

ATTACHMENT 2

THE HISTORY OF SAINT PETER'S CHURCH, CAVERSHAM

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PART I: HISTORY OF THE LAND AND BUILDING

Beginnings

The history of St. Peter's Anglican Church, Caversham officially begins at 6 pm on January 4th 1864. The Otago Daily Times of January 2nd advertises a "*Gathering of interested Churchmen in a room of the Edinboro' Castle Hotel, Caversham under the chairmanship of the Rev. E.G. Edwards, Vicar of St. Paul's, Dunedin, January 4th 1864*". Monetary support and the donation of Clapcott's acre, situated close by the old Caversham Gasworks and abutting Main South Road, ensured that St. Peter's Church was quickly erected. The consecration of the new church is recorded in the Otago Witness of 2nd April 1864. A few days later, the first baptism took place; it was that of Eliza Jane Baxter. The first marriage, on November 3rd, 1869, was between William Richard Jeffreys and Sarah Ann Sly.

There were difficulties in finding a vicar for the new church but eventually Rev. T.L. Stanley was appointed in 1869. Perhaps it was not much to his liking as he stayed for only one year and a further interregnum lasting four years occurred. The laity, it seems, rose to the challenge of such a long interregnum and were thanked by Bishop Nevill for carrying on with the services. Rev. E.J. Penny relieved the 'drought', followed by Rev. C.J. Martin and Rev. Wm. Ronaldson. During this period, Caversham experienced a marked growth in population; the number of houses rose from 650 in 1877 to 805 in 1882 with a consequent rise of over 1,000 persons. The site of the first St. Peter's made the church difficult to access and Rev. Wm. Ronaldson, soon suggested relocation along with a new and better building. The Evening Star of August 5th, 1881 announced meetings at various venues at which the matter of the proposed shift was to be discussed. The results being encouraging, it was decided to purchase a new site. This, however, was dependent on the sale of the land donated by Henry Clapcott and his agreement to changing his deed of gift. Old St. Peter's was sold for £150 and was removed to Mornington to become St. Mary's Church. Pywell records that in 1952 the nave of old St. Peter's was still part of St. Mary's.

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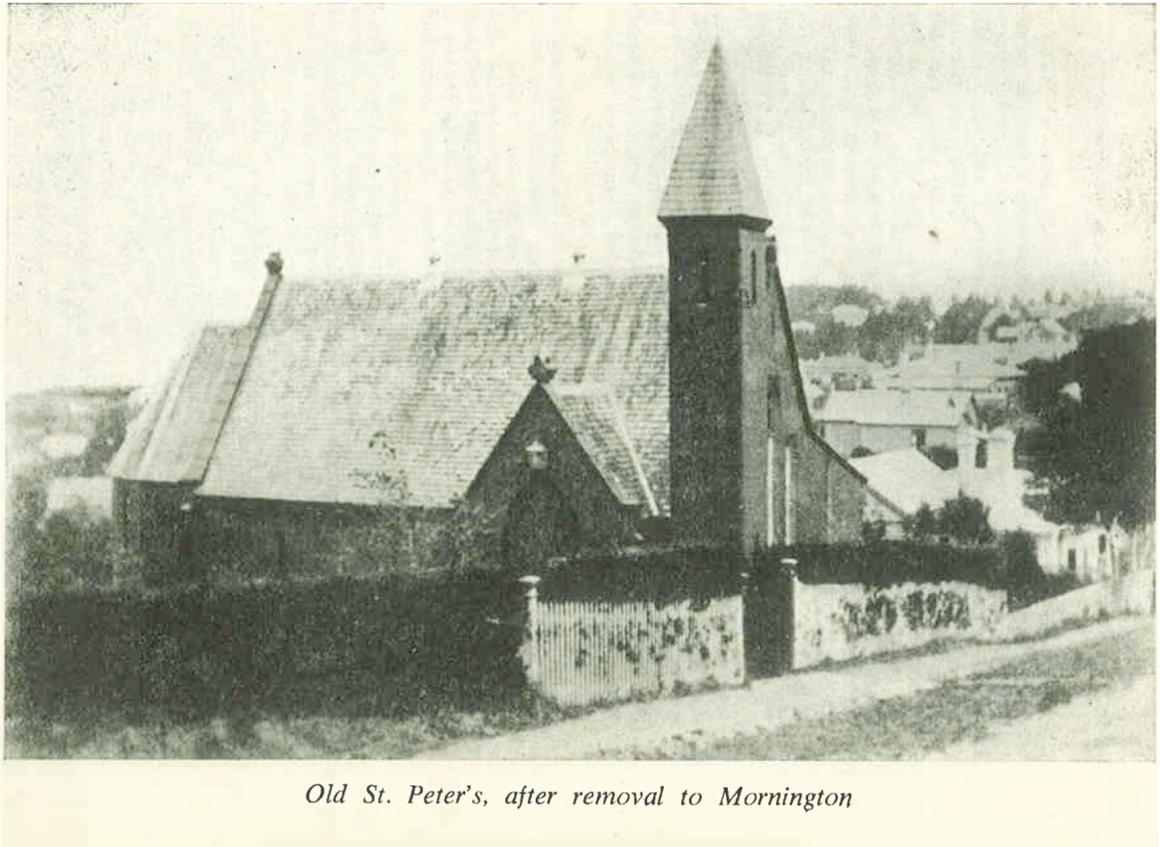
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History of the Land

On August 10th 1881, St. Peter's Vestry appointed a "Committee to Undertake the Building of the New Church" (a full list of names is given in the supporting document Pywell 1952). At a meeting on August 30th, the committee considered a number of possible sites before finally deciding on:

"Allotments 38, 39, 40 and 41 in the Township of Parkside, being part of suburban section 19, Block VII, Town District."

This land had originally been a Crown Grant from Sir George Gray to John Law Baker. It was purchased from Charlotte Ward Baker of Middlesex, England for the sum of £550 with Mr Fulton acting as attorney.

The Otago Witness of 26th Nov. 1881 records the consent of Synod was obtained for the alteration of the Parish boundaries.

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Raising the Money

Perhaps there was some doubt as to whether the funds could be raised to build the new church, but an unexpected increase in subscriptions meant that a sum of £400 had accumulated by 27th Aug. 1881 (Otago Witness). When £450 was raised, with a further £72 promised, the manager of the Bank of New South Wales was prepared to grant an overdraft. However, Bishop Nevill was concerned about the level of debt. On October 20th, 1881 the church trustees signed a cash credit bond for £500 from the Bank of New South Wales. The signees are listed as follows:

John Allen

Alfred Luther beattie

Philip Henry Bradley

George Septimus Broderick

John Isaac Carter

Edward Wesby Cochrane

Frederick John Easther

James Hardy

Joseph Osmond

Rev. William Ronaldson

Some of the signees
are featured in Part II
of this document.

A further £2,000 was raised from the Standard Building Society as a mortgage on the church and land. In January 1882, Clapcott agreed to the sale of the land he gifted and to the proceeds being applied to the new church. Even so, sanction for the land sale still had to be obtained from General Synod.

Subscriptions were not the only means by which money was raised and the Otago Witness (31st Mar. 1877) provides a detailed account of a 'Fancy bazaar' held in the University Hall on 22nd March. The article includes Bishop Nevill's opening speech in its entirety, which rather appropriately, was concerned with the ethics of bazaars as a way of raising funds for church purposes.

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The Plans and the Architect

Meanwhile, plans for a church to accommodate not less than 300 were obtained from architect Mr Henry Frederick Hardy. An architect of some note, he is featured in Part II of this document. Despite Johns and Evans being the architect's choice of building firm, Mr Thomas Newton put in the lowest bid (£1,825) and was awarded the tender to build in brick. The tender was for building the nave only, which was to seat about 300 people. As things turned out, taking the lowest tender may have been an error of judgement on the part of the building committee.

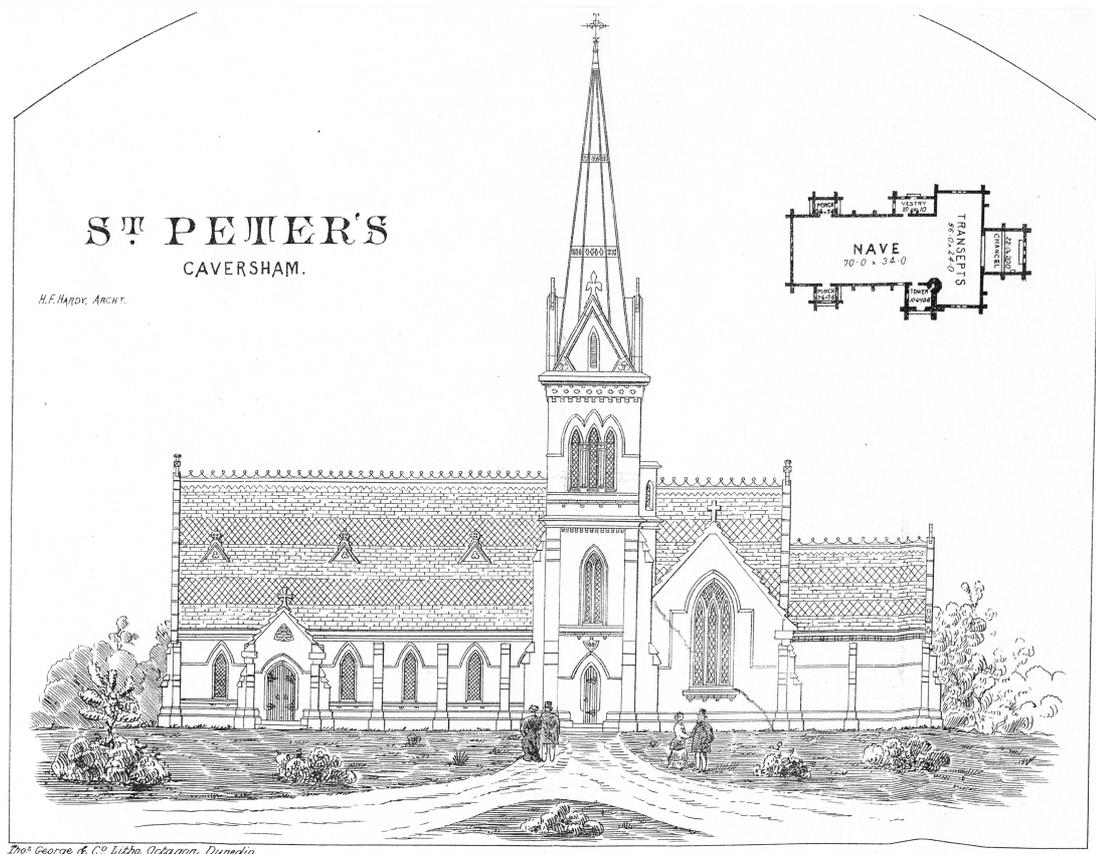
The architect's drawing (next page) clearly shows St. Peter's was planned as a Latin Cross, complete with transepts and chancel. An elegant tower with a spire was planned for the front of the church. However, the transepts were never built leaving it more like a two-cell church of the British Norman or Anglo Saxon period. As for the spire, sadly, construction problems prevented its erection (see next section).

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St. Peter's Church: The architect's drawing

Constructing the Church

Following placement of "coins etc." in the cavity, the foundation stone was laid at 3.30 pm on February 11th, 1882 with the blessing of the Bishop and Masonic Honours (Bishop Nevill himself was a Mason). After the application of the plumb, level and square by members of the Masonic Fraternity, the District Grand Master completed the ceremony by knocking the stone into place. Corn, wine and oil were then poured over it. About 600 people witnessed the ceremony, which had been advertised in the Otago Daily Times, Morning Herald and Evening Star. In addition, fifteen hundred handbills were printed and delivered locally with the Evening Star. Posters and tramcar advertisements were also distributed. It was thought the crowd would have been larger if bad weather had not intervened. The inscribed foundation stone has not been seen for some time and may have vanished due to alterations or large amounts of fill added to the grounds over time. Its whereabouts are currently unknown.

An account of the laying of the foundation stone, including the Bishop's address, is given in the Otago Witness of 18th Feb. 1882. Clearly, he understood the heart and

nature of St Peters congregation when he declared the church was being built principally for those who are called the working classes and he rejoiced that it was so – that it was not intended only for the wealthier class, but for all (a sentiment that has lost none of its power over the past 127 years).

In October 1881, the Church Building Committee set up an inspection group. This seemed to mark the beginning of some dissatisfaction as to the way the church was being constructed. On May 29th a resolution is recorded drawing the attention of the architect to “the State of the Tower and certain other portions of the Church being evidently in a defective state...” and “That the treasurer be instructed not to pay any more money to the Contractor”. By this time, the architect had become ill and it was decided negotiations should be channelled through a third party, Messrs Sisowright Stout & Co. Less than a month later, the inspection committee consulted the architect of St. Joseph’s Cathedral, Francis William Petre, about the state of the church. Whether the foundations were sufficiently robust to carry the weight of the tower seems to have been a particular worry. The inspection committee was vindicated in a long reply from Petre dated August 4th 1882. Apparently the tower had moved six inches from the perpendicular towards the nave, this being due to the nature of the soft soil on which the church was being built. Petre advised against the planned spire, which was never built. Petre’s full report was sent to the solicitors and Mr Hardy.

Despite all the difficulties, the church was completed and the consecration service is described in the Otago Witness of 7th Oct. 1882. Bishop Nevill delivered the opening sermon and the choir and organist from St. Matthews provided the music.

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Church Building Materials

Hardy’s specifications for St. Peter’s are given in full in the supporting document “The Church of St Peter in Caversham: 1864–1882–1982”. Some of the building materials seem to have a history all of their own. Concrete for the foundations included Knight Bevan’s cement, imported from London firm Knight, Bevan and Sturge. It was considered the best kind for use in the colonies. Also in the concrete mix was Port Chalmers blue-stone metal, which was used in a number of Otago heritage buildings. Below is a passage about the use of blue-stone in Dunedin from “Transactions and

Proceedings of the Royal Society of New Zealand, 1875". However, it seems by omission that the Port Chalmers blue-stone quarry was not quite up to the mark!

Bluestone, which is so largely used for road metal, and ordinary rubble masonry, is to be found in almost all districts that have been disturbed by volcanic agencies. Sometimes it exists only in combs and small columns fit for nothing but road metal and pitching, but at other times it occurs in large dykes that yield valuable building stone. The best quarries in the Province are those in the Dunedin Town Belt, the valley of the Leith, and Ross Creek. The most of the bluestone used in Dunedin comes from those quarries. It forms excellent rubble, with a little labour-picked ashlar, but it is altogether too hard for chiselled work. The basements of nine-tenths of the buildings in Dunedin are built of bluestone rubble, and many important edifices, such as St. Paul's Church; the Wesleyan Chapel, New Knox Church, Mercantile Agency Store, and the residence of the two Bishops, are built of coarse hammer-dressed rubble, with facing of lighter coloured materials, the effect of which is very pleasing..

After the concrete came two feet more of blue-stone rubble laid in mortar composed of Chain Hills sand and McDonald's Waihola lime (Davies, 1982). Chain Hills are near Fairfield, east of the main Southern Motorway just before Mosgiel. Oamaru stone was used for the cross. In his report of 1875, Blair comments quite unfavourably on Oamaru stone:

"I should be loth to prophecy evil, but if the durability of the Oamaru stone is to be measured by its power of resisting moisture, it is to be feared that the handsome spires and facades that now ornament the city". And later in the same document "It is suitable for ecclesiastical architecture generally, and forms a beautiful contrast as facings to darker stone"

Perhaps he would be surprised to know that the original Oamaru stone cross is still atop St. Peter's Church! Fancy bricks were purchased from local brickwork Smith and Fotheringham, although it is not clear if they also supplied the plain bricks. Slates were specified for the roof.

Kauri was used extensively in the church and Hardy specifies this timber for the following uses:

Bearers for the floor

Tongue and groove floor-boards

Roof ribs, roof lining, king posts and struts

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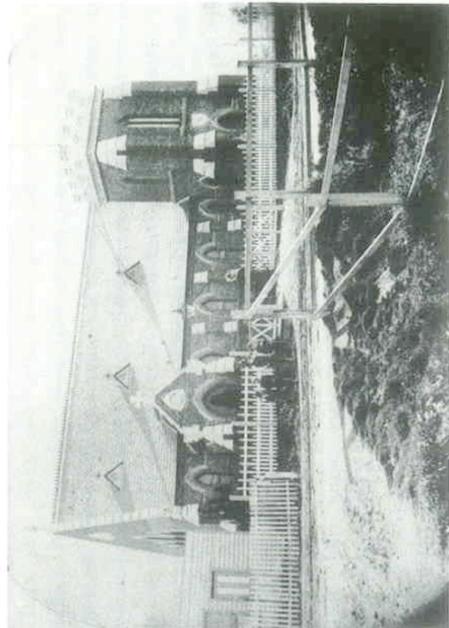
Opening of St Peter’s

On Friday 29th September 1882, Michaelmass, a congregation of 300 assembled. It was raining heavily and it is to be hoped that the leaks in the east window, roof and vestry windows reported on the 25th of September had been fixed. A choir augmented by choristers from St. Matthew’s sang, lessons were read and Bishop Nevill dedicated the church in the name of the Blessed Apostle St. Peter. The Revs. A. R. Fitchett (later Dean of Dunedin) and R. A. Kirkham also attended. Nevill’s sermon was described as “...much appreciated by many of those present.” On this rather damp day, began 128 years of prayer, sacraments and praise.

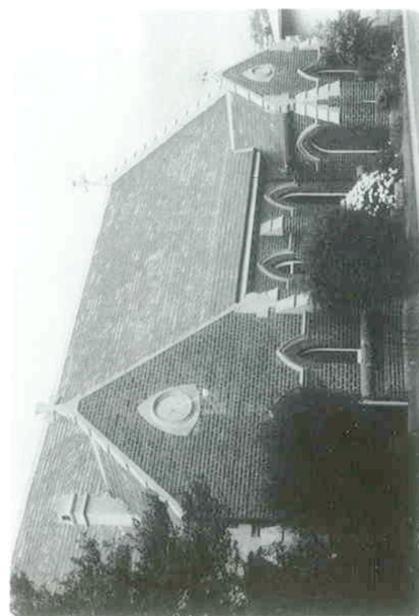
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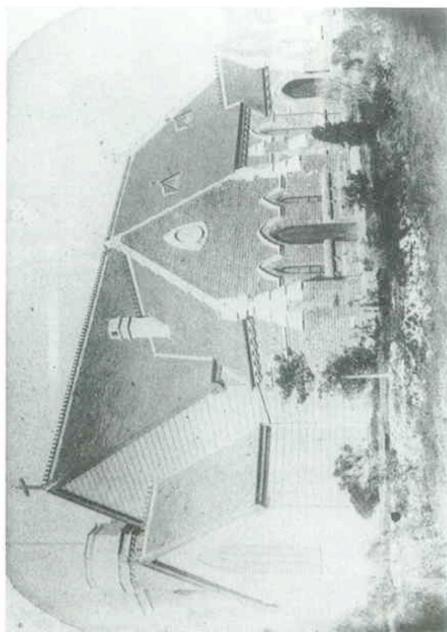
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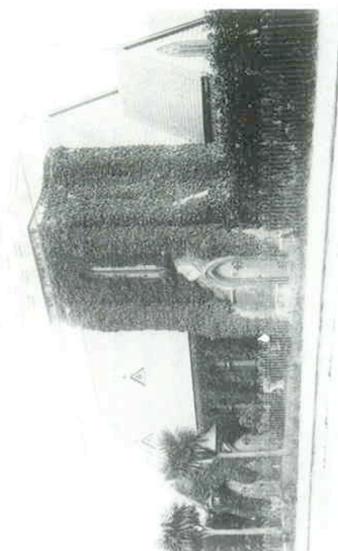
A view of the church from Cargill (Hillside) Road. About 1882



A view of the church from the Vicarage side. 1982



A view of the church from the Vicarage side. About 1882



A view of the church from Hillside Road, before the removal of the ivy. About 1930

PART II: HISTORY OF THE PEOPLE

A. SPECIAL PEOPLE

The Architect: Mr Henry Frederick Hardy

Rather surprisingly, Hardy began his working life, not as an architect, but as a grocer. He was born on 11th February 1831 in Toad Hole, Darley Dale, Derbyshire, England and christened on 17th February 1831 in St. Helen's. This is the parish church of Darley Dale dating from the 12th century and famous for its Yew tree, which is believed to be well over a thousand years old. His career as a grocer's journeyman in Wirksworth (recorded in British Census of 1851) was short lived as, for reasons unknown, he boarded the 'Rajah' in 1853 and set sail for New Zealand. Surviving a hurricane, which nearly wrecked the 'Rajah', Hardy arrived at Port Chalmers on the 5th October after a voyage of 117 days. His employment in the new land was carpentry, a boyhood passion, and he furthered his career by apprenticing himself to a cabinetmaker, helping to construct the first ship built in Dunedin, the "Star of Dunedin".

Hardy progressed from cabinetmaker to master builder and by the time of the gold rush employed sixty men. Architecture came next, learned from Mr. Augustus Peopell. Over the next forty years Hardy made an outstanding contribution to the growing city of Dunedin. Buildings erected from his plans are too numerous to list. They included factories, woollen mills, the "Otago Daily Times" building, St. John's Church Roslyn and, of course, St. Peter's Church Caversham. Being secretary and architect to the public schools committee, Hardy planned and supervised the building of many schools in the Otago region. Notable private residences include those of Dr. Lindo Fergusson and Dr. Hocken, also "Kaituna" in the central city.

Yet architecture and building were only one aspect of this man's life. He took an interest in both local affairs and local industries. A councillor for many years, he was also a director of the Mosgiel Woollen Company, a member of the New Zealand South Seas Exhibition Committee (1890), a member of the Charitable Aid and Hospital Boards and served on the Benevolent Institution Committee. Active in church life, Hardy was the first lay canon of St. Paul's Cathedral and had been a churchwarden, vestry member, commissary, secretary and treasurer to the Rural Deanery Board. He was also a Justice of the Peace and member of the Diocesan Synod and Diocesan Trust Board. Perhaps the only major disappointment in this man's life was his failure to win the Dunedin seat in the House of Representatives, by only five votes!

After what can only be described as a long and distinguished career, Henry Hardy died at Queenstown in 1904 leaving behind an impressive list of achievements, five sons and two daughters. These were the issue of two wives, the first being Isabella Calder, daughter of Mr. David Calder of Caithness, the second a Miss McCallum, a teacher at the Port Chalmers Grammar School. Perhaps they met when Hardy supervised the building of part of the School.

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Ronaldson, Maori and The Masons

If the founders of St. Peter's, Caversham can be likened to a flotilla of boats rendezvousing at the corner of Baker Street and Hillside (formerly Cargill) Road, then some of them had a perilous voyage. Rev. William Ronaldson's journey appears to have been both meandering and dangerous, as he travelled several times between England and the Antipodes. Nevertheless, his arrival was of the utmost importance in the establishment of St. Peter's in a new building in a new location. More deserves to be said about this unsung hero of the early church in New Zealand and first vicar of the 'new' St. Peter's. Born in London in 1823, he was the son of wine merchant John James Ronaldson and his wife, Sarah Huthwaite. John James must have excelled at his trade for he married into a prominent Nottinghamshire family. Sarah's father was Mayor of Nottingham and her brother is listed as Lieutenant General Sir Edward Huthwaite KCB. One of twelve children, William Ronaldson was educated privately at Hackney Grammar School.

Ronaldson must have had a sense of adventure from a young age as he joined the "Roxburgh Castle" at the tender age of 15 years as seaman under Captain William Cumberland. The ship arrived in Sydney in 1839 with a cargo of 304 emigrants and passengers. After working on the whaler "Elizabeth", Ronaldson returned briefly to England. However, this was a restless man, and by 1844 he was back in New Zealand as a farm worker on his uncle's Wanganui farm. A year later, we find him at the Church Missionary Society at Putiki as a catechist schoolmaster and his

confirmation by Bishop Selwyn followed soon after. By order or by choice, he returned again to England in 1849 and, after studying at the Church Missionary College at Islington, was ordained priest by the Bishop of London (1855). His first posting was as assistant curate in Peterborough (Nottinghamshire) and this is where he met his wife, Arabella Ridge. Of interest is the fact that Ronaldson attended Tamihana Te Rauparaha when he had his audience with Queen Victoria in 1852. Tamihana, a convert to Christianity, had accompanied Bishop Selwyn on his first overland trek in the South Island. This began with the first church service at Te Wai-a-te-ruati, and was instrumental in bringing both Christianity and an end to fighting to the south.

Yet New Zealand must have had a strong attraction and, in 1855, Ronaldson was back as the first clergyman appointed to the Wairarapa district CMS mission. Bringing his new wife, he went to Papawai. He stayed in the Wairarapa until 1867, then moved to Motueka and Picton (1868-1877). It was not until 1877 that he arrived in Otago and, after three years in charge of St. John's Church, Milton, he took up the position at St. Peter's, where he remained until 1890, overseeing the building of the present church. During this time he was also priest-in-charge of Mornington and Green Island (now parishes), was Diocesan secretary on three occasions and Clerical Secretary of the General Synod.

Of particular interest, is Ronaldson's involvement with Maori. During his incumbencies in Otago, he was also diocesan secretary and bishop chaplain for ministry to Maori. As well as being a licensed minister for the Maori and English settlers in the Wairarapa valley, he was appointed to the Christian Missionary Society Maori College of St. Thomas at Papawai, centre of the Maori Parliament. It seems Ronaldson had been a supporter of the Papawai development from the beginning, although as it turned out, the enterprise did not achieve the degree of success anticipated. He must have worked closely with Tamihana Te Rauparaha who arrived at Papawai in May 1860. In the later part of the 1860s, Tamihana and Te Whiwhi used their influence to prevent the wars from reaching the Wellington area.

Coinciding with his departure from St. Peter's in 1890, Ronaldson became the First Grand Secretary of the newly formed Grand Lodge of New Zealand Freemasons and moved to Auckland with his wife and two daughters. In this guise he continued to travel the country being licensed to ministry in the diocese of Wellington, Christchurch and Dunedin as well as Auckland.

Of all the places he visited and lived, Dunedin must have held a special attraction. The year 1908 finds him residing at 39 Castle Street, Dunedin. He died in his 94th year having had a long and productive life.

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King and the Anglo-Catholics

It seems that the second vicar of the newly built St. Peter's laid the foundations of Anglo-Catholicism, the traditions and theology of which are a feature of our church today. No one could have been better suited to the task than the Reverend Bryan Meyrick King, being the son of Rev. Bryan King, who was notorious for his efforts to introduce Anglo-Catholicism into an East-End London church (St. George's-in-the-East). Many of the practices he introduced are now regarded as normal: lighted candles on a vested altar; a robed choir singing psalms; preaching in a surplice rather than a black gown. Yet in 1859, these were regarded as "Ritualism", smacked of "Popery", and occasioned rioting. At St. George's-in-the-East, thousands of people regularly disrupted the services by bringing in their dogs, hackling, jeering and singing songs to drown out the hymns. Some even attempted to set fire to the furniture using their lighted pipes. Things were so bad that, after services, King senior needed a police escort between the church and the Rectory. The rioting went on from May 1859 to July 1860, then King left for Bruges to recuperate. Here is a description by King himself of the services of Jan 29th 1860, when the riots were at their height:

"Morning Service and Litany were comparatively quiet, the Evening service unparalleled for its riot and violence, hassocks &c thrown from the galleries, and the altar with difficulty saved from attack after service. At the instance of the Rector the church was cleared by the police, Mr. Burn violently assaulted in churchyard, and his hat torn in pieces."

Hansard's (30th January 1860) records a question put to the British Houses of Parliament regarding "the lamentable proceedings which had taken place in the parish church of St. George-in-the-East". There was a lengthy reply from Sir George Lewis, which included a discourse on whether King or any of his curates were heretics and whether the doctrines they espoused were contrary to the

Articles or Canons of the Church of England. It seems that the House's sympathies did not especially lie with King. A Mr. Hadfield announced:

"The fact of Protestant clergymen receiving their income from Protestant sources, and having in their hearts inclinations towards the Church of Rome, has tried the public patience long enough."

As a teenager, the riots must have left a great impression on Bryan Meyrick King. Nevertheless, he decided to enter the church, but not straight away. After finishing his education at St. Paul's School, London, he became a partner in a firm of merchants (Messrs George S. King and Co., Merchants, Bombay, Liverpool). However, he gave up his partnership to study theology under his father and then sailed for Western Australia. He was ordained as a priest by the Bishop of Perth in 1879, finally arriving in New Zealand by way of Tasmania in 1885. His first appointment was as curate at St. Martin's, North-East Valley, Dunedin, before becoming vicar of St. Peter's in 1892. He was appointed Canon in 1897. It is recorded that Canon King was in possession of his father's full set of eucharistic vestments and a chalice encrusted with magnificent jewels, which was kept in the bank and only used on special occasions. The chalice was said to be a gift from Dr. Edward Bouverie Pusey, a prominent leader in the Oxford Movement, and the chasuble previously the property of Rev. John Purchas, a priest prosecuted for his Ritualistic ceremonies.

Canon King continued at St. Peter's until 1911. He died in 1915 and is buried in Anderson's Bay Cemetery. He was survived by his wife Augusta Newport of co. Waterford, Ireland. Ironically, the first Bishop of Dunedin, Henry Lascelles Jenner, was never enthroned because the Protestant inclined synod discovered he was a high churchman who had been observed processing with a robed choir. Was Canon King a well-kept secret?

Note: The vestments and chalice are kept in St. Paul's Cathedral, Dunedin (photographs on following page)

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Rev. Bryan King's chasuble and chalice

(Photographs courtesy of the Southern See)

Captain John Easter: Seaman and Signatory

In addition to Canon Bryan Meyrick King, Captain John Easter is a signatory on the Certificate of Title for the land on which St. Peter's is built. Easter Crescent is named after him. Who was this man and how did his particular boat find its way to Caversham? A marine metaphor couldn't be more appropriate as John Easter was a sea captain in the Royal Navy. As commander of the paddle-steamer 'Avon' during the Maori Land Wars, he narrowly escaped an early death. Mr. George Ellis, who was the engineer, related the following incident:

"We carried out rather dangerous work in the later stages of the war when running up and down the Waipa River. Sometimes we took shots at anything that offered on the banks, and even landed to go pig hunting. One very warm summer day, when steaming up the Waipa near Whatawhata [Waikato], Mr. Mitchell declared that he would not be shot that day. He walked out on to the open part of the bridge-deck and Lieutenant Easter (in command) and Midshipman Foljambe (father of the present Lord Liverpool) followed him. They had not been long there before a sudden volley was fired from the scrub-covered bank of the river – the east or proper right bank. The three officers were close together with Mr. Mitchell in the middle and, curiously, it was only the man in the middle who was hit. The volley was fired at an oblique angle. Mr. Mitchell was shot right through the breast and died the next day."

Fortunately, and despite passing often through hostile country in the Waikato, the 'Avon' was not fired upon again although there were anxious moments. The Brisbane Courier of 29th September, 1864 records the presence of Lieutenant Easter aboard the H.M.S.S. Harrier headed for England being "ordered home by the Imperial Authorities."

Further information on the life of Captain Easter is patchy but we know he had a further narrow escape while in command of the schooner "Esther" in Tasmania. Apparently a gale disabled the vessel and washed his brother overboard. He drowned and the vessel was wrecked on rocks near Port Sorell (13th July 1871). Local newspaper records place Captain Easter at a Benevolent Institution meeting (as a nominee) in December 1906 and an Imperial Veterans meeting on July 20th 1907, where he presided. The Otago witness of 4th March 1908 has a picture of the attendees at a further Imperial Veterans meeting, including Captain Easter.

We know from the parish histories that he was a member of the St. Peter's

building committee. The Vestry Minutes of October 10th, 1917 recorded the passing of “that sturdy churchman, Captain Fredrick John Easter after 30 years as church warden and Vestryman.” Pywell’s parish history describe the very valuable contribution he made at St. Peter’s:

“Again and again he shouldered hard tasks, making representatives or conducting negotiations of one sort or another, and he came out victorious in many a conflict, a credit to the famous services which in his professional capacity he represented.”

This was a fitting tribute to an old sea captain who so very nearly didn’t arrive. Some might say that it was a miracle that he did! Easter’s daughter, Anna Constance, went on to marry Bernard Francis Petre (son of Francis William Petre and Margaret Cargill) on 20th November 1922. That Anna married into such an illustrious family (the Petres had a barony) is a mark of the standing and goodwill Captain Easter achieved during his lifetime.



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The Building Committee

Of the remaining members of the Building Committee, more deserves to be said.

1. Alfred Luther Beattie: "Loco Beattie"

Born in Yorkshire, Beattie trained at the railway foundry in Leeds where he was an apprentice. Following a spell as assistant manager, he must have decided to try his luck in New Zealand. Landing at Port Chalmers on the "Helen Denny" in 1876, Beattie at once joined the Railway Department of Otago, later becoming assistant engineer. It is likely he was recruited for the newly opened Hillside Workshops. After leaving the province, he went on to become Chief Mechanical Engineer of the New Zealand Railway Department and it was during the years 1900-1913 that "Loco Beattie" became famous for his innovative locomotive designs. Faced with the twin problems of expanding rail traffic volumes but only low-grade lignite coal to power the engines, he came up with the idea for the Q class locomotive. This had a two-wheel trailing truck supporting a wide Wootton firebox creating a 4-6-2 wheel arrangement. This type of locomotive became popular worldwide and was often called the "Pacific type". Further refinements of the Q class resulted in the A class (designed in 1905) and the X class, a sturdy, powerful locomotive which could tackle the steep grades of the North Island main trunk line. Sadly, Beattie's son, Percival Moore Beattie, was killed at Le Quesnoy, France right at the end of the first world war – only one week before hostilities ceased.

2. Ephraim Machin of Walker Street: Hotelier and Gentleman

Intriguingly, Ephraim Machin is described as a "Gentleman", yet the Otago Witness of 25th April 1874 suggests that this might be a euphemism for something more shady. According to the article, Mr. Haggitt appeared before the Annual Licensing Meeting on behalf of Machin in order to secure a liquor license for Machin's Hotel. Yet it was by no means as straightforward as anticipated. Mr. Bathgate said that:

"One of the principles laid down was that no man who owned houses let to women of ill-fame should have a license granted to him."

Haggitt replied that Machin hadn't owned such a house for over a year

(indicating that he previously had owned such a house, or houses). Haggitt went on to plead his client's case by protesting that only women of ill-repute wanted to rent Machin's properties, thus forcing him to sell them, and that it was "not his fault that the thoroughfare was called Machin's Right-of-Way". (clearly an alley where prostitutes applied their trade).

Machin could barely turn away the people who supported his hotel, whether of ill-repute or not, so perhaps he was an innocent victim after all. The police were certainly on his side and declared that, despite the area he lived in, he was a respectable man who conducted his house well.

3. Edward Royston Bradshaw and the Rabbit Exchange

We don't know much about this member of the Building Committee. However, advertisements indicate he ran the New Zealand Rabbit-Skin Exchange at the corner of Jetty and Crawford Streets (Dunedin). Those were exported to felt manufacturers in Glasgow, London and Brussels.

4. John Allen

John Allen was a bookkeeper at the Otago Daily Times and Witness Co. The Otago Witness of 17th March 1877 records his retirement from the company. The same name appears in the Otago Witness of 15th March 1894 in connection with a nomination for licensing elections but this is more likely to be his son, who was one of nine children. Jean Allen, a current parishioner, is the great granddaughter of John Allan senior.

5. George Wolmann

It has been difficult to find out anything about George Wolmann, but he may be the father of George Ward Wohlmann (1872-1956) who is listed in the Dictionary of New Zealand Biography. George Alfred Wohlmann (father of George Ward) was a police constable and later a farmer.

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Officer W.H. Hodgson (DFC): Pilot and Hero

On September 12th, 2009, a full-page article on Bill Hodgson appeared in the Otago Daily Times. Written by Tony Eyre, it tells the story of an outstanding courage in wartime. One of the beautiful stained glass windows in St Peter's Church is a memorial to this young man. There is a second to his brother Jim, who was also killed in service. This section is a summary of Eyre's article.

Educated in Dunedin at Macandrew Road School and King Edward Technical College, Bill was a radio technician before joining the RAF in 1940. After some rudimentary flying training in New Zealand, he received further instruction in the UK and was posted to RAF No 85 squadron at Debden in Essex in May 1940. His squadron leader was Peter Townsend (later royal equerry to King George VI) and it wasn't long before he nicknamed the young Hurricane pilot "Ace Hodgson".

Bill's first exploit was on August 18th, 1940 when he shot down two enemy planes and damaged a third. He complained in his log that the "Ruddy hun's won't stay and scrap"! On August 31st, the Germans launched successful bombing raids against several airfields in the South of England. Already in the air, Bill and nine other Hurricane pilots from No 85 squadron were ordered to intercept 30 German bombers and 100 Messerschmitts heading for the Thames estuary. Bill was soon in the thick of it and was able to destroy a Messerschmitt and damage bomber. Then disaster, his plane was set on fire by a shell. Realising that he was now heading for the oil tanks at Thameshaven, a populated area, Bill abandoned plans to bail out, switched off his engines and brought the flames under control eventually landing without wheels in an empty field in the village of Shotgate. For this courageous act he was awarded the Distinguished Flying Cross. However, he seemed to be more fearful of going to the ceremony than meeting any number of German planes in the air. Two days later, Bill was back flying. His log records the many casualties in his squadron due to relentless attacks by the Luftwaffe. Now a veteran pilot, he began to train the inexperienced pilots joining the squadron in preparation for night flying. Sadly Bill's exploits were cut short when a new Havoc night-fighter in which he was a passenger crashed at Debden airfield.

Altogether, Bill had flown 150 operational sorties and played a significant role in

defending the skies over England in what became known as The Battle of Britain. He was buried in Saffron Waldron military cemetery, Essex. His parents never got to England but two residents of Shotgate regularly visit the grave. There is a plaque and a road sign (Hodgson Way) commemorating Bill's crash landing in the village. These were unveiled in June 1986 as a lone Hurricane fighter flew overhead.

Bill's brother Jim, second lieutenant in the New Zealand army was hit and killed by an army truck near Balclutha in 1943. For their parents, Harry and Leonora, the sacrifice must have been a hard one. Yet the brothers will always be remembered at St. Peter's – Bill in his flying officers uniform, kneeling and looking up at Christ, and Jim with an angel who is pointing the way to heaven.

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B. MEMORIES OF ST. PETER'S

Please note, this is an abridged summary (without parishioners names) prepared for the St. Peter's website. A full and complete account is contained within the application sent to the Historic places Trust.

On the 27th of August 2008, a group of long-standing parishioners met to share their memories of St. Peter's Church. Some of them had parents and/or grandparents who also attended St. Peter's. There seemed to be a lot going on at St. Peter's when these parishioners were youngsters.

"Life revolved around the church; choir theatre groups, Sunday school. There were lots of young people".

"St. Peter's has always been here. There was a lot going on for families – concerts and musicals".

"A number of families joined because of the social life. There was an orchestra and 40 children in the Sunday School".

"Girl's Club, Boy's Club, dances every Saturday night".

"Anything we did, we did through the church".

All commented on the support and lifelong friendships which developed through belonging to the Mothers Union, Young Wives, Ladies Guild and (later) the

Association of Anglican Women. It was interesting to be reminded that, despite the great friendships which developed, members were addressed as Mrs (surname) and first names were generally not used until more recently.

Well remembered were the St. Peter's Day parties in the hall. No one was allowed to go home until Dean Button had said "Goblins will get you if you don't watch out!" Unfortunately the Dean had rheumatic fever and shifted to Waikouaiti to recover.

From housekeeper to farmhand, all sorts of people came to St. Peter's. The proximity of the Hillside Road Workshops provided employment for some.

Everyone agreed that St. Peter's has "something". A simple, beautiful building and a prayerful atmosphere contribute to the spirituality of the place. These attributes are not necessarily found in other churches; here are some comments:

"You're always welcome in a church but other churches leave me cold!"

"Other church services are so different, there's no religion in them!"

"At St. Peter's, we have come home."

Reasons for coming to church in the first place varied but the influence of other family members seemed important. Fr Carl related that he made his first confession at St. Peter's to vicar John Teal. There is no doubt that St. Peter's provided more than just "family and fun" as the 'Memories' parishioners grew up. For example:

" I like things to go along the same. There are times of trial and sorrow in life and these make you stronger in your religion. You need a strong faith to take the knocks."

One parishioner commented on the 'practical Christianity' she experienced when her father died at an early age. The love and support her family received from church members enabled her mother to carry on raising her children.

All agreed that the church used to be a male structure run by women. Nevertheless, the days of the all-male vestry were remembered not without affection, As the women generally did not go out to work, they expected to be more active in the running of the Church, albeit at a lower level of authority than the men. Despite the heavy burden of being the sole (or main) breadwinner, the men still managed to run a stall at the

Parish Fair. The Fair seemed to be an important event in the life of St. Peter's, particularly for the women, who sewed, embroidered and made things to sell. There was a lot of friendly rivalry between stallholders. While Fair related activities were concerned with raising money, they were felt to be more about fellowship and caring.

Many of the male parishioners went to war and never came back. Everyone talked about the Hodgson boys and their commemorative windows. Another member of the parish was killed at El Alamaine. Another family were also unfortunate victims of war, the father being killed in WWI and two of the three sons in WWII.

Many at the meeting commented on the changes they had seen in parish life over the years:

“Groups are much smaller now.”

“We do not seem to attract young people. We don't see families at church.”

“Now there are too many distractions.”

“Those days are gone forever.”

Sunday school seemed to be important for laying the groundwork of a Christian life and “Memories” parishioners were saddened by the fact that current generations were not getting this grounding. Practical skills such as knitting and sewing were learned at the church, all too lacking in the present generation!

As to what the future holds, there seemed to be general agreement that as long as it's there, St. Peter's will have a congregation.

PART III: A PLACE IN SOCIAL HISTORY

St. Peter's and the Caversham Project

St. Peter's Anglican Church is situated in Caversham, one of the Southern Suburbs of Dunedin. In the late 19th century, these suburbs became "the most industrialised and working class urban area of New Zealand" (Stenhouse, 2006). One hundred years later, the Southern Suburbs became the subject of intense study by the Department of History at the University of Otago. This is the Caversham Project, which over the last 30 years has built up the largest social historical database in Australasia. Christianity and gender are an integral part of the Caversham Project, which covers the years 1880 to 1940.

Despite the province of Otago being founded by the Free Church of Scotland, Anglicans were almost equal in numbers to Presbyterians in the Southern Suburbs according to the census figures of 1891. At St. Peter's, attendance and communion figures indicate a thriving church, which attracted especially large congregations at major festivals (Stenhouse, 2006).

As part of the Caversham Project, historian Associate Professor John Stenhouse analysed the social make-up of 15 south Dunedin churches including St. Peter's, Caversham. Whilst a substantial proportion of attendees were unskilled males, skilled males, who were the main occupational group at most of the churches, outnumbered them. Yet it is the female attendees, who are the most interesting.

In 1893, New Zealand was the first country in the world to give women the right to vote. Whereas the national average for signing the petition was just under 25%, the rate in the Southern Suburbs was an amazing 57% making these women "a world-leading, first wave feminist community" (Stenhouse, 2006). The reason, says Stenhouse, is linked to class, religion and neighbourhood with religiously-active women from established working class areas such as Caversham spearheading the support for suffrage. Thus, it may be said that the women of St. Peter's and the other churches of the Southern Dunedin Suburbs played a vital role in the early acceptance of voting rights.

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