

The Anglican Historical Society of New Zealand *Te Rōpu Hītori o te Hāhi Mihinare ki Aotearoa*

Archdeacon Henry William Harper at Sea, 1886

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The New Zealand Church News of December 1885 reported that on October 27th Bishop Henry John Chitty Harper had appointed William Guise Brittan as the returning officer for the election of Clerical Representatives for the forthcoming General Synod,¹ under the Diocesan Statute for regulating the Election of Clerical and Lay Representatives.² The returning officer reported that he had received the votes of forty-three clergy, with two informal voting papers and declared **Henry William Harper** (Incumbent of Timaru and Archdeacon of Westland); Henry Jacobs (Dean of Christchurch) and Edward Atherton Lingard (Incumbent of Christchurch-St Luke's and Archdeacon of Akaroa) elected.³

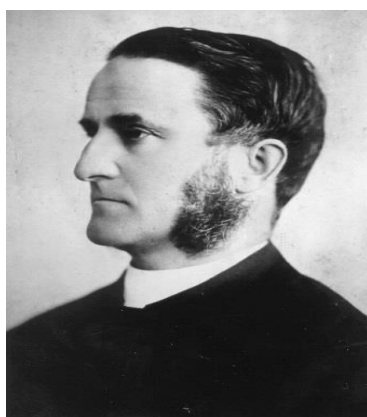


Figure 1:
Henry William Harper
Fellows Collection

The election of the Lay Representatives had not been quite so simple. Their Returning Officer, Mr William Ford Beatson,⁴ had only received a nomination for one of the representatives, with the result that Honourable John Barton Arundel Acland was elected for the southern district which was defined as the area south of the Rakaia River and not included in the Central District.⁵ It therefore became the responsibility of the Standing Committee of the Diocese to appoint Lay Representatives for the Central, Northern and Westland District.⁶ Their report to the 1886 Diocesan Synod indicated they appointed Mr Thomas William Maude (Central), Judge Hugh Garden Seth-Smith (Northern) and E. V. (Vincent Edward) Rice (Westland) - the latter two being residents in Auckland.⁷ In addition, Archdeacon Lingard had resigned and Revd. Francis Knowles, the Diocesan Secretary and Treasurer, was appointed to take his place.⁸ General Synod was expected to begin in Auckland on January 26th, 1886.

On 21st January 1886, the 623-ton S.S. Ringarooma⁹ left Lyttelton with the Christchurch-based contingent, Bishop Harper, Dean Jacobs, Revd. Francis Knowles, Hon J. A. Acland, Thomas William Maude and Henry William Harper.¹⁰



Figure 2:
Postcard SS *Ringarooma* (1878-1901),
New Zealand Maritime Museum Collection
2012.0.9117,
Gift of Wellington Museums Trust

Archdeacon Harper had packed some reading material in his suitcase, including a copy of 'Charles Kingsley: his Letters and Memories of his Life' edited by Kingsley's wife, Frances (Fanny nee Grenfell), and published in 1884.¹¹ Harper had purchased it in 1886 according to the pencilled handwriting above his own bookplate, (see Figure 3). Harper would later donate the book, with many others from his library to the Parish of Timaru.¹²

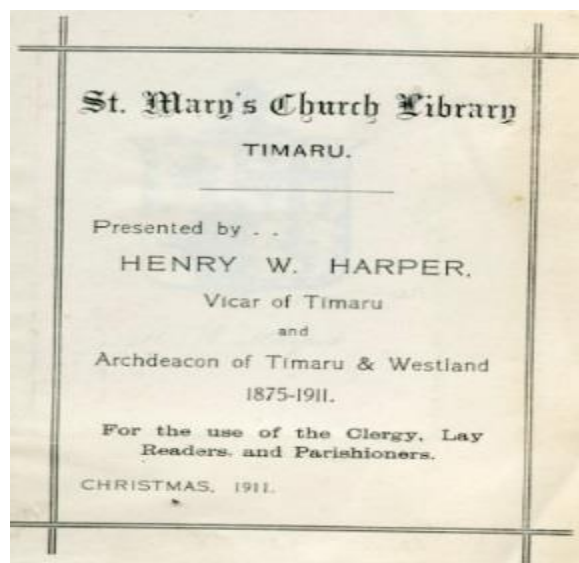


Figure 3: Presentation Bookplate

Within this volume are ten sketches, made as Harper steamed north to Auckland, and then south again to Lyttelton. Some are signed with his trademark 'HWH' found so regularly in the Parish Registers where he was Incumbent. These sketches are best described as morphological, as they capture the structure of the landscape, rather than being an exact rendition of the geographical features. They are not in chronological sequence on the blank pages within the volume. Nor do the sketches cover the whole trip either north or south.

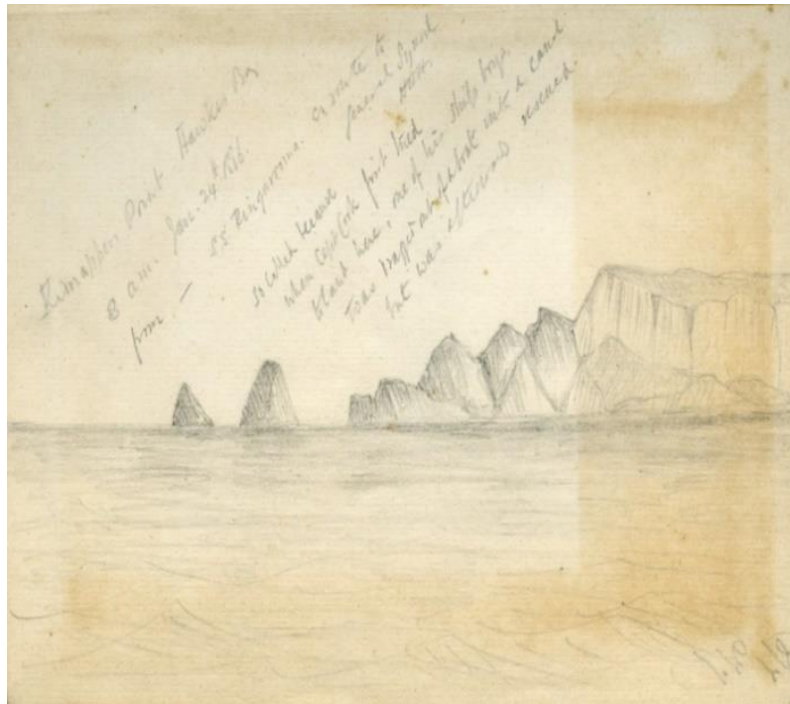


Figure 4: Kidnappers Point, Hawkes Bay

Cape Kidnappers on the southern limit of the Hawke's Bay is the first of the sketches chronologically; it was completed at 8.00am on January 24th, 1886. Harper notes that it was 'so called because when Captain Cook first tried to land here, one of his ships boys was dragged out of a boat into a canoe but was afterwards rescued.' Harper is referring to the incident on 15th October 1770, when Taiata, servant to Tupaia, was over the side of the boat, when 'he was suddenly snatched into the canoe, the canoe fled; the ship opened fire; in the confusion the boy leapt from the canoe and was rescued...'¹³

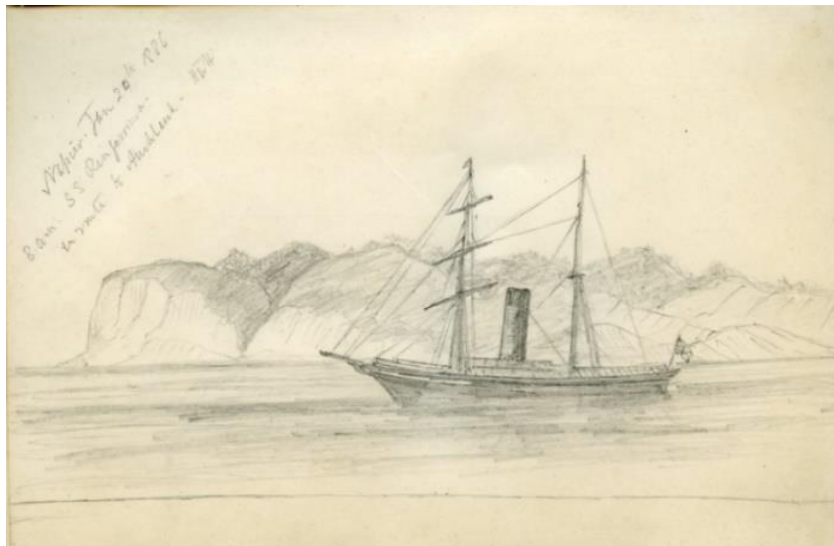


Figure 5: SS Ringarooma

The next day, when SS Ringarooma put her passengers ashore in the Union Steam Ship Company's launch Boojum¹⁴ at Napier, Harper took the opportunity to sketch her as she lay in the stream.

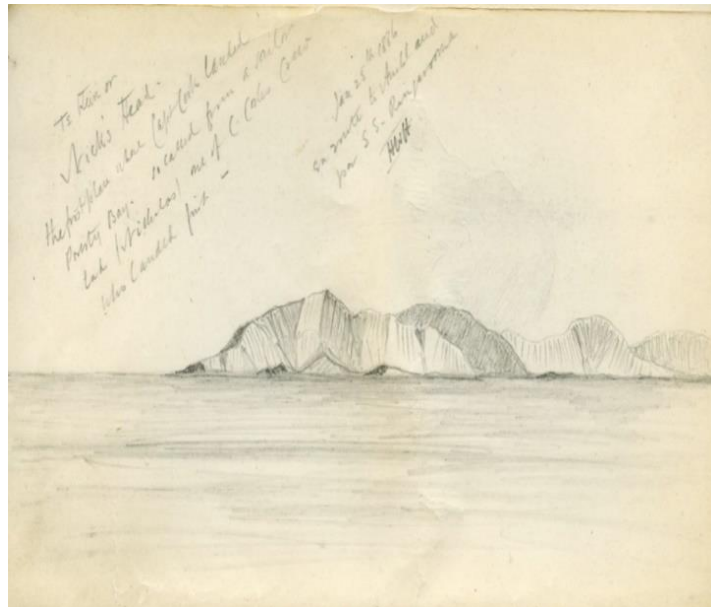


Figure 6: Nick's Head

January 25th also saw the SS Ringarooma pass (Young) Nick's Head, and as well as indicating a portion of its original name Te Kuri, (Te Kurī a Pāoa) Harper again annotated his sketch, this time with the words 'the first place where Capt. Cook landed Poverty Bay, so called from a small lad Nicholas one of Capt. Cook's crew who landed first.'

James Cook, sailing north to south, rather than south to north, reached this area on 6 October 1770 and 'at 2pm a boy at the masthead, Nicholas Young, shouted Land!'- and by sunset the line, no bank of cloud or fog, could be seen from the deck.'¹⁵ Cook did land in Poverty Bay, but two days later and not at this location.



Figure 7: Headlands Gisborne

Gisborne was then passed and around East Cape into the Bay of Plenty.

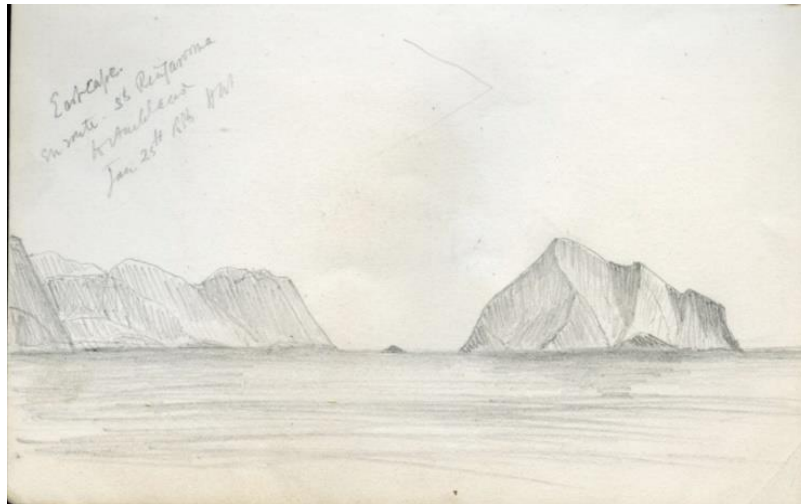


Figure 8: East Cape

The Auckland Star indicated that it was a fast trip from Napier. The ship left there early in the morning of 25th and arrived in Auckland at 8.30am the following morning, having experienced 'moderate variable winds and fine weather throughout her voyage' which began in Melbourne on 12th January, via Hobart, Bluff, Dunedin, Lyttelton, Wellington, Napier, and Gisborne. By the time S.S. Ringarooma finally reached Auckland the Christchurch passengers for General Synod had been joined by Bishop Octavius Hadfield and Mrs Hadfield (Wellington), Archdeacon William Leonard Williams and Revds. Harry Woodford St Hill, De Berdt Hovell (Waiapu) and Samuel Williams (Napier). Laity on board were Messrs. Charles James Nairn (Waiapu), Edmund Edward Coulston Quick and William Benjamin Scandrett (Dunedin).¹⁶

Synod began in the Cathedral Library in Parnell on January 18th, 1886, with the usual presidential address by the Primate, The Right Reverend Henry John Chitty Harper.

The Proceedings of General Synod record that Archdeacon Harper was the mover on the third day in what became a long debate over the Education Act of 1877 and the need to amend it to allow religious instruction in state schools, as well as a call for additional Church Day-Schools, and desire for State Aid for schools of all religious denominations. The New Zealand Church News of March 1886 expands the formality of the published proceedings and includes Harper's description of the various trials that had been attempted in Christchurch, Dunedin and Napier with instruction taking place either before or after school, none of which had proved to be satisfactory.¹⁷ On the ninth day the adjourned debate on this matter resumed, and was finally passed after additions to the original motion that included a petition to Parliament and the Upper House, a call for grants in aid for 'schools set on foot by any denomination', and a request that the primate confer with the heads of the religious bodies with a view to ascertaining the best means of promoting religious education in the Colony, and of ongoing concerted action on the subject.'¹⁸

Clergy also felt the need for a Burial Service for the unbaptised and for those who had committed suicide. They were prohibited, in these circumstances, from using the one in the Book of Common Prayer by the rubrics, and Archdeacon Harper had been requested to raise the matter to ask the Bench of Bishops to provide such a service. He indicated that he had invented such a service which unfortunately doesn't appear to have survived. Despite considerable sympathy with the motion, and an amendment, it too was lost on the votes of the House of Laity.¹⁹

He was also appointed to a committee to consider and report back as to whether a Diocesan Synod has the power to constitute a dean and canons in connection with the cathedral church of the diocese and whether synod has the power to make regulations for the election, the duties and the term of office, of the dean and canons. Another Select Committee considered the repetition of prayers caused by combinations of services. He was also appointed to the Board of Theological Studies.²⁰

Because the hours of sitting were from 3.30pm to 6.00pm and 7.30pm to 11.00pm every day except Saturday and Sunday, there was time for other activities. Bishop Cowie hosted a garden party at Bishops court where there was 'croquet, lawn tennis and other outdoor games.'²¹ Bishop Harper fitted in a trip to St John's College²² while Archdeacon Harper preached 'an eloquent sermon' from Malachi 3:16-17 at the Church of the Holy Sepulchre in Kyber Pass on February 7th and in the evening, he preached at St Paul's in Symonds Street on Ephesians 2: 19-20.²³

The table of attendance indicates that Archdeacon Harper was no longer present at the conclusion of General Synod, on February 11th, 12th and 15th, nor is there any leave of absence recorded in the Synod Proceedings. Just why he left early is made clear by the entries in the Service Register and Baptism Register for St Mary in Timaru – he was celebrating and baptizing on Septuagesima – 21st February. So, on February 11th at 12.15pm he was on SS Tarawera steaming out of Auckland.²⁴



Figure 9: Postcard: *SS Tarawera*
New Zealand Maritime Museum Collection
2012.0.1881,
Gift of Wellington Museums Trust

Harper first sketched Channel Rock on the half title page of the book.

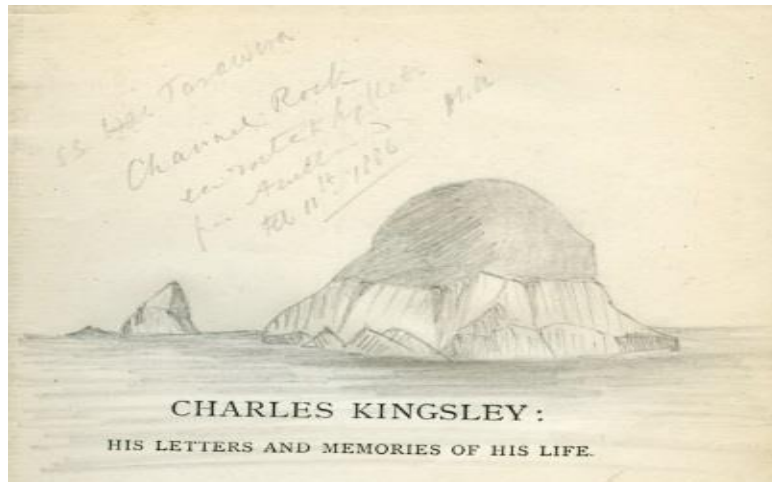


Figure 10: Channel Rock

and then the Islands, possibly the Mercury Islands, after six hours steaming out of Auckland.

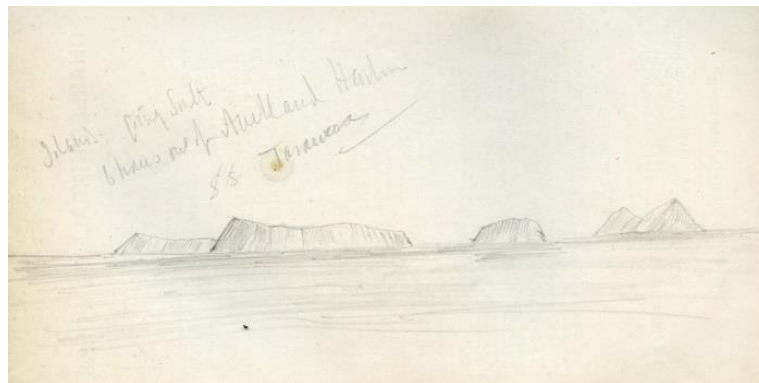


Figure 11: Islands
Six hours steaming out of Auckland

At 11am on the same day he captured the outlying stacks of Cape Colville.



Figure 12: Cape Colville

The Poverty Bay Herald announced SS Tarawera's arrival from Gisborne on 13 January at 5.30am and her departure for the south at 9.00pm.²⁵ Two days later Harper encountered Barrett's Reef as the steam ship made her way into Wellington Harbour. This five-cable long reef divides the entrance to the Wellington Harbour into two channels.²⁶



Figure 13: Barretts Reef

February 16th found him finally within sight of Godley Head at the entrance to Lyttelton Harbour.

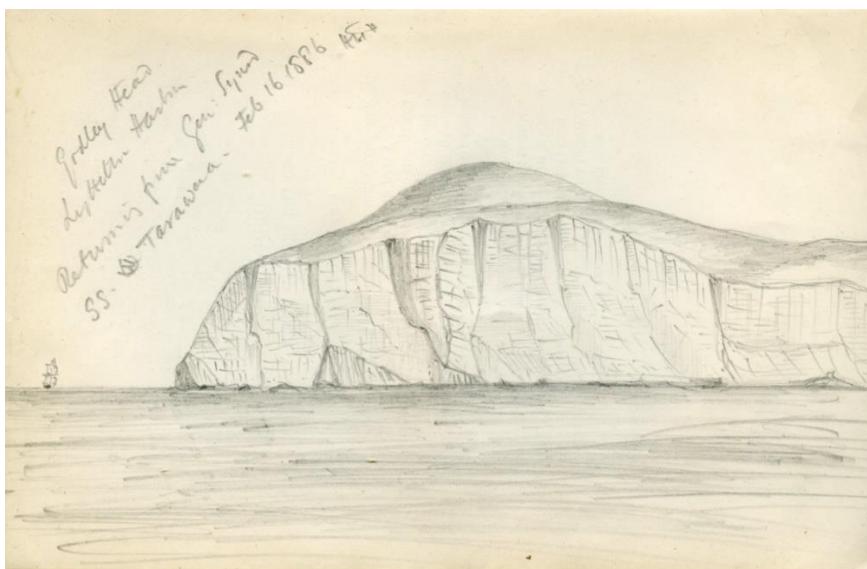


Figure 14: Godley Head

Bishop Harper arrived back in Lyttelton on the SS Te Anau in time for breakfast at Bishopscourt on February 23rd and wrote with some satisfaction to his sisters 'The Synod proceedings terminated on Sunday at 12 midnight 15th having lasted 10 days and they on the whole were very satisfactory well attended by the Clerical and Lay Representatives all taking a lively interest and part in the discussions.'²⁷

Why did Henry William Harper make these sketches? Did he have an intended audience, or were they made to alleviate the tediousness of the voyage? Had he ever sketched like this before? Although he is known to have designed All Saints Church, Burnham (now the Garrison Church at Burnham Military Camp²⁸) these sketches may not be the only evidence that he drew his surroundings. Are there any other volumes in collections in which the blank pages have been enlivened by sketches that record an event, a voyage, or a journey? Now that Henry William Harper's record is known, others may be found.²⁹

HWH's final addition to the volume, is not a sketch, but evidence of a particular respect for Charles Kingsley, for on the last page of the text of the book, he has attached a sweet briar from Eversley (UK) Churchyard, near Kingsley's burial place (see page 9).

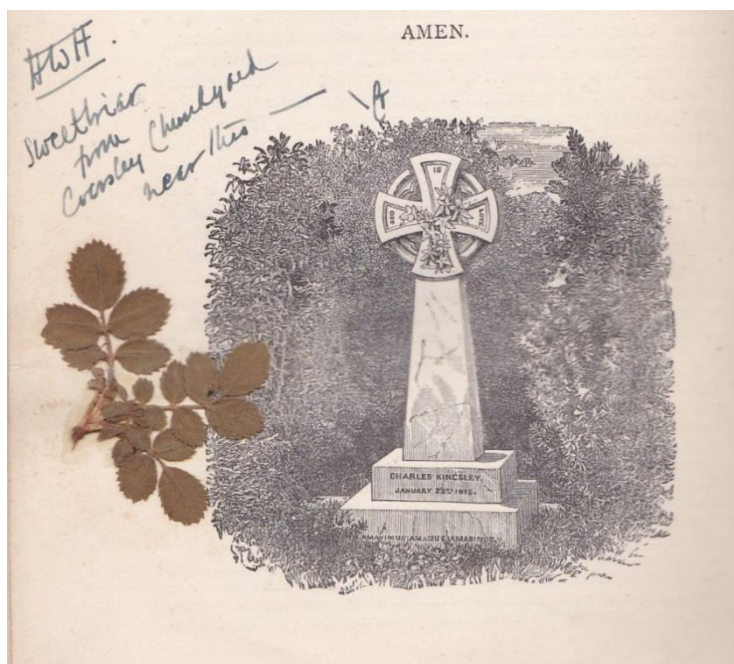


Figure 15: Eversley Churchyard

Acknowledgements:

Revd. Philip Robinson, who first drew my attention to this volume, and Michael Davies, Collections Assistant, New Zealand Maritime Museum: Hui Te Ananui a Tangaroa, Auckland.

Endnotes:

¹ *New Zealand Church News*[NZCN] December 1885 p183. William Guise Brittan, Commissioner of Crown Lands <https://collection.canterburymuseum.com/objects/708700>

² *Proceedings of the First Session of the Fourteenth Synod of the Diocese of Christchurch*, 1885 pp33-35
See also The Blain Biographical Directory of Anglican Clergy.
http://anglicanhistory.org/nz/blain_directory/

³ 59 clergy are listed as possible attendees at the 1885 Diocesan Synod. One of these was on leave. 74% therefore exercised their right to vote

⁴ William Ford Beatson moved to Christchurch in 1873 and worked briefly with W B Armson as an architect and then became general factotum for the Avon Road Board, and then Town Clerk for the St Albans Borough. He was Lay Secretary of the Christchurch Diocesan Synod in 1885
<http://nzetc.victoria.ac.nz/tm/scholarly/tei-Cyc03Cycl-t1-body1-d3-d57-d6.html>

⁵ John Barton Arundel Acland was Henry William Harper's brother-in-law. He married Emily Weddell Harper in 1860 and lived at Holnicote, Mt Peel Station. Layreader, Assessor of the Bishop's Court and member of both the Diocesan and General Synods. Member of the Legislative Chamber 1865-1899
<https://collection.canterburymuseum.com/objects/707712>

⁶ The Central District comprised the parishes of Christchurch- St Michael, St Luke and St John as well as Avonside, Papanui, Merivale, Riccarton, Halswell, Heathcote, Lyttelton, Governor's Bay and the remainder of Bank's Peninsula not included in any of the above parishes. The Northern District was all that part of the Diocese lying north of the Rakaia River not included in the Central District. The Westland District was all that part of the Country of Westland within the Diocesan boundaries.

⁷ Harper, HJC to Tom and Janet [Douglas] 26 February 1886 Bishop Harper's Outward Letter Book 21; pp195-198. He explained the reason why two men from Auckland were appointed as Christchurch representatives; 'It was an inconvenient season for our Laymen at least those in the country were harvesting and wool shearing were in full operation.'

⁸ Report of the Standing Committee of the Diocese of Christchurch, 1886 in *Proceedings of the Second Session of the Fourteenth Synod of the Diocese of Christchurch*, 1886 pp28-29; Standing Committee Minutes, Diocese of Christchurch 15 January 1886 p 58; Hugh Garden Seth Smith At the time of his appointment he was a District Court Judge in Auckland, living in Remuera

<https://www.ancestry.com.au/>; Thomas William Maude 1832-1905 Chancellor of the Diocese of Christchurch, member of Cathedral Chapter, see *Star* 6 April 1905; Vincent Edward Rice died December 1915 see *New Zealand Herald* 4 December 1915

⁹ *Star* 22 January 1886; *SS Ringarooma* was built in 1875 for McMeckan, Blackwood & Co of Melbourne for their passenger and cargo service between New Zealand and Melbourne. She was purchased in 1878 by the Union Steam Ship Company. 1096 gross tons, three decks, schooner rigged, passenger accommodation 170 (83 saloon, 87 second class) see Brewer, N.H. 1982. *A Century of Style*. AH &AW Reed p224

¹⁰ *Lyttelton Times* 22 January 1886

¹¹ The Preface indicates Kingsley's letters and memories were originally published in 1876, in two volumes and a condensed cabinet edition, with some new material was produced in 1879. This edition was condensed still further in 1883 to create a single volume. The book shows considerable wear. It has rubbed covers on all edges, the spine is damaged and almost completely unhinged from the body of the book.

¹² Some of these volumes were previously in the library of his father, Henry John Chitty Harper. See extract from H J C Harper's Will in which he leaves his books to Henry William Harper and Walter Harper CAHX CH171 probate File CH2575 1894 in Brown, C.' Colonist and Bishop' in *Shaping a Colonial Church* ed C. Brown, M. Peters and J. Teal 2006. Christchurch. Canterbury University Press p53. Books from this collection have subsequently been dispersed. This volume is in the Christchurch Anglican Diocesan Archives. *Charles Kingsley: His Letters and Memories of his Life* was first advertised for sale at Alfred's Simpson's bookshop in High Street, Christchurch. *Lyttelton Times* 8 February 1884.

¹³ Beaglehole, J. C. 1974. *The Life of Captain James Cook*. London. A and C Black. pp201-201

¹⁴ *Boojum* was a 38 gross weight vessel that was used to transport passengers from the Napier roadstead to the ship. See Farquhar, I. 2001. *Union Fleet*. Wellington. NZ Ship and Marine Society Inc. p17 and McLauchlan, G. 1987. *The Line That Dared A History of the Union Steam Ship Company A Century*. Mission Bay. Four Star Books p 191 and Northumberland <http://nzetc.victoria.ac.nz/tm/scholarly/tei-Bre01Whit-t1-body-d235.html>

¹⁵ Beaglehole, J. C. *ibid* p 198

¹⁶ *Auckland Star* 26 February 1886

¹⁷ NZCN March 1886 pp39-42, PGS 1886, pp19-20 and22-23

¹⁸ *Proceedings of the Tenth General Synod of the Church of the Province of New Zealand [PGS] 1886*, pp.53-54

¹⁹ NZCN March 1886 pp.42-43; PGS1886, pp 24-25

²⁰ PGS 1886 p 27

²¹ *Auckland Star* 6 February 1886

²² Harper, HJC to his sisters 21 February 1886, Bishop Harper's Outward letter Book 21: pp 187-190

²³ *New Zealand Herald* 8 February 1886

²⁴ SS *Tarawera* was built in 1882 for the Union Steam Ship Company. 2003 tons, three decks, two masts, passenger accommodation 294 (124 saloon, 80 second class). See Brewer, NH 1982 *A Century of Style* AH & AW Reed p227: *Poverty Bay Herald* 11 February 1886; Baptism and Service Registers St Mary's Timaru, Christchurch Anglican Diocesan Archives PAR068

²⁵ *Poverty Bay Herald*, 13 February 1886

²⁶ Wellington Harbour Port and Harbour Marine Safety Code Navigational Risk Assessment 2006 www.gw.govt.nz/assets/Our-Environment/Harbour-Risk-assessment.pdf A cable =1/10 of a nautical mile, therefore 5 cables =.575 of a mile

²⁷ *Lyttelton Times* 24 February 1886; Harper, HJC to his sisters 26 February 1886. Bishop Harper's Outward Letter Book 21: 26 February 1886 pp187-190

²⁸ *Lyttelton Times* April 21 1864 and Harper, H.W. 1914. *Letters from New Zealand 1857- 1911* London. Hugh Rees Ltd p 76

²⁹ Bright, JK 2017 pers comm. Indicated that she was unaware of any similar work in the John Kinder Theological Library or in the Archives of the Anglican Church in Aotearoa, New Zealand and Polynesia.