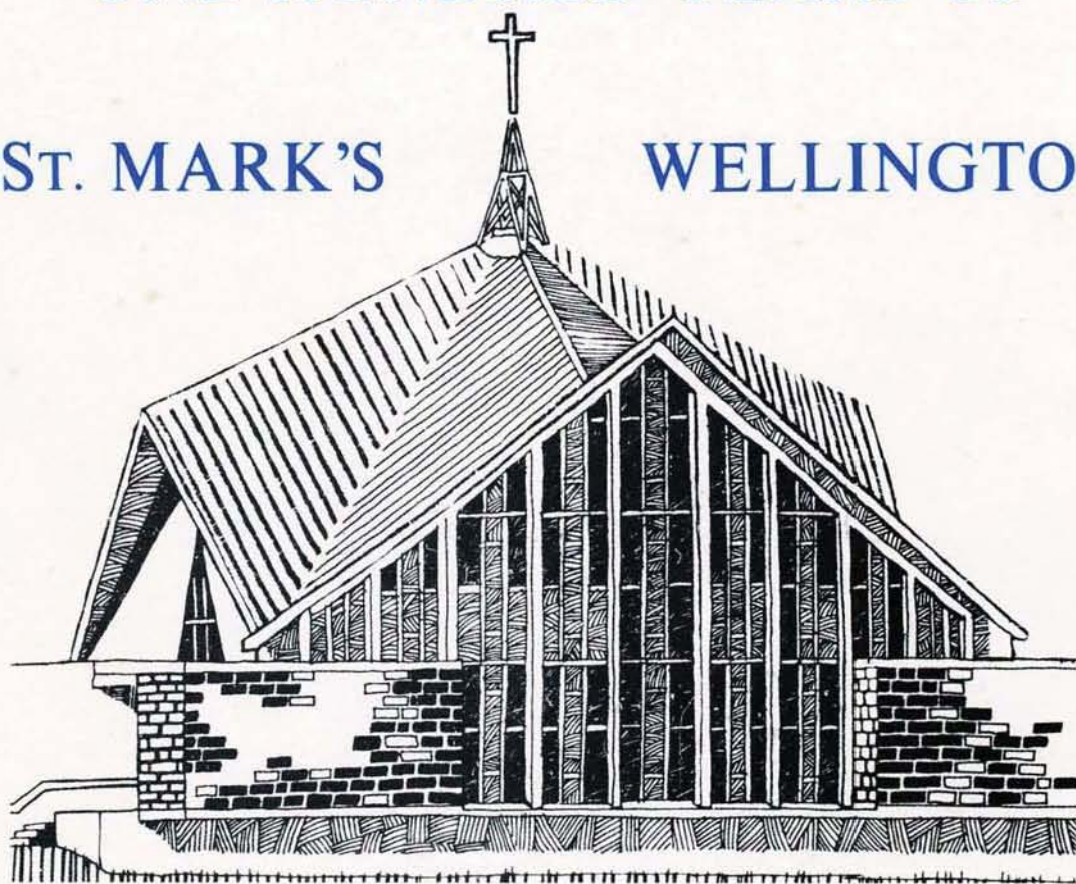


THE PEOPLE OF GOD

ONE HUNDRED YEARS OF

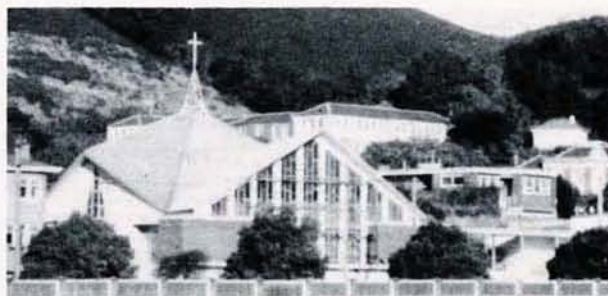
ST. MARK'S WELLINGTON



by John H. McCAUL



1876



1976

THE PEOPLE OF GOD
ONE HUNDRED YEARS
OF
ST MARK'S
WELLINGTON
1876-1976



by
JOHN H. McCAUL
B.A., Dip.Ed.Stud., Dip.Tchg



You are: a chosen race,
a royal priesthood,
a dedicated nation,
and
a people claimed by God for his own,
to proclaim the triumphs of him who
has called you out of darkness
into his marvellous light.
—1 Peter 2:9



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Introduction

NINETY-NINE years ago another Churchwarden, probably just as nervous as I am, also stood for the first time to present a Churchwarden's Report. He probably wore a frock coat and a long white beard. He also had to deliver that report under the scrutiny and watchful eye of St Mark's first Vicar—Richard Coffey. In doing so, he turned the first page of the long history of this Parish.

Ninety-nine years later I wonder if your Churchwardens, your Vestry, your Vicar and you as the Parishioners of St Mark's, could stand confidently before that first Vicar—and that first Churchwarden, and say, "What you started we have carried on, and the page we are about to turn is worthy of the ninety-nine that have gone before."

1975 was, of course, a very different year to 1876. We faced different problems. We are a different people. We live in a different city. But if we can look back on 1975 and feel satisfied with what we did with it, then I think our predecessors would nod in approval too.

G. B. MILLS, People's Churchwarden, April, 1976.

The Anglican Church In Wellington

THE history of the Anglican Church in Wellington begins on September 22, 1839, when Divine Service was held on board the 'Tory', anchored in the harbour. Two months later, the Reverend Henry Williams and the Reverend Octavius Hadfield, both of the Church Missionary Society, visited briefly, calling in at several pias around the harbour.

On April 20, 1840, the first resident Anglican clergy, the Rev. J. F. Churton and the Rev. J. G. Butler, arrived on the 'Bolton'. However, Churton, who lived at Thorndon, left for Auckland in the following year, and Butler, who lived at Petone, died.

The first priest formally to have charge of Wellington, including the Hutt and Porirua, was the Rev. R. Cole, who arrived in 1842. The first St Paul's church was begun in 1843, and completed in the following year. A second church, for the Te Aro end of town, was built in 1848. This was St Peter's, and continued to be part of St Paul's parish. It had a curate-in-charge from 1854, and became a separate parish in 1859. The first incumbent, the Rev. Arthur Stock, stayed for 30 years.

The increasing population in the Te Aro area led to the enlargement of St Peter's several times, and the church became so inadequate that in July 1875 a meeting of parishioners considered the erection of a new church. Meanwhile growth was taking place on the outskirts of the parish, in the area loosely termed at the time 'Adelaide Road', where a third church was being contemplated.

The District

BY 1875, Wellington had been the Capital of New Zealand for 10 years, and Thorndon was the administrative end of the town. It was there, on land reclaimed in 1874, that the first part of the wooden Government Building was soon to be built in 1876.

Te Aro was a closely-built and densely-populated area—the buildings in the area today give little evidence of this.

To the east and south of the town, much of the ground was wet and swampy. In fact, until the 1855 earthquake, it had been planned to widen the basin and make it a dock, with a canal to the harbour. However, the earthquake raised the land 5-9 feet higher, and the Basin Reserve was drained and turned into a sports ground 'for noisy games and the gathering of excited crowds'. 'Dock Street' was eventually renamed Rugby Street.

Photographs show that by the mid-1870s, a few houses were dotted around the slopes of Mt Victoria, where at one stage a Peter Tutchin had a dairy farm. A small amount of settlement was taking place further south where a Mr Moodie built a hotel and expressed a hope that a 'new town' would grow around it.

Over the other side of Mt Victoria, Mr J. C. Crawford was suggesting to his friends the formation of a company to promote a new township to be called Kilbirnie. The first sales of sections took place in 1877, but more than 50 years were to pass before the Mt Victoria traffic tunnel gave speedy vehicular access to the populous eastern suburbs.

In 1874 Wellington College moved to new buildings on the present site, one which the people of Wellington claimed was too far from

the town. To these people, on opening day, the Governor, Sir James Fergusson, uttered the prophetic words: "Some day this will be a central site."

Next door, the Mount View Lunatic Asylum, with accommodation for 100 patients, was opened in 1875 on a 113-acre site 'from which a capital view of the city and surrounding districts is obtainable'. Further south, an 8-acre site in Riddiford Street had been set aside for the hospital. The general locality of the Basin Reserve was known for many years as Sussex Square, the Caledonian Hotel being established on the corner of Adelaide Road and Sussex Square in 1875.

Over to the west of the Basin Reserve, to cope with the growing population, the Mount Cook Girls' School, Buckle Street, was opened at the end of 1875, and the boys transferred from there to the Boys' School when it opened in Taranaki Street in January 1878. With the Infants' School in Tory Street, which also opened in 1878, it was the pride of the Wellington Education Board.

Finally, transport was required to serve the growing area of the town. In fact, for some years the terminus was located in the district. The steam trams began operating on August 24, 1878, with the terminus and engine sheds on the corner of King Street and Adelaide Road, hence the name of the 'Tramway' Hotel, opened around this time. Some years later, when suburbs further south were growing rapidly, plans were made for a railway to pass along Dufferin Street, through Wellington College and the Asylum Grounds to the Hospital, where there was to be a station, and on to the terminus at Island Bay. Such were the efforts to improve access to the newer suburbs.

The Parish Is Established

ON Monday, May 11, 1874, a joint meeting of the Standing Committee of the Diocese of Wellington and the vestries of St Paul's and St Peter's, was held in the offices of Messrs Bethune and Hunter, in what is now Bond Street, "to consider the necessity of providing increased church accommodation for the parish of St Peter, Te Aro". A small sub-committee was appointed, with the Bishop of Wellington, the Right Reverend Octavius Hadfield, as Chairman, to "make inquiries for the best site for the erection of a new church near the lower end of Adelaide Road and also to inquire what funds might be available for that purpose".

Five days later the committee met, having chosen a site. A further joint meeting was held on June 15, and it was decided "that a new district be formed out of St Peter's parish, between the cricket ground and the harbour", and that a suitable site be procured therein for the erection of a church together with a parsonage, and to obtain the services of a clergyman.

The first general meeting of church members was held on Monday, June 22, at Bethune and Hunters, with the Bishop in the chair. It was resolved to form a new parochial district to include the "whole of the Town East of Taranaki Street".

The Annual General Meeting of St Peter's parish was held on July 13, and the Annual Report presented to that meeting states:

The Vestry of this Parish and of St Paul's, Thorndon, have agreed to guarantee each £150 for one year, as the salary of a Clergyman, whose services will be given to a new District to be formed out of St Peter's Parish, with the hope that at the end of that year it will be found necessary to erect a new Church and a Parsonage for the District. A motion to extend the period of payment from one year to three was lost.

At a further meeting of church members on Thursday, July 28, again held at Bethune and Hunters, and with the Bishop in the chair, it was resolved to purchase Town Acre No. 671 from the Provincial Government, as a site for a Church and Parsonage, at a cost of £281.

Town Acre No. 671 was originally intended as the main approach to Wellington College, and was purchased for this purpose from Mr Lipman Levy by the Provincial Government on June 26, 1872, for £250. When the College was being built, it was evidently found more expedient at that stage to use the Brougham Street entrance. A Mr George therefore applied to purchase the Acre in November 1873, but this was refused, so he purchased instead the next one, and built a large house on it. On May 2, 1874, the Secretary of the College Board of Governors was instructed to write to the Provincial Superintendent asking that a formal conveyance of the Acre be made to the Governors.

However, nine days later, the church people of the area resolved to purchase the land, and this sale was proceeded with. On July 13, the Secretary of the College Governors was instructed to write to the Bishop to the effect that the Governors would raise no objection to the alienation by the Provincial Government of the section in question, provided that a right-of-way for a path from the College be received in perpetuity and that the area be solely used for the erection of a church and parsonage. An Act of the Provincial Council "to enable the Superintendent of the Province of Wellington to sell Town Acre No. 671 in the City of Wellington to be used as a Site for a Church" was assented to on May 12, 1875.

A meeting of church members held on August 11 was told that the site had been purchased by Standing Committee. A subscription list was opened with the support of the Governor, Sir James Fergusson. Bishop Hadfield was chairman; Mr C. P. Powles, secretary; Mr T. Kebbell, treasurer, and members of the committee included other prominent businessmen.

It was intended to build only the first part of the church, with seating accommodation initially for 400-500. Sub-committee meetings were held at Government House—the Governor's residence then being on the site now occupied by the 'Beehive'. Designs for a church were submitted by Messrs B. W. Mountford of Christchurch, C. J. Toxward, C. Tringham

and T. Turnbull of Wellington. That of Mr Tringham was accepted, the portion to be erected first to cost about £2300. Considerable discussion followed about the architects and the costs, and the whole matter was left in the hands of Standing Committee.

Meantime, arrangements were made for a clergyman. The Reverend E. H. Granger, M.A., had pioneered church work in Caversham, Dunedin, and been Incumbent of All Saints', Dunedin, for seven years, during which time the church was built. A breakdown in health caused him to visit England, and on his return to New Zealand in 1874 he was offered the task of beginning the work of the church in the new area of Wellington. At the meeting of St Peter's Vestry on October 19, 1874, it is recorded:

On the invitation of the Churchwardens, the Reverend E. H. Granger attended and was introduced to the members of the Vestry. Conversation ensued relative to the boundaries and general working of the district to be committed to the care of the Rev. E. H. Granger.

Resolved—that the moiety of Mr Granger's stipend, guaranteed by this Parish be paid monthly from the 1st instant.

The Churchwardens were requested to confer with the Churchwardens of St Paul's Parish and arrange that the remaining moiety should be paid in like manner.

1874 turned into 1875, and Mr Granger conducted weekly Sunday services for two months in Miss Greenwood's Schoolroom, on the corner of Taranaki Street and Dixon Street.

On February 22, a meeting of St Peter's parishioners agreed to accept the suggestion of Standing Committee that St Peter's parish guarantee the annual payment of £60, being part of the interest on the sum which would be borrowed to complete the new church on the site purchased by Standing Committee.

Difficulties were looming up ahead. Disgusted with certain details of the designing and planning for the new church, and feeling, anyway, that 'there would never be a population to fill a Church there', the Rev. E. H. Granger gave up before the church was built, and returned to his old Diocese of Dunedin to be Incumbent of Waikouaiti, and payment of his stipend (£75) ceased at the end of March. Perhaps the St Peter's parishioners were having

second thoughts about the wisdom of establishing a new church and parish, and felt rebuilding of St Peter's church was a better solution. On April 19, the Vestry decided to postpone further decision about rebuilding St Peter's until they knew the decision of Standing Committee a week later "relative to the proposed Church in Adelaide Road". St Peter's Incumbent, Archdeacon Stock, duly reported back "that the Standing Committee had determined to proceed with the proposed Church".

The architect, Mr Charles Tringham, had designed a church which, if it had been built from the plans originally drawn up, would not in all probability have been surpassed by any church then standing in the country. It was thought, however, that the estimated cost was too heavy for a new parish to undertake, so Mr Tringham was instructed to prepare fresh plans, reducing the cost to about £1500. A tender for that sum was received from the firm of Nash and Upton.

On Sunday, January 16, 1876, an important meeting was held between the Bishop and the Vestry of St Peter's, at the Bishop's request, and a number of crucial decisions were made. The Bishop gave the meeting information concerning the new church in Adelaide Road. It was agreed that the division between St Peter's parish and the new district be the line of Tory Street continued to the harbour, including all houses in Tory Street and streets running into Taranaki Street, and prolonged to meet a line from Bidwell Street. **The Evening Post** report of the meeting states that the boundary division would be the east side of Tory and Bidwell Streets; the immigration barracks and the houses on the east side of Tory Street still remaining in St Peter's parish. Some discussion then took place as to the name of the new parish, but no definite conclusion was arrived at. One suggestion was that St Mark would be an appropriate patron saint, having been the companion of St Peter. St Mark's Day fell while the church was approaching completion. The name 'St Mark's' was first used three days before the consecration when the **Evening Post** gave a description of the new church. The question was raised as to whether the new parish should be worked first as a district of St Peter's parish, or be constituted a separate parish at once. It was proposed that a local provisional vestry or committee should be formed as soon as possible in the new district, to enable the parishioners

to take a more active part in the managing of their own affairs and promoting their interests. It was decided that this should be left in the hands of the Bishop, who said that he "proposed in a short while to call together gentlemen living in the District to form a Committee for organising the work". On the subject of finance, Archdeacon Stock stated that there would be sufficient funds to complete the church if all the subscriptions were called in, but that there was absolutely nothing in hand towards an endowment.

The Bishop told the meeting that a clergyman, the Rev. Mr Pearce, who had been a passenger from England with Mr George Bowen, had brought a letter of introduction from His Excellency, who wrote of him in terms of high recommendation, and explained that Mr Pearce was a man of considerable private means, and merely wished to aid in parochial work for a few months.

The intended parishioners' meeting was delayed, because of the illness of the Bishop, until Monday, May 8, on which day "Those members of the Church of England who reside in that part of Te Aro situated between Taranaki Street and Mount Victoria are requested by the Right Rev. the Bishop of the Diocese to meet at Miss Greenwood's Schoolroom, Courtenay Place, at eight o'clock this evening, to take steps for the constitution of the new parish". **The Evening Post** reported the following day that the meeting had been "fairly attended". The Bishop, who was chairman, reported that the church was now completed, and that following its consecration (set down for Thursday, May 18, at 11.00 a.m.), there would be morning service in the church every Sunday. Evening service could not be held until gas was laid onto the church, which it was hoped would be done at no very distant period. Although the church itself was finished, several of the internal fittings still were needed, some already having been presented by liberal members of the congregation. Some little difficulty had been experienced in obtaining the services of clergyman, but he had been able to solve it temporarily by the appointment of a gentleman whom he had recently admitted to deacon's orders, the Rev. F. T. Sherriff, who at present was assisting the Rev. T. L. Tudor at Wanganui, but would arrive in time to take the services after the consecration. His Lordship added that he hoped to be able himself to preach there on three Sundays in each month. Mr Thomas Kebbelle, treasurer,

presented a financial report. The following officers were elected, to hold office until the regular parish meeting in July:

Clergyman's Churchwarden: Mr Kenneth Wilson, M.A.

Parishioners' Churchwarden: Mr Herbert Gaby.

Vestry: Messrs J. E. Fitzgerald, G. E. Tolhurst, R. C. Hamerton, S. Brown, F. Stevens, J. Donaldson and Captain Crowe. Mr J. A. Plimmer subsequently replaced Mr Fitzgerald.

Preparations for the consecration were made in the days following, and two meetings of the vestry were held, one at Wellington College and the other at the Bank of New Zealand. **The Evening Post** reported:

The acoustic qualities of St Mark's Church, Adelaide Road, underwent a very satisfactory test yesterday when a rehearsal took place of the music for tomorrow's consecration service. The result went to show that the architect, Mr Tringham, has been highly successful in solving that always difficult problem—how to ensure both the officiating clergyman and the choir being heard distinctly in every part of the building. The choir numbered about 30, Mr Hamerton presiding at a harmonium hired from Messrs Cutler and Moore. The interior of the church itself has a very handsome and striking effect, although there is no attempt at ornamentation, the proportions and general arrangements being admirable. The fittings are well in keeping, but there is one drawback which might easily be remedied, the extreme narrowness of the space between the choir seats, and to a certain degree those of the congregation also, which renders it almost impossible to kneel, and thus encourages the irreverent demeanour which is such an objectionable feature in some of our churches. This, however, as we have said, is a defect easily corrected, and in all other respects St Mark's Church is admirably constructed, forming a striking contrast to the miserable shed dedicated to St Peter. We hope that this illustration of what can be done for so small a sum (under £1800) will encourage the congregation of the latter church to persevere in their efforts to raise a structure more worthy of its object. We are requested to mention that a collection in aid of the St Mark's Church Building Fund will be made

at the consecration service tomorrow afternoon.

The service of Consecration began at half past two, on the afternoon of Sunday, May 21, but long before that time the church was filled, and by the time the ceremony actually began, there was hardly even standing room. The Bishop of Wellington, the Right Reverend Octavius Hadfield, was received at the west door of the church by the Venerable Arthur Stock (Archdeacon of Wellington and Incumbent of St Peter's), the Reverend B. W. Harvey (St Paul's), the Reverend C. D. de Castro (St Peter's), and the Reverend F. T. Sherriff, curate-in-charge of St Mark's, with the Churchwardens, Messrs Kenneth Wilson and Herbert Gaby, and the members of the Vestry. **The Evening Post** reported the ceremony in detail:

Mr Gaby then presented to the Bishop the usual petition for consecration, which was received by his Lordship, who next proceeded along the nave to the altar, while the choir chanted the 24th psalm to Attwood's chant in D. After offering up the prayers prescribed in the special ritual, the Bishop then read the sentence of consecration, and then signed it at a small table placed within the altar rails for the purpose. The ordinary morning service was then proceeded with, the Archdeacon officiating so far as the first lesson, when the Rev. Mr Harvey took his place. The special psalms used were the 84th, 122nd and 132nd, which were sung antiphonally to chants by Smith (in G) and Woodward (in D); the **precises** and responses were from Tallis' celebrated Festival Service. For the anthem was sung the second movement of Kent's fine anthem "Blessed be Thou"—that to the words "Thine, O Lord, is the Greatness", and after the Nicene Creed, the 100th Psalm was sung. The entire musical portion of the ceremony was undertaken by the Choir of St Peter's Church, who were present to the number of 32, not a single outsider taking part. They acquitted themselves very creditably, especially considering that the building was strange to them. Mr Hammerton, the able organist and choirmaster, presided at a harmonium placed at the entrance of the chancel. The Bishop preached an appropriate sermon, taking as his text Malachi 1-11. The offertory amounted to £21/9/6d, which will be devoted to the Church building fund. The bulk of the congregation left the church after the conclusion of the sermon,

and the Holy Communion was then celebrated, about 30 communicants being present. The Bishop was celebrant. The entire service occupied altogether two hours and five minutes, not being concluded until 25 minutes to five. The church wardens and vestrymen of the new church deserve great praise for their assiduity in seating the numerous congregation, and the only serious inconvenience experienced was the very long time required for the exodus of the crowd through the exceedingly narrow wicket gate which forms the only means of exit from the churchyard, and which only will allow one person to pass at a time. This little difficulty easily might be obviated by the erection of a wide double gate.

The New Zealand Times printed the Bishop's sermon in full, the text being from Malachi 1: 11— "In every place incense shall be offered unto My Name, and a pure offering, for My Name shall be great among the heathen, saith the Lord of Hosts."

On the following Sunday, May 28, the Rev. F. T. Sherriff conducted Divine Service, and the Bishop preached. "The musical part of yesterday's service," commented **The Evening Post**, "went very fairly, and there was a good congregation, considering the weather."

On June 4, the Bishop celebrated the Holy Communion at 10.00 a.m., and at 3.00 p.m. a meeting of parents and children was held to discuss the formation of a Sunday School.

The church had been consecrated, the parish officers appointed, and a temporary curate-in-charge; attention now had to be turned to providing a more permanent Incumbent, and the rest of the necessary parish buildings.

In July it was announced that the Reverend Richard Coffey, M.A., of Milton, in the Diocese of Dunedin, would be coming as the first Incumbent of St Mark's. He took up his duties on October 8.

At first, Mr Coffey lived in a small rented cottage just outside the church grounds. The following year a Vicarage was built behind the church, for £650. Apart from the 'new wing' built in 1892, the house remained substantially the same until it was demolished in 1967. **The Church Chronicle** described it:

"... it is substantially built and is one of the most comfortable we have seen, reflecting credit on architect and builder."



The Rev. R. Coffey

In 1878 the hall was built, alongside and to the south of the church. A small infant room, and a lean-to for a stage were built behind the hall later, and the hall was extended at the front. It was gutted by fire at 1.00 a.m. on Sunday, June 27, 1897, and subsequently demolished.

It was not long before there were complaints about the church, and doubts as to its stability. **The Church Chronicle** said:

At present the rain pours in abundantly through the clerestory windows and the chancel arch remains an eyesore; the pews are so close that kneeling is physically im-

possible—so upright that sitting is uncomfortable; and the centre aisle so narrow that two cannot conveniently walk abreast, a serious annoyance at marriages, etc.

St Mark's Parochial District was declared a full parish separate from St Peter's Parish, by the Wellington Diocesan Synod, on October 15, 1878. This meant the reappointment of the Incumbent and other parish officers.

What of the Mother Parish of St Peter? The Parish and Church of St Mark had been established to relieve the pressure on St Peter's. Had this been achieved?

The Annual Report of the St Peter's Churchwardens for 1876-77 explained:

At the annual meeting of last year it was resolved that the Parish should guarantee the payment of the annual interest (£60) on £750 to be lent to the new district of St Mark's by the Standing Committee from the Pension Fund. This fund, raised from the fees payable at marriages, etc., provides pensions for the widows and orphans of clergymen in the Diocese, and gives aid to the clergy in sickness or distress. In consequence of this loan, the new church has been satisfactorily completed, and the Parish—helped in old times in its need—has thus been enabled to help others.

Notwithstanding the relief given by the erection of St Mark's, the present church (of St Peter's) is still inadequate to the needs of the Parish. Many applications for seats cannot be supplied.

It was also recorded at the meeting that during the year the choir had provided entertainment in aid of St Mark's, the proceeds being £14/13/6d.

In 1878, Archdeacon Stock, as Secretary of the St Peter's Building Committee said:

At first, many of the congregation thought that in consequence of the erection of St Mark's Church, there would be no need for a larger church for some time and that it was not prudent to incur under these circumstances a fresh debt so soon after the extinction of the former one. But all this reluctance has passed away, from the knowledge that many applications for sittings in the church cannot be satisfied; and that many who would have formed part of the congregation have been compelled to go elsewhere.

During 1878-79 St Peter's was freed from the obligation to pay the £60 per year interest on the loan held by St Mark's Parish. During the year 1882-83 the £60 annual rent received from the school and land adjoining St Peter's was divided equally between St Mark's and St Peter's. From January 1, 1882, St Mark's took over the debt of £750 (on which St Peter's had originally guaranteed the interest), and the arrears of interest on the same were to be equally divided. The balance that was unpaid on January 1, 1883 (£150) was to remain as a debt to the Pension Fund, and bear interest at 7% p.a. The Diocesan Synod that year divided the debt between the parishes of St Peter and St Mark, each paying £75.

THE FIRST BAPTISM— May 21, 1876. On the day the church was consecrated. Officiant—the Rev. F. T. Sherriff.

THE FIRST MARRIAGE— June 10, 1876
William Teversham and Alice Maud Row-

cliffe. The Rev. F. T. Sherriff, curate-in-charge, officiant.

THE FIRST CONFIRMATION— Whitsunday, 1877. The church was filled to overflowing for the confirmation of 41 candidates—26 from St Peter's, 13 from St Mark's, two from St Paul's. Among them was Mr Herbert Baillie, later a Lay Reader at St Mark's, and Chief Librarian of Wellington.

THE FIRST ORDINATION— December 18, 1887. The Rev. J. W. Chapman was made Deacon by the Right Rev. O. Hadfield, Bishop of Wellington.

THE FIRST BELL— Ordered from England in 1876 at the cost of £30, "the pitch of which is to be A natural, or not higher than B flat". It was erected in a turret on the Schoolroom. After about two years it cracked, but St Peter's generously replaced it with a spare one which they had.

The Story Of The Parish

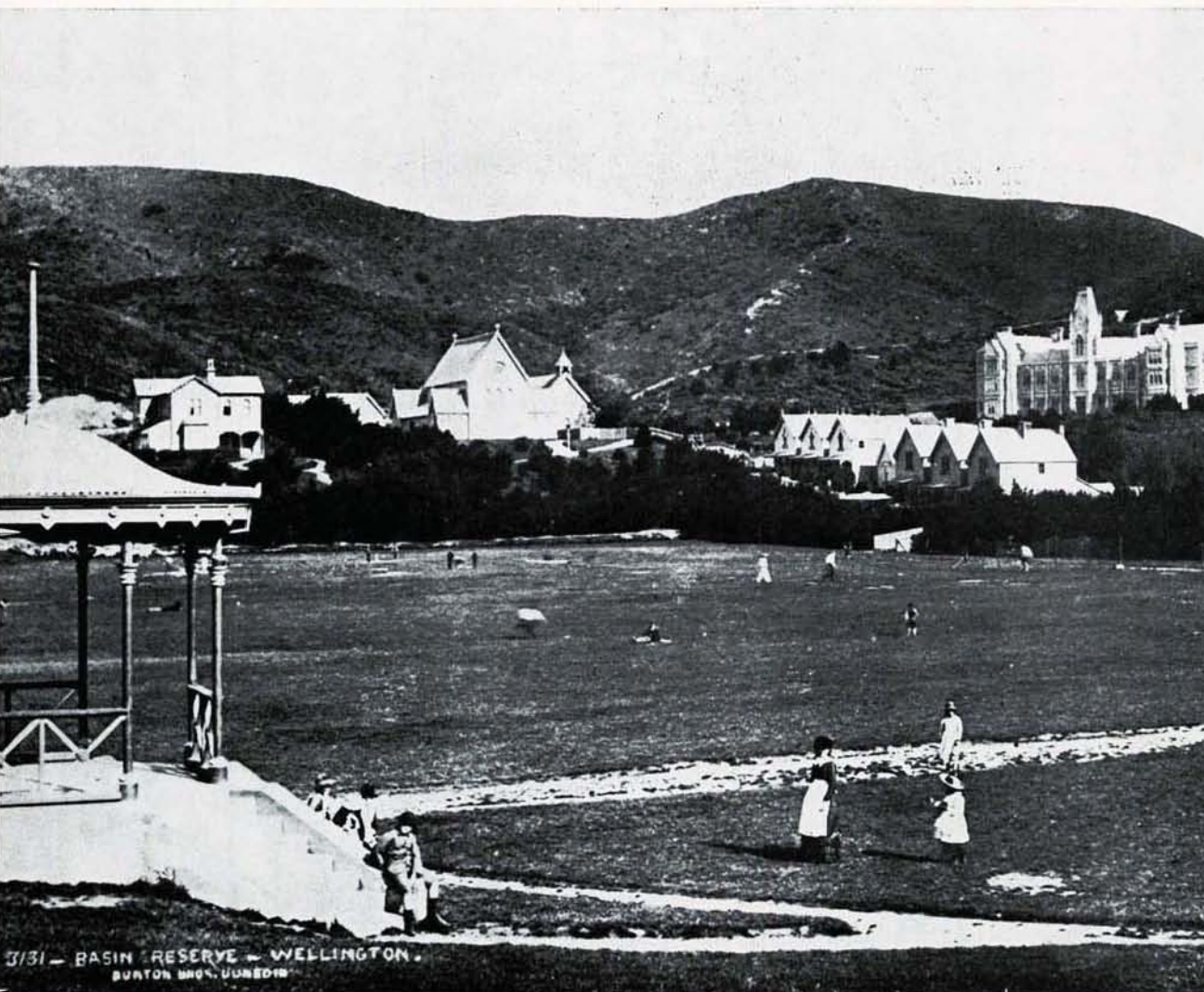
THE new district was launched in May 1876.

On July 14, the new congregation held its first regular Annual General Meeting of Parishioners.

"A cordial vote of thanks was accorded the Bishop on the motion of Archdeacon Stock who said that 'but for His Lordship,

St Mark's Church would probably not have been'."

St Mark's was still officially part of St Peter's Parish. It was a Parochial District, not yet a separate Parish. It was declared a Parish at the Diocesan Synod on October 15, 1878, and the Incumbent and Parish Officers



St Mark's Church, Parsonage, and Sunday School Hall, 1878.

—Alexander Turnbull Library Photo.

were all re-appointed. On the first Sunday in February, 1879, the Rev. R. Coffey was instituted as first Incumbent, or Curate, of the new Parish of St Mark.

The Mother Parish of St Peter still showed a generous interest in St Mark's:

"The bell, which was erected on the schoolroom, suddenly cracked, and became useless; but St Peter's Vestry, without being asked, generously gave their old bell, which is now doing duty."

From 1880-1888 no great undertakings were entered into—a concerted effort was made to steadily reduce the parish indebtedness, though a special fund was gradually being built up as enlargement of the church was becoming necessary.

In the Annual Reports for 1881 and 1882, Mr Coffey acknowledged the progress being made:

"The Curate desires to add that while the report speaks only of tangible results, yet he feels assured that the Divine Blessing has not been wanting. He also wishes to acknowledge the hearty co-operation of a valuable band of lay helpers, and to thank those true yoke-fellows who have laboured with him in the Parish."

Members of the parish paid rent for pews in the church, and this ensured that there was a seat available for them, and assured the parish a regular income from the 'Pew Rents'. The Annual Report for 1886-87 refers to the necessity to enlarge the church, "such necessity has been still more apparent, owing to the increase in the congregation, the Church Wardens having frequently experienced much difficulty in seating visitors without inconveniencing seat-holders; and they recommend that, until the enlargement is completed, all vacant seats be available for visitors on the last bell ceasing".

A highlight of 1887 was the first Ordination in St Mark's. On Sunday, December 18, the Rev. J. W. Chapman was made Deacon by Bishop Hadfield, and he served the Parish as Assistant Curate for a year before going to Christ Church, Wanganui.

On Sunday, January 1, 1888, Bishop Hadfield laid the foundation stone for additions to the church. The west end was extended by 42 feet, and a tower, baptistry and gallery

were built, giving an extra 300-400 sittings. Another 'bay' of the nave was used for the extension of the chancel for the choir. The floor of the sanctuary was raised, the chancel screen erected and the organ chamber was extended. "Cathedral" glass replaced frosted glass in the windows of the clerestory. The architect was Mr F. de J. Clere, and the builder Mr J. H. Meyer. The alterations cost about £1600. The bell, at that time one of the largest bells ever cast in New Zealand, was cast by Messrs Cable and Co. of Wellington. It cost £97, and was the gift of the Ladies' Sewing Guild. The church was rededicated by Bishop Hadfield on the evening of St Mark's Day, 1888.

The Curate commented in the December 1889 **Parish Magazine**: "St Mark's is not rich, nor in a rich district, yet its people have done much." In their report for 1890-91, the Vestry said:

"Reviewing the work of the past year, the Vestry exclaims with the prophet of old, 'Hitherto the Lord has helped us,' 'and to him be ascribed all the glory.' The results of the year's work are very satisfactory."

Archdeacon Arthur Stock retired after more than 30 years as Incumbent of St Peter's, and came and lived in retirement in Dufferin Street. He gave help at a number of churches around Wellington, including St Mark's. An old book describes Archdeacon Stock in retirement:

"He still does all he can to help the church of his choice, by assisting the Rev. Mr Coffey, at St Mark's. Every Sunday, when able, he visits the Alexandra Home in Hanson Street, and ministers to the inmates. It is believed that Archdeacon Stock is an evangelical. He detests ritualism, and cannot understand by what authority the communion table is called an altar."

The **Parish Magazine** made its first appearance in 1889. The programme of parish activities was:

Sewing Bee: Parsonage, Tuesdays, 2 o'clock.

Working-men's Guild: Schoolroom, Mondays, 8.00 p.m.

Temperance Meeting: Schoolroom, first Monday in month, 8.00 p.m.

Temperance Meeting: Juvenile Branch, alternate Fridays, 7.00 p.m.

Dorcas Society Workers: Infant schoolroom, Fridays, 2 o'clock.

Sunday School Teachers: Last Monday in each month.

Vestry Meetings: First Tuesday in each quarter.

Holy Baptism: Every Sunday and Saturday at 2.30 p.m.

Holy Communion: Every Sunday at 8.00 a.m.; first and third Sundays of each month at mid-day.

Churching: Before Holy Baptism.

Daily Service: Wednesdays, 7.30 p.m.; other days 7.30 a.m.

Sunday School: Sussex Square—every Sunday at 3.00 p.m.

Sunday Services: Morning, 11.00 a.m.; evening, 6.30 p.m.

Parochial Room, Newtown: Services—Sunday, 11.00 a.m. and 6.30 p.m.; Friday, Service and Choir Practice 7.30 p.m.; Sunday School—every Sunday at 3.00 p.m.

During 1889 the following comment was made about the church grounds:

"If anyone remarks that the buildings are out of order or that the paths are bad, let him remember that he can aid in remedying the defects, and that nothing better, perhaps, can be done without outside assistance. Let him remember that the unit is the foundation of all society, and his contribution is expected of him by his Maker, who gave all to him, and will assuredly require an account of that use. Would that parishioners could bring themselves to compare what they sacrifice for God with what they freely spend on superfluities and amusements of life, and note the result."

—**St Mark's Parish Magazine,**
December 1889.

In September 1889 the magazine included a plan of the inside of the church, which had been prepared "for the convenience of the Churchwardens, and will be found useful when explaining the position of seats as applications come in". As already mentioned, regular parishioners paid rent for their seats in church, and during the 1890s the Vestry passed the following motion:

"That the churchwardens be requested to intimate to pewholders that all seats unoccupied when the second bell ceases are liable to be utilised for strangers."

A contract was let in September to Messrs Gray and Seamer for £226 for the extension of the west end of the Sunday School. 35-40 feet were added, and upstairs classrooms were built over the main door. The architect was Mr F. Penty.

Growth in the Newtown end of the parish led to the start of church activity there, and this is referred to elsewhere. A Parochial Room was built and regular services and a Sunday School were held there. At the Annual General Meeting in 1890, "The Curate mentioned at the meeting that there had been more trouble in connection with the Parochial Room since its erection, than with any other part of the parish . . . If, however, a real effort were made, things would mend, for while there is dissatisfaction, no really bad feeling exists, and hence there is no reason for letting matters drift from bad to worse." The Rev. J. W. Chapman, and in 1891, the Rev. A. M. Bradbury, had duties mainly at the Newtown end of the parish.

Early in 1892, General Synod was held in Wellington, and some of the visitors to Wellington for the Synod came to St Mark's. "There were six sermons delivered at St Mark's by the visitors, and all were admirable in their own sphere: that of the Bishop of Christchurch was the most popular, that of the Bishop of Waiapu the most evangelical, that of the Dean of Waiapu the most eloquent, that of Archdeacon Maclean the most lucid, that of the Rev. Mr Kempthorne the most instructive, that of Archdeacon Harper the most interesting . . ."

On May 23, 1893, Bishop Hadfield held his last Confirmation at St Mark's before his retirement.

"Possibly St Mark's Parish is regarded by the primate with special affection, for it is more directly the outcome of his own initiation than any other parish. He took the necessary steps to constitute the district, and has gradually noticed its growth, so that what did not exist even in name 20 years ago, stands, in respect of its Communicant and Sunday School Rolls, second, perhaps, to none in the Colony. There is a large and still growing congregation, a good Church,

and S.S. Building. Nay, more, there is also the Newtown district, with a compact little congregation ready for separation, and quite capable of supporting its own minister. No doubt the creation of this new cure will take effect ere long. But it is to be noted that this new charge practically matured during Bishop Hadfield's occupancy of the See. The conditions of colonial life demand that a working interest and responsibility be boldly thrown on the Church people of any centre before they discover what capacity has been lying dormant amongst them. 'No man hath hired us,' is an answer which the Church should lay to heart."

Mr T. C. Webb, A.T.C.L., was appointed Organist in 1893. He had been Organist at Rockhampton Cathedral in Australia, but, finding the climate there very trying, came to New Zealand. Mr Coffey noted in the magazine, "Any who wish to inspect his credentials are invited to call at St Mark's Parsonage."

In 1894 the Rev. Otho Fitzgerald, son of Mr and Mrs J. E. Fitzgerald, was appointed Assistant Curate, with duties centred on Newtown. At this time also, the Rev. William Ronaldson, who had been a missionary of the Church Missionary Society in the Wairarapa 40 years earlier, gave valued help in the city parishes, including St Mark's.

Reminiscences Of The 1890s

THE Rev. Otho Fitzgerald was Assistant Curate 1894-96. In his autobiography **Leaves from the Life of a Colonial Parson**, published anonymously in 1943, he describes his time at St Mark's:

"After spending a few months under the special supervision of the Archdeacon, I was appointed assistant to a clergyman in charge of a large city parish. Since that time it has been my privilege to assist many vicars in different parts of the world, but I honestly think that this man was the best parish priest I have ever come across. He was not only a very fine and eloquent preacher, but also a regular and consistent visitor. He did not confine his visits only to those people who appealed to him, without bothering about the rest, but went right through his parish so many times in each year. This was rather wonderful because it was a very large one, but he made a point, unless there was some good urgent reason for staying longer, of never staying more than 10 minutes at each house. He had one other qualification which appealed to his parishioners, namely, a very sympathetic nature, so that in any case of trouble, sorrow or sickness, he was always welcome and helpful. He was very plain-spoken, never afraid, in Synod or anywhere else, of saying exactly what he meant.

"For this reason, sometimes, he did not attract, on a first acquaintance, but once people got to know him they could not help loving him.

"There is a great story told about him, when he first became Vicar of that parish. At first he did not appeal, and the vestry thought he was going to be a failure, so in the thoroughly Christian way they have in some parts of the world, they began to starve him out. One Sunday when he got up into the pulpit, before he started his sermon, he said: 'My dear people, it is no good wasting your time in trying to starve me out, because I am not going to move.' He stayed for over 30 years, loved by all, and died while still vicar of the parish. When his will was read, it was found that all his money, after the death of his wife and sister, was to be used to build a new church, and when this money eventually came to the parish it mounted to over £30,000. This was the man under whom I was privileged

to serve and get my training, which helped me more than I am able to express.

"When I came to the parish the Vicar had been there for a good many years, and was well established in the lives and hearts of his parishioners.

"The parish had extended very rapidly, and it had been found necessary to build a mission room at one end of the parish, and it was here that my own work principally lay.

"There were a number of very keen church people associated with this mission, and they were very anxious that it should be progressive. The vicar and vestry of the parish church on the other hand were not anxious for it to develop too rapidly for fear of injury to the mother church.

"This state of affairs caused a certain amount of friction, so I had a rather difficult job to be loyal to my vicar and yet not dishearten the mission people too much.

"When I had been there two years, I decided that the time was ripe for a church to be built. After a good deal of difficulty with the vestry of the parish church, I at last persuaded them to give their consent to this step forward. They made, however, one stipulation, that they would not be responsible for, or guarantee any debt. So that we had to be personally liable for the whole undertaking. But the people were thoroughly in earnest, the effort was wonderfully blessed, and at last the vicar was able to ask the Governor to lay the foundation stone and the church was built."

* * *

In 1895 Mr Coffey raised the question of the introduction of candles on the altar. In order "to form a correct opinion as to how he should act on this matter, he invited parishioners to privately inform him whether the existence of **lighted** candles would prevent them communicating at the early celebrations. The opinion of those who usually communicate at mid-day are not invited. The change will not touch their practice".

Later in the year the new Church of St Thomas', Newtown, was consecrated, and the question of a different sort of light was raised.

"One of the special features of St Thomas' is the introduction of the electric light, which no doubt, will some day find its way into most of the city churches. Mr Dawson, a parishioner, was the electrician, and he avers that the new illuminant can be utilised in creating heat in winter. If this prediction can be fulfilled then the chief objection to electric lighting will have vanished."

Another feature of the new church was that there were no pew rents, in contrast to the mother church.

In 1896 the Rev. H. L. Monckton became Assistant Curate. Whitsunday, May 24, was kept as the 20th anniversary of the Consecration of St Mark's. In the evening a service of thanksgiving was held to mark the fact that the last loan debenture had just been redeemed, and that the parish was now entirely free of debt. Archdeacon T. Fancourt preached an appropriate sermon, and the Curate took the opportunity to thank all who had, in any way, assisted in the successful work of extinguishing the debt.

Mr L. F. Watkins became organist during 1896. St Thomas' Church, Newtown, became the parish church of a new Parochial District when it was separated from St Mark's on December 1, 1896. The Rev. J. de B. Galwey, an 'old boy' of St Mark's, was locum tenens until the return from overseas of the first vicar of the new parish, another 'old boy' of St Mark's, the Rev. O. Fitzgerald.

The Sunday School Hall was gutted by fire at 1.00 a.m. on Sunday, June 27, 1897. The furniture, library and piano were lost, as well as the choir robes, but the church escaped only because there was no southerly wind. The charred remains of the hall were sold for £4. The cause of the fire was never properly established, but was believed to be arson.

Because of the potential danger to the church, the new hall was built in front of the church. However, this decision caused considerable difference of opinion, mainly on aesthetic grounds, but other sites had been considered.

Probably the best site would have been on the property later purchased from the estate of the late Mr Maguire for £11,000, but which in 1897 could have been purchased for £2,100. The churchwardens and vestry were, however, reluctant to saddle the parish with the liability

of this amount in addition to the cost of the new building.

Bishop Wallis dedicated the new hall on June 1, 1898. At the time, Mr W. J. Gaudin said, "Whatever objections might be raised against the site, we now have a room which is second to none in the city." The architect was Mr J. Charlesworth and the builder Mr E. Gray. The cost was more than £1880, insurance money amounting to only £650. At a cost of about £158, a choir vestry and entrance porch were added to the south side of the church vestry.

An "All Nations Bazaar" was held in the Drillshed, Maginnity Street, one of the most ambitious efforts of the kind ever attempted by the parish. The net proceeds amounted to £576. Half was used to pay off the debt on the new hall, and half went towards the erection of a churchroom at Roseneath.

In August 1899, the Rev. E. T. W. Bond became Assistant Curate. The September 1900 issue of the **Parish Magazine** contained the following news:

"A presentation was made on Monday the 20th ulto. to the Rev. E. T. Wynne Bond. Through the efforts of Mrs F. Stevens, a bicycle was purchased, and a considerable number of Parishioners were present to witness the ceremony of presentation, and to show their sympathy with the act. This machine will be useful in helping Mr Bond to visit the two Churchrooms and the parishioners residing in Roseneath and Kilbirnie. The steel pony is, therefore, more than beautiful, it is conveniently useful. Its keep is little, and its speed is great. Mr Chatwin, recognising the fact that the cycle was a real piece, and a necessary piece of parish machinery, proposed a vote of thanks to Mrs Stevens for her foresight and zeal in procuring the necessary funds. The instrument is a "Star" and as the company behaved very handsomely in the sale price, their liberality was mentioned by Mrs Stevens."

A further addition to the church building was made at the end of 1900, when the west porch was added. The cost of this was £174, and the contractor was Mr J. Delaney.

During 1901, Mr and Mrs Coffey visited England. They left on St Mark's Day, accompanied by the good wishes of the parishioners, expressed in no uncertain terms at the previous Annual Meeting of Parishioners. It had been

arranged that during Mr Coffey's absence the Rev. Mr Pollock would be in charge of the parish, but he soon resigned, and the Rev. E. T. W. Bond, Assistant Curate, carried on the work. Mr and Mrs Coffey returned at the end of the year, greatly benefited by their holiday. While in England, Mr Coffey purchased, as a present to the church, the handsome brass Cross now on the Altar of the Lady Chapel.

Stained glass windows, one in memory of Archdeacon Stock, who died in September 1901, and on each side of it the St Mark and St Luke windows in memory of the late Mrs J. E. Fitzgerald, were installed in 1902.

The Rev. J. G. S. Bartlett replaced the Rev. E. T. W. Bond as Assistant Curate. The Rev. F. T. Sherriff returned to the parish during 1903-04, helping at St Mark's on the second Sunday in the month when Mr Bartlett went to Kilbirnie.

Electric light, for which tenders had originally been let in 1897, was installed in 1904 at a cost of £114. The old gas fittings were left in place as a precaution in case of emergencies, but were finally removed when the "change-over" of the electric supply (110 volts to 230) was made general throughout the city.

From January 1, 1905, All Saints', Kilbirnie, was a separate Parochial District, taking in not only the Kilbirnie part of St Mark's parish, but also the eastern part of St Thomas' Parochial District.

The Ladies' Sewing Guild presented the brass lectern to the church around this time.

During 1905, much-needed improvements to the grounds were carried out under the voluntary supervision of Mr J. P. Firth, Headmaster of Wellington College. Iron gates were erected at the main entrance of the church grounds. Costing £47, they were made by Messrs Luke and Sons.

In the May and September issues of the Parish Magazine, Mr Coffey explained two features of St Mark's:

"It is a very prevalent opinion that a church in which music is a pronounced feature, is to be classed as 'high', while the church that has a simple worship, whose music does not go beyond hymn singing, is 'low'. There is no truth in these widespread opinions."

"The very ancient custom of doing reverence when the name of Jesus occurs in

the Service is only partially observed in St Mark's Church. It is said to be too Popish, and hence persons who call themselves Protestants decline to honour their Saviour in this fashion."

Mr Coffey was not averse to commenting on the dress and behaviour of his parishioners. Bishop Wallis conducted the Three Hours' Service on Good Friday, 1898, and Coffey commented: "The Curate was pleased to notice a marked sobriety of head dress on the part of the younger portion of Churchwomen. The elder women, who did not care to wear hats and a plain ribbon, wore their usual bonnets, which are scarcely in harmony with Lenten severity. It is to be hoped that the sober spirit of self-denial in all things will grow."

Of those who go away at the time of the major Festivals, he wrote: "This habit of deserting the city at Christmas and Easter is one step to apostasy, and those who persist in it are certainly not trying to please God, or spread His Kingdom."

On one occasion in 1898, a group of boys 'gate-crashed' a social; and some rules for their conduct at future socials were made: "In the matter of tea-distribution boys must take a seat in one of the transepts, and be attended to by a couple of men, the penalty of leaving the boy paddock to be no tea. If lads dislike this arrangement they can stop away, and the adults will be able to enjoy themselves more quietly."

By 1906 it had become evident that Mr Coffey's health had begun to fail. Under medical advice, he took no services for several weeks, but later returned to work, with the comment: "During his illness the Curate completed his seventieth year in his life, his fortieth in the Ministry, and his thirtieth year in St Mark's Parish."

In February 1907 a paralytic seizure deprived him of the power of speech, his condition deteriorated, and he died on March 14.

A few weeks later, the Annual Report of the Churchwardens said:

It is with the deepest sorrow and regret that your Vestry has to record the loss of the Rev. Richard Coffey, who died on March 14th, after having been for over thirty years in charge of this parish. At a special meeting of Parishioners held on April 5th, a resolution of condolence and sympathy was ac-

corded to his bereaved widow and sister, and it was decided to arrange for the erection of suitable memorials to our late Vicar . . .

Following the death of Mr Coffey, the Assistant Curate, the Rev. J. G. S. Bartlett, was priest-in-charge. In 1909, the Churchwardens reported:

The Vestry desires to place on record its high appreciation of the able and faithful services rendered by the Rev. J. G. S. Bartlett during the past year. They feel that the parish was exceedingly fortunate in having Mr Bartlett to carry on the work during the illness, and since the death of the late Vicar.

It was the wish of many parishioners that Mr Bartlett should be the next Vicar. However, this was not to be. On February 16, 1908, he was farewelled from the parish, on his appointment as Vicar of Oamaru. He was made a Life Member of the St Mark's Young Men's Club, and his portrait was framed and hung in the clubroom. He received a substantial cheque from the parishioners and presentations from the Vestry, Choir and Young Men's Club.

From February to April, the Rev. H. J. Edwards from Dunedin was acting Vicar. Help was given by the Rev. D. C. Bates and the Rev. D. H. Jenkins.

On Sunday, April 26, 1908, Archdeacon T. Fancourt, Commissary for the Bishop, instituted the Rev. A. M. Johnson as Vicar. The Churchwardens commented: "The Parishioners are to be congratulated on having secured a Minister with so excellent a record as a pastor and a scholar."

Later in the year it was expected that an 'old boy', the Rev. Ralph Bray, would come from Dunedin to be Assistant Curate, however he was not able to take up the appointment but gave valuable help to the parish during most of February 1909.

1909 was a year of highlights. On Sunday, January 17, Bishop Wallis made Deacon in St Mark's, G. V. Kendrick, W. Raine, C. E. O'H. Tobin and H. Keremeneta.

The **Parish Magazine** for February 1909 comments: "The service created such an impression on the Maori candidate that he, in thanking us afterwards, declared, 'That will be my Church in Poneke'." The Rev. C. E. O'H Tobin was appointed Assistant Curate

of St Mark's, and the Churchwardens reported: "We hope, now that we have a fuller staff of clergy, progress will be made in establishing that personal touch between clergy and people that is essential to the welfare of a parish."

Gifts to other churches during the year were the old Lectern Bible, given to St Paul's Paraparaumu, after the new one presented by the Confirmation candidates of 1907 had arrived; duplicate Sunday School library books were given "as a nucleus for a library at the Sunday School at St Mark's, Mangatainoka, between which church and ours are ties closer than those of a common dedication"; and the old font, replaced by the Coffey Memorial Font given to the Roseneath Churchroom. The old Lectern, given in 1877 by Lady Normanby, wife of the Governor, had already been given to Roseneath.

Three parishioners were lost in the wreck of the 'Penguin' on February 13, 1909—"Mr Bird, a young strong athlete; Mrs Jacob, the stewardess, who worked to the last to save those in her charge; and Mr Underwood, a constant worshipper in St Mark's."

A new wing was added to the Sunday School Hall. Costing £282/10/5d, it was first used on March 14. "It proves most useful and is most satisfactory. We note, with pleasure, a marked improvement in the number of children attending Sunday School."

Memorials to the Rev. Richard Coffey were the pulpit, dedicated on May 3, 1908—the first sermon being preached by the Rev. J. G. S. Bartlett; the font, dedicated on July 25, 1909—Mr Bartlett brought his first child, Richard Coffey Bartlett, to be baptised in it; the memorial cross for the grave at Karori—the first cross was lost when the "Star of Japan", bringing it to New Zealand, was wrecked off the west coast of Africa. When the font was dedicated, the Vicar spoke of the memorials erected by parishioners and friends—the pulpit, the memorial of him as a preacher, strong, massive and powerful; the cross at Karori, the memorial of him as a man—the text on the grave, "The blood of Jesus Christ His Son cleanseth us from all sin," would remind them of the secret of his life; the Sunday School prizes would remind them of the patient and loving teacher; the font would be a perpetual memorial of him as a faithful priest, administering the sacraments ordained by His Master with due honour and reverence. The removal of the old font provided the opportunity to dispel an idea

that was current that under the font, provision had been made for baptism by immersion. It was quite clear to the members of the Vestry who went under the floor of the west end of the church that no such provision had been made.

Another highlight later in 1909 was the first Church Parade to be held at St Mark's, on Dominion Day, September 26. St Peter's had previously been the garrison church, and when Archdeacon Stock was the Vicar, parades for the forces were held there every Sunday. For many years the Permanent Artillery held monthly parades there. In fact, when the parish of St Mark's was separated from St Peter's, the barracks, though within site of St Mark's, were kept in St Peter's parish, so no church parades were held at St Mark's. However, in 1909, the Artillery, of which the Vicar was chaplain, asked to hold their Dominion Day parade at St Mark's. The Dominion Scouts, most of whom had seen service in South Africa, attended also, under the command of Captain Dalrymple. Major J. E. Hume was present with the Permanent Artillery.

In 1910 there took place one of the important events in the history of the Church in New Zealand. 'The Mission of Help' was made up of about 17 priests and a layman assisted by some New Zealand clergy. They visited New Zealand at the invitation of the Bishops, and local committees arranged details of the visit. Each member of the team worked separately and conducted Missions in various parishes. The Missioner at St Mark's was the Reverend G. F. C. de Carteret, Vicar of East Greenwich, who also conducted Missions at St Mary's, Karori, All Saints', Nelson and Gore. He later became Bishop of Jamaica 1916-31. Services were held in the church at various times during the week of the Mission, and many people benefited from the Mission.

The Vestry and Churchwardens of St Mark's recorded their thankfulness to Almighty God for the spiritual blessings that have descended from Him into our midst through the Mission. They gratefully acknowledge their high appreciation of the earnest and devoted work of our Missioner, the Rev. G. F. C. de Carteret.

During 1910, the new wing of the hall was opened and money was spent on repairs to church and vicarage. The Vestry reported that they "feel that this must be a constantly in-

creasing figure on the balance sheet, both buildings being riddled with borer". The church was fitted with Welsbach lamps, and additions and alterations were made to the electric lighting.

In July, the Parish Magazine was revived after six months. A branch of the Mothers' Union was started during the year.

On March 25, 1911, the death occurred of Mrs Coffey. In her memory a brass tablet was placed in the chancel, and a handsome oak cover was procured for the font. "These reflect the greatest credit on the ladies of the Sewing Bee who carried through the scheme, and thus perpetuated the memory of their late President".

In 1911, the Vicar, the Rev. A. M. Johnson, resigned to become Vicar of St Paul's Pro-Cathedral, Mulgrave Street. Until his successor was appointed, the Rev. H. Williams of Christchurch was priest-in-charge. The Assistant Curate, the Rev. C. E. O'H Tobin, left to become Vicar of Pongaroa.

The new Vicar was the Rev. C. F. Askew, who was instituted on December 15, 1911. He brought with him as Assistant Curate the Rev. W. D. S. Ogden, who had been his assistant, and the Churchwardens commented that "their hearty co-operation will thus continue to the benefit of the Parish". At the same time, the Churchwardens stated:

"Your Vestry is of the opinion . . . the time has arrived when another Assistant Curate should be obtained to help in the vast amount of work necessary in this large and important Parish."

As a result, the Rev. L. H. Fenn took up duties as Assistant Curate on Christmas Day 1912, having been selected by the Bishop's Commissary in England. The Rev. H. W. Thomson became Assistant Curate in 1913, so for a time the parish had a Vicar and three assistants. However, the Rev. W. D. S. Ogden's work was centred mainly at Roseneath. Progress in this part of the parish was such that on July 1, 1915, Roseneath began its existence as a separate Parochial District. From 1915-21 the Parish Magazine was a combined publication for both parishes.

Although these were the dark days of the First World War, there were nevertheless some bright spots. 1917 was a notable year in the history of the parish. First of all, it saw the

introduction of the Cathedral Scheme, when the Vicar proposed the motion in Synod. The second big event was the opening of St Mark's Church School on September 11. The School, of course, has had a notable history, and this has been written about elsewhere.

Assistant Curate 1917-18 was the Rev. W. A. Keay, and then the Rev. A. T. B. Page, Vicar of Manaia, came. Mr Keay died after a short time in the parish. From March 1919 until January 1921, Mr Page was acting Vicar while the Rev. C. F. Askew was away in England raising money for the proposed Cathedral.

On the second anniversary of the Armistice, November 11, 1920, a somewhat unique service was held. In addition to celebrations of the Holy Communion in the morning, a solemn memorial service was held at 10.30 p.m. to synchronise with the ceremony of the "Burial of the Unknown Soldier" in Westminster Abbey. The Governor-General, Earl Jellicoe, was present in his uniform as Admiral of the Fleet, and read the lesson. The service followed the Burial of the Dead, and at the end a bugler in the chancel sounded "The Last Post".

The property on the north side of the church was purchased from the Maguire Estate in 1922 for £11,000. The Cathedral Trustees advanced the purchase money, which was eventually repaid from the Coffey Bequest. 1922 was notable also because the Freewill Offering Scheme (i.e. the "Envelope System") was first introduced in that year. The credit for the success of this is due to Mr A. P. Williamson, People's Churchwarden, who spared no effort to make the scheme successful. During the first year, after 10 months' operation, offertories increased from £456 to £741, and by the end of the second year had risen to £775.

In February 1923, the Rev. C. F. Askew became Dean of Nelson, and for the next three months the Rev. J. E. Blackburne, a retired priest, was acting Vicar. The new Vicar was the Rev. H. E. K. Fry, who arrived in the middle of the year.

The Wellington Diocese held a great Missionary Exhibition in the Town Hall in June. St Mark's was allotted the stall on India. Among the visiting Bishops was the Bishop of Dornakal, Bishop Azariah, in whose diocese was working the Rev. David Samuel David, for whose support St Mark's had taken the responsibility. Bishop Azariah, who was the

first Indian to become a Bishop, preached at St Mark's during his visit.

Another highlight of 1923 was the visit of Mr James Moore Hickson, who came to New Zealand at the invitation of the Bishops to conduct a Healing Mission. Several parishioners assisted at the Healing Mission he conducted at St Paul's Pro-Cathedral. He paid a second short visit in 1929, and conducted a short mission in St Mark's Parish.

The Girl Guide and Scouting Movement were introduced to St Mark's in 1924. Her Excellency Viscountess Jellicoe visited on July 28, 1924, to enrol the company of Rangers. The St Mark's Boy Scouts Troop was enrolled on August 6. Sir Alfred Robin, the Chief Commissioner, addressed the boys, including representatives from many of the city and suburban troops, on the meaning of Scouting. Their colours, presented by Mr A. P. Williamson, were dedicated at the 11.00 a.m. service on September 28, 1924.

Early in November, it was announced that the Rev. S. J. S. Groves had been appointed assistant curate, and would be arriving in the new year. No. 28 Ellice Street was purchased by the parish for him and his family. His vicar wrote from England: "His ministry here has been quite exceptionally acceptable to all our people; he is an earnest and hard-working priest; his preaching is excellent, and he has the gift of a beautiful voice." He was welcomed to the parish on Wednesday, March 18, 1925.

The St Mark's branch of the Church of England Men's Society was revived following the visit of Mr J. Snell, Dominion Secretary.

St Mark's Company of Girl Guides was enrolled by the District Commissioner on July 27 with Mrs S. J. S. Groves as Captain. On July 10, 1926, Lady Alice Fergusson donated their Company Colours.

October 1925 saw the retirement of Sister Constance, who had been Deaconess for many years.

At the 11.00 a.m. service on November 15, the Archdeacon of Wellington preached and dedicated a Litany Desk, beautifully carved by Mr George Linley in keeping with the carving of the pulpit, the design having been carefully copied. It was a memorial to the late Rev. W. A. Keay, Assistant Curate 1917-18.

On December 6, 7, 8, 9, a Mission to Young People was conducted by the Rev. T. Haslam,

assisted by Canon H. Watson. A series of Palestine Moving Pictures was shown in church.

1926 was Jubilee Year, the year in which the parish celebrated the 50th anniversary of the Consecration of St Mark's Church. Early in the year, the Vicar, the Rev. H. E. K. Fry, wrote:

"I would plead especially with all those who were trained in their churchmanship by that great Founder of St Mark's Church, the late Rev. Richard Coffey, the man whom all respected and whom very very many loved. If any have forgotten their loyalty to the Church which he so strongly upheld, if any have lost their hold on those ideals for which he stood, is not now the time to rally round the old Church which meant so much to him, and which may yet mean so much to you?"

Mr W. J. Gaudin wrote a commemorative booklet.

May 21 was the actual day of the celebrations. There were celebrations of Holy Communion during the morning, and at 7.30 p.m. there was full choral Evensong, attended by a large congregation which included many former parishioners. A feature of the service was a procession of former wardens and vestrymen, many of whom had gone to some trouble to be present. A special hymn, appropriate to the occasion, and a special tune, was written by the organist, Mr Laurence Watkins. The preacher was Bishop Sprott. The Festival was continued on Sunday, May 23 (Whitsunday). The Rev. Canon K. E. Maclean, B.A., Vicar of Havelock North, preached in the morning, and the Ven. Archdeacon A. M. Johnson, a former Vicar, at Evensong. On the following day, Monday, a social gathering held in the parish hall was largely attended, both by present and by former parishioners.

It was thought fitting that the Jubilee celebrations should culminate in a Mission, and so Canon Maclean conducted a preaching mission from October 17-24. This proved a great blessing to the parish, and a great help and comfort to many parishioners. In 1926 the S.P.C.K. in London published Canon Maclean's book, **A Religion for Monday Morning**.

Another big event of 1926 was the magnificent service of the Dominion Board of Missions, held in St Mark's on August 4. The Archbishop and all the Bishops of the Pro-

vinces were present, and the Bishop of Christchurch was preacher. "Since that service many have remarked that they look forward to the day when such gatherings shall be of more frequent occurrence at St Mark's."

On November 28, Archdeacon Johnson returned to dedicate a memorial tablet to Miss Frances Keith Payne, Matron of Wellington Hospital for 20 years. The tablet was placed on the north wall, and was subscribed by nurses of Wellington Hospital who trained under her.

Because of the health of Mrs Groves, the Rev. S. J. S. Groves and family returned to England in February 1927.

Mr Groves was succeeded by the Rev. C. N. R. Mackenzie. Mr Mackenzie had gone to China as a missionary in 1900, just at the time of the Boxer Rebellion, and was stationed at Kwangtung. He had many adventures during the 26 years he spent in China, frequently being for long periods in remote districts. He was engaged in famine relief work and was shipwrecked in the great typhoon in Hong Kong Harbour when about 10,000 people were drowned. In 1911, during the Revolution, he was hiding with his wife and infant daughter in a village in the mountains for three weeks. They were compelled to leave their retreat and were attacked by bandits, and looted of all they had with them. The bandits only refrained from carrying off Mr Mackenzie for ransom under the belief that a box containing books was full of silver money. They carried the box five miles before they discovered their mistake. His pastorate included work among the lepers in the Pakhoi Leper Hospital, and he was Chairman of the Chinese Church Council for S.W. Kwangtung.

Unfortunately, Mr Mackenzie was not in the parish for long. His background made him ideal for the position of Missioner of the Chinese Mission in Wellington. However, he died in July 1928, after a period of ill-health and a few days in hospital. "He was one of those who never gave in until he absolutely had to do so," said the Vicar, "and he never let people know how tired and weary he often must have felt. He had made many friends in St Mark's Parish."

Another death of interest to the parish occurred when Miss Maria Coffey died on February 6, 1927, at the age of 71. The funeral was held in St Mark's, and the Vicar remarked that "thus another link with the past was

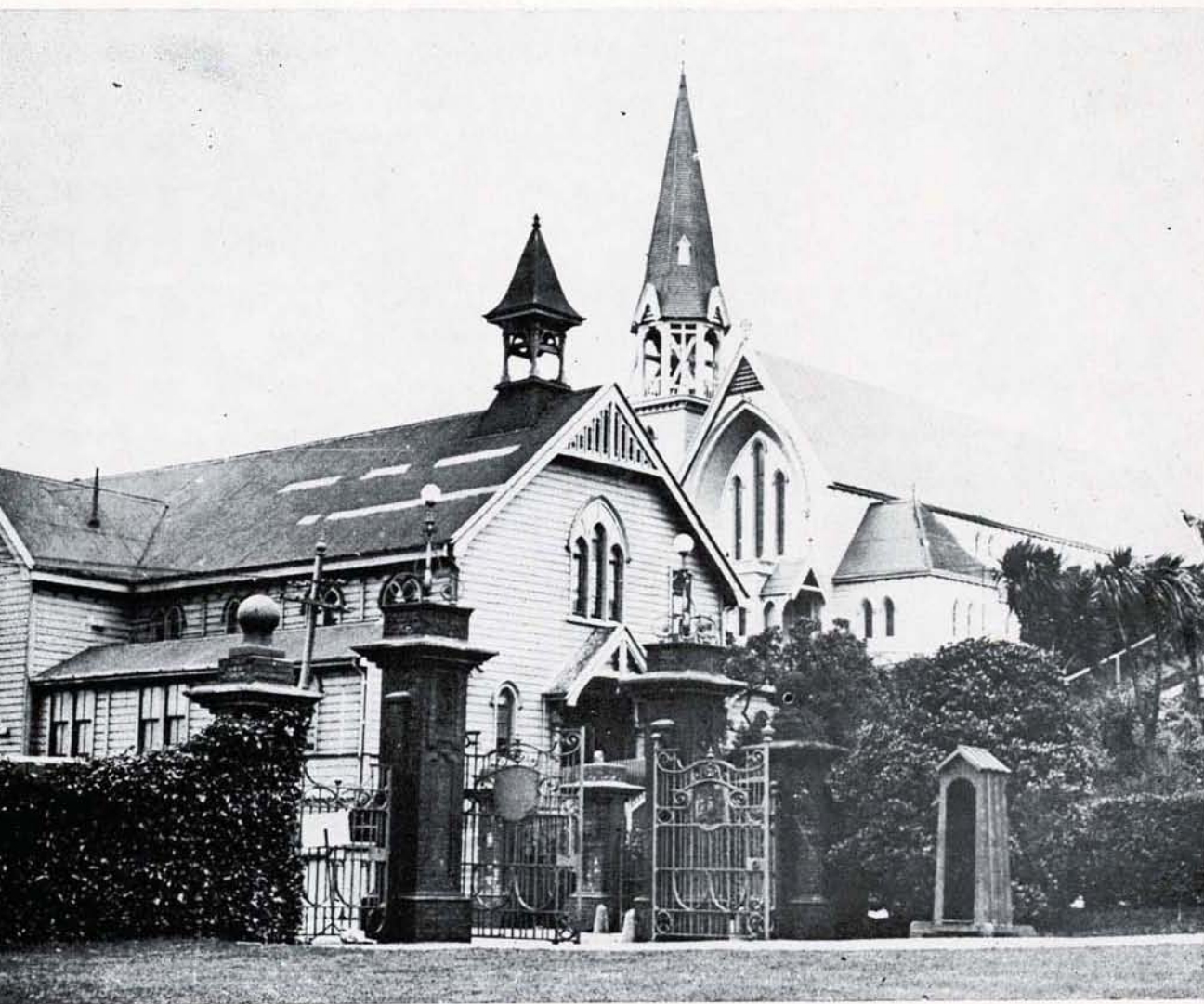
severed, and that our prayer and aim should be that as these links become broken, so must we who are left be forging new links and maintaining the heritage and traditions of St Mark's, which has been handed down to our trust".

The Rev. Otho Fitzgerald, Vicar of Avon-side, Christchurch, and a former Assistant Curate, lived in the Vicarage during January 1928, and again during January 1931.

From February 1, the Rev. L. A. Barnes was Assistant Curate, being welcomed to the

parish on February 11. Mr R. L. Button retired as Superintendent of the Sunday School after many years. This was the main Sunday School, held in the afternoon. In 1928 another Sunday School was started, and this met at 10.20 a.m. A Wolf Cub pack was opened during 1928. The Girls' Friendly Society opened a new hostel in Vivian Street, and St Mark's parishioners subscribed towards a room dedicated to St Mark's. The hostel building still stands, but is now put to another use.

In 1929, Mr J. M. Hickson paid a short



St Mark's Church and Hall, from inside Government House gates.

—Alexander Turnbull Library Photo.—Evening Post Collection.

visit to New Zealand, and while here conducted a brief Mission in St Mark's parish. He paid a return visit in 1930.

The infant daughter of the Rev. L. A. and Mrs Barnes, Vaudine Marguerite, was baptised in St Mark's on March 10. She is now a missionary teacher in Africa. As a thank-offering for their daughter's baptism, Mr and Mrs Barnes gave a handsome silver and glass container for bread, for use at Holy Communion.

The Annual Missionary Thanksgiving Service of the New Zealand Board of Missions was again held in St Mark's, in September 1929. The preacher was Bishop Bennett, and the Lessons were read by the Bishops of Polynesia and Waiapu. The Archbishop gave the Blessing.

Mr Barnes was appointed Vicar of Ohakune-Raetihi, and although he did not leave St Mark's until after Christmas, he was farewelled on November 29. Mr W. J. Gaudin, Vicar's Warden, remarked jocularly that St Mark's trouble was that they seemed to get men who were too good as junior clergy, so good that they could never hold them for long.

In February 1931, the Rev. H. V. C. Reynolds became Assistant Curate. He was no stranger to the parish, as he was a member of the Sunday School and Bible Class for many years. An interesting feature of these years was the number of young men of the parish who entered the Sacred Ministry at this time. Among them were K. F. Button (Deacon 1935, Priest 1936); H. Irving (Deacon 1937, Priest 1939); E. W. Marks (Deacon 1932, Priest 1932); H. V. C. Reynolds (Deacon 1929, Priest 1930); E. O. Shield (Deacon 1936, Priest 1937); K. R. R. Small (Deacon 1934, Priest 1935); L. N. Watkins (Deacon 1927, Priest 1928).

Changes to the interior of St Mark's took place in September 1931 when the church, vicarage and school changed over from the old power to the new. The old gas fittings were removed, and the lighting in the choir and chancel was rearranged, and this was an improvement on the old.

On June 26, 1932, a somewhat unusual event took place during the morning service. This was the baptism of eight young people 'of riper years'.

Later in the year the Reverend D. C. Bates

presented a Processional Cross. This was made from a piece of oak, taken when restoration work was in progress, from Lincoln Cathedral. It was dedicated at the 11.00 a.m. service on November 27.

The Reverend H. E. K. Fry was appointed Vicar of Lower Hutt, and left St Mark's in February 1933, taking with him to his new parish the Rev. H. V. C. Reynolds, to be his assistant curate there, too. The Reverend N. F. E. Robertshawe was instituted as the new Vicar on March 23, 1933. For a time there was no assistant curate, and Mr E. O. Shield was Stipendiary Lay Reader. Towards the end of 1933 he was awarded the first "Hadfield Scholarship", which enabled him to proceed to Oxford University to study for the Sacred Ministry. The parish was sorry to lose him, but he was replaced at the end of the year by the Rev. V. C. Venimore, who was made Deacon on December 21. He was a grandson of Mr Williams, a former member of St Mark's Choir.

A notable event of 1933 was the Quadrangular Rugby Tournament between Wellington College, Nelson College, Christ's College and Wanganui Collegiate, which was held in Wellington in August. The four teams, their parents and friends as well as Old Boys, were specially invited to the morning service in St Mark's on Sunday, August 20. There was a large congregation. The Vicar, an Old Boy of Wanganui Collegiate, preached on the text "I come not to send peace but a sword". The Governor-General, Lord Bledisloe, was present and read the lesson.

A few days later, the annual Thanksgiving Service of the Board of Missions was again held at St Mark's. The Bishops, a large number of clergy, and a full congregation made this a memorable service. Bishop West-Watson, Bishop of Christchurch, was preacher.

The common and preferred practice these days of performing baptisms in the presence of the parish family at a parish service was a new idea in 1934 when, on Whitsunday, two infants were baptised during the morning service. "This somewhat rare practice," it was said at the time, "seems commendable in that new members of the Church are received into the congregation in the presence of the congregation itself."

A column from the Church Army in England visited New Zealand in 1934, and following this, the Bishops of New Zealand

decided in 1935 to invite the Church Army to start a branch in this country. Members of the column conducted a Mission at St Mark's from November 18-25, 1934. Captain Beck, Sister Sudsbury and Probationer-Sister Childs held daily services in St Mark's. On three week-nights, for the first time in the history of the parish, services were held in the streets (Tasman, Drummond and Queen Streets), the members of the congregation moving out in procession headed by the Processional Cross. Sister Sudsbury preached at Matins on Sunday, November 25, the first time the pulpit had been occupied by a woman, and then read the first lesson at Evensong.

On February 6, 1935, their Excellencies, Lord and Lady Bledisloe, visited the school for the informal opening of the school in the new building. They visited the parish for the last time, before their term of office ended, on Sunday, March 3, 1935. Immediately prior to Matins, the congregation met outside the church and, after a short speech by the Vicar, his Excellency spoke a few words of farewell, and especially commended the work of the Church Day School. His Excellency, according to his usual custom, read the Lesson, and both he and Lady Bledisloe remained for the Celebration of the Holy Communion.

The Silver Jubilee of the coronation of King George V, marked by a special issue of stamps, was celebrated by special services on Sunday, May 12, 1935. The Form of Service was that used at St Paul's Cathedral, London. At Evensong, an anthem, written for the occasion by the organist, Mr Laurence Watkins, was sung—"The King shall rejoice in Thy Strength". This anthem was sung also in other churches.

After being Bishop of Wellington for 24 years, Bishop Sprott paid his final official visit on Sunday, October 27, 1935, for a Confirmation.

The first commemoration service in Wellington to mark the death of King George V was held on January 22, 1936. The Vicar addressed a large congregation, and the service was broadcast.

Good Friday of that year was marked by a service of a rather unique character. At 7.00 p.m. a Procession of Witness left the church, and proceeded up Adelaide Road, and via Drummond Street, Tasman Street and Rugby Street, back to the church. Two short open-air services were held en route. Besides our own

parish, Kent Terrace Presbyterian, Cambridge Terrace Congregational, Vivian Street Baptist and Wesley Methodist Church, Taranaki Street, also took part. When the procession returned to St Mark's, a combined service was held, the church being crowded. The preacher was the Rev. P. Paris of Wesley Methodist Church.

From April 26 to May 3, 1936, the Rev. Canon H. Watson, Diocesan Missioner, conducted a "Week of Renewal". Daily evening services were held, and special children's services each afternoon. It was during this week that an incipient fire was found underneath the church. However, the fire brigade soon put it out. It was thought to have been caused by painters burning off old paint—little damage was caused.

Later in the month the parish kept the Diamond Jubilee of the Consecration of the Church. Anniversary Day coincided with Ascension Day. In the afternoon the Vicar and his warden, Mr G. W. Barltrop, visited Mr J. A. Plimmer, the sole surviving member of St Mark's first vestry. Then living in Khandallah, and in his 90th year, Mr Plimmer was very pleased at the visit. At Festal Evensong, the congregation included Mr Justice Page and Mrs Page. Mr Page had been baptised in St Mark's, and his father, Mr J. E. Page, was an early churchwarden. The Rev. E. M. McLevie, Vicar of the daughter parish of St Barnabas', Roseneath, read the second lesson, the Vicar preached, and retiring Bishop Sprott gave the blessing.

On the following Sunday, the Rev. D. J. Davies, Vicar of the daughter parish of All Saint's, Kilbirnie, preached in the morning, and Canon Percival E. James, Vicar of St Paul's, and Archbishop's Commissary, in the evening.

A social evening was held on the Tuesday, and many present and former parishioners attended, and the parish hall was crowded. Among the visitors were many whose connections with St Mark's went back to its earliest times. Before the social, 60 strokes were sounded on the church bell by Mr A. J. S. White, a member of the vestry—one for each year of the existence of the parish. During the evening it was pointed out that the oldest surviving vestryman was Mr J. A. Plimmer of Khandallah, and that the oldest surviving churchwarden was Mr G. N. Baggett of Auckland. It was resolved with acclamation that the

fraternal greetings of the gathering be sent to both.

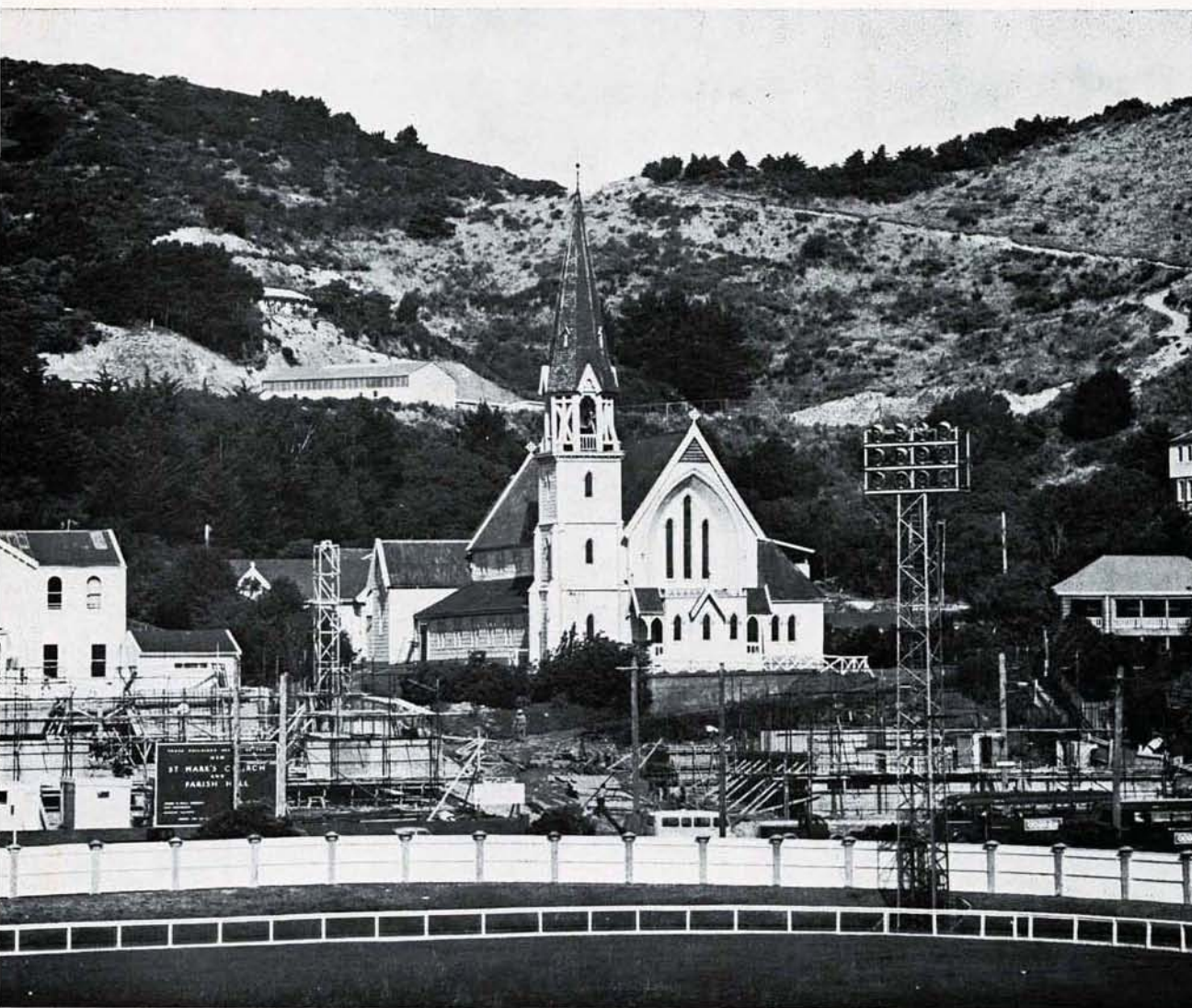
In 1936 the Assistant Curate, the Rev. V. C. Venimore, left for a short time as Assistant Curate at All Saints', Palmerston North, before going overseas.

A garage was built by voluntary labour at a cost of £31/7/2d.

An interesting anniversary of 1938 was the Diamond Wedding Anniversary of Mr and Mrs Charles Howard. Mr Howard had been a hard-working parishioner, and his was believed to

be the first diamond celebration of a wedding solemnised in St Mark's Church.

The Rev. I. C. Edwards was made Deacon by Bishop Holland on December 18, 1938, and was appointed Assistant Curate of St Mark's. At the same ordination, the Rev. T. V. Pearson, later to be Vicar of St Mark's, was ordained Priest. Mr Edwards left in 1942 to become Assistant Curate of Masterton. The Rev. H. C. Arnold was curate 1941-44. Thirteen years were to elapse before there was another curate.



St Mark's Church, 1964.

—South Pacific Photos.

The Vicar, the Rev. N. F. E. Robertshawe, was appointed an Honorary Canon of St Paul's Cathedral in 1941, an honour given to a former Vicar of St Mark's, the Rev. H. E. K. Fry, in the following year.

During 1950, a Lady Chapel for week-day services was made in the north aisle of the church.

In May 1951 the parish kept its 75th anniversary and, with various events, it was "celebrated in a worthy manner". At the commemoration service, the St Mark's choir was assisted by the choirs of St Peter's, St Thomas', and St Barnabas'. A special Teaching Mission was held throughout the Diocese in September and October. For six weeks special sermons were preached, each Evensong being followed by discussions in the parish hall. The services were well attended and greatly appreciated by parishioners.

Canon Robertshawe kept the 40th anniversary of his ordination on St John the Baptist's Day, June 24, 1953, and later in the month a presentation was made to Mr and Mrs W. J. Gaudin. Canon Robertshawe resigned in 1954 after 21 years at St Mark's, and in May became Vicar of Martinborough. On June 3, 1954, the Rev. T. V. Pearson, Vicar of Otaki, was instituted and inducted as Vicar of St Mark's by Archbishop R. H. Owen.

In December 1954, the parish farewelled the Rev. W. S. Southward and Mrs Southward, who were leaving for Oamaru. His successor as General Secretary of the Board of Missions, the Rev. C. W. Haskell, was welcomed early in 1955.

Evidently the parish was making progress, for this motion was passed at the 1955 Annual General Meeting of Parishioners:

"That this Annual General Meeting of the Parishioners of the Church of St Mark's record its deep appreciation of the work of the Vicar, Rev. T. V. Pearson, in increasing the spiritual life of the parish and in promoting increased attendances and making St Mark's a live and progressive Church."

A parish supper was held to welcome Miss Barbara Best as Parish Assistant, in February 1956. At the same time, Mr James Harkett, Lay Reader, was farewelled before going to College House, Christchurch, to study for the Ministry.

The 80th anniversary of the parish was



St Mark's Church interior, 1964.

—South Pacific Photos.

celebrated in May 1956. It was attended by former Vicars Canons Fry and Robertshawe, and by a former curate, Archdeacon Reynolds. On September 30, Captain John Gregg, C.A., and Mrs E. Gregg, C.A., were commissioned to conduct a Church Army Mission in the parish.

During 1957 a fundraising campaign with the theme "Our Forward Move" was conducted in the parish by the Wells Organisation. The canvas was led by Mr F. Hutchens, who arrived in April. A Loyalty Dinner was held in the Winter Show Buildings on May 16. The canvas was planned to raise nearly £40,000. General Chairman was Mr A. J. Mack. Dr

A. C. D. Parsons was Canvas Committee Chairman, Mr L. Whale was Teams Chairman, Mr A. E. Davenport was Initial Gifts Chairman, and Mrs J. B. Harrison the Hostess Chairman. The money was required for: a curate, his stipend and accommodation; rebuilding, demolition, siting a new Vicarage; repainting; general amenities, missions. A Thanksgiving Service was held on the evening of June 12.

At least one of these objects was achieved later in the year when a former parishioner and lay reader, Mr J. P. A. Harkett, was made Deacon by Archbishop Owen on December 21 and became curate at St Mark's. At the time of his official welcome on February 9, 1958, Mr W. J. Gaudin was farewelled on his departure for theological college. Early in 1960 Mr Harkett became curate of Karori-Makara. He was followed by another former parishioner, the Rev. B. N. Davis, made Deacon by Bishop Rich on February 2, 1960.

An interesting preacher at a special Evensong on August 6, 1958, was the Priest of the local Greek Orthodox Church, which is situated within the parish—the Rev. Elias Economou.

The Rev. T. V. Pearson left at the end of July 1960 to become Vicar of Gisborne in the Diocese of Waiapu. In return, the Rev. M. L. Calder came from Waipawa in that Diocese to be the new Vicar of St Mark's. He was instituted and inducted by Bishop Rich on September 8, 1960, just a fortnight before the Enthronement of the Right Reverend H. W. Baines as Bishop of Wellington.

At the 7.00 p.m. service on December 10, 1961, the Vicar dedicated the new choir robes.

The Rev. Brian Davis left in 1962 to follow his predecessor at St Mark's as curate of Karori-Makara, and was later first Vicar of the New Parochial District of Karori West-Makara. He is now Dean of Waiapu. After a period when there was no curate, the Rev. J. K. Bellingham came for 1964-65. He ministered to the parish during the time when the new church was being built, and while the Vicar was in hospital undergoing surgery.

Highlight of 1963 was the laying of the Foundation Stone of the new church on December 21, 1963. Highlight of 1964 therefore, was the Dedication of the completed building on November 28. The old church was demolished early in 1965, one of the 'finds' being the

relics buried below the church at the time of the addition of the west end some 75 years previously. The site of the old church was used for the new vicarage. A Special General Meeting of Parishioners on November 17, 1965, authorised the Churchwardens and Vestry "to proceed with the preparation of plans and working drawings for the construction of a new Vicarage and Parish Office". The architect was Mr R. W. Pierce of Messrs Pierce and Moore, Architects. The Vicarage family moved into the new house in June 1967.

The completed organ was dedicated by the Vicar on September 17, 1966. In July 1968 the Vicar announced that the parish was to receive a residual legacy from the estate of Mrs Jessie Wheatley, that would enable the debt of \$19,000 remaining on the church to be paid in full. Arrangements were therefore made for the consecration of the church on November 30.

Since the parish has had no curate, help has been given by Honorary Assistant Priests, the Rev. W. Bell (1963-67), the Rev. W. W. Robinson (1968-69), the Rev. M. C. Bent (1970-74). The Rev. W. W. Robinson was General Secretary of the New Zealand Anglican Board of Missions, and went to Dunedin to be Bishop, and the Rev. M. C. Bent also worked with the Board of Missions. He is now Vicar of St Mary's, New Plymouth, and Archdeacon of Taranaki. The Rev. R. G. Kirby became Headmaster of St Mark's Church School and Honorary Assistant Priest in 1971. In the following year, the Rev. S. D. McConchie retired as Vicar of the daughter parish of Wellington South, and became Honorary Assistant Priest at St Mark's.

During May-June 1974, the Vicar, the Rev. M. L. Calder, visited South Africa as a guest of the Government. On November 28, 1974, the parish celebrated the first 10 years since the dedication of the new church. There was a large congregation at Holy Communion at 5.30 p.m. and a Love Feast followed. Those present signed the Visitors' Book.

1975 was notable for the launching of Centennial Year in May. The Vicar again made an overseas trip, this time as the guest of the Israeli Government. Stones that he collected while in the Holy Land are displayed in the narthex of the church, and water which he collected from the River Jordan was added to the water used for baptisms during the centennial year.

Today the pattern of worship continues, with the 10.00 a.m. Sunday Eucharist the main service of the week and, with 8.00 a.m. Holy Communion and 7.00 p.m. Evensong each Sunday, parishioners have a choice of services. Highlights each year are the Service of Nine Lessons and Carols and Candlelight Procession at Christmas, the Palm Sunday Procession of Victory, the Easter Lessons and Carols on Low Sunday, the School Service each term, and the annual Confirmation and First Com-

munion of the Newly-Confirmed. The visitor to St Mark's on the Festivals of Christmas Day and Easter Day finds the church largely empty of its regular worshippers, who leave Wellington to return to their homes out of town for the long weekends and holidays. St Mark's worshippers come from many parts of Wellington, and a significant number have ties outside Wellington, but a faithful core still live close to the church and within the parish boundaries.

Rebuilding The Church

DOUBTS about the stability of the church were expressed comparatively soon after the church was completed. Some 30 years later the Coffey Bequest gave material support to the idea of rebuilding the church in permanent materials. Rebuilding was, in some form or another, considered many times during the next 60 years.

CATHEDRAL

Present day Wellington Anglicans are familiar with St Paul's Cathedral in Molesworth Street. The dedication of the completed portion in 1972 marked the climax of more than 130 years' planning—planning which began even before Wellington became a Diocese in 1858.

Few, however, will know that the Cathedral was nearly built on the site of St Mark's, that it was to have been dedicated to St Mark, and that the parish still possesses a drawing of the proposed Cathedral.

The Rev. C. F. Askew, Vicar of St Mark's, aroused the Diocesan Synod in 1917 to such a state of enthusiasm about building a Cathedral that the debate ended with everyone standing and singing the Te Deum.

There was £17,000 in hand towards the cost of the cathedral, including the value of the site purchased earlier in Taranaki Street. Mr Askew suggested that the Cathedral be built on the site of St Mark's, for then the Coffey Bequest for rebuilding St Mark's could be used for building the Cathedral. He also proposed to link the Cathedral with a National War Memorial, by including a Military Chapel in which would be commemorated the names of all men and women of the New Zealand forces who had given their lives in the War. So inter-related were the concepts of Cathedral and War Memorial, that the proposed building became known as the Memorial Cathedral.

A Committee was set up by Synod. Mr Askew was appointed campaign organiser, and an appeal was made for funds. Mr Askew highly recommended to the committee an elderly architect, Mr Frank Peck, F.R.I.B.A., and water colour pictures of a very grand

and ornate building in the Gothic style, an architectural masterpiece to rival that at Rheims, were produced.

Although there was great enthusiasm, nevertheless, from the beginning, several factors were against the scheme. First, was the Cathedral to be at the Thorndon end of town, or not? There were those who believed it should be at Thorndon. Second, costs were prohibitive. The basic cost to be \$300,000, but by 1920 the total cost was estimated at being nearer \$800,000. In fact, by 1919, \$20,000 had been received, and another \$50,000 promised, and many St Mark's parishioners were among the donors. A revision of the design in 1925 to keep the cost to \$300,000 failed to raise more money, and the planned Cathedral was deferred. Third, the general feeling was not favourable, and when the War ended, Mr Askew made an error of judgement. At his own expense he visited England, from 1919 to January 1921, hoping to arouse interest, and to collect funds for the Memorial Chapel. He succeeded in having a letter published in *The Times*, and collecting an interesting bundle of war trophies, flags, and pieces of stone from famous cathedrals, but very little money. While he was away, the enthusiasm waned, and he returned to find that very little or nothing had been done in his absence. People felt the whole plan was too ambitious.

In the neighbouring parish of St Barnabas', Roseneath, the Vicar invited the ladies of the parish to hear Mr Askew talk about the proposed Cathedral generally, and the Military Memorial Chapel in particular, on a Wednesday afternoon in June 1922. However, no one came, and Archdeacon Innes Jones lamented that "The only conclusion that I can come to is that either my people have lost all interest in War Memorials or else they do not read my monthly letter".

It is recorded that Mr Askew went to his last Cathedral Committee meeting with the offer of the Deanery of Nelson in his pocket, and that after the meeting his acceptance of the offer was soon in the mail. The Cathedral scheme was set to one side once more. It should be added that having become Dean of Nelson Mr Askew was instrumental in having built

the first part of the present Cathedral, the architect being Mr F. Peck.

A fourth factor was criticism of the "Military Chapel" concept, because it would not really be the intended national memorial while it was merely a part of an Anglican Cathedral. As a result, a War Memorial Carillon Society was formed in 1925, with the express intention of erecting a non-denominational Hall of Memories and Memorial Carillon, attached to the Dominion Museum and Art Gallery. The Memorial was not completed until 1964.

The Cathedral Scheme was not without long-term beneficial results for St Mark's. First, Mr Askew arranged in 1922 for the purchase for \$22,000 of the Maguire Estate, adjoining the church property. This would have provided the extra space required for the Cathedral, and the money to purchase it was from the Cathedral Fund. In fact, the purchase of this property made possible the subsequent development of St Mark's Church School. Second, the Cathedral was eventually built, between 1954 and 1972, at the Thorndon end of the city.

In 1935 the Vicar advised the Vestry that at the next Synod he would seek the establishment of a committee to consider the celebration of the Wellington and Dominion Centenary in 1940. Personally, he favoured the marking of the occasion with the start of a Cathedral on the St Mark's site, or at least starting the rebuilding of the church, which was becoming more costly to maintain. The motion was adopted, and Messrs Barltrop and Kennedy represented St Mark's on the Centenary Committee. Synod, however, decided to promote a centenary appeal for a Cathedral at Thorndon, and so the Maguire estate was released for school use, and the Coffey Bequest and St Mark's site for the rebuilding of St Mark's Church.

REBUILDING

The Annual Meeting of Parishioners decided in 1937 that the time had come when the rebuilding of the church should proceed, but World War II caused the proposal to be deferred.

In 1943 Canon Robertshawe suggested the preparation of sketch plans for a new church should be proceeded with when peace came. Considerable discussion took place during the next few years about whether to rebuild or

carry out expensive maintenance and repairs, and in the end a special general meeting of parishioners approved in principle the addition to the church of a Lady Chapel and Warden's Vestry, together with some maintenance.

Rebuilding appeared to be more desirable in 1952, and it was decided to establish a parish property planning committee. In 1955 the Planning Committee produced a report on church rebuilding which was discussed at a special meeting of parishioners in April 1956. It was decided that renovation was out of the question, and so one of the objectives of the Wells Fundraising Campaign in 1957 was the rebuilding of the church.

PROPOSED CHURCH

By December 1956, Mr J. Hall-Kenny, of Hall-Kenny and Partners, had been chosen from several recommended architects. It was envisaged that the proposed new church be grouped around a courtyard, with access from Patterson Street.

The model of the proposed church was shown to 200 people who attended a special general meeting of parishioners in October 1958. Plans, specifications and quantities were prepared, and the architect was authorised to call tenders, and when these were received in February 1961, it was agreed that they were unacceptable, as they were too high. The total cost was to be \$298,000, and even 10 modifications suggested by the architect only brought the cost down to \$212,000.

So, at a special general meeting in June 1961, it was resolved "That this meeting with deep regret agrees to abandon the proposed design for the new St Mark's".

NEW DESIGN

A widened Planning Committee, later known as the Rebuilding Committee, was set up in 1961, and by April 1962 had made progress with the architect towards a second design for a church. In October, the new plan and a model were shown to a special general meeting of parishioners. The proposed church was to be sited in such a way that the existing church could continue in use until the new church was completed. In August 1963 the Vestry resolved that the architect be instructed to call tenders, and in October at a special meeting of parishioners, the following motion was carried unanimously:



Demolition of old Parsh Hall, October 1963.

—*Evening Post Photograph.*

That this meeting of parishioners, on the recommendation of the architect, Mr Hall-Kenny, accepts the tender of Messrs Leon Domanski Construction Ltd., and of £65,566 for the building of a new church and hall and requests the vestry:

- (1) To proceed to put the work in train.
- (2) To work in conjunction with the finance committee to expedite the raising of the balance of the money, estimated at approximately £15,000.

The same meeting decided, amid applause, to ask Her Excellency Lady Fergusson to lay the Foundation Stone of the new church. "Lady Fergusson was chosen," said the Vicar, "not only because of her station, but because she has identified herself so gracefully with the parish family."

No time was lost in getting under way. "We held an after-church supper on the Sunday night, a working bee on the Monday night to clear the hall. The contract was signed on Monday, official Diocesan approval was given

on Tuesday, and on the Wednesday the bulldozer moved in," said the Vicar. The contract called for the whole project to be finished within 12 months.

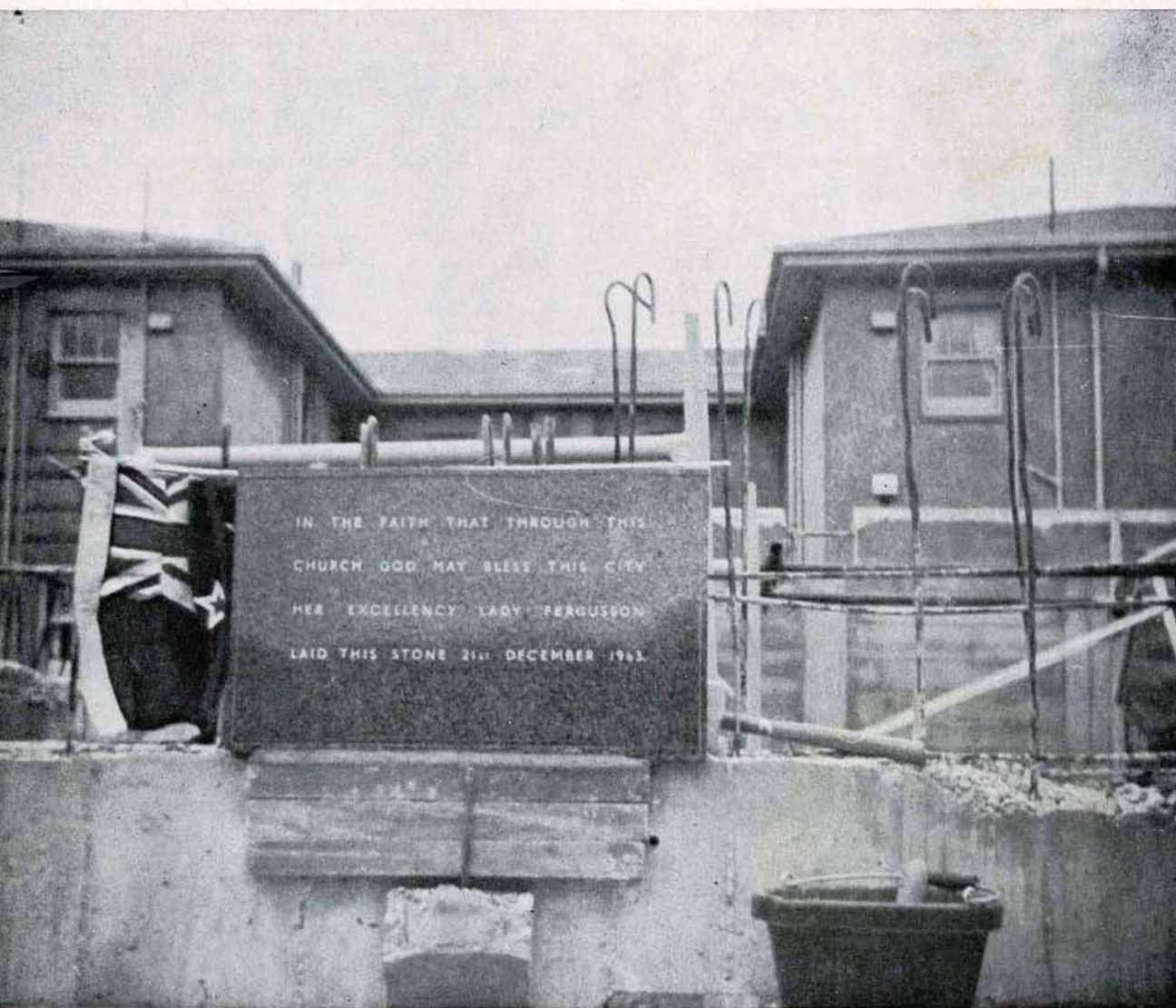
FOUNDATION STONE

The new church had already begun to rise when the foundation stone was laid on Saturday, December 21, 1963. Gusty winds forced most of the ceremony to be held in the old church, and they certainly emphasised the need for a new church. Throughout the service, the timbers of the 88-year-old church creaked

audibly and ominously. Twice a heavy door clanged loudly when its latch slipped. Lady Fergusson, accompanied by the clergy, left the church briefly to place the foundation stone, while the congregation remained inside. The Bishop, the Right Reverend H. W. Baines, blessed the stone. As she returned to the church, Lady Fergusson was presented with a large Prayer Book by the builder, Mr Leon Doman-ski. This book was later returned to the parish for use as the Altar Missal in the new church. The Preface to the service was read by the Vicar, who also preached. The Lesson was



Her Excellency, Lady Fergusson lays the Foundation Stone of the new St Mark's, December 21, 1963.
—*Evening Post Photograph.*



The Foundation Stone—'well and truly laid'.

—John McCaul.

read by the Assistant Bishop, the Right Reverend G. M. McKenzie, and the Blessing was given by Bishop Baines. Canon Robertshawe, a former Vicar, was among those present.

During 1964, the building proceeded apace. The dimensions of the hall became apparent before those of the church, and by July, it was virtually complete. By August, the roof was on the church, and the cross on the apex in place. However, there was a crisis in Holy

Week that year, when a northerly gale with winds of 80 m.p.h. sent more than 30 sheets of roofing iron flying from the roof of the old church.

FINAL SERVICES IN OLD ST MARK'S

The last Sunday in old St Mark's was Sunday, November 22, 1964. The 11.00 a.m. service of Matins was broadcast, and the Vicar, in his sermon, addressed himself to former parishioners in all parts of the country. After



St Mark's Church and Hall under construction—early 1964.

—John McCaul.

the service, the Vicar, Churchwardens and others drove to Karori Cemetery where they placed a wreath on the grave of Richard Coffey.

At Evensong, silver and needlework for use in the new church were dedicated and placed on display after the service.

The final Communion service was a mid-week service held on Thursday at 10.00 a.m. It was held at the High Altar, and not in the Lady Chapel. There were 67 Communicants.

DEDICATION OF NEW CHURCH

The service of Dedication of the new church took place on Saturday, November 28, 1964, and began at 10.00 a.m. when the bell rang briefly to announce the arrival of the Governor-General, Sir Bernard Fergusson, and Lady Fergusson.

The actual service began in the old church, with an Act of Thanksgiving for the past, and the solemn sentence of De-consecration read by the Bishop, the Right Reverend H. W. Baines:

"By virtue of the authority committed unto me, I now declare that this Church building is deconsecrate. In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

"This declaration all Christian people shall with quiet minds receive and obey."

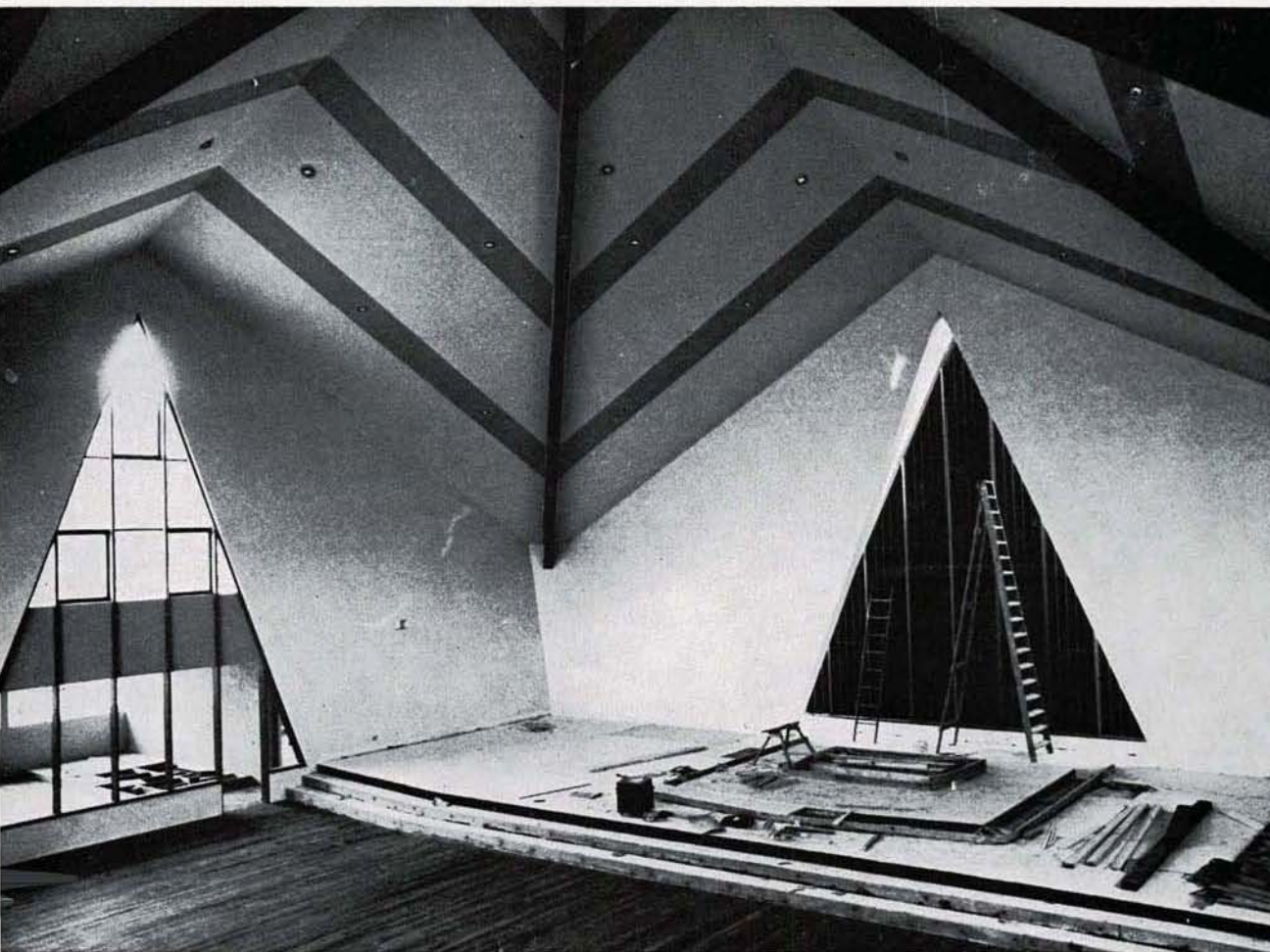
This was heard by worshippers in the new church through a loudspeaker. After this brief rite the Bishop's procession moved from the old church down to the new. There the Bishop was met by the Churchwardens and vestrymen, who asked him to proceed with the dedication. The Bishop's procession moved into the new church, and the dedication commenced. The

Lesson, Haggai 2: 1-9, was read by Sir Bernard Fergusson—the Prophet said "the glory of this latter house shall be greater than the former".

In his address, the Bishop said of the new church:

"To do the job properly, it must not only be freely wrought with available material; not only match a consistent and acknowledged purpose and serve the functions of that purpose; it must also be sensitive to the relations between the Christian society and the general community."

The church was built in the paradoxes of the awful and the intimate; austere and



St Mark's Church—interior nearing completion, late 1964.

—*Evening Post Photograph.*

humane, lofty and humble. "In this light we offer this as a shrine of Christ, set upon a hill where it cannot be hid. We offer it to be the house of the people of God who, when they come, will be renewed in His obedience and when they go will follow the Christ wherever he goes."

Bishop Baines asked the parishioners to think no thought of God in the new church that was not of the true Christ. "Utter no word, perform no act, offer no sacrifice, convene no society that is not of Jesus. Find only in St Mark's such truths as belong to Jesus, use only such worship of God as honours Jesus," he said.

About 200 worshippers in the old church, the parish hall, and the school assembly hall watched the entire proceedings through the closed circuit television system.

The following morning the dedication was consummated by the celebration of the Holy Communion by Bishop Baines.

In the evening the Vicar preached to a large congregation. He referred to world conditions generally, and said that a manifestation of the spirit of the age was the fact that a man who ran a Totalisator Agency Board was paid more than "our Archbishop".

"This is our sense of values," said Mr Calder. "The church itself needs shaking . . . There are too many pulpits occupied by stuffy priests who show no shadow of Christ. Too many churches are staffed by laymen who do the least possible they can for Christ's Kingdom."

Referring to "a new beginning in a new building," and asking the congregation to search their own hearts, Mr Calder said there was a type of narrow, complacent church-goer—"I say church-goer, not churchman"—who happened to attend. This self-centred type of person was a complete travesty of Christianity as proclaimed by Christ, and a constant source of embarrassment to "loyalists in the world outside".

In case any of his parishioners had this failing, he referred to them Christ's warning: "The publicans and the harlots will come into the Kingdom before you."

Mr Calder at the time of the dedication also referred in the parish magazine to those who would either "rhapsodise over the build-

ing" or "niggle and criticise". "We will do well to remember," he wrote, "that this house was built to the glory of God and to welcome the passer by. It was not done to tickle our fancies or to soothe our sense of beauty."

DEMOLITION OF OLD CHURCH

Almost immediately after the dedication of the new church, demolition of the old St Mark's began.

In preparation for demolition, a number of items of furniture were removed and given to other churches. The five **stained-glass windows** in the sanctuary, and the **west doors** were given to the daughter church of St Thomas', Newtown, where they were installed in the west wall. Since that church was demolished in 1971, the windows have been in storage. The oak **Litany Desk** and **Sanctuary Chair** were given to the Church of St Stephen the Martyr, Opoiki. The **Pulpit** and **Font** went to St John's, Trentham. The **pews** were removed during January 1965, and loaded onto a truck. They were so wide that they required a wide load permit for the journey to Paremata-Plimmer-ton, where they are now in a Roman Catholic Church.

By the middle of February, the roof iron was off, and the roof arches were being collapsed. In the last week, although the west and north walls still stood, the steeple was toppled into the pile of timber inside the church. In its fall the steeple turned completely and the iron cross at the top dug deeply into the ground. For a few seconds the spire stood on end like a huge top, then slumped into the corner of the building underneath the belfry.

For nearly three-quarters of a century the steeple had been a landmark in Wellington. A short tug on the wire attached to the bulldozer swiftly removed it from the city scene.

A few days later the **bell** was removed by crane, and was taken to Waitara, where it is now in the belfry of the Church of St John the Baptist. The concrete base of the old tower can still be seen in the Vicarage garden.

The demolition of old St Mark's aroused great interest in Wellington, and was watched closely by commuters as well as parishioners, some of whom kept a photographic record of events.



Demolition of old St Mark's, February 1965.
—*Evening Post Photograph.*

DESCRIPTION OF THE NEW CHURCH

The new St Mark's church was designed by Mr James H. Hall-Kenny of Wellington, but the general layout was suggested by the St Mark's Rebuilding Committee. It was the first church designed by the firm of Hall-Kenny and Partners, which had specialised in hospitals and industrial work.

Tenders closed on October 10, 1963, the contractor for the church being a small firm, the Leon Domanski Construction Company, of Wellington. "It's far and away the biggest job Mr Domanski has ever done, and it's going to make him," said Mr Calder.

St Mark's was unconventional in several respects at the time it was built.

It was New Zealand's first television church. Already well known for its broadcast services, the Vicar wanted the new church to be ready for the newer medium of television. Although the N.Z.B.C. did not in 1963 televise services because of the cost, Mr Calder thought that by the time the new church was finished, the Corporation would be ready to televise services. With this in mind, the design of the new church incorporated a television control room and three permanently wired points for television cameras. One of the cameras is situated behind the choir, to look towards the west end of the church, and to film from the front processions moving towards the Altar. The other two camera points are in the gallery at the west end of the church, looking towards the choir, and can show the service as it proceeds. Television experts who studied the plans said that the layout was ideal for the new medium.

Also unusual was the sanctuary arrangement. The Altar was designed to be free-standing, and was brought forward near the congregation, with the pulpit and lectern to the rear of the Altar. By grouping the reading of the Scriptures and the preaching of the Word, and the administration of the Sacrament, the wholeness of worship is expressed. The priest is able to celebrate Holy Communion from behind the Altar, but the Sanctuary was not designed with this in mind and it was never Mr Calder's intention to adopt this practice himself. While bringing the Altar forward follows modern liturgical practice, it is also believed to have been the practice of the primitive church.

The nave and chancel together are square, so that none of the congregation is far from the Altar, and there are no pillars to obstruct the view. The east wall is adorned with a large cross, which is lit by concealed daylight. This is produced by having, in effect, two east walls, and the windows are situated sideways in the walls that link the two main walls. The organ pipes are against the east wall, and concealed behind the grill on which the cross hangs.

The west wall of the church features a large expanse of clear glass, so that passers-by are able to see in, and so be drawn in.

On either side of the nave is a low wing. One wing houses the clergy and choir vestries, and the other accommodates a children's

corner, the Lady Chapel and the Warden's Vestry/television control room.

One of New Zealand's best-known artists, Mr Peter McIntyre, was colour consultant for the new church, and also designed the abstract patterns of the triangular-shaped stained-glass windows. He gathered together the hues of the carpets, the ceiling, and the vestments and robes of clergy and choir, and used them in the windows. The morning sunlight, streaming through the windows, bathes the interior of the church with a kaleidoscope of colours.

The church is built of reinforced concrete, with an aluminum roof. Its exterior shape is something like a marquee tent. The roofs come to an apex in the centre of the building, and this apex is surmounted by a cross. The interior height is 40 feet from the floor to the highest point of the ceiling, and the west window is 30 feet high. The church is set back 27 feet from the footpath of Dufferin Street, and the floor is 12 feet above street level. The floor is 88 feet long and 95 feet wide. The spire is 72 feet from the footpath. Seating capacity of the church is 500.

When the church was nearing completion, the architect one day was standing in the new building, when a man mistook him for a sightseer. "I suppose," said the man, "you are perusing the building because of the configuration of the roof!"

A magnificent new chalice was imported from England, and the electronic carillon was imported from Australia.

A set of coloured vestments were made for the new church. "The women of the parish are going into raptures over the embroidery," said Mr Calder, particularly pleased that it was executed by St Mark's own embroidery guild, especially recruited from the Women's Guild. The embroidery was for the vestments worn by the clergy, and matching burses and veils for the Altar vessels, rather than for drapings, and is insured for \$2000.

In discussing the arrangement of the new church, Mr Calder said, "We are going back to the early days of the church. The liturgical movement of the church is tending that way." Of the modern appearance of the church, he commented:

"We should have something to speak to the people in the idiom of today as regards architecture. We are proud of the building,

and what is more, the whole team likes it.

"The whole concept is designed to suggest a church outreaching to the people—that it is not a little closed holy club looking inwards but something bold and progressive reaching out.

"But, while this building speaks in the modern language, nobody could mistake it for anything but a church. Nobody is going to ask if it is a super-cinema.

"Look how the roof has been flared to suggest something soaring. It gives a high inside without being a terrifically high building. And we've dramatised the trusses, which were necessary to support the roof, by painting them red."

CARILLON

The sad feature of the dedication of the new church was that the carillon had not arrived. It had to be brought from Australia by ship because it was 13" too big to be sent by air. However, better late than never, it was installed and ready for use at Christmas 1964.

The carillon is similar to the official City of Sydney carillon, and is played on a small piano-type keyboard which sounds tiny tubular chimes. These are amplified electronically. At the time it was installed, it was the only one in Wellington of its type, and was thought to be possibly a New Zealand "first". It was the gift to the new church of the St Mark's Women's Guild, which raised the funds over a long period. The cost was between one-twelfth and one-fifteenth of the cost of a normal peel of bells.

ORGAN

When the old church was being prepared for demolition, the pipe organ was dismantled for rebuilding into the new church. Until this was complete, a two-manual electric organ was used.

The organ was rebuilt by Messrs George Croft and Son Ltd. Reconstruction took 15 months, and the organ was not dedicated until September 1966, some 20 months after the dedication of the church. Among the reasons for this delay were the small number of craftsmen skilled in organ-building, import licences restricting the bringing into the country of certain parts, and the large number of churches requiring new organs.

Although not the largest organ in Wellington, it is one of the most comprehensive. The organ pipes are hidden from the congregation by a screen that forms part of the west wall. The console, below floor level in the nave, was in 1966 unique in New Zealand, although there were many similar organs in England.

The organ was dedicated by the Vicar, the Reverend M. L. Calder, on Saturday, September 17, 1966, at a special service which began at 7.00 p.m. The Vicar was assisted by the

Rev. W. Bell, and the Lesson was read by the Governor-General, Sir Bernard Fergusson.

In his address, Mr Calder quoted the words of Bishop F. A. Bennett, the first Maori Bishop, who likened the organ to a sermon in race relations. "White keys by themselves did not prove much, black keys also could not keep the tune, but when black and white played together the result was harmony," he said.

CONSECRATION

When the church was free of debt, arrangements were made for its Consecration.



Consecration of St Mark's, November 30, 1968. The Governor-General, Sir Arthur Porritt, and the Vicar, the Rev. M. L. Calder, enter the Church. —Dominion Photograph.

The Bishop, the Right Reverend H. W. Baines, consecrated the church on Saturday, November 30, 1968. At 10.30 a.m. a fanfare of trumpets heralded the arrival of the Governor-General. In the name of those present, the Churchwardens requested the Bishop to consecrate the church: "Right Reverend Father in God, on behalf of the people of this Parish we request you to Consecrate this Church to the honour and glory of God and under the patronage of St Mark the

Evangelist and Martyr."

Following the consecration, he celebrated Holy Communion, and addressed the congregation. There was a large congregation of parishioners and visitors, who included former vicars Canon N. F. E. Robertshawe and the Rev. T. V. Pearson.

The following day, a former curate, the Rev. J. K. Bellingham, preached in the morning, and the Vicar preached in the evening.

Furnishings And Memorials

THE High Altar is in memory of James Searle and Minnie Adeline Searle, from their family. The **Cross** behind the High Altar is made of Cedar of Lebanon, and was donated by Mr and Mrs W. P. Newdick. The **candle-sticks** were a thankoffering from Mr and Mrs G. W. Barltrop, on the occasion of their Diamond Wedding, January 26, 1946. The **Altar Service Book** was presented to Her Excellency, Lady Fergusson, on the occasion of the Laying of the Foundation Stone of the new St Mark's, November 21, 1963. It was given back to St Mark's on the occasion of the Dedication Service, and for continued usage, "To commemorate the years from 1924-1930 and from 1962 when members of the Fergusson family worshipped here from Government House." The **Missal Stand** was presented by Mr and Mrs G. W. Barltrop on their Silver Wedding, in 1911. The **Organ**, rebuilt from the old church, is a memorial to Jessie Wheatley, whose husband, Charles, donated the **pulpit**. The **Lectern** was brought from the old church, to which it was presented by the Ladies' Sewing Guild in 1905, at a cost of £137. The **Lectern Bible** has the following inscription: "Presented to Edith B. Simpson, by Members of the Choir, and Friends, connected with St Mark's Church, as a token of their regard and esteem. January 19th, 1876." The **Processional Cross** is a memorial to Florence Anita Read, and its stand is a millstone brought to New Zealand by the Rev. J. G. Butler in 1819. The **Processional Torchers** were the gift of Mr S. Perkins and Mr V. N. Haase in 1961. They are mahogany, and were made by Mr Duncan Mouat of Miramar.

There three sets of **Communion Vessels**—Chalice and Paten. One set was given anonymously for use in the new church. One was presented by parishioners in memory of George William Barltrop, a member of the parish from 1881-1946. The third set, with flagon, was given by the Sewing Guild in 1881. Its box bears the inscription: "Pro Deo et Ecclesia. Presented by St Mark's Sewing Guild. A.D. 1881." The **private Communion Set** was given to the parish as a thankoffering by Mr and Mrs Laurence Watkins in 1935. The **Cruets and wafer box** were presented in memory of Lillias Emily

(1883-1960) and John O'Shea (1877-1949). The **wine flagon** was presented to the parish on the occasion of the Dedication of the new church, by the daughter parish of St Thomas', Wellington South. The **Oil Stock** was presented by the family of the late Eileen Tse, and dedicated in 1974. The Assistant Curate's **Cope** was presented in 1961 by Mr G. H. Lee.

The **Lady Chapel Altar** is in memory of the four Tattle sisters, Edith, Yvonne, Minnie and Rose. The **Altar Rails** are in memory of Mrs F. J. Tattle (Madge). The **Cross** was the gift of the Rev. R. Coffey, who purchased it while visiting England in 1901. It was used on the High Altar of the old church. The **Candle-sticks** have rather an interesting story. They were brought to New Zealand by the Right Reverend C. J. Abraham, first Bishop of Wellington, with the intention of being presented to St Paul's Church, Mulgrave Street. Whether or not they were ever used there is not certain, but, years after, they were given to Mr Coffey for use at St Mark's, by Dr W. F. Pennefather, LL.D. (Private Secretary to the Governor, Sir William Jervois), who was closely associated with St Paul's. Mr Coffey accepted them on the understanding that he could use his discretion as to when he thought it expedient to place them in the church. They were first used on St Mark's Day 1895, but as a compromise in case there should be any objectors they were lit at the early service only. This practice continued for over 35 years and probably the origin had long since been forgotten. A new Vicar, in ignorance of the custom, lit them at his first mid-day celebration. The change excited no comment and the altered custom has continued. The **Missal Stand** was given in 1950 by the St Mark's Mothers' Union in memory of Florence Williamson, along with two brass vases. The **Bishop's Throne** was made in 1968 by Mr D. Moaut, of heart timber taken from old St Mark's.

The **abstract north window** is a memorial to Mr G. W. Barltrop, Church warden and parish historian. The window is a gift from the staff and pupils of St Mark's School. The **south abstract window** is a memorial to Alan Maguire. From the front, the **large pews** are memorials to Norman Lutton (vestryman),

Peter James Lloyd Johnson, Nellie Amos Spierling, Maude Elizabeth Phillips. The **figures** for the Christmas crib were donated in 1970 by Mrs M. Sanderson and her daughter Mrs H. Lovelock. The **stable** was made by Mr Charles A. B. Kenderdine. The **Cross** in the crying room was presented by her husband and family of Jean Small Prain Parsons, who died on November 27, 1949. In "imperishable memory of the Old Contemptibles", their '**standard**' rests in honour in the chapel". The **Churchwardens' staves** were given by Mr Ben Malyon, and made by Mr Eric Smith.

In the narthex are the **photographs** of former clergy of the parish, assembled in 1974 by Mr J. C. Parnell. Each side of the great west window are the **tablets** in memory of the Rev. R and Mrs Coffey. The Rev. R. Coffey's memorial reads: "To the Glory of God and in loving memory of Richard Coffey, M.A., curate of this parish for 30 years. Died March 14th, 1907, in his 71st year. This tablet is erected by his widow Jessie Coffey." Mrs Coffey's memorial reads: "To the Glory of God and in loving memory of Jessie Coffey. Born August 9, 1821. Died March 25, 1911. Their President for 30 years. This tablet is erected by St Mark's Sewing Bee."

The **font** is a piece of the original Marsden Cross from the site of the first Christian sermon in New Zealand, Christmas Day, 1814. The **ewer** is a memorial to Mary Elizabeth Goldfinch, and was given in 1933 by her family. The **Visitors' Book** was presented to the new St Mark's by the parish of Waipawa, precedent parish of the Rev. Matthew Calder. Other items of interest in the narthex include the **ProceSSION Cross** from the old church,

given by the Rev. D. C. Bates. The inscription reads: "The oak from Lincoln Minster, England, Consecrated Ascension Day, 1092. Rededicated Advent Sunday, 1932. St Mark's, Wellington, New Zealand." In the display case are the **stones** from the Holy Land, gathered for St Mark's by the Vicar, the Rev. Matthew Calder, in May 1975. These stones come from the road from Jerusalem to Jericho, the wall of ancient Jericho, Bethlehem, the Garden Tomb, the site of the Ascension, the site of King Herod's Temple, the Sea of Galilee, the Church of the Holy Sepulchre. Also in the narthex is the **illuminated book**, in which are recorded the gifts made for the new church, made by Mr J. Saker.

In the stairway up to the gallery are displayed the **plaques** and **memorial tablets** taken from the old church and its furnishings before demolition. The tablets are reminders of J. H. Bindley, Mr and Mrs W. H. Madeley, Alice Maud Cronin, Laurence F. Watkins, Sarah Helen and Horatio John Hooper Blow, I.S.O., William Alfred Keay (Priest), William Fortescue Long, M.A. (Priest), Major J. G. Butts, George A. Kennedy, Francis Stevens, Frances Keith Payne, Bertram Cecil Nathan, Arthur Stock, B.A. (Priest), Charles Frederick Askew (Priest).

All these memorials and gifts are reminders of past clergy and parishioners of St Mark's parish, churchwardens and vestrymen, synodsmen and other church workers. However, we must not forget all those parishioners whose support for the parish is not recorded, but without whom the parish would never have continued to exist.

Daughter Parishes

NEWTOWN

AT the time when Newtown was a sparsely populated locality with hardly two dozen houses between John Street and Newtown Park, a deputation consisting of Messrs James Barnard, George Carter and Thomas Oakley, presented the parish Vestry with a petition for the establishment of a Sunday School in Newtown. The request was granted, provided a suitable room could be found.

A small cottage, formerly used as a school, on the western side of Riddiford Street, opposite Wilson Street, was leased for 4/- a week, and redecorated. Named "St Mark's Mission Room", the first service was held on Sunday, February 5, 1882. It was taken by Mr Charles C. Howard, Choirmaster, Lay Reader and Superintendent of the St Mark's Sunday School. Sunday School was held from 2-3 p.m., and a short evening service for the adults from 3-4 p.m. Later, two weeknight services were also held, and for a time a daily evening service. On Good Friday, 1882, the Three Hours' Devotion, led by Mr Howard, was held in Wellington for the first time in the Mission Room.

Before long, the small congregation decided to build its own churchroom. The St Mark's Annual Report for 1883-84 states:

"Your Vestry have it in contemplation to erect forthwith upon land at Newtown the property of the Diocese, a parochial room for purposes of education and divine worship . . ."

In October 1884 "St Mark's Parochial Room, Newtown", was erected at a cost of £247, on land belonging to the Diocesan Trustees. Dedicated by Archdeacon T. Fancourt on October 12, 1884, the building still stands, but with a few alterations. The 1884-85 Report states:

"Divine worship is now conducted therein every Sunday morning and evening, and thus a felt want has been supplied to those of our congregation resident in the locality."

The services were taken by Lay Readers, Messrs D. Balls, H. Gaby, L. Halliwell, Colonel Butts, J. W. Davis and S. P. Curtis. "To the latter, especially," stated the **St Thomas' Parish Magazine** in October 1898, "the Newtown

congregation owes much for his persistent and steady help through long years of up-hill work." Once a month the Rev. R. Coffey celebrated the Holy Communion, the Rev. C. D. de Castro helping at St Mark's in his absence.

In January 1888, the Rev. J. W. Chapman was appointed assistant curate of St Mark's, with duties mainly centred at Newtown. After a year he departed. Newtown had to rely on unattached clergy for the next two years. The Ven. A. Stock and the Rev. W. Ronaldson (a monthly service during 1894-96), the Rev. C. D. de Castro and the Rev. D. H. Jenkins all gave valuable assistance during these years.

The Rev. A. M. Bradbury was appointed assistant curate in January 1891, and church work began to show signs of progress. Congregations increased, and a local committee was formed to run local affairs, despite a certain amount of friction between them and the parish authorities. A Church Building Fund was started, and in 1893 the committee applied unsuccessfully for Parochial District status. Mr Bradbury left at the end of 1893.

In January 1894, the Rev. Otho Fitzgerald was appointed Assistant Curate. At a meeting in March 1895 a Building Committee was appointed, consisting of Messrs John Beck, W. Callender, G. Carter, M. Hoar, T. S. Powell, J. W. Davis (treasurer), and G. W. Barltrop (secretary).

The foundation stone for the new church, designed by Messrs Clere, Fitzgerald and Richmond, and built by Mr E. Gray, was laid by the Governor, the Earl of Glasgow, in the presence of the Bishop of Wellington, Bishop Wallis, on Wednesday, August 21, 1895. The church, seating 350, a portion only of a grander building to seat 1000, was consecrated by Bishop Wallis at 8.00 p.m. on the Eve of St Thomas' Day, December 20, 1895.

A second attempt to establish Newtown as a separate Parochial District was successful, and it was constituted on December 1, 1896. The Rev. J. de B. Galwey was locum tenens until the return from overseas of the first Vicar, the Rev. O. Fitzgerald. The boundary with the mother parish of St Mark was originally fixed as the middle of Hall and Mein Streets. The new Parochial District included Island Bay, Maranui (Lyall Bay), Miramar, Worser

Bay (Seatoun), but Kilbirnie remained part of the mother parish. A churchroom at Worser Bay was established while the Rev. J. de B. Galwey was in charge of the parish.

KILBIRNIE

In 1877 Mr J. C. Crawford gave the site for an Anglican Church in Kilbirnie, but little appears to have been done until early in 1884 when it is recorded that at the first meeting of the School Committee of the newly-opened Kilbirnie School:

"A letter was received from the Rev. R. Coffey desiring the use of the schoolroom on Sunday afternoons, but it was decided to postpone consideration of the application till the next meeting."

It was not until 10 years later that a churchroom was opened, by Archdeacon T. Fancourt, on August 19, 1894. The Rev. R. Coffey took services regularly, but most were taken by Lay Readers, with occasional visits by the Rev. W. Ronaldson (1894-96), the Rev. O. Fitzgerald (1894-96), the Rev. H. L. Monckton (1896-99) and the Rev. E. T. W. Bond (1899-1902). The Rev. F. T. Sherriff was Sunday School Superintendent for some months in 1894.

Among the early Lay Readers were Messrs H. Gaby, E. Thornton, H. A. Huggins, Geo. Flux and H. Baillie.

The original Church Committee consisted of Messrs James Clark, J. A. Heginbotham and Herbert Baillie. The Rev. R. Coffey allowed the committee to devote all the offerings to the extinction of the small debt outstanding on the churchroom.

A brief history of the parish published in 1928 describes Kilbirnie in 1894:

Kilbirnie at that period was more backward than many country districts are now, neither gas nor electricity being obtainable. The services were usually held in the evening, and kerosene lamps provided the lighting. The roads were rough, and the congregation during the winter months attended church carrying lanterns, whilst a hurricane lamp was tied to the bushes at the Moxham Avenue entrance as a guiding light.

During the following years, the eastern suburbs, in common with other parts of Wellington, grew rapidly, and the little churchroom became too small for the congregation. The building was enlarged, with nave, chancel

and transepts, and was opened by the Rev. R. Coffey in July 1904.

The districts of Hataitai and Kilbirnie, belonging to St Mark's Parish, and Miramar, Seatoun (Worser Bay) and Maranui (Lyll Bay), belonging to the Parish of St Thomas', Newtown, were separated from their Mother Parishes and combined to form a new Parochial District of Kilbirnie and Miramar on January 1, 1905. There were two new churches in the new parish, one at Kilbirnie, and one at Worser Bay. The Rev. J. A. McNickle was the first Vicar.

ROSENEATH

The northern end of the parish—Oriental Bay and Roseneath—developed as access improved around the Bay. The population grew to such an extent that Roseneath School was opened in August 1898.

Almost immediately, at 3.00 p.m. on September 4, 1898, the Anglican Sunday School met for the first time, Mr N. L. Gurr being Superintendent. Services began the following month, when lighting was installed in the school. These were evening services conducted by the Assistant Curate, the Rev. H. L. Monckton, and the Lay Reader, Mr Alfred Topp.

Meanwhile, the Rev. R. Coffey had purchased for £300 in July, the section of land adjoining the school, and had presented it to St Mark's Parish on generous terms. He was "determined to be first in setting up the standard of the English church on the hill".

The following year the churchroom was built. It was designed by Mr J. Charlesworth, who also at about the same time designed the St Mark's Parish Hall. A contract was let on September 5, 1899, to Messrs Johnson and Spargle, for £288. This amount had been raised by the "All Nations Bazaar" organised in May. The final cost of the building was £332; £20 was spent on furnishings.

The churchroom was opened free of debt. It was dedicated by Bishop Wallis on the afternoon of Sunday, November 19, 1899, in the presence of Archdeacon T. Fancourt, the Rev. R. Coffey, the Rev. E. T. W. Bond, and the St Mark's Choir, under Mr Laurence Watkins.

Regular Sunday services were held. Those in the morning were conducted by Lay Readers, Mr Alfred Topp until 1900, and then by Messrs C. H. Chatwin, D. Bray, J. Andrews and F. G. Page, and those in the evening by the

Assistant Curate, the Rev. E. T. W. Bond.

The name 'St Barnabas' was first used for the churchroom in 1910.

In 1912 the Rev. W. D. S. Ogden was appointed Assistant Curate at St Mark's, with special responsibility for Roseneath. Other Assistant Curates, the Rev. L. H. Fenn and the Rev. H. W. Thomson, as well as the Vicar, the Rev. C. F. Askew, also took services regularly.

After three years' fundraising, the Rose-neath parishioners acquired from the mother parish the land for £550, and the churchroom for the nominal sum of £15.

The Wellington Diocesan Synod, when it met in July 1915, formally constituted the Parochial District of Roseneath, as from July 1, 1915. The Rev. R. Franklin was the first Vicar of the new Parochial District.

CHINESE PASTORATE

Although the Chinese Pastorate is not, strictly speaking, a 'daughter parish', St Mark's has had a long association with work among the Anglican Chinese in Wellington, going back to the earliest days of the Chinese Mission, when the Rev. Richard Coffey was Chairman of the Committee which controlled the Chinese work.

The Chinese Mission owes its existence to Mr Coffey's energy in establishing it here. In 1900 Mr David Wong came to Wellington from Nelson. A Mission was opened in Taranaki Street, and in 1903 Mr Wong was ordained and appointed Missioner. A site was purchased in Frederick Street, and in 1905 the foundation stone was laid for a church which was opened in 1907. The first convert, Dye Chum, was baptised in St Mark's on May 28, 1905, by Bishop Wallis.

The Rev. A. M. Johnson was treasurer of the Mission while he was Vicar of St Mark's, and in 1913 the Mission became one of the objects of the Missionary and Benevolent Society.

The Rev. C. N. R. Mackenzie, who was curate of St Mark's for some months in 1927, had gone to China as a missionary in 1900 at the time of the Boxer Rebellion, and was stationed at Kwangung, and had many adventures during 26 years in China. However, within a short time of his arrival at St Mark's, his knowledge of the Chinese language and ways of the people made him an ideal choice for appointment as Missioner of the Chinese

Mission in Wellington. The parish was saddened to hear of his death a year later.

From 1914-20 the parish supported the Rev. John Kao in Shangtung, China, and received regular reports from him. He died in 1930 aged 68, having been converted at the age of 33. From 1930 until at least 1953 the parish supported the Rev. John Shih, who was his son-in-law, "and who has worked as his most loyal and efficient second-in-command at Hsintsi for many years".

A son of the parish, the Rev. Neville Watkins, was Assistant Chaplain of St John's Cathedral, HongKong, 1929-32, and worked among the Chinese people of the Cathedral parish.

The Rev. N. F. E. Robertshawe while Vicar, also served as Superintendent of the Chinese Mission 1936-54. He resigned when he left St Mark's, "... after a period so long that his name is almost a synonym for the Chinese Mission. Under his wise and sympathetic direction the work of the Mission has not only grown in extent but has been securely founded on a permanent basis."

During the early 1950s the school premises were used for classes to teach Chinese to the New Zealand-born Chinese children. St Mark's Hall has been the scene of Chinese fairs many times over the years.

Members of the Chinese Mission Committee at various times included the Rev. W. S. Southward and Mrs Southward, and the Rev. C. W. Haskell and the Rev. T. V. Pearson.

During the Centennial Year of St Mark's, the Chinese Pastorate, as it is now known, has sold its 20-year-old property on the corner of Taranaki and Webb Streets and, until its own centre in Glenmore Street opposite the entrance to the Botanic Gardens is completed, is using the classrooms and hall of St Mark's Church School for its evening functions. The Chinese have erected their distinctive entrance-way at the Patterson Street entrance to the school. It has been our privilege to allow the Pastor, the Rev. Loong Gon, and his people, the use of St Mark's Church from time to time for weddings and funerals, and for worship on Good Friday, Easter Day and Christmas Day, and the parish hall for various functions.

It was rightly said, many years ago, "The work of the Chinese Mission originated in this parish, and St Mark's people should be interested in its work."

Sunday School

ST MARK'S Sunday School goes back to the earliest days of the parish. A fortnight after the consecration of the old church, a meeting of parents and children was held to discuss the formation of a Sunday School.

In 1876, classes were held in the church, and the children collected money for a library. The following year there were 187 names on the roll and 21 teachers, and in 1878 the roll was 219. The Sunday School Hall was built in 1878.

A branch Sunday School was established in Newtown in 1882 by Mr C. C. Howard.

In 1885 a small infant room was built behind the Sunday School Hall. Four years later the main hall was enlarged and an upstairs room was added. On one Sunday earlier in 1889, 464 children had been present in a room measuring 60 feet by 24 feet.

A second branch Sunday School was established in Clyde Quay School (then on the site now occupied by the Central Fire Station) in March 1892. A little later this Sunday School was probably unique at the time. Its Superintendent was a Maori, Mr Tamati Poutawera, a cultured Christian gentleman, who commanded the respect of Maori and Pakeha alike. This Sunday School was closed in May 1897, and the children attended the St Mark's Sunday School.

In August 1894, a Sunday School was established at Kilbirnie, and in September 1898 the Roseneath Sunday School was started, in the School.

In 1896 a record was reached, as far as numbers were concerned, when the total roll of the St Mark's, Newtown, Clyde Quay and Kilbirnie Sunday Schools was 1004, with 71 teachers.

At 1.00 a.m. on Sunday, June 27, 1897, the St Mark's Sunday School was gutted by fire, and practically everything was destroyed, piano, chairs, forms, presses, library and school records. The charred remains of the building were sold for £4. The only books saved were those out on loan to the children, out of a total of 1200. Because the Sunday School was also used as a choir-robing room, all the cassocks and surplices were destroyed. It is said

that the cause of the fire was arson, and that the fire brigade arrived without sufficient hose. It returned to the Newtown Station (on the corner of Adelaide Road and John Street) to get more, and even then the extra lengths were insufficient. Fortunately, the church, only 12 feet away from the hall, escaped with nothing more than being badly scorched. Because of the possibility of future damage to the church, Mr Coffey would not allow the hall to be rebuilt on the same site. It was therefore built in front of the church, which caused considerable criticism at the time. The new hall was built within 11 months, and dedicated by Bishop Wallis on June 1, 1898.

A new wing was added to the east side of the hall, to accommodate the infant class. From 1917-35 the hall was used by the St Mark's Church School, and several small additions were made to the building during the years.

Following the separation of Newtown in 1896, Kilbirnie in 1905, and Roseneath in 1915, the only Sunday School in the parish was that at St Mark's.

We are accustomed to having Sunday School in the morning, but in the past, it was held in the afternoon. After 1920, the Sunday School roll began to show a steady decline, and in 1928, as an experiment, it was held in the morning as well as in the afternoon. There was a separate staff of teachers for the morning, so the afternoon Sunday School continued as previously. However, after four years' trial, more children were attending in the morning, the afternoon Sunday School dwindled, and so was closed.

The Rev. N. F. E. Robertshawe introduced the custom of opening Sunday School with a short service in the church, after which the children went to the hall for their lesson. A Children's Service was held on the first Sunday in the month, and from October 1935 Family Service took its place, and parents were encouraged to attend with their children.

Since this time the roll of the Sunday School has fluctuated, and today few children who attend actually live within the parish, and fewer children live on the slopes of Mount Victoria. By the end of 1967 there were 46

children nominally on the roll, with an average attendance of 25. Three of the four teachers that year were not able to continue into 1968.

In 1968 it was agreed that Sunday School classes be for children pre-school up to seven years. They go to church and then leave for their classes during the service. "This means that the Vicar has more personal contact with the children and by the time they come forward for Confirmation they are thoroughly familiar with the Church Services," says Mr Calder.

However, the real and effective structure for children's work in the parish is not centred on the Sunday School, but on St Mark's Church School, where the whole education is on a Christian basis.

Sunday School Superintendents through the years have included: Mr Cheeseman, Mr C. C. Howard, Mr Luther Halliwell, Mr P. P. Webb, the Rev. J. G. S. Bartlett, Mr R. Percy Bray, Mr R. L. Button, the Rev. B. N. Davis, Mrs A. Parnell, Mrs J. Stone, Mrs L. Miles.

For many years now, the parish has made annual awards of the Coffey Prize. Originally, these prizes, which are a memorial to the Rev. Richard Coffey, were awarded to Sunday School or Bible Class pupils, in the days when St Mark's was a residential district with a large Sunday School. In more recent times, the prize has been awarded at the Vicar's discretion to a parishioner who has rendered outstanding service to St Mark's during the year.

Parish Magazine

A PARISH magazine in some form has been a feature of parish life for many years.

St Mark's Parish Magazine was first issued in January 1889. In the first year, circulation was 100, and the annual subscription was 3/-. In its second year, circulation was increased to 200, and a few years later to 300, the subscription being reduced to 2/6. The magazine contained news of parish events, and during the years that followed was usually bound and distributed with an English insert, or the Wellington Diocesan **Church Chronicle**. Publication continued until 1900, when it ceased.

In 1905, the **St Mark's Parish Magazine** was revived, and continued on and off until March 1921. From July 1915, when Roseneath became a separate parochial district, the magazine, which had previously contained items of Roseneath news, became a joint publication of the two parishes, each having its allotted space.

In August 1923, the new Vicar, the Rev. H. E. K. Fry, issued the monthly **St Mark's**

Gazette. From April 1932 it was issued less frequently. **St Mark's Gazette** was continued by the Rev. N. F. E. Robertshawe, but only a few odd copies of the magazines of these years are among the parish records.

By 1950, 750 copies of the **Gazette** were being posted monthly at a total cost of £49/9/2d, including envelopes and stamps, and the following year it was issued bi-monthly.

On his arrival in the parish, the Rev. T. V. Pearson introduced a cyclostyled weekly newsletter, **The Markian**. The Rev. M. L. Calder continued the weekly newsletter as **Cheerio**, but from the beginning of 1961 **The Radiator** was introduced as a monthly magazine, with a wider circulation than a newsletter given out only to those at church. Increasing costs led to infrequent publication, and the February 1971 issue was the last. It was replaced by a quarterly publication, **The Marksman**, the printing cost of which is the gift to the parish of one of the parishioners and his wife.

Parish Organisations

THE first parish hall was built in 1878, and it is doubtful whether any parish organisation existed before this.

There have been many parish organisations during the past century. There have been organisations for social, spiritual and evangelistic purposes. There have been organisations for boys, girls, men and women. Organisations flourish, fulfil a need for a while, and then fade away. Sometimes another organisation takes over, perhaps with a different emphasis.

Parish organisations have included:—

Band of Hope
Bell, Book and Candle Club
Church Lads' Brigade
Churchmen's Missionary League
Church of England Men's Society
Communicants' Guilds
Dorcas Society
Drum and Fife Band
Girls' Club
Girls' Friendly Society
Lay Helpers' Guild
Ministering Children's League
Missionary and Benevolent Society
Mothers' Union
St Andrew's Society
St Mark's Hockey Club
St Martha's Guild
Sewing Bee
Temperance Society
Working Men's Guild
Young Men's Club

It is recorded that the first attempt to form a "Young Men's Society" was around 1880. An inaugural meeting was held in the hall at which Sir William Fitzherbert, formerly Superintendent of the Province of Wellington, gave the opening address. The hall was 'packed to the doors', and everything seemed most auspicious, but, for some reason, the third meeting of the society was its last!

In 1881 a second attempt was made with a more modest beginning, and for nearly two years a really useful and successful young men's club flourished. Little difficulty was found in providing a syllabus of debates, lectures, papers, etc., and the young men were ambitious

enough to have their syllabus printed. The nucleus of an excellent reference library was purchased, but before it was put into use the society was closed down rather suddenly. At one of the parish entertainments, one of the members of the club was alleged to have been impertinent to Mr Coffey, who promptly demanded that the club should discipline the offending member. The young men did not see that it was their business, and the curate summarily closed down the club. The parish authorities took possession of the library, and sold it, the buyers being the former members of the club. A total price of £15 was fixed, each member contributed an equal 'levy', and lots were drawn for order of choice of books.

MISSIONARY AND BENEVOLENT SOCIETY

This society was formed in December 1895, and collectors were to be appointed to canvas for regular contributions of not less than 1/- per quarter. The money raised in this way was to be allocated:—

1. Half to the General Church Fund for assisting new country districts.
2. A quarter to the Melanesian Mission.
3. A quarter to be placed at the disposal of the curate for charitable purposes.

A Committee of Management was set up consisting of Mesdames Coffey, Stock and Wilson, the Parishioners' Warden, and Mr C. H. Chatwin (treasurer).

Collections for the first six months amounted to £37/6/0, from 17 collectors.

A fourth object was added in 1899, the Hospital Chaplain, and in 1913 a fifth, the Chinese Mission. In 1914 the highest point was reached—£74/10/6d—and from then, collections gradually declined.

In 1924 the General Church Fund was dropped, and from 1929 the only collector was Mrs Blakey, and collections were averaging about £17 a year.

CHURCH OF ENGLAND MEN'S SOCIETY

One organisation that lasted for many years was the Church of England Men's Society

(C.E.M.S.). The C.E.M.S. was founded in England at the beginning of the century, and the first New Zealand branch was started at All Saints', Ponsonby, in 1904, the Vicar at the time being Archdeacon W. Calder, grandfather of the Rev. M. L. Calder.

The visit to Wellington in 1910 of the Rev. H. S. Woolcombe led to the establishment of branches of the C.E.M.S., and one was started that year at St Mark's. The Churchwardens reported in 1911: "The C.E.M.S. have served a useful purpose in the economy of the Parish, and did excellent work in the preparation for the Mission." The Mission referred to was the General Mission of Help, of 1910.

The St Mark's branch of the C.E.M.S. was in existence for just over 50 years. Twenty-one members were listed on March 31, 1963, but the branch went into recess around that time.

* * *

Present parishioners of St Mark's get their chance to see the current organisations each Palm Sunday, when two representatives of each join in the Procession of Victory, and a token of each organisation is laid at the Altar rail.

The organisations of Centennial Year are:

MOTHERS' UNION

The Mothers' Union was founded in England in 1876 by Mary Sumner, and this year has been celebrating its centennial.

The first branch of the Mothers' Union in New Zealand was established in 1886, and it would appear that St Mark's had a branch in the 1880s and 1890s.

The present St Mark's branch of the Mothers' Union was established in 1910. The first Enrolling Member (i.e. President) was Mrs Townsend, and the Secretary was Sister Constance (Deaconess). The Churchwardens' Annual Report for 1910-11 says, "A successful branch of the Mothers' Union has been inaugurated . . . It has brought many into touch with the Church, and it has a large sphere of usefulness before it."

Mothers' Union festivals have been held at St Mark's on a number of occasions, but in 1956 the Diocesan Festival had special significance, as it was the 80th anniversary of the founding of the Mothers' Union, and

this coincided with the 80th anniversary of the Consecration of St Mark's Church, which the parish was celebrating.

The St Mark's Mothers' Union held special celebrations to mark the Diamond Jubilee of the Branch in 1970.

Although there are only a few branches of the Mothers' Union still in existence, the St Mark's Branch continues to meet once a month.

The objects of the Mothers' Union are:

1. To uphold the sanctity of marriage.
2. To awaken in all Mothers a sense of their great responsibility in the training of their boys and girls—the Fathers and Mothers of the future.
3. To organise in every place a band of Mothers who will unite in prayer and seek by their own example to lead their families in purity and holiness of life.

WOMEN'S GUILD

It appears that under a variety of names, a Women's Guild has been in existence for most of the last 100 years.

Originally known as the "Ladies' Working Bee", it was in existence in 1879-80. During that year it raised £63 to purchase a piano for the hall. It had about £12 in hand towards the cost of a set of Communion Vessels. More money was raised the following year, and the total cost, including the case, was £38.

In 1888 the Ladies' Guild presented the bell, costing £96/10/0, at the time the old church was extended and the tower added. The bell was made by Messrs Wm Cable Ltd., and bore the inscription:

"Presented to St Mark's Church by the Ladies' Guild 1888. Gloria in Excelsis Deo."

The brass eagle lectern was the gift of the Guild in 1905, and it cost £137. Two of the stained glass windows in the sanctuary of the old church, the St Matthew and St John windows, were given by the Ladies' Sewing Guild and the St Martha's Guild.

C.O.G.S.

The Church Operations Group (C.O.G.S.) is a group involved in the Church's outreach. The members do some of the jobs a curate would do, visiting the sick at home or in

hospital, visiting newcomers to the parish, organising social functions, and welcoming worshippers. It started in 1965.

SKRAMS

SKRAMS (S. Mark's, spelt backwards), is a club which aims at providing fellowship and friendship for those women who are unable to take part in the activities of the Women's Guild, which meets during the day. SKRAMS meets on the evening of the fourth Monday in each month, and there is some activity arranged for each meeting. This may be a visit to some place of interest, a talk by somebody from a community organisation, or a demonstration of some description, etc.

RENEWAL COMMITTEE

The Renewal Committee is an 'ad hoc' committee set up in the parish in 1976 to implement the Diocesan Renewal programme. This programme, at the Bishop's request, has as its objectives, renewal of:—

1. Commitment to worship.
2. Commitment to stewardship.
3. Commitment to service.

In implementing the programme, the Renewal Committee has sponsored a regular Study Group, led by Mr D. J. Velton; a regular Prayer Group, led by Miss M. Culverhouse, and a retreat shared with Roseneath parish, led by the Rev. G. S. Baker.

Members of the Renewal Committee are: Miss M. Inglis (Chairman), Messrs G. B. Mills, V. N. Haase, D. J. Velton, P. J. Webb, Miss M. Culverhouse, Mrs E. Williams.

SELWYN SOCIETY

The Selwyn Society is a society with special links with this parish. The Selwyn Society does not have parish branches, but the Wellington Branch had its origins in St Mark's parish. The society was founded late in 1971 following "Alarm in the City", a radio broadcast by the Vicar.

The reaction to the broadcast, which attacked church union proposals, led to the formation of the Society to rally support among Anglicans for the continuation and preservation of an Episcopal Church in New Zealand, thoroughly Apostolic and true to the Gospel. The Selwyn Society, whilst working and praying for Church Union, opposes a United Church based on the proposal of the Joint Commission of Church Union—The Plan for Union, 1971.

The Rev. M. L. Calder was first Chairman of the Wellington Branch, and first National Chairman. Mrs B. Peach was first Secretary of the Wellington Branch, and first National Secretary. A number of the branch functions during the last five years have been held at St Mark's

The present Wellington Branch Secretary is Mr J. H. McCaul, who is also a member of the National Council and Editor of the quarterly magazine **Link**.

Missions

THE parish has always been faithful in its support of the missionary work of the Church.

The support the parish gave to the foundation of the Chinese Mission in Wellington has already been referred to.

The Rev. C. F. Askew was an enthusiast for foreign missions, and he early impressed on his people the importance of missionary work in the life of the Church, and St Mark's parish came to be known as the "missionary parish".

Until about 1912, surplus revenue was put into the church rebuilding fund, but in 1912 it was felt that in view of the terms of Mr Coffey's will, this was no longer necessary. After careful consideration the parish committed itself to supporting priests in the mission field. Those supported in this way during the next 40 years were:—

Melanesia:

- The Rev. W. F. Long (1913-14)
- The Rev. Frank Ballance (1915-17)
- The Rev. Roger Tempest (1917-36)

India:

- The Rev. David S. David (1913-23)
- The Rev. E. V. Swamidas (1923-35)
- The Rev. R. Royappan (1938-53)

China:

- The Rev. John Kao (1914-30)
- The Rev. John Shih (1931-53)

For many years, Taine House, 84 Brougham Street, has been the residence of the General Secretary of the New Zealand Anglican Board of Missions. Successive General Secretaries, the Rev. W. S. Southward, the Rev. C. W. Haskell, the Rev. W. W. Robinson and the Rev. M. C. Bent, have been Licensed by the Bishop as Honorary Assistant Priests in the parish. The present Assistant General Secretary, Mr D. J. (Peter) Veltom, is the parish Lay Reader.

During 1970 St Mark's was privileged to have the Rev. Edward Subramani from the Diocese of Polynesia for a year as Assistant Curate. He was the first Fiji-born Indian to become Vicar of a Parish. Accompanied by his wife Daisy, he holds an affectionate place

in the memories of those with whom he worked during that year. He is now Archdeacon of Suva and Vicar-General of the Diocese of Polynesia.

A number of Missionaries have had connections with St Mark's:

Dr Edric Baker, not a missionary, but a doctor in Vietnam, was a sidesman during the 1960s.

Miss Vaudine Barnes was born while her father was Assistant Curate, and baptised at St Mark's.

Mr Donald Prince, President of the Sidesmen's Guild, was in the Diocese of Melanesia, 1960-68.

The Venerable H. V. C. Reynolds was an old boy of the Sunday School, and later Assistant Curate, and has served in Melanesia since 1934. He was awarded the O.B.E. in 1957 for his work for the advancement of the people of the Solomons.

Mr John Robertshawe, son of the Rev. N. F. E. Robertshawe, joined the staff of the Diocese of Melanesia in 1968 as Education Secretary for the Solomon Islands.

Mr and Mrs David Thompson and two children were farewelled from St Mark's on November 14, 1965, before leaving for Melanesia where for two years he was Secretary to the Diocese. They returned in 1968, and in 1969 they went to the Diocese of Polynesia where he was Secretary and Registrar.

Miss Dianne Windsor is a teacher, and was brought up in the parish. After teaching for several years she attended the Bible College of New Zealand in Auckland, and then taught for a short time at St Mark's Church School before her farewell from St Mark's on Ascension Day 1974. She is now in Sind, Pakistan, working with the Church Missionary Society. During Centennial Year, the parish has given Dianne a tape recorder. The presentation was made on behalf of the parish by Miss May Culverhouse to Mr Keith Mitchell to take back to Pakistan for Dianne, at a C.M.S. meeting in St Mark's Hall on October 28, 1976.

The Sacred Ministry

DURING the past one hundred years, many men who have given distinguished service in the Sacred Ministry of the Church of God have had earlier associations with the parish as lay men.

Some were baptised in the parish, some attended the School, some were brought up in the parish, and some were active members.

The following list will give some indication of who these men have been, but it may be incomplete, and some of those mentioned may have had only a brief association with the parish.

G. R. Barnett	H. J. Brooke
A. J. Beck	K. F. Button
R. Bray	J. G. T. Castle

C. D. de Castro	F. M. Kempthorne
J. W. Chapman	C. R. Kreeft
W. J. D. Davies	E. Lawton
B. N. Davis	C. W. I. Maclaverty
R. de Lambert	E. W. Marks
A. H. Dryburgh	J. S. Martin
A. J. Farnell	C. S. Pinker
L. Fitzgerald	R. B. Robertshawe
O. Fitzgerald	H. V. C. Reynolds
J. de B. Galwey	E. O. Shield
W. J. Gaudin	J. C. Small
J. P. A. Harkett	K. R. R. Small
B. W. Harvey	J. C. Thornton
E. C. Hullett	L. N. Watkins
H. Irving	C. A. B. Watson
D. H. Jenkins	O. W. Williams
J. L. A. Kayll	R. J. White

The Church's Ministry Of Healing

ST MARK'S has long taken a prominent and active part in furthering the Ministry of Healing as an integral part of church life.

The Wellington Hospital is situated within the parish boundaries, and from 1899 the parish gave financial support to the Hospital Chaplaincy through money raised by the Missionary and Benevolent Fund. Later, one of its sons, the Rev. L. N. Watkins, was Chaplain to Wellington Hospital (1954-64), and many parishioners will know his book, published in 1973, **Padre, Patient and Physician**. A former parishioner and Lay Reader, the Rev. J. P. A. Harkett, was Chaplain at Palmerston North Hospital (1964-69).

In 1923 some parishioners assisted at the Healing Mission conducted in St Paul's Pro-Cathedral by Mr J. M. Hickson, who was visiting New Zealand from England in order to conduct Healing Missions throughout the country. In 1929 he again visited New Zealand, and conducted a short Mission at St Mark's.

In 1961 and again in 1964, Dr Elizabeth Milne spoke in the parish hall, and the New

Zealand Guild of St Raphael held some of its initial meetings here. The Rev. M. L. Calder and the Rev. J. K. Bellingham were early members of the Guild. Mr Calder was one of a group of local clergy in 1963 who began the All Night Chaplaincy at Wellington Hospital. A prominent figure in the Church's Ministry of Healing, Mrs Agnes Sanford, was to have visited the parish for a mission in 1965, but this had to be cancelled because of her own ill-health. However, during 1976, the parish was visited by the Rev. Dr Rufus J. Womble, Rector of Christ Episcopal Church, Little Rock, Arkansas.

The present Vicar advises parishioners that the Church's Ministry of Healing by prayer and sacrament in accordance with the teaching of the Church of the Province of New Zealand is available in the parish. He is well-known as a counsellor, and believes that this is the main task of a Vicar of St Mark's. He regularly hears confessions and administers the Laying on of Hands and Holy Unction. The oil stock in use in the parish was given in memory of the late Eileen Tse by her family.

St. Mark's Church School

THE idea of a Church School was discussed during the time the Rev. Richard Coffey was Curate, and the establishment of a Church School was one of his visions.

In the Parish Magazine of September 1891, Mr C. H. Chatwin wrote a lengthy article, putting forward a scheme for the establishment of parish schools. Briefly, Mr Chatwin suggested two schools—one at St Mark's and the other at Newtown. He estimated that each school would consist of 50 infants and 50 children in the Standards—the former class paying sixpence per week and the latter one shilling. A head teacher and an assistant were to be appointed to each school, and their salaries were to be £100 and £50 respectively. Parish funds were to contribute £100 p.a. towards the expenses of the schools and probably this factor was the main reason the proposals were not proceeded with—the parish was not then in a position to afford the expense.

The first big impetus was in 1916 when the Synod of the Diocese of Wellington approved the principle of church day schools, and organised an endowment fund for assisting financially any schools opened.

The following year, the Synod passed an Act providing for the Establishment, Maintenance and Regulation of Church Schools, under the control of a Diocesan Church Schools Board. A new Act was passed in 1923, and that at present in force, in 1939. The Rev. R. Franklin, Vicar of the daughter parish of Roseneath, was appointed Organising Secretary for the Church Schools Board.

The first school opened under the new Board was St Mark's Church School. Others were established in due course at Marton, Masterton, Hawera, Taihape and Wanganui.

St Mark's School opened in the Parish Hall, part of which had been specially altered for use as a school. The school was officially opened by the Bishop of Wellington, the Right Reverend T. H. Sprott, on September 11, 1917, with a roll of 37.

The *Evening Post* recorded that the Vicar, the Rev. C. F. Askew, said that the school marked an epoch in the history of the Diocese.

"If it were simply secular education of which they were thinking, they would not have opened a school in the parish, but they held that there could be no full and complete education without religious training," said Mr Askew.

"They would begin and end the day with prayer; there would be definite and regular instruction in religion and they hoped that the spirit of Christianity would thoroughly permeate the whole of the work."

Bishop Sprott said there were some things in which nothing but what was first-class would do, and education was one of those things. More than definite teaching in religion would be given. There was to be an atmosphere pervading the school all the day.

He hoped the people would give support, which would require to be steady and continuous, so that they might establish Church schools in all important centres of the Diocese to train their children as they had been trained for centuries in England.

Members of the first School Committee were: the Rev. C. F. Askew (Chairman), Messrs G. W. Barltrop (Secretary), J. Besant, W. J. Gaudin and W. H. Madeley. Mr Barltrop was secretary until 1926.

The foundation teachers were Miss Annie Holm (Headmistress) and her sister, Miss Eva Holm (Assistant Headmistress), who led the school for the next 35 years.

The motto "Nulla Dies Sine Linea" (No day without a line) was suggested as an appropriate school motto by the Rev. C. F. Askew, and it was subsequently adopted. In his first parish magazine in January 1912, he had quoted this as the motto of the painter Apelles, who lived in the fourth century before Christ, and had suggested that it was one all Christians might well follow.

The words and music of the school song were written by Mr L. F. Watkins, and dedicated to the children of St Mark's Church School. It was first sung in public on the school birthday, September 10, 1925, at a

concert. "The School is indeed fortunate in its friends, and the children are delighted with the song."

In 1925 it was proposed to establish a Wellington Central Church Primary Day School for 400-500 children. £25,000 was required to pay for the site, buildings and equipment. A paid Organising Secretary, the Rev. B. R. White, was appointed for two years. £2,500 was either promised or in hand by 1935. The proposal was unsuccessful, because the economic depression intervened, and the money that had been collected passed on to St Mark's and became the "St Mark's Church School Rebuilding Fund".

It is recorded that in 1926 the roll of the school was 220, "the full capacity of the pre-

sent building". Another nine years were to pass before a shift was made.

In 1935, the school moved into the almost 60-year-old house, "The Pines", on the neighbouring property, which was to be its home for the next 40 years. The property was on that originally purchased from the Maguire estate in 1922 as the site of the proposed Cathedral. The opening was attended by the Governor-General, Lord Bledisloe, and Lady Bledisloe. Later in the year the Assembly Hall was added.

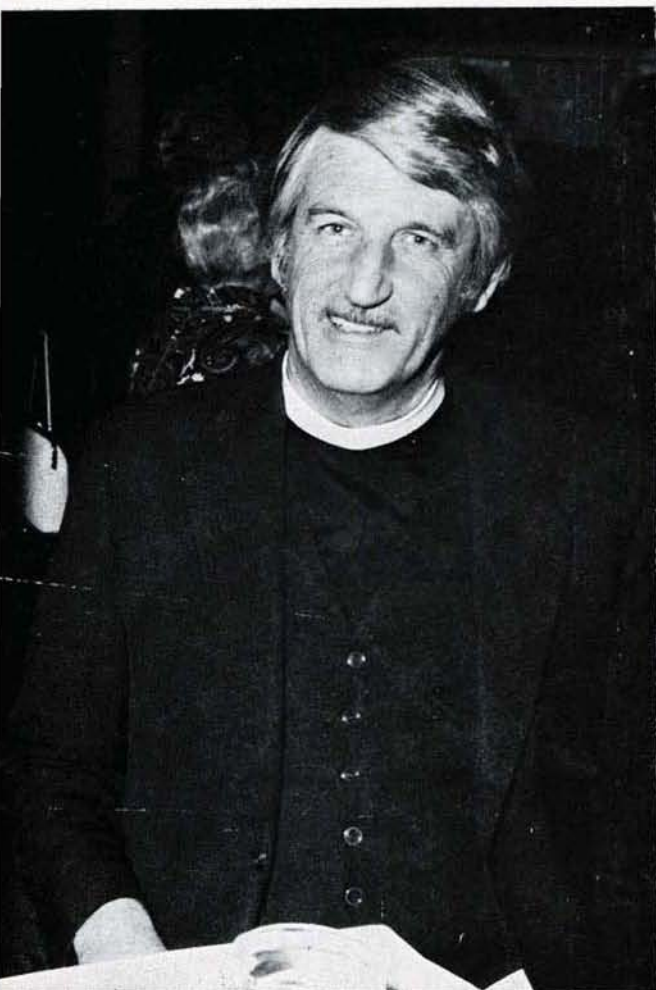
The School kept its 21st birthday in 1938, with a Church Service, an Old Pupils' Dinner, and a Fancy Dress Party for the children. The Silver Jubilee was kept in 1942.

The School was honoured in 1950 when



St Mark's Church School, 1976.

—John McCaul.



The Reverend R. G. Kirby, B.A.(Hons), Dip.Tchg.
Headmaster, 1971-.

—Ronald D. Woolf, Photograph.

the Archbishop of Canterbury, the Most Reverend G. F. Fisher, visited Wellington, and the School Bible and Lectern were used in the Wellington Town Hall.

Miss A. Holm and Miss E. Holm retired at the end of 1952, and the occasion was marked by a memorable Farewell Function and Presentation held in the Concert Chamber of the Town Hall. Their successor was Miss C. M. Clift, their niece. The Churchwardens said that Miss Clift "has had long teaching experience, and under her guidance we are confident that the school will maintain its position and influence for good".

One of the changes introduced by Miss Clift was the House system. At the Jubilee Dinner in 1967 she recalled that she felt they would have liked to name the Houses after the early Vicars of St Mark's, but to have the Coffey House, the Askew House and the Fry House hardly seemed a fitting or respectful way of honouring them, so they had named their Houses after Archbishops of New Zealand.

The School celebrated its Golden Jubilee from September 15-17, 1967. More than 400 Old Pupils and Friends came from all over New Zealand, and one came from Australia for the occasion. Among the many distinguished guests were Canon N. F. E. Robertshawe and Mrs Robertshawe. In his speech at the Jubilee, Canon Robertshawe presented a most vivid picture of the "old school". Classes in the big hall, classes in the gallery, classes on the stage and some down in the kitchen. "The only reason why St Mark's School flourished," he said, "was because it had a headmistress and her sister who knew how to work and organise and how to inspire others. The consequence is that the friends of the school are legion." Some of them had now passed on. Some of them were unable to be with us tonight, but were with us in their hearts. He asked all present to rise and "Drink the health of the Friends of St Mark's Church School".

Miss Clift retired at the end of 1967. Her retirement meant the end of an era in the history of the school. As a much-loved Head who did such selfless and constant work in running and advancing the School, she was greatly missed.

Her successor was Mr J. B. Upham, B.A., the school's first Headmaster, who took up the position in 1968.

The first portion of the new school, the Calder Block, was completed in 1970. It was opened by the Governor-General, Sir Arthur Porritt, on February 14, 1971. It was designed by Kenneth D. Mitchell, and built by Patterson and Puddick Ltd. It was built of brick and concrete, to match the other parish buildings, on the site formerly occupied by the Vicarage.

Mr Upham resigned in 1971, and was replaced by the Reverend R. G. Kirby, B.A., Dip. Tchg., who came from Waikanae School.

The old wooden building was demolished in June 1975, and during demolition it was discovered that gas was laid onto the building

in 1876. The School moved into the new block, which, with the new administration wing, was opened on October 19, 1975. The Rev. R. G. Kirby unveiled the plaque on this building, known as the Kirby Block. The architect was Mr V. H. C. Styles, of Calder, Fowler, Styles, and the builder was Upton and Shearer Ltd. Gifts to the new school were a flag and flag-pole, given by the Royal Society of St George, and a mahogany crest was made and given by the architect himself.

During 1976, the School took possession of the house next door at No. 2 Patterson Street. Built in 1904 for the McKenzie family, and

latterly used as flats, considerable remodelling has been undertaken to make the building suitable for use by the School.

Plans are being made for the celebration during September 1977 of the School's Diamond Jubilee, and a full programme of events is being arranged. One of the highlights will be the dedication of the Holm Memorial Library. At the same time, moves are afoot to reform the Old Pupils' Association as a Friends of St Mark's Church School Association, incorporating Old Pupils, Teachers, Parents of Pupils, and others with an interest in the School.

Music At St. Mark's

CHOIR

A CHOIR was formed very soon after the Consecration of the old church. **The Evening Post** of Saturday, May 27, 1876, announced:

"The musical members of the congregation of St Mark's Church, Adelaide Road, will meet at the Church this evening to form a choir. Mr J. A. Edwards will preside at the harmonium at tomorrow's service, and possibly may be induced to take permanent charge of the musical arrangements. If so, St Mark's will be a 'fashionable church'."

On Monday, the **Post** reported:

"We mentioned on Saturday that a meeting was to be held in the church that evening to make the necessary musical arrangements. The result was that an efficient little choir was formed under Mr J. A. Edwards as choir-master, who also acts as organist. The musical part of yesterday's service went very fairly, and there was a good congregation, considering the weather . . ."

The choir of the early days was not robed, and apparently the lady members sat in the chancel with the men, but during the year 1879-80 the men and boys were surpliced, and the ladies took their position in the front pews of the nave, not the most satisfactory position, as they had their backs to those they were supposed to be leading in singing. Apparently the congregation was a bit dubious about the introduction of surplices, for the Annual Report comments:

"It is believed that the manifest improvement in decency and order thus secured will soon reconcile to an innovation which some regarded, perhaps naturally, with a little suspicion. The ladies have taken their seats in the front of the congregation, where they render valuable service. It is obvious that boys' voices are no adequate substitute for the fuller and sweeter singing of the lady choristers."

The Church Chronicle, in commenting on the choir's rendering of music on the Feast of the Epiphany in 1882, said:

"In fact, in point of church singing this Christmas, the palm must be yielded to St Mark's."

The choristers' robes at first consisted of surplices only, but in 1884 cassocks were also provided. The cost of these, about £20, was met from a fund collected by Mr Percy Zohrab, a parish auditor at that time.

Some interesting statistics of the choir at July 1, 1889, state that there were 24 ladies, 21 men and 17 boys. Of these 62, 36 were soprano, five alto, 11 tenor and 10 bass. The average attendance was 42 in the morning and 46 in the evening, and 38 at practices. In 1898 the choir roll was 75.

In the **Parish Magazine** of July 1889, Mr Coffey referred to the recent marriages of several choir members:

"Evidently singers are prone to matrimony and it is clear that those who object to be old maids are wise in joining the choir, always of course assuming that the social motive is not the governing one. The true singer sings for God."

A few years later he lightly touched on another aspect:

"Mrs . . . 's voice seems to have, since her marriage, acquired both strength and sweetness. This fact suggests a means of improving vocal effectiveness which young people may keep steadily in view."

An event which hit the headlines of the local newspaper was the choirboys' strike.

"One March night in 1892 there was much scuffling and noise at choir practice, whereupon the boys were severely reprimanded by the choirmaster, Mr F. V. Waters. However, he failed to silence them with the result the noise reached the ears of the vicar, Mr Coffey, who descended upon the gathering. Of the 20 boys present, one in particular was suggested to Mr Coffey as the ringleader. The boys, on the other hand, denied that he was the culprit, and they would not accept his expulsion by the vicar.

"The following Sunday, 16 youthful members of the choir presented themselves in the vestry, but refused to don their cassocks unless the sentence of banishment was recalled. The vicar was equally determined

that their 'brother-in-harmony' (as 'The Post' referred to the absent choirboy) should keep out of the choir.

"The 16 boys then left St Mark's in a body, and gathered outside the precincts of the church to 'consider the position'. The outcome of their deliberations was a unanimous determination to 'stay out' until such time as Mr Coffey was prepared to withdraw his letter of expulsion. 'The strike', of course, became parish news, and was discussed in many homes, including those of the 'strikers'. Sufficient cogent reasons, it appears, were advanced by several of the parents to return to the church. There they were received by Mr Coffey before service, and they were told that he would not permit any of them to rejoin the choir until they had apologised to him for their past conduct. The vicar added, however, that those present could, if they so desired, robe and take their places in the church on the understanding that they were to be regarded as visitors only. 'It was noticeable that there was an unusual tremulous sound in the boys' voices,' 'The Post' reported, and the alacrity observed by some of the lads in rising at the bidding of the choirmaster, and the exceeding reluctance with which they resumed their seats were also noted. Richard Coffey preached that night from the text: 'He that is not with me is against me!' In the course of his sermon, 'The Post' declared, he referred to an 'increase of larrikinism, and the disinclination children now exhibited in subjecting themselves to the commands and injunctions of their parents and those placed in authority over them'."

One of the noteworthy features of St Mark's during the time Mr Coffey was vicar, was the emphasis he placed on the services being congregational. At the Annual General Meeting in 1890, "It was stated by Mr Samuel Brown, who travels much, that the singing was in his opinion more adapted to the congregation than that of any church he had visited . . . St Mark's had the honour of introducing some reforms in the city, and in respect of the duty of making church services, as far as possible, suitable to the people, it has borne its share."

In 1897 the fire which destroyed the hall destroyed also the cassocks and surplices of the choir members, who used the hall as a robing room.

The following year the choir ladies adopted

a colour scheme in the ribbon band of their "sailor" or "boater" hats that coincided with the colours of the church's seasons, a custom which naturally vanished when sailor hats were no longer in fashion!

Some 30 years later, at the Annual Meeting of Parishioners in 1929, a parishioner suggested that the lady members of the choir should be robed in cassock and surplice so that they could sit in the chancel, as the effect of their voices seemed rather lost while occupying the choir galleries. The suggestion was promptly adopted, and the ladies first appeared in church fully robed on Easter Day, 1930.

New choir robes were dedicated in 1961.

Choir Secretary and Librarian through the early years included T. W. Pilcher, H. E. Wilson, R. W. Rising, J. W. Henrichs, G. W. Wilton, M. L. Wilkins, A. Pleasant, L. N. Watkins and H. Matthews.

ORGANIST

1876-81	R. C. Hamerton
1881-84	J. K. Manning, M.A., Mus Doc (Oxon).
1885	E. T. Morshead
1886-92	W. H. Hardwicke
1892-93	A. H. Hamerton
1893-96	T. C. Webb, A.T.C.L.
1896-1939	L. F. Watkins, Mus Bac
1940-64	E. C. Jamieson, Mus Bac
1964-65	Miss A. B. Calder, B.A.
1965-68	L. F. Mann, A.R.C.O., A.R.C.M.
1968-	D. J. Hucklesby, A.R.C.O., A.R.C.M., L.T.C.L.

ORGAN

The organ in the present church was rebuilt from the organ in the old St Mark's.

The original church first used a borrowed harmonium for a year, but it seems that certain remarks made in a sermon were unpalatable to the lender, and the following day the instrument was removed. Mr Coffey immediately paid a visit to an auction room and purchased a small harmonium for £5. This was sold the following year for £6 and an American organ was purchased for £50 which did duty until a pipe organ was installed.

The first reference to the pipe organ is a suggestion made to a meeting of the vestry on October 10, 1877, by Mr Parker, a member of the Vestry, proposing the establishment of

a special organ fund. By the next Annual Meeting in July 1878, £55 had been promised, and a special organ committee was later set up.

The organ was acquired in 1879 and was a comparatively small one of two manuals and pedals, built by Halmshaw of Birmingham, and had about 15 stops. The Annual Report for 1879-80 stated: "A new Organ was erected during the past year, and must prove a great help towards the efficient rendering of Divine Service. It is also profitable that, through the power of music, many who have ceased attendance at Church may again be brought within the reach of these solemn impressions, which tend to righteousness."

In 1894 the organ was reconstructed by Mr A. Hobday. A third manual was added and the number of stops was increased to about 31. This work led to the following comment when sincere thanks were recorded "in a special manner to Mr C. E. Carter, a member of the congregation, who devoted much time and skill gratuitously in superintending the beautifying of the pipes, a branch of art in which he has proved himself a master".

Further additions and improvements, including revoicing, were made in 1906 by Mr H. A. Tustin, acting for Messrs Norman and Beard of England.

In 1928 Mr Tustin was asked to practically reconstruct the organ, and a large number of improvements were made.

"The whole organ has been re-voiced, and the total improvement is quite remarkable. St Mark's organ is now the largest Church organ in Wellington, and is one of which any congregation might be proud."

The organ was rededicated on June 30, 1932, by Bishop Sprott, in the presence of a large congregation. The reconstruction of the organ produced practically a new instrument.

The organ was again reconstructed in 1954. The work was carried out by Mr E. Hayman, a Wellington organ builder. The organ was dedicated at 7.30 p.m. on Thursday, October 7, 1954, by the Right Rev. E. J. Rich. On St Mark's Day, 1955, the Great Organ Flute was dedicated in memory of Mr L. F. Watkins, organist 1896-1939.

The organ was taken from the old church before the church was demolished, and it was rebuilt by Messrs George Croft and Son Ltd. The completed organ was installed in the new

church and rededicated by the Vicar, the Rev. M. L. Calder, on September 17, 1966.

HYMN BOOK

The hymn book first used in St Mark's was **The New Zealand Hymnal**, a book believed to have been compiled by an Auckland priest. The book had a major disadvantage in being printed without tunes.

Not long after St Mark's was opened a new edition of **Hymns Ancient and Modern** reached New Zealand. This hymnal had tunes provided for the hymns, but it was viewed with some suspicion in various quarters as the distinguishing badge of the High Church party, and opening the 'ecclesiastical door to all sorts of Romanising doctrines and practices'.

A conference of city clergy and churchwardens was held in April 1877 to discuss the hymn book, and the following resolution was passed:

"Many of the hymns in this collection having been objected to as containing statements and sentiments contrary to sound doctrine, it is thought well to guard against misunderstanding by reminding the congregation that it is used in this church merely as a matter of convenience, because it is thought to contain a larger number of good hymns and tunes than any other available hymnal, and thus it has no claim whatever to be regarded as an authoritative Service Book of the Church of England."

This statement was printed and displayed in the porches of St Peter's and St Paul's at the introduction of the hymnal.

But what of St Mark's? No representative of St Mark's attended this conference; a month before the Vestry had passed the following resolution:

"The question of a Hymnal having been introduced it was moved by Mr Douglas and seconded by Mr Plimmer that the Hymnal known as "Hymns Ancient and Modern" be adopted for use of St Mark's Choir and Congregation."

It is said that Bishop Hadfield impressed on the Curate of St Mark's that he must accept full responsibility for the introduction of the new book.

Hymns Ancient and Modern remained the hymnal in use in the parish until the introduction in October 1955 of **Hymns Ancient and Modern Revised**, the hymnal in use today.

Clergy

VICAR

1876	F. T. Sherriff, Curate-in-charge, May-October
1876-1907	R. Coffey
1907-08	J. G. S. Bartlett, acting
1908	H. J. Edwards, acting
1908-11	A. M. Johnson
1911	H. Williams, acting, October-December
1911-22	C. F. Askew
1923	J. E. Blackburne, acting, February-June
1923-33	H. E. K. Fry
1933-54	N. F. E. Robertshawe
1954-60	T. V. Pearson
1960-	M. L. Calder

THE REVEREND RICHARD COFFEY, M.A., was the first Incumbent or 'Curate' of St Mark's—it is said that he disliked the title Vicar, and refused to use it when it became the appropriate title in 1896. He was born in Westmeath, Ireland, on September 14, 1836. He graduated B.A. from Trinity College, Dublin, in 1865, and was made Deacon in Tuam Cathedral by the Bishop, Lord Plunket, of February 25, 1866, and was ordained Priest in Cork Cathedral by the Right Rev. Dr Gregg on September 23, 1866. He was curate of Westport, County Mayo, but, because of a throat infection, decided to come to New Zealand. He arrived at Port Chalmers on the "Chile" in 1868, and was Incumbent of Queens-town (1868-72) and of Milton (1872-76), both in the Dunedin Diocese. In October 1876 he came to St Mark's. In 1894, Trinity College, Dublin, awarded him the degree M.A. Richard Coffey died on March 14, 1907, as the result of a stroke of paralysis, and was buried in Karori Cemetery. An interesting point about his death is that he wrote up and signed in advance his own entry in the Burial Register! His wife, Jessy Coffey, died on March 25, 1911. There was no family.

THE REVEREND ALLAN MacDONALD JOHNSON, M.A., was born at Madras, and educated at St Paul's School, London, and Gonville and Caius College, Cambridge,

graduating M.A. in 1897. He was ordained Deacon and Priest in Rochester Cathedral. After a curacy in England, he came to New Zealand in 1896 as Curate of St Peter's, Wellington (1896-99). He was Vicar of Greytown with Featherston (1899-1905), Vicar of Masterton (1905-08), and Vicar of St Mark's, Wellington (1908-11). He was an able theologian, a forceful and informing preacher, of outstanding kindness in word and deed, and he did much to foster the social life of the parish. Because of his wife's ill-health, he left St Mark's and went to be Vicar of St Paul's Pro-Cathedral, Wellington (1911-29). After indifferent health for many years, Mrs Johnson died on May 27, 1934. The Archdeacon himself died on August 3, 1934. He is remembered by a plaque in Old St Paul's, Mulgrave Street. There was one son. Archdeacon Johnson was Archdeacon of Wellington (1919-34), Vicar-General of the Diocese (1925-29), Editor of the Diocesan paper, **The Church Chronicle**, Examining Chaplain to the Bishop. Further afield, his scholarship was of great value to the Provincial Board of Theological Studies, of which he was Secretary and Examiner.

THE REVEREND CHARLES FREDERICK ASKEW, M.A., was born in 1870 near Barrow-in-Furness, and graduated B.A. from St Peter's College, Cambridge, in 1900, and M.A. in 1919. He was made Deacon in 1900 and ordained Priest in 1901, in the Diocese of Ripon, and served as curate of Laisten Dyke (1900-1906) and as Vicar of Ingrow with Hainworth (1906-11), before coming to New Zealand to be Vicar of St Mark's (1911-22). He left St Mark's to be Vicar of Christ Church Cathedral, Nelson, and Dean of Nelson (1923-33). Unfortunately, after his return to England to work with the National Society for Church Schools, his health failed, and he died in a railway accident on December 5, 1934. He was a tall commanding figure of an austere countenance. He gave great leadership to St Mark's, and was full of energy. Many years ago, this rhyme was published in one of the newspapers:

Should anyone ask you who is Askew,
Just proudly point to stately old St Mark's
And tell them as a preacher he's a feature,

Who, when he tackles trouble raises sparks,
 For sin's a curse
 And Askew's terse,
 And, when he takes his coat off it's a
 case of "Good night, nurse!"

—Truth, May 20, 1922.

THE REVEREND HENRY ERIC KYRLE FRY, M.A., was born in Canterbury, England, in 1885, the son of the Rev. H. L. Fry. He was educated at Merchant Taylors School, London, and Exeter College, Oxford, where he graduated B.A. with third class honours in theology in 1908, and M.A. with honours in 1912. After further training at Ripon Theological College, he was made Deacon in 1909 and ordained Priest in 1910, in the Diocese of Ripon. He was curate of Bradford Parish Church (1909-11), curate of Fareham (1912-15), Vicar of Porchester, Hants (1915-23). He then came out to New Zealand in response to a call from the Church here, where there was a great shortage of clergy, and was Vicar of St Mark's (1923-33), Lower Hutt (1933-43), Otaki (1943-50). Following his retirement from parish work, he was Chaplain at Palmerston North Hospital and Chaplain to the Bishop of Wellington (1950-62). He was made an Honorary Canon in 1942, and Canon Emeritus in 1963. At Palmerston North, Canon Fry took a deep interest in the building of a Chapel for patients and hospital staff. It was sited so it would be an integral part of the hospital, and was the first chapel of its kind. Canon Fry spent his last few years in Selwyn Village, Auckland, and died on February 1, 1969. His wife died in 1945, and there was one son, John, and one daughter, the late Mrs H. C. Goetz, wife of the Rev. Grevis Goetz of Auckland. At the time of the 80th anniversary of St Mark's Church, Canon Fry was described as "... a beloved man of God ... a very kindly man, and has never spared himself in his pastoral duties. During his incumbency the Girls' Bible Class reached great heights (a tribute to the late Mrs Fry)." An interesting fact is that Canon Fry arrived at Exeter College at the same time as the Rev. T. B. "Tubby" Clavton, founder Padre of Toc H, and Dr Geoffrey Francis Fisher, later Archbishop of Canterbury, and was therefore an exact contemporary. He was later to renew these friendships when these men visited New Zealand.

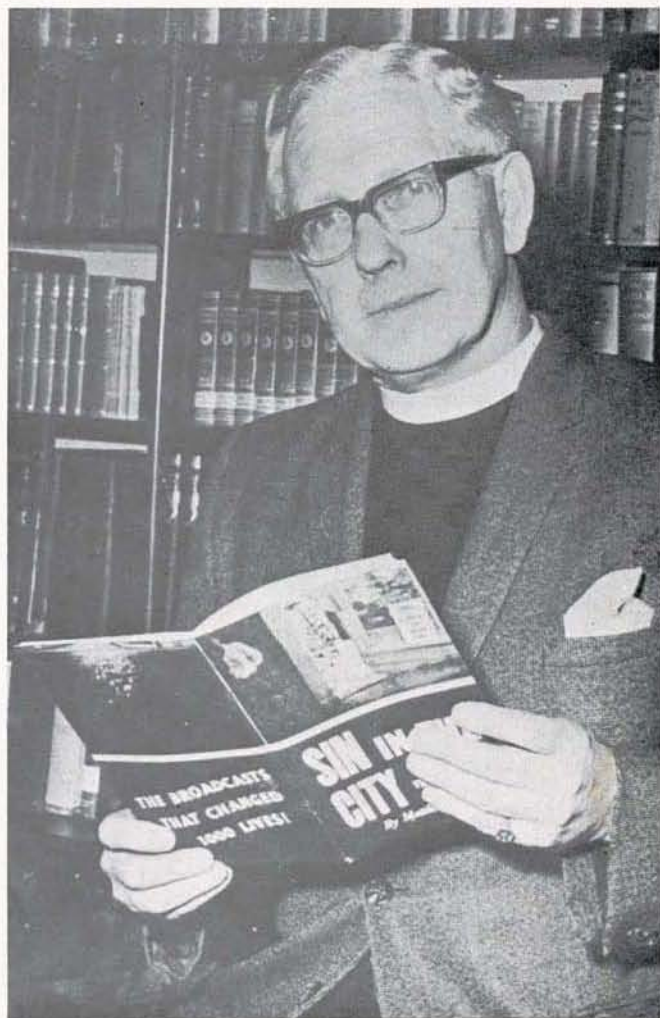
THE REVEREND NOEL FRANCIS EDWARD ROBERTSHAW, M.A., was born in Dannevirke on December 24, 1888, the son of the Rev. E. Robertshaw. He was educated at Wanganui Collegiate School, and the University of New Zealand, and graduated M.A. with third class honours in Classics in 1911. He was made Deacon in 1911 and ordained Priest in 1913 in the Diocese of Waiapu, and served as Curate of St Matthew's, Hastings (1912-14). In England, he was curate of St Paul's, Middlesbrough (1915-16), Chaplain to the British Expeditionary Force (1917-19), and was awarded the Military Cross in 1918. He was Chaplain to King's College, Auckland (1919-24), and Vicar of Thames (1924-29). During another spell in England, he was curate at Holy Trinity, Folkestone (1929-31) and Vicar of St Mark's, Newington-next-Sittingborne (1931-33). From 1933-54 he was Vicar of St Mark's, from 1936-54 also acting as Superintendent of the Chinese Mission. He was made an Honorary Canon in 1941. Canon Robertshaw left St Mark's in 1954 and was Vicar of Martinborough (1954-58). On his retirement to New Plymouth in 1958, he was made Canon Emeritus, and took a full part in the life of St Mary's, New Plymouth. Canon Robertshaw died in October 1970. He had three sons and three daughters. The first child born to a Vicar of St Mark's was baptised in St Mark's on August 6, 1933, Mark Wilson Robertshaw, the Christian name being a compliment to the parish. Ralph is Chaplain of Rathkeale College, Masterton; Rosamund is Headmistress of Waikato Diocesan School for Girls in Hamilton, and John spent some time working in the Diocese of Melanesia.

THE REVEREND TOM VIVIAN PEARSON, L.Th., was born in 1914 and educated at South Otago High School, and received his theological training at Selwyn College, Dunedin, gaining his L.Th. in 1940. He was made Deacon in 1937 and ordained Priest in 1938 in the Diocese of Wellington, and was curate of Masterton (1937-43), serving as a temporary Chaplain to the Forces (1941-43). He was Vicar of Pongaroa with Mangatainoka (1943-46), Vicar of Eltham (1946-50), and Vicar of Otaki (1950-54). From 1954-60 he was Vicar of St Mark's. In 1960 he became Vicar of Gisborne in the Diocese of Waiapu, and in 1963 an Honorary Canon. He returned to the Diocese of Wellington in 1964 to be Vicar of Trentham, and since 1970 has also served as Archdeacon of Belmont. He has served

on Standing Committee and a number of other diocesan committees. He has a son and two daughters. Archdeacon Pearson was brought up in the Parish of St Mark, Balclutha, and has said:

"St Mark's is in my blood, very much so, for Balclutha's St Mark's is not alone. I became Vicar of St Mark's Wellington, the Governor-General's Church, I was Vicar of St Mark's Mangatainoka where Tui beer is brewed, I pioneered St Mark's Makuri, and I opened and helped to name St Mark's Elgin, Gisborne."

THE REVEREND MATTHEW LEWIS CALDER, Th.L., was born in 1919. He is an eighth generation member of the Calder family to take Holy Orders, and the third to serve in the ministry of the Anglican Church in New Zealand. He is the son of the late Reverend Jasper Calder, M.B.E., well-known to a generation of Aucklanders as a colourful and dynamic preacher and City Missioner during the years of the Depression of the 1930s. The Rev. M. L. Calder was educated at King's School and King's College, Auckland, and before his ordination had a varied career. At 17, tired of being a famous man's son, he went to Sydney, where, knowing no one, he landed with £5 in his pocket. He did all sorts of jobs, worked as a reporter, appeared on the stage, did free-lance commercial radio work, and even for a short time worked in a circus. He worked for two years as Lay Preacher with the Rev. R. B. S. Hammond, and trained for the priesthood at Moore Theological College, Sydney. He passed the Sydney Theological Preliminary with honours in 1938, and was awarded the Th.L. of the Australian College of Theology in 1940. Made Deacon in 1941 in the Diocese of Waikato, he was curate of St John's, Te Awamutu, and then spent some time in 1942 on sick leave. He was ordained Priest in 1943 by the Bishop of Aotearoa, and spent 1943-44 as curate of St John's Cathedral, Napier. From 1944-49 he was Vicar of Taradale, and frequently filled the church with the local jockey fraternity. From 1949-60 he was Vicar of Waipawa, Chaplain to the Abbotsford Home, and Waiapu editor of **Church and People**. In 1955 a new Vicarage was built in Waipawa, and in the same year Mr Calder introduced the Wells Organisation to the Waiapu Synod. In 1956, with the approval of his vestry, the Wells Organisation was employed to undertake a



The Reverend M. L. Calder, Th.L., Vicar, 1960-.
—New Zealand Herald Photo.

fund-raising canvas in the Waipawa Parish. Similar canvasses followed in parishes throughout New Zealand. In 1960 Mr Calder became Vicar of St Mark's, and during his time in the parish he has seen the whole parish plant including the school completely rebuilt. He has been well-known as a broadcaster (his father made Auckland's first religious broadcast in April 1923) and has had three books of his broadcast talks published—**Sin in the City** (1966), **Drama in the City** (1968), **Sensation in the City** (1969), together with a single talk on the **Plan for Union. Alarm in the City** (1971). He has also served on the Wellington Diocesan Committee on Religious

Broadcasting, and the Wellington Diocesan Church Schools Board, and since 1972 has been the sub-warden of the local Lay Readers' Association. Mr Calder's opposition to the Plan for Union in 1971 helped to found the Selwyn Society, and he was the Wellington Branch Chairman and National Chairman for several years, and has served on the National Council. He has been an opponent of the World Council of Churches' grants to terrorist groups in Africa, and visited South Africa in 1974 as the guest of the South African Government. He has been National Chairman of the New Zealand-Israel Association for several years, and during 1975 visited Israel as the guest of the Government.

ASSISTANT CLERGY

1887-88	J. W. Chapman
1891-93	A. M. Bradbury
1894-96	O. Fitzgerald
1896-97	H. L. Monckton
1897-99	H. L. Monckton
1899-1902	E. T. W. Bond
1902-07	J. G. S. Bartlett
1909-11	C. E. O'H. Tobin
1912-14	W. D. S. Ogden
1912-14	L. H. Fenn
1913-17	H. W. Thomson
1917-18	W. A. Keay
1917-21	A. T. B. Page
1925-27	S. J. S. Groves
1927	C. N. R. Mackenzie

1928-29	L. A. Barnes
1931-33	H. V. C. Reynolds
1933-37	V. C. Venimore
1939-42	I. C. Edwards
1941-44	H. C. Arnold
1957-60	J. P. A. Harkett
1960-62	B. N. Davis
1964-65	J. K. Bellingham
1970-71	E. A. Subramani

RETIRED CLERGY

1876-98	C. D. de Castro
1888-1901	A. Stock
1894-96	W. Ronaldson
	D. H. Jenkins
1903-	D. C. Bates
	F. T. Sherriff

HONORARY ASSISTANT PRIESTS

1949-55	W. S. Southward
1955-64	C. W. Haskell
1963-67	W. Bell
1968-69	W. W. Robinson
1970-74	M. C. Bent
1971-	R. G. Kirby
1972-	S. D. McConchie

To the . . . former Parish Priests of St Mark's Church we owe a gratitude which cannot be written in words, but is writ large in the lives of countless souls who have served God humbly because of the vision caught from their faithful Ministry.

—The Markian, May 27, 1956.

Parish Officers

VICAR'S WARDEN

1876-80	K. Wilson
1880-83	C. E. Zohrab
1883-84	R. C. Hamerton
1884-87	C. H. Chatwin
1887-88	R. C. Hamerton
1888-91	P. P. Webb
1891-92	G. N. Baggett
1892-94	C. H. Chatwin
1894-96	T. W. Pilcher
1896-97	J. W. Henderson
1897-1903	C. H. Chatwin
1903-06	A. Stace
1906-08	W. L. Meek
1908-09	W. J. Hueston
1909-11	W. J. Gaudin
1911-12	R. E. Rawnsley
1912-14	W. J. Hueston
1914-22	W. H. Madeley
1922-27	R. L. Button
1927-34	W. J. Gaudin
1934-39	G. W. Barltrop
1939-40	O. A. Ohlsson
1940-43	W. J. Gaudin
1944-46	E. M. Pankhurst
1946-47	S. M. Kemp
1947-49	E. M. Pankhurst
1949-51	Lt Col F. G. M. Jenkins
1951-52	C. H. Benney
1952	H. A. Hutchinson
1952-53	J. B. Collier
1953-56	T. G. Hislop
1956-63	G. E. Cox
1963-72	W. P. Newdick
1972-	V. N. Haase

PEOPLE'S WARDEN

1876-78	H. Gaby
1878	H. Leckie
1878-83	H. Gaby
1883-84	C. E. Zohrab
1884-85	R. C. Hamerton
1885-86	J. E. Page
1886-89	F. Stevens
1889-92	J. G. Chapman
1892	L. Halliwell
1892-93	R. C. Hamerton
1893-95	H. J. H. Blow
1895-97	W. P. James
1897-1901	R. C. Hamerton
1901-03	H. J. H. Blow
1903-05	G. Shirtcliffe

1905-07	R. E. Rawnsley
1907-08	W. J. Hueston
1908-10	J. Besant
1910-12	T. W. Pilcher
1912-14	G. W. Morgan
1914-22	W. J. Gaudin
1922-27	A. P. Williamson
1927-36	G. A. Kennedy
1936-39	W. Chambers
1939-40	J. E. Sharp
1940-42	O. A. Ohlsson
1942-45	W. Chambers
1945-49	W. J. Gaudin
1949-50	H. A. Gilby
1950-51	J. M. Ferguson
1951-53	W. J. Gaudin
1953-58	C. G. Berry
1958-63	H. L. Read
1963-69	J. W. Prescott
1969-72	V. N. Haase
1972-75	J. C. Parnell
1975-	G. B. Mills

LAY READERS (list incomplete)

	C. C. Howard
	D. Balls
1884-1905	H. Gaby
1884-95	S. P. Curtis
1884-	J. G. Butts
1886-	L. Halliwell
1888-	C. Callis
1889-93	D. H. Jenkins
1894-1907	P. P. Webb
1894-96	J. W. Davis
1894-1907	H. Baillie
1896-05	R. C. Hamerton
1896-	F. J. Wilson
1896-	G. Flux
1896-	Rees
1896-	C. C. Gaby
1896-	E. Thornton
1899-1900	A. Topp
1899-1905	H. A. Huggins
1903-14	C. H. Chatwin
1903-18	D. Bray
1907-10	J. Andrews
1907-08	G. R. Barnett
1908-54	R. P. Bray
1908-19	C. B. Burdekin
1908-14	F. G. Page
1909-18	A. E. Rising
1910-18	F. J. R. Gledhill



THE VESTRY, 1976

Members, from left to right: Mr V. N. Haase (Vicar's Warden), Mr P. J. Webb, Miss M. Y. Inglis, Mr J. H. McCaul, Mr G. B. Mills (People's Warden), the Rev. M. L. Calder, Mr G. E. Lovelock, Mrs B. Peach, Mrs S. Akers, Mr D. R. Marple, Mr J. H. Grounsell.

—Ronald D. Woolf, Photograph.

1919-28	R. L. Button
1919-20	G. E. Bray
1919	R. Marsack
1923-40	C. G. Kemp
1925-27	H. S. Cordery
1944-49	E. M. Pankhurst
1955-57	J. P. A. Harkett
1960-73	H. L. Read
1962-65	P. N. Bloom
1964-65	M. D. Coleman
1966-70	P. J. C. Calder
1974	D. J. Velton

SYNODSMAN

1884-87	R. C. Hamerton
1884-1902	H. Gaby
1887-90	F. Stevens

1890-96	P. P. Webb
1896-1902	H. J. H. Blow
1896-97	J. W. Davis
1897-1902	T. W. Pilcher (Jnr)
1902-04	J. C. Andrew
1902-05	P. P. Webb
1902	C. White
1904-14	G. Shirtcliffe
1904-08	A. Stace
1905-13	C. H. Chatwin
1908-11	F. R. Russell
1911-15	W. J. Hueston
1913-53	W. J. Gaudin
1914-20	G. W. Morgan
1915-17	W. F. Ward
1917-29	R. L. Button
1920-26	W. H. Madeley

1926-29	A. P. Williamson
1929-35	W. H. Madeley
1929-32	L. F. Watkins
1932-37	G. A. Kennedy
1935-44	G. W. Barltrop
1937-46	W. Chambers
1944-50	E. M. Pankhurst
1946-47	O. A. Ohlson
1947-50	F. B. Anyon
1950-51	A. H. Gilby
1950-53	C. J. Thornton
1951-54	J. H. Smith
1953-57	C. G. Berry
1953-56	W. G. Carpenter
1954-59	G. E. Cox
1956-59	A. E. Davenport
1957-58	J. W. Prescott
1959-68	V. N. Haase
1959-77	H. L. Read
1968-69	C. S. Pinker
1969-71	J. C. Parnell
1971-77	Miss M. Y. Inglis
1977-	G. B. Mills
1977-	J. H. McCaul

NOTE: From 1896-1957 there were three synodsmen. Since 1958 there have

been two synodsmen only, elected every three years.

LICENSED TO ADMINISTER THE CHALICE AT HOLY COMMUNION

1966-73	H. L. Read
1966-70	P. J. C. Calder
1974-	D. J. Veltom
1977-	J. H. McCaul

PARISH SECRETARY

Parish Secretaries over the years have included: Mrs Bould, Miss J. Shaw, Miss R. Jones, Mrs C. W. Haskell, Mrs A. Parnell (nee Knight), Miss O. Hughes, Miss B. Ruscoe, Miss A. Turk, Miss J. Lowe, Miss M. Y. Ingis, Mrs B. Peach, Mrs B. J. Andrew.

LAY ASSISTANT

1910-17	Sister Constance Arlidge (Deaconess)
1921-26	Sister Constance Arlidge (Deaconess)
1933	Mr E. O. Shield (Stipendiary Lay Reader)
1955-57	Miss B. E. Best (Parish Assistant)

Parishioners Of Long Standing

MANY parishioners have given long and valued service to the Church and Parish, but during the past 100 years a number of names stand out for particularly outstanding and long service. It is always invidious to attempt to mention names, for inevitably some which should be included will be omitted, but this history would be incomplete without a tribute to Messrs G. W. Barltrop, R. P. Bray, S. Brown, R. L. Button, W. J. Gaudin, R. C. Hamerton, E. C. Jamieson, L. F. Watkins and the Misses Annie and Eva Holm.

Mr George William Barltrop joined the parish in 1881 and served with distinction in many capacities as Sunday School teacher, organist at Newtown, vestryman, Vicar's Churchwarden (1935-39) and Vestryman Emeritus. He was a member of the Trust Board for 16 years, Synodsmen (1935-44) and a lay representative of the Wellington Diocese at General Synod in 1940. He helped found St Mark's Church School and was a member of the School Committee from its foundation until he died 27 years later. He was a member of several diocesan committees, and as a valued member of the Diocesan Centenary Committee he took the keenest interest in the New Cathedral. Among other gifts to the parish, as a thankoffering on the occasion of their Silver Wedding Anniversary on January 26, 1911, Mr and Mrs Barltrop presented a brass Altar Desk and Altar Missal; on their Golden Wedding a Lectern Bible; on their Diamond Wedding the candlesticks on the High Altar. Mr Barltrop died on November 11, 1946, and the following year Bishop Owen told Synod:

"Affectionately known as the 'father of Synod', George William Barltrop has left behind him an outstanding record of long service to the Church and Diocese."

In his memory, parishioners presented a silver chalice and paten, but perhaps the most valuable memorial can be found in the records of the parish's first 60 years, meticulously assembled and kept by Mr Barltrop, who had appointed himself archivist and historian for the parish. Any history of the parish is indebted to his foresight in preserving this material.

Mr Reginald Percy Bray was Lay Reader from 1908 to 1954, and a chorister at St Mark's for over 50 years. In their Annual Report for 1954-55 the Churchwardens noted:

"With deep regret we record the passing of Mr Percy Bray, for over half a century a very active member of the Parish as Sunday School Superintendent, Choir member, Lay Reader, Vestryman and Auditor."

The set of the musical edition of Hymns Ancient and Modern Revised, used by the Choir, is a memorial to Mr Bray.

Mr Samuel Brown, who died in August 1909, aged 64, was described as "one of the oldest and best friends that St Mark's Church has had". The first minute book of the parish shows that as far back as 1874 Mr Brown took a keen interest in the formation of the parish, and in 1876 he was a member of the first Vestry formed. He prepared the plans for the first Vicarage, the old Sunday School Hall, and advised on the enlargement of the old church. His position in the Arbitration Court caused long absences from Wellington, "but he made it a point of being present at the great festivals. St Mark's is the poorer for the loss of a faithful and generous friend, and Wellington for a man respected and trusted by all who valued a true and honest character."

Mr Robert Lorimer Button was closely associated with the work of the Church, firstly at Eastbourne, then at St Mark's, and later at Plimmerton and Paraparaumu. At St Mark's, he was Sunday School Superintendent, Synodsmen (1917-29), Lay Reader (1919-28), and Vicar's Churchwarden (1922-27), and was for a number of years a member of the Standing Committee of the Diocese of Wellington. He died in May 1947, and Bishop Owen said:

"Another of our most faithful Church workers . . . He was a most generous supporter of the Church's work, especially for the work overseas. He was also keenly interested in the new Cathedral and . . . it was very largely due to the enthusiastic optimism which he at all times displayed that the Cathedral Appeal achieved its success. He was appointed a Lay Canon when

the Cathedral Chapter was established in 1925."

Mr William James Gaudin, O.B.E., was born in Wellington in 1877 and was the first baby baptised in the font that was replaced by the Coffey Memorial Font, and became very prominent in business and civic affairs in Wellington. Nevertheless, he found time for many years of useful service for the Church. He was choir boy, Sunday School Secretary, Vestryman, People's Churchwarden (1914-22, 1943-49, 1951-53), and Vicar's Churchwarden (1909-11, 1927-34, 1940-43) and Synodsmen (1913-53). In 1926 he wrote the booklet commemorating the Fiftieth Jubilee of the parish. He was a member of the St Mark's Church School Committee from 1917 until he retired to Paekakariki, but continued to serve on the Trust Board until 1965 when he retired after almost 40 years as Secretary. He was awarded the O.B.E. in 1958. The Report of the Diocesan Synod in 1951 states that the following motion was moved by Canon N. F. E. Robertshawe, and seconded by the Rev. V. C. Venimore:

"That this Synod congratulates Mr W. J. Gaudin on this the fortieth anniversary of his election as a Synodsmen representing the Parish of St Mark.—Carried with acclamation."

Mr Gaudin died on November 19, 1969, and the funeral took place in St Mark's. In the daughter church of St Barnabas', Roseneath, the window "The Healing" is a memorial to William James and Olive Gaudin, "with thankfulness for their life of service to church and city".

Mr Robert Chisenhall Hamerton was the organist at St Peter's at the time St Mark's was separated, and soon transferred his membership to the new parish. He was organist 1876-81, and gave the money he was paid as organist towards the Organ Fund. He was a member of the Vestry for many years, and Vicar's Churchwarden (1883-84 and 1887-88). He was People's Churchwarden (1884-85, 1892-93, 1897-1901), Synodsmen (1884-87) and Lay Reader (1896-1905). He moved to Kelburn in 1905, and gave up his seats in the church. He died in 1913. His daughter married Mr L. F. Watkins in 1898.

Misses Holm, Annie and Eva, were Headmistress and Assistant Headmistress respectively of St Mark's Church School from

1917-1952. The daughters of the late Captain Ferdinand Holm, founder of the Holm Shipping Line, Miss A. Holm, who once said the sea was in her blood, travelled on many sea voyages with her father in her early years, and more than one of her pupils took up a sea-faring career as the result of the stories she had told of her experiences. After retiring from teaching in 1952, she and two of her sisters went on a year-long sea voyage. Miss Holm and her sister received their secondary education at Wellington Girls' College, which at the turn of the century was a private school. Later they trained as teachers and taught at several schools. It is recorded that as members of the parish, they had promised Mr Coffey that if a parish school was established, they would teach in it. Thus Miss Annie Holm and Miss Eva Holm opened the St Mark's Church School in September 1917, and served for the next 35 years. At the time of the Fiftieth Jubilee of St Mark's in 1926, it was said:

"The School is fortunate in having Miss Holm as Headmistress, a keen churchwoman, and an able organiser she had been for many years associated with parish activities, and when this new sphere of work opened, left a more lucrative position to take charge. With characteristic energy and thoroughness, she has brought the school to a very high state of efficiency, as shown by the various reports of inspectors."

When the Misses Holm retired from St Mark's, the Mayor of Wellington, Sir Robert Macalister, said that never before in the history of the City had two sisters provided such a service to any one school. He commended the type of education, with its Christian background. Miss Holm's one request on her retirement was for parents to take their children to church. Faith, carrying them through life, was invaluable, she said. Miss Eva Mary Holm died in October 1962. Miss Annie Alexander Holm died in October 1969, aged 95. Lessons at the funeral, held in St Mark's Church, were read by the Governor-General, Sir Arthur Porritt, and the Headmaster of the School, Mr J. B. Upham. The Vicar addressed the congregation, and the Bishop of Wellington read the prayers. The school flag was paraded and laid on the Altar by pupils of the school, and before the service the church bell tolled 95 times in honour of Miss Holm. Former pupils, parents and friends were invited to a Memorial Service held the following Sunday morning.

Mr Ernest Carl Jamieson, Mus. Bac., was organist and choirmaster at St Mark's for 23 years, from 1940-63. He began his career as an organist in the old Napier Cathedral at the age of 19, and was organist at Holy Trinity, Avonside, St Paul's and St Augustine's, Napier. Two trips to England gained him wide experience in the field of church music. Shortly before his retirement he gained the degree of Mus. Bac. from Victoria University of Wellington, and the parish gave him the hood of his degree. He died on May 29, 1974, at Napier.

Mr Laurence F. Watkins, Mus. Bac., was organist and choirmaster at St Mark's for 43 years, from 1896-1939, having been formerly organist at St John's, Latimer Square, Christchurch, and assistant organist at Christchurch Cathedral. In 1900 the degree of Mus. Bac. was conferred on him, and it was believed at the time that he was the first organist in New Zealand to acquire this distinction. On April 27, 1898, he married Miss Minnie Hamerton, a member of the choir, and the eldest daughter of Mr and Mrs R. C. Hamerton. He was responsible for many original compositions, including the School Song, and an anthem sung

not only at St Mark's, but also at other churches, on the occasion of the Silver Jubilee of King George V in 1935. In 1936, when he had completed 40 years' service, he was presented with a new Mus. Bac. hood, an inscribed fountain pen and a cheque. He resigned in 1939, and the **Gazette** recorded:

"Since his appointment on 1 June, 1896, he has served under five Vicars and has amassed a period of service more than double the combined length of that of his predecessors. Under his talented leadership the choir has maintained a standard of music worthy of its purpose, and has faithfully reflected that deep religious feeling which has always animated the choirmaster's life. From the pen of Laurence Watkins has come numerous compositions to enrich the repertoire of the choir and to add to the accomplishments of a most creative life. If on his retirement he could boast the loyalty of his choir, the church could in turn claim a record of ungrudging service and devotion unequalled in the history of the parish. His interesting connection with St Mark's came to a close when he officiated for the last time on 17 September, 1936."

Vice-Regal

ONE feature that makes St Mark's unique is its relationship with the Governor-General of the country.

This relationship goes back to the foundation of the parish, when the Governor, Sir James Fergusson, took "a lively and active interest in the preliminary meetings, and being one of the Committee of prominent citizens, which secured the site for the present church, and made preliminary arrangements for financing and launching forth the new Parish".

Lady Normanby, wife of the next Governor, gave a Lectern in 1877. This was later given to St Barnabas', Roseneath.

Later, Government House was established on its present site in 1910, making it not just within the parish boundaries, but practically next door to the church property. Since that time, church and school have had close associations with their Vice-Regal neighbours. Over the years successive Governors-General have worshipped at St Mark's.

On February 6, 1935, Lord Bledisloe visited the school for its re-opening in the old building demolished in 1975. He and Lady Bledisloe worshipped at St Mark's for the last time on March 3, before his term of office ended later in the month.

Children of several Governors-General have attended St Mark's School, the most recent being Geordie, only son of Sir Bernard and Lady Fergusson (now Lord and Lady Ballantrae), who attended for four terms. At the School's Fiftieth Jubilee celebrations, the Vicar presented Sir Bernard Fergusson with a school Old Boy's tie and declared him an honorary pupil of St Mark's Old Boys' Association, and presented a tie also to Geordie.

Lady Fergusson made several kneelers for presentation by St Mark's to the new Cathedral, and laid the foundation stone of the new St Mark's. She and Sir Bernard were present also at the dedication, and presented to the church the Service Book now being used on the Altar of the church. Lady Fergusson paid her final visit to St Mark's at 8.00 a.m. on October 15, 1967. Following the Blessing, the choirboys sang "God Be With You Till We Meet Again".

"We wouldn't have done this for Lady Fergusson just because she is the Governor-General's wife," said the Vicar, "but Her

Excellency has always most lovingly identified herself with the parish. She was the unanimous choice to lay the foundation stone of the new St Mark's in 1963. Her name remains in St Mark's on the stone as her memory will remain in the hearts of parishioners."

The next Governor-General, Sir Arthur and Lady Porritt, were regular worshippers at St Mark's. They were present at the consecration of the Church in 1968, and on February 14, 1971, Sir Arthur Porritt opened the Calder Block of the School. The Porritts attended their last service of worship in New Zealand at St Mark's on Sunday, September 3, 1972, at 10.00 a.m. Lord Porritt sent a message of greeting to the parish at the time of the tenth anniversary of the dedication of the church, in 1974. An interesting link with St Mark's is that Lord Porritt's grandfather, the Rev. Thomas Porritt, was a member of the Vestry of St Peter's for a period until July 1876, so was a member at the time of the Consecration of the old St Mark's in May 1876.

A letter from the House of Lords—dated 24th May, 1976:

I gather that on June 5th you are having a Celebration Dinner to mark the end of a very successful Centennial Year for St Mark's.

I have asked your dynamic Vicar and my very good friend Matthew Calder to give you this message of Good-will and Good Hope from my wife and myself on this happy occasion.

It is good to hear how both the Church and the School continue to flourish. We retain so many happy memories of both—from the childrens' welcome in the Government House drive, on the day of our arrival in New Zealand, through the Consecration of the Church, and the opening of the first new block of the School, the delightful Christmastide and other services, to the day of our farewell service the day before we left.

They were five memorable years for us—and I can assure you the "Church at the Gate" held a high place in them.

My best wishes to you all and may your good work go from strength to strength.

—PORRITT.

The Centennial

THE Centennial Committee was established in April 1974, and held regular meetings. Members of the Committee were: Mr C. A. B. Kenderdine (Chairman), Miss P. M. Duthie (Secretary), Mrs B. J. Andrew, Miss M. Inglis, Mr M. Johnson, Mr J. H. McCaul, Mr P. J. Webb.

The Committee aimed at promoting or assisting in at least one function each month and all of these were voted very successful by those attending. The cabaret, photo competition, barbecue, picnic and the love feast were

all well-attended and enjoyed. The Clipping of the Church on April 25, 1976, was the first time this ceremony had been conducted around the new St Mark's. The Drama Christi production of "The Witnesses" on May 23 was very well done. The Love Feast on Ascension Day, May 27, was as usual a well attended and happy gathering.

The Committee was responsible for the preparation and presentation of special certificates to all who were baptised or confirmed during Centennial Year, and for the preparation and sale of Christmas Cards.



THE CENTENNIAL COMMITTEE, 1975-76

Members, from left to right: Miss M. Y. Inglis, Mr P. J. Webb, Mrs B. J. Andrew, Mr J. H. McCaul, Miss P. M. Duthie (Secretary), Mr C. A. B. Kenderdine (Chairman), Mr M. Johnson.

—Ronald D. Woolf, Photograph.

CENTENNIAL WEEKEND— QUEEN'S BIRTHDAY, 1976

The final events of the Centennial Year were held during the Queen's Birthday weekend.

On the Friday night, parishioners brought their own food and afterwards engaged in community singing and were entertained by the church choir and the ladies of the choir acting out a short play.

On Saturday afternoon the organist, Mr D. J. Hucklesby, gave an organ recital and St Mark's School Choir contributed items. Afterwards in the hall there was tea for all and time to inspect the old photographs and relics of past days of St Mark's that had been collected, mounted and the display arranged by Mr J. McCaul. The visitors dispersed about 5.00 p.m., and then assembled again at 6.30 p.m. in the Burgundy Room for the Parish Dinner. Distinguished guests included the Bishop, the Right Rev. E. K. Norman and Mrs Norman, and the Archdeacon of Wellington, the Ven. V. W. Joblin. One hundred and twenty-two parishioners attended the dinner and it successfully rounded off the activities of the past 12 months.

On Sunday, the Bishop confirmed 12 candidates, and afterwards met parishioners in the hall.

There were very few ex-members of St Mark's who came any distance to attend any of the functions, but this did not detract from the enjoyment of the festivities as the present congregation turned out in good numbers at all the functions.

For the past 40 years or so, St Mark's parish has been much as it is today—an area where migrants pause awhile before moving to settle elsewhere. There are very few families who have a history of attendance at this church through two or more generations and only a small percentage of those who were once parishioners can claim a real interest in St Mark's because their association with the church has been of such short duration.

The Committee worked very closely with the Vestry, and we thank them for their support in all our undertakings. Many people assisted the Committee in all sorts of ways and they were too many to be individually acknowledged. There are two however, who deserve particular mention. Firstly many thanks to Mr Hucklesby for so successfully organising and conducting the musical evening and again for his work in the organ recital and the training of the St Mark's School Choir for their part of the entertainment. Secondly to Mrs B. Peach our sincere thanks for making and so beautifully icing the cake for the Dinner.

In the preparation of the history of St Mark's Church, Mr McCaul has spent a large amount of time in collecting facts and photos and writing up an account of past days. There has been only one object in view with all those concerned and that has been the gathering together of as many people as possible to enjoy a pleasing social event and be reminded that St Mark's is 100 years old and yet very much alive and facing the next 100 years with confidence in the faith that led to the establishment of the church in the first place.

C. A. B. KENDERDINE,
Chairman, Centennial Committee.

The Next Hundred Years

THE toast at the Centennial Dinner, "To the next hundred years", was proposed by Mr V. N. Haase. Mr Haase has had a long association with the parish, and was Vicar's Warden and Treasurer during Centennial Year. In his address he said:

My Lord Bishop, Archdeacon, Honoured Guests, People of St Mark's. First of all I have to thank the Vicar and Vestry for inviting me to propose the toast to the next 100 years. I consider it an honour, but I would like to think that I stand before you merely as a representative of **ALL** those who have worked and worshipped in St Mark's, both past and present.

It is also my privilege on behalf of you all, to sincerely thank the Centennial Committee for their work, culminating in last night, this afternoon, tonight.

It is tempting at a time like this to reminisce, to dream of the past. There are of course many anecdotes which **I** could recall from just the last 20 years, and many more if we were to go back further, but I have promised the Centennial Committee that I won't speak for more than 45 minutes, so I must resist the temptation, but I invite you to join me in your own thoughts in our dream of the past. I dare not begin to mention names, so let us recall to ourselves the names of so many, clergy and laity—**LIONS** of St Mark's—who have given us so much through Church and School.

Let us be thankful for all that they have done, for though as humans we have our weak-

nesses and have made our mistakes, yet we can proudly claim that the history of St Mark's is a procession of Victory. Let us rejoice and thank God for that.

And so, to our dreams of the past, in honouring this toast, we must add our hopes for the future. The next 100 years will see many more changes, and my crystal ball is rather clouded at the moment. We live in what seems to me an age of uncertainty and of indecision, and we will have our share of problems at St Mark's. But we must not lose hope for the future, for it is in our hands.

Tomorrow we begin a new era. Appropriately it will begin with the admission into the full life of the Church of those who are to be confirmed, and who tomorrow night will make their first communion. We should welcome them with confidence; confidence in Mother Church, in our parish, in ourselves; confidence that there **WILL** be another 100 years at St Mark's.

But at the end of that second 100 years others will pause and look back at the past. They will be looking at us, for it is through **US** that the hopes of the future will become the dreams of the past. On **US** depends the quality of those dreams.

Tomorrow we shall take up the challenge, but tonight I ask you to join me to proudly salute the past 100 years, and to confidently welcome the dawn of the next. Ladies and gentlemen, I give you the toast to the next 100 years at St Mark's.

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