THE HISTORY
of
THE SOCIAL SERVICES
of
THE ANGLICAN CHURCH
in
CANTERBURY

1943

Being a Thesis for the Degree of M.A. and Honours

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<table>
<thead>
<tr>
<th>TABLE OF CONTENTS</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>1</td>
</tr>
<tr>
<td>Bibliography</td>
<td>v1</td>
</tr>
<tr>
<td>Chapter</td>
<td></td>
</tr>
<tr>
<td>I. Introductory. Canterbury, a Church of England</td>
<td>1</td>
</tr>
<tr>
<td>Settlement. Canterbury Society before 1850 - Anglican Church in Canterbury prior to 1850—beginnings of the settlement — attitude to social services.</td>
<td></td>
</tr>
<tr>
<td>III Rescue and Preventive Work among Women.</td>
<td>33</td>
</tr>
<tr>
<td>V. Hostels. Events leading up to first hostel—Girls' Friendly Society and St. Catherine's</td>
<td>84</td>
</tr>
</tbody>
</table>
Chapter (con)


VI. Hospital Work - St. George's Hospital. Plans for hospital and medical school and their fate - Canon Wilford and revival of hospital plan. St. George's Hospital.

VII. Religious Community. Miss Torlesse and work of women - Sister Ethel and Deaconess Community - Community of the Sacred Name.

VIII. Retrospect. What has the Church done?

Appendix

Page
98
107
114
118
In writing this thesis, I have been prompted to show the influence of the Anglican Church in Canterbury on what are commonly known as social services. The promoters of the Canterbury settlement in 1850 had intended to keep it a purely church settlement, and for that reason they stressed the share that the Church must be expected to take in social welfare work. Discussing the question of benevolent institutions, the Committee of the Canterbury Association affirmed "that a direct connection between the Church and those institutions which most command popular sympathy, must tend greatly to extend her influence and preserve her in that commanding position, which is aimed at as one of the prominent features of the plan. "¹ Although the plans for an exclusively Church settlement went awry, the Anglican Church played a major part in the colony's development and its social services. It is the aim of this thesis to show just what that part was.

My first problem was to fix the limits of my work—not a very simple task; for social services cover an extraordinarily wide field. I finally confined myself to the subjects covered in the "Good Samaritan", a booklet published in 1940, and defining Church of England social services in New Zealand. This meant omitting all reference to schools, except so far as they were bound up with the history of other institutions discussed. Though the Maori Girls' School in

¹. Canterbury Papers. P. 232
Canterbury is an important social service, it would be better placed under the heading of education, which requires a complete thesis in itself.

The next step was the method of procedure and the arrangement of the work. A preliminary survey showed that the subject did not lend itself to chronological treatment. Each chapter therefore deals with a special type of social work e.g. homes for children, rescue work among women, hostels, etc. Though this tends to make each chapter a fairly watertight compartment, it was unavoidable. I have included, however, a general survey chapter, in the desire to give some continuity and cohesion to the whole.

Lack of material and the loss of very vital records in some cases has caused considerable embarrassment and delay. For the early orphanage work, the "Diocesan Reports", the "Church Quarterly" and the Standing Commission minutes provided invaluable material, while for St. Saviour's Homes, I am indebted to the Secretary and his assistant, who put all available material at my disposal. Although some annual reports are missing, I have been able to fill in the gaps with the "St. Saviour's Monthly News", a small pamphlet, which recorded the month-to-month activities of the Homes.

As for rescue work, my difficulties were much greater. Diocesan records make no mention of the establishment of the Refuge in 1864, until several years afterwards; even then the date of the foundation is often set down as 1866. Frequent
discrepancies such as this meant a good deal of time was spent in the task of checking or confirming dates or statements. From the files of the "Lyttelton Times" of the year 1864, I was able to establish the fact that the Refuge was opened late in that year. Another curious mistake, relating to the social workers in the nineties, occurs in the Diocesan Synod Reports of 1894. In outlining the origin of St. Saviour's Guild, it mentions a Miss F. Fortescue as one of the foundation members of the Social Purity Society. Now the minutes of the Society show quite clearly there was no Miss Fortescue a member, but there was Miss Torlesse. Obviously the mistake of "Fortescue" for "Torlesse" was a printer's error but it is strange that this was never corrected; for at the time Miss Torlesse was an ardent and widely known worker for the cause of the Guild.

For the story of the initiation of rescue work, I am indebted to Mrs. Pritchett, who kindly furnished material from the letters of her father, the Rev. Henry Torlesse, and also from the notes of her aunt, Sister Frances (Miss Torlesse). These notes on early rescue work in Canterbury were compiled for Mother Edith by Sister Frances, who affirmed that they were taken from her diary. Reports in the "Lyttelton Times" and "Church News" have substantiated her statements. For later rescue work the minutes of the Social Purity Society (January 12th, 1887 to December 6th, 1888) were indispensable. Unfortunately the minutes of the Society from December 6th, 1888, and of its successor, St. Saviour's Guild (until October 21st, 1901) are missing. These intervening minute books were not available
in 1912, for in preparing the case for St. Saviour's Guild (see Chapter III) Mr. S. Blackburne regretted that the minute books 1888-1901 were nowhere to be found. On the other hand, he stated that the reports for these years were available, whereas I have been unable to trace them - the first report of St. Saviour's Guild now at hand being the one for the year 1905-6. For material in the nineties, I have therefore relied on the "Lyttonian Times" and "Church News", both of which very fortunately, published résumés of the Guild's annual reports and meetings.

As for the remainder of the rescue work, the story of St. Anne's Home, Sister Catherine and the Secretary have kindly lent me all the material at hand which proved quite sufficient and comprehensive.

Except for the story of St. George's Hospital, the rest of my research was fairly plain sailing. In the case of the Hospital, much of the material has either been lost or considered not worthy of preservation. From what remains, the minutes of the Executive Committee, a few odd copies of "Misericordia" and pamphlets, I have tried to make the best of a bad job.

To the Secretary of St. George's Hospital, to Rev. Canon S. Parr of College House, to Mrs. Hendrie of the Bishop Julius Hostel, to Mother Dora of the Community of the Sacred Name and to the Rev. P. Revell of St. Martin's House of Help (besides those I have already mentioned), I am deeply grateful for material put at my disposal and for much information orally communicated.
from their personal knowledge. Although the records used were scattered, and I had to interview many people, and travel up and down to the institutions themselves a good deal, I have gleaned material, which if it serves no other useful purpose, has been a source of deep interest and enjoyment to myself.

In conclusion I must apologise if the thesis appears to lack continuity. This obstacle I could not overcome, for almost every institution or charitable organisation has developed along its own lines. If the story has resolved itself into a tale of the ups and downs of institutions, that cannot be helped; for only through the success or otherwise of the institutions, a knowledge of the benefits offered through their services and of the nature of these services, can we estimate aright the prospects of those who have been helped as they went out to face the world and its problems. My only regret is that there are no records of the fate of those helped after they have left the Home; it is therefore impossible to guess just how the institutions effected any reformation.
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In some cases the Church News has been published with a Supplement, the pages of which are not numbered; therefore in the footnotes I have indicated the reference is to the supplement.
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+ These sources were mainly useful in providing a background

of the period, especially of society for the period, and also

as material for the introductory chapter.
CHAPTER I

CANTERBURY - A CHURCH OF ENGLAND SETTLEMENT

Canterbury Society before 1850.

The history of Canterbury before the planned settlement of 1850 is the tale of a few Maoris and of the struggles of scattered groups of white settlers - a comparatively uneventful story. Doubtless Maoris had been settled on the plains for centuries, but their numbers never reached the major proportions of the Maori population in the North. Numbering about two thousand they were dispersed about the bays of the Peninsula, mainly Port Levy and Pigeon Bay and at Kaiapoi and Taumutu. Peace-loving and fairly industrious, on the whole, they gave little anxiety except at one stage in the July of 1843 when the Waikato tragedy occurred. The Canterbury Maoris then prepared detailed plans to massacre the whole white population, but the news leaked out, and the settlers, though they spent a few anxious days on watch, got out of the bother without firing a shot. The Maoris then settled down fairly well, and gave little trouble to the whites. With the establishment of the Anglican Church in Canterbury a Maori Mission was started under the able guidance of Canon Stack. A Maori Industrial School at Kaiapoi was run by the Mission until its destruction by fire early in 1870. The small Maori population in Canterbury has not necessitated any great attention for social work among the natives. The only social work really undertaken by the

for natives

Anglican Church has been the Maori Girls' College opened in 1909, (which I have omitted because of its close associations with educational work)

The presence of the small native population in Canterbury has not therefore had any appreciable influence on society or social welfare work.

The first white men to come to the colony were whalers of two classes. The first class comprised whalers "per se" hardy, brave, resourceful men to be depended on. The second comprised convicts, who as ticket-of-leave men were brought over from Hobart, whither they were not permitted to return. Nothing needs to be recorded of them save the fortunate circumstance for Canterbury that, when the Melbourne diggings broke out, they rushed over there forthwith.

Most of the regular whalers, fine, resourceful fellows, found Maori wives and settled down on small patches of ground. They were gradually merged in the rest of the population, and leave no trace of a separate settlement. Canterbury can never say that the whalers brought an unsavoury tone into society.

For the rest of the white population some fifty or sixty were Frenchmen, peaceful industrious men who settled with their families at Akaroa and the surrounding districts at the beginning of the forties; others were the Deans, Hays, since prominent names in Canterbury's history, who settled on the plains about 1843, where they quietly set to tilling the soil, clearing the wooded land and pasturing sheep. They were a pacific, frugal body of pioneers, who readily co-operated with the later
Canterbury pilgrims.

These colonists, a few settler whalers, the farming Frenchmen, the pioneer whites and the several thousand Maoris were the only occupants of the plains towards the mid-century. Self-reliant and capable, they never made any appreciable demand on public charities.

Anglican Church before 1850.

In 1814 Samuel Marsden had arrived in New Zealand as the first Anglican missionary. He was followed by others who confined their teaching to the North, where the major part of the Maori population had congregated.

Following many conversions and the foundation of New Zealand as a Crown Colony in 1840, George Augustus Selwyn was appointed the first Bishop of New Zealand in 1841.

The Anglican Church was first brought to the district that was to be Canterbury two years later by Tamihana, son of Ramparaha, and his cousin, who sailed to the South Island and visited all the "pas" in what are now Canterbury and Otago. In the following year, with Tamihana and nine other Maoris, Bishop Selwyn paid his first visit to the southern part of the diocese, where he found forty natives acquainted with Christianity at Tamutu, near Lake Ellesmere. The service which the Bishop held at this place on January 11th may be looked upon as the beginning of Church of England worship in Canterbury.3

3. Purchas - English Church in N.Z. p.122
However, since the majority of the white colonists were Presbyterian, and the number of Maoris did not, as yet, warrant the attention of a missionary teacher, Selwyn sailed away leaving no one to keep alight the Anglican faith in the South.

Meanwhile at Home in England several factors were raising public interest in emigration. Economic conditions were bad, distress was rife, the abolition of the Corn Laws and the bad harvests provoked agitation, culminating in the Chartist riots of 1848.

Within the Church of England itself, there was ferment which found expression in both the evangelical revival, with its interest in humanitarianism, and the Oxford movement on the High Church side. Great disturbing elements were manifest in both the Church and State.

It was in these circumstances that Edward Gibbon Wakefield planned, with the help of John Robert Godley, a Church of England colony in New Zealand. It is unnecessary here to enter into the details of the plan of the settlement, except to show the part allocated to the Church. The colonists had to be certified members of the Church. One third of the land fund was to be applied to "ecclesiastical and educational" purposes. It was hoped that a college, a hospital, and a cathedral would be provided at once. The society of the new colony, with its aristocracy, its yeomen farmers, its necessary tradesmen, its sturdy labourers, would form an epitome
of English society. The colonists "would enjoy a quiet and happy life in a fine climate, and a beautiful country, where want is unknown, and listen from afar with interest indeed, but without anxiety to the din of war, to the tumult of revolutions, to the clamour of pauperism, to the struggle of classes, which wear out body and soul in our crowded and feverish Europe." No one but a member of the Church of England was to be allowed to own land; no one but an owner of land was to be allowed to take up a sheep-run; no labourers were to be brought out at the general expense, unless they were recommended by their parish priests as sound in faith and morals.

The first problem was the selection of a Bishop for a Church settlement must have its own Bishop. However, it was discovered that the terms of Bishop Selwyn's Letters Patent were such that his diocese could not be divided, and it was known that Bishop Selwyn was not willing to part with the whole of the South Island. But the colonists had chosen their Bishop in the Rev. Thomas Jackson before this difficulty had been realised. Now the only course open seemed to be for Mr. Jackson to go out to New Zealand unconsecrated and to confer with Bishop Selwyn.

Beginnings of the Settlement.

In September 1850 the first colonists, about eight hundred in number, sailed from England with about twenty clergy and schoolmasters, but without the Bishop. In mid-December

4. Canterbury Papers
the four ships arrived at Lyttelton. On the following Sunday
divine service was held in a warehouse on Norwich Quay — the
pilgrims' first church.

Early in January Bishop Selwyn visited the settlers. Next month the bishop-designate arrived but, finding the
settlement not what it was pictured, Mr. Jackson remained
only six weeks, returned to England and resigned. The
colonists themselves were now facing up to the difficulties
of their novel situation. Some of the clergy had found
the life too harsh and primitive and had followed the bishop-
designate home. The remaining clergy had to set to work
to till the ground and build themselves homes.

Gradually the undaunted settlers had drifted from
Lyttelton across the hills to the tussock-covered plains.
All thoughts of colleges, cathedrals, and even churches,
were now almost gone. Many who had come out as professed
Anglicans proved themselves to be dissenters and consequently
formed a breach in the exclusively church settlement — though
they were not wholly responsible for the ultimate failure of
Canterbury as an Anglican colony. The whole story of the
failure is clearly set out in the words of Godley.

"The Church in New Zealand, as elsewhere, is a
society having a definite mission and certain practical ends
to accomplish. Its essential principle, the very condition
of its existence is work. But a society in order to work
must have an organisation and a government; it must have

5. Godley's Speeches  P.89
forms, laws, qualifications, executive instruments; it must have a head and hands.

Now the Church in Canterbury could not work. It had no head; Godley, virtual head of the colony himself left for home in December 1852. It had no hands; the clergy themselves being too busy building homes and growing their food. It had no forms, it had no laws, it had no executive, all this, it was said, because it had no Bishop.

Meanwhile further breaches were being made in the church settlement. With the arrival of the Australian 'shagroons' in 1851, land had to be thrown open for the use of all.

At length in 1853 Canterbury was constituted a separate diocese. The colonists were now free to choose their Bishop. Their choice fell on Henry John Chitty Harper, who arrived in the colony at the end of 1856. The Anglican Church in Canterbury now had its head and its hands.

For the first six years the settlement had advanced slowly but steadily. About six thousand people had settled, the majority Anglicans, but progress in church affairs was necessarily slow. Five small churches had been erected but none had been considered worthy of consecration; church affairs were indeed in a sorry plight.

As far as society is concerned the general opinion is that it was happy and harmonious with little crime or poverty. However, the promoters of Canterbury had fully realised the part

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+ Term applied to pastoralists from Australia seeking land for sheep runs.
social welfare work and benevolent institutions must play in the settlement.

"The committee desire in the institution of this, a church-colony to restore what appears to them an integral part of the true idea of the church; not indeed by way of monopolising the field of benevolent action or excluding the foundation of like institutions by other hands, either private or public, but as taking the lead in this as in all other good works, and fulfilling at all events, on her part, an admitted duty."

Though Canterbury could not remain a colony of Anglicans only, and the Church had to face serious difficulties for the latter half of the century, it did play no inconsiderable part as an agency in promoting the social welfare of the Province. It is the aim of this work to show exactly what that part was.
CHAPTER II

HOMES FOR CHILDREN

Although, in the fifties, the Provincial Government was forced to vote increasing sums for the relief of distress in Canterbury, there are no signs of an attempt to establish a charitable institution for the unfortunate, whether destitute or orphaned. The action of a private body such as the Anglican Church, in taking the initial step to provide a benevolent institution for the settlement, is therefore all the more praiseworthy. Late in 1861 Mr. Alabaster, a member of the Church, laid before the Standing Commission of the Diocese plans for the establishment of an orphanage and reformatory combined. A sub-committee appointed to consider the proposal, reported after consultations with Mr. Alabaster that the difficulties attendant upon the establishment and maintenance of a combined institution were almost insuperable. It was therefore generally recognised that the penitentiary and orphan asylum could not be combined, but that one must be established at once: this proved to be the orphanage.

The fate of orphans before this is not revealed in the records of the time, but the numbers received in the orphanage at the outset, show that a home was badly needed. However, much had to be done in estimating the requirements of the colony before an orphan's home could be opened with any

1. Standing Commission Minutes Nov. 14, 1861
2. " " Nov. 21, 1861
prospect of success. The Standing Commission clearly and wisely pointed out that the home to be established was to be regarded as only temporary until some experience of the needs of both the children and the colony had been gained.

A Mr. Raven then offered the use of a cottage (rent free for the first six months) for the orphanage, which was opened at the 'Christchurch Orphan Asylum' in February, 1862. A matron, assistant, and five children (half-orphans) were soon in residence. The management, undertaken by the Standing Commission was, as yet, only experimental. Orphans, deprived of both parents, were the main concern of the management but half-orphans were also taken in. As for illegitimate children, all applications for admission had to be referred to the Standing Commission.

The Provincial Government had co-operated with the Church in this undertaking, by granting two hundred and fifty pounds to the Orphan Asylum, while the Standing Commission agreed "to receive such orphans as would be provided for in other ways by the Government at the rate of 7/6d per child per week," the Standing Commission undertaking to board, clothe and educate them for that sum and making up any deficiency from the £250 grant. This statement implies that the Provincial Government had been providing for orphans up to that date, but how I cannot tell. For half-orphans admitted the surviving parent

3. Standing Commission Minutes Dec. 12, 1861
4. " " " Dec. 17, 1861
5. " " " Mar. 13, 1862
6. Church Quarterly Apr. 1862, P.10-12
was required to pay the sum of 5/- per week per child for board and education and had to provide the child’s clothing.

In the first nine months, nearly thirty applications for admission were made — a figure indicating the very urgent needs of the orphaned. Lack of accommodation and difficulty of classification forced the managing committee to pass by several pressing cases, thereby showing the need for a penitentiary in addition to the orphanage. Meanwhile the Orphan Asylum building, constructed, as it had been, for quite a different purpose, proved from the outset definitely unsuitable, and by the end of 1862 inadequate to accommodate the twenty orphans and staff.

An application to the Provincial Council for a grant towards the erection of a new building was complied with, before the end of the year 1862 — £750 being voted for the purpose. A new orphanage was at once started on a site of one-and-a-half acres in Addington, granted by the Bishop from an endowment left by Mr. H. Sewell for Church purposes. The problem of immediate accommodation was still acute. On the existing site a new dormitory was therefore immediately constructed to provide accommodation for ten or twelve additional children. This was a wise course to take, for it was not until early in 1864 that the children were transferred to

7. Standing Commission Minutes May 8, 1862
8. Church Quarterly Oct. 1862, p. 20
9. Diocesan Synod Reports 1862 p. 23
10. " " " 1863 p. 20
11. Church Quarterly July, 1863, p. 18
12. Standing Commission Minutes May 26, 1863

+ The Government finally opened a penitentiary at Burnham in 1873.
their new home in Addington. Meanwhile the public had rallied to the cause - the proceeds of a bazaar and concert - the magnificent sum of £900 - were devoted to the purchase of furniture and other necessary equipment.

The building at Addington was not ready too soon. The winter of 1864 was particularly severe; there is evidence of much distress and unemployment; applications for relief increased daily. During the winter months several unemployed men were set to breaking up the grounds of the Asylum and planting potatoes to supply the Home. Besides the assistance given to the Asylum itself several families were helped over the most difficult months. After this winter the numbers in the Home rose to thirty-seven.

Meanwhile the management of the institution had proved neither efficient nor satisfactory in other ways. Writing home to his parents in England, the Rev. Henry Torlesse remarked -

"The Orphanage is in a terrible mess and the poor little orphans badly used. This is an additional blow to the Church of England - which insisted on keeping the orphanage in its own hands."

At this time it was decided that all donors of twenty pounds and upwards and annual subscribers of one pound and upwards should have the right not only to vote for the election of the members of the managing committee but to

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13. Diocesan Synod Reports 1864, p.16
14. Lyttelton Times Aug. 13, 1864
15. Diocesan Synod Reports 1864, p.16
stand for election themselves. At the same time the Synod was determined that the Orphan Asylum should not get beyond its control or cease to be an Anglican institution, as the following resolution will show:

"The Christchurch Orphan Asylum shall be managed with a distinct reference to the fact that it is a charitable institution in connection with the Church of England," and "The Committee of Management shall consist of eight persons of whom four shall be elected by the Synod at its annual session and four by the annual subscribers to the funds of the institution."

This committee was to control the appointment of all officers connected with the Asylum as well as its general affairs. Thus the first breach was made in the management to let in a non-Anglican element for there was no stipulation that members, elected by subscribers, were to be Anglicans. These comparatively minor changes brought no improvements to the Asylum itself. In the following years it struggled along—sometimes with los funds, always with nearly thirty children, girls and boys. At first the children were sent to a school nearby, but in January 1865 a resident schoolmaster and secretary was appointed. (See Chapter XXI). Though reports upon his work and influence are favourable, difficulties kept mounting, yet the institution was not altogether an outcast.

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17. Standing Commission Minutes Aug. 22, 1864
18. Diocesan Synod Reports 1865 P. 25
19. Lyttelton Times Oct. 14, 1865
institution like the Refuge, for in 1867 it was honoured by a visit from the Governor during his tour.

In 1869 the managing committee decided that it could not continue the management of the orphanage and expressed the opinion that, in the interests of economy, discipline and health, infirmaries should be established at once. The Standing Commission of the Anglican Church, unable to raise funds for the erection of buildings, recommended that the Government should be asked to erect the necessary buildings at the Immigration Barracks (which adjoined the Orphan Asylum) and that with the help of these new buildings, the institution should be carried on under its present control and management. This the Government would not do. In fact it acted rather imperiously by withdrawing the orphans placed by it in the Asylum to a newly-constituted government orphanage at Lyttelton on July 1st, 1870. Though the Government acquainted the Standing Commission about six months beforehand of its intention to remove the 'Government' orphans, there is no mention of negotiations for the Government to take over the Addington Orphanage, holus bolus. As only one child remained after the removal of Government orphans, the Christchurch Orphan Asylum was closed.

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20. Lyttelton Times
21. Standing Commission Minutes
22. " "
23. Lyttelton Times
24. Standing Commission Minutes
25. " "

Feb. 13, 1867
Oct. 11, 1869
Dec. 6, 1869
June 30, 1870
Dec. 22, 1869
May 30, 1869
What were the reasons for the failure of the Orphan Asylum as an Anglican institution? Signs of failure had already appeared in 1864 when subscribers were admitted to the managing committee. First of all the Provincial Government of Canterbury contributed to the cost of both the buildings and the maintenance of those designated "Government orphans". As this class increased, the "Church orphans" decreased in proportion, until gradually the Government came to provide almost the whole of the funds and the staff became practically Government servants. On the other hand, the Standing Commission could no longer find money for additional accommodation. Voluntary contributions from Church people dwindled and Government grants gradually took their place. The Orphan Asylum thus became virtually a Government institution. It is perfectly obvious too that as the Government grants increased, the Government would demand a greater voice in its control. In 1870, however, it is extremely doubtful whether there was enough scope for a separate Church orphanage, even if the Church could have found the funds. Whatever/cause of the failure of the 'Church' institution may be all the blame cannot be laid on the Anglican Church, for the question of finance and the dependence on voluntary contributions was always a major problem, yet to the Church of England belongs the honour of opening the first charitable institution in Canterbury.

+ In the "Lyttelton Times" April 13, 1866, an extract is printed from the report of Dr. Frim to the Governor, wherein he states, of the thirty-one children in the orphanage, twenty-four are maintained in part by the Government.
For the next twenty years the Orphan Asylum buildings were kept in use. At one time the Addington Church Day School used what was the old orphanage school. Later a part of the buildings was rented to the Provincial Government for a relief depot. In 1888 the Social Purity Society leased the buildings for their rescue home; by 1898 they had become old and dilapidated. New buildings for the rescue home were erected at Richmond and the old orphanage buildings were demolished. In these years the only orphanage in the province was the Government home at Lyttelton, moved to Waltham in 1905. Meanwhile the problem of destitute and neglected children, and of children begging on the streets, was becoming acute. Several charitable organisations had held joint meetings to consider opening a Home for such children. At a meeting on June 2nd, 1898, a provisional committee appointed by the various Christchurch societies concerned, resolved itself into a Children's Aid Society. Sister Frances and Sister Marian, ardent workers for the cause of all unfortunate, were members of this committee.

The objects of the Society were set out as follows: to secure a more stringent carrying out of the law dealing with children, the introduction of new legislation for the rescue of children from undesirable homes, the relief and care of actual cases of destitution, and the establishment of free kindergarten

27. Church News Oct. 1873, p. 142
30. Lyttelton Times June 3, 1898
schools and creches. Something was done by this Society in the way of providing kindergartens and creches, but St. Saviour's Guild, a religious Society of the Anglican Church felt that this was not tackling the root of the matter.

In 1903 Miss Maud submitted to the Guild a scheme for converting St. Mary's Home, a rescue home for women and girls, into a home for the care and training of children from two to twelve years. A sub-committee was appointed to examine the proposal but nothing more is heard of its deliberations. The subject was brought up again in 1908 - again nothing came of it. In 1909 when the decrease in the numbers at St. Mary's was causing some concern as to the future of the Home, the Bishop suggested changing it into a home for children. At a meeting of St. Saviour's Guild on September 1st, 1909, the Bishop's suggestion was approved. Arrangements were made for taking children instead of women. In November the name of St. Mary's Home was altered to St. Saviour's Home for Children, and on December 31st St. Mary's was closed. Certain alterations were then carried out for the buildings to receive children.

Sister Rose, who had been in charge of St. Mary's Home for long years, had been absent through ill-health for some time. At the beginning of March she returned to the new St. Saviour's Home, which received the first child on March 23rd, 1910, though

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31. St. Saviour's Guild Minutes + For St. Saviour's Guild see Chapter III
32. " " " " " " Nov.16, 1903
33. " " " " " " May 20, 1903
34. " " " " " " Sept.1, 1909
35. " " " " Annual Report Nov.26, 1909

1910
it was many months before the home was really in working order. The Guild had planned to admit destitute and neglected children as well as orphans; some children whose parents were unable to care for them through ill-health or distress, were admitted for a short time, but they practically had to give way to permanent cases. Although the age of admission, from the beginning, was, in the case of girls from birth to six years, and of boys from birth to four years, the House Committee reserved the right to admit older children in cases of necessity and for short periods. Since the reports state that children attended the Richmond Public School, older ones were probably admitted from the very first.

At the end of the first year the home was quite full with thirty-eight children in residence, of whom eighteen were boys. An immediate problem arose. Since the law did not allow boys to remain after the age of eight years in the same building as the girls, when a boy reached that age he had to go elsewhere. Now the Guild could not afford to erect additional buildings for boys. Except for a Government grant of £200 annually, the institution was dependent upon voluntary contributions. Besides, the expenses of a children's home were a good deal greater than those of a refuge, where the women assisted in the work of the home and thus kept down the cost, and contributed a certain amount through their laundry work.

In 1911, as a Coronation Memorial, a sum of just over £600 was collected for a Boys' Home. The fund, however, was not kept

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36. St. Saviour's Guild Annual Report 1911
37. " " " Minutes June 13, 1911
open and lay idle for many years. The Girls' Home, too, needed rebuilding. Though certain improvements had been effected early in 1910, the buildings had been designed for other purposes and were ill-adapted for an orphanage. Accommodation was cramped and the sanitation and safety of the building were not all to be desired.

Besides these difficulties there was the problem of the future of the Guild itself, which was the governing body of the orphanage. As the older members of the Guild, such as Sister Frances and Sister Marian, had either retired or left the province, the Guild became only an undefined number of persons, a few of whom met annually to elect the executive of St. Saviour's Orphanage. Since the work done was now confined to the home for children, the question was raised whether the Guild was discharging its proper functions, considering that the original objects were rescue, refuge and social purity work. A special committee appointed to examine the problem, reported that the dissolution of the Guild had been proposed in 1906 but deferred. In March 1909 new rules had been drawn up, subject to confirmation by the whole Guild, but they were never confirmed. These rules, too, related wholly to rescue, preventive, and social purity work. The Religious, Charitable and Educational Trusts Act under which the Guild was incorporated, required compliance with too many legal formalities, before permission could be obtained to dissolve the Guild, or even alter the original charitable purpose for which it was formed.

In the light of these discoveries therefore, the special committee

38: St. Saviour's Guild Minutes
39: " " " " " " " "
June 12, 1912
Sept. 12, 1912
considered that the Guild was both legally and morally bound to carry out the original objects but that, on the other hand, it had gone too far with the orphanage to go back. The Guild would be in an unsatisfiable position if it were found to be acting contrary to law. Having examined the case, several lawyers advised that St. Saviour's Guild was properly fulfilling the objects for which it was incorporated, for it was pointed out that the taking of children from surroundings liable to lead to social vice, was in itself rescue work, that guarding them in a home such as St. Saviour's was preventive work, and that the moral training of the kind there given was social purity work. At the same time, after the special committee pointed out that it was undesirable to include as objects of one society work amongst women and orphanage work, rescue and preventive work among women was discontinued. When several years later, the Church of England revived such work, St. Saviour's Guild took no part in its development. With the reconstitution of the Guild in 1913 its objects were set out anew, viz. the prevention of immorality and the promotion of social purity, the care and training of poor orphans and neglected and destitute children, and the establishment and management of a Home or Homes for all or any of the above purposes. Since then the Guild has become a body to control and manage the children's home of the Church in the diocese.

The next ten or twelve years were years of rapid progress.

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40. Case for St. Saviour's Guild by Mr. S. B. Blackburne
41. St. Saviour's Guild Minutes Dec. 13, 1913
+ See Chapter III, p. 58
when three new institutions were ventured on. In spite of the inadequate over-crowded buildings, the work at Richmond had been had been progressing. In 1915 the Government inspector reported that there were nine boys and forty-two girls in residence; the boys' ages ranged from two to seven years and the girls from two to seventeen years. The health of the children was good, but the building was condemned in no uncertain terms.

"I was very unfavourably impressed with this house which is, in my opinion, most unsuitable as a 'Home for Children' and I think the sooner it ceases to be such the better for all concerned."

Now plans had already been made to extend and improve the Girls' Home, and tentative arrangements had been made for a Boys' Orphanage. With the outbreak of war in 1914, funds were not easy to collect for anything but war purposes.

On October 20th, 1915, the foundation stone of the long-awaited building at Shirley was laid - construction went ahead rapidly. Within eight months the Home was handed over by the builder - completely paid for - in spite of some delay caused by the radiators going astray during their transport from England. At the opening of the St. Saviour's Girls' Home, Shirley, on July 12th, 1916, sixty-two children were being cared for - of these six were boys, who were transferred to the new home in Timaru in the following year.

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42. Govt. Inspector's Report 1915
43. Church News Nov. 1915, p. 13
The efforts of the Guild in the war years were remarkable. Money seemed to pour in from everywhere; and perhaps the Guild never had a more prosperous time. In 1916 financial conditions were so happy that an orphanage school was started. When the home was opened in 1910 the school children had attended the Richmond Public School. In 1913 St. Stephen's Church School was begun, and children from the orphanage up to standard three were sent there. Owing to the ill-health of the head teacher, St. Stephen's School was closed in 1916; it was then decided to start an orphanage school. The balcony of the old orphanage building was fitted up as a schoolroom - cheap school furniture was brought from St. Stephen's School. All children under standard five were taught at the orphanage school - older girls continuing to attend the State school.

These arrangements were only temporary. An increasing roll meant more accommodation had to be provided. This increase in numbers is explained as much by the influx of a growing number of children from surrounding districts as by the increasing numbers from the orphanage itself. A new school was therefore built and opened on February 4th, 1918. The first open-air school in Christchurch, St. Saviour's Orphanage School, was soon attended by seventy children, of whom twelve came from outside.

The orphanage school flourished for many years - the numbers rising to well over a hundred - and served a useful purpose.

46. St. Saviour's Guild Annual Report 1911
47. " " " " " 1913
48. Church News Sept. 1916 p. 10
49. " " Mar. 1918 Supp
50. St. Saviour's Guild Annual Report 1919
Children from the orphanage being close to their home, were ready at meal-times to help in the Home, whilst the admission of 'outside' children meant some contributions towards running the school and prevented the 'home' children from being completely shut off from the outside world in their everyday life. Owing to increased costs the future of the school was discussed in the middle twenties. The Council of the Guild was recommended to consider reducing working expenses by sending girls of the upper standards to the State school; the cost of which would, however, reduce the savings in the school expenditure. The risk of epidemics being introduced into the Home, if the children mingled with the crowded classes of the State school, had also to be taken into account; though it was not a major factor.

A partial solution was found by closing the school to 'outside' children; thereby reducing the staff. This arrangement soon broke down. Increasing costs and decreasing revenue resulted in curtailment of expenses for all the Guild's work. After careful consideration, the Guild decided to ask the Canterbury Board of Education (the body administering State primary education) to take over the school. This was done, the school becoming the Shirley Side School. St Saviour's Orphanage School closed at the end of 1930, although children from the orphanage up to standard V continued to attend it as the Shirley Side School. Children from the orphanage have since attended conveniently

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51. St. Saviour's Monthly News Nov. 1926
52. " " " Sept. 1927
53. " " " Jan. 1931

* Of course only girls were admitted from 'outside', the fee being 1/- per week.
situated State schools in the neighbourhood.

Had St. Saviour's Orphanage School served any real purpose and had the expense incurred in running it been worth while? The essential reason for opening the school had been to give the children adequate religious instruction, which they would not have received in the State school. On the other hand, except for a few 'outside' children attending the school, the orphanage children were almost completely shut off from the companionship of outside children. Such social intercourse could not have been completely provided for through sports, games, visits and so on. It is through their school life that children develop a sense of comradeship and friendship. Now the argument that infectious diseases would be brought in from 'outside' children could not carry any great weight either; for in the years 1918-20 when the number of 'outside' children attending the school was not great, disease and illness affected the Home at least as much as the State Schools. St. Saviour's Orphanage School was an interesting and successful experiment, but not an essential part of the work. Through these years the Girls' Home and the Orphanage School had flourished quietly. In 1918 Sister Rose, who had been in charge since the opening of the orphanage in 1910, had to give up her work. Sister Rose had been an ardent and untiring worker in the interests of the Guild since she entered St. Mary's Home in 1895. She carried on valiantly through the
years when the numbers at St. Mary's were steadily declining; she gave her whole-hearted support to the orphanage scheme, and contributed much towards putting the Girls' Home on its feet. Her place was taken by the beloved Sister May, who had to shoulder all the troubles which beset the Home in the next year or so. Sickness followed sickness among the children. For a short time to prevent infection from outside, applications for admission had to be turned down. By medical orders this limiting of numbers had to continue until the health of the children became normal, and until further accommodation could be provided to prevent overcrowding. The strain was too great for Sister May, who was away from the Home until August, 1920. In 1918 the girls lost a very dear friend, Nurse Maud, who after long years of residence at the Home, left to live at Scarborough. As supervisor of the nursing staff and an able support to the sister-in-charge, her place could never really be filled.

The influenza epidemic of post-war years resulted in an increasing number of applications for admission — too numerous to be coped with. Times were extremely hard for the Guild. In 1922 the Government withdrew its annual grant of £200. The Guild had already embarked on the scheme to

55. Church News Sept. 1918, Supp
56. St. Saviour's Annual Report 1920
57. " " " 1921
58. " " " 1918
59. Church News Sept. 1922, p. 4
build two large dormitories, and an administrative block at Shirley and to make necessary improvements to the old wooden buildings. Their faith and hopes were not unrewarded. With the opening of these additions on December 8th, 1923, the number of girls at Shirley reached the pinnacle – over one hundred and thirty were being cared for.

Though the finances of the Guild have had many ups and downs since, these have not been reflected in the life at the House. The story of the children has been uneventful. The story of their home life is a happy round of activities, picnics, parties, and other outings. The depression of 1929-35 meant, of course, that expenses had to be reduced, but the orphans at St. Saviour’s lived a far happier and more abundant life than many of the children outside.

In 1933 the beloved Sister May had to give up the work, but she never completely severed her connection with the House; her time was now devoted to the welfare of old girls. Since her retirement the Girls’ House has ceased to be managed by Sisters of the Community of the Sacred Name. Several matrons have since been in charge; the present matron, Miss M. A. Wright began her duties in 1940.

St. Saviour’s Orphanage, Shirley, has played a vital part in the community. Well-established from the beginning, under capable and earnest workers, it has never gone back and its work has been a major one.
One important problem regarding the care of girl orphans long remained unsolved. Who would care for girls when they became too old to remain at the home or were forced to go to work? At the beginning some had remained at the home as members of the staff; yet there were many who were working in the town and some who had to depend on boarding houses for their shelter.

In 1921 the establishment of a hostel for these girls, working in the town and forced to live out, was discussed but deferred because of the lack of finances. At the time the Girls' Friendly Society Hostel was still functioning but it did not quite serve the purpose for orphaned girls, who needed someone they could constantly refer to for motherly advice. On her retirement, Sister May had acted as adviser to St. Saviour's old girls. In 1933, however, an old friend bequeathed to the Community of the Sacred Name, a house at 127 Barbados Street (next door to the Community House). Named St. Ethelred's it was set aside as a home for Sister May, where she could welcome St. Saviour's old girls for their holidays and give advice to those needing help in solving their problems. Though this did not fulfill the whole purpose of a hostel, it marked a step forward. Besides, when the girls leave the Home at the age of fifteen or sixteen, they remain under the guardianship of the After-Care Committee until the age of eighteen years.

63. " " Monthly News
St. Saviour's Boys' Home, Timaru.

The great difficulties which followed the admission of boys to the Shirley Home and the opening of a fund for a Boys' orphanage, have already been noted. After the reconstruction of the Girls' Home in 1916, funds were available to institute a Boys' Home. In that year a site of ten-and-a-half acres was secured at Timaru for that purpose and the erection of buildings went ahead.

Meanwhile another property at Timaru was leased to provide temporary quarters for about twenty-five boys. This Home, situated about two miles from the centre of the town, was opened on July 12th, 1917, with eighteen boys in residence. These were years of great difficulty. The war was at its height; money was hard to come by for any other purpose. In the winter of 1918, however, the new St. Saviour's Boys' Home, Timaru, was ready for occupation, and formally dedicated and opened on September 23rd. The time had arrived when the matron could no longer manage the thirty-four boys who needed the supervision of a master. Mr. D. D. Anderson became Master with Mrs. Anderson as Matron.

The boys were scarcely settled in their new home when the Government, in spite of the Guild's remonstrances, commandeered the buildings for use as a military hospital. Fortunately the Guild was able to lease two neighbouring

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54. Church News
55. St. Saviour's Guild Annual Report
56. Church News
57. St. Saviour's Guild Annual Report

July 1916
properties in Marston Street, to which the boys were moved late in 1918. In little more than twelve months, St. Saviour's boys had had three homes. These constant changes were upsetting to boys and staff alike. The latest move entailed a change in staff. Since the new premises were close to a school, the services of Mr. Anderson as master were no longer required; apparently he acted as school-master at the Home. Nurse J. Sim succeeded Mrs. Anderson as matron and Mr. R. E. Wicks, a master of the Boys' High School was resident at the Home after school hours to assist in supervision. It is a wonder St. Saviour's Boys' Home ever became firmly established so many were the changes it suffered; arrangements in the first three years were always only tentative.

The promoters of the Boys' orphanage had always had in mind, a clergyman as master, roughly corresponding to the arrangement at the Girls' Home where a Sister was in charge. In 1920 Archdeacon and Mrs. Jacob consented to become master and matron for three years. With their departure for England early in 1924, various people carried on the work until the Rev. L. A. Knight was inducted into his duties on July 25th.

These constant staff changes were not the only difficulties to contend with. With rising costs, loss of the Government grant and an increasing number of boys to care for - an average of about fifty in these years - the Guild

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68. Church News Jan. 1919 Supp
69. St. Saviour's Guild Annual Report 1929
70. " " " " " " 1920
71. " " " " " " 1924
was hard put to it to make both ends meet at times.

At the end of February, 1921, the Government vacated
the Boys Home, which was at once re-occupied by the boys.
Thenceforth the work at Timaru has gone on steadily and with
few of the ups and downs it had to face at the beginning.
The Master since 1932 has been Mr. S. Rassell Wood.

Situated on high ground, three miles from Timaru,
the Home is in a healthy atmosphere. With a freehold of
fifteen-and-a-half acres and leasehold of twenty-two acres,
the Home is self-supporting in butter, milk, eggs and
vegetables; more than this the boys are given a thorough
training in poultry-raising, dairy-farming and gardening.
In recent years a swimming bath has been provided. Well-
established now with about fifty boys, St. Saviour's Boys'
Home, Timaru, is an asset to the community.

Perhaps the most interesting venture of St. Saviour's
Guild was the Babies' Home at Sumner, though it was open only
a few years.

The founders of the Orphanage in 1910 had planned to
take destitute and orphaned children from birth, but the
special care required by babies involved a much greater staff
than the Guild could hope to keep. Children under two years
were therefore not generally admitted. Where the Guild was
asked to take such young children, it undertook to find

72. St. Saviour's Guild Annual Report 1921
licensed homes for them, which the orphanage committee would visit frequently. The numbers of such children boarded out increased until it was obvious that a permanent home was needed. At the end of 1923 a fine, sunny property was bought at Summer, fitted up and opened as St. Saviour's Babies' Home on May 10th, 1924. The need for the Home is shown by the fact that within a few months, twenty-one babies were being cared for.

Besides the care of some twenty-five or more babies, on an average - some orphaned, some whose mothers were ill or in hospital - St. Saviour's Babies' Home trained girls as 'St. Saviour's Baby Nurses'. Acting in conjunction with the Plunket Society, the Guild instituted this order at the opening of the Home with the approval of Sir Truby King, Director of Child Welfare. Trainees had to be at least eighteen years old. No premiums were charged for entrance and though the trainee received no pay, she was maintained at the Home. After a course of nine months practical work, a written and oral examination was set by the Assistant-Director of Plunket Nurses. If fully qualified the girls became certified as 'St. Saviour's Baby Nurses'. They were not simply nurserymaids but trained baby nurses, junior to Karitane nurses but trained in exactly the same way up to a certain point. A St. Saviour's nurse was trained to care for healthy, normal children, while a Karitane nurse takes a course chiefly for delicate and sick babies.

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74. St. Saviour's Guild Annual Report 1918
75. " Monthly News June 1924
76. " Annual Report 1924
77. " Monthly News Sept. 1929
Without a doubt this Home was needed, and urgently needed, but it was an expensive undertaking. When the Guild found it had to cut down expenses, it decided reluctantly that the Babies' Home must be given up. The Sumner property was sold, and at the end of November 1929 the Home was closed. The ten babies still under care were moved to a house at 42 River Road, Avondale. This arrangement did not improve the financial position; on November 28th, 1930, the remaining five babies were sent to the Shirley Home, where a baby department was maintained until all the babies reached two years, and were absorbed into the rest of the Home. The Babies' Home had been a successful but expensive institution, which was closed only when finance was no longer available for its upkeep. Children under two years have not since been admitted to St. Saviour's Homes.

We are justified in saying that the orphanage work of St. Saviour's Guild over the last thirty-three years has been creditable to its founders and managers, and far-reaching in its influence on the welfare of the community. Although the number of children now being cared for is only about one hundred and twenty, in its most active years, St. Saviour’s Guild was providing for the maintenance, education, religious training, and, in general, the means of preparation for a useful and happy life of over two hundred and fifty children.

79. " " " " 1931
CHAPTER III

RESCUE AND PREVENTIVE WORK AMONG WOMEN.

From the very beginning of the colony young women coming out from England, unprepared for hardships and not adaptable to conditions in a new land, had caused a good deal of bother and worry to the authorities. Many leading men in the colony emphasised the need for regulating the emigration of these women; among them Godley himself reported:

"There is another class....with reference to whom every great caution should be used. I allude to young single women receiving assisted passages. A few of these have come out and they have caused me a great deal of embarrassment and annoyance."

Despite this, and similar reports by others, nothing appears to have been done either to regulate emigration or even to provide a home for the unfortunate women who were homeless on arrival or had fallen into sin. Their only shelter was the crowded, often unclean, immigration barracks, or if they had sinned, the gaol.

In January, 1864, the Rev. Henry Torlesse, an Anglican clergyman, was appointed chaplain of the Hospital Gaol and Lunatic Asylum. While Vicar at Okain's Bay, he had been approached by an English lady keenly interested in the welfare of immigrant girls, who inspired him to take up welfare work.

1. Godley's Speeches
2. Church Quarterly
3. Notes by Sister Frances
As chaplain, he could now devote himself almost entirely to
the service of these female emigrants.

Mr. Torless soon found there was a complete lack of
discipline in the gaol, where four such women were sheltered
and though he visited them regularly he made little impression.
He therefore decided to found a Home or Refuge for women who
were in danger of or had fallen into sinful habits. Though
such discussed, the scheme of founding a Refuge had never been
launched. Influential men were apathetic and there were
conflicting opinions as to the wisdom of such an institution.
Even the girls themselves were against the project and diffi-
culties increased with every step. The remarks of Mr.
Torless himself throw some light on the obstacles confronting
him.

"Individually I have little influence with the con-
trolling powers. People here are very apathetic. Times are
bad and money is scarce."

In fact, though known as an Anglican institution, the
House of Refuge, which was built in 1864 at the corner of
Rolleston Avenue and Hereward Street, never received the full
support of the Church which was almost as completely apathetic
as any other body. At a meeting of the Standing Commission,
January 5th, 1864, the Bishop and Mr. Jacobs were authorised
to make enquiries about establishing a House of Refuge

4. Letter of Mrs. E. Torless Aug. 12, 1864
5. " " Rev. " " June 10, 1864
6. " " " " " June 10, 1864
7. Standing Commission Minutes Jan. 5, 1864
nothing is heard of their investigations. The fact is that
Mr. Torlesse took it upon himself to raise funds for a Refuge
and the lack of reference to the Home in the Diocesan records
of the day infers that he was in no way responsible for his
work to the Diocesan authorities.

Despite many setbacks Mr. Torlesse forged ahead with
his plans. In the middle of 1864, with the help of a pamphlet
"An Appeal to the Women of Canterbury" he had collected about
£200 towards the £500 required for building a Home for homeless
and vagabond women. On a piece of land in Antigua Street,
overlooking Hagley Park, in spite of continued opposition, a
House of Refuge was opened towards the end of 1864, with Mr.
Torlesse as Superintendent. It was a small, plain,
unpretending house, built of timber on a brick foundation,
for the condition of funds did not permit the use of brick
or stone throughout. On the ground floor there was a kitchen,
a laundry, and four very small bedrooms, and on the upper
storey two large rooms. Funds were completely exhausted
after building the house with the result that, for a time,
lt was hard to make both ends meet.

Gradually women were prevailed upon to go to the
Refuge, though there was no way of compelling them to do so.
In the first year some eleven women were admitted, of whom
only two had relapsed into their former way of life. As the
numbers increased, it was hoped that the institution would
soon become self-supporting; the sum realised by the women's

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8. Lyttelton Times Apr. 30, 1864
9. " Dec. 15, 1864
10. " Oct. 18, 1864
work (chiefly laundry work) having amounted during the year to 11 upwards of £157. But the struggle to improve the inmates and maintain the institution was long and hard. For many years the House of Refuge was the "cinderella" institution, receiving little mention in the newspapers and other publications of the day.

After two years the Provincial Government could no longer make its grants towards the stipend of the Chaplain to the Hospital, Gaol and Lunatic Asylum. The Rev. Henry Torlesse had to give up his work to become Vicar at Governor's Bay. Though never robust - in fact Mr. Torlesse had come to New Zealand for the good of his health, he was able, determined, sympathetic - a Christian gentleman who, despite bitter opposition, inaugurated a noble work.

He was succeeded as chaplain and superintendent of the Refuge by the Rev. O.B. Hoare. But the House was able to accommodate only a limited number; still the increase of sin and immorality was said to be owing, in a great degree, to the indiscriminate immigration of single women, most of whom landed in the province without relations and friends. A public meeting held on November 21st, 1867, pointed out this reason for the increase in immorality, and urged an extension of the Refuge and its work; nothing was done. In 1870, when the Orphan Asylum was closed, the Standing Commission of the

11. Thomson "Twelve Years in Canterbury", N.Z. P. 13
12. Southern Provinces Almanac. 1868. P. 89
13. "Lyttelton Times" Nov. 22, 1867
Diocese, though giving no reason, rejected a request from the management of the Refuge for the use of the Addington buildings. With no means for classification of the inmates, inadequate accommodation and a very uncertain income, the Refuge was in a sorry plight.

It appears that the Anglican Church had some control over the Refuge in these years, though what exactly it was, I have been unable to discover. Anglican clergy were always appointed as chaplains and superintendents; the institution was run on Anglican lines; in later years it is claimed as an Anglican institution, yet there is no mention of its management or fortunes in the Diocesan Reports, Standing Commission Minutes or the "Church Quarterly" until the seventies. In 1871, with Mr. Hoare's departure for England, the Dean was appointed chaplain and superintendent. But, because he was unable to control all the affairs himself, he appointed a Committee of Management. By this time the subscribers very reasonably wanted to have the appointment of the Managing Committee in their own hands. The Provincial Government then took the first step towards reconstituting the Home, by promised a grant of £2000 for a Refuge to be placed on a general footing, and not directly connected with any religious body. The subscribers were to elect the Committee of Management. Accordingly the Refuge was closed and the property sold to the Canterbury College authorities.

14. Standing Commission Minutes
15. Church News
A new refuge at Linwood was consequently opened on October 2nd, 1876. Run by a Committee elected by the subscribers, it struggled along until 1885, when the Charitable Aid Board took control; still it remained an "outcast" institution to which there are few references.

The Refuge had so far served a very real need; it had managed to keep an open door, but the more or less nonchalant attitude of the Anglican Church is scarcely comprehensible. On the other hand, we must remember that the social work of any 'private' body is largely dependent upon voluntary contributions, a very uncertain source of revenue.

In 1884 an earnest and noble woman, Miss Frances Torlesse, niece of Edward Gibbon Wakefield, again took up rescue and preventive work among women on behalf of the Anglican Church. In the next twenty years she was responsible for much social welfare work and for the foundation of several Anglican institutions. A sister of the Rev. Henry Torlesse, Miss Frances Torlesse arrived in New Zealand in 1883 and with her sister settled in Christchurch in the following year. Having noticed the amazing number of young women immigrants lacking strong characters and ability, she made up her mind to devote her life to the care of these girls. With a strong band of co-workers, in February 1885 she formed an association to help female immigrants. As early as July 8th

17. "Lyttelton Times�  
18. Notes by Sister Frances.  

October 1876, p.151  
December 24,1885
of the same year, a Home at 222 Gloucester Street was formally opened as a boarding-house for immigrant women (see Chapter IV, para 25).

With the arrival of Canon Stanford and Canon Soddington early in 1886, the movement to help women and girls went forward with the arrival of Canon Stanford and Miss Torlesse a meeting was called by private invitation at St. Catherine's Lodge on January 12th, 1887. From this arose the Social Purity Society whose name explains its objects. At an adjourned meeting on the next day, it was pointed out that the desire of the newly constituted society was to rescue souls and bodies from sin, and that there was pressing need for a Home for fallen women to be opened without delay, on a small scale and even at first in a tentative way. Though the Roman Catholic Mt. Magdala had been built in 1886, there was still an urgent need for a Home for young girls, who, because of their unstable characters or bad home conditions, were in danger of dropping into sinful habits.

Of course, the question was then raised why the existing Refuge in Linwood could not be used. Most agreed that it did not meet the purpose in view, that in fact it now received only one class of cases, viz. "first-fall" maternity cases; that owing to its constitution it was extremely difficult to deal
with the inmates satisfactorily on religious grounds, and that it was hopeless for the Society to expect to acquire the management and control of it.

On February 19th, 1887, the Society opened a Rescue Home in Hereford Street. Within a few months Mrs. Taylor, a self-sacrificing, persevering and noble-minded woman offered her services as Honorary Lady Resident. Her task entailed a good deal of patience and determination. Though the number of inmates were very few in the first months, for a time Mrs. Taylor had to carry on without patron, in fact without any assistance at all in the Home itself. The fact that the home got on its feet so quickly, is a tribute to the courage and endurance of Mrs. Taylor. Meanwhile at the beginning of June, looking to the time when more accommodation would be needed, the Society extended the Home by leasing Phillimore Lodge next door.

As for the type of girl admitted, hardened and confirmed characters were generally discouraged unless some evidence was given of a real desire for amendment. Imates were allowed to wear their own clothing, i.e. no uniform was intended. This was wise for a uniform is inclined to make the inmate feel more imprisoned and therefore more stubborn. As the form of occupation for the girls and young women was to be as varied as possible, the following were suggested:

21. Social Purity Society inmates  
Feb. 10, 1887
22. " " " " " " " Book—account of work of Committee  
May 17, 1887
23. " " " " "  
June 2, 1887
24. " " " " "
household work, needle-work, fancy work, lessons secular and religious, sewing-by-machine, and singing. If washing was introduced, it was at first to be limited in extent and its moral and physical effects watched. The importance of outdoor exercise was stressed too, but it was to be given to only one or two girls at a time, accompanied by the Lady Resident or other lady at her request or by the Matron. There is nothing to show that the girls ever joined in games together and so kept a happy spirit of comradeship; or that they were ever taken on outings together. The whole attitude to be adopted in the work seemed to be, "whatever you do, don't let them run away." Of course, shutting them away from the rest of the world only made them more determined to run off. A rather curious stipulation too, for which there seems no basis, laid down that the Matron should know just as much as the inmates chose to tell her or as the Lady Resident might think fit and necessary. There is nothing further to clarify this statement, but it appears that the Matron was not to be let into the secrets of the girls' past lives.

From the beginning the Society must have been faced with financial problems. As early as June 1887 Mrs. Taylor and one of the Committee were authorised to obtain the requisites for laundry work at the least expense, to enable it to take in washing to a limited extent. Now the question of introducing laundry work into a Rescue Home is a contentious one.

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26. " " " Minutes June 27, 1887
Washing is too strenuous for young girls; it requires constant supervision. Miss Torless herself was always an opponent of its introduction but when funds were low, there was no alternative.

The management of the Rescue Home was, however, only one branch of the Society's work. Two lady members assisted Mr. Holland, then Chaplain of the Public Institutions, by visiting the Amagh Street Depot, a relief depot controlled by the Charitable Aid Board, which served as a shelter for all and sundry. Miss Torless reported finding there, thirteen old inmates and some young children etc. — what the "etc." was, it is impossible to guess. A great many of the young girls taken to the Depot were later transferred to St. Catherine's Lodge or the Rescue Home, or others unsuitable for the Society's Home were, with the approval of the Charitable Aid Board, moved to the Depot.

Miss Torless's grit and resolution are plainly shown in her attempts to get access to women prisoners, who, at the time, were denied visitors of their own sex. For months Canon Stanford had been trying to get the permission necessary for Miss Torless to visit the Addington Reformatory. Each time she was put off. At length, Miss Torless herself boldly interviewed Captain Hume, Inspector of Prisons, who agreed, on certain conditions, to let her visit the women at Addington; but this permission was confined to her only. It was a step forward, however, for others followed in her wake.

\[27\] Social Purity Society Minutes June 12, 1887
\[28\] " " May 20, 1887
\[29\] " " July 21, 1887
At the same time, the Social Purity Society authorised Miss Torless to give temporary aid to prisoners, leaving Addington, whenever she considered it was necessary to prevent their relapse into a life of immorality.

Other women, whose names are less prominent, worked equally hard in the Society — Mrs. Cunningham visited the homes of the poor — Mrs. Winter visited factory girls. Large meetings of girls were held, where talks on social morality were given. Female immigrants were cared for by other means; attempts were made to prevent immorality on ocean steamers, and, curiously enough, the use of bad language among school children. The greatest and most tangible influence of the Society is seen, however, in its work at the Rescue Home.

At the beginning of 1888 Phillimore Lodge was condemned as unsuitable for a Rescue Home. Towards the end of the year, the old Orphanage buildings at Addington were leased and occupied on December 31st. With the opening of a chapel in the following April, the Society's Home was named St. Mary's.

The years that followed were extremely difficult.

Economic conditions in the colony became worse, and the need for rescue homes became more and more obvious. Until the early nineties, there is practically no mention of the Social Purity Society or its home in Diocesan records. However, as times became harder and crime and wantonness increased, the community,

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30. Social Purity Society Minutes: Dec. 11, 1887
31. " " " Apr. 12, 1888
32. " " Sep. 18, 1888
33. Sister Frances' Notes
the work and influence of the Home became more widely known. When the story of the Home is resumed in the Diocesan records, we find that about twenty girls were being cared for. The struggle to make both ends meet had meant that many of the aims of the Society could not be fulfilled, but it had laid a foundation for its successor.

St. Saviour's Guild.

In 1890, owing to his departure from the diocese, Canon Stanford resigned the office of President of the Social Purity Society, which was reconstituted under the Bishop's guidance and renamed St. Saviour's Guild. The Guild now consisted of both members and associates with the Bishop as Warden. Members had to be communicants of the Church of England, above the age of twenty-one, who were prepared to undertake definite work for the Guild. After at least one month's probation, they were admitted to membership with a special form of service. Associates were persons desirous of furthering the objects of the Guild, by donation or otherwise but who were ineligible for membership. Through this religious fellowship there grew up in the nineties an earnest band of social workers, devoted to promoting the aims of the Guild - social and personal morality.

The work of St. Saviour's Guild may be classified under two headings - preventive work and rescue work. Preventive work embraced the promotion of purity amongst men and a chivalrous respect for womanhood, the preservation of the young
From contamination, the promotion of a higher tone of public opinion, the encouragement of the circulation of healthy literature, and the influencing of legislation. 35 Since, however, it consisted largely of attempts to influence legislation through public meetings, it does not lend itself to tabulation. On the other hand, the results of rescue work are more clearly perceptible in the numbers helped.

To further their rescue work among girls and women, St. Saviour's Guild, in the nineties built up four institutions. Only two were wholly their own concern; of the other two, one they managed, the other they ran jointly with other charitable organisations.

The first, St. Mary's Home, we have noticed, was moved to Addington late in 1888, where its influence and work grew by leaps and bounds.

In 1890 the indefatigable Miss Torlesse returned to England to seek a permanent helper. 36 On her return early in 1891, with Miss Marian Vansden, a trained nurse, recommended by Florence Nightingale, she took charge of St. Mary's with Miss Vansden as Matron. 37 At the end of the year, Miss Vansden (now experienced in the work) took complete charge, while Miss Torlesse remained superintendent, though she was never again resident in the Home. Her task was to scour the city.

36. Sister Frances'Notes
37. Church News
38. " "

Sept. 1891
Feb. 1892, p. 9-10
streets for girls, whom she could prevail upon to go to St.
Mary’s.

St. Mary’s Home meanwhile flourished quietly and surely
under the guidance of Miss Vausden, an able but quiet worker.
It existed for the “reformation and training of young girls,
who have fallen or are likely to fall into sin.” Girls of
all creeds were admitted, from all over the colony and even
beyond. Their ages ranged usually from twelve to twenty-four
years - one result of the rescue work being the almost total
disappearance from houses of ill-fame of girls under fifteen
years. But all efforts did not have the same success.
Many girls, who felt the life of restraint too harsh ran
away, and could not be fetched back, for there was no way
of forcibly detaining them. Many of them children came from
the Magistrate’s Court, many were brought by Mrs. Cunnington,
most were motherless. The work was naturally not easy;
many girls were unruly; some ran away. The whole attitude
to the girls was based on their supposed lack of responsibility.
Sent in behind high fences, with few chances of seeing what was
going on outside, the girls developed an attitude of obstinacy.
It is no wonder so many ran away. Yet there were some who
profited by their years at St. Mary’s and went out into the
world useful, regenerated citizens.

39. Church News
40
41. Sister Frances’ Notes

July 1892, p.7
Feb. 1892 p.10
The actual activities of the Home in the nineties cannot be given: minute books are missing; the "Church News" merely reported the financial condition and the numbers in the Home; but the girls appear to have spent much of their time in laundry work, which Miss Torlesse had reluctantly continued as a source of income, though she realised its short-comings for it meant constant supervision and proved too laborious for the younger inmates. Little time seems to have been spent in recreation. One incident will show the attitude to the girls in the Home. Following the confession of the millman to the Home that he was the father of a child of one of the inmates, the following resolution was passed:

"That the wall around the yard at the Home be strengthened."

Such an approach to the girls' weaknesses and sins only made rebels out of them.

In 1898 the lease of the old Orphanage buildings expired. They were now dilapidated, tumbled down, and did not warrant repair. In fact they had no redeeming feature: there were no means for classifying the inmates, the buildings were hopelessly inconvenient, and the site bounded as it was on three sides by roads, lacked privacy - the larrikings of Addington, too, gave a good deal of bother. For these reasons, a block of four acres of land situated to the north of Richmond was acquired as a site for a new rescue home. On July 2nd, 1898, the foundation stone of new buildings was laid; on

42. St. Saviour's Guild Minutes March 16, 1905
43. Church News APR. 1898, p. 16
44. " " Aug. 1898, p. 6
November 1st Sister Rose (who was now in charge) and her fifteen wards occupied the new two-storied St. Mary's. This was a far healthier and more secluded spot, which, while lying quite outside the city, was yet easily accessible.

In the following year, a new wing was built to accommodate the increasing numbers coming to the Home. The peak number was reached in 1903, when twenty-nine were being sheltered; of these nineteen had been sent by the Government. Possibly it was the great number being transferred to the care of other organisations, which induced the Government to open its own rescue home or reformatory in 1901. The result of Government girls going to the Government home was a steady decline in the numbers at St. Mary's. The expediency of closing St. Mary's was seriously considered, but it was hoped an increase in numbers would allow the Home to carry on. That increase never came, with the result that it was urged more and more that Mt. Magdala and "Te Oranga", the Government Home, were providing amply for the community's needs, but it was recognised that many cases were admitted to St. Mary's which could not be taken elsewhere. One example will suffice:

"A young girl was placed in service by her parents. She promptly ran away and was adrift for about ten days. At last, with the aid of the police, she was caught and within an hour or so was safely lodged in St. Mary's. This

45. Church News Dec. 1898, p. 5
46. "  " Apr. 1899, p. 6
47. "  " Feb. 1905, p. 18
48. "  "
girl could not possibly have been sent to "Te Oranga" because she was above the age. Had it not been for St. Mary's she would most likely have been sent to gaol as a vagrant, and then after a week or fortnight, she would have come out to go on the streets again." Apparently St. Mary's provided for girls in their middle 'teens – older women usually being sent on to St. Magdala.

The general affairs of the Guild itself were in confusion too. Serious thought was given to dissolving it and handing over the control of St. Mary's to the Standing Committee of the Diocese. Funds were short, interest languid, helpers few, work difficult, and disappointments many – a new lease of life was taken and the work went on.

To improve conditions for the few remaining at St. Mary's, laundry work was discontinued, but it was not the conduct of the girls which caused the difficulties of management and finance; indeed the worst type now seemed to be taken in at "Te Oranga"; the girls at St. Mary's were largely those who had become unmanageable in their own homes and therefore were in danger of falling into sinful habits. The chief difficulty in running the Home now seemed to be lack of numbers – for there were only eleven girls on an average, and the discontinuance of laundry work meant a certain loss in income.

The facts against St. Mary's were mounting. The suggestion of the Bishop that the Guild should turn the Home at Richmond into a Home for orphaned children, was therefore
eagerly adopted. Rescue work among women was discontinued. By December 31st, 1909, St. Mary's was closed as a rescue home and the girls returned to relations, found positions or transferred to other institutions.

Within a few months St. Mary's was converted into a Home for Neglected, Destitute and Orphaned Children. It was thus a coincidence that the first St. Mary's should be the old Anglican Orphanage, and the new St. Mary's should be converted into what was virtually an Orphanage.

In conclusion it can be said that St. Mary's served a real purpose to the community, especially in the "dark nineties". It was only closed when conditions appeared to show that its services were no longer required.

From the very outset St. Mary's had been faced with another problem - a problem which faces all Rescue Homes - that of classifying the inmates and keeping those less likely to improve or those who had been through the Courts, from others who were merely likely to stray from the right path.

In 1894 a grant of £150 from the Government enabled St. Saviour's Guild to open a Cottage Home in the town, thus improving the facilities for a better classification of the inmates.

The admissions in the first three months show something of its work - of the fifteen admitted some came from the Public.

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Hospital - most came from the streets, only aged habitual drunkards were refused. Through lack of funds for its support the Cottage Home had to be closed, less than a year after its opening.

Thereafter St. Saviour's Guild seems to have depended upon the Samaritan Home for classification. As similar institutions (such as "Te Oranga") were opened, it worked in harmony with their controlling bodies in transferring girls from one Home to another.

Both St. Mary's and the Cottage Home were institutions run wholly by St. Saviour's Guild and financed by voluntary contributions, by Government grants when these could be obtained, or by the income acquired through work done by the inmates. But, in these, its heydays St. Saviour's Guild had a share in managing other institutions as well.

In 1885 we have noted that the charitable Aid Board took control of the House of Refuge in Linwood. The farness of numbers in 1891 decided the Board to hand over the running of the Refuge to some other body, while maintaining its control and paying a subsidy. The successful tender was sent in by St. Saviour's Guild, which took over the management of the Refuge on September 1st, 1891, when there was only one inmate.

While the Refuge was still under the control of the Charitable Aid Board, members of the Social Purity Society and later of St. Saviour's Guild paid periodic visits - Miss Tor-

55. Church News Aug. 1894, p. 12
55. Diocesan Synod Reports 1895, p. 46
57. "Lyttelton Times" Sept. 26, 1891
lesse visiting regularly from April 1891. They were therefore well acquainted with the work being done and eager to get the management into their hands. Curiously enough, the Social Purity Society had preferred to board out any 'maternity' cases from their Home in Hereford Street, rather than send them to the Refuge, where apparently there was little religious instruction. St. Mary's Home and the Refuge could now supplement each other.

The arrangements made with the Charitable Aid Board provided for the Board to give the House rent free and to pay to the Guild the sum the Refuge had annually cost the Board; while the Guild had to provide all food, maintenance, etc., and take in all women whom the Board might send. The Refuge, as before, was to be open to the visits of all ministers of religion, and as soon as September 1891 a Chapel was opened.

This institution existed for "first-fall" maternity cases only — the women paying a nominal sum of £2. Additional income was derived from the Charitable Aid Board subsidy and laundry work done by the inmates. On these lines St. Saviour's Guild managed this institution ably for close on twenty years, during which time it was nearly always full. Twenty women, on an average, were in residence, but the story of the Refuge is the uneventful one of women coming and going.

With the discontinuance by the Guild of rescue work among women, the Charitable Aid Board resumed full control of the Refuge on October 1st, 1910. The nineties, marking the culmination of the depression, was a flourishing time for charitable institutions; but all types of need were not covered:

58. Sister Frances' Notes
59. Social Purity Society Minutes
60. Church News
61. St. Saviour's Guild Annual Report
there were still many cases unable to find shelter in any of the existing homes.

For many years St. Saviour’s Guild had been urging the establishment of an Inebriates’ Home. At length in 1896, an application to the Government for the use of the old Addington Gaol as a refuge for old, inebriate and destitute persons, and others, was granted, and the institution was opened as the Sephardic Home on August 6th, 1896.

This Home, named by Nurse Marie, a well-known figure in social welfare work in Christchurch, where she had been especially impressed by the needs of aged women, seems to have been a haven for all and sundry, not otherwise provided for. The Managing Committee represented St. Saviour’s Guild, the Charitable Aid Board and various religious denominations. At a public meeting of April 22nd, 1897 the objects of the Home were set out as follows:

1. To procure permanent shelter and maintenance for old, helpless and destitute persons of both sexes, for whom, through loss of character, there was no adequate provision.
2. To receive destitute persons from the Hospital.
3. To co-operate with the Prison Gate Mission and the Charitable Aid Board.

Within six months, there were twenty-nine women, fifteen men and three infants in residence. The Home was made industrial as far as possible; the men were employed in making

62. "Lyttelton Times"  
63. ""  
Aug. 7, 1896  
Apr. 23, 1897
paper bags, rugs, mats, mending boats, etc. and those capable were set to gardening; while the women's duties were to keep the Home clean and tidy.

But this type of social work was difficult; the inmates were mostly hopeless characters with little chance of improvement. Besides those in charge had no detaining power, and the inmates were induced to stay only by moral suasion. Neither was the situation improved by the long bitter quarrel between the Committee of the Samaritan Home and the Charitable Aid Board over the future of the institution.

It seems that early in 1896, the Bishop of Christchurch in an interview with the Charitable Aid Board on behalf of St. Saviour's Guild, had explained that the Government had granted the use of the Addington Gaol for the Home, and had requested some financial assistance. The Board had agreed, as an experiment, to vote £400 for that year but next year had decreased the grant by £100, and towards the end of the year had decided to withdraw a grant altogether, as it did not consider the experiment a success.

Deprived of the Board's grant, the Committee of the Home decided to have the Home made a separate institution — a step bitterly opposed by the Board which maintained "separate institutions" only tended to increase poverty and crime.

A commission of the various bodies concerned was set

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64. "Lyttelton Times" April 20, 1898
up to investigate the whole question, and spent several days in heated argument. The Charitable Aid Board alleged that young, active women, quite able to work for themselves, were being taken into the Home. The Guild pointed out the urgent need of keeping old women off the streets - a duty neglected by the Board. Moreover, the Samaritan Home had cleared the streets of many undesirable characters. It was asserted that the segregation of such people to prevent them from harming others, rather than to reform them was the main object. The arguments put forward by both sides had their value.

Undoubtedly there was the danger that able-bodied people might be able to impose on charitable institutions like the Home. The Managing Committee had its way, however; the Samaritan Home was made a "separate" institution and so passed out of the hands of St. Saviour's Guild.

It had served a purpose in purging the city to some extent; but it was not the ideal type of institution and was rather a shelter than a home.

In conclusion we can say that the results of the activities of the Guild justified its existence and the efforts of those who maintained it. As a religious fellowship, it had always before it the reform of the soul and the moral life of the community. The results of its work are to a certain extent indicated by the wide field covered, and the number of institutions so successfully controlled. As elder members gave up the work however, the aim of "preventing sin"
gradually yielded to the work involved in managing institutions under their care.

In 1902 the original aim of the Social Purity Society vis. the promotion of social morality, was proclaimed one more as one of the Guild's objects. Two members of St. Saviour's Guild were elected to the committee of the White Cross League, a body aiming at social purity. Within a few months, however, the effort to establish an undenominational branch of the White Cross League in Christchurch had fallen through, owing to lack of interest on the part of the public. St. Saviour's Guild then went on in its own way, interesting itself in promoting social legislation and in improving the general moral tone of the city.

We find the first proposal to dissolve the Guild in 1906 when at a meeting of the Guild council, the following motion was moved.

"That in the opinion of this meeting the time has arrived that the dissolution of the Guild is desirable and that the Standing Committee be approached with a view to their taking over the control and working of St. Mary's Home."

However, owing to the Bishop's absence, the motion was not put to the meeting. After discussion of the motion it was decided that the Guild's work at St. Mary's should take

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a new lease of life.

On March 25th, 1909, new rules were drawn up for the Guild, subject to confirmation by the whole Guild a month later, but they were never confirmed.

At the end of the year, the Guild closed St. Mary's Home and in the next year relinquished the management of the Linwood Refuge. The Guild now had no rescue work under its control. The question was then asked whether the Guild was duly discharging its functions, since it had substituted orphanage work for the direct rescue, refuge and social purity work hitherto done. Several lawyers, after examining the case, declared that the Guild was acting within its rights. However in 1913, it definitely decided not to include work amongst women in its sphere in future. So gradually the original work of the Guild had disappeared.

In summing up, it can be said that St. Saviour's Guild had been an active and influential force in rescue work in the nineties, and there is scarcely a social relief movement in which it did not play a part.

**St. Anne's.**

In the years when the orphanages were developed and expanded by the Guild, the need for rescue work among women and young girls was not forgotten. The Girls' Friendly Society provided a home for girls of good character, living away from home. A home was especially needed for girls who were
temperamentally unfit to remain in their own homes under parental control. War conditions 1914-19 aggravated this problem.

In 1917 a Select Committee, set up by the Bishop, to go into the question of rescue work as a whole, reported that a certain part of this work was being done through the operation of the Diocesan Orphanage Scheme; but the Church was still making no provision for rescue work among women and girls. It felt that the Church should aim at ultimately providing three Homes; one for girls who by disposition or environment were in danger of moral ruin, another for 'first-fall' maternity cases, and a third for licentious and immoral women who after treatment as 'first-fall' cases had fallen again. The first of these Homes was to be established without delay.

St. Saviour's Guild, it must be noted, no longer provided for rescue work among women. The Bishop, an enthusiastic and ardent worker for the rescue scheme, therefore had to seek elsewhere for somebody to undertake the work; which, moreover, he felt could obtain that permanence and high religious tone (required to make any change in the girls' characters) only if it were undertaken by a community of women. Now the Community of the Sacred Name had no Sister experienced or available to do the work. An appeal to Sisterhoods in England produced no results and finally help was sought from an American community. Four Sisters of the Order of St. Anne were sent out from their Mother House at Arlington Heights.

75. Select Committee Report.

1917
Massachusetts: (a suburb of Boston). Before their arrival in Christchurch (late in 1919) a provisional organisation to help them had been formed, and a large house and eighty-nine acres of farm-land had been acquired for the Home at Styx. After living with the Sisters of the Community of the Sacred Name for some months, the Sisters of St. Anne entered upon the Styx property on April 6th, 1920. Their work was, at first, to embrace only preventive work, i.e. the taking of girls who had not yet fallen into sin, but through unstable characters, were in danger of doing so.

Eight girls were soon under their care, and the Home was quite full, but many had to be refused because of the lack of provision for classification. At this stage the girls, who were admitted, were not in any way depraved or vicious; they were simply girls tending to stray from the right path in life. By training them in domestic duties and general farm duties, such as milking, and butter-making, tending fowls, pigs, etc., the Home was providing them with a useful occupation for their after-life. From the outset, however, the work was hampered. The property was too large for four Sisters to work without a farmer, besides supervising the girls; it was moreover too far from town and transport was inconvenient. These hardships meant the Sisters were working in conditions detrimental both to their health and the welfare of the girls; the result was, that only two months after the beginning of their work, the

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74. St. Anne's Guild Annual Report 1919-21
75. Church News Apr. 1920, p. 3
76. " " June 8, p. 6
77. " " Oct. 1921, p. 5
youngest and most experienced Sister had to be moved to hospital. At this stage, the girls were extremely young — their ages ranging from ten to seventeen years. This made necessary some provision for schooling which was also undertaken by the Sisters. To add to their difficulties the Bishop was absent at the Lambeth Conference and the Sisters had to struggle along for fifteen months with all the inconveniences from lack of counsel, from illness, unmanageable property, and over-burdensome work.

On his return to Christchurch in the middle of 1921, the Bishop found the conditions of St. Anne's Home most distressing. He immediately set up a commission to enquire fully into affairs, and on September 1st called together a Council to undertake the administration of St. Anne's and the collection of funds. The Council was faced with the immediate problem of the future of the home and farm at Styx and the improvement of the lamentably confused finances — St. Anne's was already in debt to the tune of about eight hundred pounds.

It was finally decided to reserve a block of land not exceeding fifteen acres for the Home and to ask the Church Property Trustees to take over the remainder and dispose of it as they thought fit. This was no major improvement, within a few months, in order to extend the scope of the Guild's operations and the work of the Sisters, and increase public interest, it was planned to move the Home to more suitable surroundings, easily accessible to its supporters. In this Council was assisted by the Church Property Trustees.

78. St. Anne's Guild Annual Report 1919-21
79. Council Minutes Sept. 1, 1921
who purchased and leased to the Guild the house at present occupied in Panamit Road. On June 28th, 1922, the new house was blessed and formally opened.

It was infinitely more suitable. Standing within two acres of land, the house is secluded from the street and yet close to the trams. A good kitchen garden and orchard supplies the home with plenty of vegetables and the girls with healthy exercise.

The aim of the home was "to protect and train girls and young women who are in danger of becoming moral delinquents and to promote their moral and spiritual education." Girls were sent by their parents, clergymen, welfare officers or committed through the Courts, in which case the length of stay was specified by the Magistrate. But it was recognised that no lasting results could be obtained unless the girls remained at least two years.

The difficulties of St. Anne's were as yet unsolved. More girls (usually about thirteen) were now under supervision. The training in house-keeping, cooking, milking, gardening, sewing, embroidery, and so on was continued, but since most had had no previous training at all, were quite incapable, and would not adapt themselves, the work was wearying and often discouraging. At the very beginning, the question of an industry to make the home self-supporting had been brought up! Laundry work was rejected as being too laborious for such

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81. St. Anne's Guild Annual Report 1922
82. " " 1919-21
83. " "  Council Minutes Nov. 4, 1921
young girls; for a time the making of cotton-rugs, an industry much employed in Homes in America, was introduced.

In the winter of 1923 the Rev. Mother herself took ill and with Sister M. Barbara returned to America. For a few months, the two remaining Sisters struggled along but having received advice from America they decided to return there and left in September 1923.

Their departure left the Home without a head or experienced workers. An appeal was therefore made to Mother Dora of the Community of the Sacred Heart for the Community to undertake the control and management of St. Anne's Home until such time as another Sister could be more carefully trained. Mother Dora allowed Sister Margaret to undertake the work, whilst Sister Catherine was chosen to go to Sington, England, to be specially trained for the duties.

All the troubles for St. Anne's were not over yet. The Home could accommodate only fourteen girls and two Sisters with the result that many cases, demanding segregation had to be refused. With the Home run entirely on voluntary subscriptions, the financial position was always unstable. Now the Finance Committee realised that the Home must be made self-supporting in some way, but because of the youth of the girls, and the heavy expense for equipment, it was most unwise to introduce laundry work.

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84. Church Notes
85. St. Anne's Guild Council Minutes
86. " Annual Meeting"
87. " Annual Report
88. " Finance Committee Minutes Dec. 7, 1923
The difficulties were made even greater by the constant comings and goings of the girls. If they were committed by the Courts, the length of stay was ordered by the Magistrate. Otherwise their length of residence in St. Anne's was determined by the parents or guardians after consultation with the Admission Committee. Now, the Guild believing no permanent effect could be made on the girls' characters inside two years, insisted that a girl should remain at least the specified time. At times there were outbreaks of girls running off, remaining away for several days and then being brought back. The trouble, however, did not always come from the girls who ran away; often parents demanded freedom for their daughters even though they had been at St. Anne's only a short period. Then again, only in a very few cases did St. Anne's receive any money from parents or guardians towards the maintenance of their girls. Another serious handicap was the variation in the types of characters admitted, even with relatively low numbers. Some were morally weak, some uncontrollable in their homes, some were mentally deficient. The result was there was lack of cohesion and instability in the whole work and running of St. Anne's Home.

In 1924 the future of St. Anne's was so uncertain that a Select Committee of the Diocesan Synod was set up to enquire into the whole position. The Committee was convinced that the need for the Home had increased and would not recommend closing it; but it was again pointed out that three homes were needed not only to provide more accommodation but also to
facilitate the necessary classification. Since St. Anne's existed primarily for preventive work, it advised concentration on that branch. Its immediate recommendations were that:

(1). The staff should be increased to three whole-time workers: a matron in charge with previous training in rescue and preventive work; two women to train and superintend the girls, one in domestic work, the other in gardening and other outside work.

(2). The present building and equipment should be improved.

(3) with increased accommodation, no more than fourteen girls should be admitted as inmates at one time.

These recommendations were put into effect at once. Additions and other improvements were made and expert helpers were engaged. With the coming of Sister Catherine, now a trained worker, to take charge on October 2nd, 1926, the Home began to take on a more permanent aspect. The uncertainty of the financial position made it necessary to establish a laundry immediately, the proceeds from which put the finances in a more stable condition. St Anne's was gradually proving its worth.

In 1926 when the Salvation Army Home for Girls was closed, the need for St. Anne's was increased, yet the hardships were never completely removed. The work of a rescue or preventive home is strenuous and most often discouraging. This

90. Report Select Committee of Synod 1926
91. St Anne's Guild Council Minutes Nov. 5, 1926.
92. * * Annual Report 1926
92. * * * Council Minutes April 21, 1926
strain on the workers is clearly reflected in the number of staff changes at St. Anne’s; Sister Catherine herself was away on sick leave for two years, during which Sister Frances kindly undertook the duties of Sister-in-Charge.

Minor improvements had been made in the home from time to time but no provision had been made for the increasing number of inmates. Early in 1930 a new chapel was completed and dedicated, for it is largely round the chapel services that the life of the home revolves; though, of course, the girls are not so completely ‘swamped’ in religious instruction that it becomes repulsive. At the end of the same year, the addition of four Daniels made it possible to accommodate nineteen girls comfortably.

The depression into which New Zealand was plunged 1929-35, had a peculiar effect on St. Anne’s. With the serious slackening off of private laundry work, the staff was obliged to seek work of a different character to keep the girls employed. The primary object of laundry work was training in domestic work; therefore machinery not commonly found in the average home, was deliberately not used. Hand work was the main method. When institutional or commercial laundry work was introduced, more drying space and improved facilities for handling had to be provided. The laundry, originally an old-established house, was no sooner reconstructed than a

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93. St. Anne’s Guild Annual Report
94. " Rose House Committee Minutes
95. " Guild Annual Report
96. Church News
disastrous fire broke out on September 26th, 1932. The girls rose marvellously to the occasion. Though the laundry itself was practically destroyed, the girls succeeded in rescuing all the clothes. The building was renovated on a much larger foundation of bricks and the work went on.

On the expiry of the lease in the same year, St. Anne's Guild arranged with the Church Property Trustees to purchase the Home, which, at the height of the depression, fully justified its existence - up to twenty-one girls were being cared for. Now St. Anne's had some contention with the other dioceses. Many girls were admitted from outside the diocese, and even from the North Island, yet other dioceses forwarded no financial support to St. Anne's. The Guild, however, felt nothing could really be gained by pressing this point, especially while the Home was paying its way. At this stage, the Home which was originally intended for "preventive" work included "rescue" work of all kinds in cooperation with St. Magdala and the Barwood Girls' Home. Girls who remained at St. Anne's were those, either not committed through the Court or those who had the shown some tendency to improvement. Despite this fact that inmates of St. Anne's were of a higher type, the work was still wearying and disheartening. Except with constant supervision the girls did not work at all. Any form of self-government towards which St. Anne's had always aimed, was quite out of the question. One set of statistics will show just how far the Home affected any change in the girls' lives. Of one hundred who had spent

97. St. Anne's Home: House Committee Minutes Oct.10,1932
98. " Guild Annual Meeting " Nov. 2, "
100

some time in the Home

43% were known to be leading decent lives
34% were classified as fair
14% were not traced.
13% were known to have a bad record.

That means less than half were totally reformed. Yet the girls were not treated as if they were criminals. In 1924 a Girl Guide Company was started. In 1937 a fairly large sum from the Lord Nuffield Fund formed the nucleus of a fund which provided a swimming bath. From 1929 the girls have always been treated to an annual holiday away from the Home — in December 1938 a cottage was bought at Clifton to enable the Home to have a permanent holiday residence.

Up to 1941 the numbers at St. Anne's had remained fairly stable. Gradually they began to decline. At the Burwood Home the position was similar, all the Government girls being transferred from St. Anne's at one time.

In September of last year a Committee considered whether it would legally be possible under the constitution to open a Hostel for young girls from fourteen to eighteen years, provided the inmates of St. Anne's could be placed in respectable homes. After due consideration the Committee came to the conclusion that the "status quo" should continue in the meanwhile, and that an attempt should be made to obtain new girls for St. Anne's. This brought no result. The Year

100. St. Anne's Guild Annual Meeting Minutes. Nov. 7, 1935
101. " " " Report 1928
102. " " " 1936
103. " " " 1939
104. " " " 1942
105. " " Council Minutes Sep. 4, 1942
106. " " " 18, a
remaining girls will all be gone before the end of the present year. Since, owing to war conditions, almost any girl can obtain a position and move from one to another as she wills, it seems unlikely that any new girls will be admitted.

Sister Catherine suggested three alternatives: that the Home should be closed for six months and then a new beginning made; that less laundry work should be taken, therefore making the work easier for the staff, and that the work should be approached from an entirely new angle, with more modern psychological methods.

At the time of writing, the future of St. Anne's is uncertain. Through the untiring zeal and devotion of Sister Catherine, and her helpers, many girls have been helped to a better life. St. Anne's has been a service to the community. It is not lack of public support that may necessitate the closing of the Home - that point must be made clear. The money would be forthcoming to keep the house in running order, if the girls could be induced to go there. St. Anne's is in the peculiar position of having guarantees of support, knowing there are girls who need its help and care, yet of not being able to contact the girls or induce them to come to the Home. (The latest news of St. Anne's Home, published in the daily papers of September 25th, indicates that the Home at Papamii Road has been leased to the Y.W.C.A. for two years as a girls' hostel which the Association hopes will be of assistance to girls seeking accommodation in the city. The work of St. Anne's Guild will be carried on at Clifton, under the able guidance of Sister Catherine, whose cheery word and kindly disposition have brought a bright spot into many a girl's life.)
CHAPTER IV

GENERAL SOCIAL WORK

The first ten or twelve years of the colony were, generally speaking, prosperous times when, with the settlement still in its infancy, all had to toil to gain shelter and a livelihood. If there was poverty, it was no greater than is found in any community, even in normal times; and if the Provincial Government had to vote increasing sums for the relief of distress, these grew only in proportion to the increase in population. Indeed, early writers remark on the comparative absence of crime and poverty, and on the industrious, hard-working habits of the working-man.

In these years the only shelters for those in want or distress, were the hospital, the gaol, or the immigration barracks, but none of these was adequate even for the purposes for which it had been built, let alone to house destitute families. Early pictures of Lyttelton show an old, rough, wooden building, called "the Hospital". Christchurch managed for some years to do without a hospital and cases of accident or sickness were attended to in the hotels. Mental cases, meantime, were housed in the Lyttelton Gaol. The Anglican Clergy of Canterbury probably visited the "Hospital" and prison and those who were mentally afflicted in these early days; but since no clergyman was specially appointed for this task their influence can only be conjectured.

The early sixties saw many factors combine to make
necessary the appointment of a chaplain to the public institutions. In 1862 the Christchurch Hospital was built and a Lunatic Asylum started. The increasing number of immigrants required more attention from the clergy. Then a depression descended on the community, and the numbers of unemployed seeking help increased enormously. The authorities of the Church of England, believing it was unreasonable to expect the poverty-stricken Church to find the stipend of a clergyman as chaplain for the public institutions (although the majority in the colony were still Anglicans) applied to the Provincial Government for a grant. Though the request was favourably received, the Government declined to make a specific appointment of a chaplain to the Immigration Barracks, but voted three hundred pounds per annum for the stipend of a chaplain to the Gaol, Hospital and Lunatic Asylum. The Rev. Henry Torless, the first chaplain, took up his duties as from January 1864.

Since nothing of his work is reported in the Diocesan records of the day, any attempt to estimate the extent of his influence and success would be only conjecture. In letters to his parents at home, he praises the excellent officials of the institution for their readiness to cooperate in his work; but conditions in the prisons where all were held together and the old polluted the young, receive very strong criticism from him.

"Vice is greatly on the increase in this 'quantum' Church of England settlement," he wrote, "The great vice of drinking

4. Diocesan Synod Reports 1863.P.19-20
5. Church Quarterly Jan.1864.P.20
is its ugly head", Weighing everything up, one doubts whether the regular visits to the institutions and the services held were of any avail. Besides his work as chaplain, Mr. Torlesse acted as honorary secretary to the Benevolent Aid Society, an interdenominational body, which distributed money, food, blankets, etc. to deserving cases. As the position mended, and the body of unemployed were absorbed in new works, the work of the Society became more and more limited and in the early seventies practically ceased. Meanwhile 1866 saw the end of Mr. Torlesse's work as chaplain, when the Government refused to grant a further sum for his stipend and the depressed state of the province made it impossible to rely on contributions from churchmen.

For the next few years, some temporary ministration was given to the institutions by the Anglican clergy in company with their other duties. In 1868 the appointment of a permanent chaplain was again discussed; although an adequate stipend seemed guaranteed, the appointment lapsed for want of a suitable clergyman. But was a permanent chaplain strictly necessary, and did the number of public institutions warrant the full attention of one man? Undoubtedly Mr. Torlesse's work had been of some use, especially while he was establishing the much-needed House of Refuge, but as the colony recovered from its want and despondency a chaplain's work grew less, though it was never entirely uncalled for. On the other hand, as the age of the

7. Southern Provinces Almanac 1866, p. 65
9. Diocesan Synod Reports 1867, p. 14
10. " 1870, p. 16-17
Community increased, there was an increasing number of cases of chronic helplessness and destitution.

The early seventies saw churchmen, who were alive to the needs of the poor and distressed, criticise strongly the administration of charitable aid by the Provincial Government. They complained that the work had grown beyond the power of the department to manage properly and though officials were not hard or uncaring, so-called charitable aid was administered in a cold, official way, savouring but little of the gentleness and tenderness of Christian charity. In an article in the "Church News" suggestions were offered for a benevolent institution, supported by private charity, but subsidised by the Government; the Anglican Church attempted nothing in this way itself.

Until the eighties then, in spite of the fact that Anglicans were in a majority and churchmen played a leading part in the general affairs of the colony, the charitable work of the Anglican Church was no credit to it. Looking back over the first thirty years of the settlement, though several undertakings are termed "Anglican" we notice that the Church never gave its hearty support to any social services, on the other hand the difficulties in financing any project must be recognised.

Then the eighties came, the work of the chaplain was accepted by the Rev. Arthur Davidson, who arrived from England at the end of 1879. Seamen being also under his care, and

11. Church News Dec. 1873, p. 39
12. Diocesan Synod Reports 1879, p. 33
transport slow, his was a fulltime job. His monthly report for April 1882 throws some light on his activities.

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The ships visited during the two months of April and May were sixty. In December 1882 Mr. Davidson resigned to take charge of the Abaroa district. Pending the appointment of a permanent successor, several persons gave their time to helping the less fortunate until the early nineties, when the vicar of the church nearest the institution was appointed chaplain. These constant changes therefore resulted in little continuity and method in the Church's work among the distressed - a work which should be primary in all social services. With all deference to those who offered their services, though with little guarantee of an adequate reward, I believe that what was attempted was largely superficial. Services might be held in the institutions, regular visits might be paid, but in the eighties and nineties when the colony was sunk in depression, one might expect some help in the form of food, clothing etc. to have been given, for it is not enough to administer to the souls of those in distress. True the Charitable Aid Board gave general help; and in the late eighties Mr. Herrick, a kind man of energetic spirit but weak constitution, established the Christchurch City Mission.
Home in Victoria Street with which the Church cooperated to a certain extent in giving temporary relief to the deserving poor, Sister Marian actually being in charge for a time. At the same time churchmen cooperated with other charitable organisations in the Prison Gate Mission which set up a home for discharged prisoners.

With the eighties and nineties there came a great resurgence of social work by churchmen, but chiefly in the sphere of rescue and preventive work among women. A community of women was formed for Christian and social work. They visited the sick and needy, the poor and distressed, whether in the hospital, the charitable institutions or their own homes. The kindly devotion and cheery word of these Sisters of the Church, their Christian outlook manifested in their care for their fellows, must have been a hope and inspiration for the weary and despondent. Yet it must be remembered that the Church had no system for distributing relief in the form of food, clothing etc. to the needy. If anything in this line was attempted, the work was haphazard and receives little or no mention in reports. Until the early part of this century, the Sisters were mainly concerned with religious work in the parishes, with visiting the unfortunate and running the rescue homes under St. Saviour's Guild.

The end of the nineties brought a change, when Nurse Maudie, who was for long years associated with the Sisters, took

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15. Lyttelton Times July 5, 1891
16. Church News June 1905, p. 6
17. Church News Dec. 1885, p. 193
+ See Chapter VII
up general social work around the town. Known as a district nurse, she began her work in connection with St. Michael's Church, but support was given by other parishes wherever the work took her. With the help of several associates of the Sisters and the Sisters themselves, she attended the sick in their own homes, and began distributing food, clothes and comforts to the poor, irrespective of their religion.

Though these were most critical years for the colony, no regular male social worker was appointed. Practically all the work was done by women. This perhaps was due to lack of funds; to apathy on the part of the men or just plain indifference. Towards the end of the century, a devoted layman, Mr. Small, on his own initiative, began first by holding an evening service at Gisborne for those who needed help. Being a business man he made his influence felt in commercial circles, so much so that several business men suggested his giving up his time entirely to evangelistic work. With the Bishop's concurrence he became a lay evangelist for the Diocese.

Mr. Small's genial and earnest manner made him a welcome visitor at the Samaritan Home, St. Mary's and other houses of mercy. He visited the Police Courts, the Lyttelton Gaol, the Rumanian reformatory, where he became a sympathetic friend for children whose parents he helped in the city.

\[\text{20. " " Aug. 1899, p.7}\]
\[\text{21. " " Jan. 1899, p.7}\]
For twenty years, until his death in 1919, Mr. Smail worked for the distressed zealously and earnestly. Though his influence cannot be measured, it is certain that he ensured the continuation of the chaplaincy in years when it might otherwise have lapsed.

On his death, the importance of his work was now so widely recognised that the Church decided to appoint a regular male social worker of some standing in the Church, for this reason a clergyman, the Rev. Percy Revell became city evangelist. For the next ten years as a social worker, Mr. Revell visited the public institutions, the Supreme Court and the Magistrate's Court; he often acted as informal probation officer; he distributed food and clothing to the poor; he became, too, a member of various philanthropic bodies such as the Mayor's Benevolent Committee, the Coal and Blanket Committee, the Committee for the Protection of Women and Children and the men's branch of the Social Hygiene Committee. These brought him more in touch with social work in the city, and into harmony with other charitable organisations.

But the means at his disposal for helping the poor were very limited. As the unemployment problem towards the end of the twenties became more acute, if the Church was to share in the relief work among the growing number of distressed, some building was needed as a distributing centre. The plight of unmarried unemployed became so deplorable that in

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<td>Diocesan Synod Reports</td>
<td>1920</td>
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the winter of 1929 a meal room was opened at St. Luke's Church for a few weeks. At the same time the provision of an overnight shelter for homeless men was considered. Lack of funds hindered this plan, but for the time being urgent cases were provided with beds in certain lodging houses. After the winter jobs were easier to come by; the meal room was closed, but a permanent depot was required none the less. For this purpose, a house in Salisbury Street was opened on November 7th, 1929. The name "St. Martin's House of Help" was given because St. Martin was famous for his goodness to the poor; the addition of Help being tackled on by the Bishop. With Mr. Revell in charge and the assistance of a strong committee from the Social and Evangelical Council of the Church, the work of the depot increased greatly. At this stage, the house was not a lodging house, but in the best sense a relief depot where clothes, food and the wherewithal for lodging were distributed with a kindly word of cheer and encouragement.

Owing to the growing wave of unemployment, the work in the first year was more strenuous than was expected. In giving help to over a thousand separate family groups, forty voluntary helpers were employed. 1931 is called "the year of big expansion" when, in spite of the existence of nine other relief depots in the city, twice as many families were helped as in the previous year. The house in Salisbury

25. Church Revs Aug. 1929, p. 6
26. " " Sept. 4, p. 4
27. Special Booklet on Opening St. Martin's House of Help
Street was, however, inconveniently small and hemmed in. To commemorate the jubilee of the Cathedral, kind friends donated the total cost of a new building (next to the Men’s Guest House) – (see below) which was opened on October 8th, 1932. Alongside the foundation-stone bearing the words:

“This building was erected by many kind friends to commemorate the jubilee of the Christchurch Cathedral.”

Inasmuch is a drawing in representation of the story of St. Martin and the following verse:

Because so bitter was the rain,
St. Martin halved his coat in two,
And gave the beggar half of it,
To cover him and ease the pain.”

In cooperation with other relief depots, to prevent overlapping, St. Martin’s House of Help was now acting as a distributing depot under the Metropolitan Relief Association. With over 17,000 applications for food, clothing, rent, etc. the work reached its greatest intensity in 1932-3, the peak years of the depression. Several parishes also maintained soup kitchens and acted as centres under the pound scheme.

To most people the misery and distress of the early thirties is still clearly pictured in their minds as to need no description. One example will show the extent of the work of the Anglican relief depot:

Whereas in the twenties Mr. Revell assisted one hundred persons in a week, at the height of the depression, one hundred an hour were being attended to. The result was

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31. " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " " 

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that the work at the depot became mere routine distribution of rations. There was no time for the exercise of personal sympathy and the cheery word.

In 1935 St. Martin’s House of Help was no longer required as a sub-depot for issuing rations, as the Metropolitan Relief Association had opened its own depot, staffed by its own paid relief workers. After consultations with the Bishop, the Committee of St. Martin’s House of Help relinquished routine work for the Metropolitan Relief Association, though it still collaborates with this and other charitable bodies to prevent overlapping. Great benefits accrued to the work at St. Martin’s House of Help while no extraordinary burden was shifted to the Metropolitan Depot. Each case could now be dealt with individually, and not merely as a matter of routine. The benefits conferred are clearly shown by the great decrease in the number of applications—from 15,685 in 1934-5 to 4,005 in 1935-6. Improved economic conditions, of course, account for a proportion of the decline.

By 1938 many affirmed that in fairly prosperous times a House of Help no longer existed; yet assistance was still required to make up the leeway in homes set up during the depression. Fares had to be paid to get the men back into employment; blankets and clothing had to be provided to start up homes once more. The fact that so many

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32. City Mission Annual Report 1935-6
See Table at conclusion.
male use of the Blanket Club in 1935 proves that a great number were not yet provided with the necessaries of life.

In the darkest years of the depression, Mr. Revell, with many voluntary helpers, had shouldered all the work. In 1935, the appointment of Miss E. Barnett as visitor and clothes-sorter, brought a woman's influence, and a helper who, by visiting the women patients at Sunnyside Mental Hospital, the Addington women's gate, and the homes of applicants, could develop the woman's side of the work. Miss Barnett's appointment was opportune. Since then Mr. Revell has not been a full-time social worker. After fulfilling the temporary curacy at Lyttelton, he took charge of the district of St. Mary's, Halswell. So once again the Anglican Church has no full-time male worker among the distressed, though it is doubted whether one is needed in comparatively prosperous times. Yet there are still many cases which St. Martin's House of Help can assist. Having observed the helpers at work, I am convinced of the necessity for keeping the house open. Here routine distribution of rations does not suffice and is not the only side of the picture. At one stage during the later part of last century, emphasis was put more on help for the soul; during the depression years 1929-35 stress was laid rather on help for the body; yet there was

34. " " " " " 1937-8
35. " " " " " 1938-9

Through this Club the needy could pay 1/- a week or more, till they had paid an amount, which with a subsidy, would enable them to buy a blanket.
opportunity to encourage many to give a day's work in the Botanical Gardens or elsewhere, and so repay the community for food etc. distributed. In the last few years, since there has been time to deal with each case individually and sympathetically, more attention has been devoted to the religious aspect of the service.

Night Shelter for Men:

Closely bound up with St. Martin's House of Help is the Guest House. From the beginning of the depression in 1929, the need for a night shelter for single men had been obvious. There was little delay in providing one. In 1929 the Rev. Otto Fitzgerald planned a guest house in Waltham on the outskirts of the city. The objections of residents in that locality resulted in a house being bought in the city in Antiqua Street, where a Men's Guest House was opened in June 1930. To weary men on the point of giving up hope, tired of tramping the roads for jobs, this was a welcome shelter, where a "spruce-up", ample food, and a warm bed worked wonders. Indeed the Men's Guest House saved many from the gutter in the darkest years. As economic conditions improved, however, and the war brought wider opportunities for employment, the number of men coming to the Guest House dropped almost by half. This depletion in numbers caused some anxiety about its future. Finding that many soldiers on leave were unable to get accommodation, Mr. Revell made the Men's Guest House over for the use of soldiers on leave. In recent months
additions have been made so that the house can hold seventy
per week on an average. During the week-ends soldiers make full use
of this very necessary shelter.

Although some, ignorant of the reasons for the change
in aim, have attacked Mr. Revell's action in turning it over
for use by soldiers, it is obviously only right to have the
house fully occupied by soldiers rather than inhabited by
only two or three stray men unable to work, who could be
accommodated at the Salvation Army Men's Home. As the Men's
Guest House served its greatest purpose during the depression
years as a night shelter for unemployed men, so it must be
put to the greatest use today as a shelter for soldiers.

City Mission Jumble Shop.

At first the Men's Guest House was largely financed
from the proceeds of the City Mission Jumble Shop, opened in
Manchester Street in the Easter of 1931. Under the able
management of Mrs. Barry, this shop meant a good deal to those
"up against it", who were willing to pay a nominal price for
garments, and thereby keep their independence. In June 1934
the shop was closed, when the amount of clothes offering for
sale was insufficient to cover the expenses of running it.
This was a serious blow to the Guest House finances, but they
recovered, when the number requiring help decreased.

To the many who were "jobless" and impoverished,
the work of St. Martin's House of Help and the Guest House
was indeed a blessing in the dark, depression years. Mr.

37. City Mission Annual Report 1930-1
38. 1933-4
Revell, with his sympathising attitude and cheery word, has been a friend to many in need.

Besides his work at St. Martin's House of Help and the supervision of the Guest House, the City Missioner still acts as Secretary to the Prison Gate Mission— in which capacity, he grants over four hundred applications for help each year. He is also a member of the Mayor's Coal and Blanket Committee, the Society for the Protection of Women and Children, and the Citizens Benevolent Association, through which he cooperates with other charitable organisations. With the help of Miss Bennett (during the last five years) regular visits are paid and services held at the Addington Women's Reformatory, Pagetum Prison and the Sunnyside Lunatic Asylum.
CHAPTER V
HOSTELS

One of the greatest dangers confronting young men and women in a strange town or city is their feeling of loneliness. Boarding houses provided neither a corporate life nor a friendly, homely atmosphere. To guard them from the temptations to which their peculiar situation exposes them, the Anglican Church in Canterbury has provided a very necessary social service in the form of hostels.

For women and young girls who had "gone astray" a Refuge was established in the sixties (See Chapter 3). But this House merely rescued women who had already fallen into the depths of sin—a greater need was a home to minimize the "occasion of sin". In the case of immigrant girls this had been long overdue; in fact the establishment of the Rescue House with the subsequent experience gained revealed the crying need for the regulation of the immigration of young, irresponsible women. Yet nothing was done. True a home of the kind required, known as the

1. Female Home, had been opened, and run by Miss Rye and others in the sixties, but it seems to have disappeared from the scene after a few useful years. The fact is there were important questions to be settled, before such an institution could function. To be financially self-supporting, it must expect payment from the girls; to retain a true service many would have to be admitted without payment; that meant relying on voluntary

1. Lyttelton Times April 12, 1866
2. Southern Province Almanac 1866, p.39 shows it was still in existence; 1869 p.72 no longer so.
contributions - an insecure source of income.

The Vogel immigration policy of the early seventies added to the difficulties instead of mitigating them. Immigrant women in particular often found themselves in a difficult situation. Arriving in the colony in hundreds, many found it hard to obtain work. Economic necessity drove them to loose living - creating a problem for social workers.

With the establishment of the Girls' Friendly Society in Christchurch in 1882, something was attempted for immigration women. Contact was kept with the Society in England and immigrant girls were met on arrival at the Immigration Barracks. But, except for boarding houses there was still nowhere to shelter them until they found positions.

In 1884 Miss Frances Torlesse settled in Christchurch, and gradually gathered together a body of social workers for service to female immigrants. As a result of their deliberations, a small house to board about half-a-dozen women was opened in Gloucester Street on July 8th, 1885. Known as St. Catherine's Lodge, it was not intended to be a charitable institution or a competitor with ordinary lodging houses, but to provide lodging for girls of good character, who, on arrival in the town either from other colonies or England found themselves homeless. It was also hoped to train one or two girls as servants and to use the Lodge as a registry office for employment. At the request of the Bishop, Miss

3. Church News
4. Lyttelton Times

Nov. 1882, p. 207
July 10, 1885
To: r1t*~ 81lp~a:r1ntGnd~

the host~l, which was visited each morning in order to give advice to the inmates.

The first annual report fully justifies the opening of the institution. Sixty-four girls had been admitted; forty-five came from other colonies and the United Kingdom, eight came from the Hospital or on account of illness; some who were seeking situations came from the country districts. Thirty were members of the Anglican Church, eighteen were Roman Catholics and sixteen were of other denominations.

Since, in most cases, the girls paid sufficient to cover the cost of maintenance, rent and other expenses had to be covered by donations. St. Catherine's was not a moneymaking concern. Any profits which accrued, had to go into a sinking fund for repairs etc.

St. Catherine's prospered quietly and served a very useful purpose. In 1886 additions were made to accommodate fourteen. However, in the early nineties the depression had occurred; work was harder to get, fewer girls were coming to St. Catherine's and it was hard to make ends meet. In 1892 the connection of the Lodge with the Girls' Friendly Society which had been responsible for its welfare since 1885 was severed. Though records of the work are meagre, the Lodge appears to have been maintained for a year as a separate institution, under the supervision of St. Saviour's Guild.

5. Church News Feb.1886, p.27
6. " " Aug.1886, p.53
7. " " Jan.1887, p.5
8. " " Jan.1887, p.11

Only once in the annual report of 1894 is St. Catherine's Lodge mentioned in connection with St. Saviour's Guild. This implies that the Guild was responsible for supervising the Hostel.

In 1894 it was closed.

Arrangements were then made by the Girls' Friendly Society for immigrant and other girls to have quiet and inexpensive lodging in certain boarding-houses. The value and need of such a hostel, however, never wholly disappeared. In 1911 with finances more stable and the province more prosperous, the Girls' Friendly Society again opened a 10 lodge in Gloucester Street. Although the number of permanent lodgers never rose above seven or eight, some two hundred casual boarders passed through the hostel each year.

For the first years of the 1914-18 war the G.F.S. Lodge paid its way. In 1917 the house was old and falling into ruin. With the increased cost of living there was no surplus fund for repairs and as the building stood, dilapidated and beyond repair, it was impossible to make it pay. An appeal was made for money to carry on; the results were negligible, so the hostel was closed.

Within a month, after kind friends had guaranteed 12 the matron's salary, it was re-opened, though the numbers in residence were small until the Peace in 1919. The old house in Gloucester Street was still being used and proving very inconvenient. In 1920 the improved finances of the Girls' 13 Friendly Society made it possible to buy Aberdare House in Gloucester Street, which was opened as a hostel on September 14 2nd. Though it was intended as a permanent home for young

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9. Church News  Aug. 1894, p. 6
10. "  "  "  "  1912, p. 4
12. "  "  "  Jan. 1918, p. 17
13. "  "  "  Aug. 1920, p. 8
14. "  "  "  Oct. 4, p. 3
girls, whose work made it necessary for them to live away from
their own homes, casual boarders were accommodated if there
was sufficient room. On an average thirty-six were boarded
at the Lodge, but of these many were only casual visitors.
In the twenties the prosperity of the Girls' Friendly Society
Lodge reached its peak under Miss E. M. Baker, who gave her
whole-hearted devotion to the work.

When the economic depression beginning in 1929 made
it impossible for many girls to pay their way, the Lodge got
into straightened circumstances. Having struggled along
with no signs of improved finances, the Lodge and its effects
were sold in 1933. However, the aim of the Girls' Friendly
Society to provide a 'home away from home' has not been for-
gotten; and now once more special funds are being earmarked
for a hostel.

Bishop Julius Hostel.

During the 1914-18 war, Bishop Julius became concerned
about the educational work in the diocese and planned to extend
it and strengthen its foundations by forming an order of women,
dedicated to teaching in Church schools. Finding Bishopscourt
too large for his own home, with the sanction of the Church
Property Trustees he handed it over as a hostel and training
home for teachers. On August 23rd, 1917, the Bishopscourt
Hostel, as it was known, was opened with about eight girls
in residence.

15. Church News
16. " "
17. " "

June 1923, p. 4
May 1917, p. 2
Sept. 1917, p. 1
The aim of the Bishop had been two-fold – to found a hostal for girl students, preparing for the teaching profession and studying at Canterbury University College or the Training College and to gather together an Order of teachers for Church primary and secondary schools. The Hostel therefore was to be a centre for women teachers in the diocese.

Urged by the desire of forming the teaching order, Miss Marchant, former Head of the Dunedin High School and a lady well known for her educational ability and experience, took charge of the work. The house was soon quite full. In 1918, since many had to be refused, a temporary wing in "politie" was built to accommodate fourteen additional students.

At the end of 1918, a year after the inception of the work, Miss Marchant resigned. Her special aim had been to form an Order of Teachers living a life dedicated to teaching and she had only taken charge of the Bishops court Hostal at the urgent request of the Diocesan authorities. She found that the two aims of forming a home for teachers who were being trained, and she might go on into State Schools, and a Teaching Order dedicated to work in the Church schools were quite incompatible. Miss Marchant reluctantly severed her connection with the Hostel to carry on what she felt was her own calling, the foundation of the Teaching Order. The hostel, however, was continued as a home for students at the Training College, School of Art, or

18. Church News June 1917, p.2
19. " " Apr. 1918, p.16
20. " " Jan. 1919, p.16
Canterbury College.

It flourished under temporary heads until the arrival from England in 1920 of Miss Pugh, who remained as head until 1924. In those years about twenty-eight girls were in residence, and there were few financial worries for the hostel was almost self-supporting.

Meanwhile the plan for the Teaching Order had proved a failure. The nearest approach to it has been made at St. Faith's House, Karivale, where deaconesses and other women are trained for Church workers, though they are not necessarily teachers and do not always live a dedicated life.

In the early twenties one fear haunted the Bishops-court Hostel. The Archbishop was old, soon he would have to retire, what was to happen to the hostel when the new Bishop would require the official episcopal residence? Archbishop Julius came to the rescue, this time with finance. At the beginning of the third term 1924, the Hostel was re-opened in its present building in Cramer Square - an ideal situation in the heart of the higher-educational area of Christchurch close to the Training College and Canterbury College. With the consent of the Archbishop who had virtually founded and carried on the Hostel, it was renamed the "Bishop Julius Hostel". Meanwhile Miss Pugh, who had continued as head for some time out of loyalty to the

21. Diocesan Synod Reports 1919-20, p.20
22. Church News June 1924, p.2
23. Church News Oct. 1924, p.2
24. Church News July 1925, p.6
Archiepiscopal took the opportunity to retire. The Hostel, which was a large, soundly-built house, needing little repair, continued to prosper, under temporary matrons until the thirties. At the beginning of 1930, Mrs. Hendrie, the present matron, took charge. Since then, with few staff changes, the hostel has developed on thoroughly sound lines.

Yet the thirties were years of trial and suffering, the depression brought many problems — retrenchment in expenditure was the watchword. The Training College was closed at the end of 1933; the hostel had to rely on University and School of Art students as boarders. Contrary to general expectation, however, the drop in the number of resident students did not cause such a serious loss of income and at no time was the question of closing the hostel mooted. The average of eighteen boarders was sufficient to keep the house in running order.

With the re-opening of the Training College in 1936, numbers requiring accommodation at Bishop Julius Hostel began to increase beyond the available accommodation. Today with about forty-eight students of the Training College and University in residence, the hostel is always over-crowded. Its existence vindicated by the number each year who have to be refused accommodation.

Since the house was completely paid for at its

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25. Church News
26. " "
27. Diocesan Synod Reports
28. Church News

June 1924, p.2
Feb. 1930, p.10
1933, p.13
May 1934, p.4
re-opening in 1924, and is now self-supporting from the
boarding fees, it has not been beset with financial worries.
In the last nineteen years, Bishop Julius Hostel has been
firmly planted and has borne good fruit in its services to
hundreds of women students.

St. Agnes' Hostel, Hokitika.

When the Bishops Court Hostel was founded in 1917,
a small house was also taken on the West Coast at Hokitika
as a hostel for school-girls attending the High School in
the town. Since many of the girls were forced to travel
long distances daily to and from school, it was felt that a
hostel would be a great boon. As the running of the Hostel
would not be a full-time job, Sisters of the Church could
manage it, and at the same time act as parish workers.

At the beginning of the third school term, 1917,
St. Agnes Hostel, as it was known, was opened with Sister
Dora and Novice Constance in charge and three girls in
residence. Situated in the middle of the town, the house
was old and nearly past repair when it was opened, but
despite its inconveniences it served as a home for about
ten girls for many years. In 1922 the old building was
repaired and a new part attached to accommodate six more
girls.

St. Agnes' Hostel had, however, an uneventful
history. On December 15th, 1923, it narrowly escaped total

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29. Church News
30. " "
31. " "

June 1917, p. 3
Oct. 1917, p. 13
Jan. 1923, p. 6
32

destruction by fire; repairs were made and it continued with
no interruptions. 1929 brought mounting difficulties; the
building was old, dilapidated, and did not warrant repair;
the Church Property Trustees would not find money for
renovation and rebuilding; an appeal to Hokitika friends
brought no results; the number of girls, too, attending the
high school from the surrounding districts had been steadily
decreasing; then the depression descended on the country.
Though Church people in Hokitika, wishing to retain the
services of the Church Sisters, signified their willingness
to find part of the cost of running the hostel, further
finances were not forthcoming. At the end of 1929, the
hostel was closed and the property sold. No doubt the
hostel had served a purpose; but it is questionable, con-
sidering the small number of girls to be provided for, whether
the expense incurred in its formation and administration
was warranted.

College House:

Long before the first colonists had sailed from the
Mother Country to Canterbury, very full and detailed plans
had been drawn up for a College, consisting of both Upper
and Lower Departments. Envisaging their sons brought up

32. Church News
33. * * *

Feb.1924, p.17
Feb.1930, p.10 College

+ As the Collegiate Department of Christ's College/House
is closely bound up with the College itself, the story of
College House has been fully told in the thesis of Mr. W. E.
Knight, the main source of my material for this section;
though the "Canterbury Papers" and "Church News" have
supplemented and confirmed some data.
in a community free from want and poverty, the pioneer settlers planned for the beginnings of a college scheme closely resembling the great colleges of the Old Country. The Lower Department would be simply a Grammar School, the Upper Department with its residential quarters would have all the qualities of a great scholastic institution of University status:

"In the upper department young men will be required to reside within the College or if elsewhere, only with the special license of the warden."

The articles of the scheme make it quite clear, too, that these young men were going to be carefully harboured and not allowed to stray from the straight and narrow way. Apparently many of them would be immigrants from the Old Country and sons of the members of the Indian Service, possibly sent out to make their fortunes; for it is stated

"The Associations are deeply sensible of the importance to a young man, especially in a colony at so great a distance from his natural home, and his own friends, of surrounding him with those wholesome influences, which can only be supplied by the refinements of good society — and especially of good female society."

The College boarding establishment would be as far as possible a 'home away from home'.

The first Canterbury pilgrims arrived on December 16th, 1850. On January 6th, 1851, both Upper and Lower
Departments of the College were started in two small roughly-furnished rooms of the Emigrants' Barracks, Lyttelton. For several years, a few young men were given a rudimentary higher education in these totally inadequate 'College' buildings where lack of money forced them to remain. With roads to be made, homes to be constructed, live-stock to be built up, there was neither time nor money to put the idealistic plans of the College into operation. It is fairly obvious, too, that there was no boarding establishment connected with the College, while it was carried on at Lyttelton.

Early in 1852, the College was moved to the more comfortable, but by no means admirable surroundings of the St. Michael's parsonage, Christchurch. For eight years (during which the College was legally founded) it strove to keep higher education in the colony alive, through the instruction of some seven or eight young men. Late in 1855 a site for a permanent college was acquired, but lack of money postponed the laying of the foundation-stone until July 24th, 1857. With the removal to the permanent surroundings boarders (most of whom were theological students) took up their residence in the sub-Warden's house. In the next fifteen years or so, the College department developed
slowly and warily.

With the establishment of the New Zealand University 1870, and Canterbury College in 1873, all hope of it becoming a University College was gone. Yet it still had a very important part to play. Most of the students were "theologues", but a great many were required to attend lectures at the University College over the road. So more and more the Collegiate department was filling the part both of a theological college and a residential college for students of Canterbury College.

After occupying several buildings within the Christ's College grounds, the upper department in 1885 moved to what was to prove the permanent site at the corner of Cashel and Antigua Streets. (now Rolleston Avenue). At this stage about ten men were in residence. At the end of the year, the Stanford wing was built to provide accommodation for eleven students.

In the next twenty years, College House, as it became known, developed considerably as a residential college, about thirteen usually being in residence. Lack of accommodation, however, was hindering progress. In 1911, the L-shaped two-storied wing with the long arm running out towards Cashel Street, was opened.

Several able and prominent churchmen had held the position of head of the house, but Canon Wilford, who became

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41. H. E. Knight's Thesis P.135
42. " " P.136
43. " " P.139
principal in 1913 perhaps contributed most to its development as a hostel. An intensely practical man and earnest worker, Canon Wilford carried all the burdens during the war years 1914–18 when numbers dropped noticeably. Though in 1918 the edifice of six had been reached, by 1921 the numbers had climbed to thirty-one and appeals were being made for more accommodation. Throughout the twenties Canon Wilford worked doggedly and resolutely to put the house on a paying basis and justify its existence as a hostel. The culmination of his efforts was the opening of the Chichelea wing in the second term of 1927 when the roll number was forty-four. In the following year fresh efforts were made. These resulted in the construction of a fine, four-storied building, the Watts-Russell wing, opened on February 1, 1930. Having seen his dreams come true, Canon Wilford died early in 1932.

Since then the development of College House has been steady and decisive. With up to sixty students on an average residence, College House plays a major part in the life of St. Albans College.

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N. E. Knight's Thesis  
H.U. Church News  
Diocesan Synod Reports

p.141  
p.145  
p.151  
p.159

April 1930, p.8  
1932, p.12
CHAPTER VI

HOSPITAL WORK — ST. GEORGES

The building of the Church of England Hospital in Christchurch is a story of romance and extraordinary achievement — the story of plans fraught with the greatest difficulties yet carried out successfully and with marvellous dexterity.

With all the courage and aspirations of the pioneer settler, the promoters of the Canterbury settlement envisaged a great cathedral, college and hospital scheme — the college and hospital to be closely bound together through a medical school:

"One of the Fellows of the College (being a medical man) will have the superintendence of the hospital which may be opened generally as a medical school under proper regulations.

Yet, despite all their dreams and hopes, the pilgrims saw the great difficulties to be conteried with; and stated quite clearly and honestly:

'The foundation of a medical school in the colony in its present infancy can only be as the planting of a seed. Yet desiring as the founders to perfect as far as possible the outline of a collegiate scheme, which may be fully developed and completed in the course of time, they propose at once to connect the hospital with the college though as a distinct department, having its buildings detached and at a distance.'

1. Canterbury Papers p.266
2. " " p.266
Of course to the handy pioneer who saw the unploughed, tussachy plains and the swamps of Canterbury for the first time, the hospital and college scheme seemed wildly fantastic. Far more important to him was a shelter from wind and rain, and the wherewithal to clothe and feed his family. The college plans did make a rudimentary beginning in the Immigration Barracks at Lyttelton; a few weeks after the landing, the hospital plans were stowed away and forgotten. Early pictures of Lyttelton do show a rough, shed barrack-like building called the 'hospital', but it is obvious that this was not the pilgrim's ideal. The fact is improvised buildings served as hospitals for the colony until 1862, when the Christchurch Hospital was erected by the Provincial Government.

For the rest of the century money and energy was sunk in the building of roads, bridges, homes, churches, etc. Although most pilgrims saw the college founded and the Cathedral started, few lived to see their ambitions realised in the Hospital.

The part clergy must play in the hospital scheme had been stressed at the outset:-

"In connecting the hospital with the college, the Association have the further object in view of supplying its religious wants by placing it under the charge of the clergy, who will form the main part of the collegiate body."

Of course, when the Christchurch Hospital was

3. Official History N. Canterbury Hospital Board. p. 6
4. Canterbury Papers p. 296
established as a public institution, Anglican clergy had no prior right of holding services, or visiting the patients. The Chaplain to the Public Institutions did pay regular attention to the inmates, but his influence can never have been very great — or not as extensive as if the hospital had been purely an Anglican institution. Many long years were to pass before the building of the pilgrims' Church of England hospital was considered a practical possibility. The most remarkable coincidence is that the man who revived the hospital plan, was at the time in charge of the Upper Department of the College, though, by that time, the idea of establishing a medical school, was quite out of the question as the Dominion School had long been in existence in Dunedin as part of the University of Otago for long years.

In 1922 Canon Wilford, who was principal of College House and, as I have mentioned above, a man of forceful personality and undaunted will, enlisted the help of a small body of citizens to form the Executive Committee of a Church of England hospital. Though able supported by others zealous for the scheme, Canon Wilford was personally responsible for its initiation and much of its success. Permission was at once obtained to hold a street collection in Christchurch. This was carried out by a few women workers, who were later to raise thousands of pounds to build a hospital worthy of the early pilgrims.

With the help of a Medical Advisory Board, a search
was made for a suitable site, which, of necessity, had to be within the city drainage area. The scheme was not started long before five acres of land lying in a beautiful position just behind Burwood, were presented to the hospital; but they were too far from the centre of things to serve as the site for the hospital itself.

After a careful examination of several sites, the Executive decided upon one at the end of Milford Street, off Papanui Road. Close to the tramsline, it was yet far enough away from the main road to be out of the earshot of traffic. Within a year of starting the scheme, this site had been completely paid for and over £2,000 was still in hand.

Early in 1923, the Association was named the Church of England Hospital Incorporated and registered under the Incorporated Societies Act of 1908. With the figure of St. George on the seal, the Hospital became commonly known as St. George's Hospital. Stiff opposition, however, was met from the North Canterbury Hospital Board which felt that St. George's was being set up in opposition to the Public Hospital. Canon Wilford pointed out that the building of private wards on to the Christchurch Hospital, which the Board had mooted, would not relieve the terrific strain on the general hospital accommodation to any appreciable extent, and the only aim of the founders of St. George's was to build an up-to-date

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6. "Press"
7. Church News
8. Minutes: Executive St. George's Hospital, Jan. 26, 1923
hospital for people, "whose very affluence prevented them from seeking entrance into the public hospital. Moreover, Canterbury was dangerously short of private beds for sick people, existing nursing homes could not meet the demands made on them; and, furthermore, it was impossible to rely on the continuance of all of them.

In a pamphlet setting forth the aims of the hospital, the position was clearly and forcibly stated:

"More and more as years go by it becomes evident that the example set by the State in erecting extremely efficient hospitals for the poor, must be followed by those who, bearing in mind the welfare of the whole community wish to help that section of it, whose private means make them ineligible for the State-aid machine. In the past this work has been undertaken for private gain in extemporary buildings, with extemporary appliances; It is becoming increasingly evident that the stage has now been reached in the development of the private hospital, where the work must be carried on as a social service."

Having overcome the opposition of the North Canterbury Hospital Board, the executive of St. George's were faced with even greater resistance from Anglican laymen and clergy.

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+ This statement was not quite accurate. The Roman Catholic Hospital, Lewisham, had been in existence several years.
alike. Refusing to support the scheme in any way, they reiterated it was no business of the Church to meddle with hospitals, but the question was asked, if it was not the Church's business, whose responsibility was it?

Writing to Godley in October 1850, the Committee of the Canterbury Association itself had stated:

"Works of mercy and charity are acts of religion and a church system would appear to be defective which did not afford scope and opportunity within her own domain for the exercise of these duties."

I believe, however, that a good deal of the opposition arose from the belief that the Church intended to use the hospital as a money-making business concern; when it was pointed out that all profits were to go back into the fund and no member of the Association could receive a dividend, much of the contention ceased.

Despite the obstacles, sufficient money rolled in to permit the foundation stone to be laid on October 30th, 1926. "To the glory of God and in memory of the Canterbury Pilgrims."

The magnificent sum of £18,000 had already been raised but another £5,300 would be required to enable the hospital to be opened free of debt.

The next and greatest problem was to staff the hospital. From the outset, the executive had been especially anxious to procure a nursing sisterhood. Early in 1924

10. Canterbury Papers
11. Church News
12. Annual Report, St. Osmany's

P. 232
Nov. 1926, p. 2

1924
one of the medical members went to England, taking with him a request from the association to the Dean of Canterbury for a nursing sisterhood. Nothing came of this petition; but in 1925 Canon Wilford himself went home. Early in 1926 he reported that, after many disappointments, he had got in touch with a community known as the Order of St. Elizabeth of Hungary. This community of Sisters had been in existence about twelve years and their object was to do work neglected by others. Although so far the Order had no nursing Sisters, several Sisters were willing to come to New Zealand to form the nucleus of a nursing order. The executive then authorised the building of a Community House in coiner for the new Order, and towards the end of 1927 Mother Alice and five other Sisters left England for New Zealand.

However, the plan was a failure: no women offered themselves as nursing sisters, and early in 1931, owing to the difficulty of administering the affairs of the Sisters from London headquarters, the Order of St. Elizabeth withdrew, but the Rev. Mother and two Sisters remained to form themselves into a new local Order of St. Theresa of Spain. Today St. George's is staffed on the same lines as any other hospital.

13. Executive Minutes; St. George's
14. " " " a " a " Sep. 16, 1927
15. " a a a " July 6, 1927
16. Church News June 1931, p.4
In February 1928 the first portion of St. George's Hospital, consisting of the central block and the East Wing, had been opened with accommodation for thirty-six patients. A band of enthusiastic and indefatigable workers under the leadership and inspiration of Canon Wilford, had attained this success at the cost of £60,000. In the following year so many patients were being refused that the nurses were compelled to vacate the second floor (which was fitted up for patients) and another ward jutting towards the back of the Hospital was built. But the Hospital continued to flourish so well that even in 1931, in the middle of a world-wide depression, it was decided to build the West Wing and make other additions and improvements including a chapel, at a total cost of £25,000. These were opened in May 1931. Upwards of eighty patients can now be accommodated.

Although the patients had always been given the best attention, the nurses lived under very trying conditions. At the opening of the hospital, they were accommodated on the second floor. As the number of applications increased, this had to be made over for the use of patients. A small house in Milford Street was at once rented, and several neighbours were induced to shelter the remainder of the staff for a time. This made the work of the Hospital very difficult. With the

17. Church News
18. Misericordia
19. Church News
20. Misericordia

Mar. 1928, p. 18
July 6, 1929
June 1931, p. 4
July 6, 1929
opening of the new wing in 1931, the nurses were again accommodated in the Hospital itself. The executive had fully recognised and appreciated the self-sacrificing work of the nurses, but the need for consolidating the financial position delayed the building of a nurses' home. It was not until March 9th, 1941, that the foundation-stone of St. George's Hospital Nurses' Home was laid.

Today St. George's fills a very vital need in the community and its reputation is increasing. Despite the fact that all profits are still used to pay off debts, it is hoped that the privilege of reduced fees and free accommodation will be extended when the debt is paid off. Though there is a chapel in the Hospital, patients are not urged to attend services and all Anglican clergy and ministers of other denominations have free access to patients who are members of their parishes or congregation.

On the gates erected in February 1929 the following words are inscribed—words which tell the story of an ideal:

"This portal to the Hospital of St. George's stands as a witness to the sympathetic inspiration given by Archbishop Julius to those who undauntedly accomplished this great work and thus realised the ideals of the pilgrim."
CHAPTER VII

RELIGIOUS COMMUNITY

The story of the social welfare work of the Anglican Church in Canterbury is incomplete without an account of the Community of the Sacred Heart and the work of its sisters.

Throughout the nineteenth century women, of whom Elizabeth Fry and Florence Nightingale are typical examples, had given great service to society especially in the realm of social welfare work. Out in the colonies too, the fearless and persevering pioneer women found some time for works of charity. The women of Canterbury were no exception, but until the late eighties they had little guidance and no form of organisation.

With the arrival of Miss Frances Torlessa in 1884, a woman was at hand to lead and instruct the women of Canterbury in social service work, for it was not only with Anglican charitable institutions that Miss Torlessa concerned herself but with all other organisations seeking to improve the tone of society. Especially interesting herself in work among women, Miss Torlessa practically founded St. Catherine’s Lodge and St. Mary’s Home. As a foundation member of the Social Purity Society, she devoted her whole attention to promoting its aims until it was reconstituted as St. Saviour’s Guild in 1891. That year saw, too, the arrival of a new Bishop, the Right Rev. Churchill Julius, a comparatively young man of energy and enterprise who brought new life and vigour
to all Church affairs; especially did he encourage and promote
the social services of the Church of England, not only by his
approval, but also by taking the initiative in many cases.

The question of establishing a religious community of
women in the Diocese, similar to the Deaconess Order revived
in London in 1861, had been considered for many years, but
lack of resources both of women and money had hindered the
project. The new Bishop was an enthusiast for the scheme.
Before leaving for England, on January 5th, 1892, he received
the first three candidates as probationers to the Order: they
were Mary Louise Pursey, Frances Harriet Torlesse, and Marian
Veuden. Two years later on January 12th, 1894, Miss Torlesse
and Miss Veuden were ordained Deaconesses, and were henceforth
known as Sister Frances and Sister Marian.

During his sojourn in England, Bishop Julius visited
several communities seeking for a Sister to come out as
Superior of the Order then being founded in Canterbury. At
last he won the consent of Sister Edith of the St. Andrew’s
Deaconess House, a branch of the London Diocesan Deaconess
institution, who reached Christchurch on August 18th, 1893.
Sister Edith was doomed to see all the trials and sufferings
of the early Sisters, yet with her patience, loving guidance
and perseverance, the institution finally saw a clear way ahead.

With several others who had joined the Sisterhood since

1. Diocesan Synod Reports 1892, p.19
2. Church News Feb. 1892, p.2
3. Feb. 1894, p.1
4. Sister Frances’ Notes
1892, she lived in St. Catherine's Lodge for a short time and then moved to two small overcrowded houses in George Street at the back of Goker's Hotel. On February 28th, 1895, a new Home, built especially for the Deaconesses at the corner of St. Asaph and Barbadus Streets was formally dedicated, and the name "Sisters of Bethany Deaconess House" given to the institution. Though much larger than the former premises, this house, which still stands, was none the less dark and dingy.

Women desirous of joining the Order, were received as Visitors, then as Probationers. During the term of probation, they were trained in nursing so that they could give relief to the sick-poor in their own homes, some of them being trained at the Hospital. Careful religious training was, of course, given and Probationers were instructed in the details of rescue, penitentiary, and school work, and in district visiting. At the end of the probation, if she was found qualified and duly approved, the Probationer was admitted as a Deaconess.

In the nineties, though the institution was scarcely on its feet, the Deaconesses played their full part in the social welfare work of the colony. We find them working among the poor in the parishes, at St. Mary's Home, at the Refuge and at the Samaritan Home. In fact but for their help given

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5. Diocesan Synod Reports 1894, p.6
6. " " 1895, p.46
Freely and earnestly, a good deal of the social work would have been left undone.

In 1898 they were visited by a capable counsellor, Sister Frances, assistant supervisor of the St. Andrew's Deaconess Community, London. In 1901 their Superior, Mother Ethel, went home on a visit to England to study a community of Deaconesses at Winchester, but except for these incidents the story of the Deaconess House in the next few years is a story of long hours, scant finances, and a harsh life in a dark and gloomy house. Some light is thrown on their hardships when it is realised that all visiting was done on foot until the introduction of bicycles in 1905.

In that year, too, the Sisters farewelled Sister Frances who returned to England in March to live in retirement. Sister Frances, as we have seen was the initiator of rescue work in the eighties and nineties. In 1895 she gave up the work and paid another visit to England. On her return she built a house in Armath Street East where she and Sister Marian looked after former inmates of St. Mary's Home and did as much as failing health would allow. Sister Frances was now no longer in the prime of life, and even this had to be given up two years later. However, she continued to take an active interest in the Mothers' Union and the Children's Aid Society, both of which she had practically founded and used her pen to advocate greater support for the charitable institutions of the province.

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7. Church News
8. **
9. **
Writing on her departure for England in 1905, a friend pays this tribute:

"Her great intellectual powers, her breadth of view, her well-balanced judgment, her high culture, combined with a saintly devotion, an utter self-denial and an intense love for the weak and sinful, to make one of those beautiful characters which now and then appear to lift average humanity to a higher level."

Mother Dora, the present head of the Community, who joined it in the nineties, told me that she cannot recollect that Sister Frances ever lived in the Deaconess House, and the fact that she had her own home seems to confirm this, yet her influence over the Sisters was very great, and her departure was a great loss.

Despite remarks in the annual reports to the effect that there was "so much work to do and so few to do it", progress was made, and the number of Deaconesses grew not rapidly but steadily. Besides work in the parishes and at St. Mary's, regular religious teaching was given in the State schools, for the Mothers' Union, and the Girls' Friendly Society; clothing and blanket clubs were maintained for the poor. But, although the Sisters did so much for the inmates of other homes, their own house, inconvenient, over-crowded and dingy, was almost a disgrace to the diocese. The Bishop blandly called it "a shelter from wind and rain - that's all."

10. Church News Apr. 1905, p. 7
11. Diocesan Synod Reports 1910, p. 16
On December 2nd, 1911, the foundation-stone was laid of the long-awaited for new house (which was built on to the front of the old building). Within a year it was completed and occupied. Because some confusion arose with a large community called the Sisters of Bethany in England, the Sisters in Christchurch chose a new title, "The Community of the Sacred Name." At the same time the Rule for the Order was altered, the Sisters no longer being known as Deaconesses.

Since 1912 the Sisterhood has progressed, though quietly and steadily. In 1915 a branch house was started in Timaru; in 1917 two Sisters began work on the West Coast; other Sisters have been maintained in the country parishes. However, most of their work has been done in and around Christchurch. From 1910-32 St. Seraphim's Orphanage for Girls remained under the care of the Sisters, (Sister Rose and Sister May). St. Anne's Preventive Home has been managed by the Sisters since 1923. Their services, too, have been given to the Church Day Schools, St. Mark's and St. Michael's - the latter still being under their control. The Maori Girls' College in Linwood was also under their care for long years. Measuring these services up we discover the part of the Anglican Sisters in social welfare work has been no mean one.
Care has always been taken that each Sister shall take up work for which she is suited or for which she has been specially trained. For example, Sister Kate, who served long years as a missionary in Norfolk Island, was given the charge of the Maori Girls' School. Where a Sister needs more intensive or highly specialised training, she is sent to England, e.g. Sister Catherine was sent to Sانتa before taking control of St. Anne's.

Of the Sisters, we can say in conclusion—

"By their works ye shall know them."
RETROSPECT

Looking back over the ninety odd years of Canterbury and the part of the Anglican Church in its settlement and its social services, we find much that is worthy of praise, yet much that calls forth criticism of its attitude to welfare work.

To begin with, of all types of social work, there is scarcely one the Church has left untouched; orphanages, rescue homes, hospitals, hostels, the relief of distress have all shared the Church's support. Yet was it actually the Church's support? Many affirm today that the Church does not wholeheartedly support charitable institutions. That is partly true. On the other hand, in any community it is always only a small proportion of the members who will give financial or active assistance. That is equally true of the Church. At times there have been large sections quite indifferent to the benevolent institutions or sometimes even openly hostile — as in the case of St. George's Hospital. Then, in most cases, the social work was initiated by the enterprise of individuals; with rescue work it was the Rev. Henry Torless and later his sister; with the hospital, Canon Wilford; the City Mission, Mr. Snail and his successor, the Rev. P. Revell. Often these individuals and others had to face strong criticism and more important severe financial crises. The fact that none of the ventures really failed is a tribute to their endurance and courage.
It would be expedient now to look over the social welfare work, to find when the "peak" period appeared and the reasons for the rise and fall, and the ups and downs.

Until the eighties little was done; for that matter little was done by any organisation, the Provincial Government included. Though the Orphan Asylum and the Refuge were founded by Anglicans and run on Anglican lines, both had passed out of the Church's control. Why? The failure was not all on the Church's side. True it had been apathetic towards the Refuge. On the other hand, the Anglican Church was scarcely on its feet, finance was still a stumbling-block. Anything the Provincial Government undertook could be maintained out of public money; what the Church founded had to be maintained almost entirely by voluntary contributions.

The eighties and nineties brought a great re-awakening. Earnest, philanthropic workers set to improving social conditions and founding institutions of varied types. There were several reasons. An extremely severe depression affected the colony, economic conditions were bad, unemployment was rife; yet immigrants continued to pour in for conditions were as bad in other countries. With this state of affairs, the Church of England was fortunate in having workers step forward to shoulder the Church's share of the burden. Women like Sister Frances, Mrs. Cummington, Mrs. Scott and others did a good deal in the eighties and nineties, through the Social Purity Society and later St. Saviour's Guild, to improve the tone of
society. St. Catherine's Lodge flourished for a time, St. Mary's Home served a useful purpose; the Refuge in Linwood was ably managed by St. Saviour's Guild and the Samaritan Home was founded through the efforts of members of the Guild. This was the peak period of Anglican social services.

By the outbreak of war in 1914, many of these institutions had ceased to be controlled by the Guild. St. Mary's Home was closed and converted into a children's home, the Refuge was again in the hands of the Charitable Aid Board. St. Saviour's Guild had become an undefined number of persons striving to initiate an orphanage scheme, the Girls' Friendly Society hostel, though re-opened, was merely struggling along. In his "English Church in New Zealand", written a few years before the war (1914-18) the late Ven. Archdeacon H. T. Purchas says:

"In comparison with the churches of older lands the Church of New Zealand may seem to do little in the way of charitable relief."

This was true at the time.

During the war, the Church in Canterbury came into her own again in such work. The Girls' Orphanage flourished, the Boys' Orphanage was founded, the Bishop Julius Hostel and St. Agnes' Hostel were established, the Girls' Friendly Society Hostel got on its feet again, and after the war College House began to grow. St. Anne's Home was opened, and the Hospital

1. Purchas: English Church in N.Z.
Scheme inaugurated. Today, except for St. Agnes' Hostel, all these institutions are still fulfilling a useful purpose, despite the financial blows suffered in the slump years. With the addition of the Christchurch City Mission, these are the social services being maintained by the Anglican Church today – quite a goodly array.

In conclusion, a critical suggestion for both clergy and social workers of the Church would not be out of place. During my research I have talked with many, who, though they are church-going Anglicans, are quite unaware of the social work of the Church today, let alone of its part in the past. For wider and more consistent support, I would recommend greater publicity among the congregations themselves.

With all its shortcomings the Anglican Church has taken a major share of social work in the province. Though we may criticise and condemn, the onlookers' task is an easy one – for the workers at the time courage and endurance were needed to face up to the problems.
STATISTICS SHOWING RISE AND FALL IN WORK OF ST. MARTIN'S

HOUSE OF HELP AND THE GUEST HOUSE

ST. MARTIN'S HOUSE OF HELP

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MEN'S GUEST HOUSE

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