HISTORY OF THE ANGLICAN CHURCH IN NELSON
FROM THE COMING OF THE WHITE MAN
TO THE ESTABLISHMENT OF THE WEST COAST GOLDFIELDS

THESIS FOR M.A.
IN
HISTORY

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This work has been planned to sketch the history of the Anglican Church from the days of the whalers, before any organised settlement by Whites, up to the opening of the goldfields on the West Coast, and the establishment of towns there. So far, no history of the Diocese has been published, but if Bishop Sadlier had not died in 1934, he would have undertaken the task. The period described covers the three phases of settlement in the Nelson Province - first, the expansion in the district round Nelson, secondly, in the Mairau and Awatere Valleys, and thirdly, on the West Coast.

In the course of this thesis, I aim to show the part played by the Church in the foundation of the Nelson settlement, and the subsequent growth of the Church itself. Then follows the similar treatment of the churches as they were opened up in other areas of the Province. More particularly I have attempted to outline the achievements of the Church - its influence on education, Maori welfare, and on social life in general, as well as its constitutional achievements in the formation of the Diocese.

For this purpose I have divided the thesis into two parts, the first dealing with the individual churches and their relations with their own particular environments. The second part is a survey of the Church as a whole in relation to the life of the settlement. I have considered it necessary to deal, as far as it is possible, with these topics separately from the history of the churches, and from the point of view of the Diocese as a whole. This question of arrangement I have found to be a rather difficult problem. The separation of the various aspects
such as education, and constitutional development, might tend to impair unity, but it seemed to me the only method to obtain a clear view of the Church as a whole.

Much of the detailed information in connection with the conflicts between the Bishops and the Church may seem to be unnecessary, but I feel it serves to emphasize the importance of the prominent characteristics of the early Nelson settlers - their strong Low Church and non-conformist sympathies and their sturdy independence. The present reference to a long series of meetings may be justified by the evidence they afford of the interest of Anglicans in their church affairs and of the nature of part of their social life. It also provides an interesting contrast to the Church at Home, which at the time had many undemocratic features. There, the tendency to become more Anglo-Catholic in doctrine, with a rigid hierarchy, a firm control over education, social life and morals, and even considerable influence over local government, provided a marked contrast to what was to happen in Nelson.

Another marked feature was the simplicity of functions of the Church then, as compared with to-day. Now, there is a number of organisations such as Mothers' Meetings, Flower Guilds, Mite Societies, to name only a few, which did not exist in the old days, because women were too busy in their homes. There, also, were no charitable institutions beyond those for the Maoris, but to-day, several orphanage schools contribute to the charitable and educational activities of the Province.

I am indebted to many people for assistance, in placing material
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at my disposal, specially Dr. F.A. Bett, who also gave me much helpful advice and encouragement. I must also acknowledge the help of Mr. Stephenson, the Diocesan Secretary of Nelson, who placed material in the Diocesan Library at my disposal, Miss Woodhouse of the Turnbull Library, Dr. Scholefield of the Assembly Library, and the Nelson Institute Library for early copies of the "Examiner". Mr. W.C. Davies of the Cawthron Institute has reproduced photographs of the Churches, Letters Patent, and North and South Durham, which Dr. Bett has allowed me to use. Finally, I would like to mention the late Bishop Sadlier, whose notes and published material form a large proportion of the sources of this thesis.
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Charles and James Elliot began publication of the "Examiner" in March, 1842, issued weekly. This continued till late in the fifties, when bi-weekly and tri-weekly publication began. The paper was one of the first to be published in New Zealand, and was noted for its high standard of literacy and the dignity of its language. It was also notable for its nonconformist attitude towards religion and its free criticisms of the dignitaries of the Anglican Church.

Samuel Stephens

Mr. Stephens came out in the party of surveyors under Captain Wakefield and landed in Nelson in 1841. He assisted in the survey of the settlement and then took up farming at Riwaka. His letters to his mother and other friends in England were preserved. In the opinion of the writer of this thesis, the literary standard of the letters is high, and the interest of the reader captured throughout. At present, publication is forbidden by the provisions of a will of one of Stephen's descendants. It is to be hoped that some day the public will have access to these documents, which will shed much light on the early life in the colony. The events described in his letters appear to coincide accurately with true accounts.

Mr. J.J. Sexton

Mr. Sexton was one of the early arrivals in Nelson in 1842. He was the brother of the Rev. C.W. Sexton and he kept a diary which was partly written in Hebrew.

Hon. W.J. Barnicoat

Mr. Barnicoat was another member of the survey party who landed with Captain Wakefield in November 1841. With Mr. J.S. Cotterell he undertook the survey of the Waimas. He kept a concise diary, and to this I am indebted for useful descriptions of the early days of the church in Nelson. He settled down near Richmond and for several years represented
Hon. J.J. Barnicoat (cont.)

that parish on the Synod. He took a prominent part in provincial politics and later entered the Legislative Council.

Bishop Sadlier

Dr. Sadlier was Bishop of the Diocese of Nelson from 1913 to 1933. He took a great interest in the history of the Church in Nelson and collected much material, some of which was published in the "Diocesan Gazette" and some imparted in sermons on the anniversaries of various churches. Much, however, was left in the form of notes which I discovered in the Diocesan Library and found extremely useful.
In this outline sketch of the historical background to the establishment of the Anglican Church in the Nelson settlement, I do not propose to deal with the expeditions of Tasman, Cook and D'Urville, because although of great historical importance, they have no bearing on the history of the Church, except by providing knowledge of what might, someday, become a field of missionary enterprise.

The purpose is to show the character of the physical environment and the social also, insofar as one can say such existed, in which the founders of the Anglican Church in Nelson were placed, in order that the nature of the difficulties with which they had to contend may be more easily understood. Prior to the arrival of the settlers in February, 1842, the history of the district was one of violence and murder; the only law prevailing was that of the strong. It is also a grim story of violent conflict between the Maoris and the whalers, the first white settlers. (1) In 1792 the first sealers arrived on the West Coast of the South Island and operated up to Farewell Spit. The whalers first penetrated Cook Strait in 1810 and chose Queen Charlotte Sound as the base for their activities. The Te Awaiti whaling station in Tory Channel was the first established. It was founded by John Guard. Often relations between the Maoris and Whites reached such a violent state that the crews of whaling ships were massacred. (2)

In 1828 Port Underwood was the haunt of whales. A shore station at Kakapo Bay was set up. By 1830 two shore stations and five whaling

(2) Massacre of John Lawson and five crew of "Samuel", date uncertain.
A sealing-gang headed by Capt. Kinnaird was killed and eaten by natives on Rocky Point, West Coast in 1832. Field, op. cit. pp. 59-67.
ships were working at Port Underwood. John Guard purchased Kakapo Bay from the natives for a large cask of tobacco, twenty blankets and five pieces of print. A few years later the fame of Cloudy Bay had spread over the world.

The whalers were cosmopolitan, representing all the nations who engaged in the whaling trade, but Americans were predominant. The men of the various whaling stations quarrelled with one another and with the natives and were subjected to frequent raids, though Te Awaiti became so strong that finally the natives sought protection within it. Amongst the whalers were escaped convicts and runaway sailors who committed crimes as well as other deplorable excesses. Drink was their sole relief from the rigours of whale killing. In the off seasons many whalers went to live in native villages with their native wives and led idle existences, but some had their own cultivations and grew foodstuffs to sell to the whaling ships.

The more sober and responsible men became Headsmen in charge of the whale boats. One Headsman would become chief of the station. Of necessity he had to be of powerful physique and commanding personality to rule a community of wild and lawless men frequently maddened by liquor. Prominent Headsmen were John Guard, Dicky Barrett who was noted for his kindness, Joseph Toms and Jimmy Jackson. Colonel Wakefield observed that the "Law of the strong in mind and in body was in force. An isolated few were respected for their kindness."

The whalers had some redeeming qualities - they were noted for their hospitality and their native wives were remarkable for their
cleanliness and the order which they preserved in their houses. Men of bad character were held in general contempt even among the whalers. The whalers did perpetrate brutal acts on the Maoris which were later avenged, but they opened up the way for the future colonists. Their hospitality and generosity were no less marked than their profanity and irreligion. (3)

The Wesleyan mission in Cloudy Bay, which arrived in 1839, played a very important part in that district. The first missionary was Rev. Hezekiah Bumby. The natives seemed encouraging, but, although a native preacher had been conducting Christian services at Te Awatere, the habits of the whalers profoundly shocked the missionaries. The Rev. Samuel Ironside arrived in the Sounds in 1840. He used to make a circuit of thirty native villages and whaling stations. Several native churches were erected even as far afield as Motueka and D'Urville Island. The main church was at Ngakura Bay and built of raupo and reeds. It was given the name of "Tanezor", and forty couples were married at its opening.

By the forties, the whalers were fast disappearing, most of them to Port Nicholson, so one baneful influence on the natives was removed. The beneficial influence of Christianity was most striking - they became honest and peaceful. The whalers, however, as long as they remained, showed a distinct antipathy to the missionaries. (4)

(4) McIntosh, op. cit. pp. 48-52.
NEW ZEALAND COMPANY'S ARRANGEMENTS

By 1839, the New Zealand Company, inspired by Edward Gibbon Wakefield, had determined to found a colony in New Zealand. The preliminary expedition of Colonel Wakefield made its first landfall in New Zealand on the coast south of Cape Farewell on August 16th, 1839. The first natives seen by the "Tory" were those from D'Urville Island, who were present in Queen Charlotte Sound when the ship entered there. On October 25th, deeds were signed with the principal chiefs, Te Rauparaha and Te Rangihiata at Kapiti Island.

These deeds registered the purchase by the Company of the entire central portion of New Zealand, as bounded by degrees of latitude. In the South Island the parallel ran roughly through Ross on the West Coast and the Hurunui River on the East. To these territories Wakefield gave the names of North and South Durham. (5)

The only other white settlers in the Nelson district besides the whalers were three boat-builders, who were operating at the mouth of the Aorere (near Collingwood). These men were discovered by Mr. Tuckett, the surveyor, in 1842. (6).

Before 1842, there were several expeditions to Blind Bay. Captain F.G. Moore explored this region in his brig "Jewess", which sailed down the West Coast of the Bay as far as Kotueka and Riwaka in April and May of 1840. (7) The New Plymouth Company also sent an expedition to Blind Bay before choosing Taranaki as the site for their settlement in January, 1841. There was

(5) A.N. Field, op. cit. pp. 70-73.
(6) "Nelson Examiner", C. Elliot, Editor, April 16th, 1842.
(7) Captain Moore's Diary.
reputed to have been disappointment among the Taranaki settlers on the failure to choose Nelson. (8)

On May 21st, 1840, Governor Hobson proclaimed sovereignty over the South Island of New Zealand by right of discovery with a "perfected knowledge of the uncivilised state of the natives." (9)

After much opposition from the Colonial Office, the New Zealand Company made the following arrangement with Lord John Russell. The Office undertook to secure the Company by a grant from the Crown of one acre for every five shillings the Company had expended on the purchase of land in New Zealand, chartering of ships for conveyance of emigrants, the maintenance of the last surveys, the erection of buildings required for the public service of the settlement, etc. These lands were to be taken in the part of New Zealand where their alleged purchases were situated, and a charter was granted to the Company. (10)

Mr. B.E. Duppa addressed a letter to the New Zealand Company in London proposing the foundation of a second colony to be named Nelson and to be twice the size of the first settlement at Port Nicholson. There were to be one thousand allotments each consisting of one town acre, a fifty acre accommodation section near the town and a rural section of one hundred and fifty acres. Native reserves equalling one tenth of the total were set aside and were to be the real payment to the natives for the land. The purchase money was to be divided so that half was to be spent on the emigration of labour, one sixth on the expenses of selecting the site, and another sixth

(9) "Correspondence Respecting Colonisation of New Zealand", order by House of Commons to be printed, P.P. 311, pp. 16 and 19.
(10) "Correspondence Respecting Colonisation of New Zealand", P.P. 311, pp. 85 et seq.
on making the settlement "commodious and attractive", the remainder being retained by the Company for profit. The money for making the colony attractive was to be spent thus:

- £15,000 on religious endowments for all denominations;
- £15,000 to establish a college and £20,000 to encourage steam navigation. (11)

The sale of allotments fell short of expectations and the enthusiasm of the colonists cooled off with the conflict between the Company and the Colonial Office. Of 315 purchasers only eighty came out to claim their allotments. The absentee holders were the cause of much future trouble because the numbers of labourers were adjusted in accordance with the theoretical number of capitalists. Consequently there was an over abundance of labourers with no capital available to employ them. (12)

A preliminary expedition under Captain Arthur Wakefield, an ex-naval officer and brother of Colonel Wakefield, with Mr. F.W. Tuckett second in command, sailed on April 27th, 1841 on the "Shibby", "Mill Watch" and "Arrow". Before sailing, the Company had received permission from Lord John Russell to be released from the restrictions as to the site of the new settlement in the former agreement. The Company now desired to plant the colony at Port Cooper (Lyttelton), (13)

Captain Hobson refused permission to use this and desired that Captain Wakefield should plant his colony near Auckland. This Wakefield refused to do and was forced to seek a site in the Company's territory round Blind Bay. The reason for Hobson's refusal was that the distance of

(11) N.Z. Company Prospectus of Second Colony, July 1841.
(13) "Correspondence Respecting Colonisation of New Zealand", P.P. 311, pp. 131 and 138.
Port Cooper from Auckland might raise doubts as to the wisdom of his choice of the latter for his capital. He also objected to the site of Blind Bay on account of its deficiencies as a harbour. (14)

**THE NELSON SETTLEMENT**

On October 2nd 1841, the preliminary expedition left Wellington, and after visiting Te Rauparaha at Kapiti, the ships first proceeded to Astolabe Roads and anchored there. Kaiteriteri, the mouths of the Waimea and Waiutere Rivers and Blind Channel were investigated in the quest for a suitable harbour. The Boulder Bank concealed from the party any sign of a body of water within, whilst any entrance thereto was invisible. Wakefield nearly decided to make Kaiteriteri the site of the colony and explored the Riwaka valley, but he heard a rumour of a small harbour on the opposite side of the bay. This, his native guides had concealed from him. A party despatched to discover it, reported favourably on deep water at the entrance and good land nearby. In his diary Captain Wakefield described Nelson as consisting principally of undulating downs covered with fern and grass in spots ...... In a valley at the head of the deep water there is a wood of several hundred acres of superior soil." The party climbed the Port Hills and observed the Waimea Plains extending for twenty miles. Beyond these plains was a low range of hills which gave ground for the belief that there was a tract of fertile country in the interior. (15) Captain Wakefield soon decided to plant the new settlement there as it seemed the best locality he had found. Thus after a hasty exploration, Nelson was founded on a site

which did not provide the amount of land necessary for the full development of the plan of the Second Colony. The failure of the Colonial Office to carry out the arrangements made with the Company by Lord John Russell, and Captain Hobson's animus against that body were largely responsible for the difficulties that beset the Nelson settlement. It was in the attempt to surmount those that the Nelson settlers became involved in the Kairau massacre.

The first colonists arrived by the "Fifeshire" on February 1st, 1842. The disasters of the wreck of the "Fifeshire" and the 65 deaths on the "Lloyd's" owing to insubordination and impropriety on the ship from the Captain downwards, overshadowed the new settlement. During the year 1842, 67 vessels arrived at Nelson which soon became a populous settlement. Church services soon began, the Anglican being taken by the Rev. C.W. Saxton. The weekly publication of the "Examiner" began on March 12th under Mr. Charles Elliot, Bishop Selwyn arrived in August and established the Anglican Church on a formal basis.

On September 12th, 1842, the first public school was opened in Nelson. It was an elementary school open to the children of all without regard to the religious opinions of the parents, in which no sectarian views were taught and the Bible read without note or comment.

By the end of 1842, the settlement of the Vaimos had begun and parts of the Motueka, Moture and Takaka districts had been explored.

     "Colonist Office", Nelson, 1892
The Waima River was navigable in the old days for several miles up as well as its tributaries, the Wai-iti and the Wairoa. A serious drawback, however, was the dangerous nature of these currents in which many of the settlers met their deaths. Mr. J. S. Cotterell first surveyed the Waima. One of the earliest landmarks was Cotterell's landing about ten miles up the estuary.

The texture of the plain was a mixture of flax and raupo swamps, fern country and heavy bush. For surveying the flat country was divided into four districts, the three rivers forming natural boundaries. These four districts were, Suburban South which extended from Nelson to Stoke, Waima East covering Richmond, Hope, and Appleby on the eastern banks of the Waima and the Wairoa; Waima South on the south bank of the Wairoa from Brightwater up to Foxhill and Wakefield on the fringe of the wilderness; and Waima West which extended from the sea to Brightwater on the western side of the Waima River. Appleby in those days was nothing but a swamp, south of which was a very heavily wooded area.

Waima West was the first part of the plains to be settled and was known as the "Village". It contained the best land in the country and was clear of bush. For a time it was the most important community apart from the settlement at Nelson. Transport to and from Nelson was affected by boat or by bullock-wagon, or more commonly on foot. The main crops grown there in the early days were cereals and potatoes. Sheep and cattle farming became common a year or two later. By the end of the first year of the settlement nearly a hundred people were settled in the
vicinity of Waima West. A census taken by a police constable revealed a cross-section of the population. The settlers included labourers, (who later became farmers) smiths, a constable, cobblers; farmers, a publican, a waiter, surveyors, a shepherd, female house-servants, a clergyman, a mill-wright, carpenters, a gardener and a bullock carter. Labourers formed the bulk of the population.

Amongst the early pioneers of the Waimas were many men who later became prominent in New Zealand politics. Most of these had come from high positions in England. The most prominent were David Metco, son of an Edinburgh professor of anatomy and surgery, later speaker of the New Zealand parliament; Edward William Stafford, future Superintendent of Nelson and Prime Minister of New Zealand; Alfred Donett, a future premier and a famous poet; and the Hon. Constantine Dillon, son of the thirteenth Viscount Dillon. The last named had been aide-de-camp to Lord Durham in Canada and associated with Edward Gibbon Wakefield. Dillon was a most successful settler, having fifty acres ploughed and in crop and nine milch cows by 1844. He was also expecting a flock of sheep from Australia. He had more capital than most of the settlers and employed a retinue of servants, but there were no signs of snobbery on his part. He was a good friend of Captain Arthur Wakefield. Dillon was a magistrate and organised the defence of the Nelson settlement after the Wairau "Massacre". In 1848 he became Sir George Grey's secretary and three years later he was appointed to the Legislative Council. Unfortunately his career was cut short when he met his death in the Wairau. (19)

Motueka, which is situated across the Houtere Hills about thirty miles from Nelson, was settled by the end of 1843. Its position is on a fertile plain about a mile wide, with mountains rising steeply behind. Motueka was the only part of the Nelson district where there was any large Maori encampment. These Maoris were descendants of Te Rauparaha's conquering hordes who had practically wiped out any other trace of Maori life round Wakatu and in the Waitakaeas. The valleys rising from Motueka, the Riwaka, and Motueka were explored early, and farming established. At first the Riwaka plain was a dismal swamp but the heroic settlers soon made it fertile.

Mr. Samuel Stephen, the surveyor, was the first prominent settler in Riwaka and Dr. Greenwood and Captain Fearon in Motueka.

MIRAU "MASSACRE"

By the end of 1842 it became obvious that there was not enough land in Nelson to supply the needs of the colonists. Many capitalists who had speculated in land, did not come out to the colony and there was not enough work for the labourers. (20) There were only 60,000 acres of land in Nelson instead of the 220,000 promised by the Company's prospectus. Since the colonists had paid for their land, it was the duty of the Company to find sufficient to make good their bargain. Naturally the eyes of Captain Wakefield and the surveyor turned to the grassy Mairaum plains which were claimed by Te Rauparaha's tribe. The Company asserted it had bought.

(20) Field, op. cit. p. 121.
the Wairau in 1839 when Colonel Wakefield made the transactions with Te Rauparaha buying up parts of the South and North Island by degrees of latitude. Te Rauparaha, although he had sold the Wairau about three times already, saw in the terms of Waitangi an advantage for gain, and swore that the Wairau had never been sold. The matter was submitted to the Land-Commissioner. Since the Company had made the arrangement with Lord John Russell that one acre should be granted for each five shillings expended by the Company, therefore it was intended that it should never have to prove its purchases. The Land-Commissioner, Mr. Spain, was quite unreliable and had no precise instructions to follow. He was not even in the habit of keeping his appointments.

A party of surveyors was selected in the Wairau by Te Rauparaha's men who burned their huts. The surveyors summoned Captain Wakefield who arrived with the magistrate, Mr. Thompson, and a body of settlers acting as constables, to arrest Te Rauparaha. Then the two parties met a shot was fired from somewhere and twenty-three of the Nelson settlers, including Captain Wakefield, met their deaths. (21)

This loss was a heavy blow to the Nelson colonists. There was a general alarm and the Church Hill was fortified. Any further immigration was discouraged for some time. The Maoris residing there took fright and departed for the North in great numbers. This left the Wairau free for future settlers.

(21) This account is based on the narrative in A.D. McIntosh's "Wellington", pp. 63-76.
In Nelson the settlers were suffering much hardship. The amount of available capital was not sufficient to balance the labour element. The Company itself had to provide work for the labourers for a certain period. In order to get a reasonable return for the wages which had to be paid they, Mr. Tuckett adopted a scheme of constant inspection which they objected to. Mr. William Fox, Mr. Tuckett's successor, initiated a scheme of piece-work on the roads, enabling the men to cultivate their own land, but not many took advantage of this. In 1844 the Company failed and could no longer pay wages nor provide any more supplies. This hit the labouring class very hard and they were forced to live on potatoes. After the first crop of wheat, food became more plentiful. A brewery helped the settlers out of a depression. By 1845 there were 1,500 cattle and 10,000 sheep. (22)

**SETTLEMENT IN MARLBOROUGH**

By 1846 more grazing land was becoming a vital necessity for the Nelson colonists. Governor Grey was asked to sanction the purchase of the Taiau for pastoral purposes. In March 1847, he visited Nelson and decided to purchase the whole of that area as far south as Kaiapoi, for £5,000. The Company and settlers had to pay for this purchase.

Even before this, the squatters had pegged out their claims there on unclaimed and unsold land. (23) Before the survey was completed, the Taiau had been settled by squatters and occupation became the sole title by which they could protect their holding.

(22) Lowther Broad, op. cit., p. 80.
(23) McIntosh, op. cit., pp. 84-85.
Besides the squatters there were the run-holders who had purchased their allotments from the Company, and claimed that they held a prior moral right to pasturage licenses, the first of which were issued in 1849.

Mr. Nathaniel George Morse, and Frederick Aloysius Held, a later premier, were among the first run-holders. By 1850 the Wairau and Awatere valleys were completely occupied. (24) The settlement of the Wairau was retarded by poor accessibility and the bad reputation it bore as an aftermath of the Massacre. Men were lawless, and robberies and violent carnivals frequent. By 1853, 454 people lived there - they were shepherds, wayfarers, labourers and a few run-holders. A settlement first sprang up on the Boulder Bank, but it was the scene of wild drunken orgies where disputes were settled by combat. The lonely life and primitive conditions on the stations, and the lack of women were among the causes of this state of affairs.

The founder of Blenheim, or Beaver as it was then called on account of its perpetual floods, was James Sinclair who arrived at the Boulder Bank in March, 1852. At the end of the year he moved his store to the Beaver station because he disliked the immorality of the former settlement. Systematic farming and the deepening of the Opawa river by an earthquake, caused Beaver to thrive. (25)

In June 1847, the Nelson settlers decided to lay out a new town of one thousand quarter-acre sections. They chose Waitoki or Picton on Queen Charlotte Sound. The first property owners were speculators and absentees. Until 1853 only one white man lived there, then a few

(24) McIntosh, op. cit., pp. 131-145.
sawyers settled. In 1853 a bridle track was opened to the Tairoa. (26)

THE GOLD RUSH

In the forties gold was discovered at Golden Bay. In 1843 James Spittal found it in the Aorere river in Collingwood. Later it was found there in Lightband's Gully. That started the rush to that region, which was the beginning of large scale mining; but it was only a brief boom. At one stage there was a population there of over one thousand. (27)

The discovery of gold at Hakamarina, the present site of Canvastown, caused a great sensation and gave an impetus to Nelson business interests. The West Coast, however, had by far the largest fields. The mouth of the Buller had been discovered early in the century by Joseph Toms, a whaler, and Thomas Brunner and Charles Heaphy had passed through these parts on their treks. In 1863 Westport was surveyed and the township grew on the north spit of the Buller. Reuben Wait and John Martin were the first white settlers in Westport. Wait, after seeing some gold samples obtained from the Buller, sailed there in his ketch from Collingwood, together with a cargo of ten cats. Wait had the first store and ran one of the first hotels. In 1859, the first gold was found up at Berlin's on the Buller river. Coal proved to be a more lasting form of wealth. It was discovered by Rochfort in 1859 and Julius Von Haast in 1861. The growth of Westport was rapid although hampered by fires, floods and tidal waves. (28)

The most spectacular boom town on the West Coast was Charleston.

The site was discovered in August 1866 by an overflow of goldseekers from Hokitika. This was entirely unknown country, the only white men who had explored it, Brunner and Haephy, had pronounced it unfit for settlement. Charleston arose when a creek was discovered whose bed showed yellow, not with mica but with gold. News of the discovery spread like wild-fire, and there were soon thousands of adventurers came to seek their fortunes. It was first known as the "Parkesese", a corruption of "Fahiki".

In two months 1,200 people were residing there with thousands more flowing in every week. Gold was everywhere and easy to obtain. In spite of lack of roads and poor means of access by sea, the rate of growth was phenomenal. (29) By 1869 the number of people living there numbered 13,000. There were at least eighty public houses, and gambling and hard drinking were prevalent. The licensing laws were evaded for the most part. The hotels hired dancing girls and rivalled one another in putting on elaborate shows to attract customers. (30)

In the late sixties, Charleston overshadowed Westport, having twice the population, but after 1870 it rapidly declined, while Westport grew on the wealth obtained from timber and coal. In a few years almost nothing was left of Charleston.

Addison's Flat, discovered by a negro named Addison soon after Charleston, was another boom town, and so was Brighton. At its peak the population of the former amounted to between three and five thousand, with forty hotels. Its decline was rapid after 1872. The latter was

(29) Irwin Faris, op. cit., Chapter I.
the nearest town to the south of Charleston. It came into existence in 1866 on the discovery of gold by William Fox. Its growth was amazing - there were seven vessels lying in the river and a large street with houses on both sides appeared in less than a fortnight. However, its gold supply consisted of only one terrace and was rapidly exhausted. At its peak the population was 5,000, but within a year it had declined to a little over 1,000 and by 1874 to only 87. (31)

In 1870 Reefton came to light on the discovery of the gold reefs from which its name was derived. They were given the romantic names of "Health of Nations" and "Keep it Pure". The same features that marked other West Coast towns, the ramshackle huts and tents, the dreadfully primitive conditions, the fantastic number of public houses, were present at Reefton.

GEOGRAPHICAL ASPECT

The gold rush on the West Coast completed the last phase of settlement in Nelson in any habitable regions. The first phase was the opening up of the Waimeas and Totua; the second, the occupation of the Fairau, (which succeeded from Nelson in 1859); and finally, the influx of gold-diggers to the West Coast in the late sixties, completed the settlement of all the country fit to live in. The rest is too rugged for anyone except possibly sheep, and even then there are parts where the nature of the country is so forbidding that no-one has ever set foot in them.

The Nelson district - Waimeas, Totua and Riwaka, is housed in

by rugged mountain ranges, and access was made more difficult because of the dangerous currents in the many rivers which also formed barriers. The only route to the West Coast is by the Buller Gorge which took Brunner weeks to traverse when he first penetrated it. A track was built after a few years, which must have been a sea of mud most of the year, and of course extremely perilous, being perched on a cliff sheer above the river and every now and again crossing it. The commonest means of communication to the West Coast from Nelson was by sea, but then even the mouths of the Buller and Grey became silted up at times and it was completely cut off from the world.

Takaka and Collingwood form yet another portion of the scattered population. These two settlements are cut off by a range of hills ascending to a height of 3,000 feet, which must have presented a barrier to the pioneers.

The remaining population of the Nelson Diocese lies in the Wairau and Awarere valleys and east coast of Marlborough. Access by land from Nelson was extremely difficult - one trail up the Waitai valley and over the Haungatapu Saddle and down the Pelorus, and also a longer but more easy trail over the Top-House Saddle and down the Wairau valley. Both trails passed through heavy bush and over mountains and both encountered the obstacle of the Wairau river, a dangerous barrier with shifting beds and treacherous currents.

But man as well as nature sometimes placed perils in the path of travellers. On the top of the Haungatapu, a gang of bush-rangers, which was operating in the sixties, murdered four gold-diggers. These brigands
had also terrorised the West Coast people.

Such was the nature of the country which is the background to the history of the work of the Church in Nelson; it suggests the nature of many of the grave difficulties it had to encounter. The problems were mainly concerned with communications and the scattered nature of the population. It took the Bishops weeks to make their pastoral tours to the East and West Coasts, and then only under most rigorous conditions. The clergy in the ordinary pastoral work had to cover enormous distances in difficult country, some of it with a yearly rainfall of over one hundred inches, to visit their widely dispersed parishioners. As trained clergy were necessarily very few in so young and remote a settlement, one man had to undertake the work of many, duties as well as difficulties being multiplied beyond the imagination of those accustomed to the work of an English charge.
During the first twenty years of the nineteenth century, the Evangelicals were the most prominent members of the Church. Offshoots of the Evangelical Movement were the Religious Tracts, the Church Missionary, and the British and Foreign Bible Societies. Prominent members of this movement were the Gurney and Buxton families, William Wilberforce, and Charles Simeon of Kings College, Cambridge. The life of the Evangelicals was very simple and full of spiritual devotion. It was a common thing for many serious families to hold services twice a day and have two hours of scripture reading. This school was devoted to the study of the Bible, in promoting foreign missions, and education. They tended to lay too much stress on emotion, and the profession of religion became easy. The Clapham Sect, which consisted of laymen, wealthy merchants and aristocrats, was a strong force in the politics of that time. Hannah More, who wrote religious tracts, and Wilberforce, who roused the country to the horrors of slavery were prominent members. The power of the Evangelical Movement was strengthened by the opposition to the French Revolution. It was partly thanks to them that outbreaks against the government or a rejection of Christianity did not occur in any great strength.

The Church was in a very critical position. The clergy were of secular and worldly habits, they had little religious enthusiasm, and their Evangelicalism was but superficial. The clergy joined in the country life of amusement and sport. The Liberalism of 1830 adopted a hostile attitude
to the Church. The rich returns from some of the benefices were a
crude scandal, and there was a threat of disestablishment. In 1832
Dr. Arnold, who advocated the admission of dissenters, said, "The Church
as it now stands, no human power can save."

But it was brought in closer touch with the needs of the age by
parliamentary legislation and a new religious movement. In 1834, Sir
Robert Peel re-arranged the Church revenues. A Royal Commission was also
appointed, which reported the greatest inequality in the endowments of
various benefices and parishes, and stressed the need of reform in the
Cathedral chapters. These were in a most lamentable state; they were
doing little to promote learning and less to advance the spiritual con-
dition of the people. The daily services were but scantily attended.
In 1856 an Act of Parliament re-arranged the boundaries of the dioceses,
set up an Ecclesiastical Commission, and established new bishoprics for
Ripon and Manchester. In 1826 the abolition of the Test and Corporation
Acts had removed certain disabilities of both Roman Catholics and dissenters.
Ten years later the Tithe Commutation Act was passed, which fixed the sur-
to be paid on the average price of corn for seven years. Compulsory
Church rates were also abolished.

THE OXFORD MOVEMENT

This arose out of the strong romantic interest in the past which
Sir Walter Scott did much to foster. He found in the past a more simple
and generous Christian life. The ancient principles and teaching of the
undivided Church were revived. The leaders of the movement were Dr. South,
and Robert Milnerforce.

The beginning of the Movement is usually referred to July 14th, 1833, when John Keble preached a sermon at Oxford entitled the "National Apostasy". It was directed against recent attacks against the Church, and was a solemn assertion of the spiritual function and position of the Church. He was the first to give a clear account of the Apostolic Succession. In the same year the Association of the Friends of the Church was formed. Many tracts were published by this society, with the aim to vindicate belief in the Church as embodying absolute religious truth. The tracts raised a protest against the shallow views discouraging adherence to the ancient doctrines of the Church. They were directed against the indifferent and expounded true teaching of the Anglican Church as opposed to Popish and Protestant dissent.

This movement aroused a strong feeling against it, particularly in Dr. Arnold, the Broad Church Party, and the Evangelicals. In 1841 John Newman and others seceded to the Roman Catholic Church, but Dr. Pusey and Mr. Keble stood firm.

CHARACTERISTICS OF THE CHURCH IN THIS PERIOD

The period 1830-50 was characterised by religious energy on all sides. Missions were started to awaken the careless at home and the heathen abroad. Religious life in the communities was revived for men and women with remarkable results. (1) Despite Parliamentary Acts reducing the political and economic power of the Church, the parish system still played a large part in social and economic life. In the parish

organisation, the villager performed most of his social functions. The officials who had the most intimate relations with him were the Church wardens, and the contributions levied from him were demanded in the name of the parish. Such education as was available to his children was given by curates or village schoolmasters. The parish owned property, received bequests, let out sheep and cattle, advanced money, made large profits by church sales, and engaged in trade. The membership of Church and state being equally compulsory, the government used the parish organisation for purposes which in a later age were to be regarded as secular.

A typical clergyman of that period is portrayed by Jane Austen in "Pride and Prejudice". Mr. Collins, it must be admitted, is a somewhat weak minded individual, but his circumstances and general attitude to life were typical of some of the lower clergy.

"Mr. Collins was not a sensible man, and the deficiency of nature had been little assisted by nature and society...... and though he belonged to one of the universities he had merely kept the necessary terms....... The subjection in which his father had brought him up, had given him, originally, great humility in manner, but it was now a good deal counteracted by the self-conceit of a weak head, living in retirement, and the consequential feelings of early and unexpected prosperity. A fortunate chance had recommended him to Lady Catharine de Bourgh when the living of Hunsford was vacant....."

When dining at the Bennets Mr. Collins could talk of nothing but the merits of his patroness. Mr. Bennet grew tired of this and said,

"You judge very properly, and it is happy for you that you possess the talent of flattery with delicacy. May I ask whether these pleasing attentions (to Lady de Bourgh) proceed from the impulse of the moment, or are the result of previous study?"

When Mr. Collins was asked to read to the ladies after dinner, a book was produced. But he protested that he never read novels and he finally chose
"Fordyce's Sermons". When he proposed to Elizabeth Bennet he stated his views on marriage;

"My reasons for marrying are first, that I think it is the right thing for every clergyman in easy circumstances to set an example of matrimony to his parish; secondly, that I am convinced it will add greatly to my happiness; and thirdly, that it is the particular advice and recommendation of the very noble lady whom I have the honour of calling patroness."

Mr. Collins was not discouraged when Elizabeth refused his offer, believing that all young ladies rejected the addresses of the young men whom they intended to accept. Then he later withdrew his offer and within three days proposed to Miss Charlotte Lucas who accepted his offer.

A rather different conception of a clergyman is given in the description of Charlotte Bronte's father in Mrs. Gaskell's biography of Charlotte Bronte. Patrick Bronte was stationed in the Yorkshire town of Haworth, where the people were employed in the woollen mills. In this village there were Methodists and Baptists as well, these other sects having their own chapels. Mr. Bronte was kind to the non-conformists as a body, but from individuals in the village the family stood aloof. The Yorkshiremen were of an independent nature and did not encourage pastoral visiting. The people considered him "a rare good one, he minds his own business and he's troubles himself with ours." He was faithful in visiting the sick, and diligent in attendance at the schools. He fearlessly took whatever side in politics seemed to him right. In the Luddite riots he favoured the interference of law when no magistrates would take action, thus taking his life into his hands because the workers held the opposite view. However, when there was a strike at Haworth later, he took the side of the workers because he regarded theirs as the just cause. (2)

The Church in England frowned on nonconformists and was tending to High Church views in the period before the Nelson settlement. For those two reasons many of the Nelson settlers left England to seek their homes in New Zealand. The organisation of the Church was rigid and autocratic and in those times had a practical monopoly on education, poor relief and local government.
CHAPTER 1

THE CHURCH PRIOR TO THE SETTLEMENT IN 1842

The first contact of the Church of England with the district that was to become the Nelson Province was made by the Rev. Octavius Hadfield who was stationed at Waikenai in 1839. Mr. Hadfield made many journeys across Cook Strait to minister to the Maoris in the Sounds, French Pass, and Tasman Bay. He made these dangerous journeys in an open boat, battling against the treacherous currents and mighty winds of the Straits - a feat that was more remarkable because of his frail health.

On November 8th 1839, he records in a letter that his boat anchored at Cloudy Bay near Spring Creek in the teeth of a strong wind. A Portuguese who had a whaling establishment there came on board. Two days later, the Rev. Henry Williams preached on the shore to the natives and the Whites. Mr. Hadfield described the locality as "a miserable place" and in a "deplorable spiritual condition". Some of the congregation appeared attentive and one or two asked for copies of the New Testament. On November 11th, Hadfield sailed to Queen Charlotte Sound to meet Colonel Wakefield who had been purchasing land, but he discovered that the "Tory" had sailed for Taranaki. Hadfield criticised Wakefield's nominal purchase and his failure to define boundaries and to consult all parties concerned in the ownership of the land. He was pleased at the numerous enquiries for books from natives and English.

In October 1840, he records another visit to Queen Charlotte Sound, "where there are many hundreds who call themselves my children - I have
much love for them." (1)

Colonel Wakefield commented on the marked difference shown by the missionary natives of Queen Charlotte Sound from the non-Christian ones of D'Urville Island. Of the former he said:

"They quickly shook hands with everyone coming their way...... and seemed to consider their appearance on board...... was a matter of course and we were very glad to receive them ...... They also spoke more or less English, inquired where we were going to anchor, and assumed an air of authority such as a pilot does who steps on board a vessel entering a strange port....... they behaved with decency and propriety."

Of the D'Urville Island natives, Wakefield said:

"(they) exhibit in nearly all its nakedness the genuine savage character. They rubbed noses...... instead of giving a shake of the hand....... Their faces were painted like a European buffoon and their bodies thickly annointed with whale oil and ochre."

The D'Urville Island chief, Wetu, told Wakefield he had four wives with a fifth just dead. He was amused to know he had more than the King of England. (2)

In July 1841, Hadfield wrote that he was delighted with what he had seen across the Straits. "The seed had fallen on good ground and brought forth fruit." At Ohukau in Queen Charlotte Sound he had a congregation of eight hundred. "The kindness and attention of these people delighted my soul." Seventeen natives were baptised there.

Rangitoto, or D'Urville Island, was his next port of call, where he found the people 'vastly improved' and their 'kindness and civility unbounding'. Eight were admitted to baptism including the chief. Hadfield considered them amazingly clear on doctrinal points. One native had put aside one


(2) A.H. Field, "Nelson Province", p. 70.
of his two wives on becoming Christian. A Chapel was built and their "thoughts were set upon spiritual and heavenly things."

In April 1842, he went on yet another tour in a newer and safer craft. At Queen Charlotte Sound he was received with great affection because his life had been despaired of in his last illness. Seven hundred were present at the service, fifty of whom were baptised. At Rangitoto he was "delighted with those dear people". He then paid a visit to Nelson where he was civilly received by Captain Wakefield. (3)

Just before the Nelson preliminary expedition left Gravesend in April 1841, the Rev. C.M. Torlesse, a brother-in-law of E.G. Wakefield, preached a farewell sermon to the emigrants, expounding to them the part they would play in the development of a new country: "You are going forth to extend the British name in a far distant land, to lay probably the foundation of future greatness and splendour in the place of the forest which you will remove. The heathen hear a good deal of Christianity from the missionaries, but they will judge it not by what they hear but what they see in you." (4)

The first Church of England services in the colony were held on November 7th, 1841, in Captain Wakefield's tent and on the "Whitby", the flagship of the expedition. (5) In May 1842, the Rev. Charles Waring Saxton arrived as a temporary visitor to the colony, but he offered to minister to Nelson until the arrival of a resident clergyman. (6)

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(2) "Church in the Diocese" - "Witness", Feb. 1st, 1942.
GRANT OF NEW ZEALAND COMPANY FOR RELIGIOUS ENDOWMENT

In its projected plan for the Nelson settlement the New Zealand Company had provided £15,000 for the establishment of religious institutions. To the Church of England it declared its intention of advancing a sum of £5,000 as a mortgage on the native reserves of the colony. The object was to place funds at its disposal for the immediate benefit of the natives, provided the reserves were placed under efficient management, and the government supervised the manner in which the funds were spent.

The Company proposed to advance £5,000 for the establishment of the Church in the colony of Nelson, in conjunction with a contribution of £5,000 made by the Church in England. This large sum was made available by the considerable funds the colonists had placed at the disposal of the Company for religious purposes. The Company's scheme included also plans for a college which was to be placed under the superintendence of the Anglican Church. The Company was the trustee of a sum of £7,500 which had been contributed by the settlers for the college. When the fund had reached £15,000 it was to be placed in the hands of the settlers. (7) Bishop Selwyn concurred with the plan of the Company for the treatment of natives. In December 1841, he expressed his intention to station a clergyman in Nelson and provide him with an income of not less than £250 out of funds raised by the Church at Home.

The £5,000 granted by the Company was to be reserved for "building churches, parsonages and schools, and for the extension of the Church through the Nelson settlement in proportion to the increase of population." The

Bishop declared he was ready to give advice on the subject of the college and that he would be thankful to be included on the Nelson Board of Directors if the plan adopted for the institution allowed it. (8)

HISTORY OF THE CHURCH IN THE NELSON SETTLEMENT

Early Days to 1870

On Sunday, November 7th, 1841, the first Church of England service was held in the new colony in Captain Wakefield's tent. Apparently after prayers the factors of the Company broke the Sabbath by making it pay-day to an accompaniment of much squabbling. The missionary Maoris who were holding a service of their own, must have been sorely disillusioned. On Christmas Day another service was held on board the "Whitby", to which the natives were invited. It was noted that the Maoris again set a good example by refusing to indulge in liquor. (1)

In March 1842, the Rev. Octavius Hadfield visited Nelson. He read services at the Port to the natives and later to the Europeans. The natives sang their hymns in a sitting position, but reverentially. The English service was conducted in the Immigration Barracks with about fifty colonists and a few Maoris attending. (2)

In May, the Rev. Charles Waring Saxton, a distinguished graduate of Oxford with first class honours in Mathematics and second in classics, arrived in the "Clifford". He had been ordained priest in 1832 by the Bishop of Oxford. Although he was only a temporary visitor to New Zealand, he undertook the ministry voluntarily in Nelson, since there was no settled clergyman there. (3)

(2) Diary of Hon. W.J. Barnicoat, March 29th 1842.
During the first few months after the arrival of the Nelson immigrants there was, to judge from available records, general neglect on the part of the settlers to attend public worship and even family worship. The zeal of the natives, who held regular services, should have been felt as a rebuke. It is interesting to note the order of service at the Maori meetings. The natives first sang a hymn, then responded to the sentences of a standing reader who read from the New Testament. He was succeeded by another reader who read with great fervour from the same, several of the others following him from their open books in their hands. (4)

On October 17th, 1841, George Augustus Selwyn was consecrated Bishop of New Zealand at Canterbury Cathedral. He was a man of unbounded zeal and great determination combined with 'true humility'. He came from an ancient family of lawyers and soldiers. Educated at Eton and Oxford, he took his Bachelor of Arts degree with a second in classics. Two years after, he was ordained deacon and became curate of Boveny Parish in Oxfordshire. He became a priest in the next year and a curate to the Rev. Isaac Gosset, vicar of Datchet and New Windsor, where he acquired an increasing influence in the discussion of Church problems. (4a)

On Bishop Selwyn's arrival in New Zealand in May, the "Examiner" said that the Nelson settlers did not desire that he should reside in Nelson on account of the expenditure it would entail; but that his arrival in New Zealand would be hailed with pleasure if he was to come amongst the settlers 'with an intelligent and friendly spirit', ready to recognise all denominations of Christians, and to respect differences in

(4) Diary of Mr. J.W. Saxton, June 19th, 1842.
the views they might take of policy in regard to education. (5)

**BISHOP SELWYN'S VISIT**

On Sunday, August 21st, Bishop Selwyn landed in Nelson, the police-magistrate providing him with a two-roomed hut for his residence during his visit. The Bishop had a large tent erected near the Church Hill to serve as a church. In his diary he describes it as a "most complete Cathedral, with pulpit, reading desk, communion table, rails, kneeling boards, etc. I fitted it up with boards resting on trunks of small trees let in to the ground, which the natives cut for me on the day of my landing, thus providing seats for two hundred, which were well filled last Sunday." Selwyn took native services as well as English, and also conducted Sunday Schools; indeed his labours were incessant during this Nelson visit.

On his second Sunday, August 28th, his programme included:

- at 8 a.m. a native service; 9.30 a.m. English Sunday School;
- 11 a.m. English service; 1 p.m. native school; 2 p.m. English school;
- 3 p.m. English service; and native service at 4 p.m. He remarked, "it was a happy day and full of comfort." (6)

At the English school the children were taught to read the responses properly and find their places in the Bible and Prayer Book. The Bishop observed that they showed a considerable improvement since his arrival. (7)

The Bishop's service on August 28th made a deep impression on the Nelson settlers. Mr. Barnicoat described his sermon as admirable. (8)

(5) "Nelson Examiner", May 26th, 1842.
(8) Diary of Hon. W.J. Barnicoat, Sept. 6th, 8th, 1842.
and Mr. Samuel Stephens, as excellent and impresssive, showing a high
devotional spirit. (9)

A few days before, a public meeting had been held in the surveyors'
mess-room to prepare an address to the Bishop, in which hope was expressed
for his co-operation in making provision for the support and happiness
of the native race. On Tuesday, August 30th, a deputation presented the
address to the Bishop. In reply the Bishop declared that he considered
it a "glorious privilege to be a member of the Anglican Church, which was
a wonderful adaptation to the wants of God and man." The Bishop
promised his earnest and zealous co-operation in forming a settlement
upon the principle of preserving the native race, in which institutions
for their careful training must be provided. (10) A contemporary writer
considered that the Bishop's reply savoured too much of High Church views
but it was of a cheering and satisfactory nature, particularly in regard
to the policy he was to pursue on the question of the natives. (11)

The third Sunday the Bishop was in Nelson, was a day of heavy rain
and high wind. In the morning the Bishop preached a sermon on behalf of
the Church building fund. The collection amounted to £34, although the
appalling weather did not permit a congregation of more than fifty or
sixty to assemble. His sermon was very forcible and striking, arousing
much admiration. (12) The weather was so inclement that the congregation
had to open their umbrellas in church, and in the afternoon the tent
blew down. (13)

(9) Letters of Samuel Stephens, p. 95.
(10) "Nelson Examiner", Sept. 27th, 1842.
(11) Letters of Samuel Stephens, p. 94.
Mr. Tuckett furnished the plan for the site of the church and the cemetery. The Bishop asked Captain Wakefield that the two buildings used as an immigration depot be vacated and fitted up as a temporary church. To avoid breaking into the Endowment Fund, the cost of £200 was to be raised by subscription.

The Rev. Charles Lucas Reay sailed to New Zealand with Bishop Selwyn on the "Tomatin". He had taken his degree at Oxford and became vicar of Swanborne, Bucks, in 1839. The Church Missionary Society decided that he should minister in New Zealand rather than in Africa or India. On the voyage to New Zealand he was preoccupied in making a concordance of the Maori New Testament. He arrived in Nelson on the "Victoria" on August 21st with Bishop Selwyn, who appointed him resident clergyman there. He acted in conjunction with Mr. Saxton who continuously conducted services at Nelson while Mr. Reay attended to his pastoral work in the outlying districts of the Waimeas and Motuoka. He was middle-aged when he arrived in the colony and his delicate frame and calm reserve contrasted with Selwyn, who was in the early thirties and in the prime of his athletic powers. (14)

**THE CHURCH SITE**

During the Bishop's visit the site for the church was chosen - "A grand situation: a small mount rising to the height of one hundred feet in the centre of the little plain, on which the chief part of the town stands, with a flat summit sufficient for the base of a fine building. (15)

Captain Wakefield supported Bishop Selwyn's proposals and expressed his belief that "the assembling of such a large congregation at Nelson and attention to the education of the children would have as great an influence on the Maori population as any direct appeal which had been made to them." (17) On the same site as that of the temporary church the Bishop intended to erect a building of considerable size and architectural beauty, which would be the Cathedral of the South Island. This larger church was to be built round the temporary church as funds permitted. When the walls of the new church were sufficiently completed, the temporary church would be removed. The architecture planned was Gothic because of a renaissance in Gothic art prevalent at the time, and the Bishop's strong liking for that type. (18) Meanwhile, the building used for worship was the money-office and later on, in November, the court house was opened for services. (19)

On Sunday, January 22nd 1843, the temporary wooden church, which was originally the immigration depot and had been purchased from the Company, was used for the first time. The interior was bare and the rafters and uprights still exposed to view. The altar and its precincts were covered with scarlet cloth, which produced a rich effect for so humble a church. Mr. Reay now preached one Sunday in the month in the Waima, Mr. Charles Saxton replacing him at Nelson in his absence. After the services, the natives used to assemble to be catechised, the questions and answers being in the native tongue. The Maoris did not adopt European dress for Church going and still preferred their picturesque blankets. (20)

By February, Bishop Selwyn had plans for the building of the permanent church and expressed his hope to Captain Wakefield that he would

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(20) W.J. Barnicoat, op. cit. Jan. 22nd, 28th, Feb. 12, 1843, Nov. 27th 1842.
be able to lay the foundation stone on his next visit. The interest
derived from the Company's grant was to be employed for building a portion
of the church. In every following year Captain Wakefield had the power
to spend on the church the money available for the current year when other
employment was scarce for the workmen. (21) Selwyn desired to use only
the interest from the Trust funds and not the capital, because the funds
were destined for the descendants as well as the existing generation, and
private contributions would otherwise be discouraged. Therefore Anglicans
of Nelson would have to be content with simple buildings while portions of
the permanent structure were gradually added through the years. (22)

The Wairau Massacre in June 1843, was a heavy blow to the Nelson
settlers. Church Hill was fortified and became known as Fort Arthur.
A bullet-proof stockade with ramparts and a most surrounded an acre. The
double walls were each two inches thick and the interstices were filled
with rammed clay. Six cannon were mounted and a drawbridge at the
northern end provided the only means of entrance. (23) Bishop Selwyn on
his second visit in December, noted the vast change in the settlement
caused by the Massacre.

The Rev. Henry Francis Butt arrived with the Bishop on December 8th,
to relieve the Rev. C.W. Saxton who returned to England. He later became
headmaster of the Newport Grammar School and an authority on classical
literature. He is noted specially for two critical works - the "Agricola
of Tacitus" and "War of Sallust". (24)

Mr. Reay, who was chiefly noted for his work amongst the Maoris,

(21) "Report N.Z." App. 657-663. G.41, Bishop Selwyn to Captain Wakefield,
Feb. 27th, 1843.
(22) "Report N.Z." App. 657-663. G.40. " " " May 23rd, 1843
was a member of the Church Missionary Society, and his stay in Nelson was never meant to be permanent. Because of the heavy burden of his work in Nelson, Bishop Selwyn appointed him to the cure of Waipu Valley, Hawkes Bay. Just prior to his departure Governor Grey, on March 11th 1847, gave a dinner in his honour at the Bishop's school. In April he departed for his new post. (25)

On Bishop Selwyn's 1848 visit to Nelson, he gave an unfortunate example of his autocratic nature. The captain of his brig "Undine", Campion by name, was tried in the Magistrate's Court for theft from a shop. Although Campion was an habitual drunkard, reliable witnesses stated that he was absolutely sober at the time of the theft. The Bishop apparently overawed the Court, who dismissed the charge of theft and treated it as a case of drunkenness. The "Examiner" acidly commented that "A man who perfectly recollects a drunken conversation and yet is unconscious of cutting away three balls of wire from a door post and carrying off four fishing lines and a hank of twine, must have reached a stage of inebriety which is quite new to us, and if proved to be true, the phenomenon is so singular that it was worthy of mention." (26)

NECESSITY FOR A NEW CHURCH

On the Bishop's visit in April 1849, a deputation waited on him to point out the necessity for building a church, since the temporary building was no longer fit for public worship. (27) Early in May, a meeting was held for the purpose of taking measures towards its erection. The

subscriptions began at once and reached over £100, independent of the £300 promised by the Bishop from the Endowment Fund. In that year Selwyn secured the grant of the site of Church Hill from the Crown, for a church of the United Church of England and Ireland. The site was to be used for no other purpose whatsoever. On June 26th, 1849, the Rev. H.F. Butt laid the foundation stone of the building which had been designed by the Rev. F. Thatcher. (28) The Cathedral project was abandoned in the meantime because of the expense.

Bishop Selwyn was suspect among the churchmen of Nelson for his High Church views. At a meeting in 1851 in the Christ Church schoolroom, the Bishop was asked to deny some charges brought against him of Puseyism and Popish tendencies. The charges were first, that he was a Puseyite, and secondly that he had recommended a Wellington lady to consult the Roman Catholic Bishop there. The second charge Selwyn denied, but he said he was ignorant of the term "Puseyite" and made a reference to the Simeonites as the followers of Mr. Simeon, yet all the heads of the colleges (Oxford) followed that lamented gentleman to the grave. At that meeting the Bishop gave a sketch of a mission to be carried out in the Pacific. Out of £1,000 subscribed in Sydney, £400 was to go as a loan to Nelson. (29)

The Hon. Constantine Dillon, in a letter substantiated the charges made against the Bishop. "I do not think the term 'turbulent priest' applies to him; he is much too great a Jesuit to be turbulent; he goes about insinuating himself quietly." He did not deceive anyone in Nelson.

(29) "Nelson Examiner", May 12th, 1851.
when he volunteered to clear himself of the charges made against him at the meeting. "He has dressed up his clergy in such funny coats buttoned to the chin and nearly down to the ankles, with great broad sashes round the waist, which in our eyes looks most furiously popish." He laid enormous stress on the Disciples, as if he wished to put them between God and the people. Dillon doubted if there would be any Church of England left if Bishop Selwyn continued as he was doing then. "Some few are turning Catholics, but the great majority turn Independent and Baptist." (30)

The new church was opened by the Bishop of New Zealand on December, 14th, 1851. Dr. Selwyn delivered an excellent and impressive discourse to a crowded congregation of over six hundred. The collection was destined for the building fund. The Presbyterians and Wesleyans showed their goodwill by closing their churches and swelling the congregation at the new church. It was built in early English style in the form of a cross. The north windows contained a piece of stained glass presented by Mr. Campbell. (31)

At the end of 1855 Archdeacon Paul arrived, to become head of the Archdeaconry Board. He was appointed Archdeacon of the Waimea in November. He had distinguished himself at Oxford by gaining second class honours in Classics and winning the medal for classical speeches. He was also the author of "Grecian Antiquities". (32)

In January 1857, the Rev. H.F. Butt left Nelson to become Archdeacon of the Wairau. The "Examiner" commended him for his work

(31) "Nelson Examiner", Dec. 20th, 1851.
(33) Bishop Sadlier's notes on Archdeacon Paul.
in Nelson for fourteen years in most discouraging conditions. He was praised for his kindly nature and Christian charity. Before his departure he was presented with a purse of 165 sovereigns which had been collected from his late parishioners. (32)

In March 1868, Bishop Selwyn visited Nelson for the last time as the Bishop of New Zealand. On the morning of the 8th, he preached in aid of the Melanesian Mission, and in the afternoon he consecrated the church where the collection was devoted to the fund for enlarging the church. (34)

In September a church meeting resolved to take steps to enlarge Christ Church either by raising a loan or from a public subscription. (35)

**INSTALLATION OF BISHOP HOBHOUSE**

Nelson having been created a diocese in 1858, (see page 91) Bishop Hobhouse arrived in April 1859 as the first Bishop. He was reputed to have been compelled to take a hand in managing the boat in which he was landing from the ship, and rowed to his diocese in his shirt sleeves.

On the morning of the 28th, the Archdeaconry Board presented an address to the Bishop. The installation service was held in the afternoon. The Archdeaconry Board headed the procession into Christ Church. Archdeacon Paul read the certificate of nomination, and the oath of obedience to the metropolitan of New Zealand was administered by the Bishop's secretary.

(34) op. cit. March 7th, 1858
(35) op. cit. Sept. 11th, 1858.
The Bishop was installed by Archdeacon Paul. The women members of the congregation presented the Bishop with a chair of elaborately carved black birch with red velvet cushions. (36)

In 1859 the first meeting of the Diocesan Synod was held in Nelson, details of which concerned the Diocese as a whole rather than Christ Church, Nelson. (See page 93)

The 1860 Synod was notable for an attack by Bishop Hobhouse on the Roman Catholic Church. In his pastoral address he stated, "It was by God's good guidance that the English reformation purged away the accretion of Romish error." An anonymous Roman Catholic correspondent to the "Examiner" commented on the unbrotherly and un-Christian attitude of the Bishop and his odious condemnation of a religious body. (37)

In another letter the same correspondent remarked that the Bishop had shown an uncharitable spirit in using the word "Romish", which was found only in Protestant works. The Bishop assumed that the trusteeship of the true faith had been committed by the apostles to his church alone. How could this have happened when the Church of England had been in existence for only three hundred years? (38)

In February 1862, an attempt was made to interest Nelsonians in the Church Missionary Society. The Bishop of New Zealand presided over a meeting at which the Bishops of Christchurch, Waipu, Wellington, Nelson, and Melanesia were present. Bishop Selwyn's address was on the subject of the work done among the natives in Melanesia; he also preached

(36) "Nelson Examiner", May 4th, 1859.
a sermon on the work among the Maoris. (39)

The Bishop's charge to the Synod in 1862 revealed a great increase of population in Nelson. Mr. C.L. Maclean had arrived in May to be assistant curate in the city and the suburbs. The Rev. H.M. Turton was then curate at Christ Church, a neat chapel was being built at Whakapuaka, and a site to the south of the city had been purchased for the Bishop's residence and a church. At this synod it was resolved that it was expedient that the present parochial district of Nelson be divided into two parishes, the boundaries being according to the suggestion made through the petition to the synod. (40)

In November 1862, an unfortunate indication of Bishop Hobhouse's narrow-mindedness appeared in the "Examiner". A letter to the paper suggested that there was an impression that the private spiritual services of the Church of England were to be withheld from all persons who were not recognised members of the Church. "Can the charity... have been supplanted in the Bishop's mind by the influence of some evil genius?" (41)

The Bishop's gloomy outlook on life in Nelson was revealed in a report to his friends at Oxford on the Diocese of Nelson. The Rev. Hutchinson, in an address to fellow ministers at Oxford, painted a disheartening picture of ungodliness and indifference in Nelson. The standard of morals, according to the address, was at a very low ebb,

(40) "Nelson Diocesan Synod", 1862, R. Lucas, Nelson.
(41) "Nelson Examiner", Nov. 22nd, 1862.
owing perhaps to the very low estimate of the sacred character of marriage prevailing in Nelson. "The "Examiner" was most indignant at this black representation. A leader of March 21st, 1863, scathingly remarked that "Bishop Hobhouse was not the man to take a true view of everyday life. He was a sort of Caravaggio who saw a very dark background with a few painful faces peering out of the gloom." He appeared to classify people into saints or murderers, sheep or goats. He has not conveyed a true picture of society in Nelson to his friends at Oxford. He accused the people of Nelson of slumbering in apathy whilst the education of the younger generation "was being poisoned at its source."

A school-teacher, a widow, had married her late husband's brother. This sin against an external law but not a veda in se, the Bishop had branded as a crime of incest, a judgment which the Nelson people had deprecated. From this, the Bishop had deduced that the crime of polygamy was looked on favourably in Nelson. "He is respected everywhere for earnestness and self-denial, but runs a great risk of losing all personal influence for good, from the priestly sin of dogmatism."(42)

1863 was a most troublous year for the Church in Nelson. In May, the Rev. H.M. Turton was arrested, charged with a crime. At a meeting of the Vestry of the Eastern and Western parishes, the cure of Christ Church was declared vacant. (43)

Bishop Hobhouse had several conflicts with members of the congregation at Christ Church. Apparently two members were in the habit of leaving the church before the Bishop began to preach. The

(42) "Nelson Examiner", March 21st, 1863.
churchwardens threatened the two men with a charge of trespass if they came to the church again, or with a public admonition by the minister. The "Examiner", urging moderation, remarked that there was a hint of formal excommunication about the Bishop's wish to exclude the men, but also observed that if the offenders had a conscientious objection to the Bishop's views, they should absent themselves when he was preaching. There was no real ground in the Bishop's sermons for such protests. No one should have been offended though he might have differed from him.

The congregation, which had not put any pressure on the offenders, was urged by the "Examiner" to drop the matter, and those who objected not to push the issue to extremities. On August 6th a meeting of seat-holders in the church was called by the churchwardens, to consider a letter addressed to them by the Bishop, which required some guarantee that order be preserved during the service. Otherwise, the Bishop said he would be compelled to conduct a service in some private building. This put an end to the disturbances.

In the 1863 Charge to the Synod, the Bishop spoke of a plan of organising the Eastern and Western parishes in Nelson. In the North and South suburbs a movement had begun for the erection of small churches.

In August 1864, Bishop Hobhouse tendered his resignation. His reason was an affection of the head provoked by severe over-study and the worry of a town cure as well as the responsibility of the Bishopric. He gave instructions for the election of his successor and proposed to retire to the Waimeas to a district with a small cure. Springgrove was

his chosen place of retirement. (45)

The "Examiner", which on several occasions was a severe critic of his actions, highly praised his extensive labours as a missionary and expressed sympathy with him in his illness, which had necessitated his resigning the charge. The events which had caused him poignant suffering were the result of his intellect, single-hearted purpose, and pious, self-devoted, rigid line of duty. (46)

Bishop Robhouse presented a rather tragic figure at the end of his episcopacy. Suffering from severe over work and from the strain of intermittent conflict with church members and a section of the public, on account of his overwhelming but rather narrow-minded zeal, he was bowed down with grief by the recent death of his wife.

ARIVAL OF BISHOP SUTER

On September 25th, 1867, his successor, Andrew Burn Suter, arrived from England. He landed with many immigrants and several clergymen, the Revs. Thorpe, Yules, (later to become Bishop), Harvey, and Ewald. A special thanksgiving service was held in Christ Church which all the passengers attended. An extemporary sermon from the Bishop made a good impression. (47) On October 5th, a reception to the Bishop was held in the Provincial Hall. The address of welcome was read by Dr. Sealy. On October 9th, the Bishop was installed in the Cathedral by the Rev. G.H. Johnstone who became curate there after the departure of the Rev. R.N. Turton. (48)

(45) "Nelson Diocesan Synod", Bishop's Charge, 1884.
(46) "Nelson Examiner", July 12th, 1884,
In 1868, the Bishop’s Charge reported the completion of repairs to Christ Church and the repayment of some heavy loans. The first bazaar in Nelson was held in March, 1899, to pay off a debt on the church. It was a great success. Sometimes over one thousand people were present, and nearly £700 was raised. It had been planned by the ladies of the parish to pay off the debt on the church. The "Examiner" remarked particularly on the amazing variety of dolls in the stalls. (49)

In his 1869 Charge, the Bishop mentioned the movement to secure a new organ at Christ Church. (50) There was in 1870 a renewed interest in church music. The Bishop stressed the need for a full attendance of the choir to enable it to lead the congregation with effect in a church constructed with naves and transepts. He hoped that the advent of a church organ would give a stimulus to church music. (51)

ALL SAINTS', NELSON

At the Synod of 1862, it had been resolved to divide the parish of Nelson into the Eastern and Western parishes. The Rev. C.L. Maclean was appointed vicar of the Western Parish. A meeting of church members in the city in March, 1863 was called to draw up a reply to a circular address issued by Bishop Hobhouse requesting the people who had granted Mr. Maclean a stipend, to state what they were willing to contribute towards the maintenance of a clergyman in the second parish, now that the latter had retired and accepted the second mastership at Nelson College. Parishioners expressed dissatisfaction that they had only a

(49) "Nelson Examiner", March 25th, 1867.
(50) "Nelson Diocesan Synod", C. Elliot, "Examiner" Office, 1869.
minor share in the selection of vicars. (53) It is impossible to ascertain whether this complaint had any effect.

For several years services were conducted in the Oddfellows' Hall, which had been used for worship by the Taranaki refugees who had settled in that district. A meeting of parishioners in October 1867, assembled for the purpose of appointing a clergyman to the Western district of the city, so that the congregation which met in the Oddfellows' Hall, might have the entire services of a clergyman. Hitherto, morning services only had been conducted by the Principal of the Boys' College who wanted to be relieved of that duty. The Rev. Mr. Thorpe was appointed to the new parish with a stipend of £300 per annum, the Bishop contributing one third, another third being raised by offertories. (53)

The foundation stone of All Saints' was laid on June 26th, 1868, by Bishop Suter, a representative gathering of clergy from Nelson district being also present. The church was in the form of the basilica of early times, Mr. Beatson being the architect. To assist in raising funds for the structure, the Harmonic Society gave a concert in the Provincial Hall. (54) The Bishop bought Bow Cottage for a parsonage, which he was giving to the parish, and providing £300 out of £450 cost. The property was conveyed to the trustees who were appointed by the Synod in trust for the Parish. (55)

On November 11th, 1868, Bishop Suter consecrated All Saints'. He was assisted by the Revs. R.J. Thorpe, J.H. Johnstone, W.D.R. Lewis, and Rev. C.O. Miles. The building had cost £1,170 of which £171 remained

(52) "Nelson Examiner", March 30th, 1868.
(55) "Nelson Diocesan Synod", 1868.
as debt. The interior was still incomplete. (56) The Rev. R.J. Thorpe remained incumbent till 1876.

ST. ANDREW'S, WHAKAPUAKA AND ST. PETER'S BY THE STRAND

In the northern area of Nelson towards Whakapuaka, a movement for a church began in 1863, when Mr. Pierson gave the ground for St. Andrew's. (57) In September 1864, a concert of secular music was given in the Temperance Hall at which £50 was raised. The "Examiner" stated that it was somewhat nervous of expressing an opinion, but it spoke of a lack of time and tune in regard to one piece. (56)

In April 1865, Bishop Hobhouse opened St. Andrew's, which had been built from a design supplied by Mr. Beaton. The service was solemnised at 11 a.m., after which the Bishop preached a sermon. The "Examiner" noted that the attendance was good and there was a choir. The total cost was £978-12-0. (59) The Rev. C.H. Johnstone, who was minister at Christ Church until 1870, was the first minister at St. Andrew's, taking services on alternate Sunday afternoons.

St. Peter's by the Strand was built nearer the city. On October 1st, 1874, it was consecrated by Bishop Suter. The Rev. J.S. Grace was the officiating minister. Also present were Archdeacon Thorpe, Revs. J. Leighton and J. Andrew. Bishop Suter presented three crosses, and Mr. Fleming of Nelson gave the font. The cost was less than £200. (60)

(56) "Nelson Examiner", Nov. 12th, 1868.
(57) Bishop Sadlier's Notes on Northern Suburbs.
(60) Bishop Sadlier's Notes on Northern Suburbs.
On November 6th, 1842, Mr. G.L. Reay held the first services in the district, about ninety people attending them. They were held in John Kerr's barn, situated on the Waipiti. For a year this barn remained the religious as well as the general social centre of the community.

John Kerr was a Scot. Enterprising and practical, he was a most successful farmer. He was the first man to put a plough into Nelson soil. This notable event occurred on May 25th, 1843, on the site of the Union Bank of Australia in Hardy Street, Nelson. He represented his district in the Provincial Council from 1857 to 1857. (2)

The services in Mr. Kerr's barn were held fairly regularly as it was only a short distance from Nelson where Mr. Reay resided. The community soon felt the need for a church. The Rev. C.P. Saxton, the first clergyman at Nelson, offered a site in the centre of the plain between Dillon's and Tyder's. The sum of £35 was raised by subscription among the parishioners, which was of course inadequate for building the church. The Hon. Constantine Dillon, who was a church leader as well as a leader in society, offered to lend the balance required if the congregation would undertake the erection of the church. However, Bishop Selwyn provided £70 from the New Zealand Company reserve fund for

churches and from funds raised by religious societies in England, (3) which together with the sum raised by the parishioners proved sufficient.

By November 1843, the building was completed. It resembled a small English church - a tower about eight feet square rose thirty feet. The windows were lancet shaped, with wooden frames. John Beit, the leader of the German expedition which settled in Lower Butearo, presented a reading desk, and Mr. Reay gave a font which was supposed to be a miniature of the one in St. Mary Magdalen Church, Oxford. (4)

Bishop Selwyn paid his first visit on December 10th, 1843. He found Mr. Reay and the Rev. M.F. Butt taking regular services out there. The congregation assembled in John Kerr's barn. Mrs. Kerr insisted on the Bishop "regaling himself with girdle cakes, fresh butter and milk". After the service he inspected the new church. (5)

The official opening did not take place until Christmas Eve of 1843, Mr. Reay conducting the service. St. Michael's was the first Anglican Church erected in the South Island. The first baptism at St. Michael's was that of Robert Walkingshaw, son of Thomas and Ann Gardner, labourer, Taihape Est. This took place before the building of the church in December, 1842. The first burial was that of Betty Watson, wife of James Watson, on May 12th, 1844. One of the first marriages was that of David Monro and Dinah Socker.

In the first years church attendances were good, averaging between thirty and forty. Constantine Dillon took the services when Mr. Reay or

(4) "Nelson Examiner", Dec. 20th, 1843.
(5) Bishop Selwyn, "New Zealand", Part II, Dec. 10th, 1843.
Mr. Butt could not officiate. Every Sunday afternoon Divine Service was held. Dillon also tried to organise a Sunday school, but had no success at first on account of the long distance the children had to walk. By April 1844, six children came to church on Sunday afternoon for religious instruction. Through the forties and the fifties Waimea West remained the most populous centre of the Waimeas.

Until 1855 the resident minister in Nelson preached to the country congregations as well. Captain Francis Blundell, who was to become the main stay of St. Michael's after Dillon's death, arrived from India with his family in the fifties. On October 10th, 1855, he presided at a meeting to raise a fund for the support of a resident clergyman for the Wakefield, Spring-Grove and Waimea West districts. (6)

By December 1855, Waimea West and Waimea South had constituted themselves a parish. Three fifths of the annual stipend of the minister was to be raised by the residents of the district, and two fifths to be paid from the Church Endowment Fund. (7)

The congregation of St. Michael's met on January 7th, 1856, to appoint churchwardens. It was resolved that the parish be called St. Michael's.

The Rev. Thomas A. Bowden, B.A., a man of considerable talents, was the first minister of the combined districts. He was the son of a London solicitor and a graduate of Magdalen College, Oxford. Before being appointed resident minister, he had resided in the Northere for several months.

(7) "Nelson Examiner", Dec. 8th, 1855.
The church of St. Paul's was being built at Brightwater when he arrived. In 1850, he was appointed secretary to Bishop Hobhouse, and next year he was placed in charge of Bishop's school on its reopening. Mr. Bowden was succeeded by the Rev. Samuel Poole, M.A., who made Wakefield his headquarters. For three years he was minister to Waimea West and Waimea South, giving a service at St. Michael's monthly.

Pews were rented at five shillings per annum. Towards the end of the fifties church attendances dwindled, and in 1859 only £20 was collected; the reason alleged was the infrequency of the clergyman's attendance on Sundays. Mr. Poole contrived to increase his visits to once a fortnight on Sunday afternoons.

By this time the church had become delapidated and the tower condemned as unsafe. Captain Blundell and the churchwardens succeeded in raising funds and the necessary repairs were completed in a few weeks. In 1859 Waimea W. sent its first representative to the Nelson Synod. Three years later a harmonium was installed at the cost of £9-0-6, one of the immediate effects being the displacing of the most prominent parishioner, Mr. Nathaniel George Morse, one of the first squatters in the Wairau, from his accustomed pew.

In 1863, the Rev. R.H. Codrington, who had come to Brightwater in 1862, left the district. Apparently he did not take any pay, and devoted his stipend to the use of the parish, because the congregation expressed their appreciation of his gratuitous services. An assistant minister was now required, and the Rev. A.W. Bird undertook to assist the Rev. S. Poole at Wakefield. Services were now conducted by a minister
three times a month at St. Michael's.

Mr. Codrington was followed by the Rev. Francis Tripp in 1864. The rent of seats was increased to 10/- per annum, and regulations for laying out the churchyard considered.

Two years later it was considered necessary to build a new church. A building committee with Mr. Morse as chairman and Dr. Monro as treasurer was elected.

Bishop Hobhouse, who retired in 1885, promised to give his successor (Bishop Suter) the interest on £200 to secure better ministerial services for the district. Bishop Hobhouse also offered to pay £800 if an equal sum could be provided by the Endowment Fund for the maintenance of a principal clergyman in the Waima, with the status of Archdeacon. The Christian Knowledge Society also offered £50 for the building of a church. Neither of these promises was fulfilled, Bishop Hobhouse handing over the money to Bishop Suter without making any reference to Waima West.

Thomas Brunner presented plans for the new church at a meeting of the building committee in 1865. In June, tenders were called and Mr. Hastilow's offer of £380 was accepted. On the suggestion of Dr. Monro the church was built as a memorial to Captain Blundell. The foundation stone, laid on November 24th, 1866, bears the following:

"For fourteen years, he (Captain Blundell) lived in the neighbourhood of this church and laboured as a faithful follower of Christ, performing services in the church in the absence of an ordained clergyman. In all the relations of life distinguished by the charities and virtues of a sincere Christian."
Bishop Selwyn conducted the service, Mrs. Blundell laid the stone, and Rev. A. Towgood was the officiating minister. Following the ceremony was a tea-party open to the children of all the district.

The old church was moved to the site of the new one and was for many years used as a Sunday school conducted by Mrs. and Miss Blundell. The building was said to have met its end in a gale. (8)

On November 13th, 1867, Bishop Suter, who had arrived in Nelson two months before, consecrated St. Michael's. He was accompanied by the Revs. E.H. Ewald, (Bishop's chaplain) T.L. Tudor, F. Tripp, A. Towgood, C.O. Mules and G. Thorpe. The Bishop and Clergy entered by the north and walked in procession round the church reading the 24th Psalm.

The Bishop signed the deed of consecration. Bishop Hobhouse sent out a carved oaken font from England, the ladies of the parish gave a Glastonbury chair which was carved by R.H. Codrington, Mr. Towgood gave a red carpet for the chancel, and four ladies made a crimson altar cloth and two kneelers in berlin work. (9)

In December 1867, Mr. Towgood resigned and in the following year the Rev. C.O. Mules was appointed. He resided at Brightwater. Before coming to New Zealand, he was mathematics master at New College, Oxford. He then took Holy Orders. Ill health caused him to seek recovery in New Zealand, so he joined Bishop Suter's party.

From 1868 to 1892 he was linked with St. Michael's and St. Paul's.

(9) "Nelson Examiner", Dec. 5th, 1867.
He can be remembered by people in this district even to this day. He was an inspiration to his parishioners and left a lasting impression on their hearts. He married Captain Blundell's daughter, Laura. In 1880, he became Archdeacon of the Waimas, and in 1892 he was to become third Bishop of Nelson. (10)

**ST. JOHN'S, WAKEFIELD**

On Sunday October 11th, 1846, a neat church lately erected at Waimas South was opened for worship. The building was as yet incomplete. "The Examiner" reported that it was an ornamental structure with heavy totara buttresses, standing in a commanding position on the slope of a hill. The work was ably executed under the supervision of Mr. Baigent, who owned a saw-mill, according to a plan prepared by the Rev. C.L. Ree who carved the reading desk. There was a numerous congregation. (11) This is the only church built in Mr. Ree's time which still stands and is a memorial to him.

In the autumn of 1848, on his tour of Nelson, Bishop Selwyn visited Wakefield. He described his visit thus:—

"The lights from the Chapel windows guided me through the twilight to the rising knoll on which the building stands and at the foot of which the congregation assembled to await my arrival."

Bishop Selwyn considered that the simplicity of a colonial village like Wakefield would be more favourable to the growth of the church than the towns "where the train of right feeling is often suspended by party

rivalry and prejudice."

He reported that a church school had been opened at Wakefield and that the villagers were desirous of establishing a village boarding-school because the badness of the roads and the dispersion of the houses made this necessary. He was pleased to note that the visiting clergyman was hospitably entertained there, that his advice was followed, and that the children sought him for instruction. There was a state of contentment everywhere; the milch cows were in fine condition, and the suspension of the Company's payments had caused the settlers to exert themselves. (12)

Until 1855 the clergy at Nelson, Mr. Reay and later Mr. Butt, took regular services at Wakefield. In October of that year Captain Mundell called a meeting to raise funds for the maintenance of a resident clergyman in the Waimea West and Waimea South districts. A month later these two districts became a parish. (13) Mr. T.A. Bowden became the first resident minister of the combined parishes from 1856 to 1857.

In 1858 the Rev. Samuel Poole became minister of this parish, residing at Wakefield, and conducting services at Brightwater and Waimea West as well. His task was somewhat reduced in 1862 when the Rev. R.H. Codrington came to minister to Waimea West and Brightwater, Mr. Poole still having the cure of Wakefield and Foxhill.

In 1861 services were held every Sunday evening at St. John's and monthly on Sunday mornings. The Foxhill schoolroom was used for services which were held fortnightly. Mr. Poole evidently was somewhat hampered

(12) Bishop Selwyn, op. cit., Part V. April 18th, 1848.
(13) See (6).
by a considerable amount of drunkenness, even amongst the women, and infidelity to the church which was on the increase. (14) In that year the church was repaired.

In 1863 monthly services were conducted at Upper Wakefield schoolroom, and Mr. Travers' house in Eighty-eight Valley, and at Foxhill schoolroom on Sunday evenings. (15)

A year later the Rev. Francis Tripp succeeded to Mr. Poole. In a letter to Bishop Suter, he reported there were four church schools at Foxhill, Lower Wakefield, Brightwater and Waima West. He also mentioned a church at Lotueka Valley which was within his cure. (15) The Bishop's charge to the synod in 1863 recorded that services at St. John's were hearty and well attended. It was necessary to enlarge the church, making special provision for the children. There was now no resident clergyman at Wakefield, Mr. Tripp having resigned.

In 1869, the Bishop's Charge reported that the Wakefield cure was still vacant, the Rev. C.G. Miles taking services wherever he could, and Mr. Spear acting as lay-reader. As well as Wakefield, Foxhill, Upper Wakefield and Lotueka Valley and the new gold-field at Wangaapeka, ought to have resident clergymen. (17)

In April 1869, it was discovered that breaches of the Marriage Act, 1854, and Registration Act, 1859, had been committed by Mr. Tripp when minister at Wakefield. He had married the various couples without informing the Registrar's Office, and without the production of the

(14) Visitation Queries, Diocese of Nelson, 1861.
Registrar's certificate. However, the absence of certificates did not invalidate the marriages, but there was a suggestion that an Act validating these marriages should be passed in Parliament. This Act would be of a comprehensive character extending the provisions of the Act of 1858. (18)

The church, which had been increased in size in 1855, had to be again enlarged in 1859. A harmonium was presented by Mr. Sellon, and a font by Mrs. Sales in 1874.

In 1870, a vestry was built, the time and labour being contributed by the congregation. Four years later Wakefield had a resident clergyman again, the Rev. Charles Noon. A public meeting was held to welcome him in September and the proceeds of the tea were devoted to the building fund of the new vicarage. (19)

Mr. Noon's charge extended for fifty miles, eighty miles, and ten miles in three different directions. It went up long narrow valleys which were sparsely inhabited. In 1875, services were held once a quarter in the Church of the Ascension, Shotover Valley. Mr. Noon complained of drunkenness and fornication and the lack of godly laymen. (20)

**ST. PAUL'S, BRIGHTWATER**

Information about St. Paul's is very scanty because the vicarage, with all the local records, was burnt several years ago.

On August 9th, 1867, St. Paul's was opened. The Rev. T.A. Bowden,

(18) Letter of Mr. R. Pickett to Registrar of Births, Deaths and Marriages, April 23rd, 1869, and letter of Sir David Monro to Bishop Suter, June 14th, 1869.
(19) Bishop Sadlier, Sermon in St. John's Wakefield, June 5th, 1863.
(20) Visitation Queries, 1875.
when he became minister of the combined districts of Waimea South and Waimea West, took up his residence in Brightwater. As the history of St. Paul's and St. Michael's is linked together because they were in the charge of the same clergyman, this account will be limited to a mere summary.

In 1858 the Rev. S. Poole became minister at Wakefield, taking services also at Brightwater and Waimea West. Four years later Mr. Codrington arrived to take the cure of Waimea West and Brightwater for one year. Services were held at St. Paul's every Sunday by 1863.

On Mr. Codrington's departure, the Rev. William Bird was appointed to be assistant to the Rev. S. Poole, who was ministering at Wakefield. He resided at Brightwater. In 1863 the Rev. C.O. Mules arrived to take the cure of Brightwater and Waimea West. Mr. Mules also had to minister to Wakefield after the Rev. Francis Tripp resigned.

In 1875 the Visitation Queries reported drunkenness at Brightwater as a great hindrance to godliness. The Rev. Charles Moon who answered these Queries, suggested the reason for this was that there were two public houses very close to one another. He recommended that one of the houses be shut and the children trained to dispense with alcoholic liquors. He also expressed a desire to have meetings of the clergy of the Waimeas for social prayer, conferences, and reading the word of God, to act in a reflex manner in removing hindrances to godliness in the community.

**HOLY TRINITY CHURCH, RICHMOND**

In December 1853, a public meeting was held in the Wesleyan chapel
at Richmond to consider the means to be adopted for the erection of a building to be used as a church and school-room for the members of the Church of England.

The Rev. H.F. Butt headed the building committee, of which Messrs. Muller, Lyne and Leapor were members.

At another meeting in January 1854, it was pointed out that the sum raised in the neighbourhood was insufficient to erect the building which had been originally planned. The committee was then empowered to draw up plans for a building to cost £120. (21)

The first minister in Richmond was Mr. H.F. Butt. In 1858 Mr. Poole became the officiating minister in the Unimeas, taking services also at Richmond.

The members of the church at Richmond formed themselves into the parish of Holy Trinity Church, at a meeting in December 1855. The need for churchwardens was also emphasised as the minister could not efficiently fulfil his functions without lay assistance.

Mr. J.W. Saxton and Mr. Barnicoat were the first churchwardens. (22) The Archdeaconry Board urged the building of a parsonage in the following year to encourage a minister to reside there.

Richmond was represented on the synod in 1859 by Mr. Barnicoat.

Services were now held once every Sunday, sometimes once and sometimes twice a month by a lay reader. Bishop Hobhouse lent the church a chalice.

(21) "Nelson Examiner", Dec. 24th and Jan 7th, 1853-54.
and silver paten in 1860. The Rev. R.H. Coddrington, who came to
Brightwater in 1861 took services at Richmond. In 1865, Holy Trinity
Church received a bell from Bishop Hobhouse and a grant from the Christian
Knowledge Society, with which a parsonage was built. The following year
it received its first resident minister in the person of Rev. W.D.R. Lewis.

In 1867, Richmond had a Sunday school. Its temporary church was
as yet unconsecrated. The Runzau people who had been attending services
in the schoolroom in that district were now to take advantage of an
afternoon service at Holy Trinity on Sundays, this arrangement enabling
them to have a fortnightly service.

Mr. Lewis complained of unsatisfactory church attendance. Of
four hundred and fifty professing church people in the district, only
ninety-five regularly attended Divine Worship. He suggested that Holy
Communion be more frequently celebrated and that a Church Association of
lay communicants be formed for the promotion of attendance, and the habitual
use of family, social and private prayer. Earnest laymen should be
invited to serve as readers and steps be taken to bind young men in closer
communication with the Church by providing them with reading rooms, forming
a Church Institute, and by offering them "innocent amusements". (24)

In the 1868 session of the General Synod, Bishop Suter expressed the
opinion that the situation of the Richmond church was inconvenient and he
hoped there would now be a movement for the erection of a building in a
more accessible place. This synod gave permission to exchange part section

(23) Bishop Sadlier, Sermon on Diamond Jubilee of Richmond, Oct. 4th, 1921.
63, Haimea East, for two acres part section 25, Village of Richmond.
The latter section was originally owned by Henry Aglionby, who sold it to
John and William Sutton.

Mr. Lewis left for Westport in 1870. He was replaced by the
Rev. W.D. Rusz, who was personally supervised by the Bishop since he was
his assistant curate. (23)

On October 9th, 1871, the foundation stone of the new church was
laid by the Bishop of Nelson. The Rev. W.D. Rusz presented the Bishop
with a paper containing the consent of the trustees to the erection of the
building. Coins and papers were put into a bottle under the stone.

A meeting of those interested in the building of the church was
held in the Agricultural Hall. It was announced that $500 would be needed
for the building. Archdeacon Burt, the Revs. C.G. Mules, W. Flavell,
R.H. Caskin and W.D. Rusz delivered addresses at this meeting. (26)

Mr. Beatson was the architect of the new church. On July 31st,
1872, it was consecrated by the Bishop and other clergy from the district
were present. The following year Revs. Henry Rutherford and J. Spear
ministered to the parish. From 1876 it was vacant for three years. (27)

ST. BARNABAS' STOKE

Services began in Stoke in the fifties. Bishop Hobhouse visited
the Anglicans there in June, 1859, and held a service in the school-room.

(25) Bishop Saldier, Sermon, Oct. 4th, 1921.
(27) Bishop Saldier, Sermon, Oct. 4th, 1921.
His discourse was delivered in a quiet and earnest manner. After the Service, a meeting was held to confer with the Bishop on the question of building a church. Mr. William Beatson had officiated for the last six years in Stoke, and the inhabitants, feeling that the erection of a new church would dispense with his services, were reluctant to subscribe the necessary amount. Finally it was agreed that it was desirable for a church to be built there, whose affairs would be administered from Nelson. (28)

In March 1862, the parishioners applied for a building grant. The number of church members was approximately one hundred and sixty, and one hundred worshippers required accommodation. The schoolroom was then the only building available. In July, the laying out of the church-yard was begun. (29) In April 1863, the building committee met and decided on the reduction of the cost by £200. This meant the omission of the bell turret, the vestry porch, and interior furnishings. The committee was strongly opposed to a free-seated church. It was even suggested that those who did not pay rent for their seats should be debarred admission. (30) However, this never came into force.

Bishop Hobhouse laid the cornerstone of the Church at Stoke on January 27th, 1864, with a considerable gathering of people attending the ceremony. In an address the Bishop mentioned that the land had been given by Mr. Marsden and praised Mr. Beatson who had gratuitously conducted services in the village. Stoke was named after the village, Stoke-by-Nayland in Suffolk. The parishioners of the village Stoke in England had made

(28) "Helson Examiner", July 6th, 1859.
(29) Correspondence re Church at Stoke in files of Diocesan Office.
(30) Mr. Beatson, letter to Bishop Hobhouse, May 24th, 1863.
a liberal contribution to the church in Stoke in New Zealand, Mr. Linguard and a choir of boys enhanced the service with their singing. Under the cornerstone were laid a bottle containing coins, a programme of the ceremony, and copies of the Nelson newspapers. (31)

Stoke had the services of the Rev. W.H. Ewald, the assistant curate at the Cathedral until 1868. After that, the Bishop and a lay reader ministered at St. Barnabas'$. The 1875 Visitation Queries show that another clergyman, the Rev. J.F. Kempthorne, was curate at Stoke. The church had been consecrated on November 10th, 1870. An Anglican Sunday school had also been established by that date. Hitherto, the residents had been content to send their children to the Wesleyan Sunday school.

ST. ALBAN'S, APPLEBY

By the end of the fifties services were conducted by Mr. John Ayers in the Northern schoolroom near the site of the present church. (32)

In 1861 Mr. Codrington began taking regular services there. When the congregation was asked to elect a synodman in 1864, there was no response. The Rev. W.D.R. Lewis was the first resident minister at Richmond. It was during his incumbency that St. Alban's was built. (33)

On April 16th, 1867, a meeting of members of the Church of England was held in the schoolroom at Appleby. Mr. Chamberlain proposed that the time had now come for the "more reverent conducting of the services of the church". Mr. Charles Best moved that a church be built and his

(33) "Diocesan Gazette", May 1st 1928, Diamond Jubilee of St. Alban's Appleby.
brother moved that a building committee should be appointed. (24)

In November 1867, Bishop Suter opened St. Alban's. Present with the Bishop were the Revs. W.D.R. Lewis, T.L. Tudor, C.O. Mules, A. Towgood and W. Braid. The Bishop gave a plain and earnest address, with an interesting account of St. Alban. (25)

The church was dedicated on Ascension Day, (March 25th) 1868. Visitors from town were prevented by bad weather from being present, but the Anglicans of Appleby turned out in large numbers and filled the seats. The Bishop performed the ceremony assisted by the Rev. W.D.R. Lewis. The building was not yet finished, but accommodation for the worshippers had to be found. On completion, the church would be consecrated. (26) Gifts of a candlestick from the Rev. T. Mills and a font from Mr. Towgood were made at the time of the dedication.

The November 28th "Examiner" recorded that St. Alban's Church had cost over £400. Mr. W. Higgins of Waimea West had designed it. The interior had been carefully furnished. The chancel and nave of the building had been completed but the tower was still lacking. The altar was of massive timber covered with rich cloth. A candle corona of eight lights was suspended from the chancel arch. The congregation had presented a carved altar desk, a Glastonbury chair, and a carpet of blue and gold.

The consecration of St. Alban's was celebrated on November 30th, 1867. The congregation was so large that a tent had to be erected for the children the doors being wide open to enable them to see the service. The grounds

(24) "Nelson Examiner", May 4th, 1867.
were gaily decorated with floral arches and flags. The Bishop and clergy formed a procession from the schoolroom to the Church. The Rev. W.D.R. Lewis presented the petition for consecration at the choral service. Other clergy present were the Revs. D.H. Johnstone and C.O. Mules.

After the ceremony "a cold collation" was provided in a large booth in an adjacent paddock, the Bishop proposing the toasts. At 4.30 p.m. the children and visitors had a tea. At 7 p.m. the Bishop and clergy again formed a procession into the church and the Evening Service followed. (37)
CHAPTER 4

HISTORY OF THE CHURCH IN THE MOTUEKA DISTRICT

ST. THOMAS', MOTUEKA

The date of the first Anglican services in Motueka is unknown but it was some time in the year 1840. The Rev. O. Hadfield apparently visited Motueka, but there is no existing record of that because he burned his letters and diaries before he died. (1)

Bishop Selwyn crossed Tasman Bay to Motueka, whilst on his first visit to the Nelson district on August 24th, 1842. He ministered to the natives on the 24th and to the Europeans on the following day. The English settlers proposed to build a fort in the village, to be used primarily as a place of refuge and secondarily as a church. The Bishop was not in favour of this suggestion and advocated that a church should be built which if danger threatened would become indefensible post. (2)

Mr. C.L. Reay, whom Bishop Selwyn had appointed clergyman for the Nelson district, visited Motueka frequently. After the Waikau tragedy, Dr. J.D. Greenwood and his three sons arrived in Motueka. They built a small house in which the sitting-room was used by the Motueka Anglicans for worship. Later, Mr. Thomas Atkins' barn in High Street became the religious centre of the community.

(1) Rev. G.A. Crossman's sermon at St. Thomas' Church, Motueka, Jan. 1933.
Captain Edward Pearson gave half an acre in Thorp Street as a site for a church and cemetery, where the old church burial ground now is. In those days Thorp Street was the main thoroughfare in Motueka. The first church was built of "pugge" or rammed clay. During the erection of this structure, Mr. Reay visited Motueka. On being told by Mrs. Greenwood that she thought it would be a credit to them, Mr. Reay replied, "That, Madam, will depend on how we fill it!" The walls had been finished, the frames of the doors and windows inserted, and the roof timbers placed in position, when a heavy rain washed down the unprotected walls. Nothing daunted, the settlers built a little wooden church which was opened on April 16th, 1848. It stood until 1860, when it was moved to its present site. (3) The font of the church was made from a piece of the teak mast of the wrecked "Fifeshire". (4)

In 1848, Bishop Selwyn paid a second visit to Motueka. He was gratified to observe great improvements - a neat wooden chapel and a village Sunday school of twenty or thirty children. Three years of peace and confidence with the natives had proved the wisdom of his suggestion that a church instead of a fort should be built.

Besides the English congregation, he found a large native one including the chief, Apirana. He found the natives "with a thin varnish of English manners", trying to be civilised. (5)

who had been a glass-cutter at Birmingham, was engaged as a teacher, the church being used as a school-room. (7)

Dr. Greenwood's son, John, who was attending St. John's College, Auckland, was nursed by Bishop Selwyn through a severe illness. In gratitude the doctor gave the Bishop a block of land on Part Section 154. It was given absolutely to Bishop Selwyn for "religious and charitable purposes", on September 6th, 1851.

One acre was vested in private trustees by Dr. Greenwood in December, 1853, "in trust as a site for a school for educating in the principles of the Church of England, children of persons residing in the Nelson Province." In March 1860, Bishop Selwyn intimated to the trustees that the Motueka trust should be used as a site for a church and parsonage house and for a house for a school-master, being a member of the Church of England. On the same date the remainder of Part Section 154 was conveyed to the Nelson Diocesan Trust "for the use and benefit of the Diocese of Nelson generally."

Mr. Tudor, who had been appointed curate of Motueka in 1851, (8) was a fair Maori scholar and kept a native boarding school. The natives held him in great respect. (9)

By 1856 Motueka was a flourishing farming settlement. Steamers were coming to the port for produce for Australian markets. A Hotel and a store were other signs of civilisation. By this time the native school had been well established, thanks to the teaching of Mr. Tudor, the Maoris

(7) Dr. Greenwood's Letter.
(8) "History of Part Section 154, Motueka". Notes of Late Bishop Sadlier, (Bishop of Nelson 1912-33.)
(9) Mr. F.D. Greenwood's Letter.
receiving industrial and religious training. (10)

Mr. J.C. Bagshawe of Brazenose College and first headmaster of Nelson Boys' College, succeeded Mr. Tudor in 1880. Kotueka was becoming more populous, increasing numbers settling in High Street. Thus the church lost its central position and it became necessary to move its site.

The Archdeaconry Board granted two acres as a site for a church and a parsonage, and ten acres as a "glebe of occupation". Captain Fearon as churchwarden, took a most zealous and liberal interest in the work. Mr. James Robinson took the contract; the church was moved to the other site, extended at the west end, and two porches and a vestry built. A few years later the chancel was built. The congregation increased and pews were let at £1 per sitting, so the debt was quickly paid off. (11)

In October 1863, Mr. Bagshawe left the Kotueka cure and the Rev. Samuel Poole, who had been minister in the district, was his successor. His ministry lasted for thirty years - so long that local wits dubbed him "Stagnant Pool".

(10) "A Visit to Kotueka in 1856", "Church Recorder", June 1856.
(11) Bishop Sadlier, op. cit.
against the Church and had interrupted pastoral visits and the holding of Divine Service. Even Bishop Selwyn could not obtain a congregation there. (12)

Evidently services were conducted regularly at Riwaka in 1855, for a writer described the patriarch of the village leading the chanting. (13)

On May 23rd, 1862, the Rev. H.P. Butt set apart one acre of land in Riwaka for a church, parsonage house, and a school. It was vested in local trustees, Mr. F.D. Greenwood being one of these. (14)

NGATIMOTI

This district was first discovered by white men in 1841, when a ship's boat from Captain Wakefield's expedition penetrated twelve miles up the Lotuaka river, the mouth of the big Pokororo Stream being the highest point reached. The name "Ngatimoti" was the consequence of the discovery of a name, "Nga Timote", carved on a tree. The earliest settlers came in the sixties to Orinoco. They were Cowers, Goulstones and Jellicoes, and the first store and post office was kept by George and Henry Young, but these people had left by the seventies.

There was a strong religious feeling amongst the settlers of Ngatimoti. In 1874 the Plymouth Brethren and the Anglicans commenced services in January, the two sects being very friendly and co-operative.

For many years Ngatimoti was part of St. Thomas' Parish. A member from Ngatimoti was elected to represent the district on the vestry at

(12) "Bishop Selwyn", op. cit., Part V, pp. 48-51.
(14) Extract of Dead of Part Section 50 - Riwaka.
St. Thomas' in 1864, Mr. R. Sutcliffe assuming that office. The Rev. William Ronaldson of Whakarau conducted occasional services prior to 1874, when regular services began. Henry A. Tarrant conducted regular services in his cottage from January of that year. Mr. Richard Sutcliffe became school-master and rendered much useful service to the church.

Mr. Tarrant's cottage soon proved too small for the congregation, and permission to use the schoolroom was granted in August. There services were conducted on alternate Sundays to allow the Plymouth Brethren the use of the room. (18)

The piety and determination of the settlers of Ngatimoti were very striking. The Church obviously played a vital part in their lives and proved a focal point in their social life. The most interesting feature to be noticed here is the co-operation between the Anglicans and the Plymouth Brethren.

In Marlborough the country was wilder and much more sparsely populated than in Nelson. The Sounds region was particularly difficult of access. So indented is the nature of the coasts that a sailor could voyage for two hundred miles round the bays. Access to this region was mostly by sea. (1) There were only two land routes from Nelson, the Top House trail passing near Lake Rotoiti and down the Wairau valley, or the trail over the Maungatapu Saddle, later notorious for a horrible highway murder. Bishop Hobhouse used to journey from Nelson to Marlborough on foot. His physical powers were remarkable, and he sought refuge from an habitual affliction of migraine in his long treks. (2)

The rivers of Marlborough were a perpetual menace to travellers in those early days because of their narrow shifting fords and strong currents and high floods. The best means of crossing was to cling to a bullock's tail as it swam across. By 1862, roadmaking had eliminated some of the perils of crossing the rivers. From the Wairau, south to the Canterbury border, whaling and sheep stations were dotted along the coast. The sheep-raising was not conducted on a large scale until the Amuri district.

The stations in the high valleys of the Clarence and other rivers were

often shut in by snow for months at a time. (3)

The Church of the Good Shepherd at Blenheim was the first in Marlborough. It was built of timber from the Big Bush at Grovetown, which was drawn to the site in bullock wagons. It was dedicated on October 6th, 1861. A second, Church of the Nativity, was dedicated in Blenheim in December of that year, and Holy Trinity Church at Picton in May, 1863. A small church was built by the Maoris at Kaungamaunu, but it decayed in later years. (4)

In 1857, the Rev. H.F. Butt was appointed first resident clergyman in the Taiapu. The separation of Marlborough as another province from Nelson, in 1858, and the growth of its population, caused Bishop Suter to constitute it an Archdeaconry in 1868, the Rev. Mr. Butt being the first Archdeacon. (5)

Marlborough was rapidly settled by run-holders, who took up the whole country. The very large size of the runs involved the isolation of the stations whose owners were known as "Shepherd Kings". Their somewhat wild and rough existence, with no access to a church, and a very meagre supply of clergy, presented a thorny problem to the Anglican Church.

One commentator remarked, "How these large districts are to be supplied with spiritual ministration is a sorrowful mystery." (6)

The clergy brought the influence of the Church to the East Coast of Marlborough during the sixties. By 1860, the Rev. H.F. Butt had visited the Maoris in that region, and there was a proposal to purchase

land for a church. By 1853, there is mention of a native teacher and a chapel, the site of which is now unknown. In April, Mr. James White of Kekerengu was licensed to take services, which he did at irregular intervals. In September of the following year, Mr. Thomas Foritt was similarly licensed. Five years later the Synod granted £100 for a church and vicarage at Kaikoura. In 1870, Mr. Foritt was appointed to the cure there.

Next year Bishop Suter visited Kaikoura on a visit to Dunedin. It must have been a most uncomfortable journey because the rains were heavy and the Bishop had to spend his nights at sheep-stations. By May 27th, 1870, a parsonage and temporary church had been built. The church at Kaikoura, for which the people collected £200, was named St. Peter's. Mr. Foritt arrived about the same time, after a twelve days' sail from Picton.

The Kowhai people were anxious to have a church of their own. Services were held in Mr. Harmon's cottage, where there was standing room only. A site offered by a Mr. Trimble, an Irish gold-digger, was bought and a small church erected. On August 24th, 1873, St. James' was formally opened. The following year Mr. Foritt resigned, and for several years there was no minister on the East Coast. (7) After the gold rush at Wakamarina, there was a great influx of diggers to Havelock and Canvastown, where churches were opened, St. Peter's at Havelock in October 1872, and St. Paul's at Canvastown in December.

(7) Bishop Sadlier, "Diamond Jubilee of St. James', Kowhai", April 1st, 1933
Gold was discovered at Collingwood in 1859, and a large population of diggers established themselves. Apparently their condition was not too happy as one writer gloomily related -

"I shall hear a sickening description of the diggers' life .... as the floods have washed out the "Knaves of Spades", and they will probably be idling and boozing about the public houses. Poor fellows! they have a rough life to endure and it is strange that they are not more unruly and reckless than they are. The resident magistrate has little trouble with them." (8)

By 1860 Mr. Codrington had started a mission among the gold-seekers. After a miserable fortnight's stay in a public house, in which he impressed his flock with the elasticity of his temper and the firmness of his purpose, he hired a house and regularly fulfilled his duties. (8a) He was followed by Mr. Halcomb, who held services in schoolrooms up the distant valleys. St. Cuthbert's was opened in February 1873, at Collingwood.

THE WEST COAST

This region is unique in New Zealand, and presented many complex problems to the Church, which were different from those facing it in the other settled parts of the Nelson Province. The coast line extends for more than one hundred miles in an unbroken sweep. Above is an impenetrable mass of forest, which grows down to the top of the low cliffs flanking the beach. Fold upon fold of forest-clad terrace, hill and range, lie up against the Southern Alps, snow-clad above seven thousand feet even in summer

Lines of heavy surf are always to be seen along the coast. The bar-entrances to the rivers are narrow and unsafe for navigation. These rivers are deep and swift flowing because of the velocity with which the water falls down from the lofty Alps to the almost immediate drop into the sea, there being hardly any flat land between.

The towns were primitive settlements of wooden shanties, tents and corrugated iron lean-tos, and generally consisted of one long narrow street, often over one mile in length, just clear of the huge trees some of which were fallen. The suburbs were a wilderness of gigantic stumps. Crowds of rough and rowdy men were to be seen everywhere. Sometimes the number of hotels would be about eighty, all in the main street. Another common sight were strings of pack-horses heavily laden, as there were only narrow paths through the forests, along which vehicles could not travel.

In each town thousands of diggers resided. They obtained gold by handfuls and were flush with money. Strangely enough, they carried no revolvers or other weapons and there were only a few police. Robberies were very rare, though the banks were flimsy structures which could easily have been broken into. Only a few yards away from the miners' huts, hotels, banks and stores, were the diggings, water-races, flumes, and timber mills. The beauty of the primeval forest-covered hill-sides was rapidly scarred by sluicing with high-pressure jets of water. Without the phenomenally heavy rainfall of the West Coast, it would have been impossible to obtain the gold.

The diggers, though rough men, had many good qualities. Bishop Harper and his son, the Archdeacon, had great admiration for them. They
found them lusty, powerful men, who indulged in occasional sprees, but were honest and free from crime. They treated people equally, having regard to their qualities as men, and not to class distinctions. The diggers welcomed the visits of Archdeacon Harper whilst they were engaged in their work. They were noted for their ability in work, their knowledge of the strata, their skill in tunnelling, sinking shafts, and engineering water supplies. They showed great readiness to build churches, co-operate with the ministers, and attend the services, choirs and the Sunday-schools. Their charity to people in trouble or afflicted by illness or injury was most notable.

When Archdeacon Harper first visited Hokitika, he received a welcome typical of the gold-diggers. In his "Letters from New Zealand" he wrote, "Sunday came. There was no bell, but the town crier had been engaged with his bell. 'Roll up, roll up, boys, church service, roll up!', and then with stentorian voice and ingenious invention of titles, 'Roll up, roll up! His Riverinest! the Archdeacon! his Honour! his Grace, will preach to-day. Roll up, roll up! And roll up they did. Lots of men, few women, and a most hearty service morning and evening." (9)

On September 1st, 1865, Bishop Harper set out from Canterbury to the West Coast. The area which now constitutes Westland, including Ross, Hokitika and Kanieri, came under the administration of the diocese of Canterbury and is not included in the history of the Nelson Diocese. However, Greymouth, which in those days was under Canterbury, is now included in Nelson.

Bishop Hobhouse had foreseen the influx of population to the West Coast, and being unable to include Greymouth in his ministry, had placed it under the care of Archdeacon Harper, and the Rev. G.P. Beaumont, whose headquarters were in Hokitika, the latter having the cure of Ross and Greymouth. (10)

In 1865, a building was used by all denominations in Greymouth. In July of the next year George Dobson, a surveyor, was murdered by bush-rangers near Greymouth. Bishop Harper immediately proceeded there from Hokitika to take the funeral service, preaching from the text, "What is your life?". (11)

Tainui, the local chief, gave land to all the churches. On July 28th, 1867, the first Church of Holy Trinity was opened at Greymouth. It seated eighty people and cost £700. Two years later, Mr. Beaumont resigned, the Rev. C.T.N. Watkins being his successor. A terrible storm wrecked the church in 1881. (12)

At Bishop Suter's first synod on November 6th, 1867, he quoted from a letter written by Mr. J.R. Dutton on the urgent need for action on the West Coast gold-fields. (13)

By 1867, Westport was an important township. The Westport Daily News of November 23rd reported a meeting at Trimble's Nelson Hotel to discuss the best means of establishing a Church of England minister in the district. Bishop Suter was the chief speaker. Mr. J.R. Dutton chose

the site for the church and the Rev. Bache Wright Harvey became the first vicar. St. John's church was opened there on August 28th, 1869. (14)

Reefton suddenly sprang into fame in 1870, when gold reefs were discovered. By 1872, Archdeacon Butt and the Rev. A.C. Soutar of Westport, had visited the settlement.

In February of that year, Bishop Juter and Mr. C. Hunterbrown made a notable overland tour of the West Coast. They first proceeded to Mr. John Kerr's station at Lake Rotoiti, and then down the Buller Gorge in the face of rain and swollen waters. It took them five days to reach Reefton, which lies on the bank of a river in dense bush. The first service was conducted in the billiard room of Barker's Hotel on February 25th, in the presence of a large congregation. It was then arranged that a clergyman was to visit the township every month.

The Bishop then travelled to Westport by boat down the Buller, navigated by an old identity dubbed "Peter the Creek". On his return from Greymouth, the Bishop found that a Sunday-school had been organised at Reefton. In May 1872, the Rev. G.H. Johnstone, vicar at Nelson, held services in a store on the Broadway. The Rev. T. Flavell, who was vicar of Charleston, visited Reefton in June. The church members petitioned the Bishop to appoint Mr. Flavell to the district. The latter moved to Ahaura after two or three years' residence in Reefton, on the appointment of Mr. E.G. Cross, where a church was opened in January 1876. A section of land was purchased in Reefton for the church in 1876, when Mr. Cross

resigned soon after his appointment. The vicar of Greymouth, the Rev. G.T.N. Watkins, undertook the cure of Reefton, assisted by the Rev. H. Rutherford. In July 1877, the foundation stone of St. Stephen's was laid by the Bishop, and in the following year it was opened free of debt. (15)

On June 15th, 1868, a public meeting was held in Jolliffe's Odd-fellows' Hotel in Charleston. The Bishop of Nelson delivered the address. A motion was carried that the inhabitants deemed it advisable to take steps to erect a church. It was built on the camp reserve, and the first service was held on October 11th, 1868, the Rev. B.W. Harvey being the first preacher. The Rev. Thomas Flavell was the first incumbent. His first act was reputed to have been the confiscation of all the threepenny and fourpenny coins in the town to prevent their use in church collections. Bishop Suter made many visits to Charleston. Once when he was travelling on foot and plainly dressed, he was mistaken for a tramp and confined in the gaol until identified. (16) Undoubtedly on the West Coast the church must have had a great civilising influence altogether.

(15) "Nelson Diocesan Gazette", March 1st and April 1st, 1927. "Jubilee of St. Stephen's Church, Reefton."
CHAPTER 6

CONSTITUTIONAL DEVELOPMENT OF THE CHURCH

TRANSFER OF ENDOWMENT FUNDS

On his first visit to Nelson, Bishop Selwyn announced that the Nelson Endowment Fund contributed to the Church by the New Zealand Company, was to be invested in land, and that the acres adjacent to the Church Hill belonging to the Company were to be purchased for this purpose, and the cost carried to the credit of the Company as part of the contribution to the church fund. (1)

At Bishop Selwyn's second visit in December 1843, the public of Nelson was very anxious to learn the fate of the £5,000 placed in the Bishop's hands by the Company. The Bishop explained that none of the fund was to be spent, but that it was to be invested in landed securities, the interest of which, if spent judiciously, would be of great benefit to the settlement. (2)

Until the third visit of the Bishop in April 1843, nothing further had happened to the Endowment Fund, which was still invested in three percent' consols in England. Hitherto the absence of land titles had prevented the investment of the fund in colonial securities, but that

(2) "Nelson Examiner", Dec. 9th and 16th, 1843.
difficulty would soon be easily overcome. A deputation awaited on the Bishop at the Rev. H.F. Butt’s house to point out that loans to settlers on security of their land, would be beneficial to the settlers, enabling them to buy stock and the interest would furnish the Bishop with a building fund. The Bishop said he was willing to receive applications for mortgages at eight percent but he was unwilling that a local board should receive and administer the funds. (3)

A year later no further progress had been made with the transfer of the Endowment Fund. The result of a meeting with Bishop Selwyn was discouraging, the Bishop considering it too early to invest the funds in the colony. All the interest of the fund was taken up in paying the clergy and in school expenses. (4)

On May 12th, 1861, the "Examiner" reported much discontent on the part of Anglicans in Nelson on the continued non-transfer of the funds from England. These were locked up in British securities, and provided an income of only £483-6-4 instead of £800, which its investment in Nelson land would return. Already two hundred titles for land had been sent to Wellington for the Governor’s approval. According to the article, the Bishop did not make a satisfactory reply, nor did he make his scheme clear. He asserted that his plan was to lend money to a collegiate institution which was non-existent at the time. As the Bishop visited Nelson only once in two years, he should have surrendered the Fund to local hands. "The Bishop has so many irons in the fire that he has not time to prevent ours from burning." (5)

(3) "Nelson Examiner", April 29th, 1849.
On his visit to Nelson in December 1851, Bishop Selwyn gave more information. His attorneys had never been able to gather the trustees together to take the required action, so no money had been transferred. The trustees were the Earl of Devon, Dr. Hinds (Archbishop of Norwich) and Archdeacon Hall. Selwyn had instructed them to sell out £2,000 in two equal sums, but they had taken no action, thus inflicting a serious injury on the Church in the colony. If the sum were transferred to New Zealand, an extra £100 would be available every year. In Nelson, two clergymen had to bear the expense of keeping horses to travel thirty miles every Sunday, and in addition were expected to live as gentlemen on the annual pittance of £160 and £180 respectively. The "Examiner" condemned the whole affair as a "disgraceful business". (6)

The Bishop's decision to dole out £2,000 from the Endowment Fund, was also strongly criticised. The time had come for the whole £10,000 to be vested in the colony, where there was a crying need for capital, and as sound security as elsewhere.

Before, the Bishop had acted rightly in not handing over the money, because in a new colony there was little security. But when he received the £5,000 from the Company, he made an engagement from which he could not withdraw. This was a public transaction and the Nelson people were justified in demanding the fulfilment of the scheme. (7)

The position remained obscure until 1855, when Bishop Selwyn in a letter to the Rev. H.F. Butt said he hoped to organise a parochial system.

and would give an account of the decree of the court in chancery on the Trust Fund, and propose a plan for its gradual transfer to colonial securities. (8)

In September 1855, a meeting of Anglicans in Nelson expressed their gratification that the Fund would be available for the church in Nelson, and thus ensure a better supply of clergy. The Bishop, however, said that the Fund could only provide limited assistance in view of the large losses sustained by the Church in the colony. He also gave an account of the transfer of the Trust Funds and of his proposals for the management of the funds in Nelson. First, a certain proportion will be available for parochial endowments, provided the inhabitants of the districts contributed proportionate amounts. Secondly, each parish would nominate a trustee to a general Endowment Board to invest to the best advantage in landed securities, all sums paid into their hands. Thirdly, any returns from the improved value of the property held by the Trust would be available at the discretion of the Board for the formation of new parishes upon a similar plan. (9)

CHURCH CONSTITUTION

In 1850, the members of the Church of England in Nelson, together with other members in New Zealand, addressed a letter to the Bishop of New Zealand on the necessity for some system of church government, which would assign to each order of the Church its appropriate duties and enable the whole body to perform its functions efficiently. The outline of

(8) "Nelson Examiner", Sept. 5th, 1855.
government submitted to the Bishop resembled that adopted in the United States, and was in conformity with the wishes of the whole branch of the Church of England, in New Zealand. This scheme provided a General Convention with an Upper and Lower House representing the clergy and the laity. The Upper House was to consist of Bishops and the Lower of deputies of the clergy and the laity. All the orders were to vote separately, and all motions to be passed by a majority in each order. The General Convention was not permitted to have any voice on questions of ritual. The letter also included the draft regulations for summoning the first convention, and fundamental rules to be observed until the convention could frame permanent rules. (10)

In April 1851, a tea-party for Bishop Selwyn was held in the Christ Church schoolroom, to which members of the church and parents of the children were invited. Mr. Butt presented the Bishop with another letter on the subject of church government, with an outline of a General Convention of the clergy and the laity. The Bishop agreed with the views on the necessity of establishing a system of strong church government. (11)

A meeting of Anglicans on May 13th, 1852, was convened by Mr. Butt, to advocate the adoption of some form of Constitution. The need was vital because of the distance from and difficulty of communication with the head of the Church in New Zealand, and the scattered position of the inhabitants of Nelson. It was resolved on the motion of Major Richmond, that the Constitution was desirable because of the lack of organisation, and furthermore, that it was necessary that all adult members of the Church so constituted.

(11) “Nelson Examiner”, May 12th, 1851.
should enrol their names. These members were to be invited to pay a quarterly subscription. It was also resolved that a committee of five should be appointed to solicit the co-operation of members of the Church of England in the other settlements of New Zealand. (12)

Another meeting on September 13th considered Bishop Selwyn's pastoral letter outlining the general principles of the proposed constitution. Eighty church members had enrolled the names and the committee had corresponded with the Bishop and clergymen at Wellington. The members seemed unaware of the necessity for organisation. The number of enrolments was not very encouraging, and in addition the members, specially those residing in the country, had no knowledge of the constitution to be adopted. A bill introduced by Mr. Gladstone in the British parliament for the government of the Church, had practically incorporated the terms of the Bishop's pastoral letter. The meeting adopted a resolution that discussion of the letter should be deferred for a time, since Mr. Gladstone's bill had enabled bishops, clergy and laity in the colonies to frame their own laws. (13)

Unfortunately, Mr. Gladstone's bill was rejected, and also a similar bill drawn up by the Archbishops of Canterbury and York, drafting a system of church government. At another meeting of Anglicans on January 25th, 1854, Mr. Greenwood read a report which revealed that no progress had been made in regard to the constitution, nor was there any

(12) "Nelson Examiner", May 15th, 1852.
increasing desire to enrol as church members. The members were not satisfied with the anomalous state of the Church to which half the population of Nelson belonged, and which was the only religious body without a definite organisation. (14)

In February 1857, the draft deed of the constitution was drawn up and submitted to the consideration of members of the Church of England in New Zealand. The draft provided for a General Convention, diocesan conventions, and a statement on doctrine. The General Convention had power to appoint and dismiss, to delegate its authority, and to issue regulations. The method of appointment and the powers of trustees were also outlined. (15) On June 13th, the Constitution was drawn up. One of its interesting features was the petition of the bishops to the Queen for permission to surrender their letters patent. Other prominent clauses were the right of the Bishop of New Zealand to fill up vacancies in the church. The appointment of bishops was no longer to be the prerogative of the Crown. (16) This meant that the Bishop of New Zealand became supreme and Bishop metropolitan, whereas the other bishops became suffragan bishops to the Bishop of New Zealand.

PROPOSAL TO UNITE THE DIOCESES OF NELSON AND WELLINGTON

In May 1856, the members of the Church of England held a meeting at the church schoolroom to consider the proposal by Bishop Selwyn, for the union of the dioceses of Nelson and Wellington. The Nelson people were distinctly opposed to the measure because the separation of Nelson

(14) "Nelson Examiner", March 11th, 1854.
by sea made it inexpedient, and the heavy expense involved (£300 per annum) in contributing to the upkeep of the episcopate. A union with Christchurch would be more likely to advance the interests of the province. The members declared that they would rather keep Bishop Selwyn as Bishop of New Zealand than appropriate funds for the payment of an additional bishop. If the Bishop of New Zealand were able to visit them more frequently, they would be quite satisfied to do without a local bishop. The Church in Nelson was badly in need of funds, as the available amount was scarcely sufficient to pay the clergy. Mr. Saxton summed up the feelings of the Nelsonians when he said, "we do not want another bishop at present, the present bishop is quite sufficient if he confined himself to the apostolical duty of preaching the Word. Then his Lordship interfered with other duties such as the management of funds, he became an obstacle." (17)

ARCHDEACONRY BOARD

The foundation of an Archdeaconry Board was proposed at a meeting of Church members in September, 1855. At the head of it was to be a bishop or archdeacon. Its members were to consist of the parochial clergy and five lay representatives elected at a public meeting in town, two from the parish of Nelson and one from every other parish. (18) Archdeacon Paul was appointed head of the Board, the proposals for which were adopted.

EVALUATION OF BISHOP ROBHOUSE

On January 14th, 1857, the Archdeaconry Board approved the nomination of Edmund Robhouse to the proposed bishopric of Nelson. By

(17) "Nelson Examiner", June 17th, 1855.
(18) op. cit., Oct. 17th, 1855.
November of that year, word had been received that his nomination had been accepted by the authorities at Home. He was to leave England by Easter of the following year. In order that Nelson should be constituted a diocese, it was necessary that Bishop Selwyn should resign as much of his diocese as would constitute the area of the new see. New Zealand was to be a separate ecclesiastical province with its own Archbishop. (19)

NELSON A DIOCESE

The foundation of the bishopric was a milestone in the history of Nelson as well as that of the Church, for as a Bishop's seat, the town acquired the dignity of a city.

On September 27th, 1858, Queen Victoria issued letters patent creating the diocese. The substance of the document was this:

New Zealand had been constituted a separate colony in the year 1840, and on October 14th, 1849, it had been created a diocese under George Augustus Selwyn. Certain portions of the colony constituted a separate diocese, styled the bishopric of Christchurch. Since Bishop Selwyn had resigned his office as Bishop of New Zealand in November 1857, the diocese of New Zealand was vacant. Being of an inconvenient extent for the spiritual care of the inhabitants, it was considered expedient that it should be divided into several dioceses, one of these being the diocese of Nelson. All the territory of the middle island that lay to the northward of the parallel 43°5', being the boundary of the diocese of Christchurch, was to become the diocese of Nelson. The town of

(19) "Nelson Examiner". Jan. 23rd, 1858.
Nelson was to be the seat of the Bishop, and it was ordained that it should be a city. The Bishop was empowered to constitute any church within the diocese the Cathedral church. The Queen "having great confidence in the learning, morals, piety, of our well-beloved Edmund Hobhouse", appointed him Bishop. He and his successors were to be subject to the archepiscopal see of Canterbury and to the Bishop of New Zealand, Metropolitan, and they were to be suffragan bishops to the latter. The Bishop (of Nelson) had power to admit into holy orders, to give institution to benefices and to grant licenses to all rectors, curates, ministers and chaplains of all churches and chapels. He also could constitute one or more dignitaries in the Cathedral Church and one or more archdeacons in the diocese. During a vacancy in the see, due to the demise of the bishop, the dignitaries, archdeacons and vicars, should continue to exercise the functions delegated to them until the nomination of a new bishop. (20)

Bishop Hobhouse was born in 1817. He was educated at Eton, Balliol College, Oxford, and Durham. In 1841 he became a fellow of Merton College. In 1853 he and Charles Abrahams were consecrated Bishops of Nelson and Wellington respectively, at Lambeth Parish Church. On February 19th, 1857, he arrived in Nelson, and on April 26th he was installed in Christ Church Cathedral. (31)

DEVELOPMENT OF DIOCESAN ORGANIZATION

On August 19th, 1859, the first meeting of the Nelson Diocesan Synod was held in the Oddfellows' hall. In his charge to the Diocese,

Bishop Robhouse outlined the functions of the Synod. He informed that
body that to administer the church lands, which had been transferred to the
Nelson diocese from the Bishop of New Zealand, a convenient number of
trusts would be established. The Synod laid down rules for the manage-
ment of those trusts. The other work of the Synod, which does not require
discussion here, was laying down rules for the methods of electing the
Synod, the formation of parishes, the Board of Nominations, and the
Standing Committee, which "perpetuated the life of the Synod from session
to session". Additional business dealt with was the appointment of
assessors for the maintenance of church discipline, the General Fund for
church purposes, the rules for administration of church property, and a
Pension Fund for aged and sick clergy. (22)

At the 1860 session of the Synod, regulations were drawn up for
the Standing Committee under the chairmanship of the Bishop. The clergy
and laity were to be equally represented on it and the Bishop was to have
a casting vote. The duties of the Standing Committee were to manage all
sums raised in the diocese, to nominate trustees, to prepare business for
future synods, and to act as a Council of Advice to the Bishop, and in
other ways required by the Synod. (23)

Bishop Selwyn raised the wrath of Nelson citizens at this session
of Synod by refusing to pay to the Nelson Endowment Fund a promised sub-
scription of $1,000. This produced a heated debate in the Synod. The
Bishop's reply was angry and argumentative. He declared that his con-
tribution had not become necessary. The stipulated contribution from

(22) "Nelson Diocesan Synod" - Journal of Proceedings, G. E. J. Elliot -
"Examiner" Office, 1860.
churchmen in Nelson had been cut down by them to £1,000, and a fixed charge on the Endowment Fund had been substituted for the £5,000 originally proposed. When the engagement on the part of Nelson had not been fulfilled, it became doubtful whether he ought to renew the offer. The "Examiner" observed that the reply was unsatisfactory and that the affair was painful for Nelson Anglicans. It was an injury to the long cherished respect for the head of the Church and a shock to public confidence in him.

According to reports in the local press, there was some dissatisfaction with Diocesan government in 1862. Questions at issue were the legislative powers of the Synods, the subjection of members to the Bishop's veto, and who was to administer the revenues. It was recommended by the "Examiner" that the Provincial Council should pass an ordinance similar in operation to those in many states in America, which forbade any religious denomination to hold in trust any property for its benefit. It was, in addition, thought desirable that there should be a reporter at Synod meetings.

The "Examiner" in a leader on church government, remarked on the rifts in the Nelson Synod. The writer asserted that "the power of the clergy was exercised through the mind of the laity". The clergy should deal loyally and cordially with the institutions which have arisen, and trust to the geniality and good sense of the laity rather than to the mechanism of vetoes and a separate house of clergy. The leader suggested that the best security for the independence of the clergy would be obtained

by making one common fund of all subscriptions and endowments. This would be an insurance against possible fluctuations of "population and popularity".

At the 1963 Synod, Bishop Hobhouse initiated the Clergy Replenishment Fund. He undertook to pay a sum to enable St. Augustine's College, Canterbury, to support three additional students. The College would be bound to send one trained student to New Zealand every year for service in Nelson. A Diocesan loan fund was also instituted which would be of assistance to small undertakings on the part of the Church. (27)

In 1864, a breakdown in Bishop Hobhouse's health, brought on partly by the worry of the many conflicts in the Synod, necessitated his resignation.

The arrival of Bishop Suter completes the history of the organisational development of the church in the period under consideration in this thesis. He was born in 1830 in London, educated at St. Paul's School, London, and Trinity College, Cambridge. In 1856, he was ordained priest. From 1860 to 1866 he was vicar of All Saints', Mile End, nominated by the Bishop of London. He was consecrated Bishop of Nelson at Canterbury Cathedral on August 24th, 1866. He arrived in Nelson by the "Cissoy" on September 26th, 1867, accompanied by a party of immigrants. (23)

CHAPTER 7

THE PART PLAYED BY THE CHURCH IN EDUCATION

In establishing schools in Nelson, the settlers were influenced by the system of British and Foreign Schools Society, which provided for a more superior instruction and an acquisition of a greater fund of knowledge than other systems. The Scriptures were used as a class-book, but without comment, creeds and catechism, and the sectarian exposition of religion was excluded. (1)

The Nelson Schools Society was founded by Mr. Matthew Campbell in 1842. The rules of this society provided for the promotion of education among all classes of children of every religious persuasion. The schools were to be open to children of all denominations, in which the sacred scriptures in the Authorised Version should be read and taught daily. No catechism or peculiar religious tenets were to be taught in the schools, but every child was urged to attend the place of worship which its parents preferred. The Sabbath schools were for the purpose of scriptural instruction exclusively. Everything of a sectarian nature should be, as far as possible, excluded. (2)

The Nelson system reflected the strong distaste of the Nelson settlers for denominationalism in education. Schools of this nature never played an important part in the education of Nelson. (3)

Part of the Company's grant to the Anglican Church was to be devoted to building schools. Included in the scheme was a plan for a College to be supervised by the Anglican Church. (4)

On his first visit to Nelson in August 1842, Bishop Selwyn decided to purchase the Surveyor's office for use as a temporary school. (5) Captain Wakefield deducted the price of this building and granted an equal sum to that contributed by the Bishop for the elementary school. The Sunday and the day school were under Mr. Reay's supervision. By October 1842, thirty children were attending the day schools and fifty the Sunday school. In December 1842, the Rev. H.F. Butt arrived to become curate to Mr. Reay and headmaster of the school.

When Bishop Selwyn visited Nelson in January 1844, he was pleased with the handsome brick schoolhouse that had been built under Mr. Reay's superintendence, partly by subscription and partly by grant. This was Bishop's School, the roll numbering eighty children to begin with. A grammar school was also in existence under Mr. Butt's direction. Nelson was the only place where the Bishop had been able to carry out his educational scheme which envisaged a deacon who would supervise the school and instruct the young in religion. The deacon was to have several assistants who were candidates for deacon's orders, to carry out the routine work. The scriptural knowledge imparted to the boys at Bishop's School aroused Dr. Selwyn's hope that "that want of feeling and

(4) See Chapter I, p. 29.
irreverence which characterised English schools, and which was caused by the manner in which religious and secular education were confused, would be avoided." (7)

In 1846 the school was attended by sixty boys and girls on both week-days and Sundays. One wing of the building had been completed with a gable-fronted centre, in the Elizabethan style. (8) Two years later attendance had increased to over a hundred. The Bishop then observed that education was more advanced in Nelson than anywhere else in New Zealand, with Church schools in Nelson, Wakefield and Motueka, and secular schools established by Matthew Campbell. "Though he (Mr. Campbell) in his school organisation is not strictly 'with us', I was happy to find... that he is not against us." Mr. Campbell's scholars were far more numerous than those in the church schools, but the Bishop desired to maintain the integrity of the Church school and preferred to keep the numbers small rather than admit nonconformists. (9) In 1851 Bishop Selwyn rejected a proposal made by Mr. Sutcliffe at a church meeting that the church and secular schools be united. (10)

From 1856 to 1860 the school was suspended. The scheme of providing primary and secondary education proved too ambitious on account of the small population and poor economic conditions of the settlement. The parents were unable to pay fees, and the grants to the school proved insufficient. Bishop Selwyn's changed attitude to the Schools Society, also encouraged Anglicans to send their children to Mr. Campbell's schools.

(8) "N.Z. Journal", 1846, p. 106.
(9) Bishop Selwyn, "New Zealand", Part V, p. 50.
(10) "Nelson Examiner", May 12th, 1851.
Before 1848, both the Bishop's and Mr. Reay's attitude had been hostile.
In 1855 the Education Ordinance Act put an end to the school for several years. It was let to the local board of education for a girls' school. 

Bishop Holthouse, at the first Diocesan Synod in 1859, deplored the fact that not one child was under the daily teaching of the Church. The Provincial Government schools did allow clergy to enter the schools under the well-known "Nelson system", but according to the Bishop their teaching was defective on both the moral and spiritual side. The Bishop held that a complete remedy would be the union of secular and religious teaching under one agency, though the Church was too feeble to undertake education in the Nelson diocese, but it could, by increasing the number of Sunday schools, supply the needed instruction in the Christian faith.

The building was in a bad state when Bishop Holthouse arrived. His appeal to the parishioners for funds failed, so he provided his own funds for repairs and the school was reopened at the end of September 1860, with the Rev. T.A. Bowden as headmaster. The course was a plain English education to prepare the boys for a commercial life, and unofficially for entrance to Nelson College. Religious instruction was given according to the tenets of the Church of England. Bishop Selwyn founded five grammar scholarships of £5 each, enabling candidates to attend St. John's College, Auckland.

The subjects taught were reading, grammar, writing, geography, history, algebra, Latin, geometry and chemistry. At the prize-giving ceremony in 1868, Bishop Suter said that it was not a pretentious school.

(11) Isabel E. Street, op. cit., pp. 48-51.
(12) "Nelson Diocesan Synod", 1859, R. Lucas & Son, Nelson.
(13) Isabel E. Street, op. cit., pp. 48-51.
but it was fulfilling its promises. He was agreeably surprised with the
general tone and bearing of the boys, and the good feeling which existed
between them and the masters. Their education began with the recognition
of the boy as a moral being. There was specific religious teaching but
it was not imposed on the boys if the parents objected. (14)

At the examination of Bishop's School in December 1869, the head-
master revealed several shortcomings. Although the school had a "solid
foundation", and had gained public confidence, it was limited in respect
of funds, buildings and play-ground. The work of examinations was poorly
presented; the boys were irregular in attendance, and the parents showed
little sympathetic co-operation in failing to provide adequate care in
the supervision of home-work. (15)

In 1874 a Cadets Corps was started. A school was also conducted
by the Church at Wakefield. The only school had been closed down owing
to bad discipline and the Church bought the building. In 1844 Mr. Jos.
Wilkinson was teacher. The roll was twenty-one in 1861, but on the
establishment of a national system of education in 1856, it was disbanded.
(16)

BISHOPDALE THEOLOGICAL COLLEGE

In his charge to the 1870 session of the Diocesan Synod, the Bishop
stressed the urgent need for more clergy. As it was impossible to bring
them out from England, it was thought necessary to support the proposal
that was then under discussion, to found a Theological College. This

(14) "Nelson Examiner", Jan. 6th, 1869.
(16) Isabel E. Street, op. cit., pp. 57-58,
would provide a probationary period of service under trained clergy. The interest on £3,000 left by Bishop Hobhouse was available for the purpose of supporting and providing books for three students. The Bishop offered to undertake the instruction of these students in the meantime, but hoped to provide a tutor, who would also be chaplain, and an occasional preacher and lecturer. It was the Bishop's hope that the students would be admitted to the examinations for degrees in the University of New Zealand. (17)

In 1874, the Bishop visited England and secured four new efficient labourers, the Revs. J. Leighton, E.J. Cross, T.S. Hutchinson and Charles Eoon. The Mother Church testified to the suitable qualifications of two students, the Revs. J.P. Kempthorne and T.S. Grace. While in England he raised the sum of £1,100 for the inauguration of the Theological Tutor-ship Fund, which was the first step towards the institution of a theological college. The Bishop had as yet received no contributions from the Diocese, although the need was very urgent, since several curies were vacant. (18)

The examinations were divided into four grades, the highest comprising nineteen subjects. Mr. Kempthorne and Mr. Grace succeeded in passing this grade with honours. (19) The Bishopdale College was affiliated to the University of New Zealand, only in very vague terms. There was no theological faculty in any of the other University Colleges, so there was difficulty if it was desired to combine an arts degree with the theological training. It was Bishop Suter's desire that as many

(17) "Nelson Diocesan Synod", 1870, R. Lucas, Nelson.
students as possible should receive their training at the University of New Zealand. The number of students in the college was not to exceed six, two new students being admitted annually. Adequate instruction was provided in the college, and by clergymen who had part-time lectureships there. The demand for clergy was so great that it was only with difficulty that the students could be retained for the time required to obtain their degrees, and it was found necessary for the more advanced of them to spend part of their time in direct ministerial work. (20)

KHAKARETA HOKI

The Commissioner of Native Reserves had established a school for the Maoris in Rotuaka. In July 1853, Sir George Grey made a grant to Bishop Selwyn of an area of land 660 acres in size near Rotuaka, in trust for the use and maintenance of a school. The school was to be superintended by Bishop Selwyn and was to "educate children of subjects of all races and of poor and destitute persons, being inhabitants of the Pacific Ocean." This trust was provisional on religious education, industrial training and instruction in the English language being given to the youth educated there. (21)

To pay for the school, the land was fenced in and put in crop.

Mr. Tudor was first head of the school. The girls were instructed in the arts of house-keeping, cooking and sewing. The

(20) Memoranda respecting the action of the Senate of the University of N.Z. re Bishopdale College, compiled by the Principal.
(21) Trusts Register, Nelson Diocesan Library.
The famous Julia Martin, the Grace Darling of New Zealand, who helped save many lives from the wreck of the "Dunmore" in 1864, was educated there. Mr. R. Sutcliffe taught English to the boys and girls who could speak it tolerably well.

The central government made an annual grant of £200 to £250. When this was stopped, Mr. Tudor sent the children home. Before he left the district a new and larger building had been erected. Mr. Harris was Mr. Tudor's successor; he continued under great difficulties for two years and then resigned. The school was not resumed until after Bishop Suter's arrival, when the Rev. Mr. Ronaldson was appointed to take charge in May 1869. These men who had devoted themselves to work among the Maoris, had to contend with the great instability of the natives. The children were subject to fits of homesickness and reversion to savage habits. The parents showed lack of perception of the benefit of education.

There was frequent absenteeism, as there were no funds to build or maintain a boarding school. Children who lived far away would not come. The children also had a distaste for sustained work. To add to the difficulties of the schoolmaster, the tribe to which the Whakarewa Estate had belonged, declared they had never been paid for the land, and would not send their children to be educated. Some of the parents were most unreasonable, complaining if their children made no progress and yet actually discouraging them from working. The Maoris also complained if their children were whipped. All in all, attendances were poor and the school as it stood, not a success.

Mr. Ronaldson kept school in the morning from nine to twelve in the native chapel, and from six to eight in the evening in the church Sunday school at the Motueka village. In addition to his teaching duties, he provided two Sunday services every week in Maori at Whakarewa, and a quarterly one in English. He also periodically journeyed over the hills to minister to Anglicans at Takaka. The Anglicans at Motueka did not require his services as they had a clergyman of their own.

There was a desire among the English settlers that Whakarewa should be made available to their children. (23) The experiment of teaching the Maoris alone obviously had not succeeded, and some felt that this failure was due to the failure to bring up the Maoris with the English.

In May 1872, the Rev. Joseph Baker took over the Motueka school. He conducted a day-school in the Maori chapel and an evening school for children and adults. The school was still not a success because the Maoris did not board. On February 17th, 1873, four girls commenced boarding and their progress exceeded all expectations of improvement, but complaints were still made of the ignorance and depravity of the Maoris as a whole. (24)

The subjects taught were reading, dictation (at which most of the children made no attempt) arithmetic, in which the children were mostly imperfect - they did know their tables - writing (mostly fair) music (just beginning to learn notes) geography, (most seemed to know little about it) recitation, and sewing, however, showed good results.

(23) "Motueka Grant", Rev. T.L. Tudor's Evidence.
(24) "Nelson Diocesan Synod", 1874 Bishop's Charge.
The school was conducted in an unlined room, the dormitory being above. The boys and girls looked clean and well clad. The industrial training was limited to the girls, cooking, house-work, dress-making, being the subjects taught. The boys refused to work. One father took his son away because he had to chop wood. (25)

Mr. David Jennings proposed at the Commission of Enquiry into Trust Estates that the school should accommodate white children as well, the latter to be day scholars, while the Maoris boarded. (26)

(25) "Nelson Diocesan Synod", 1876, Report on Native Schools
(26) "Otueka Grant", Mr. David Jennings' evidence."
The Company's grant to the Church was partly for the purpose of constituting funds to be applied to the benefit of the natives. This sum was to be advanced as a mortgage on the native reserves. Bishop Selwyn had been appointed trustee of these reserves and was deeply concerned with the well-being of the natives. With the products from the reserves he hoped to build institutions for the improvement of the natives in religion, health, in the useful arts, and in every other way likely to contribute to their social and spiritual development.

Dr. Selwyn had made plans for a school, where Maoris of two years and over should be housed, clothed, and educated, so that the succeeding generations should grow up with an ingrained habit of industry. The Bishop, after his discovery of a poor native with a strong internal inflammation, lying on the beach, sheltered only by a small piece of canvas, directed that a hospital for natives should be established under the care of Mr. Wilson, one of the first doctors in Nelson. The Maoris were filled with gratitude at this gracious act and wept in the native manner when they took leave of him.

A hostelry for the natives was also included in the welfare scheme. This would serve as a lodging house for the natives when they came to the settlement to sell their pigs and potatoes. Each building in the hostel would be assigned to a particular village. In the centre of the crescent was a small tank in which the natives were encouraged to wash themselves.
Already the use of soap was replacing red ocher and grease. (1)

The Bishop entrusted the plans for the hostelry and hospital to Mr. W.J. Barnicoat. As Dr. Selwyn had left only £200 for the buildings, the building of the chapel had to be postponed. The Bishop also contemplated an infant school for both Maori and Pakeha. (2)

Bishop Selwyn visited Motueka when he first came to Nelson in August 1842. He quickly established contact with the natives there, most of whom were already Christian, taking a service on the 24th. As the principal chief there was ill, the surgeon of the party attended him "with great appearance of benefit". The chief was baptised at his earnest request. He assumed the name of Apirama, and later carried the gospel to the natives in West Manganui. (3)

Bishop Selwyn was very well received by the Maoris, who were very much gratified with the sermons he preached to them in the native language. He baptised several of their children. (4) They seemed very desirous of imitating the practices of the English. A description of a native funeral conducted by a Maori missionary indicated that it was a very decorous ceremony, and the Maoris were to be seen going to chapel on a very wet Sunday in very decent European clothing, with umbrellas over their heads. (5)

MR. REAY'S WORK

The Rev. C.I. Reay did remarkable work among the Maoris. He used to visit the natives villages from Picton to West Manganui. In

(1) Bishop Selwyn, "New Zealand", pp. 40-43.
(2) W.J. Barnicoat, Diary, Sept. 6th and 8th, 1842.
(3) Bishop Selwyn, op. cit., pp. 40-43.
October 1842, he had visited Wakapounga and Rangitoto, where he cured several natives of illness. He then sailed to Massacre Bay, where the villages of Takaka, Teta, Tuupo, Huareu and Tabapo were situated. He found the natives there upset over the question of ownership of the coal seams at Hotupipi. In January 1843 he baptised some natives at Rangitoto and revisited Massacre Bay, where he found 42 natives at Tomatae building a neat church at Wapping Point. Its interior was decorated with raupo; this was the first church to be built out of Nelson. (6)

A year later Mr. Reay's services were called upon to mediate between the settlers at Happy Valley and the Maoris who lived at the Pa four miles north. The Maoris claimed the ownership of the valley even though they had never occupied it. Paramatta, their chief, had threatened the settlers, brandishing his tomahawk. The result was that the police magistrate had been summoned. Although Paramatta had agreed to refrain from taking further action, he did not keep his bargain. The magistrate had declined to take any further action, so the settlers had banded together under Samuel Stephens to cut a line of demarcation across the valley. They were armed and their intention was to present the plan of partition to Paramatta. The Rev. Mr. Reay and his wife and Mr. H.F. Butt now offered to proceed to the pa to give the chief safe conduct to accept the invitation to make the inspection. Paramatta declined the offer and an armed band left Nelson to force the chief into compliance. Mr. Butt and Mrs. Reay offered themselves as hostages while Mr. Reay met the party. He returned to the pa with the plan and printed notices warning Paramatta against further aggression. Paramatta then refrained

from any further action. The responsibility for the preservation of peace rested largely upon Mr. Reay and the benevolent influence of the Church. (7)

Another chief, Karamu, who had instigated disturbances, was baptised by Mr. Reay at Massacre Bay. This brought about a miraculous change in the nature of the natives. Mr. Reay also travelled to West Wanganui, where the natives, whose dialect was difficult to understand, had had little contact with Europeans. He left supplies there for Charles Heaphy and Thomas Brunner, who were to make their amazing journey down the West Coast. Mr. Reay was greatly encouraged by the enthusiasm of the natives in Massacre Bay for the church. "In each little village they rejoice to have their own pastor." (8)

In January 1843, the brig "Guide" was wrecked off Whakapuaka. The local Maoris took possession of the vessel because it broke a tapu. A body of militia was despatched, but owing to the good services of Mr. Reay, who accompanied the party, the natives were induced to cooperate in taking care of the cargo of the ship, which consisted of cattle and sheep. Ordinarily the natives would have seized everything and tragic results would have ensued. (9)

By 1846, Mr. Reay's influence had caused the extension of Christianity down the West Coast. Abraham Te Matinati and Libni had carried the gospel to their own tribes. At Ahaura, the natives who had never seen a white man before, were desirous of a visit from

Mr. Raay, were regular in worship, and anxious for baptism. The change was amazing. A few years before, sealers had camped for weeks on the Black Reef, not daring to land. Then Mr. Morphy and Mr. Brunner arrived on their hazardous journey, they were hospitably entertained by the natives, who escorted them for a day's journey, carrying their supplies. (10)

Another Maori church was situated at Motueka. A writer described it in 1866 as a simple wooden structure with a little belfry, a few lancetted windows, small enough to create "the dim religious light inside", a railed-in communion table, a little font, and desk and pulpit. The pulpit was very narrow, "sufficient to exclude any preacher who had not been in the habit of keeping down his corporeal development by the severity of missionary privations." (11)

During the Bishop Hobhouse's episcopate there were 950 natives in Nelson, whose residence alternated between his diocese and that of Canterbury. There were never more than one hundred natives in one place. In 1846, the Rev. T.L. Tudor was appointed pastor to the Maoris in Nelson. He gathered the native teachers together from time to time and then sent them out to minister to the flock. The Maoris built separate places of worship, and showed great desire to imitate the English in the possession of church bells and other accessories to worship.

All the natives, with the exception below, by this time professed Christianity and had been baptized, but they were unstable and only half civilized. They tended to slip back to their old pagan habits. The children ran away from school, and when they were servants to Europeans.

(11) "Church Recorder", Aug. 1893. "A visit to Motueka in 1856".
A.G. Bette & Son, Nelson.
they often reverted to their old savage customs. In Nelson the native population was showing a definite decline. (13)

Bishop Hobhouse was always very well received by the natives. One example of this was that they cleared a track for several miles in the bush so that he could visit the pa at Whakapuaka, where a school and chapel were built. The one exception to the good results usually attained by the Church, was the chief of Kaikoura, who remained obstinately heathen.

(13) "An Account of the Diocese of Nelson, 1862". Published by friends of Bishop Hobhouse.
CONCLUSION

There are two outstanding facts which come to light in this thesis. The first is the amazing rate of expansion of the Anglican Church in the first thirty years of the Nelson settlement. In 1842 there was a church tent in Nelson, and services were being conducted in John Kerr's barn in the Waimea. Thirty years later, there were churches in every inhabited part of the province - the Waitaha, Nelson, Motuaka, Collingwood, Whakapuaka, Marlborough and the West Coast.

The second point is the support given the Church by laymen. They gave sections, threw open their houses and barns for services and gave liberally to funds for building churches. Men of such calibre as Constantine Dillon, John Kerr, Captain Fearon, Dr. Greenwood, and Captain Blundell, indicate that there was strong faith in the Church, and that the Church had a considerable influence on the lives of the settlers.

The Wakefield plan was to bring out a section of English society to New Zealand, with a full provision for religious organisations. Five thousand pounds was granted by the New Zealand Company to the Anglican Church, and provision was also made for churches of other denominations. The latter shows an interesting reaction against the attitude in England to nonconformists of the Anglican Church, and helps to explain the large numbers of the nonconformists among the Nelson settlers.

A strong nonconformist spirit was maintained throughout the history of Nelson, and anything that savoured of High Church was looked
upon with marked disfavour by the large Low Church element among the Anglicans. Other sects co-operated with the Anglicans, and on the opening of Christ Church in 1851, their members attended the service. This friendly spirit, resultant from the freedom associated with the absence of an "Established Church", was always most marked in inter-denominational relations. An important manifestation of this nonconformist spirit was the educational system planned by Matthew Campbell, in which the schools were open to children of all denominations, and where the Bible was read without note or comment. Many Anglicans even preferred to send their children to Matthew Campbell's school, rather than to the Bishop's school.

Besides a general tolerance of other sects, there was in the Anglican Church a most pronounced tendency to Low Church views. Nelson Anglicans were always most suspicious of Bishop Selwyn's High Church opinions, which reflected the Oxford Movement at Home. The Bishop was frequently accused of "papery", and was once described as a "turbulent priest", by a prominent member of the Anglican Church.

Another interesting characteristic of the Church which, however, marked all the New Zealand dioceses, was the democratic nature of the synods. The bishops and clergy were, of course, members ex officio, but in each district the local vestry elected a representative, and in some cases more than one representative. The Nelson Synod had many conflicts with Bishop Hobhouse who, according to all evidence, had a very autocratic nature. The composition and powers of the Standing Committee and the casting vote of the Bishop, were most provocative of such conflicts.

The general attitude of the Nelson people to education did not
permit the Anglican Church to achieve its aims. Bishop Selwyn neither approved of nor disapproved of Mr. Campbell's system, even though most of the children of Nelson went to the secular school. He maintained that the Bishop's school should not lower its ecclesiastical standards in the hope of increasing the number of pupils. Apparently the attendance was never above fifty or sixty in the school's palmiest days. If we may judge by commentaries in the "Examiner", it was not a very good school. At one stage it ceased altogether, which Bishop Hobhouse greatly deplored in a charge to the diocese in 1856. It was revived, however under the guidance of Bishop Suter.

Bishop Selwyn's scheme for the advancement of Maori welfare, showed a great advance in adopting a truly humane attitude to the natives. The impact of the settlers was causing a decline in their population. The Church encountered much the same difficulties here as it did in the rest of New Zealand. Conversions were but superficial, and the Maoris readily slipped back into the rut of their old heathen customs. The Whakareware school certainly could not be regarded as strikingly successful, but it provided useful experience to guide reform in the future. Boarding schools obviously became necessary if attendance and study were to have any semblance of regularity. Despite some failures, the whole attitude to the Maoris marked a progressive stage. The Church hoped not merely to convert the Maoris but to advance them in the broad path of civilisation, but it made the mistake of making too abrupt a change from the old ways of life and expecting the results hoped for would follow immediately.

The Church must have played a not inconsiderable part in the
social life of the times. Church meetings were held frequently and attended with enthusiasm. Bazaars and concerts were held to raise funds for building churches and must have stimulated the social spirit among the people.

Finally, the impact of the Church on the isolated districts of Marlborough and the West Coast had important results. Here much praise is due to the bishops for the formidable journeys undertaken to these remote districts, mostly on foot. The barriers of mountains, heavy bush, flooded rivers, were all cheerfully surmounted. The Church has indeed been fortunate in the calibre of the men who carried on her work. The record of the missionary work in the Diocese is an inspiration even to a non-Christian. The kindness of the gold-diggers proved a great help to the Church. In nearly all the mining settlements the first meetings with respect to the establishment of churches, were held in hotels, which had been thrown open for the occasion. The Church must have had an ameliorating effect on the wild life led by the diggers. Ministers were among the most popular visitors. Bishop Harper, on one of his visits to Hokitika, was welcomed with a memorable ovation in the main street.

In Marlborough, the Church had a most cordial reception from the settlers as the bearer of a powerful civilising influence to the primitive and lonely communities on the out-back sheep stations.

Another fact worthy of note was the large number of Anglicans among the early politicians of Nelson, several of whom occupied positions on the synod. Of the superintendents, Sir E.W. Stafford and Mr. J.P.
Robinson were Anglican. Amongst members of the Legislative Council of the general assembly, the Hon. Constantine Dillon, Mr. Henry Seymour, Major Richmond, Mr. H.G. Morse, and Mr. T. Bigley were members of the Church of England. The following members of Parliament belonged to the Church: Dr. Voorhies, Messrs. W.T.L. Travers, H.E. Curtis, A.J. Richmond, A.S. Collyns, M. Lightband, T. Gibbs, J. Shepherd and E. Baigent. This affords interesting evidence of the high regard and respect in which the Church was held in the early days of Nelson. It also shows that the Church must have exercised indirectly through its members a strong influence on the public affairs of those times.
### APPENDIX A

**Chronological Table of Churches**

*Note: In each case the date given is that of the opening.*

<table>
<thead>
<tr>
<th>Bishop</th>
<th>Date</th>
<th>Location</th>
<th>Church Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salvin</td>
<td>1842-58</td>
<td>Nelson</td>
<td>Christ Church - Tent, Aug. 23th, 1843</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>1st Temporary Church, Jan. 22nd, 1843</td>
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<td></td>
<td></td>
<td></td>
<td>2nd Church, Dec. 14th, 1851</td>
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<td></td>
<td></td>
<td>Baimbridge</td>
<td>St. Michael's, (1) Apr. 34th, 1843</td>
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<tr>
<td></td>
<td></td>
<td>Wakerfield</td>
<td>St. John's, Oct. 11th, 1846</td>
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<tr>
<td></td>
<td></td>
<td>Motukapua</td>
<td>St. Thomas' (1) April 18th, 1848</td>
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<tr>
<td></td>
<td></td>
<td>Brightwater</td>
<td>St. Paul's, Aug. 9th, 1857</td>
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<td></td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>Wairau Valley</td>
<td>Church of Good Shepherd, Oct. 6th, 1861</td>
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<tr>
<td></td>
<td></td>
<td>Blechellia</td>
<td>Church of Nativity, Nov. 22nd, 1861</td>
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<td></td>
<td></td>
<td>Pistons</td>
<td>Holy Trinity, May 31st, 1863</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Hillsides</td>
<td>St. Andrew's, April 27th, 1885</td>
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<td></td>
<td></td>
<td>Talmea West</td>
<td>St. Michael's (2), July 5th, 1867</td>
</tr>
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<td></td>
<td></td>
<td>Greytown</td>
<td>Holy Trinity (1), July 25th, 1867</td>
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<td></td>
<td>Charleston</td>
<td>St. Mark's (1), Sept. 22nd, 1868</td>
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<td></td>
<td></td>
<td>Nelson</td>
<td>All Saints', Nov. 11th, 1868</td>
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<td></td>
<td>Appleby</td>
<td>St. Alban's, March 23th, 1868</td>
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<td></td>
<td>Westport</td>
<td>St. John's (1), Aug. 26th, 1869</td>
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<td></td>
<td></td>
<td>Eavelock</td>
<td>St. Peter's (1), Oct. 25th, 1870</td>
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<td></td>
<td></td>
<td>Stoke</td>
<td>St. Barnabas, Nov. 10th, 1870</td>
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<td></td>
<td>Richmond</td>
<td>Holy Trinity, July 31st, 1872</td>
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<td></td>
<td>Cleveland</td>
<td>St. Paul's (1), Dec. 7th, 1872</td>
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<td></td>
<td></td>
<td>Collingwood</td>
<td>St. Cuthbert's, Feb., 1873</td>
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<td></td>
<td></td>
<td>Kaiwhai</td>
<td>St. James', Aug. 24th, 1873</td>
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<tr>
<td></td>
<td></td>
<td>Kaikoura</td>
<td>St. Peter's, date unknown 1874</td>
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<tr>
<td></td>
<td></td>
<td>Atawhai</td>
<td>St. Peter's-by-the-Strand, Oct. 1st, 1874</td>
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<tr>
<td></td>
<td></td>
<td>Ahuriri</td>
<td>St. Andrew's, Jan. 25th, 1876</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Whakapuaka Pa</td>
<td>Church created in Happy Valley, 1969. Removed to Pa and reconstructed Oct. 24th, 1876</td>
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<td></td>
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<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td>Bishopdale</td>
<td>Chapel of Holy Evangelists, Oct. 20th, 1887</td>
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<td></td>
<td></td>
<td>Reefton</td>
<td>St. Stephen's, Feb. 17th, 1878</td>
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### APPENDIX B

#### Bishops

<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rt. Rev. George Augustus Selwyn</td>
<td>1842 - 58</td>
</tr>
<tr>
<td>Rt. Rev. Edmund Hobbhouse</td>
<td>1859 - 65</td>
</tr>
<tr>
<td>Rt. Rev. Andrew Burn Suter</td>
<td>1867 - 90</td>
</tr>
</tbody>
</table>

#### ClERGY

**Christ Church, Nelson**

<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
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<tbody>
<tr>
<td>Rev. Charles Spring Saxton</td>
<td>May 1842 - 47</td>
</tr>
<tr>
<td>Rev. Henry Francis Burt</td>
<td>1846 - 56</td>
</tr>
<tr>
<td>Very Rev. Archdeacon Paul</td>
<td>1856 - 60</td>
</tr>
<tr>
<td>Rev. A. A. Turton</td>
<td>1861 - 63</td>
</tr>
<tr>
<td>Rev. C.L. Maclean, assistant</td>
<td>1862 -</td>
</tr>
<tr>
<td>Rev. C.M. Johnstone</td>
<td>1863 -</td>
</tr>
<tr>
<td>Rev. C.L. Field, assistant</td>
<td>1867 - 69</td>
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**St. Michael's, Nelson West**

<table>
<thead>
<tr>
<th>Name</th>
<th>Years</th>
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</thead>
<tbody>
<tr>
<td>Rev. J.L. Reay, B.A.</td>
<td>1845 - 47</td>
</tr>
<tr>
<td>Rev. H.F. Burt, B.H.C.S.</td>
<td>1847 - 56</td>
</tr>
<tr>
<td>Rev. T.A. Bowden, B.A.</td>
<td>1855 - 57</td>
</tr>
<tr>
<td>Rev. S. Poole, B.A.</td>
<td>1863 - 61</td>
</tr>
<tr>
<td>Rev. F. Tripp</td>
<td>1864 -</td>
</tr>
<tr>
<td>Rev. A. Togood</td>
<td>1865 - 65</td>
</tr>
<tr>
<td>Rev. C.G. Wiles</td>
<td>1868 - 90</td>
</tr>
<tr>
<td>Archdeacon of Raimes</td>
<td></td>
</tr>
<tr>
<td>Very Rev. J.R. Thorpe</td>
<td>1874 - 78</td>
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**St. John's, Wakefield**

<table>
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<tr>
<th>Name</th>
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<td>Rev. C.L. Reay</td>
<td>1846 - 47</td>
</tr>
<tr>
<td>Rev. H.F. Burt</td>
<td>1847 - 56</td>
</tr>
<tr>
<td>Rev. T.A. Bowden</td>
<td>1855 - 57</td>
</tr>
<tr>
<td>Rev. S. Poole (resident)</td>
<td>1863 - 63</td>
</tr>
<tr>
<td>Rev. F. Grigg</td>
<td>1864 - 68</td>
</tr>
<tr>
<td>Rev. C.G. Wiles</td>
<td>1868 - 74</td>
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<tr>
<td>Rev. C. Noon</td>
<td>1874 -</td>
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</table>
St. Paul's, Brightwater
Rev. T.A. Borden (resident) 1857
Rev. E. Poole 1859 - 61
Rev. F.H. Codrington (resident) 1862 - 63
Rev. W. Bird 1863 - 65
Rev. A. Tongood (resident) 1865 - 68
Rev. C.G. Miles 1868 -
Archdeacon Thorpe 1874 -

Holy Trinity, Richmond
Rev. R.A. Butt to 1856
Rev. J. Berkeley to 1856
Rev. J. Poole 1858 - 65
Rev. F.H. Codrington 1862 - 63
Rev. C.R. Lewis 1866 - 70
Rev. W.J. Hug (resident) 1870 - 75
Rev. H. Rutherford 1873 - 76
Rev. J. Spear
Archdeacon Thorpe 1874 -

St. Thomas', Botuska
Rev. C.L. Soay 1843 - 47
Rev. H.F. Butt 1843 - 56
Rev. T.L. Tudor (resident) 1850 - 59
Rev. C.G. Bagshawe (resident) 1850 - 63
Rev. C. Poole (resident) 1863 - 95

All Saints', Nelson
Rev. C.L. Maclean 1891 - 97
Rev. J.R. Thorpe (resident) 1897 - 73