

St John's Anglican Church, Trentham 1863-2013

Mother Church of the Upper Valley

*An account of the origin, construction and expansion of this Anglican church, the
parish and its community setting, for the past 150 years*

Julia Stuart

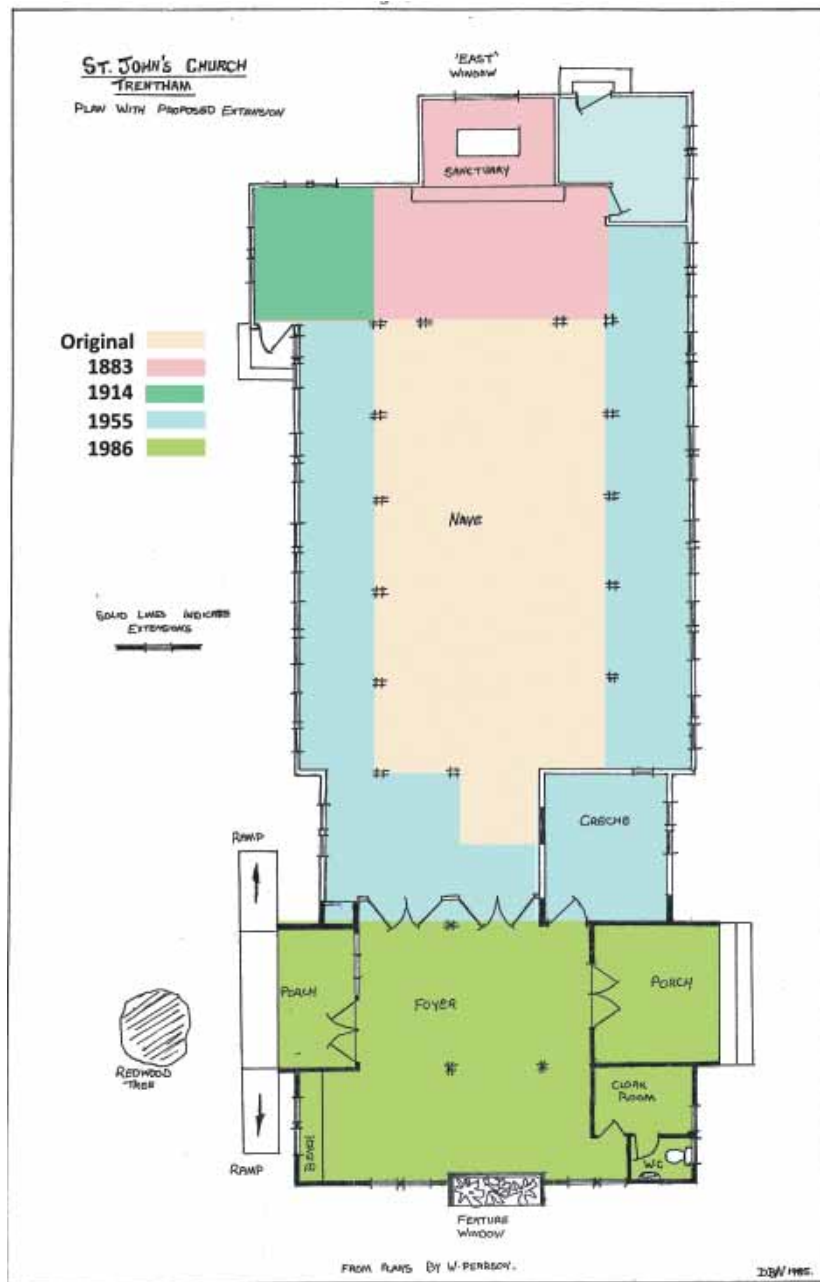
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Front cover: Pencil drawing of St John's Church 2012 by Allan Paterson. Used by permission.

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A composite plan of St John's Church, Trentham, showing additions and extensions 1863-1986. Drawn by Andrew Rowney from 1986 plans by architect Bill Pearson.

INTRODUCTION

St John's Anglican church in Trentham is the second oldest church building in the Wellington region, and the oldest parish church in regular use in the Anglican Diocese of Wellington¹. It is two years older than Old St Paul's in Thorndon. As well as its inherent beauty and its historicity, these additional claims to fame make it interesting in both itself and its context.

This account of the context in which St John's church was designed and built in 1863, and added to, expanded, refurbished and enlarged until it gained its present form, has been compiled as part of the 150th anniversary of the parish of Trentham. A few Wellington Anglican parishes are older, but none have retained their original church building as the heart of their worship for so long a time.

In writing this account, I have attempted to relate the story of the building to the story of the Upper Hutt community, as the district has undergone rapid transformation from a sawmilling outpost to a rural heartland to a dormitory suburb and now a city in its own right. St John's is the mother church of two other Anglican centres, to the north and to the south of the valley. While it is not the first upper valley church – that honour belongs to the Whirinaki chapel, near Te Harawira's marae and meeting house at Silverstream, now long gone – it is, again, the second oldest church building of any denomination in the Hutt Valley.²

It would not have been possible to undertake this project without the help of many people. Past and present clergy and parishioners of St John's particularly the Revds David Pask, Tony Gardiner, and Andrew and Christine Allan-Johns, were patient and helpful, as were Andrew Rowney and John and Judy Harrison. My husband Peter, also a former vicar of St John's, was as always thoughtful and insightful as well as dredging his memory and his records. The magnificent photographs of the stained glass windows were taken by Glen McCullough. I am indebted to the Upper Hutt Library, its staff (especially Liz Allen) and its comprehensive and accessible archive. As a former Upper Hutt resident and inhabitant of the Moonshine Road vicarage, it has been a delight to renew old acquaintances and make new friends.

At the heart of it all stands the church building, where so many people have worshipped, laughed, wept and praised over 150 years, surrounded by the beautiful and historic churchyard, guardian of the memories of thousands. May it continue to serve the people of this pleasant valley for decades and even centuries to come.

Julia Stuart
Eastbourne
April 2014

Endnotes

1. Wellington's oldest church is Christ Church Taita, which was built in 1854 to serve the northern part of Lower Hutt Anglican parish. However, it ceased to be the parish church of Taita when St Matthew's was built near the shopping centre in 1968. Annual services and special occasions keep the building warm. Erwin, *Guardian of the Valley*, 2004

2. The Coast Road church in Wainuiomata used to make that claim but recent research has revealed it was not opened until 1864. Vicky Alexander, pers.comm, 2013.

CHAPTER I

THE UPPER VALLEY

Twenty years after the first British immigrant ships arrived off Petone, both the region and the church were beginning to settle down.

Two strong earthquakes, a hefty one in 1848 (estimated at 7.5 on the Richter scale) and an even stronger one in 1855 (force 8.1-8.3), unsettled the new residents and changed the shape of the Hutt Valley. The harbour coast lifted over a metre, affecting the Hutt River outlet and the low-lying land around it. The shaking brought down immense quantities of loose rock into the Hutt River, making it effectively unnavigable beyond the Lower Hutt township. Previously, shallow boats had been able to travel as far north as the Taita Gorge and small canoes could be paddled as far as Wakatikei (meaning 'the right place for a canoe') now known as Whakatiki. By 1860 the after-shocks were but a memory, though the flooding around the filled-up river bed from Silverstream north made settlers wary of building too close to its course.

Unrest between local Maori and the settlers was also easing (unlike the situation further north). The Wallaceville blockhouse was built in 1860 in response to a fear held by local settlers that the conflict between Maori and the Crown, over the disputed sale of land at Waitara in Taranaki, would escalate¹. It was only briefly occupied by a small militia which left in 1861, and later that decade used as a police-station and courthouse. The blockhouse buttressed the north-eastern corner of McHardy's Clearing; the Anglican church land bought in 1863 was diagonally opposite it on the south western edge of the tiny settlement.

BEFORE THE CHURCH WAS BUILT

The people of the upper valley were not deprived of formal Christian worship before the settler churches arrived. Small buildings for worship had sprung up around Wellington as settlement expanded. At Whirinaki [Silverstream], Maori of the Ngati Tama moved up from Port Nicholson and settled, possibly as early as 1837², building a chapel as part of their village. There is no record of a local minister, but CMS mission work was bearing fruit in sending out Maori lay readers, and this chapel provided an early focus for worship in the upper valley.

Indeed, it was used for a confirmation service by the great traveller Bishop Selwyn when he and the Revd Ronaldson came through the Hutt on their way to the Wairarapa: 'January 1 1856. The Bishop held two confirmations, one at St James' Lower Hutt and the other at ch in Up Hutt,' wrote Mr Ronaldson.³ After the service the pair stayed at the Barton home overnight and, escorted by Richard Barton, headed for the Rimutakas after the rain cleared.



*The Revd John Edward Herring, first vicar of Trentham.
Trentham Parish Archives.*

A measles epidemic from 1857 to 1860 almost wiped out the Maori population in Whirinaki village; in 1859, the chapel was offered to the newly-established Church of England by the chief Te Harawira⁴. Standing Committee declined the offer on the grounds that there was no established title to the land on which it stood, so it could not change hands. But it went on being used, including by the first Upper Hutt vicar, Edward Herring.

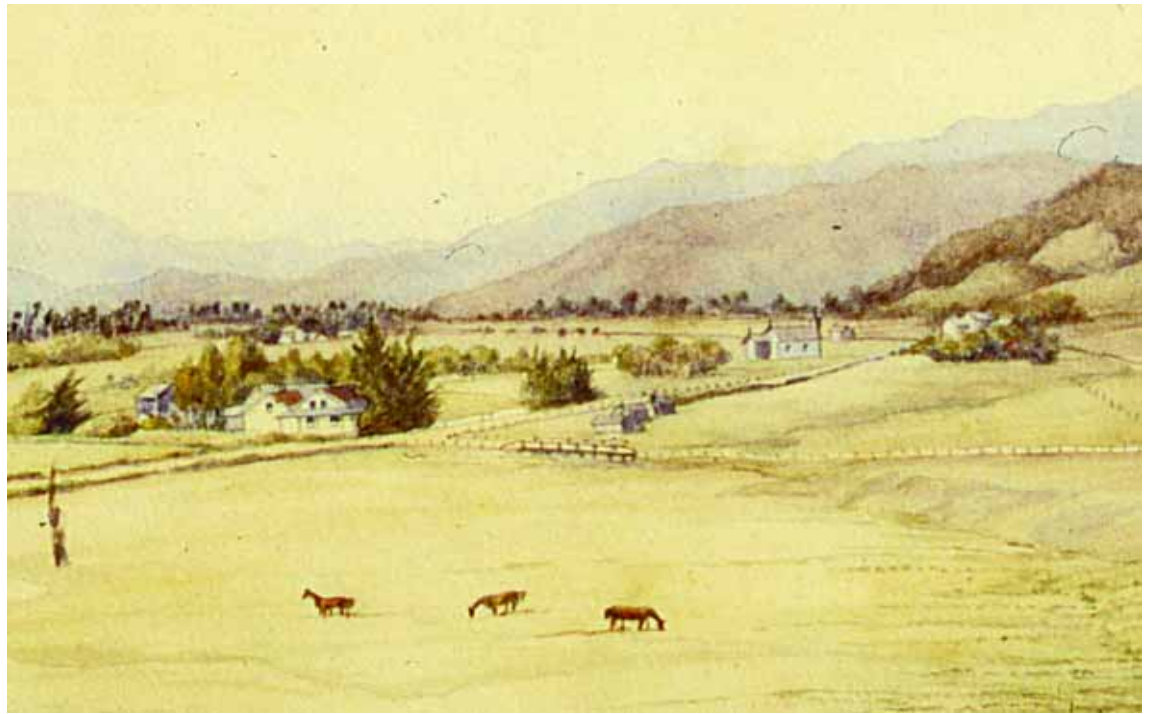
‘Ed trudged down to the Maori chapel in the lower road this morning, and saw some of his future flock,’ wrote Margaret Herring to her sister in late 1861. And the day after Christmas that year, the Herrings attended the Maori service in their ‘neat little native chapel’.

There were other places to worship. ‘This afternoon [Ed] took the service, in a store lent for the purpose... There were about 20 people there and we had a really hearty sort of service, though we did sit on planks in a shop and our parson stood behind the counter!’

After a trip north on horseback, Mrs Herring noted that ‘Mr Barton [their host] was busy doing magistrate’s duty, in the same store which serves as a court house, church, everything, where church has been held on the Sunday.

‘We have proposed to him to try to rent the Stockade built by the Government and now entirely useless, as a temporary meeting house,’ Mrs Herring continued. ‘The Bishop [Abraham] approves of the idea and I hope it will be managed, so that we may not have our instruction sold to us from behind a counter.’⁶

But the Bishop had bigger ideas. From late 1859, he lost no time in organizing the newly-formed diocese and setting up parishes – which of course needed churches. In Wellington, a few



The Whirinaki chapel in 1879. The remains of the pa, along with the church, were eventually burned around 1900.⁵ Detail from a painting by Christopher Aubrey: Silverstream and the Whirinaki Chapel. ATL 50815 1/2

town sections (see chapter 2) had been set aside for church use by the New Zealand Company, but these were far too few for the diocesan church planters.

They began a systematic land buying programme. To the existing Cathedral and St Peter's in Wellington city and St James in Lower Hutt, were added St John's Johnsonville and St Anne's Porirua in 1859. Sections in Pauhatanui [sic] on the Paremata Harbour, and Trentham in Upper Hutt, followed. A letter dated 17 June 1863 by the Wellington diocesan secretary the Revd Frederick Thatcher lists 13 land deeds, covering more than 20 properties, which were being deposited in the Cathedral Library safe for the Auckland-based Standing Commission.⁷

So where did these lands come from?

Endnotes

1 www.historicplaces.org.nz/placestovisit/lowernorthisland/wallaceville%20blockhouse.aspx

2 Kelleher, *Upper Hutt the history*, p. 13. Others (such as Newman) put the date in the early 1850s. In November 1846, Anglican missionary William Colenso travelled up the road then being built through the upper valley and took the path over the Rimutakas; he does not mention any chapel though he stayed overnight with Richard Barton, who lived near Whirinaki village.

3 William Ronaldson, *Diaries 1854-57*. MSY-1828-1829, ATL.

4 *Wellington Independent* 25 October 1859 p.5. NB The name Te Harawira is a transliteration of 'Hadfield' so presumably the chief's family had been influenced by his work on the Kapiti Coast.

5 Kelleher, loc.cit.

6 Margaret Herring, *Letters 1861*. Herring Papers, Upper Hutt Archives, A103/19/-

7 ATL MSY 89- 008 – 09/07 Wellington diocesan correspondence.

CHAPTER 2

LANDS AND DEEDS

Before the first settler ships even set out from England, the New Zealand Company which claimed to have bought the land around Port Nicholson from the ‘natives’ had parcelled it up into a thousand chunks. These they put on sale in England, often through stockbrokers, in the form of shares. Each share cost £101,¹ and represented an order for 101 acres of land costing £1 per acre: one acre of land in the town and a hundred rural acres. Who got what piece of land would be a lottery, with names being drawn from one box and the order in which they could choose their section(s) from another.

This unique process of settlement was known as the Wakefield system². But the complications of ownership began to emerge as soon as the settlers arrived, the sections were selected and land trading began. The Treaty of Waitangi insisted the only buyer of land could be the Crown, but the New Zealand Company ‘purchase’ pre-dated this. Efforts from Sydney and Britain to sort out the situation took years, and Crown grants confirming title to blocks had to be issued before land could officially change hands.

Despite this, the original buyers and the settlers were clamouring for land on which to build and develop.³ The New Zealand Company persisted with its process and by 1844, Wellington town had been cut up into one-acre sections, and Upper Hutt as far as Kaitoke and Whiteman’s Valley had been notionally carved into nearly a hundred country-section (100-acre) blocks between the Hutt River and the Rimutaka range.⁴

Caught up in this process were two key people for the future of the church in Trentham - the land-owner George Palmer Junior and the settler Richard Barton.

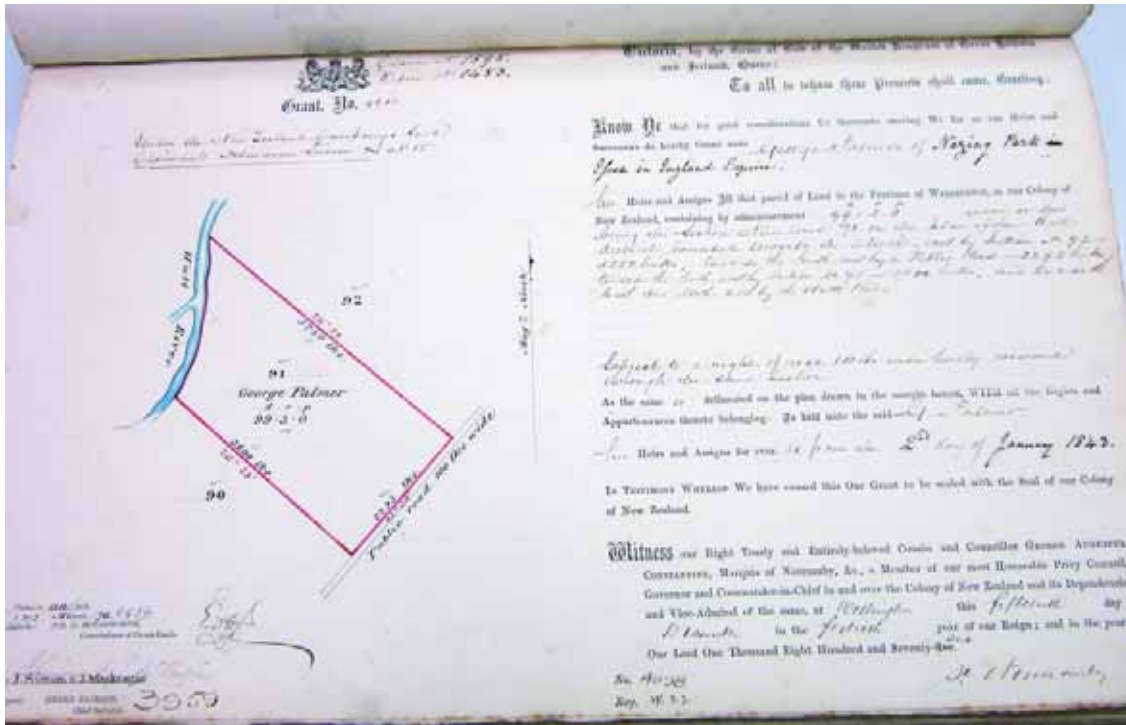
GEORGE PALMER

George Palmer Jr never came to New Zealand, though he knew of it through his father George. Both father and son were known as ‘George Palmer of Nazeing [also Nazing] Park in Essex’ (which led to quite a lot of confusion⁵) and both were very interested in colonisation of far-flung lands. The family was also well-connected in church circles. The Palmers were cousins to Bishop Abraham’s wife Caroline who was also cousin to Sarah, wife of George Selwyn, the first and only Bishop of New Zealand.

Land-owner George Palmer Jr was a great supporter of the Wakefield system and clearly a man of means. He was appointed one of the England-based Colonisation Commissioners



*George Palmer, land-owner.
Adelaide City Archives. Accession 1258
Bundle 1 LS0266 'Photograph of Colonel
Palmer, SA Colonisation Commissioner,
in Corporation Album'.*



George Palmer Junior's 100-acre country section block in Upper Hutt.
Crown Grant register AFIH 22396
W5691 National Archives.

for the first expedition to South Australia under the command of Colonel Light. Their job was to organise all the shipping and agent requirements to set up the city of Adelaide along Wakefield lines.

When the opportunity to buy into Wellington came up in 1839 George Palmer got in very promptly and bought three land-order shares for which he would have paid £303. When the first ballot was held in Wellington in 1842, through his local agent he picked up town sections 378 in Roxburgh Street, 475 on Wellington Terrace and 866 in Coromandel Street⁷ When the country 100-acre blocks came up for selec-

tion in 1843/44, he obtained section 64 in Pautahanui, a section in the Manawatu and section 91 in Trentham.

Palmer's contribution to the settlement was honoured by the naming of Palmer Head, on Wellington's south coast. In Australia, Palmer Square in Adelaide, and the town of Palmer in South Australia are both named after him.

RICHARD BARTON

Richard Barton (1790-1866) was not one of the first group of land buyers, but he knew a lot about farming, having been superintendent of the Duke of Sutherland's estates at Trentham in Staffordshire. Through his connections, he was granted a share in the New Zealand Company and thus qualified for a berth on the first ships, for at age 49 and a widower he would not otherwise have obtained passage. Richard Barton reached New Zealand on the *Oriental* (the second settler ship into port) on 31 January 1840 with his daughter Mary and a group of young men, mostly Scottish agricultural workers, whom he had recruited and had free passage as potential labourers in the new colony⁸.

Along with the Duke of Sutherland's people, Richard Barton first settled on the banks of Hutt River near its mouth, trading old clothes for pigs and vegetables with two local tribes. He was quick to venture up the Hutt River by ship's boat, alongside Colonel William Wakefield, the New Zealand Company's man in the field. Richard Barton described a valley of 'many hundreds of thousands of acres of the finest land, which Colonel Wakefield had purchased from the natives for the settlers' habitation.'⁹

But things did not go smoothly. Eighteen months after arriving, Richard Barton was getting fed up with the 'backward state' of the land survey and the receding possibilities of obtaining land allotments. So he persuaded the New Zealand Company's Surveyor-General (Captain William Mein Smith) to employ him and one of his staff to cut survey lines through the hinterland.

He also managed to buy some land. On a visit to Nelson he purchased 200 acres for £33, and also selected for himself a hundred-acre block of the most fertile land in the upper Hutt Valley. After letting it for a few years in a clearing lease, he built first a slab whare and then extended it into the homestead which stood till 1939. He called his property Trentham, in a tribute to his ducal patron whose title was Viscount Trentham.

The Bartons' hospitality was legendary. Once the Wairarapa road went through, church



*Richard Barton in the 1860s.
ATL 1/2-1103-52-F*

William Swainson's sketch of the Barton homestead at Trentham around 1850. It was to this property that Richard Barton brought his new (third) bride, Hannah, the 27-year-old daughter of missionary Richard Gare Butler, in 1844.

Private collection; used by permission.



Hannah Barton, third wife of Richard Barton and daughter of CMS missionary John Gare Butler. Photo taken in the 1860s at the same time as the Richard Barton portrait on p.11. Richard died in 1866, she lived on till 1894. UH City Archives, P1-415-2165.

The interior of the Barton home, probably in the 1870s. Note the portrait of a younger Richard Barton over the fireplace. Private collection; used by permission.

travellers such as Bishop Selwyn and the Revd Ronaldson received a roof over their head and an escort or buggy ride up to the Rimutaka saddle¹⁰.

On their first visit to their new parish in 1861, the Revd Herring and his wife Margaret stayed with them, but Mrs Herring had reservations. 'This wide large rambling house, and richly wooded estate, might be a perfect paradise, but there is an air of careless untidiness about it that takes away half its beauty,' she wrote to her sister.¹¹ She remarked on Mrs Barton's energy and will, but found her 'rough and ready... having everything in a state of half style and half dilapidation. Yet her hospitality is more genuine ... and Mr B has a good deal of the fine old English gentleman about him. But they have allowed themselves to run into habits of bush it-will-do-ish-ness which takes the polish off nearly everything.'



THE PARISH PURCHASE

Richard Barton's church connections came to the fore when the diocese began to buy land for new parishes. He represented the parish of The Hutt at the first Wellington Diocesan Synod in 1859 and again from 1862 to 1865. His unparalleled knowledge of the upper valley, combined with the Bishop's family connections with Barton's neighbour George Palmer, helped him seize an opportunity to grow both his own estate and the church's.

So when George Palmer put his Upper Hutt section up for sale, Richard Barton the owner of the adjoining Section 90 made a generous offer. He would buy section 91 from Mr Palmer and carve off it the corner nearest McHardy's Clearing for a church.

In late 1862 Standing Committee made its decision. 'The purchase of a block of land on the Palmer Estate at the Upper Hutt was agreed to at sale of £6 per acre.'¹² The conveyance was duly registered in May 1863. Thus the diocese obtained title to the 4.2 acres, but tradition has it that Mr Barton paid the £21 (20 guineas) purchase price.

George Palmer's generosity was also acknowledged, though he had done quite well by selling for £21 a piece of land which had cost him £4 in 1839. At the 1863 diocesan synod, Bishop Abraham was deeply appreciative. 'I ought not to omit expressing our thanks to Mr George Palmer of Nazing Park, who allowed us to choose our sites on his land there [at Trentham] and at Pauatahanui, and has given us tithes of all his sales of land in the Province.'¹³

One other piece of land in the upper valley came the diocese's way around this time. Land agent George Hart, parishioner of St Paul's in Wellington and another member of the diocesan synod, owned at least one 100-acre country section at Fern Ground [later known as Maoribank]. The transaction has been impossible to verify, but the 1863 diocesan synod noted a 'donation of 3 ½ acres of land in the Upper Hutt by G Hart Esq for religious and educational purposes'¹⁴. The parish never built on this land but drew income from it through letting the grazing rights, and it was sold in 1951.

Endnotes

1 About \$16,000 in today's money.

2 Turnbull, Michael, 1959. *The New Zealand Bubble* pp 10-19.

3 <http://nzetc.victoria.ac.nz/tm/scholarly/tei-WarEarl-t1-body-d6.html>

4 Map of the Port Nicholson Purchase Oct 7 1844: ATL MapColl-832.47gbbd/1844/Acc.15653.

5 Englishman George Palmer Senior (1772 – 1853) was a shipowner, active in the East India Company's ventures and in the New Zealand Association of 1825 and later. He became an MP and pressed hard for safe conditions for New Zealand settlers, though he appears not to have bought any land here. His son George Palmer Junior (1799-1883) bought three town sections in Wellington in 1839; these entitled him to three hundred-acre blocks in the country.

7 <http://nzetc.victoria.ac.nz/tm/scholarly/tei-WarEarl-t1-body-d16-d4.html>

8 Kelleher, *Upper Hutt The History*, p. 22.

9 Ibid.

10 William Ronaldson, *Diaries 1854-57*. MSY-1828-1829, ATL.

11 Margaret Herring, *Letters 1861*. Herring Papers, Upper Hutt Archives, A103/19/-.

12 *Diocesan Standing Committee Minutes* p. 139 (8 October 1862) ATL MSY 1186.

13 *Wellington Independent*, 3 October 1863, p.5.

14 Wellington Diocesan Synod 1863 *Proceedings*, p.20.

CHAPTER 3

BUILDING THE CHURCH

Plans for new churches were drawn up promptly; no doubt it helped that the Wellington diocesan secretary was also an architect. The Revd Frederick Thatcher knew the area as well. Two years before he designed St John's, Mr Thatcher and Bishop Abraham had ridden out to the northern Hutt Valley to introduce the first vicar, Edward Herring, to the local Maori, and to look at the district.¹ On 2 March 1863, Standing Committee approved designs for new churches at Johnsonville and at Trentham, Upper Hutt. Heart of rimu would be used for the buildings, except for the ground plate keepers and joists which were to be of totara.²

St John's was Thatcher's first completed architectural commission for Bishop Abraham and his diocese, and preceded Old St Paul's by 2 ½ years.³ Mystery surrounds the whereabouts of the plans themselves, which seem to have been lost following construction. Plans for 'a church in the Hutt' were sent to Auckland as possible designs for a church in Waitemata. The covering letter described it as 'a very pleasing object in the midst of the forest in that district'. The Auckland Diocesan Standing Committee liked the design very much, but the donor of the land in Warkworth insisted on his own concept and the Hutt plans appear never to have been located or returned.⁵

How much the original Trentham church cost is not known either. However, £100 of the £1000 grant to the diocese from the Society for the Promotion of Christian Knowledge (SPCK) was allocated to St John's.⁶

CONSTRUCTION

There was no shortage of wood nearby, though perhaps it was important to make sure the church had claim to it. Mrs Herring wrote laughingly to her sister⁷ that taking anything to hand was typical of the locals. 'Mr Palmer is in England, consequently his land here is not looked after. The people coolly began to cut down all his wood and carry it off to burn, and when Mr Barton remonstrated they replied: oh, we have a perfect right to it. This land belongs to Palmer the murderer. This Bishop tells this complimentary description of his wife's cousin – an Englishman of high family and MP for Essex – with a gusto and relish almost laughable.'

The timber for the church is said to have been pit-sawn on the property and nails and bolts fabricated by a (presumably local) blacksmith⁸. According to Archdeacon Tom Pearson⁹ the saw pit was positioned on the slope between the church site and Moonshine Road. It was probably on the sloping bank above a small creek, a tributary of the Ma-wai-hakona Stream, which is now piped under the churchyard and emerges on the western side of Smallfield Lane.

In pit-sawing, a pit was dug under a felled tree. One man stood on top of the trunk and the other in the pit below, using a long two-man saw which reduced the trunk to framing and boards. In the late 1850s mass-produced steam-powered machines transformed timber production. These included circular saws, reciprocating (push and pull) saws, and gang saws, which cut multiple boards simultaneously.¹⁰

It is however possible that the timber to build St John's came from the first mill in Upper Hutt. This was a steam plant owned by Stevens and Bailey on the Rose of Sharon site in Fortune Lane, very close to the church section.¹¹

The original church was about 35 feet long and 17 feet wide and held 90 people. The roof was a steep 60 degree gable and possibly had tied rafters. The whole was clad in heavy corrugated iron because of the danger of bush fires.¹² 'St John's Church had, and still has, walls of corrugated iron, of a weight unobtainable now, and certainly seldom seen by ordinary folk,' wrote 1930s vicar Mr Kendrick¹³. 'This seems to have been a precaution against fire, for it must be remembered that the valley had been covered in bush, by this time imperfectly cleared.'

Corrugated iron was a comparatively new building material, as it was only invented in 1829 and had to be imported until the first manufacture in Dunedin, in 1865.¹⁴ In England, the Church was initially cautious about its use, but it proved popular for churches in new areas in Australia where bush fires were much more of a hazard than in New Zealand.

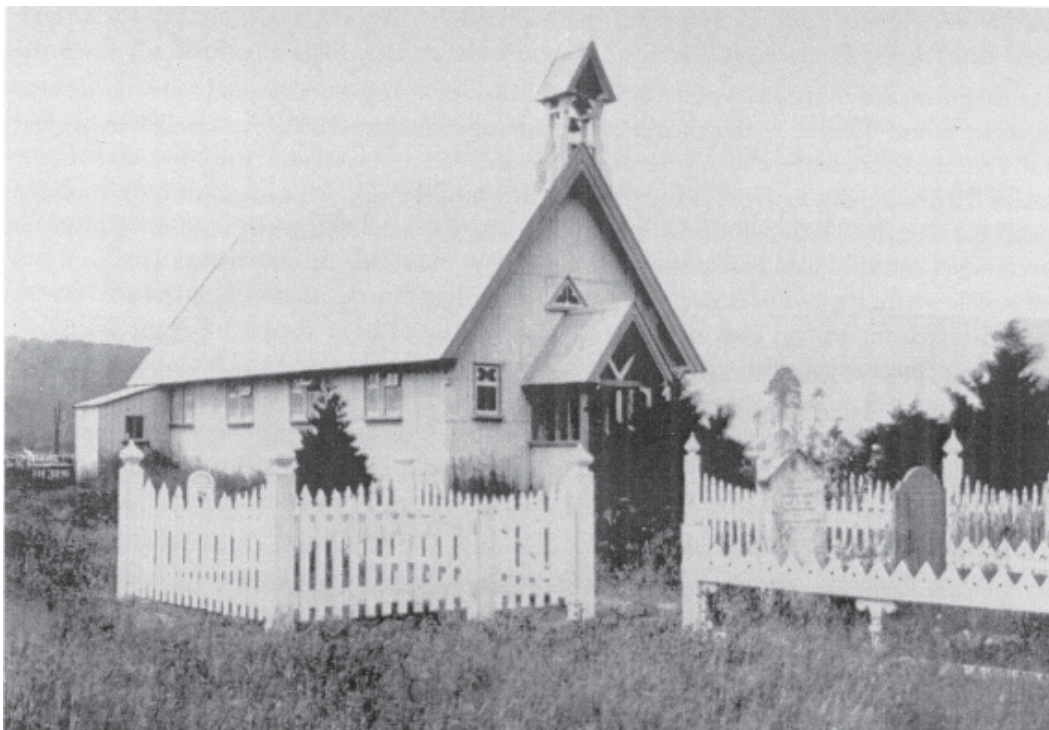
Several unusual features about St John's have been ascribed to the use of this material, according to Margaret Alington¹⁵. The building was oriented west to east, with the open porch at the ecclesiastical 'west' end of the rectangle rather than on a side wall, possibly to allow further seating. The inside lining was vertical boarding. The windows were like those of the Bishopscourt library in Auckland (also designed by Thatcher) – rectangles with stylized quatrefoils in the upper third of the frames.

The open porch had a braced roof, with a window on each side and a triangular trefoil window with red glass above the door (this is the only original window remaining; see chapter 6). The barge boards were tiered and there was a gabled belfry.

The newly-built church was opened by Bishop Abraham on St John's Day, 27 December 1863, and consecrated two years later on 17 December 1865. The church acre was consecrated the same day, allowing burials in holy ground (though it is possible that bodies were interred as early as 1862). One of the earliest graves is that of Richard Barton, who died in 1866 and whose grave-stone lies below the 'east' (Jubilee) window of the church.¹⁶



This photo of pit sawing timber for the Colenso bridge in the Rangitikei shows the technique. ATL ½ 041404



There is no known photograph of the church as it was originally built. This photo was taken in 1895 and shows the extended chancel and a lean-to forming a small vestry on the south side.

Trentham Parish Archives..



This sketch of the church from Moonshine Road by an unknown artist is taken from an undated photograph. Judging by the height of the trees and the dates of the gravestones it is likely to be around 1906, the same time as the interior (opposite page) was photographed.

Trentham Parish Archives..

THE CHURCH BELL AND BELFRY

The belfry may be the only remnant of the original church in its original form. Its external roof has been renewed but the sixty-degree pitch (echoing the pitch of the original roof) has not changed. A bell is visible in the early photographs but this was replaced in 1896 by another, gifted and installed by an anonymous donor. *The Church Chronicle* reported that it 'chimed very sweetly'¹⁸. There was discussion about replacing it with an electric bell in the 1950s, but the 110-year-old bell in its 150-year-old belfry remains for now.



Parishioner Wendy Tyrrell scales the heights to paint the interior of the belfry during the repainting of the church in 1986, in preparation for the 125th parish anniversary celebrations.

J Stuart photo.



The only known interior shot of the church before it was extended sideways, this photo was taken at Easter 1906, hence all the foliage.¹⁷ It shows the sanctuary 'east' window before the Jubilee window was installed in 1913. From Smallfield, Our First 100 Years.

Endnotes

- 1 Kendrick p. 10
- 2 Diocesan Standing Committee Minutes ATL MSY 1186. p.100.
- 3 Alington, Margaret, 2007. *An Excellent Recruit* pp. 206-7.
- 4 Ibid and endnote 45 p. 223.
- 5 Auckland diocesan archivist, pers.comm. 19/7/2012.
- 6 *Wellington Independent* 3 October 1863 p.5 The Diocesan Synod.
- 7 *Herring Papers*, Upper Hutt Archives, A 103/19/-
- 8 *Evening Post* October 1962.
- 9 *Welcome to St John's Trentham* leaflet 1977.
- 10 www.teara.govt.nz/en/building-materials/page-1
- 11 Kelleher p. 60.
- 12 **“The Church of St. John the Evangelist**, Trentham, Upper Hutt, is the centre of a large missionary parochial district, embracing about 130 square miles of country. The district extends from the summits of the Tararua and Rimutaka ranges to the boundary of the Lower Hutt parish. The central church—consecrated on the 11th of December, 1865—is an iron building which will accommodate 120 worshippers. A Sunday School—attended by from forty to fifty children—is conducted in connection with the cause.” *Cyclopaedia of New Zealand*, 1897, volume 1 Wellington p. 842 [nzetc.victoria.ac.nz/tm/scholarly/tei-Cyc01Cycl-t1-body-d4-d70.html]
- 13 Kendrick p. 12.
- 14 www.teara.govt.nz/en/iron-and-steel/page-5
- 15 Alington p. 307.
- 16 www.stjohnstrentham.org.nz/html/history/index.html
- 17 Smallfield, 1962, p.15.
- 18 *Church Chronicle* March 1897 p. 840.

CHAPTER 4

CHANGING THE CHURCH

Just twenty years after the original church was completed, it was being modified – a process which continued at intervals until the 1980s.

The first extension, to add a sanctuary and chancel, was carried out under the supervision of Frederick de Jersey Clere, the diocesan architect. ‘A parish meeting in 1882 approved plans by Clere to enlarge the building with a chancel and sanctuary which would accommodate about 45 more people,’ the *Church Chronicle* reported in 1883.¹

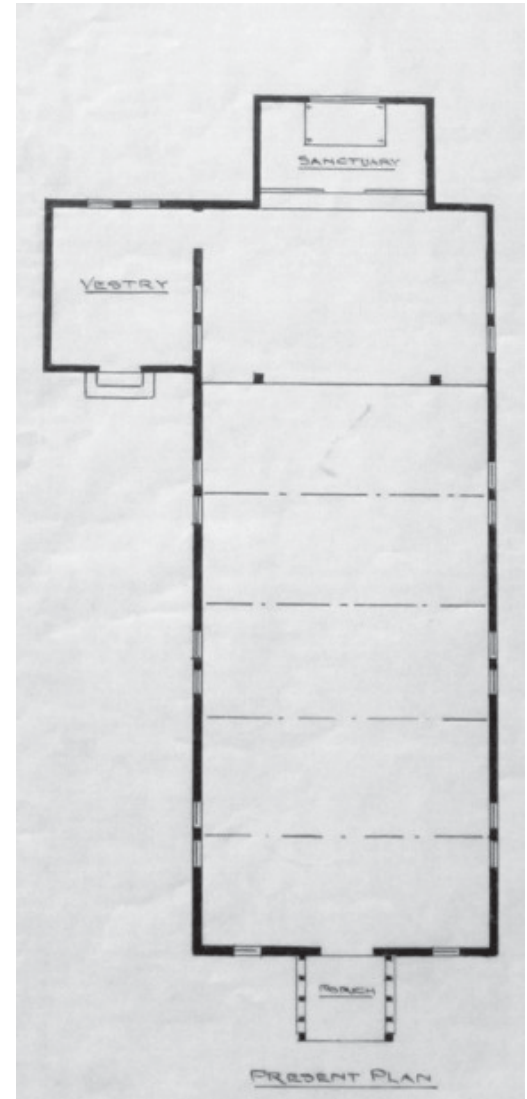
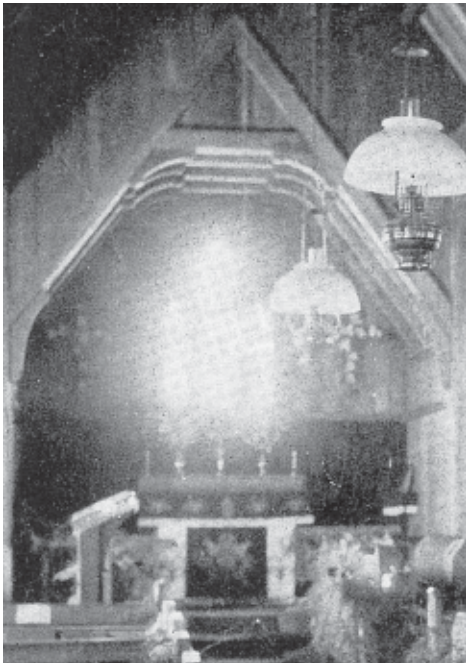
The interior chancel roof was supported by horizontal trusses, another unusual feature, which Maclean sees as a departure from Clere style as it is not found in any of his later buildings.² The sarking was probably renewed at this point, as the wood quality and circular saw marks are the same in both the nave and chancel.

The drawings for this first extension have not been located, but Susan Maclean²

believes that the chancel was in effect an extension of the nave, adding about 11 feet to the body of the church. The sanctuary was small – 10 feet wide and 6 feet deep – and of course the altar was fastened to the back ‘east’ wall of the church. There is no detail of the east wall windows, but Clere’s usual design was to have three ‘lights’ of equal height within an arch, and though the flare in the 1906 photo (detail left) obscures details, this seems to be the case at St John’s.

The work was completed in early 1883 and the *Church Chronicle* approved. ‘The appearance of the church both inside and out is vastly improved by the change. The whole building has a much more church-like look about it, than it did formerly.’³

Following these extensions, completed



Sketch plan of the original 1865 church, plus the 1883 addition of the chancel and sanctuary plus the vestry which was enlarged in 1914. The line and 2 posts show the ‘east’ wall of the original church. The plan was drawn in 1955 by architectural firm Clere & Clere which did a great deal of work for the Diocese of Wellington. ATL Plans-80-0816-2 ink on linen



This snapshot clearly shows the south vestry, detail of the church front porch, and the iron-clad construction. It must have been taken before 1923 as the vestry steps are still made of wood. Trentham Parish Archives.

during the ministry of the Revd J E Blackburne, the parish went through a few bad patches. Mr Blackburne's successor the Revd J M Devenish, another deacon, lasted only a few months, and other clergy came and went. Though the vicarage was built near the church, it was not until 1903 that things settled down with the arrival of the Revd C J Smith and then the Revd J H Sykes and the parish gathered energy for further church improvements.

Most of the focus in Mr Sykes's time was on the building of St Hilda's in the Upper Hutt township. The half-century of St John's was however celebrated with the installation of the Jubilee stained glass window in the sanctuary (see chapter 6). A year later, in 1914, the vestry on the south wall, previously a lean-to, was enlarged and integrated into the church structure. Maclean² believes it to be another Clere design; it measured 10 feet by 8 ½ feet and was a basic utilitarian room.



*1952 photograph showing the south wall and vestry.
Trentham Parish Archives..*

War and the building of the first St Mary's Church at Silverstream absorbed parish energy for another few years. Those who died during World War I were honoured in the erection of the memorial Lychgate on the main road frontage.

THE LYCHGATE

Parish opinion was divided about the form of a memorial to those who died in the first World War. By 1923 a Fallen Soldiers Memorial Fund had been established and at the Annual General Meeting three proposals came forward: Mr Ernest Marryatt wanted brass plates with the names of the fallen installed in both St John's and St Hilda's, Mrs Harper wanted a bell for St Hilda's and Mrs Kemp proposed a lychgate for St John's.⁴ The lychgate⁵ idea appealed because it could be combined with replacing the churchyard fence, noted to be in a state 'not worth repainting in its present condition'.⁶ The idea caught on and later that year vestryman Mr Marryat moved that a Mr Jackson be asked to prepare plans and an estimate of a lychgate known as 'type no. 2'. Two months later Mr Jackson was duly thanked, Dr Kemp proposed incorporating the design in a wall, and collectors armed with illustrations of the proposal were assigned districts for canvassing funds⁶.

Dr Kemp made a progress report at the 1924 AGM but then came a very generous offer from local architect Mr Charlesworth⁷ to design the final form of the lychgate, prepare plans and supervise its construction. Six months later, 'a beautiful lich-gate [sic]... in memory of the members of the church in the parish who gave their lives in the war for their King and country' was dedicated by Bishop Spratt.⁸ Most of the £150 cost [equivalent to \$15,000] had been raised during the previous vicar Mr Barnett's time, and he was present at the dedication along with the current vicar Mr Kendrick, and church and local dignitaries.



*The lychgate from the main road.
Wells Fundraising booklet cover 1957.
The signboard on the lychgate (see cover) was
made from Akatarava totara by John
Marryatt in the 1980s.*



North wall tablet. Photo: J Stuart.



The tablet on the south wall of the lych-gate commemorates the parish centenary and was installed during the centennial celebration week in February 1961.
Photo: J Stuart.

‘The gate, which is in keeping with the Church and its surrounds, is of oiled jarrah, the roof being of asbestos tiles,’ reported the *Evening Post*.⁹ ‘The stones for the wall were taken from the Hutt riverbed, being generously given by the owner of the property from which they were taken, and gathered and carted without cost by vestrymen and other men of the parish.’

The grey Australian granite tablet on the north wall (left) does not bear the actual names of the fallen, despite the *Evening Post* report, but honours the sacrifice made by them all. However, by the time the lychgate was completed, the community had moved on from the euphoria of victory, and disillusionment was setting in, as Bishop Sprott noted in his address to those present on 18 April. ‘Too much has been anticipated as a result of the Armistice,’ he said, ‘and we had no right to expect more than a recovery of the conditions which prevailed before the war.’

‘But whatever our disillusionments, these should not lessen our admiration for those who laid down their lives.’¹⁰

VARIOUS IMPROVEMENTS

Rebuilding St John’s, still clad in its protective iron sheathing, was on the agenda as early as 1923, when vestry noted that local land-owner Mr G H Cottle was collecting funds for this purpose. In 1925 the wardens noted ‘the St John’s Rebuilding Fund grows steadily’.¹¹

While the focus in the 1920s was on developing the Silverstream church room and building the lych-gate, the mother church still needed attention. In 1923, monumental masons Hickmott & Son were thanked for their generous gift of cement steps replacing the wooden ones leading to the vestry. Electric light was installed in the church in December 1923, and paid off two years later, thanks to the Ladies Guild, whose annual Bazaar raised £80/4/-.

The Main Road wall was still incomplete, but £50 remained in hand that December, enough to complete the wall to the Moonshine Road corner. In 1929, construction firm Jones & Fraser of nearby John Street estimated £96 was needed to complete the wall down to the Trentham boundary, and this was duly undertaken. And in 1933, Vestry agreed that the frosting on the church windows should be removed to let in more light and vestryman Mr Boulton (whose idea it was) agreed to do the work.

Hard times, another war and a population explosion would intervene before Mr Cottle’s dream of a re-built St John’s could come true.

ENDNOTES

1 *Church Chronicle*, Jan 1883, p. 574.

2 Maclean, Susan, 2003. *Architect of the Angels*, p.132.

3 *Church Chronicle*, April 1883 p. 596.

4 Minute Book A 103/1/4 (Upper Hutt City Archives), AGM minutes 17/4/1923.

5 **lychgate**, also spelled lych-gate or lich-gate, also called corpse gate, is a roofed-in gateway to a churchyard in which a bier might stand while the introductory part of the burial service was read. The most common form of lychgate was a simple shed composed of a roof with two gabled ends, covered with tiles or thatch. Lychgates existed in England in the 7th century, but comparatively few early ones survive because they were almost always of wood. www.britannica.com/EBchecked/topic/352525/lych-gate

6 Minute Book A 103/1/4 minutes for Vestry meeting 26/3/23.

7 This is probably Mr Joshua Charlesworth, a Wallaceville resident, and designer of the Wellington Town Hall and numerous buildings for the Bank of New Zealand. He died soon after the lychgate was completed and is buried in St John's churchyard. *Evening Post*, 8 October 1925, p.6.

8 *Church Chronicle* May 1925 p. 67.

9 *Evening Post*, 17 April 1925, page 6.

10 Bishop Sprott's remarks were heartfelt; his own son was killed on the battlefield in March 1918, and the bishop had been a strong advocate for better treatment of conscientious objectors. Davidson, *Christianity in Aotearoa*, p. 99.

11 A 103/1/5 Minutes 1925-27, Church wardens' report 1925-26.

THE GROWING COMMUNITY, NEW PARISHES AND A BIGGER CHURCH



Twenty years and another world war later, while the population had nearly doubled to 5620¹, Upper Hutt was still little more than a country town, straggling along the main highway to Masterton. But Wellington's regional planners had their eye on it, both as a centre for light industry and for residential housing for the post-war needs of Lower Hutt and Wellington. Town planning was undertaken by central government, employing the Austrian architect Ernst Plischke (who had fled to New Zealand with his Jewish wife in 1939). Plischke, now a community planner, was set to designing the present day layout of Trentham (and also Naenae, Taita and Epuni in the Wellington region, and hydro and sawmilling towns further north)².

In 1949, the Dunlop factory opened and soon afterwards the rail line was electrified, speeding up the journey to Wellington and making commuting to the city possible. Just ten years after the end of World War II the population had doubled to 11,100, many of them living in the new subdivisions surrounding St John's. A church seating just over a hundred people was clearly not going to be big enough.

24

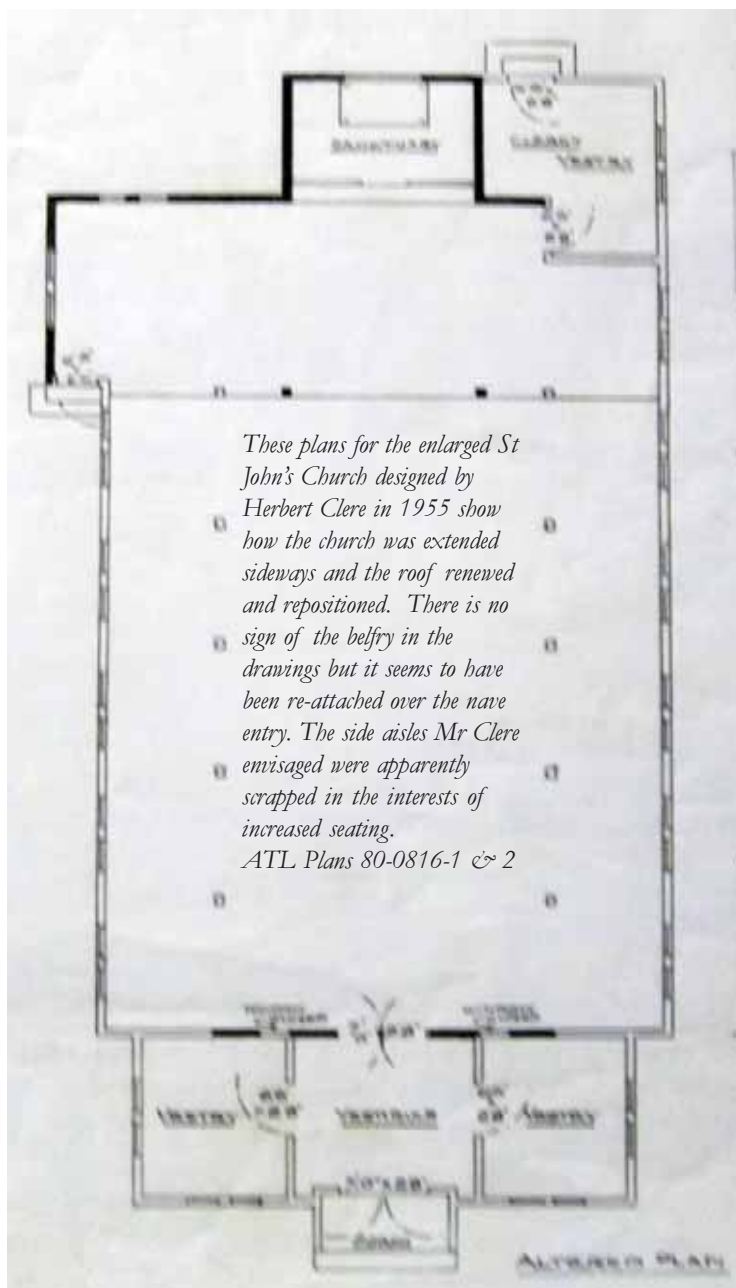
Talks about splitting the parish in two, focusing on St Hilda's in the north and St John's in the south, began in 1949 but it took five years for the division to take effect. In mid-1952, with the talks on the two-parish proposal under way, Vestry appointed a sub-committee to undertake a comprehensive review of the parish's property. They found the northern area included the St Hilda's land and buildings on the main road (worth £1475), the adjacent hall and vacant land (another £1875 worth) and two sections at Akatarawa (£1200) and Wallaceville (£75).

In the south, St John's church, hall, vicarage and vacant land totalling 4.1 acres was worth £5600. The Silverstream church building and adjoining land was worth another £2730, there was a 1.25 acre section at Pinehaven (£300) and Mr Cottle had just offered a two-acre block adjoining St John's (but without road access) worth £1500.³

The revised parish of Upper Hutt and the new parish of Trentham finally came into being at midnight on 28 February 1955. There was a bit of negotiation about the apportionment of funds, in which St John's Vestry felt the parish had not received fair treatment, and an inquiry was held to reach 'amicable agreement'.⁴ But St John's was bursting with confidence and vision. They approached the diocesan architect's firm Clere & Clere, which submitted a plan for extending St John's in June 1955. 'Herbert Clere drew up a scheme which greatly increased the seating capacity by adding an aisle on each side of the nave, and provided three more vestries and a vestibule beyond the porch,' wrote Susan Maclean in 2003. 'It offended the purists, who stood for the preservation of the original character of the building at the expense of convenience.'⁵ The design also included lowering and changing the pitch of the roof.⁶ The exterior roof covering was replaced with heavyweight roofing iron which came from the Ford Motor Company's surplus left after building armoured vehicles for World War II.⁷ It has weathered sixty years and, provided it is regularly repainted, looks good for a few decades more.



*In this 1925 landscape photo, the road running diagonally is Ward Street, which led from the Wallaceville Hill road to the main northern highway lined with trees. Moonshine (also known as Cottle) Road is sparsely settled; the church is just visible on the mid-left of the photograph.
Upper Hutt City Library Heritage Collection, P3-23-88.*



Tenders were called in August 1955⁸ and a month later, Mr Smallfield was asked by Vestry to approach Mr Cottle regarding finances for the new design. 'Mr Cottle will put the funds in the hands of his solicitor,' he reported to Vestry on 8 September, and some weeks later the money was in the St John's No. 2 account.⁹

Work by Hutt Valley contractor Mr H G Rock began in July and proceeded apace, while the congregation worshipped in the parish hall and weddings and a confirmation were held at St Mary's. The church was ready enough for Christmas Day 1955 services to be held there.

The cost for the reconstruction was £2769,¹⁰ but further work turned out to be needed. 'Mr [Alan] Marryatt brought to the notice of members the state of the floor boards... and the amount of borer in them.'¹¹ The old floor in the nave was replaced, costing another £90, and the Clere designs for pews to fit the new church would take yet another £900, mostly funded by Leonard Tripp who gave £700 towards their cost.¹²

While parishioners were no doubt delighted with their new building, some work remained. A report of the Works Sub-Committee on 8 September 1956 noted that Mr Clere was to inspect the pews, and 'certain errors made by the contractor to be rectified.' Holes were visible in the roof, and immediate renovations were needed at the rear of the building to combat bird mess.¹³

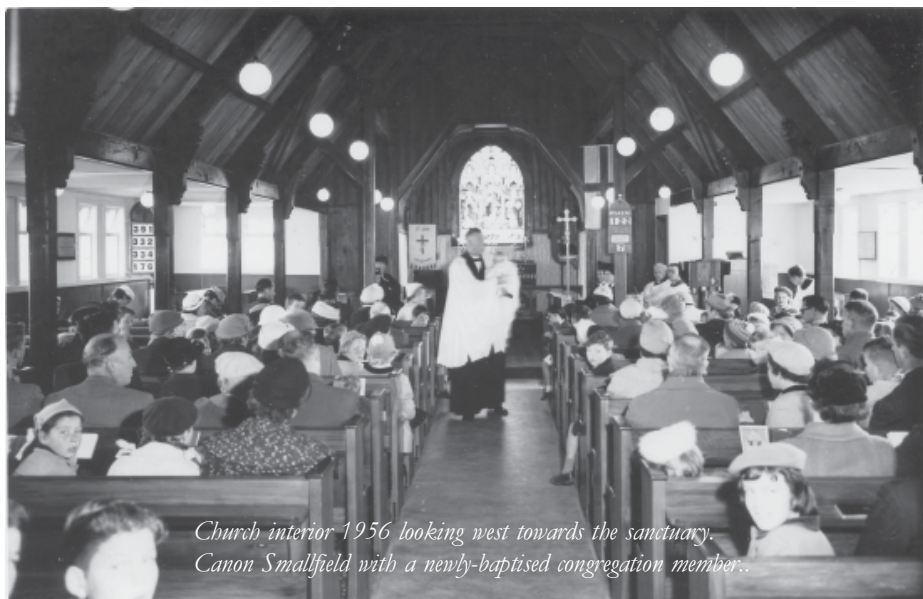
Unfortunately no details of the church's reconstruction were preserved, other than the sketch plans now lodged in the Turnbull Library, so there is little information about the materials used. There is speculation that the sarking boards lining the ceiling interior were cut down and re-used, and certainly they bear the marks of early-style circular-sawing. However, Alington notes that 'the interior woodwork of the nave roof as it stands today does not reflect Thatcher's detailing',¹⁴ so even that claim may not stand. So apart from the belfry and a few boards around the entry-way into the nave, no materials from the original church remain. The iron which sheathed the side walls was destined to be used in the renovations at St Mary's.

The newly-completed and extended church in 1956, as seen from Moonshine Road. Wells Fundraising booklet 1957.



SUNDAY SCHOOL AT ST. JOHN'S

St John's interior looking towards the new entryway and showing the side extensions. The red stained glass window (see chapter 6) possibly appears as a faint triangle in the woodwork above the new glass doors. Wells Fundraising booklet 1957.



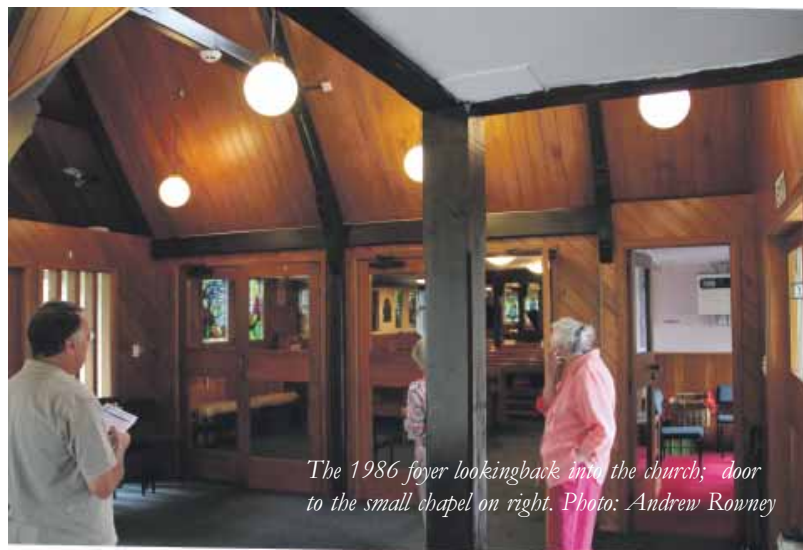
*Church interior 1956 looking west towards the sanctuary.
Canon Smallfield with a newly-baptised congregation member..*

Once the new floor in the nave was re-carpeted, the church was now in order, said Mr Smallfield triumphantly, 'and on the afternoon of Sunday February 24th 1957, Bishop Rich consecrated the additions and the new furnishings. The congregation, which was large, took tea in the parish hall at 3.45 o'clock.'¹⁵

Parish energy was undiminished. In 1957 a Wells canvass programme raised funds for a new parish hall. A new vicarage was built in 1958 (funded by sale of three sections on the main road frontage) and St Mary's in Silverstream was extended in 1960. The central portion of St John's was repiled and the sanctuary and chancel refloored in 1976, with roof repairs and partial replacement the same year¹⁶ and installation of new stained glass during the Pearson regime (see chapter 6).

The new foyer was the next and final extension to the church building. Initiated by the Revd Peter Stuart and designed by local architect Bill Pearson, the proposal was agreed to by a Special General Meeting in July 1984. Removing the south-eastern vestry room and installing folding glass doors leading to the light and airy foyer, added significant extra space and seating. The only construction issue was the need to strengthen the gable wall into the chancel, one of the original load-bearing walls of the church, and this was done with plywood reinforcing. A 'crying room' with a small window to the chancel provided a place for young families to retreat. (This has now been converted to a chapel for daily worship, and houses the gradine from the sanctuary.)

The foyer was opened and dedicated by the Bishop of Wellington, the Most Revd Brian Davis, in October 1986 as part of the 125th anniversary celebrations. It cost nearly \$100,000 and was funded by a loan (repaid in 1991) from the Friends of St John's plus proceeds from the sale of a parish-owned section in Whiteman's Valley.¹⁷



The 1986 foyer looking back into the church; door to the small chapel on right. Photo: Andrew Rowney

FURNISHINGS

The first musical instrument in St John's is likely to have been a portable harmonium. The organ is first mentioned in 1896, when the *Church Chronicle* reported 'a new American organ has been placed in St John's' and thanked the ladies (Misses Aldrich and Haybittle and Mrs Mabey) who collected the funds. It did sterling service for over 50 years, and was replaced in October 1950 thanks to Mr and Mrs G H Cottle, who gifted a new reed organ in an English oak case in memory of pioneer settlers Edward and Hannah Cottle.¹⁹ 'This fine instrument has two manuals, pedal notes, and is electrically blown,' noted Mr Smallfield, who also paid tribute to long-serving (and blind) organist Joseph Green²⁰. In 1973 a Riha electronic organ was donated by friends of the choir but was used for only a few years.

The offer of a full pipe organ came from the Wellington City Mission, which was moving its operations from the central city and had no room for such an instrument in its Newtown chapel. Parishioner John Howell with his strong Mission connections made the arrangements, and the organ was duly installed in 1981 with its pipes above the entry to the nave, allowing the red triangular window to be glimpsed through the ranks of piping. Though it was wearing out by 1990²¹, not until 2006 was it replaced by the current Allen organ, after organist Claire Derby refused to play the disintegrating instrument any longer and sourced a new digital organ. Funding came from the family of Donald George Keen.

The altar against the end wall was installed in 1884 when the sanctuary was added. There it stayed for over 90 years, with just the addition of a gradine²² (also called a retable) in memory of a local airman Robert Jack Braddock who was killed in 1944. Archdeacon Pearson commissioned a new 'altar-piece' and altar rails, in memory of Sunday School stalwart Eileen Constance Craig and made by parishioner and neighbour J W Chapman-Taylor, in 1977. However, by the time they were ready for installation the Revd Tony Gardiner had arrived. The new altar was placed freestanding so the celebrant could face the congregation and the new altar rails were installed a little further forward to allow more space. His successor the Revd Peter Stuart, who found that 'few if any sanctuaries are as cramped as this one'²³, had an apron built out from the sanctuary by Bill Thomas to allow greater freedom of movement. The Chapman-Taylor altar rails were recycled and a new matching central portion built and installed by parishioner Doug Barrett²⁴ who donated the wood.

In 1911 (fifty years after the parish was established), a stone font was placed somewhere in the church²⁵. After the 1955 extensions it was sited immediately to the left of the church entrance. The font has a carved oak covering donated by the Foubisters in memory of their daughter Rae Deidre who died aged 4 in 1943. Following the 1986 extensions the font was moved to the central window in the foyer to form a baptistery but was later returned to the south-eastern corner.



Blind organist Joseph Green at the keyboard of the reed organ gifted by the Cottle family in 1950.



Photo: J Stuart

If there was a pulpit in St John's for the first hundred years, it was probably in the form of an 'ambo' – a place for both the reading of the Bible and preaching. Nothing is visible in the 1906 interior photo. The 1957 photo (p.28) shows a lectern of some sort on the right and no other chancel furniture except choir stalls and a prayer desk. The first reference to a pulpit is by Mr Smallfield in 1961 who notes that 'Miss A C Cottell some time ago gave £100 towards the erection of a pulpit in her brother's memory.'²⁶ Presumably this donation went towards the large elaborately-carved oak pulpit obtained by the next vicar, the Revd T V Pearson, from St Mark's Church in Wellington when it was rebuilt in 1964. Mr Pearson was a previous vicar of St Mark's and claimed to have 'acquired the pulpit and gave it to St John's'.²⁷ The base of the pulpit was, he said, stored in the parish hall.

This item dominated the right front of the church for the next thirty years. Eventually, with the arrival of co-vicars the Allan-Johns in the 1990s and a significant change in worship styles, it was removed. 'We didn't preach from the pulpit in our first few days,' they said, 'and long-term parish-ioner Ida Roil said that if we weren't going to use it why don't we get rid of it.'²⁸ The pulpit's fate is unknown but the stairs from the base are used in the parish hall for access to the stage.



*The eagle in the new foyer in 1991.
Photo: J Stuart.*

The carved wooden eagle lectern is first mentioned in October 1952. 'A new Eagle Lectern is being carved by Mr F G Gurnsey of Christchurch, and delivery is expected within a reasonable time,' reported the *Upper Hutt Leader*.²⁹ It may not have been completed before Mr Gurney's death the following year, for six years later the *Leader* states the eagle was carved by McCrackens of Christchurch and dedicated in October 1958³⁰. Mr Pearson in 1977 noted it was 'the gift of Mrs Stafford-Smith and others'.

The eagle attracted attention of casual visitors and was stolen at least twice, once in the 1980s (when it turned up on top of the climbing structure in nearby Trentham School) and again the 1990s, when it was mysteriously returned after a two-year absence³¹.

For a full set of furniture and past and present faculties issued, see Appendix 1.

ENDNOTES

1 Population figures are taken from a pamphlet *Community Development of Upper Hutt 1962*, published by Upper Hutt Jaycee Inc.

2 www.teara.govt.nz/en/biographies/5p31/plischke-ernst-anton

3 While the parish partition was proceeding, Mr Cottle had offered St John's a piece of land of '1 acre and 3 roods adjoining the Sunday School' and his gift was gratefully accepted. Vestry minutes 12 December 1951, *A 103/1/8 Upper Hutt City Archives*. Complications subsequently arose with this land (on which the Upper Hutt Fire Station now stands) and later in 1952 the vestry asked Mr Cottle to allow them to use the land for 'any purpose for the benefit of the church'. Mr Cottle refused and the gift was declined.

- 4 Ibid 2 June 1955.
- 5 Maclean, 2003 p.132.
- 6 Alington, 2007, p.207.
- 7 John Harrison, pers.comm, June 2013 plus letter Ian Rattray to J H 11 Feb 2006.
- 8 *Upper Hutt Leader*, 11 August 1955, p.7.
- 9 Ibid 13 October 1955.
- 10 Fearnley, C, 1977. *Early Wellington Churches* p. 200.
- 11 Vestry Minutes 9 February 1956.
- 12 Smallfield, *Our First Hundred Years*, p. 33
- 13 Loose report in 1951-57 Minute Book A 103/1/8 Upper Hutt City Archives
- 14 Alington, 2007, p.207.
- 15 Smallfield, *Our First Hundred Years*, p. 34.
- 16 AGM 1976. Minute book 1969-83, A103/1/12 Upper Hutt City Archives.
- 17 Kelvin Strong's file on the foyer and extensions. A103/18 Upper Hutt City archives.
- 18 *Church Chronicle* July 1896 p. 732.
- 19 *Upper Hutt Leader*, 12 October 1950, p.4.
- 20 Smallfield, 1961, p. 29. See also photo chapter 6.
- 21 Vestry minutes 17/4/1990. A103/1/13 Upper Hutt City Archives.
- 22 A shelf or ledge above an altar often used for flowers. [www.sacredarchitecture.org /articles/retro_tablum_the_origins_and_role_of_the_altarpiece_in_the_liturgy/](http://www.sacredarchitecture.org/articles/retro_tablum_the_origins_and_role_of_the_altarpiece_in_the_liturgy/)
- 23 1987/8 Vicar's report, A103/1/13, Upper Hutt City Archives.
- 24 Vestry minutes 18/4/1989. Ibid.
- 25 Fearnley, 1977, p.198.
- 26 Smallfield, 1961, p.44.
- 27 Pearson, 1977, *Welcome to St John's* leaflet. He noted that the pulpit was a replica of one in St Matthew's Church, Moseley, Manchester.
- 28 Interview Christine and Andrew Allan-Johns, 8 March 2012.
- 29 *Upper Hutt Leader* 30 October 1952 p.3. Mr Gurnsey was a well-known Christchurch arts and crafts tutor and carver who made many items for churches. *Dictionary of NZ Biography 1901-1920*, p. 191.
- 30 Ibid 27 November 1958 p.3.
- 31 Allan-Johns interview March 2012.

CHAPTER 6

THE WINDOWS

For fifty years, St John's Church had purely functional windows, with one exception. Above the entrance porch, a triangular red light with a trefoil formed by wooden framing provided a single spot of colour. This was seen mainly by the celebrant when facing it during services, but also by those returning from the altar who lifted their eyes to enjoy its glow.

During the 1950s renovations the wooden trefoil framing appears to have been replaced by plain wood and surrounded by solid timber both inside and outside. As Tom Pearson described it: 'This Trinitarian light is probably the original window of the church. Succeeding vicars have gained inspiration as they have pronounced the blessing from the altar and seen the cross etched behind this old red light.'¹

The fiftieth anniversary of the church saw the second piece of stained glass installed. The Jubilee window (right) made by Smith and Smith of Dunedin in 1912 depicts the risen Christ, flanked by St John Baptist and St John Evangelist. 'The central panel is adorned by a well-drawn figure of Christ as the Light of the World, with the inscription 'Behold, I stand at the door and knock.' The garments are rich ruby and purple, the shades harmonizing perfectly,' enthused the *Evening Post*. 'The canopy and base is done in delicate tracery of rich gold, greens, ruby and sapphire blue. The backgrounds of foliage and sky in deep blue show the figures to advantage. Mr Cooper, the firm's artist, deserves congratulation for this fine specimen of his art.'²

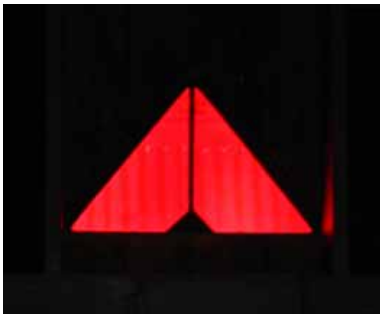
Parishioner Charles Bateson, New Zealand manager of the Australasian Trust & Agency Co, set up a fund for the Jubilee window but did not live to see it installed; his widow took over to raise the £60 required, and both of them are



The Jubilee window. All the photos of the windows in this chapter were taken by Glen McCullough.



The trefoil red window from outside the church c. 1895



A recent photo of the original window, now framed by the organ speakers. Photo: J Stuart.

buried in the churchyard below the window. Vicar Mr J H Sykes preached a 'very appropriate sermon' at the dedication service in October 1912, and the choir rendered an anthem,' *The Dominion* reported. 'The attendance was unusually large.'³

(The date of the dedication of this window is sometimes confused in the records with the anniversary of the parish, which was celebrated in March 1912 at a service where the preacher of the Jubilee sermon was the Archdeacon of Wellington, the Venerable Thomas Fancourt.)



The frosting was removed from the nave windows in the 1930s, and in the 1956 extensions the windows were replaced with new ones of a similar size and style to the old, with the upper section opening awning-style. However, the opportunity provided by the two new chancel windows on the south side led to the first of the series which is now such a striking feature of the church.

The first of the new series, St Peter Apostle, was made by G. Maile & Sons of London and installed in March 1958. Honouring the memory of the Revd Cecil Smith (vicar 1903-8), it was a gift from the estate of Mr Smith's widow Mabel who died in 1957. Dedicated by Bishop Rich, Wellington's assistant bishop, the window was unveiled by the vicar Canon Smallfield, who also conducted the service.⁵ The inverted cross (top right) is a symbol of St Peter.



*The Revd Cecil Smith and his wife Mabel.
Trentham Parish Archives.*

St Peter's companion window, also by G Maile & Sons, honoured those of the parish who died in the two World Wars, and was also installed in 1958. The style is vigorous, particularly the expression on St George's face and the contortions of the dying dragon. 'This is a conventional representation of the Christian warfare against the world, the flesh and the devil,' wrote Tom Pearson in 1977. A legacy from Miss G Avery paid most of the cost, with un-named parishioners contributing the balance.

In the early 1960s, two more lights were installed in the rather grandly-described 'south transept' of the church, and another directly opposite, above the organ. These three were also the work of the British firm G Maile and Son.⁶



Dame Cecily Pickerill in 1977
Upper Hutt City Archives



This photo of the five New Zealand bishops, probably taken in the 1860s, shows Bishop Abraham standing in the centre. On the left are Bishops Selwyn and Harper, on the right is Bishop Patteson of Melanesia, and seated is Bishop William Williams of Waiapu. ATL 1/2-053364-F



As patron saint of doctors, the St Luke window fittingly commemorates the work of Dr H P Pickerill, an eminent plastic surgeon. Dr Pickerill was a local parishioner who specialized in remedial surgery for children. The window, installed in 1960, was given by his wife Dame Cecily Pickerill, also a doctor and founder with her husband of Bassam Hospital in Lower Hutt.⁷

Charles John Abraham, the subject of the second 1960s window, was the first Bishop of Wellington. (Contrary to local newspaper reports, he was **not** the father of the third vicar of Trentham, who had more humble beginnings). 'His window reminds us of the founding of this parish in 1861,' according to Tom Pearson, 'and is the gift of the St John Ladies' Guild.'⁸

Joseph Green, organist, is commemorated in the final Maile window, installed in 1961. St Cecilia is the patron saint of musicians. Little is known about her, but she is said to have been a third-century Roman martyr who sang of her purity while organs played at her wedding feast.⁹ Her window, the nearest to the sanctuary on the north wall of the church, is sited above the organ.

To the seventeenth vicar, Archdeacon Pearson, who arrived in 1964, the rows of plain windows along the nave seem to have been a challenge. He went about filling the frames with colour,



*Joseph Green, Trentham parish organist.
Trentham Parish Archive.*

and succeeded in finding donors, commissioning and installing 22 windows before he moved on in 1978. The final window, also a Pearson initiative, was installed in 1994.

'In 1971, Tom Pearson embarked [sic] on the nave windows vowing he did not want a string of BSB windows,' wrote designer Beverley Shore Bennett of Waikanae in her notes on the Miller Studios Album. 'So the challenge was to create a variety of windows.'¹⁰

In a pair with St Cecilia is the window of Saint Michael. One of the Beverley Shore Bennett series installed in 1974, 'it has the classic symbolism of the archangel – the warrior sword, the scales in the right hand, the radiant halo,' wrote Tom Pearson in 1977. It is in memory of Edward, Sophie and Claire Goodwin. It is not clear why these three are commemorated, but the Goodwins were early developers of the Pinehaven area in partnership with Sir Francis Chichester.¹¹



Also in this corner of the church is a much later window (left), giving thanks for Ngara Scott Pearson (Archdeacon Pearson's wife) and all church musicians. It was made by Paul Hutchins, who worked at the Miller Studios in Dunedin, not long before he moved to Australia in 1987.

Moving from west to east along the south wall of the church, the windows run in pairs. Closest to the sanctuary are two windows representing the holy family: Madonna and Child, and Saint Joseph. These two lights, designed by English stained glass designer Kenneth Bunton¹², were made by Miller Studios in Dunedin. 'Many appreciate the Polynesian cast of the features,' noted Tom Pearson. The windows, installed in 1970, were gifted by the Leckie family in memory of their parents Frank and Irene who lived in Heretaunga.



Ngara Pearson (left) and designer Beverley Shore Bennett at the installation ceremony in 1986. Photo: J Stuart.

All the remaining windows in the church were designed by Beverley Shore Bennett and all but two made by Miller Studios. 'As a project it sort of grew like Topsy,' said Beverley Shore Bennett recently. The designs were no problem for Millers to translate into stained glass, but issues arose with fitting the steel framed windows into the timber frames. It was not clear whether the fault lay with the measurements, the manufacture or the installer but it led to some 'devastating' last-minute difficulties which Tom Pearson spelt out in a letter. Despite this, 'I do want you to know how pleased we are with your windows themselves and they do adorn our church,' he wrote to the Studio as the project progressed.¹³



Tom Pearson noted. 'The Blessed Virgin Mary is an anonymous gift in gratitude for 25 years of worship in this church.'

Next to the Holy Family pair are the two 'harvest' lights, the Sower and the Tree of Life. 'The [sower] light uses imagery beloved of our Lord, the parable of the sower, the seed growing secretly, the work of grace in the human soul,' according to Tom Pearson. It is in memory of William Leslie Branigan, a loving husband and father, who lived across the road from the church in John Street, Trentham.

The Tree of Life honours Elsie Gibbs, the first Plunket nurse in the valley, who worked in Upper Hutt in the 1920s. Her husband T N Gibbs bought Hazelwood's store in the shopping centre and their son Colin became manager as well as serving on the Borough Council and Chamber of Commerce for many years.

Towards the east from the Harvest windows are those of the Annunciation. Also installed in 1976, the names of their donors are not recorded. St Gabriel is one of the seven archangels, ranking next to St Michael in that hierarchy, and is known as the messenger of divine comfort. 'Many people gave the St Gabriel light in thanksgiving for their baptism,'



Elsie Gibbs. Upper Hutt City Archives P1-69-860



Eliza Evans, 1852-1920. Upper Hutt City Archive P2-763-1888

Next to them, two more 1976 windows, this time on the bread of life, complement the pair opposite on the theme of Eucharist. Fair Waved the Golden Corn commemorates Eliza Evans, pioneer teacher from 1879 to 1911 at Mungaroa (later Te Marua) school. The second light, 'the breaking of the bread' is a memorial to Francis Whiteman whose family settled in the valley in 1841 and worshipped every Sunday possible at St John's.

The most easterly pair of windows on the south wall, known as the Benedicite, were installed in 1977. 'With the Benedictus pair opposite, these lights climax the whole offering of worship of stained glass in this church,' wrote Tom Pearson. 'They jubilantly proclaim their "Amen" to all the faith and devotion, prayer and praise and worship of the parish, as witnessed by the lives of so many who live to the glory of God.'

Alfred and Olive Mumby lived in Palmer Crescent in Heretaunga where Alfred was a specialist chicken breeder. Nancy Pemberton gave the right-hand window as a tribute to her husband Joseph.



Nancy Pemberton. Upper Hutt City Archive 1999 09-29-6





On the north side of the church, the five pairs of windows, all designed by Beverley Shore Bennett and made by Miller Studios, were installed between 1972 and 1977.¹⁴

Closest to the music windows are the two portraying the baptism of Jesus. The window of St John Baptist on the left is in memory of William Robert Hotham who died in Australia aged 24. He was probably the son of Trentham residents Police Superintendent EJG Hotham and his wife Thelma and was buried from St John's in March 1965.

The portrayal of Jesus in the Jordan waters, on the right, gives thanks for the ministry of William Mandeno Smallfield, longest-serving vicar of Trentham, and was donated by his wife and sons. Mr Smallfield came from an Auckland clergy family and his son Geoffrey also became an Anglican priest. These windows were installed in 1972.

The Water of Life windows next to the baptismal ones came in 1974. Tom Pearson says the Biblical inspiration for this window is found in the Genesis 2 passage about the four rivers flowing from Eden, and from Jesus' promise of living water in John 4:14.

The window is in memory of Akatarawa residents Vera Lilian



*Canon William Smallfield, 1957.
Trentham Parish Archive.*



*Albert Goodman.
Upper Hutt City Archive*



*James Maher, MP. Upper Hutt
City Archive P2-707-1722*

Christie, her husband Robert Douglas and their daughter Grace; their ashes are interred in the St John's churchyard.

'The fish is one of the earliest Christian symbols, standing for ICHTHUS - Jesus Christ, Son of God, Saviour,' noted Tom Pearson, 'and the baptismal shell reinforces this message. The window honours Stewart Mervyn King of Miro Street, who died in 1973 aged 56, and also John David and Frances Alice Watt, who are buried in the churchyard.

After the baptism series come Pentecost, the descent of the Holy Spirit on the first disciples, and a difficult concept to portray without making people look like candles. 'The liveliness of the tongues like as of fire, the sound of a rushing mighty wind speak of the purity and power of the Holy Spirit indwelling Christ's church and the faithful' wrote Tom Pearson in 1977.

The right-hand window 'Come down, O love divine' remembers Albert and Minnie Goodman, early residents of Moonshine Road, who lived where Upper Hutt College now stands. Based at Trentham Racecourse, Albert Goodman was the first registered horse trainer in New Zealand.

On the left, Come Holy Spirit commemorates Ngaire Boulton, the youngest daughter of James Maher MP. The window cost \$295. James Maher was well-known as a Mangaroa town supply dairy farmer who represented Upper Hutt in its various electorate names from 1946 to 1960.

The Eucharist windows, installed in 1974 towards the east end of the church, cast a rich glow over the pews on this northern side. 'This is my blood' is in memory of Philip and Emily Davis. Originally a store-keeper in Fortune Lane, in 1897 Mr Davis gave the land in the town centre on which St Hilda's was first built a decade or more later. The letters IHS, often seen in liturgical settings, are variously interpreted. They could be the first three letters of Jesus' name in Greek¹⁷. Or they could stand for Jesus, Hominum Salvator (Jesus, Saviour of Men), In Hoc Signo (Vinces, or 'in this sign [you shall conquer]'), and Jesus





Habemus Socium (Jesus Our Companion), 'All are correct,' wrote Tom Pearson in his description of this window.

'I am the Vine' was given in memory of Adelaide Downs, who lived in Crest Road Akatarawa with her son William, a local city councillor and later deputy Mayor of the city. She died aged 83 in 1971 and was buried at Akatarawa.

The windows in the north-eastern corner of the nave were among the last installed, in 1977. The theme is the Benedictus. The Wahine, on the left, honours John Barraud Blundell, grandson of the founder of the *Evening Post* newspaper in Wellington, and a long-time Heretaunga resident.

The words are those used as his sermon text by the Revd Samuel Marsden on Christmas Day 1814. The window on the right, portraying Jesus (note the stigmata on the feet) was gifted by the Freemasons of the Upper Valley. Vicar of the time Tom Pearson was a member of the Masonic order, whose symbol can be seen in the lower righthand corner of the window.

The final (as of now) windows to be installed in the church were placed in 1994. They honour the



Former vicar Tom Pearson at the dedication of the Transfiguration windows in 1994.
Upper Hutt City Archive 14198-1

ordination of former vicar and archdeacon Tom Pearson. The Transfiguration pair replaced the final set of 1957 plain windows on the south side of the church, and currently light the overflow seating and play area at the back of the nave. They too were designed by Beverley Shore Bennett, but with Miller Studios in New Zealand now closed, were made by Stephen Belanger-Taylor of Geraldine. The message is simple: 'Lord, it is good for us to be here', a fitting sentiment for a window lighting the entrance to the church proper.



ENDNOTES

- 1 Pearson, T V. *Welcome to St John's*. Leaflet 1977. He is probably referring to the cross on the church porch as it then was, as there is no sign of any etching in the glass itself.
- 2 *Evening Post* 18 October 1912 p. 2.
- 3 *The Dominion* 29 October 1912 p.2.
- 4 The stained glass window photographs in this chapter on pages 36-48 were taken by and are © to Glen McCullough.
- 5 *Upper Hutt Leader* 27 March 1958 p.3.
- 6 Fearnley, 1977, *Early Wellington Churches*, p.200.
- 7 www.teara.govt.nz/en/biographies/4p12/pickerill-cecily-mary-wise
- 8 Pearson, 1977, op.cit.
- 9 *For All The Saints*, a resource for commemorations of the NZ Calendar, p.443-4.
- 10 BSB covering note in album of Miller Studios designs in ATL, PA1-f-324.
- 11 J A Kelleher, *Upper Hutt: The History* p. 189.
- 12 This designer was based in Edenbridge in Kent. He produced designs for Miller Studios from 1959 to 1969. www.roymiller.co.nz/page1/page1.html



St John's Church from Moonshine Road by night, showing how the stained glass windows appear to passers by during evening services. Photo: John Harrison

13 TVP to Miller Studios, 31 March 1976. Upper Hutt City Archives, folder 103/14/7.

14 Watercolour panels of the designs by Beverley Shore Bennett for the St John's windows can be found in the Turnbull Library, in the series A-325-00x..

16 Kelleher, op.cit, p. 209.

17 Ferguson, G, 1954/1961. *Signs and Symbols in Christian Art* p. 150.

CHAPTER 7

THE CHURCH TODAY

In midwinter, St John's lacks its picturesque leafy setting but the shape of the church and its setting is most clearly seen. Approaching through the churchyard on a cold Sunday morning, music streams forth from the open door and the well-wrapped congregation inside are in full song. Nearly fifty worshippers are present at this, the first of the two Sunday morning services, and inside the church is glowing with colour and warmth. Live music, from a pianist, an organist, a bass player and a cantor, adds to the richness of the liturgy, and the personal exchanges during the Peace are all the warmer for the clasping of mittened hands.

It's good to feel part of a century-and-a-half of heritage, from the first settlers in the bush-surrounded McHardy's Clearing, to the busy built-up urban setting of today. The liturgy has changed (though the shape of it remains), the ranks of stained glass windows add colour but still tell the age-old faith story, and the music is more varied. The congregation of 150 years ago would certainly have known the great Charles Wesley anthem *And Can It Be* (written in 1738) and rendered it with just as much gusto, though the swelling Allen organ accompaniment is rather richer than they would have experienced from their reedy foot-pedalled harmonium.

The ancestors would also have approved of the second Sunday service, held in the parish hall. It begins with the baptism of two-year-old Lyric, son of prison workers, and has a very different congregation – though there is some cross-over. The words for both liturgy and songs are on screen, the music is led by singers with a backing track, a third of those present disappear off to Kids' Stuff (aka Sunday school) in the Molly Newman Centre, and there is a background of small children burble from the toddlers and babies playing on strategically-placed carpet squares. It seems not to bother those presiding – no robes in this service – and as the liturgy draws to a close the sounds and smells from the adjoining kitchen indicate the regular light lunch is close to ready.

While the parish hall, now dubbed the Community Centre, is used regularly for services, the church is kept spiritually warm with daily prayer and a mid-week Communion as well as the Sunday Eucharist. Regrettably, it is locked when not in use, depriving passers-by of the opportunity for private prayer. What used to be protected by community respect has had to be replaced with electronic security.

In the aftermath of the Christchurch earthquakes, and the insurance consequences, the building's stability has also to be determined. A cursory Council inspection limited to the exterior led to the need for further investigation. A detailed engineering report has been commissioned but the queue for such expertise is long; the delay has not deterred the regular worshippers.¹ After all, this

building has survived a century and a half of floods, earthquakes and other hazards though, thanks to its iron-clad construction, was never damaged by fire.

It remains serenely sited in its central position, surrounded by noble trees and the history of the upper valley in its churchyard, witnessing to all who pass.



St John's Church c. 2000, oil painting by Allan Paterson. Used by permission.

ENDNOTE

1 Recently an engineer's report indicated that work is required to bring both church and hall into line with current earthquake resistance codes. In May 2014 the parish engaged an engineering firm to prepare a proposal for strengthening the buildings.

APPENDIX

GIFTS AND FURNISHINGS

Date	Item	Designed/built by	Donors/sources
1978	Altar	Designed by Bill Pearson, built and carved by J W Chapman-Taylor	Reginald Charles Craig in memory of his wife Eileen Constance Craig, choir leader and Sunday School teacher.
1978	Altar rail	J W Chapman-Taylor; augmented by Doug Barrett 1989	R C Craig; Friends of St Johns for extension to rail.
1900	Communion vessels (portable set)	Retrieved 2004, chalice re-silvered	C E Rawson
1965	Silver chalice & paten		'In memory of Phillip and Emily Davis from their family'
1965'	Wooden carved collection plate		'In loving memory of Alfred George Newman, 1920-1976'
1980	Silver wafers box		'In memory of Alice Aitchison 1980'
1982	Ewer for baptismal water		'In remembrance of Peter John Kettlewell, born 1.5.58, baptized 24.8.58, died 4.12.81'
1897	Church bell		Unknown donor
1944	Gradine/retable	Originally below sanctuary window, now in chapel room below cross.	Braddock family in memory of Robert Jack Braddock.
1911	Font		
1946	Font cover	carved oak	Foubister family in memory of Deirdre.
1896	Reed Organ	'new American'	Funds collected by Miss Aldrich, Miss Haybittle, Mrs Mabey.
1950 - 1973	Reed organ		Cottle family in memory of pioneers Edward & Hannah.
1973 - 1980	Electronic organ	Riah Adagio 25P cost \$1589	Choir members & friends. Gifted to St John's Wainiomata 1980
1981	Pipe Organ	From old City Mission chapel. Pipes placed above church doors.	Donation/extended loan, organised by John Howell.
2006	Allen digital organ	Purchased new	'Gifted & dedicated to the memory of Donald George Keen 30 July 2006'

1958	Eagle lectern	McCrackens of Christchurch, £185	Mrs Stafford-Smith & others
1948	Processional cross	J B Powle, Wanganui	‘a Trentham resident’
1951, 1956	Pews	Herbert Clere of Clere & Clere	Leonard Tripp donated £700 towards cost.
1940s, 1961	Flags: NZ ensign and St George Cross		NZ ensign has some link with Trentham Military Camp. St George cross is house flag for St John’s uniformed groups formed 1961.
1950s	Vestment drawers & cupboards, sacristy		‘In memory of Lionel Charles Cottell, given by his sisters Grace, Amy & Enid’
1980s	Flower stand	J W Chapman-Taylor	N W Uniacke of Heretaunga.
1999	Banners: currently Pentecost, music, eucharist		Pentecost: Jill Cater. Others: Audrey Harper.
	Warden’s wands	In holders on R & L pillars at entrance to chancel.	

THE WINDOWS

Date	Window description	Designer, maker	Donor and/or inscription
1863	Red triangular window	? Frederick Thatcher possibly made locally	
1913	<i>Sanctuary</i> Risen Christ flanked by St John Baptist and St John Evangelist	Smith & Smith of Dunedin.	‘Behold I stand at the door and knock’ Funded by parishioners led by Charles & Alice Bateson
1958	<i>South transept</i> St Peter, Apostle	G. Maile & Son, UK (London, later Canterbury)	‘In memory of Cecil J Smith, priest of this parish 1903-1908.’ Given by his wife Mabel in 1957.
1958	<i>South transept</i> Saint George	G. Maile & Son	‘In memory of those of this parish who gave their lives in the two World Wars.’ Miss G Avery plus others.
1960	<i>South transept</i> Saint Luke	G Maile & Son	‘In memory of Henry Percy Pickerill, CBE, MD, of this parish.’ Given by his wife Dame Cecily Pickerill.
1961	<i>South transept</i> Bishop Charles John Abraham	G Maile & Son	‘Commemorating those who, in 1861, founded this parish.’ Ladies Guild collected funds.
1961	<i>North chancel wall nearest organ</i> Saint Cecilia	G Maile & Son	‘Commemorating the devoted love of Joseph Douglas Green, for 50 years a church organist, 20 years of which were served in this parish.’

1970	<i>South nave wall</i> Holy Family Saint Mary Saint Joseph	Kenneth Bunton; Miller Studios, Dunedin Kenneth Bunton; Miller Studios, Dunedin	'In memory of Irene Myra L'estelle Leckie of this parish, 1880-1965' Leckie Family. 'In memory of Frank Maxwell Leckie of this parish, 1865-1935' Leckie family.
1972	<i>North nave wall</i> Baptism St John Baptist Jesus at the Jordan	Beverley Shore Bennett; Miller Studios, Dunedin Beverley Shore Bennett; Miller Studios, Dunedin	'In memory of William Robert Hotham, 1945-1969.' 'In memory of William Mandeno Smallfield, vicar 1947-74, from his wife & sons.'
1972	<i>North nave wall</i> Pentecost: Come Holy Spirit <i>North nave wall</i> Come down, O Love divine	Beverley Shore Bennett; Miller Studios, Dunedin Beverley Shore Bennett; Miller Studios, Dunedin	'In memory of Ngaire Eileen Boulton, 1924-1969' 'In memory of Albert Goodman 1877-1951, Minnie Elizabeth Goodman, 1884-1948'
1974	<i>North nave wall</i> Eucharist Eucharist – IHS I am the vine – you are the branches	Beverley Shore Bennett; Miller Studios, Dunedin Beverley Shore Bennett; Miller Studios, Dunedin	'In memory of Phillip David Davis 1872-1952 and Emily Alice 1874-1961' 'In memory of Adelaide Downs, 1888-1971'
1974	<i>North nave wall</i> Archangel Michael	Beverley Shore Bennett; Miller Studios, Dunedin	'To the glory of God and the memory of Edward, Sophie & Claire Goodwin'
1974	Water of Life I am the living water	Beverley Shore Bennett; Miller Studios, Dunedin Beverley Shore Bennett; Miller Studios, Dunedin	'In memory of Vera Lilian Christie 1905-1971, Robert Douglas Christie 1869-1958, Grace Wisdom Christie 1869-1957' 'In memory of Stewart Mervyn King 1917-1973, John David Watt 1876-1959, Frances Alice Watt 1881-1962'
1976	<i>South nave wall</i> Harvest: patience, joy, goodness, gentleness, love, kindness, faithfulness, self-control, peace The sower	Beverley Shore Bennett; Miller Studios, Dunedin Beverley Shore Bennett; Miller Studios, Dunedin	'In memory of Elsie Gordon Gibbs, 1897-1965' 'In memory of William Leslie Branigan 1907-1961 husband of Ryda'

1976	<i>South nave wall</i> The Annunciation Mary	Beverley Shore Bennett; Miller Studios, Dunedin	‘Celebrating a quarter century of worship in this spiritual home’
	Archangel Gabriel	Beverley Shore Bennett; Miller Studios, Dunedin	‘In thanksgiving for our baptism’ given by parents of children baptised.
1976	<i>South nave wall</i> Bread of Life	Beverley Shore Bennett; Miller Studios, Dunedin	‘In memory of Francis Whiteman, 1799-1872, by his children George Jane & William, pioneer settlers 1841’
	Wheat I am the bread of life	Beverley Shore Bennett; Miller Studios, Dunedin	‘In memory of James & Eliza Evans and their descendants’
1977	<i>South nave wall</i> Benedicite Bless ye the Lord, all ye works of the Lord	Beverley Shore Bennett; Miller Studios, Dunedin	‘A tribute of love to Joseph Simpson Pemberton, beloved husband of Nancy, 1977’
1977	Praise & magnify him forever	Beverley Shore Bennett; Miller Studios, Dunedin	‘Praise God Alfred and Olive Mumby and their decendants [sic]’
1977	<i>North-east nave</i> The Wahine Blessed be the Lord	Beverley Shore Bennett; Miller Studios, Dunedin	John Barraud Blundell, 1904-1974
	To give light to them who sit in darkness	Beverley Shore Bennett; Miller Studios, Dunedin	Freemasons of the Upper Valley: ‘Let there be light’
1986	<i>North west chancel</i> Music Everything that hath breath, praise the Lord	Beverley Shore Bennett; Paul Hutchins of Miller Studios, Dunedin	‘In thanksgiving for Ngara Scott Pearson and all church musicians’
1994	<i>South nave wall</i> Transfiguration Lord it is good for us to be here	Beverley Shore Bennett; made by Stephen Belanger Taylor of Geraldine	Pearson family, honouring ordination of former vicar Tom Pearson

BRASS PLAQUES AFFIXED TO NAVE WALLS

Place	Inscription (all originals are in capital letters)
South nave wall	To the glory of God and in loving memory of John Herring Cruickshank, born at Upper Hutt 3 rd May 1865, died somewhere in France 8 th May 1917. 'His duty nobly done'
South nave wall	To the glory of God and in loving memory of Thomas William McClure Leckie, Pilot Officer RNZAF, killed on active service in England 27.10.41 aged 24 years. 'Thou wilt keep him in perfect peace'
South nave wall	In memory of Ryda Gwendolen Lila Branigan, 1914-1994
East wall of sacristy	To the glory of God and in loving memory of Edward William and Hannah Mary Cottle, Feb 1950
North wall of chancel	In loving memory of Edward William Cottle (died 1946) and his wife Hannah Mary (died 1945), two parishioners who, from 1914, regularly worshipped in this church and were loyal supporters of the parish. This tablet is erected in love and reverence by their family.
North nave wall	To the glory of God and in memory of Charles Bateson, loving husband of Alice Bateson, who entered into rest 10 August 1912 aged 48 years. 'I know that my redeemer liveth'
North-east nave wall	[below 'Wahine'] Marjorie Lloyd Blundell, 1905-1999. In loving memory.
North east wall of church	In memory of Richard Barton of the Bartons of Fareham, Hampshire, England, who was born at Newport in the Isle of Wight August 30 th 1790 and who died at Trentham in this province August 20 th 1866 Also Ida Catherine, daughter of Richard John Barton and grand-daughter of the above Richard Barton, who died at Fernside, Wairarapa, October 10 th 1876 in the 5 th year of her age. Also Richard John Barton, son of the above Richard Barton who died June 27 th 1879 in the 34 th year of his age.
East wall of foyer	This extension to St John's Church Trentham was dedicated to the glory of God and the furtherance of his work by the Most Revd Brian N Davis M A, Bishop of Wellington, on 26 October 1986 at the time of the 125 th anniversary of the parish.

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Most unpublished parish documents, where not held by the parish itself, have been deposited in the Upper Hutt City Archive (UHCA), reference series 103. Where cited, the detailed reference is given in the endnotes.

Notes, photocopies and extracts obtained in the course of this research will be deposited there also when the project is complete.

Photographs where not otherwise cited are held in the parish archives. Copyright of the stained glass window photographs is held by the photographer Glen McCullough.

A few parish-related and many diocesan documents are held by the Turnbull Library (ATL) in Wellington. These include the Beverley Shore Bennett designs for St John's windows and also some sketch plans of church modifications.

New Zealand archives in Mulgrave Street, Thorndon, holds the registers of Crown Grants and land purchases, including a number lodged in the name of Christopher John Abraham, the first Bishop of Wellington, and others. The Diocese of Wellington did not become a legal entity until 1858.

Diocesan yearbooks and Synod proceedings, beginning in 1858, are held at the Wellington Diocesan Office in Eccleston Hill, Thorndon.

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I 50 YEAR TIMELINE

1853-4: Whirinaki Village built; Ngati Tama chapel nearby.
Chapel used by travelling clergy as well as locals.

1859 (first Wellington Diocesan Synod): Chapel offered by Te Harawira to diocese. Cannot be accepted (no land title).

October 1861: Mr John Herring takes settler service in store in Fortune Lane.

March 1862: The Revd J E Herring appointed as vicar of Upper Hutt district plus 'care of natives'.

1863: land in McHardy's Clearing (on main road) sold by absentee owner Mr Palmer to diocese. G Hart donates land at Maoribank to diocese. **November:** Revd Amos Knell appointed vicar of parochial district of Upper Hutt & Pauatahanui. **December:** St John's Church opened by Bishop Abraham

1865: August: The Revd Thomas Abraham appointed vicar.
17 December: St John's Church consecrated.

May 1868: The Revd Dan Debois appointed vicar.

January 1871: The Revd C H S Nicholls appointed vicar.

1876 – railway line Wellington to Upper Hutt opened. Commercial heart of town begins to move north.

1876: first record of St John's Sunday School in Synod reports.

1882: The Revd J E Blackburne appointed vicar.

1884: St John's church extended; chancel and sanctuary added.

October 1887: The Revd J M Devenish appointed vicar.

1894: The Revd P L Cameron appointed vicar. First vicarage built on church acre.

1895: regular church services in Criterion Hall, Upper Hutt. Services also held in Wallaceville, Mungaroa, Kaitoke, Akatarawa.

1897: Mr Philip Davis donates section on main road in Upper Hutt township to diocese.

March 1898: The Revd P T Fortune appointed last vicar of Upper Hutt & Pauatahanui.

1900: parishioners' meeting in Pauatahanui decides to form independent district.

January 1903: The Revd C J Smith appointed Vicar of Upper Hutt.

January 1909: The Revd T H Sykes appointed vicar.

April 1910: foundation stone of St Hilda's Upper Hutt laid by Bishop Wallis. **August 31:** first service in St Hilda's.

1914: vestry added to St John's church. November: St Hilda's consecrated.

1914 – Trentham camp established as chief military training centre for World War 1. Rapid population growth.

August 1915: The Revd A D Stratford appointed vicar.

1918 – Spanish influenza outbreak particularly severe in military camp – 5 burials in two weeks in St John's alone.

1919: Scout troop started at Trentham camp by parishioner Mr Dry, supported by parish. **August:** Revd N S Barnett appointed vicar.

1920: Mr Barnett appointed chaplain to military camp. **March:** church site purchased at Silverstream from Mr Gard.

October 1924: The Revd G V Kendrick appointed vicar.

April 1925: memorial lychgate on Trentham main road dedicated.

1927: military hut at Featherston camp bought and transported to Upper Hutt. Half went to St Hilda's replacing the Sunday School room and the other half used likewise at St John's. St Hilda's hall removed to a section in Akatarawa and dedicated as St Nicholas.

1924: Trentham School opens with first classes held in St John's Hall.

March 1931: St Mary's Church Room in Silverstream opened.

1937: Revd Norman Winhall appointed Vicar.

1938: Church of England Men's Society formed in parish.

1939: World War II begins period of instability in clergy leadership, many changes to priest-in-charge.

1941: Synod places control of churchyards in hands of vicar and churchwardens.

1944: Silverstream hospital opens for returned wounded servicemen; clergy are 'even busier'.

1946: Synod raises Upper Hutt to parish status; need for church army officer or curate 'very urgent'.

1947: St Hilda's hall used for Upper Hutt school overflow. Rev Smallfield arrives.

1949: first curate (Mr Spence) appointed; stays only 3 months.

1951: Synod creates Parish of Trentham south of Golders Rd and Ward Street, and Parochial District of Upper Hutt centred on St Hilda's. Maoribank land sold.

1953: land bought in Pinehaven.

1952: Mr Cottle offers land in the subdivided Cottle block for church purposes.

1955: Cottle land offer replaced by funding to alter and extend St John's. Side wall extensions and vestry rooms alongside porch completed 1956.

1956: Vicarage needs replacing. Parish decides to adopt Wells fundraising programme.

1957: Wells canvass under way; Young Wives group formed.

1958: new vicarage completed.

1960: St Mary's extensions dedicated by Bishop Rich.

1961: St John's scout and guide troops formed. Centenary celebrations; appeal for new parish hall launched.

1963: new parish hall completed.

November 1964: The Revd Tom Pearson arrives.

1969: Parochial District of St Mary's formed with northern boundary at Barton Rd, Maadi Rd & Palmer Cres.

1971: voting on Plan for Union with Presbyterian, Methodist, Churches of Christ and Congregational church. Parish narrowly (51.7%) in favour but Plan does not proceed.

1972: reed organ replaced by pipe organ in St John's.

1976: Friends of St John's formed.

1977-78: Scout Hall added to east end of parish hall. Doug Jones ordained, appointed honorary assistant curate.

April 1978: The Revd Tony Gardiner arrives.

February 1982: The Revd Peter Stuart arrives

1983: Children are admitted to communion before confirmation.

1986: 125th anniversary celebrations. St John's foyer added. Upper Valley Church Army mission held. Sister Ruth Dewdney of the Church Army employed for three years in children and families ministry.

1992: Catechumenal process (a form of Christian initiation) introduced, Trentham as a pilot parish.

1995: The Revds Andrew and Christine Allan-Johns arrive. Moonshine Road vicarage sold, new one purchased in Raukawa Grove.

Late 1990s: Ezee meals service from Wellington City Mission introduced.

1999: Kelvin Strong ordained priest and licensed as priest assistant to parish.

2000: church-based Trentham Youth Worker Trust formed, employs Tuari Reweti to work with local young people.

October 2003: present vicar The Revd David Pask arrives.

December: Raukawa Grove vicarage sold.

2005: St John's scout troop merges with Cannon Point to form Heretaunga Group.

Scout Hall passes to parish, becomes the Molly Newman Room and converted to children's ministry space.

2006: The Revd Anne Miller appointed priest assistant to parish. KidzStuff children's church programme begins meeting in Molly Newman room [old scout hall].

2009: Twinkletoes (music programme for preschoolers) begins in community centre (parish hall).

2010: monthly community lunches begin in community centre.

2011: David Smart licensed to Trentham as 'pioneer ministry'.



About the Author

Julia Stuart studied science at Victoria University of Wellington and then, after a brief stint in volunteer service overseas, moved into current affairs research with the then NZ Broadcasting Corporation. She married the Anglican university chaplain, Peter Stuart in 1970. They and their family moved to the upper valley in 1982 when Peter became Vicar of Trentham for the next 13 years. In addition to her role as vicar's wife, Julia's career as a journalist took her around New Zealand, Australia and the Pacific; she worked for the national Anglican Communications Office, the ecumenical Churches' Agency on Social Issues and as media adviser to Archbishop Brian Davis as well as on many community media projects.

In retirement her interests have turned to researching and writing history, including a comprehensive account of the Anglican Parish of Eastbourne. She is currently working on both church and community history projects.