

# **THE LITTLE CHURCH ON THE HILL**

**The Story of the Anglican Church of St Peter in the  
Forest, Bombay, Auckland, New Zealand,  
1867 - 2017**

**Bruce B Owen**





Published by:

The Vestry of the Mission District of Bombay-Pokeno, the Anglican Diocese of Auckland,  
c/- 150 Bombay Road, RD1, Bombay, Auckland, 2675, New Zealand, 2017.

Printed by:

Mercury Printz, PO Box 76,013, Manukau Auckland, New Zealand.

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## Foreword

In our young country of New Zealand any organisation that has existed for 150 years is quite old and its history needs to be recorded for future generations. The history of the Anglican Church of St. Peter in the Forest at Bombay has been written in various publications in bits and pieces over time but so far, to my knowledge, no concise narrative exists.

The 150<sup>th</sup> Anniversary of St. Peters is probably a good time to bring the bits and pieces together. The Rev'd Bruce Owen has voluntarily undertaken to do this for the anniversary occasion. The bringing together of all of these years of history is a formidable task and Bruce has expended many, many hours of research producing a fine readable record for the descendants of worshippers at St. Peter's in the Forest.

I am not a descendent from the any of the folk who came on the ship *Bombay* but have enjoyed worship at our little church for a long time, so on behalf of the congregation of St. Peters, I congratulate Bruce Owen for his work and interest producing such wonderful historical record.

Thank you Bruce for the contribution you make to our church and for detailed and concise history for generations of the future to value.

Alan H Wilcox

June 2017

*Cover photo: St Peter's circa 1920s*

# Introduction

It has been a privilege to put together the story of the church of St Peter in the Forest, Bombay and its 150 years of Anglican worship. In doing so, I am conscious that there are many who are more familiar with the history of Bombay than I am. However, this is not meant to be a definitive history, but rather a gathering of information from a variety of sources to help us understand the remarkable journey of the Little Church on the Hill over its 150 years. It is a unique story, for a very special district and it is only appropriate that I dedicate this journey to the memory of the founding families who worked so very hard, against all odds, to achieve what they did. They have every reason to be very proud.

I have likened the writing of this story of St Peter in the Forest to doing a jigsaw puzzle. You spread all the pieces on the table and then you start putting the pieces together. Some don't seem to fit, some pieces are missing, and there even seem to be pieces of another jigsaw mixed in. Before I started I was told that a lot of the history of the parish had been lost in two vicarage fires. In fact that is not the case. We have Vestry minutes dating back to the 1870's. Many of the financial records are intact and several decades of Parish Newsletters are still available, together with numerous other files and records, all saved, I have to say, in some disarray and in a damp and mouldy conditions, but at least they have survived. Reading through all the records, many of them hand written, has been time consuming, but in a way it has been a privilege to be able to engage with the decision making of the past. So if I have failed to get some aspects of the story absolutely right, my apologies. We will record these corrections and make them available to the next generation.

When I started out on this task I anticipated that it would be somewhere between twenty to thirty pages. In fact it has turned out to be three times that size. Though I have endeavoured to keep to the task of telling the story of St Peter's, it is also about the story of whole parish in its various forms over the years. So, as reader you, will get glimpses of the rich tapestry that is the parish story. One day someone will have the energy to write that account.

The story of our little wooden church is a fascinating one. It is the second oldest Anglican church in Franklin. As we celebrate its 150 years we must acknowledge the remarkable spirit of the early settlers and clergy. They achieved much against incredible odds. The church building of St Peter in the Forest was never intended to be a permanent. I am sure that the founding settlers would be amazed that their humble place of worship is still standing. That it is, is a credit to their vision and determination. We must not forget the generations in between who have worked hard to keep the church in good repair, to raise money to help in the share of the parish running costs. We honour the clergy who have guided the spiritual needs of the congregations, supporting them through times of war, times of celebration and times of difficulty.

As the reader you will find that the first part of our story is not about the church, but about the story of Franklin. I make no apology for that. I believe that it is important for us to recognise that the land around us was important to Maori, the *tangata whenua*. It was their land, it was their forests that we turned into market gardens and the home of the new settlers. It is easy for us in the comfort of the 21<sup>st</sup> century to overlook just how devastating the arrival of European settlement was to Maori. On the one hand we have the various missionary

groups reaching out to Maori and helping them to understand European culture and Christianity, on the other hand we have the Government authorities impatient to move in and take over the land, by force if necessary. It is into this context that the settlement of Bombay began.

None of us can possibly imagine what it must have been like to have arrived in a new land and begin a new life with literally nothing much more than the clothes they have with them. Can any of us contemplate what it would be like living in a bush clearing, with a young family, with nothing but a nikau frond whare as a dwelling. Every tree, every bush had to be cut by hand. We all know how miserable a Bombay winter can be, cold, wet and windy. Yet they survived. It was hard work. Some of the original settlers gave up and left, but most persevered, with many of their descendants still living in the district.

We cannot overlook the significance of the clergy in this story. Though his time as Bishop had many challenges, George Selwyn was an inspirational appointment. From the moment of his arrival in 1842 Selwyn set out to explore his new bishopric that covered the whole country. Setting out on foot, on horseback and by boat, he explored his new land and met its settlers and engaged with Maori. His appointment of the Reverend Vicesimus Lush to the Southern District, based in Drury was significant. Lush took his responsibilities seriously. He too, travelled extensively and every Sunday set out on his intrepid journey to minister to local congregations in his large district. He saw the potential for a church at Bombay among the new settlers there. It was his vision and support that saw the construction of the Little Church on the Hill, the church of St Peter in the Forest.

In writing this introduction I am also conscious that someone in the future will be continuing the story into future generations. To whoever that may be, I hope that you will get as much satisfaction as I have in presenting the story of the Little Church on the Hill, the church of St Peter in the Forest.

Bruce B Owen

June 2017

## Acknowledgements

I am indebted to the support of so many people who have helped me on this journey. I would like to acknowledge the support and encouragement of the Vestry of the Mission District of Bombay-Pokeno, who agreed to underwrite the cost of this publication.

I wish to acknowledge the support from specific individuals. Alan Wilcox, and Angela Morey, have assisted in providing recollection, information as well as checking the working document. The Rev'd Andrew Beyer has provided his encouragement and enthusiasm to see it through and in particular in arranging for the printing. Other parishioners, too many to name individually, have assisted data gathering, correcting sections of the script, introducing me to past parishioners and helping me to check out a variety of facts. To you all I express my thanks.

I am also grateful to the Rev'd Earle Howe, of the Anglican Historical Society for his advice, comments and scrutiny of the draft copy. The Rev'd Noel Derbyshire, who last year completed the story of the Pukekohe parish in his book *Serving the Community*, agreed to comment on the draft. I am very grateful for the detail of his proof reading, his advice on some sloppy sentence structure and adding useful additional information. To both Noel and Earle I express my thanks for their work, enabling the quality to improve.

I acknowledge the following main sources for information:

- The Vestry Minutes, parish newsletters, and sundry documents held by the Bombay-Pokeno parish
- Newspapers Past
- Wm Heerdegen, *The Green Hill, Franklin Printing and Publishing co., Ltd, 1940*
- Nona Morris, *Early Days in Franklin*, published by the Franklin councils, 1965
- *They Came by Ship, Centenary of Bombay, 1865-1965 Auckland New Zealand*, published by Bombay Centennial Committee, 1965
- Noel Derbyshire, *Serving the Community*, Wily Publications, 2016

Lastly, I acknowledge the patience and support of my wife, Diana, who has had endure the hours I have spent at my desk, huddled over the keyboard.

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# 1. Setting the Scene, up to 1865

## -In the beginning

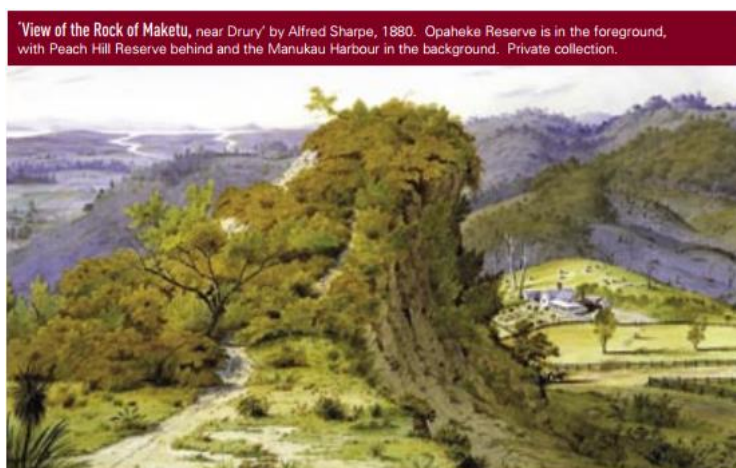
The land area of Franklin provides a geographical boundary between the isthmus of Auckland in the north and to the Waikato in the south. The Bombay Hills provide an added physical boundary which divides Auckland's more moderate weather to the north and the widely varied weather of the Waikato to the south. It was a divide that presented, and continues to present, a challenge to human movement. Long ago, even the mighty Waikato River found itself diverted west in its journey to the sea.

The greywacke ridges of the Hunua ranges, through to the Drury Hills, also provide a formidable eastern barrier, but unique to the region are the significant volcanic systems, all part of the greater Auckland volcanic field. The Franklin volcanic cones and craters date further back in time than those of the more recent Auckland central volcanoes. Prominent in Franklin of course, is Pukekohe Hill, a volcanic cone providing the area with rich volcanic soils making market gardening a unique feature, standing as a sentinel overlooking the township. Over to the east of Pukekohe stands an even taller sentinel, the volcanic cone of Pukewhau and its smaller neighbours, including the Razorback, providing fertile soils for more market garden activity around the settlement of Bombay.

It is here, in that settlement of Bombay, that our story begins. Set high on the Bombay Hills, with a grand vista out to the west, is the little church of St Peter in the Forest, built by the early settlers to provide for the spiritual needs for the Anglicans of the district. We are told that the hills around Bombay were covered by “*lush green forest – puriri, totara, tawa, matai, taraire, and some fine stands of kauri*”.<sup>1</sup> Remnants of the original bush can be seen in pockets around the district to this day. It was an area familiar to Maori in pre-European times, less for settlement, but more for its pathways and food gathering.

## -Maori settlement

Tamaki Makarau (Auckland isthmus) was known for its two harbours, full of *kai moana*. Its many volcanic cones provided excellent defensible *pa* sites to protect against marauding tribes from the north and south. Franklin became a crossroads to the south. Canoes were hauled across the portage from the Waikato River to the Manukau Harbour by Waiuku, quite a considerable task.



*Te Maketu - Ramarama*<sup>2</sup>

But criss-crossing the region were various ‘*ara*’ or pathways linking the north to the south.

<sup>1</sup> *They Came by Ship* p176

<sup>2</sup> *Te Maketu – Our History*. Auckland Regional Council, Heritage Dept



Evidence suggests there were no major Maori *pa* on the site of, or in the immediate vicinity of, what is now Bombay village. It was more likely to be a source of food in the heavy bush, abundant in bird and plant life. The nearest significant *pa* site would most likely have been at Te Maketu, what is now Peach Hill, extending over to Pratt's Hill, by Pratts Road, on the hill scarp, south of Stevenson's Drury quarry.

We know that Maori inhabited the Rama Rama (the early spelling appeared to be two separate words) district from the mid 1700's. Te Maketu was a strategic site overlooking the routes north and south. The Ngapuhi raids on Auckland in the 1820's, using the muskets traded with early European traders, devastated Maori of Tamaki Makarau and Te Maketu Maori retreated to the Waikato. In the 1830's Te Maketu Maori managed to reclaim Te Maketu and establish a new *pa* site in the vicinity of the old cemetery on Pratt's Road.

Edward Shortland (a government administrator and scholar) visited Te Maketu in 1842, where he was fed kumara from the gardens and fish from the Manukau Harbour. He commented that the gardens also included peach and fig trees, cape gooseberries and flax.<sup>3</sup>



Tawhiao Te Whero Whero

G Lindauer Auckland Art Gallery

During the 1840's Te Maketu Maori co-existed with early settler farmers who had been sold various plots of land by the Te Maketu. As the New Zealand Wars began Te Maketu Maori aligned themselves with *kingitanga* and Waikato Maori. Te Maketu became deserted apart from a few warriors who used the security of the *pa* site to attack local settlers.

*'At the end of the fighting, Te Maketu was confiscated from its Maori occupants as part of the Pokeno Block. It was amongst thousands of acres in Franklin taken under the New Zealand Settlements Act 1863'.<sup>4</sup>*

Some of the land surrounding what is now Bombay was now in Government hands as part of the Rama Rama purchase, signed on 29 February 1844, according to Nona Morris,<sup>5</sup> (refer Appendix B) and available to carry out the land settlement policies of Governor George Grey and his government. It is a defining point in the history of Aotearoa New Zealand. Maori were deprived of their land in a way that has since been the cause of much grievance and of course another story to tell.

### **-Ngapuhi be warned**

By around 1818 the Ngapuhi from the Bay of Islands had armed themselves with muskets, purchased in trade with the early settlers, sealers and whalers. The stories of the Ngapuhi raids on the tribes of Auckland and Franklin are complex. And, as European settlement began, it was interwoven with both allegiance and opposition. What the raids did do was to unite the Waikato and Manukau tribes in their determination to block any future Ngapuhi aggression. To do this meant trading with the European settlers in return for muskets.

<sup>3</sup> *Te Maketu- Our History* Auckland Regional Council, Heritage Dept.

<sup>4</sup> *ibid*

<sup>5</sup> Nona Morris, *Early Days in Franklin* p74

*'By 1835 it was reported by the missionaries that the Franklin and Waikato Maori could send into the field 6580 fighting men. This would be a match for any Ngapuhi force should they venture south'.<sup>6</sup>*

### **-Missionary ventures**

Franklin was also the centre of some missionary activity in the latter part of the 1830's, through to the 1850's. Most active, initially, were the Wesleyans, mostly in west Franklin. They centred their activities around Waiuku and the Awhitu peninsula, but also by the Waikato River. However it would seem that not all was well between the Wesleyan (Methodist) and Church Missionary Society (Anglican) because in 1836 a dispute arose between the two groups resulting in a directive from London. The upshot was that the Wesleyans agreed to retire from the area.<sup>7</sup>

The CMS station, led by the Robert Maunsell and James Hamlin, was located two miles north of Waiuku. Their settlement was very primitive, being based on *'a couple of mean looking rush houses, with a small chapel of the same materials and a few outbuildings.'*<sup>8</sup> This station closed in 1839, but other stations were established at Orua Bay and Port Waikato. A further mission station was established at Te Kohanga, twelve miles upstream from Port Waikato. This station lasted until the beginning of the New Zealand Wars in 1863.

These mission stations became important connections between Maori and European culture. The local Maori were introduced to farming and basic carpentry, the English language and Christian ideals. It was a two way process as the European missionaries gained appreciation of the Maori culture and language.

The very early days of European settlement of Franklin were centred on Waiuku River estuary, being a natural settlement point on the portage route between Manukau and the Waikato, connecting to the port of Onehunga. It also helps to explain why St Bride's church, Mauku, pre-dates any of the existing Anglican churches in Franklin.



The Rev'd Robert Maunsell  
George Grey Collection  
Auckland Public Library.

### **-Land Purchases in Franklin**

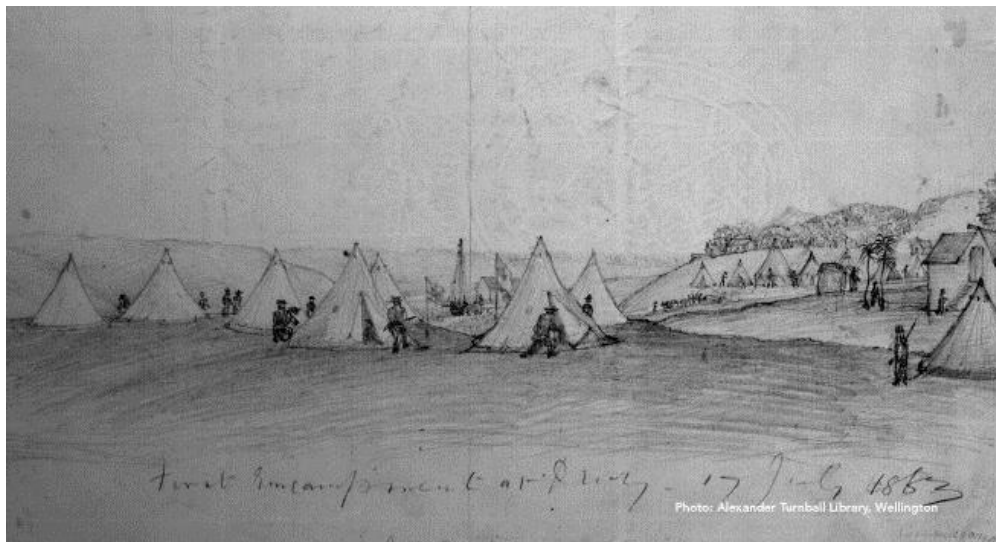
As we look into the early missionary activities of Franklin we find that there is an interesting link with the St Peter's story. Unravelling the various land purchases of the 1840's and 50's is a daunting task. On top of this, substantial areas of Franklin were part of the land confiscated after the New Zealand Wars. However what we can be assured of is that the land on which St Peter's stands was part of the Rama Rama block purchase. This was a substantial block of land, some 35,400 acres, extending from Papakura to the Mangatangi

<sup>6</sup> Nona Morris, *Early Days in Franklin* p24

<sup>7</sup> *ibid* p30

<sup>8</sup> *ibid* p31

stream in the south. It is from this purchase that settlers like Thomas Runciman, James Rutherford, John Martyn and James Williamson took up their land holdings. The village of Drury, which became the hub of the district, was named after Captain Byron Drury of the HMS Pandora which did a survey of the Manukau Harbour in 1853. In 1855 the first section of land was offered at Drury for £5, setting the scene for what was to become an important military outpost.



'First encampment at Drury' 17 July 1853. H Scrivener Alexander Turnbull Library ref: B-064-025

### **-The Great South Road**

Nona Morris records an incident in 1853 that was to have significance.<sup>9</sup> A Maori chief, of some importance, had taken several pigs to market in Auckland. An incident occurred where the chief felt insulted. During his homeward journey along the Tuakau track, his anger had not abated, and so in an act of revenge he decided to make the track *tapu* so that neither Maori, nor Pakeha, could travel along it. Shortly after, a government surveyor, a Mr Hayr, on returning to Auckland from the Waikato, finding his way home blocked, decided to make his own way back, climbing Pokeno Hill and the Razorback, all in bush. On returning to Auckland he reported the situation to Charles Ligar, the Surveyor General, saying that the route he took was much shorter and that moreover, it was now all Crown land, as part of the Rama Rama purchase. The outcome of this was to open up a passable bridle path with the help of some local Maori who were duly rewarded with flour, sugar and blankets. It was to be the fore runner of the military road over the Bombay Hills from Drury to Pokeno. Without this incident it can be reasonably assumed that the settlement of Bombay may well not have developed at the time it did, nor in the way it did.

### **-The New Zealand Wars begin**

But just as there seemed to be progress, as the lands of Franklin were being opened up for farming and new roads were being formed to service the key settlements, there was an undercurrent of discontent. The Treaty of Waitangi promises were not being recognised in the way that Maori had expected. Further, the 1852 Constitution Act gave very few Maori the right to vote. Increasingly, Maori felt alienated and disenfranchised in their own country!

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<sup>9</sup> Nona Morris *Early Days in Franklin* p94



As more and more settlers arrived, so the demand for land grew. The earlier goodwill was beginning to wear thin. Maori felt that they had to do something for themselves and led by Wiremu Tamehana, *kingitanga*, began to take shape.

The settlers were becoming concerned. For some time preparations were put in place to protect settlers. The British militia were increased in numbers and various military outposts were established around Auckland, especially in the south.

Wiremu Tamehana Photo: John Kinder (Wikipedia images)

This story of one little church is not the place to enter into the causes and consequences of the New Zealand Wars. Having said that, the conflict that was to follow would have a defining part in the story of Franklin and of Bombay.

Governor Grey returned to New Zealand in 1861 to begin his second term as Governor. He took the line that while he would try for peace, he would also prepare for war. By the end of that year he had instructed General Cameron to move 2300 troops from Auckland and Otahuhu to work on the Great South Road between Drury and the Waikato River. The instructions were to prepare the road to enable troops to be despatched rapidly in all seasons. General Cameron himself oversaw the project, taking up his headquarters in a house in Drury.

During April and May 1862 the Queen's Redoubt at Pokeno was constructed.

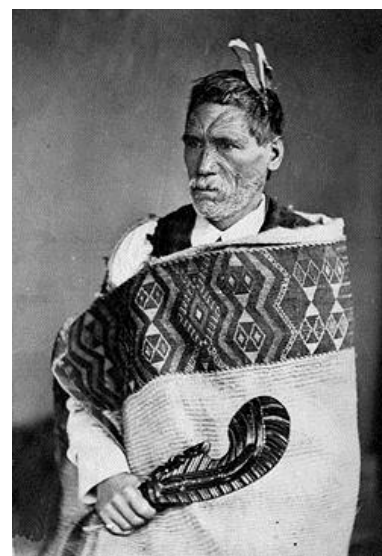


Queens Redoubt at Pokeno – Photograph: Daniel Manders Beere, 1859, National Library of NZ ref: 1/2-096088-G

Not surprisingly, Maori viewed these preparations with some alarm. To add to their concerns the order was placed for the construction of an armoured vessel capable of carrying 200 troops on the Waikato River. Ultimately, the Waikato Maori declared that if soldiers crossed the Mangatawhiri River, or should the armoured steamer enter the river, they would fight.

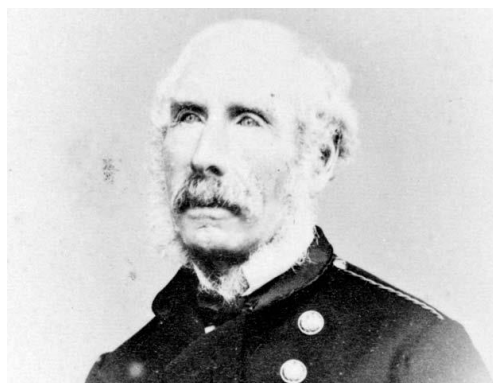
In 1863 news came through that a party of Patumahoe Maori had threatened to attack Mauku settlers. Fortunately this did not occur, but the settlement was prepared, by fortifying St Bride's church as a stockade, the loop holes of which can still be seen to this day. In the meantime, Rewi Maniapoto renewed his threats to attack Auckland. Everyone was on edge. *The Southern Cross* newspaper of 10 July 1863 records that orders had been given to the 65<sup>th</sup> regiment to leave the barracks in Auckland for Drury. 120 went on foot with 50 cavalry. Their armoury included nine heavy guns.<sup>10</sup>

Maori had to choose between the Queen or retire south behind the Mangatawhiri line. Most of the Franklin Maori chose to support the Waikato Maori, leaving their land, their homes and the new culture they had embraced behind them.



Rewi Maniapoto - Wikipedia images

### **-The invasion of the Waikato.**



General Sir Duncan Cameron – Wikipedia images

At dawn on 12 July, 1863, General Cameron ordered that British troops cross the Mangatawhiri Stream. The invasion of the Waikato had begun.

A line had been drawn in the sand and the military advance was to have consequences for the settlers of Franklin. On 15 July, a Rama Rama settler, Michael Meredith and his son, were found murdered on their farm, the first of a number of settlers who were to die by Maori hands.

On 17 July, 1863, a military convoy of 18 carts plus escorts, as well as some Razorback settlers with their household goods, travelling from Pokeno to Drury, after having watered and rested at Martyn's farm, Rama Rama, were attacked by Maori as they resumed their journey to Drury. The scene was chaotic, the convoy was cut in two, the contents of the carts strewn along the road. Some made it to Drury to call for reinforcements, others retreated to the Martyn homestead, or back to Pokeno. Horses were shot or wounded. Eleven men were wounded and five were killed. By the time reinforcements had arrived the Maori had fled, taking their wounded with them.

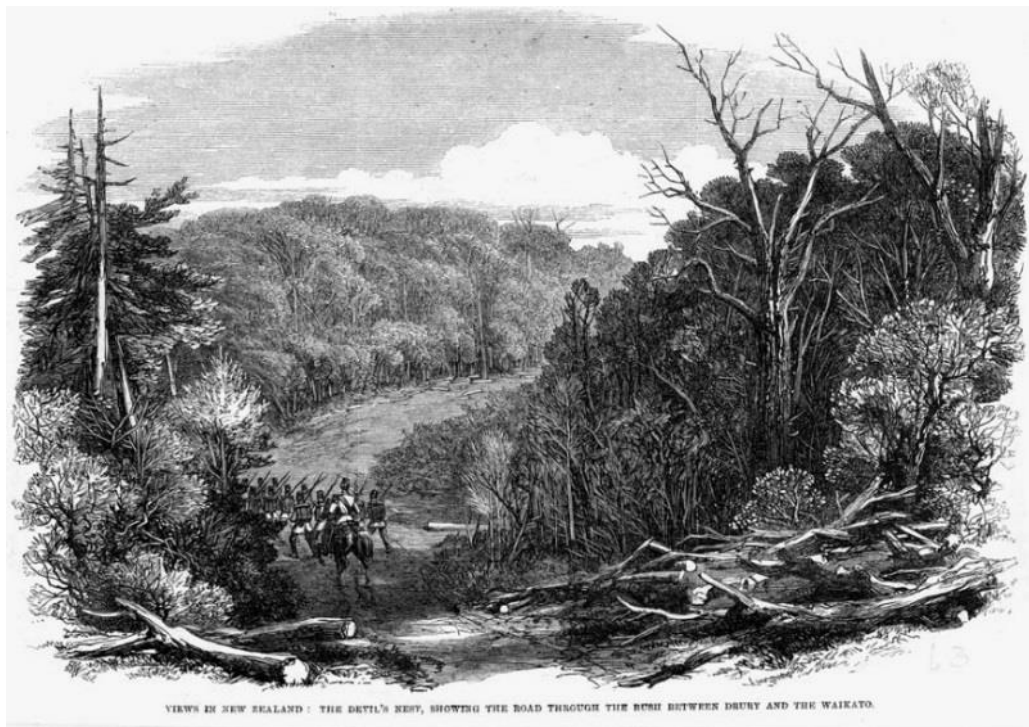
These skirmishes forced the army to acknowledge the effectiveness of the Maori guerrilla tactics and led General Cameron to establish several military posts along the Drury to Pokeno road. Military outposts were established at Kerr's farm and Martyn's farm in Rama Rama,

<sup>10</sup> Nona Morris *Early Days in Franklin* p 111

Williamson's Clearing at Bombay and Kakakarama and Rhodes' Clearing on the Razorback. The Great South Road was cleared of bush to a width of 21 chains.



The Martyn Homestead –moved from its original site in Ramarama to Pukeohe, now looked after by the Franklin Historical Society. photo: B. Owen



*The Devil's Nest* – The Great South Road, circa 1863. Alexander Turnbull Library Ref: PUBL 0033-1863-476

### **-Guerrilla warfare**

In the months following, armed bands of local Maori, reinforced by some of Rewi Maniapoto's men, made many raids in the Franklin area. The settlers of Franklin prepared themselves for hostilities. Twenty five special constables were sent to Waiuku, who with the help of local settlers constructed a blockhouse. St Bride's church at Mauku, as already mentioned was stockaded and loopholed. At Pukekohe East the local settlers built a stockade around the Presbyterian church. The construction of this garrison was to prove fortuitous, for on Monday 14 September, 1863, the stockade at Pukekohe East was attacked. Nineteen men and a boy held out against an attack by 200 hostile Maori. Reinforcements from Drury were not so lucky. The British forces lost three men, with seven wounded. The settler garrison survived and to this day the bullet holes in the wall of the Pukekohe East Presbyterian Church can still be seen.

## **-Dire Consequences**

The consequences of the New Zealand Wars were to be devastating for the Maori who chose to rebel. In December 1864 a proclamation was issued stating that the Government would retain all land taken by HM Forces and all lands north of this and up to the waters of the Manukau and Waitemata Harbours belonging to rebel natives or tribes would be confiscated. Maori who had been living in Franklin prior to 1863 lost all their land!

Much has been written about the rights and wrongs of the New Zealand Wars and especially the decisions made by Governor Grey. Rightly or wrongly, it was to define the future of Franklin and New Zealand.



The Great South Road near Shepherd's Bush 1863, John Hoyte, Auckland Art Gallery

The very strong military presence at Drury and Pokeno, together with the linking military road, were to be defining factors in the settlement of Bombay and Pokeno.

## **-Opportunity beckons**

Both the Provincial Council and the Government were quick to realise the opportunities the confiscated land presented. Ambitious plans for infrastructure development and incentives for new settlers were knocked back by the Colonial Office in London. However there was a demand for carpenters, masons, blacksmiths, together with agriculture workers. An agent in Glasgow opened up an office in June 1864 and by 10 September that year the first of a number of immigrant vessels, the *Helenslee*, sailed from Clyde bound for Auckland. Many of these migrants settled in the Pokeno valley.

Over the next few months some thirteen vessels sailed from the Clyde, London and Irish ports, of which the *Bombay* was one, as part of the Waikato Immigration Scheme which was sponsored by the Auckland Provincial Government.

## **-The *Bombay*, the ship that nearly didn't make it**



The seven month long journey was arduous to say the least. Even though conditions on board were improving for the passengers, they were of little comfort when the elements were against them. Such was the case of the *Bombay*, carrying 400 passengers, which ran into a violent storm ten days before reaching Auckland. With her masts gone, her sails torn to ribbons, it couldn't get worse. Luck was on their side and the disabled ship was taken in tow by the *Constance*, until the *HMS Curacao* took her in tow from the Three Kings Islands. When the *Bombay* finally arrived into Auckland on 18 March 1865, the Auckland Harbour Master commented that “*he did not remember a ship coming into port in a more distressing condition*”. The remarkable story of the *Bombay*'s eventful voyage, including a diary kept by one of the passengers is well documented in *They Came by Ship*.<sup>11</sup>

On arrival in Auckland the *Bombay* passengers spent a short period in transit at Onehunga, in the former army barracks, before being taken to Drury on 1st and 2nd April 1865. A few weeks later some moved to Williamson's Clearing where some men had already erected huts. There was much to be done as much of the hillside was covered in heavy bush.

All was not well. Nona Morris records the diary of the Rev'd Vicesimus<sup>12</sup> Lush who had been transferred to Drury from Howick by Bishop Selwyn.<sup>13</sup>

On 15 December, 1865, Lush writes: *Started for Queen's Redoubt (Pokeno) stopped at Martin's (Martyn's farm) and then proceeded to the settlement about a mile beyond Williamson's Clearing, called by some in the Bombay settlement. The people were all in a dejected state. When in England they had been told that not only would they have ten acres of land given them free, but work provided by the Government for twelve months. They have not been there six months and at the end of this month the wages and work will cease. There are such a large number of poor working people without a shilling of their own and there are not enough private people to employ them, and the province and the Government are nearly bankrupt*<sup>14</sup>.

Morris comments that by the beginning of 1866 the future had been very bleak for the new settlers in Franklin. In fact Lush reports that the situation for the new settlers at Tuakau to

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<sup>11</sup> *They came by Ship*, Bombay 1865-1965

<sup>12</sup> 'Vicesimus' a Latin word meaning 20, referring to the fact that Lush was the twentieth child in the family, is correctly pronounced 'We-kess-e-mus', though more commonly today it is pronounced 'Vi-sess-e-mus'.

<sup>13</sup> Nona Morris *Early Days in Franklin* p165

<sup>14</sup> *The Waikato Journals of Vicesimus Lush 1864-8,1881-2*, Christchurch: Pegasus, 1982 p6





be even more dire than those at Bombay. There was the very real possibility that without the promised assistance from the authorities, it did not seem possible that they could keep their land. As readers of the 21<sup>st</sup> century, we have to understand that, in 1865, the colony was barely 25 years old. The young country was ill-equipped to cope with the stream of settlers arriving to take up their promised land allocations. The infrastructure was inadequate. The effects of the New Zealand Wars were significant. In spite of the odds, the spirit and determination of the new settlers has to be admired.

The Rev'd Vicesimus Lush

Ohinemuri Regional History Journal 44 September 2000

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## 2. A Church is Built, 1867

### - The seeds are sown

-Williamson's Clearing, or Pukewhau, as it was sometimes called, together with Rama Rama already had a number of settlers. In July, 1859, Bishop Selwyn made one of his visits. He called on local farmer John Martyn who wrote in his diary: *'The Bishop paid us his first visit a week ago. He enquired whether we could muster ten persons, as if so he would send us a minister to preach. We told him we had no doubt we could collect more than 20 persons. He said he would send us Mr Lloyd, a minister of St Paul's church of Auckland. Sunday came and we mustered 25 persons, which I think is not bad considering it is the country'*<sup>15</sup>.

As Noel Derbyshire records<sup>16</sup> the Church was ill prepared for the needs for its mission to the scattered rural ministries. There were no church buildings in Franklin until St Bride's, Mauku, in 1862. There were no clergy, nor the means to pay for them. It was the Rev'd Vicesimus Lush, Vicar of Howick, 1850-65, who was the first Anglican clergyman to minister in Franklin. Fortunately for us Lush was a great diary writer and his three volumes of diaries provide a great insight into the life and times of the church and the people in the young colony<sup>17</sup>.

At the Fencible settlement of Howick, Lush was having troubles of his own. His small rural parish was struggling to pay its share of his stipend. Like so many of his colonial counterparts Lush was having to use his own resources, and the generosity in kind by his parishioners, to survive. Assisted by an inheritance from his father Lush purchased a farm of 500 acres and also speculated with Thames gold mining shares. These shares proved profitable, enabling

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<sup>15</sup> *They came by Ship* p23

<sup>16</sup> Noel Derbyshire - *Serving the Community*, p29ff

<sup>17</sup> Gillian Nelson PhD thesis *Vicemus Lush* Victoria University, Wellington

him to build Ewelme Cottage and to send his son to the Church of England Grammar School in Auckland and later to Cambridge University.

Bishop Selwyn had added to Lush's already large Howick responsibilities by including Clevedon, Ardmore, Papakura, and Drury. By 1862 four small churches had been built in these settlements. That they still stand today is a testament to Lush's missionary zeal.

In 1865 Lush was moved to Drury by Bishop Selwyn where he was to take up his duties as Minister to the Inner Waikato. This position was sponsored by the Society for the Propagation of the Gospel, Home Missionaries Fund to the extent of £200<sup>18</sup>. This meant that he had responsibilities extending from Clevedon, through Papakura to Mauku and Waiuku and southwards to Port Waikato, Pukekohe, Tuakau, and Bombay. The extent of this region is daunting enough in the 21st century with access to motor vehicles. For Lush it was horseback and foot!!

Lush wasted no time in identifying sites for new churches, and the first of these was at Bombay. As previously mentioned Lush was acutely aware of the difficult conditions that the settlers had to cope with. The small settlements could not afford to support clergy, nor could they afford to build churches. Lush's journals would describe how settlers would travel for many miles, through difficult situations, in all weathers, to attend church the one day a month that he was present.

As the settlers arrived to take up their newly allocated parcels of land at Bombay during 1865, and as more permanent dwelling began to be built, it was inevitable that discussion would be held about building churches. Indeed, the Presbyterian people wasted no time in making a decision to build. Within a year of arrival they had a new church built on a plot of land on Williamson's Clearing. It was ready for use in September 1866. But the Anglicans were not far behind.

### **-Land Donations**

In 1976 and again in 1977, when the sale of some of the 'glebe' land held by the parish was being considered, the Diocese researched the various land transactions made throughout the church's history. It was revealed that the 'Ramarama Block' was acquired from local Maori in three separate treaties in 1852, 1853 and 1857. This means that the St Peter's church land is not part of the land confiscations that took place at the cessation of the New Zealand Wars.

On 21 September, 1855, Sampson Kempthorne purchased 220 acres for £100. On 29 May, 1866, he transferred five acres of his Bombay property to the Diocesan Trustees 'as a site for a church, burial ground, parsonage and school'. On 8 April, 1867, he transferred a further five acres as the site of the parsonage. It was also revealed that Benjamin Yate Ashwell purchased had 300 acres in Bombay for £150 in 1854. He transferred 25 acres to the Diocesan Trustees for the purposes of the parsonage. Thus, these three transfers meant that the parish was gifted a total of 35 acres (ten from Kempthorne and 25 from Ashwell). Some earlier references to land transactions do not fit the above details but it can now be assumed that the above represents a more accurate summary of the position.

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<sup>18</sup>

Gillian Nelson PhD thesis *Vicemus Lush* Victoria University, Wellington

## **-Sampson Kempthorne**

Sampson Kempthorne was born in 1809, the son of a clergyman. He trained as an architect and had the dubious distinction of having designed a number of English Workhouses, possibly because his father was a friend of the Poor Law Commissioner. He also designed some cheaply built Gothic style churches. In January, 1838, he married Marianne, the daughter of Josiah Pratt, one of the founders of the Church Missionary Society and other Evangelical bodies. The Kempthornes emigrated to New Zealand in 1842. He took with him a prefabricated wooden cottage, having already purchased a piece of land at Parnell, where they settled. This property, 6 Claybrook Road, Parnell still stands. He was engaged by Bishop Selwyn to build some Gothic style stone churches, but his first two, St Thomas's Tamaki (1847) and St Stephen's, Judges Bay (1848) were structurally unsound and soon demolished.

Kempthorne's generosity to the church was recognised when he was invited to lay the foundation stone for St Peter's on 8 March, 1867<sup>19</sup>. Lush records his appreciation of Kempthorne support: *'Three of the ten days I spent with Mr Kempthorne begging from house to house for subscriptions to build St Peter's in the Forest: a new church he has taken in hand and which he wishes to see erected on 5 acres he has made available to the Bishop.'*<sup>20</sup>

## **-The Rev'd Benjamin Yate Ashwell<sup>21</sup>**

The story of Benjamin Ashwell, the donor of 25 acres of 'glebe' land is quite a remarkable story. Benjamin Yate Ashwell joined the Church Missionary Society in London in 1831 as a lay missionary. His first posting was Sierra Leone, Africa, but in 1835 he was posted to Paihia, New Zealand. In due course he joined the Rev'd Robert Maunsell at Port Waikato, at the CMS station mentioned previously. Ashwell, it seems, had a rather temperamental personality and he provoked some hostility towards local Maori there. In spite of this reputation Ashwell was sent to open a mission station at Taupiri on the west bank of the Waikato River. He was, by all accounts, very successful. By 1839 he had set up branch mission stations in the Waikato including at Te Awamutu. By 1843 morning and evening services were being held in 30 villages and reading classes, morning schools and Sunday Schools were taking place regularly. He attended St John's College and was ordained in 1848.



The Rev. B. Y. Ashwell.

**The Rev. B. Y. Ashwell.**

Ashwell's life is well documented, though not as well-known as some of the early missionaries. Ashwell will be best remembered for his courage and devotion to duty, but above all for his strenuous efforts for peace and civilisation in the hostile times of the New Zealand Wars.

Like many early settlers Ashwell took advantage of being able to purchase land. The 300 acres purchased in Bombay were only part of his land holdings around Auckland. Whether

<sup>19</sup> CR Knight, *The Selwyn Churches of Auckland*, Wellington Reed, 1972 p80

<sup>20</sup> A Drummond, *The Waikato Journals of Vicesimus Lush 1864-8, 1881-2*, Christchurch:Pegasus 1982

<sup>21</sup> Photo of Ashwell from *The NZ Railway Magazine* Vol 9 Issue 6, Sept 1934.

Ashwell ever lived on the Bombay land is unclear, but he and Maunsell were on the committee established by Bishop Selwyn to establish a church at Bombay. It is probably that connection and the need by the district for support, that inspired Ashwell to gift 25 acres of his land to the church for the parsonage.

### **-Proposed church of St Peter in the Forest.**

The *Daily Southern Cross* of 7 March, 1866, states that the site of the church would be on the main South Road, leading from Auckland to the Waikato country, some 29 miles from Auckland. *'It is an allotment of five acres of land in the midst of the forest'*. The article continues by stating: *'the Bishop of New Zealand (Bishop Selwyn) approves of the site and has promised to pay for the labour, if the land owners and settlers will provide the timber. An appeal is now about to be made in the neighbourhood to raise money for the body of the church'*. Interestingly, it adds: *'The site is given for church purposes generally; that is say, for a church, a churchyard, parsonage, schools and a hospital, as means may afford and occasions shall call for them'*.

*New Zealand Herald* of 2 June, 1866 noted that: *'It is proposed to erect a church capable of containing 150 persons, with seats for 50 school children. Subscriptions will be received at the Bank of New South Wales, and the following clergymen and gentlemen, most of them connected with the district, will act as a committee to collect subscriptions and carry out the building, namely Bishop Selwyn, Archdeacon Lloyd, the Revs. Maunsell, Lush, Ashwell and Messrs J Williamson, T Morrin, R Proude, DA Hamilton, C Moore, S Kempthorne and Captain Jackson'*<sup>22</sup>.

Heerdegen adds a further quote, this time from correspondence from Sampson Kempthorne, who was Secretary to the St Peter's committee, commending the work of Vicesimus Lush had done: *I have just received a note from the indefatigable clergyman who itinerates in that immense district – in which he states that the people there take a lively interest in the erection of the church. He mentions that he baptised six infants in a crowded hut with a common basin for a font. He regrets that the church was not already built, as he says it would have been so much more decently and in order, an opinion in which I am sure the kind subscribers to the building fund will heartily join.* To make it clear to the reader the *'decently and in order'* reference is to the baptism in a crowded hut!<sup>23</sup>

### **-Foundations Laid**

Having selected the site for the new church, it was to take Lush another year before sufficient funds were found, the church designed and a contract let before construction work could begin. The *New Zealand Herald* of 11 March, 1867, records that the foundation block for St Peter's church was laid in the north east corner of the site by Mr Sampson Kempthorne, *'on Friday morning in the presence of a number of persons. The respected person gave a very suitable address and the whole ceremony was very interesting'*.

March 11, 1867 was a Monday. We can therefore presume that that the foundation stone was laid on Friday 8 March 1867.

Earlier accounts of the building of St Peter's give the impression that building an Anglican church at Bombay was easy. This was far from the case. Though some benefactors were

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<sup>22</sup> W Heerdegen *The Green Hill* p32

<sup>23</sup> *ibid* p33

generous in the donation of land, raising the funds was quite another challenge. Again earlier accounts have underrated, or even ignored, the role that Vicesimus Lush played.

Lush's diaries<sup>24</sup> suggest raising funds to construct and finish St Peter's proved difficult, even though another report had suggested that Selwyn had said the labour would be paid for. Lush went on a begging tour to Auckland with only a meagre £2 11s 0d to show for it. So important to Lush was the completion of the church that he personally invested in it. The diary entries indicate that he took some of the financial burden. Precisely how much of the £180 cost he paid his diaries did not record.

The bottom line for our readers, 150 years later, is that were it not for the vision and determination of the Rev'd Vicesimus Lush, we would not be celebrating the sesqui-centennial of the church of St Peter in the Forest in 2017.

### **-Designed by Noted Architect**

The *Herald* article goes on to describe the design of the new building. *'The size of the structure will be 45 feet by 22 feet 6 inches. The style of the architecture was to be 'Gothic' and the architect, Mr Edward Rumsey. An Auckland builder (Mr B S Corlett of Princes Street) has undertaken to have it ready by the end of May.'*

Edward Rumsey was a noted Auckland architect of the time. Among his significant designs are the Supreme Court (now the High Court) and the General Post Office, (now the Britomart train station).

### **-Lush's Dismay**

Lush records in his diaries, July 1867, that he arrived at St Peter's the day before the opening of the church. He was dismayed to find nothing in the building but 12 long forms, each 12 feet long. *'The builder was present so I asked him "Is there no reading desk?" - "No Sir, not in my contract" - "No Communion table?" - "No Sir, not in my contract. I contracted for nothing save for the nave of the Church: and I have made the 12 forms and present them as my donation".....'*<sup>25</sup>

### **-Opening Day at Last**

We have no record of exactly when the building was actually completed, but clearly from the above diary record it must have been within days of the opening. However the opening day is recorded by the *New Zealand Herald* in a lengthy article on 30 July 1867. It records:- *'This church was opened by the Rev. V Lush, the district clergyman on **Sunday July 28, 1867**. The day proved a true New Zealand day, beautifully fine and calm; an attentive congregation assembled, evidently much pleased to be accommodated in a church which they can call their own. All the seats provided were filled, and some had to be extemporised. Several visitors came, even from Drury, to take part in the service. The full and earnest manner in which the people joined in the responses and in the singing showed that they felt at home in the service. The white smock frock in more than one instance, brought back the mind to the English country parish. There were two baptisms, and, judging from the lively and healthy appearance of the infants, we may believe that the ranges of Ramarama are the most healthful in this favoured province. The minister using the collect for St Peter's day,*

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<sup>24</sup> Gillian Nelson Phd thesis Victoria University Wellington

<sup>25</sup> *The Waikato Journals of Vicesimus Lush, 1864-68*

*gave a sound, practical and appropriate sermon on Psalm 51, 10-12, 'Create in me a clean heart etc' showing the importance of earnest heart work in religion; the necessity of God's grace; the promises and privileges of the gospel; and that, as believers, we are the temples of the Holy Ghost; exhorting all to the value and frequent the means of grace. A collection was made at the offertory, amounting to £2 10s 11d, which was more than could have been expected. It was much regretted that the time of the opening prevented our Presbyterian friends from joining in the service, which we are assured they would have done if the Rev. Mr Lush's pressing and numerous engagements would have allowed him to appoint a morning service'.*

A short meeting was held following the service to confirm regular morning worship, to establish a Sunday School and to set up a Vestry. The question of establishing a day school was also considered.

### **-Simple Design**

The same *Herald* article complimented Rumsey's simple design of the interior, with the use of lofty, Gothic framed roof trusses and rafters. It was supported by heart kauri framing and roof trusses and rafters and built at a cost of £180. It noted that the blank east wall was a '*manifest defect*'. However the writer does add that perhaps it would induce those interested to add the chancel and then the porch. The 21<sup>st</sup> century reader must understand that the chancel, where the altar is now situated, had not been built and there were no stained glass windows.

### **-Why St Peter's?**

We have no record of why St Peter was named as the patron saint of our church. We can only make assumptions. St Peter was a leading and very successful apostle. He was known as Peter 'the Rock'. Perhaps the significant of the slope of the hill on which St Peter's stands was a factor. The patronal festival of St Peter falls on 29 June. Perhaps that date coincided with the completion of the church.

We will probably never know. What we do know is that the little church on the hill was surrounded by bush. It was literally in the forest.



St Peter in the Forest Walthamstow

There is another church of St Peter in the Forest. It is St Peter in the Forest Walthamstow, London, built in 1840 on the edge of Epping Forest.

### **-A Remarkable Achievement in Harsh Conditions**

It is very easy to gloss over the opening of St Peter's. In fact, it must have been a satisfying achievement. In 1865 Bombay was no more than an extension of the military outpost on the military road, yet within two and a half years, these intrepid settlers, many from Lancashire, had literally carved out for themselves a niche on the forested slopes of Pukewhau, with not

a great deal in their favour! And let us not overlook the determination of Vicemus Lush to have a church built.

How daunting it must have been to arrive at their destination faced with nothing but sheer hard work to survive. As most of the original settlers arrived in late summer, and early autumn of 1865, they had yet to face the cold winter. We are told that the bush was largely puriri, well known for its iron hard wood. Each tree had to be felled by hand. Finding suitable water supplies was a challenge. The soil had to be worked by hand although to their relief they did find that it was easily worked and very fertile and well suited to cropping.

Gradually the 10 acres blocks were cleared. The temporary, nikau-thatched, whares were replaced by more permanent dwellings. A mill was built and the Great South Road provided the link to nearby Drury and the markets of Auckland.

As we celebrate 150 years of worship at St Peter's we must acknowledge the indomitable spirit that achieved a successful settlement. It is to their credit that they built two churches, first the Presbyterian and, less than a year later, the Anglican, in those first two and a half years. It was that sheer determination to survive and then succeed that enabled them to do it. For those who did endure those first hardships, and not all did, the later rewards made up for it. It is on these foundations of the number eight fencing wire 'can do' spirit that made New Zealand the strong and successful nation we are today.



### **3. Bombay Grows, 1865 – 1880s**

#### **-Schooling**

It has already been noted that one of the intentions of the St Peter's church land was to provide a school. Though a church school was never developed, St Peter's, nevertheless, had a part to play in the establishment of a school in Bombay. The first school was nothing more than a square tent on the Paparata Road, where a Mr S Breach, a local land owner, was the teacher. This venture only lasted a few months. In 1868 a Mrs Evans charged sixpence per week for her school held in Portsmouth Road. In 1871 the Auckland Education Board appointed Mrs Haszard as teacher. The school was held in St Peter's church until the new school building was opened at the end of 1872 on the present Bombay School site.<sup>26</sup>



Old Bombay School, opened in 1881, destroyed by fire in 1965.

Photo: Bombay School website.

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<sup>26</sup> *They came by Ship* p91

## **-Great Progress Made**

In five years the settlement made amazing progress. A *Daily Southern Cross* article of 13 March, 1871, comments on the achievements of the Bombay settlers: *'I paid a visit to this settlement on Friday afternoon and noticed the numerous improvements everywhere observable. The land is superior to any other immigration district and there is a very numerous body of settlers resident'*. The correspondent comments on the quality of the soil and remarks on the outlook, *'the view is one of the prettiest in the Province, Rangitoto, Onehunga and other places are clearly recognised'*. It continues: *'The prosperity of local farms provides all manner of employment: breaking road metal, men ploughing, residents building, shops doing a good deal of business and all indicating activity and progress'*.

Four years later the *New Zealand Herald* continues the theme on 11 March, 1875, commenting on the remarkable progress of Bombay. *'This is without a doubt the finest and most rapidly improving settlement south of Auckland. We now have good roads, well finished farms, fine fields of grass and clover, smiling cottages, neat gardens, happy contented parents and well-dressed, chubby children'*.

The article sums up their achievements appropriately- *'In fact the settlers of Bombay may well be proud of the advancement they have made'*.

It was a far cry from the impressions gained by Vicesimus Lush ten years previously, and a credit to the hard work of the settlers. One wonders if it is in this period, in their attempts to remind themselves of 'home', that some well-meaning settler introduced what is known in England as 'wild garlic', but to locals here as 'onion weed,' that has become so prolific along the local road sides in spring in the 21<sup>st</sup> century!!! But to wonder on that is to digress!!!

In ten years the settlement of Bombay could be described as a thriving village, with a school, two churches, a flour mill, three general stores, a butchery, a blacksmith, a hotel as well as a brickyard, bricklayers, carpenters, cabinet makers, sawyers with a saw mill not too far away.

## **-Church Building Changes**

For all the compliments made at its opening, it was soon found that the tall gothic style building was no match for the strong prevailing winds. A decision had to be made to lower the walls by three feet. *'On Sunday evening April 9 1876 the Bishop preached in this church, after its restoration, or rather re-building. The site is very elevated and exposed; and the original building was not at all suited to its position on the top of the hill, and being so unsafe in a strong wind that many of the congregation were at such times afraid to enter it. At a cost of over a £100 the walls have been lowered three feet, and have been made, together with the roof, able to resist the breezes which prevail on the Razorback ranges'*.<sup>27</sup> Most readers, familiar with Bombay, would argue that the use of the word 'breezes' to be an understatement.

## **-St Peter's Thrives**

It is clear that, in those early days St Peter's had a very active congregation. Services were held as frequently as a minister was available to take them and the Sunday School was very active. The *New Zealand Herald* of 21 October, 1880, records the details of the children's

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<sup>27</sup> *'Parochial Intelligence'*, Church Gazette, May 1876, pp. 52-3.



service for the Bombay Sunday School. It was on the occasion of the distribution of the prizes given by the Scripture Gift Association, at a service conducted by a Wesleyan minister, the Rev'd L M Isitt. Inter-church co-operation was well established. Mr Isitt commented that the children were the best conducted Sunday School children in the large district he was in the habit of attending.

The *Herald* adds a comment that must make one smile: '*Some of the children seemed not very pleased with their books, as several had obtained the highest number of marks, 75, and received a book of no more value than others who were barely entitled to a prize*'.

### **-A Lectern and a Railway!**

The *New Zealand Herald* of 24 September, 1879, noted that a great improvement had been made to the inside of St Peter's 'in the shape of a lectern'. '*It looks bad to see the parson come in front of the rails with the sermon in his hand reading it like a book*'. It is presumed that this reference to 'lectern' refers to the pulpit, as the eagle lectern had yet to be donated.

Interestingly, the same article records the details of a petition for a branch railway line to Bombay. A public meeting '*unanimously agreed to petition the Government for a branch railway line to Bombay, which would also benefit several settlements between Bombay and Drury*.' We can only assume that the petition was unsuccessful!!!!

### **-A Vicarage is Built**

The St Peter's Vestry had been discussing the question of building a vicarage for the local parson. As was reported in the *New Zealand Herald* on 1 February 1879, the Annual Meeting of St Peter's on 26 January, 1879, decided to petition the Bishop to define the district with the view to building a parsonage. The settlers were quite willing to pay for a fair share of the cost of building. This petition would have set in motion the process to erect a vicarage.

The *New Zealand Herald* of 5 April, 1883, records that it was intended to build a four-roomed house for £200. This amount was to be found by Bombay parishioners finding £100, Pukekohe £50, Tuakau £25 and the Diocesan Standing Committee £25.

There was some debate about the size of the vicarage. Some felt it needed to be bigger. A local parishioner, Mr Kingsford, already an appreciated benefactor, offered the £100 balance required on an interest free loan for a year. It appears that the Vestry discussed the generous offer at length, before accepting it, with a couple of dissenting voices. It seems that vestries have not changed over the years. However we must understand the attitude of the Victorian times, that one only purchased what one could afford! To take out a loan was regarded as a form of 'usury'.

To help pay off the £100 loan the parish decided, again after much discussion, to hold a bazaar. This was held on Easter Saturday, 1883. This first Bazaar to be held by St Peter's was highly organised by the women of the parish. Items of sewing, cooking, refreshment, fruits and vegetables were in plentiful supply. Pianoforte music provided an added entertainment and a Promenade Concert was held in the evening. Apparently it was a two day affair operating from 1.00pm the Easter Saturday and again on Easter Monday.

It is clear that the hard work and the great organisation proved highly successful. The first day's takings were £78 18s 6d and those for the second day £61 8s 9d, a remarkable total of

£140 15s 6d. This allowed the parish to pay off the £100 loan, cover the bazaar expenses, and leave enough money to repaint the church and line the kitchen of the new vicarage.

### **-A Vicar is Appointed**

The growth of the district had not gone un-noticed. In 1882 the Bishop Cowie reported to Synod that the Rev'd P S Smallfield had been appointed as the first resident clergyman at Bombay. His jurisdiction included Pukekohe, Tuakau, Drury, Maketu (Ramarama), Pokeno, Mercer and Mangatawhiri. A parsonage had been built and the Bishop concluded that the district had: *set an example of self help to others who desire to have a clergyman resident among them.*'

Percy Smallfield was only 23 when he moved into the Bombay vicarage in April, 1882, less than a week after he was ordained deacon, so he was very young to take on the responsibility



REV. P. S. SMALLFIELD,

of such a large geographic area. Smallfield was born in Auckland in 1858 and attended the Church of England Grammar School before working in a bank for a short time. He gained a scholarship to attend St John's College. Circumstances led to him resigning his scholarship and taking up teaching for a period. Although Bombay and Pukekohe were his main centres he had seven other centres to attend to. Smallfield weekly service roster would see him at Bombay at 11.00am or 7.00pm every Sunday, with weekly services at Pukekohe as well. He attended Tuakau, Harrisville, and Mercer every fortnight, monthly at Maramarua and quarterly at Kaiaua and Miranda, all by horse. He did have assistance from other clergy and lay readers. Smallfield left the parish in 1886 for Ellerslie where he began a life time involvement in church schools.

Photo: Victoria University electronic text collection



## **4. From Strength to Strength, 1880s**

### **-Band of Hope**

Any discussion of church activities in the latter part of the nineteenth century must include reference to the Band of Hope. This movement was largely associated with the Wesleyan (Methodist) Church, but its outreach was wider. Many other churches subscribed to its cause. Its main objective was to provide a Christian response to the 'evils of drink'. Followers signed 'the pledge' to abstain from any form of alcohol, that was believed to be the ruin of the family and society. The movement was very strong in the 1880's and that continued through the Great War to the Depression years of the 1930s.

One wonders how many of our Bombay forebears frown upon us now, tut tutting away as we quaff our chardonnays and merlots at our church social functions!!

The Band of Hope was very successful in the East Franklin area which included Bombay. Though most of the Bombay meetings were based at the Bombay Wesleyan church, which

opened in 1881 in Barber Road, some meetings were held at St Peter's. The *New Zealand Herald* made several references in the 1880's to the Bombay Band of Hope meetings. One such meeting is recorded in the *Herald* on 3 April 1883. On this occasion the meeting was held at the Bombay Wesleyan church. The choir of the Pukekohe East Presbyterian church presented a musical presentation '*Buy your own Cherries*' and the Anglican Vicar, the Rev'd P Smallfield played the organ. The meeting opened with a hymn, and a prayer. At the conclusion of the choral presentation a vote of thanks was extended. Mr Allison expressed his appreciation to the Pukekohe East choir and his first visited Bombay to establish a Band of Hope and the Temperance Society. '*The roads then were in a very different state to what they are now; but some of them never failed to put in an appearance month after month until the temperance cause was thoroughly established in Bombay.*'

Percy Smallfield issued two challenges. One, to those who had not signed the pledge to come forward that night, and secondly to give tobacco smokers some advice. It was recorded that some six people came forward to sign the pledge, which made a total of 140 in Bombay. We should acknowledge that 140 pledged members would have been quite a sizeable proportion of the Bombay adult population at that time.

### **-The Rev'd Edgar McFarland**

The Rev'd Edgar McFarland followed Smallfield in 1886, until he was appointed vicar of Te Aroha in 1896. McFarland, the son of an engineer and architect, was born in Ireland and emigrated as a child. Before coming to Bombay he assisted in the parishes of Paeroa-Katikati, the Bay of Islands, St Andrew's, Epsom and Ellerslie. Edgar McFarland's ministry had its challenges. As the settlement of Pukekohe grew so too did the demands on the vicar's time grow. At the same time St Peter's in Bombay also required attention as they considered the building of the chancel and as well the replacement of the roof.<sup>28</sup>

### **-Parish Finances in the Late Nineteenth Century**

Some details of the parish accounts of the time are available and they make interesting reading.

The parish AGM for 1886 reported that receipts were £68 16s 6½d, with expenses of £83 8s. No other business is recorded but a vote of thanks to the Church Wardens, the organist and the Choir. In 1886 the members of the Vestry were: Dr Rowley, (Vicar's Warden); Mr Stratford, (People's Warden); and Messrs Proude, Cornthwaite, Swetman, Ross and Captain Jackson, names that are synonymous with Bombay's history. Of course, in keeping with the times, there were no women!

The proceedings of the 1887 AGM made more interesting reading and giving a fascinating insight in to the church politics of the time. It was held in St Peter's Church with Vicar, Edgar MacFarland presiding. It was noted that the attendance 'was thin'!!!! A credit of £1 1s 2½d was recorded for the year. However there was the contentious issue over a contribution to the Sunday School Inspector's stipend. And yes, there were Sunday School Inspectors, a role that continued at least until the early 1960's as the writer can testify!! The Vestry apparently considered that they were not liable as they belonged to the Sunday School Union. As Mr MacFarland had already paid the levy, the meeting agreed that he should be

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<sup>28</sup> Noel Derbyshire *Serving the Community* p58ff

reimbursed. Nevertheless they resolved not to contribute to the Sunday School Inspector in the future!! One wonders whether that meant no Sunday School inspection!

### **-Dedication of the Memorial Font**

There was a very special occasion on 7 October 1883 when the marble font was dedicated to the memory of James Jenkinson, brother of the Rev'd Walter Jenkinson who was based at Bombay in 1882. James had come to New Zealand to improve his health, but died on his return to England. The St Peter's congregation 'resolved to express its sorrow at the death of James Jenkinson, and expressed their sympathy with the Walter Jenkinson in his bereavement'.



The font is still in use, though its position in the church has varied over the years. Traditionally the font is situated at the entrance to a church as a symbol of the newly baptised entrance into the Kingdom of God. Whilst an Anglican purist might raise an eyebrow at its current position at the front of the church, it is a practical location, allowing the rear to become an activity area for the younger members of the congregation. Indeed, long time parishioner Alan Wilcox comments that he has seen the font moved back and forth several times. Originally it was at the front by the original position of the door way, but when the door was moved to the back, the font also went to the back. Later another Vicar wanted it moved to the front to its current position.

### **-Foundation Problems**

The 1889 Annual General Meeting highlighted an issue that current parishioners can identify with. The *Herald* on 22 February records the details of the 1889 AGM. The condition of the church foundations was considered as some foundation blocks had to be replaced. Mr Proude offered to supply the necessary puriri if others would give time to place the blocks in position. Four men offered a day each, which we are informed 'was scarcely sufficient'.<sup>29</sup> We can only assume that the re-blocking was completed.

The same AGM raised another contentious issue which appeared to relate to 'pension fund contributions', presumably the Vicar's pension fund. There is no indication concerning the nature of the problem, though one can assume that the cost was thought to be higher than previously assessed. In any event the meeting decided to allow it to stand over to another meeting until the congregation had considered the matter. There is no mention of how the Vicar might have felt!

### **-Construction of the Chancel**

At the beginning of 1888 a committee of ladies began to raise funds to build a chancel (the sanctuary) at the east end of the church. This had been seen as a priority from the day the church was opened. Given that this was quite a significant investment for a community barely 20 years old, it is a credit to the parishioners that they wanted to complete their church.

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<sup>29</sup> *New Zealand Herald* 22 February, 1889

The ladies got to work on their sewing and local produce was provided for the stalls. Hot house grapes, outdoor grapes, apples and peaches give us an idea of the rich bounty of the soils and climate were already providing.<sup>30</sup>



The original drawings for the chancel extension, dated 1888. St Peter's records.

The two day event, held in the afternoons, was enlivened by music presented by local contributors. As if that was not enough a promenade concert was held on each of two evenings and £35 was raised over two days. This was viewed as '*a result which was considered according to the times, satisfactory*'. Our readers need to be aware that there was a significant economic depression in the second half of the 1880s which had quite an effect on the emerging colony. More than one Auckland investor and land speculator faced challenging times, some even facing bankruptcy.

The construction of a chancel exercised the minds of Vestry throughout 1888. Tenders were called for, with six being offered for consideration. After some debate Vestry, (29 September, 1888) decided not to accept any of the tenders, preferring not to go into debt. There is no record of exactly when the chancel was completed and dedicated, but we can reasonably assume that it was completed by the early 1890s.

<sup>30</sup> *New Zealand Herald* 6 April 1888

## 5. Late Victorian Miscellany, 1880s - 1900

### -Visit to St Andrew's church, Pukekohe

Early in March 1891, the *Observer* records that 'the St Peter's choir and their friends, numbering about 30, visited Pukekohe'. St Andrews was 'crowded to excess, a large number not being able to obtain standing room'. The church referred to of course was the original St Andrew's church. With the Vicar Edgar McFarland presiding, the choir gave a 'Service of Song' with which the audience were suitably delighted. The visitors were entertained at the home of Mr Currie, with Mr White taking many by brake, with others proceeding by buggies and horseback. It must be remembered that St Andrew's in Pukekohe was part of the Bombay Parish, with the vicar still resident in Bombay.

### -New Roof for St Peter's

Though the church was less than 25 years old the roof of St Peter's needed to be replaced. We believe the original roof was constructed of wooden shingles, which in those days would have had a limited life. It is likely that the roof was reclad with corrugated iron, the roofing of choice at the time. In late March, 1891, the *New Zealand Herald* reported that a grand concert was given in the Bombay Hall by the Auckland Drawing Room Opera Company in aid of the new roof. It was well received by the locals who were entertained by instrumental and vocal pieces. 'God Save the Queen' provided a suitable conclusion to one of the best concerts held in Bombay', the article added.

### -The Proude Family

Numerous families have made their mark at St Peter's and Bombay. To single out any



Mr Proude and son George



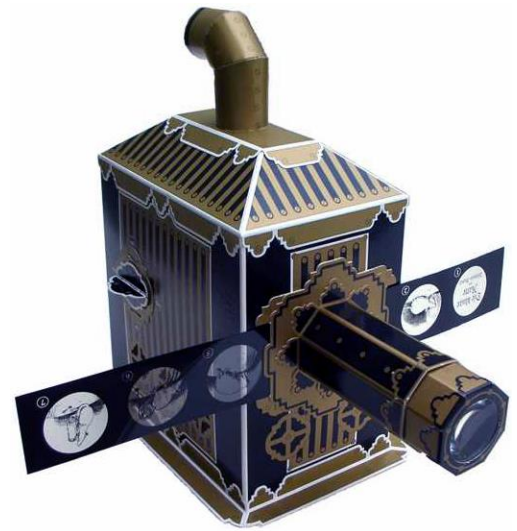
Mrs Proude

one family is probably unfair, but the St Peter's archives do have family photos of Mr and Mrs Proude with their son George, shown above. Though they were not *Bombay* immigrants, the Proude's settled in the district in its early days. The name Proude is synonymous with St

Peter's events, just as it is with Bombay community activities. Mr Proude served on Vestry for many years and Mrs Proude led the Sunday School and was very much involved with other women of the parish in fundraising. The Proude family name is honoured in the naming of the reserve on the corner of Mill Road and Razorback Road.

### **-Magic Lantern Show**

The *New Zealand Herald* reports that on the evening of 17 September, 1891, that the Rev'd John Heseldine gave a lecture on the "Life of Christ" illustrated with sixty magic lantern slides, taken from pictures by the best painters. It must be noted that electric power was not available in Bombay until the mid-1920s, so the magic lantern light source would have most likely been from a kerosene light which was concentrated by a concave mirror, directing the light through a lens on to the screen. The slides were glass slides with photographic film images of the subject in question. Magic lanterns shows were very popular in the latter part of the 19<sup>th</sup> century and early part of the 20<sup>th</sup> century prior to the movies. It shows that the congregation of St Peter's, in spite of their rural isolation, wished to remain as informed as any town folk.



### **-The Rev'd Frank Dobson**

The Rev'd Frank Dobson followed McFarland in February 1897. A South Islander, he was born in Picton, and ordained in the Diocese of Nelson, serving in two parishes on the West Coast before coming north at the age of 36. He was to spend 19 years in the district, 8 years as vicar at Bombay, with a further eleven years as the first vicar of Pukekohe. He was well respected by all.

### **-The End of the Victorian Age**

And so the Victorian Age drew to a close. New Zealand had established itself as a young nation in its own right. It was beginning to make its mark on the world. The advent of steam has sped up the journey to the 'motherland', England. The telegraph provided instant communication overseas. With the introduction of refrigerated cargo it was now possible to send meat to the other side of the world and New Zealand wool was among the best in the world. The little settlement of Bombay, south of Auckland, likewise, had proved itself. It was a self-contained settlement in its own right, with three churches, a school, library, stores, mills and market gardens, it has become a prosperous centre. The church of St Peter in the Forest, the little church on the hill, was very much part of that success.



## 6. Into the Twentieth Century, 1900 - 1950

### -Pukekohe Becomes Independent

When St Peter's was opened in 1867 it was part of what was known by the Diocese as the South Road District. By 1882, when the vicarage was built, the Parochial District of Bombay was formed. It included the areas to the eastern side of Franklin, including Bombay, Pokeno, Tuakau, Mercer, Mangatawhiri and Pukekohe. The western side of Franklin was covered by St Bride's, Mauku. By 1898 the number of centres that Bombay covered had grown significantly as it now included three churches, St Peter's, Bombay (1867), St Andrew's, Pukekohe (1876) and St John's, Tuakau (1881).

In 1899 Pokeno became a separate unit centred on the new church of St Mary-on-the-Hill, gifted by local resident and benefactor, Harriet Johnson. The newly formed Parochial District of Pokeno included Tuakau, Mercer Whangarata, Kaiaua, Waimarama, and Glen Murray, with its own resident vicar. It was to be a short-lived independence! The Bombay Parochial District was adjusted accordingly to include Bombay, Pukekohe, Harrisville, Buckland and Onewhero.

As Noel Derbyshire<sup>31</sup> observes by the turn of the century Pukekohe had become the larger centre and in November 1902 a meeting of parishioners considered a proposal to separate Pukekohe from Bombay. A conference of vestries in Franklin was held at St Peter's to discuss the re-division of the district. However not everyone was in favour. There was some concern from the people of Bombay that they would be disadvantaged. The Bombay Vestry minutes of the period record the concerns of the time. In November 1902<sup>32</sup> it was *resolved 'that Mr Cornthwaite prepares a petition to be forwarded to Synod as follows. We the undersigned members of Vestry and representatives in Synod pray that in the proposed alterations of the boundaries of this district, provision be made for a Vicar to reside at Bombay, because this is the oldest district in connection with the Church in the Lower Waikato. It has a large church population. When the Vicarage was erected Pukekohe gave £50 and Tuakau £25 to assist the building fund showing that at the time Bombay was considered to be the right place for the Vicarage and we do not consider circumstances have sufficiently altered to require a change. And we are of the opinion that if the resident Vicar is removed from Bombay the church may as well be closed at once.'*

Fighting words indeed! However they do express the level of feeling at the time. As well it must be remembered that Pukekohe was still only a relatively small settlement. The Vestry minutes record that several meetings were held with the Bishop and Diocesan leaders to resolve the situation

Such a conference of vestries took place on 24 June 1903 at St Peter's with Bishop Neligan in the chair. Some 28 people from around the district attended, including Bombay, Pukekohe, Buckland, Harrisville, Tuakau, Onewhero and Pokeno. The minutes record<sup>33</sup>: 'A general conference took as to the redivision of the district as suggested by the Standing Committee in September last and also whether the Vicar would continue to live at Bombay or move to

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<sup>31</sup> Noel Derbyshire *Serving the Community* p71ff

<sup>32</sup> Bombay Pokeno Central Vestry Minutes November 1902

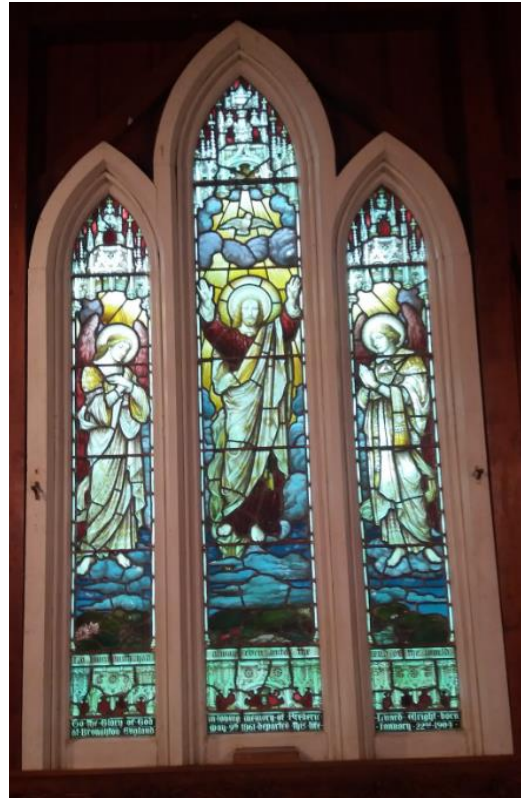
<sup>33</sup> Bombay Pokeno Central Vestry Minutes June 1903



*Pukekohe. The Bishop said he would visit the other portions of the district and hoped that before anything was done or any changes made all the districts would agree as to what was best for the whole church'.*

The records also show that a conference was held in December, 1904, at which it was agreed to ask the Diocesan Standing Committee to form the Districts of Bombay and Pukekohe. However the thorny question of where the Vicar should reside was unresolved. Representations had again been made to the Bishop who asked that it wait until Archdeacon Calder had visited the district.

By 1905 the Diocese had confirmed the decision to revise the parish boundaries, with St Andrew's Pukekohe, becoming a parochial district in its own right. The new ministry unit included Pukekohe, Buckland, Harrisville, Tuakau, Glen Murray, Waimarama, Whangarata and Pukekawa. The new Parochial District of Bombay-Pokeno was to be centred on Pokeno, with its new church and with the Vicar resident in the new vicarage there.



### **-Memorial Windows**

On 21 January 1906 the beautiful Memorial window in the chancel was unveiled and dedicated at the morning service. The window was presented by the Misses Wright, of Broughton, England, in memory of their brother, Frederic Luard Wright, late of Raventhorpe, Great South Road. The windows were the work of Messrs Heaton, Butler and Bell of London. The design is of the Ascension of our Lord, with the inscription '*Lo! I am with you always, even unto the end of the world*'. *To the glory of God, in loving memory of Frederic Luard Wright, born Broughton England May 9<sup>th</sup> 1861, departed this life January 22<sup>nd</sup> 1904.*



Photos: B. Owen

His wife, Mrs F L Wright also presented a beautiful, carved altar.



### **-The Eagle Lectern**



The Cole Baker memorial lectern

Photos: B. Owen



The impressive eagle lectern at St Peter's was donated as a memorial to the Rev'd Colpuys Cole Baker who died in October, 1881, at Ramarama from 'inflammation of the lung'. Cole Baker had only been resident in the district for a matter of weeks before his death at the age of 47. An Irishman by birth he was ordained in the Church of Ireland before coming to New Zealand with his wife Annie and family. He and Annie are buried at the St Peter's cemetery. The lectern was donated by their children. Their son Norman Colpuys Cole Baker was well known in the Franklin district as a JP, resident at Onewhero, for some years.

## **-William Cornthwaite**

One member of the founding settler families who deserve to be honoured in the story of St Peter's, is William Cornthwaite. He was an example of the many people who served their church and their community faithfully in those early formative years. On 19 December, 1922, the *Pukekohe and Waiuku Times* recorded his passing in his 80<sup>th</sup> year. He was born in 1842 and was one of the original settlers who arrived on the *Bombay* in 1865. Like many of those original settlers he was born in Lancashire.

Mr Cornthwaite was a loyal Anglican and for many years organist at St Peter's. He always took an active part in the church and its surroundings. He was also involved in many community activities, including the Library, which later became the Sunday School Hall, a member of the Mangatawhiri Roads Board, and Chairman of the Bombay District School Board for over 40 years. Mr Cornthwaite was survived by his wife and family of 14, he was laid to rest in the St Peter's cemetery.

## **-The Great War**

The Bombay community was well represented in volunteering, or being conscripted, for service in the Great War. Around 70 men went to the war from the district. The war effort was supported by the Patriotic Committee raising funds to send food parcels and knitted woollen clothing. St Peter's women were among those who provided that support. Unfortunately there is very little information recorded of St Peter's during the war years.

One of the least discussed and least known disasters in New Zealand history was the 1918 influenza outbreak. Between October and December, 1918, New Zealand lost about half as many people to influenza as it had in the whole of the Great War. No other event killed so many New Zealanders in such a short time. One theory is that the virus, sometimes referred to as the Spanish flu, arrived on the liner *Niagara* on 12 October, 1918. By the time the pandemic eased in December that year some 8600 people had died, 25% of whom were Maori. The defence force was likewise hit very hard. Many soldiers survived the extremes of war on the western front and Gallipoli but lost their lives to the flu within weeks of returning home.

It was a crisis that the country was ill-equipped to manage. Local committees were formed to manage the situation. Public events were cancelled, schools closed, churches closed and the medical workforce struggled to cope and although the crisis passed in three months the virus took some time to clear completely.

The local history *They came by Ship* suggests that St Peter's was closed for nine months!<sup>34</sup> However there is no reference to this in the Vestry minutes of the time.

## **-War Memorial.**

Again St Peter's families, together with other from the community, were to the forefront in providing a suitable war memorial. The necessary finance was raised, and land purchased with a site adjacent to the District Hall being provided. The stories of the Bombay War Memorial Gates and the recreation ground are told in '*They came by Ship*'. Successive clergy of St Peter's have helped to lead the annual ANZAC commemoration.

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<sup>34</sup> *They came by ship* p88

## **-St Peter's War Memorial**

In 1920 vestry decided that a Soldiers' Memorial plaque be erected in St Peter's church to honour members of the church families who served in the 1914-18 war. The names on the plaque are:

<i>T Burgess</i>	<i>AJ Carter</i>	<i>AC Evans</i>	<i>E Fenton</i>
<i>J Fitness</i>	<i>P Hancock</i>	<i>R Hancock</i>	<i>RG Hanna</i>
<i>A Kemp</i>	<i>R Kemp</i>	<i>O McCowan</i>	<i>T Rudd</i>
<i>G Scott</i>	<i>R Shanahan</i>	<i>J Turvey</i>	<i>J P Willis</i>

## **-Brass Altar Cross.**

In 1920 Mrs F L Wright gave a brass cross for the altar in memory of her husband Frank Wright. It complemented the windows and the carved altar frontal. We need to remember that in those days the priest celebrated communion with his back to the congregation and with the altar hard against the wall. The cross on the altar provided a suitable backdrop.

More recently the practice has been for the priest to preside from behind the altar, thus facing the congregation. This necessitated moving the altar forward. The cross had been placed on the window ledge.



Photo: B Owen

## **-Miss Masefield**



At the end of June 1928 Archbishop Averill unveiled a memorial tablet to the late Miss Sarah Masefield of Bombay. A tribute was paid to her faithful service as Superintendent of the Sunday School and President of the Ladies Guild.

Sarah Masefield-  
St Peter's Church records

## **-Vicar's travel**

With such a huge geographical area to cover the parish clergy would have had at least one horse at their disposal. We can only assume that they had a buggy or trap to make their travel more comfortable, at least as far as the state of the local roads would allow. In 1916 there is a record of £5 being paid for repairs to the Vicar's buggy! However, by 1921 the Vestry discussed the provision of a motor vehicle for the Vicar. Given that the automobile industry was in its infancy, this would have been forward thinking indeed! However it was discussion only as it took a further ten years before any agreement could be reached. It was not until 1930 that a car was provided for the Vicar of the time, the Rev'd Harold Heaslip. No one could accuse the Vestry of a hasty decision.

## **-Church Offerings**

Having sufficient funds was a challenge for any church and St Peter's was (and is) no exception. Over the decades the people of Bombay were very generous in their support of their church but, in spite of this generosity, generating sufficient income to support a full time vicar was hard work. It was always necessary to explore alternative means of fund raising.

In 1938 the parish adopted the free will offering envelope system which was intended to encourage regular weekly giving, and at the same time preserve confidentiality.

Various other methods of collection were tried over the years, from the 'offertory' box at the entry to the church for people to put their collection in as they arrive, to the collection plate that is passed from pew to pew. In 2014 Vestry made a decision to change from the offering plate to the offering bag allowing for a more discreet payment of the collection. In the mid-2000s on line banking allowed parishioners to provide their collection by way of automatic payment. This is perhaps the most efficient method of collection yet, as it provide the church with a regular monthly income from its donors.

## **-Electric Power Arrives**

Like most rural areas it took a while for the convenience of electricity to arrive in Bombay. Auckland itself did not start to reticulate power until 1908 when a generator was commissioned at the Freeman's Bay refuse destructor, followed a few years later by the Kings Wharf power station.

The first hydro power station on the Waikato River was built in 1913 at Horahora, upstream from Karapiro, for the Waihi Gold Mining Company. In 1919 it was taken over by the government to provide power to the central Waikato including the towns of Hamilton and Cambridge. In 1926 it was upgraded and its increased output enabled Auckland and the Western Bay of Plenty to be supplied. Horahora power station was decommissioned and then submerged when the Karapiro hydro station was commissioned in 1947.

A substation was built in Bombay in 1925 to supply the Franklin Electric Power Board, commencing at the end of that year. The parish wasted no time in linking up the Vicarage and St Peter's to the new power supply in 1926. Initially, this power supply provided electric light. In fact the original light switches are still in use, but when the electric bar heaters were installed in 1981 the church had to be rewired.

## **-St Stephen's School**

It was Bishop Selwyn who, in 1844, established a trust to provide *'for the education of children of both races in New Zealand and the islands of the Pacific'*. St Stephen's School, as it became known opened its doors in 1849, in St Stephens Avenue, Parnell, on the site of what is now Parnell District School. Originally the school catered for boys of what we now call primary and intermediate age, but during the 1920's a secondary department was added.

In 1858 James Rutherford, a friend of Selwyn, purchased 1250 acres between the Great South Road and East Pukekohe Road. The land continued in Rutherford family ownership until it was purchased by the General Trust Board of the Diocese of Auckland in 1928 when



the Auckland Education Board acquired the Parnell site for the new Parnell School.

Diocesan architect, Daniel Patterson, was commissioned to design the buildings which were completed in time for St Stephen's to open on its new site in 1931. Daniel Patterson was a noted Auckland architect of the time, whose buildings include the Mercury Theatre, St David's Presbyterian Church, Khyber Pass and the Central Fire Station in Pitt Street.

Photo: St Stephen's Old Boys website

From the beginning St Stephen's School became involved with St Peter's Church. For a number of years the school did not have its own full time chaplain but made a financial contribution to the parish so that the vicar could spend part of his week on chaplaincy duties. In the years 1935-1937 the Rev'd HG Taylor, resided at St Stephen's. The boys walked up the hill to St Peter's to attend services. This custom that continued on and off until the 1990s.

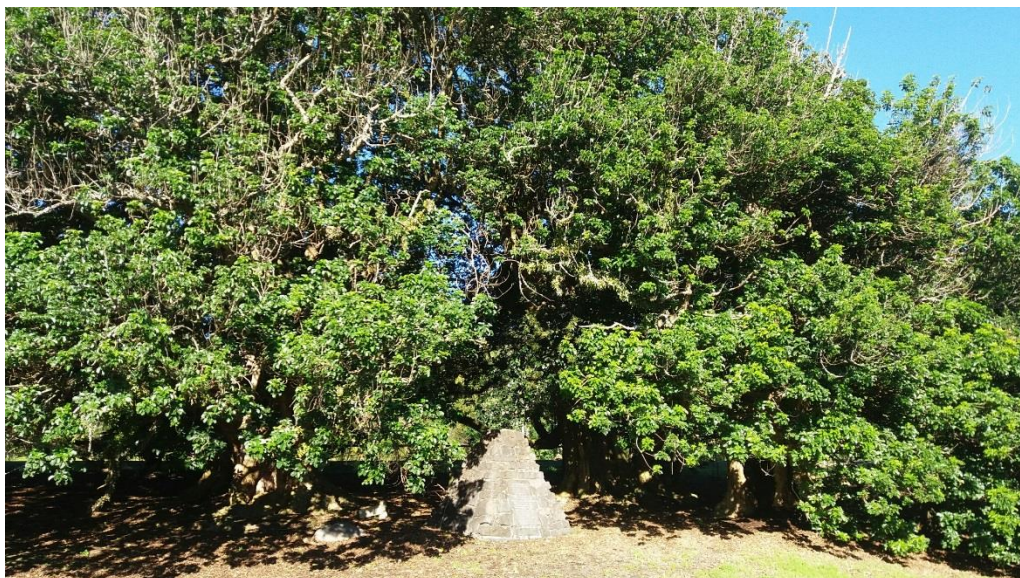
The Second World War was to have a dramatic effect on the school as in 1942 the school closed and the boys were sent to Te Aute College or Wesley College. The school was requisitioned as a hospital and rehabilitation centre for troops during the war and was not reopened until 1949.

When St Stephen's appointed its first Chaplain, the Rev'd A T K Mahuika, the chaplaincy arrangement was terminated. However, the link between the parish and the school continued. In the mid 1970s Richard Hancock invited his parishioners to attend the 9.30am Holy Communion or 6.30pm Evening Prayer services at the school. At both the Centennial and 125<sup>th</sup> celebrations St Stephen's boys were present and took part. Alan Wilcox remembers that before the School had its own Chapel and chaplain, a contingent of boys attended St Peter's each week. They always occupied the pews on the left hand side, but when this arrangement ended the congregation continued to sit on the right hand side of the church. Alan's wife Peg Wilcox recalls the period when the St Peter's Ladies' Guild contracted to iron the shirts of the St Stephen's boys as a fund raising venture!

During the 1990's the number of boys at St Stephen's declined. There were management issues that led to its final closure in 2002.

## **-The Selwyn Cairn**

Any discussion of the stories of St Peter's church or St Stephen's School should make a reference to the Selwyn Cairn by the side of the Great South Road, Bombay. Bishop Augustus Selwyn, Bishop of New Zealand, based in Auckland, was an intrepid traveller. Within a short time of his arrival in New Zealand in 1841 he started to travel around the country, frequently on foot, to meet the various Anglican congregations in his care.



The Selwyn Cairn and the 'Three Sentinels', the puriri trees under which Selwyn spent the night.

Photo: B Owen

On his first journey south he is said to have spent the night sleeping under some puriri trees at the foot of the Bombay Hills. When St Stephen's School moved to its Bombay site in 1931 from Taurarua (Parnell), stones from the old school buildings, which were demolished to make way for the new Parnell School, were brought out to Bombay to build a cairn to record the stopping place. Because St Stephen's School owes its foundation to a trust set up by Selwyn in 1844, the school held an annual commemoration service at the cairn on May 31, the anniversary of Selwyn's arrival in New Zealand, to give thanks for their Founder. The land on the Cairn is sited was gifted by the descendants of James Rutherford who made provision for the erection of the cairn as part of the purchase deal.<sup>35</sup>



One of the puriri trunks

photo: B Owen

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<sup>35</sup>

The Cairn was cleaned up by the Bombay Lions in 2017 following approaches made by the Rev'd Earl Howe of the Anglican Historical Society who was concerned about its dilapidated state. A service of commemoration was held on 28 May 2017 with the intention that it become an annual event, thus continuing the tradition started by St Stephen's School.

The three large puriri trees, referred to in the past as 'the Three Sentinels', adjacent to the cairn, are reliably considered to be original. Puriri trees can last a long time. The wood is very hard and was used by the early settlers as foundation piles for their buildings, including St Peter's.

The inscription on the cairn reads, written for the Rutherford family by Archdeacon Simkin:



Photo: B. Owen

*This memorial  
built of stone from  
the original buildings of St Stephen's School  
Tararua  
is erected to mark the  
first stopping place of  
George Augustus Selwyn  
Bishop of New Zealand when walking on his  
missionary journeys.  
Here he rested at night  
the puriri trees his  
only shelter.  
The land is the gift of  
the descendants of  
James Rutherford his friend  
in journeyings oft.*

## The Rev'd William Heerdegen

Though William Heerdegen did not stay in the parish for any length of time, 1939-1941, he was to make his mark. During his short tenure the story of the Bombay settlement was such that it moved him to write a small book entitled *The Green Hill*. It was the first attempt to put into print the remarkable story of how the settlement of Bombay came to be. As well as Vicar he was also part time chaplain to St Stephen's School. William Heerdegen went on to have a fulfilling ministry in a number of parishes in different parts of the country, including a period as the Wellington City Missioner from 1958-1962.

Photo: NZ Herald 29 January 1940



CLERGYMAN WEDS AT ST. MATTHEW'S CHURCH  
The Rev. G. M. Heerdegen, vicar of Bombay, leaving the church with his bride, formerly Miss Vera Moyses, of Mount Albert, after their marriage on Saturday morning.



## **-World War Two**

It was with dismay that the people of New Zealand learned that once again they were embroiled in war. Like the rest of the country Bombay was affected. As more and more men were called up or volunteered the effects on the local community became more significant. Mention has already been made of the requisitioning of St Stephen's School as a military hospital. Once again the local communities were working together to provide home comforts for the troops and increasingly the workload was placed on the women and children of the community as the men went off to war.

## **-Combined with Pukekohe**

The parish was also affected. The Diocese struggled to maintain its clergy as many were called up for chaplaincy work. The closure of St Stephen's School meant that the parish no longer received a grant for providing chaplaincy at the school. In 1942 the Diocese decided to merge the Parochial District of Bombay with the Parish of Pukekohe, an arrangement that continued until 1955. A Central Vestry was formed to deal with common concerns, while a local church committee looked after the local Bombay concerns. It was agreed that the parish budget would be shared between Pukekohe and Bombay on a 75:25 basis. Bombay was to contribute £135 to the stipend and £100 for travelling expenses. The Diocesan Standing Committee contributed £65 for travelling expenses and financed a motor vehicle for the vicar's use.<sup>36</sup> At the same time the parish boundaries were modified and Ramarama was handed over to Papakura parish.<sup>37</sup>

There are few records available of the war period or the immediate post war period at St Peter's.



## **7. New Beginnings, 1950 - 1967**

On 6 February 1952 news came through that the King, George VI, had died. The country was shocked as he and his consort, Queen Elizabeth, were both respected for their support of the British nation and the Empire during the war. Their refusal to leave England, and their stoical determination to remain won the hearts of all throughout the Empire, New Zealand included. With the accession of Elizabeth to the throne and her Coronation in June 1953, a new era began. So it is with St Peter's Bombay.

### **-The First Vicarage Fire**

Although matters relating to the Pokeno vicarage fall outside the St Peter's story, certain events in the 1950's were to have a bearing on the parish as a whole. The Pokeno vicarage had been sold in the 1920's as it was not required by the church. However, in 1951 it was bought back from Mr David Guiland for £2000. At this stage, Bombay and Pokeno were part of the Pukekohe parish and it was felt that the Pokeno vicarage could be used to house the assistant curate. This action was approved by the Diocesan Standing Committee and before long the Rev'd Peter Rynd and his family moved in.

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<sup>36</sup> Noel Derbyshire p135

<sup>37</sup> *They came by Ship* p88

Tragedy struck in 1953 when fire broke out in the house while the family were out. Some of the older boys from the Pokeno School (which was then just across the road from the church) helped to move as much furniture and belongings as they could before the fire brigade arrived. Sadly, the house was destroyed and with it many of the Rynd's belongings. In 1960, the parish considered the question of rebuilding the Pokeno vicarage but, after considerable discussion, it was decided not to go ahead as there was no need for the parish to own two vicarages.

### **Independent from Pukekohe**

In September 1953 a special general meeting was called to discuss the future of the parish which had been part of Pukekohe since 1942. By October 1953 *'It was almost unanimously agreed that division of the parish was a possibility and that Bombay-Pokeno could maintain themselves jointly with a Vicar. All that remains now is for the Diocesan authorities to sanction the division and appoint a Vicar'*<sup>38</sup>. The Diocese finally agreed to the re-constitution of the Parochial District of Bombay Pokeno in March 1955.<sup>39</sup>

### **-Good Progress**

The parish news of July 1953 noted that the parish finished the year with a moderate surplus of funds. *'The people of the area are to be congratulated for raising last year, a higher sum than on any previous occasion'*. The sums involved were not mentioned. The Sunday School at St Peter's was bursting at the seams and the present building was noted as being inadequate. The 'present building' mentioned was next to the Post Office, across the road from St Peter's and was in fact the former Library. Also noted was the fact that *'Mrs Dreadon has plans for forming a church choir which will be robed and lead singing at the monthly service'*.

In 1954 the St Peter's Mothers' Union presented the church with a silver wafer box to commemorate the Royal Tour. Sadly, this silver box was stolen, with other items in the 2015 burglary at St Peter's.

### **-The Wells Campaign**

By the mid 1950's New Zealand was emerging from the post war austerity. As import and monetary controls were relaxed there was a general feeling of optimism. The government was investing heavily in infrastructure, especially hydro dams. As Auckland was expanding with the advent of immigration and the post war baby boom, which included the £10 immigration scheme for qualifying immigrants from the UK and Holland, there was a need for new churches to be built, not the least of which was a Cathedral for Auckland. The time limit for the Horton Bequest for building the Cathedral in Gothic style, was drawing closer. The Diocese was in desperate need for additional income.

The answer came with what was to become a controversial, though very successful, fundraising venture when the Auckland Diocese decided to introduce the Wells Organisation fundraising campaign.

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<sup>38</sup> Parish newsletter 1953

<sup>39</sup> Noel Derbyshire *Serving the Community* p143

Noel Derbyshire comments on the Wells campaigns,<sup>40</sup> *'The Wells Organisation, an American based fundraising company, came to prominence in Auckland when the Diocese wanted to raise funds for the new Cathedral. Parishes realised that they had to put their own finances in order before they could help with the project. A Diocesan loyalty dinner brought together 900 representatives of every parish and within four months the £160,000 cathedral target was achieved'*.



(From Left) Back Row: Messrs. R. HAMILTON, W. N. HUNTER (Deputy Chairman), G. DRAKE, G. AUSTIN (Deputy Chairman), W. LAWSON, B. POMANA.  
 Front Row: Mr. A. WILCOX, Mrs. W. BATH (Secretary & Hostess), Mr. C. W. MACE (Vicar's Warden & Campaign Chairman), Rev. M. M. METE, Mr. F. DOWNIE (People's Warden), Mrs. A. MEAD (Hostess), Mr. E. E. LOWRY (Treasurer).

#### The Bombay Pokeno Central Vestry 1960

Virtually every parish in the Diocese was involved in campaigns such as these. The standard approach was for everyone on the parish roll, church goers and nominal Anglicans alike, to be invited to a parish 'loyalty' dinner where the needs of the local parish were outlined and a target made known. The dinners, which usually attracted hundreds of people were followed up by house visits made by team members. Pledges were requested for a three year term. Overall these events were extraordinarily successful.

Under the leadership of the recently appointed Vicar, the Rev'd Mark Mete, Bombay-Pokeno decided to undertake such a campaign.

The results of the campaigns in the parish were remarkable. In 1955 and 1956 offerings in the parish had averaged £302 a year but during the first three years following the campaign (1957 to 1959) they averaged £1155 and in subsequent 3 year periods £1190 and £1247.

<sup>40</sup> Noel Derbyshire *Serving the Community* p153ff

During the ten years from 1957 to 1966 annual parish offerings averaged £1240, over four times higher than before the first canvas.

## MESSAGE FROM THE VICAR

### The Parish in Action . . .



Dear People,

I commend the decision of your Vestry to conduct the present Parochial Visitation Campaign in the Parish. Three years ago a Campaign was launched to meet the spiritual, financial and social needs of the Parish. As a result of that Campaign, many of those needs have been met. Now has come the time for us to review and extend and build up our resources even more in view of the increasing needs of the Church. Those needs you will be aware of and will be made more known to you during the course of this Campaign.

As a Parish we suffer because of the scattered nature of our districts. Hence the supreme need of unifying ourselves and welding ourselves into a really strong and efficient unit capable of carrying out God's work in this area.

The personnel of this Campaign, I believe have this unity of purpose as we seek to address ourselves to the needs of the Church in this Parish. An enthusiastic band of fellow Parishioners are giving of their time and energy freely to meet the needs of the Church. They will carry out their work, knowing that this is their responsibility and privilege, to build up and extend God's Kingdom on earth. They will seek to do this work in the strength which God supplies. They will seek to enlist your help in carrying out that work, which God has given us to do. You can help them in their task by praying and giving thought to what your weekly sacrificial gift is to be before they call on you.

Yours sincerely,  
M. M. Mete, Vicar.

However not everyone was in favour and some were sharply critical of the campaigns, successful though they were. Long-time parishioner Alan Wilcox remembers the campaign well. He writes of the level of feeling held by some at the time: *'Early in my time on Vestry the parish decided to employ the services of an American Fundraising group known as the Wells Organisation. I listened very carefully to the sales pitch at Vestry and attended an inaugural meeting. The methods to be used, were in my view, not acceptable to New Zealanders' sense of fair play, so I withdrew my support. From that day on my wife and I were treated as outcasts at church and found it difficult to hold on to our Anglican faith until the campaign ended.'*

## **-Another successful campaign**

When Central Vestry agreed to hold another campaign in 1960, it indicated that the earlier campaign had achieved the following:

- St Mary's - replaced the organ with a new one, painted and oiled the interior as well, as part of the exterior.
- St Peter's - repaired the spouting, the floor and roof and provide a new vestment cabinet.
- St Jude's - renewed the spouting and down pipes with copper.
- Vicarage - completed interior and exterior plumbing, provided new tanks and drainage and a contract let for repainting.
- Future planning included: funds for the continuance of normal parish work; building of a parish hall at St Mary's as well as repainting and adding a new vestry and porch at St Peter's.
- Gift to the cathedral building fund.
- Improve the church grounds and interiors.

## **-Mothers' Union**

The Mothers' Union has been in existence at Bombay since 1904. It has met on a regular basis and provided support to the church and community ever since. The original Objects of the Mothers' Union, as set down by Mary Sumner, the Founder in 1885 were to:

1. Uphold the sanctity of marriage.
2. Awaken in all mothers a sense of their responsibility in raising a family.
3. organise in every place a band of mothers who will unite in prayer and seek by their own example to lead families in purity and holiness of life.

These objects have been modified in more recent years to enable the organisation to be more inclusive.

During the 1960's the Bombay Mothers' Union met on the third Tuesday of every month. They would start their meeting at 10.30am with Holy Communion followed by a speaker and morning tea.

The Bombay Ladies Guild presented the banner in 1963 which was designed by Mr J Robinson who also did the embroidery. *"It is a wonderful piece of work and we are truly grateful. There can be few Mothers union banners attributable to a member's husband whose livelihood is farming"*.



The St Peter's Mother's Union Banner



MU outside St Peter's c1950's with Post office in the background photo: St Peter's records

The Mother's Union continued its activities over the years providing support and encouragement to families in the community. The St Peter's MU has been in recess for quite a while but at the time of the 150<sup>th</sup> celebrations some parish women still continued their membership by joining in with the regular meetings at St Andrew's, Pukekohe.

### **-The St Peter's Ladies' Guild**

It is unclear when the St Peter's Ladies Guild first began. What we do know is that right from the very beginning the ladies of each of the worshipping centres in the parish took their task of fund raising very seriously, and no more so than at St Peter's. We have already read how they have organised bazaars, concerts and other fund raising activities. Making jams, baking cakes, preparing various items of sewing and knitting have been part of the expectations, willingly given by the women of the parish.

There are minute books covering the Ladies Guild activities from 1952 to 1977. At this point it seems that the Ladies Guild went into recess. Prior to this it is clear that the Guild women were very busy. Their activities range from supporting the Sunday School end of year party, looking after the altar linen, knitting for lepers, collecting used stamps, looking after the church cleaning roster. One year they organised a successful fund raising stall in Pukekohe. Mention has already been made of ironing shirts for St Stephen's boys, a task that ran for about three or four years. As well the Guild organised visiting speakers which included a talk by the Matron of Ravelthorpe Hospital, a visit to Kingseat Hospital, having slide evenings, just to give a glimpse of their full programmes.

### **-Of Vicars and Things...**

In the Parish Newsletter of Lent 1958 the Vicar Mark Mete chastises the congregation for apparent low attendance: *'Whatever reasons you may have from absenting yourself from church, whether valid or not, you are still duty bound to worship God and this includes Sunday church going. I am sure you will be appalled at the feeble excuses made'*.

Presumably he had noted a decline in attendance!

In fact Alan Wilcox remembers Mark Mete very well. Mete was Vicar from 1955 to 1960. *'He was a young man and I well remember many great games of tennis with him at the tennis club. He was a very relaxed vicar and I recall sitting patiently in the vicarage lounge at 11.30pm on Vestry nights while Mark would slowly pick up his tobacco and roll a cigarette. The Vestry folk were all busy farmers who started early in the morning and were longing to end the meeting'*.

Older residents of Pukekohe well remember the days when segregation was part of the New Zealand culture in some areas. It was certainly alive and well in Pukekohe as any reading of its history will show. Such segregation attitudes were finally outlawed by Parliament in 1962. Noel Derbyshire <sup>41</sup> writes of an occasion when Vicar, Mark Mete, was refused a hair cut, and another occasion when the boys of the Pukekohe High School First XV were on an outing to the movies. Because the team had Maori boys among them, they were not allowed to sit upstairs.

Four years later in the September Newsletter, 1962, Mete's successor as Vicar, the Rev'd Cecil Wright, was moved to comment on the unseemly behaviour of his congregation: *'Our church building is set aside for serious private prayer and meditation. The bell is tolled 15 minutes before the service to preserve silence for all who want to prepare themselves for the service. There is equal need for silence immediately after the service to give people an opportunity to say 'thank you to God''*.

They are probably timely words for those of us reading this in the 21<sup>st</sup> century! It is to be wondered whether he would approve of our current custom of having morning tea after the church service and greeting each other robustly before the service!!!

In a later Newsletter, Cecil Wright, suggests that parishioners kneel at prayer for at least five minutes before the service begins.

In 1961 he declared that: *'The use of raffles and games of chance in the raising of funds for church purposes is contrary to the clearly stated resolution of General Synod'*.

How times have changed!

In 1969 he expressed his concern at the fall in parish income. Three reasons were given:

- loss of a number of good Anglican families who have left the parish.
- people were so involved with the business of living that the Church got overlooked
- rising operating costs not being matched by rising in giving.

### **-St Peter's Maintenance**

Over the years subsequent church committees and vestries commented on the need for attending to the continuing maintenance needs of St Peter's. When it was built in 1867 it was never expected to be a permanent structure. In fact reading through Vestry minutes over the years poor old St Peter's seemed to be in a constant need of painting and repair.

The records of the early 1960s once again showed a very real need for the exterior of St Peter's to be repainted and some repair work carried out. Subsequent Annual General Meetings of those years continue to report to the need for action. However it was not until

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<sup>41</sup> Noel Derbyshire *Serving the Community* p150

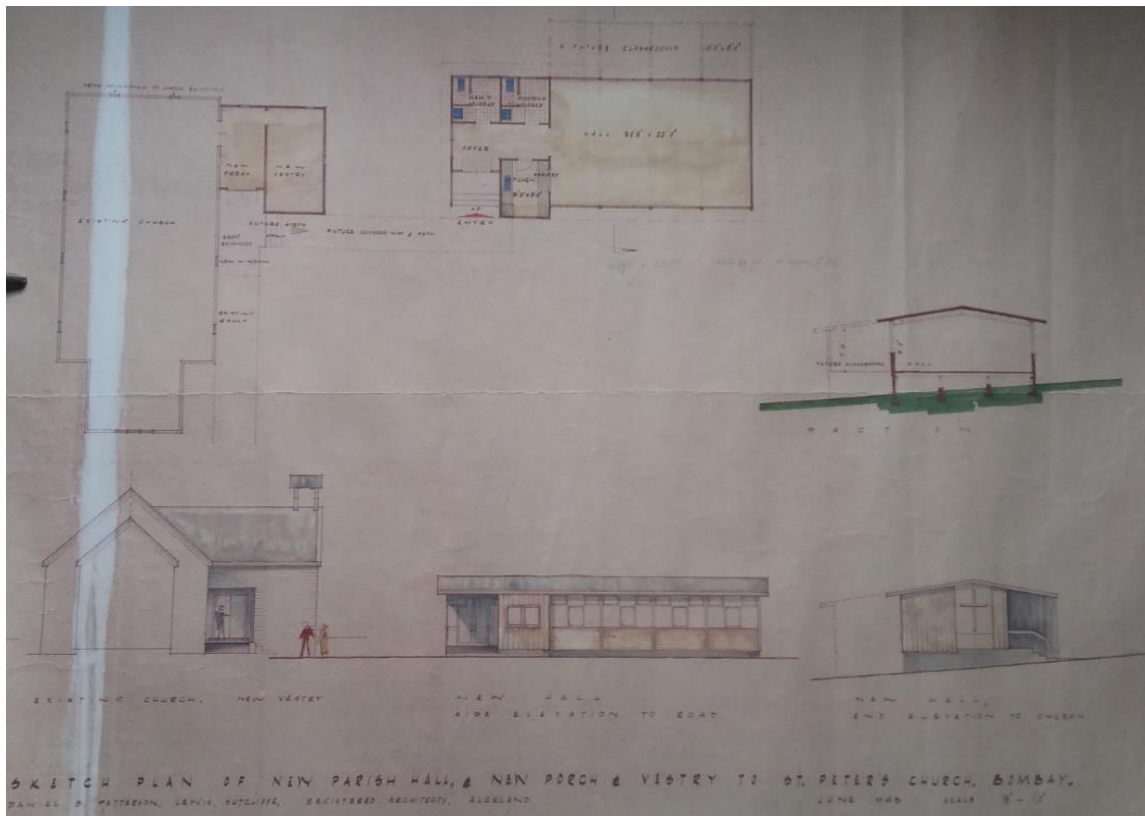
the Centennial year of 1967 that St Peter's was finally painted and a new carpet laid. Again, no one could accuse Vestry of hasty decision making!

### **-New Hall and Carpark for St Peter's**

For some time there had been discussions about how best to provide extra facilities for St Peter's. It was felt that the ideal would be to erect a separate hall building or at the very least to add an extension to the north side of the church. In 1963 the Bombay Church Building Committee presented plans and alterations for a new hall and alterations to the porch to the Diocesan Standing Committee for approval.

By November 1963 the plans had reached the drawing stage. A newer, larger porch-cum-vestry and also a new hall in the church grounds had been planned. One of the options for a stand-alone hall was a prefabricated building. Keith Hay homes, at the time, had cost effective prefabricated buildings that were available as community halls providing local need for the rapidly expanding Auckland suburbs. With up to 50 or 60 children attending Sunday School there was a need for extra space.

Finance was the only obstacle!



1963 plans showing the proposed porch and vestry addition to the church and the suggested design for a stand alone hall. It was the above smaller vestry area that Mr Hunter decided to extend.

In the end it was decided to settle for an add-on wing to the north end of the church building. This provided an entrance way to the rear of the church and also an additional meeting room area which became known as 'the Vestry' as well as being more cost effective. In due course, underneath the extension, toilets were added as well as a store room. The plan above shows



the Vestry room addition to the church building as it was designed when the new Hall was part of the project.

Alan Wilcox recalls how the building project changed course: *'A decision was made to move the entry point to the back of the church. Mr Neil Hunter was Church Warden at the time and took control of the project. The construction of a new and larger vestry room was started. Mr Hunter, on seeing the size of the addition, decided that it was too small to be useful and made a sole decision to double the floor area. This was accomplished without the knowledge of the Diocesan Standing Committee and without a faculty. At the end of September 1963 Mr Hunter wrote to Bishop Gowing advising him of the completion of the alterations and apologising for proceeding without Diocesan approval. Within a few days a stern letter came back from Bishop Gowing advising that a faculty must be applied for immediately. This was done and we have really appreciated the spacious vestry to this day, and at the same time he had the parking area levelled and made useful to this day. Mr Hunter liked to move on with projects and was not a lover of red tape'*.

### **-St Peter's turns 100**

St Peter's celebrated its Centennial in 1967. The celebrations began with an early morning Holy Communion service, followed by family service and a centennial luncheon in the Bombay Rugby Club Hall, which included the cutting of the centennial cake, which was made in a replica of the church. About 350 to 400 people attended the family service, with the overflow accommodated in a large marquee. Some boys from St Stephen's School also attended.

The main service was led by the Rev'd C L Wright, Vicar, and the lessons were read by Canon Smallfield, son of the Rev'd P S Smallfield, Vicar of the parish from 1882-1886, and Captain Banyard of the Church Army. The occasional prayers were said by Canon K R R Small who was Vicar of Bombay in 1942. The preacher was the Bishop of Auckland, the Rt Rev'd Eric Gowing.

The service that of Mattins and began with the hymn *'Praise my soul the King of Heaven'*. It was followed by the confession, the Lord's Prayer, versicles and responses, and Psalm 84. This was followed by the first reading, I Chronicles 29:6-19, then the *Te Deum*, with the second lesson from Ephesians 2:8-end. The *Jubilate deo* followed then by the Apostles Creed. As was the custom of the 1662 Prayer Book format, the Lord's Prayer was repeated, with the collect for Trinity 19. The hymn *'Come ye faithful raise the anthems'* preceded the prayers. The hymn *'The Church's one foundation'* preceded the sermon. The hymn *'Now thank we all our God'* followed by the blessing and the recessional hymn *'Thy hand O God has guided'* completing the order of service.

In his sermon, Bishop Gowing<sup>42</sup> commended the courage of those who cleared the bush and built St Peter's. He said that in the Church today there was a great need for honest stewardship of time, talent and possession. After the service he planted a lacebark in the grounds. Sadly that lacebark has not survived. He also blessed the new porch way and vestry.

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<sup>42</sup> Church and People 1967

St Peter's in the Forest, Bombay.  
CENTENNIAL CELEBRATIONS  
**1867 - 1967**  
SUNDAY, OCTOBER 1ST 1967



THE CHURCH PRIOR TO 1965

### Activities of the Day

- 8.00 A.M. HOLY COMMUNION.  
CELEBRANT: THE VENERABLE A.R.  
ANDERSON, ARCHDEACON OF MANUKAU.
- 11.00 A.M. MATINS AND DEDICATION OF VESTRY.  
PREACHER: THE LORDBISHOP OF THE  
DIOCESE, RIGHT REV. E.A. GOWING.
- 1.00 P.M. LUNCHEON.  
CUTTING OF THE CENTENNIAL CAKE,  
AT THE BOMBAY MEMORIAL HALL.
- FOLLOWED BY: CONVERSAZIONE.
- 3.00 P.M. AFTERNOON TEA.

PRESENT VICAR:  
REV. C.L. WRIGHT.

## 8. The Next Fifty Years Begin, 1960 - 1980

### -Changes in the Wind

As the 1960s progressed there was a feeling of change in the air!!! The older generation were despairing at the attitudes of the younger generation. Popular music was dominating the airwaves and singers like Elvis Presley were making an impression. As well there was a trend by the youth of the day to change the standards of dress. The mini skirt arrived for the girls and narrower, stove pipe trousers were for the boys!!! The arrival of the Beatles on the scene added yet another dimension, to the already familiar Elvis Presley, Pat Boone and others. Television had arrived. Within two or three years many houses had a television set which they either bought or hired. It was to bring about more change.

Tv provided access to the news in a visual sense. We could now see our stars as well as hear them. The advent of the Vietnam War gave rise to a determination not to go through yet another global conflict and so the Peace Movement began. The younger generation started to challenge the establishment, and the Church at large began to notice changes.

### -Declining Church Numbers

Churches across the country noticed a fall in attendance. TV was blamed for the decline in the numbers attending evening services across all denominations. Vicar, Cecil Wright, in a Newsletter reported on Census statistics. *'In the ten years 1951 to 1961 NZ population increased by just under 25%. In the same period the Anglican numbers increased by just under 15%.*

Wright noted in the same Newsletter that the parish had the dubious distinction of recording the lowest acts of communion total in the Diocese. This was an interesting observation because at the same time services were conducted in six worshipping centres. Each month there were five services at Pokeno, four at Bombay and Mercer, two at Maramarua and Mangatangi and one at Kaiua. The services varied: Holy Communion, Mattins and Evensong, held at various times between 8.00am and 7.00pm

By 1967 numbers must have improved for in a parish newsletter of that year because Wright, commented on a pleasing increase in overall attendance. *'Unfortunately the figures indicate a poor response from Bombay'!* Oh dear!!!

## **-Vatican II**

One might ask what on earth has Vatican II to do with St Peter's? In fact this major Conference of the Roman Catholic Church, held between 1962 and 1965, was to effect significant changes, not only in the Catholic Church, but in other denominations and particularly in the Anglican Church as well. Vatican II was a major change of direction for the Catholic Church. The Mass was no longer said in Latin; the priest now faced the congregation when saying the Mass; there were changes in clergy robes; there was room for modern music and change in the Mass; the laity were also given an active part, among the many changes.

These changes quickly influenced Anglican thinking. Before long Anglicans too, were moving their altars so that the priest could face the congregation. Experimental liturgies were written for use in parishes, getting away from the 1662 service. It was now possible for laity to take a greater part in the running of services, except for the sacramental roles. The 1662 Prayer Book language was replaced by the modern idiom and Bible readings were taken from modern translations. New hymns supplemented the selection from the old *Hymns Ancient & Modern*. The traditional Anglican cassock and surplice was superseded by the ecumenical alb.

## **-The Ecumenical Movement**

The Ecumenical Movement gathered strength in the 1960's. Starting in the 1950's there was a move, to unite Anglican, Presbyterian, Methodist, Congregational Church, and the Associated Churches of Christ. There was much debate about the issues of faith and what was important to denomination. Previously, denominations tended to operate in isolation. The Anglicans, for instance, were officially reluctant to allow their members to receive communion at another denomination's service. An example took place in 1964 when Bishop, Eric Gowing, summoned to a meeting with him, all the young Anglicans who were planning to attend the Hamilton Ecumenical Youth Conference which was to be held in January 1965. He actually told the group, the writer of this story included, that they should not, as Anglicans, receive communion at the ecumenical communion service that was planned for the conference. This was not received well by many of those of us attending. It just reinforced our desire to break down out of date church policies. Needless to say virtually all Anglicans attended that ecumenical service disregarding his advice and received communion, including the writer of this story!

In a parish Newsletter in the mid 1960's Cecil Wright records a message from the Bishop hinting at changes to come. It was becoming clear that even Bishop Eric Gowing was changing his mind. In his message the Bishop commented that the ecumenical movement

had forced General Synod to look at reaffirming matters of faith, particularly regarding the resurrection. He reported a change in the thinking about the remarriage or divorced church members who had not been able to remarry without the church's blessing. He also commented on rethinking of the expectation that Anglicans could not share communion with other denominations. Experimental new liturgy was to continue. The Vicar responded by adding that the new wording of the Lord's Prayer was *'refreshingly different'*.

### **-Church Union Voting**

General Synod entered into negotiations for Church Union in 1963 and a Plan for Union was the result.<sup>43</sup> The move resulted in considerable debates throughout the country, some of it quite bitter at times. Some strongly opposed any attempts to change the denominational structures. In December 1971 the Bishop of Auckland, Eric Gowing argued: *'It is when we consider how this unity is to be affected that divergences begin to appear. In the Plan for Union we have a way presented to us of bringing about unity for the negotiating churches. I personally believe that it is the way for us to proceed'*.

At the end of the day not everyone agreed!

In 1972 a referendum was held among the four remaining participating churches (Anglicans, Presbyterians, Methodists and Congregationalist). It was quite an exercise. Parishioners had to be entered on to a special roll, returning officers were appointed and voting took place on two Sundays. The referendum revealed that Anglicans were seriously divided. Bombay-Pokeno voted 64 to 33 in favour of the plan, which represented a higher level of support than Pukekohe for example, which voted 85 to 77, a result which reflected the general result of the Diocese. Three of the seven Dioceses opposed its adoption. However, for a decision to proceed with union the General Synod required a 75% vote in each of the houses of bishops, clergy and laity. This was not achieved and finally in 1976 General Synod *'regretfully resolved that it could not enter into union at this stage'*.

### **-Parish Unity**

Having written about church unity it is perhaps appropriate to comment on parish unity. Firstly, we have to remember that the parish of Bombay-Pokeno was a large parish with several active centres. At his last annual meeting in 1960, before he moved on to another parish Vicar, Mark Mete made a very telling comment about *'Our urgent need for unity in the parish'*.

Cecil Wright commented on the need for parish unity in 1968: *'Our parochial district consists of five districts and while it is convenient to live and work as sub-districts we ought to worship as a parish. A spirit of unity can be fostered by generous attendance at services in other centres in addition to attending our own'*.

In the November, 1972, Parish News, Cecil Wright's successor, the Rev'd Bryan Drake commented on a criticism by the Bishop that the parish never gathered to worship as one, but parishioners remained in their individual centres. Central Vestry considered this and agreed that a combined service could be held once a month.

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<sup>43</sup> Noel Derbyshire p180-181

## **-Farewell to a Much Loved Vicar**

Cecil Wright was a much respected vicar. His was the second longest tenure of any Vicar, second only to Iris Temple in the 1990's. His leadership during the changing 'sixties was well respected. Parishioner Alan Wilcox credits him with *'solid and ongoing support'*. In 1971 the Wright family moved to Orewa where he became Vicar. Such was the feeling of support for the family that the farewell gifts were generous, a canteen of cutlery and an electric blanket for Cecil and his wife. Their daughter received a vanity box and their son a stamp album.

## **-Vicars of the 'Seventies**

The Rev'd Bryan Drake began his term as Vicar in February 1971. He had previously been curate at St Andrew's Epsom and Papakura. When the news came in early 1973 that Drake had been appointed to the parish of Blockhouse Bay there was regret that his time in the district had not been longer.

The Rev'd Ivan Smith began his ministry at Bombay-Pokeno in August 1973 and quickly settled into parish life. Previously he had assisted in the parishes of Kohimarama and St Andrew's Epsom. As well as having a large parish to look after Smith was also a Territorial Army chaplain and tour manager for the Auckland Boys' Choir. This required periods of absence from the parish prompting one Vestry member to question the vicar about his absences! The Vestry member concerned pointed out to the Vicar of the need for parish families to be visited. The Vicar responded by explaining the terms of his Territorial appointment and apologised for failing to advise the Wardens of his absence with the Boys' Choir! In August 1976 Ivan Smith left to take up the position of Chaplain to Southwell School, Hamilton.

The Rev'd Richard Hancock was appointed Vicar of the parish, resident in Bombay from 1976 to 1980. Though his time in the district was not long, he made his mark. It was a return to Franklin for Richard as his family migrated from the UK in the 1950's to Pukekohe where his father, the Rev'd Tom Hancock, was Vicar. Angela Morey who arrived in the parish just a bit before the Hancock family, describes Richard as *'a breath of fresh air. He was educated and talented but able to engage with all ages. Richard was well known to roll up his sleeves and work on the farm. He was also an able musician, with the ability to play the organ and conduct the choir'*.

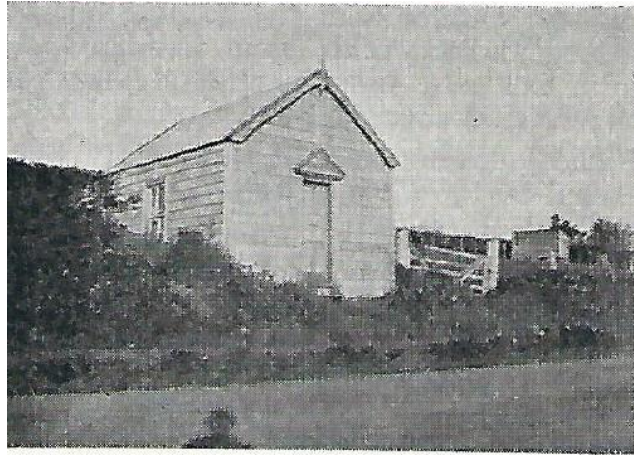
Angela remarks that Richard's wife Sue who was a busy medical doctor, helped out when she could. The Vicarage garden fetes were a highlight.

## **-The Sunday School Hall**

It did not take long for the early settlers of Bombay to consider their cultural needs. In 1873 a Literary Society was formed and quickly got into action by subscribing to local and overseas newspapers and magazines, as well as building up a supply of library books. By the early 1880's the committee decided it was time to erect a suitable building to serve as library and reading room.

In 1884 a small wooden building 14 feet by 18 feet was built. It served the community well for many years, including being moved a couple of times until it was placed near the Post Office store on the corner of Bombay Road and Papparata Rd.

By the 1930's the use of the Library declined until it was closed. The books were transferred to the recently completed Memorial Hall. The building continued to be used by the St Peter's congregation as the Sunday School Hall. This usage continued until the late 1960's when it became a store room only.



Bombay Literary Society and Library.



The old library-cum- Sunday School hall as it is today photo: B Owen

During the 1970's Vestry minutes have mention of options being explored for the hall to be sold. The building was owned by Mrs Audrey Adams who was offering it for sale with the proceeds to go to the church. The land it was on was 4.6 perches, or 116 square metres, which suggest dimensions of say, 10 metres by 11 metres in round figures. It was not an economical proposition and so it was slow to sell. Finally, the building was sold to neighbour, Mr Rawlinson, in 1981, the proceeds from which was to go towards St Peter's maintenance. There seems to be no apparent record of how much St Peter's received. The building still exists, but is in a poor state of repair and over grown as the photo shows.



## **9. An Uneasy Decade, 1981 - 1990**

### **-Can we Pay our Bills?**

The ever-present problem of balancing the parish books continued through the 1970's. Various Vestry meetings reported the need for repairs to both St Peter's and St Mary's and it was always a struggle to pay the Diocesan quota. In 1974 the question of selling land as a means of raising finance was mooted again. Records show that in 1976 the Vicar, Richard Hancock, initiated a thorough investigation of the St Peter's land holdings, their origin and current legal status. Archdeacon Reid Anderson, with the Diocesan Secretary, declared that the land in question was set aside for the 'parsonage' and therefore could only be used as such. No further action was taken.

### **-Beef Account**

By the mid 1970's Vestry decided to explore various options to raise more money. One such option was the purchase and sale of livestock. Stock would be purchased and run with existing stock on participating farms and sold at the appropriate time with the proceeds going to the parish. The beef stock plan was first raised at Vestry in 1976. Within a short time, encouraged by Vestry members Bruce Lyons and Fred Downie, a management committee was formed. Dalgety's were approached to fund the initial purchases in early 1977: 27 steers were purchased and by June that year 58 head were being run.

The Beef Account was one of the more successful financial ventures undertaken by the parish. Once the initial loans were paid off the Beef Account, as it became known, was frequently called upon to 'beef' up' the parish finances, none more so that in the 1980's. Although the Beef Account has, for some time, ceased to buy and sell stock, its capital fund remained at \$39,160 in 2017.

### **-Disaster Strikes**

On Saturday 8 August 1981 tragedy struck the parish when the Bombay vicarage was destroyed by fire. Alan Wilcox remembers the day well: *'Another sad occasion was when I received a phone call to say that the vicarage was on fire. I went quickly and found the Rev'd Frank Harrison and family sitting on the lawn watching in shock as their home was destroyed'*.

The Vestry Minutes tell it all! Headed *'Minutes of a Special meeting of the Bombay Pokeno Central Vestry on Monday 10 August 1981 following the disastrous vicarage fire of the previous Saturday'*. Bishop Godfrey Wilson, Bishop of the Southern Region, was in attendance. The meeting recorded its priority in providing housing for the vicarage family. Mrs Gummer was given responsibility for that. Several houses were on offer but in the meantime the vicarage family stayed at St Stephen's School. The parish Ladies' Guild immediately began arranging for a luncheon with the proceeds to go to the Harrison family, who did not have contents cover

Frank Harrison and his family had moved to Bombay in 1980 following the departure of Richard Hancock, and stayed until 1983. His term was thus a relatively short one. Angela Morey recalls *"Such a different person from Richard Hancock. A lovely man, a lovely family. Frank had wonderful home groups"*.

## **-The Vicarage is Rebuilt**

The consequences of the of the Bombay vicarage fire were to have significant implications for the parish finances. Vestry was made aware that repairing the old 1882 vicarage was not the best option. The fire damage was too great. Unfortunately the insurance company would only agree to an insurance payout on the basis of the cost of repair. After considering a variety of options it was decided to go ahead with a purpose built home using local labour, including some volunteer labour, using Winstone's split stone cladding. Vicar, Frank Harrison, had a contact in Winstone's who arranged a discounted deal for the parish. The estimated cost was \$57,000. However the insurance payout was only \$33,000 which left a shortfall of \$24,000. However the final cost was \$62,500, which increased the shortfall to \$31,500. At the time it was confidently expected that the parish could afford the cost of loan repayments.

## **-Selling Pokeno Land**

In order to assist the financing of the St Peter's vicarage rebuild it was suggested that the land of the former St Mary's vicarage, itself destroyed by fire in 1953, be sold. This move was strongly opposed by the Pokeno congregation who felt that the new vicarage should be built there. In the end at a special general meeting of the parish, after some robust debate, it was agreed that the St Mary's vicarage land be sold to assist financing of the reconstruction of the Bombay vicarage. This land sale raised \$12,000 , which reduced the shortfall to \$19,500.

The new Vicarage was opened and blessed on Saturday 30 October, 1982, by Bishop Godfrey Wilson and Archdeacon Hansen.

## **A New Vicar is Appointed.**

In March 1983 the Rev'd Frank Harrison, resigned to take up another position. Archdeacon Hansen made arrangements for services during the interregnum. In April that year a parish consultation was held. Vestry minutes record that the day was worthwhile, but expressed disappointment that the Diocesan Board of Nomination appeared to take no notice of parish recommendations! Archdeacon Hansen suggested that the parish had been under a misapprehension over the consultation process. He pointed out that, as a parochial district, they would have little say in the final selection. In due course, the Rev'd Chris Apthorp of the North Hokianga Parish was appointed although his tenure in the parish was also relatively short term.

## **-Financial Woes**

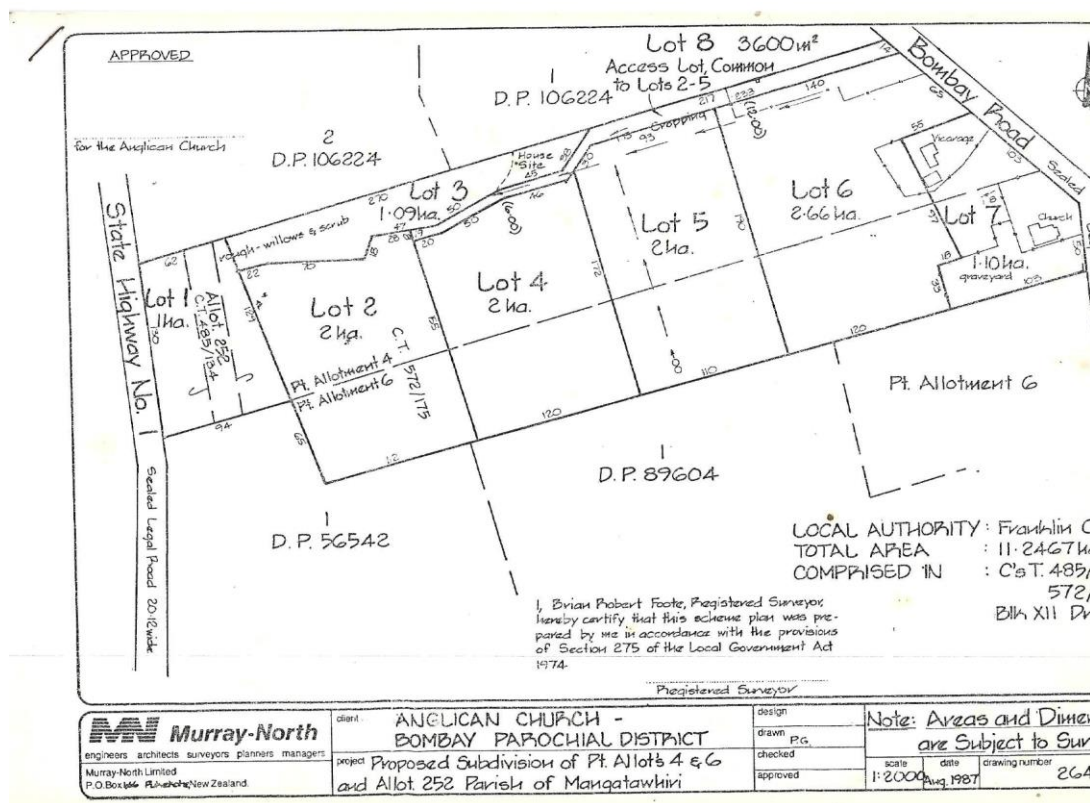
Towards the end of 1983 it was becoming increasingly clear that the parish was not in a strong financial position. The new vicar, Chris Apthorp, soon found that he and the vestry team had some challenges ahead.

in August 1983 the Vestry decided *'that we pay all accounts and as much as possible to the Anglican Church Office using \$500 from the beef account and going into maximum overdraft'*. This policy continued for the rest of the year and into the next. An appeal was to be made to parishioners for stronger financial support, but by June 1984 it was necessary to draw a further \$3000 from the beef account to cover costs, and in the following month a further \$1350 was required.



At the September 1984 vestry meeting it was resolved to consider selling some or all of the St Peter's 'glebe' land and invest the proceeds in government inflation-proof bonds.

### -St Peter's Glebe Land



Plan showing the St Peter's glebe land with lots 1-6 being considered for sale either in lots or as one. Lot 7, at the right, shows the land on which the cemetery, the church and the vicarage are situated.

Although consideration had been given to the sale of the St Peter's glebe land in the past it was never taken further. St Peter's, as with St Mary's, was very fortunate to have been endowed with such a considerable parcel of land when the church was built in 1867. The land associated with St Peter's and St Mary's has been referred to as the 'glebe land' by local parishioners. The term 'glebe' had its origins in the Church of England, going back to mediaeval times, when the parish glebe land provided part, or all, of the clergy income. That custom was terminated in England in 1978, but in the past the greater the glebe land the wealthier the parish, and the incumbent vicar. It was on this historic understanding that both St Peter's and St Mary's were so generously endowed with land.

As previously mentioned there were three land parcels associated with St Peter's, thanks to-

- Sampson Kempthorne who donated two five acre blocks of land for the purpose of building a church, a school a parsonage and a burial ground in 1866.
- the Rev'd Benjamin Ashwell who donated 25 acres parsonage use in 1867.

In 1974 it was suggested that the large 25 acre block of land leased for market gardening be sold. Plans were drawn up for subdivision and sale. In 1975 Archdeacon Reid Anderson declared that because each of the gifts was the subject of a trust, any income arising from the land which held the trust had to be devoted to the same purpose. In short, the income

from the land given under the parsonage trust had to be used for the parsonage. He explained that *'The money from this land, which is the so called parsonage land is used for the maintenance of the vicarage and paying off the mortgage for the St Peters vestry extension. As it is trust money it cannot be used for anything else.'*

The Rev'd Richard Hancock, Vicar at the time adds that: *'The church owned land for the church, a burial ground, and an old school site (between the church and the Vicarage), as well as 25 acres which was leased. Previously this was 30 acres but 5 acres was taken for the 'Deviation'. The money for the sale of that five acres was held in trust at \$1000 giving an income of \$90 per annum'. The deviation was completed by 1932.*

At the time it was the practice to lease the St Peter's glebe land which was put up for tender on a two year basis which at the time was \$1400 pa.

### **-Financial Woes Won't Go Away**

Balancing the parish books had always been a struggle for the parish. Successive treasurers consistently warned that there was a need for prudent spending and to seek additional funding sources. The responsibility of servicing the Vicarage mortgage and Diocesan loan taken its toll. By the end of 1984 it was clear that the parish was struggling to pay its accounts each month and was able to do so only by going into overdraft. It was not possible to repay the Diocesan loan. Fortunately, Vestry was able to draw on payments from the Beef Account to pay its bills.

### **-The St Peter's Glebe Land has to be Sold**

The proposal to sell the St Peter's glebe land to cover the parish debts was discussed by Vestry in September 1984. It was agreed that, at least, the feasibility should be looked into, and this was considered over the next two years. Much had to be done: legal issues to be considered in relation to the terms of the endowment, surveying, and whether to sell as one block or several blocks, or indeed selling just one smaller block. There were discussions with the Diocese, as well as the Franklin County Council, surveyors and land agents. However no immediate decisions were made.

By July 1986 there was further concern about the continuing financial plight of the parish. By October the question of the sale of the glebe land became more urgent. One Vestry member strongly argued that the parish would be better off if the land was sold and the proceeds invested.

Numerous alternatives were considered but in the end it was agreed by Vestry to proceed. They found that the process was protracted much to the frustration of some on Vestry. The Diocese were recommended that the land be sold as a whole rather than in four separate blocks as favoured by some on Vestry. By 1987 a plan was in place and was put to a special general meeting of the parish in December. It met strong opposition from the Bombay members. However the Diocesan Secretary, Alistair Parke, pointed out that the parish owed the Diocese \$12,616 out of the 1987 budget of \$41,350. Further, the Diocese itself had to borrow \$300,000 and was in no position to continue financing the Bombay parish debt. The meeting voted 23 for and 6 against the sale.



The St Peter's 'glebe' land, extending from the Church boundary to the Great South Road 'Deviation'

photo: B Owen

By February 1988 an offer was received for the land, as one block of approximately 24 acres, at \$10,000 per acre. In March 1988 the Diocese agreed to the sale and in the same month a special general meeting of the parish was called to obtain parishioners approval for the sale.

By all accounts the meeting was a very acrimonious one, with some Bombay parishioners being strongly opposed to the sale of the land. Some put the case that the proceeds of the sale should only be available for the maintenance of St Peter's, a motion which was lost.

Alan Wilcox remembers the sale of the land debate: *'Bombay's older parishioners were bitterly opposed to this, holding the view that the land was given to St Peter's church and was not Parish land. The Diocesan Secretary was asked to ascertain the ownership and his ruling was that it was now parish land. A divisive general meeting was held at Bombay attended by many who were not from Bombay.'*

Such was the feeling at the time that Mr Ronnie Walker, who was at the time secretary to the Cemetery Board, resigned in protest and left the meeting.

### **-Was it the right decision?**

In subsequent years concern has been raised over the investment which, with the sale expenses, mortgages and loans repaid, netted just over \$200,000. Subsequent Vestries noted that the capital investment was decreasing. Questions were asked about Diocesan investment strategies, leaving some parishioners to feel that if the investment plan had been left to them the parish would have been better off. In 2000 the Vestry expressed its concerns as the capital had actually depreciated. To be fair to the Diocese, however, more recent investments have been more robust and the value of the investment was \$226,459 in 2017. That generated an income of just over \$9000 a year, showing that the capital fund had at last increased in value.

Thirty years later the debate continues as to whether selling the land was the right decision, particularly when one considers the current value of the land. Be that as it may, Vestry was faced with little choice. They were in debt. The Diocese was clear in its expectations of the parish and even with very active fund raising strategies in place at the time, none were enough to save the day.

## **-The Rev'd Bob Hansen**

Bob Hansen had already worked with the parish as Archdeacon, helping to guide it through the dramas associated with the land sales. He then became Vicar in 1986 as the whole question of the land sales was in full flight. It required all his diplomatic skill to provide some calm. Angela Morey recalls, '*Bob mended so many fences and his wife Ngaire was lovely*'. He retired to Howick in 1989. He died in December 2016.



# **10. The 1990s, a Decade of Consolidation**

## **-The Rev'd Iris Temple**

Parishioners still talk fondly of the decade during which the Rev'd Iris Temple was Vicar of the parish. She was appointed in 1989 and retired to Taupo in 2000. No other vicar of the parish has served as long. During her time in the parish Iris did a much to bring unity among the diversity of worshipping centres. She also did a great deal to encourage greater lay participation in the parish. She was appointed to the parish on a three quarter stipend with the other quarter being paid by the St John's College Trust for her role as the leader of the Franklin Partners' Programme. This was initiated in 1986 under the Rev'd Harvey Smith to provide theological and pastoral education to the laity of the Anglican churches in Franklin.



Iris Temple photo: St Peter's records

At one of her first Vestry meetings in November 1989, Iris Temple, as the new Vicar expressed surprise at the parochial attitude within the parish and the animosity between Bombay and Pokeno. '*It is difficult to have a unified parish with this feeling.*' She added that it was difficult to understand how each area operated and supported the building in its own area. '*There is a need for a Vestry discussion on the subject and thoughts on ways to overcome the problem*'.

It is to her credit that, during her tenure, a better working relationship developed between the centres, Though it was really not for another twenty years that it really settled.

## **-125<sup>th</sup> Celebrations**

It was decided to celebrate the 125<sup>th</sup> anniversary of St Peter's in style. A sub-committee was formed in late 1991 to plan the celebrations. Parishioners were encouraged to turn up in period costume and many, including the choir, did so. It was a hugely successful event with some 250 people turning up for the Sunday morning service of celebration. At the conclusion of the service about 200 joined the celebratory lunch at the Bombay Rugby Club Rooms.

The Service started with a Maori challenge from some students from St Stephen's School. The service was led by the Vicar, the Rev'd Iris Temple, with the celebrant, the Bishop in the Southern Region, the Rt Rev'd Bruce Moore. Several past vicars were present: the Rev'ds Dick Fenton, Bryan Drake, Cecil Wright, Richard Hancock, Chris Apthorp and Bob Hansen. The service was supported by the choir in period costume, conducted by Glenys Marsh. In attendance were students from St Stephen's School with their Chaplain, the Rev'd Piripi Kapa.

The service opened with the hymn, '*All people that on earth do dwell*', and the choir sang '*Jerusalem*'. The first part of the service was taken from the 1662 Holy Communion service, with the confession, absolution and Lord's Prayer and the singing of the Te Deum.



The parish choir in period costume for the 125<sup>th</sup> service

The first lesson was read by Alan Wilcox from Ezekiel 34:7-16 using the Bible presented to St Peter's by the Society for Promoting Christian Knowledge printed in 1870. The reading reminded that God will assume the role of shepherd when we fail to be faithful carers. The *Benedicite* followed. The second lesson from the Acts of the Apostles, 12:1-19 was presented by the young people from Thursday School, followed by the hymn '*I am the light of the world*'. The Gospel was read by the Chaplain of St Stephens, the Rev'd Piripi Kapa, Matthew 7:21-29, and the St Stephens's boys sang in response. The offertory hymn was, '*God is here, we as God's people*' and the recessional hymn was '*God of Grace, God of Glory*'.

After the service a yew tree was planted as a living memorial to the occasion, following the tradition set at the Centennial celebration. Sadly, neither tree has survived.

The luncheon in the Rugby Club Hall was attended by about 200 people in attendance. Former Vicar, Richard Hancock, was the after-lunch speaker. He reflected on the early settlers of the district and their determination to build a church as a priority. He said: '*The*

*people got it right, one of the first things they did as a community was to decide to build a church – which they – and we have been grateful ever since’.*<sup>44</sup>

### **-Thursday School**

Iris Temple regarded the support of the young families and the education of young people in the church as a priority. Though there had already been a variety of Sunday School, after school programmes and in the past, confirmation classes, it tended to be an ‘on again-off again’ approach. To provide more certainty the Thursday After School programme was started at St Peter’s. Working with Bombay School and local parents, around 25 young people from the school ran down the hill to St Peter’s for the afternoon’s activities. The session always included a drink and biscuit followed by the story from the Bible based on the theme of the day together with activities. The Thursday School were also involved in some of the special services like the 125<sup>th</sup> and again at Easter or Christmas time. It was led by Iris Temple with the Rev’d Linda Braid, and assisted by local parishioners like Peg Wilcox, Jeanette Darby, Gillian Lal, Dorothy Coop, Sue Burns and others.

It is encouraging to know that the Thursday School concept continues with the successful Thursday School programme at St Jude’s, Mercer, led by Janet McRobbie and her team of helpers over the years, like Margaret Overdevest and Beverley Berwick.

### **-Beautiful Stained Glass Windows**

One of the features of St. Peter’s in the Forest today are the six memorial windows, installed between 1993 and 1995. The designs of flora and fauna, attempt to bring back to the church something of the peace and beauty of the original forest which once surrounded the building. These beautiful stained glass windows were commissioned by local families. All are the work of Auckland artist in glass, Linley Main, who trained in the design of ecclesiastical windows and has worked in this specialist field since 1980. The windows complement the more traditional Wright Memorial stained glass windows behind the altar.

She described her inspiration for the windows as threefold:-

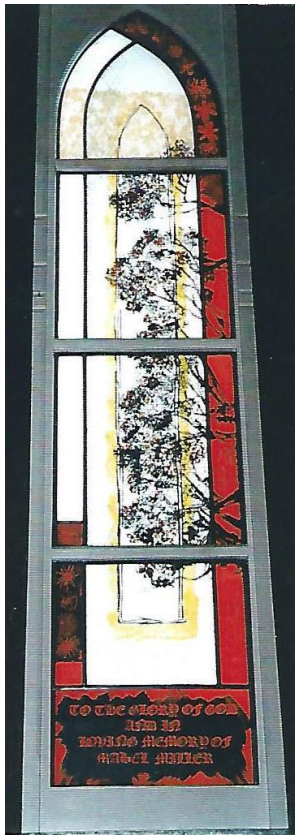
-firstly, the context of the windows in the church, its history, its architecture and its ‘non-existent forest’.

-secondly, to honour the lives and families of the people that are being remembered.

-thirdly, to enhance and inspire future congregations ‘to the glory of God’.



<sup>44</sup> After dinner speech notes, St peter’s church records, R Hancock 1992



In her designs Main captured images of New Zealand bush with which we are all familiar. One window captures a nikau palm, in fresh greens and golds, in memory of Craig Merryweather who died at the age of 20. Another window shows a pohutukawa tree in full blooms, with contrasts of reds and greens, in memory of Mabel Miller who died at the age of 102.

The Audrey Adams window, a puriri tree, with an abundance of leaves, flowers and berries, and a magnificent kereru taking focal place, is a memorial to her husband Kenneth, and her parents G and S Carter. Audrey Adams' family are descendants of the original settlers from the ship 'Bombay'.

Two other windows were commissioned by Christine Doake, continuing the theme of native trees. The native clematis vine, *puawananga*, flowers in abundance in the native bush and is sacred to Maori. The kowhai window shows the iconic kowhai in full bloom with a tui as the focal point. Both Christina and Richard Doake died within a year of the window being dedicated by Bishop Bruce Moore in August 1995.



The sixth window, the 'Welcome Window', which was given by Ronald and Marjory Walker, longtime residents and loyal supporters of St Peter's, in 1995, greets everyone as they arrive at the entrance to the church. The window's focal point is an oak tree, very much a symbol of the country of origin of the early settlers, as it was for the donors who came from Yorkshire. In the English tradition the oak tree is a symbol of strength and is a perfect way to link the settlers to their country of origin. The cross above reminds us of the presence of Christ.



The Welcome Window dedication, Iris Temple with Bishop Bruce Moore and donors Marjory and Ronald Walker 1995

### **-A 1990's Miscellany**

- The idea of a memorial wall was first mooted at Vestry in 1990. The columbarium, to receive ashes, was built in 1992.
- In July 1996 concern was expressed by Vestry at the declining numbers of students at St Stephens. It was certainly at the time when issues of bullying and school management were being publicised. Vestry considered ways in which it could offer help but in the end decided it was really not their place to intervene.
- The pews at St Peter's were considered to be uncomfortable. Reports of children falling through the back were mentioned. It was decided to have an additional bar on the back to be fitted at a cost of \$150.
- Talking of pews, anyone visiting St Peter's now will notice that there are two different styles of pews. Several pews are light coloured rimu pews. These were offered to St Peter's in the late 1990's. They came from the chapel of the Community of the Holy Name, Arney Road, Remuera. The Community of the Holy Name was for many years the base for an Anglican Order of Nuns. As the Order diminished in number the substantial building became a hostel for girls. It was then decided that the property should be sold and the proceeds put in Trust, the Hostel of the Holy Name Trust Board which allocates grants for causes that relate to women and children.
- In 1998 concern was expressed about the difficulties faced by those with disabilities in navigating the steps to the outside toilets beneath the vestry room. The solution was found by laying a two metre wide path down the south side of the church



building. The slope was gentle enough for a wheel chair to move up and down without difficulty

## 11. A New Century Begins, 2000 - 2009

The turn of the new century arrived with mixed blessings. The Rev'd Linda Braid had died of cancer in June, 1999. She had worked hard as an assistant to Iris Temple during Iris's times of ill health, as well as providing support for the worship around the many parish centres.

The following table gives some idea of the busy schedule of services within the parish each Sunday, schedule that was familiar to all parish clergy to that point.

1 <sup>st</sup> Sunday	2 <sup>nd</sup> Sunday	3 <sup>rd</sup> Sunday	4 <sup>th</sup> Sunday
8.00am Bombay	8.00am Mangatangi	8.00am Bombay	8.00 Bombay
9.30am Pokeno	9.30am Pokeno	9.30am Pokeno	9.30am Pokeno
11.15am Maramarua	11.00am Bombay	11.00am Kaiaua	11.00am Mercer.

With Betty Keene not yet ordained to the priesthood until 2003 it was a busy schedule for Iris.

### -Wedding Bells

The *Franklin County News*, 8 February 2001, records the wedding of Iris Temple to her long time friend, Ronnie Alden. The article explains how Iris and Ronnie met in the early 1980s in Taupo, where Iris had her first Ministry placement. In a previous life Iris had been a physical education teacher and Ronnie was a retired army officer of the Indian and British armies. They had kept in touch over the years and their friendship 'blossomed into love'. The whole parish was there to help them celebrate. *'I scattered the ashes of his first wife, officiated at the wedding of his second wife and now I have married him myself'*, Iris said.



Ronnie and Iris leaving St Mary's.

photo: Franklin County News

### -From Celebration to Dismay

At the annual general meeting on 25 March, 2001, Iris Alden announced what most people already knew. *'It is with mixed blessings that I present my 12<sup>th</sup> Annual Report to this parish. Mixed, because this will be my last ... because of my continuing ill health I must reluctantly call it a day'*.

It was a blow to the people of the parish because under Iris' leadership the parish had strengthened.

Iris finished at the beginning of May 2001 with a send-off that reflected the affection the parish had for her ministry with them. To her credit, she is still spoken of fondly by many to this day.



Angela Morey, who was her Warden, remembers Iris with fondness. *'Wow! How she changed the parish. She got us all working together. She pushed us all out of our comfort zone to be part of the services. She had such a way that everyone wanted to do what she wanted'*.

Iris and Ronnie outside the vicarage 2001 photo: M Lynch

Her ashes are interred in the St Peter's columbarium.

### **-Interregnum**

Bishop Bruce Moore, as Bishop in the Southern Region, became priest in charge until Canon Bob Newman was appointed. Newman had held a number of positions including that of Chaplain at Middlemore hospital and Enabler of the Tuakau local shared ministry unit, making him familiar with the Franklin area. Angela Morey remembers him as *'a lovely person, easy going, who was able to keep the peace and everyone loved him'*. As mentioned earlier, Iris Temple was paid  $\frac{3}{4}$  stipend with the other  $\frac{1}{4}$  coming from sources outside the parish and it was clear the parish was not going to be able to fund a full stipend. It would be a challenge to find any clergy who were willing to work on less than a full stipend.



### **-The Rev'd Betty Keene**



Although Betty Keene was a long time Pokeno resident, no account of the St Peter's story can be without acknowledging her contribution to the parish. Betty had a remarkable background, having spent some time working with the BBC on her OE, training as a teacher and teaching at Matakana Island on the Tauranga Harbour, before marrying her farming husband. Initially they were on a farm in the Far North, before settling at Helenslee Road. Betty was involved in local activities with her family. She became involved with St Mary's, Pokeno, among other things leading the Sunday School for a number of years as well as being a lay minister and liturgist leading services, and preaching, throughout the parish.

She participated in the Franklin Ministry training programme and was finally ordained to the priesthood in 2002 at the age of 80. She was a familiar face at St Peter's services. Betty Keene died at Raglan Hospital on 17 July, 2013 at the age of 90.

## **-A New Appointment.**

In 2004 the appointment of the Rev'd Gayanne Frater was announced. She was ordained deacon in 2001, and ordained priest in 2002, and she had been an assistant to the Parish of Papakura from 2001 to 2004. Her appointment to the Parish of Bombay-Pokeno was for a three year term. The Diocese supplemented the three quarter stipend by contributing the equivalent of a ¼ stipend for the duration of the term. Her challenge would be to grow the



Nick and Gayanne Frater with Betty Keene at the St Peter's 140<sup>th</sup> celebrations photo: Mac Lynch

congregation to the point where the parish would be able to sustain a full time appointment. Her husband Nick was also an ordained priest and one of the Local Shared Ministry team Enablers. They moved into the vicarage at Bombay.

## **-Not As Many Services**

During the interregnum the number of services were reduced as result of declining numbers and the ability of the clergy to cover the centres. In 2004 the services structure was as follows<sup>45</sup>

<u>1<sup>st</sup> Sunday</u>	<u>2<sup>nd</sup> Sunday</u>	<u>3<sup>rd</sup> Sunday</u>	<u>4<sup>th</sup> Sunday</u>
9.30am Pokeno	8.00am Mangatangi	8.00am Bombay	8.00am Bombay
9.30am Bombay	9.30am Pokeno	9.30am Pokeno	9.30am Pokeno
	11.00am Bombay	10.30am Kaiaua	11.00am Mercer

By 2006 the number of services had been reduced significantly. Services ceased at Mangatangi and Maramarua, with falling numbers cited as the cause. Basically, the pattern became one of two services run concurrently at Bombay and Pokeno, although services were also held at 3.15pm on the first Thursday at St Jude's Mercer and on the first and third Fridays at 10.00am at Kaiaua.

<sup>45</sup> Noel Derbyshire 2007 *Parish Review* p18

<u>1<sup>st</sup> Sunday</u>	<u>2<sup>nd</sup> Sunday</u>	<u>3<sup>rd</sup> Sunday</u>	<u>4<sup>th</sup> Sunday</u>
9.00am Pokeno	9.00am Pokeno	9.00am Pokeno	9.00am Pokeno
9.30am Bombay	9.30am Bombay	9.30am Bombay	9.30am Bombay

Some Bombay parishioners argued strongly for the continuation of the 8.00am service at St Peter's which had been held for many years, but it was counter-argued that the numbers had declined to a point that the 8.00am congregation was little more than those rostered to take part.



Pentecost at St Peter's 2006

Photo: Mac Lynch

### **-A Little Bit of Discord**

Previous vicars had commented on the apparent dysfunctional nature of the parish over the years. Each worshipping centre had its own local committee and jealously guarded its place in the parish. Vestry meetings could be very tense at times which caused some clergy over the years to despair. However, it must be said that under Iris Temple's leadership the situation had improved.

Gayanne Frater felt that she had been given a mandate for change. If the parish was to grow then change was important. She worked hard to reach out to the communities in the parish, in particular to the young families. She believed that this was where the future of the parish lay. Not everyone was happy. Some felt that young children in church were a distraction, when a Palm Sunday service was being planned one person asked why children were being involved. *'It was quite unnecessary!'*

Resistance to change was shown at some Vestry meetings. Archdeacon Marilyn Welch was called in to provide a level of calm at meetings so that productive planning could take place. The cessation of services in outlying centres like Mangatangi and Maramarua was not received well, although to Gayanne's credit the number of people attending the Kaiua services improved, helped by the successful FaithWorks programme there.

Noel Derbyshire in the 2007 Parish Review<sup>46</sup> made a telling comment from his observation: *'It would be foolish to ignore that this is a parish divided, partly geographically and, more particularly, by competing visions of what shape the church should take'*.

### **-Brazen theft!**

The parish always had a policy of leaving the church doors open so that the buildings were accessible to all who desired a space for prayer and reflection. Sadly, this hospitality was abused. The *Franklin County News* 27 February, 2007, reported about a theft from St Peter's of the brass altar cross. Gayanne Frater, explained the story of its significance and made an appeal to the burglar to do the decent thing and return it.



**SIGN OF THE TIMES:** Vicar of St Peter in the Forest Anglican Church, Gayanne Frater, was shocked to find that thieves had stolen the cross from the altar. The church has not been locked for 140 years, but that may soon change.

Franklin County News

Not long after that the cross was found on the side of Bombay Road, not far from St Peter's, by a passing bread delivery driver. He had the good sense to report its discovery and the police were able to hand it back to the Vicar, much to the relief of everyone at the church. After much discussion it was decided to continue the policy of leaving the churches open.

In 2013 concern was raised at Vestry following the discovery of some disturbing activity inside St Mary's, Pokeno. The Vestry, after some deliberation, reluctantly concluded that the only course of action left was to have the churches locked when not in use. In mid-2015 St Peter's was again burgled. This time the locked front door was forced open, as was the locked vestry room door. Both doors were significantly damaged. The burglars wrenched the safe from its position in the cupboard and also stole the silver chalice, paten and wafer box, items of historic interest as the chalice and paten was donated in 1875 and the wafer box was a gift of the Mothers Union to

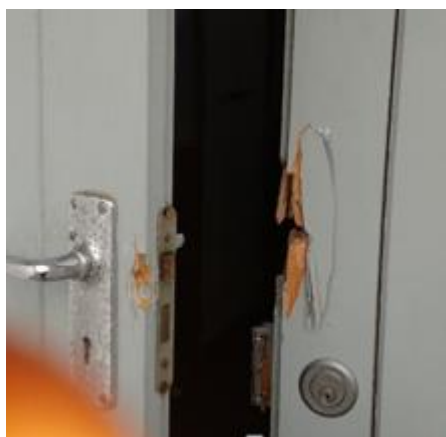


Photo: B Owen

<sup>46</sup> Noel Derbyshire 2007 *Parish Review* p48

commemorate the Royal Visit in 1954. They also stole one or two other minor items and left a considerable mess.

On this occasion efforts to find the stolen items were unsuccessful. Fortunately, insurance covered the cost of the replacement doors, repaired the damage to the cupboards, and provided a replacement safe and communion set. However nothing could replace the sense of connection that the communion set represented between the founding congregation and the present day.

### **-The Church of St Peter in the Forest turns 140**

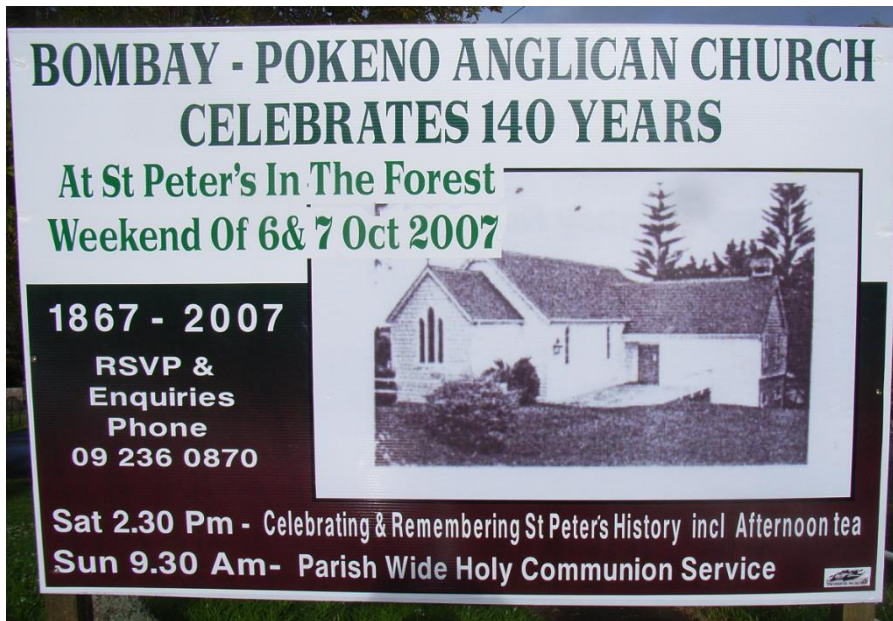


Photo Mac Lynch

It was time for another celebration!

For those who planned the 125<sup>th</sup> celebrations in 1992 it was hard to believe that fifteen years had passed so quickly.



The Celebration Cake

photo: Mac Lynch

In 2006 the Vicar, Gayanne Frater, and a team of enthusiastic St Peter's congregation set up a planning committee. They had two priorities in mind, firstly the programme for the celebration weekend and secondly to consider projects to tidy up the church building. Unfortunately, Gayanne was unable to see this planning through to completion. It was left to the interregnum priest in charge Ross Browne.

As far as the church building was concerned it was decided to replace the carpet. This was completed in time for the celebrations and did much to smarten up the interior of the church. The vestry room was in need of a makeover and the Bombay Lions Club members repainted the walls and the replaced kitchen sink unit.

The committee decided that the big project for the celebrations would be a *Celebration Cookbook* which would not only mark the occasion, but act as a fund raiser. Diana O'Brien offered to do the collating and preparation for publication, no small task! Requests were sought for favourite recipes. The result was a superb collection of iconic, favourite Kiwi family recipes.



Bishop John gives the blessing photo: Mac Lynch

An afternoon gathering and cake cutting was held in the Bombay School Hall held on Saturday 6 October 2007, and on the following day the celebration service was held at the church of St Peter in the Forest. The Bishop of Auckland, the Rt Rev'd John Paterson, was the preacher and celebrant. The choir supported the singing and a number of past clergy attended. The church was comfortably full with around 100 people.

### **-So what would the future be for the Parish?**

At the beginning of 2007, as Gayanne Frater's three year term was concluding, the parish held a special meeting to determine whether it could afford to pay a full stipend. It was a robust debate. Some argued that the parish had some reserves which could be used to supplement the shortfall. In the end it was accepted that the parish was not in a position to pay a full stipend after the arrangement with the Diocese expired.

Noel Derbyshire, who led the Parish Review in 2007, made it clear that while the parish had been given a certificate of means for a  $\frac{3}{4}$  stipend, he believed that a  $\frac{1}{2}$  stipend was more realistic. However he indicated that there were problems with a half time appointment but identified three alternatives: amalgamation with another parish, becoming a co-operating parish in association with another denomination, and local shared ministry. The first and second alternatives were not favoured but it was agreed to explore local shared ministry.

### **-Another Interregnum**

In late 2007 the Rev'd Ross Browne was appointed priest in charge. He had been Chaplain to Dilworth School, a position he held for 26 years. Because he only received a quarter stipend, it was to be little more than a caretaking role.

Ross Browne  
photo: Mac Lynch



However, Ross Browne became a popular appointment and together with his wife Ngaire, did a great deal to 'steady the boat'. Vestry meetings settled down and the parish began to become more united again. Indeed, after Kumar Anandanayagam's induction Bishop John Paterson remarked that the parish had a positive feel about it.

### **-Is Local Shared Ministry the Answer?**

Bishop John Paterson invited priest assistant, Bruce Owen, to consider taking on the role of Ministry Developer in 2008, as the parish considered local shared ministry. This role would lead the parish through an informed discussion process during the course of the year. Bruce had recently retired from Dilworth School where he had worked for many years, including that of being Deputy Principal. He had undertaken theological studies in the 1990's, as part of the Diocesan ministry training programme and was ordained priest in 1996.

Bruce got the year long process under way early in 2008 by inviting Barbara Wesseldine, the leader of the local shared ministry training team, to initiate the programme. She explained to the congregation how the programme would work, outlining the advantages of local shared ministry, encouraging the parish to seriously consider it. Barbara Wesseldine disappointed some parishioners with her forthright approach, resulting in one letter of complaint to the Bishop!

It was not a good start.

As Ministry Developer it was Bruce Owen's role to run a series of workshops for the parish on a monthly basis. These workshops included topics like Coping with Change, Alternatives in Ministry, Lay Leadership and so on. Representatives from other local shared ministry units visited and explained what it was like for them.

By the end of the year the parish was of two minds. Some felt it was the only way having experienced successful LSM units in other places like Tairua. Others were not so convinced and were strongly opposed to the local shared ministry model. Before the end of 2008 the parish held a special general meeting at which the motion that the parish of Bombay-Pokeno should become a local shared ministry unit was discussed. The motion was lost by a clear majority. The decision was conveyed to the Bishop.



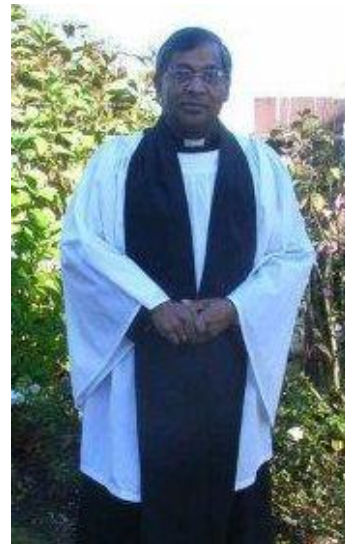
## **12. Steady Times, 2009 - 2017**

### **-The Rev'd Kumar Anandanayagam**

Applications were called for the position of a half time Vicar. A short time later the Bishop consulted with the Parish Nominators and a decision was made to appoint the Rev'd Kumar Anandanayagam. He was in a position to take up the position almost immediately. Furthermore the half time appointment suited him well. He had just recovered from major surgery and had been told to take things quietly. Previously, he was the popular Vicar of St Luke's, Oamaru, where he had been since 1999. Kumar's wife, a medical practitioner had died of cancer in 2005.



Kumar, a Sri Lankan by birth, was educated there and attended theological college before his ordination. However, all was not well for Kumar, his wife Gowrie and their young family. As Tamils in Sri Lanka, they feared for their lives from Sinhalese activists. For the sake of their family they decided to leave the country. Initially, they headed for India in 1984, as refugees, with little more than the bags they carried. In 1987 Kumar gained a position as Associate Priest in Ashburton. He took up a position in Invercargill from 1991-99. Gowrie, as a medical doctor, was able to take up practice work.



Kumar Anandanayagam  
photo: B Owen

### **-Wedding Bells Again**

As Kumar needed to come to Auckland to receive specialist treatment, he joined the parish of St Aidan, Remuera, where several Sri Lankan families worshipped. It was here that he met Josephine Ratnasabathy and it was not long before their friendship turned to matrimony. They chose to be married at St Peter's in March 2009 with Rev'd Bruce Owen as celebrant.

### **-Young Families a Priority**

Throughout its 150 year history young people have been part of the life of St Peter's. From the very beginning the Sunday School was a priority, with up to 60 children participating in some years. Confirmation classes were a feature, with candidates being presented to the Bishop for confirmation. As church and society changed in the 1960s and 1970s the Sunday School declined in numbers and confirmation classes became a thing of the past. In her time Iris Temple was determined to re-engage with young people, introducing the very successful after school programme already mentioned.



Family Service at St Peter's

photo: B. Owen

During her term as Vicar, Gayanne Frater, worked hard to involve young families with considerable success at St Peter's. Between 2005 and 2007 an enthusiastic group of young mothers, led by Emma Reichenbach, ran the *Music Works* programme for pre-school children. This successful venture was loosely based on the well known *Mainly Music* programme. It was also a time when family centred worship was begun, with a folder having

been put together with hymns and songs that were more appropriate for young family worship.

In 2008 Janet McRobbie and Martha Hosick became responsible for the children's ministry programme. A decision was made to have a more structured family service, including an emphasis of involving the young people as much as possible with the first Sunday of the month at St Peter's and the second Sunday at St Mary's. There was a Holy Communion service alternative available at the other centre for those who preferred not to attend the family service. An order for the family service was prepared, which included the Children's Great Thanksgiving. Martha arranged for the young people to take part in the various roles for them in the service, with one of the teenagers being the junior liturgist and as altar server. Janet would arrange for a variety of Bible centred activities for the young people. These family services continued to be successful as a new generation of young people become involved.



Activities under way at St Peter's

photo: B Owen

Initially, not everyone was on board with the Family Service concept, especially when the number of services was reduced to one each Sunday morning. It was felt that the noise of young people would distract from their enjoyment of the service. These concerns were shortlived as the support for the Family service has now been embraced by all.

An after school programme at St Peter's was a feature from 2008 for about five years, discontinuing in 2013. This after school activity was held once a term, centred on a seasonal theme such as Christmas, Easter, seasons of the year and so on, with drinks and nibbles, on their way home from school

### **-Ecumenical Co-operation**

For a number of years there has been a positive relationship between the congregation of St Peter's and the Bombay Presbyterian Church. Since 2000 on every fifth Sunday the two congregations combine for service in a 'turn about' arrangement. Further, some in the Presbyterian congregation have supported the Anglican parish choir for special occasions, such as the annual Carol Service and Good Friday services.

## **-Harvest Festival**

Over a number of years it has become the tradition for St Peter's to host the Harvest Festival, though it has not always happened every year. Because Bombay is a centre for market gardening holding the harvest festival was seen to be appropriate. Held in autumn the Church of St Peter in the Forest would be decorated with locally grown produce. A Harvest Festival liturgy was prepared and the donated produce would be sent to the Manurewa Anglican Church foodbank.



Photo Bruce Owen

## **-New organ**

In 2009 the electronic organ at St Peter's, second hand when installed in 1992, started to give trouble. It was clear that the cost of repair was not going to be cost-effective and so options were considered by Vestry. Alan and Peg Wilcox very generously donated a quality electronic organ, with an authentic organ sound.

## **-That sinking feeling**

It was the starlings that showed there was a problem. Those cleaning the church found that they were constantly picking up nesting material. In 2013 it was found that the roof of the sanctuary was pulling away from the main church building itself. The gap was enough for the sky above to be seen.

Vestry decided that investigations were required and consulted with Geoff Clark, Diocesan Property Manager, for advice. He recommended consulting with architects conversant with heritage buildings. Such a consultation would cost \$1500. It was likely that the cost of remediation could be up to \$50,000 as some work was also needed on the main church building piles.

Fortunately Alan Wilcox made contact with a local contractor, Eric Muir, experienced in reblocking, who estimated that it would cost \$5000 to complete the work. He was duly contracted, and in work largely done on his own, with basic equipment, jacked the sanctuary back into alignment and replaced the original puriri piles. The photo shows one of the recovered piles. Apparently it was the custom to char the wood to help harden it. The pile may not look that solid but the wood is remarkably dense and heavy. Additional bracing was added under the main part of the church building and some rotting weatherboards replaced.



One of the puriri piles photo: B Owen

At the same time drainage was installed around the east and south sides of the church which with the support of the McRobbie Bros, was covered with rock. The whole contract remained within budget, thus reinforcing the rural style ‘can do’ approach!!!

### **-Bombay 150<sup>th</sup> Celebrations**

The Bombay community decided that the 150<sup>th</sup> anniversary of the settlement of Bombay should be celebrated in early 2015. A planning committee was established and immediately took control of the promotion and planning of what was to be a hugely successful community event. It was agreed that the parish should support the event and so the Social and Fundraising committee set about planning for a ‘bring and buy’ stall at the Bombay School for the Saturday morning. St Peter’s church was to be open for the weekend with a roster of people on hand to act as hosts. As well, a display of art work for sale was set up in the church. The cemetery was tidied up for the occasion and the local Brownies placed flowers on all the graves. Bruce Owen compiled a chapter on St Peter’s for the book *Bombay, Next 50 Years*, edited by Suzanne Stone, the sequel to *They Came by Ship*. Sandra Hannaford was keen to see an improvement to the entrance porch and so it was decided that the best option would be to line the entrance foyer walls part way up with rimu lining, repaint the remaining part of the walls and replace the unsatisfactory sliding door to the church with standard doors opening out. Local contractor, Bruce Adams, completed the job.

The Anglicans and the Presbyterians co-operated in a Community Church Service held in the Bombay School Hall on the Sunday morning. The combined choir was led by Roy Joslin of the Presbyterian church and was supported by some members of the Salvation Army band.. The guest speaker was the Bishop of Auckland, the Rt Rev’d Ross Bay. Members of the community, representatives from Bombay School, representatives from the Presbyterian and Anglican churches read the lessons or led the prayers.

### **-Social and Fundraising**

Social and fundraising activities have been very much part of life at St Peter’s from its earlier days. We have already read about how the women of the parish banded together to raise money for various projects by way of bazaars and fetes. Concerts were held showcasing local and visiting talent. We have also read how the parish embraced the Wells Campaign of the 1950s, followed by subsequent stewardship campaigns in the 1960s. We cannot overlook the significant contribution made by the St Peter’s Ladies Guild. All these efforts were essential to balancing the books and enabling various projects to go ahead.



The Murder Mystery Weekend team take time out to enjoy the Driving Creek Railway, Coromandel 2005. Phot: Mac Lynch

Over the last thirty years or so these fundraising activities have continued. Angela Morey who has played a significant role in the planning of these social and fundraising activities looks back. *'We had a great deal of fun. In the 1980s we had Parish Balls. They were hard work but a lot of fun'*.

Angela also recalls various pot luck and progressive dinners, *'before the drink drive laws became too strict'*, she adds! Also run were the popular 'Guess who's coming to Dinner' events.

Parishioners, including those from St Peter's, were very much involved in running a stall at subsequent Kaiawa Wine and Seafood Festivals in the summer, a number of fashion shows, garden rambles, and numerous galas were held. 'Robes and Roses' was a successful wedding gown display at St Mary's. Angela remembers the Vicarage garden fetes held in the 1970's during Richard Hancock's time. Another very successful event was a 'Murder Mystery



Plant Day at Pokeno, 2004

Photo: Mac Lynch

Weekend' held at the home of Angela Morey in Coromandel 2005. More recent fundraising activities have included a day at the races, Christmas cake sales and movie theatre outings. Synonymous with any St Peter's fundraising are the endless hours spent peeling onions for the pickled onion sales.

Though fund-raising is necessarily a parish wide event, St Peter's has not only participated in its share of the hard work, but also benefited from the proceeds. In 150 years fundraising has, and will continue to be, essential. We must be thankful to all those who have give so willingly to time, to labout and to financial support.



Peeling onions!!!!

Photo: Mac Lynch

### **-From Parish to Mission District.**

In 2016 Kumar Anandanayagam decided that it was time to retire. He had in fact flagged his intention to the Bishop a year earlier so that everyone would plenty of time to plan for the future. The Diocesan policy is to wait until the incumbent leaves before proceeding with the search for a replacement. That means it can take some 6-8 months before a new priest arrives. The Rev'd Bruce Owen acted as priest in charge from February to September 2016.

Prior to Kumar's retirement in 2015, the Archdeacon for the Southern Region, the Ven Sue McCafferty, met with Vestry on several occasions. She indicated that it was likely that the status of the parish would need to be changed to that of Mission District, because the parish

could not pay a full stipend. there were provisions under the Diocesan Statutes to make such a change. The Vestry were left somewhat confused about the process as they were told that nothing would change, begging the question for them why such a change was necessary, particularly as the parish had not paid a full stipend for the past thirty years or more.

Later in 2015 the Vestry was advised that it would be necessary to call a special general meeting to agree to the change to Mission District. The Vestry was advised not to explain the specific reason for the meeting but to explain that it was for the purpose of the future direction of the parish, as to publicise the proposed status change could possibly cause difficulties. The special general meeting was held at St Peter's in October 2015. The meeting was run by Archdeacon Sue McCafferty who asked for the meeting to provide a list of parish priorities. The meeting then went on to pass a vote to change the parish status to that of mission district. Though most of those present reluctantly agreed to the change, many came away feeling very unhappy about the process. Further dissatisfaction followed in that the change of status had to be ratified by Diocesan Council. Although this was agreed to by the November 2015 Diocesan Council meeting it was never conveyed to the parish.

When the Bishop, Ross Bay, was appraised of the discontent, just after the appointment of the Rev'd Andrew Beyer as the new Vicar, he immediately chose to meet with Vestry and offer his apology, both in person and in writing, for the way the process had been handled. This gesture was greatly appreciated.

### **-Farewell to Kumar**



Josephine and Kumar at their farewell in January 2016 with their gift of the paintings

There was some sadness when Kumar announced his retirement at the end of January, 2016. He had been a popular and well respected Vicar who had done much to bring the parish together as one and in harmony with each other. Angela Morey reflected on Kumar '*as a lovely man. I loved his sermons and Josephine was a great asset to him*'. Kumar had a good sense of humour and he always looked to the positive side of things. His sermons always started with a humorous story to engage his congregation. At his farewell Kumar and his wife Josephine were given two water colour paintings, painted by parishioner, Rosemary Stoppard, one of the church of St Peter in the Forest and the other of St Mary-on-the-Hill.

## **-New Vicar**



Photo: Bruce Owen

The Rev'd Andrew Beyer is inducted as Priest in Charge, September 2016, by the Rt Rev'd Ross Bay, Bishop of Auckland, with Archdeacon, the Ven Michael Berry in attendance.

Instead of a Vicar as such, the newly formed Mission District of Bombay-Pokeno had a priest in charge, but to the local people he will always be referred to as 'the Vicar'! Andrew was inducted as priest in charge in September 2015 by Bishop Ross Bay assisted by newly appointed Archdeacon for the South, the Ven. Michael Berry. Andrew's previous appointment was priest in charge at the Selwyn Church in Mangere East. He had held a variety of appointments within the Diocese over the years but had also worked for organisations outside the church structure.

Andrew Beyer moved quickly to be involved in seeking ways to make outreach into the local community.

## **-Cemetery**

John Otto as Chair of the Cemetery Trust Board outlines the importance of the historic cemetery of the church of St Peter in the Forest.

Like many of the oldest established churches in this country St Peter's has a graveyard which was a necessary facility in the 1800s. It was customary for churches of the various denominations to provide burial grounds for the members of their own flock. In the larger centres such as Auckland, this could be accommodated in the grounds of a particular church or be in a section of a municipal cemetery such as the Symonds Street Cemetery in Auckland where sections of the cemetery are set aside and consecrated for the various denominations, Anglican, Presbyterian, Roman Catholic and the Jewish Cemetery.

The isolation of small rural areas made it imperative that facilities were provided close at hand. Prior to the 1882 Cemeteries Act local government was not concerned with the administration of public cemeteries, which hitherto had been the preserve of the various religious denominations. Hence there were two church cemeteries in Bombay, at the Presbyterian Church and at St Peter in the Forest. Unlike many older church cemeteries

which are now closed for new burials, except in some family plots where there is still space available, the two Bombay cemeteries are still open for burials.

Situated on the south side of the church is the older section of the cemetery. The first burials appear to be unrecorded or the records lost.



St Peter's cemetery, showing the older section

photo: Bruce Owen

The oldest permanent headstones in this section appear to be those of Thomas Mandeno, who died at Remuera in June 1862 in his 22<sup>nd</sup> year and his sister, Jane, aged 40 years. No



The columbarium

photo B Owen

dates of birth or death are given. Another old grave is that of the brother and sister William Proude, (aged 1 year 10 months) and Mary Proude, (aged 3 years 9 months), who died on the 26 and 27 July, 1875 respectively (William being interred at Remuera). Records of burials from the earliest years were either not recorded in detail and subsequently lost, or suffered the ravages of time.

It is likely that several burials from the early days were marked with wooden memorials, which, understandably, have not lasted, and the earliest map of the cemetery is mainly illegible. The burials increased in number from the 1880s and 1890s, and then into the 20<sup>th</sup> century. Unfortunately there does not appear to be a register of burials to consult and as the plans record surnames only in many cases, it is necessary to peruse the headstones to obtain more detailed information.

Many of Bombay's early settlers are buried here and the names of many local roads can be discovered on the headstones of those who lent them their names.

Of special interest, situated towards the top of the old cemetery is a memorial to soldiers of the Boer war. This has been recorded as a "War Memorial" by the Auckland Council archivist.





It commemorates the service of two young soldiers of the Boer War and “*was erected by relatives and friends of the deceased troopers.*” They were Trooper John Thompson Manning, 10<sup>th</sup> Contingent, who died 19 August, 1907, on the return voyage from South Africa and was buried at sea, aged 21 years, and Trooper Bertram Oscar O’Neil, 8<sup>th</sup> Contingent, who died at Wellington 9<sup>th</sup> August, 1902, after his return from South Africa. He was 22 years old. Also commemorated on the monument is Thomas O’Neil who died 8<sup>th</sup> December, 1909, aged 72, who was presumably the father of Bertram.

Past records with reference to sex and race differ from today, men are recorded with their full names their wives are simply “Mrs” and there are also graves recorded as “Maori” and “Child” or “Baby.”

Boer War Memorial photo: B Owen

The oldest part of the cemetery was consecrated by Bishop Cowie in 1873<sup>47</sup> but on 24 July, 1903, the extension to the cemetery was consecrated by Bishop Neligan. Space in this area was, by the 1980s, nearly exhausted and a new section for a lawn cemetery was consecrated by Bishop Bruce Moore on 2 June, 1994. With continuing demand a further section, L49 to L96 was consecrated by Bishop John Paterson on July 14 2002.



The Hunter Memorial Gates

photo: B Owen

In 1992 a columbarium wall was erected next to the church providing 28 niches for the interment of ashes. The Hunter family presented a pair of wrought iron memorial gates to the cemetery board and these were blessed on 10 November, 2000 by the Rev. Iris Temple.

Upkeep of cemeteries is a time consuming and costly undertaking. In recent years the church has been very fortunate in having the Corrections Department mow the lawns and trim around the graves. The Bombay Lions Club has also given invaluable assistance in treating the headstones each year to keep them clean and legible.

In 1957 a campaign was set up to raise money for the continuing upkeep of the cemetery. Cash on hand at the time was £245 and the aim was to increase this amount to £700. It was estimated that the interest from this amount would be sufficient to maintain the cemetery in the future, although the target was not met there was a good response and £550 10s10d was raised. Fortunately we are in a better position to meet the present day costs but the price of plots must be continually revised and adjusted to keep pace with inflation and ensure resources are sufficient to maintain the cemetery well into the future.

<sup>47</sup> They came by Ship p84

The cemetery continues to be the last resting place for residents of Bombay and districts. Fortunately the land bequests of the early days of St Peter's ensure that there will be space for years to come.



### **13. And Now We Are 150!**

Any organisation that can claim to be 150 years old in New Zealand, is old indeed. It takes us back to the very early days of pioneer settlement and none more true than the settlement of Bombay. That is not to say that we ignore the history of those who have travelled the journey through time in earlier days, especially the *tangata whenua*.

The story of the Little Church on the Hill, the story of the church of St Peter in the Forest, is one that can be retold throughout many parts of New Zealand, especially in rural areas. It is too easy to gloss over the challenges of the past. We cannot possibly understand what it must have been like to sail for seven months with 400 fellow passengers in very trying living conditions, at the mercy of the elements, whether the freezing Atlantic or the searing heat of the tropical doldrums, to the almost catastrophic storm of the northern coast of their new country, just as the end was in sight. Would anything have prepared those intrepid travellers for the very temporary accommodation they had to endure in that first winter in 1865, living in temporary nikau palm whares, in the cold, the mist and the mud, with a southerly, seemingly, blowing straight from the Antarctic? And we can all testify the cold of a Bombay winter! Yet within months they were building more permanent homes, and within two years they have built two churches. Surely that alone must be testament to the grit of those Lancashire immigrants.



Let us not forget the determination and foresight of the early clergy. Led by Bishop Augustus Selwyn, clergy like the Rev'd Vicesimus Lush, and benefactor the Rev'd Benjamin Ashwell, the gospel seeds were sown. Against many odds they ensured that Bombay had a spiritual home.

Together, settler and clergy alike, their legacy is a little wooden church on the side of a hill. The forest may have gone, but its spirit is still there. The spirit of those indomitable pioneers has laid the pathway to generations of Anglican worship among the potatoes and onions of the Bombay fields. May the Little Church on the Hill be forever a beacon as we celebrate 150 years of worship under its wooden rafters. We hand it over to new generations to worship here. We look to our children to carry the torch onwards for us. We reach out to those who celebrate the 200<sup>th</sup> anniversary in 2067. There might be a handful who can claim to have been present at the 150<sup>th</sup>, but most of us will be long gone. It is to you, the new generations, to whom we look to carrying on, to ensure that our little wooden church, the Little Church on the Hill, continues to stand as a beacon to the Gospel of Christ in the district of Bombay.

# APPENDIX ONE

## BOMBAY CLERGY

The list that follows refers to clergy who were responsible for St Peter's in varying capacities. Most resided at the Bombay vicarage, though there was a period in the early part of the 20<sup>th</sup> century when the vicar would reside at the Pokeno vicarage. At varying times the vicar may have had assistant clergy at his disposal. Where known these have been listed. There was also a short period when Pokeno was a separate ministry unit in its own right in the early part of the 1900s.

- \* refers to clergy who resided at the St Mary's vicarage
  - \*\* refers to clergy associated with St Stephens and paid for part time chaplaincy.
  - \*\*\* refers to St Stephen's full time Chaplains.
- PiC refers to those who were Priest in Charge.

## BEFORE 1882

### South Road District

Vicesimus Lush	1868-69
Joseph Bates	1869-72
William Taylor	Oct 1872 – June 1874
HDD Sparling	July 1874 – June 1875
William Taylor	July 1875 – Aug 1876
LL Cubitt/BT Dudley	1876
RO'C Biggs	Jan 1877 – Dec 1879
HS Davies	Jan 1880 – Oct 1881
C Cole-Baker	1881
DW Jenkinson	1881-82

### Bombay Parochial District (from 1882)

PS Smallfield	March 1882 – Jan 1886
EJ McFarland	Feb 1886 – Nov 1896
Assisted by CA Tobin, C Bispham, JM Devinish, EM Cowie	
FB Dobson	Feb 1897 – Jan 1905
<i>(Pukekohe becomes an independent parish in its own right, with F Dobson as vicar).</i>	
JLA Kyall*	Jan 1905 – Apr 1907
P Cleary	Feb 1908 – July 1908
WH Edgell*	July 1908 – Jan 1910
T Fisher*	Feb 1910 – Feb 1912
EH Wyatt	April 1913 – Feb 1915
CA Vaughan*	Dec 1915 - Aug 1922
HF Cole-Baker	Jan 1923 – March 1928
A Grace	Apr 1928 – Dec 1929
HW Heaslip**	Jan 1930 – Jan 1931*
HV Salmon**	Jan 1931 – Jan 1934*
RA Macdonald**	Feb 1934 – Jan 1935*
HG Taylor**	Feb 1935 – Jan 1937*
AFR Parr**	Feb 1937 – Apr 1938*
HF Baker	May 1938 – June 1938
Capt DC Caswell (CA)	June 1938 – May 1939
WGM Heerdegen**	June 1939 – Oct 1941*
KRR Small**	Jan 1942 – April 1942*

### **Under the care of Pukekohe 1942-55**

AE Prebble 1936 - 1942  
HC Partridge 1943 - 1946  
WN Drake 1947 - 1956  
*Assistant clergy* RJ Fenton 1943-47, DHA Niblock 1946, PAT Rynd\* 1951-54

### **Bombay-Pokeno Parochial District**

MM Mete\*\* Mar 1955 – June 1960\*  
CL Wright Aug 1960 - Feb 1971  
BD Drake Feb 1971 – July 1973  
IC Smith Aug 1973 – Aug 1976  
R Hancock Sep 1976 – Dec 1980  
F Harrison Feb 1980 – March 1983  
CJ Aphorp June 1983 – May 1986  
R Hansen Sep 1986 – March 1989

### **Parish of Bombay Pokeno**

IE Temple Oct 1989 – May 2001  
Bp BM Moore Pic 2001  
MR Newman Transitional priest 2002-04  
GM Frater 2004-07  
RD Browne PiC 2007-08  
BB Owen PiC 2008  
Ministry Developer Feb 2008 – 2008  
K. Anandanayagam Apr 2009 – Jan 2016

### **Mission District of Bombay Pokeno**

BB Owen PiC Feb 2016 – Sept 2016  
AP Beyer Sept 2016 -

*Assistant clergy* NJI Hunt\*\*\* 1974-82; PA Tanton 1975-1979; RL Hemana\*\*\* 1982 – 1987;  
PT Kapa\*\*\* 1987 - 2000 ; LR Braid 1994-99; B Keane 2002-2013; BB Owen 2005 to date.

# Appendix Two

## LAND TRANSACTION RECORDS

The following outlines the summary of land transfers prepared as part of the to the St Peter's glebe land sale in 1987, confirming that this land was part of original colonial government land purchases in 1846, 1853 and 1857 and therefore confirming that the church property is not on confiscated land. The document confirms the purchases of S Kempthorne and B Ashwell and includes details of the compulsory purchase taken for the Bombay deviation in the 1925 and 1929, including the sale of the small block of land on the western side of the deviation in 1930.

**B**

PROPOSED DEVELOPMENT - BOMBAY

LAND TRANSACTIONS - MAORI TO ANGLICAN CHURCH

1. THE LAND SUBJECT TO THE DEVELOPMENT PROPOSALS BEING PTS. ALLOTS 4 AND 6 PARISH OF MAUNGATAWHIRI COMPRISED IN C&T572/175 AND 485/134 ORIGINATED FROM A BLOCK OF MAORI CUSTOMARY LAND THAT WAS PURCHASED BY THE COLONIAL GOVERNMENT ON BEHALF OF H M QUEEN VICTORIA FROM THE CHIEFS AND PEOPLE OF NGATITAMAHOHO UNDER THREE SEPARATE TREATIES AS FOLLOWS:-

[a] RAMARAMA DEED 404

PURCHASED FROM WIREMU WETERI, TAMATI HAPIMANA, WIREMU WATA, APERAHAMA, MATIU TE ORANGA, TERAIPINA, EPAHI PUTINI FOR TWO HUNDRED POUNDS AND GOODS ON THE 30TH NOVEMBER 1846. AN ENDORSEMENT TO THIS TREATY, SIGNED BY THE CHIEFS OF THE TE URI RARO, TE AKI TAI, NGA RIKI, NGATIWHATUA, NGA TI URA, NGATI KURA, NGA TI PARI, NGATI POU, NGA TI RANGI, TE URI NGATU AND NGA TI HAU MIA WHO RECEIVED FIFTY POUNDS STERLING COMPENSATION FOR THEIR CLAIMS TO THE LAND, WAS MADE IN 1852.

[b] RAMARAMA EXTENTION DEED 406

AGREEMENT BY THE CHIEFS TE NGA, ISAAC PEPENE AND RETIMANA TE MANAIA TO THE EXTENSION OF THE BOUNDARIES OF THE RAMARAMA BLOCK IN CONSIDERATION OF THE PAYMENT OF TEN POUNDS ON THE 18TH MAY 1853.

[c] KAKARAMEA DEED 415

PURCHASED FROM POAITA PIKIHO, NEHA PIOHO, HAMI MOUTOKE, WEKETE, TAMATI TE RANGI, RAHARUHA TE MOANA, NGAWAKA AND KARINA TE MATETAUA FOR TWO HUNDRED AND TEN POUNDS BEING LAND IN ADDITION TO THE PARCEL KNOWN AS RAMARAMA ON THE 23RD JULY 1857.

2. THE WHOLE OF THE BLOCK IN DEEDS 404, 406 AND 415 GENERALLY KNOWN AS RAMARAMA WAS SUBDIVIDED BY THE CROWN FOR SETTLEMENT.

3. [a] ALLOTMENT 6 PARISH OF MAUNGATAWHIRI, COMPRISING 220 ACRES MORE OR LESS WAS GRANTED TO SAMPSON KEMPTHORNE UNDER THE REGULATIONS MADE FOR THE SALE OF CROWN LANDS ON THE 21ST SEPT. 1855. KEMPTHORNE PAYED ONE HUNDRED POUNDS STERLING FOR THE LAND. [C.G.16 1852].

[b] SAMPSON KEMPTHORNE OF PARNELL, BY CONVEYANCE 32785 ON THE 29TH MAY 1866 THEN TRANSFERRED 5 ACRES AT THE N.E. CORNER OF ALLOT. 6 TO THE DIOCESAN TRUSTEES IN TRUST AS A SITE FOR CHURCH, BURIAL GROUND, PARSONAGE AND SCHOOL.

[c] BY CONVEYANCE 35227 ON THE 8TH APRIL 1867 KEMPTHORNE TRANSFERRED A FURTHER 5 ACRES AND 32P TO THE DIOCESAN TRUSTEES ADJOINING CONVEYANCE 32785 IN TRUST FOR A SITE OF A PARSONAGE FOR THE USE OF A MINISTER OF THE UNITED CHURCH OF ENGLAND AND IRELAND.

4. [a] ALLOTMENT 4 PARISH OF MAUNGATAWHIRI COMPRISING 300 ACRES MORE OR LESS WAS GRANTED TO BENJAMIN YATE ASHWELL ON THE 29TH SEPTEMBER 1854 UNDER THE REGULATIONS MADE FOR THE SALE OF CROWN LANDS. ASHWELL PAYED ONE HUNDRED AND THIRTY FIVE POUNDS STERLING FOR THE LAND. [C.G. IG 1852]

[b] BY CONVEYANCE 34850 ON THE 25TH MARCH 1867 REVEREND BENJAMIN YATE ASHWELL OF THE NORTH SHORE AUCKLAND TRANSFERRED 25 ACRES MORE OR LESS, OF ALLOT. 4, ADJOINING CONVEYANCES 35227 AND 32785 TO THE DIOCESAN TRUSTEES IN TRUST AS A SITE FOR THE ERECTION OF A PARSONAGE HOUSE.

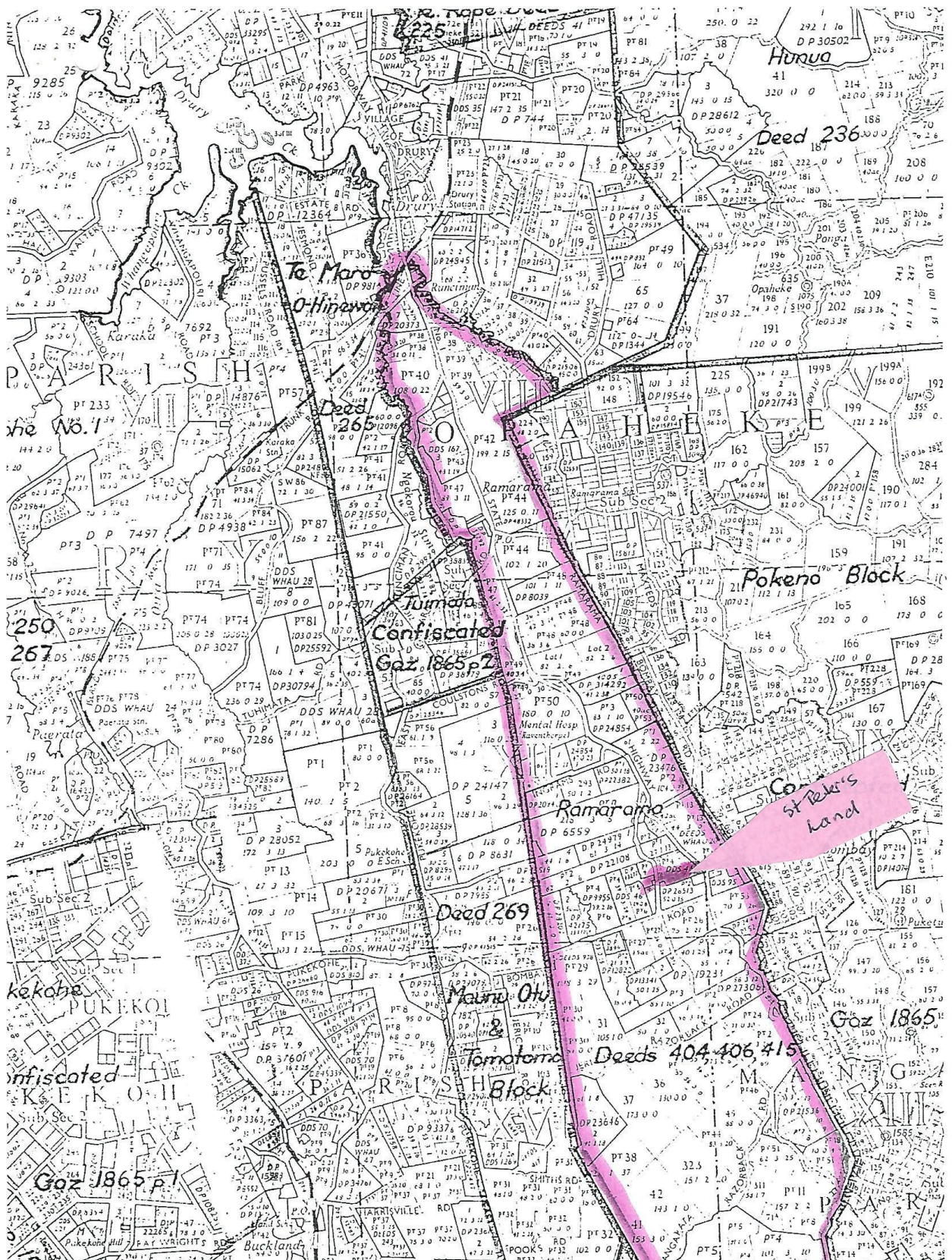
[c] ON THE 28TH JAN. 1925 BY PROCLAMATION 6128 PART OF ALLOTMENT 4 WAS TAKEN FOR A ROAD UNDER THE PUBLIC WORKS ACT.

[d] ON THE 18TH JAN. 1929 BY PROCLAMATION 7028 THE PRESENT STATE HIGHWAY ALIGNMENT WAS TAKEN FOR ROAD FROM ALLOTMENT 4. THE PORTION PREVIOUSLY TAKEN ON THE 28TH JAN. [PROC. 6128 ] WAS VESTED IN THE GENERAL TRUST BOARD IN EXCHANGE [ C.T. 485/134 ALLOTMENT 252 PARISH OF MAUNGATAWHIRI].

[e] THE PARCEL OF ALLOT. 4 COMPRISING 6A 3R 02P THAT WAS SEVERED TO THE WEST OF THE ROAD IN [d] ABOVE WAS TRANSFERRED BY THE BOARD [ CONVEYANCE 401112] TO MARTIN ON THE 17TH DEC. 1930.

*M. Kennedy*  
9.12.87

This map outlines the boundary of the 1846 Ramarama Block purchase as outlined above, lots 404, 406 and 415. It does not show the southern boundary to the Mangatawhiri river. It does show that the St Peter's glebe land was within its boundaries.



This plan shows the St Peter's glebe land at the time of the sales discussion in the 1987. Unfortunately the copy below has part of the right hand side missing. Lot 1 was sold between 1925 and 1930 as part of the Bombay Deviation compulsory purchase, with the balance of the land sold privately. Lots 2-6 were sold as one in 1987. Lot 7 includes the vicarage, the church and cemetery, which remain in church ownership to date.

