



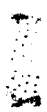
**ANDREW HUNTER DUNN**

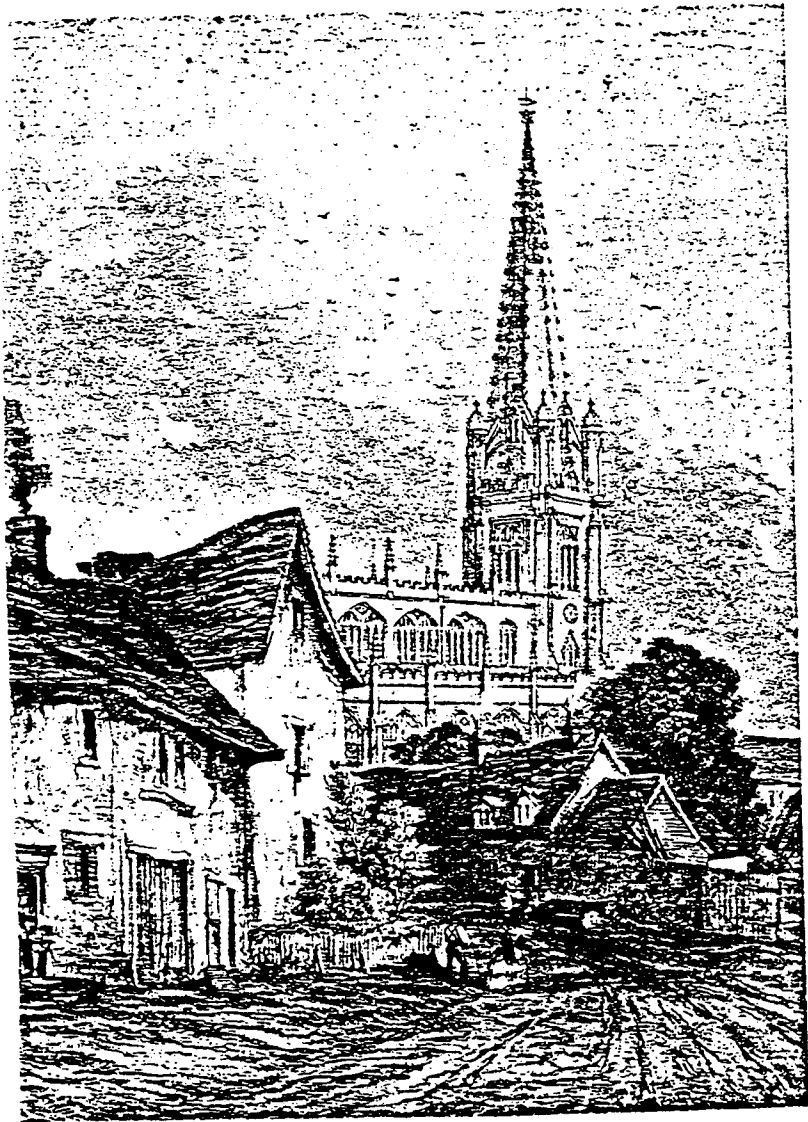
**1839 – 1914**

**SOUTH ACTON & QUEBEC**

With a glance at Cousin John  
in Zululand

T & A Harper Smith  
1995





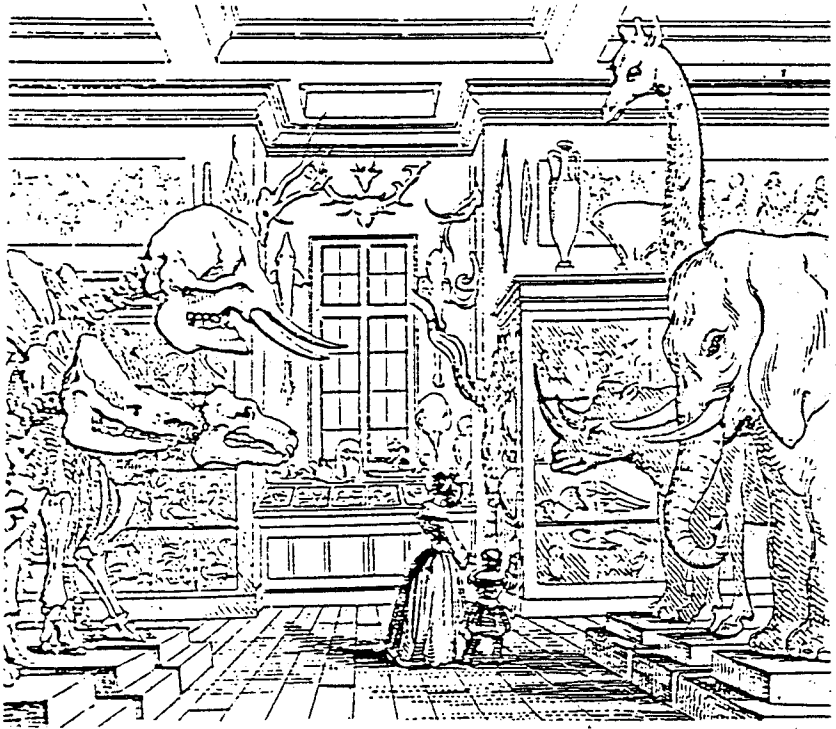
Saffron Walden 1840

## I. EARLY DAYS 1839-70

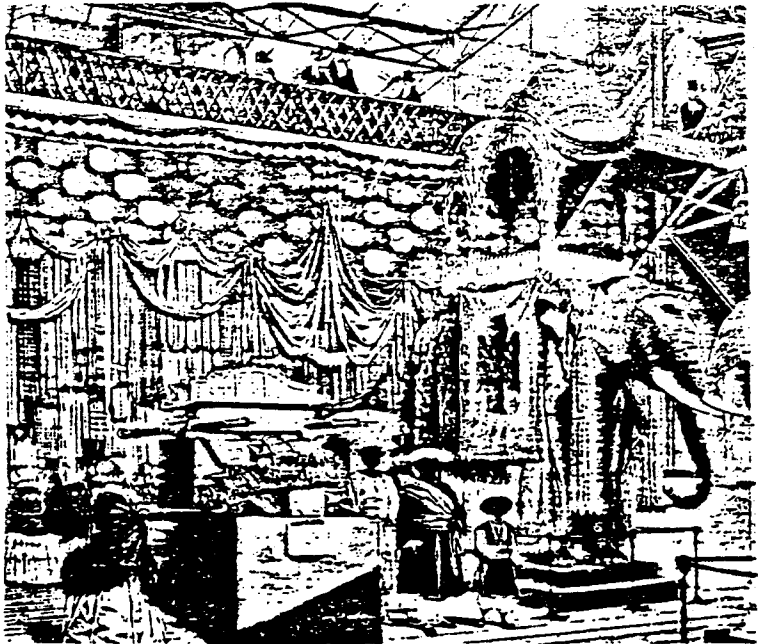
The Dunns were in Ware (Herts) from the seventeenth century. Hannibal Dunn (1770-1839) and Elizabeth (1766-1846) had eight living children, the oldest being Robert Newton (1795-1846), the second Hannibal (1797-1857). Robert, unsettled in Ware, went to South Africa in 1820 while Hannibal, after an apprenticeship, began trading in Saffron Walden (Essex) in the same year. He was in the furniture business, upholstery and cabinet making. Over the years he added an insurance agency (the Phoenix) and became well-known as an auctioneer. An Independent by religion, like his family in Ware, he joined the Abbey Lane Chapel in 1820. He married Sophia Smith in 1823. Their two living children were John (1826) and Sophia (1828). Sophia his wife died in 1829. His father, Hannibal, as well as his brother Robert being in South Africa, the rest of the Ware family including his mother moved to Saffron Walden. She died there in 1846.

Hannibal was a member of the town's Natural History Society, for which Lord Braybrooke of Audley End proposed to set up a Museum. Hannibal agreed to see if his brother Robert could obtain some specimens. Robert appeared in 1834 with a load of skeletons, skins and hides which he sold to the museum for £140, returning with tables and chairs, for he had become a trader, particularly in ivory and gunpowder. He was to be trampled to death by an elephant in 1846. The Saffron Walden elephant was reconstituted and was later shown in the Great Exhibition of 1851. No doubt young Andrew was taken to see Uncle Robert's elephant in both places. All this brought Hannibal into prominence and led to his election in 1836 to the Town Council, for under the 1835 Reform Act, Non-Conformists could now serve. He had an important place in the Coronation Banquet of 1838 and later in that year married as his second wife Mary Ann Hunter, only daughter of William, an important figure in the City of London with a very large business in upholstery and furniture, Warden of the Upholders Livery Company and member of the Common Council. Like Hannibal he was an Independent.

Mary Ann had two children, Mary Ann and Andrew Hunter (1839) and mothered John and Sophia. In 1841 she joined the Abbey Lane Chapel. To house his family in a prominent place, Hannibal in 1839 purchased the old town gaol with its cottage near the Town Hall in Market Street and made it into a house and business premises. As a house agent he speculated in property but overreached himself and by 1851 had to sell out to pay his creditors, leaving Saffron Walden for 6, Cottage Place, Brompton. Andrew was not with them in 1851, presumably being at school. Mary Ann's father

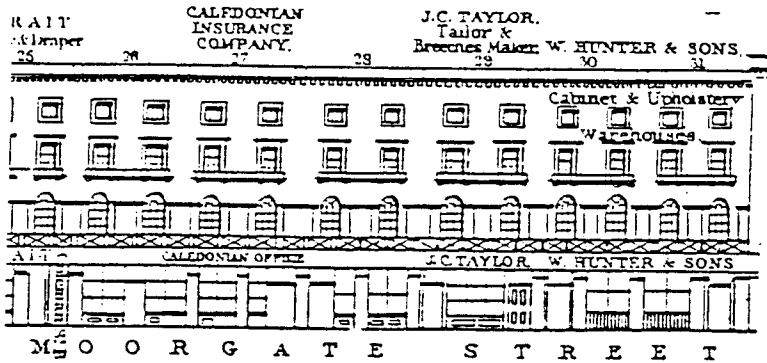


Uncle Robert's elephant . Saffron  
Walden Museum (above), 1851 Exhibition  
(below)





Sir William Hunter, Lord Mayor, 1851



The Hunter premises in Moorgate. .

becoming Lord Mayor of London was knighted in 1851, but died in 1855 and was buried in a vault at Norwood, the family house being Purley Lodge, Croydon. Benefiting from the Trust Fund set up by her father's will, Mary Ann sent Andrew (aged 16) to Heidelberg University. Hannibal died in 1857 and, although a mock tomb was set up prominently in the chapel grounds of Saffron Walden, was buried in Sir William Hunter's vault. Andrew was sent for from Germany and discussed his future with his Hunter uncles. It was decided he should train to be an auctioneer.

The family moved to New Cross, convenient by train to the City for Andrew and to Croydon. On Sundays Mary Ann took them to St Paul's Deptford, where Andrew responding to a challenge from the pulpit, joined the confirmation class. He was confirmed in Lambeth. In 1858 he wrote to his uncles, no doubt with his mother's approval, saying that as auctioneering was a kind of cheating, involving double dealing, he would like to give it up. He would prefer to go to University with the hope of taking orders. The uncles agreed; there was no shortage of money, and in 1859 he was admitted to Corpus College, Cambridge to read mathematics. He was soon awarded a College scholarship and took his degree in 1863, becoming 39th Wrangler. Ordained in 1864 he took his title at St Marks' Notting Hill, a new church. To save the incumbent's small stipend he obtained the Bishop's permission to take in pupils coaching them in maths for the Civil Service and University. He earned £600 a year, much more than his vicar. In 1866 he married his cousin, Sir William's grand-daughter, Alice Hunter. He was at St Mark's until 1870, living with his mother and family in Addison Gardens.

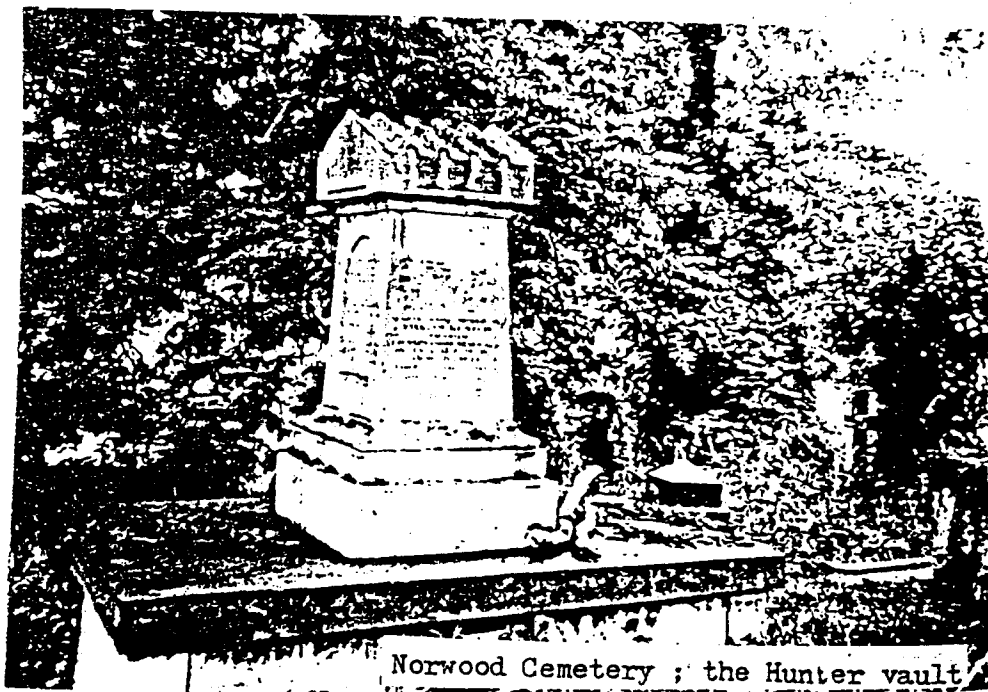
## II. BUILDING IN SOUTH ACTON

In 1870 Andrew was returning from voting in Cambridge when he met an old college friend on the train, G.B. Coulcher, from an old Acton family, who had lately become curate to the new Rector of Acton, Musgrave Harvey. On telling Coulcher that he was now ready for a full-time and challenging parish job, perhaps in the East End, he heard about the situation in South Acton.

Here, after the Inclosure award of 1859 and the consequent redistribution of land, much of which was sold to the British Land Company which set about building a number of small houses to which labourers from all parts of the country had come, seeking homes and work in London. There were now over 10,000 people. Rector Parry had erected two small schools



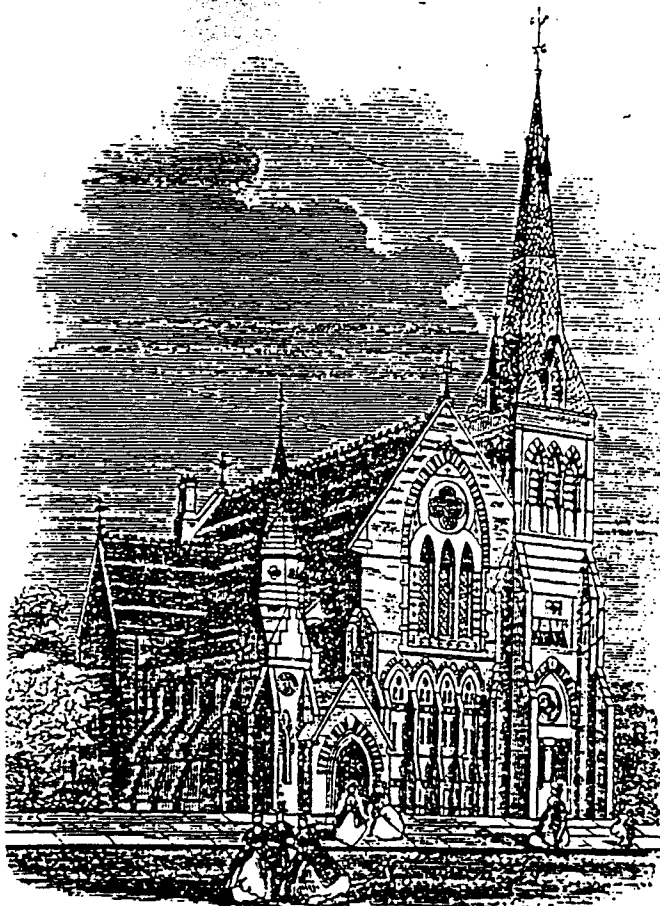
Saffron Walden Chapel. Hannibal's  
mock tomb in front, Elizabeth's real  
tomb on right.



Norwood Cemetery ; the Hunter vault



Andrew Hunter Dunn c. 1872  
St Marks , Notting Hill 1866





in which services were held. Andrew Dunn was interested. That evening Coulcher told the Rector over dinner who immediately invited Dunn to come to take charge of the work there. In January 1871 he moved with his family to Avenue Road to set about the task. On his first Sunday there were 30 present at the two services of whom 14 were communicants. His priority was to build a church. The Rector of Stoke Newington who owned land there was willing to give a site for the church provided it was built in four years.

Hunter Dunn immediately opened a subscription list. The Hunters helped a great deal. In 1871 Andrew's mother died in Addison Gardens, releasing both her share of her father's Trust Fund and also that set aside for the children, one third in all of the income. From this he could put £2,000 towards the new church. The rest was quickly raised and by 1872 the church consecrated by the Bishop of Dover (former Rector Parry) in September. Regrettably it was not realised how poor the bricks were (Adamson of Turnham Green was the builder). In 1896 it was found the gutters were defective and the woodwork rotten, the walls and spire had to be repointed. Later years were to replace much of the brickwork. Still, South Acton had a church. There was a surpliced choir (the organist being Mr Brunton, brought from Notting Hill) the main service being Morning Prayer with Holy Communion.

His next project had to be a Parsonage for which the Church Commissioners were prepared to give £3,000. Dunn wanted a bigger garden. The land to the east belonged to the Royal Society, who would not make a gift of it. Dunn bought it himself, including payment to the sitting tenant, and gave £500 to the building fund. The Hunter relatives again made a large donation.

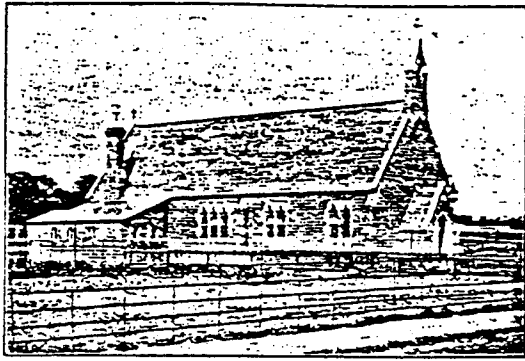
From the beginning he published an Annual Report with full lists of contributors to every fund he set up. These lists give an idea of the people he approached, the better known and endowed of Ealing, Gunnersbury and Acton, the clergy, MPs and the middle class residents on the fringes of the area. He controlled all the financial administration. It seemed that he kept all the accounts until he left Acton when it was found that a Mrs Baker did all the work. She never had any acknowledgement. In the annual reports Dunn set out his hopes and aims. Every year he would propose a new project, sometimes two or three. Each had its subscription list with a subsequent fund for maintenance. On every list his name appeared and sometimes his wife's with later on his children as they grew up.

As an example let us consider the year 1881, halfway through his Acton career. In that year a new mission church had been erected in Stanley Road, so he now proposed such a church in Acton Green. In addition to the general offertory fund which that year amounted to £647 and was shared among the other projects there were 26 funds with subscription lists in which all the names were given amounting to £1,748. In addition £1,175 was collected by the district visitors for members of the Provident Fund – a kind of all the year round Christmas Club. Dunn's own contributions that year amounted to £294. During his twenty years in Acton he contributed £7,000 in this way. While not denigrating his purposes, sincerity and energy, it is clear he could not have done all this without the Hunter wealth bequeathed to him, as his successors were to discover.

There is no indication that he had a master plan of action. One thing led to another. Apart from the constant improvement and embellishment of the church, he established over the years a whole group of mission houses and churches. He began by enlarging the schools and then in 1878 built a mission church in Osborne Road. In that year his father-in-law died releasing a £6,000 marriage settlement and a share in the income from an additional Trust Fund. He then (1880) added a Parish room at the back of the parsonage, soon in use every day. A Church Institute was opened in 1881 and a mission church erected in Stanley Road. He bought the ground for this and charged them rent. Rooms were added to these missions for Sunday schools and mothers' meetings. In 1866 a larger Parish Hall was built across the road and a new mission built in Beaumont Park. This was opened by William Hunter, his wife's brother. He used laundries and private houses for additional Sunday schools and even services. In 1888 he raised the money for a new church, St Albans on Acton Green. Altogether twelve new buildings were erected to meet the needs of the population (17,000 in 1881, 24,000 by 1891). His flourishing schools were taken over by the Acton School Board (of course he sat on the Board). It was an enormous achievement.

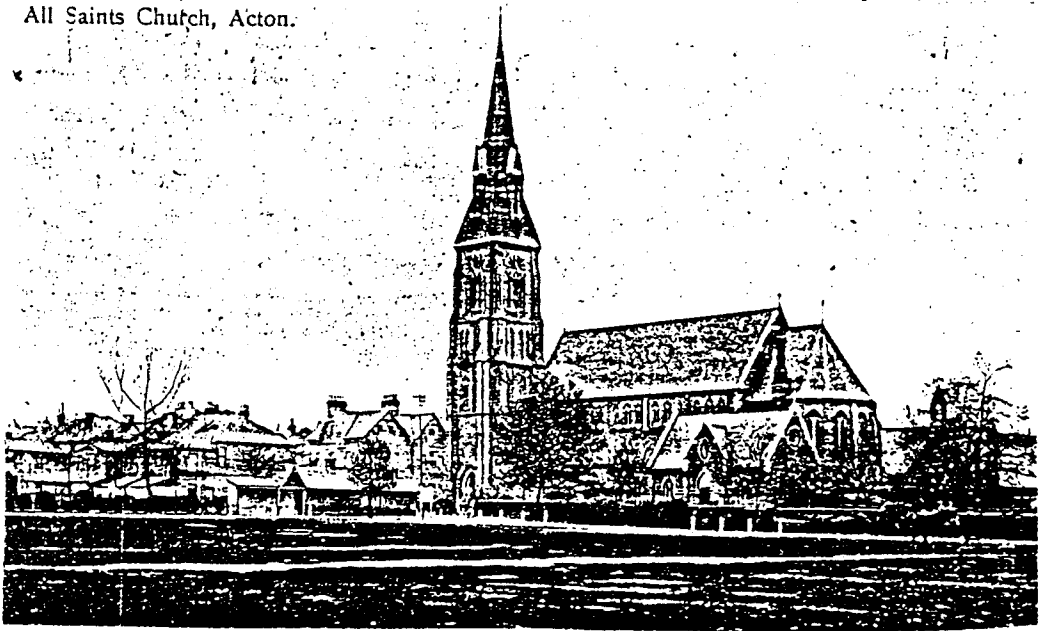
### III. PEOPLE

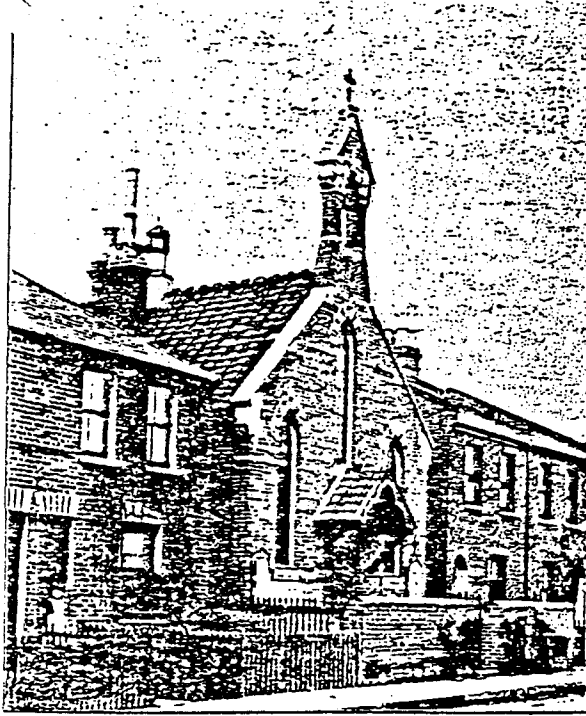
The many buildings meant a large staff. From Notting Hill, Dunn took with him the "evening lecturer", the Rev Dr McClear, Headmaster of Kings College School, who took a house in Gunnersbury, and the organist W A Brunton. In the early days he used lay readers to staff his missions (3 in 1878). Even then the choir and helpers in his churches on Sunday came to 94



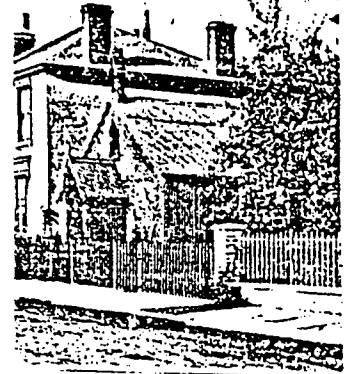
ALL SAINTS' SCHOOL CHURCH 1871-72.

All Saints Church, Acton.





OSBORNE ROAD MISSION CHURCH, 1877.



STANLEY ROAD MISSION  
CHURCH, 1882.



DOLPHIN COFFEY TAVERN. THE FIRST MISSION ROOM. 1875.

persons. There were also 68 Sunday school teachers for 971 pupils. Sunday school outings must have been remarkable, the little ones conveyed by laundry van, the rest marching in column up to the centre of Acton - in 1880 a thousand children in all with 90 teachers. Here they joined up with the parish church children and went to the large field for the "treat".

By 1887 he had four extra clergy, enlarged to six when St Alban's opened. He used his own stipend as the basis of his Assistant Clergy Fund. Contact with the growing population was kept through District Visitors, 24 in 1878, 38 by 1891. They dealt with daily problems and collected subscriptions for the Provident Fund and pence for the Dispensary for which they gave out letters and directed local people to the appropriate parish facility.

The area developed into a laundry and pig-keeping one, with multiple occupation in the houses, much overcrowding and increasing drunkenness. In 1873 there were 25 pubs. From the late 70s there was much unemployment. Hunter Dunn realised from the beginning that he faced great social problems. To meet these he set up a variety of institutions and clubs, a Provident Club, kitchens, a maternity charity, and two nurseries. The mothers meetings were not just religious gatherings, they dealt with family problems. A strong temperance movement set out to combat drunkenness, supported by the Dolphin Coffee Tavern in Osborne Road, like that run by the Parish church in the High Street. Here was a place for men to meet, with papers and recreation facilities. There was a library and concerts were held. He added a Church Institute in All Saints Road with a variety of activities, including gymnastics, clubs for boys and laundry girls. Night schools were set up for men, women, boys and girls to improve their education. There was a drum and fife band which also supplied the music at three of the missions which had no organ. A Boys' Brigade was established with its bugle band.

The opening of Acton Park in 1888 showed the need for an open space in South Acton. Dunn had acquired some open ground opposite the church and vicarage. A developer had the rest. He sold his piece to the Local Board (at a profit!), provided they bought the rest. The Recreation Ground was opened in 1889.

Hunter Dunn had early turned his attention to the provision of better housing. The Royal Society began to develop its land to the east of the church in the 1880s but in the end sold out to a developer. Dunn was only

able to erect four houses in Leythe Road before he left, divided into separate flats. He had also bought land along the Bollo Bridge Road between Brouncker Road and Newton Avenue and beyond. By the time he had Alexandra and Coronation Flats built (planned around 1902) he was in Canada. They still stand. The open space in front of Alexandra Flats, intended to provide an open view to the Parsonage he gave to the Council on condition they maintained it.

It is strange that it was not until 1890 that he began to realise how large his empire was and that he must pay periodic visits to each establishment.

Despite all the activity in South Acton, he found time to serve as a member of the Local Board (1882-6) and the Acton School Board (1875-92). As a measure of progress during his years there the figures for communicants in 1871 was 13, in 1891 1337 at Easter.

During his time the Acton laundry business developed from about 57 premises to over 200 larger professional establishments. The laundry proprietors considered themselves the main contributors to Acton's prosperity. Some were non-conformists but most had their children baptised in the church, sent them to the school, and were married in All Saints. Hunter Dunn was on good terms with them. They contributed to the church clock and other objects, helped with school outings and regarded All Saints as their church.

In 1883 Dunn was offered a Colonial bishopric, then the incumbency of Yarmouth but not until Bishop Williams of Quebec stayed with him at the Bishops' Congress in 1888 did he seem to have considered moving. When Bishop Williams retired in 1892, he persuaded his Synod to invite Hunter Dunn to Quebec. He left Acton in that year.

#### IV. CANADA 1892-1914

Bishop Dunn arrived in Quebec in 1892. All Saints' parish had collected for a parting gift, a pastoral staff, which his former curate A G H Dicker was to carry out to him. Dicker married Dunn's daughter Helen Alice and settled there.

The diocese of Quebec once stretched right across Canada. In 1892 it was still an area as great as England and Wales. Hunter Dunn dealt with



it as energetically as he had All Saints parish. His income came in useful here too, for he was able to contribute to the twenty six new settlement churches he built and the four others he enlarged. He would have liked to enlarge and embellish his cathedral as he had All Saints but he had to wait until his Dean retired. Instead he set about improving his own chapel for which All Saints eventually provided a lectern and a reredos.

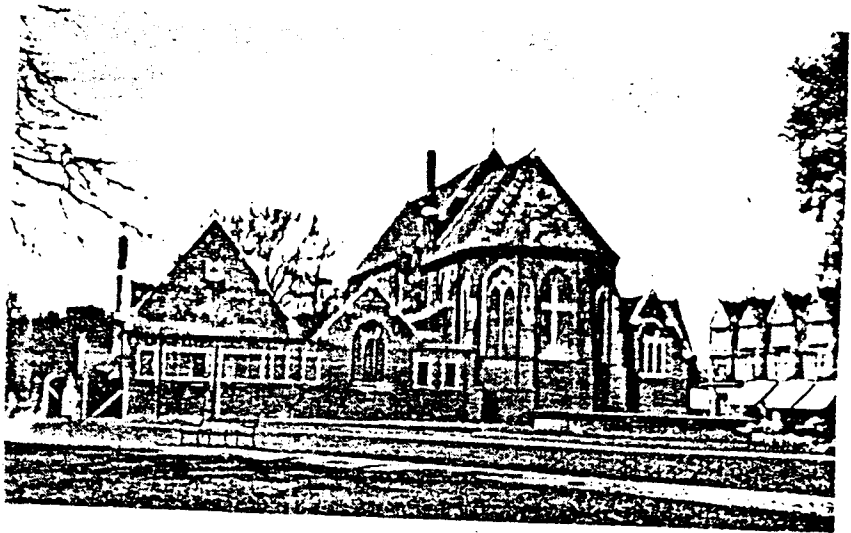
He travelled all over his large and scattered diocese by carriage and sleigh, taking long and tiring journeys, staying in remote settlements. When he arrived in Quebec there were two rival missionary societies operating. He persuaded them to merge.

He became an important member of international Anglican affairs, attending the American Conference in 1902 and all the Anglican congresses. In 1906 his son Edward Arthur married a Hunter cousin, Eleanor, daughter of Arthur of Bury St Edmunds, the original home of the Hunters. In that year the Bishop of London, Arthur Foley Winnington-Ingram visited him. He had a number of episcopal visitors, including the Archbishop of Canterbury, for he was highly regarded in the church as a whole.

One of his most important tasks in Quebec was to consolidate and advance the work of Bishop's University, Lennoxville, of which he became sub-Dean in 1892, President from 1908-14. He received from them an Hon DD in 1893 and DCL in 1907. The University became important in the life of Canada. Two of his sons read theology there after their English Universities. In 1913 he was losing his energy, as was apparent when he visited England. His son, as chaplain, assisted him, but in 1914 he decided to retire. He bought a house in Benhilton, Surrey where his friend the organist W A Brunton had lived and died. On his way home to England in November 1914 Andrew died on the ship. His body was taken to his son's church, Holy Spirit, Clapham and he was buried in Benhilton, where his grave carries a carving of the All Saints postoral staff. At his funeral were his daughter Mary Christina, and sons, Ernest, George (a surgeon), the Revd Edward Arthur, who was to become a bishop, and the Revd W Alexander of Clapham. Harold was in Canada as a priest, as was Mrs Dicker.

His wife Alice survived him until 1931, and was buried with him in Benhilton as was Mary Christina in 1934. Andrew Hunter Dunn's last charge to his synod summed up his theology. It was a plea for the Catholicity of the Church of England as stated in the "Lambeth Quadrilateral", the Bible,





**ACTON GREEN**

Creeds, Sacraments and Apostolic Succession. He called himself a "Prayer Book Catholic".

He left a little of Acton behind in Quebec for one district came to be called "Acton Vale".

## V. THE MAN AND THE FUTURE

We have seen a man of apparent purpose and determination, full of energy who built up the parish of All Saints. He was able to do this because he had the money and the support of the middle class gentry and his authority was accepted in this Victorian period by the labouring classes among whom he worked. He spoke to them like a squire to his tenants, rebuking their shortcomings and taking it for granted that they would do what he told them to. After his death his life was written by Perceval Jolliffe whose anecdotes convey this impression all the time. People at that time and in that place expected their parson to behave in such a way, so that he was respected and popular. A presentation at his tenth anniversary, the gift of a carriage and pair at his silver wedding, gifts at the consecration and later for the chapel in Quebec reflect this. There continued to be a section of the congregation who harked back to the good old days of Parson Dunn.

Yet, if we look more closely we become aware of his constant self-advertisement. He kept telling over and over again the story of his success, in parish reports, in the magazine he started, in newspaper reports which by the wording present the same accounts. The same reports word for word appeared in the Canadian press and magazines. He took the credit for everything, including the elaborate accounts and subscription lists published every year. It was not until he had departed to Canada that the new Vicar found they had actually been compiled by a lady, Mrs Baker, who asked to be relieved of them. Dunn had never ever acknowledged her help. All this can only be ascribed to a basic insecurity.

His haste to achieve results left a jerry-built church, which was to give endless trouble, and large debts, much of which he claimed were owing to him. The most difficult was that of St Albans and its large Vicarage built before he had raised the money. Poor Manbey, the Vicar, had no private income, a growing family and was saddled with a barn of a Vicarage, as well as the debt. It was all beyond him. He had to go elsewhere eventually and in the end gave up the ministry.

From Canada Dunn continually interfered with the parish. His early letters were simple accounts of his doings but he began to answer people's complaints about their new vicars and wrote to advise his successors what they should do. Every three or four years he claimed the right to stay in the Parsonage on furlong. They could hardly refuse. He heard people's complaints. His successor, J MacArthur, could to some extent keep up the financial backing but tired of it all and took the chance to go to India as Bishop of Bombay after six years. His successor, W Paton Hindley, announced that he would no longer pay for the Assistant Clergy or spend large sums on the parish. It was the next incumbent, W A Macleod, who after a successful and crowded Holy Week and Easter announced that the collection that week amounted to five thousand pennies, for the wealthy had either died or moved away. Dunn was still sending advice about how to raise money.

In 1922, the Jubilee of the Church, most of the surviving Duns were invited to appear. There was much looking back but the theme of the celebration was "this poor part of Acton" which demanded help from the rest of the borough. The parish was from that time always in financial difficulties and something had to be done to make sure the church did not collapse.

From Dunn to Macleod there was little building done apart from a vestry and additions to the parish hall. The vicars tended to provide liturgical improvements.

After the Great War the parish, smaller by the building of St Peter's, but overcrowded and described by its vicar as "part of the slums of Acton" was on the decline. After the Second World War, the church struggled on under a devoted pastor, Father W Randall. The steeple had been taken down, the roof leaked, the brickwork was crumbling. The area was due for demolition, tower blocks arose, and the church itself was demolished to be replaced by the All Saints Church Centre across the road. It is now part of the united parish of Acton Green.

## VI. APPENDIX AND CONCLUSION

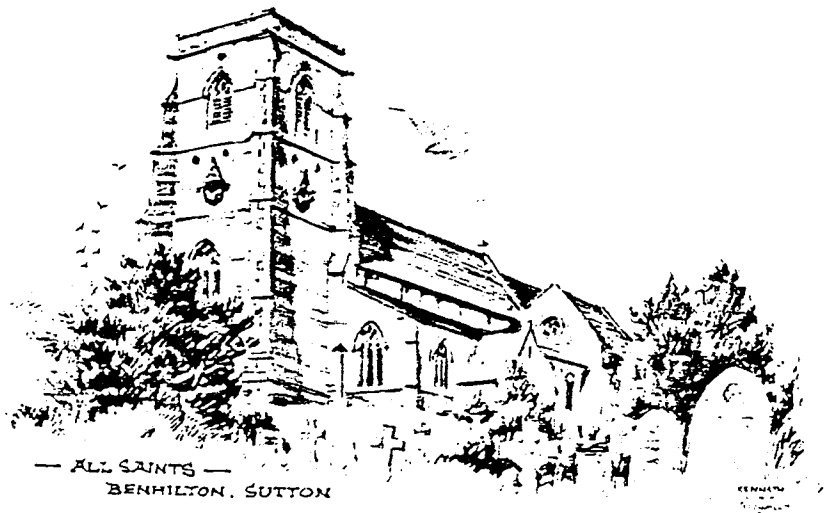
### Who was John Dunn?

In 1879 the papers carried a story about a John Dunn said to have come from Saffron Walden who had just been made the Great White Chief

of Zululand. There were hints of scandal and objections by the local Bishop. Among others this intrigued and puzzled Andrew Hunter Dunn. The Saffron Walden Museum recorded a visit from "Hunter Dunn a parson in London" in 1888. He seems to have received no answer to his questions in the Museum he must have visited as a small boy to see Uncle Robert's elephant. The same page in The Museum Book is full of suggestions by local people in 1891 as to who this John was, Hannibal's brother, his son, his nephew? Within the Dunn family the enquiry went on. In 1949 Andrew's son, Arthur, then Archbishop of the West Indies wrote to and visited the Town Clerk, but got no further. In 1972 Alderman Stanley Wilson wrote a book about the town, "The Saffron Crocus". In it he created a complete picture said to be derived from old people of John Dunn's boyhood there and the tricks he got up to. It was serialised in the County Magazine. He did not know that it had already been well researched and a book published in South Africa, that John Dunn's autobiography had been published. Since then more information has been found from War Office Intelligence, letters and biographies of the participants. This is the story Andrew never knew.

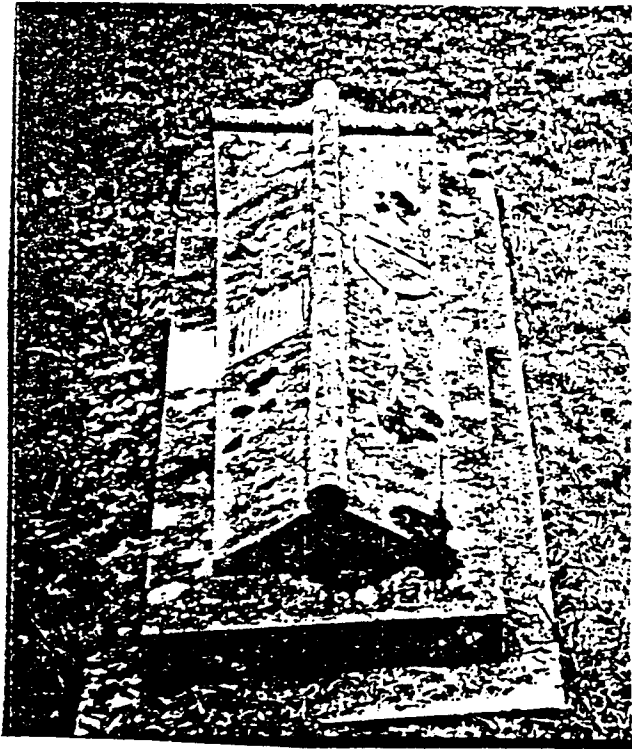
John Dunn was born in Algoa Bay, South Africa in 1833 while his father Robert was in England with his specimens for the Museum, so he was Andrew's cousin. His grandfather and Andrew's, Hannibal the first, was killed there by Zulus in 1838, and his father Robert was trampled to death by an elephant in 1846. It is possible that Andrew's mother and father never knew. John's mother Anne Biggaar took John and the girls to Port Elizabeth. She died in 1851, the girls being then married. John aged 18, took off into the interior with Catherine Pierce then aged 14, daughter of his father's assistant, to look for work. She stayed with him all his life, bore him five children and survived him.

John was eventually established as trainer of oxen to the plough or the wagon and came to the attention of Joshua Warmesley the agent of the Natal Government in Zululand because he spoke the Zulu languages so fluently, having grown up among them. He became Warmesley's assistant and was paid as a Civil Servant for the rest of his life! In 1858 in battles between the Zulu tribes, the chief Cetawayo emerged as the most powerful. John was sent to him to negotiate the return of some cattle. Cetawayo liked him and asked him to be his English adviser, giving him a large tract of land on the border which could be hunted and farmed. Here John created a great cattle ranch and invited Zulus to come and set up their kraals. Some 10,000 settled, for here they were freed of military service and could freely marry.



— ALL SAINTS —  
BENHILTON, SUTTON

Andrew's grave 1914



Non-Zulus could earn a wage instead of being treated as slaves. John lived like a Zulu chief with many wives and a small army.

He gave Cetawayo good advice so the peace was kept. In 1873 he suggested to Natal that Cetawayo be crowned king to enhance his status and be given a small quantity of guns.

Zulu culture included the custom that young men could only marry when they had "washed their spears in blood". The long peace meant the growth of a large and impatient warrior force. The Natal authorities were alarmed. Without consulting London, they prepared a strong force and then issued an insulting ultimatum to Cetawayo which he could only refuse. They then declared war. John Dunn took his large family to safety and offered his services to the British Commander. He was made Head of Intelligence. General Sir Garnet Wolseley considered after the Zulu war that John's knowledge of the country had contributed greatly to its eventual success. In 1879, Wolseley divided Zululand into thirteen tribal areas and made John Dunn chief of the largest. Bishop Colenso of Natal wrote to the "Cape Times" and was reported by the English papers. He described John Dunn as "a white man who for twenty years has led the Zulu life, wedded Zulu women and chosen their society in preference to that of white women as a white man should love and honour, is not a man to represent the Queen of England to a nation of savages". We know that Colenso tried to supplant Dunn as adviser to Cetawayo, was rebuffed by the King and then proceeded to claim compensation for loss of salary, which he was also refused.

John Dun governed his large area wisely and acted as mediator in tribal quarrels. He never visited England although he wrote to Wolseley in the 1880s that he hoped to do so. All the Saffron Walden legends were false, and even when he died in 1895, they still persisted. After his death, "Dunnsland" became the Dunn Reserve and Zululand became a part of Natal. His wealth in cattle was left in his will partly to the 48 wives who had borne him children, while Catherine had the bulk of his estate.

It is ironical to recall that under apartheid some of his descendants (the Dunn Clan) counted as black, some coloured and some white.

What a pity John Dunn did not visit Saffron Walden in 1888 and meet his cousin Andrew. What an encounter that would have been, two cousins who in different environments had acted with purpose and authority



John Dunn ,1850's



John Dunn, with his council 1880

and had risen to such positions of influence, at opposite ends of The Queen's Realm.

## SOURCES AND NOTES

### *I. Early Days*

#### Ware:

*Registers of St Mary's Church and The Old Mission House, in Hertford Record Office.*

#### Saffron Walden:

*Registers of the Abbey Lane Chapel at Chelmsford Record Office. Some documents in the Chapel.*

*Records of Saffron Walden Museum (in situ).*

*MSS evidence collected by T Stacey in the Reference Library together with Trade Directories.*

*Change Ringers Accounts 1838, 1843 and 1845.*

*T Stacey: "Saffron Walden in Old Photographs" and Census 1841.*

*N Willett Bocock: "Abbey Lane Congregational Church 1665-1938".*

#### Brompton:

*Kensington Census 1851.*

#### Hunter Family:

*Records of Lord Mayors - City Record Office.*

*Upholders Company Records - Guildhall Library.*

*Journal of the Furniture History Society 1973.*

*J F Houston: Feather Beds and Flockbeds. History of the Worshipful Company of Upholders 1993.*



*Registers of Bury Independents Chapel.*

*Illustrated London News, 15/1/1851.*

*Will of Sir William Hunter, 1855. PRO.*

*Will of William Hunter, 1878, Somerset House.*

*London Directories 1830 ff*

*John Tallis: London Street Views 1838-45.*

*Norwood Cemetery: Burial Registers.*

*Andrew Hunter Dunn:*

*P Jolliffe: "Andrew Hunter Dunn, 1919".*

*Cambridge University Registers & Lists.*

*"Who Was Who" 1895 ff*

*Crockford Clerical Directory 1870 ff*

*From St Marks, Notting Hill v Country Life, 2/10/1986.*

*No will has been found for Hannibal Dunn, but as he was almost penniless when he left Saffron Walden, it is possible he did not leave one.*

## **II. and III. Building in South Acton**

*Parish Reports 1870-92, which have full financial statements and subscription lists. From 1880 Parish Magazines. All still in the Parish Chest kept at St Alban's, Acton Green.*

*Many reports in the "Acton Gazette" from 1870. Indexes compiled by the Acton History Group in the Local History Library at Ealing.*

*Will of Mary Ann Dunn, 1871, at Somerset House.*

## **IV. Canada 1892-1914**

*P. Jolliffe, as above.*

*Letters from Dunn to All Saints Parish reported in parish magazines and reports as well as the "Acton Gazette", 1893-1914.*

*Quebec Diocesan Magazines.*

*The Benhilton grave stands out in the churchyard.*

#### *V. The Man and the Future*

*Parish reports and magazines from 1914 onwards.*

*P. Jolliffe, as above.*

*Material in the parish chest with many photographs.*

*GLC Record of All Saints before demolition.*

*There are many full accounts and reprises in the Acton Gazette at the various anniversaries of the church and visits of Bishop Hunter Dunn.*

#### *VI. John Dunn*

*John Dunn's autobiography: "Notes" - originally published in Natal Almanac 1879. Republished later with additions in "History of Battles and Adventures of the British in South Africa" - DCF Moodie, 1968.*

*War Office: Narrative of Field Operations in the Zulu War 1881. Precis of Information on Zululand 1886.*

*H. Rider Haggard: Cetawayo and his White Neighbours, 1888.*

*Life & Correspondence of Sir Bartle Frere (ed. Martineau) 1895.*

*G M Theal: History of South Africa, 1915-20.*

*Donald R Morris: Washing of the Spears, 1966.*

*Newspaper cuttings from Pall Mall Gazette and Graphic 1879, 1895.*

*Letters from and to T Stacey, Saffron Walden Library.*

*Copies of correspondence from John Dunn to Sir Garnet Wolseley, 1880s (Holograph). Collected by Stacey.*

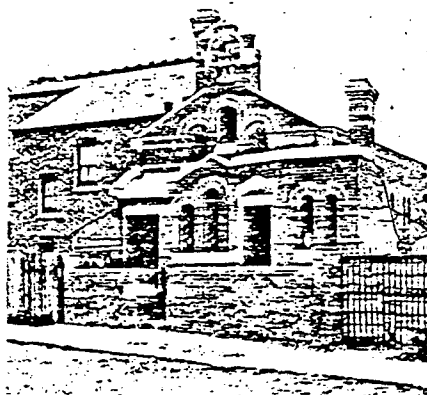
*Material from Visitors' Book, Saffron Walden Museum.*

*Stanley Wilson: Saffron Crocus, 1972.*

*Articles & correspondence, Essex County Magazine 1973.*

*There is a good deal of illustrative material in parish reports, in the parish chest, in the "Acton Gazette" and in Morris' book.*

*The authors are indebted to the Rev John M V Wilmington for making his Parish Chest available to us on several occasions.*



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