he and Mary-Ann, his wife, were able to buy a large holding near Waipapa where they ran a store and bought kauri gum, made tents for passing gum diggers and farmed cattle. The gum store is still

visible on the loop road at Waipapa. (At that time more people lived at Waipapa than Kerikeri).

Along with his two sons Ernie and Harry, he established a maritime transport business, initially based on a 32' cutter 'Undine' which he had built. Gum from the extensive fields at Pungaere, Puketotara and Rangitane was taken by dray to Waipapa Landing where the 'Undine' transported the gum to Russell for transshipment to Auckland on the 'Clansman' - returning with stores for the gumfields. The Stone Store was also a gum trading centre.

By the 1920s Ernie and Harry had extended the Fuller fleet to several launches which took cream from many farms to Opuia, and then by rail to Hikurangi dairy factory. At the same time Fullers was offering mail delivery services and were rapidly expanding into tourism; soon to become the largest business in the North.

Walter Fuller died in 1922.

If you step around to the next row of graves, a sandstone headstone on a lean, a little to the right of Walter Fuller, may catch your eye. This is the grave of one of the orcharding pioneers of Kerikeri.

Edward Selby Little (1864 – 1939)

Kerikeri is well known for its extensive horticultural orchards. The establishment of orchards is in no small way associated with Edward Selby Little.

In conjunction with George Alderton and Captain Emmanuel, Little was instrumental in purchasing and subdividing land blocks in Kerikeri largely through his involvement in the North Auckland Land Development Corporation (NALDC) that was formed in the late 1920s to develop the Kerikeri community. The NALDC sought to encourage

British ex-patriots who were looking for more attractive places to settle. The syndicate bought nearly 300 ha to be planted in citrus and passionfruit. Some form of shelterbelts were deemed necessary and by 1930 some 160,000-trees of eucalypts, acacias and redwoods had been planted in over 300 km of shelterbelts, along with 10,000 citrus. Little was also instrumental in building the first power generator north of Whangarei, the remains which are seen today below the Rainbow Falls. He was also influential in establishing the first telephone lines and the airport. He is remembered as a humane and caring man who did so much to establish and promote Kerikeri.

Now turn and walk back, away from the church, to the end of that line of graves and on to the end of the next line. A large white headstone, flat on the ground, may catch your eye. It is associated with a sad tale.

Bertie Strongman

Andrew Bertram Strongman, 'Bertie' to his friends, was only 17 when he died a horrible death in a coal mine, on Christmas Eve, 1913.

Bertie was born in 1896. He was one of seven children who lived with their parents in the inlet, not far from Quince's Landing. He attended the school run by the Kemp sisters, Charlotte and Gertrude. The school was located down by the basin and not far from the Stone Store.

Bertie went on to the Kerikeri Inlet School and having completed Standard IV, was employed at Harrison's coal mine near Whangarei.

On Christmas Eve Bertie was lowered in the mine cage along with three others to their working level 35 metres below the surface. Just as he alighted, Bertie remembered that he'd left his lamp at the surface. He swung round and dived into the now

ascending lift. With half his torso hanging out of the rising cage, Bertie suffered a painful and tragic death as his body was dragged over the rough walls of the shaft. He arrived at the surface in a mangled and dying condition. His death at Christmas saddened the Inlet dwellers for many years.

THE BRIDGE ON THE RIVER KWAI

You may have noticed the WW2 commemorative window near the pulpit. And near it is a plaque on the wall in memory of Bill and Eve Warbrick.

As a prisoner of war, Bill Warbrick worked on the railway and the bridge on the river Kwai. But his war history began long before that. After joining the UK Territorials prior to the WW2, Bill was drafted into a Royal Corps of Signals unit and sent to France when war broke out in 1939. His unit was overrun by the German 'Blitzkrieg' offensive but he managed to escape and make his way to Dunkirk where he was one of the last to be evacuated from the beach in 1940, in a rowing boat. After a time on Coastal Defence, Bill and Eve were married in 1941

and later that year he was posted to Singapore and when the Island was overrun by the Japanese, he was taken to Changi Gaol. From there he was marched with others to the River Kwai and worked there on the railway under extreme conditions until the end of the war.

He was repatriated to England and arrived home to greet his wife Eve, who had never heard from him since he left for Singapore. It took over five years for him to recover his health.

In 1967 the family moved to Auckland and in 1990, Bill and Eve moved to Kerikeri where they became part of the St James' congregation. Bill died here aged 80 but not before he was instrumental in having a memorial window installed in the church. Eve passed away in 2009 aged 88 and is buried alongside Bill. Bill and Eve are survived by their three children, Evelyn, Ron and Phil. .

Bill and Eve Warbrick's graves are in the fourth row.

Walk back to the Norfolk Pine, then turn left and walk towards the black headstone for Herbert and Mabel Ritchie. A little to the left is the Emanuel family.

Captain E G Emanuel and his son, A R Emanuel

Capt. Emanuel was also part of the first citrus development in Kerikeri, fostered by the North Auckland Land Development Company, which followed the formation in 1927 of the Kerikeri Syndicate. Largely instigated by George Alderton, along with Capt. Emanuel, it also included Selby Little, K D Duncan, and O J Wilson.

The extensive 1930 plantings, described above, soon proved insufficient and Captain Emanuel went to Australia to buy another 10,000 seedlings. Arthur Rae Emanuel, his son, was also involved in the development of the passionfruit and citrus industry, being part of various committees as the Kerikeri horticulture scene struggled into the 1930s and beyond.

Both father and son were valued contributors to what was a bold venture for the Kerikeri area and one which still has a significant impact today.

This nearly ends our cemetery walkabout.

As you leave the cemetery you may see the James Kemp Hall on your left, moved here in 1964. There is also a large oak tree planted in 1969 by the prime minister, Sir Keith Holyoake (sometimes referred to irreverently as ‘the holy oak’)

Thank you for taking the time to look around our church and cemetery. We wish you every blessing and safe travels.

If you know any interesting local stories about people buried at St James, or other information that could be added to this tour, please contact us. We’d love to hear from you!

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Services at St James:

Every Sunday at St James 8am Said Holy Communion

9am Sung Holy Communion (Except 5th Sunday of the month

when only a 9am Service of Morning Prayer is held. NB no

8am service)

Healing Ministry 1st Sunday of the month after the 9am

service Family Service 2nd and 4th Sundays 10.15am

Holy Communion Ted Robinson Chapel at Kerikeri Retirement

Village 2nd Sunday of the month 4pm

Meditation Wednesday 5.30pm in the Church

Acknowledgements:

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