

## *The Cannon That Boomed in 1967 ... after 70 Years of Silence*

Contributed by C. H. Andrews

Situated on the slopes of Mount Victoria, Wellington, this cannon marked (80399 Carron 1813) is a virtual "Aladdin's Lamp" associated with history which contains all the ingredients of inspiration necessary for the inspiration of youth. This cannon, made by the Carron Company, Carron, 3 miles from Falkirk in Scotland, is symbolic of an age which covers the phase of history leading up to the navigation, exploration and discovery of New Zealand by Captain James Cook in 1769. At this time, piracy on the high seas, and molestation on the highway was commonplace and merchant sailing vessels were armed in readiness for attack. The Carron Iron Works established in 1759 for the production of wrought iron, cast iron and finished iron products had collaborated with John Smeaton in the production of steam and hydraulic plant and made the cylinders for James Watt's first steam engine, and carron ships were sailing the seas.

Carron, cannon and shot, were produced in 1769, carronades, a short cannon mounted on a trolley

became standard equipment for defence on both naval and merchant ships. In 1773, the significance of the work of this foundry was recognised by the issue of the King's Warrant by King George III for the Company to operate under Royal Charter. Eight foot and 9 foot cannons were used on land and sea, being of the type and make on board the "Victory" at Trafalgar and used by the Duke of Wellington at the Battle of Waterloo in 1815.

It is claimed that Carron cannon, diverted the course of the Napoleonic Wars and shaped the outlines of European history, influencing events in other countries. There is little doubt, New Zealand was settled and developed as one of sequels to the Napoleonic Wars and the Industrial Revolution in England and other countries. It is of significance, too, to note the establishment of the Carron Company and the making of cannons in Scotland for the British Navy, proved to be the end of centuries of conflict between England and

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The New Zealand  
Founders Society  
Inc.

### 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.

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**Wairarapa:** Mrs. M. G. Hamill, 79 Manuka Street, Masterton. Telephone 6206.

**Taranaki:** Mrs. I. Piper, 80 Paynter's Avenue, New Plymouth.

**Canterbury:** Miss M. Mateer, Flat 10, 142-144 Stanmore Road, Christchurch.

**Editor:** Lindsay Buick-Constable.

### EDITORIAL

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Scotland. It is also significant, the placing of the cannon on Mount Victoria was the outcome of a suggestion of the Venerable Archdeacon A. Stock, Vicar of St. Peter's Church in Wellington. This eventuated after the end of the Maori Wars in the 1860's and the passing of the Abolition of the Provinces Act of 1876. It will thus be seen the siting of the cannon signifies the end of conflict among peoples and the beginning of a new era of progress and development. National education began, National survey of land, the beginning of a new era for boroughs, counties and municipal corporations, independent of Provincial Councils. Also the establishment of our defence and police departments on a new basis. The cannon was placed in position on 1st December 1877 (Saint Eligius Day—the Patron Saint of Metal Fabricators, going back to the 7th Century). This cannon is indeed an integral part of our heritage and history.

Originally the cannon was intended to be used as a time signal being fired at noon each day when there was no town clock. At the time it was hauled by the Artillery Volunteers of D Battery to its present site, Mount Victoria, was the "Focal Point" of Wellington. The Signal Station on the peak of Mount Victoria, being public notification of the arrival and departure of sailing ships. Citizens awaiting for the arrival of relatives from overseas, on seeing the signal would proceed to wharf, suitably attired to meet their expected relatives. For many years the signal boomed daily until in the 1890's the practice was discontinued for economic reasons.

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## Auckland's Link with Wakefield

Today hardly anyone visits O'Neill's Graveyard at Bayswater, on the North Shore. Those who have will know it to be two large paddocks filled with weeds, and dozens of headstones between waist-high grass. It is now virtually closed down, and only families who bought plots years ago are buried there.

However, several well-known people have been buried in this ground, such as Henry Brett, of newspaper fame; Thomas and Mary Poynton, a famous Irish Catholic couple of early New Zealand history; and William Shakespeare, a well known farmer of the North Shore in the early days.

How many people today realise that a person linked with early New Zealand and the founding of the New Zealand Company lies in a simple family plot in this graveyard at Bayswater? Few people have heard of her, yet she was the adopted daughter of Edward Gibbon Wakefield. Her story is simple, but strangely romantic, and I will tell it as best I can.

In January, 1835, Nina, daughter of Wakefield by his first wife, Eliza, fell ill with consumption. Wakefield was told the only cure for this complaint was rest and quiet. To help her regain her health and strength, he took her to a little village called St. Amand, which is near Averio, in Portugal. A Dr. Cheyne advised him to obtain a companion for the ailing Nina, and this he did. The companion was a 15-year-old girl named Leocadia de Oliveira. Though she did her best to cheer Nina with her vitality, freshness and keen desire to please, these efforts were in vain, and Nina passed away on February 12, 1835.

Wakefield had promised his daughter that he would look after and educate Leocadia and help her parents. So, after making them comfortable and begging her from them, he departed from Lisbon in April of the same year with the friendly peasant girl—some say as a living memory of his late loved one.

When they arrived in England Wakefield sent Leocadia to a school for young ladies at Twickenham, and later he continued to look after her and provide for her in every way he could.

A few years later we find her on her way to New Zealand, no doubt with the full encouragement of Wakefield. She

left England in the 640 ton "Adelaide", on September 8, 1839.

The ship had 37 cabin and 133 steerage passengers. There were five births en route, so when the ship arrived in Wellington on March 7, 1840, there was a total of 186 passengers.

Leocadia had travelled under the guardianship of a Dr. Evans and his wife. Also on board was James John Taine. He and Leocadia met each other on the ship and became more than just good friends, so it was no surprise to find that shortly after their arrival in New Zealand they were married.

The ceremony was conducted by the Rev. J. F. Churton on June 28, 1840, in St. Paul's Church in Wellington. On April 30th, 1841, she had her first child, a daughter. Leocadia and her husband had a business on Lambton Quay, where he built a wharf.

The Taines later moved out to the Hutt, and James joined the Militia, but after some unfriendly Maoris had killed his next-door neighbour he moved his family to Thorndon Quay, until the earthquake of 1855, which badly damaged their house. They then moved to a house in Wellington Terrace, which in later years was owned by Sir Robert Stout.

Owing to Taine's efforts, a branch of the Bank of New Zealand was opened in central Wellington.

In 1879 Leocadia and her husband moved to Auckland, taking up residence at Devonport. Nothing of importance happened to them for the next few years, and in 1900 they celebrated their Diamond Wedding.

Leocadia died on November 27, 1902, survived by her husband and a family of five sons and four daughters, besides several grand and great-grandchildren. She was 83. No obituary notice appeared in any Auckland paper until December

11th in the "New Zealand Herald". James died on August 17, 1917, aged 97 years.

Both husband and wife were interred in the Bayswater cemetery alongside their son, Frank, who died in 1895, aged 38.

In the "Weekly News" of August 3, 1932, it was reported that a Mrs. Nina Russell had celebrated her 89th birthday. Mrs. Russell's mother was Leocadia, and it is obvious that she had been named after Nina Wakefield.

Although Leocadia never influenced Wakefield in matters of business with the New Zealand Company, she still remains part of his life story, and she truly was a spectator of the founding of New Zealand.

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—J. P. Webster,  
23 Regent Street,  
Auckland, 9.

Member of N.Z. Founders Society,  
Auckland Branch.

EDITORIAL . . . *continued*

#### CITIZEN'S LAND

This cannon is situated on land deeded to the citizens of Wellington about 1860, by some of the early settlers of our City. I find it interesting to observe that being situated in New Zealand's Capital City of Wellington for some 90 years, it is older than its symbolic counterpart—the Statue of Liberty on Bedloe's Island in New York Harbour, and in its way, every bit as significant as a symbol of the Spirit of Liberty in New Zealand. An enduring tribute to the human endeavour, accomplishment and foresight of those who pioneered the way.

[Ed. Note: Mr Andrew's contribution is given the editorial pride of place since it presents an original slant on the significance of a Wellington landmark which is often taken for granted.—L. B.-C.]

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## Unique Ceremony In Wellington City

On 26th July, 1917, during a torrential downpour of rain and in the presence of the N.Z. Farmers' Union Annual Conference delegates, New Zealand's first Governor-General, the Earl of Liverpool, and the Prime Minister, Rt. Hon. W. F. Massey, each laid a Foundation Stone for the Dominion Farmers' Institute on the corner of Featherston and Ballance Streets.

Exactly fifty years later to the hour, members and senior tenants of the Institute gathered together to witness a symbolic re-enactment of the original ceremony. Mr. L. M. Buick-Constable, Deputy Dominion President of the N.Z. Founders Society Inc., took the part of the Earl of Liverpool and Mr. S. Northcote Bade, Chairman of the Wellington Early Settlers' Society, re-enacted the part of the Rt. Hon. Mr. Massey. Even although the speeches used were those delivered fifty years ago, some of the points made were relevant today and the presentation by the two gentlemen mentioned received warm applause.

The present Chairman of Directors, Mr. Winton Bear, in welcoming those present, paid tribute to those who conceived and carried through the building of the Dominion Farmers' Institute. In particular, the day's ceremony was a special tribute to the nonagenarian, Mr. A. Leigh Hunt, O.B.E., Managing Director for 45 years and Founder of the Institute, and still an active Director today. At the conclusion, His Worship the Mayor of Wellington, Sir Francis Kitts, congratulated all those associated with the Institute for their enterprise in founding the Institute building in the heart of the Capital City and in arranging this ceremony to mark the first fifty years of service to Wellington.

—(Contributed by Winton G. Bear,  
Dominion Councillor, N.Z.  
Founders.)

# *Reunion of Descendants of William and Jane Black*

1841 — 1967

If you are a member of the New Zealand Founders Society, your forefathers arrived in New Zealand, and pioneered one of the original six Provinces, within ten years of the founding of such Province. In the case of each Province it is now well over 100 years ago that your forefathers arrived and unfolded what is now, in this year 1967, your destiny.

Have you done anything about it?

Has there ever been a Reunion of Descendants? What about your family tree? If there has not been a reunion, I hasten to say, "Start right away and get one moving. Time is against you, as your elders are moving on."

William and Jane Black both arrived at New Plymouth in 1841 on board the "Amelia Thompson". On the 11th March, 1967, their descendants gathered at a reunion there in New Plymouth—the first in 126 years. It was an unqualified success. The thanks and appreciation, the pleasure so evident and the new friends made, all made the effort of organising so very worthwhile, although in the earlier stages, when it was too late to back out, I had at times wished that William and Jane Black had never set foot in New Zealand!

## **Organising**

The preliminary rounds, in my case anyway, were:—

1. The decision that, with the help of my wife, I would undertake the organising, and

2. I would sound the feelings of two or three of the elders and, all being well,

3. We would produce a circular aimed at stimulating interest in the reunion and calling for the names of descendants. Two provincial newspaper advertisements also assisted.

4. When, after five months, it was evident that interest was intense, the final decision was made and the Reunion was on.

5. Thought had, of course, already been given to the "form" of proceedings. This was now established. Location—New Plymouth. Functions—Saturday

afternoon, Roll-call; Saturday evening, Dinner, Guest Speakers, etc. Sunday—Divine Service. The Registration Fee was, adults £2.10.0 and children under 15 years 5/-. This was set out in the circular calling for registrations, which closed one month prior to the weekend of the Reunion.

## **Detailed Planning**

It was indeed fortunate that William Black had been most prominent in the affairs of early New Plymouth and had also been a member of the Provincial Council. It was therefore appropriate to invite to the Saturday afternoon reception (which was followed by afternoon tea and an informative museum tour), guest speakers as follows:—Mr. R. M. Barclay, M.P. for New Plymouth; His Worship the Mayor of New Plymouth; Mr. Rigby Allan, Director, Taranaki Museum.

At the reunion dinner on the Saturday night, guest speakers were: The Minister of Internal Affairs, the Hon. D. C. Seath; Mr. L. M. Nutt, President, Taranaki Branch, New Zealand Founders Society.

The theme and object was collectively to tell the story of William and Jane Black, and each speaker presented to the gathering of some 150 people, who had come from 20 towns and cities throughout New Zealand, the phase of activities most appropriate to the speaker concerned, e.g., the New Plymouth Town Board—His Worship the Mayor; The Provincial Council—Mr. Barclay, M.P.; The Immigration Trip, etc.—the Minister of Internal Affairs.

In selecting the venue for a reunion dinner, it was decided to select the best (and licensed). It was a glittering affair, the reunion dinner on the 11th March

## To the Editor

21 Ingram Road,  
Remuera,  
Auckland, S.E.2.

Dear Sir,

Miss O'Connor of the "Founders" has advised me that you are interested in hearing particulars of our Association. Well, as the name implies, we are a small group—mostly third and fourth generation descendants of the congregation of the Presbyterian minister Rev.

at the Devon Motor Lodge, New Plymouth. The spacious and attractive dining room was reserved entirely for the reunion guests. One end was arranged as a lounge and at the other end were located the many tables of exquisite foods. The cold meat tables were attended by four chefs in tall white hats, who carved the joints. Formality was broken down by the buffet atmosphere where the guests went from table to table selecting their fancy, eventually returning to their own tables.

The battery of lights when WNTV1 began filming, and Mr. Erin Sinclair's account of what the T.V. team had covered, thrilled the guests. From beginning (2.30 p.m. Saturday to 5 p.m.) to the end of the day (7.30 p.m. to 10 p.m.) every minute was pleasantly controlled. My written proceedings covered every minute of the functions—a must, if success is to be ensured.

Entertainment during the day consisted of two vocalists in the afternoon, each singing two songs, and one vocalist in the evening, with two songs. A high-class orchestra provided background music at the dinner at all times other than during the speeches.

On the Sunday a Church Service was arranged and the Ven. Archdeacon Liggett of St. Mary's Church co-operated generously—he unfolded so magnificently the history of his Church in New Plymouth and the pioneers of the 1840's who erected part of the existing building.

I acknowledge, and mention here for the benefit of others, the assistance given by:—The Taranaki Museum, The New Plymouth City Council, The New Plymouth Public Relations Office, The Alexander Turnbull Library, The N.Z. Broadcasting Corporation (WNTV1 and Station 2XP), Mr. N. B. Bellringer (Masonic Lodge records—1853 to 1928), Taranaki Newspapers, and last, but not least, the Lord Mayor of Plymouth, England, who sent a message of greetings to mark this historic occasion.

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Norman McLeod, who brought his flock from Cape Breton in the 1850's. Most of these folk settled on farms in the North, but many of these farms have since been sold to "strangers" and the descendants have moved to the larger centres. Perhaps the largest group live in Auckland and the surrounding district. The parent branch of our Association is in Waipu, but at the present time it has gone into recess owing to lack of interest.

We usually have 120 to 150 people at our Ceilidhs—mostly the older generation. Ceilidhs are held four times a year and for 1967 the dates were April 1st, June 24th, September 23rd (and November 25th)—always a Saturday afternoon, 2 p.m. to 5 p.m. The main purpose of the gatherings is to renew old friendships and to reminisce, but we always have piping, Highland dancing, a few vocal items and sometimes an address. Many of our members are so keen that the Ceilidh dates are the most important in the year to them.

At each gathering we display the Nova Scotian flag, and of course, Nova Scotian tartan is prominent on lapels.

May I extend to you a cordial invitation to attend a Ceilidh and I hope that we can persuade you to give an address.

By the way, New Year's Day at Waipu is the BIG day for all descendants, although this Association takes no official part in the celebrations—most of us attend as a matter of course. Descendants from all over New Zealand meet at Waipu on January 1st each year.

The Nova Scotian Tourist Bureau at Halifax has been most co-operative in supplying maps, seals and booklets for distribution to our members.

Yours sincerely,

W. CRAIG,  
President,

Scottish Nova Scotian  
Descendants' Association,  
Auckland.

Dear Sir,

You may have heard of the highly successful family reunion held in New Plymouth last March by the descendants of Jane and William Black. Because I thought it might encourage others, and assist them to arrange similar reunions, I asked the organiser, Mr. G. D. Attrill (a member of the Taranaki Branch) to write an article explaining how he set about tracing the descendants, etc.

The enclosed is the result—important because such undertakings can bring a great deal of early history to light.

In regard to the tracing of members of the family, I suppose it is self-evident that once a few individuals are contacted, a sort of chain reaction is sparked off, each person supplying further names and addresses. It will also be noted that advertisements were inserted in various newspapers.

Mr. Attrill had hoped that the Society would gain quite a number of new members as a result of the reunion, but so far the only one this branch gained was the local M.P.! I suppose there is no way of knowing whether any of the Black descendants joined other branches?

Kind regards and best wishes.

Yours sincerely,

I. G. PIPER,

Hon. Secretary,  
Taranaki Branch.

80 Paynters Avenue,  
New Plymouth.

# From The Branches

## WHANGANUI

### RICHARD AND MATTHEW HAMMOND

These two men, with their wives and children, arrived at Port Nicholson on 9 November, 1842, on the ship, "George Fyfe", captained by Captain George Pike. There were nineteen married couples aboard, three single men, two single women and twenty-three children. Among the passengers were Charles Clifford, later Sir Charles, and first Speaker of the Wellington Provincial Council and of the House of Representatives, and William Fox, later Sir William, and four times Premier of the colony; as well as other notable gentlemen who made history in the early days of settlement.

The Hammond brothers were born at Bradford, England, and came of farming stock, and, with other passengers on the "George Fyfe", were some of the finest settlers that ever came to New Zealand. They were men of fine vision and enterprise.

By the time the Hammonds reached New Zealand they had very little money left so were employed by Charles Clifford on his Karori property—he was their only employer and a man for whom they held the greatest respect. The house they had while working for Mr. Clifford was a long one, divided by a huge double fireplace. It was built of split timber and erected by their own labour with the assistance of their noble wives, two of the most unselfish and generous women, who made our early pioneers loved and respected by both Maori and pakeha. These women prepared the clay to cover the cracks between the slabs and plastered the walls, which made their home very cosy and warm. The "spring" cleaning consisted of a cloth and very thin clay which was applied as paint.

Matthew was the first brother to leave the employ of Mr. Clifford. He bought a property at Upper Tutaenui, and when Richard left Mr. Clifford about 1850 and took up a block of land comprising 2,279 acres, running from the township of the present Marton to the Rangitikei river, which was later called

"York Farm", went into partnership with him. The brothers farmed "York Farm" together for about ten years, when Matthew sold his share to Richard and bought the "Killey Moon" property from Laurie Daniells, which he farmed until his death.

"Killey Moon" lay between Greatford and Bulls with a natural cover of flax and toe-toe as on "York Farm". The two properties were soon brought into beautiful green pasture land with boundaries and subdivisions of ditch and bank gorse fences.

Richard was a very enterprising settler. He was the first in the Rangitikei district to establish a flour mill and also a wool scouring plant. "York Farm" at that time was quite the hub of the district. In a building, not far distant from the homestead, was a general grocery store, and a little distance from that was a blacksmith's shop. About half a mile from these buildings were the flour mill, driven by a water wheel, and a fellmongery works, where sheep were killed by the hundreds and boiled down for their fat. People called at the fellmongery and bought legs of mutton at a shilling each. Adjoining the fellmongery was a wool scouring plant and tannery.

Richard Hammond was also one of the first settlers to bring a threshing mill combine into the district. He grew large areas of wheat on land brought in from toe-toe and flax, threshed the grain on the property and had it ground into flour in his own mill. The flour was sold to the settlers in the district at the mill door or from his general store. He encouraged others to grow wheat also and supply his mill.

Richard also held each year a large horse emporium. Horses were brought from all over the district and sold in the yards of "York Farm".

Richard employed a large number of men, both married and single. There were several small cottages around the homestead which housed the married men and a long whare with a number of bunks which housed the single men. There was also a kitchen which accommodated 25 men. Outside the kitchen was suspended a huge bell, like a church bell, which at meal times was

rung and could be heard miles away. The men were guided by the bells to knocking off time and for meal hours—watches were not referred to. In fact, "Uork Farm" was more or less like a small town in those far off days.

Richard Hammond was the first to bring the hounds to the Rangitikei. In the eighteen eighties kennels were established at "York Farm". His sons looked after the kennels and were also very keen on hunting. Richard was also a breeder of horses, both draught and stud.

After his death on July 30, 1888, "York Farm" was sold, after being divided and sub-divided into numerous sections from one acre to 400 acres, at public auction on January 28, 1890. The cultivation of the property can be shown by the fact that it was brought up to carrying capacity, as at the day after the sale of the land, the following stock were offered for sale: 7,000 sheep, 2,000 cattle and 100 horses.

Richard and his wife, Amelia, had ten children, six daughters and four sons; Matthew and his wife, Sarah, had six sons and four daughters. Today there are many Hammonds and their descendants living in the Rangitikei district and elsewhere.

—From: "Whanganui Branch Newsletter."

## CANTERBURY

Mr. Frank Andrews, science master at the Aranui High School and president of the Canterbury Astronomical Society, had been commissioned by the University and Education Department to furnish a report on education as it applied to Fiji.

At our April meeting Mr. Andrews told members something of the education, such as it is, and let it be noted paid for by pupils and parents, the dwellings, customs and mode of life in general in this island of the Pacific. Journeys were made into the back country, where the inhabitants had little or no contact with white people or the outside world, but friendliness was found everywhere. The colour slides with which the talk was illustrated were of outstanding quality and clarity, the subjects appearing in almost third dimension.

This was followed by a short talk again illustrated by slides of the last total eclipse of the sun as viewed from Kaitaia by scientists from many countries. One of the strange things, said Mr. Andrews, was that as soon as the

eclipse started and the eerie darkness began to take over, the cows, milked only but a short time before, returned to the bails while the birds ceased their chattering as they returned to the trees to roost.

A hearty vote of thanks was accorded the speaker.

A delightful supper provided and served by committee ladies brought the evening to a close.

### Highlights from a Career in Broadcasting

To the average radio listener broadcasting is a serious business, the programme being presented with care, precision and strict decorum, but when Miss Grace Green, now lady editor of the "Christchurch Star", addressed members on a recent evening they were given a look behind the scenes to discover that in addition to much hard work there were times of considerable fun.

In friendly and easy style Miss Green told of the pioneering days with radio stations 3ZC and 3ZM, of the frustrations of not only getting permission to broadcast but of keeping things moving, keeping faith with the public—that was held to be of paramount importance. Tricks and much improvisation loomed large on many occasions, disaster being averted only by quick thinking.

On the closing of the above stations, Miss Green transferred to 3ZB, but even then in the beginning all was not plain and easy sailing. She drew many laughs from her audience and when a vote of thanks was called for the response told her how much her talk had been enjoyed.

Once again the committee ladies were responsible for serving the supper they had provided, their action being much appreciated.

### Mr. and Mrs. P. J. Jones

At a committee meeting held on June 1st, time was taken off to pay tribute to the work for the Society by Mr. and Mrs. P. J. Jones and to make a small presentation.

The Committee would have wished the occasion to be at an evening meeting, but as one is not planned for the next couple of months it was decided not to delay.

At the request of the President, Mr. L. B. Prendeville, Mr. A. H. Oakes traced the work of Mrs. Jones from the branch inaugural meeting in 1949 to 1956 when she was appointed secretary, which position she held until the last

annual meeting. He also paid tribute to the untiring work by Mr. Jones and asked them both to accept a small cheque with which to make some suitable purchase.

In reply Mrs. Jones thanked everyone for "the spontaneous and generous gesture" in return for something which she had found gave her immense pleasure. Mr. Jones, too, said a few words in humorous vein, telling of the pleasure, fun and sometimes frustration over a period of some eighteen years.

It was a very happy interlude.

## BAY OF PLENTY

Since the last Dominion Council meeting, the Bay of Plenty Branch had a luncheon at the Aorangi Scenic Tea-rooms, Mt. Ngata, and a very interesting talk by Mr. Leonard on the present day

problems of the Maoris and Maori culture.

The annual meeting was held on the 12th March, when we regretfully accepted the resignation of Mr. Wilton as president and Mrs. Loudon as secretary.

Since then we donated £20 to the Historical Society's Museum and they in return have made the Bay of Plenty Founders Society a life member of the Bay of Plenty Historical Society. We were also represented at the laying of the foundation stone of this museum by the Governor General, Sir B. Ferguson. We have recently had a meeting at Waimangu, an enjoyable picnic, and an address by Mr. Ces Watt of an historical nature of the Tarawera and Waimangu eruptions. There are a few new members coming along, and we are holding additional meetings to hold interest.

## Additional New Members . . .

Name	Address	Ship	Date	Ancestor
Mrs. E. G. Honeyfield	Patea	Clontarf	18—	William and Emma Gapes
Mrs. V. J. Waygood	Auckland	Aurora	1840	Joseph Pudney
Miss S. R. Waygood (J)	Auckland	Aurora	1840	Joseph Pudney
Miss H. Walker (J)	Palmerston N.	Phoebe Dunbar	1850	George Walker
Mrs. H. I. Reece	Hawera	Timandra	1842	Phillip Vercoe
Miss P. N. Marks (J)	Wellington	Aurora	1840	William Welch
Mrs. T. M. Smytheman	Auckland	Ramillies	1847	Henry Richards
Mrs. J. E. Mitchell	Wanganui	Adelaide	1840	Thomas U. Cook
Mrs. K. M. Cumming	Christchurch	Arab	1840	John Hooper
Mr. C. R. Watson	Lower Hutt		1842	George H. Watson
Mrs. D. P. Fraser	Waitara	Essex	1843	William Batten
Mrs. D. A. Newberry	Putaruru	Charlotte Jane	1850	Ingram Shrimpton
Mrs. L. M. Robinson (Ass.)	Whakatane			
Rev. Dr. G. R. Ferguson	Wellington	Sir George Osborne	1826	James Hamlin
Mrs. M. W. Ferguson	Wellington	Strathallan	1858	William Gray
Mrs. E. M. Hughes	Maxwell			Henry Lucas
Mr. A. A. Wilson	Wellington	Anne	1848	Capt. J. Annesley
Mrs. P. M. Boyes	Nelson	Lord Auckland	1842	T. J. Thompson
Mrs. C. M. Dunlop	Auckland	Margaret	1853	Rev. N. MacLeod
Mrs. G. N. Scarrott	Wellington	Lady Nugent	1850	Arthur Bradley
Mrs. N. West	Waipawa	Royal Sovereign	1845	George Field
Mr. F. R. Field	Havelock Nth.	Royal Sovereign	1845	George Field
Mrs. E. M. Mitchell	Hastings	Thomas & Henry	1857	William Strachan
Mr. H. H. Harris	Auckland	Cressy	1850	Corporal Wright
Mrs. M. Harris (Ass.)	Auckland	Ganges		
Mrs. E. M. Wells	Auckland	Phoebe	1843	William Hildreth
Mrs. I. C. Poole	Auckland	Duchess of Argyle	1842	James Lothead
Mrs. E. H. Deacon	Auckland	Duchess of Argyle	1842	James Lothead
Mrs. M. G. Hayes	Raurimu	Slains Castle	1841	Thomas Fairbrass
Mrs. I. Justice	Christchurch	Sir Geo. Pollock	1851	Henry Wilson
Miss I. E. Justice	Christchurch	Sir Geo. Pollock	1851	Henry Wilson
Mr. G. A. Guard	Christchurch		1823	Capt. John Guard
Mrs. D. M. Craig (Ass.)	Whangaehu			
Mr. D. S. Craig	Whangaehu	Burmah	1857	William Craig
Mrs. H. L. L. Easton	Levin	Lady Nugent	1841	Thomas Dodds
Mrs. J. E. Lush	Auckland	Nimrod	1837	Thomas Davis
Mrs. K. A. Dawn	Auckland	Duchess of Argyle	1842	William L. Thorburn
Mrs. A. E. W. Perry	Hastings	Arab	1841	Charles Holland
Mrs. R. A. Davidson	Pahiatua	Lady Nugent	1842	Richard Robinson
Mr. A. R. Davidson	Pahiatua	Lady Nugent	1841	John Southee
Mrs. V. L. McLennan	Christchurch	Cuba	1840	Amos Burr
Mrs. M. Clifton (Rejoined)	Wellington	William Bryan	1841	Mr. J. Nairn
Mr. C. Caradus	Auckland	Duchess of Argyle	1842	James Caradus
Mr. D. M. Caradus	Auckland	Duchess of Argyle	1842	James Caradus
Mr. N. C. Gallot	Auckland	Jane Gifford	1842	Mr. Dorrان
Mrs. A. A. Boon (Ass.)	Auckland			

## Meeting at Patapata Coromandel Harbour

Paul, the Chief of Te Matewara, was the first speaker, he said: "These speeches of yours are correct, and some are not, there is a mixture. There should be no mixture in our thoughts at this time. I will look to Waiiau and observe the result of its working. It will be a good regulation to pay monthly. I do not approve of your Agreement, that rests with the parties who signed it. I will enter into another agreement. I am averse to the length of time proposed for the payment. I am not willing that other people should interfere in what concerns me alone, whatever payment I am to receive, I wish it to be placed on the palm of my own hand, that I may see it for myself, whether it be great or small. I am willing to enter into arrangements for the portion that belongs to us, but I will not accede to your present agreement."

Paul, addressing the Ngatipaoa and Ngatiwhaunga, said: "I am reflecting upon you by these remarks."

They replied: "No, speak on, we approve of your remarks, and if you carry your point, we will come under the same agreement."

His Excellency told Paul that the Agreement would not affect him until he had signed it; that the natives must act for themselves, and that the owners of the soil were at liberty to arrange or not, as the case might be.

Hoani Ngamu, a chief of Te Matewara, now rose and remarked as follows: "We are thinking of the contents of this paper which have been read to us. Let your minds be clear with regard to Moehau and Kauwaeranga; let those names be struck out. Chew up the gold of the land that has been given up; let the hands of the Europeans be there. The Governor is to stand by the native, this is just. It is said that the Governor will be a wall of defence; we are much pleased with this. Let that sentence be deemed sacred."

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Paul also remarked: "Let the gold be taken to England; but let the authority of the land remain with us. We do not know the Queen, but the Governor we do know, for we see him. We are greatly pleased to find that the Governor will stand by the natives. Let not the Governor's bodily presence be with us, while his heart is with the white people; rather let his body and his spirit lean with us. As regards the white people, they are always under his protection. The Europeans are pleased with the Governor; we give our assent to this. We say yes, this is good. We have nothing further to say, our sentiments are contained in our letter."

His Excellency said he would consent to Maehau and Kauwaeranga being left out, but that merely permission to search for gold was intended by the insertion of these names, and that the titles to the lands would in no way be interfered with.

These remarks of his Excellency were received with much applause.

Hoani Ngamu said: "It is pleasant to look upon the lands that were given up to the Government when our consent has been obtained. If Hook-Nose's arrangements work well, we will come under it by and by; at present, however, we will merely look on."

William Jowett said: "We accede to this agreement, because the eighth clause is good."

Hoani Ngamu addressing Hote said: "Let your hearts be dark with regard to what we have been saying."

Paula said: "I should consent to the gold of my land being worked, but the amount of payment is not satisfactory. Another thing I fear is, that the number of Europeans who may come, will take my pigs perhaps, my plantations will perhaps be plundered; my garments taken, and I (meaning his people) will be ill used or destroyed."

His Excellency, in reply, said that he came to offer his protection to the natives, and that he would also protect their property, which might otherwise suffer from the strangers who may come to New Zealand.

After Paul's party had concluded their

speeches. Te Taniwha rose to welcome the chief Taraia. Hook-nose on this occasion displayed an old cocked hat and held in his hand his **patupouanau** (this green stone Mere is significantly termed "The fire of the gods") he spoke as follows:

"Welcome, my son, Welcome! welcome!

"Welcome, welcome, to the shores that receiveth footprints of your fathers!

"I sigh over thee my country, and weep over the habitations of my fathers, for the fog is covering the summits of mountains of Hauraki."

#### Song of Te Taniwha

Lo on the distant waters sweeps along

Poroa's lengthy prow. O that he would Hasten to the shore, and by his kindly converse

Move the load that weighs my spirit down.

This dread suspense—methinks each flowing tide

Will bring him safe to land—how vain are all my wishes!

They look upon me and conjecture all is well.

Nor know the pangs that rend in twain my heart

While ever and anon I gaze in silence.

On passing clouds that gild the evening sky.

Day after day rolls on, and night succeeds

Nor day, nor night can bring relief, Till he returns.

"Welcome, welcome, hither my younger brother, my son! Come, salute me with your nose—the mode of salutation of our ancient sires, who rubbed noses, and thus became united in purpose. I have nothing, O son, to offer you, but fern root, I am sitting in poverty. But, my son, the toros (a berry) upon the mountains, are becoming fruitful. It is well, it is well, it is the albatross seeking food merely (meaning that the land would be held, the gold only would be taken by the Europeans, after which, they would, like the Albatross, visit some other region in quest of more 'kai'—gold). Talk to me my pet child, come with your speeches, even words of import placed in the basket by our ancestors (he supposes Taraia to be the

receptacle of such wisdom; it may also mean that Hook-nose was consulted in matters of importance by Tararia's father in former times, and there appears no reason why he should not now be in Taraia's confidence). They are in reserve my son, let them be opened up. Come and see the cutting up of this fish (that is, be an eye witness of our arrangements as regards this gold question). Welcome, welcome."

When Te Taniwha sat down, Taraia, in a most energetic strain, replied:

"Call me, call me, my father. I come I come, to view the great things left to us by our ancestors (great things meand land etc.). Call on me father. Lo, I come to witness the treasures you have called into life; you have spread them out, but my father, where, where, is your courtesy? Where is your respect? (this may also mean where is the payment, Tararia's share of it). He is calling for it, but it shall not be so, no it shall not (meaning that the Europeans had named Kauwaeranga and other places, but he would oppose the search after gold in those district). If you leap upon my lands, I will stretch out my hand (i.e. I will demand payment). I have nourished the land, the land is so dearly won by my own nerve. And this is what I am looking at; cut off the head, cut off the tail, and leave your own small place in the centre (i.e. strike out Moe-hau, strike out Kauwaeranga, but do what you like with your own small claim at Coromandel). I have no speech to make; children cannot make speeches. With you is wisdom; with you are the sayings of our sires who have gone to the world of night, and you only of our fathers live. I come hither to look about me and to hear only; not to act. I came to witness the decision about the land. Let your hands be extended to the Europeans. I will not suffer the fat of my land to be cut up by this man or that man. Call out that it may be noised abroad! Let it go no farther (i.e., do not extend the boundary). Be just—if there be the slightest encroachment, my eyes will gaze after you (that is, if you interfere with my claims I will oppose your proceedings, I will watch you narrowly). Meddle not with that which belongs to another—let it lie. How thoughtless of thee to send this man adrift upon the sea. (Taraia refers to himself, he not being present when the Agreement was signed). Has the fame of this act reached the people? You should have reflected, and if your heart is bent upon giving up your homes, do so, but do it openly.

Call to the people; call that they may see this evil. Call the people of Taupo, of Rotorua, of Waikato, and other places. Call the tribes, that they may assemble; that they may look upon us sent adrift on the sea in a canoe made of reeds. Since that is the kind of food (money) we are sick to obtain, since that is the kind of food we covet, and what our hearts are bent upon obtaining—assemble the people, that they may see the island taken from them, and let each man receive his share, namely, a penny.

Te Kenepo, one of the Ngatitamatera Chiefs rose, and said: "We are going about, we are going about to look after the things that our ancestors left with us (lands) because they are held by the hands of strangers (Europeans). My father, my elder brothers, let your doings be just; be upright, and keep to your own small patch. Let it be in the ridge that lies before us yonder (i.e. I do not dispute your right to the valley of Waiau, but the ridge that divides Waiau from Manaia belongs to us). Men may say that they will take it but it shall not be, no. And now my father, keep to your own, that will be the wise and proper, let it end as its own boundary." (Referring to the extent of land named in the Agreement).

Te Taniwha replied: "Ah! who is so reckless as to commit an act of this kind? It is right that we should each keep to our own rivers."

Te Otatu rose and said: "A short time ago we heard of the gold being dug. But what of this? It is our own evil work which has brought desolation and misery upon the land. Our ancestors swept away the people from this place and that place, and this river and that river became desolate. The people were not driven away by the Europeans, but by ourselves. Koti, Kawa, and Rairahi, embarked on board a canoe, and sailed to Hawaiki (the original country of the New Zealanders). After this came the wars of Ngapuhi; by our own strength we repelled them, and when we killed Pomare, Poi Hakene and Rangitukei, then, and not till then, did we consider

that Hauraki had become our home. Only a small piece has been given up, and it is proclaimed that all the land is gone. Let it go, the land yields its fruit, and enjoys peace. It is well that this and that man should receive a share of the profits. Let it be taken monthly, that the people may see the amount. I have said sufficient; let the people of this land that place talk over their own matters and arrange them."

Irai, one of the Ngatipaoa Chiefs said to Taraia: "Welcome to the land. We have nothing to say; we come to look about us." Taraia remarked: "I have come for the same purpose."

Te Otatu said: "Let the gold be given to the Europeans. Our ancestors saw it not. Is it like fern-root, that it can be seen? With my Ko I can dig fern-root, but this kind of thing is not as large as were mine, a hundred implements would soon be at work. I am wishful that millions of Europeans should come hither; the only trouble that I feel, is that there I can break it and ascertain its quality, a sand fly. My treasure is the green stone. This is not the first time that these things have been said."

Hook-nose observed: "If the lands is not room for them, they would be much crowded in this place."

Taraia replied: "They will not allow you to have powder and guns to shoot birds, and yet you have given up the land to them. How great is your folly?"

"Why," said Irai, "should the head be cut off, and the legs be cut off, is the trunk to lie dishonoured?" (meaning that Coromandel Harbour was not large enough, that Cape Colville and other districts should be thrown in).

Taraia replied: "I will wait and see how this works; if it works well, I will stretch out my hand." (I will give my lands to be worked, and thereby secure some payment for myself and people.)

After these discussions the natives had some conversation among themselves, with regard to the boundaries of their lands, and then dispersed to their various settlements.

# Wellington Roads — Past, Present, Future

TALK TO N.Z. FOUNDERS' SOCIETY AT WAKEFIELD HOUSE  
ON 11th OCTOBER 1967, BY THE COMMISSIONER OF WORKS

Your heritage is rich indeed. And may I add that I have some regret that I do not hold the essential qualifications for membership of your Society—for my forebears were relatively late arrivals in N.Z.—about 1870.

I do however feel a link with your Society on four counts—

- (i) It is my privilege to be a member of the Regional Committee of the Historic Places Trust.
- (ii) I am an Associate Member of the Wellington Regional Planning Authority—a body which has always kept an understanding eye and keen guard on the past as well as on the future.
- (iii) I am deeply interested in my own family records—going back, as they do, in some detail to 1773 and with broader references to about the year 1400 (when, in some respects, the family seemed to be much more prosperous!).
- (iv) More particularly, perhaps, I have a watch passed down to me which is similar to others which would have been consulted by eager settlers on the Petone Beach in 1839 and 1840 and later on Lambton Quay—say at “Clay Point” when strong winds at Stewart Dawson’s corner were blowing sand off the then adjacent beach. This particular watch was last repaired for one of my forebears 130 years ago in 1837.

Looking at this time-piece reminds me that you would not wish this meeting to continue beyond about 30 minutes. I must, therefore, get to the point and talk fairly fast for our subject might properly be entitled—“Back to the Year 1800 and Towards the Year 2000.” I would like, moreover, to show you a number of photographs and plans spanning these 200 years of development in the Wellington region.

## 2. EARLY DAYS

### (a) General

In referring right now then to Wellington Roads of the Past, you might well say “Why bother about them?” It’s a fair question! There are two reasons:—

**Firstly:** Most of us find the past interesting.

**Secondly:** There’s no doubt in my mind that it is essential to know something of the past if we are to understand the present and to plan wisely for the future.

(b) **Old Plans of Wellington** (At this point Mr. Fullarton displayed some old plans of the Wellington area—the first going back to 1826.)

### (c) Hutt Road

Right from earliest days, the Hutt Road has been a key link in our communications. How did it come to be built in the first place?

In 1841 the ship “BLENHEIM” dropped anchor opposite Chief Taringa-Kuri’s Pa at Kaiwharawhara. Poor immigrants from Scotland were aboard. None wore a tall hat—none a cravat like previous arrivals. And the women were wrapped in strange shawls—some actually barefooted. They then lived a tough life in long crowded raupo huts, for these people had come to build the first Hutt Road. (Even before this an enterprising Scot, Andrew McEwen, who had arrived in the “BENGAL MERCHANT” in 1840 had offered to build this road for £500.)

The 10-ft wide road was built and was completed by October 1841 by the Scottish immigrants at a total cost of £2,575. This represented starvation wages

for labourers. For this sum we could today build only about 4½ yards of our new motorway.

The first to travel over the new road was Sam Phelps, with his dray and team of bullocks—Sam indulging in outbursts on his bullocks which included the most unlikely names, mixed with cursing and rude epithets. You see, it was his custom to rename his bullocks from time to time, giving them the names of the people who happened to be his current enemies—such as Magistrates who were forever fining him for drunkenness. Pedestrians, by the bye, either paid a Maori sixpence to be “pick-a-backed” across the Ngauranga Stream—or else got wet themselves.

### 3. PRESENT DAYS AND LOOKING AHEAD.

Having wound the clock back about 140 years, let's now consider present day conditions and have a look into the future.

Six years ago—in 1961—we carried out this very sort of exercise in the Ministry of Works. We “took stock” of the Wellington Region (which extends from Cook Straits in the south to the Waikanae River and the top of the Rimutaka Hill to the north) and assessed population spread and roading requirements in 1980, the year 2000, and finally what we were led to call the “Horizon Year”—that is, when all the land in the Wellington Region that could be developed for urban purposes had been so developed by heavy earthworks and allied techniques.

(This data was presented on four slides which the Speaker explained—(1961; 1980; 2000. Horizon Year).

### 4. REGIONAL PLANNING AUTHORITY ACTION

Subsequent to this 1961 Survey the Wellington Regional Planning Authority got into its stride, published a wealth of information and formulated a plan of action for Regional growth.

Here (a slide shown) for instance, is a Population Growth Survey extending over a period of 80 years based on Regional Authority studies. (It goes backwards 46 years and also ahead 34 years). You will note that by 1981 the population of the Wellington Region will be

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starting to overspill into the Manawatu and Wairarapa—as many as 300,000 people by the year 2000.

Here also, is one of the six plans published by the Authority in September 1966. (You will note that they closely resemble some of the plans shown a few moments ago.)

### 5. ACTION IN WELLINGTON CITY

#### (a) General

Let's now put the spotlight on Wellington City Roothing problems and, in particular, on current action and future plans which will affect the Thorndon area. In this regard, it is I think fair to say at the outset, that although the transportation problems of Wellington City can be quite simply (and sometimes quite fiercely) expressed, their solution has called for technical and professional competence of the highest order.

#### (b) Wellington Motorway— General Factors

Insofar as the location and design of the motorway route has been concerned, very serious difficulties due to the terrain and to land usage have been met. The point is, however, that an effective and fully approved solution to this location and design problem has been found.

The methods which have been adopted in attacking this major motorway design task have been absolutely straightforward. And I truly believe that due weight has been given to all known aspects of the problem.

#### (c) Wellington Motorway— Stages in Development

It might be helpful at this point, if I were briefly to outline the several stages of development action that have been taken on the Wellington motorway. These were—

- (i) Early City Council proposals of over 20 years ago when Mr. Ken Luke was City Engineer.
- (ii) Preliminary action by the Ministry of Works during 1955-61 when investigations were carried out, recommendations formulated and general advice given to the City Council.
- (iii) Overseas investigations by the City Engineer, Mr. Jeffreys, and the

engagement in 1963 of Messrs. De Leuw, Cather and Company (United States Transportation Consultants of world repute) by the Wellington City Council. (The De Leuw Cather Report and Recommendations were presented to the City Council in August 1963.)

- (iv) The City Council's request to the National Roads Board to design, construct and finance the motorway as recommended by Messrs. De Leuw, Cather and Company between Kaiwharawhara and Taranaki Street and also to design, construct and finance a second tunnel through Mount Victoria.
- (v) The National Roads Board's agreement to arrange for the design, construction and financing of the motorway as far south only as Taranaki Street.
- (vi) Further investigation and design action by the Ministry of Works—as agent for the National Roads Board—working in the closest possible consultation with the Wellington City Council and other authorities concerned.
- (vii) The City Council's engagement of Professor Robert T. Kennedy of Auckland University as Town Planning Consultant—with a specific assignment to study and report on the City motorway proposals.
- (viii) General confirmation of the motorway proposals by Professor Kennedy, the adoption of his recommendations by the City Council, and further executive and construction action by the National Roads Board.
- (ix) Minor modifications of certain motorway design proposals by the Joint City Council/Government Technical Coordination Committee already mentioned—which includes Professor Kennedy—followed by confirmation of these design recommendations by the City Council and National Roads Board. (These modifications to Messrs. De Leuw, Cather and Company proposals are clearly defined in the Council's District Scheme which has now been promulgated under the Town and Country Planning Act.)

#### (d) Wellington Motorway—

##### Basic Design Approach

In our approach to the design of the Wellington Urban Motorway we have throughout been greatly concerned to do more than construct only a motorway having adequate traffic capacity and with high standards of safety—that is to say, a motorway with 6 traffic lanes capable of safe operation at quite high speeds and linked with the City street system by carefully designed motorway stations with "On" and "Off" ramps.

We have throughout been determined also to have very close regard to the amenities—that is, to provide a motorway with graceful structures and with adjacent areas landscaped and planted in such a manner that the entire works, when completed, will be pleasing to the eye and a marked asset to this, the Capital City.

We are—I truly believe—achieving this high purpose. And this is being done by the welding together and the conscientious application of several professional disciplines—Civil and Structural Engineering, Traffic Engineering, Architecture, Landscape Architecture and Surveying. We have, in fact, mounted a high-power team attack on this major project and I'm sure that you will be quick to see the benefits of this approach.

As an example of the outcome of team action between Engineers and Architects, may I simply draw your attention to the design of this column (another slide) supporting the "On" and "Off" ramps near the Rail Ferry area. (By the bye, some foundations in this area go down nearly 100 feet below ground level.) You will note the graceful shaping of the column and the fluted (and serrated) surface. This latter design feature is timed not only at improving the aesthetic appearance of the structure but also at deterring irresponsible writers of wall slogans.

(Mr. Fullarton then showed several interesting slides.)

Then, in two models and in a perspective drawing you will see the motorway location and related park development in the Bolton Street Cemetery area. One model shows what might be called the raw proposal as presented by the overseas Transportation Consultants; the other, the proposal developed by the Ministry of Works and approved by the City Council and National Roads Board.

This second model—yet to be modified in certain details—incorporates a piazza over the motorway linking the two portions of the Cemetery and the careful development and landscaping of adjacent open space, readily available for full enjoyment by the citizens of Wellington (and visitors) for all time.

#### (e) Wellington Motorway Route

The finally adopted route for the Wellington Motorway — determined only after most intensive study by man competent authorities — is shown on this aerial photograph of the City.

This further aerial photograph shows the northern section of the motorway in more detail and also defines the boundaries of the Wellington Government Centre.

And this larger scale aerial photograph shows some details of the motorway location, related structures, and adjacent areas proposed for development as Public Reserves between May Street and Thorndon Quay.

These typical cross sections of the motorway may also be of interest to you. The overall widths in the three sections shown are 95-ft, 180-ft, and 160-ft.

### 6. WELLINGTON GOVERNMENT CENTRE

So much for the Wellington Urban Motorway. Thanks to the ready cooperation of the Government Architect, Mr. Sheppard, I am very glad to be able also to present information concerning development proposals in the Wellington Government Centre Area.

This perspective sketch of the Government Centre will give you a foretaste of things to come. And they are good things—make no mistake!

### CONCLUSION

May I say in conclusion that I am sure that a close and warm understanding of the personal issues involved and a sense of sweat reason and fair play will continue to solve the human problems that lie ahead in the development of our City. Within the Ministry of Works we are pressing on with major projects, confident in that belief.

We are confident also that, by carrying out these works—which in effect take the form of a major surgical operation on the City—Wellington in general and the Thorndon district in particular will soon be revitalised. It will be finer district and a finer City—more worthy as the Capital. And, after all is said and done, to make this City a better place in which to live must surely be our constant aim. To succeed in this endeavour, three basic ingredients are essential—vision, plans and the ability to carry them through. All three of these ingredients, I hope, will be evident in the team attack now launched and being strongly pressed on the Wellington Urban Motorway.

The Government Department which I am privileged to serve has a deep respect for the past and recognises a clear responsibility to make adequate and long-term provision for the future. This latter requirement has proved to be a most difficult and challenging task—but a rewarding one, nevertheless.

I think that it will be agreed that we are all involved—in one way or another—in helping to build a worthy Capital City in this quite rare setting of hills and harbour. (By the bye, an American visitor has been quoted as saying that—“Wellington will be a nice little town when it's finished”!) Your Society's interest and concern in the development of Wellington is keenly understood and indeed warmly appreciated by all in the Ministry of Works.