

ST JOHN'S CHURCH – 16 Camden Street, Feilding



Architect: Frederick de Jersey Clere

Construction date: 1882

Visible materials: Timber cladding & joinery, corrugated steel roofing

Architectural style: Victorian Free Gothic

Use/building type: Church

Date and Compiler: Ian Bowman, 2016

Heritage New Zealand listing: Category 1

Proposed category: A

PHYSICAL AND SOCIAL HISTORY

Introduction

Feilding's Church of St. John the Evangelist was erected in the latter half of 1881 and entered use in early 1882. It was then consecrated on 15th February 1882. It is the earliest surviving work of architect Frederick de Jersey Clere, who had arrived in New Zealand in December 1877, aged 21. He began his design work on the church in 1879, after the completion of the Feilding Town Hall, which was also his design. The church was proposed for registration by Feilding Borough Council in 1980 as part of a register of objects compiled by Philip Whyte.¹ The building was listed with the NZ Historic Places Trust (now Heritage NZ) on 28 June 1990, where it has a Category 1 status.² St. John's is one of seven churches in the Anglican Parish of Oroua, although it is now the only one that holds weekly services. Its grounds are also the home of the Parish's office.³

¹ Whyte, Philip, "Proposed Register of objects and places of historic interest of natural beauty" (Feilding Borough Council, 1980): Ref: MDC A/2012/2 : 1568, Archives Central, Feilding

² 'St. John the Evangelist Church', Heritage, NZ: <http://www.heritage.org.nz/the-list/details/189>

³ Anglican Parish of the Oroua: <http://www.oroua.org.nz/>

Background



Figure 1 St. John's Church showing the attached Sunday School at right that was built in 1885 and burnt down in 1909.

(Source: Feilding Library, ID: CHS:ce1:

<http://feilding.recollect.co.nz/nodes/view/17573>)

the newly-appointed Rev. Henry Bevis, of Palmerston North, and Rev. Towgood of Marton, had been left covering this very wide area.⁴ Rev. Bevis had arrived in about August 1875, and was to officiate at Palmerston North's new Anglican Church, which was then under construction. He was to hold one service every Sunday morning and evening alternately in Palmerston North, and the same in Feilding. He had held his first Sunday morning service at Palmerston North on 29 August 1875. Prior to this the Anglicans had been reliant on both the Wesleyans (Methodists) and Presbyterians, as *"otherwise we should have been entirely without any public recognition of the Sabbath."*⁵

The *Wanganui Herald* published a letter from its Feilding correspondent on 11 September 1875 (p. 2): *"Sept. 6: Yesterday, being Sunday, was passed by the Church of England congregation, in a most edifying-manner. The Rev. Mr Beavis (sic), the newly arrived clergyman, who resides in Palmerston, having come over, Divine Service was held in the school-house at 11 a.m. The number of souls present would be perhaps fifty, and what with the assistance of some ladies who led the singing, and the musical well attuned voices of the flock, one almost could fancy they were at an afternoon service in a Cathedral. The rendering of the 'Te Deum', would not have disgraced a trained choir. The sermon was really good orthodox teaching, the text being taken from St John's Gospel, twenty-first chapter and seventh verse. I fear, however, that the new pastor is imbued with 'High Church – principles; at least I judged so. I hope I am mistaken, and should I be so, no one will be more ready to offer my best apology. May the day be far distant when Puseyism shall be permitted in the Protestant Church of New Zealand."*

Bevis' service a fortnight later (19th September 1875) was perhaps more acceptable to the *Herald's* Feilding correspondent. It was again held in the Feilding Schoolhouse, and Mrs Halcombe had ridden over from Marton to play the harmonium to help make the *"church service acceptable and pleasing to the congregation."*⁶ However, after fifteen months, Rev. Bevis felt that it was time for him to move on, and with reluctance at the parting on both sides, he held his last service on 17 February 1877. Three months later he was reported as being an inmate of the Nelson General Hospital, and it would appear that he had mental health issues throughout the 1870s at least. Feilding people were also amazed to discover that he kept feed for his horse under the altar at the immigration barracks.⁷

⁴ *NZ Times*, 6 October 1875, p. 2

⁵ *Wanganui Herald*, 1 September 1875, p. 2

⁶ *Wanganui Herald*, 25 September 1875, p. 2

⁷ *Wanganui Herald*, 27 January 1877, p. 2; *Manawatu Times*, 17 February 1877, p. 2; *Evening Post*, 2 May 1877, p. 2; See also 'Bevis, Henry' in the *Blain Biographical Directory of Anglican clergy in the South Pacific ordained*



Figure 2 St. John's Church with its original shingle roof (Source: Feilding Library, ID: CHS:ce4: <http://feilding.recollect.co.nz/nodes/view/17625>)

By 1877, regular church services were being held in Feilding's immigration barracks, with Arthur Follett Halcombe officiating as a lay reader, while Mrs Halcombe ran a Sunday School. Bishop Hadfield also visited from time to time. In 1877, the decision was made to build a parsonage, rather than a church, and that work was completed in time for the arrival of Feilding's first vicar, the Rev. Joshua Jones, in February 1879. The congregation then set about the process of building a church.

Building the Church

The site for the church had been the source of some disagreement. The first site had been in Manchester Street, however, after A.F. Halcombe offered to donate the present Camden Street site, the latter was accepted and the Manchester Street section was sold. The work of designing the church was then passed over to the parishioners' warden – the young architect, Frederick de Jersey Clere.⁸

Accordingly, the *Wanganui Herald* of 23 December 1879 (p. 2) provided some early information on the plans to build the church. Feilding's Town Hall was about to be officially opened, and that new building was being described in the article. The article concluded with:

"The architect is Mr F. de St. Clare (sic), who is a resident of Feilding, and on whom most of the carrying out of the work has devolved in consequence of the contractors having failed during the erection, but fortunately the progress payments had been carefully, and with judgment, paid, therefore funds were in hand for the completion. Mr F. de St Clare is a young man, and as far as we know the Town Hall of Feilding probably is his first job in this country, and we wish him success, and feel sure he will meet with it if he goes on as he has commenced.

"Plans are in course of preparation for a new building for the Church of England. They are being prepared by Mr F. de St. Clare, and if ever carried out will put Christ Church, Wanganui, quite in the shade. The memorial window will cost over £200, and the building is estimated to cost £2000."

Tenders were called to erect the church in June 1881.⁹ The contractor who won the tender was Mr W.D. Nicholas, at a cost of £564. The task of building the church then took four months.¹⁰ On 30 September 1881, while the church was being built, the land was transferred into the (semi-legible)

before 1931: http://anglicanhistory.org/nz/blain_directory/directory.pdf (Note that Bevis' father appears to have been the author of a book named *The Popery of Puseyism: Two Sermons* [published in 1845], and that might have been the basis of the reference to the word in the *Wanganui Herald*)

⁸ D.A. Davies & R.E. Clevely, *Pioneering to Prosperity 1874-1974: A Centennial History of the Oroua County and the Feilding Borough* (Feilding, 1981), p. 66

⁹ *Manawatu Times*, 22 June 1881, p. 3 (col. 3)

¹⁰ O'Brien, Rebecca, report dated 1st May 2003, in 'St. John the Evangelist Church', Heritage, NZ: <http://www.heritage.org.nz/the-list/details/189>

names of the various individuals who doubtless then were the members of The Wellington Diocesan Board of Trustees, which body remains the owner.¹¹

The foundation block was in due course laid before a large number of people, in the partly built church on St. Andrews's Day, 30th November 1881, by the Bishop of Wellington, the Rev. Octavius Hadfield.¹²



Figure 3 This photo was taken after the 1909 fire that destroyed the Sunday School. It is from a postcard that is postdated 21 January 1915. (Photo: Val Burr, postcard collection)

(Wednesday, February 15th 1882), the Anglican Church of St. John the Evangelist, at Feilding, had been consecrated by the Bishop of Wellington, before some 200 people. The reporter commented that although the church then still appeared very much unfinished on the outside, due to the absence of boarding *“in the upper stage of the tower and the four pinnacles that crown that portion of the building, the interior, with the exception of oiling or varnishing, is very nearly completed. Mr Nicholas, the builder, has very faithfully put the ideas of the architect into execution. The outside presents a picturesque appearance, with a tower 60ft high which is above the Baptistery. At present the want of paint is very apparent, but the building is pleasing both inside and out. Mr Walter Watts acted as foreman of the works.”*¹⁷

In Frederick de Jersey Clere's 'Early Recollections of Feilding' (compiled in 1951), he wrote that: *“The original church had no vestry, the northern transept being partitioned off to serve this purpose. The south porch was large enough only to take the double doors and the present one was added some years later. When opened for services the church was unpainted. The first roof covering was of split totara shingles which were later covered with the present asbestos slates. There was no actual foundation stone laid, there being no stone available, but a large totara block was placed under the font in place of one. The bell was cast by E.W. Mills & Company's foundry...”*¹³

The 1951 history of the church commented that: *“It is of passing interest to note that the tower was to be surmounted by a spire, which idea, apparently because of the added cost, was abandoned.”*¹⁴ However, Rebecca O'Brien's 2003 report on the church for the NZ Historic Places Trust, wrote that the original contractor, Mr W.D. Nicolas, had made a mistake in his tender, and as a result, he had been unable to erect the spire.¹⁵

The church's history book also quotes an article that had been published in *The Rangitikei Advocate and Manawatu Argus*, of February 17th 1882.¹⁶ This article states that two days previously

The annual meeting of parishioners which was held in July 1882, covers some noteworthy points on the new church's developments during the year ending 30th June 1882:

¹¹ Certificate of Title, WN26/276. The 1881 names listed included the Rev. Octavius Hadfield and three others.

¹² *St. John's, Feilding 1876-1951* (St. John's Church, Feilding, 1951), p. 5

¹³ Frederick de Jersey Clere, 'Early Recollections of Feilding' (compiled in 1951) located in Historic Places Manawatu-Horowhenua Inc's File No: 200002

¹⁴ *St. John's, Feilding 1876-1951*, p. 5

¹⁵ O'Brien, Rebecca, report dated 1st May 2003, in 'St. John the Evangelist Church', Heritage, NZ:

<http://www.heritage.org.nz/the-list/details/189>

¹⁶ Note that there is a severe lack of local newspapers for this period, as the *Manawatu Times*, *Manawatu Standard* and *Manawatu Herald* are all missing for 1882 and the *Feilding Star* started publication in June 1882.

¹⁷ *St. John's, Feilding 1876-1951*, p. 7

“...The income from offertory has considerably increased, and since the opening of, the new Church, the average has been nearly £2 each Sunday, whereas the average last year was £1 7s, and there is good reason to hope for still further improvement. Special calls made for church furniture and other purposes have also been liberally responded to. The one great feature of the year, in our local Church history, is the erection of a beautiful and commodious Church at a cost, all things included, of about £700; the funds which had been accumulating for this purpose for the previous two years were, however, far below the requirements of the case, and it was found necessary to incur a debt of £400 at 8 per cent per annum, for which two members of the Vestry have become responsible, their own interests being secured by the mortgage of a lease of 21 years on the parsonage, and Church property. Your Vestry venture to hope that their successors may see their way to a reduction of this debt, which now forms a drain of £32 per annum upon our local income.

“The Church urgently needs painting, and some subscriptions have been obtained for this purpose, but as the amounts are not yet paid in to the Church Wardens, no statement of this fund appears in the present balance sheet.

“A difference of opinion as to the disposal of the seats in the Church having arisen between the Vestry and certain parishioners, the matter was referred to the Bishop of the Diocese for solution, and was by him referred to the judgement of this meeting. The Vestry do not press their own view of the matter; so as to prejudice the free actions of the parishioners at this meeting, and they hope that the experience gained by four months use of the church, without alteration of seats, will prove to be an assistance to the parishioners in forming a more correct judgement than at the time of the opening of the Church.

“The general fund of the Diocese has hardly met with the support which was anticipated in this district, during the year, and your Vestry have to discount their otherwise congratulatory report by this statement, that in general the deficiency of Diocesan funds in this district is not faultless. But the local deficit arises chiefly from the absence of two large subscribers, who, it is believed, will yet meet their arrears. Meanwhile, exclusive of these absentees, the future prospect is very hopeful, as the number of small subscribers, upon which class the fund in this district must mainly depend, is continually increasing. The united districts are now assessed at £220 per annum, and of this the Halcombe portion has been fixed at £45...”

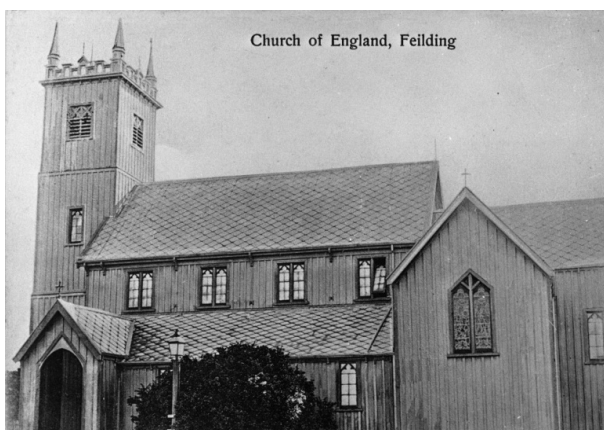


Figure 4 This photo is of a postcard that was posted in 1910. It shows the original entrance to the church that was altered in 1921. (Source: St. John's Church: Feilding Library, ID: CHS:ce10: <http://feilding.recollect.co.nz/nodes/view/16529> ; also Manawatu Museum Postcards collection, as copied in [the Historic Places Manawatu-Horowhenua Inc: File No: 200002](#))

By this time it was already apparent that a room for the Sunday School would need to be built. In addition, lamps had been ordered from Birmingham, England, in order to replace the “*present unsightly and incongruous arrangements*” with lamps deemed more compatible with the “*beautiful interior of the Church.*” The church’s community were also bickering over seating in the church. Some of the church’s expenses over the previous year were also outlined, including: Nicholas (seats in Barracks) £4.6.6, Nicholas (building Church) £583.3.11, Clere (Architect) £28.1.0, Goods for Bazaar and Church furnishings £35.15.3 [Note: The bazaar was a fundraiser], Mills, Church bell £28.10.0, Freight for Church bell £0.9.0, Draft for

London (purchase of lamps) £20.7.3, Making paths £2.15.0.¹⁸

Evidently the church was not decorative enough for some people, as the *Feilding Star* on 20 September 1882 (p. 2) recorded that: “Those of the congregations of St. John’s Church, Feilding, who have felt the want of decoration about the east end of the otherwise well-appointed building, must have been pleased on Sunday last to notice the handsome reredos placed over the alter-table. The work, which we understand is a present from one of the congregation, consists of three cusped and moulded panels, the first and third having the letters Alpha and Omega placed on them, and the centre one containing a gothic cross, composed of Native black maire, and Scotch oak from Dunblane Abbey.¹⁹ The design, which is by Mr F. de J. Clere, was placed in the hands of Mr Jas. Anderson, of Denbigh Street, who has executed the work in the most satisfying manner.”

In Clere’s ‘Early Recollections of Feilding’, he wrote that James Anderson, whom he described as a “clever joiner”, had brought the oak from Dunblane Cathedral with him when he emigrated to New Zealand. The oak had previously been discarded during restoration work at the Scottish cathedral.

More Additions and Alterations

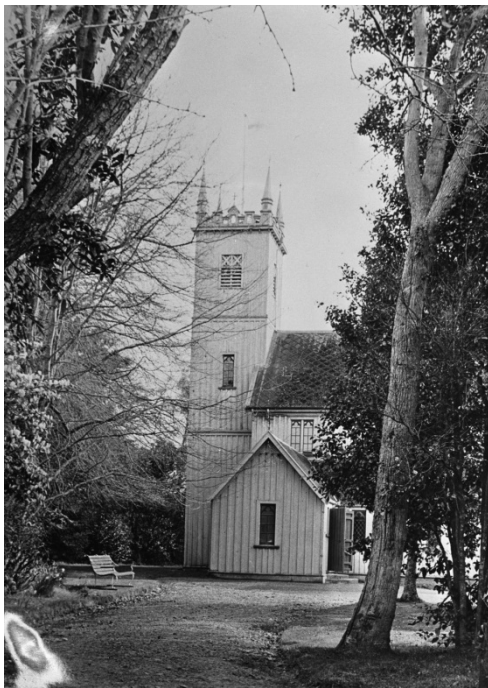


Figure 5 This photo shows the present entrance to the church that was installed in 1921. (Source: Feilding Library: ID: CHS:ce5: <http://feilding.recollect.co.nz/nodes/view/16192>)

Tenders were called to build the new Sunday School building on the church grounds, in January 1885. The architects were ‘Atkins and Clere, Diocesan Architects’ – thus Frederick de Jersey Clere was again involved. It was duly opened on 6 May 1885, with some 170 people in attendance.²⁰ However, this building was destroyed by fire in 1909.²¹

The location of the church on the outer edge of the settlement was blamed for causing the sparse attendance that the church suffered for a number of years around the turn of the century. Several determined efforts were made to have the church moved to a more central location, but these were defeated.²²

On December 4th 1903, about 70 of the parishioners met in the Borough Council Chambers, to consider moving the church to a more central position. The Rev Innes Jones (the vicar of the time) stated that it had always been felt that the present site was not a convenient one and he considered this was an opportune time to move it. The various Diocesan authorities either had agreed to this or were likely to have no objection. Messrs C. Bray and W. D. Nicholas had provided an estimate “for the taking down

and the re-erection of the buildings, including felting and iron on the roof, which they estimated would cost £358. Whether the Church was removed or not it would cost at least £150 to put the building in

¹⁸ *Feilding Star*, 22 July 1882, p. 2

¹⁹ Note that Dunblane Cathedral’s restoration occurred from 1889, and so the timber that came from that building, preceded that restoration. Ref: Historic Environment Scotland:

<https://www.historicenvironment.scot/visit-a-place/places/dunblane-cathedral/history/>

²⁰ *Wanganui Herald*, 29 January 1885, p. 3 (Col. 1); *Feilding Star*, 7 May 1885, p. 2

²¹ *St. John’s, Feilding 1876-1951*, p. 7

²² *St. John’s, Feilding 1876-1951*, p. 13

order." A motion was duly put to those present: "That in the opinion of this meeting it is desirable that the Church and Sunday School be removed to a more central position." Mr W. D. Nicholas (who had built the church) considered that any person who wanted to go to Church would not think it too far to walk - and he would be sorry to see it moved. The eventual vote was 19 for the removal, and 29 against it. "A number did not vote."²³

In March 1904, the *Feilding Star* outlined the consequences of the decision not to shift the church: "A short time ago a meeting of parishioners was held for the purpose of considering the question of moving the church buildings from the present site to a more central position. A resolution affirming the desirableness of such a move was negatived by a large majority. The cost of the proposed undertaking could at that time have been provided for by the sale of certain sections which the Diocesan Pension Fund trustees were willing to hand over for that purpose. The projected removal and re-erection of the buildings necessarily included the renovating of the same. The cost of renovating the buildings will now have to be provided by the parishioners. The church requires a new roof, the top storey of the bell tower, which is in a state of decay, will have to be repaired, and the whole of the buildings want painting. It has been estimated that the restoration of the buildings will cost at least £150. The St. John's Sewing Guild has already raised £10 towards the roofing fund, and the members of the Guild are now making final arrangements to supplement their efforts by a sale of work in the Drill Hall next Friday, which it is to be hoped will be well patronised. Details- of the sale and entertainment appear in our advertising columns."²⁴

This work resulted in the church roof being converted from totara shingles to the asbestos slate tiles that in turn were replaced in the mid-1990s.



Figure 6 Looking west from Denbigh Street, towards St. John's Church (at right) in 1908. (Source: Feilding Library: ID: STS:ca1: <http://feilding.recollect.co.nz/nodes/view/16396>)

The arrival of a new vicar, the Rev. F.H. Petrie, in 1921, saw a number of developments at the church. In his first issue of the 'Parish News', he asked for "a pipe organ, a Choir Vestry, a porch at the west end of St. John's Church, and a curate. And it was not long before some of these requests were met. The porch and the Choir Vestry were added before the year was out, and the pipe organ was installed and dedicated on February 9th, 1923." Rev. Petrie also began a lively movement toward a proposed new church in a more central location, and a £1,000 was raised or promised for the task. A

plan for the new church was also obtained at great expense, however, partly as a result of "national

²³ *Feilding Star*, 5 December 1903, p. 2

²⁴ *Feilding Star*, 23 March 1904, p. 2

and international affairs" (the Depression and WWII), the matter was allowed to go to sleep and it stayed asleep.²⁵

At the time the first booklet on the history of the church was written in 1932, the only alterations to the church since new were two porches added to the exterior, and some minor changes to the interior. These included moving the altar from the eastern wall to the sanctuary, and the removal of two inner rows of the chair stalls. Meanwhile, the church's architect, who is now one of its most significant features, is not named in the body of the text, but is simply described as "a young man, only lately from the Old Country, who had received his training in the offices of Mr Edmund Scott and Mr Robert Jewell Withers, both eminent for the high quality of their ecclesiastical work..."²⁶

During WWII, much of the necessary work on the church building needed to be shelved, but after the war, and with a new vicar (from 1946), the Rev. F.O. Ball, work began again. The church was placed on concrete foundations and its interior was cleaned and varnished. New carpet was laid, and modern conveniences were installed in the church grounds. The gardens were also well cared for.²⁷

The Church post-1951



Figure 7 An undated view of the interior of the church.
(Source: Feilding Library: ID: CHS:ce6:
<http://feilding.recollect.co.nz/nodes/view/16203>)

Manawatu District Council's Building Permit file for the property contains reveals various developments at the site in recent decades. For example, the church hall had been added to the back of the church grounds in 1966-67 (the plans were dated November 1966).

One potentially devastating threat fortunately did not happen during these years. The church "survived the string of arsons that destroyed many old Feilding churches in the 1960s. Parishioners at one point slept in the church to keep a 24/7 watch until the arsonist was caught."²⁸

The church was partially repiled in 1989, with the exterior skirting boards also being replaced at that time.²⁹

In 1992, the Historic Places Trust allocated \$2,500 toward the cost of repairing the church's roof, the money being granted as a result the report of Trust conservator, Chris Cochrane. The church then had until June 1994 to carry out the repairs.³⁰

²⁵ *St. John's, Feilding 1876-1951*, p. 14-15

²⁶ Fitzpatrick, W.A., *St. John's Anglican Church: The First 50 Years* (Feilding, 1932). This typed extract from the booklet was obtained from the Historic Places Manawatu-Horowhenua Inc.'s File No: 200002

²⁷ *St. John's, Feilding 1876-1951*, p. 17

²⁸ *Manawatu Standard*, 10 February 2012, p. 9 'Old sketches bring 1970s Feilding to life'

²⁹ O'Brien, Rebecca, report dated 1st May 2003, in 'St. John the Evangelist Church', Heritage, NZ:

<http://www.heritage.org.nz/the-list/details/189> ; also Manawatu District Council Building Permit file for '16 Camden Street'.

³⁰ *Feilding Herald*, 25 June 1992: located in Historic Places Manawatu-Horowhenua Inc's File No: 200002

By 1994, the tile roof, which had lasted almost nine decades, was failing badly. Services on rainy days were often accompanied by the sound of water dripping into strategically placed buckets, while the carpet beneath the buckets was also rotting. *“Sometimes water running down the overhead beam is interrupted by a light fitting and drips off a florescent tube, which is quite shocking to watch,”* so the church’s archdeacon stated in a *Feilding Herald* article describing the situation. The stale tiles had lifted, and this let the water in. *“This filters to the felt underlay, runs down the sarking and emerges some distance from the leak, often in a different place from the leak the day before.”* The galvanised iron sheathing on the bell tower was also giving problems.³¹

Attempts had been made to obtain a subsidy for the work from the Historic Places Trust, but in order to achieve this, the Trust required that the asbestos tiles be replaced with similar tiles. However, the church’s leadership wished to have the roof replaced with long-run colour steel. The work, which was expected to cost around \$25,000³², was done as long-run colour steel later in 1994.³³

A Building Consent application from 2005 contains the specifications for additions and alterations to the church. These had been prepared by Chapple Architects. The work involved removing most of the seating and replacing one or two of the upholstered seats. The pews were to be rearranged to allow different formats within the church. The application stated that they wanted to use timber from existing pews, but a number of them were suffering from extensive rot. A new porch was also to link to the parish hall, and the Sunday School building was to be altered.

The background recorded in relation to the 2005 work, stated that the interior of the church was basically unaltered since its construction. The exterior also remained much as it was when constructed, although the slate roof had been replaced by corrugated iron about ten years previously. A Sunday School room had been added by moving the structure from another site and connecting it to the church. A crèche had also been added ‘some time ago.’ The church exterior was repainted in 2021 with some building repairs. Joinery and rotten boards in particular were replaced at the same time as the repainting. The stained glass window joinery is scheduled to be repaired in 2022.

William Dennis Nicholas – the original Contractor

William Dennis Nicholas arrived in New Zealand in the early 1850s and settled in Wellington, before moving to Feilding in 1877. He was a builder and contractor, and one of his contracts was St. John’s Anglican Church. After giving up the building trade, he became supervisor for public works, where amongst the bridge constructions he supervised were the original Lower Gorge Bridge (the Ashhurst Bridge – which was washed away in 1895), the Aorangi Bridge, and the Apiti Bridge. For some years, Nicholas was a Colour-Sergeant in the Manchester Rifles, where he was a popular officer, who took a great interest in the work of the corps. He also spent time at Parihaka during one of the actions that occurred there. Nicholas was a strong supporter and worker at St. Johns Church. For some years he was the choirmaster, and he was a warden there for a lengthy period. He also represented the parish on the Wellington Provincial Synod. He died at Feilding on 25 June 1909, aged 70.³⁴

Walter Watts – the original Foreman

³¹ *Feilding Herald*, 13 January 1994, p. 3: located in Historic Places Manawatu-Horowhenua Inc’s File No: 200002

³² *Feilding Herald*, 13 January 1994, p. 3: located in Historic Places Manawatu-Horowhenua Inc’s File No: 200002

³³ O’Brien, Rebecca, report dated 1st May 2003, in ‘St. John the Evangelist Church’, Heritage, NZ: <http://www.heritage.org.nz/the-list/details/189>

³⁴ *Feilding Star*, 26 January 1886, p. 2, 1 June 1886, p. 2 (re: Ashhurst Bridge), 25 June 1909, p. 3

Walter Watts was born in Wellington in 1844, and (after some years in Picton) he arrived in Feilding in 1878, where he established his building and contracting business. As well as being foreman on the contract to build this church, Walter Watts also undertook building contracts in his own right. His work included a house at Kiwitea designed by F. De J. Clere for Mr W.F. Jacob in 1883³⁵; a house in Denbigh Street for Mr Cobbe in 1892³⁶; and a private residence in Feilding for the Rev. Dawson.³⁷ In addition, the *Wanganui Herald* of 17 March 1906 (p. 7) stated that Watts had built all the Stevens & Gorton/Gorton & Son Ltd. saleyards for the previous 20 years. Stockyard construction work he is known to have undertaken included saleyards at Hunterville for Stevens & Gorton in 1890 that were described at the time as *"the best and most substantial of the kind on the coast, and probably in the colony."*³⁸ He also built their Pahiatua stockyards in 1892³⁹, undertook extensive additions to the Feilding yards in 1894,⁴⁰ and then in 1906 built Gorton & Son's Apiti saleyards - which were described as a 'distinct credit to the builder'.⁴¹ In addition, Watts is known to have built the circular Palmerston North saleyards for Abraham & Williams prior to 1897, to the design of Palmerston North architect L.G. West.⁴² He also served as a Feilding Borough Councillor and other public roles. He died in late May 1928, aged 83.⁴³

The Celtic Cross War Memorial

The project that became St. John's Church's war memorial began in 1919 as a proposal to erect and dedicate an entrance gateway to the church. However, this plan was replaced by the Celtic Cross, which was unveiled by Major W.H. McLean on Sunday, February 20th 1920.⁴⁴ The *Manawatu Times* of 21st February 1921 (p. 5) described the unveiling under the headline: 'Touching Ceremony at Feilding': *"Facing the entrance to the Anglican Church, Feilding stands an emblem to the memory of members of that parish, including Halcombe and Stanway, who fell in the great war. The memorial, which is a striking piece of sculptural work, takes the form of a Celtic cross, and the whole structure is carved out in Melbourne bluestone. The cross, which is closely akin in design to that of the Cornish emblem, is almost an exact replica of a famous memorial which stands on the Island of Iona, off the West Coast of Scotland. The unveiling took place yesterday morning, before a very large gathering. Inscribed on the base are the words: 'To the men of this parish who died for their country, 1914-1918. Their names liveth for evermore.'" Thereafter followed the names of 21 men."*

Major William Henry McLean, M.C. subsequently unveiled the Halcombe War Memorial on 27th July 1921.⁴⁵ He had been a Feilding school teacher before his military service in WWI. He had sailed for the Middle East in 1916 as commander of the 10th Reinforcements, Wellington Infantry Battalion, B Company, having been promoted to major shortly before departure.⁴⁶

³⁵ *Feilding Star*, 31 January 1883, p. 2

³⁶ *Feilding Star*, 2 June 1892, p. 2

³⁷ *Feilding Star*, 3 November 1896, p. 2

³⁸ *Feilding Star*, 23 September 1890, p. 2

³⁹ *Feilding Star*, 5 April 1892, p. 2, 12 May 1892, p. 2

⁴⁰ *Feilding Star*, 29 January 1894, p. 2

⁴¹ *Wanganui Herald*, 17 March 1906, p. 7. Also *Feilding Star*, 12 January 1905, p. 3

⁴² *The Cyclopaedia of NZ*, Vol. 1 (Wellington, 1897), p. 1171

⁴³ Manawatu District Council: http://www.mdc.govt.nz/online_services/find_it/cemetery_search (Search 'Walter Watts'); *The Cyclopaedia of NZ*, Vol. 1 (Wellington, 1897), p. 650; *The Cyclopaedia of New Zealand [Taranaki, Hawkes Bay & Wellington Provincial Districts]* (Christchurch, 1908): <http://nzetc.victoria.ac.nz/tm/scholarly/tei-Cyc06Cycl-t1-body1-d3-d20-d10.html>

⁴⁴ *St. John's, Feilding 1876-1951*, p. 13

⁴⁵ *Manawatu Times*, 28 July 1921, p. 4

⁴⁶ *Feilding Star*, 26 February 1916, p. 3; 'Cenotaph', Auckland War Memorial Museum: <http://www.aucklandmuseum.com/war-memorial/online-cenotaph/record/C64546>

A tablet inscribed with the names of those lost in WWII was in due course added to the memorial. This was unveiled by Mr A.G. Murch on Anzac Day 1947.⁴⁷

Comment

The hand-written report on the church dated March 1989 that is located in the Historic Places Manawatu-Horowhenua Inc. No: 20-0002 files, states that the original plans for this building were then held in the safe at the Vicarage Office, 13 Camden Street, Feilding. As of 2022, there are some original plans by Frederick de Jersey Clere stored in the church safe, and one of the original plans was framed in 2021 for display in the church. Some plans and documents were also taken to the Coach House archives for safe keeping.

Architect: Frederick de Jersey Clere⁴⁸

Frederick de Jersey Clere was born at Walsden, Lancashire, England, on 7 January 1856, the second son of Ellen Vaughan and her husband, Henry Clere, an Anglican clergyman. Frederick was educated at St John's School, Clapton, and then at the age of 16 articled to the architect Edmund Evan Scott of Brighton. From 1875 to 1877 he was chief assistant in the London office of Robert Jewell Withers.

Clere emigrated with his family to New Zealand in 1877, arriving at Wellington on the Hurunui on 12 December. After working briefly in Wellington, he practised in Feilding from 1879 to 1883 and in Wanganui from 1883 to 1886. He married Mary Goodbehere at Feilding on 18 April 1883; they were to have three daughters and two sons. In 1886 Clere and his family moved to Wellington, where he was a partner in a succession of architectural firms.

The scope of Frederick Clere's work illustrates his versatility. From 1883 to 1888 he was architect to the Wanganui Education Board. He designed large country homes, such as Overton near Marton, and many houses in Wellington. His surviving commercial buildings include Wellington's AMP building and two harbour board buildings on Queen's Wharf, Wellington. Clere's early houses and his commercial and public buildings were generally conservative in design. His building techniques, however, were more innovative, particularly in their attempt to minimise earthquake and fire damage.

Clere is chiefly known, however, for the more than 100 churches he designed as architect to the Wellington Anglican diocese from 1883. Until 1904 these were of timber and were mostly in country districts; they are exemplified by St John's in Feilding. For urban churches on a larger scale Clere made increasing use of brick, as at All Saints' in Palmerston North, and ferro-concrete, notably for St Mary's in Karori, St Matthew's in Hastings, St Mary of the Angels in Wellington, and St Andrew's in New Plymouth. Almost without exception Clere's churches were an economical and unostentatious adaptation of the contemporary Gothic Revival style, expressed particularly by the pointed arch and a variety of roof-truss constructions and forms of tower or belfry. About 85 of these churches still stand.

Clere was elected an associate of the Royal Institute of British Architects in 1882 and a fellow in 1886; he was honorary New Zealand secretary for many years. He resigned from the institute only in 1948 at the age of 92. Clere also served as president of the Wellington District Branch of the Association of

⁴⁷ *St. John's, Feilding 1876-1951* (St. John's Church, Feilding, 1951), p. 17; Also, *The Feilding Express*, 28 April 1947, in *The Feilding Express Scrapbook 5: 1 August 1946-30 July 1948*, Feilding Library:

<http://feilding.recollect.co.nz/nodes/view/18527#idx21668>

⁴⁸ Maclean, Susan. 'Clere, Frederick de Jersey 1856 - 1952'. *Dictionary of New Zealand Biography*, updated 7 April 2006 URL: <http://www.dnzb.govt.nz/>

Architects, and was a foundation member, treasurer and later a fellow of the New Zealand Institute of Architects. He published a number of articles, on art and architecture.

Apart from his involvement in his profession, Clere served on the Wellington City Council, the Lower Hutt Borough Council, the Anglican diocesan and general synods, and the licensing bench. He was a life member of the Waiwhetu Lodge of Freemasons and of the New Zealand Academy of Fine Arts, with whom he exhibited watercolours. Clere was awarded the King George V Silver Jubilee Medal in 1935.

Mary Clere died at Lower Hutt on 7 April 1904. On 17 October 1905, at St Paul's Cathedral Church, Wellington, Frederick Clere married Elizabeth (Bessie) Johnston Ingles; they were to have two daughters. He died at Wellington on 13 August 1952, at the age of 96; Bessie Clere had died in 1920. A devoted family man of deep personal integrity, he cared greatly for the reputation of his profession. In both his personal and professional lives he rejected affectation and excess. As an architect he is highly regarded for his success in marrying European styles to New Zealand conditions.

ARCHITECTURAL DESIGN

The church follows the cruciform plan with each space clearly expressed on the exterior of which the High Victorian followers of Gothic would have approved. This comprises a nave, with clerestory, aisles, chancel, transepts, baptistery under the tower, and entrance porch. The vestry is located on the north side of the building, while the tower is centrally located at the west end, and the porch at the south.

The exterior cladding of the church is timber board and batten with timber string courses around the tower and a high base of horizontal wide boards. The roofing is corrugated steel and windows are trefoil within square headed openings.

The interior of the church has exposed timber framing and cladding with butt purlin hammer beam collar truss roof frame to the nave. The chancel arch is a butt purlin deep arch braced collar truss. The ceiling to the chancel is barrel vaulted with both ceilings clad in exposed timber match lining. Cross bracing to the tower is exposed as is the framing and match lining to the aisles. The four bay arched opening to the aisles also follows the High Victorian precedent.

The Victorian period saw the church builders of the Established church promote Gothic architecture with an almost spiritual zeal. Significant in the period was the rise of the Romantic movement where a quest for a past golden-age was entwined with English nationalism and an academic study of Medieval architecture. The result was a promotion of English Gothic architectural styles, especially for churches, which was initiated by Augustus Northmore Welby Pugin. Pugin considered Early English appropriate for remote and 'primitive' areas but the Decorated or Middle Pointed was the preferred style. The expression of the means of construction, materials and structure were paramount to the Victorian Gothic architect.

The most prolific architect in the Victorian period was George Gilbert Scott, while academically John Ruskin had taken over from Pugin in influence. He advocated size and simplicity of outline, simple openings with strong contrast between light and shade, and a preference for smooth walls without buttresses. Edmund Street, Butterfield and Burges were High Victorian architects who elaborated on

Ruskin's ideas creating a 'Free Gothic' churches which were bold, soaring simple buildings externally but were highly decorated and complex on the exterior.

The Arts and Crafts movement, initiated by John Ruskin, was brought to fruition by William Morris in the 1860's. A major tenet of the Arts and Crafts movement was the use of local materials and building traditions, expressed honestly and to be seen to be hand made. The design was to be suited to the particular site rather than using a standardized plan for all similar buildings. Arts and Crafts architecture, therefore, developed into a simplified, non-copyist architecture, but which, at the same time, took into account tradition. The Arts and Crafts response to church architecture was different to that in America where the use of academically correct architecture was promoted.

In general plan form, the church follows the Early English or Decorated cruciform with central western tower, nave with clerestory, chancel and vestry to the north. The bold tall forms follow the High Victorians with simple openings and plain walls, while the tower has a 'Perpendicular' parapet and pinnacles. The interior hammer beams roof was developed at the end of the fourteenth century which makes it between the Decorated and the Perpendicular Gothic periods. The rounded trifoliated windows are from the Early English period while the sharp pointed arched windows are from the Norman period.

The tall gable forms of the chancel and nave have an Anglo-Saxon muscularity, while the tall transepts of almost equal prominence to the chancel is unusual in such a small church and is reminiscent of cathedral proportions in miniature scale.

The freedom of design, which draws on the various periods and forms of Gothic architecture defines the Free Gothic style, of which this is a good example. The external timber cladding and celebration of the use of timber on the interior fully comply with the philosophy of the Arts and Crafts movement.

As was described in the early literature, the church is located in a large park like setting, which has the church as its focus.

No plans of the building have been sighted.

REVIEW OF REPORT

Based on a review of the report and viewing of Council files, the assessment undertaken in 2016 for this building is still applicable as at April 2021.

SUMMARY OF HERITAGE VALUES

The church has **low** to **high local** significance for **architectural, representivity, rarity, technological authenticity, group, associative, events, public esteem, pattern** and **educational** heritage values.

St John's has **high architectural** and **technological** values in its Free Gothic style, use of materials and interior design. Clere has freely taken from all English Gothic styles, creating a successful balance of form, detail, and richness of internal space while following the Arts and Crafts philosophy. The church is a unique and seminal contribution to timber church architecture in New Zealand and therefore has **high rarity** and **low representivity** values.

The numerous additions to the church over many years indicate a **low** level of **authenticity**.

The church has **high group** values as one of the more than 100 churches designed by Frederick de Jersey Clere mainly in the lower half of the North Island between 1881 and 1933.

The church has **high associative** values with Frederick de Jersey Clere, one of New Zealand's most prolific and highly regarded church architects. Although not researched to any great degree, the church is also likely to be associated with the Vicars and parishioners over its 134 year history. The building is also associated with the various families and individuals **commemorated** by plaques and the donations of items in the church.

The church has held many **events**, including services, including weddings, baptisms and funeral, which would be significant locally to a **low** or **moderate** extent.

The design and construction of the church has **high pattern** values reflecting the history of the growth and development of the Anglican Church in the Manawatu and lower North Island in the late 19th and early 20th centuries.

Given the numerous heritage values associated, the church has **high educational** values in the areas of New Zealand church design and the history of the Anglican Church.

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ST MICHAEL'S AND ALL ANGELS CHURCH – 1601 Makino Road, Stanway



Architect: Frederick de Jersey Clere

Construction date: 1895

Visible materials: Timber cladding & joinery, corrugated steel roofing

Architectural style: Victorian Carpenter Gothic

Use/building type: Church

Date and Compiler: Ian Bowman, 2015

Heritage New Zealand listing: Category 2

Proposed ranking: B

PHYSICAL AND SOCIAL HISTORY

Outline history

In 1895 Mr Thomas Marshall of Stanway donated an acre of land from his farm for the construction of a church. Frederick de Jersey Clere was requested to design the church for the site and it was first used on 3 June 1895. The builder for the church was Mr Lawrence, with the estimates for the cost of construction being £124. The furniture was made by an expert local cabinetmaker, Mr F S Ellern who also donated the Baptistry Font and gates. Bishop Wallis, Archdeacon Towgood and Rev A S Innes Jones officiated at the Consecration service on May 2, 1895. Rev Mr Hermon, a past curate of the district donated the Lectern, members of the Kiwitea church donated the alms dish, while the Communion Vessels were a gift from St Michael and All Angels of Little Bedy in Dorset, the home town of the Bishops wife, Mrs Wallis.

It is noted that after only one month of its construction, the building was debt free.

In 1898 Mr Marshall donated a further acre from his farm for use as a burial ground. In the same year a stained glass window was donated by Mr & Mrs H Redmayne in memory of their four year old son.

This was installed over the altar. In the 1950s a font was donated to the church in memory of Bill Shannon who had been killed in World War II serving with the RAF.

In the following twenty or thirty years, weekly Sunday evening services were held. Regular services are now held on the second Sunday of the month. A Jubilee celebrating 125 years of worship at the church was to be held in May 2020, but was postponed to 2021 due to the Covid-19 outbreak. Plaques have been installed in the church in memory of Mr and Mrs Marshall and a lay reader, George Corrie Wheeler. At the 125 celebrations in 2021, a plaque was installed for Hugh and Helen Winder in thanksgiving for their ongoing service to the church.

Architect: Frederick de Jersey Clere¹

Frederick de Jersey Clere was born at Walsden, Lancashire, England, on 7 January 1856, the second son of Ellen Vaughan and her husband, Henry Clere, an Anglican clergyman. Frederick was educated at St John's School, Clapton, and then at the age of 16 articled to the architect Edmund Evan Scott of Brighton. From 1875 to 1877 he was chief assistant in the London office of Robert Jewell Withers.

Clere emigrated with his family to New Zealand in 1877, arriving at Wellington on the Hurunui on 12 December. After working briefly in Wellington, he practised in Feilding from 1879 to 1883 and in Wanganui from 1883 to 1886. He married Mary Goodbehere at Feilding on 18 April 1883; they were to have three daughters and two sons. In 1886 Clere and his family moved to Wellington, where he was a partner in a succession of architectural firms.

The scope of Frederick Clere's work illustrates his versatility. From 1883 to 1888 he was architect to the Wanganui Education Board. He designed large country homes, such as Overton near Marton, and many houses in Wellington. His surviving commercial buildings include Wellington's AMP building and two harbour board buildings on Queen's Wharf, Wellington. Clere's early houses and his commercial and public buildings were generally conservative in design. His building techniques, however, were more innovative, particularly in their attempt to minimise earthquake and fire damage.

Clere is chiefly known, however, for the more than 100 churches he designed as architect to the Wellington Anglican diocese from 1883. Until 1904 these were of timber and were mostly in country districts; they are exemplified by St John's in Feilding. For urban churches on a larger scale Clere made increasing use of brick, as at All Saints' in Palmerston North, and ferro-concrete, notably for St Mary's in Karori, St Matthew's in Hastings, St Mary of the Angels in Wellington, and St Andrew's in New Plymouth. Almost without exception Clere's churches were an economical and unostentatious adaptation of the contemporary Gothic Revival style, expressed particularly by the pointed arch and a variety of roof-truss constructions and forms of tower or belfry. About 85 of these churches still stand.

Clere was elected an associate of the Royal Institute of British Architects in 1882 and a fellow in 1886; he was honorary New Zealand secretary for many years. He resigned from the institute only in 1948 at the age of 92. Clere also served as president of the Wellington District Branch of the Association of Architects, and was a foundation member, treasurer and later a fellow of the New Zealand Institute of Architects. He published a number of articles, on art and architecture.

¹ Maclean, Susan. 'Clere, Frederick de Jersey 1856 - 1952'. *Dictionary of New Zealand Biography*, updated 7 April 2006 URL: <http://www.dnzb.govt.nz/>

Apart from his involvement in his profession, Clere served on the Wellington City Council, the Lower Hutt Borough Council, the Anglican diocesan and general synods, and the licensing bench. He was a life member of the Waiwhetu Lodge of Freemasons and of the New Zealand Academy of Fine Arts, with whom he exhibited watercolours. Clere was awarded the King George V Silver Jubilee Medal in 1935.

Mary Clere died at Lower Hutt on 7 April 1904. On 17 October 1905, at St Paul's Cathedral Church, Wellington, Frederick Clere married Elizabeth (Bessie) Johnston Ingles; they were to have two daughters. He died at Wellington on 13 August 1952, at the age of 96; Bessie Clere had died in 1920. A devoted family man of deep personal integrity, he cared greatly for the reputation of his profession. In both his personal and professional lives he rejected affectation and excess. As an architect he is highly regarded for his success in marrying European styles to New Zealand conditions.

ARCHITECTURAL DESIGN

This timber framed and clad church is designed in the Carpenter Gothic style, a vernacular 'builders' adaptation of Gothic architecture using the forms but few of the details of academic Gothic. The style was most commonly used for churches of modest scale and was popular with the Ecclesiological Society. These churches often had exposed timber framing on the exterior with board linings fixed on the inside, steeply pitched roofs of shingles, slate or corrugated steel, with wide, although usually not decorated, bargeboards. Planning was usually simple and windows were commonly simple lancets.

In the press accounts of the opening, the church is described as 24 feet by 16 feet, a chancel of 10 feet diameter, with a porch, baptistery and vestry. "The walls are high and the roof at an acute angle, the windows are of cathedral glass, so that though small, the building has the usual architectural appearance of an Anglican Church".

The author of this account confirms that, though in miniature, the layout of the church follows suitable architectural precedence where the nave and chancel are seen as physically and visually separate spaces and in turn separate from the vestry and entrance porch. Each of these spaces is clearly articulated on the exterior and, based on photos, also on the interior.

The exterior cladding of the church is timber board and batten, with timber joinery and bellcote. The roofing is corrugated steel with guttering supported on timber brackets. Windows, apart from the triple windows of the chancel, are trefoil within square headed openings.

From accounts, the interior has timber lining with braced scissor trusses.

The small scale, single or double cell, simple gabled churches with bellcote were a feature of the early Anglo-Saxon churches that the Carpenter Gothic style was based on, while the lean-to roofs appear to be a New Zealand vernacular form. Consistent with the style, the church has a steeply pitched roof, a tall rectangular form, and the trefoil window design. The early English church forms were recommended by the Ecclesiologists for new settlements in Australasia and Africa.

The use of clearly expressed timber framing and cladding and handmade details all follow the general philosophy of the Arts and Crafts movement. While the palette of forms and materials of Clere's small

country churches are similar, the design of each is unique for each site, also following the Arts and Crafts precepts.

The church is located on its own in a large area of open grassland with small pockets of trees marking boundaries. In its location and design, the church appears very much as an English rural church, probably fulfilling the expectations of the original parishioners.

No plans of the building have been sighted and the interior was not inspected.

REVIEW OF REPORT

Based on a review of the report and viewing of Council files, the assessment undertaken in 2015 for this building is still applicable as at April 2021.

SUMMARY OF HERITAGE VALUES

The church has **high local** significance for **architectural, representivity, rarity, authenticity, group, associative, pattern** and **educational** heritage values.

The church has **high architectural** and **representivity** values as good examples of the Carpenter Gothic style with typical characteristics of steeply pitched roofs, no external decoration, simple planning, and Gothic trefoil windows. The church uses typical materials for the style – timber framing, board and batten cladding and corrugated steel roofing.

The church has **low rarity** values but **high group** values as one of the more than 100 churches designed by Frederick de Jersey Clere mainly in the lower half of the North Island between 1881 and 1933, 20 of which are located in the Manawatu/Rangitikei region.

The exterior appears to have **high authenticity** with little obvious external changes.

The church has **high associative** values with Frederick de Jersey Clere, one of New Zealand's most prolific and highly regarded church architects. Although not researched to any great degree, the church is also associated with Vicars and parishioners throughout its history.

The church has held many **events**, including services, including weddings, baptisms and funerals, which would be significant locally to a **low** or **moderate** extent.

The design and construction of the church has **high pattern** and **educative** values reflecting the history of the growth and development of the Anglican church in the Manawatu and lower North Island in the late 19th and early 20th centuries.

The church is listed with Heritage New Zealand category 2.

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ST SIMON AND JUDE – 9 Ouse Street, Rongotea



Architect: Frederick de Jersey Clere

Construction date: 1895

Visible materials: Timber cladding & joinery, corrugated steel roofing

Architectural style: Edwardian Carpenter Gothic

Use/building type: Church

Date and Compiler: Ian Bowman, 2015

Heritage New Zealand listing: 2

Proposed category: B

PHYSICAL AND SOCIAL HISTORY

Outline history

Rongotea was made available for settlement as early as 1872, however this did not take place until after 1876. The first settlement was called Campbelltown, which was changed to Rongotea in 1894. A Methodist lay preacher Mr W T W Bull held the first church service in Rongotea in 1878. Early Anglican services were held at the schoolhouse by Archdeacon Russell but it wasn't until the 1890s that the settlers could afford to construct churches.

At a meeting presided over by Mr Russell in 1894 it was decided to construct a church and at the meeting £54.1s.0d was pledged. Significant individual donations were made by Mr Costall of £20, Mr Davis £20, while offers for assistance with clearing the ground, carting timber, fencing and piling were also made.

In 1895 Rochelle and Co, builders of Palmerston North constructed St Simon and Jude from the plans of Frederick de Jersey Clere. Supervision of the project was undertaken by Mr Carl Anderson of Rongotea. The final cost of the church was £341.10s.9d.

The church was consecrated by Bishop Wallis on October 28, 1895 after only twelve months of fund raising. It is noted that a considerable amount of personal labour was given by members of the

congregation. Other clergy present at the service were Archdeacon Towgood, Rev A S Innes-Jones, G Atkins, and J D Russell, the vicar.

Additional land was purchased by the congregation for the use of the church, with two sections adjoining the church for the construction of a Vicarage. The total cost of the additional land was £700.

Initially part of the Bulls-Sandon Parish, in 1907 Rongotea became a separate Parochial District until 1932 when the parish was merged with Bulls. It was then known as the Parochial District of Bulls Rongotea.

Architect: Frederick de Jersey Clere¹

Frederick de Jersey Clere was born at Walsden, Lancashire, England, on 7 January 1856, the second son of Ellen Vaughan and her husband, Henry Clere, an Anglican clergyman. Frederick was educated at St John's School, Clapton, and then at the age of 16 articled to the architect Edmund Evan Scott of Brighton. From 1875 to 1877 he was chief assistant in the London office of Robert Jewell Withers.

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ARCHITECTURAL DESIGN

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In the press accounts of the opening, the church is described as 60 feet long by 25 feet wide with a wall stud height of 12 feet and an apex height of the roof of 36 feet. The belfry is an additional 24 feet above the ridge of the roof. Seating 156, the church reflected the expansion of the diocese at the time.

McLean has categorised this church with three others, St Alban's Pauatahanui, St Mary Magdelene, Ashhurst and St Mary's Levin, as being "middle sized" in the 1890s. Clere classified his timber churches into two main groups, whether they accommodated up to or more than 200. These four (the Levin church has been dismantled) accommodated about 150. St Simon and Jude is similar in design to St Albans.

The plan of the church is a simple nave with apsidal chancel the same width as the nave. The gabled vestry and entrance porch are located on opposite sides of the church.

The interior was inspected in 1996 and, then was clad in timber match lining with a dado and timber strip flooring. The ceiling has exposed roof framing with knee braced main rafters and collar ties. Additional strengthening of the roof is provided with steel tie rods. Windows are generally diamond patterned lead lights with two painted glass leadlight windows, one of which was made by Whitefriars. One of the stained glass windows graces the small gable in the chancel.

Consistent with the style, the church has a steeply pitched roof, a tall rectangular form, and trefoil window design. The use of clearly expressed timber framing and cladding and hand made details all follow the general philosophy of the Arts and Crafts movement. While the palette of forms and materials of Clere's small country churches are similar, the design of each is unique for each site, also following the Arts and Crafts precepts.

The use of the apse form dates back to the English Norman period where single cell apsidal churches were constructed after the conquest. Very few of these churches survive in England, with St Andrew at Winterborne Tomson in Dorset a good example. It is clear that this Norman building form is an influence in the design of St Simon and St Jude. A Norman influence in the design of other churches by Clere can also be seen.

The church is located in a small residential area of Rongotea and has a picket fence to the street frontage. The juxtaposition of the scales of the church and houses is a valuable contribution to the urban design of the small rural village.

No plans of the building have been sighted and the interior was not inspected in 2015.

REVIEW OF REPORT

Based on a review of the report and viewing of Council files, the assessment undertaken in 2015 for this building is still applicable as at April 2021.

SUMMARY OF HERITAGE VALUES

The church has **high local** significance for **architectural, representivity, authenticity, group, associative, pattern** and **educational** heritage values.

The church has **high architectural** and **representivity** values as a good example of the Carpenter Gothic style with typical characteristics of steeply pitched roofs, no external decoration, simple planning, and Gothic styled trefoil windows. The church uses typical materials for the style – timber framing, weatherboards, board and batten cladding and corrugated steel roofing. Its use of an apsidal chancel followed Norman Gothic principles and was used in other churches designed by Clere.

The church has **low rarity** values but **high group** values as one of the more than 100 churches designed by Frederick de Jersey Clere mainly in the lower half of the North Island between 1881 and 1933, 20 of which are located in the Manawatu/Rangitikei region.

The exterior appears to have **high authenticity** with little obvious external changes.

The church has **high associative** values with Frederick de Jersey Clere, one of New Zealand's most prolific and highly regarded church architects. Although not researched to any great degree, the church is also associated with Vicars and parishioners throughout its history.

The church is likely to have held many **events**, including services, including weddings, baptisms and funerals, which would be significant locally to a **low** or **moderate** extent.

The design and construction of the church has **high pattern** and **educative** values reflecting the history of the growth and development of the Anglican church in the Manawatu and lower North Island in the late 19th and early 20th centuries.

The church is listed with Heritage New Zealand category 2.

SOURCES

Former NZHPT Manawatu Branch Committee files

Paperspast

On-line Dictionary of New Zealand Biography

Maclean, S. *Architect of the Angels The Churches of Frederick de Jersey Clere*

ST THOMAS – 12 A'Court Street, Sanson



Architect: Charles Tringham

Construction date: 1877

Visible materials: Timber cladding & joinery, timber shingles and corrugated steel roofing

Architectural style: Mid Victorian Gothic

Use/building type: Church

Date and Compiler: Ian Bowman, 2015

Heritage New Zealand listing: 2

Proposed category: B

PHYSICAL AND SOCIAL HISTORY

Outline history

Early services for the Sanson parishioners were held in private homes, which were conducted by visiting clergy (usually Methodist). In 1876 the building committee reported in the *Church Chronicle* that plans had been prepared for the church and that tenders had been called. The tender accepted was for £588, however after the contractor failed to make a start, a new contract was signed for £590. The guiding force behind the building committee was George Williams.

The church was designed to seat 120 people and work began in April, 1877. Most of the church was constructed of totara pegged and dowelled, rather than nailed. Much of the construction was carried out by Fred and Bert Ellerm, while Samuel George, a parishioner and cabinet maker also assisted.

On November 4, Bishop Hadfield consecrated the church and carried out several baptisms. Most of the services were taken by lay readers with occasional visits and baptisms taken by Archdeacon Thorpe until the arrival of the first vicar, William Ballachey.

Initially the key focus of the building committee and the wider Sandon and Sanson Anglican community was to get the church constructed. After this feat was accomplished the church then gradually began to accumulate other key components, such as the bell for the tower in 1881, and a lectern, and altar linens in 1882. As with many churches, at St Thomas' Church these items were later

supplemented or replaced by donated commemorative items that recognised the service and commitment of numerous parishioners. One example is a war memorial plaque erected in 1919 which lists the names of 22 men from the area who died as a result of participation in World War One. Then in the 1950s Keith Henson, who was a parishioner, created the altar, pulpit, and font in memory of his wife Mabel, Jean Matthews, and Mrs W.J. Croucher, respectively. Croucher was a major benefactor of St Thomas' Church, leaving a considerable legacy to it upon her death in 1954. The Croucher Trust was set up to administer these funds, and among other things this money paid for the construction of the church hall.

This flurry of activity at the church seems to have been motivated by the 75th anniversary of the building and then the lead-up to its centenary. The memorial stained-glass windows in the apse, which depict Jesus and the four evangelists, were installed between 1958 and 1960 and are dedicated to various congregants. These windows were sourced from England with the central window, dedicated to Croucher and featuring Jesus, completed first and the others following over the next few years. There was difficulty securing the import license for the last three windows but eventually, after the Prime Minister was prevailed upon, they were able to be installed in 1960. One of these last windows was dedicated to Mrs E.F. Grace who was a relative of Charles Grace, a member of the church's original building committee.

Perhaps the biggest acquisition by St Thomas' Church in this period of replacement and renewal was the purchase of a small single-manual pipe organ, which was still in use. This organ was the third such instrument ordered for the church. The first was lost when the cargo ship it was being transported on from England, the Southminster, wrecked on rocks in 1878 at Cape Campbell near Blenheim. Despite this setback the church community was quick to source another organ, this time from Wellington. This organ was used at St Thomas' Church from 1879 until 1940. However, it was not until 1960 that the present organ was installed in its specially constructed alcove. In the interim musical accompaniment was provided on an organ borrowed from a local woman. The new organ was a significant expense for the Croucher Trust and parishioners, costing £585 exclusive of transport and packing fees from England. Given the experience of the first congregation of St Thomas' Church in their efforts to source an organ, it was no doubt a relief to the mid twentieth century parishioners when their new organ finally arrived and was installed in its tailor-made alcove addition that did not impede on the existing available space in the church.

As Tannock says in the centenary booklet for St Thomas' Church, the buildings constructed in early periods of settlement are indicative of the priorities of the community, and their retention and maintenance is a continuance of this. Over the years the church has been the centre of the Anglican community's religious activities, being the site of regular services as well as christenings, weddings, and funerals. Because of the church's importance to the social fabric of the local community it was maintained through their generosity whether this was financially or through volunteer work. As well as helping with the maintenance, cleaning, and furnishing of the church, groups such as the Ladies' Guild also organised events that provided congregants, and the broader Sanson community, with socialising opportunities.¹

Architect²: Charles Tringham

Charles Tringham (1841-1916) was born in Hertfordshire, England and came to New Zealand in 1864 as a carpenter. For two years he was in partnership with a local builder, William Lawes but by 1867

¹ <http://www.heritage.org.nz/the-list/details/1193>

² Mew, G., Humphris, A., *Raupo to Deco, Wellington Styles and Architects 1840-1940*, Steele Roberts, 2014

he was advertising as an architect. He soon had contracts for houses, churches, hotels and commercial premises.

Early buildings designed included “Westoe” at Greatford, additions to William Clayton’s former home for Queen Margaret College. He was listed as an architect in Wellington directories in 1869, 1872, 1877 and 1885-86 and was also active in the Manawatu, Wanganui, Rangitikei and the Wairarapa.

His practice appears to have been mainly domestic but included a number of churches, some hotels and commercial premises. As well as St Thomas’s other churches he designed the Turongo Anglican Church at Moutoua in the mid 1860s, a Wesleyan church in Wanganui (1872), St Mark’s Church, Wellington, (1876), All Saint’s Foxton (1876). He also designed the New Zealand Shipping Company’s Offices in Wellington and the original part of Oroua Wharo mansion near Takapau in 1879. No information is available regarding his education or training.

In 1885 he was appointed to the Committee of Aid and Advice for planning the New Zealand Industrial Exhibition and in 1895 he was President of Wellington Association of Architects. He owned land in Petone and was a shareholder in three Wellington goldmining companies.

He died in Featherston having retired from architecture to go sheep farming.

ARCHITECTURAL DESIGN

In the local press the building is described as having:

“a high pitched roof and a bell tower 44 feet high. The proportions of the church are symmetrical being 40 foot in length by 20 in breadth, the chancel in addition being 16x12 with 12 foot studs, the roof rising to the height of 28 feet to the ridge”.

The church is located on the corner of Dundas Road and Acourt Street with the nave and apsidal chancel aligned with Acourt Street. The three level tower is on the north east corner of the nave with the entry to the church in its base. The exterior has timber board and batten walls, with hood moulds over windows and doors with single windows with Early English lancet tracery. A large triple window with quatrefoil faces north.

The steeply pitched roof is clad with corrugated steel while the pyramidal tower roof has timber shingles. The top level of the tower has pairs of lancet and trefoil openings with timber louvres, while the roof has gablets on each elevation.

Based on an inspection of 1996, the interior has exposed timber framing to walls while the ceiling has scissor trusses. The church has three painted glass leadlight windows, at least one of which was made by Whitefriars.

The church is sited in a large section which is largely grassed and with large trees lining the streets.

Tringham followed the principles of the mid-Victorian Gothic revival in his use of Early English in planning, form and decoration with an entrance under the tower, usually on the west side. This style was influenced by Augustus Welby Northmore Pugin in his designs of the late 1840s and 1850s in which he also advocated the use of Early English where economy was necessary or it was located in a

remote part of the country. These early churches were low proportioned and plain on the exterior which lacked buttresses and decoration was saved for the interior. Later churches retained the squatness but added soaring towers, and he preferred the Decorated Gothic for these more elaborate churches.

The use of an apse is more an Anglo-Saxon or Norman form, but would possibly have been found on churches of the Early English period.

No plans of the building have been sighted and the interior was not inspected in the 2015 inspection.

REVIEW OF REPORT

Based on a review of the report and viewing of Council files, the assessment undertaken in 2015 for this building is still applicable as at April 2021.

SUMMARY OF HERITAGE VALUES

The church has **high local** significance for **architectural, representivity, authenticity, rarity, associative, pattern** and **educational** heritage values.

The church has **high architectural** and **representivity** values as a good example of the mid Victorian Gothic revival style with typical characteristics of symmetrical nave and chancel, corner tower under which is the entry, steeply pitched roofs, hood moulds, and Early English openings and tracery. The church uses typical materials for the style – timber framing, board and batten cladding and corrugated steel roofing with shingles to the tower.

The church has **high authenticity** and **rarity** values as an early and one of few surviving Charles Tringham designed churches and which has had very few changes since its construction.

The church has **high associative** values with architect, Charles Tringham, the local community, its Vicars and parishioners throughout its history. The church has **moderate commemorative** values with plaques, windows and other elements commemorating families with a longstanding association and also parishioners who died in World War One.

The church is likely to have held many **events**, including services, including weddings, baptisms and funerals, which would be significant locally to a **low** or **moderate** extent.

The design and construction of the church has **high pattern** and **educative** values reflecting the history of the growth and development of the Anglican church in the Manawatu and lower North Island in the mid-19th centuries.

SOURCES

Former NZHPT Manawatu Branch Committee files

Paperspast

On-line Dictionary of New Zealand Biography

Maclean, S. *Architect of the Angels The Churches of Frederick de Jersey Clere*

St Paul's Church – 1503 Kimbolton Road, Cheltenham



Architect: Frederick de Jersey Clere

Construction date: 1904

Visible materials: Timber cladding & joinery, corrugated steel roofing

Architectural style: Edwardian Carpenter Gothic

Use/building type: Church, now dwelling

Date and Compiler: Ian Bowman, 2015

Heritage New Zealand listing: 2

Proposed category: B

PHYSICAL AND SOCIAL HISTORY

Outline history

Constructed in 1904, St Paul's was one of the last churches to be built in the original Kiwitea Parochial District. St Paul's was constructed by Mr William Banks, a local building contractor and was opened on March 13 1904. Bishop Wallis consecrated the church on November 3, 1907. Mr Banks also constructed St Agnes, Kiwitea, St Barnabas at Rangiwahia, St Saviour's, Kimbolton and St Paul's, Cheltenham. The church Sunday School and room behind the church was constructed in 1911 and the existing belfry replaced the original spire in 1940.

The church had a war memorial for the soldiers who died in World War 1 which has now been relocated to the Cheltenham village. It appears that the church has been adapted as a residence with the adjacent Sunday School room now connected to the church. A garage has been built at right angles to the school and schoolroom at the rear of the section. It was deconsecrated in 2001¹.

Architect: Frederick de Jersey Clere²

¹ Maclean, S. *Architect of the Angels The Churches of Frederick de Jersey Clere*, Steele Roberts, 2003, page 57

² Maclean, Susan. 'Clere, Frederick de Jersey 1856 - 1952'. *Dictionary of New Zealand Biography*, updated 7 April 2006 URL: <http://www.dnzb.govt.nz/>

Frederick de Jersey Clere was born at Walsden, Lancashire, England, on 7 January 1856, the second son of Ellen Vaughan and her husband, Henry Clere, an Anglican clergyman. Frederick was educated at St John's School, Clapton, and then at the age of 16 articulated to the architect Edmund Evan Scott of Brighton. From 1875 to 1877 he was chief assistant in the London office of Robert Jewell Withers.

Clere emigrated with his family to New Zealand in 1877, arriving at Wellington on the Hurunui on 12 December. After working briefly in Wellington, he practised in Feilding from 1879 to 1883 and in Wanganui from 1883 to 1886. He married Mary Goodbehere at Feilding on 18 April 1883; they were to have three daughters and two sons. In 1886 Clere and his family moved to Wellington, where he was a partner in a succession of architectural firms.

The scope of Frederick Clere's work illustrates his versatility. From 1883 to 1888 he was architect to the Wanganui Education Board. He designed large country homes, such as Overton near Marton, and many houses in Wellington. His surviving commercial buildings include Wellington's AMP building and two harbour board buildings on Queen's Wharf, Wellington. Clere's early houses and his commercial and public buildings were generally conservative in design. His building techniques, however, were more innovative, particularly in their attempt to minimise earthquake and fire damage.

Clere is chiefly known, however, for the more than 100 churches he designed as architect to the Wellington Anglican diocese from 1883. Until 1904 these were of timber and were mostly in country districts; they are exemplified by St John's in Feilding. For urban churches on a larger scale Clere made increasing use of brick, as at All Saints' in Palmerston North, and ferro-concrete, notably for St Mary's in Karori, St Matthew's in Hastings, St Mary of the Angels in Wellington, and St Andrew's in New Plymouth. Almost without exception Clere's churches were an economical and unostentatious adaptation of the contemporary Gothic Revival style, expressed particularly by the pointed arch and a variety of roof-truss constructions and forms of tower or belfry. About 85 of these churches still stand.

Clere was elected an associate of the Royal Institute of British Architects in 1882 and a fellow in 1886; he was honorary New Zealand secretary for many years. He resigned from the institute only in 1948 at the age of 92. Clere also served as president of the Wellington District Branch of the Association of Architects, and was a foundation member, treasurer and later a fellow of the New Zealand Institute of Architects. He published a number of articles, on art and architecture.

Apart from his involvement in his profession, Clere served on the Wellington City Council, the Lower Hutt Borough Council, the Anglican diocesan and general synods, and the licensing bench. He was a life member of the Waiwhetu Lodge of Freemasons and of the New Zealand Academy of Fine Arts, with whom he exhibited watercolours. Clere was awarded the King George V Silver Jubilee Medal in 1935.

Mary Clere died at Lower Hutt on 7 April 1904. On 17 October 1905, at St Paul's Cathedral Church, Wellington, Frederick Clere married Elizabeth (Bessie) Johnston Ingles; they were to have two daughters. He died at Wellington on 13 August 1952, at the age of 96; Bessie Clere had died in 1920. A devoted family man of deep personal integrity, he cared greatly for the reputation of his profession. In both his personal and professional lives he rejected affectation and excess. As an architect he is highly regarded for his success in marrying European styles to New Zealand conditions.

ARCHITECTURAL DESIGN

The small, rectangular church is designed in the Carpenter Gothic style, a vernacular 'builders' adaptation of Gothic architecture using the forms but few of the details of academic Gothic. The style was most commonly used for churches of modest scale and were popular with the Ecclesiological Society. These churches often had exposed timber framing on the exterior with board linings fixed on the inside, steeply pitched roofs of shingles, slate or corrugated steel, with wide, although usually not decorated, bargeboards. Planning was usually simple and windows were commonly simple lancets.

St Paul's comprises a gabled nave with lean-to housing the entry porch, vestry and baptistery. It is aligned with Kimbolton Road and has a small gabled and louvred bellcote at the south west end above the entry porch. The gables have trefoil bargeboards, while the main gable barges have plain boards. The church has a steeply pitched prominent roof and has pairs of trefoil windows set in square headed openings.

The exterior cladding of the church is timber rusticated weatherboards to three walls of the nave and lean-to divided into three bays with vertical boards with board and batten to the west elevation. The joinery and bellcote are also of timber. The roofing is corrugated steel with guttering supported on timber brackets. Windows are trefoil within square headed openings.

Based on an inspection in 1996, the interior of the church has exposed timber scissor trusses with deep arched brace. The match lining on the ceilings and walls is also exposed. A vertical match lined dado is located at the base of the wall. The church has a high stud in the nave with a steep pitched roof creating a complex space in a small area.

In the late Victorian and early Edwardian periods, the highly influential English Gothic architects of the Mid Victorian period such as Butterfield, Pugin, Gilbert Scott, Street and Burges had either died or were nearing retirement. The late Victorian and early Edwardian period continued in its use of gothic in both free and academic forms but was absorbed by the Arts and Crafts movement initiated by John Ruskin and brought to fruition by William Morris. The Gothic style could even be considered as a 'survival' rather than a 'revival' style given the consistency of its application, particularly to Church buildings.

A major tenet of the Arts and Crafts movement was the use of local materials and building traditions, expressed honestly and to be seen to be handmade. The design was to be suited to the particular site rather than using a standardized plan for all similar buildings. Arts and Crafts architecture, therefore, developed into a simplified, non-copyist architecture, but which, at the same time, took into account tradition. The Arts and Crafts response to church architecture was different to that in America where the use of academically correct architecture was promoted.

The small scale, single or double cell, simple gabled churches with bellcote were a feature of the early Anglo-Saxon churches while the lean-to roofs appear to be a New Zealand vernacular form. The early English church forms were recommended by the Ecclesiologists for new settlements in Australasia and Africa. The use of clearly expressed timber framing and cladding and handmade details all follow the general philosophy of the Arts and Crafts movement. While the palette of forms and materials of Clere's small country churches are similar to the design of each is unique for each site, also following the Arts and Crafts precepts.

The church is located on the top of a small rise above the road and war memorial at the northern entry to Cheltenham. Its design, scale and location dominates the immediately surrounding area.

No plans of the building have been sighted and the interior was not inspected.

REVIEW OF REPORT

Based on a review of the report and viewing of Council files, the assessment undertaken in 2015 for this building is still applicable as at April 2021.

SUMMARY OF HERITAGE VALUES

The church has **high local** significance for **architectural, representivity, rarity, authenticity, group, associative, pattern** and **educational** heritage values.

The church has **high architectural** and **representivity** values as a good example of the Carpenter Gothic style with typical characteristics of steeply pitched roofs, no external decoration, simple planning, and Gothic styled trefoil windows. The church uses typical materials for the style – timber framing, weatherboards and corrugated steel roofing.

The church has **low rarity** values but **high group** values as one of the more than 100 churches designed by Frederick de Jersey Clere mainly in the lower half of the North Island between 1881 and 1933, 20 of which are located in the Manawatu/Rangitikei region.

The exterior appears to have **high authenticity** with little obvious external changes, however the connection with the Sunday School and addition structures around the site have reduced the authenticity of setting to **low**.

The church has **high associative** values with Frederick de Jersey Clere, one of New Zealand's most prolific and highly regarded church architects. Although not researched to any great degree, the church is also associated with Vicars and parishioners throughout its history.

The church is likely to have held many **events**, including services, including weddings, baptisms and funerals, which would be significant locally to a **low** or **moderate** extent.

The design and construction of the church has **high pattern** and **educative** values reflecting the history of the growth and development of the Anglican church in the Manawatu and lower North Island in the late 19th and early 20th centuries.

The church is listed with Heritage New Zealand Category 2.

SOURCES

Former NZHPT Manawatu Branch Committee files

Paperspast

On-line Dictionary of New Zealand Biography

Macleay, S. *Architect of the Angels The Churches of Frederick de Jersey Clere*

Information provided by current owners, Andrew Gillies and Amanda De Cleene, 7 January 2022

ST MARY THE MOTHER OF JESUS – 466 Beaconsfield Valley Road, Beaconsfield



Architect: Frederick de Jersey Clere

Construction date: 1911

Visible materials: Timber cladding & joinery, corrugated steel roofing

Architectural style: Edwardian Carpenter Gothic

Use/building type: Church

Date and Compiler: Ian Bowman, 2015

Heritage New Zealand listing: 2

Proposed ranking: B

PHYSICAL AND SOCIAL HISTORY¹

Outline history

About 1886 Anglican services were established in Beaconsfield with services being held in the school. In 1888 a group of locals including Mr and Mrs Bensemman, Mr and Mrs Cunningham, Mr and Mrs Campli, and Mr and Mrs Wilhelm, decided to erect a church, and a site from his property was donated by Mr Sinclair (note that Susan McLean states it was a HP Lance who gave the site). This first church, erected shortly after the meeting, was named the “Cosmopolitan Church” as the funding for its construction was inter-denominational. While Anglicans contributed towards its construction, it is believed no Anglican services were held at the church.

A proposal for an exclusively Anglican church was made in 1910 and the church, designed by Frederick de Jersey Clere, was opened by Rev Casell, Archdeacon of Waitotara and former vicar of the Parish, on July 11, 1912. The land on which the church was constructed was donated by Mr Lance whose

¹ Maclean, S. *Architect of the Angels The Churches of Frederick de Jersey Clere*, Steele Roberts, 2003, pages 171-72

home church was 'Buckland St Mary's', after which Beaconsfield's St Mary's was named. St Mary's cost £400 and accommodates approximately 40 people.

Architect: Frederick de Jersey Clere²

Frederick de Jersey Clere was born at Walsden, Lancashire, England, on 7 January 1856, the second son of Ellen Vaughan and her husband, Henry Clere, an Anglican clergyman. Frederick was educated at St John's School, Clapton, and then at the age of 16 articled to the architect Edmund Evan Scott of Brighton. From 1875 to 1877 he was chief assistant in the London office of Robert Jewell Withers.

Clere emigrated with his family to New Zealand in 1877, arriving at Wellington on the Hurunui on 12 December. After working briefly in Wellington, he practised in Feilding from 1879 to 1883 and in Wanganui from 1883 to 1886. He married Mary Goodbehere at Feilding on 18 April 1883; they were to have three daughters and two sons. In 1886 Clere and his family moved to Wellington, where he was a partner in a succession of architectural firms.

The scope of Frederick Clere's work illustrates his versatility. From 1883 to 1888 he was architect to the Wanganui Education Board. He designed large country homes, such as Overton near Marton, and many houses in Wellington. His surviving commercial buildings include Wellington's AMP building and two harbour board buildings on Queen's Wharf, Wellington. Clere's early houses and his commercial and public buildings were generally conservative in design. His building techniques, however, were more innovative, particularly in their attempt to minimise earthquake and fire damage.

Clere is chiefly known, however, for the more than 100 churches he designed as architect to the Wellington Anglican diocese from 1883. Until 1904 these were of timber and were mostly in country districts; they are exemplified by St John's in Feilding. For urban churches on a larger scale Clere made increasing use of brick, as at All Saints' in Palmerston North, and ferro-concrete, notably for St Mary's in Karori, St Matthew's in Hastings, St Mary of the Angels in Wellington, and St Andrew's in New Plymouth. Almost without exception Clere's churches were an economical and unostentatious adaptation of the contemporary Gothic Revival style, expressed particularly by the pointed arch and a variety of roof-truss constructions and forms of tower or belfry. About 85 of these churches still stand.

Clere was elected an associate of the Royal Institute of British Architects in 1882 and a fellow in 1886; he was honorary New Zealand secretary for many years. He resigned from the institute only in 1948 at the age of 92. Clere also served as president of the Wellington District Branch of the Association of Architects, and was a foundation member, treasurer and later a fellow of the New Zealand Institute of Architects. He published a number of articles, on art and architecture.

Apart from his involvement in his profession, Clere served on the Wellington City Council, the Lower Hutt Borough Council, the Anglican diocesan and general synods, and the licensing bench. He was a life member of the Waiwhetu Lodge of Freemasons and of the New Zealand Academy of Fine Arts, with whom he exhibited watercolours. Clere was awarded the King George V Silver Jubilee Medal in 1935.

² Maclean, Susan. 'Clere, Frederick de Jersey 1856 - 1952'. *Dictionary of New Zealand Biography*, updated 7 April 2006 URL: <http://www.dnzb.govt.nz/>

Mary Clere died at Lower Hutt on 7 April 1904. On 17 October 1905, at St Paul's Cathedral Church, Wellington, Frederick Clere married Elizabeth (Bessie) Johnston Ingles; they were to have two daughters. He died at Wellington on 13 August 1952, at the age of 96; Bessie Clere had died in 1920. A devoted family man of deep personal integrity, he cared greatly for the reputation of his profession. In both his personal and professional lives he rejected affectation and excess. As an architect he is highly regarded for his success in marrying European styles to New Zealand conditions.

ARCHITECTURAL DESIGN

This timber framed and clad church is designed in the Carpenter Gothic style, a vernacular 'builders' adaptation of Gothic architecture using the forms but few of the details of academic Gothic. The style was most commonly used for churches of modest scale and were popular with the Ecclesiological Society. These churches often had exposed timber framing on the exterior with board linings fixed on the inside, steeply pitched roofs of shingles, slate or corrugated steel, with wide, although usually not decorated, bargeboards. Planning was usually simple and windows were commonly simple lancets.

The church comprises a gabled nave with gabled transepts and porch. A flèche is located above the front entrance. The cruciform shape of the plan is unusual in a church the small size of St Mary's. The vestry and a small chapel located in the transepts. The chancel is denoted only by the chancel arch with the nave and chancel one space.

The exterior cladding of the church is timber board and batten with an external 'dado' of splayed shiplap weatherboards. The joinery and fleche are also of timber. The roofing is corrugated steel with sparrow iron to the flèche. Windows are trefoil within square headed openings, with two triple windows within a sharp pointed arch.

Based on an inspection of 1996, the interior of the church has exposed timber deep arch braced collar rafter roof. The match lining on the ceilings and walls is also exposed. Unusually for Clere rural churches, the stud is comparatively low creating a more intimate space than others of his design.

The cruciform plan of St Mary's is unusual in such a small church, while the external use of board and batten and splayed shiplap weatherboards is easily recognised as part of the New Zealand domestic Arts and Crafts style. The use of clearly expressed timber framing and cladding and hand made details all follow the general philosophy of the Arts and Crafts movement. While the palette of forms and materials of Clere's small country churches are similar, the design of each is unique for each site, also following the Arts and Crafts precepts.

Inside the church are many plaques commemorating local families who have been involved over the years. Many of these plaques commemorate those who served during World War 1 and World War 2. The church is located on its own, nestled at the base of a small hill. The forms and colours of the church are a picturesque contrast to the adjacent rural rounded land forms. The large timber gates and neatly clipped hedge are reminiscent of an English setting.

No plans of the building have been sighted and the interior was not inspected.

REVIEW OF REPORT

Based on a review of the report and viewing of Council files, the assessment undertaken in 2015 for this building is still applicable as at April 2021.

SUMMARY OF HERITAGE VALUES

The church has **high local** significance for **architectural, representivity, rarity, authenticity, group, associative, pattern** and **educational** heritage values.

The church has **high architectural** and **representivity** values as a good example of the Carpenter Gothic style with typical characteristics of steeply pitched roofs, no external decoration, simple planning, and Gothic styled trefoil windows. The church uses typical materials for the style – timber framing, weatherboards, board and batten cladding and corrugated steel roofing.

The church has **low rarity** values but **high group** values as one of the more than 100 churches designed by Frederick de Jersey Clere mainly in the lower half of the North Island between 1881 and 1933, 20 of which are located in the Manawatu/Rangitikei region.

The exterior appears to have **high authenticity** with little obvious external changes.

The church has **high associative** values with Frederick de Jersey Clere, one of New Zealand's most prolific and highly regarded church architects. Although not researched to any great degree, the church is also associated with Vicars and parishioners throughout its history.

The church is likely to have held many **events**, including services, weddings, baptisms and funerals, which would be significant locally to a **low** or **moderate** extent.

The design and construction of the church has **high pattern** and **educative** values reflecting the history of the growth and development of the Anglican church in the Manawatu and lower North Island in the late 19th and early 20th centuries.

SOURCES

Former NZHPT Manawatu Branch Committee files

Paperspast

On-line Dictionary of New Zealand Biography

Maclean, S. *Architect of the Angels The Churches of Frederick de Jersey Clere*

Information from Anglican Parish of the Oroua, 9 February 2022

ST JOSEPH'S CHURCH – 108 Pryces Line, Halcombe



Architect: John Sydney Swan

Construction date: 1914, possibly earlier

Visible materials: Timber cladding & joinery, corrugated steel roofing

Architectural style: Edwardian Free Gothic

Use/building type: Church

Date and compiler: Ian Bowman, 2015

Heritage New Zealand Registration: 2

Proposed ranking: B

PHYSICAL AND SOCIAL HISTORY

Description¹

This building is historically significant locally to the Ngāti Rangatahi people as the place which symbolises the tribe's conversion and continued adherence to Catholicism. The Māori community in Kākāriki refer to the church as Te Whare Karakia o Hāto Hōhepa, and the church is registered by the Catholic Diocese of Palmerston North as St Joseph's Church Kakariki 1914. The church also has associations with the French Marist Missionary Fr Delachienne, noted for his zeal in church building and for the preservation of Maori cultural life. A further association is with the Maori Chieftainess of the locality, Riria Riwai, who donated funds for the cost of the building.

The church was blessed and officially opened on Easter Sunday in 1914 towards the end of the Marist Missionary era, and was designed by architect John Swan². The Trustees hold original photos of the church opening, some correspondence in French, and records in te reo Māori primarily from the Te Wharekura Periodical. Although the front porch and original decorative exterior battens have been removed, enough original fabric remains to retain modest architectural quality. The interior of the church features decorative Kowhaiwhai patterns in the nave representing the hammerhead shark.

¹ Heritage NZ website <http://www.heritage.org.nz/the-list/details/7188>

² The original Swan Architectural Plans were sourced from the Marist Archives, Thorndon Wellington, and are now held by Danny Karatea-Goddard and the late Christina Taruke Karatea, Trustees for the collection

The church building was gifted from the Catholic Diocese of Palmerston North to the Te Hiiri Marae Trustees (the Trustees) in 1992 by Bishop Peter Cullinane. This followed a request made in 1992 by the Trustees. The church building is on Māori reserve land which is administered by the Te Hiiri Marae Trustees. The church currently enjoys insurance cover provided by the Catholic Diocese of Palmerston North and the annual fee is paid by the Te Hiiri Marae Committee.

The original Pre-Vatican II Clerical Vestments are deposited in the crypt of the Catholic Cathedral of the Holy Spirit, Diocese of Palmerston North, on Broadway, Palmerston North.

Architect

John Sydney Swan (1874-1935) was born in 1874 in Wellington, the son of a plumber, and practised architecture during the late nineteenth and early twentieth centuries. He formed part of the last group of architects to follow the traditional Gothic and Classical styles. He was articled to Frederick de Jersey Clere from 1892, working with Clere on many major designs such as the Wellington Rowing Club Building (then known as the Naval Artillery Boat Shed, 1894) as well as smaller provincial buildings such as the Church of the Good Shepherd, Tinui. The firm was known as Clere, Fitzgerald and Richmond and was one of the most prominent architectural practices in Wellington. From 1901 to 1906 Swan was in partnership with Clere, practising on his own account from 1907. The first major design produced by Swan in this new practice was the Karori Crematorium (1907), which served to establish his architectural identity separate from Clere.

During his long and varied career Swan produced a large and wide range of work, including a number of banks for the National Bank such as the head office building in Wellington (1907), educational buildings for the Wellington Technical College with William Gray Young (1922), and a number of major buildings for the Catholic Church including St Gerard's Church, Mt Victoria (1910), Sacred Heart Convent (later Erskine College), Island Bay (1909), and Wanganui convent (1912). He was an architect of imagination as evidenced by the design of his own house 'The Moorings', Glenbervie Terrace (1905).

Swan was involved in a number of business ventures. He was director of the Kelburn Karori Tramway Company, Plimmers Steps Private Hotel Company and the New Zealand Investment, Mortgage and Deposit Company. He was interested in yachting and he owned and sailed the yacht Siren and was a commodore of the Port Nicholson Yacht Club.

ARCHITECTURAL DESCRIPTION

The small timber framed gabled church is designed in the Free Gothic style. The building comprises a nave, apsidal chancel, and lean-to transepts housing the vestry and confessionals. Consistent with the style, the church has little external ornamentation, but has a splay footed bell turret, which has Gothic cinquefoil arched openings and Norman round headed windows.

The apsidal chancel is an unusual design that Swan's former partner, F. de J. Clere used on several moderate sized timber churches. The use of the apse form dates back to the English Norman period where single cell apsidal churches were constructed after the conquest. Very few of these churches survive in England, with St Andrew at Winterborne Tomson in Dorset a good example. It is clear that this Norman building form is an influence in the design of St Simon and St Jude. A Norman influence in the design of other churches by Clere can also be seen.

Based on an inspection of 1996, the interior has a coved ceiling in the nave of match lining and decorated panels. The nave walls have vertical match lining and the chancel arch has a shallow pointed arch both having decorated panelling. The communion rail has trefoil arches while the chancel has plain match lining to walls and ceilings. The church has simple polished floors.

The church is located on the perimeter of the Marae with the front door facing the Marae.

No plans of the building have been sighted and the interior was not be inspected in 2015.

REVIEW OF REPORT

Based on a review of the report and viewing of Council files, the assessment undertaken in 2015 for this building is still applicable as at April 2021.

SUMMARY OF HERITAGE VALUES

The church has **high local** significance for **architectural, representative, rarity, authenticity, associative, pattern,** and **educative** heritage values.

The church has **high architectural, rarity** and **representivity** values as rare but good example of the Free Gothic style which has Gothic references of bellcote with trefoil tracery, apsidal chancel and dominant roof, but with a moderate pitch, little or no other decoration and semi-circular headed windows. The church uses typical materials for the style – timber framing, cladding and corrugated steel roofing.

The exterior appears to have **moderate authenticity** with the front porch having been removed as have decorative exterior battens.

The church has **high associative** values with the Ngāti Rangatahi people, the French Marist Missionary Fr Delachienne, the Maori Chieftainess of the locality, Riria Riwai, who donated funds for the cost of the building and the architect John Swan, a highly regarded architect of the early 20th century. Although not researched to any great degree, the church is also associated with Vicars and parishioners over its history.

The church is likely to have held many **events**, including services, weddings, baptisms and funerals, which would be significant locally to a **low** or **moderate** extent.

The design and construction of the church has **high pattern** and **moderate educative** values reflecting the history of the growth and development of the Catholic Church in the late 19th and early 20th centuries, the history of the Ngāti Rangatahi people, and early 20th century church architecture of the Manawatu.

The church is listed with Heritage New Zealand as Category 2.

SOURCES

Former NZHPT Manawatu Branch Committee files

Email communication with Danny Karatea-Goddard, 14 July 2022

ST ANDREW'S CHURCH – 397 Colyton Road, Colyton



Architect: Frederick de Jersey Clere

Construction date: 1896

Visible materials: Timber cladding & joinery, corrugated steel roofing

Architectural style: Victorian Carpenter Gothic

Use/building type: Church

Date and Compiler: Ian Bowman, 2016

Heritage New Zealand listing:

Proposed category: B

PHYSICAL AND SOCIAL HISTORY

Outline history

St Andrews Anglican Church at Colyton was built in 1896 to the design of Frederick de Jersey Clere. The contractor was Mr. Walter Watts of Feilding. Local settler Mr. George Simpson had gifted the site in 1894; and the local community had then paid for its construction. The church was officially opened on Wednesday, 11th November 1896 and in due course it was consecrated by Bishop Frederick Wallace on Thursday, 30th November 1899.

Colyton & St. Andrew's Church – UK & NZ

The source of the name 'Colyton' is a small town in Devon, England, that first appears on the records in 700AD as an ancient village. One of the town's features is its Anglican parish church, which is named St. Andrew's Church. It was built by the Normans in the 11th Century, and stands on the former site of a Saxon church. The present church is a Category I listed building. Its nearby vicarage dates to 1529.¹ The actual reason the name of this town was selected for the New Zealand township, was not

¹ 'Colyton, Devon', in Wikipedia: https://en.wikipedia.org/wiki/Colyton,_Devon

researched. However, the NZ church was christened with its name due to the township's new-found link to the UK town.

The 1890s saw some key developments in the history of Colyton – or as it was then known, 'Mangaone'. For example, the *Feilding Star* of 4 February 1890 (p. 2) recorded that: “*Mangaone is fast developing into a township. Mr Thomas Smith (of the corner) has erected a general store and the settlers are now trying to get a Post Office established in conjunction with it. Both have been a long-felt want, and they will be a great improvement to the district. Beside the store just mentioned, there have been several additions to the district in the building line. Mr Owen Pleasants, who has just sold his land on - the Taonui road, is erecting a handsome and commodious residence on his Spur road property. Mr- Samuel Knight, of the same road, is following suit. Mr Volkert, who bought out Mr Mudgway, also of the Spur road, is having a comfortable dwelling-house built and the Schoolmaster's residence has just been finished.*”

Then in August 1891, the *Feilding Star* announced that: “*The settlers at Mangaone have decided to adopt Colyton, the name of a market town in Devon, England, as the future designation of the place, provided always that the Postmaster-General approves.*” This proposed new name was duly approved a few days later.²

The Cyclopaedia of New Zealand (published 1897) then described the town: “*Traversing six miles of good road from Feilding, the tourist reaches Colyton, the centre of an extensive district, where there is a large number of farmers. The township, which has its sale-yards, where periodical stock sales are*



After the first Service at St. Andrew's Church

Figure 1 The first service at St. Andrew's Church was held on 11 November 1896. (Source: Illustration No. 5, in Dell Adsett's *A Township like Ours*)

held, is in the County of Kiwitea, the Electoral District being Rangitikei. Colyton has its local telephone bureau and post office, with daily mail service, where also postal notes are issued; it is also a school district in connection with the Wanganui Education Board, schools being also situated at Aratika and Pukoroa, in the immediate vicinity.”³

Another of the early buildings in the township was the Primitive Methodist Church. The 30ft by 20ft building was erected during 1893 and was due to open in early 1894.⁴

² *Feilding Star*, 27 August 1891, p. 2, 5 September 1891, p. 2

³ *The Cyclopaedia of New Zealand*, Vol. 1 (Wellington, 1897): <http://nzetc.victoria.ac.nz/tm/scholarly/tei-Cyc01Cycl-t1-body-d4-d145.html>

⁴ *Feilding Star*, 13 December 1893, p. 2

The New Church

In the early days of the township, Colyton's Anglican community held its church services in the town's school room and then later in its public hall. The approximately 1012 square metre section for the church was donated by George B. Simpson⁵ in 1894, and the property's Certificate of Title (WN76/100) was duly issued to The Wellington Diocesan Board of Trustees on 5 January 1895. That Board remains the current owner.

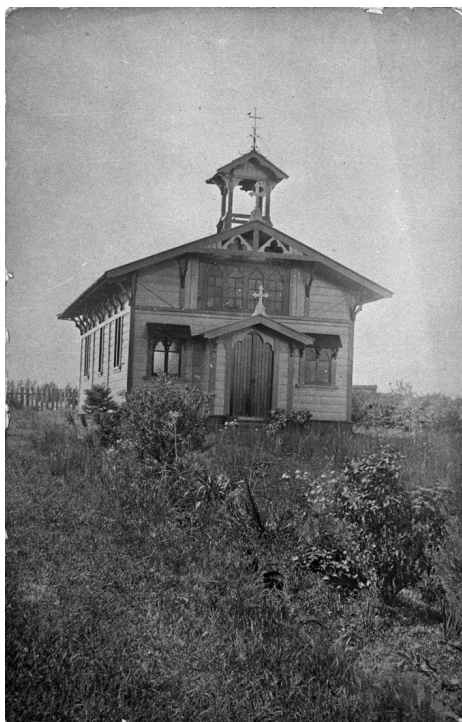


Figure 2 An early photo of St. Andrew's Church, Colyton (Photo: CHS:ce9, Feilding Library: <http://feilding.recollect.co.nz/nodes/view/16136>)

The *Feilding Star* charts some of the developments that lead to the establishment of the new church. For example, the edition of 20th July 1895 (p. 2), reported at the annual meeting of the Feilding Parochial District, that: *"In Colyton considerable enthusiasm is being shown in church matters, and funds are being raised for the erection of a church there. The congregations of both Stanway and Colyton have held meetings, at which local Church Committees have been appointed..."*

It was been recorded in sources relating to the history of St. Andrew's Church that Rev Davys conducted the first service in the new church on 9th November 1896 – which was a Monday, and also two days before the new church was officially opened. However, the last service held before the official opening took place at 11:00am on Sunday 8th November 1896 (the location was not identified), and it was conducted by Rev. Innes Jones.⁶

On 11 November 1896, the new church was officially opened. The *Feilding Star* recorded the following day that:

"The newly erected Church of England at Colyton was opened yesterday, with special services in the afternoon and evening and a tea was held in the hall in aid of the church building fund.

"The church, which is 38 feet by 21 feet with a 14 feet by 14 feet chancel, will be dedicated to St Andrew, and is called after the parish church in Colyton, Devonshire, England. It was built to seat one hundred persons, is of Byzantine architecture, and presents a very pretty appearance both outside and inside. The total cost of the building, including the seats, was £242, Mr W. Watts being the contractor for the building and Messrs Watson Bros, the painters, the work being carried out under the supervision of Mr T. H. James from plans prepared by Mr Clere, the diocesan architect.

"The church is erected on a site presented by Mr G. B. Simpson and there is a debt of £125 on the building.

"A fine toned organ has been secured from the Bell Company at a cost of £21, and £13 of this amount has been paid off. The brass ornaments for the church were presented by Miss Lewis, while Miss Hocken gave the cushion, Mrs J. Andrew the communion linen, Mr James Garlick the matting required, and Mr H. Jacobs has given a stone font in memory of his late wife but which has not yet come to hand from Wellington.

"The afternoon service consisted of the Litany and collects read by the Vicar, the Rev A, Innes Jones, and hymns suitable for the occasion were sung. The sermon was preached by the Venerable

⁵ For example, *Feilding Star*, 17 January 1902, p. 2

⁶ *Feilding Star*, 5 November 1896, p. 2

Archdeacon Towgood from a portion of the 12th chapter of Hebrews. The evening service was semi-choral and was conducted by the Rev Innes Jones, the Rev G. P. Davys delivering the sermon, taking for his text St John 14c and 6 verse. The local choir was augmented by voices from Feilding and Bunnythorpe and Miss Lewis presided at the organ. The church was crowded on both occasions, particularly in the evening when scarcely standing room could be obtained although seats were placed in the aisle....”⁷

The first marriage, that of Edward Charles Lankshear and Margaret Louisa Anne Menzies, took place on 16 December 1896.⁸



Figure 3 An undated photo of St. Andrew’s Church, Colyton, as photographed by James D. Richardson (Photo: ID 4-6500¹)

The church’s name identifies with St Andrew’s Day - 30th November – and so-named after the patron saint of Scotland and other places. Accordingly, the church held some of its events in celebration of that date. For example in 1898: “Next Wednesday, being St Andrew’s Day, the church people of Colyton are having their patronal festival and annual tea meeting. A substantial meal will be provided in the Public Hall from 6 p.m. to 7.30 p.m., after which there will be a service in the church (which is dedicated to St Andrew), when the Rev A. Nield, Vicar of Ashurst (sic), will preach.”⁹

The following year its consecration was also planned to take place around this special date. However, the church had to be debt free before that could happen. In June of that year, the *Feilding Star* reported that: “As there was still an amount owing on the new St. Andrew’s church building at Colyton, the good people of that locality have been making a special effort to free it of debt, and in the course of two days the whole of the amount required (about £30) was collected by voluntary subscription. It is expected the service of consecrating the church by his Lordship Bishop Wallis will take place on St. Andrew’s Day.”¹⁰

In 1899, St. Andrew’s Day was on a Thursday. On that date, the *Feilding Star* reported that: “His Lordship the Bishop of Wellington will preach at Kimbolton at evensong on Dec 1st... We have to acknowledge receipt of a complimentary ticket from the secretary of the Masterton Racing Club; also for the consecration of St. Andrew’s Church of England, Colyton.”¹¹ The Feilding Parochial District’s Churchwarden’s report for the year ending 31st March 1900 also recorded the following: “The debt on St Andrew’s, Colyton, has been extinguished, and the building was consecrated by the Bishop of the diocese on St Andrew’s Day. It is hoped that the committee will now see their way to increase their contribution towards the assessment for the district.”¹²

Colyton War Memorial

⁷ *Feilding Star*, 12 November 1896, p. 2

⁸ *Feilding Star*, 18 December 1896, p. 2; Dell Adsett, *A Township like Ours* (Palmerston North, 1974) p. 63

⁹ *Feilding Star*, 25 November 1898, p. 2

¹⁰ *Feilding Star*, 30 June 1899, p. 2

¹¹ *Feilding Star*, 30 November 1899, p. 2

¹² *Feilding Star*, 28 April 1900, p. 2

Colyton's War Memorial stands on the church's section, albeit on the roadside in front of the church. It was unveiled on 28 September 1919 by Brigadier-General Meldrum, G.M.C. D.S.O., and it carries the names of twenty fallen soldiers from the area. This unveiling ceremony was the first of its kind for the district. The memorial was built by the monument mason F.J. Jones, of Feilding, and it was installed at a cost of £234.12.0.¹³ An additional two names were added after WWII.



Figure 4 The Colyton War Memorial standing in front of St. Andrew's Church, Colyton, on 29 October 2016

Later years

St. Andrew's Church is now the oldest structure in the immediate area, and it has held this status since the original school, built in 1884, was replaced in 1963.

The church's Building Permit file with Manawatu District Council's Building Permit file includes a permit for an addition to the church in 2002. This includes a toilet being added to the back of the existing lounge (the details of which were not located). The plans for the 2002 additions, by Chapple Architects, were dated September 2001.

In 2009, a fashion show was held to raise funds to pay the bill for the "*newly completed, leak-free roof*" on the old church. As a result of the fund-raising, \$7000 was raised towards cost of reroofing, rewiring, and painting the building.¹⁴

Nowadays there are two services held at the church each month, with extra services being held at Easter, Christmas and on Anzac Day – with wreaths being laid at the district's war memorial in front of the church.

Historic features in the church include the font which was presented by Mr Henry Jacobs, in memory of his wife Evangelina Marie (32), who had died at Colyton on 26 April 1895.¹⁵ Other items of note include three memorial tablets in the church which are in memory of John Andrew, Robert Lankshear,

¹³ *Feilding Star*, 1 July 1919, p. 2, 16 July 1919, p. 3, 26 September 1919, p. 2, 29 September 1919, p. 3, 10 October 1919, pp. 2 & 3, 3 March 1920, p. 3 ; *Evening Post*, 30 September 1919, p. 4

¹⁴ *Manawatu Standard*, 26 March 2009, p. 3; *Rangitikei Mail*, 16 April, 2009

¹⁵ *Feilding Star*, 27 April 1895, p. 2

and Samuel Shepherd, all of whom worshipped at the church for many years. There is also the Hocken Memorial stained glass window, which was manufactured by Whitefriars, and which was donated by Mr and Mrs Hocken.

A marble memorial in the church preserves the memory of Trooper Arthur H. Harrison who died of illness in the South African War in 1901. The newspaper record indicates that the tablet had originally been installed, with full sincerity and compassion, in the Nikau Wesleyan Church on 30 June 1901. However, that church is now long gone, and apparently the tablet was eventually discovered lying under a hedge - where it evidently lain for many years. As a result of the discovery, the tablet was retrieved and in around the 1980s or 1990s it was installed in St. Andrew's.¹⁶

Comment

The records of St. Andrew's Church were not accessed during this limited study, and doubtless they would add a great deal to the story of this 120-year-old building.

Architect: Frederick de Jersey Clere¹⁷

Frederick de Jersey Clere was born at Walsden, Lancashire, England, on 7 January 1856, the second son of Ellen Vaughan and her husband, Henry Clere, an Anglican clergyman. Frederick was educated at St John's School, Clapton, and then at the age of 16 articled to the architect Edmund Evan Scott of Brighton. From 1875 to 1877 he was chief assistant in the London office of Robert Jewell Withers.

Clere emigrated with his family to New Zealand in 1877, arriving at Wellington on the Hurunui on 12 December. After working briefly in Wellington, he practised in Feilding from 1879 to 1883 and in Wanganui from 1883 to 1886. He married Mary Goodbehere at Feilding on 18 April 1883; they were to have three daughters and two sons. In 1886 Clere and his family moved to Wellington, where he was a partner in a succession of architectural firms.

The scope of Frederick Clere's work illustrates his versatility. From 1883 to 1888 he was architect to the Wanganui Education Board. He designed large country homes, such as Overton near Marton, and many houses in Wellington. His surviving commercial buildings include Wellington's AMP building and two harbour board buildings on Queen's Wharf, Wellington. Clere's early houses and his commercial and public buildings were generally conservative in design. His building techniques, however, were more innovative, particularly in their attempt to minimise earthquake and fire damage.

Clere is chiefly known, however, for the more than 100 churches he designed as architect to the Wellington Anglican diocese from 1883. Until 1904 these were of timber and were mostly in country districts; they are exemplified by St John's in Feilding. For urban churches on a larger scale Clere made increasing use of brick, as at All Saints' in Palmerston North, and ferro-concrete, notably for St Mary's in Karori, St Matthew's in Hastings, St Mary of the Angels in Wellington, and St Andrew's in New Plymouth. Almost without exception Clere's churches were an economical and unostentatious adaptation of the contemporary Gothic Revival style, expressed particularly by the pointed arch and

¹⁶ *Feilding Star*, 27 February 1901, p. 2, 28 February 1901, p. 2, 4 July 1901, p. 2; *Manawatu Standard*, 27 June 1901, p. 2; Colyton War Memorial (re a visitor's comment beneath the text):

<https://nzhistory.govt.nz/media/photo/colyton-war-memorial>

¹⁷ Maclean, Susan. 'Clere, Frederick de Jersey 1856 - 1952'. *Dictionary of New Zealand Biography*, updated 7 April 2006 URL: <http://www.dnzb.govt.nz/>

a variety of roof-truss constructions and forms of tower or belfry. About 85 of these churches still stand.

Clere was elected an associate of the Royal Institute of British Architects in 1882 and a fellow in 1886; he was honorary New Zealand secretary for many years. He resigned from the institute only in 1948 at the age of 92. Clere also served as president of the Wellington District Branch of the Association of Architects, and was a foundation member, treasurer and later a fellow of the New Zealand Institute of Architects. He published a number of articles, on art and architecture.

Apart from his involvement in his profession, Clere served on the Wellington City Council, the Lower Hutt Borough Council, the Anglican diocesan and general synods, and the licensing bench. He was a life member of the Waiwhetu Lodge of Freemasons and of the New Zealand Academy of Fine Arts, with whom he exhibited watercolours. Clere was awarded the King George V Silver Jubilee Medal in 1935.

Mary Clere died at Lower Hutt on 7 April 1904. On 17 October 1905, at St Paul's Cathedral Church, Wellington, Frederick Clere married Elizabeth (Bessie) Johnston Ingles; they were to have two daughters. He died at Wellington on 13 August 1952, at the age of 96; Bessie Clere had died in 1920. A devoted family man of deep personal integrity, he cared greatly for the reputation of his profession. In both his personal and professional lives he rejected affectation and excess. As an architect he is highly regarded for his success in marrying European styles to New Zealand conditions.

ARCHITECTURAL DESIGN

The single storey timber framed church is oriented northeast/southwest with its main entry facing the street. It has an 'L' shaped floor plan with a wing extending from the rear to the north west. The church has a nave and smaller chancel to the rear.

The main church building has window head rail above which are boards imitating half timber framing over rusticated weatherboards with open brackets to the eaves. Below the head rail are rusticated weatherboards with cornerboards and coverboards dividing the nave into three bays. The church has a base moulding and base boards. The chancel has no coverboards but has brackets of a much simpler design to those of the nave.

Windows of the church are generally single or double casement seven pane coloured with the top pane in a trefoil shape. The north east windows are triple leaded and painted within a sharp pointed architraves, matching the general form of most of Clere's smaller churches. Under the windows are quatrefoil panels. The entry windows above the entry doors are a grouping of four matching the design of the windows on the side walls. Either side of the entry doors are double trefoil windows with only two panes. There are bracketed hoods over both windows.

The main door projects beyond the nave in a small, enclosed porch. The opening is also trefoil shaped behind which are the edged double doors.

The roof is shallow pitched with wide overhanging eaves. The main street gable has screen with decorative timberwork in the shape of trefoils. The screen is supported by brackets match the eaves. The roof over the entry porch also is bracketed and matches the shallow pitch of the main roof. Above the quadruple window is an open framed timber gabled bellcote with trefoil shaped bargeboards.

The style is Free Gothic with Gothic openings but with the half timber framing of Carpenter Gothic, and the symmetry, rectangular volume and shallow roof pitch seen in Georgian styled buildings. The wide overhanging eaves and brackets are not typically of Gothic but are reminiscent of the Spanish Mission style.

The later western addition uses similar windows and also has rusticated weatherboards. It is accessed from the south by way of a timber ramp.

The church is in a semi-rural setting, set well back from the road, with housing to the east and south and paddocks to the north and west. The Colyton war memorial is located near the front gates and the road frontage and entry path are lined with a low-rise concrete and metal pipe fence.

No plans of the building have been sighted and the building was viewed from the road only.

REVIEW OF REPORT

Based on a review of the report and viewing of Council files, the assessment undertaken in 2016 for this building is still applicable as at April 2021.

SUMMARY OF HERITAGE VALUES

The church has **low to high local** significance for **archaeological, architectural, representivity, rarity, technological, authenticity, group, associative, events, public esteem, pattern** and **educational** heritage values.

Although not able to be assessed, as the church was constructed prior to 1900 the site is likely to have **archaeological values** and is deemed an archaeological site.

The church has **high architectural** and **low representative** values as a highly original and innovative Free Gothic design with elements of several other styles. It is also a **highly rare** style and design for Clere whose country churches were almost exclusively Carpenter Gothic.

The timber construction used has **low technological** values as it was common for the period.

St Andrews has **moderate historic** values as it is the oldest building and is the first church in the small settlement.

It has **high group** values as one of the more than 100 churches designed by Frederick de Jersey Clere mainly in the lower half of the North Island between 1881 and 1933.

The exterior appears to have **moderate authenticity** with the only major change being the north west addition.

The church has **high associative** values with Frederick de Jersey Clere, one of New Zealand's most prolific and highly regarded church architects. Although not researched to any great degree, the church is also associated with the Vicars and parishioners over its 120 year history. The building is also associated with the various families and individuals **commemorated** by plaques and the donations of items in the church. Of particular note is Trooper Harrison who died in the Boer War.

The church is likely to have held many **events**, including services, weddings, baptisms and funerals, which would be significant locally to a **low** or **moderate** extent. The attendance at the centenary and fundraising in 2000 to repair and maintain the church suggests there is **moderate public esteem** for the church.

The design and construction of the church has **high pattern** values reflecting the history of the growth and development of the Anglican Church in the Manawatu and lower North Island in the late 19th and early 20th centuries.

The numerous heritage values associated with the church indicate that it has **high educational** values.

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Wikipedia: https://en.wikipedia.org/wiki/Colyton,_Devon

Other Sources

Manawatu District Council: Building Permit records, Certificates of Title, MDC File HC 2704 (Main File: '397 Colyton Road')

Manawatu-Horowhenua Inc.: 'Church of St. Andrew's, Colyton' File No: 3000016 (held at Te Manawa, Palmerston North)

ST BARNABAS CHURCH – 2501 Rangiwahia Road, Rangiwahia



Architect: Frederick de Jersey Clere

Construction date: 1903

Visible materials: Timber cladding & joinery, corrugated steel roofing

Architectural style: Victorian Carpenter Gothic

Use/building type: Church

Date and Compiler: Ian Bowman, 2015

Heritage New Zealand listing:

Proposed category: B

PHYSICAL AND SOCIAL HISTORY¹

Outline history

The church was designed by Frederick de Jersey Clere and dedicated on 2nd April 1903². It is still in use as one of a number of churches served by the Anglican Church in Oroua. Paperspast notes a number of weddings were held in the church from 1906 to 1915³. The church was consecrated on 4th/5th December of 1903.

¹ Former NZHPT Manawatu Branch Committee files

² Maclean, S. *Architect of the Angels The Churches of Frederick de Jersey Clere*, Steele Roberts, 2003, page 90

³ <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=q&hs=1&r=1&results=1&t=0&txq=st+barnabas+rangiwahia&x=-307&y=-230&pbq=&dafdq=&dafmq=&dafyq=&datdq=&datmq=&datyq=&tyq=&o=10&sf=&ssnip=&e=-----10--1----0-->

Architect: Frederick de Jersey Clere⁴

Frederick de Jersey Clere was born at Walsden, Lancashire, England, on 7 January 1856, the second son of Ellen Vaughan and her husband, Henry Clere, an Anglican clergyman. Frederick was educated at St John's School, Clapton, and then at the age of 16 articled to the architect Edmund Evan Scott of Brighton. From 1875 to 1877 he was chief assistant in the London office of Robert Jewell Withers.

Clere emigrated with his family to New Zealand in 1877, arriving at Wellington on the Hurunui on 12 December. After working briefly in Wellington, he practised in Feilding from 1879 to 1883 and in Wanganui from 1883 to 1886. He married Mary Goodbehere at Feilding on 18 April 1883; they were to have three daughters and two sons. In 1886 Clere and his family moved to Wellington, where he was a partner in a succession of architectural firms.

The scope of Frederick Clere's work illustrates his versatility. From 1883 to 1888 he was architect to the Wanganui Education Board. He designed large country homes, such as Overton near Marton, and many houses in Wellington. His surviving commercial buildings include Wellington's AMP building and two harbour board buildings on Queen's Wharf, Wellington. Clere's early houses and his commercial and public buildings were generally conservative in design. His building techniques, however, were more innovative, particularly in their attempt to minimise earthquake and fire damage.

Clere is chiefly known, however, for the more than 100 churches he designed as architect to the Wellington Anglican diocese from 1883. Until 1904 these were of timber and were mostly in country districts; they are exemplified by St John's in Feilding. For urban churches on a larger scale Clere made increasing use of brick, as at All Saints' in Palmerston North, and ferro-concrete, notably for St Mary's in Karori, St Matthew's in Hastings, St Mary of the Angels in Wellington, and St Andrew's in New Plymouth. Almost without exception Clere's churches were an economical and unostentatious adaptation of the contemporary Gothic Revival style, expressed particularly by the pointed arch and a variety of roof-truss constructions and forms of tower or belfry. About 85 of these churches still stand.

Clere was elected an associate of the Royal Institute of British Architects in 1882 and a fellow in 1886; he was honorary New Zealand secretary for many years. He resigned from the institute only in 1948 at the age of 92. Clere also served as president of the Wellington District Branch of the Association of Architects, and was a foundation member, treasurer and later a fellow of the New Zealand Institute of Architects. He published a number of articles, on art and architecture.

Apart from his involvement in his profession, Clere served on the Wellington City Council, the Lower Hutt Borough Council, the Anglican diocesan and general synods, and the licensing bench. He was a life member of the Waiwhetu Lodge of Freemasons and of the New Zealand Academy of Fine Arts, with whom he exhibited watercolours. Clere was awarded the King George V Silver Jubilee Medal in 1935.

Mary Clere died at Lower Hutt on 7 April 1904. On 17 October 1905, at St Paul's Cathedral Church, Wellington, Frederick Clere married Elizabeth (Bessie) Johnston Ingles; they were to have two daughters. He died at Wellington on 13 August 1952, at the age of 96; Bessie Clere had died in 1920.

⁴ Maclean, Susan. 'Clere, Frederick de Jersey 1856 - 1952'. *Dictionary of New Zealand Biography*, updated 7 April 2006 URL: <http://www.dnzb.govt.nz/>

A devoted family man of deep personal integrity, he cared greatly for the reputation of his profession. In both his personal and professional lives he rejected affectation and excess. As an architect he is highly regarded for his success in marrying European styles to New Zealand conditions.

ARCHITECTURAL DESIGN

This small timber framed and clad church is designed in the Carpenter Gothic style, a vernacular 'builders' adaptation of Gothic architecture using the forms but few of the details of academic Gothic. The style was most commonly used for churches of modest scale and was popular with the Ecclesiological Society. These churches often had exposed timber framing on the exterior with board linings fixed on the inside, steeply pitched roofs of shingles, slate or corrugated steel, with wide, although usually not decorated, bargeboards. Planning was usually simple and windows were commonly simple lancets.

St Barnabas has the steeply pitched roofs, plain bargeboards, and corrugated steel roofing of the style but external rusticated weatherboards. The church comprises a gabled nave aligned north-east and south-west with a bellcote on the south western end of the main roof. Extending from this end of the church and aligned with but lower than the nave is the small gabled entry porch with double doors facing the road. It is probable that the entry is a later addition. A small gabled vestry extends from the south west corner of the nave.

Based on a drawing of the interior, the simple nave has a match lined dado, horizontal match lined walls and vertical match lined ceiling with exposed knee braced trusses on the interior⁵. There are diamond and painted glass leaded windows.

The church is located to the south of the small settlement of Rangiwahia and is set within a large grassed section, some distance from the main road. An angled picket fence, gates and signboard at the road boundary mark the entrance to the church grounds. The grounds have large trees at the entry, north and south of the section.

No plans of the building have been sighted and the interior could not be inspected.

REVIEW OF REPORT

Based on a review of the report and viewing of Council files, the assessment undertaken in 2015 for this building is still applicable as at April 2021.

SUMMARY OF HERITAGE VALUES

The church has **low to high local** significance for **physical, historic and cultural** heritage values.

The church has **moderate architectural** and **representivity** values as good examples of the Carpenter Gothic style with typical characteristics of steeply pitched roofs, no external decoration, simple planning, and Gothic lancet shaped windows. The church uses typical materials for the style – timber framing and cladding and corrugated steel roofing.

The church has **low rarity** but **high group** values as one of the more than 100 churches designed by Frederick de Jersey Clere mainly in the lower half of the North Island between 1881 and 1933.

⁵ <http://www.oroua.org.nz/our-churches.html>

The exterior appears to have **moderate authenticity** with the only probable alteration being the entry porch.

The church has **high associative** values with Frederick de Jersey Clere, one of New Zealand's most prolific and highly regarded church architects. Although not researched to any great degree, the church is also likely to be associated with the Vicars and parishioners over its 112 year history.

The church is likely to have held many **events**, including services, including weddings, baptisms and funeral, which would be significant locally to a **low** or **moderate** extent.

The design and construction of the church has **high pattern** values reflecting the history of the growth and development of the Anglican church in the Manawatu and lower North Island in the late 19th and early 20th centuries.

The numerous heritage values associated with the church indicate that it has **high educational** values.

SOURCES

Former NZHPT Manawatu Branch Committee files

Paperspast

On-line Dictionary of New Zealand Biography

Maclean, S. *Architect of the Angels The Churches of Frederick de Jersey Clere*

CHURCH OF ST SAVIOUR – 2864 Kimbolton Road, Kimbolton



Architect: Frederick de Jersey Clere

Construction date: 1898

Visible materials: Timber cladding & joinery, corrugated steel roofing

Architectural style: Victorian Carpenter Gothic

Use/building type: Church

Date and Compiler: Ian Bowman, 2015

Heritage New Zealand listing:

Proposed category: B

PHYSICAL AND SOCIAL HISTORY¹

Outline history

In June 1897 Frederick de Jersey Clere was requested for plans for a church at Kimbolton (then known as Fowlers) in time for the AGM which was to be held in 10 days time. Clere succeeded in designing the church and sending the plans in time and estimated that it would cost approximately £250, which was their budget. The church was dedicated on the 14th of April 1898 and cost £283, plus £25 for the land, with Clere's charges totalling £11/-/5. The church roof was 9m high and the steeple 15.2m which

¹ Maclean, S. *Architect of the Angels The Churches of Frederick de Jersey Clere*, Steele Roberts, 2003, pages 171-72

made it the tallest building in the town. A bell was purchased in 1900 and the church hall built in 1904. The building was constructed in native tōtara, rimu, kahikatea and matai and is still in sound condition.

The builder was Mr William Banks, a member of the committee and Vestry². The church was consecrated by Bishop Wallis in the name of St. Saviour on the 27th October 1898. The name was chosen by Mr Hodge a member of the committee in memory of his father who was Vicar at St Saviour at Retford, England and who was drowned when returning to England from a visit to New Zealand.

Paperspast lists many weddings and funerals held at the church as well as flower shows in the hall³.

Architect: Frederick de Jersey Clere⁴

Frederick de Jersey Clere was born at Walsden, Lancashire, England, on 7 January 1856, the second son of Ellen Vaughan and her husband, Henry Clere, an Anglican clergyman. Frederick was educated at St John's School, Clapton, and then at the age of 16 articled to the architect Edmund Evan Scott of Brighton. From 1875 to 1877 he was chief assistant in the London office of Robert Jewell Withers.

Clere emigrated with his family to New Zealand in 1877, arriving at Wellington on the Hurunui on 12 December. After working briefly in Wellington, he practised in Feilding from 1879 to 1883 and in Wanganui from 1883 to 1886. He married Mary Goodbehere at Feilding on 18 April 1883; they were to have three daughters and two sons. In 1886 Clere and his family moved to Wellington, where he was a partner in a succession of architectural firms.

The scope of Frederick Clere's work illustrates his versatility. From 1883 to 1888 he was architect to the Wanganui Education Board. He designed large country homes, such as Overton near Marton, and many houses in Wellington. His surviving commercial buildings include Wellington's AMP building and two harbour board buildings on Queen's Wharf, Wellington. Clere's early houses and his commercial and public buildings were generally conservative in design. His building techniques, however, were more innovative, particularly in their attempt to minimise earthquake and fire damage.

Clere is chiefly known, however, for the more than 100 churches he designed as architect to the Wellington Anglican diocese from 1883. Until 1904 these were of timber and were mostly in country districts; they are exemplified by St John's in Feilding. For urban churches on a larger scale Clere made increasing use of brick, as at All Saints' in Palmerston North, and ferro-concrete, notably for St Mary's in Karori, St Matthew's in Hastings, St Mary of the Angels in Wellington, and St Andrew's in New Plymouth. Almost without exception Clere's churches were an economical and unostentatious adaptation of the contemporary Gothic Revival style, expressed particularly by the pointed arch and a variety of roof-truss constructions and forms of tower or belfry. About 85 of these churches still stand.

Clere was elected an associate of the Royal Institute of British Architects in 1882 and a fellow in 1886; he was honorary New Zealand secretary for many years. He resigned from the institute only in 1948

² Former NZHPT Manawatu Branch Committee files

³ <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=q&hs=1&r=1&results=1&t=0&txq=st+saviour+kimbolton&x=42&y=4&pbq=&dafdq=&dafmq=&dafyq=&datdq=&datmq=&datyq=&tyq=&o=10&sf=&ssnip=&e=-----10-1---0st+saviour+kimbolton-->

⁴ Maclean, Susan. 'Clere, Frederick de Jersey 1856 - 1952'. *Dictionary of New Zealand Biography*, updated 7 April 2006 URL: <http://www.dnzb.govt.nz/>

at the age of 92. Clere also served as president of the Wellington District Branch of the Association of Architects, and was a foundation member, treasurer and later a fellow of the New Zealand Institute of Architects. He published a number of articles, on art and architecture.

Apart from his involvement in his profession, Clere served on the Wellington City Council, the Lower Hutt Borough Council, the Anglican diocesan and general synods, and the licensing bench. He was a life member of the Waiwhetu Lodge of Freemasons and of the New Zealand Academy of Fine Arts, with whom he exhibited watercolours. Clere was awarded the King George V Silver Jubilee Medal in 1935.

Mary Clere died at Lower Hutt on 7 April 1904. On 17 October 1905, at St Paul's Cathedral Church, Wellington, Frederick Clere married Elizabeth (Bessie) Johnston Ingles; they were to have two daughters. He died at Wellington on 13 August 1952, at the age of 96; Bessie Clere had died in 1920. A devoted family man of deep personal integrity, he cared greatly for the reputation of his profession. In both his personal and professional lives he rejected affectation and excess. As an architect he is highly regarded for his success in marrying European styles to New Zealand conditions.

ARCHITECTURAL DESIGN

This timber framed and clad church is designed in the Carpenter Gothic style, a vernacular 'builders' adaptation of Gothic architecture using the forms but few of the details of academic Gothic. The style was most commonly used for churches of modest scale and was popular with the Ecclesiological Society. These churches often had exposed timber framing on the exterior with board linings fixed on the inside, steeply pitched roofs of shingles, slate or corrugated steel, with wide, although usually not decorated, bargeboards. Planning was usually simple and windows were commonly simple lancets.

St Saviour has the steeply pitched roofs, plain bargeboards, and corrugated steel roofing of the style but enclosed framing with external rusticated weatherboards. External framing is expressed with timber buttresses either side, however.

The church comprises a gabled nave aligned east-west near the west gable with a fleche housing the bell. The entry is on the north west corner with a simple framed hood. A gabled vestry extends from the north east corner while the chancel is aligned with and projects to the east from the nave. A hall at right angles to the church is located near the south east corner of the chancel.

The dimensions of the nave are noted as being 45' x 19' while the chancel is 14' x 8' and the vestry 6' x 6'. The internal wall height is 12' and the height of the fleche tower is 20'. The church was designed to seat 100 people.

Based on drawings of the interior, the nave has a vertical match lined dado, diagonal match lined walls and vertical match lined ceiling with exposed knee braced trusses on the interior⁵. A knee braced scissor truss marks represents the chancel arch. There are coloured and painted glass leaded windows.

⁵ <http://www.oroua.org.nz/our-churches.html>

The church is located at the southern end of Kimbolton village with housing either side. The site is grassed and has some large trees on the southern boundary. The eastern boundary is near a steep slope leading down to extensive farmland.

No plans of the building have been sighted and the interior was not inspected.

REVIEW OF REPORT

Based on a review of the report and viewing of Council files, the assessment undertaken in 2015 for this building is still applicable as at April 2021.

SUMMARY OF HERITAGE VALUES

The church has **low** to **high local** significance for **physical, historic** and **cultural** heritage values.

The church has **moderate architectural** and **representivity** values as good examples of the Carpenter Gothic style with typical characteristics of steeply pitched roofs, no external decoration, simple planning, and Gothic sharp point windows, a trademark of F de J Clere's churches. The church uses typical materials for the style – timber framing, cladding and buttresses and corrugated steel roofing.

The church has **low rarity** values but **high group** values as one of the more than 100 churches designed by Frederick de Jersey Clere mainly in the lower half of the North Island between 1881 and 1933, 20 of which are located in the Manawatu/Rangitikei region.

The church has **high group** and **public esteem** values being one of a number of significant historic buildings in the small Kimbolton township, where heritage is noted in the Kimbolton Community Plan as being of importance to the local community.

The exterior appears to have **high authenticity** with little obvious external changes.

The church has **high associative** values with Frederick de Jersey Clere, one of New Zealand's most prolific and highly regarded church architects. Although not researched to any great degree, the church is also associated with Vicars and parishioners over its 117 year history.

The church is likely to have held many **events**, including services, weddings, baptisms and funerals, which would be significant locally to a **low** or **moderate** extent.

The design and construction of the church has **high pattern** values reflecting the history of the growth and development of the Anglican church in the Manawatu and lower North Island in the late 19th and early 20th centuries.

The numerous heritage values associated with the church indicate that it has **high educational** values.

SOURCES

Former NZHPT Manawatu Branch Committee files

Paperspast

On-line Dictionary of New Zealand Biography

Maclean, S. *Architect of the Angels The Churches of Frederick de Jersey Clere*

St Agnes' Anglican Church – Perry's Line, Kiwitea



Architect:	Frederick de Jersey Clere
Construction date:	1890
Visible materials:	Timber weatherboards and joinery, leadlight windows, corrugated steel roofing
Architectural style:	Carpenter Gothic
Use/building type:	Religious
Date and Compiler:	Ian Bowman, 2020
Proposed category:	B

PHYSICAL AND SOCIAL HISTORY

Introduction

The first 66 years of the history of this church were recorded in the substantial book *From One Generation to Another: the story of the church in Kiwitea since the early eighties*. Its author, John Frederick Mayo, was a former vicar with the Parochial District of Kiwitea, whose connection with the district dated from 1905. He died just before it was published in 1956. This then leaves the last 55 years of the church's life (to date) to be discovered in order to present its full story.

Mayo wrote that in 1876, the government offered for sale the land (24,000 acres) that includes the church site. The 'Township of Kiwitea' (750 acres) was offered for sale in 1877 – however the 'Township' was never laid out. In 1884, Kiwitea School was opened on Perry's Line, two miles from the 'Township site. This new location was known as Kiwitea Corner. A community hall and a post office store were established there at an early time.¹

St. Agnes' Church – built in 1890 on Perry's Line, next to the school, to the design of well-known church architect, Frederick de Jersey Clere – was to become the 'Mother Church' of the Kiwitea

¹ Mayo, John Frederick, *From One Generation to Another: the story of the church in Kiwitea since the early eighties* (Kiwitea, 1956) p. 135

Parochial District, which in turn had been formed in 1901. It retained this status until 1998, when the parishes of Feilding, Kiwitea and Stanway were combined to form the present Anglican Parish of the Oroua. Services are held three times a year for Palm Sunday, a September service, and a December Christmas carol service. The body under which these parishes operate or operated, is the Anglican Diocesan of Wellington², and this organisation remains the owner of this church.

History of the Building

The gradual splintering off of Anglican parishes from the original Wellington Diocese, saw the establishment of the Feilding Parochial District in 1879. At that time, the Kiwitea Block had just been opened up, and the Feilding vicar, the Rev. Joshua Jones, found himself establishing fifteen 'visiting districts' in his large parish, in order to meet the needs of his widely scattered flock. His visiting list included at least 15 to 20 families in the Cheltenham-Kiwitea-Beaconsfield area in 1883-84, although he did not hold any services there until a hall was erected at Kiwitea in 1884. From 10 June 1884, the Rev. Jones held a service there every Tuesday. Presbyterian services had been held in the district from time to time well before 1884 however. The Methodists were also holding regular services in the area by the latter 1880s.

Rev. Joshua Jones left Feilding in November 1886 and was replaced in June 1887 by the Rev. A. Hermon, however, he too was very overstretched by the demands of his growing parish. By the early 1890s, Rev. Hermon believed that Anglicanism was losing ground to other denominations – the Methodists, for example, had been holding regular services in the Kiwitea area and beyond, while Hermon said he could not cope with more distances and duties than the many he already had. Hermon's wife died in 1889 and he was then granted twelve months leave of absence to visit England, and it was during his time away that St. Agnes' was built.³

Construction

The Rev. Alan Innes-Jones acted as locum tenens of the Feilding Parish in Jones' absence, starting in late September 1889, and two months later a meeting was called at Kiwitea to discuss the question of building a church in the town. Innes-Jones duly opened the new church on 23 July 1890, before becoming Vicar of Bulls following Rev. Hermon's return to Feilding on 15 October 1890, accompanied by a new wife.⁴

The local newspapers reported the beginnings of the St. Agnes story in more detail. For example, the Feilding Star of 10 October 1889 (p. 2) reported that:

The initial steps have been taken for the erection of a building for the Church of England at Kiwitea.

These steps took the form of a general meeting held in the Kiwitea Hall to discuss the advisability of erecting an Anglican Church in the town. Present were Messrs. W.D.M. Banks, G.P. Church, J. Corry, W. Hedges, W.F. Jacob, A. Johnston, C.A.J. Levett, W. Line, O. Tyerman and T. Varley. Mr Banks, who was elected chairman, then read a letter from the Diocesan architect, Frederick de Jersey Clere, offering to supply a church plan free of charge. This offer was accepted and it was decided that the church should be built as near as possible to the centre of Kiwitea. Messrs. Banks and Levett (both Kiwitea residents since 1886) both offered sections, and at a later meeting Levett's offer of one acre was accepted as his land was most central.⁵

The Feilding Star's Kiwitea correspondent reported on 26 October 1889 that:

² <http://wn.anglican.org.nz/>

³ Mayo, p. 10

⁴ Mayo, pp. 9-10. *Feilding Star*, 16 October 1890, p.2

⁵ Mayo pp. 136-7

On Wednesday night, a meeting was held of settlers interested in the erection of a building for the Church of England in the Kiwitea district. An influential committee was formed. As soon as the plans for the proposed building come to hand from the architect, a general meeting of the subscribers will be called to agree upon a site for it. It is proposed to raise funds for the necessary church furniture by holding a concert on or about the last Friday in November. The subscription list now shows in cash £82.18s and 1100 feet of timber. Any donations whether in the shape of a reading desk, organ or alter cloth will be gladly received.⁶

At the above meeting, the decision was made to ask the architect to design a building that could seat 40 people. This was received and approved a few weeks later.⁷

The newspaper's Birmingham correspondent gave a hint at developments in the nearby Kiwitea district a few weeks later, stating that over 400 men were working on roadmaking, bushfelling and other works in the Birmingham area, while:

The Kiwitea is busy now too; nearly every settler is a sheep farmer, and this is their busiest time. In a few years the district, say for 40 miles north of Feilding will be one of the most important and, I hope, the most thriving sheep-raising and wool producing districts in the colony.⁸

The Birmingham (now Kimbolton) correspondent added that the Kiwitea people were "about to build a church (Episcopalian) in their district somewhere not far from the old Kiwitea store." Previously their services had been held in the "very small" local hall, which did not really suit this purpose. The Birmingham correspondent, who appears by his/her somewhat cutting remarks not to have been Anglican, thought that:

In a scattered country district, building a church for just one sect was a mistake. However, as (apparently) some people are prejudiced against using a building that is not consecrated...Then perhaps it is better that they should build a church for themselves. However, it is easier to put up a building than to keep a church filled or maintain it.

The Birmingham correspondent then followed with a description of the upcoming concert in the hall, the proceeds of which were to go toward the church fund. A dance was to be held afterwards. The correspondent then pointed out that the dance was not in aid of the church fund – its admission charge being merely to cover its own costs:

(Rather) the concert is to draw money for the church and the dance is to draw people to the concert. 'The end justifies the means.' I suppose nothing about the church will be consecrated until after the building is up.⁹

A few days later, W.D.M. Banks, Honorary Secretary of the Kiwitea Church of England Committee, wrote to the Feilding Star thanking those involved with running the Kiwitea Church concert, for the various things they had done.¹⁰

During December 1889, the tender notice (see below) regularly appeared in the Feilding Star. The work involved the contractor erecting the church and supplying everything except the timber and shingles. Tenders closed at noon on Saturday, December 21st, 1889, the tender of Mr W. Batchelar, of Wanganui, of £64.4s (for labour only) being accepted. Additional timber, costing £39 9s, was then purchased direct from the sawmilling firm, Messrs Corpe & Co.¹¹

⁶ *Feilding Star* 26 October 1889, p. 2

⁷ Mayo, p. 137

⁸ *Feilding Star* 21 November 1889, p. 3

⁹ *Feilding Star*, 21 November 1889, p. 3

¹⁰ *Feilding Star*, 5 December 1889, p. 2

¹¹ *Feilding Star*, for example: 12 December 1889, p.3; Mayo, p. 137

TENDERS.

TENDERS are called for the erection of a Church in the Kiwitea. Contractor to find everything except Timber and Shingles.

Tenders to be sent in to W. D. M. BANKS, Church's Store, Kiwitea, marked "Tender for erection of Church of England, Kiwitea." All Tenders to be sent in before noon on SATURDAY, December 21st, 1889.

Plans and Specifications may be seen at Mr. E. Goodbehere's Office, Feilding

The lowest, or any tender, not necessarily accepted.

W. D. M. BANKS,

Hon. Sec. Kiwitea Church Building Committee.

Figure 1 Tender notice for St Agnes'

Rev. Innes-Jones and the church committee met at the church section on 4th January 1890 and again on 14th February 1890, to clear the site and mark out the intended location of the new church. Construction started immediately thereafter. In May, a fence costing 14s per chain, was built around the section and by July the church was completed and ready to use.¹²

Susan Maclean, in *Architect of the Angels*, writes that when first built, St. Agnes' "was a mere rectangular box with a minute vestry beside the west end porch and a tiny gabled bell-tower perched on the roof above."¹³ However, the bell-tower was not to contain a bell until 1946.¹⁴

The Feilding Star of Tuesday, 29 July 1890 (p. 2) described the opening service at the church on the preceding Sunday (which will have been 27 July 1890, and not the date Mayo gives). It was conducted by Rev. Innes-Jones, and the audience was described as being "large and appreciative" of his sermon. The church had been "tastefully decorated the day before, by several ladies of the Kiwitea, with flowers and evergreens." The building was described as reflecting great credit upon both its architect (Clere) and builder (Batchelar):

The walls are lined throughout, and the upper part of the lining being diagonal, adds greatly to the effect. The seats and other fixtures are neatly finished. When sufficient funds have been raised the interior of the church will be oiled and the outside painted.

Ornamental trees were also shortly to be planted on the church grounds.¹⁵

The church was eventually painted in the summer of 1891 using a "substantial contribution for this purpose" from Rev. Hermon, and the proceeds from a concert held on 31st January 1891, just in time for the church's consecration.¹⁶

The church was duly consecrated on Wednesday, 25th February 1891, and the Feilding Star of 28 February 1891 (p.2) reported the event:

Consecration at Kiwitea

The consecration of the new church at Kiwitea naturally excited considerable interest amongst the settlers in that neighbourhood and in Feilding. The ceremony had been arranged for an earlier date, and postponed owing to the Primate's late sudden illness. Last Wednesday, however, His Lordship and Mrs Hadfield, accompanied by the Rev. A. and Mrs Hermon, drove up to the Kiwitea, (where) the Primate and Mrs Hadfield were entertained by Mrs Levett, at Ratanui. The Bishop inspected and expressed himself well satisfied with the external appearance of the Church, in the afternoon. At 7 p.m. the Consecration Service began by the reception of the Bishop by the Rev. A. Hermon and the members of the

¹² Mayo, p. 137

¹³ Susan Maclean, *Architect of the Angels: The Churches of Frederick de Jersey Clere*, (Wellington, 2003), p. 47

¹⁴ Mayo, p. 163

¹⁵ *Feilding Star* 29 July 1890, p. 2. Mayo (p. 10) states that this first service was held on 23 July 1890, which was a Wednesday. The Church Notices published weekly on Saturdays in the Feilding Star do not record the church in their list published 19 July 1890 (p. 2). The Kiwitea church' service – starting at 11:00am and conducted by Innes-Jones - is present in the list published on 26 July 1890 (p. 2).

¹⁶ Mayo, p. 139

Committee, Messrs Banks, Church, Corry, Jacob, Templer and Varley, at the entrance of the Church, where a petition was presented by the Rev. A. Hermon and two members of the Committee on behalf of the members of the Church resident in Kiwitea, praying His Lordship to dedicate and consecrate the Church for the sole purpose of Divine worship, according to the rites and ceremonies of the Church of the Province of New Zealand commonly called the Church of England, and to set it apart from all common and profane uses under the name of 'St. Agnes' at Kiwitea. The name was given in accordance with the expressed wish of A.R. Levett, Esq. (sic), the donor of the site (one acre in all), upon part of which the Church has been erected. A procession was then formed, the Bishop leading the van, and reading the 24th Psalm. At the close of the Consecration Service the Bishop seated at the communion table, read the sentence of consecration, after which a hymn having been sung, the Rev. A. Hermon read the ordinary evening prayers with proper Psalms and special lessons, to the end of the 3rd collect. After another hymn, the Bishop preached an earnest and impressive sermon from Genesis 12, verses 6-10, towards the close of which he took occasion to express his complete satisfaction with the building itself, and his gratification that the settlers should have erected so suitable a Church where they might meet together for united worship.

The offertory, amounting to £3 4s 10d was on behalf of the Church Furnishing Fund. The congregation was large, and the service throughout was marked by a hearty congregational and reverential spirit.

The Primate and Mrs Hadfield left for Wanganui by the express train on Thursday.

The first wedding held in the church - which was attended by many prominent people from Feilding and the surrounding district - was that of Albert Bennett of Manaia, and Glorvina Diana Moore, the eldest daughter of Major and Mrs Moore of 'Moorfield', Kiwitea. It took place on Thursday, 5th January 1893.¹⁷

The Church's Name – St. Agnes'

In his book on the church's history, Rev. Mayo states that people often asked how the church came by its name. Mayo notes that out of over 40,000 Churches of England around the world at the time (mid-1950s), only ten had the name "St. Agnes", and none of these appeared to be in any way connected with Mr and Mrs Levett or their relations.

The name had been chosen by Mr Charles A.J Levett, donor of the land on which the church was built, and Captain W.R.E. Dalrymple, an invalid friend who had been living at the Levett farm, 'Ratanui', at the time the matter was being planned. Dalrymple had taken a great deal of interest in the building of the church.

Although it is not known which date had originally been selected for consecrating the church (before the choice was disrupted by Bishop Hadfield's illness), it is believed to have most likely been on or about 21st January 1891, which is St. Agnes' Day. This date alone, then, might have been the reason the name was selected.

However, before the consecration took place, Captain Dalrymple died suddenly on 7th December 1890, aged 36, (and his became the first burial in the church's cemetery). Furthermore, Charles Levett (then aged 30) had departed at short notice for England, due to his father's illness and subsequent death. Due to the last minute consecration date change, the church committee met on 16th February and decided that the church should instead be dedicated in the name of St. Matthias – whose 'day' is 24th February.

¹⁷ *Feilding Star*, 14 January 1893, p. 2; online Marriage Registrations, No. 1893/843. Births Deaths & Marriages, New Zealand - <https://www.bdmonline.dia.govt.nz/>

However, when Mrs Levett heard of the new decision, she expressed a strong wish that the original name remain – and this was eventually agreed to by the committee. Mrs Levett’s initials were H.R. (for Helen Rokeby) and these are noticeably similar to the “A.R. Levett” the Feilding Star attributed the name to in its article on 28 February 1891 (see above). We can only speculate as to why using this name might have been so important to the Levetts and Captain Dalrymple.

The website Wikipedia identifies Saint Agnes as follows:

Agnes of Rome (c. 291 – c. 304) is a virgin–martyr, venerated as a saint in the Roman Catholic Church, Eastern Orthodox Church, and the Anglican Communion. She is one of seven women, excluding the Blessed Virgin, commemorated by name in the Canon of the Mass. She is the patron saint of chastity, gardeners, girls, engaged couples, rape victims, and virgins. She is also known as Saint Agnes and Saint Ines. Her memorial, which commemorates her martyrdom, is 21 January in both the Roman Catholic calendar of saints and in the General Roman Calendar of 1962. The 1962 calendar includes a second feast on 28 January, which commemorates her birthday. Agnes is depicted in art with a lamb, as her name resembles the Latin word for "lamb", agnus. The name "Agnes" is actually derived from the feminine Greek adjective "hagnē" meaning "chaste, pure, sacred".¹⁸

Saint Agnes, who was murdered aged 12 or 13 because she refused to marry the son of a Roman Prefect, is also the patron saint of the Girl Guides.¹⁹ There are English towns named St. Agnes in Cornwall and on the Isles of Scilly in the English Channel. There is no information available to indicate which of these sources (the saint or the towns) or any other, that caused the church to receive this name.²⁰

Property Ownership

The first relevant Certificate of Title for this property, CT 55/51 (then one acre), was issued in June 1889 in the name of “The Right Reverend Octavius Hadfield, Bishop of Wellington; The Venerable Thomas Fancourt, Archdeacon of Wellington; Edward Pearce, of the city of Wellington, merchant; William Henry Buick, of the city of Wellington, solicitor; and Charles Plummer Powles, of the city of Wellington, accountant.” In August 1894, the property was transferred from them (being a partnership on behalf of the Church of England), into the name of the ‘Wellington Diocesan Board of Trustees’ – a body that is still the property’s owner.

In 1958, part of the Board’s land was transferred into the name of Lucy Eliza Annie Ross, wife of Frederick Cyril Ross, farmer of Kiwitea, who had owned the surrounding farmland since 1920 (this was, presumably, part of the former Levett property that was sold about that time – See No: 6.3). On the same date (25th June 1958), part of Mrs Ross’ land was also transferred to the Board. The result of this trading of land was that the Board’s property, which remained at one acre (4047 square metres more or less), gained a longer road frontage, but also had a strip of land trimmed from its back boundary. The present certificate of title was also issued at this time.

Additions and Alterations

In 1890, the church was a small rectangular building that seated forty people – who entered through a door at the west end. There was no chancel or bell. The windows were of plain glass, the tiny vestry was about five feet square, and the building had a shingle roof.²¹

¹⁸ http://en.wikipedia.org/wiki/Agnes_of_Rome

¹⁹ http://en.wikipedia.org/wiki/Agnes_of_Rome

²⁰ http://en.wikipedia.org/wiki/St_Agnes,_Cornwall and http://en.wikipedia.org/wiki/St._Agnes%27_Church,_St._Agnes

²¹ Mayo, p. 140

By 1896, the church was proving too small for its congregation, and so a Clere-designed chancel was added, thereby increasing the seating capacity from forty to fifty-six. The work cost £41 5s. A metal path was laid from the gate to the church at the same time. The new chancel was consecrated on 24th November 1896.²²

In 1913, the building's first stained glass window was installed in the east-end window, in memory of Helen R. Levett and Henrietta Marie Jacob. Made by Messrs Jones & Willis, of England, it was dedicated on 6th April 1913. New tinted glass windows were installed in all the other windows at the same time – donated by the husbands of these two women, Charles A.J Levett and William Frederick Jacob. In addition, red carpet for the Sanctuary and cork linoleum for the aisle were donated by Mrs Jacob's sister-in-law in her memory. Six kerosene lamps with side brackets also replaced three former central ones.²³

Susan Maclean, in *Architect of the Angels*, refers to this window:

Like the windows in the nave the east window was designed within the pointed frame that Clere was to employ widely. The double lancet with its quatrefoil pane above is a departure from the triple light in Clere's plan which may have been altered for the memorial stained glass, a tribute to two parishioners, Henrietta Jacob and Helen Lovett. In contrast to St. Martin's (at Greatford), whose interior is bright and cheerful thanks to its exposed position, the interior of St. Agnes is subdued. Earlier generations seem to have favoured a dim religious light, for the clear glass which was fitted when the church was built was later replaced with coloured 'cathedral' glass. St. Agnes's also has a remarkable number of stained glass memorial windows which create atmosphere rather than good visibility. The west end porch is the kind that Clere gave to many of his timber churches right from the early days.²⁴

The next stained glass window, in memory of former vicar, Archdeacon James Robert Cassell (who died in 1915), was installed on the north side of the Sanctuary, overlooking his grave. It was dedicated on 9th September 1917.²⁵



Figure 2 Reredos

An entrance door was also made on the north side of the building. At the end of the nave, the vestry now stretched the full width of the church – more than three times its original length. In addition to all these things, the Levett family also erected a memorial plaque to C.E. Levett at the back of the church, by the vestry door. This was dedicated on 15th December 1918 – along with a range of other items donated by others in memory of C.E. Levett. The funds that the church had

In 1918, a significant amount of development was undertaken at the church. Fundraising had already started to enlarge the church's vestry. However, after Charles Edward Levett was killed in action in Palestine on 30 March 1918, his family said that they would like to erect the vestry themselves in memory of their dead loved one.

In enlarging the vestry, the nave was further extended, increasing the seating accommodation from fifty-six to seventy-two

²² Mayo, p. 143

²³ Mayo, p. 148. It is noteworthy that Mrs Jacob left an estate of £1,780, and perhaps some of this went toward the stained glass window – (*Poverty Bay Herald*, 3 November 1911, p. 5).

²⁴ Maclean, p. 48

²⁵ Mayo, p. 149

raised prior to the Levett donation, were then used to paint the church.²⁶

In 1919, an oak reredos (a wall decoration behind the altar), which had been carved by C.E. Levett's stepmother, was also dedicated in his memory. The church's War Memorial and War Memorial Brass were dedicated at the same time.²⁷

The carved reredos (above) appears to form a link to the other building covered in this report, namely the Cloverlea Homestead (q.v.) on the outskirts of Palmerston North. The wood carving in that house was done by Carrie Buick, later wife of architect Ernst West. A "Mr Levett" was the groomsman at the couple's wedding in 1914.²⁸ Carrie Buick trained at the Feilding Technical School, under the Wanganui Education Board's Instructor of Woodcarving, William Andrews snr., whose classes (around the period 1906-1913 at least) were a popular pastime with local women. It seems likely that Mrs Levett was another of his pupils – with grapes also being a feature in the work of both William Andrews and Carrie Buick.

In 1925-1926, electric lights were installed in the vicarage and churches in the Kiwitea Parish - the new light being used for the first time in St. Agnes' on Christmas Day, 1925.²⁹ In about 1929, a light was installed outside the church to illuminate the doorway and the church path.³⁰

In early 1928, another stained glass window was installed and dedicated in the church, in memory of William Hubert Jacob, eldest son of William Frederick Jacob and his late wife Henrietta. It was donated by William junior's wife Maud and overlooks the pew where he regularly sat.³¹

The next stained glass window was installed on the south side of the Sanctuary in memory of William Frederick Jacob, who had died in 1937. It was dedicated on 21st October 1941. Thus three stained glass windows in the church are in memory of the Jacob family.³²

By the latter 1930s, the church was in need of extensive repairs, and Mayo (p, 161) records that:

After thoroughly examining the Church, Mr R.G. Roberts, of Kimbolton, recommended replacing the piles and rotten boards, reconstructing the belfry, re-roofing the Church, creosoting the interior and beneath the floor, and painting the exterior and the roof, all at an estimated cost of £175 or £185; quite a big sum in those days. But, thanks to the foresight and generosity of the late Mr W.F. Jacob, who left a sum of money for such a contingency, the work could be taken in hand without having to call upon the congregation. It was unfortunate, however, that it was impracticable to re-shingle the roof owing to the extreme difficulty in obtaining suitable timber and the excessive cost involved; so galvanised iron replaced the old shingles, which were sold for £1 9s., the proceeds being given to the St. Barnabas' Babies Home.

The Evening Post of 25 May 1937 (p. 11) had previously recorded Mr Jacob's contribution – by which time he had left the district:

CHARITABLE BEQUESTS, (Auckland, this day): The estate of William Frederick Jacob, farmer, of Auckland, who died on May 5, has been sworn for probate at under £70,000. The bequests include £600 to the Wellington Diocesan Board of Trustees, half to be used for rebuilding or restoring the Church of St. Agnes, at Kiwitea; £1000 to the same board for the Wellington cathedral building fund; £1000 to the New Zealand Anglican Board of Missions for work in

²⁶ Mayo, p. 150-1

²⁷ Mayo, p. 150-1

²⁸ *Manawatu Times*, 8 July 1914, 5(5)

²⁹ Mayo, p. 154, 388

³⁰ Mayo, p. 156

³¹ Mayo, p. 155

³² Mayo, p. 159

Melanesia.

The Second World War broke out before the repairs on the church were complete. The church's Golden Jubilee celebrations were then held on Sunday, 13th October 1940. A Jubilee history of the church had also been written by Mr G. Fitzpatrick. Charles Arthur John Levett was by then the only surviving member of the original church committee, and he also attended the jubilee.³³

In 1946, Barbara Alice Warburton (1899-1986) donated a church bell to St. Agnes' – the church's first - in memory of her husband, Edward Darian Warburton, who had died in 1943.³⁴

In 1947, a memorial Lych Gate at the entrance to the churchyard, was built in memory of John Dillon Hocking (died 1938), his wife Annie Hocking (died 1942) and their son, Hugh Dennis Hocking, who was killed in action in Greece, in 1941. The Lych Gate was built by Mr R.G. Roberts of Kimbolton, to the design of the Diocesan architects, Messrs. Clere & Clere. It is made of heart totara, with a base of tinted concrete, and it is roofed with mellowed red tiles.³⁵

Mrs Annie Helen Hocking (nee Fry) had lived all her life within ten or twelve miles of Kiwitea, having previously lived at Makino, while the last thirty-five years of her life were at her home, 'Nga Tawa', Kiwitea. John Dillon Hocking was the son of an English vicar and J.D. Hocking had been living in Halcombe at the time of his 1900 marriage (at Stanway) to Annie Fry.³⁶

In 1948, consideration was given to improvements and repairs for the church. One proposal was to rough-cast the exterior of the church. However, a pine tree was offered to the church, and the decision was made to mill this and use what was required to repair the church and vicarage, and to sell the rest of the timber. The work was undertaken in 1949, following which the church was repainted.³⁷

Charles A.J. Levett had died in 1942, and the work undertaken in 1949 included a porch on the church was erected to his memory by his relatives and friends. This linked his memorial with additions to the church, including the door, that he had erected in memory of his son. A marble plaque was also donated by his widow in 1943, and after the porch was built, the plaque was relocated there.³⁸

In 1949 also, florescent lighting was installed, and a new red Sanctuary carpet replaced the carpet installed there 36 years previously. Various other items and improvements also appeared at this time.³⁹

Following his death in 1956, a leadlight window was also installed in the church opposite the main door to the building, in memory of John Frederick Mayo, who had been the second Vicar of Kiwitea, between 1907 and 1928. He had also compiled the church's history, *From One Generation to Another*, which was published later in 1956.

The Manawatu District Council's property file on this building contains a building consent dated 26 September 1956 for repairs and extensions to the church, but the details are unclear.

Other Features

In 1901, it was decided to erect a church hall in Kiwitea, in which to hold Sunday-school meetings and other functions. Instead, in early 1902, the trustees of the Kiwitea Public Hall offered to hand over that building to the church (on the understanding that it would be available for free use by the

³³ Mayo, pp. 161-2

³⁴ Mayo, p. 163

³⁵ Mayo, p. 164-5

³⁶ Mayo, pp. 164-5, *Feilding Star*, 2 March 1900, p. 2

³⁷ Mayo, pp. 169

³⁸ Mayo, pp. 162-3

³⁹ Mayo, p. 169

community, school etc.) and the building was duly moved to the church grounds – where it was well-used by the community in general for thirty years until a new Kiwitea Hall was built nearby in 1924. The decision was made to dispose of the old hall in 1929, as Sunday school was no longer being held and it was seldom used. Justifying maintenance was also a problem. The proceeds were used to paint and undertake repairs on the church.⁴⁰

KEY PEOPLE AND COMPANIES WHO CREATED THIS BUILDING

Frederick de Jersey Clere - Architect

Susan Maclean's book, *Architect of the Angels: The Churches of Fredereick de Jersey Clere*, states that the Manawatu-Rangitikei area has New Zealand's greatest concentration of Clere churches, and that the Oroua parish had (in 2003) eight of them in regular use. As well as the original St. Agnes building in 1890, Clere also designed the chancel in 1896. This was the first church Clere designed that had horizontal weatherboards on its exterior.⁴¹ The same firm, as Clere & Clere, also designed St. Agnes' Lych Gate that was built in 1947.

Frederick de Jersey Clere was born in Rochdale, Lancashire, the son of an Anglican clergyman the Rev. Henry Clere, and spent his early youth in Tickenham, Somersetshire. He was educated at St John's School, Clapton, London. He was taught drawing by M.R. Haggren, head architectural drawing master at South Kensington. Clere was articled to Edmund Scott, an ecclesiastical architect of Brighton. While with Scott he would almost certainly have observed at close hand the architect's early use of concrete in the construction of two Brighton churches, St Bartholomew's and St James'. Once articled he joined Robert Jewell Withers, a London architect and a follower of the Ecclesiologists. Clere became his chief assistant and joined the Architectural Association in London.

Clere arrived in New Zealand in 1877 and spent a short period in private offices and in the Government. He commenced private practice, firstly in Fielding where firm was established as F de J Clere in 1881 and then in Wanganui, where he formed the firm Atkins and Clere in 1883. By 1886 Clere had dissolved the firm and moved to Wellington. He practised there for the next 58 years. In 1891 Clere joined E.T. Richmond in practice and this partnership lasted until 1895 when Gerald Fitzgerald joined Clere in partnership, although the Richmond name continued to be associated with the firm. Fitzgerald had just retired from the government where he had been an engineer with the Public Works department. In 1900 the firm became Clere and Swan, and from 1905 Clere and Clere after Swan left the partnership to form his own firm.

Clere was elected an associate of the Royal Institute of British Architects in 1882 and a Fellow in 1886. He held office for 50 years as one of five honorary secretaries in the Empire. In 1883 he was appointed Diocesan Architect of the Anglican Church, a position he held for most of his professional life.

Clere was also a member of the Concrete Institute of London and an enthusiastic advocate of its building properties. He was a pioneer in reinforced concrete construction in New Zealand but it took him some time after his arrival in the country to put his ideas into practice. His first ferro-concrete ecclesiastical design was the Anglican Church of St Mary of the Virgin, Karori (1911). He followed this with St Matthew's Anglican Church, Hastings (1913), the first Gothic church built in concrete. St Mary of the Angels (1922) is the most outstanding example of this oeuvre and certainly his best-known church. Another fine design is the brick All Saints Church, Palmerston North (1911).

While several of his outstanding churches were constructed in concrete and brick, Clere is known for his timber churches extending throughout the lower North Island and Motueka in Nelson.

⁴⁰ Mayo, pp. 145, 156

⁴¹ Maclean, pp. 47-48

As well as being pre-eminent in church design, Clere was responsible for many domestic and commercial buildings among the best known of which are the Harbour Board and Bond Store, Wellington (1891), a number of other Wellington Harbour Board Buildings and, in association with his son, the Renaissance-styled AMP head office (1928). Clere was also involved in the design of large wool sheds in Hawkes Bay and Wairarapa. According to Clere historian, Susan Maclean, Clere designed over 370 buildings in total.

Clere was active in the formation of the New Zealand Institute of Architects and served on their council for many years. He was a member of the Wellington Anglican Diocesan Synod and the General Synod. He was also a life member of the New Zealand Academy of Fine Arts.

Clere was a Councillor for a short period in 1895 in Wellington, and in the early part of the twentieth century was a Councillor in the Lower Hutt City Council. Clere was a foundation and life member of the Waiwhetu Lodge.

William Batchelar (c1854-1940) - Builder

Some references to the builder of St. Agnes' Church refer to him as "Mr W. Batchelor" of Wanganui, however, his surname was correctly spelt "Batchelar". Little is known of his carpentry skills, although he was considered at time of construction to have done a very good job.⁴² The Wanganui Education Board also accepted his tenders to build at three new schools in 1892, suggesting at the very least his ability at least to put in the lowest tenders – although this proved to be a serious mistake on his part.

The Feilding Star of Tuesday, 13 May 1890 (p. 2) records an accident that had occurred the previous day involving "Mr Batchelor, builder, of Wanganui." The church would have been under construction at this time. Mr Batchelar and his wife were driving on Kimbolton Road, Feilding, when their horse bolted. Mrs Batchelar became alarmed at this, and jumped out of their speeding vehicle. However, as she landed she sustained a "comminuted" fracture of her left leg. The resulting skilled operation to attempt to repair the damage, was performed at the Empire Hotel, Feilding.

There were two carpenters named "W. Batchelar" listed on the 1890 Wanganui Electoral Roll. These were William Batchelar and William Batchelar junior, both of No. 1 Line, Kaitoke Riding. Thereafter, it is not clear which William is referred to in the Electoral Rolls or Wisers' Directories. However, by the 1894 Electoral Roll, William Batchelar (senior or junior?) is described as a farmer, rather than a carpenter.

Almost certainly, the builder of St. Agnes' was William Henry Batchelar (i.e. the 'junior' referred to above), son of William Batchelar (20 August 1828-22 October 1907, aged 79). As both were carpenters by trade, perhaps the father also had some role in the construction of St. Agnes'. William senior and his wife Sarah Amelia had two children, William Henry and Amelia Louisa (later Mrs F. Hewitt of Marton).

The Wanganui Herald records that on 27 November 1888, William Henry Batchelar married Mary Ellen Gilday. The couple's first (of four) registered children was Mary Amelia, born in late 1890 – the same year St. Agnes' was built and about five or six months after Mary badly fractured her leg leaping from the aforementioned horse-drawn vehicle then being pulled along Kimbolton Road by their bolting horse. The birth was registered in Waverley in the last quarter of 1890. Despite her mother's terrible injury and the painful impact advancing pregnancy would have had upon it, baby Mary Amelia grew to adulthood and married in 1921⁴⁴.

Other published references to William Henry Batchelar reveal that he struggled financially in the period immediately after St. Agnes' was built. By October 1892, he was bankrupt - his large home

⁴² *Feilding Star*, 29 July 1890, p. 2

and quarter acre section in Church Place, Wanganui, being lost to a mortgagee sale.⁴³ A report on a meeting of his creditors was published in the Wanganui Herald of 15 October 1892. At this, Batchelar attributed his bankruptcy to the heavy expenses incurred due to his wife's illness resulting from an accident – doubtless the accident referred to above, and probably the resulting complications caused by Mary's pregnancy.

The creditor's meeting was given a list of his building contracts throughout 1891 – most of which he lost money on. Starting with a contract in March 1891, these included contracts for: Mrs Miller for £209 (on which he lost £30 12s); Mr Parker's house £239 (£41 18s loss); Spriggens' house £256 (£34 loss); 10 weeks work at convent (made £27); and Mr Black's shop £385 10s (£150 loss). In the beginning of 1892 he built Castlecliff School for £170 10s (£14 profit); cottage on the Heads Railway line (lost £1); Apiti School for £185 (£80 loss due to bad weather and distance to the job); and Spur Road (Pukeroa) School £180 (similar loss due to similar causes as the Apiti School); while Mrs Quinn's shop £75 and Mr Anderson's (Okehu) contract £98 10s just cleared themselves. The final contract was Mr Palmer's house at £2050, on which Batchelar believed he lost £900. This latter house was a bridge too far for Batchelar's complicated finances and much of the creditor's meeting – which revealed that Batchelar had been using the money given for each new contract, to pay the liabilities of the previous job – focused on the financial and bad weather problems experienced with the Palmer house. The meeting elected to submit the case for "public examination," the result of which is unknown.

Ivan George's book, "Apiti! Where's That?" records that a 509 sq ft classroom was built at a cost of £185 on a Bryce Street education reserve, by a Mr W.H. Butcher (sic). This classroom was officially opened as Apiti School on 21 November 1892. It formed part of the old school block that was demolished in 1963.⁴⁴

William Henry Batchelar died in Auckland on 21 November 1940, aged 86 years. Mary Ellen Batchelar died on 3 November 1953, aged 91 years. They are buried together in the Catholic section of Waikumete Cemetery, Auckland.⁴⁵

Charles Arthur John & Helen Rokeby Levett - Site Donors/Co-sources of the Church's Name

Charles Arthur John Levett (born 5 July 1860), who had arrived in Kiwitea in 1886, was involved with the church from its inception, and also donated the one-acre section upon which it was built.⁴⁶ The Levett family was very well connected in terms of the Emigrants & Colonists' Aid Corporation, which developed the Manchester Block (i.e. the Feilding area). Charles A.J. Levett was the son of Captain Charles Richard Levett, at one time of the 1st King's Dragoon Guards. Captain Levett, in turn, was brother to Theophilus John Levett (a British MP 1880-1885)⁴⁷ who was married to Lady Jane Lissey Harriet Feilding⁴⁸, the sister of Rudolph Feilding (the 8th Earl of Denbigh)⁴⁹ and Colonel William Henry Adelbert Feilding – after whom Feilding is named.⁵⁰

Charles A.J. Levett was from a strong military background. For example, in addition to his father,

⁴³ *Wanganui Chronicle*, 14 October 1892 3(8)

⁴⁴ Ivan George, "Apiti! Where's That?" *Centennial Edition 1886-1986* (Apiti Centennial Committee, 1986), pp. 117, 129. Additional information: *Wanganui Herald*, 23 December 1891 (tender accepted), p.3; *Feilding Star*, 18 February 1892, p.3 & 10 March 1892, p.2 (preparing to start building).

⁴⁵ Entry No. 7210, Catholic section "C 2", Waikumete Cemetery, Auckland, on NZ Genealogical Society Cemetery Records microfiche, PN City Library.

⁴⁶ Mayo, p. 137

⁴⁷ http://en.wikipedia.org/wiki/Theophilus_John_Levett See also:

[http://en.wikipedia.org/wiki/Packington_Hall_\(Staffordshire\)](http://en.wikipedia.org/wiki/Packington_Hall_(Staffordshire)) and http://en.wikipedia.org/wiki/Wychnor_Hall which were the Levett family homes.

⁴⁸ http://en.wikipedia.org/wiki/William_Feilding,_7th_Earl_of_Denbigh

⁴⁹ http://en.wikipedia.org/wiki/Rudolph_Feilding,_8th_Earl_of_Denbigh

⁵⁰ [http://en.wikipedia.org/wiki/William_Feilding_\(soldier\)](http://en.wikipedia.org/wiki/William_Feilding_(soldier))

Captain C.R. Levett (who perhaps served with the 1st King's Dragoon Guards at Crimea), C.R. Levett's maternal uncle, General Alexander Macomb, was commander-in-chief of the Armies of the United States of America.⁵¹ Furthermore, Charles A.J. Levett's maternal grandfather, Captain Williams, served in the Royal Navy. The tradition continued in New Zealand, where Charles A.J. Levett's younger brother, Edward Harry, in 1888 married the daughter of Lieutenant-Colonel Edward Gorton (of Greatford, near Marton), of the NZ Militia and formerly Captain of the British 29th and 57th Regiments.⁵²

Charles A.J. Levett was educated at Rugby, and started farming as soon as he arrived in New Zealand. The Levett farm at Kiwitea was called 'Ratanui', and there he became a successful breeder of Hereford cattle and Romney sheep. He was also president of the Feilding A. & P. Association, along with terms as president of the Feilding Jockey Club and the Feilding Horticultural Society.

Charles' first wife, Helen Rokeby (nee Buchanan - noted in British 'landed gentry' books as a descendant of the Lady Anne Plantagenet)⁵³, died in 1906 aged 49 years. Charles was subsequently remarried in 1908 to Ellen Mary Colpitts Gill.⁵⁴ His only son (with Helen), Sergeant Charles Edward Levett, was killed in action in Palestine in 1918, and the following year – due to advancing years and his son's death, the family moved to Feilding. Charles died in 1942 aged 81 years.⁵⁵

When Charles Levett returned from England after his father's death, he "had obtained considerable help, both in gifts and in money (over £50) from his relatives in England, for which he was thanked by the Committee on his return." An array of other items were also contributed by various relatives of the family. After the death of Sgt. C.E. Levett in 1918, the Levett family paid for the enlargement of the church's vestry in his memory.⁵⁶

William Robert Elphinstone Dalrymple - Co-source of the Church's Name/First Burial

Captain William Robert Elphinstone Dalrymple⁵⁷ was an invalid friend to the Levett family of 'Ratanui', Kiwitea, who donated the site for the church. The Levetts and Captain Dalrymple took a great interest in the building of the church, and between them they selected the name St. Agnes for this church.

However, Captain Dalrymple died suddenly at 'Ratanui', aged 36 years, on 7th December 1890, a few weeks before the church was due to be consecrated and its name bestowed. His death notice states that he was the only son of Charles Dalrymple, Esq., of Kinellar Lodge, Kinaldie, Aberdeen, Scotland.

Captain Dalrymple's Death Certificate⁵⁸ states that he died of cancer of the tongue, an affliction he had suffered from for 2½ years. He had by that time lived in New Zealand for about two years. The names of his parents, his place of burial, and details of the minister of religion or the names of witnesses to the burial, were omitted from the document. It is, however, noteworthy that the two

⁵¹ [http://en.wikipedia.org/wiki/Alexander_Macomb_\(American_general\)](http://en.wikipedia.org/wiki/Alexander_Macomb_(American_general))

⁵² *Feilding Star*, 26 July 1888, p.2

⁵³ *Plantagenet Roll of the Royal Blood: The Isabel of Essex Volume* (p. 339) and *A Genealogical & Heraldic Dictionary of the Landed Gentry, Vol. 2*, by Sir Bernard Burke (p. 869). Both from online facsimile sources via Google

⁵⁴ *Feilding Star*, 2 December 1908, p. 2

⁵⁵ *Feilding Star*, 5 March 1942, p.8. *The Great War, 1914-1918: New Zealand Expeditionary Force Roll of Honour* (Wellington, 1924), p. 168. Mayo, p. 151; <https://www.bdmonline.dia.govt.nz/>

⁵⁶ Mayo, pp. 140, 150

⁵⁷ <http://histfam.familysearch.org/getperson.php?personID=I97715&tree=Nixon> : Family record of William Robert Dalrymple-Horn-Elphinstone, died 7 December 1890, son of Charles Elphinstone-Dalrymple (1817-1891) and his wife Harriet Albinia Louisa Gordon (d 1854). [http://en.wikisource.org/wiki/Page:Alumni_Oxoniensis_\(1715-1886\)_volume_1.djvu/356](http://en.wikisource.org/wiki/Page:Alumni_Oxoniensis_(1715-1886)_volume_1.djvu/356) : Dalrymple, William Robert Elphinstone, 1st son of Charles Elphinstone, army, ChristChurch, matric 11 October 1872, aged 18 [*Alumi Oxoniensis* (1715-1886), Vol. 1, djvu/356 p. 334]

⁵⁸ W.R.E. Dalrymple Death Registration No. 1890/4968, Ref. No 2011-Z6623.

people who are named on the Death Certificate, Philip Mussen⁵⁹ (the “last medical attendant”) and Reg C. Templer⁶⁰ of Cheltenham (who witnessed the death), are also named amongst the people who signed the paperwork requesting that St. Agnes’ cemetery be permitted (shown elsewhere in this report). Captain Dalrymple’s relatively simple headstone is somewhat more detailed, citing the name of his father, and also his grandfather, “the late Sir Robert Dalrymple Horn Elphinstone, Bart of Horn and Logie- Elphinstone, Aberdeenshire.”

Genealogical websites that cover Captain Dalrymple’s family give his full name as William Robert Dalrymple-Horn-Elphintone, born 1 February 1854. His father was Charles Elphinstone-Horn-Dalrymple and his mother was Harriet Albinia Louisa (nee Gordon) and both their families appear in British peerage records. His paternal grandfather, Sir Robert Dalrymple-Horn-Elphinstone, was a Baronet, a title inherited by William’s uncle, Sir James Dalrymple-Horn-Elphinstone – in turn a member of the British Parliament. The family line was as the Earls of Stair, Ayrshire, Scotland.



Figure 3 The Dalrymple grave in the foreground, near the back of the cemetery

Dalrymple matriculated at Christ Church, England, on 11 October 1872, aged 18, before joining the army. He then served in the 4th Battalion Royal Scot’s Fusiliers and in due course became Captain of the Cape Mounted Rifles. He was also at some point aide-de-camp to Sir Bartle Frere - the High Commissioner for South Africa during the time of the Zulu War, the first Boer War and the Basotho Gun War. Frere was removed on matters relating to his conduct in 1880 and died in 1884. During Dalrymple’s probable time in South Africa, the Cape Mounted Riflemen fought in the Moorosi campaign in 1879, the Basutoland Gun War (1880-1881).⁶¹

Captain Dalrymple became the first burial in the church grounds, two months before the church committee even decided to apply for permission to have a church burial-ground. It is possible to wonder why he came to be in Kiwitea and if his personal history or his family’s ‘highborn’ status played any role in decision-making relating to the church’s name and/or the decision to bury him there prior to permission being given to start a cemetery. There is no evidence to suggest the he was related to prominent early settler, John Taylor Dalrymple of Te Matai, Palmerston North, and later Bulls, however, that is a possibility.⁶²

Rev. Alan Stanley Innes-Jones – First Vicar

Rev. Alan Innes-Jones was closely involved with the earliest days of St. Agnes’ Church. He was born in Derbyshire in 1859, and was the son of the Rev. Francis Innes-Jones – who also spent time in New Zealand. He was educated at Felstead School in Essex, Pembroke College (University of Cambridge), and the Gloucester Theological College, before coming to New Zealand with Bishop Suter in 1883.

⁵⁹ Philip Mussen was formerly the Honorary Surgeon to the Kai Iwi Cavalry and also the First Wanganui Cavalry. Referred to as “Dr. Philip Mussen”, he was also the subject of a Prohibition Order preventing hotels from selling liquor to him, in 1883, at the request of (it appears) his son. (*Wanganui Chronicle*, 5 October 1882, p. 2, 16 August 1883, p. 2, 12 January 1916, p. 7, 7 February 1916, p. 3)

⁶⁰ Reg. C. Templer was the secretary of the Cheltenham Co-operative Dairy Co. Ltd. (*Feilding Star*, 7 July 1894, p. 3)

⁶¹ http://en.wikipedia.org/wiki/Henry_Bartle_Frere ; http://en.wikipedia.org/wiki/Cape_Mounted_Riflemen

⁶² *Feilding Star*, 8 December 1890, p.2, & 11 December 1890, p.2.; Mayo p. 139-141; Online death registration: <https://www.bdmonline.dia.govt.nz/>

He settled in Nelson and in 1884 was ordained deacon and three years later a priest by the Bishop – serving the Nelson diocese for five years. He married Annie Martha Moss in Greymouth in 1887 (the marriage conducted by his father) and birth notices show that the couple were in Reefton in 1888 and Richmond in July 1889.⁶³

Innes-Jones transferred to the Wellington diocese in 1889, coming to Feilding that year to serve as locum tenens at Feilding. He arrived in September 1889 to replace the Rev. A. Hermon, whose wife had just died and Hermon had been granted a year's leave to visit England. Two months later the first meeting with regard to building St. Agnes' was held at Kiwitea, and in January and February 1890, he helped clear the site and mark the intended site of the church. Then on 27 July 1890 he conducted its first service.⁶⁴

When the Rev. Hermon returned from England in October 1890, Rev. Innes-Jones became vicar of Bulls, Rongotea and Foxton for three years. He was then appointed vicar of Feilding, where he served for 28 years. Between 1915 and 1934, he was also archdeacon of Rangitikei. In 1921, he transferred to Roseneath, where his wife Annie died at the Roseneath vicarage on 30 September 1921, aged 57. Archdeacon Innes-Jones retired from Roseneath after fifty years in active ministry in 1934.

Also noteworthy are Rev. Innes-Jones' other activities, in part indicated above by his work helping clear the future site of St. Agnes' (when aged about 30), and possibly how he might have fitted in with the other prominent Kiwitea residents covered here.

He had a great love of sport and had been captain of his college cricket eleven, and also hunted with the Earl of Portsmouth's hounds in central Devon. While living in Bulls, he was made an honorary member of the Rangitikei Hunt and rode to hounds whenever he could borrow a horse. "He was also appointed captain of the Feilding Mounted Rifles, and on resigning the captaincy he became chaplain to the regiment, the Sixth Mounted Rifles." He was also a keen bowler, including serving as president of the Feilding Bowling Club.

In 1934, he retired to Blenheim, where he died on 25 April 1940, aged 81. A memorial to him in the form of a large oak and kauri crucifix is at St. Barnabas' Church, Roseneath.⁶⁶

The Jacob Family – Three stained glass windows

William Frederick Jacob purchased land at Kiwitea in 1882 and took an active interest in all matters connected with the district, including serving as chairman of the Kiwitea County Council for a time.⁶⁷ The family were involved with the church from the start – and in 1909 theirs was the first motorcar in the St. Agnes community, although for several years he, his wife Henrietta and their two sons (William Hubert [b. 1886] and Arthur Cecil [b. 1890]) still walked the mile distance from their home (called 'Te Marama') to the church.

W.F. Jacob's farming pursuits and family ties took him (and presumably family) to England and Ireland in 1902, where at the former place he purchased four pedigree Romney Marsh rams, which were apparently his favoured sheep breed. He also raised pedigree shorthorn cattle. At a special Kiwitea County Council dinner in 1892, former chairman W.F. Jacob was described as "a first class man and almost the ideal chairman. He never shirked any trouble and whomever complained about

⁶³ *Evening Post* 27 April 1940, p. 10; *Grey River Argus*, 29 March 1887, p. 2 & 13 February 1888, p. 2; *Nelson Evening Mail* 3 July 1889, p. 2. The couple had at least eight, if not more, children according to the Births, Deaths & Marriages website (there are spelling errors in the online record). Of these, at least three did not reach adulthood and they are buried together at Feilding cemetery.

⁶⁴ Mayo, p. 137

⁶⁵ *Feilding Star*, 16 October 1890, p.2

⁶⁶ *Evening Post*, 1 October 1921, p. 1, 17 October 1934, p. 5, 26 April 1940, p. 1, 27 April 1940, p. 10, 5 November 1941, p. 9

⁶⁷ *Feilding Star*, 21 January 1896, p. 2

anything was always listened to.”⁶⁸

Henrietta Jacob was also very highly regarded and her death in 1911 was marked with the installation of the church’s first stained glass window in 1913. The window served as a memorial to Henrietta and to Mrs Helen Levett, and was paid for by their husbands.⁶⁹

William Frederick Jacob retired to Auckland in around the mid 1930s and died there in 1937, aged 85 - his son, Arthur, who had been wounded during WWI, was a solicitor in Auckland.⁷⁰ In William’s Will, he left £300 to be spent rebuilding or restoring St. Agnes’. This permitted a significant amount of upgrading to be done to the church in the late 1930s. In appreciation of his contribution to the church, a stained glass window was installed on the south side of the Sanctuary in his memory, by relatives, parishioners and friends, and this was dedicated in 1941.⁷¹

The couple’s older son, William Hubert Jacob, served as a Lay Reader at the church until his death in 1926 after a long illness.⁷² In 1924, he had married (at All Saints Church, Palmerston North) Maud Eliot Warburton, daughter of G.H. Eliot Warburton, a prominent early Palmerston North solicitor (died 1915), and his wife Sophia Isabella (died 1928), in what would very much have been a ‘society’ wedding. Following his death, Maud donated in his memory a stained glass window to be installed in the window above the pew where he had always sat. This was dedicated in early 1928.⁷³ Maud was remarried in 1932, to Charles Frederick Dalgety, again at All Saints Church, Palmerston North. She died in Palmerston North aged 95, in 1991, her husband having died the previous year, aged 92.⁷⁴

Maud’s brother was Edward Darian Warburton, a Kiwitea farmer by the time of Maud’s second marriage, who was also a St. Agnes’ Church member. He died in 1943, and in 1946, his wife, the former Barbara Alice Hartgill (married 1927) donated the church’s first bell in his memory. He had spent a long period as a prisoner of war during World War One, and this was thought to have contributed to the illness that took his life – by which time he had lived at Kiwitea about twenty years. He had taken over the Jacob family’s Te Marama Romney sheep stud some years earlier.⁷⁵

Associated Buildings and Places

Church Cemetery

The public notice below was published in the Feilding Star of 20 June 1891, pg. 3.

⁶⁸ *Feilding Star*, 18 July 1892, p. 2; *Evening Post*, 27 August 1902, p. 5, 4 November 1914, p. 8, 4 November 1920, p. 6

⁶⁹ Mayo, p. 148

⁷⁰ *NZ Truth*, 12 April 1928, p. 4, Mayo, p. 149

⁷¹ Mayo, p. 159, 161; *Evening Post*, 25 May 1937, p. 11

⁷² Mayo, p. 153

⁷³ Mayo, p. 154-5

⁷⁴ *Evening Post*, 5 May 1924, p. 9, 4 March 1932, p. 13; PNCC online cemetery records www.pncc.govt.nz re Warburton & Dalgety deaths; also noted is an interview with Maud in *The Tribune* of 20 October 1985, p. 4.

⁷⁵ Mayo, p. 163; *Evening Post*, 1 February 1939, p. 15, 10 May 1939, p. 5; Warburton-Hartgill marriage on <https://www.bdmonline.dia.govt.nz/>. Note that the *Evening Post* of 11 July 1939, p. 12, includes the shareholders in the new Palmerston North firm Abraham Seed and Produce Ltd. Shareholders include Maud Dalgety, Edward D. Warburton and their brother-in-law Ronald C. Abraham. The establishment of this firm appears on pg. 90-91 of David Abraham’s *Abraham and his Seed Forever* (PN, 2007)

NOTIFICATION UNDER THE
"CEMETERIES ACT, 1882."

THE undersigned Members of the Church of the Province of New Zealand commonly called "The Church of England" being desirous that the land described in the schedule hereto should be set apart as a Burial Ground, to be used for the exclusive interment of the Members of the said Church, and having obtained the sanction of the Colonial Secretary for this purpose, do hereby in pursuance of section No. 48 of "The Cemeteries Act, 1882," declare the said land to be dedicated and open as a Burial Ground, to be used exclusively as aforesaid.

SCHEDULE.

All that piece or parcel of Land being part of section numbered 230, on the plan of the Township of Sandon, comprising one acre or thereabouts, on which the Church of St. Agnes, Kiwitea, is erected excepting thereout that portion of the land upon which the said Church stands
Kiwitea, 20th June, 1891.

W. D. M. Banks	A. H. M. Banks
E. A. Knyvett	A. Bosher
K. Lockyer	G. P. Church
C. M. Church	R. Otway French
James Corry	Henry H. Pitcher
J. E. R. Varley	Robt. Kidd
J. R. Johnston	D. E. Johnston
Helen R. Levett	Maud Harvey
Reg. C. Templar	Walter Johnston
Arthur Johnston	A. A. N. A. Temple
W. H. Bailey	B. S. Carver
Philip Mussen	Virginia Hayman
Henrietta M. Jacob	Earnest E. Wells
Arthur Hermon	

(Church of England, Minister of Feilding, Halcombe, and Kiwitea)

Figure 4 Feilding Star of 20 June 1891, p 3

St. Agnes' Church is surrounded by the graves of many of the church's former members. J.F. Mayo, in his book *From One Generation To Another*, commented in 1956 that:

There are not very many Churches in New Zealand which are privileged to stand within their own Burial Ground, but, being many miles from Feilding Cemetery and near the border of a large area of country being newly settled, permission was granted to open a small cemetery at Kiwitea for the use of the Church. An application, signed by the Vicar and twenty-six parishioners, was made in February 1891, and the cemetery registered at the end of June. The ground was then stumped and dug over at a cost of £6, harrowed by Mr Levett, and sown down in grass given by Col. Gorton⁷⁶, three sides of the Churchyard being fenced at a cost of 35/- for labour and 4/6 for battens. All this took time, and it was not until September 1893, that the Churchyard had been surveyed and plotted; trees to the value of £3 being planted about the same time, and sixteen cypresses a year later. Meanwhile, at least five interments had taken place, the first of which was that of Captain K.E. Dalrymple (sic), who died in December 1890, two months before it was even decided to apply for permission to have a Church Burial-ground.⁷⁷

The new burial ground was consecrated on 24 November 1896, at the same time as the church's new chancel was consecrated. By the 1930s, the trees planted in the early days were crowding and overshadowing the burial plots, and this resulted in a significant tidy-up around 1937. By the 1940s, the cemetery was studded with headstones and there were few plots left that were neither occupied nor reserved. Remaining areas of the cemetery were then marked out for further plots, while permission was sought to enlarge the burial area.⁷⁸

Susan Maclean, in her book on architect Frederick de Jersey Clere (pg. 48), complimented St. Agnes' with the comment:

The appeal of a well-proportioned building, large or small, is enhanced by an attractive setting. St. Agnes's and its churchyard testify that successive generations have loved their place of worship.

The description of a funeral in March 1890 - that of 16-month-old George Campbell Kidd - demonstrates the alternative to establishing this cemetery. The Presbyterian service took place at the Kidd family's home in Kiwitea, before the funeral cortege formed up on the road in front of the house. It then journeyed to the local cemetery which was "about three miles beyond (present day Kimbolton)" By the time the cemetery was reached, the procession had increased to six carriages

⁷⁶ Colonel Gorton's daughter was married to Mr Levett's brother - covered elsewhere in this report. Gorton was a member of St. Martin's Church, Greatford (built 1882), near Marton. That church also has its own cemetery. Susan McLean, in *Architect of the Angels* (p. 48) comments that externally the two churches have a "family resemblance." Colonel Gorton's former home at Greatford, is the substantial C.T. Natusch homestead 'Rangiatea'. (R.G.R. Saunders, *Manawatu's Old Buildings* [PN, 1987], p. 50)

⁷⁷ Mayo, p. 141

⁷⁸ Mayo, pp. 143, 160, 171

and about 70 horsemen and women.⁷⁹

IMAGES

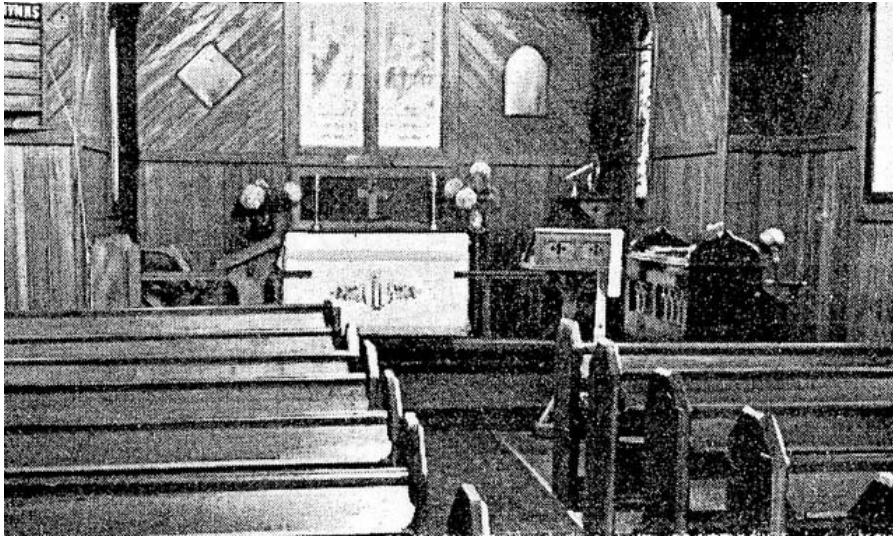


Figure 5 Mayo's caption for this photo reads "St Agnes' showing memorial altar frontals (Mayo p170)

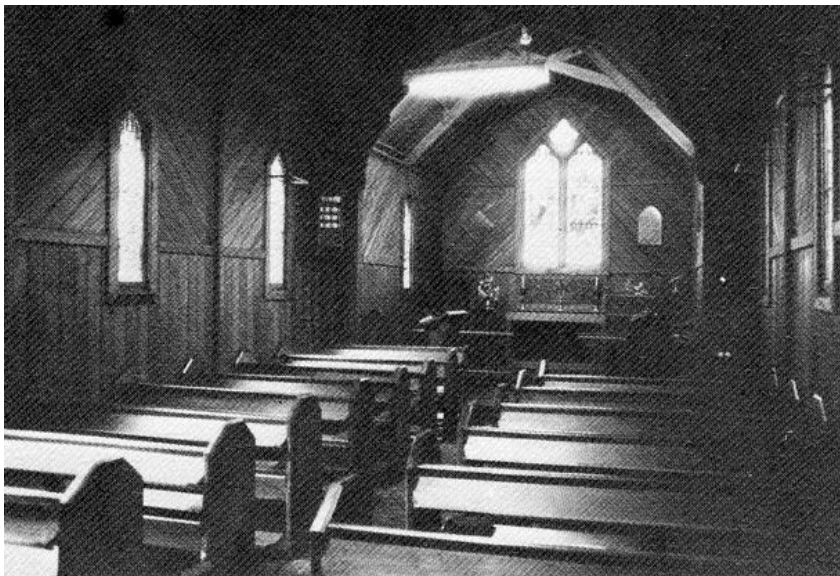


Figure 6 R.G.R. Saunders' photo taken in the 1970s - from his book *Manawatu's Old Buildings*, p. 72

⁷⁹ *Feilding Star*, 18 March, 1890, p. 2 (x2)



Figure 7 The above photo, described by Mayo (p, 143) as having been taken in the early 1900s, shows the church as it was between 1896 and 1918 (based on its alteration history). The church has subsequently been extended at both ends. Note the original bell shelter, which appears to be the same as those at St. Michael & All Angels Church, Stanway, and on the Church of the Venerable Bede, Shannon. The present belfry was built in the late 1930s after the building was lengthened, using money from a bequest from the Estate of W.F. Jacob, who died in 1937. (Mayo, p. 161) The present bell tower, which has “louvred sides and a roof with four gables ornamented by bargeboards decorated with a bold cusped design,” is identical to the one built onto St. Paul’s Church, Cheltenham, in 1939. (See Maclean, pp. 58, 150, 152)

ARCHITECTURAL DESCRIPTION

Style

The church is designed in the Carpenter Gothic style. This was a vernacular ‘builders’ adaptation of Gothic architecture using the forms but few of the details of academic Gothic. The style was most commonly used for churches of modest scale and were popular with the Ecclesiological Society. These buildings used timber framing and cladding, with the framing often exposed on the exterior. Roof framing was usually exposed on the interior. Consistent with Gothic architecture, buildings designed in the style had steeply pitched gabled roofs of shingles, slate or corrugated steel, with wide, although usually not decorated, bargeboards. Porches were common as were belfries.

Description

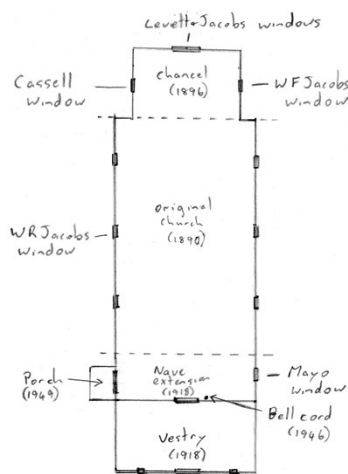
The church is composed of four main building elements: the vestry on the north with a lean-to roof and gablet over a centrally located external door; the nave with a simple gabled roof joining the vestry; the chancel with a lower gabled roof in line with and joining the nave; and the open gabled porch to the north east corner of the nave. Consistent with the Carpenter Gothic style, the gabled roofs are steeply pitched and clad with corrugated steel. The eaves project beyond the nave and are supported by simple braces and bargeboards are plain. There are small finial bases on each of the gables, supporting metal crosses. Door heads are shallow triangular arches while windows have

steeper triangular arched heads. All windows are long and narrow with the nave north window above the vestry particularly elongated. The south chancel window is the widest and comprises a pair of windows with trefoil heads with a quatrefoil between at the apex of the triangular headed frame.

The porch walls have a solid base with open frame and tre-foil frames inset above.

The original open bell cote at the northern end of the nave roof has been enclosed with louvred openings with added gablets to the north and south.

Planning and construction



Church of St. Agnes, Kiwitea
Leadlight window layout +
alteration history (not to scale)

Figure 8 Val Burr's sketch of the church

The plan of the church is composed of three main, symmetrically aligned, interior spaces. The entry to the church is from the east, through the porch leading into the nave and the narrower chancel to the south. The vestry is access through a central door on the north wall of the nave.

Apart from the discreet Gothic detailing in the porch and south window, the exterior of the church has little decoration so that the contrast with the interior is extreme. Consistent with the Carpenter Gothic style, the timber framing is expressed. The tall open ceiling is supported by scissor trusses on elegantly shaped knee braces with exposed purlins above the arches. The ceiling has vertical match lining.

Side walls have a horizontal dado with vertical match lining below it and diagonal match lining above it, with the boards meeting above each window. The junction between the nave and chancel is denoted by an triangular arch supported by knee-braces matching those under the scissor trusses. The chancel south wall continues the theme of the diagonal match lining of the nave with the direction of the lining reversed on the upper wall. The north wall of the nave

has three bays of panelling with shallow triangular arches and tre- foils carved into each corner.

The doors are and panelled with the external doors have beads over the vertical joints. The door hardware and furniture is original with cast iron latches and rim locks. There is an ornately carved reredos below the south window. Most of the windows are of stained glass with designs by Jones and Willis and Grant.

SUMMARY OF HERITAGE VALUES

This building has **high local** significance for **architectural, representativeness, authenticity, context and group**, and **moderate local people, pattern, commemorative public esteem** and **education** values.

The church has **high architectural** and **representativeness** values as an excellent example of the Victorian Carpenter Gothic style.

St Agnes' has **high authenticity** with little having changed in the building since the 1940s and these comprising a new porch, new memorial windows, lighting and general repairs and maintenance.

The church has **high context** values having been retained largely unchanged with its graveyard a key landscape and historical element while also being one of a **group** of churches designed by F de J Clere throughout the lower half of the North Island.

The building has **moderate people** values being associated with:

- Charles Levett donor of the land
- Frederick de Jersey Clere, the most significant church architect of the early 20th century in New Zealand who designed the church without charge
- William Batchelar, builder of the church
- William Dalrymple who was the first to be buried at the church
- Rev Alan Innes-Jones, the first vicar of the church
- the Jacob family, well regarded members of the community who had a close association with the church and who are remembered in stained glass windows

The church has **moderate pattern** values as it demonstrates the Anglican component of Kiwitea's early settler community, and of this community's progress and trends over some twelve decades. Many of its former congregation and some of its former vicars are buried in the cemetery that surrounds the church.

The church has **moderate commemorative** values in the number of plaques and stained glass windows present in the building. Their number led Rev. Mayo to comment in his 1956 book *From One Generation to Another*, that "more and more, St. Agnes' was becoming a memorial shrine, commemorating those who had lived and died within the district, and those of her sons who had been called to lay down their lives in two world wars." It is noteworthy that many of these memorials (to 1956) represent three families, and all three lost a son to war.

St Agnes' **moderate public esteem** values to the local Anglican community who worship in the church.

Given the range of and level of heritage values, the church has **moderate education** values to the community.

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NZ Historic Place Trust (Manawatu Branch Committee): Building Record Form for HP File No. 31-0006

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Anglican Parish of the Oroua website: www.oroua.org.nz

Births Deaths & Marriages: <https://www.bdmonline.dia.govt.nz/>

Palmerston North cemetery records: www.pncc.govt.nz

Various Wikipedia references incl: http://en.wikipedia.org/wiki/Agnes_of_Rome

<http://histfam.familysearch.org/getperson.php?personID=I97715&tree=Nixon>

ST BARTHOLOMEW'S CHURCH KOMAKO – 1921 Pohangina Valley East Road



Architect: Robin Hood

Construction date: 1926

Visible materials: Timber cladding & joinery, corrugated steel roofing

Architectural style: Carpenter Gothic

Use/building type: Church

Date and Compiler: Ian Bowman, 2017

Proposed category: B

PHYSICAL AND SOCIAL HISTORY¹

Introduction

St. Bartholomew's Anglican Church is a small church in the Pohangina Valley beyond the well-known Totara Reserve and the Highland Home Christian Camp. One source² sighted during this study incorporated a classic Kiwi slang term to describe its remote location: "*Komako Church, Wop Wops, Pohangina Valley.*" This church has a unique history, in that it apparently came into existence due to a conveniently-located bluegum tree. More typically though, it reflects the generosity of the community that had it erected, and this aspect has also ensured its ongoing survival where so many other small rural churches have disappeared or have been converted into residences.

Background

The story of this church begins with the role played in its construction by some significant benefactors then living in the Komako district. Of particular note were Hamilton Vetch Rutherford, and his wife Agnes Rebekah (nee Makgill), who donated the land it stands on; and also Charles

¹ Former NZHPT Manawatu Branch Committee files

² A 1993 record located in the Manawatu District Council Building Permit file for '1921 Pohangina Valley East Road, Komako'.

Holmes Handley and his wife Stella, who donated the cost of church itself and some of its furnishings.



Figure 1 The new church on the day of its consecration – 16 March 1926 (Source: *Auckland Weekly News* Supplement, 1 April 1926, p. 49, Sir George Grey Special Collections, Auckland Libraries, AWNS-19260401-49-6 ¹)

Waimarama in 1912, and then had a sheep run at Waiheke “for some years”, before taking up the land in the Pohangina Valley. They were already living at Komako in October 1920 when Mrs Rutherford and her daughter left on a trip to India and Siam (Thailand), where the daughter was to marry. Mr Rutherford died at Napier on 3 June 1927, aged 62, and Mrs Rutherford died on 14 January 1938, aged 70.⁴ While neither is buried locally, the farm at Komako remained in their family.

Charles Holmes Handley was born in Staffordshire England. He and his wife Stella then married in Warwickshire. According to their headstone at Kelvin Grove Cemetery, they came to New Zealand, or at least settled at Komako, in 1904. Then in early 1905 Mr T. Rimmer, of Ashhurst, made “extensive additions and improvements” to their house at Komako.⁵ In February 1907, Mr Handley was elected unopposed to become the councillor for the Tamaki Riding of the Pohangina County Council.⁶ In 1915, he was elected synodsmen for the Parochial District of Pohangina.⁷

It was reported at the time of the church’s fiftieth anniversary, that prior to leaving England Mr Handley had experienced a “bad car accident”. However, as cars were still very rare at the time they

³ ‘Richard Haldane, 1st Viscount Haldane’: Wikipedia: https://en.wikipedia.org/wiki/Richard_Haldane,_1st_Viscount_Haldane

⁴ *NZ Herald*, 11 June 1927, p. 1, 15 January 1938, p. 16; *Free Lance*, 13 October 1920, p. 11; The Peerage: A genealogical survey of the peerage of Britain as well as the Royal families of Europe: Person Page – 35531: <http://www.thepeerage.com/p35531.htm> (Agnes’ father held a number of titles, including 10th Baronet Makgill)

⁵ *Manawatu Standard*, 25 February 1905, p. 8

⁶ *Manawatu Standard*, 28 February 1907, p. 1, 4 August 1976, p. 18; ‘Charles Holmes Handley’: in Ancestry.com.au:

http://search.ancestry.com.au/cgi-bin/sse.dll?rank=1&new=1&MSAV=1&msT=1&gss=angs-g&gsfn=CharlesHolmes&gsln=Handley&msbdy=1872&msbpn ftp=Mount+Rose+Hill+Handsworth%2C+Staffordshire%2C+England&msddy=1950&msdpn ftp=North+Palmerston%2C+New+Zealand&cpxt=0&catBucket=rstp&uidh=000&cp=0&gl=42&so=2&geo_a=r&o iid=41016&o lid=41016&o sch=Web+Property

⁷ *Manawatu Standard*, 30 April 1915, p. 7

will have left England, it is more likely that the accident concerned was the one that occurred at Eskdale on 1 June 1923. The couple were en route home from Taupo, when their car skidded in shingle and went over a 12ft bank. Luckily the car landed in a bluegum tree and they crawled out uninjured from beneath the vehicle.⁸ The article published at the time of the church's fiftieth anniversary, in describing the contribution of the Handleys to the church, recorded that: "He was a wealthy man and had no family; so, in thanksgiving for his recovery, he built the church and endowed it."⁹

An indication of the size of the property held by the Handleys may be deduced from a failed attempt in 1910 to lease a 200 acre property in the Pohangina Valley. The Wellington Land Board refused Stella Handley's application with the comment that if the lease went through, the couple would have held some 2,036 acres.¹⁰

In 1921, after the couple returned from a visit to England and the United States, the *Manawatu Standard* published an extensive article on their trip. The couple's conclusion after their lengthy and complicated trip was that there was no place like home – and that was now New Zealand.¹¹

The Handleys appear to have been a socially active and generous couple, in addition to their contribution to this church. The local newspapers record Mrs Handley singing at local concerts, and taking part as a competitor in flower shows.¹² They donated generously to such fundraisers as the Belgium Relief Fund, the Pohangina Empire Defence Fund, the memorial fund to local WWI victim, Dr A.A. Martin (whose work they had also supported during his lifetime); along with gifts for on-selling at the Palmerston North Patriotic Shop (to raise funds to support the troops etc.).¹³ Noticeably, the couple tended to donate on the high side in the published lists sighted, and so donating a church was not an unusual thing for them to do – even if the cost was much greater in the latter case.

The couple later moved into Palmerston North, where they lived in Te Awe Awe Street. Mr Handley died in 1950, aged 77, and Mrs Handley (by then of Batt Street) died in 1957 aged 81. Their fairly simple headstone states that Stella's maiden name was Worden and that the couple had lived in Komako and Palmerston North between 1904 and 1957. Their dates of death etc. were not recorded.¹⁴

The New Church

Prior to the construction of this church, the district's Anglican services were held in the Komako School, and certainly in 1903, these services were being held there every alternate Sunday.¹⁵

⁸ *Manawatu Standard*, 4 June 1923, p. 6

⁹ *Manawatu Standard*, 4 August 1976, p. 18

¹⁰ *Manawatu Standard*, 23 December 1910, p. 3

¹¹ *Manawatu Standard*, 9 February 1921, p. 5

¹² For example, *Feilding Star*, 2 October 1906, p. 2, *Manawatu Standard*, 30 January 1911, p. 6, 4 December 1919, p. 3

¹³ For example, *Manawatu Standard*, 4 December 1914, p. 6, 1 April 1918, p. 3; *Manawatu Times*, 5 July 1915, p. 2, 14 March 1917, p. 8; *Feilding Star*, 28 September 1914, p. 4

¹⁴ Kelvin Grove Cemetery, Area G, Block 001, Plot 01A: While Stella's date of death is easily located through her burial records, Charles' date of death was elusive in the various records. His Death Registration is 1950/28963

(<https://www.bdmonline.dia.govt.nz/>) which indicates that he died in 1950. He was evidently cremated, possibly at Karori Cemetery as Palmerston North did not yet have a crematorium. The records of All Saints Church might locate him, as Stella's funeral was held there. The date might then lead to an obituary in the local newspapers. Also *Manawatu Standard*, 18 January 1957, p. 1; Kelvin Grove Cemetery database: <http://www.pncc.govt.nz/services/onlineservices/cemetery-and-cremation-search/>

¹⁵ *Manawatu Standard*, 20 January 1903, p. 2

Things appear to have moved relatively fast at Komako once the Handleys' decided to pay for the church. For example, in terms of the timeframe, the survey plan of the site where the church was to be built, is dated July 1924.¹⁶ Then, two years later - and three months after the church was consecrated - this land was transferred into the name of the Wellington Diocesan Board of Trustees, which still owns it.¹⁷



Figure 2 An early undated view of the church. (Source: Sir George Grey Special Collections, Auckland Libraries, 4-6495 ¹)

Rutherford, and the church had been built by Messrs W.S. Maunder and Sons, of Ashhurst. Palmerston North architect, Robin Hood, had designed the building. The article's writer was very impressed with the building, describing it as being *"of great beauty and richness and of excellent construction."* The writer considered that the church *"should stand for many decades as a witness to the people's faith in God and their spiritual 'home'."*¹⁸

On 13 March 1926, the *Manawatu Standard* announced that the following Tuesday, 16th March, would be a notable day in the history of the Pohangina Valley. Starting at 11:00 am on that day, the Bishop of Wellington, Dr. Spratt, would be officiating at the consecration ceremony the new Anglican Church at Komako. The article stated that the church and some of its furnishings were the gift of Mr and Mrs C.H. Handley, while many other parishioners and friends had also provided other furnishings. The land had been gifted by Mr and Mrs H.V.

The consecration ceremony duly took place before *"a large attendance of ministers and laity,"* with ministers coming from as far afield at Whanganui and Foxton. Described as *"a really splendid edifice of the smaller class of church architecture,"* it was the first church in the diocese to be dedicated to St. Bartholomew. *"It is beautifully situated overlooking the native bush along the valley and is calculated to serve the needs of the Anglican community at Komako for a number of years to come."* The bishop described it as *"one of the most beautiful country churches in the Wellington diocese."* The new building was already free of debt – thereby permitting it to be able to be consecrated. After the ceremony, the participants adjourned to a picnic down at the river.¹⁹

Thereafter the church then settled down to a lifetime of activities applicable to a small country church. This phase was not researched at this time.

Fifty Years Later

The church community celebrated its fiftieth anniversary in 1976, and the *Manawatu Standard* of 4 August 1976 accorded the celebration a detailed article:

"Twenty miles from Ashhurst, along the Pohangina Valley, the little Komako church is celebrating its half-century. For 50 years it has stood. Close to the Apiti road, looking rather incongruous in its small enclosure among bare paddocks.

¹⁶ 'Plan of Lot 1 of Pt Run 47, Blk III, Pohangina Survey District', by H.R. Farquhar, July 1924: Dept. of Lands & Survey, NZ. Although only semi-legible, the Plan appears to have originally been numbered 141/9.

¹⁷ Certificate of Title No. 362/229 (July 1926)

¹⁸ *Manawatu Standard*, 13 March 1926, p. 9(1)

¹⁹ *Manawatu Standard*, 17 March 1926, p. 11(5)

“An ordinary wire fence separates it from the grazing sheep on Mr Hamilton Rutherford’s property (Hamish to his friends and neighbours).

“A few shrubs, now softening its hard outlines, look as though they have grown with the reluctance with which the busy farmers must have spared the time to plant them.

“Faithfully their families have come in all weathers to worship there; the services conducted by the succeeding vicars, resident in Ashhurst.

“Faithfully their wives have kept it swept and dusted; found flowers from their gardens for the small vases...”

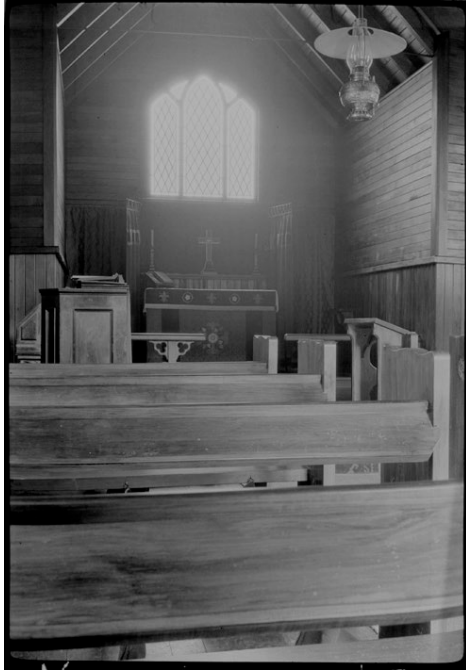


Figure 3 The interior of St. Bartholomew’s Church early in its life and in recent years. Note the early furnishings that are still present in the later photo. (Sources: Sir George Grey Special Collections, Auckland Libraries, 4-6496; & Parish of Pohangina website.¹)

The article then went on to describe the contributions of the Handleys and the Rutherfuds to the construction of the church. Duncan Rutherford, who was interviewed for the article, then explained how the area had been developed over the years. It was difficult country to farm, could be cold, wet and sometimes snow-covered, but despite this, it was the most beautiful of valleys, with Totara Reserve providing picnic spots and swimming holes in the river. With regards to the church, he hoped it would continue to be of service to the community for many years to come.²⁰

In April 2000, an unusually bad flood in the Makawakawa Creek near the church, dumped shingle beneath the Kamako Bridge and forced the floodwaters onto the surrounding farmland, and also into the church’s grounds. The following morning the church was still surrounded by water.²¹

Additions to the Church

The Building Permit file for the church contains records connected to two permits, however, one from 1947 (Permit No. 107) relates to repairs to a verandah for Mr H.D. Rutherford. There is nothing suggesting that it is for the church and therefore it might relate to the neighbouring property.

However, in 1982 a permit was issued to add an extension to the Sunday School, and also to add toilets. This work was designed by J.F. Finlay, N.Z.C.D. (Arch.), and the work was done by Mr G. Eames, of Utuwai. This work consisted of a substantial addition to the back of the church, and

²⁰ *Manawatu Standard*, 4 August 1976, p. 18

²¹ *Manawatu Standard*, 11 April 2000, p. 1. The Makawakawa Creek feeds into the Pohangina River.

included a wheelchair ramp.²² This work also included a kitchenette. Funds to build it were raised locally, and these were also boosted by a gift from a trust.²³

A cross-shaped columbarium - a structure with niches in it for storing funeral urns – also stands in the church’s grounds. This was designed, financed and constructed using local labour, as a place to store the ashes of some of the church’s former membership.²⁴

The interior of the church is lined with totara and possibly rimu, while historical photographs and documents also decorate the walls.²⁵



Figure 4 An early working bee at the church – undated. (Photo: Feilding Library: POH: 21: <http://feildingphotos.mdc.govt.nz/nodes/view/17698>)

The Anglican Parish of Pohangina

The website of the Anglican Parish of Pohangina, to which St. Bartholomew’s belongs, records some of the parish’s wider history. It states that, while early records are sketchy, it is known that an Anglican layman read services in an Ashhurst home in 1878. Then in 1892, the Parochial District of Pohangina was created – being so-named due to the Pohangina Valley flowing down through the valley. The little villages of Ashhurst and Bunnythorpe grew as farming was developed, and the parish also ministered to new congregations at Awahou, Pohangina, Komako, Mt. Richards and Utuwai. After WWII, easier travel meant that amalgamation of the various congregations started to occur. This included the Bunnythorpe parishioners joining with those at Ashhurst – and attending Ashhurst’s St. Mary Magdalene Church. St. Bartholomew’s also became more of a regional church in the 1960s.²⁶

The first vicar to serve the Komako Anglican community in their new church was Canon F.M. Kempthorne. He had arrived in the parish in 1919, and then departed in 1929. Amongst the series of vicars that followed was Victoria Cross recipient, the Rev. Keith Elliott, who served there between 1956 and 1959. He had been born at nearby Apiti in 1916.²⁷

²² Manawatu District Council Building Permit file for ‘1921 Pohangina Valley East Road, Komako.

²³ ‘St. Bartholomew’s’: Parish of Pohangina: <http://parishofpohangina.net/our-service-info/st-bartholomew-s/>

²⁴ ‘St. Bartholomew’s’: Parish of Pohangina: <http://parishofpohangina.net/our-service-info/st-bartholomew-s/>

²⁵ ‘St. Bartholomew’s: Information and Pictures’: <http://parishofpohangina.net/our-service-info/st-bartholomew-s/>

²⁶ ‘A Brief History of the Parish’: Anglican Parish of Pohangina: <http://parishofpohangina.net/more-information/brief-history/>

²⁷ ‘Keith Elliott’, in Te Ara: The Encyclopedia of New Zealand: <http://www.teara.govt.nz/en/biographies/5e3/elliott-keith>

The Present Day

Nowadays St. Bartholomew's Church and St. Mary Magdalene Church, in Ashhurst, are the two churches that serve the Pohangina Parish. Church services are held at St. Bartholomew's Church at 10:00am every second, fourth and fifth Sunday of each month. The church is also available as a wedding venue, where it can comfortably hold about seventy people.²⁸

Architect: Robin Hood 1880-1953

Robin Hood was born in Dunedin in 1880 to Ellen and William Hood; William being an upholsterer, wood carver and sculptor. Robin moved to Feilding in 1908 where he spent time labouring while studying to be an architect. By the time of his marriage to Ethel Moore in 1912m he had established a practice in Feilding as an architect. By 1920 the Hoods moved to Palmerston North where he continued to practice architecture, with his offices at the Manawatu Racing Club Building at 84-94 Rangitikei Street.

Robin Hood designed a significant number of buildings in the Manawatu, Rangitikei and Palmerston North districts. These include the following buildings, amongst many other houses in Palmerston North, Feilding, Marton and elsewhere:

- Coronation Building, Progress Building, Broadway Chambers on Broadway, Palmerston North;
- The Strand Building, the Square Palmerston North;
- The Shop and Post Office, Snells Butchers at Terrace End, Palmerston North;
- St Columbas Church at Ashurst;
- Catholic Church, Dannevirke;
- 86, 90, 103 Fergusson Street, Feilding;
- 78 Pines Court, Feilding
- 566 Church Street, Palmerston North;
- 73 North Street, Palmerston North.d

ARCHITECTURAL DESIGN

The single storey timber framed and clad church has a nave, chancel, northern transept and an extension towards the rear at an angle to the church. Above the western end of the nave is a small, open bellcote. The roofs of the original church are all gables with a 45 degree pitch and have timber crosses at their apex. Each has plain bargeboards.

The walls of the church have shiplap weatherboards up to the sill level above which is half timber framing with a smooth rendered finish (check). Nave and transept windows are double shallow pointed segmental arched with diamond leaded casements. The lower sashes are fixed and upper casements are opening. The chancel has a triple lancet window, also with diamond leaded glass. The gables have timber shingles and the nave gable facing west has timber louvres.

The addition mimics the cladding and general design of the original church but is at a slight angle to it.

Roofing is corrugated steel and joinery is timber.

²⁸ 'Weddings': Anglican Parish of Pohangina: <http://parishofpohangina.net/contact-us/weddings/>

The style of the church is Carpenter Gothic, which was popular in New Zealand from the 1860s to the 1920s. This typically has an exposed timber frame, medium to steep pitched roofing, prominent timber gables, a bellcote, weatherboard cladding and Gothic shaped windows. Interiors usually had exposed ceiling framing. The style was popular particularly for rural churches.

The church is located close to the road on a grassed, flat area of land that slopes towards the river. The street boundary has a timber picket fence and concrete paths lead to the new ramp and entry in the addition. Several large trees and smaller bushes line the perimeter of the section. A signboard near the road gives the name of the church and its date of construction.

No plans of the building have been sighted and the building was viewed from the road only so that the interior was inspected.

REVIEW OF REPORT

Based on a review of the report and viewing of Council files, the assessment undertaken in 2017 for this building is still applicable as at April 2021.

SUMMARY OF HERITAGE VALUES

The church has **low to high local** significance for **architectural, representivity, rarity, authenticity, group, people, events, pattern** and **educational** heritage values.

The church has **high architectural** and **representivity** values as a good example of the Carpenter Gothic style with typical characteristics of moderately pitched roofs, half timber framing, prominent gables, a bellcote, weatherboard cladding and Gothic styled windows. The church uses typical materials for the style – timber framing, joinery and cladding with corrugated steel roofing.

The church has **moderate rarity** and **group** values as one of several churches designed regionally by architect Robin Hood.

The exterior appears to have **moderate authenticity** with the replacement of the original porch with an extension housing the Sunday School, toilets and kitchen.

The church has **moderate associative** values with Robin Hood, a well respected regional architect, as well as the Rurthurfurd and Handley families who donated the land and funds to construct the church. Although not researched to any great degree, the church is also likely to be associated with the Vicars and parishioners over its 91 year history.

The church is likely to have held many **events**, including services, weddings, baptisms and funeral, which would be significant locally to a **low** or **moderate** extent.

The design and construction of the church has **high** and **educational** and **pattern** values reflecting the history of the growth and development of the Anglican church and church design in the Manawatu and lower North Island in the late early 20th century.

SOURCES

Printed Sources

Manawatu Standard (accessed via Palmerston North Central Library resources)

Online Sources

Ancestry.com: <http://ancestry.com> (as per footnote)

Anglican Parish of Pohangina: <http://parishofpohangina.net/> (as per footnotes)

Auckland Libraries: <http://www.aucklandcity.govt.nz/dbtw-wpd/heritageimages/index.htm> (Search word: 'Komako'): *Auckland Weekly News* and the 'Sir George Grey Special Collections'

Births, Deaths & Marriages, NZ: <https://www.bdmonline.dia.govt.nz/> (as per footnote)

Feilding Library photo collection: <http://feildingphotos.mdc.govt.nz/> (as per footnote)

Palmerston North City Council: Kelvin Grove Cemetery database:

<http://www.pncc.govt.nz/services/onlineservices/cemetery-and-cremation-search/>

Papers Past: <https://paperspast.natlib.govt.nz/newspapers> (*Feilding Star*, *Free Lance*, *Manawatu Standard*, *Manawatu Times*, *NZ Herald*) - (as per footnotes and text)

Te Ara: The Encyclopedia of New Zealand: <http://www.teara.govt.nz/> (as per footnote)

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Other Sources

Historic Places Manawatu-Horowhenua Inc.: File No: 320011, 'St. Bartholomew's Church, Komako' (Held at Te Manawa, Palmerston North)

Manawatu District Council: Building Permit file for '1921 Pohangina Valley East Road, Komako';

Certificate of Title No. 362/229 (July 1926), and 'Plan of Lot 1 of Pt Run 47, Blk III, Pohangina Survey District', by H.R. Farquhar, July 1924: Dept. of Lands & Survey, NZ

FORMER DUNNOLLY SCHOOL – 170 Dunnolly Road



Architect:

Construction date: 1891

Visible materials: Painted timber weatherboards and joinery, corrugated steel roof

Architectural style: single class school

Use/building type: Education

Date and compiler: Ian Bowman, December 2014

Heritage New Zealand listing: -

Proposed category: B

PHYSICAL AND SOCIAL HISTORY

The school, originally named the Waituna School, was opened in 1891 with 13 pupils. The first teacher was Miss McDougal. When the West Taitapu School was renamed Waituna West School, the Waituna School was in turn renamed Dunolly School. As with most country schools, there were annual picnics, and on Arbor Day trees were planted around the grounds, some of which are still growing today. Also in common with other country schools, most pupils rode horses to school. It was only ever a one-teacher school and some of the teachers included:

- Annie McDougal
- Miss White
- Mr Levenson
- Miss Spence
- Mr Brake
- Miss Smith
- Miss Clayton, the last teacher at the school

A number of teachers boarded with local families.

On the first day of school in 1945 only 2 pupils were enrolled and it was decided to close the school and merge it with Waituna West.

When the school was in operation and for ten years after, the grounds were used for a local tennis club, with one court laid during WWI and another just after. Members of the tennis club played interclub matches and membership extended to Waituna West and Tapuae.

ARCHITECTURAL DESCRIPTION

The small, single storied, timber framed schoolroom is clad with rusticated weatherboards with a corrugated steel roof. It has a main gable in the aligned in the east west direction and has a lean-to at the rear. A chimney is located at the centre of the east elevation and the roof has a metal ventilator. It has a grouping of three double hung sash windows on the north east corner with double doors on the opposite side of the north elevation. The west elevation has a pair of pivot sash windows. The back door is a four panelled timber door facing west in the lean-to.

The simple design of the school building does not suggest any particular style.

The building has recently been restored and a free standing fire installed in 2019/2020. The building is now used as a private residence.

The school is set in a large paddock of tall grass with isolated large trees surrounding it. Remnants of a playground or tennis court can be made out.

No plans of the building have been sighted and the interior could not be inspected.

REVIEW OF REPORT

Based on a review of the report and viewing of Council files, the assessment undertaken in 2014 for this building is still applicable as at April 2021.

SUMMARY OF HERITAGE VALUES

The building has **moderate local** significance for **representivity, authenticity, people, patterns** and **educational** heritage values.

The building is **moderately representative** of small school-houses with a single teaching space and large playing area. The age of the building has **high rarity** values. The building has **high** levels of **authenticity** with little obvious change to its original design, and in 2020 has been renovated as a dwelling.

The need for its original construction, community use and interest, and its later closure reflect **patterns** typical of many small rural schools to a **moderate** extent. In this regard, it also has **low** to **moderate educational** values in the history of Dunolly and rural education in the Manawatu.

SOURCES

Former NZHPT Manawatu Branch Committee files

RECENT IMAGE



Figure 1: 170 Dunolly Road, November 2022 (R Waugh).

WAITUNA WEST SCHOOL – 42 Waituna Tapuae Road, Waituna West



Architect:

Construction date: 1895

Visible materials: Painted timber weatherboards and joinery, corrugated steel roofing

Architectural style: Victorian Rustic Gothic

Use/building type: Residential/Education

Date and compiler: Ian Bowman, December 2014

Heritage New Zealand listing: -

Proposed category: B

PHYSICAL AND SOCIAL HISTORY

At the time of settlement of Waituna West the Seddon government had established a village settlement scheme whereby acre sections and reserves were surveyed. In Waituna West an eight acre school reserve had been set aside. Settlement of the area began in 1890 and by 1892 a school committee had been elected and the work clearing bush from the reserve was carried out. The school was opened in 1895 and a Mr. Galland was the first permanent teacher. Mr. E. Shannon was elected Chairman in 1895 and held the position for 21 years. The committee gradually improved the grounds with permanent fencing and trees planted for hedges and shelter, piping and filling a creek to create a flat play area. Arbor day each year saw parents assist with further ground improvements.

Early teachers at the school were:

- Mr James Galland
- Me F H Gabites
- Mr C McLean
- Roy Anderson
- Mr T B Haydon,
- Mr H E Crandle

ARCHITECTURAL DESCRIPTION

The single storey, single roomed timber framed school has a main gable in the north east, south west axis above the rectangular floor plan. It has a smaller gable and lean to (likely to have been a later addition) on the south east elevation. The school is clad with rusticated timber weatherboards and has timber barge boards and finials at the apex of the main gables.

A window of three double hung sash with four panes in each sash faces north east and another one matching facing south west. Above each is a timber louvre. Other joinery includes a glazed door with sidelight giving access to the back and exposed knee braced trusses with steel tie rods to the interior roof framing. The entry to the building is through a classroom block added to the west.

The only indicators of a possible Victorian Rustic Gothic style to the school building are a steeply pitched roof, vertically proportioned windows and the finials.

The interior has new sheet linings. The ceiling is coved at the collar tie of the truss.

The simple school is part of a large campus of school buildings, many of which appear to have been built in the 1940s or later around the large playground facing north.

No plans of the building have been sighted.

REVIEW OF REPORT

Based on a review of the report and viewing of Council files, the assessment undertaken in 2014 for this building is still applicable as at April 2021.

SUMMARY OF HERITAGE VALUES

The building has **low to moderate local** significance for **architectural, representivity, authenticity, people, patterns** and **educational** heritage values.

The building has **low architectural** values in its few references to the Victorian Rustic Gothic style in its roof pitch, window proportions and finials. It is **moderately representative** of small school-houses with a single teaching space but has **low** levels of **authenticity** having had extensive additions and a lean-to and rear gable additions.

The school has **high associative** values with a number of **people** including teachers and pupils over the history of the school. The need for its original construction, extensive community involvement reflects **patterns** typical of many small rural schools to a **moderate** extent. In this regard, it also has **low to moderate educational** values in the history of Waituna West and rural education in the Manawatu.

SOURCES

Former NZHPT Manawatu Branch Committee files

FORMER BEACONSFIELD SCHOOL – 129 Beaconsfield Valley Road, Beaconsfield



Architect: not known

Construction date: 1883, 1918

Visible materials: Painted timber rusticated weatherboard cladding and joinery, painted corrugated steel roofing

Architectural style: English Domestic Revival

Use/building type: Education

Date and compiler: Ian Bowman, December 2014

Heritage New Zealand listing: -

Proposed category: B

PHYSICAL AND SOCIAL HISTORY¹

The need for a school was first mooted in 1880 when residents wrote to the Wanganui Education Board requesting that a school be established. The Board asked the settlers to establish boundaries, which was completed by early 1882 when purchase of the current site was arranged. The site was donated by a Mr. Bismark and tenders were called for a school house for 40 children and two rooms for a teacher for less than £200. The tender by Mr Zajonskiinski was accepted for £210 in February 28 1883².

The building was opened in March 29 1883 but there was some difficulty in appointing a teacher and then retaining teachers who were appointed. Thomas Baker Insoll was appointed in 1886 who stayed 2 years, considerably longer than his predecessors. An early pupil at the school, W. L. Grice became chairman of the school committee in 1919³.

¹ Former NZHPT Manawatu Branch Committee files

² *Manawatu Times*, Volume VII, Issue 198, 28 February 1883, Page 2

³ *Feilding Star*, Volume XV, Issue 3891, 5 December 1919, Page 2

In 1884 a post and rail fence was constructed, and in 1885 a saddle shed was built. In 1886 a further room was added to the teachers house. In 1918 the original school was destroyed by fire and the present school was constructed⁴. There were complaints at the funding granted by the government for the reinstatement which was the amount estimated for the new building less the insurance received and the annual grant. In 1919 a roll of honour was unveiled to those who served in WWI.

Searching Paperspast, there were many events for raising funds for the school and equipment, with picnics particularly popular, usually held in Mr Corpe's paddock opposite. The schoolhouse was also used for meetings with one notable meeting being discussions on building an Anglican Church in 1911⁵.

No information is available on when the school closed.

ARCHITECTURAL DESCRIPTION

The school house is a small two roomed, single storey rectangular building timber framed building with a gabled roof and lean-to. The building faces north with most of the elevation comprising an opening with six double hung sash windows with toplights. The sashes and toplight have six panes each. The windows provide light to the main teaching space and to their west is an entry door. The cloak room is located at the rear of the classroom and an external door gives entry. To the west of the door is a small bay window with six light double hung sash windows matching those to the north elevation.

The bay window and exposed rafter ends give the only indication to the English Domestic Revival style of the otherwise very simply designed building.

Access to the school is from a short driveway off the main road which leads to a large concreted and grassed area. The school is to the north while a toilet block and garage are to the west and several open sheds to the south. To the north of the school is a tennis court. The site is enclosed with large trees.

No plans of the school have been sighted and the inspection of the building was from the exterior only.

REVIEW OF REPORT

Based on a review of the report and viewing of Council files, the assessment undertaken in 2014 for this building is still applicable as at April 2021.

SUMMARY OF HERITAGE VALUES

The building has **moderate to high local** significance for **architectural, representivity, authenticity, people, patterns** and **educational** heritage values.

The building has **moderate architectural** values in its simplified English Domestic Revival style, planning, detailing and craftsmanship. It is **moderately representative** of small school-houses with a

⁴ Wanganui Chronicle, Volume LXVI, Issue 17383, 20 September 1918, Page 6

⁵ Feilding Star, Volume V, Issue 1387, 11 January 1911, Page 2

single teaching space, large playing area and outhouses for stabling horses. The building has **high** levels of **authenticity** with little obvious change to its original design.

The school has **high associative** values with a number of **people** including teachers and pupils over the history of the both the original and current replacement school. The need for its original construction, extensive community use and interest, and its later closure reflect **patterns** typical of many small rural schools to a **moderate** extent. In this regard, it also has **low to moderate educational** values in the history of Beaconsfield and rural education in the Manawatu.

SOURCES

Former NZHPT Manawatu Branch Committee files

Manawatu Times, Volume VII, Issue 198, 28 February 1883, Page 2

Feilding Star, Volume XV, Issue 3891, 5 December 1919, Page 2

KIMBOLTON PUBLIC LIBRARY – 5 Edwards Street, Kimbolton



Architect: -

Construction date: circa 1903

Visible materials: Timber cladding & joinery, corrugated steel roofing

Architectural style: Victorian Georgian box cottage

Use/building type: Residential/community

Date and Compiler: Ian Bowman, 2015

Heritage New Zealand listing:

Proposed category: B

PHYSICAL AND SOCIAL HISTORY¹

Outline history

The Kimbolton library was established in 1891 when it was housed in private homes. In 1927 the library was housed in this cottage when James L Rained occupied it. The cottage first appeared on the rating roll in 1903/04 in the name of Robert MClymont, but may be older. From 1927 the library stayed in the cottage and became the “Public Library”. Rev J F Mayo is believed to have paid the rates on the building from 1927 and in 1936 he gained the title to it. He later gifted the property to the KIWITEA COUNTY COUNCIL LIBRARY COMMITTEE. Today it is looked after by the Kimbolton Community Committee.

Advertisements for annual meetings of subscribers to the library appeared in the Feilding Star between 1901 and 1911². These were signed by W M Morton. In May 22, 1911 the Kimbolton Library

1 Former NZHPT Manawatu Branch Committee files

2 <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=FS19030121.2.34&srpos=1&e=-----10--1----2kimbolton+library-->

Committee was given approval to erect a sign³. This may have been the result of the AGM when “an effort is being made to infuse new life into the Kimbolton Library. Mr Clark has kindly offered to take charge of the books, and this enable subscribers to obtain them at reasonable hours.”⁴

Brief History of New Zealand Libraries⁵

The origins of Wellington Public Library⁶ began in 1840 when Dr Frederick Knox was appointed Librarian. Various libraries opened and closed between the 1840s and 1869 when the Public Library Act was passed. The *Port Nicholson Exchange and Public Library* opened in a raupo hut at the foot of Charlotte (now Molesworth) Street in 1841, which closed a year later. The hut was sold to the *Mechanic’s Institute* to which the books were presented. The library was known as the *Port Nicholson Mechanics’ Institute, Public School and Library*. This closed in 1843. In 1850 the *Wellington Athenaeum and Mechanics’ Institute* opened near Plimmer’s Steps in a small house and was operated by the *Athenaeum*.

In 1874 a petition requesting a free public library was presented to the Wellington City Council but it was not until 1888 when the first public library opened in Adelaide Road, Newtown. Meanwhile, from 1877 the *Athenaeum* library continued operating from a building in Lambton Quay.

In 1890 Mr W H Levin, a local merchant, offered a monetary gift to construct a public library for the city. In 1892, the *Athenaeum* offered their stock of books for purchase by the Council, which was accepted and in the following year, the Wellington City Council opened the City’s first public library building on the corner of Mercer and Wakefield Streets. In 1904 the Newtown branch library was opened and in the following years additional branch libraries were opened in Brooklyn (1905), Karori (1920), Ngaio (1930), Wadestown (1932), Miramar (1933), Lyall Bay (1936), Khandallah (1947), Island Bay (1953).

The origins of Auckland Libraries⁷ also began in the 1840s with the Mechanic’s Institute opening their library in 1842. In 1872 Sir George Grey offered books to establish a public library, which he fulfilled in 1882, following the opening of the Auckland Free Public Library in 1880. As with Wellington, the City took over the Mechanic’s Institute collection and building and the Auckland Provincial Council library collection was also incorporated into the new City Library’s collection. The books could be used in the premises only.

3 <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=FS19110522.2.27&srpos=11&e=----10--11----2kimbolton+library-->

4 <http://paperspast.natlib.govt.nz/cgi-bin/paperspast?a=d&cl=search&d=FS19110522.2.27&srpos=11&e=----10--11----2kimbolton+library-->

5 the information for this brief outline was summarised from <http://www.nz museums.co.nz> , Encyclopaedia of New Zealand, editor MacIntlock and, Keith Thompson, Art Galleries and Museums of New Zealand, Reed 1981

6 information taken from <http://www.wcl.govt.nz/about/branches/history.html> ,

7 information taken from <http://www.aucklandlibrary.co.nz/process.asp?pageurl=/explore/aboutaz/ABhistory.html>

In 1887, the library opened in new premises on the corner of Wellesley Street East and Kitchener Street and subscribers could use the service. In 1946 the subscription charge was removed and use of the library was free to all residents and ratepayers.

*“The library service soon moved out into the suburbs. The Leys Institute library opened on 29 March 1905, the now closed Grafton branch opened on 19 March 1913 and the first Parnell branch on 13 December 1913. The award winning Remuera branch opened on 2 October 1915 and the first Epsom branch on 27 August 1918. Grey Lynn followed on 13 December 1924 and Point Chevalier on 20 November 1926. On 13 June 1931 the Tamaki or Saint Heliers branch opened and 2 weeks later the first Avondale branch. The next wasn't until 17 March 1966 with the Glen Innes branch. Libraries at Mount Albert and Mount Roskill came in the 1970's. Amalgamation in 1989 brought in libraries at Onehunga, Otahuhu, Mount Wellington and Waiheke”.*⁸

In 1859 the Christchurch library too began as a Mechanics' Institute⁹. Four years later it moved to a building on the corner of Hereford Street and Cambridge Terrace where the library remained until 1982. In 1873 the building was handed over to the Provincial Council, which placed the library under the control of the new Canterbury College (later the University of Canterbury). With the abolition of the provinces in 1876, the library became the property of the college. In 1936 the City Council agreed, in principle, to take over the library, which it did in 1948 by Act of Parliament.

By the 1960's community libraries had been established and further libraries were added when those of the Waimairi District Council and Paparua County Council combined with Christchurch City following amalgamation in 1989. The new organisation became the Canterbury Public Library network. In 2000 Canterbury Public Library changed its name to Christchurch City Libraries.

The Dunedin City library comprises a number of small community libraries.¹⁰ The Blueskin Library in Waitati opened in the school house in 1871. It moved to a separate building in 1903, and to the public hall in 1972 and into new premises in 1992.

The Mosgiel Library was established in 1881 by the Athenaeum Committee. A new library administered by the Mosgiel Borough Council was opened in 1959. The library moved to its present site in 1979, and was redeveloped and expanded in 1994.

The Port Chalmers Library was set up by the Mechanic's Institute in 1864 and run under the auspices of the Port Chalmers Borough from 1943.

The Waikouaiti Library was founded in 1862, and later became a part of the Mechanics Hall. It moved into the War Memorial building in the mid 1970s, and during these years became part of the Waikouaiti Borough. The war Memorial Building was demolished in 1995 to make way for a purpose-built library on the same site, which opened in February 1996.

8 <http://www.aucklandlibrary.co.nz/process.asp?pageurl=/explore/aboutaz/ABhistory.html>

9 information taken from <http://library.christchurch.org.nz/>

10 information taken from <http://www.cityofdunedin.com/city/?page=council>

The Nelson library service celebrated its 150th birthday on 27 September 1992. It is thought that this makes it New Zealand's oldest library¹¹. Its origins date back as far as 1841 on the ship Whitby when the Nelson Literary and Scientific Institute was formed. Their first reading room was opened in September 1842. The Council took over the library system in 1965.

ARCHITECTURAL DESIGN

The tiny single storey timber framed cottage is designed in the Victorian Georgian Box Cottage style, a vernacular carpenter response to limited budget accommodation, using readily available materials, using styles from England. Cottages could be increased in size by adding lean-to, 'saltbox', or double gables located parallel to each other. Key characteristics of the style include symmetry, medium pitched roofs, close eaves, boxed eaves, a verandah and small paned or large paned sash windows.

The building appears to be one room with a central, panelled and glazed door with double sash windows either side. Cladding is rusticated weatherboards to the street front and sides with cement sheet boarding to the rear. The roof is a simple gable roof parallel to the road. A verandah extends the full width of the cottage and has a slightly concave roof with an open cheek on the east side and a timber valence with vertical boarding on the opposite cheek.

No plans of the building have been sighted and the interior was not inspected.

REVIEW OF REPORT

Based on a review of the report and viewing of Council files, the assessment undertaken in 2015 for this building is still applicable as at April 2021.

SUMMARY OF HERITAGE VALUES

The building has **moderate** to **high regional** significance for **architectural, rarity, representivity, authenticity, people, group, public esteem, pattern** and **educational** heritage values.

The cottage has **high architectural** and **representative** values as an example of the Georgian Box Cottage with many of the characteristics of the style including symmetry, medium pitched gable roof, close eaves and verandah and large paned sash windows.

The cottage has **moderate rarity** value as a building type in the Manawatu area.

The cottage has **moderate authenticity** with the possibility of a lean-to having been removed and new cladding applied.

The building has **high group** and **public esteem** values being one of a number of significant historic buildings in the small Kimbolton township. The heritage values are noted in the Kimbolton Community Plan as being of importance to the local community.

The cottage has **moderate associative** values with the Kimbolton Library Committee and subsequent organisations established to run the library.

11 Information taken from <http://www.nelsoncitycouncil.co.nz/library.htm>

The house has **moderate pattern** and **educational** values as a building used for a highly valued public service and established by a local organisation.

SOURCES

Former NZHPT Manawatu Branch Committee files

Paperspast

Signboard on the building

HALCOMBE MEMORIAL HALL – 75 Willoughby Street, Halcombe



Architect: Unknown

Construction date: 1935-36

Visible materials: Timber cladding & joinery, steel roof

Architectural style: Inter-war war free style

Use/building type: Community

Date and Compiler: Ian Bowman, 2014, Val Burr 2019

Heritage New Zealand listing: Nil

Proposed category: B

PHYSICAL AND SOCIAL HISTORY

The book *Pioneering to Prosperity: A Centennial History of the Manchester Block* (p. 82) provides some basic information on the history of community halls in Halcombe: “The old hall was originally a large barn, the stage and dressing rooms being added at a later date. Kerosene lamps were used for lighting until carbide gas lighting subsequently was installed, but this did not prove an entirely satisfactory arrangement because the more high-spirited element among the population would go outside and turn off the gas taps when the artistic talent of the entertainers was not fully appreciated. Mrs Managh was responsible for the building of the new hall, which was served with electricity to mark the Silver Jubilee of King George V.”¹

Background of the site

The site where the hall stands appears to have previously been associated with a store. Certificate of Title WN9/208, which charts the section’s history to the present, was originally issued in 1877 to Henry Burrell, a carpenter of Halcombe. In 1882, the property was transferred to James Alfred Tompkins, a storekeeper of Halcombe.

An idea of the type of trading activity apparently taking place at the site in Tompkins’ time can be gleaned from an article in the *Feilding Star* of 17 June 1882 (p. 2): “Cheese-making at Halcombe is

¹ D. A. Davies & R. E. Clevely, *Pioneering to Prosperity: A Centennial History of the Manchester Block 1874-1974* (Feilding, 1981), p. 82

being made a speciality by Mr Fergusson of that township. He forwarded a ton a few days ago to Wellington to his correspondents there. The price obtained was equal to retail prices at Halcombe. We had the pleasure of sampling some grand cheeses, weighing upwards of 40 lbs each, at the store of Mr Tompkins; and found the quality very superior. We have no doubt that in a very few years this district will be as famous as Canterbury for this product. Mr Tompkins sent away a ton of butter last week from Halcombe. He has about twelve or fourteen dairy farmers supplying him, so that every possible encouragement is given them to produce as much as possible for foreign markets.”

The property was transferred to Henry Samson and John Tompkins as joint tenants in May 1884, and then on 16 June 1885 (p. 2), the *Feilding Star* reported that: “*The funeral of the late Mr James A. Tompkins, at Sanson, on Friday, was attended by about 500 persons, who came from all parts of Manawatu and Rangitikei to give a last testimony of their respect for the deceased. The burial service was read by the Rev. Mr Simmonds. Two beautiful wreaths were placed on the coffin.*”²

The Certificate of Title records that in April 1887, the property was transferred to Ann Tompkins, widow of James Tompkins. This entry was followed by a Notice of Marriage, which recorded that Ann Tompkins had married Austin Carter Burcham, a farmer, at Halcombe in 1 September 1887.³ Burcham, with Arthur Henry Tompkins and others, was a co-owner of the Waverley-based flaxmilling firm ‘A. Nannestad & Co.’, a firm that had connections to timber milling in the Manawatu.⁴ Ann Burcham died on 25 March 1925.⁵

Meanwhile, in 1920, the property had been transferred to Harriet Matthews (nee Quarrie), wife of Albert Matthews, a farmer of Sandon, the couple having married in 1908.⁶ When Harriet’s father, James Quarrie, died in August 1916, Harriet and her husband were farming at Mt. Stewart.⁷ The Quarries were an old Halcombe family. The reason why she bought this property, and what was then located on it, are uncertain so far as this study is concerned.⁸ However, Harriet’s brother, John Quarrie, had died in December 1919, leaving five young children, whose mother had previously died in the 1918 Influenza Epidemic.⁹

In 1935 the property was transferred to Amelia Henrietta Managh, described as a widow, of Halcombe, and it was she who had this hall erected.

The New Hall

While the actual official opening’ date for the new hall was not discovered during this study (only an array of Feilding-focused *Feilding Star* clippings preserved in scrapbooks survive from that time), it was certainly in use by mid-March 1936. At that time the Halcombe Women’s Institute held their Annual Meeting there - the hall’s name then being the ‘Jubilee Hall.’¹⁰

² *Feilding Star*, 16 June 1885, p. 2

³ Births, Deaths & Marriages online: <https://www.bdmonline.dia.govt.nz/>: Ref: 1887/381

⁴ *Wanganui Herald*, 27 February 1890, p. 3 (Dissolution of partnership notice)

⁵ *Evening Post*, 26 March 1925, p. 2; *Poverty Bay Herald*, 14 May 1925, p. 1(5)

⁶ Births, Deaths & Marriages online: <https://www.bdmonline.dia.govt.nz/>: Ref: 1908/8288; *Wanganui Chronicle*, 8 December 1908, p. 2

⁷ *Rangitikei Advocate and Manawatu Argus*, 15 August 1916, p. 4

⁸ The book *Halcombe School, 1877-1977* (p. 5) records that a saddlery shop had once been there, and later a house.

⁹ *Rangitikei Advocate and Manawatu Argus*, 5 January 1920, p. 4

¹⁰ *Feilding Star*, 19 March 1936, in the *Feilding Star Scrapbook*: Between 1st June 1935 and 30th May 1936: <http://feildingphotos.mdc.govt.nz/nodes/view/18530#idx21867>

The hall had been named in honour of King George V's Silver Jubilee. Official celebrations of this event took place internationally between the 6th and 12th May 1935 – and this coincides with the time of the purchase of the hall's site.¹¹

Possibly another incentive for Amelia Managh deciding to build the hall when she did was the upcoming wedding of her daughter. Accordingly, the *Lake Wakatip Mail* of 11 August 1936 (p. 5) reported on the wedding at Halcombe, held on 29th July 1936, of Richmond Ingles and Lilian Dorothy Managh, daughter of Mrs and the late Mr C. Managh. The bride's twin sister, Miss Ivy Managh was the bridesmaid. "After the ceremony, a large number of guests were entertained in the Jubilee hall, where the wedding breakfast was set out..."

The booklet *Halcombe School and District: Diamond Jubilee, 1877-1937* (p. 15) describes the public facilities then in the town. These included the new hall: "There is an excellent public building, the Jubilee Hall, which was erected by Mrs C. Managh, a very old identity, to commemorate the Silver Jubilee of the late King George V. The erection of this hall spelt finish to the old hall, but the enterprising owner, Mr J. Heapey, an original settler, now presides over his three billiard tables. The young men of the village consider this (i.e. the old hall) the most important public facility of all."

The *Feilding Star* of 19 March 1937 referred to Halcombe School's diamond jubilee that was held in mid-March 1937. This stated that a luncheon was being held at the Jubilee Hall during the event.¹²

There is some information on the history of the hall that claims that it was originally intended as a picture theatre, and that kerosene lamps were used for lighting until carbide gas lighting was installed. However, it appears more likely that at least some of that applied to the previous hall, with the book *Pioneering to Prosperity: A Centennial History of the Manchester Block* (p. 82) stating that the new hall had electricity from the start.



Figure 1 Amelia Henrietta Managh (nee Schwass) – from an Ancestry.com index webpage that shows her with three of her granddaughters. Ref: https://www.ancestry.com.au/genealogy/records/amelia-henrietta-schwass_131601604?geo_a=r&geo_s=us&geo_t=au&geo_v=2.0.0&o_iid=41019&o_lid=41019&o_sch=Web+Property

Amelia Managh

Amelia Henrietta Magdalena Schwass had been born at Upper Moutere, near Nelson, on 8th August 1861.¹³ Her parents, Ernest Heinrich and Annie Sophia Rose Schwass, were German immigrants. They

¹¹ Brockham Historic Village: The Silver Jubilee of King George V and Queen Mary 1935 <http://www.brockhamhistory.org/events/the-silver-jubilee-of-king-george-v-and-queen-mary-1935/>

¹² *The Feilding Star Scrapbook*: Between 1st March 1937 and 25th February 1938 <http://feildingphotos.mdc.govt.nz/nodes/view/18532#idx21983>

¹³ Births, Deaths & Marriages online: <https://www.bdmonline.dia.govt.nz/>, Ref: 1861/9630. Note that some references say she was born on 8 August 1860, however, the BDM website indicates that she was born on 8 August 1861 – which

had then moved their family to Halcombe in the 1870s – at a time when the district had a significant German population.

On 3rd February 1880, Amelia married Charles Managh. He had been born in County Tyrone, Ireland, and had migrated to New Zealand in 1875. The couple were to have eighteen children (five boys and twelve girls), the last two being twin girls born in 1908. Of all these children, they lost only one - a son named Clement who died in 1883 aged 18 months, having drowned in a creek. Charles Managh died at his home, Mangaone Downs, Halcombe, on 7 December 1918 after a long illness.¹⁴

The Feilding Express, of 9 August 1941, gave some useful background to the origins of the hall – under the heading: *Unique 80th. Birthday Celebration Mrs Amelia Managh, of Halcombe, Honoured by her Descendants*

“What must be a unique occasion in many ways in the history not only of this district but of New Zealand was a birthday celebration held at Halcombe last night when the family of Mrs Amelia Managh combined in honouring her 80th birthday. One unusual feature was that the celebrations took place in the Jubilee Hall, a building owned by Mrs Managh and built by her because so many of her family reside in the district and so that the people of Halcombe, among whom she has lived for nearly seventy years, should have a suitable place in which to gather. More unusual, and very wonderful, was the fact that of the sixteen children reared by Mrs Managh, fifteen of them were present, there being five sons and 10 daughters, most of whom reside in the district, but there were descendants present from as far away at the North Auckland district and her youngest son came from Invercargill.

“Sixty-five descendants, included among whom were 22 grandchildren and three great grandchildren, gathered at a family tea in the Hall, where a two-tiered birthday cake made by a daughter, Mrs J.L. Fergusson, and decorated by another daughter, Mrs L. Anderson, held pride of place. A flashlight photograph was taken of this family group.

“Later in the evening the Hall was packed with friends and relatives at a happy social evening when dancing, games and vocal items were the entertainment, Mrs R. Managh and R. Flavell being the M.C.’s. During the evening Mrs Managh was the recipient of a presentation from her family of a brass fire screen and an electric kettle, the eldest son, Mr Edward Managh making the presentation and voicing appreciation of his brothers and sisters of their wonderful parent, and the esteem in which they held her. Floral tributes and many letters and telegrams of congratulation from all parts of New Zealand were also received by Mrs Managh. Supper was arranged and served by the daughters and pieces of the birthday cake were handed round, and the happy party ended at a late hour.”¹⁵

The Feilding Express, of 7 August 1946, then described another Managh family celebration for which the hall served as the venue: *Birthday Celebration, Lady’s 85th Anniversary Marked by family gathering*

“On Saturday last a most interesting birthday party was celebrated at Halcombe on the occasion of the 85th birthday of Mrs A. Managh, of ‘Reyton Villa,’ a resident who is held in the highest respect and esteem. All but three of the 60 guests were descendants and ‘in-laws.’ The eleven daughters of Mrs Managh were present, this being the first reunion since they met fourteen years ago when the twelve sisters were present, but one of them has since passed away. Three sons were present on Saturday, one coming from Te Puke and another from Invercargill, two others being absent.

“A most sumptuous sit-down high tea was provided by the family and was set in the supper room of the hall. The good fare was enjoyed and toasts in honour of the chief guest were drunk. A beautiful birthday cake made by a daughter, Mrs Fraser, of Invercargill, graced the table.

corresponds with her subsequent birthday celebration dates. The online BDM reference also has her name referred to as ‘Emma Henrietta Magdalena Schwass’

¹⁴ ‘Charles Managh & Amelia Henrietta Schwass, Halcombe’: <http://www.familytreecircles.com/charles-managh-amelia-henrietta-schwass-halcombe-68773.html>

¹⁵ *The Feilding Express Scrapbook*: Between 1st August 1940 and 30th April 1942
<http://feildingphotos.mdc.govt.nz/nodes/view/18524#idx21469>

“After tea the tables were cleared away and a jolly evening was spent, a blazing fire adding to the cheery warmth, Mr Rex Flavall, a grandson, being M.C. The grandchildren numbering 25 were pleasantly occupied in playing games and there were musical items.

“Mrs Managh enjoys good health and though she has reached such a great age, still does all her own housework. Until this year she also tended her garden, but she no longer performs this labour of love.”¹⁶

Amelia eventually died at Halcombe on 8th January 1958, aged 97. She, her husband, and their little boy who drowned, are buried together at Halcombe Cemetery.

The Halcombe Memorial Hall

By the time Amelia died, the hall had a new owner and a new name. The Certificate of Title records, on an entry dated 3 November 1950, that the property was being transferred to the Chairman, Councillors and Inhabitants of the County of Oroua. The successor to the Oroua County Council – Manawatu District Council – remains its current owner.

The book *Halcombe School 1877-1977* (p. 7) records that in 1948 arrangements had begun to be made to raise money to purchase the Jubilee Hall from Mrs Managh as a memorial to local men killed in the war. *“The hall had to be vested in the County to receive the one pound for one pound subsidy from the Government and to ensure the continuity of ownership. So in 1950 the hall was purchased and renamed the Halcombe Memorial Hall.”¹⁷*

Thus in 1950 the hall became the Halcombe Memorial Hall, in memory of the local men lost in both wars, but primarily those lost in the Second World War. The dates “1939 - 1945” are painted on its upper façade. It will almost certainly have been one of the 347 community centre projects undertaken around the country after WWII using a Government subsidy whereby funds were put into ‘useful’ memorials to the war dead, instead of into more stone war memorials like those created after WWI.¹⁸

The Manawatu District Council advertises the hall as consisting of the main hall with stage, supper room, kitchen, bar, storage room, women’s and men’s toilets and an upstairs balcony. The advertisement states that the hall has a floor area of 351 square metres, and a capacity of 180 people.¹⁹

The hall’s Annual Report for the 2016-17 financial year revealed that it had raised \$840.00 from hall hire, and \$3,928.00 from ‘other revenue’, totalling \$4,768.00. The ‘other revenue’ was derived from the sale of lambs and wool from the cemetery property. The hall was being used for six hours weekly, while a few other users hired it throughout the year.²⁰

If the hall’s early minute books and other related records survive, they may contain useful information on its history and its various developments since 1935 – including in the Oroua County Council records now at Archives Central, in Feilding. Furthermore, given the extent of the anti-Germanism in and around Halcombe during WWI (the town’s German Lutheran Church was even burnt down through

¹⁶ *The Feilding Express Scrapbook*: Between 1st August 1946 and 30th July 1948

<http://feildingphotos.mdc.govt.nz/nodes/view/18527#idx21643>

¹⁷ *Halcombe School 1877-1977* (Halcombe, 1977)

http://www.halcombe.school.nz/index_files/Halcombe%20Centenary%201877%20-%201977.pdf

¹⁸ Jock Phillips, *To the Memory: New Zealand’s War Memorials* (Nelson, 2016), pp. 177-179

¹⁹ Manawatu District Council:

http://www.mdc.govt.nz/Living_Leisure/Community_Facilities/Halls_and_Recreation_Complexes/Halcombe_Memorial_Hall
|| This webpage erroneously states that the hall was built in 1938, whereas it appears to have been completed in early 1936.

²⁰ Manawatu District Council: ‘File 9/2009, Halls, Halcombe Memorial, July 1998’

arson in 1917²¹), it is perhaps noteworthy also that a hall built by a member of the district's German immigrant community; who lived as an adult through the town's sometimes severe WWI trauma; had this hall built and named for a British king shortly before WWII broke out; and then sold it (or otherwise passed it over) to become a community memorial to Halcombe's WWII dead. At the time of the death of Amelia's husband, Charles in 1918, the couple had two sons serving overseas in WWI – one of whom was awarded a Distinguished Conduct Medal (DCM) for conspicuous gallantry in 1917. Both survived. However, a grandson, Robert Managh McKee, was killed in action at El Alamein on 5 September 1942, aged 23.²²

ARCHITECTURAL DESCRIPTION

Planning, style, construction

The single storey timber framed hall has a main gable with boxed eaves running east west. The original street frontage is symmetrical with a round headed entry, double casements with toplights either side and shallow curve headed windows above the casements. The gable has plain bargeboards with a collar tie as a simple gable screen. A later lean-to addition to the north has a parapet on the street front and there is a largely flat roofed extension at the rear.

Other windows are a mix of timber and aluminium casement. Apart from the front entry there are doors on the southern and north elevations.

Cladding is rusticated weatherboards and the building is roofed with corrugated steel. There is a brick chimney in the central south elevation.

The style of the hall could be described as a free style, without any specific references to obvious styles. The casement windows with top hung toplights were popular in a number of styles from the 1920s to the 1950s while boxed eaves were common in neo-Georgian buildings. Curved openings were common in the Georgian and Spanish Mission styles.

Many Memorial Halls were constructed throughout New Zealand following WWII and many, particularly in rural areas and small towns were simple, unadorned designs similar to the Halcombe Hall.

No plans of the building have been sighted and the interior was not able to be inspected.

Setting

The hall is constructed on Willoughby Street, to the east of and parallel to the railway line and Halcombe Road, the main road between Feilding and State Highway 1. The hall is sited close to the street and southern boundary of the property and has a largely empty section at the rear, with the exception of a corrugated steel clad shed.

Opposite the hall is the fire station while to the north is a play centre and several houses. To the south is the junction of Willoughby Street and Stanway Road with the Halcombe Tavern on the north east corner with Stanway Road, and the former Halcombe Post Office on the south east corner. In the centre of this junction is a war memorial.

²¹ *Feilding Star*, 16 July 1917, p. 3(3)

²² Charles Managh + Amelia Henrietta Schwass, Halcombe: Family Tree Circles: <http://www.familytreecircles.com/charles-managh-amelia-henrietta-schwass-halcombe-68773.html> ; also 'Robert Managh McKee', Auckland Museum, Online Cenotaph: <http://www.aucklandmuseum.com/war-memorial/online-cenotaph/record/C29479>

Halcombe village is largely flat with gradually rising ground to the east and west.

SUMMARY OF HERITAGE VALUES

The Halcombe Hall has **low to high local** significance for **architectural, representivity, rarity, group, authenticity, people, event, pattern, cultural identity, public esteem, commemorative and educational** heritage values.

The building has **low architectural** but **high representivity** values as an example of a simply designed community hall. Although built in honour of King George V's Silver Jubilee, it has served mostly as a WWII memorial hall. Many of these were constructed by communities throughout New Zealand and the form, scale and construction are also typical of these. Being one of many such halls, the building has **low rarity** but high **group** value.

The hall exterior appears to have been modified several times to the side and rear such that it has **low to moderate authenticity**.

The hall has **high historic people, event, pattern, cultural identity, public esteem and commemorative** values as a war memorial commemorating those who died in the two World Wars. Apart from its association with those killed in the two World Wars, it is also associated with Amelia Managh, a member of the local German community who built it to honour King George V and who celebrated her 80th and 85th birthdays in the hall prior to it being purchased by the local council as a memorial hall.

It is of interest that the hall was built to honour King George V by a member of the German immigrant community, a community who were not welcome in the district during WWI and then used as a memorial to soldiers who were killed in both wars, with Germany as the enemy.

Given the range and levels of heritage values, the Halcombe Memorial hall has **moderate education** values as it can contribute to an understanding of settlement, emigration, and the history of war memorials in the Manawatu.

SOURCES

Printed Sources

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IMAGES



Figure 2 Halcombe Memorial Hall. Google Street View – February 2010



Figure 3 Halcombe Memorial Hall. Google Street View – October 2013



Figure 4 Halcombe Memorial Hall, with the Halcombe Play Centre in the foreground. Google Street View – November 2013

Oroua Downs Memorial Hall, 1097 State Highway 1, Himatangi



Figure 1: Oroua Downs Memorial Hall in 2018 (Manawatu District Libraries collection: <http://feilding.recollect.co.nz/nodes/view/19485>)

Architect:	Unknown
Builder:	Unknown
Construction Date:	1922
Visible materials:	Timber cladding & joinery, corrugated steel roofing
Architectural style:	Free Classical style
Use/building type:	Community Hall
Date and Compiler:	Ian Bowman, 2020, Val Burr 2019
Heritage NZ Listing:	Nil
Proposed Ranking:	B

PHYSICAL AND SOCIAL HISTORY

Beth Hunt's book, *The Downs: History of Oroua Downs and District for the School Centenary* (pp. 105-110, 135-136) includes the story of the Oroua Downs Memorial Hall – a history that in turn is intertwined with history of the Oroua Downs Sports Club. The club, which was one of the first sports clubs of its type established in New Zealand, had the hall built and then remained its owner-operator for its first five decades. Ownership of the hall is now vested in the Manawatu District Council.¹

Background

Prior to the construction of the Oroua Downs Memorial Hall, the local community used what was known as "Mr Hammond's Hall" for community events. Hunt (p. 25) states that this was in fact the Men's Dining Room at the Oroua Downs Estate – a property of almost 30,000

¹ Manawatu District Council: Hall Management Policy (dated January 2009)
http://www.mdc.govt.nz/files/51a7dc7a-6cc0-4824-a845-a84e00a7ccb5/Hall_Management_Policy.pdf

acres in its heyday. Later, after the farm was subdivided, Henry Godfrey ('Mike') Hammond owned the still substantial homestead property. It is noteworthy that the Oroua Downs Sports Club's annual sports days were in fact held in the front paddock of H.G. Hammond's farm² – and that the hall was used for the dances that followed the first few sports days. Hammond's Hall was certainly standing by 1908 - when it was already being described as too small from some of the larger community gatherings.³ It was from this hall that the local soldiers were farewelled when they departed for the war, and it was in this hall that they were welcomed back again.⁴ This hall/men's dining room, eventually burnt down.⁵

The *Manawatu Standard* of 17 September 1919 (p. 7), in describing the welcome home event for two of the Oroua Down's returning soldiers, recorded that the district "*is one of a few places under a lucky star, for it sent away over 20 soldiers and every one has come back safe and well.*" In fact the Roll of Honour inside the hall lists 30 WWI soldiers from the district, of which only one, 'F. Robinson', was killed.⁶ The Oroua Downs correspondent in the same article, also commented that "*Everyone is very keen to organise something which will bring in the wherewithal to build a new hall. The present hall has sufficed for the last 14 years, but is sadly behind the times, and totally inadequate to hold the crowds that gather sometimes.*"

Oroua Downs Sports Club

The Oroua Downs Sports Club was formed in 1915 with a view to raising funds for the Belgium Relief effort, and also to assist local men who were overseas serving in the First World War.⁷ Accordingly, the first of Oroua Downs' annual sports days was held on 24 February 1915. The very successful event then especially revolved around horse and pony events. However various other activities held at that event included such things as married ladies races, a men's steeplechase (over the horse jumps), sheep (weight) guessing and pillow-fighting.⁸ It proved to be the first of many sports days at Oroua Downs, and the proceeds of this first event added £84-9-9 to the local Belgian Relief Fund.⁹

Hunt states that as early as 1919, the people of the district felt the need for a social centre.¹⁰ The district's existing facility (Mr Hammond's hall) had proven inadequate for the needs of the sports club's events. As a result, the Oroua Downs Returned Soldiers' Hall Fund was set up, and money raised from the district's annual Sports Club meeting in 1919, was put toward this fund.

The 1919 "*Oroua Downs Patriotic Sports Club*" event proved to be a great success, and it was expected to have raised at least £120. "*In the evening a dance was held at the local hall. The attendance was so large that it was scarcely possible to enter the room, so dancing was somewhat difficult.*"¹¹ The 1920 event was even more financially successful than the

² Beth Hunt, *The Downs: History of Oroua Downs & District for the School Centenary 1903-2003* (Oroua Downs, 2003), p. 11-12, 33

³ *Manawatu Standard*, 17 August 1908, p. 5

⁴ For example, *Manawatu Herald*, 28 August 1917, p. 2

⁵ Hunt, p. 33

⁶ This was Francis Nestor ('Frank') Robinson (24), son of Frank Robinson of Foxton, who was killed in action at Gallipoli on 27 August 1915: See also *Manawatu Standard*, 4 September 1914, p. 4 (re his accident); and Auckland Museum Online Cenotaph <http://www.aucklandmuseum.com/war-memorial/online-cenotaph/> and search 'Francis Nestor Robinson'

⁷ Hunt, p. 105

⁸ *Manawatu Herald*, 25 February 1915, p. 3

⁹ *Manawatu Standard*, 10 March 1915, p. 6

¹⁰ Hunt, p. 135

¹¹ *Manawatu Standard*, 21 March 1919, p. 3

previous one.¹² The 1921 sports day maintained that trend, raising over £200, however: “*The dance at night was rather too well patronised for the floor space available, the participants being very crushed while engaged in the light fantastic.*”¹³

The limited capacity in the old hall – combined with the demands of the popular annual sports day - was clearly the trigger that led to the construction of the new hall. However, details of who designed the building and who its builders were, has not become apparent in the course of this study. It is likely that some of the construction work will have been done by community volunteers.

The Oroua Downs Sports Club Inc. was incorporated on 15 November 1921,¹⁴ and this timing suggests matters relating to the construction of this building. Certificate of Title WN292/45, for the approximately 809 square metre section, was then issued to The Oroua Downs Sports Club Inc. on 20 June 1922.¹⁵ It is ironic that H.G. Hammond, who is so intertwined in the story of the Oroua Downs Sports Club and the establishment of the hall, then filed for bankruptcy in August 1922, however, he remained chairman of the Sports Club.¹⁶

A noteworthy feature of the new hall’s site was that the Sanson tramline ran across the front of it between the building and the road (SH1). Furthermore, the Oroua Downs siding was located “*right by the hall*”.¹⁷ This was a private railway owned by the Manawatu County Council, and it was in fact a ‘tramway’ in name only. The tramway operated from 25 August 1884 until 29 November 1945, however, it’s mostly freight usage was not so intense that it was likely to have clashed with the hall’s own usage.¹⁸

The New Hall & the Queen Carnival

The first evidence of the completion of this building appeared in the *Manawatu Standard* of 24 February 1922 (p. 3). The article outlined the plans for the seventh annual sports day that was about to be held by the Oroua Downs Sports Club Inc. It added that a social and dance would be held in the “*New Hall*” in the evening after the event. The only description of the hall located during this study, was that “*The new hall, which is very up-to-date and convenient is very well patronised, some social event being held every week and sometimes two.*”¹⁹

Hunt (p. 135) states that the new hall was dedicated as a War Memorial on Anzac Day 1922. However, its official opening had in fact been held several days earlier - on 20 April 1922 - with the holding in the evening of a concert and dance.²⁰ By December 1922, “*moving pictures*” were being held there every alternate Friday evening.²¹

The hall still had a debt needing to be cleared and by early 1923 those involved with the hall had come up with an idea of how to achieve this result. And, as it happened, they set about doing this in a fairly spectacular fashion involving much of the wider district. Accordingly, on February 16th 1923, the *Manawatu Standard’s* Oroua Downs correspondent announced that:

¹² *Manawatu Standard*, 15 March 1920, p. 3

¹³ *Manawatu Standard*, 17 March 1921, p. 3

¹⁴ Oroua Downs Sports Club Incorporated, No. 215488: NZ Societies Office www.societies.govt.nz

¹⁵ Certificate of Title WN292/45, per Manawatu District Council

¹⁶ *Manawatu Times*, 23 August 1922, p. 2 & 11 October 1922, p. 6

¹⁷ Hunt, p. 33

¹⁸ K.R. Cassells, *The Sanson Tramway* (Wellington, 1962), pp. viii, 16, 49, 61 & 70

¹⁹ *Manawatu Times*, 11 October 1922, p. 6

²⁰ *Manawatu Times*, 22 April 1922, p. 4

²¹ *Manawatu Standard*, 11 December 1922, p. 7

“After a quiet spell for a few weeks a wave of enthusiasm has been spread over the district by the inauguration of a Queen Carnival, which is being worked up with a view to raising money for the hall fund, and judging by the support already accorded the various functions which have taken place, it is evident the efforts are going to be rewarded in a manner that will please the promoters of the scheme. The four queens are the Farmers queen, Miss N. Conlan; Village Queen, Miss H. Cobbett; Sports Queen, Miss D. Waller; (and) Returned Soldiers’ Queen, Miss E. Davey. In support of the farmers’ queen a pleasing little function was held in the hall on Friday evening last. Besides dancing, vocal items were given by Mr J. R. Wilton and Mr D. Raine, while a stall was at hand for the purchase of drinks and lollies, and various guessing competitions were run from the same stall. Altogether the evening was full of business-like tactics, and the supporters of the farmers’ queen were very pleased with the amount of the takings. The music for the dancing was supplied by Miss A. Conlan, Mr J. Pallister supplying a few extras. Mr Christensen carried out the duties of M.C. in his usual lively manner.

“The committee of the village queen, not to be outdone, held a mystery evening on the lawn at Mrs A. Nichols on Tuesday night, kindly lent for the occasion. The attendance was very good and one and all seemed to enjoy the novelty of the function. The lawn was well lighted on all sides, and a stall was provided containing many little things of interest, as well as trophies in connection with various guessing competitions. After some dancing and a treasure hunt supper was served and enjoyed by all. Altogether the gathering was most interesting and other similar gatherings, especially at full moon, would no doubt command an equal, if not greater, amount of patronage.”²² We can only wonder at the reference made to the ‘full moon’!

The ‘Monster Dance’ and vote-counting event took place at the hall on 5th April 1923, with the counting taking place at 10:00pm. After initiating the event in the hope of raising about £200, the end result was £411. By this time the number of queens had grown to include a Citizens’ Queen, Miss B. Pearson. The winner was the Farmers’ Queen (Miss N. Conlan), and the Oroua Downs’ report on the event included the remarks: *“The speakers, in a few words, extended thanks for the support accorded their respective queens. The various functions held outside our own locality have been a source of gratification throughout the carnival and in this respect we wish particularly to thank the residents of Awahuri for the assistance accorded the Farmers’ Queen Committee at a function in that district. We learn that this was possibly the most profitable outside function.”²³*

Then, to further add to the fundraising opportunities of the carnival, on 11 April 1923, the Queen Carnival’s crowning ceremony was held at the hall. The following day the *Manawatu Standard* reported under the heading ‘Memorial Hall at Oroua Downs, Carnival Queen Crowned,’ that *“there was a large gathering at Oroua Downs last evening on the occasion of the crowning ceremony of the queen in connection with the recent carnival held in aid of the funds for the memorial hall. Miss Conlan was elected queen, the ‘coronation’ being conducted with much ceremony. Mr J. K. Hornblow acted as director of ceremonies and he was assisted by a large number of local residents, and Messrs J. A. Nash and J. Linklater, M’s.P. A sum of £450 was raised for the project in view and the hall is a credit to the settlers, being fitted with all conveniences for future requirements. During the evening a large number of settlers were ‘knighted’ by the queen.”²⁴*

²² *Manawatu Standard*, 16 February 1923, p. 6

²³ *Manawatu Standard*, 7 April 1923, p. 5

²⁴ *Manawatu Standard*, 12 April 1923, p. 5 (Also *Manawatu Times*, 13 April 1923, p. 5; and Hunt, p. 135)

Then, under the title 'Foxton Notes', the *Manawatu Standard* also recorded that: "A large number of local people journeyed to Oroua Downs last night to witness the crowning ceremony in connection with the queen carnival held there to raise fund to liquidate the soldiers' war memorial debt. The hall was packed and a number were unable to gain admission. The whole affair reflected great credit upon the promoters and the dresses were very pretty." Foxton's "Silver Band (had) also made its first appearance in public in Main Street last night. After several items the band journeyed to Oroua Downs, where it rendered selections."²⁵

On November 11th 1923, the hall's war memorial to its WWI servicemen was unveiled. The *Manawatu Standard* recorded that: "At Oroua Downs yesterday, Armistice Day was featured by the unveiling, in the public hall, of a handsome black oak tablet bearing the names of the men from the district who served in the Great War. There was a large gathering in the hall, the Rev. Walton presiding. Apologies for absence were received from Mr and Mrs Robertson (sic, s/be 'Robinson') of Foxton, whose son was the only man from the district to make the supreme sacrifice, and the Rev. Tremaine. The function commenced with the singing of the National Anthem followed by prayer led by the Rev. Boothroyd. After a hymn, suitable to the occasion had been sung, Lieutenant-Colonel Whyte addressed the assemblage and unveiled the memorial. He alluded to the splendid war service of the Oroua Downs district and referred to some salient features of the Great War. Addresses by the Revs. Walton and Boothroyd followed and the function concluded with the sounding of the 'Last Post,' by Bugler B. Walls."²⁶

The tablet, which was unveiled at the afternoon service by Colonel Whyte in the unavoidable absence of Colonel Melville, lists thirty men, of whom one had been killed and eight wounded.²⁷

The Years Thereafter

The annual Oroua Downs Sports Club events were described in detail every year, with the 1926 sports day being notable apparently for the bright colour of the sunshades and the summer frocks, as well as the array of horse events – both serious and otherwise. The former included the Novelty Trot over 1½ miles, the Hunter's steeplechase, and the Novelty pony race over a half-mile. Some of those might well have included gambling on site.²⁸ Others included running races and guessing the weight of sheep. In the evening a "largely-attended dance" was held at the hall.²⁹ In 1930, the various horse and athletics events were joined by baby show competitions and Highland Dancing competitions – followed by the usual dance at the hall.³⁰

The *Horowhenua Chronicle* of 3 March 1931, p. 6, described something of the hall's history to that time. The article described the 15th annual meeting of the Oroua Downs Sports Club, stating that the club had been formed during the war years. Its first several years had

²⁵ *Manawatu Standard*, 12 April 1923, p. 5

²⁶ *Manawatu Standard*, 12 November 1923, p. 5

²⁷ *Manawatu Standard*, 15 November 1923, p. 6 (Note that this article correctly referred to the deceased soldier's surname as 'Robinson'); Hunt, p. 137

²⁸ I am aware that a similar annual event was held in Kelvin Grove in the 1910s. It was run with gambling for similar races. However, a licence needed to be obtained to allow this – and the Kelvin Grove club failed to do so. As a result, it was forced to stop the gambling, and thereafter its annual sports days soon failed – VAB. This is perhaps supported by the *Horowhenua Chronicle* of 3 March 1931 (p. 6) mentioning that permits for the event had to be obtained from the NZ Racing Conference and the NZ Trotting Association.

²⁹ *Manawatu Times*, 4 March 1926, p. 4

³⁰ *Horowhenua Chronicle*, p. 22 March 1930, p. 5

concentrated on raising funds for patriotic purposes. Thereafter fundraising had gone toward building and paying for the hall, of which the club was the owner.

An article promoting the up-coming 23rd annual sports meeting in 1938, described the club as “*the premier sports body on the west coast of this island.*” The event, as usual, was to conclude with the dance at the hall in the evening.³¹ The 1939 event saw over 500 cars from throughout the region and beyond, parking on the grounds to watch the array of horse and athletic events.³²

The Roll of Honour to the Second World War servicemen was also installed in the hall in due course. This lists thirty-two men, of whom one (T. Albrey) had been killed in action, and two others wounded.³³

In 1961/62 the hall was enlarged with the construction of three new meeting rooms for the local Boy Scout troop.³⁴ A patch in the side wall near the rear of the building, suggests that a fireplace might also have been removed at some point.

In 1965 the Club’s Golden Jubilee was celebrated at the hall, with around 350 people from around New Zealand attending the banquet there.³⁵

Hunt, in her book *The Downs* (pp. 110 & 136), records that when the Sports Club went into recess, a Hall Society was formed to take over running the hall. She states that the Club went into recess in 1971 due to the lack of enthusiasm on the part of the younger people, and a falling off in the number of members of the public attending the meetings. As a result the Club decided not to hold any sports meetings for a time, but that it would remain a “*live body*”. The Oroua Downs Sports Club Inc., which had been incorporated on 15 November 1921, was subsequently struck off the Incorporated Societies register on 5 February 1986.³⁶

The NZ Companies Office website records that the Oroua Downs Memorial Hall Society Incorporated was incorporated on 30th December 1975, following the unanimous decision of a general meeting of the Oroua Downs Memorial Hall Society that had been held on 11 July 1975.³⁷

The annual returns of the Oroua Downs Memorial Hall Society Inc. that are shown on the Companies Office website, indicate the (apparently) declining usage of the hall. For example, in the 1998/2001 financial term, the hall’s income (excluding the opening balance) had been \$2,768.35, while its outgoings for that period had been \$3,225.14. The 2009 financial year (excluding the opening balance) included an income of \$2,097.07 and outgoings of \$2,252.19, much of this involving a dance that evidently made about \$67.18 profit. The bulk of the outgoings were for electricity.³⁸

³¹ *Horowhenua Chronicle*, 8 February 1938, p. 4

³² *Horowhenua Chronicle*, 4 April 1939, p. 8

³³ Hunt, p. 137

³⁴ Manawatu District Council Planning Dept. file: ‘Oroua Downs Public Hall’, 1097 State Highway 1, Himatangi’

³⁵ Hunt, p. 107-108

³⁶ NZ Societies Office www.societies.govt.nz: Oroua Downs Sports Club Inc., No. 215488

³⁷ NZ Societies Office www.societies.govt.nz: Oroua Downs Memorial Hall Society Inc., No. 217875

³⁸ NZ Societies Office www.societies.govt.nz: Oroua Downs Memorial Hall Society Inc., No. 217875: “Annual Accounts – 2009”

The 2014 financial year saw an income of \$157.35, most evidently generated by (perhaps only) a single hire in March 2014, while outgoings of \$668.89 – entirely for electricity – continued to erode the society’s bank balance. The Hall Society was finally deregistered on 2 March 2017.³⁹

The hall, which remains available for hire, is described on the Manawatu District Council’s website as now consisting of the main hall and stage, a kitchen and supper room, a small meeting room, and the men’s and women’s toilets.⁴⁰

It is possible that the minute books and other records of the two societies involved with the lifetime of this hall might still exist. If so, they would provide invaluable information on the history of this building and its community.

ARCHITECTURAL DESCRIPTION

Planning, style, construction

The single storey timber framed hall has a main gable running east west with a gabled parapet facing the State Highway. To the north is a lean-to structure, likely to have been built at the same time as the hall.

The street frontage to the hall is symmetrical with central double entry doors with a shallow round-headed toplight. The parapet has a cornice at roof gutter level with pilasters at either corner. There are single double hung sash windows either side with a further three on the south side of the hall.

The lean-to structure to the north has a single door near the junction with the hall above, which is a cantilevered canopy. Alongside the door is a single double hung sash window matching those of the hall. The north elevation of the lean-to has double hung sash, louvre and casement windows.

Cladding to the east, north and south is rusticated weatherboards and the building is roofed with corrugated steel. The cladding to the west is fibre cement sheet.

Based on an inspection through the windows, the hall appears to be one large space with a stage at the west end with a curved proscenium. The ceiling is coved and lined with softboard or hardboard with battens over the joints. Tie rods connect the ceiling and walls. The walls are lined with the same material but divided between a dado with dado rail, lined horizontally, and wall with vertical joints. The two memorial tablets are located on the north wall.

There are single doors either side of the stage, presumably to spaces behind. There are further doors, both single and double to the spaces within the lean-to comprising toilets and kitchen facilities. The door from the street leads to a secondary entry. The walls are match lined to dado height and the same linings as the hall above. Doors are also timber.

The style of the hall is Free Classical style, with typical parapet, triangular pediment, cornice and pilasters. The remaining elements including the door and windows are typical of the time of the 1920s and 30s.

³⁹ NZ Societies Office www.societies.govt.nz: Oroua Downs Memorial Hall Society Inc., No. 217875: “Upload Financial Statement for 2014”

⁴⁰ Manawatu District Council website:

http://www.mdc.govt.nz/Living_Leisure/Community_Facilities/Halls_and_Recreation_Complexes/Oroua_Downs_Memorial_Hall

Many memorial halls were constructed throughout New Zealand following WWII and many, particularly in rural areas and small towns were simple, unadorned designs similar to the Oroua Downs Memorial Hall.

No plans of the building have been sighted and the interior was not able to be inspected. It was viewed through windows.

Setting

The hall is constructed on the western side of State Highway 1, in the small, sparsely populated rural settlement of Oroua Downs to the east of Palmerston North and south east of Feilding. The hall is sited just off the highway next to a now closed café. There are scattered houses on the same side of the road and a sheepskin tannery building to the northeast.

The remainder of the land use is farming on the mainly flat open countryside.

SUMMARY OF HERITAGE VALUES

The Oroua Downs Memorial Hall has **low to high local** significance for **architectural, representivity, rarity, group, authenticity, people, event, pattern, cultural identity, public esteem, commemorative** and **educational** heritage values.

The building has **moderate architectural** but **high representivity** values as an example of simply designed community hall. Like many rural halls, it was built as a War Memorial, in this case commemorating those who fought in World War One. Many memorial halls were constructed by communities throughout New Zealand and the form, scale and construction of the Oroua Downs hall is a typical example. Being one of many such halls, the building has **low rarity** but high **group** value.

The hall exterior appears to have been largely unmodified and therefore has **high authenticity**.

The hall has **high historic people, event, pattern, cultural identity, public esteem** and **commemorative** values as a war memorial commemorating those who died in World War One. Apart from its association with those killed in this war, it is also associated with the Oroua Downs Sports Club, one of the first in NZ to be established.

Given the range and levels of heritage values, the Oroua Downs Memorial Hall has **moderate education** values as it can contribute to an understanding of settlement, emigration, and the history of war memorials in the Manawatu.

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Manawatu District Council: Certificates of Title; Planning Dept. file: 'Oroua Downs Public Hall', 1097 State Highway 1, Himatangi'



Figure 2: This undated photo of the hall possibly dates to the 1970s or 1980s. Note that the small verandah and fence in front of the main door, is not present in this photo. Also, the name board is above the front door in this photo, rather than on the upper façade as it now is. (Source: NZHistory: <https://nzhistory.govt.nz/media/photo/oroua-downs-memorial-hall>)

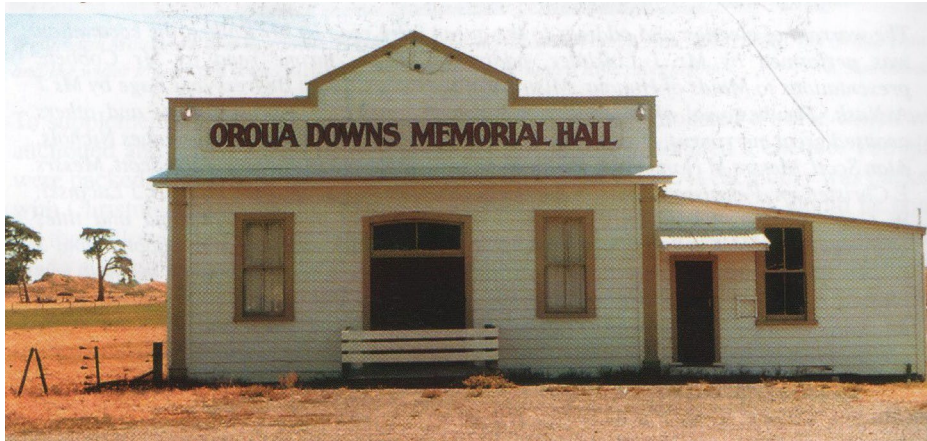


Figure 3: This photo appears in Beth Hunt's book, *The Downs* (p. 136). It was taken by N. Jamieson in 2003. By this time the name-board had been changed and the little verandah had been built.

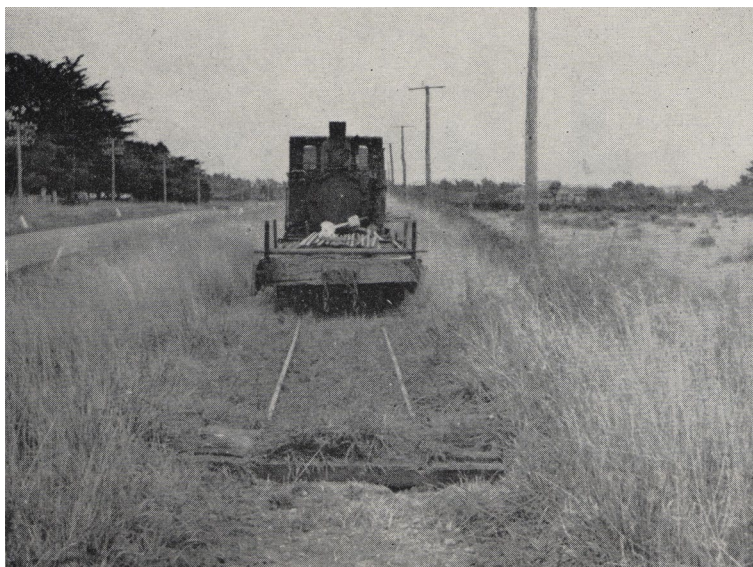


Figure 4: No photos were located during this study that show the Sanson Tramway as it passed directly in front of the main door to the hall between 1922 and until the line closed in 1945. The Oroua Downs siding was also located 'right by the hall.' The railway lines were removed in 1946. However, this photo, taken of loco "R" 29 in 1946 during the dismantling operation, gives some perspective. It shows State Highway 1 on the left, while the hall would in effect have been standing on the right side of the photo. The exact site along the route where this photo was taken, is unknown. (Source: K.R. Cassells, *The Sanson Tramway* [Wellington, 1962], p. 72)

KAIRANGA HALL.

A DANCE will be held in the above Hall for the Oroua Downs Sports Queen (Miss Waller),
TUESDAY, APRIL 3rd.
LARKIN'S ORCHESTRA.
 Gents 2s 6d, Ladies 1s 6d.
 Char-a-banc leaves G.P.O. at 7.30.

OROUA DOWNS CARNIVAL.

THE Last of Carnival Dances to be held at Rangiotu on
TUESDAY, APRIL 3rd,
 at which there will be a Waltzing Competition and Spot Waltz.
 Proceeds in aid of Soldiers' Candidate.

OROUA DOWNS HALL.

A DANCE will be held in the above Hall for the Sports Queen,
WEDNESDAY, April 4th.
 Waltzing Competition, Spot Waltz.
LARKIN'S ORCHESTRA.
 Gents 2s, Ladies 1s.

MONSTER DANCE.

OROUA DOWNS **SOLDIERS' MEMORIAL HALL,**
THURSDAY, APRIL 5th.
 Closing Night of Queen Carnival and Vote Counting.
LARKIN'S BAND.
 Gentlemen 2s 6d, Ladies 1s 6d.
 All votes to be handed in by 10 p.m.
A. T. NICHOLS, Hon. Sec.

Figure 5: These are some of the advertisements for various fund-raising events that helped pay off the debt resulting from the construction of the Oroua Downs Memorial Hall. These ones appeared in the *Manawatu Standard* of 31 March 1923, p. 1. The 'Monster Dance' referred to was the second to last event of the carnival, with the crowning ceremony taking place at the hall the following week.



Figure 6: An aerial view of the Oroua Downs Memorial Hall at 1097 SH1, from the Manawatu District Council website.



Figure 7: The WWI and WWII Rolls of Honour – both photographed by Janet Doyle on 21 October 2013 (Sources: <https://www.flickr.com/photos/45812482@N08/14354781076/> and <https://www.flickr.com/photos/45812482@N08/14374538141/>)

SHEEP PAVILION AND ROSTRUM – 92 Kawakawa Road, Feilding



Architect: not known

Construction date: 1920-23

Visible materials: Painted timber framing and joinery, painted sheet metal shiplap profile cladding, corrugated steel roofing

Architectural style: Agricultural

Use/building type: Sheep pavilion and rostrum

Date and compiler: Ian Bowman, May 2014

New Zealand Historic Places Trust Registration: Category 2

Proposed category: B

PHYSICAL AND SOCIAL HISTORY

The first A and P show in New Zealand was held in 1902 in Feilding in which farmers showed their stock and competed for prizes. At the first annual general meeting of the Feilding Industrial Agricultural and Pastoral Association (IA&PA) in 1903, it was resolved to purchase a site for their activities. The current site was selected and the Association became the owners on 15 January 1904. Premier Richard John Seddon opened the first A&P show in 1905.

The first ram fairs were held in 1906 and from then on annually. Each year temporary pens were erected and dismantled until it was decided to construct a permanent venue. Members of the Feilding Industrial Agricultural and Pastoral Association (IA&PA) searched throughout the North Island for the best plans and when they felt they had the optimum plans, tendered the project. The successful builder was Jack Edwards of local firm Wilkinson Construction.

In 1924 permanent sheep pens, constructed by Lord and Maegaard, were installed which were linked to the rostrum. The complex was named the Manchester Jubilee Pavilion to celebrate 50 years since first European settlement in the area. Later the pens were covered.

In 1937 two skylights were added, which was the only modification to the building since its construction.

Buyers from Australia and Argentina as well as New Zealand have frequented the Pavilion. Some of the highest prices for the best sheep have been sold in the building. In 1929 a Romney ram was sold for 308 guineas and in 1951 four rams were sold for more than 1000 guineas each. In 1990 a Romney ram sold for \$30,000, a New Zealand record, while a Texel ram sold for \$56,000. The building continues to be used as an important venue for buying and selling sheep, as well as for sheep and fleece displays, Young Farmer of the Year contests, judging seminars and stock breeding meetings.

ARCHITECTURAL DESCRIPTION

The building is standard rectangular agricultural building with a low-pitched gabled corrugated steel roof, timber framing and joinery and galvanised steel shiplap profiled cladding. The entry for the building is on the north east corner at first floor level, above the sheep pens.

The interior has an elongated octagonal layout with a central open space for exhibiting animals for sale with entries from the pens to the north and south. The rostrum is located to the south of the open space. There is tiered seating allowing for viewing of the animals on show.

REVIEW OF REPORT

Based on a review of the report and viewing of Council files, the assessment undertaken in 2014 for this building is still applicable as at January 2022.

SUMMARY OF HERITAGE VALUES

The building has **regional** significance for **physical** and **historical** heritage values.

The building has high **historical** values in its association with the Feilding IA&P Association since its completion in 1923, housing sales and exhibitions of sheep for over 90 years. Attendees at sales have included national and international stud breeders and stock buyers and stud stock sold in the yards has been instrumental in sheep breeding throughout New Zealand. It remains one of four major centres of sheep displays and stud selling; the others being in Southland, Canterbury, and Hawkes Bay.

The pavilion is one of several significant local buildings associated with stock breeding and selling, reinforcing the historical and current importance of Feilding as one of the major centres of stock sales. The nearby stockyards remain one of the largest in New Zealand and the NZ Romney Marsh Sheepbreeders Association, the Southdown Sheep Society, the Angus NZ Association, and the NZ Hereford Cattle Breeders Association were all based in Feilding. Except for the Romney Marsh Sheepbreeders' Association, these organisations still retain their offices in the town.

The building has high **group** value as one of a number of listed heritage buildings relating to stock breeding and sales, including the stockyards, Romney House 22-26 at Stafford Street, the Denbigh Hotel at 50 Manchester Street and Mahoe, the home of stock auctioneer Norman Gorton.

The building has moderate **architectural** values as a vernacular design that provides good visibility for potential buyers and the auctioneer with good acoustics. It is largely authentic from its completion in 1923.

SOURCES

NZHPT Field record form