

IN CELEBRATION OF THE WEDDING OF

JEFF TRIBE & MARGARET STONEHOUSE, 13/12/2003

A HERITAGE MEDLEY: SOME GUMMER STORIES WITH

MENTION OF THE MOGINIE, CHAMPTALOU AND OTHER FAMILIES

A Gentle Reminder: We are neither our parents, let alone our remoter ancestors; they're just part of us. Though we each have 4 grandparents, 8 great-grandparents, 16 great-great-grandparents and so on, their lives differ from ours. Their "values" were influenced by the times in which they lived.

If we focus on the Gummer family, we can find some common traits. Yet we can be thankful, even joyful, that some extended their horizons beyond the conventions of their times. So it's OK to be different!

The stories below vary in detail. Some tell much; others give just a brief glimpse of our forbears' personalities - like the description of Dacy Gummer (born 1767 nee Stewart) whose 1806 obituary spoke of her as "an affectionate wife and parent".

Common threads over several generations include:

- A wish for religious freedom. This drove our Huguenot ancestors (the Moginies) from Europe to England; and prompted both Gummers and Moginies to migrate to New Zealand;¹
- Encouragement for the education of each individual;
- Healthy active life styles and participation in sports; and
- Longevity amongst many.²

This story focuses on the 1st Gummer generation to arrive in NZ, and their English forbears, along with reasons for their emigrating. Brief reference is made to the first-born NZ generation with their children's names. Younger generations are encouraged to research their own family lines. Errors in this document belong to its author, R. Graeme Gummer, Auckland, December 2003.

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To Gummer descendant interest in family history; and
To Dawn Chambers for wide-ranging family research interests.

R. G. G.

¹ The Huguenots were Protestants, but the Edict of Nantes required all to practice the Catholic religion. Subsequently a massacre of hundreds on the eve of St. Bartholomew's Day led to the mass emigration of Huguenots from Europe. French names testify to Huguenots who migrated to NZ e.g. Mandeno, de Clive Lowe, Le Roy, Yvonne de Fresne, Grut, Levesque, Moginie, Champtaloup.

² A long nose such as WHG's is reliably attributed to the Moginie side of the family!

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A Gummer family tree – after pruning!**2/11/2003**

- 1 Robert **GUMMER** married Susannah BEST on 24/6/1700. They had 5 children including a son
- 2 Joseph **GUMMER** who was christened on 14/10/1715. This **Joseph** married **Mary** [someone] and they had a son also called
- 3 **Joseph GUMMER** who later became the *Reverend* **Joseph GUMMER**.
The *Reverend* Joseph GUMMER married Dacy [or Dacey] STEWART around 1767. Dacy, daughter of John and Elizabeth STEWART, died on 24/11/1806. The Reverend himself died around 1820. He and Dacy left a son called
- 4a **Joseph GUMMER** b23/7/1778 (c16/8/1778 at Eign-Brook Independent Church, Hereford). He on 24/8/1808 at Christ Church (County of Surrey) *or* at St. Mary Magdalene, Bermondsey, London) married **Mary ORAM**, (c 29/1/1777) at Bideford, Great Meeting Independent Chapel . Mary Oram was the daughter of [Gentleman] John and Mary ORAM of Barnstaple, Devon. Joseph and Mary GUMMER had Joseph, b.11/6/1809, c.16/7/1809; and Mary b.20/5/1811, c.26/5/1811 at Avebury, Wiltshire. Parish Registers also list Dacy Louisa c.21/3/1813 at Walworth; Elizabeth Thorley b.19/10/1814 c.21/5/1815 at Pentonville; and Charles b.7/4/1817, c.6/7/1817. **Then came a son:**
- 4b **John GUMMER** b22/10/1819 who on 21/12/1843 married at Hackney Church, London, **Jane JERWOOD** b~ 1817 the daughter of mariner Captain John JERWOOD of London. It was **John and Jane GUMMER** with their **four sons** who emigrated to New Zealand arriving on the *Tyburnia* in 1863. The family settled at Maungaturoto (Northland). John aged 51 d.14th-16th/6/1870 and Jane Gummer d12/8/1889 aged 72 are both buried on the hilltop cemetery at Maungaturoto. Their **four sons** were:
 - 5a John Charles Jerwood Gummer b24/10/1844, d8/12/1935 aged 91;
 - 5b Henry Joseph Gummer b20/6/1846, d23/7/1935 aged 88;
 - 5c **Thomas George Gummer** b13/11/1848 at 44 Princes Road, Bermondsey, London , d23/8/1941 aged 92, married **Jane Taylor Moginie** 5/11/1874 at the bride's Auckland home, New Zealand. Thomas was the only one of the four sons to marry;
 - 5d Alfred Edward Gummer b3/9/1851, d1/10/1937 aged 86.

All the people in 5a,b,c,and d are buried in the Gummer family grave at Waikumete cemetery, Auckland, near Eucalyptus Drive, a road parallel to the railway line at Glen Eden.
- 5c **Thomas George GUMMER = Jane Taylor MOGINIE**

b13/11/1848	b10/1/1855	m5/11/1874, Fireworks Day!
d23/8/1941	d26/5/1932	

English-born GUMMERS are above this line
 The first two generations of NZ born GUMMERS are below this line.

Children and Grandchildren of Thomas George GUMMER and Jane Taylor MOGINIE Gummer:

Their Children

Their Grandchildren

* **Charles** Moginie GUMMER b14/8/1875, d.~1/7/1947 Evan, Jean (Waugh), Ernest [Buster]
 = Selina M. EDWARD

* **Arthur Cyril GUMMER** b2/11/1877, d.13/8/1959: Eleanor (Stoddard), Edith, Molly (Murphy), Dick, Owen
 Louisa E. ROWLANDSON, d 4/1/1961 Beryl (1.Bastable, 2.Gordon), Margaret (George)

Great grandchildren, Ronald (died @ 2+yrs) Raewyn, Marie, Irene, Brian

* **Eva** Beatrice GUMMER b29/12/1879: Allan
 = Dr. Robert WALTON

* **Alfred GUMMER** b30/8/1881, d.1968(?): Ivan , Noel [=Lucille nee Mourante ex Jersey Island]
 = 1.Lily B. M. ARMSTRONG:
 = 2.Ann MANDER (sister of Jane Mander, NZ author. The Manders were Albertlanders.)

* **Gertrude** Lilian GUMMER b2/12/1882, d. 29/9/1942.

* **William** Henry GUMMER b7/12/1884, d.13/12/1967: John, Geoffrey, d.15/9/1955, Graeme
 = Edith Oiroa BATLEY

* **Robert** Allen GUMMER b23/5/1886, d.7/7/1973: Robin, Janet (Stonehouse), Susan (Clayton)
 = Mollie WILLIAMS

* **Frederick** Gilbert GUMMER b11/5/1891, d15/10/1991: Ruth (Stewart), Bob, Joan (Mead), Ronnie,
 = Isobel LEHNDORF Leslie (Overend)

There was near 15 years between the birth of the oldest (Charles) and the youngest (Fred).

* **Charles** started as a clerk in 1896, and then had a bicycle business in Karangahape Road, Auckland. In 1907, at Morrinsville he was a draper, general store keeper, J.P. and Mayor. He took a prominent role in Church and Lodge activities.

* **Cyril** was in business in Albert Street, Auckland, importing silk from Japan.

* **Eva** was mother of Allan, and a fine singer.

* **Alfred** farmed in the Pokeno district, South Auckland.

* **Gertrude** looked after the Gummer home, and took care of TGG in his latter years.

* **William** (Bill) became a well-known architect.

* **Robert** (Bob) was well-known for his hardware business in Queen Street, Auckland, and Kelston.

* **Fred** farmed at Runciman in South Auckland, loved the outdoors, and served in World War 1. .

OTHER GUMMERS IN NEW ZEALAND (unrelated to the family described in this story).

1 **Joseph Channing Gummer** and his wife and family arrived in Auckland in 1843, and were pioneers at Mangonui, Northland. Their story has been lodged with Auckland Public Library titled "**JOSEPH CHANNING GUMMER**", born in England (1799), one-time pioneer settler and flax merchant of Mangonui, Northland, New Zealand (1843); trader in coconut oil and copra in the Fiji Islands, outwitted cannibals, and gold miner in California (1848).

The middle name "Channing" is closely associated with the leading Dissenter and Unitarian Minister, William Ellery Channing.

2 **The Gummer/Rowe/Bendall family.** **Martha Rowe** also came out to New Zealand on the *Tyburnia*, in the company of her nephew(?), "**our**" **John Gummer**, his wife Jane, and John's three brothers. Martha Rowe's mother (prior to her marriage to John William Rowe) was Elizabeth Thorley **Gummer**. Elizabeth was a daughter of Jonathon Oram and his wife Mary Oram of Barnstaple. Their children, baptised at Cross St. Chapel an Independent Church at Barnstaple' included Abbe (f) 13/8/1778; Benjamin, 24/4/1780; **Elizabeth** 5/7/1785, and Nicholas, 25/6/1781(?)

After arriving in Auckland on the *Tyburnia* in 1863, Martha Rowe went to New Plymouth where she was a School Mistress. She married Edward Roberts Bendall on 28/9/1866. A Bendall family reunion was held in the late 1990s, arranged by Lyn and Eddie Bendell of Otaki.

3 Albert Gummer of North Shore, Auckland. A descendant of this family has been interviewed but it seems they have no known connection with those Gummerts who migrated to NZ in the 1860s. Eleven members of the family are listed in the North Shore and Northcote electoral Rolls for the year 2000.

ESCAPE FROM DISCRIMINATION

From 1837 on, Queen Victoria sat on England's throne. Her reign saw the height of the British Empire, its expanse over the world coloured pink on every school atlas. Control and harvesting of the world's resources enabled "developed" countries to succeed in commercial dominance. Colonisation was also viewed as benefiting native peoples by delivering them Christianity and Civilisation.

At Home, industrial supremacy brought prosperity to cities and business, whilst a once-rural economy transformed itself into an urban society whose less affluent members and children often worked long hours under appalling conditions.

New Zealand was a remote colony seen to be in need of occupation and British settlement. America had already installed a Consul at the Bay of Islands, and at Akaroa in the South Island, the French were keen to raise their national flag.

By the early 1860s, there was still no Suez Canal and New Zealand was remote. Though the prospect of a long and frequently dangerous voyage round the Cape of Good Hope was hardly encouraging, the opportunity to start a new life free from religious discrimination had strong appeal, especially when undertaken by a determined and supportive group.

Such ventures had the tacit blessing of the Royals: Queen Victoria encouraged the pioneering of German-speaking settlers at Puhoi north of Auckland, and Prince Albert was happy to have British colonists name their Kaipara Harbour destination "*Albertland*", and themselves "*Albertlanders*".

But there were financial incentives to migrate also. Under the Waste Lands Act, and with the object of colonising the country, the New Zealand Government offered free to every suitable family 40 acres of land for a married couple and an additional 10 acres for every child. The absence of information about the land - its location, grass or bush cover, suitability for farming, proximity to townships, access by boat or formed road - these were details to be confirmed on arrival. Inevitably, some migrants arriving in Auckland (like the Moginies), when acquainted with the realities of "*Albertland*", quitted their 40 acres offer, and determined to remain in Auckland where John Moginie practiced as an accountant.

It helped to be literate; and the Gummers, the Moginies and the Champtaloups were all literate. But a pressing religious incentive prompted them to join with the Albertland Special Settlements migrants under the leadership of Rev. William R. Brame Congregational Church emigrating from Britain and the religious discrimination Dissenters endured there.

Despite its wealth and prosperity, the Established Church of England and a powerful aristocracy under royal patronage had for years felt challenged by breakaway ideas. The evolutionary viewpoints of Charles Darwin with his *Origin of Species* had left many in a state of uncertainty about the ultimate meaning and purpose of life; whilst T. H. Huxley's *Man's Place in Nature* interested the public in the

importance of science. Thinking people soon discovered that scientific fact did not always match up with the long-held doctrines of the Established Church!

Dissenters were people who refused to conform with the Established Church. They were often called "Nonconformists". John Gummer, who eventually migrated with his family to NZ, was the son of Joseph and Mary Gummer (nee Oram) who were Dissenters. As such, the Gummer parents were required to register John's birth specially, two witnesses to it being required. They were a surgeon and Mary's relation Abbe Oram. The registration is dated 31/3/1831, even though John was born on 22/10/1819; it must have been a galling experience. Dissenters were also refused entry to Oxford and Cambridge Universities, and were required to be buried in cemeteries separate from others.

Congregationalists, the oldest sect of Non-conformists, hold that each church should be independent of external ecclesiastical authority. Discrimination against Congregationalists such as the Gummers experienced was probably an important reason for some migrating to NZ.

According to hearsay (W.H. Gummer) Congregationalists disliked the dogma and trappings of the Established Church of England, especially "high church ritual". They preferred a simple faith in simple surroundings, with a minimum of overbearing authority. Though their numbers in 2003 are relatively few compared with 100 years ago, the architecture of their churches is considered by some as "unattractive".

From W. H. Gummer's 1908-1912 London diaries when training to be an architect, we get a revealing picture of Whitfields Congregational Church in action, their worship (even their preachers and the topic of sermons), and their Meetings where interesting people often spoke on secular matters, social and political issues. There were Men's Meetings and Mutual Meetings (Men and Women) also. 1600 people sometimes attended. A short list of speakers and topics follows:

Abel, Mr	Missionary at New Guinea, and brother of WHG's Mount Eden friend
Bessiker, Rev Harry	Of the Melanesian Mission in the East End on "Home Life"
Clifford, Dr	"The Free Churches and the Crisis" – 'a battle cry for the coming Elections';
Dickinson, Mr. M. P.	On "The Budget". (It became a great sensation.)
Doyle, Sir Arthur	A humane person, author, and creator of the fictional detective Sherlock Holmes, on
Conan,	<i>The Crime of the Congo</i> , Belgian politics, the oppression & exploitation of native people in the Congo. 1600 people attended this meeting.
Earl Lytton	British and Under Secretary for State of India: On "The Child and the State" – with reference to the action of the House of Lords in dismissing the Licensing Bill practically without considering it.
Gardiner Mr, of the <i>Daily News</i>	At Whitfields on "The Price of Freedom".
George, Lloyd	Supported the Nonconformists in their political opposition to the Lords. At a New Years eve meeting he spoke for 1 1/2 hours, chiefly on the Budget with regard to unemployment. MP, and supporter of Emily Pankhurst. Introduced 'a great Insurance Scheme'.

George, Mr William	Lloyd George's relation. At Whitfields on "How the Lords stole the Commons"
Greenwood, Mr	At Whitfields, on "The Rights of the People of England"
Higgins Rev	At Whitfields, on missionary work in lumber camps in America.
Griffith, John E.	Consul General in London for the USA. At Whitfields on "Abraham Lincoln"
Jerome K. Jerome	A humourist and writer. At Bloomsbury Baptist Church, speaking "on the necessity of religion being carried into all walks of life."
Lord Coleridge	At Whitfields on "Perpetual Peace"
Means, Mr	An American. A great Peace man, and member of the Hague Conference. At Whitfields on "Peace".
Shackleton, Sir Ernest	At Whitfields: 'a most vivid account of his and his companions' work in the far South and their endeavour to reach the Pole.'
Taft, President of U. S.	At Whitfields, on the "Peace Movement"

Exciting times were experienced when W. H. Gummer joined the Whitfields Congregational Choir in what was a huge political rally:

'Thurs, 16/12/1909: The day of the great Nonconformists' meeting in the Queen's Hall. I got off Life Class [drawing from life] a little early and did not go to the Design Class so was able to be at the Hall just before 7pm. Though not so large as the Albert Hall the place looked very fine packed with men. Whitfields choir was very much appreciated and had an encore on "Excelsior".

'At 8pm, the Chairman Mr Jowett of Birmingham gave his opening speech, and an inspiring one it was. He has such a fine voice and uses such good language. Then Mr Lloyd George spoke and after him Rev. Scott Lidgett, Mr Horne, Mr Tuff and others. It was a splendid collection of speakers and the cheers of the audience showed how the folk appreciated them. Mr Lloyd George showed plainly the position of Nonconformists in the eyes of the Lords.'

'There were about 5 interruptions from Suffragettes but they were very quickly expelled. Mr Lloyd George's partner Mr Roberts sat quite close to me, also W.T. Stead [journalist]. Very wet and dull day.'

ENGLISH BEGINNINGS

Joseph Gummer in the early 1800s lived at 14 Popham Terrace, Islington, London. He was a clerk in the Bank of England, and married Mary Oram in 1808. Their 6th child was **John Gummer**, who held a position in the Supreme Court, London before migrating to NZ.

John Gummer married Jane, daughter of Captain John Jerwood of the Merchant Service. Between 1854 and 1858, they **had four sons** who all lived 86 years or more. The whole family migrated to New Zealand on the *Tyburnia* in 1863.

Thomas George Gummer was the only son who **married**, his wife being **Jane Taylor Moginie**. They **had eight children**.

What can we say about our English forbears?. They were literate, steady, reliable, and had good jobs. Like other Congregationalists, they adhered to the precepts and practices of the non-conformist church. They were in no way frivolous or pretentious, and we can visualise them as home-loving and community-minded.

They came out to NZ because they wanted freedom from religious persecution, a prospect of worshipping in their own quiet unostentatious way, and the opportunity to found their own community, working together as pioneers in a new land.

Like the **Moginie** family, and bonded together by common aims and a degree of inspired enthusiasm, they joined the Albertlanders Special Settlers Association³, sailing for the south seas with high hopes quite unfettered by any practical knowledge of how to farm their intended new country! ⁴

THE MOGINIES SAIL ON THE *GERTRUDE*

The **Moginie family** including Jane, later to marry Thomas George Gummer, came on the *Gertrude* (950 tons, Captain Congden), sailing 4/11/1862 and arriving 9/2/1863. Departing from Gravesend (London), neither the Gummers nor Moginies ever saw their English relations again.

The *Gertrude*, sailed outside the Cape de Verde Islands where there were very heavy gales, and later saw the Island of Antonio about 30 miles off. Several ships were passed on the journey and messages were transferred from one to the other. One ship was even boarded, so that must have been in calm conditions. There is no mention of any ports of call, but 1 birth and 6 deaths occurred. ⁵

THE GUMMERS SAIL ON THE *TYBURNIA*

On 2/6/1863 under Captain Frederick Coote, the Gummers with their 4 children aged 11 to 18 sailed from Gravesend, London on the *Tyburnia*⁶, arriving September 4th. The *Tyburnia* was built of East India teak on English oak frames. The seven large transom windows of the stern were crowned and divided by gold scroll work. Her figurehead was a 3/4 length portrait of a lady of beautiful features but sorrowful expression.

³ The Albertlanders took their name from (and with the encouragement of) Prince Albert, the Prince Consort and husband of Queen Victoria. Near Wellsford, Port Albert, an early settlement on the Kaipara Harbour, commemorates his name also.

⁴ The Rev. William Brame led the Albertland Special Settlements migration comprising 3000 settlers. [ex National Archives, Auckland].

⁵ It's thought most passenger ships preferred to avoid calling at Islands or Ports, in order to escape the possibility of contracting virulent diseases like smallpox.

⁶ The story of the pioneers' journey to New Zealand is best told in:

- Sir Henry Brett & Henry Hook, *The Albertlanders*;
- Dick Butler for the Maungaturoto Centennial Association 1963, *This Valley in the Hills*, a story of Maungaturoto and surrounding districts, Northern Publishing Co., Whangarei.

Like most of the emigrants, the Gummers travelled Third Class. Food in accordance with established messing arrangements was dreadfully poor by today's standards – dried vegetables, and salt pork and beef, with a small weekly allowance of sea biscuit, tea, suet, and flour.

To carry the *Tyburnia's* 350 passengers, the main deck was divided into small cabins for married couples, while single men were stowed away in coffin-like bunks, forming upper and lower tiers in the fore-peak of the ship.

The voyage from England to New Zealand took three months, and the migrants were subjected to a heady mixture of excitement, anticipation, danger, sea-sickness and boredom – as well as the inevitable tensions of living together at close quarters over a prolonged period.

Constantly present was the smell of disinfectant, the living area being scrubbed out daily, whilst the passengers were sent to the upper deck. Thanks to these stringent precautions, though thirty-six contracted smallpox, only one person died throughout the voyage. This low mortality was attributed to the energy and efficiency of the Master and Surgeon. There were two cases of whooping cough.

From September 4th to October 5th 1863, the passengers, with tents as their only shelter were confined to Rangitoto Island under quarantine against smallpox before they were allowed to land in Auckland. Volcanic Rangitoto Island was their first NZ landfall. It had no more fresh water visible on it in 1863 than today, and much less vegetation. Though it was barren and dry, and though their tents were not waterproof, and shipboard rations remained their daily diet during their period of isolation, it was the first NZ home for the Gummers and their fellow passengers.

In an article by R. W. Glassford in *The Annual Dog Watch* Vol. 13 (1956), is a picture of the 965 tonnage ship *Tyburnia*. It was 185 feet long, her main yard being 75 feet long. [A yard was the long beam on the mast for spreading square sails.] On board were the captain, 3 officers, and 366 other persons, passengers and crew. After leaving Gravesend, the *Tyburnia* did not touch any port, nor did it communicate with any other vessel during the voyage. At the end of its voyage, the passengers presented Captain Coote with a purse of gold in recognition of their grateful and respectful esteem towards him.

MIGRATION TO MAUNGATUROTO

For the Gummers, it was a relief to arrive in Auckland on October 5th 1863, having sailed from London on June 2nd.⁷ The Kaipara Harbour was to be their destination. Descendants of Albertlanders deserve to feel thoroughly at home on the shores of the Kaipara, where pioneers travelling mostly by boat were adept at penetrating the far reaches of the harbour in small flat-bottomed craft.

Often they had to wait hours for the tide, so boats could be floated across extensive mud flats to the nearest creek bank or sandspit. Kaipara land and shores are famous for mud, the "best in all

⁷ After arriving in Auckland, the migrants initially camped under canvas in Auckland Domain.

Northland". Building jetties must have been a top priority, though some had other priorities, like E. S. Brookes of Wharehine who first built a hut and two days later had Maoris obtain and erect a flagpole. (The **Gummers** had a flagpole too, but that was later, at the *Ranch*, Birkdale, Auckland.)

John Gummer with plus of his sons and others in an advance party, set out to explore their land prospects at Maungaturoto by travelling first by boat to Riverhead and then by foot along the Old North Road to Helensville.⁸ Here for £1 [\$2] a head they hired a passage across the harbour in Masefield's six-metre open whale boat - ostensibly a two-day trip. Seven days later, consoled only by gales from all directions, extensive sea views and a few biscuits, they finally reached the Brynderwyn stream/Wairau creek junction, where they pressed on to select a bush section to settle on. Although the Rangitoto Island experience had taught them how to put up a tent, for a Court officer from London aged 44, with a homeless wife and four children, no ground cleared, no crops planted, it was all a daunting challenge. **John Gummer**, it seems, only looked forward. Most of his peers were in a similar plight.⁹

TWO YEARS, ONE PIG

So keen was the 1860s Government to promote settlement in the young Colony, it granted freehold land to all who took the initiative of emigrating to NZ at their own cost.¹⁰ Adults received 40 acres each [16ha] and others over 5 and under 18, 20 acres. The Gummer family qualified for 220 acres [88ha] and took up Sections 79, 80, & 81 on the Wairau block.¹¹ Their land was equivalent to a grant of £110 [\$220], and as freeholders the owners were entitled to vote in parliamentary elections.

Exploring heavy bush country was one thing, but identifying the sections available to settlers was quite another. There were no roads through the bush, only overgrown lines cut by surveyors, and care was needed to discover survey pegs. More than one pioneer began clearing land on someone else's section.¹²

⁸ The Helensville route although fairly fast was best suited to persons travelling "light", as there were limitations in the carrying capacity of Masefield's whaleboat.

⁹ Other routes to the Kaipara harbour included coastal boats (a) up the East Coast to Te Arai Point (near Mangawhai) then inland to Kaiwaka; or (b) by boat up the West Coast over the dangerous Manukau and Kaipara bars – suitable only for intrepid sailors placing little value on life or luggage.

¹⁰ Known as the "40 acre scheme" land was allocated under the NZ Settlements Act 1863, the Confiscated Lands Act 1867, and the Auckland Waste Lands Act 1867.

¹¹ The Wairau block of some 40,000ac [16000ha] was originally bought from Ngati Whatua in Jan. 1841 for £65 and the equivalent of £460/15/4 in goods, a total of £525/15/4. The Crown later sold the land to others for 10/- [\$1] an acre, 38 times the sum originally paid to the Maoris.

The goods conveyed as part of the sale comprised 10 great coats, 50 shirts, 20 fancy velvet vests, 1 trunk, 50 pieces of [cotton] print, 10 dozen handkerchiefs, 50 shawls, 25 pairs of Gambroon jackets [Gambroon, a twilled cloth of worsted or cotton or linen], 41 pairs of blankets, 40 muskets, 15 fowling pieces (flint lock), 12 fowling pieces (percussion), 8 double-barrel guns, 6 boxes [of] percussion caps, 4 kegs Negrohead tobacco, 5 spades, 2 bags of sugar, one whaleboat, and 2 casks of gunpowder.

¹² Typical settlers lives' are described in Florence Keene *Forty Women of Northland* (especially the stories of Suzannah Cullen and Mary Hames); and Dick Butler's *The Valley in the Hills: The Story of Maungaturoto* . . .

John Gummer selected land at Huarau between Maungaturoto and Paparoa on the east side of the road, and just south of the overhead railway crossing.^{13, 14} Though 5 kilometres from Maungaturoto, it was reached by a bridle track along the ridge called Griffins Road. Presumably they "roughed it", living under a canvas tent.

Their land was covered in kauri, rimu, totara bush and smaller areas of manuka, nikau and ponga - materials quite suitable for building slab shelters and post and rail stock fences – once the trees were felled, split, and pit-sawn into timber! Fencing wire was not procurable.

It took time and hard work to clear bush, prepare ground for gardens and crops, plant vegetables and sow grass. Little wonder that by 1866 after two years of slog they had only 1½ acres in grass, and 2 acres in garden and wheat. As for livestock, all they could boast was one pig!!¹⁵

By 1869, things had improved a little, with 46 acres in grass, 1½ acres in garden, 37 cattle, 2 horses and 12 pigs. The pigs were useful in keeping down fern regrowth, but the vegetable garden had to be fenced closely with battens to keep them out. Even ten years later, by 1879, the Gummer Brothers had only 120 sheep.

With increased confidence in their survival skills, the Albertlanders turned to building their community. Roads were vital, and in May 1867 **John Gummer** (snr.) was elected to the first Highway Board created to promote them. Over Bunker's Hill, a new bridle path to the Waipu was formed, opening up a faster mail service than available through Mangawhai and Kaiwaka.

Religious freedom (or constraints!) ensured that everyone had a day of rest on Sundays, whether or not Divine Service was held. The Albertlanders observed the Sabbath strictly, even being circumspect in conversation topics. By 1869 they looked forward to having a resident Congregational Minister, and

¹³ Huarau means 'very fruitful' but it probably refers to the rich bird life of the bush, mostly kereru (native pigeons); the plentiful supply of tuna (eels) as long as the bush remained and streams flowed; and the abundant kai moana (sea food) resources nearby. Huarau was a whistle stop on the railway and the scene of an early but eventually unsuccessful attempt to grow tobacco in the district. A large corrugated iron shed for drying the tobacco leaves was still visible to the author in 1963.

¹⁴ In 1869, the Marsden Electoral described the Gummers owning freehold land at Maungaturoto thus:

- Gummer, John at Punua(?) Valley farm, 140 acres, being sections 79, 80, and part of 81;
- Gummer, John Charles Jerwood, 40 acres, part of section 81; and
- Gummer, Henry Joseph, Wairau, part of section 81.

¹⁵ At the Maungaturoto Centenary Celebrations in 1963, R.A. Gummer showed his daughter Susan, his brother W.H.G and nephew R.G.G the site of the original house at Huarau, on a knoll covered then in daffodils. It had a good view over the farm. The property is Certificate of Title 585/158. A nearby sealed track to a former golf club-house on the original site is now overgrown with grass. It's said the first home was built with kahikatea (white pine) an easy timber to work – but not durable for weather boards!

The second Gummer house was built on the flat nearer the road (so as to be closer to the stream and its running water supply presumably!). In 1963, an orchard could still be seen in this vicinity. This house was eventually replaced by a third house (existing in 1963 and owned by the Dodds family, but this subsequently became dilapidated, and by 1989 only farm sheds remain, owned by the McKerrow family.)

Jane Gummer became one of twelve Founding Members when the Church was newly constituted in October 1877.^{16 17}

John Gummer was a Lay Reader. Tradition tells how his dedication led to his demise. After rowing his dinghy over the harbour and delivering the gospel message to people on the Kaipara coast, he was caught out in a storm, and though surviving it, he contracted pneumonia and died on 15/6/1870 at the early age of fifty.¹⁸ The official cause of death was 'Acute rheumatism affecting the heart, accompanied by congestion of the lungs.' He is buried in the Congregational Cemetery at Maungaturoto in Gorge Road *, his final resting place (along with Jane Gummer's) being marked by a headstone.¹⁹ In his seven NZ years he demonstrated strong leadership qualities and enriched his family with a wealth of pioneering experience.

* From the town centre go up past the school to the top of the hill. Turn right and the cemetery will then be found on the left.

THE TWENTY YEARS FROM 1870 TO 1890

Whilst the four Gummer sons were equipped to carry on farming and supporting their widowed mother Jane, there were opportunities for public service as well.

John Gummer, eldest of the sons and now 36, involved himself in local affairs, being:

- elected to the founding Maungaturoto Library Committee in June 1872;
- commissioned to help complete the first property valuation of the district in 1872;
- elected a Hobson County Councillor for Paparoa from 1878 to 1880; and
- appointed secretary-treasurer to the Road Board from July 1880.²⁰

All four Gummer sons knew a deal about pioneer farming and gardening. Indeed, **Thomas Gummer** decided he knew *quite enough already*. Soon after his father's death he opted for a journalist's job at Auckland on the *Southern Cross* (with increased reporting of Maungaturoto news!) followed by a business career in flourishing Auckland. Even then, gardening remained his chief pastime in suburban Mt Eden.

The other three bachelor brothers working hard on the farm constantly extended their education by watching trends and new technology with interest.²¹

¹⁶ Generations of Albertlanders sustained their interest in Congregational Church activities right into the 1970s.

¹⁸ Reminiscence of W. H. Gummer.

¹⁹ The grave stone was renovated by John B. Gummer and R. Graeme Gummer in the 1990s.

²⁰ From *NZ Herald* obituaries, and articles by Paul Titchener in the *North Shore Times Advertiser* October 28, 1980, and May 5, 1981; and Butler's *The Valley in the Hills*, and *NZ Herald* 21/7/1880

²¹ Though they only attended primary school, they were competent in reading, writing and arithmetic. For reading they had the Bible in the classical English of its King James version; John Bunyan's *Pilgrims Progress* and other edifying works like Mrs Craik's *Peep of Day, or Line upon Line*.

In Maungaturoto, grapes were being planted with root stock from all over the world; and whilst fresh fruit provided useful income, copious grape harvests when fermented could produce potent medicines for home consumption! Even ailing farm animals found these medicines beneficial!²²

Though the Gummer brothers experimented with growing tobacco; none is grown in Maungaturoto today – the soil and climate aren't right. The tobacco experiment was a flop. The Gummers lost money on it.²³ Worse still, prices for farm produce were falling as New Zealand entered a Depression; though inflation was low, bank interest was high. On Boxing Day 1877 the Gummers arranged a mortgage with the Auckland Savings Bank for £225. Four years later it was renewed at an interest rate of 10%.²⁴

The Gummers held on. Hard work and thrift were nothing new; but their mother's poor health plagued them, along with poor times. Enfeebled in her old age, she died on August 12th, 1889.²⁵ A year later the farm was sold. Then, for the first time in their lives, some capital was available. Thomas was doing well in Auckland, and prospects for horticulture still looked good for willing learners.

THREE RETURN TICKETS TO CALIFORNIA & BACK

California was known for its goldfields and Golden Queen peaches. Leaving Thomas Gummer in Auckland to further his business interests, his three brothers set off to learn about growing fruit – and preferably make their fortune! They wanted to learn about horticulture, and obtain experience they could bring back to New Zealand. Three return tickets were envisaged.

Compared with their youthful journey by sailing ship from London to New Zealand thirty years previously, the voyage to San Francisco was an easy jaunt. They probably stopped at Hawaii on the way. At the time there was a lot of shipping and trade between Auckland and San Francisco (1893), aided by favourable trade winds.

At the technical level they were illuminated by *THE COMPENDIOUS MEASURER BEING A BRIEF BUT COMPREHENSIVE TREATISE ON MENSURATION & PRACTICAL GEOMETRY WITH AN INTRODUCTION TO DECIMAL AND DUODECIMAL ARITHMETIC* dated M.DCCCIII [1803] – [in which 's' was written as 'f'.]

It was all very useful, enabling one to calculate:

- the number of [cannon] balls in a triangular pile each side of the base containing 30 balls; and to answer such weighty questions as:
- Q. The ellipse in Grosvenor Square measures 840 links across the longest way, and 612 the shortest, within the rails; now the wall being 14 inches thick, what ground do they enclose, and what do they stand on?
- Ans. Enclose 4 ac[res] 0 r[oods] 6p[erches]. Stand on 1760½ sq. Feet.

Computer whiz kids are invited to verify this answer!

²² From Butler, and Scott.

²³ Reminiscence of W. H. Gummer.

²⁴ From records held by Auckland Office of National Archives.

²⁵ Health details from Jane Gummer's Death Certificate.

For two years they learnt the latest fruit growing methods; then they returned to establish a large orchard at Ranch Avenue, Birkdale on Auckland's North Shore. Birkdale was to become known as 'the fruit bowl of Auckland'. The Gummer site was ideal for fruit growing.²⁶ It was also a good place for people to live, and with nostalgic memories of California they called it the *Ranch*.²⁷ After World War 2 and a change of ownership, the property became known as Archer's Ranch House, a restaurant-reception venue, and subsequently a Cabaret and tourist attraction specialising in Maori presentations ably arranged by the entertainer-actor Don Selwyn. It later burnt down in a fire.

Sheltered from the north by bush-clad escarpment on the far side of Oruamo or Hellyers Creek, itself abundant in sea food, the Gummers had their own jetty providing direct access across the Waitemata harbour to Auckland.

By 1893, Thomas Gummer had long married Jane Moginie and, living at *Sylvana* in Dominion Road, Auckland, had raised eight children, who commonly referred to their bachelor uncles as the "old uncles". Many of Thomas Gummer's family enjoyed visiting "The Ranch" and made the most of its fruity and scenic attractions. WHG recalled racing bicycles with his brother RAG down the cliff on to the jetty, hurtling themselves straight off its far end into the sea -bikes and all!

Surrounded on two sides by water, the site was still charming in 1980 when visited with Eleanor Stoddard (nee Gummer) as it had been 85 years earlier, for by now the absence of former buildings enhanced the appeal of the grounds and the overgrown gardens. Wild strawberries, large oak trees, and the kauri spar brought from Maungaturoto raised as a flagpole, gave the property a spacious, peaceful, and historic appearance. The flagpole was repaired by R. (Bob) A. Gummer in the early 1900s, but 70 years later was vandalised and removed.

There are important Maori associations with this area. Named Oruamo, the site is reputed to be the overnight resting place of Maori tribes travelling north or south, particularly those using the track between Riverhead to Helensville (Awaroa) on the Kaipara harbour.

Though individual fruit growers were successful enough, the "old uncles" soon found commerce more profitable when local growers combined their distribution and marketing skills. Early on, they formed a Co-operative which by 1912 grew into a Fruitgrowers Association with 300 members, enabling nursery trees and fertiliser to be purchased at wholesale rates. It was a direct result of co-operative attitudes fostered amongst pioneers at Maungaturoto and elsewhere.

Strawberries were the mainstay of the Gummers' output, though pip and stone fruit and Albany Surprise grapes were grown also. Birkdale fruit was even despatched by sailing ship to coastal ports and the South Island (according to W. H. Gummer) to capitalise on Auckland's earlier northern season.

²⁶ Their orchard grew Albany Surprise grapes, Marguerite and Duke of Edinburgh strawberries, and peaches.

²⁷ For a good historical description of Birkdale, see *The Story of Birkenhead*, by Margaret McClure.

Near the Gummers' orchard, James Levesque started up a fruit canning factory which flourished for many years, putting surplus fruit to productive use. Previously, surplus fruit was loaded from the Gummer jetty and taken by boat to Auckland for processing into jam at Thompson and Hills factory in Nelson Street, at the back of the present TVNZ premises at 100 Victoria Street West.

The Gummers enjoyed leisure as well as the fruits of their produce. During their 25 years at Birkdale, locals were able to enjoy and develop musical interests. After the Birkdale Musical Society was established in 1906, the Birkdale Orchestra was formed in 1907. Also, the Gummer's ability to reproduce melodies from the perforated metallic discs of an 1885 music box gave them much pleasure. The brothers had an intense interest in music, and they imported one of the first [Edison] cylinder phonographs. At a time when recorded music was a novelty, their home was regularly visited by friends and neighbours; and when radio came in to being, their interest in music was maintained by wireless'.²⁸

By November 1901, there were between 60 and 70 strawberry growers in the Northcote-Birkenhead-Birkdale district, and in the season, and they employed 200-300 people, but birds played havoc with the berries. 'Blackbirds are fastidious in their tastes and always select the best of the fruit, while the finches pick the seed of the young fruit, causing the berries to become unfit for any purpose other than jam-making, owing to their appearance.' [NZ Herald 2/11/2001, referring to news of 100 years ago.]

All three Gummers eventually retired about 1919 to live at 39 Woodside Road, Mt Eden, nearer to their younger brother Thomas and his family, and within walking distance of Mt Eden Congregational Church.

The brothers were much loved for their congenial nature, and well known for the harmony in which they lived and worked together throughout their lives. Having lived to a great age, none less than 86, all died within two years of each other. They are buried in Waikumete Cemetery in the Gummer family plot, designed by their architect nephew W. H. Gummer, for whom it was a rewarding gesture, for when he was training in 1917-18 at Featherston Military Camp (Wellington) during World War I, the uncles kept him regularly supplied with cases of apples.²⁹

²⁸ The quote is from *NZ Herald* obituaries. The treasured music box and its metallic discs was inherited by C. M. Gummer and later his daughter, Jean Waugh, and is still in working order. A Polyphon, made by Nicole Frères, the instrument was granted 'The Highest Award for Perfection in Musical Boxes' at the Melbourne exhibition 1880-81; and 'The Highest Award for Quality of Tone and Finish' at the Inventions Exhibition 1885.

²⁹ Others interred at this grave include TGG 23/8/1941, ACG 13/8/1959, WHG 13/12/1966, RAG 7/7/1973.

THOMAS GUMMER & JANE MOGINIE

Thomas Gummer wanted to make good, and he did, helped by useful family connections and other emigrant *Albertlanders*.³⁰ Soon after his father's death in 1870, he left Maungaturoto and went to Auckland to work on the *NZ Herald* and later the *Southern Cross*³¹, both highly regarded newspapers. He was in his early 20s. By 1874 he joined E. Porter & Co., a well-known firm of hardware merchants, ironmongers and importers.

'When working with E. Porter and Co., Thomas Gummer's contacts included business with John Chambers (1839?-1903) and his firm. Arthur Frank Moginie worked with E. Porter and Co. as a sales representative.'

Meantime, J. M?'s son William J. Moginie was Sunday School teacher at Beresford Street Congregational Church. So it's easy to visualise how Thomas Gummer met Jane Moginie.

Friendships resulted in sons being named John *Moginie* Chambers and John *Chambers* Moginie; but for Thomas Gummer, the Moginie link was perpetuated in 1874 when he married Jane Moginie.

In 1877, Thomas bought an acre of land at Mt Roskill Road (Dominion Road after 1907) on the corner of Sherwood (later Horopito) Road. It was within comfortable walking distance of Auckland City. From Mt Eden's volcanic aquifer came an underground water supply. In the 1930s, the hand-operated pump was regularly 'worked' by Thomas' Gummer grandchildren under the playful direction of RAG. Amidst spacious grounds Thomas named the property *Sylvana* and built the fine two-storey mansion in which all his children grew up.³² They respectfully called him "*Pater*" [pronounced Payter], Latin for "father", though his wife in more homely fashion was called "Mother". Speaking of her, Bill Gummer as an adult always referred to her as "Dear Little Mother".

The house was complete with breakfast and drawing³³ room, whilst the sun could be enjoyed from verandas at two sides both upstairs and down. Sold after Gertrude Gummer's death on 29/9/1942, became a boarding house, and was burnt down. The property was then bought by the Government for the Rehabilitation League for World War II veterans. A few trees originally planted by Thomas have survived into 2003, and flowering rhododendrons may still be found on adjoining residential properties.

³⁰ Sectarian attitudes were common at the time: drinkers versus the Temperance Movement, older generations clinging to those of like age, Protestants versus others - illustrated by a child saying 'We don't play with them - they're Catholics! [Comment by Nancy Winterbottom, 14/10/1990, daughter of A. E. Le Roy of aristocratic Huguenot descent, canvas and tent maker, and Auckland's first sail maker. All the canvas was hand sewn in those days, his daughters helping.]

³¹ Thomas' useful connections included Henry Morton, fellow passenger on the *Tyburnia* and publisher of the *Daily Southern Cross*. Very handy!

³² Thomas bought the property from De Moulin on 5/4/1877 [Deeds 29A/232 & 1A/304]. In De Moulin's time, when lots were larger, it was common to have enough land to pasture a cow and have a large orchard.

³³ Formerly called a *withdrawing* room to which the ladies could retire after dinner, whilst the gentlemen lingered in the dining room over their glass of port.

From *Sylvana's* front gate, WHG watched the twice-daily passage of Winstone's wagons heavily laden with building materials, drawn by a magnificent team of draught horses [Clydesdales probably] along Mt Roskill Road (later Dominion Road). WHG and his brothers went to school with the Winstones.

Thomas Gummer is remembered as a sprightly and dapper little man, stepping off the tram dressed in black suit, bowler hat and umbrella. It was a far cry from the Maungaturoto farm. Merchandising and property investment were absorbing interests. When 69 years old in 1907, he and sons Charles and Alf bought a General Store at Morrinsville, with Charles living permanently in the township. In those days General Stores were comprehensive shopping centres, and the Gummer business included a grocery, bakery, hardware and drapery. Other shops in Gummers Buildings were let to tenants. Outside his work, Thomas' main interests were gardening and Church affairs. Sometimes he went to church three times on Sunday.

Like others of his profession, Thomas was skilled in mentally adding up three columns of pounds, shillings and pence simultaneously [no need at all for electronic calculators!]; and either through competence or persistence – or perhaps a bit of both – he remained with E. Porter and Co. for 52 years, eventually as secretary-accountant. It was a long stint. He was 77 when he retired, compelled then only by the death of Mr Porter and the winding up of the business. Pity the long-suffering under-study who pined for Thomas' job!

To the end of his life he was conservative in financial matters, despite speculating in property. He valued education but his concept of it was to finish school at 14 or so, then continue learning through work experience. Having made good that way himself, he thought others should benefit by similar experience.³⁴

The straitened circumstances of his youth probably account for his thrift, illustrated by an experience of JBG when visiting *Sylvana* as a child. When lunchtime came and JBG was washing his hands at the basin, Grandpa scolded him severely for wasting soap: "Don't let me catch you putting soap in the water again! Rub the **dry** soap on your **dry** hands before you wash them!" Grandpa knew that wetting the soap was bound to dissolve some and waste it!

After his retirement in 1926, he continued to live at *Sylvana* with his wife Jane until her death in 1932, after which his daughter Gertrude (named after Jane Moginie's migrant ship) cared for him until he died in 1941 at the age of 92.

Jane Taylor Moginie and her "Gummer" descendants

³⁴ When WHG showed an interest in becoming an architect, *Pater* stopped his entering secondary school on the grounds that architecture was sissy. But WHG probably received some financial support though when studying at the Royal Academy School of Architecture in London, later becoming well known in that profession!

The Moginie family has an interesting background. They were Huguenots, French speaking Protestants, who migrated to England before 1742 to escape religious persecution. They brought many skills with them and were keen on education. Jane herself won a First Class prize in July 1871 at the Auckland Educational Society, a leather-bound volume of Tennyson's *"In Memoriam"*.

Much of London was rural country in the early 1800s, but in the heart of Trafalgar Square today stands the well-known Church *St Martins in the Fields*, where a number of Moginies were christened and married from 1742 on. In the records researched there are a variety of spellings of the name, but "Moginier" [Moginié] is probably nearest to the original French.³⁵ Other Moginie family members lived in Soho near a French-speaking Protestant Church *St Anne's*.

The Continental origin of the Moginié family in Switzerland is a small village called Chesalles-sur-Moudon, in the French speaking part of the country. In 2002, Jacqueline Stewart* (nee Walton, a grand-daughter of Eva Walton nee Gummer) visited the Moginies and happily re-established a centuries-old link. She also learnt that David Moginie currently has a book on Daniel Moginie.

* (The Stewarts live at Redan, R.D. 2, Wyndham, South Island, N.Z.)

That Jane Moginie Gummer was more amiable than her husband is mentioned by Cyril Gummer's wife Louisa, nee Rowlandson. (Margaret George's mother, Rae, Marie, Irene & Brian's grandmother, Cyril was grandfather.) One of Louisa's daughters, Eleanor, (Margaret's sister) first recalled that Jane Gummer was small but determined. When the children were playing with a ball at *Sylvana* and it went over the neighbour's fence, Grandpa (T.G.G.) 'growled', but Grandma (J.M.G.) didn't mind.

On the other hand, in 1985, Louisa Gummer's daughter Eleanor Stoddard (when aged 76) recalled TGG as a gentle man, and "Mater" (JMG) as 'fiery'! Eleanor described her father Cyril as 'dapper, handsome, and eccentric'.

Eleanor described her Grandmother (JMG) thus: 'She sewed for 8 growing children, everything by hand machining. This demanding task affected her eyesight. The foot treadle made the veins stand up on your legs [Eleanor claimed]. 'She had sewing machines in three different rooms, a portable one in her bedroom. Eventually she got a hump on the right side of her back, near the shoulder, aggravated by continued stooping over the sewing machine. The hump was higher on the side where her shoulder was constantly raised in manually turning the wheel. Through sewing,' said Eleanor. Eleanor herself made Granny Gummer her dresses, 'because "Mater" reckoned she (Eleanor) was the only who could make a dress that would fit over the hump.

'In the garden at *Sylvana* there were two huge astrakhan apple trees', said Eleanor. The last time she saw Oiroa Gummer (Bill Gummer's wife) was 54 years back, in 1922.

³⁵ The earliest entry is dated 25/1/1742, and the first using the name Daniel is dated 24/6/1778.

Unlike her relations, Edith Henrietta Moginie, Fannie Eliza Moginie, and Jane Champtaloup, Jane Gummer did not enrol in 1893 to vote amongst the world's first suffragettes. At this distance we cannot judge whether this was her decision, or her husband's preference.

Throughout her life, Jane Gummer according to WHG, remained pleasant and placid, encouraging her children in their education, and always thoughtful towards her family.

GRAEME GUMMER's MEMORIES

Despite their conservative ways, it seems Thomas and Jane Gummer (nee Moginie) were much loved by their children. Looking at the serious faces photographed in the late 1800s when film speeds were slow and long exposure times required everyone to keep still, one might imagine stern attitudes devoid of fun and affection. On the contrary, surviving letters of WHG to his parents and family in 1917 show their concern for each other's welfare.

Amongst the younger family members especially, there were strong bonds of friendship. They played tennis on the immaculately-mown court of fine English grasses; and photos show picnics, excursions to West Coast beaches, and Sunday afternoon drives in the motor car. Like others, the Gummer parents also had to face the realities of family life: three young men going off to war, a business failure, an unplanned pregnancy, and a son with schizophrenia, his brothers contributing towards his welfare.

As an elderly grandparent often in dressing gown and slippers, Thomas Gummer was rather taciturn – "peppery" was one description - but he allowed us to play *Home Sweet Home* on his music box *provided we were careful*; gaze at postcards of overseas places through a stereoscope giving a 3-dimensional effect, and occasionally dip into his jar of peppermints.

Gertrude Gummer who became his care-giver in old age was always interested in "us boys". On outings in her grand 'square' car, complete with handy fire extinguisher, she liked taking us to department stores with play equipment and a cafeteria for refreshments.

The Gummer family were strong on Homoeopathic medicine for most ailments; its effect was proven beneficial. Throughout his life, WHG continued to use his medicine box containing arnica, ipecacuanha, nux vomica. He also used friar's balsam as an inhalant, and relished brewer's yeast from the nearby Lion Brewery as a tonic.

It was fun for Bill Gummer's children to be wheeled around *Sylvana* by Uncle Bob [RAG] on the "buckboard", a four-wheeled trolley; hand-pumping water from the ancient bore formerly the household supply; being thrilled with a bonfire and fireworks on Guy Fawkes night; grinding grain for making porridge, and drinking home-made grape juice laced with mint leaves.

Then there was Annie May Soden the servant, God bless her! Short, plump, and always dressed in black. Annie lived in quarters behind the house near a yew tree, receiving free board and lodgings and 10 shillings a week. We Gummer boys were her family, and she loved us greatly, saving hard to give Christmas presents to all us "little ones". Having no relatives in New Zealand, and with Mr T. G. Gummer her employer and his daughter Gertrude already deceased, Annie died in Auckland hospital on 15/6/1944, unknown to any other Sodens in NZ. It's thought she was born in Durham County, England.

There was a special Christmas in 1936. Thomas Gummer's three elderly bachelor brothers (the "old uncles") were there to enjoy the fun along with the youngsters. We were told that Father Christmas was coming over in an aeroplane, and would descend by parachute with a kit full of presents. True enough a plane did fly over, but apparently the parachute missed the tennis lawn and landed in the top of a huge conifer tree from where goodies were lowered by rope, being then distributed by a white bearded gentleman with red face and costume. A photo recalls the occasion. Strangely, Uncle Bob [RAG] seemed to be missing at the time . . .

Some Glimpses of a few of Bill Gummer's siblings (see Page 4 also),

Eva, like her younger sister Gert, was a reserved person, a fine singer, and meticulous in her work at home. Her husband Bob Walton had an agreeable disposition, and was Doctor to several Gummers. Eva encouraged Bill's youthful architecture studies in NZ before he furthered them in England.

Cyril, in comparison with his brothers, was unconventional. Forty years before it became prudent if not admirable, he imported Japanese manufactures. But in his time, the venture was not commercially successful. Adventurous and innovative, he had the gift of being able to extract fun out of life, despite misfortune. Separate notes about Cyril are available to his descendants.

Alf, until his retirement farmed at Pokeno-Mangatawhiri under pioneering conditions. He developed the property known as *Burnsall*, currently worked by his grandson Peter. His second wife was a sister of NZ author Jane Mander whose books give a homely description of the Kaipara harbour and Albertland – a useful background for interested readers.

Gertrude was a gentle and likeable person who devoted much of her life to the care of her father. Her numerous hobbies included pewter and copper metalwork, and driving cars (one was equipped with a fire extinguisher!) She was fond of children, and enjoyed picnic outings with them and visits to town. Prior to World War 1, she travelled to Australia, France and Britain, meeting up with her brother Bill and touring with him. They were close friends.

Fred: Together with Bill and Bob, Fred is commemorated in the Mount Eden Congregational Church as having served in World War 1. His later deafness *may* be attributed to barrages of heavy artillery.

Momentos of Old England

Despite the perils of crossing oceans on a sailing ship, surviving the journey to Maungaturoto and the pioneering challenges upon arrival there, several momentos of the Gummer's English heritage have survived.

In the early 1920s Charles Moginie Gummer (eldest son of TGG and JTG in NZ) wrote to Ellis N. Gummer (of England but no relation). Fifty years later, Ellis told of a published book of the Reverend Joseph Gummer's sermons, one copy later being found in NZ. Ellis also mentioned as being in Charles Gummer's possession at Morrinsville:

- A blunderbuss with spring loaded bayonet, probably made between 1775 and 1825. The firing mechanism is a flintlock, by which a spark is struck to ignite the gun powder. This weapon is now in the Morrinsville Museum. [I wonder if it was used in the Napoleonic Wars, or at Maungaturoto to bag pigeons in the 1860s before the Gummers had their own farm stock to kill. Or had they in England already heard of the 1860's Land Wars in NZ? RGG]
- Silver spoons inscribed J. and M.O. (for John and Mary Oram).
- A 1766 snuff box formerly belonging to the Rev. Joseph Gummer.

Graeme Gummer's family are caretakers of:

- Some early photos of the Gummer and Moginie families. The oldest are
 - i. A large photo of Charlotte Moginie in her old age. Her maiden name was Taylor. She died on 28/9/1890 at Neutral Bay, Sydney, Australia. She was the wife of John Moginie. They were the parents-in-law- of Thomas George Gummer who married their daughter Jane Moginie.
 - ii. TG and Jane Gummer's children when young: Gertrude, Eva, Alf and William taken ~ 1889.
 - iii. John Moginie with bushy beard, at Auckland in his late middle age ~ 1889. He died at Brisbane, Queensland on 27/1/1892.
 - iv. William (Bill) Gummer aged 5 (as a youngster called Willie) ~ 1889.
 - v. John Charles Jerwood Gummer photographed in Brisbane in May 1891.
- An 1802 edition of John Milton's *Paradise Lost*, with a biography of Milton and a Critique by Samuel Johnson.³⁶
- An very early edition of John Bunyan's *Pilgrim's Progress*, inscribed "Mary Oram" in hand writing.
- The *Poetical Works of William Wordsworth* dated 1865 inscribed "Gummer" in the hand-writing of
- THE COMPENDIOUS MEASURER BEING A BRIEF BUT COMPREHENSIVE TREATISE ON MENSURATION & PRACTICAL GEOMETRY WITH AN INTRODUCTION TO DECIMAL AND DUODECIMAL ARITHMETIC dated M.DCCCIII [1803]
- A gold ring inscribed Mary Gummer, Obit [died] 2nd May 1820, aged 9 years. She was the first-born daughter of Joseph and Mary Gummer whose details are shown at 4a on Page 3.
- Tennyson's *In Memoriam* inscribed to Jane Moginie as a first class prize in English, awarded to her by the Auckland Educational Society on 3/7/1871.
- A Scrap Book of etchings mostly done between 1805 –1842. They illustrate cathedrals and churches, castles and halls, famous people like Scott who wrote the *Waverley Novels*, Lord Byron,

³⁶ Milton (1608-74) supported parliamentary democracy in the 1642 English Civil War and defended the freedom of the Press.

the Duke of Wellington (his elaborate cortege), Roget (for his Thesaurus), General Gordon of Khartoum, animals of the wild, and Davy who invented a safety lamp for use by coal miners.

TWO BROTHERS, TWO CHUMS

Close in age, and with much in common, Bob (R.A.) Gummer and Bill (W.H.) Gummer remained good chums throughout their lives. Notes written about WHG follow, much applying to both men.

Both of Bill's parents were hardworking. His father, having forsaken the backblocks of Maungaturoto, spent a long career with E. Porter & Co., Merchants. His mother kept home, bore children with great difficulty, and stooped so often over one or other of her 3 sewing machines diligently making clothes for the family that she developed a hump back.³⁷

Their large suburban home *Sylvana* had a big garden and grass tennis court. Relatively close were Mt Eden Public School and Mt Eden Congregational Church with its Bible Class, both attended by a stable and sober community. These institutions played a significant part in Bill and Bob's early lives, attendance being regular and diligent, whilst every morning a cold shower assured a sense of physical well-being.

An important mentor to the Gummer boys was George Fowlds, stalwart of the Congregational Church, later an M.P. and Minister of Education, and founder (with others) of Auckland University.

The 1890's were a time when the British Empire was in its ascendancy with colonial aspirations, Christian virtues, and Victorian morals expressed daily, a double dose being liberally dispensed on Sundays. Consequently it is hardly surprising to find that young Bill and Bob were suitably impressed by books available such as:

- *Great Men**, a 'prize awarded to Willie Gummer for Writing, Standard V, Christmas 1897';
- *The Waverley Novels* of Sir Walter Scott;
- *From Log-Cabin to White House: the Story of President Garfield's Life*;
- *Heroes and Hero-Worship* by Thomas Carlyle;
- *India: Land of Idols*;
- and numerous religious tracts of the *London Missionary* and *Christian Missionary Societies*.

* The '*Great Men*' comprised Martin Luther, Christopher Columbus, Francis Xavier, Peter of Russia, John Wycliffe, Sir Thomas More, Oliver Cromwell, Girolamo Savonarola, Gaspard de Coligny, and George Washington.

³⁷ Jane was of very slight build. Difficulties in childbirth with her last child Fred resulted in his being physically disabled. Jane's doctor cautioned her from having any more children, otherwise she could die. Subsequently, she and Thomas became emotionally distanced, Jane moving her bed to 'what was almost a cupboard under the stairs'. Around 1923, newly married Oiroa Gummer (wife of WHG) was appalled to find Pater at one end of a long

Bill seriously contemplated becoming a missionary; but meantime was more interested in architecture, a career described by his father as 'sissy'. Although Bill's schooling was then terminated in his early teens, his determination to succeed in architecture was reinforced to the point of dedication equivalent to missionary fervour.

The choice of a career in architecture is understandable for Bill had many opportunities to observe building trades, his father being with E. Porter & Co. a leading firm of hardware and ironmongery merchants, and his mother's relations (the Moginies) being involved with engineering merchant John Chambers and Son. In similar vein, Bob Gummer became a hardware merchant in Queen Street, Auckland, and subsequently at Kelston.

Bill's beginnings in architect Mr Holman's office were humble but auspicious. From the time when he was first paid for his efforts, he received 5 shillings a week [according to the writer's memory of Bill's remarks]. In the second year his wage was increased 50% to seven shillings and six pence, and in the third year, further increased to 10 shillings. Still, it was a long haul to save enough to travel to England to study, so Bill was 23 years old before he began that journey.

Bill then set off via Australia to study architecture in England, his sister Gert accompanying him to Sydney or Melbourne where his boat was to depart. On the morning when he was due to embark, his luggage was already on board, but some delay in the arrival of the horse-drawn taxi at his hotel or a mistake about the departure time led to his reaching the wharf just as his boat was leaving. Already the gangway was down and the boat was moving into the stream with the last rope being cast off from the wharf bollard. Jumping forward, Bill seized this rope and suspended from it swung like a giant pendulum until his body struck the ship's hull. There he dangled invisible to the deck crew already busy about their duties; but the roar of the wharfside crowd soon had them looking over the ship's side, and perceiving Bill's plight they quickly hauled him to safety. For Bill it was just another adventure.

Whilst working and saving to make that trip, office hours in Auckland required included working on Saturday mornings, but the afternoons were for sports such as business house cricket, or tennis in the summer. One of the chores at Sylvana was to mow the lawn tennis court, the scene of numerous social games. Bill and Bob believed in 'a fit mind in a fit body'. Both were ardent advocates of deep breathing for good health, and both were athletically inclined. They entered competitions for throwing-the-cricket-ball, and from their arms they swung wooden bottle-shaped Indian clubs to develop their muscles. They rode bicycles vigorously, and assisted by their younger brother Fred, they learned horsemanship.

dining table, herself in the middle, her mother-in-law at the far end, and Pater saying to Oi 'Pass the salt to Mrs Gummer would you! Pater outlived his wife by 23 years.

Along with school mates Erny Winstone, Arthur Seabrook, and Bob Gunson, they used to sled down the slippery scoria slopes of Mt Eden, and swim in the lake later drained and levelled to become Eden Park.

Bill Gummer told of swimming from the Oruamo estuary at his uncles' ranch at Birkdale right across the Waitemata Harbour to Auckland. He spoke of family picnics at Cheltenham beach on the North Shore; they walked from their Mt Eden home to town, took a ferry across to Devonport, and walked the short distance from there to Cheltenham. Bill also mentioned having a holiday at Castor Bay (near Milford). All that was there was a farm house which supplemented its income by taking in boarders. All the former kauri forest in that vicinity had long been cut down, and the remaining clay ground hardly provided any lush grass for farming!

Tramping with friends was a rewarding activity and it had a particular advantage - it was cheap! Tramping gear was minimal, but discomforts were amply compensated by the pleasure of exploring the wilderness and enjoying surf and bush. Photos suggest they usually slept "out".

The West Coast beaches of Auckland were their favourite weekend tramp, and after taking a train to Henderson, Swanson, or Waitakere, the party walked the rest of the distance to the coast. Sometimes they broke their journey by staying overnight at Eleman's boarding house about a kilometre along the road west of Waiatarua. An eliagnus hedge on the south side of the road still marks that location. The West Coast beaches of Auckland were a favourite weekend tramp, and after taking a train to Henderson, Swanson, or Waitakere, the party (often including brothers Bob or Fred) would walk the rest of the distance to the coast.

Bill and Bob Gummer were so fond of the Waitakere Ranges, they later both built baches there for their families to enjoy, Bill on the Scenic Drive a mile north of Waiatarua, and Bob in Parker Road, Oratia. Fred Gummer sometimes stayed at Piha. He was fond of the West Coast.

When Bob married Mollie Williams, they spent their honeymoon in Bill's cottage. The bach was lined inside with dressed Canadian Cedar; and when closed up for several weeks, a pleasant cedar aroma pervaded the rooms, providing a welcome to new arrivals.

Right from his early days, Bob Gummer was an enthusiastic camera man, both still and movie. He liked to keep up with the latest equipment and Bill, when studying in London in 1909, selected and "tried out" the latest model for Bob. Bob presumably developed his own films. During World War 1, Bob soldiered in Mesopotamia (Iraq) as a Company Sergeant Major and motor-bike dispatch rider, and took photos there (now with Robin G.) Bob afterwards spoke of the huge changes in desert air temperature between day and night. Troops could be hospitalised as a consequence (possibly of dysentery) resulting from that rigorous climate. Back in New Zealand, Bob in 1947 filmed in colour the disastrous Ballentyne department store fire at Christchurch which killed 41 people. It was very early days for colour film then.

After obtaining experience in a hardware business (possibly Briscoe's), Bob opened a hardware shop in Queen Street, Auckland close by the Guardian Trust (formerly NZ Insurance Building). Despite its narrow street frontage and basement, this shop and its proprietor became very popular amongst Aucklanders. Bob advertised it as "*Everything in a Nutshell*". Having a business was rewarding to Bob's nephews also, since he invariably gave them a discount, whatever they might be purchasing. Bob was popular with everyone.

Amongst his wares were drums of electrical cable, the circular sides of which became the wheels for the children's "buckboard" at *Sylvana*. He loved to push this "buckboard" around *Sylvana's* grounds whilst his nephews holding long ropes steered the front wheels - generally in the right direction. Bob was good with children, lifting little ones way up high above his head, much to their joy and trepidation.

A POT-POURRI* OF FAMILY NAMES:

MOGINIE, CHAMPTALOU, TAYLOR, TANGYE & CHAMBERS FAMILIES³⁸

* "Pot- Pouri" means "a proper old mix-up" - a range of permutations, combinations, and repetitions!

Gummer descendants deserve to know these surnames are associated with the Gummers. Notes following refer to those relations known to Thomas & Jane Gummer and their offspring i.e. the first Gummer generation born in New Zealand.

Given the confusion of names, their repetitive nature and some contradictions, there will likely be some errors in what follows. If so, kindly advise R. Graeme Gummer and/or Dawn Chambers. More reliable sources of information on the Moginies will be found at the end of this document.

MOGINIE:³⁹ Thomas George **Gummer married** Jane **Taylor Moginie**, so the Moginies are equally important in the blood lines of Gummer descendants. (Jane was the *second* daughter of John Moginie.) The generation Charles Gummer down to Fred Gummer all had **Moginie first cousins*** sharing 2 grand-parents by the first marriage of John Moginie (an accountant, b1814, d.27/1/1892) and Charlotte Moginie nee Taylor who died 28/9/1890 at Neutral Bay, Sydney.

* They are:

- William Joseph Moginie b1857, who went to Australia where he died on 21/7/1896 in his 39th year;
- Arthur Frank Moginie, b.1861, ironmonger of Carlton Gore Road, Auckland; later a land agent. He died on 1/7/1944 aged 83 and is buried at Waikumete Cemetery. His wife Edith Henrietta Moginie was buried in Waikumete Cemetery, Auckland on 1/2/1941. Their children included:
 the eldest daughter Clara Edith M. who died 30/12/1942 and was buried at Waikumete, the
 eldest son Frank M. who died 14/5/1941 (whose wife was Doris, their son being Robert M.

³⁸ A great deal of well-researched genealogical information on the Chambers, Moginie, and Tangye families has been prepared by Dawn Chambers, and can be perused on the NET.

³⁹ An interesting list of Moginies baptised or married at Westminster, London in *St. Martin's in the Field* are available from LDS records. Others Moginies are also listed in French Huguenot church records at a French-speaking church at Soho, London.

later Dr. Robert Moginie of Geraldine, NZ who died 21/10/1999); Carlton M., and Vera Constance M. who died 26/11/1977 aged 78 and was buried at Waikumete.

- * Sarah Taylor Moginie who went to Australia, d 26/2/1937;
- Albert Ernest Moginie b.1866, d.17/8/1910, who married Minnie Norrish Maunder in 1893. She died 13/4/1937 aged 76, and was buried at Waikaraka Cemetery, Onehunga, Auckland. She left a bequest of money £3340, a sizeable sum of money in those days, to Massey University at Palmerston North for use as a women's hostel. The house is named Moginie House, though staff and students affectionately call it "Mog" House.
- Clara Edith Moginie eldest daughter of Albert Frank Moginie accompanied the other Moginies to NZ on the ship *Gertrude* in 1863. She married Richard Thomson on 5/11/1874 (fireworks day!) and they had three children Edith, Roy, and Dorothy. She died a spinster on 30/12/1942. She was buried in Waikumete Cemetery, Auckland, aged more than 79.

As Moginie second cousins sharing 1 great-grand-parent by the 1861 second marriage of John Moginie (b1814) to Martha (Pattie) Chambers, there were:

- John Crossley Moginie, b.1872;
- Fanny Eudora Moginie, b23/12/1876, d.20/3/1877, buried in Grafton Cemetery, Auckland.
- Nellie Constance Moginie, b.1878, m.David William Anderson 1901. He died 1981(?) or 31/3/91. Nellie learnt "old" French and travelled to Switzerland researching the Daniel Moginie story.
- Edith Mildred Moginie, b.1879;
- Arthur Harold Moginie, b. 1883;*
- Harriet Muriel Moginie, b.1884.

* According to **Douglas John Speedy Moginie**, Harold's family went to Sydney in the early 1900s. He married Hilda Small and had 3 children ., Paul and Barbara. **Paul married "Betty", and they adopted 2 boys, Jamie and Kim.** Jamie had a vineyard in the Southern Highlands near Bowral, NSW. Kim travelled in Europe and is said to have found and photographed the old "Moginie Chateau", still standing though in a poor state of repair, but in use then as a week-end place by a French family.

TAYLOR: As Jane **Taylor** Gummer (nee Moginie)'s *mother* was Charlotte Taylor before she married John Chambers, the generation Charles Gummer down to Fred Gummer all had **Taylors as second cousins.**

CHAMPTALOUP: As Charlotte Taylor's *mother* (Jane Moginie's *grand-mother*) was Sarah Champtaloup before her marriage, the generation Charles Gummer down to Fred Gummer all had **Champtaloups as third cousins.**

In Auckland, where most of the early Moginies lived, the Gummers were within easy walking distance, tennis was popular, and the two families enjoyed each other's company, especially on birthdays and Christmas.

Because Jane Taylor Gummer died in 1932 at age 77, she knew only a limited number of her grandchildren. Bob and Mollie Gummer then took the main initiative in maintaining contacts with Moginie relations, particularly with Vera Constance Moginie b.1898, singing teacher in Auckland, and Vera's brother Arthur Carl (Carlton) Moginie b.1893 who migrated to Sacramento, USA, and possibly married there. He was described as very aristocratic and pleasant, and having a fine tenor voice. (W.H. Gummer visited him there in 1936.)

The Moginie name is now less common in Auckland than previously. (In the 2003 Auckland phone book, only 1 is listed): Some early family members emigrated, particularly to Australia. The patriarch of the NZ Moginies, John Moginie, b.1814 departed from NZ sometime (after 1870?) to spend the rest of his days in Australia. He died at Brisbane, Queensland on 27/1/1892.

DANIEL MOGINIE

In ancient times the name Daniel Moginie was quite well known. He was an adventurer, and some fantastic stories are told of him. The Moginies are cousins of another Huguenot family, Champtaloup, who also emigrated from London to NZ. Moginies and Champtaloups regularly kept in touch with each other up to the 1960s, and are still found in NZ phone books. Here is an account of Daniel Moginier, "The Famous Peasant from Chesalles [Switzerland]", written by Jean-Claude Mayor and published originally in French by the *Tribune de Geneve*, 10/11/1972.^{40 41 42}

Chesalles nestles in the hills above Moudon, a pretty, peaceful little village, reached by a bus route which meanders along between hedges, fields, and woods.

It would be easy to assume that his story had always unfolded peacefully beneath the wide eaves of the farm houses. But, try ringing the bell at the last house on the right, the postman's house and asking him who the famous peasant was. He will lead you to a small garden and tell you – he lived there!

The house is no longer standing – in its place are rows of onions and leeks. But the memory of the man lives on. He was called Daniel Moginier and was born in this village in 1710. Even as a child his mind was filled with wild day dreams.

⁴⁰ The origin of that article is probably the book with the same title written by Jean Henri Maubert de Gauvest 1721-1767 and published by P. A. Verney in 1754. Auckland University's *National Union Catalogue Vol 370 P. 200*, [item 3269.174.349] notes the revolutions of Persia [into] the Hindustan and the reign of Thamas-kouli-kan. [NM 0346587]

The University also holds a film record (a negative), being a collation of the above which mentions [Daniel Moginie] as Omrah of the First Class, Commandant of the 2nd Guard, Grand Portier [gatekeeper] of the Emperor's placed and Governor of Palngeag [Punjab]. [NM 0346589 IU, Film 844M44, Oij]

The dates above quite nicely match Francis Daniel Moginie christening entry at 24/6/1778 in the *St Martins in the Fields* church at Westminster, London. They may represent the period when the Moginies migrated from Switzerland to London.

⁴¹ A history of Moginies was apparently published by Professor Baring Gould of Oxford; and apparently there was at one time an article about them in the London Gazette newspaper. (Info from Douglas Moginie, pre 1989.) **Douglas Moginie** b.1/10/1910 at Lower Hutt. His wife was born Peggy Fallover; her mother was Amy Anderson before she married Mr Fallover.

⁴² The translation quoted here is attributable to Janie Gummer, wife of Robin M. Gummer, Auckland.

One of his relatives had told him that the house where he was born contained important documents, well hidden. Daniel waited until his father had left for the Vevey market to sell his wheat, and, grabbing a hammer, proceeded to make holes in the walls wherever he thought they sounded hollow.

He discovered a scroll covered in strange characters. It was the beginning of the adventure. In Lausanne he was told that the writing was Arabic, and that he would have to consult a scholar in Holland to have it deciphered.

Very easy! Daniel Moginier enlisted in Constant's regiment which was about to leave for Holland. There he met the scholar who confirmed that the document was extremely interesting. It certified that, 200 years before, the Moginier family had reigned over a small kingdom near the Caspian Sea, called Amorgines.

The young soldier borrowed 49 ducats, boarded a boat, and set out for the distant mysterious lands where his ancestors had ruled. There he laid claims to his rights, became Commander in Chief of the Second Mogul Guard, grand porter(?) of the emperor's palace, Governor of the Punjab, and various other little things of a similar nature. [In the 1980s, Douglas Moginie of Auckland mentioned how, at the time of the Mogul Emperors in India, Moginier joined the Dutch Guards, studied artillery, and went to south-east Asia via Caucasia.; and a researcher who drafted a Moginie family "tree" states that Daniel Moginie married Naidone Begum.]

This story would be incomplete, and would have been forgotten long since, if two things had not happened. Firstly Daniel amassed a huge fortune; secondly he bequeathed the story of his adventures to his brother François. It should be added, too, that he died on 22 May 1749 at the age of 39.

Françoise went to India to recover the fortune – of which he was the sole beneficiary – and was robbed and murdered aboard the ship which was bringing him home. From then on, whenever a Vaudois returned from abroad with a little money in his pocket, people speculated whether he might not be François Moginier's murderer . . .

Daniel's manuscript was recovered and published and even re-issued in 1912 in Lausanne by Th. Sack, editor, under the title "The Famous Peasant, or memoirs and adventures of Daniel Moginier."

Serious folk maintain that the whole adventure is a farce, that it was invented by a writer of the day, perhaps the bailiff of Eschallens. But Daniel Moginier certainly existed; his birth is registered in Chesalles. He served in Constant's regiment. And then there was no more news of him for a very long time. Did he die on a battlefield or on a throne? The mystery remains complete.

CHAMBERS, MOGINIE, TANGYE, TAYLOR

John **Chambers** (senior) married Martha Chambers **Moginie** at Kentish Town Middlesex in 1861, the family emigrating to NZ in 1864 on the *Columbus*. From 1865 on, when working with **E. Porter and Co.** where **T. G. Gummer** was Secretary, **Chambers** was involved in specifying equipment for gold mining operations at Thames and elsewhere, and in 1883 was involved at Onehunga in pioneer attempts to smelt iron sands. In 1892 he formed the firm of John Chambers and Son, becoming agents for the prominent **Cornish** engineering company **Tangye's**, importing, selling and servicing a wide range of equipment used in the mining, water distribution, and dairy industries. [From *Dictionary of NZ Biography*.]

The meshing of families and business colleagues was a common source of friendships. For instance, Frank Moginie was for a while a sales representative with John Chambers & Son Ltd. Here also worked Frederick Isaac Gregory a keen photographer and mountain climber. (Isaac was Gregory's mother's maiden name.) It was he who joined with W. H. Gummer in climbing the central North Island mountains early in 1905, photos being published in the *Weekly News*. WHG wrote up the journey, mentioning 'The empty tins of meat served capitally as cups, meat plates and porridge plates, while a clean stick did splendidly as a spoon. We sat around the fire until 10.30 watching the new moon ascend the heavens, and then, after having partaken of some hot gruel to warm us, for the nights were extremely cold, we repaired to bunk – the operation of which cost us the mighty exertion of rolling ourselves in our blankets with a meat tin and a hat over it for a pillow – and there we were!'

Sir Richard Tangye (1833-1906) was a well-known personality in his time, an industrialist, engineer, inventor, designer of pumps for coal mines, philanthropist, and pioneer builder of railways in South Africa and the Great Western railway in England. A descendant by his wife Caroline (nee Jesper) was Wilfred Noel **Tangye**, who migrated to NZ and married Joyce Patricia Heather. In the 1940s they lived at Titirangi, Auckland, where WHG and RGG visited them.

John **Chambers** married Martha Chambers (Pattie) **Moginie** in 1861. Their son was named John Moginie **Chambers** who married Elsie Gertrude **Tangye**.

John **Moginie** b1814 married Martha **Chambers** (b1814). By that first marriage, their daughter Martha Chambers **Moginie** married a John **Chambers** in 1861. Their son was named John **Chambers Moginie**. John **Moginie's** second marriage was to Charlotte **Taylor**. Their first daughter was Jane Taylor Moginie who married Thomas George **Gummer** in 1874.

TAYLOR and CHAMPTALOUP (the early ones) ⁴³ including some information from Yvonne **Champtaloup's** family tree. Details of the Champtaloup family since the early 1900s are being passed to Dawn Chambers. Yvonne Champtaloup's sister Denise married Arthur? Marshall. There are 6 persons with the name Champtaloup in the Auckland 2003 Phone Book.

⁴³ A great deal of information about the Champtaloups will be found on the NET using Google and the names Champtaloup New Zealand. Additional information about Sydney **Taylor Champtaloup** and Mary Anderson Champtaloup will be found in the *Dictionary of New Zealand Biography*.

The mother of **Jane Taylor Gummer** (nee Moginie) was Charlotte Taylor before she married John Moginie.

1 **John Champtaloup** married Elizabeth [someone] in England probably in 1776. His son, also named John Champtaloup b.13/2/1785 married on 9/4/1808 Elizabeth de Chabrot, daughter of the Viscount de Chabrot, probably a Huguenot refugee to England before the French Revolution in 1789. The **Champtaloup/de Chabrot** marriage took place in the fashionable St. George's church in Hanover Square, London.

2 **Edward Champtaloup** was born in 1811 and resided at Camberwell Grove, London. He married Sarah **Taylor** on 23/9/1841 at St. James Piccadilly, another fashionable church. He was then a Glover by trade. Sarah's father was Benjamin **Taylor**, a Stationer. The same or another Benjamin Taylor was a General Merchant in London in the early 1840s. Benjamin's wife's first name may have been "Jane".

3 Edward **Champtaloup's** son Edward John **Champtaloup** born in Lambeth, South London on 24/11/1844, came out to New Zealand on 15/2/1866 on the *Mary Shepherd*. Ten years later his brother Frank and sister Sarah came out to NZ on the *Salisbury* on 27/2/1876. Sarah later married a Mr Baker, several of their descendants being given "**Champtaloup**" as their middle name.

In NZ, **Edward John Champtaloup** married Jane Bond in 1878 and they had six children, all born in Auckland, of whom the eldest Sydney **Taylor Champtaloup** b.10/8/1880, m.Agnes Beer 1907 in Edinburgh. They were the parents of Alison **Yvonne Champtaloup**, b.10/4/1911.

The other five **Champtaloup** children of E.J.C. were: Owen b.26/6/1882 who married Josephine [someone]; Arthur b.9/1/1886; Mary b.14/4/1887; Roy b.22/4/1894 who married Marion Moore; and Edward John b.22/4/??.

Jane Champtaloup (the widow of Edward John Champtaloup) died at Mt Eden, Auckland, on 7/10/1919, aged 64.

Edward J[ohn] Champtaloup was a Stationer, Printer, Book Seller, and a Birkenhead Borough Councillor in 1890-91. He attended the Zion Hill Methodist Church at Birkenhead. He (with Mr Cooper) produced the map of the "County of Eden" in 1882, held in the Auckland Public Library. He died on 23/3/1900 aged 56.

Roy Champtaloup (b.22/4/1894 a son of E.J.C.) is attributed with a leading role in forming the Auckland Automobile Association. One of his jobs was to erect AA signage. He was very popular. He married Marion Moore.

Champtaloup, Mary, b.1887, was the first woman Medical Officer of Health at New Plymouth. It's said she had a hard life with the Health Department and otherwise. Started medicine after Jane **Champtaloup** died in 1919 (result of the world-wide influenza pandemic?). [Perhaps this "Jane" was a daughter of E. J. and Jane Champtaloup.]

THE "OLD ENGLISH GUMMERS"

REVEREND JOSEPH GUMMER c. 1744 - c. 1820

A Contribution from Ellis N. Gummer, former Head Librarian, Bodleian Library, Oxford University
(though no relation!)

46.* A good deal can be established about his life and his family, the most useful sources being references noted in the card-index of Non-conformist ministers held by Dr Williams' Library in Gordon Square, coupled with details remembered (1920) and objects inherited by his descendants in New Zealand.

* The paragraph numbers are Ellis Gummer's.

47.The card-index notes him as born "in the neighbourhood of South Petherton, Somerset". The date of his first pastoral charge, the age of his wife, and the fact that he was a contemporary at college of Rev. William Wood (1745-1808), combine to suggest about 1744 as his 'date of birth. He came from a region which was in the early 18th century one of the main strongholds of Presbyterian, later independent, faith: Devon and Somerset then had about the greatest number of such congregations of any county. From its baptismal register for the 10 years 1704-13 the congregation of the South Petherton Presbyterian Old Meeting is estimated at about 680; its catchment area will of course have covered many local villages in a radius of some miles.

48.It is unfortunate that the register for 1726-46 is missing and a baptismal date cannot thus be proved. But earlier local records strongly suggest a line of descent. On 24 June 1700 a Robert Gummer married a Susannah Best at Hinton St. George, about 3 miles southward. In the following 17 years this couple baptised 5 children both at the parish church of Lopen (about 1 1/2 miles southward) and at the South Petherton Old Meeting. Among these was a son Joseph, baptised 14 October 1715, and he would be my candidate as the father of the later Reverend Joseph in 1744 . (Perhaps he is also the Joseph, husband of Mary, who baptised a daughter Susannah, also at Lopen and South Petherton, on 18 April 1751. There were others later, e.g. a Robert occurs in 1785 and a William in 1831: the family name remains current in South Petherton to this day.) If the family was settled at Lopen, this would explain the statement that Rev. Joseph was born "in the neighbourhood" of South Petherton.

49. He is then recorded as a "Daventry student", that is he will have been sent, probably at about age 16 and with the support of the Old Meeting, to what was about the best and most famous of the 18th century "Dissenting academies". Since the Restoration, dissenters could not enter or graduate at either Oxford or Cambridge, and as Presbyterians in particular "could not conceive of a well-ordered church without an educated ministry", they founded their own colleges. These had their deficiencies (in equipment, location, impermanence), but at their best they provided an education so liberal, broad and thorough as to cause some alarm even to the heavy slumbers of the old universities (then at their most ridiculously inefficient). That of Philip Doddridge, first at

Northampton, then on his death (1751) removed under Caleb Ashworth to Daventry, set an example. The course was of four years (and I quote here from M.R. Watts, *The Dissenters*, Vol.I, 1978): *In the first year . . . students were required not only to improve the Latin and Greek they had acquired at school and to learn sufficient Hebrew to enable them to read the Old Testament in the original tongue, but also to study logic, rhetoric, geography, metaphysics, geometry and algebra. They then proceeded to the study of 'trigonometry, conic sections, and celestial mechanics', and to a course of 'natural and experimental philosophy', which comprised physics and astronomy and 'was illustrated by a neat and pretty large philosophical (i.e. scientific) apparatus' . . . The overriding purpose was to deduce arguments in favour of the wisdom and power of the Creator . . . Anatomy, natural and civil history . . . were taught, and 'polite literature' was 'by no means neglected'.*

One wonders where else in England so embracing a course could have been found at the time. This was the college entered in 1752 by the later Dr Joseph Priestley, FRS, widely famous not only as an Independent minister but also as the man who first isolated oxygen. Joseph Gummer did not overlap with him, but (as we shall see) he must have overlapped with William Wood, himself to be selected in 1772 to succeed Priestley at the Mill Hill chapel in Leeds, to become well-known from 1785 for his educational lectures for the young, and to be elected a Fellow of the Linnean Society in 1791. The house in which they all studied still stands at nos. 47-9 Sheaf St, Daventry, "an eight-bay frontage of chequered brick with an archway which leads to the Congregational Chapel".

50. Joseph's course will probably have terminated about 1765/6, and the card-index next locates him as the minister of the Independent congregation at Eignbrook, a suburb of Hereford city. The records of this church go back to 1662, and sections of its church book (which dates from 1707) are deposited in the Public Record Office; here, doubtless in his own handwriting, one may find first the note that he took up his charge there on 11 July 1766, and subsequently his record of all baptisms until his transfer in 1781. During this period, in 1773, he was also one of the many Dissenting ministers who signed an abortive petition for release from the obligation to assent to the Thirty-Nine articles of religion.

51. He must have married shortly after taking up his position at Hereford. No record has been found, but from elsewhere we know that his wife had the highly unusual Christian name Dacy, and that she was born about 1744. It is thus of great interest to find that the first baptism carried out by him at Eignbrook was of Dacy, daughter of John and Elizabeth Stewart, on 8 September 1767. I suggest this is the adult baptism of his future wife, perhaps just before marriage. What then was the occasion of the snuffbox, engraved with his name and the date 1766, held by his descendants in New Zealand in 1920? It may possibly commemorate his ordination in that year, or perhaps his betrothal to Dacy.

52. The only child they baptised at Eignbrook was Joseph, "son of Joseph and Dacy", on Sunday, 16 August 1778. What makes this a personal record in the father's own writing is that, of all his baptisms, it is in this single case that the actual date of birth is recorded: 23 July.

53.No more is known of his stay in Hereford, but in November 1781 he transferred to take charge of the Independent congregation at Angel Street, Worcester, whose origins go back to 1668. Six months later this was marked by a special assembly addressed by his Daventry friend William Wood, whose sermon was published at Worcester that year (1782) under the title: *The treasure of the Gospel in earthen vessels. A sermon, addressed to the congregation of Protestant dissenters, in Worcester, on Tuesday, May 28, 1782, at a meeting of ministers, assembled on account of the Rev. Joseph Gummer's undertaking the pastoral care of that society.* Wood dedicates this to Joseph as a "friend and companion of his academic studies".

54.The card-index refers to W. Urwick, *Nonconformity in Worcester*, 1897, for details of this ministry. During the first year . . . the congregation much increased from six to seven hundred generally attended. He was respected by neighbouring ministers . . . but the congregation declined . . . A most amiable man, and much respected by many, and especially by the youth of the congregation, but he was not an attractive preacher. Not much more is known of this period. There appear to be no further baptisms in the family. An unreferenced note credits him with having formed the nucleus of the Worcester city library, and indeed Lewis's *Topographical Dictionary*, 1835, notes that it was first established in 1790, and what is more, in Angel Street. Towards the later part of his stay the congregation appears to have decided that it wished for a change, and there is a hint in Urwick's pages of some form of manoeuvring against him; however it came about, he resigned in 1791 and transferred to become minister to the Ilminster Olds Meeting in his native county of Somerset.

55.The bare fact is recorded in J. Murch, *History of the Presbyterian churches in the west of England*, 1835, who notes only that he took up the position in 1791 and resigned it in 1798, adding that "he afterwards lived in London and other places but without a stated charge". One would have welcomed more precision. It is known that he was indeed in south London for at least part of the next decade, but why he left Somerset and what took him to London at such a time, (of war, economic distress, food shortage) is more than can be explained. However in 1798 his son Joseph reached age 20; it is known that this son later had a post at the Bank of England; this may have involved some patronage, and it could be that the move was in some way connected with his son's employment. Whether this would have provided a living for all three may well be doubted.

56.From the poor-rate books of the parish of St George the Martyr, Southwark, a Joseph Gummer can next be discovered rated for a small property in Dover (now Davidge) Street, St. George's Fields, from January 1800 to late 1801; not a particularly good neighbourhood, and we do not know if the householder was the father or the son (or indeed neither). What is certain is that the Revd. Joseph Gummer appears as such in Holden's *Triennial Directory* for 1805/07 as living at 8, Ely Place (now Geraldine Street), West Square, St. George's Fields, and this is confirmed by the parish rate books, which locate him as the householder there from April 1804 to the end of 1807. This was a larger house and rather a better area.

57. It was here that his wife Dacy died. The index refers us to the Evangelical Magazine for 1807, which records "Died, Nov. 24 (=1806) at Ely Place, St. George's Fields, aged 62, Mrs. Gummer, wife of Rev. Joseph Gummer". The brief obituary note describes her as "an affectionate wife and parent" and records that the funeral sermon was preached "by Rev. Humphrys". From the inclusion of the notice we may infer that they remained not only in touch with but well-known in Independent church circles, even if Joseph did not now have "a stated charge", and the name of the minister at the funeral may help to settle their London affiliation. From W. Wilson, *History and antiquities of Dissenting churches . . . in London*, Vol. 4, 1814, we may identify him as Rev. John Humphries, minister of the Independent congregation at Union Street, Southwark. This was a meeting of long standing, which after various other locations had moved into its new Union St. chapel in 1788, "a good substantial brick building, with three galleries, and fitted up with great neatness". This must have been their church during their years in Southwark, and accordingly it is of interest to find that Humphries was himself from Worcestershire.

58. At a previous location, in Deadman's Place (now Park St, close West of Southwark cathedral), this congregation had had its own burial ground, which remained in use for many years to come. But its records do not show that Dacy was buried there; nor was she buried at Bunhill Fields, the best-known of Dissenting burial grounds in London and very widely used.

59. After Ely Place 1804/07 one loses geographical touch with Joseph. All that can be said is that his son Joseph married in 1808 as of the parish of Christ Church (i.e. up towards Blackfriars Bridge) and thus no longer of Ely Place. His marriage to Mary Oram took place on 24 August 1808 in the church of St Mary Magdalen, Bermondsey, and was by licence. (This appears not to have been issued in the commissary court of the Bishop of Winchester as one would expect, and was thus perhaps issued by the Vicar-General of the Archbishop himself, but it is a remarkable coincidence that in 1806-08 the Winchester court issued licences for a Charles Oram, a Joseph Oram, and an Ann Oram.) The marriage witnesses were Benjamin and Elizabeth Oram, clearly relatives of the bride: a Deborah Riches, doubtless bridesmaid; Joseph Gummer senior; and Elizabeth Gummer.

60. Thus Rev. Joseph was still, or was back, in London for his son's wedding. But who was Elizabeth? She was once thought to be Rev. Joseph's wife, but we now know he was a widower. She cannot have been the Elizabeth Gummer who married John Curtis in St Mary Newington (next parish) in 1814, for she was literate and Elizabeth 1814 was not. Nor can she have been the Elizabeth Gummer who married Richard Lucas in St Marylebone, also in 1808, for that marriage had taken place in January, when she became Elizabeth Lucas. Remembering that there appears to be no record of a baptism of a daughter of Joseph and Dacy, it now seems possible that this Elizabeth may have been an unmarried sister of his, with whom he perhaps set up house after his wife's death. This is speculation.

61. It is known that Mary's father was John Oram of Barnstaple in Devon. This was another stronghold of the Presbyterian and Independent church, its meeting variously estimated in 18th

century at 675-950 members. A James Oram is to be found in Bermondsey rate-books for 1800, and Benjamin and Elizabeth look like relatives with whom Mary was probably living. To this one must add that an Elizabeth Oram, age 34, was buried at Bunhill Fields in 1819 from a Southwark address, followed seven months later by a Benjamin, age 35, from a Holborn address, and in 1826 by another Benjamin Oram, age 81, also from Holborn. Father, son, and daughter-in-law, uncle and cousins of Mary? All dissenters, in any case. It thus seems highly probable that Mary Oram shared Joseph's views; that she was connected with the Jamaica Row congregation in Bermondsey, then just beginning to flourish under John Townsend; and that this explains the family's later long connection with that church.

62. Mary inherited some of her family silver, spoons engraved J & MO for John and Mary Oram, reported still in possession of her New Zealand descendants in 1920. What other children were born to Joseph and her is not yet established (though some likely names and baptisms have been noted), but this silver - as also Rev. Joseph's snuff box and perhaps some sermons must have descended by way of their son John, born 22 October 1819 at their then home 14 Popham Terrace, Islington, London; he married Jane Jerwood at Hackney on 21 December 1843 and had four sons, all baptised at Jamaica Row; the entire family emigrated to New Zealand in the 1860s about mid-century and have prospered, retaining still a memory of an Independent minister in their family tree.

63. It is regrettable that we do not know what became of Rev. Joseph after 1808. Murch's vague statement that he lived in London "and other places" is unhelpful. He disappears from London directories. He is not to be found in the burial records of Deadman's Place, nor Bunhill Fields. No will of his appears in the index of those listed for estate duty 1812-35, nor (unless in some regional court) for 1809-11. Without other indication of place, the search would be very prolonged. All that can be said is, again, from Urwick's record of Nonconformity in Worcester (and here he quotes from a local manuscript account of the Angel Street church, after recording Joseph's departure in 1791). After a lapse of 28 years, in 1819, he visited Worcester again, and preached three Sundays. All were delighted to see his face again. These were his last public labours; he was called to his rest a year or two afterwards.

"RevJosephGummer03" 15/10/03

The Oram Family & the Lace Trade

Originally written by Nigel Oram, revised and added to by Rosemary Oram since 1997.

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1. Introduction

This is a draft paper, which I hope to revise, as new information becomes available. I do not claim to have any expertise on the subject of lace making and all the information is gathered from the sources acknowledged in the footnotes. I welcome criticism, suggestions and any information that readers can offer. This section is intended to be only a part of a much larger book on the history of the Oram family.

Many Leicestershire people were involved in machine lace manufacture. These included members of the **Oram family** of Shepshed. In this paper we describe the involvement of the family in machine lace making and their dispersal to various parts of England. In conclusion we describe as far as possible the end of their participation in lace making.

Abel **Oram** (c1752-1835) of Shepshed in Leicestershire married Jane Chamberlain of Hathern on 7th June 1779. They were both baptised into the Baptist Church in the year in which they were married. Abel's father, also Abel, was a hosier and deacon of the Shepshed Baptist Church. Abel and Jane had 15 children, 12 surviving beyond the age of 21. Of the seven surviving male children, six were in some way involved in the manufacture of lace in the first half of the nineteenth century. Josiah, born in 1789, was the only one who was not in the lace trade. He was a grocer in Shepshed.

The Children of Abel and Jane Oram of Shepshed

Name	Born	Died	Spouse
Abel	13 Dec 1779	1801 Shepshed, LEI	Died aged 21
John	7 Jan 1781	25 May 1789 Shepshed, LEI	Died aged 8
William	25 May 1782		1. ?? 2. Hannah HODGKINSON of East Markham, NTT
Thomas	8 Feb 1785	Jan 1793 Shepshed, LEI	Died aged 7
Jane	27 Oct 1786	19 Mar 1860 Whitwick, LEI	Thomas STINSON of Whitwick, LEI
John	16 Jan 1788	?	Sophia WHITE of Barwell, LEI
Josiah	28 Apr 1789	before 1841 Shepshed, LEI	Mary CHESTER of Shepshed, LEI
Edward	10 Feb 1791	25 Nov 1859	1. Ann DEXTER of Loughborough, LEI 2. Sarah CLARK of Wolton on the Wolds, LEI
Benjamin	4 Mar 1792	?	Unmarried in 1860
Ann	10 Nov 1793	7 Jul 1868 Shepshed, LEI	John GOODALL of Whitwick, LEI
Mary	2 Jun 1795	?	William BALL in London
Thomas	28 Oct 1797	Apr 1879 Loughborough, LEI	Elizabeth GOODALL of Sneinton, NTT
Elizabeth	5 Jul 1799	16 Jan 1867, Loughborough, LEI	Unmarried
Abel	27 Oct 1802	6 Dec 1871 Bromley, KNT	Mary Ann PALMER of Chard SOM
Sarah	17 Dec 1804	?	Henry Towers

The first Thomas and the first John died as children. The first Abel died at the age of 21.

In the seventeenth and eighteenth centuries lace making was an important cottage industry in many districts. During the last half of the eighteenth century, experiments on the stocking-knitting machine led to the production of net. This marked the beginning of the machine lace industry *and many skilled hands were seduced to its higher profits. The former independent-minded framework knitter, working his own frame three days a week, gardening or making music in his leisure time was ultimately transformed into a drudge incessantly working to provide his family with the bare necessities. The beginnings of this change could be seen in 1780s.*

One of the most successful of the numerous mechanical experiments was that which resulted in the construction of the warp frame which, by employing needles as on a stocking frame, or stitching and warp as on a loom, could make either hose or lace. The point net frame was the other most successful invention which grew out of the same ferment of ideas.

Lace manufacturers, some combining point net production with their principal work as hosiers, were able to use the services offered by finishers and others serving the needs of the hosiery industry. William **Oram** was described as a hosier in 1834. He was, however, a lace manufacturer in various directories before and after this date.

Developments in lace machinery all took place in Nottingham. In 1862, 2,500 of the 3,500 lace machines said to be operating in England were in Nottingham. Modern Levers looms, used in

American lace production, were still being built in Nottingham in 1961. Leicester, only 30 miles from Nottingham, could have become an equally important lace centre. Instead its workers concentrated on the woollen hosiery trade whereas Nottingham specialised in cotton and silks.

In 1809, John Heathcoat invented the bobbin net machine that could produce broad widths of lace imitating the fine quality of hand made Brussels lace. This machine was the second that Heathcoat had patented; the first machine was never used in production. This second patent was said by one of Heathcoat's adversaries, Gravenor Henson, a Nottingham hosier and trade unionist, *Grant limited to six persons but licensed to some hundreds.* Many people resented Heathcoat's patent. He had established a factory in partnership with Boden at Mill Street, Loughborough.

Heathcoat's machine began the division between hosiery and lace manufacture. Its significance was that it could make one thousand meshes per minute compared with the five meshes per minute of pillow lace that could be made by hand. The machines could also make much wider lace.

The introduction of machinery and unskilled labour into traditionally skilled trades caused a great deal of hardship. There followed a dramatic change in both the wealth and status of the tradesmen. Riots broke out in many parts of the country. By the end of 1811 organised groups of machine breakers emerged. They were the **Luddites**, named after Ned Ludd.

Those who knew the real Ned Ludd could only be astonished by his sudden rise to fame, for he was a simpleton living in an obscure village in Leicestershire, where he was the natural butt of heartless children. One day, provoked beyond endurance by his tormentors, he chased one of the children into a nearby cottage. He lost track of the child there, but he did find two knitting frames and vented his anger on them instead. Thereafter in that district poor Ned Ludd was automatically blamed whenever frames were smashed. Within ten years the convenient scapegoat had become a legend.

The Luddites were an organised group of men who destroyed machinery. They selected their targets **after** an intelligent appraisal of their effects.

Their main grievance was not so much machinery as their employers' attempts to save money by cutting down on labour and the quality of goods . . . they were deeply offended by the shoddy articles, disreputable to their trade, that now resulted from slapdash techniques and the use of unskilled labour.

On Friday 28th June 1816, Luddites attacked Heathcoat and Boden's factory at Loughborough. Heathcoat was preparing to move to Tiverton, in Devon, when the attack took place. Tiverton, formerly a rich weaving town, could provide a pool of skilled labour, vacant factories and water power. Water power was first applied to lace-making machinery at Tiverton. The attack in Loughborough may have been triggered by news of Heathcoat's intended move and resentment towards the loss of local employment. It is possible that the raid was organised by Heathcoat's rivals.

It may have been a demonstration against a cut in wage rates which the firm had been obliged by poor trade to enforce. According to the *Leicester Journal* dated 18 April 1817, Heathcoat and his partner Boden intended to maintain a factory in Loughborough but their employees, intimidated by the raid, refused to work there.

In June 1816, some five hundred people, men, women and children, left the Loughborough area and moved to Tiverton in Devon. The majority walked. The route was probably along the Fosse Way through Wiltshire, Bath, and Glastonbury. The summer of 1816 was one of the wettest on record. The two hundred-mile journey must have been a very long and tiring one. The settlement of a large number of Loughborough people after such an epic journey to Tiverton, led to an area of Tiverton being known as 'Little Loughborough'.

An old dictionary in our possession describes Tiverton as follows:

TIVERTON, a borough of Devonshire, with a market on Tuesday. It is seated on the river Ex, over which is a handsome stone bridge. It has suffered greatly by fire, having been almost burnt down several times, particularly in June 1713, when 200 of the best houses were destroyed. It is now built in a more elegant taste, and they have a new church erected by subscription. It has been noted for its great woollen manufacture, and is 14 miles N.N.E. of Exeter, and 164 W. by S. of London.

Heathcoat's move to Devon was contrary to the movement that was leading to an industrially based north and an agriculturally based south. Empty woollen factories and an abundance of unemployed textile workers probably attracted Heathcoat. The textile industry in Tiverton had collapsed some years earlier. A Baptist minister wrote of his *trials some of which arise from the starving condition of the town (Tiverton) for want of labour*. Another movement away from centres of the machine lace trade was to France. France offered a large market for British goods that were of superior quality. A number of lace makers made their way to Calais and after the repeal of the Act prohibiting emigration in 1824, hundreds of lace workers followed. *Calais became known as the Little Nottingham of France*.

The skilled workers that went to Tiverton with Heathcoat helped to train local labour. His isolation had the advantage that few of his newly trained were lost to rival lace makers. He may have decided to use water to power his machines some years before in 1818. Included in the migration were a number of Baptists. Although their parents were Baptists, none of the four **Oram** brothers were listed as having been baptised in the Shepshed Baptist Church. Some may have been members of other Baptist congregations such as Loughborough. Little is known of their involvement in the Baptist Church. John and Benjamin were on the building committee for the Chard Baptist Church and Abel was baptised into the Church of England just before his marriage. William's first child by his second marriage was baptised at Loughborough All Saint's Church.

Two of Abel and Jane's sons, Abel (1802-1871) and Benjamin (1792-after 1861), were among those who made the journey to Tiverton. The *Parish Magazine of St. Paul's Church of England, Tiverton* contained an extract from a 1939 issue of the *Loughborough Echo* listing 47 names of those who walked to Tiverton. This list was not complete. Titled *List of the known original workforce that came from Loughborough in 1816* it included the following entries:

<i>Abel Oram</i>	<i>Not stated</i>	<i>Shepshed</i>
<i>Benjamin Oram</i>	<i>Lacemaker</i>	<i>Shepshed</i>

It should be mentioned here that John Heathcoat had connections to the **Oram family** through Jane Chamberlain's nephew (John son of Jane's brother William) married eighteen-year-old Ann Caldwell on 21 September 1794. John Chamberlain died in 1797 and Heathcoat married his widow in September 1802. Ann's father was Heathcoat's partner. We have no evidence, however, to show what effect this relationship had on Oram lace-making enterprises.

Varley describes Heathcoat as *a model employer providing wages and conditions of work the equal of any in the trade He built houses, and in 1843 provided a school and his factory premises always received the highest commendation from official inspectors*

Abel was 14 years old and Benjamin 26 when they were amongst those that went to Tiverton in the summer of 1816. Dianne Birks suggested that Benjamin may have been in the militia and that was why he did not go to the West Country with William and John. Their mother Jane had died in 1810, six years after her last child, Sarah, was born in 1804. This was a time of great economic hardship. The prospect of employment would have been an incentive for Benjamin and Abel to move to Tiverton.

Their brother John was in Tiverton by 1819 when his son, John White **Oram** was born. John may have gone to Tiverton in 1816, or earlier. The connection with the Heathcoat family, though not close, may have helped Benjamin and Abel to decide to make the move. It is likely that this was a man and boy partnership. Heathcoat's machines needed two people to work them.

In the actual process of lace making it was customary for a shift team working each machine to consist of one man, and a youth or a boy who might begin at about the age of thirteen. In the workshops rotary hand machines were turned by youths and boys, a laborious task which relieves the lace maker from the perpetual motion of feet and hands.

Benjamin signed an indenture with John Heathcoat and company on the 23rd August 1816, for 21 shillings a week. This was half the wage that he would have received in Loughborough for the same work. The wages for the indentures were 21 shillings per week. Indentures were usually for five years, but we have no record of how long Benjamin and Abel worked for Heathcoat before moving to Chard.

It is interesting that lace making was a relatively safe occupation. As Church says:

Even in the factories serious accidents rarely occurred, and most injuries consisted of little worse than crushed fingers. Neither was the physical labour involved in operating power machines at all onerous, for the operative 's function consisted of minding machinery and watching the work in progress, rectifying errors when they arose, and adjusting the delicate mechanism of bobbins, carriages, and springs But the operation of wide hand machines, especially those not worked by rotary motion, required considerable strength as well as skill. The use of any method for the manufacture of lace caused a deterioration of eyesight resulting from the constant control of a machine between nine and twelve feet wide, containing between 2,600 and 3,600 bobbins which moved through the guide threads a hundred times a minute.

PART 2 - JOHN ORAM (not copied into this document)

**MORE NOTES ON THE MOGINIE FAMILY
& NOTES ON THE CHAMPTALOUF FAMILY FROM DAWN CHAMBERS**

Transcribed by R.G. Gummer, July 1990, and edited December 2003.

1 From Cemetery records for Waikumete Cemetery, Auckland:

MOGINIE Arthur Frank retired land agent aged 83 died 1/7/1944.
 Clara Edith spinster aged 48 died 30/12/1945.
 Edith Henrietta aged 71 died 1/2/1941.
 Vera Constance aged 78 died 26/11/1977.

2 From Bruce Petry Auckland 30/4/90:

Arthur H[arold] **MOGINIE** was a member of the Ex Libris Society around 1933, and was described as a bookplate designer. See collection of bookplates in APL, Auckland Public Library. (It is said that "a Moginie" designed the logo for Rolls-Royce cars, but "which" Moginie is unknown.)

3 APL references to Huguenots:

G. Elmore Reaman *The Trail of the Huguenots*. The Huguenots were descendants of French Protestants who dispersed; they preferred to assimilate within the communities amongst whom they settled. London received many Huguenots at Soho seeking freedom of worship e.g. at a church in Soho Square called L'Eglise Protestante Francaise de Londres.

Lart *Huguenot Pedigrees*

Currer Briggs *Huguenot Ancestry* (a good book)

Refer to the Library of the Huguenot Society of London University College, Gower Street, London WC1 6B7, and to the Society's Quarto Series (56 Volumes) especially IX, XIII, XVI, & XXIII which contain a register of the French Church at Threadneedle Street, London. See also vol. II & XXXVIII in French.

The Huguenots had a centre at Montbeliard (near Switzerland) in the latter part of the 16th century. Lausanne, the chief town in the Vaud canton was French-speaking and Protestant.

4 Jane Taylor GUMMER [nee MOGINIE] ex 72 Dominion Road, Auckland died 26/5/1932 (or 27/5/32?).

Her ashes were buried at Waikumete Cemetery on 17/10/35 where her son W.H. Gummer designed a gravestone and burial place for the Gummer Family. Her eldest son was named Charles Moginie Gummer and her grandson Robin Moginie Gummer (son of R.A. Gummer) carry the Moginie name today.

5 Ex the *Evening Star*, Auckland, 21/3/1877. Death: at Nugent Road, Khyber Pass, Fanny Eudora MOGINIE infant daughter of John and Fanny MOGINIE aged 3 months.

Ex memorial commemorating graves removed during Grafton gully motor-way construction, Auckland: Fanny Eudora **MOGINIE** born 23/12/1876, died 20/3/1877 (Anglican part of cemetery).

6 Ex Electoral Rolls for Auckland City, 1893:

MOGINIE Arthur Frank, Carlton Gore Road, ironmonger;

MOGINIE Edith Henrietta ditto, housework.

7 Ex Wise's P.O. Directory for 1925

MOGINIE: Arthur Frank, Auckland

Jno. Crossley, Lower Hutt

Mrs Fanny Eliza, 55 Hankey Street, Wgtn.

Mrs Annie E., 66 Balmoral Road, Auckland

8 Information from death notices recorded in Auckland Museum, 11/3/89:

[G] means this person migrated on the *Gertrude*. NZH means *NZ Herald*, DC means Death Clippings.

MOGINIE:

Albert Ernest. Died 17/8/1910. NZH 19/8/1910.

Arthur Frank. Died 1/7/1944, aged 83. [G]. [Born 1861?] Loved father of the late Edith and father of Vera (cremated). DC 1942 - A5 p. 150.

Charlotte 28/9/1890, [G] NZH monthly summary 6/10/1890, p.12.

Clara Edith 30/12/1942, DC 1942-45 p. 31, eldest daughter of A.F.M. and the late Mrs M. (cremated).

Edith Henrietta 1/2/1941, wife of Arthur Frank M. DC 1941-1942 p. 10.

Frank 14/5/1941, at Christchurch DC 1941-42 p. 40. Husband of Doris and eldest son of A.F.M.

John 27/1/1892, [G] NZH monthly supplement 26/2/1892 p. 4.

John Chambers, 20/4/1915, NZH 21/4/1915[[G]

Minnie Morrish aged 76 years 13/4/1937, 1936/37 DC p. 113. Widow of late A.E.M. Service at Disraeli St. Hall, then at Waikaraka Cemetery, Onehunga.

William Joseph 21/7/1896 in his 39th year [born 1858?] NZH monthly supplmt. 7/8/96 p. 4.

9 Ex Death Notice records from NZH on microfilm held at APL.

MOGINIE [NZH 6/10/1890] On Sunday Sept 28 1890 at Neutral Bay, Sydney, **Charlotte** beloved wife of J. Moginie late of Auckland.

MOGINIE [NZH 26/2/1892 p.4] On Jan. 27 1892 at Brisbane, Queensland, **John** late of Auckland.

10 Ex Ak. Museum: Clara Edith MOGINIE married Richard THOMSON and had Edith, Roy, and Dorothy.

[W.H. Gummer used to visit the Thomsons when he was a student in London in the period 1908-12. Perhaps the Thomsons were tourists as they stayed at the Strand Hotel.]

11 Ex *Southern Cross* 9/11/1874, p.2, col.3. On 5/11/1874 [fireworks day!] Thomas George GUMMER married Jane Taylor **MOGINIE** second daughter of John M. at her father's residence. A similar notice appears in the *Weekly News* 14/11/1874 at p23.

12 Ex information provided by R. J. Turner,

Ex *Southern Cross* 6/12/1875, p.2, col.7: J. Moginie on behalf of the Wesleyan Burial Ground Collecting Committee is seeking £300 to £400 for improvements.

Ex *Southern Cross* 22/6/1876 p2 col 5: J.E. Moginie (could this be A.E. or J.C.?) promotes petition against renewing public house licenses in the Kaipara district [North Auckland].

Ex NZH 19/12/1878 p2 col 7: Mr W. Moginie, a teacher for the last five years at the Beresford Street Sunday School [Congregational] Auckland, left for Sydney by the steamer *Taupo*. He was presented with a handsome writing desk by the teachers and elder scholars of the Sunday School.

13 Ex APL Auckland Shipping Index 1840 –1882:

Arrived on the *Gertrude* 9/2/1863: **MOGINIE** (first names only): John [father] Charlotte (mother, nee Taylor), John C[rossley], Jane F (F should read T for Taylor), William J(oseph) who later went to Sydney, Sarah E. (?E should read T for Taylor), and Arthur (Frank). Clara E is missing from this list. It is presumed that Albert E. M. was born in NZ.

On the *Moa*, arrived 26/11/68: Mr Mogenie

The voyage of the *Gertrude* which left London on 4/11/1862 is described in *The Albertlanders* by H. Brett.

14 In December 1912, W.H. Gummer visited Carl **MOGINIE** [Carlton] then living in San Francisco. In 1990 in NZ, E.O. Gummer remembered Carl **MOGINIE** at Auckland, after 1923 the year of her marriage to WHG. She recalled Carl's fine tenor voice and his crop of white hair. Clearly the family was musically inclined as evidenced by (his sister) Vera's ability and interests. Another sister died of consumption, a pulmonary disease. It is sometimes overlooked how close Auckland's commercial and social ties were linked with those of San Francisco in the 19th and early 20th centuries. They can probably be attributed largely to the popular and commonly-used shipping lanes and trade winds between NZ and the west coast of America in those days.

15 Selected entries at 5 or 10 year intervals from the *Auckland Directory* (in APL). Selections as with those from Wise's Post Office Directory are not comprehensive, but were made to quickly scan family names and addresses.

1872/3 **MOGINIE** John, Accountant 107 Queen Street, Auckland.

1882 ditto 159 ditto.

1883 **CHAMBER** John (Moginie), iron merchant [Auckland].

1920 **MOGINIE** Arthur F, clerk, 580 Mt Eden Road.

16 Selected extracts from Wise's P.O. Directory:

1903 **MOGINIE** A.E., Manufacturer's Agent, 87 Queen Street, Auckland.

1903 A. Frank, Mt. Eden Road Auckland

Frank, Carlton Gore Road, Auckland.

Jno. C., farmer, Hutt.

1903 **CHAMBERS** Jno. M[oginie], St Stephen's Road, Parnell, Auckland.

1905 **MOGINIE** A.E. as 1903

Albt. E., Inspector, Milton Road Auckland.

J.C., Hutt as 1903.

Arthur Frank, Ironmonger, Mt Eden Road, Auckland

1915 **MOGINIE** Arthur Frank, Warehouseman, Mt Eden Road Auckland.

Jno. Chambers 55 Hankey St., Wgtn.

Jno. Crossley, clerk, Bloomfield Tce., Lower Hutt.

Mrs. A.E. Wheturangi Road (One Tree Hill), Auckland.

More Champtaloup Information from Dawn Chambers is available on request

END

