THEME VI: LIFE IN THE CITY I

Chapter 21: Social life and class

The 19th century Christchurch elite

Christchurch has a reputation for having a long-surviving influential group that has monopolised social position and political power for all the city's history. According to this reputation, the city's elite lives in Fendalton and sends its children to Christ's College and St Margaret's or Rangi Ruru. The husbands belong to either the Christchurch or Canterbury Clubs. The wives do good works through various voluntary charitable organisations or support the arts. Christchurch society is believed to have been highly stratified from the start of European settlement. An upper class and clear social differentiation were inherent, according to this description of Christchurch society, in the Canterbury Association's original intent to transplant to Canterbury a cross-section of English society, complete with an aristocracy and suitably deferential middle and lower classes.

There was probably some truth in the prevalent belief in the 19th century that Canterbury was less egalitarian and more 'aristocratic' than the other New Zealand provinces. There was to some extent a 'gentry' dominated by upper and middle-class, university-educated Englishmen. But it was above all wealth from wool which conferred status in early Canterbury and squatters and runholders, not agricultural squires in the English mould, made up the elite. Men of humble origins also made money from wool and joined the colonial elite. The 'wool kings' of the Amuri in North Canterbury remained a force in Christchurch society and politics for longer than the runholders of other parts of the province, long after the abolition of the provincial council which was mostly a runholder stronghold.

Figure 82. The Canterbury Club (established 1874) was the merchants' rival to the Christchurch Club. It still has a membership largely comprising lawyers, accountants and businessmen. *Rice G W, p3, Brittenden Collection CHAC/CM*

Also part of the Christchurch elite through the 19th century were Christchurch businessmen. Some were the middlemen and others who managed the runholders' affairs in the city. They included stock and station agents and shippers such as George Stead, J.T. Peacock and Henry Wigram and, above all, bankers like Joseph Palmer. Urban professionals, especially lawyers, were also part of the city's early elite. Industrialists and manufacturers like Anderson and Aulsebrook were also members, but through the 19th century were generally less wealthy than runholders and large farmers.

The changing elite in the 20th century

Although the power structure and social system remained largely the same from the 19th to the 20th centuries – with economic inequality and a wealthier class wielding disproportionate political power – the Christchurch elite changed character in the 20th century. It became more dominated by Christchurch, urban, interests, though some 'old' runholding and farming money continued to qualify families for membership of the elite. But manufacturers and retailers were, as the 20th century advanced, the most prominent members of the elite. They included manufacturers such as George Skellerup (rubber products), Thomas Edmonds (baking powder) and the Rudkin family (clothing) and retailers such as the Ballantyne and Hay families. By this time the association between membership of the elite and landowning and membership of the Anglican Church was well and truly broken. The belief that a pedigree that could be traced back to 'the first four ships' conferred social status persisted in some circles but was regarded as irrelevant in most. The elevation of the 'pre-Adamites' also diminished the social cachet of descent from someone who arrived on one of the first four ships. Later in the 20th century other industries propelled individuals and families into the elite – plastic electrical goods (the Robertson family), electronic hardware and software (Angus Tait and Gil Simpson), land and property development (the Carter family) and mushroom growing (Philip Burdon).

The Christchurch elite, however, always remained mostly a local rather than national elite. (Few Christchurch businesses grew into national firms.) The national elite tended to draw its members from Wellington (the political capital) and Auckland (the commercial capital). That it remained locally based explains in part why the Christchurch elite, despite residential segregation of the classes, always had a distinctive character and was not as "exclusive" or as "snobbish" as it had the reputation for being elsewhere in the country. Members of elite families associated easily with people of other economic classes or social standing in a host of different organisations.

Elite organisations

One characteristic of the Christchurch elite has been the identification of members of it with certain organisations or institutions. Two business-related organisations – the Chamber of Commerce and the Employers' Federation – drew their members from the elite. So in its early days did the Agricultural and Pastoral Association. The Savage Club and then Rotary brought male members of the elite together socially. The enclosure at Riccarton Racecourse was frequented by members of the elite. The Anglican Cathedral was a focus of elite activity. So were a number of other organisations, including the St John Ambulance Association, the Cholmondley Children's Home, the Navy League, the Royal Victoria League and the Royal

Commonwealth Society. For much of the second half of the 20th century several of these 'patriotic' organisations shared premises in a large Merivale house Elizabeth House, Circuit Street, but in the early 21st century the house was sold, a reflection of the decline in importance of the organisations.

The lower and middle classes

Although most 19th century immigrants to Canterbury achieved their goal of bettering themselves, there was poverty and social distress in Christchurch from its earliest days. Various charitable bodies were set up to relieve such distress, which, as elsewhere in New Zealand, intensified during the 'long depression' of the 1880s and early1890s. Christchurch, however, had no 'sweating' scandal like Dunedin and did not develop slums as bad as those of Wellington or Auckland.

Above those in real economic distress were the working lower classes, who did not enjoy levels of material comfort remotely comparable to those of the elite. (See the section immediately below on homes.) Working class suburbs, with Sydenham pre-eminent among them, had emerged by the 1870s. These suburbs all developed close to places of work because foot was the only means of moving about for people living in them. A measure of working class identity emerged in these suburbs and underpinned Christchurch's radicalism (at odds with its image and with the ideals of the Canterbury Association) which is dealt with in the next chapter.

In the 19th and early 20th centuries Irish Catholics made up a significant part of the working class in Christchurch. (This was also true of other New Zealand cities and towns.) The identification of Irish Catholics with the lower, working classes persisted into the middle of the 20th century, although by then the identification probably no longer reflected the reality of the Christchurch working class.

The upper levels of the working class merged with the lower middle classes – small self-employed artisans and shopkeepers (often one and the same), clerks and other white-collar workers. There was little differentiation in their standards of living or levels of material comfort and they shared with the true (manual, wage-earning) working class a marked degree of economic insecurity.

Although there were distinct classes in Christchurch through the 19th and 20th centuries, class boundaries in Christchurch were not fixed or impermeable. The classes merged into each other and social mobility appears to have been common, even into (and out of) the elite.

During the depression of the 1930s, and again following the economic reforms of the late 1980s and early 1990s, levels of poverty and social distress increased, but both these episodes proved relatively transient, although persistent 'hard core' of poverty persisted.

Trade unions were the main organisations which expressed lower and working class interests.

Prostitution and deviant behavior

Prostitution has existed in Christchurch from the city's earliest days. The number of prostitutes working was recorded at various times usually by the police authorities (for example, 39 at 31 December 1867 and 142 at 31 December 1892). The same reports usually recorded the locations of brothels. In the late 20th century massage parlours became 'covers' for brothels and street-walkers (some disturbingly young) made a stretch of Manchester Street their beat.

There is anecdotal evidence of Christchurch women visiting Lyttelton to supplement family incomes through prostitution, in the days when ships stayed in port being loaded or unloaded for extended periods.

In the 19th century, general larrikinism and young men and boys bathing nude in the rivers caused the authorities concern and there is a long historical line to be traced from such activities through the 'bodgies and widgies', some of whom in the 1950s used the roadway which then encircled the Square as a raceway, to the 'boy racers' who used Moorhouse Avenue for similar purposes in the later 20th century.

The homes and clubs of the elite and lower classes

The most obvious manifestation of class difference in early Christchurch was the contrast between the large homes of the elite – in Merivale, Fendalton, St Albans, Opawa and on Park Terrace – and the cottages and small houses of the lower middle and working classes in Sydenham, Addington, Waltham and Woolston. (This topic is discussed in the chapter on residences.)

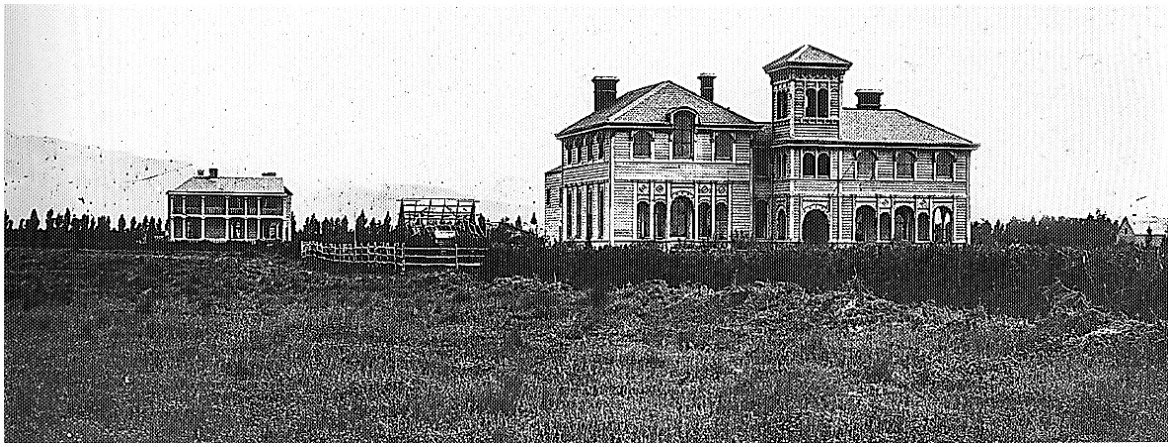

Figure 83. The Christchurch Club, Latimer Square, 26 November 1861, looking south, with Collins' Hotel (later the Occidental) in the distance. This was New Zealand's first gentlemen's club, and gave early runholders a place to stay when visiting town. *Dr A. C. Barker photograph, CM 247/1*

The Christchurch Club (founded in 1856) was identified primarily with runholders and the Canterbury Club (founded 1872) with the urban members of the elite (lawyers, merchants, bankers). Both institutions were where (male) members of the elite socialised, ate and drank together. Working class men drank in pubs, but they too had their clubs. The original Christchurch Working Men's Club was on Oxford Terrace from early days. It has occupied a succession of buildings on the site. The Sydenham Working Men's Club was founded in the

1880s and had premises on Sandyford Street, where it built a handsome new building in 1903.

There have also been working men's clubs of later foundation in Richmond, Hornby, Hoon Hay, Woolston and Papanui. Clubs founded in Cashmere and Riccarton have also tended to be lower middle and working class. There were in the past RSA premises in several suburbs, but these are mostly now closed. The central city RSA remains.

Family life and the experiences of children

Class differences in Christchurch were manifest in Christchurch to some extent in family structures and perhaps even more in intra-family interactions. There were probably marked differences between how upper and lower class families celebrated family occasions. To know how families of different socio-economic status celebrated children's birthdays and weddings and conducted their funerals would be instructive.

Lodges

For lower middle and working class men, lodges of a number of different orders may have been primarily popular for the security that membership gave, but they were also important social institutions. Lodge buildings were put up in the central city and also in the suburbs. Some smaller suburban lodge buildings survive (usually now in alternative uses), but by and large the architectural presence of lodges throughout the city has been greatly diminished by demolition.

People of lower socio-economic classes also habitually socialised in pubs, many of which were located close to places of work. Drunkenness was perceived by some to be a major problem, and it may be no chance that the prohibition movement was strongest in Christchurch in working class Sydenham.

Sexual minorities

Very little has been written about the experiences of lesbian, gay and transgender communities in Christchurch. A few law cases in the 19th and early 20th century prove the existence of homosexual gathering and 'cruising' places and there was a notorious murder in the 1950s of a homosexual in Hagley Park. 'Gay Lib' was active in Christchurch by the early 1970s and there have been overtly gay bars and saunas in the city since that decade. The lives of some notable Christchurch literary figures (Ursula Bethell and James Courage) throw some light on the experiences of homosexuals in the city. Notable in recent times has been the election of one of the country's first openly gay MPs to represent a Christchurch city constituency.

Chapter 21: Social life and class
Comment and recommendations

General discussion

Christchurch society has always been divided along class lines, though the myth that New Zealand was an egalitarian country and the reality of considerable social and economic mobility tended to obscure the existence of economic inequality and social privilege. Members of the Christchurch elite lived better and enjoyed greater opportunities than members of its working and lower classes. In this Christchurch was no different from other New Zealand cities.

Economic and social inequality persisted into the 20th century, although through this century the upper classes in the city became more urban-based, consisting of upper professionals, industrialists and other businessmen and their families and were no longer linked to an Anglican 'establishment'. Through the same years, the middle class expanded, but pockets of poverty and deprivation persisted.

Relevant listings

Many of the houses listed, collectively, reflect the different standards of living and economic well-being of the city's upper and lower classes.

There is a distinct upper class bias in the listing of schools (see chapter 24).

'Elite' institutions are represented by the ***Canterbury*** and ***Christchurch Clubs*** (and by the ***Occidental Hotel***, which has historical associations with the Christchurch Cub).

Elizabeth House, in Merivale, has social importance as having been for long the headquarters of several upper-class, 'patriotic' organisations.

Working class 'institutions' are confined to such pubs as the ***Provincial, Crown*** and ***Grosvenor Hotels*** which in the past had primarily working class clienteles. Working class life is also reflected in the listing of a number of places of work, such as the ***Wraggs, Nugget, P. & D. Duncan*** and ***Buchanans factory buildings***. The ***former Trades and Labour Hall*** on Gloucester Street is listed, as a commercial building, Wave House.

One particular listing, ***Old Stone House***, Cashmere, has an unusual working class association as the dwelling of Indian farm and household workers of a notable early member of the city's elite.

Further possible listings

The notable omissions from current listings concern working class life. Some of the surviving ***lodge buildings*** (for example, on Canon Street, St Albans, at the eastern end of Bealey Avenue and on Wordsworth Street, Sydenham – there may be others) should be listed

because of the association between the lodges and members of the working classes. The ***Richmond Working Men's Club building*** should be listed, along with any other surviving older working class club buildings that may be identified.

The listing of some further **school buildings in working class suburbs** would redress the imbalance apparent in the current listings of school buildings. These listings would be best addressed by looking at the school buildings in their community settings, that is in association with other buildings that reflect other aspects of working class life.

Upper class life is reasonably well represented in the current listings.

Bibliographic note

One of the most stimulating explorations of the place of class in Christchurch life is found in Eldred-Grigg's *New History*. There is also interesting material in the two recent general histories, Cookson and Dunstall, *Southern Capital*, and Rice, *Christchurch Changing*. and (though from a more old-fashioned point of view) in the three volumes of the Centennial history of Canterbury.

Looser, *Fendall's Legacy*, gives insight into the lives of members of the elite vis a vis those of the middle and lower classes, especially when read in conjunction with the two Federation of University Women books on Sydenham and St Albans.

Books on Christchurch houses (listed in the bibliography under IV, Architecture) concentrate on the grander houses of the rich and major school histories (listed in the bibliography under VIII, Specific institutions) favour fee-paying private schools although there are a large number of smaller school histories (not listed) which deal with the histories of schools in lower class areas.

Further research

With only a few exceptions, Canterbury historians have not come successfully to grips with the existence and ramifications for the city's development of class and social distinctions and economic inequality in Christchurch. Identification of places and buildings which could illustrate this theme may be difficult before more basic research has been done.

A survey should be considered to identify working class groupings of houses and other buildings, including those in transition, so that representative areas or examples can be identified for listing. This may involve the further refinement of areas identified as Speciality Amenity Areas or Neighbourhood Improvement Areas.

Chapter 22: Political life

Provincial politics

In the provincial period (1853-76), Christchurch politics were dominated by runholders (many of whom maintained town residences). Land issues – terms of leases, tenure etc. – were the main concern of the Provincial Council. But Christchurch, urban issues were dealt with by the council, even after a city council was created in 1862 and there were a handful of working class radicals on the council at different times. To some extent the differing political stances of Fitzgerald and Moorhouse as Provincial Superintendents was a contrast between the rural Canterbury, dominated by large landowners (though pastoral runholders rather than agricultural squires) of Wakefield's vision and a Christchurch in which businessmen and workmen allied themselves to promote urban interests.

A radical city

Christchurch may have a reputation for being dominated by a well-heeled, conservative elite, but also has a strong tradition of political radicalism, beginning with the most prominent radical member of the Provincial Council, Rowland Davis. The most radical member of the Liberal Government of the 1890s, William Pember Reeves, was from Christchurch. This vigorous left-wing tradition, well rooted in the 19th century, is not consistent with either the founding ideals of the Canterbury Association or with the happily hierarchical Christchurch of myth – a city in which an altruistic upper class monopolised economic and social power while a deferential lower class accepted its place.

In the late 19th century, Christchurch was the national centre of two important radical movements – for women's suffrage and for prohibition. The two causes were related. The Women's Christian Temperance Union, founded in 1885 in Christchurch as a body determined to address the abuse of alcohol, also became one the organisations heading the drive for women's suffrage. In 1896, the National Council of Women was also founded in Christchurch. Kate Sheppard, who headed the suffrage campaign of the WCTU from 1887, was only one of the most prominent of a number of Christchurch women who played leading roles in the temperance and women's suffrage movements. Later, in 1917, one, Ada Wells, became the city's first woman councillor. In the second half of the 20th century, the feminist movement was stronger in Christchurch than might have been expected had the city lived up to its conservative reputation.

The prohibition movement was stronger in Sydenham (which gained a reputation as 'the capital of New Zealand prohibitionism') than anywhere else in the country. Prominent in the movement in Sydenham were Leonard Isitt and T.E. Taylor, who became mayor of the city in 1911.

Labour and union organisations were also a strong presence in Christchurch from the later years of the 19th century. A Working Men's Political Association was formed in the 1880s, a Canterbury Labour Union in 1887 and a Canterbury Trades and Labour Council in 1890.

In the early 20th century, Christchurch's radical credentials were greatly increased. The city became a union stronghold, although it was less wracked by labour unrest than Wellington or

Auckland, perhaps because radical political opinion already had strong expression through various left-wing organisations. The 1889 Kaiapoi Woollen Mills strike and 1932 Tramway strike were the most important episodes of labour unrest. Christchurch was home to the Labour Political League of 1908, followed by the first New Zealand Labour Party (founded in 1909) and also to Social Democratic and Socialist Parties. Dan Sullivan and James McCombs, important figures in the later history of the Labour Party, were prominent in the formation of these early left-wing political parties. Some were based in a building on Oxford Terrace on a site later taken over by the Pioneer Sports Club and then the city's library.

The city's radical traditions were also expressed through the formation of organisations which bridged the gap between political and social action. The Workers' Educational Association, with pronounced left-wing tendencies, was founded in 1915. It continues to this day, though with its radical tendencies attenuated. The Left Book Club, set up in 1937, survived until the 1980s as the Co-op Bookshop. Christchurch was the centre for left-wing publishing; the most important and longest lasting left-wing journals were all published from Christchurch from the 1930s until the end of the 20th century. The Campaign for Nuclear Disarmament was strong in Christchurch in the 1950s. In 1973 the country's first environmental centre was set up in Christchurch and at about the same time it was a stronghold of the short-lived Values Party. The national overseas relief organisation, Corso, had a strong presence in the city from after World War II until the 1980s and became an increasingly radical organisation politically. The national Trade Aid Organisation was a Christchurch initiative.

These all reinforce the impression that a sizeable body of people in Christchurch were, over a long period, deeply concerned about social justice, in the national and international arenas.

Party in local government

One manifestation of Christchurch's radical traditions was the strength of the Labour Party at the local political level. A Baptist clergyman, J.K. Archer, became the country's first Labour mayor in 1925. In 1927, the Christchurch City Council became the first body governing a major New Zealand city to be controlled by the Labour Party. Christchurch had a strong tradition of 'municipal socialism' (expressed through the public ownership of utilities and amenities) from the early years of the 20th century and its reputation for being the most 'socialist' of all major New Zealand cities persisted until the end of the 20th century and beyond. Some of the city's longest-serving and best-remembered mayors were from Labour – Robert Macfarlane and George Manning. The city's first woman mayor, Vicki Buck, began her political career as a member of the Labour Party, but stood for mayor as an independent.

Opposing Labour at the level of local body politics through the 20th century was the Citizens' Association, founded in 1911. Professedly non-partisan, it represented conservative interests in the city and was closely associated with the Employers' Association, the Manufacturers' Association and the Chamber of Commerce.

Despite the strength of Christchurch's radicalism, Labour mayors often faced city councils dominated by the Citizens' Association. A Citizens' Association mayor, Hamish Hay, held the office from 1974 to 1989. His successors had Labour Party links though they were not as closely identified with the party as some of their predecessors.

Christchurch in national politics

Corresponding to the strength of the Labour Party in local politics, Christchurch has long had strong Labour representation in Parliament. In 1919, while Labour was still making a painfully slow ascent to national political power, three of the eight Christchurch parliamentary constituencies returned Labour members and a fourth followed in 1922. Subsequently, though the Canterbury rural seats and Fendalton returned National (or its predecessors) members, the rest of Christchurch tended to return Labour members (though several seats were generally considered marginal). The Labour majorities in the Christchurch Central and Sydenham seats were often among the largest in the country.

Two conservative Prime Ministers were Christchurch men. John Hall was a member of the original runholding elite of Christchurch. Sid Holland, though also a North Canterbury farmer, was primarily a Christchurch man, and his family background was that of a primitive Methodist small-farmer.

The other notable 20th century Prime Minister from Christchurch (besides Holland) was Norman Kirk. Though he started out his political career as mayor of Kaiapoi, he sat for the Sydenham seat. That seat had earlier been held by one of the most colourful Christchurch politicians, Mabel Howard who entered the Labour cabinet in 1947 as the country's first woman cabinet minister. Earlier, in 1933, another Christchurch woman, Elizabeth McCombs had been the first woman to sit in the New Zealand House of Representatives.

Chapter 22: Political life
Comment and recommendations

General discussion

Political life in early Christchurch was monopolised by the province's large runholders and their city allies, but from the start there were also radicals advocating an alternative path for the city's development. The split was partly between radical and conservative visions of society and partly between town and country. (The town/country division was persistent: through much of the 20th century, Christchurch returned Labour members to Parliament while rural Canterbury was represented by National members.)

Christchurch has seen vigorous support for radical and left-wing causes from the 19th century when the city was a centre of prohibitionist and women's suffrage agitation into the 20th when it had a strong union movement and was one of the early strongholds of the Labour Party, prior to and after its 1935 accession to power.

In local politics, the division between the Citizens' Association and the Labour Party has become blurred but it was through most of the 20th century, the guiding principle of local elections and government.

Relevant listings

The settings of many important political debates in Christchurch, the ***Provincial Government Buildings*** and ***the three homes of the Christchurch City Council*** have been listed.

The Press was regarded for many years as the 'establishment' newspaper. (It was owned until late in the 20th century by North Canterbury runholding interests.) The ***Press buildings***, therefore, have particular political significance, over and above that of the ***Lyttelton Times and Star buildings***.

Wave House was for many years the centre of trade union organisation in Christchurch.

The ***dwellings*** of two figures significant in the city's political history have been listed: those ***of Sidney Holland***, on Derby Street, and ***of Kate Sheppard***, on Clyde Road.

Further possible listings

The **WEA building** on Gloucester Street should probably be listed because of the organisation's association with radical political causes.

Further ***dwellings, and other buildings, associated with notable political figures***, of the left and right, (such as Mabel Howard and Norman Kirk) should be considered for listing.

The ***McCombs memorial garden*** in the Woolston Park should be listed.

Any surviving ***buildings*** which have played important parts in the growth and influence ***of labour unions*** in the city should be considered for listing.

Bibliographic note

A 'conventional' account of politics in Christchurch is given at places throughout the three-volume Centennial history of Canterbury. There is also some material in Eldred-Grigg's *New History* and more up-to-date material in the two recent general histories, Cookson and Dunstall, *Southern Capital*, and Rice, *Christchurch Changing*.

Several of the titles listed in the bibliography under Biographies, touch on figures which played parts in forging Christchurch's radical traditions. They include Gee on the McCombs, Macleod on T.E. Taylor, Lovell-Smith on the Lovell-Smiths, Lovell-Smith on Helen Connon and others.

Further research

Further basic research is probably needed on such topics as the trade union movement in Christchurch in the 20th century, the role of the WEA, left-wing publishing in the city and so on before an adequate representation of buildings and places significant in the history of radicalism in the city can be identified for possible listing.

Biographical research on many prominent political figures who are mentioned only in secondary works would facilitate the identification of residences and other buildings for possible listing on the grounds of their importance in the city's political history.

A more detailed understanding of the dichotomy of Christchurch as a place managed by a "wealthy runholder" elite yet having strong left-wing political leanings and how this dichotomy has influenced specifically the form and shape of the city as a whole would help ensure listings accurately reflect the city's complex political identity.

Chapter 23: Religion and the churches

The churches

Evidence of the important place of the Christian religion in Christchurch life in the 19th and 20th centuries is the number of churches throughout the city. The inner city parishes were established and churches built in the 19th century. So were many of the inner suburban churches, in St Albans, Woolston and Sydenham, and even some outer suburban churches, in what were villages well separated from the city by farmland, such as Heathcote, Upper Riccarton and Papanui. The oldest suburban churches were built in the 1850s, only a few years after the first inner city churches.

Anglicans had a dominant role in the affairs of the Canterbury Association and a majority of the early settlers were English and Anglican. This dominance is reflected in the central presence of the Anglican Cathedral and in the number of Anglican churches within the four town belts. It is also reflected in the size of Bishopscourt, both the original wooden Bishopscourt and its 20th century replacement, on fashionable Park Terrace

But the Anglicans did not have early Christchurch to themselves. Methodists, Presbyterians, Baptists, Congregationalists and Roman Catholics had all built substantial churches in the inner city well before the 19th century was out. The Methodists in fact just beat the Anglicans to building the first stone church: Durham Street Methodist was completed before St John's, Latimer Square. (Both these early stone churches survive.) Almost all denominations regarded their original wooden buildings (even though some were large, handsome structures) as temporary expedients, to be replaced by stone buildings as soon as finances permitted.

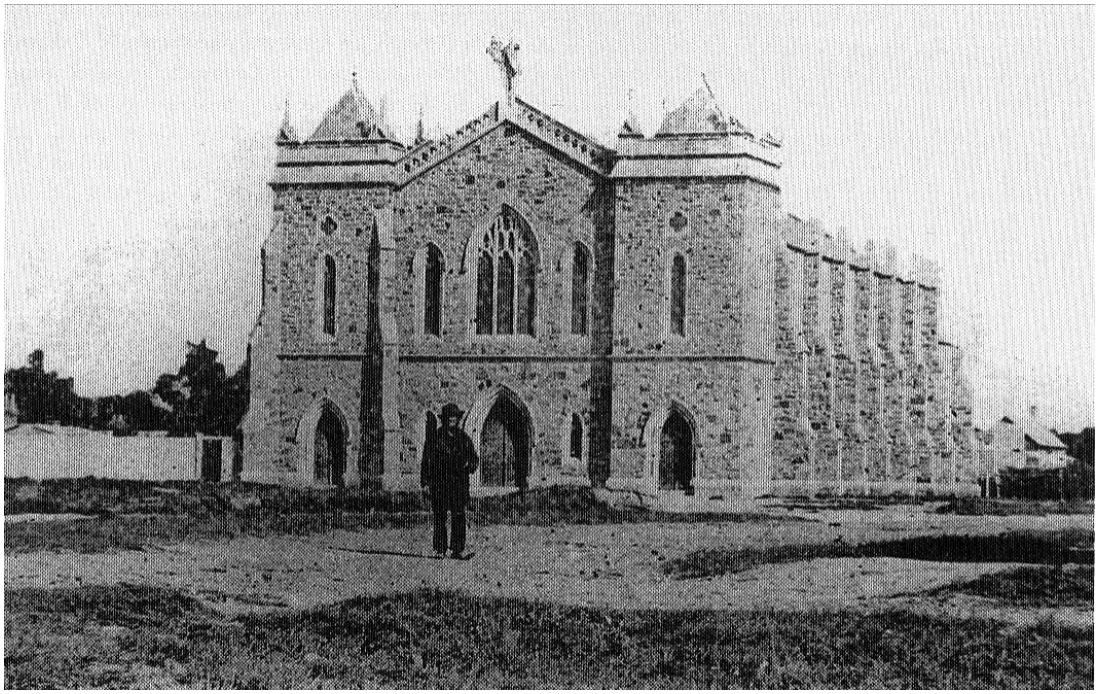

Figure 84. Durham Street Methodist Church, which opened on Christmas Day, 1864. This is the earliest-known photograph (probably taken soon after completion) of the first stone church on the Canterbury Plains, and one of the city's earliest Gothic Revival stone building. *Rice GW, p 37, Brittenden Collection, CHAC/CM*

Gothic dominated as the style of choice for churches of all denominations, but some non-Anglican congregations built churches in Classical styles, notably the Presbyterians of St Paul's and the Baptists of Oxford Terrace. (The other notable classical religious building was the wooden Temple of Truth, built for a sect led by someone who proved to be a charlatan. The building has since been demolished.)

Several of the city's older churches stand in sometimes expansive and beautifully planted church or grave yards and have associated structures such as free-standing belfries and lychgates.

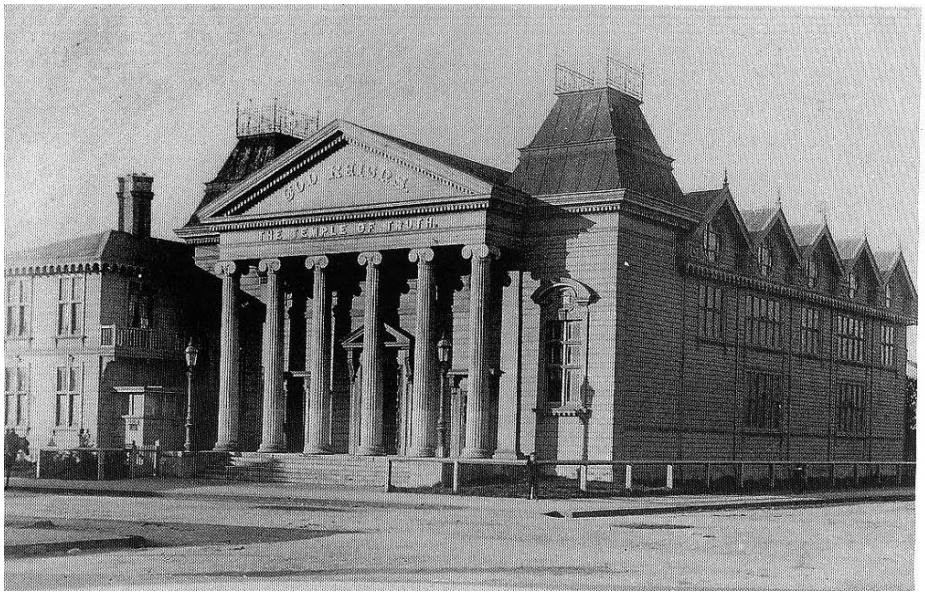

Figure 85. Worthingtons' Temple of Truth' in Latimer Square, c. 1896. (The house on the left was also paid for by the fraudster's adoring Christchurch followers.) Designed by W. A. P. Clarkson and built in 1892, the hall survived until 1966 as the Latimer dance hall. The empty site has remained a carpark ever since. *J. G. Lamb photograph, CM 6479*

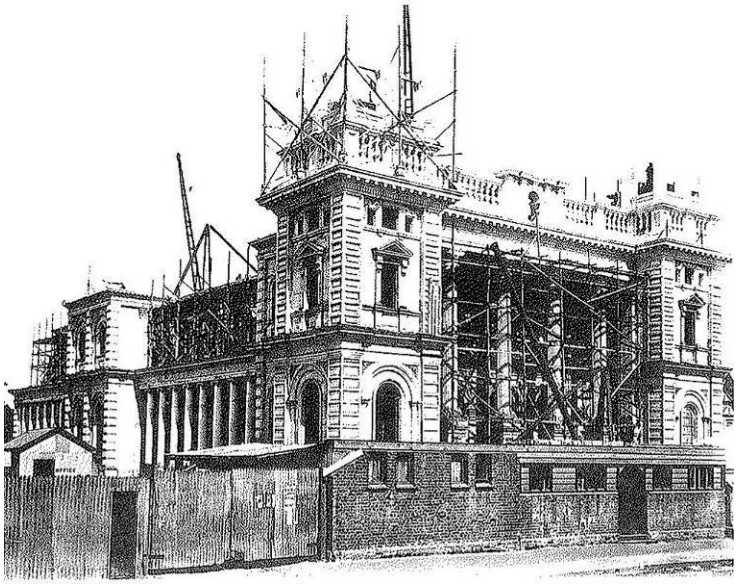

Figure 86. Cathedral of the Blessed Sacrament, Barbadoes Street, under construction in 1902. Designed by F.W. Petre in 1899 and completed in 1905, this is one of New Zealand's finest churches and its most important example of French-Italian Renaissance architecture. *CM 4603*

Rebuilding churches in the first half of the 20th century

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Figure 87. Church of St Michael and All Angels. *Lamb RC, p36, Brittenden Collection CHAC/CM*

Several of the city's original wooden (or, in a very few cases, cob) churches were replaced before World War II. The most notable example of this was the building of the new Roman Catholic Cathedral on the site of the old wooden pro-Cathedral. St Luke's, Anglican, was another typical inner city example of stone replacing timber. St Mary's, Merivale, and St Barnabas, Fendalton, were suburban examples. In two suburban cases, the replacement of wood by stone was a prolonged process. Holy Trinity, Avonside, and St Peter's, Upper Riccarton, both existed for many years as peculiar hybrids before the last wooden sections were replaced by stone.

In a few cases, when congregations were able to build in 'permanent' materials, they chose brick rather than stone. The notable example was Mountfort's Church of the Good Shepherd, Phillipstown. Other 19th century examples were the East Belt Wesleyan Church (one of the few Christchurch buildings that could be described as Romanesque) and the Classical Oxford Terrace Baptist Church. Up the line of Victoria Street/Papanui Road, the Knox Presbyterian and St Alban's Methodist congregations built fine new churches in brick in the late 19th and early 20th centuries. The wooden Lutheran Church on the Worcester/Montreal Street corner (an important reminder that early Christchurch was not exclusively British) was also replaced by a smaller brick building (which has since been demolished).

Some early wooden churches were never replaced. The notable inner city example is St Michael's, Anglican, the second wooden church on the site. Suburban examples are to be found in Papanui, Addington, Halswell and Heathcote.

Post-war churches

Figure 88. C.R. Thomas's church of Our Lady of Victories in Sockbum. c. 1968. *John Wilson private collection.*

In the period of rapid suburban expansion in the 1950s and 1960s, a new generation of churches was built in the new suburbs. Roman Catholics showed an interesting propensity to build to 'experimental', 'expressive' designs in suburbs like Woolston, Sockburn and Bryndwr. There were also a number of churches of architectural interest built in brick, for example the Presbyterian church in Bryndwr and the Anglican church in Shirley. The Presbyterian church in St Martins is significant as one of the few Christchurch buildings designed by the prominent architect Ernst Plischke.

Redundant inner-city churches

As people moved from the inner city and church attendance declined after about the middle of the 20th century, a significant number of inner city churches in particular became redundant. Some were demolished. A few were taken over by new immigrant, especially Pacific Island, congregations and a further few were 'recycled' for entirely new uses. One church which went through both stages was Mountfort's Trinity Church on Worcester Street. St Paul's Presbyterian Church also became the home of a Pacific Islands congregation for many years.

A further interesting inner-city development in the later 20th century was the taking over of three former cinema buildings by evangelical congregations. The Majestic Theatre remains in this use. The use of the former Odeon/St James by an evangelical congregation was long-term but has now ended. The use of the Avon on Worcester Street by another congregation was brief and the building now houses a sports bar!

Church halls

Many churches had adjoining them church halls which were important social centres in years when church-related women's and youth organisations loomed large in the lives of many Christchurch people. The younger children of even non-church-going families were sent to Sunday School and Bible Class and teen-age dances and other church-sponsored activities were important in the social lives of young people. The meetings of church-related women's organisations, some formed to support Christian missions overseas, were important social occasions in the lives of many Christchurch women. The men of church-going families customarily served on the governing bodies of individual parishes and of the provincial and national governing bodies of the different denominations.

These halls often made for pleasing architectural groupings when associated with churches built in different but compatible styles. Some church halls have been demolished, but this situation still exists at St John's, Latimer Square. In the 1960s, Knox Presbyterian Church pulled down an original wooden church which had long served as the church hall and replaced it with a brick structure designed by Paul Pascoe.

In a few cases, the vicarage, parsonage or manse was also built on the same site as the church and hall but relatively few of these groupings of three buildings survive.

Churches of other denominations or religions

Christchurch's lack of ethnic diversity is reflected in the small number of church buildings belonging to non-British Christian denominations or to other religions entirely. The only significant examples of such buildings in the 19th century were the Jewish Synagogue, built on Gloucester Street, and the Lutheran church on Worcester Street. In the late 20th century a new Synagogue was built on Durham Street and the old demolished. The Synagogues are a reminder that the Jewish presence has been constant in the city since the mid 19th century.

A Russian Orthodox Church was built on Brougham Street in the 1960s. The Greek Orthodox Church took over a redundant gospel hall in St Albans. A mosque was built on Deans Avenue some years later. Indian religions are represented by a house which is the Christchurch headquarters of the Hare Krishna movement. Its adherents are predominantly non-Indian.

The social roles of the churches

Although the majority of people living in Christchurch never attended church services regularly – even before the decline of the church attendance in the second half of the 20th century – churches were important venues for significant events in the lives even of people who were not church members. Until the later 20th century the great majority of weddings and funerals were held in churches. This gave church buildings personal and social significance for many more people in the city than were churchgoers.

In recent years, however, more weddings have been conducted by non-clergy celebrants in alternative venues and many funerals are now commonly conducted at the premises of funeral directors or solely at one or other of the city's crematoria. So while the churches remain significant elements in the city's architectural history their place in the city's social history has diminished and now belongs primarily in the past.

Chapter 23: Religion and the churches
Comment and recommendations

General discussion

The building of churches began immediately on the founding of the Canterbury Settlement and continued through into the second half of the 20th century. New religious buildings, to serve mainly evangelical and Pacific Island Christian congregations and also non-Christian religious groups (which increased in number with the more diverse immigration which followed the changes to immigration policy which began in the 1970s and continued through the next two decades), added to the variety of religious buildings in Christchurch.

More Christchurch people have consistently belonged to the Anglican denomination than to any one other, though Presbyterians and Roman Catholics were never far behind. Although Anglicanism was never the established church in Canterbury, the Anglican bishop was, at least until the second half of the 20th century always primus inter pares.

Those who went to church regularly were always a minority in Christchurch and church-going went into decline after the 1950s. Until then, church-related groups were important social institutions, especially for women and children and young people but probably to a lesser extent for men.

Given the relatively greater importance attached to religious observance in the 19th and first half of the 20th centuries, and that the high status of religion in individuals' and society's lives appeared to warrant greater effort to build permanent, appropriate buildings, churches are a very important part of the city's architectural heritage and to some extent of its social history.

Relevant listings

A little more than 40 ***churches or other religious buildings*** are listed.

Approximately half of all the church buildings listed are Anglican, probably a higher percentage than the numbers of Anglicans or of Anglican churches would justify. Ten of the buildings are not parish churches, but the chapels of church-founded or church-related institutions. One listed building on the edge of fitting the definition of a religious building is the building of the ***Theosophical Society***. A single ***church hall, of St Barnabas***, Fendalton, has been listed. The three inner-city movie ***theatres*** which were later used by new evangelical congregations, the ***Majestic, Odeon*** and ***Avon***, have all been listed, but presumably not primarily because of this stage of their histories.

The listing of ***Bishopscourt***, the former residence of the Anglican Bishop of Christchurch, reflects the prominent role of the Anglican Church in the city.

Further possible listings

Not one of the ***churches built after the beginning of World War II*** has been listed (excepting the chapel as part of College House in Ilam). There are a number of post-war churches of considerable architectural interest and some of them are also important for illustrating the role the churches played in community formation in the post-war suburbs.

The listing of only a single **church hall** means the lists do not reflect the roles the churches played in the city's social and community life, from the 19th century onwards. The Scottish Society hall on Caledonian Road (formerly a church hall) could be considered for listing. Particular attention should be paid to situations where there are a church, a parish hall and a clergyman's residence (vicarage, manse or parsonage) close together as a group.

Bibliographic note

There are references to the city's religious history as a general topic in the general histories cited for other topics – the three-volume Centennial history of the province and the two recent titles, Cookson and Dunstall, *Southern Capital*, and Rice, *Christchurch Changing*. O'Meeghan, Parr and Chambers have written respectively on the Roman Catholic, Anglican and Methodist denominations in Christchurch or Canterbury as a whole. (These are all cited in the bibliography.)

There are several books on individual churches. Brown has written on the Anglican cathedral and Hanrahan on the Catholic cathedral. In addition there are books or booklets about St Paul's Presbyterian, St Luke's Anglican, St Michael and All Angels Anglican, St Andrew's Presbyterian and Trinity Congregational, all listed in the bibliography. So is a history of the Community of the Sacred Name and a history of Sisters of Mercy. There are several shorter parish histories about other inner city and suburban churches not listed in the bibliography. Many individual churches are also at least mentioned in most of the titles listed in the bibliography under III, Books on defined areas and specific suburbs.

No. 6 of the City Council's *Architectural Heritage* series deals with the Church of the Good Shepherd and no. 7 with the Nurses' Memorial Chapel. Lochhead's book on Mountfort is invaluable on early church architecture in Christchurch and other titles in section IV, Architecture, of the bibliography also contain some information on specific older churches.

Further research

There is a need for preliminary inventories of all the post-war churches in Christchurch and of all surviving church halls of all vintages, to be followed up by detailed research on both the buildings and the roles of new parishes in the lives of the post-war suburbs so that an informed selection of individual buildings of these types for listing can be made.

Chapter 24: Education

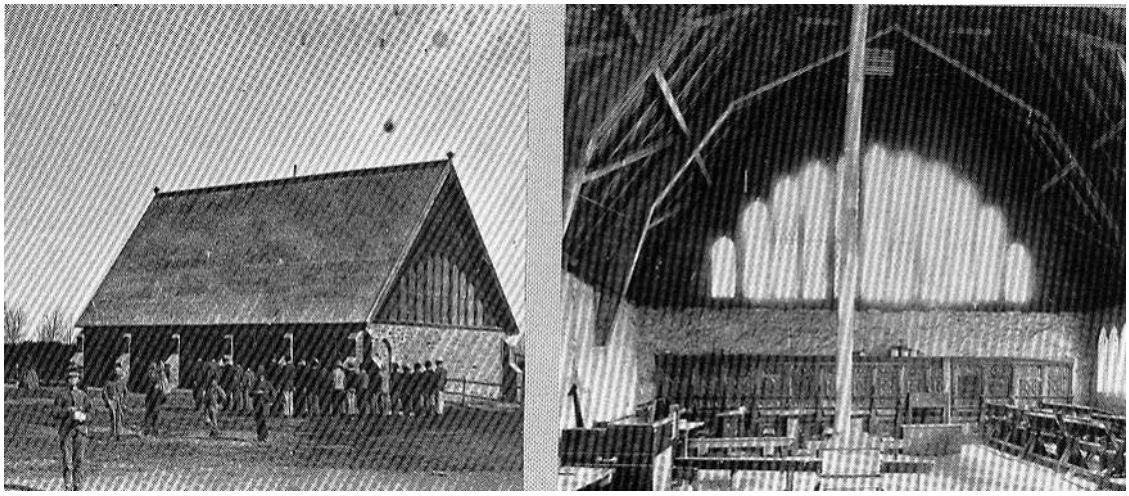

Figure 89. The Rev. Henry Jacobs took the first Christ's College classes for selected boys soon after the settlers landed.The "Big School", this building, dates from 1863. It still stands on the present site.
Coats K, p24

Christ's College, Cathedral Grammar and St Margaret's

Christchurch's oldest school, Christ's College, was founded in Lyttelton in 1851. It subsequently moved to Christchurch, spending a few years in one of the original buildings on the site of St Michael's Church before moving, in 1857, to the site on Rolleston Avenue it still occupies. The site , originally designated part of what became the Botanic Gardens, was given to the school in exchange for rights to land in Cathedral Square, which it surrendered. On that site is now the most important group of educational buildings in the city, the final outcome of a long and complicated architectural history.

Other early Anglican church schools have histories related to that of Christ's College. A day school was founded a little later in the 19th century by St Michael's Church, where Christ's College had begun its life in Christchurch. The St Michael's School buildings now form a smaller cluster of educational buildings of architectural interest. The recent rebuilding on the site has added to that interest, without loss of any the surviving older buildings.

Figure 90. St Margaret's College, founded in 1910 by Kilburn Sisters, an Anglican order, trained young woman in practical matters. *Alexander Turnbull Library G 4336 1/1 (Steffano Webb)*

In 1881 a junior school for Christ's College and also a school for the Cathedral's boy choristers, Cathedral Grammar, was established on the corner of Park Terrace and Chester Street, a site it continues to occupy. Earlier, in 1874, a private girls' school had moved to a site on Cranmer Square, very near the site on which Cathedral Grammar was founded a few years later. This girls' school eventually became St Margaret's College, also with Anglican Church affiliations and the sister school to Christ's College. It remained on its Cranmer Square site until the later 20th century when it moved to a site in the inner suburb of Merivale, where its boarding establishment had long occupied a large old dwelling.

Schools of the provincial period

In the 1850s and 1860s a number of church-related and private schools were founded in Christchurch. (The Anglican schools detailed in the previous section were the most important and longest-lasting of these early denominational schools, except that what is now Hagley High has an interesting Presbyterian origin.) These denominational and other private schools enjoyed some support from the Provincial Government. In 1863, on the initiative of William Rolleston and Christopher Bowen, the Provincial Council set up a Board of Education which from 1864 on built a number of schools which offered Christchurch children an inexpensive, secular, primary education. The advent of these schools led to the closing of several of the older private or church-related schools. The Canterbury schools system became the model for the national system established under the 1877 Education Act.

Among the schools built by the Provincial Board of Education were Sydenham (1872), St Albans (1873), West Christchurch (1873), East Christchurch (1875), Riccarton (1875), the South Belt School and the Normal School (1876). Of these early school buildings, only the Normal School (now converted to residential use) survives. The West Christchurch School (today's Hagley High) was taken over by the provincial authorities from St Andrew's Presbyterian Church.

Early secondary schools

Girls' and boys' public high schools were founded in 1877 and 1881 respectively. Both initially occupied Gothic, grey-stone buildings which were eventually taken over by Canterbury College (later the University of Canterbury). The Girls' High made an early move to the southern side of Cranmer Square then in 1986 abandoned its notable Victorian brick building on that site to move to a site in Fendalton. The Boys' High stayed longer on the central city (college/university/arts centre) site but moved to Fendalton well ahead of the Girls' High, in the 1920s.

Figure 91. The Normal School, Cranmer Square, soon after its opening in April 1876. (The goalposts suggest that the crowd is watching a football match.) This became New Zealand's first teachers' training college in 1877. One of Christchurch's most important Gothic Revival buildings, it was converted to apartments in the early 1980s. *E. R. Webb Collection, CM 5433*

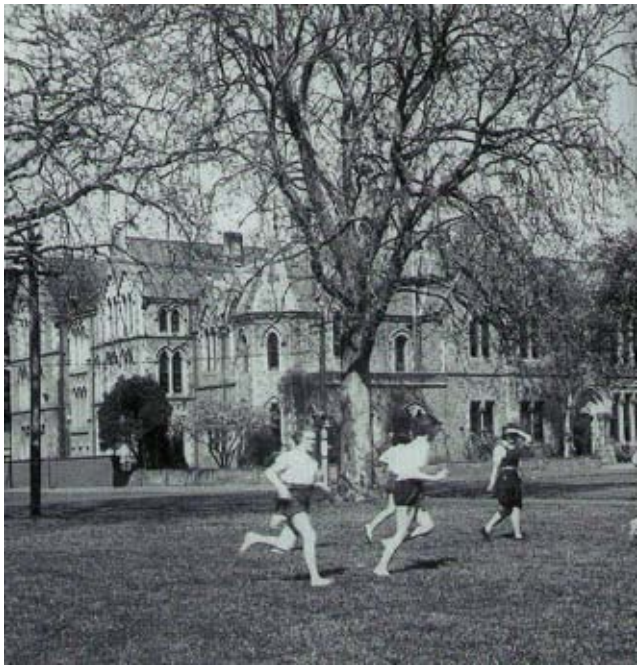

Figure 92. School students running on Cranmer Square by Christchurch Girls' High School. *Alexander Turnbull Library 1567 1/4*

No other state secondary schools were established in Christchurch until between the world wars when Avonside Girls' High and Shirley Boys' High were founded. The next state secondary schools were founded in the great post-war expansion of the city. St Andrew's College was founded in 1917 by Presbyterian Church interests after the Bible in Schools movement failed to compromise the secular character of the state schooling system. Shortly after the Second World War, the Presbyterians also took over a private girls' school, Rangi Ruru, which had been functioning in old houses in Merivale since the late 19th century.

Public primary schools from the Education Act on

The early wooden public schools in Christchurch, straddling the Provincial and early Education Act periods, had in some cases a slight, but in others a marked, ecclesiastical cast about their design. This reflected the belief, not peculiar to Christchurch, that Gothic was the appropriate style for educational as well as religious buildings.

The early wooden school buildings were succeeded by a late Victorian/Edwardian generation of brick buildings. Some were single but others double storey. Such buildings were found at Addington, Waltham, Phillipstown, Elmwood, Richmond, Shirley and other schools. They are now rare. Between the wars, wood again became the material favoured for schools, many of which were stylistically related to state house designs. An important innovation was the open-air classroom. The open-air classrooms introduced at the Fendalton School in 1924 were the first in the country.

Kindergartens and play centres

The results of any research into the history of pre-school education in Christchurch have not yet been published. Kindergartens were certainly in existence by the 1930s, when there was

national interest in pre-school education. An important milestone in the provision of pre-school education in Christchurch was the establishment of a play centre in Fendalton in 1941. The play centre movement developed strength in the city for several decades from the 1950s on. For many years, play centres, which encouraged the involvement of mothers and had a social impact beyond the education of young children, were influential institutions in many of the city's new suburbs.

State primary and secondary schools in the post-war era

During the post-war expansion of the city, new primary, and state secondary, schools were built in many places through the new suburbs. From the 1950s to the early 1970s there was virtually a school-building boom in the new suburbs. Some of the primary and intermediate schools were built to different designs. At Elmwood School, old wooden and brick buildings were replaced by a two-storey block of classrooms. At nearby Heaton Street, a new intermediate school was built with single-storey wings set at right-angles to a main corridor.

Among the new state secondary schools built after the Second World War, Cashmere, founded in the early 1950s, was the first. In 1954, Linwood High School was the first of a new design adopted nationwide for state secondary schools. Burnside High School, established in 1960, grew to become one of the largest state secondary schools in the country. The locations of these new primary, intermediate and secondary schools were determined by suburban housing subdivisions.

Roman Catholic Schools

After the passing of the 1877 Education Act, which provided for the state school system to be secular, the Roman Catholics – determined to sustain their religion (and an Irish ethnic identity) through the schooling of Catholic children – set up a separate system of primary and secondary schools. The Catholic primary schools were generally established beside parish churches and were found throughout the city. The Catholic secondary schools were fewer and more scattered. Boys' and girls' secondary schools were established on opposite sides of the Catholic Cathedral on Barbadoes Street. The large St Bede's College (for boys) was established in northern Papanui and Villa Maria College (for girls) in Upper Riccarton. Further Roman Catholic primary and secondary schools were later established in outer suburbs as the city grew significantly in the years following World War II. Nationally, the question of state support for church schools was a burning issue for many years. Eventually the compromise solution of integration, which allowed such schools to maintain a special character while becoming part of the state system, was devised. This helped ensure that Roman Catholic schools remained part of the city's school system into the 21st century.

School zoning

Because some state secondary schools are more highly regarded than others, ‘zoning’ has at times been used to regulate entry to those schools. To gain entry to particular schools the children have to live in specified zones around those schools. This has affected the ‘character’ of some suburbs because a premium has become attached to houses in specific suburbs which will ensure the entry of children to particular schools. The major effect has been to reinforce the ‘elite’ character of Fendalton since both the Christchurch Boys’ and Christchurch Girls’ High Schools were relocated to, or near, that suburb from their original central city locations.

Canterbury College and University

A university was part of the original ‘vision’ of the Canterbury Association, and Christ’s College was intended to be a preparatory school for the planned university. But it was not until 1873 that Canterbury College (a college because it was under the umbrella University of New Zealand) was founded. It became Canterbury University after World War II. The first permanent buildings of the new college were opened on a site at the western end of Worcester Street in 1877. Over the next 50 years a group of grey-stone, Gothic buildings were built on the site. At the western end, two attractive quadrangles were formed (the inspiration for them coming from the notable Christchurch architect Samuel Hurst Seager). With the buildings of the Museum and Christ’s College, the Canterbury College buildings were part of a precinct that best expressed the wish of the Canterbury Association to re-create England in the Antipodes.

The establishment of the College had a significant impact on the social and intellectual life of the city. Early college professors like Alexander Bickerton and John Macmillan Brown, and later counterparts like James Shelley and James Hight played key roles in many aspects of Christchurch life beyond the confines of the College itself.

With the surge in student numbers which followed World War II, the site became crammed with unsightly prefabs. The College itself, and associated institutions like College House, a hall of residence and Anglican theological college, took over many old houses on adjoining blocks. Other old houses in the western sector of the inner city were subdivided into student flats.

Figure 93. By 1975 the University of Canterbury had completed its move from the old Town Site to the suburb of Ilam, where the School of Engineering (foreground) and the School of Fine Arts had led the move more than a decade earlier. *Rice GW, p133, Frank McGregor photograph, CM*

Shortly after World War II, the decision was taken to move the entire college to a suburban campus in Ilam. The move began in 1957 and was completed in 1975. One landmark of the move of the university to Ilam was the completion of the large Hight Library building in 1969. The university's move deprived the central city of an enlivening student population. Several pubs – the Gresham, Clarendon and Royal – were known to be student pubs (the Gladstone, closest pub to the old Normal School and Teachers' College was favoured by teachers' college students). Botany and zoology students regularly repaired to the Botanic Gardens for field study and areas of Hagley Park were used for student sports, including rugby on the North Hagley grounds and tennis on the courts (which still remain) near the Armagh Street entrance to North Hagley Park. Students shopped in the central city, helping to sustain its commercial life, though the university's move to Ilam more or less coincided with the building of the first suburban malls so the move of the university was only one relatively unimportant contribution to the decline of the inner city.

Although the move of the university to Ilam had a probably deleterious effect on the inner city, it did give the city, eventually, an Arts Centre which has become one of the most important community assets in central Christchurch. The buildings have been strengthened and returned to their former better appearance with the removal of all the post-war prefabs the university had needed to accommodate large student numbers on a confined site. Arts groups and commercial arts-related organisations and shops share the site.

The Teachers' College, which had been established in 1877 in the Normal School on Cranmer Square and extended with the erection of a new building to house its secondary division in 1924, followed the university out to Ilam in two stages, in 1970 and 1978. Both the old stone buildings have been 'recycled' for residential use.

Christchurch Technical College

The city's other main tertiary education institution, the Technical College, later the Christchurch Polytechnic (formally the Christchurch Polytechnic Institute of Technology) was founded in 1902, after technical classes had been held for a few years previously. A large Seddon Memorial block was opened on the site (on the southern edge of the inner city, just west of the Catholic Cathedral) in 1907. This building has been demolished, but the Memorial Hall, erected on Moorhouse Avenue between the world wars remains. An interesting building was also built on a secondary site, on Ensors Road. The Polytech still uses this satellite site and the old building remains.

The college was effectively a slightly glorified high school with a technical emphasis until the last quarter of the 20th century. (Papanui High School began its life as a branch technical college.) As the role of the institution changed, its site saw substantial rebuilding in the last quarter of the 20th century. The campus never achieved the architectural distinction of the University/Arts Centre site, though it does have some more recent buildings of interest. It remains the major educational institution in the central city.

Other particular educational institutions

The national School for the Deaf has stood in the seaside suburb of Sumner since it was founded in 1880. It occupied initially a wooden building previously occupied by a private school. Substantial brick buildings were subsequently erected for the School, but these have been demolished. The institution's role has changed with changing ideas about how best to educate deaf children, but it remains on its original site.

When the city's large railway station, opened in 1960 just as train travel was on the wane, was no longer needed as a passenger terminal, it was eventually taken over by Science Alive, an educational institution intended to promote scientific education among Christchurch school children.

Community education began with the setting up of the Workers Educational Association in 1915. It has long occupied premises on Gloucester Street in the inner city. Later the University and Polytechnic offered extension courses. Public school buildings throughout the city have been regularly used for night classes for adult and community education under various schemes that have enjoyed some public funding.

Recent proliferation

With greater diversity entering the country's educational system from the 1980s on, several new types of educational institutions appeared, mostly in the inner city. They included a 'nanny' school and a tourism college and, a little later, a cooking school and wine college. One organisation took over a notable older house, McLean's Mansion, and used it for running courses, some of which were subsidised by the government. These new schools and training establishments were mostly privately owned and so outside the state system. Language schools proliferated to meet the demand predominantly from young Asian people for instruction in English. Several established high schools also began actively to recruit

foreign, fee-paying students. Young Asians became a notable presence in the inner city in the early years of the 21st century.

Educational precincts

Although primary and secondary schools were distributed throughout the urban area, two areas have been educational 'precincts' at different times in the city's history.

In the 19th and early 20th centuries, the western side of the inner city, west of Montreal Street, running from Hereford Street up across Cranmer Square to Peterborough Street, gained a concentration of different educational institutions. They included College House, Canterbury College, the Christchurch Boys' High School (then still on the Canterbury College site) Rolleston House (a male students' hall of residence), Christ's College, Cathedral Grammar, Helen Connon Hall (a women students' hall of residence), the Christchurch Girls' High School, St Margaret's College, Warwick House School (a private institution), the Normal School and the Training College. A little further out, three old houses on Park Terrace and another on the corner of Montreal and Salisbury Streets were pressed into service to accommodate overflow from the nearby Teachers' College. Two more large old houses further down Park Terrace became Roman Catholic student halls of residence. Across Bealey Avenue at the Carlton Mill corner, another old house became Hogben House, also part of the Teachers' College. By the end of the 20th century, however, only a handful of these educational institutions remained in the precinct.

In the 20th century another cluster of educational institutions became concentrated in St Albans and Merivale. They included Rangi Ruru (a girls' secondary school which was on Papanui Road, but moved a short distance west to Hewitts Road when it took over Te Koraha, one of the city's notable larger homes) and St Andrew's College which took over another notable home, Strowan, further out on Papanui Road. Both St Margaret's College and Christchurch Girls' High also took over large old houses on Papanui Road as their boarding establishments and St Margaret's eventually moved the entire school from Cranmer Square to Merivale. Selwyn House, another private school, was also established in Merivale, just off Papanui Road.

Chapter 24: Education
Comment and recommendations

General discussion

The history of education in Christchurch began with the arrival of the Canterbury Association settlers and the founding of Christ's College. Other private and church-related schools followed, but in the early1860s the establishment of a provincial system of public schools began. This became the model for the national system of education established under the 1877 Education Act. The first public secondary schools were founded soon afterwards. New schools were steadily established as the city expanded through the following decades.

Outside the state system, the Roman Catholic Church established a parallel system of primary and secondary schools. Other churches also founded secondary schools through the same period.

There was major expansion in the years after World War II, with new primary, intermediate and secondary schools established to educate the children of the young families in the city's rapidly expanding suburbs.

Tertiary education has been available since the founding of Canterbury College in the 1870s. The college (later university) remained on its inner city site until the 1970s. Its progressive shift to a new campus at Ilam between the 1950s and the 1970s caused significant changes in the inner city both negative (the loss of students from the inner city) and positive (the chance to turn the old college buildings into the Arts Centre). The Polytechnic remained on its original site in the south-eastern corner of the inner city. Its expansion and elevation in status in the late 20th century made it a significant presence in the inner city.

In more recent years the nature and range of educational institutions in the city have expanded. Teaching English to foreign students became an important feature of the city's education system.

School grounds often contain landscape elements such as ceremonial trees planted to commemorate wars or on arbor days, which can be dated from local school histories.

Relevant listings

The city's two major groups of early education buildings – the ***College/University, now the Arts Centre*** and ***Christ's College*** – each have a large number of individual buildings listed. The only listed group of buildings on the new campus at Ilam are those of ***College House***.

Of the surviving19th century school or other educational buildings, the following are listed: the ***Belfast Schoolhouse***, the ***former Girls' High School building***, Cranmer Square, the ***St Michael's School hall***, and the ***former Normal School***, Cranmer Square.

The listed school and other educational buildings of the years between the wars are: ***Cathedral Grammar***, the ***former St Margaret's school building*** on Cranmer Square, the

stone building at St Michael's School, the ***main block of Hagley High***, the ***Polytechnic Memorial Hall***, the ***Teachers' College***, now Peterborough Centre, the ***Shirley Community Centre*** (a brick block on the old Shirley School site), the ***1926 block at Christchurch Boys' High*** and the ***Fendalton School open-air classrooms*** (one of which has been relocated to the new College of Education site).

In addition eleven old houses which had been taken over by educational institutions of one kind or another have been listed: ***Middleton Grange, Medbury, Rolleston House, Te Koraha, Strowan, Ilam Homestead, Okeover Homestead, the Kincaid Homestead, McLean's Mansion, Acland House***, and the ***former Student Union Building at the Arts Centre***. The ***brick farm buildings on the Deans Estate***, which are now used by Christchurch Boys' High, have also been listed.

Further possible listings

The school buildings listed do not adequately represent buildings of all ages and architectural developments. Of the older surviving educational buildings, the ***Polytechnic building on Ensors Road*** and the ***former Victory Memorial School*** appear to be the only serious omissions.

Some ***school grounds*** could be considered for listing for their importance as open space or as they illustrate changing trends in education. (School children and their teachers could be encouraged to undertake their own research projects to learn about educational, architectural and landscape history in their own back yards.)

Although a reasonable number of buildings of the 1920s and 1930s are already listed, it is in these decades that the deficiencies of the present list begin to show up. ***Primary schools*** are particularly poorly represented. Further representative buildings of the same vintage as, or a little younger than, the Fendalton open-air classrooms and the Shirley Community Centre building should be considered for listing. The listings should also be extended into the post-war years. Specific examples of buildings that could be considered for listing include the ***Avonside Girls' High brick block***, the ***early buildings at Shirley Boys' High***, ***Heaton Intermediate*** as one of the early examples of a post-war intermediate school. (These are just representative examples; there may be more or better examples that should be assessed.)

There may also be further ***buildings on the Polytechnic site*** that should be considered for listing, including some relatively modern ones. The University has now been long enough on its ***Ilam campus*** for the listing of many of the buildings on the campus to be considered imperative.

Modern school design has been an architectural issue since the early 1970s and the exploration of ***model schools***, as they relate to Christchurch, for possible listing may be fruitful.

Bibliographic note

The general history of education in Christchurch is covered in the general titles already cited for other topics – the three-volume Centennial history of the province, Cookson and Dunstall, *Southern Capital*, and Rice, *Christchurch Changing*.

The larger histories of secondary schools favour older, and often private, schools, but some older public high schools also have comprehensive histories. The secondary schools with adequate longer histories include Christ's College, St Margaret's, Rangi Ruru, St Andrew's, Christchurch West (now Hagley) High, Christchurch Girls' High and Christchurch Boys' High.

A large number of primary schools have had their histories covered briefly in commemorative booklets. These are not listed in the bibliography but are held in the Christchurch City Libraries Aotearoa New Zealand Centre and can be accessed through the library's catalogue.

The history of the University is covered in Gardner et al.'s centennial history and in Strange, *The Arts Centre*. Only the recent history of the Polytechnic is dealt with in Hockley. The Cathedral Grammar School has its own history.

The first title in the City Council's Architectural Heritage series deals with the Normal School. Wells, *The Buildings of Christ's College* covers the building history of the city's oldest school. There is information on the buildings of other individual schools in various titles in section IV of the bibliography, such as Lochhead's work on Mountfort.

The Downie Stewart biography of William Rolleston and Lovell-Smith's biography of Helen Connon touch on important periods in the city's educational history.

Further research

The main need is for a comprehensive survey of all surviving school and other educational buildings and landscapes in the city. They could then be assessed for possible listing using the historical information in the titles identified in the bibliographic note and using the architectural information in the relevant section of the 1966 *Enyclopedia of New Zealand* (which is still the best general survey of school architecture in New Zealand available).

Chapter 25: The arts and culture

Public libraries

Figure 94. Public library complex with wooden Mechanics Institute adjacent (now demolished. Brick library building (by Rrmonson) remains as part of the Library Chambers. *Alexander *Turnbull Library, 70586 ½.*

In the Canterbury Association's scheme of things, Christchurch was to be a centre of culture and learning for the settlement. The initial pre-occupation of most settlers may have been making a living, and it took some years before Christchurch had thriving cultural institutions and an active intellectual life, but culture and the arts were not neglected even in the earliest years of settlement.

A Mechanics Institute was founded in 1859. It soon developed into a public lending library and in 1873 became the city's public library, administered by the newly established Canterbury College Council. It remained on the Cambridge Terrace site of the original wooden Mechanics Institute building, which survived until the early 20th century, when a second brick building was added to a brick building erected in 1875. The buildings were further extended in the 1920s.

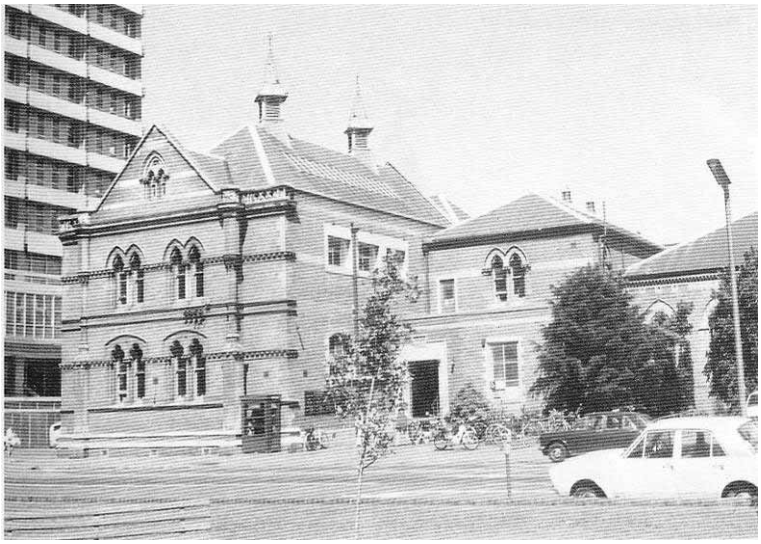

Figure 95. Canterbury Public Library and new Police headquarters (left), 1973. Lamb RC, p6, W.J.A. Brittenden

The library came under the control of the City Council in 1948. The brick buildings on Cambridge Terrace housed the library until 1982, when it moved to a new building on Gloucester Street. The old library buildings then became one of the city's successful examples of recycling redundant old buildings.

Beyond the central city, there were public and private lending libraries in such older suburbs as Sydenham, Waltham Woolston and St Albans in the 19th century. Later, in the 20th century, branch libraries of the public library were established in suburbs that were part of the city. Libraries were also established by the surrounding local authorities (such as Heathcote, Paparua and Waimairi Counties) when the administration of the city was fragmented.

After the 1989 amalgamation of local bodies, all these suburban libraries came under the control of the City Council. The familiar name Canterbury Public Library was replaced by Christchurch City Libraries. A programme to build new suburban libraries was put in train and some of the new library buildings, the one in New Brighton and the one in south Christchurch on the site of the former Heathcote County Council chambers for example, were among the most distinguished buildings architecturally in suburban Christchurch.

The Philosophical Institute and the Canterbury Museum

Julius von Haast was employed as Canterbury's Provincial Geologist in 1861. He was the leading light in the foundation of two early Christchurch institutions. The Philosophical Institute was founded in 1862 and held its first meeting at which papers were read in 1863. It was one of the first bodies founded in New Zealand which concerned itself primarily with the natural and other sciences (it was preceded only by the New Zealand Society in Wellington). The Canterbury Institute quickly established its own library. In 1868 the Canterbury Institute joined with similar bodies in Wellington and Auckland to form a central governing body, the New Zealand Institute. This became, eventually, the Royal Society of New Zealand. The Canterbury Philosophical Institute became the Canterbury branch of this Society.

The Canterbury Museum began life as the personal collection of von Haast, housed initially in a room at the Provincial Government Buildings. The Museum was founded formally as a public institution in 1867 and opened in the first building on its present site in 1870. Under Haast, the Museum gained an international reputation. He greatly augmented the Museum's collections by exchanging moa bones excavated at Glenmark in North Canterbury for objects from overseas institutions. Like the city's other main early cultural institution, the Public Library, the Museum came under the control of the Canterbury College Board of Governors and did not get its own Board until 1948. Under Roger Duff, who was a long-serving Director of the Museum, the institution gained a high reputation as a centre for New Zealand archaeological studies.

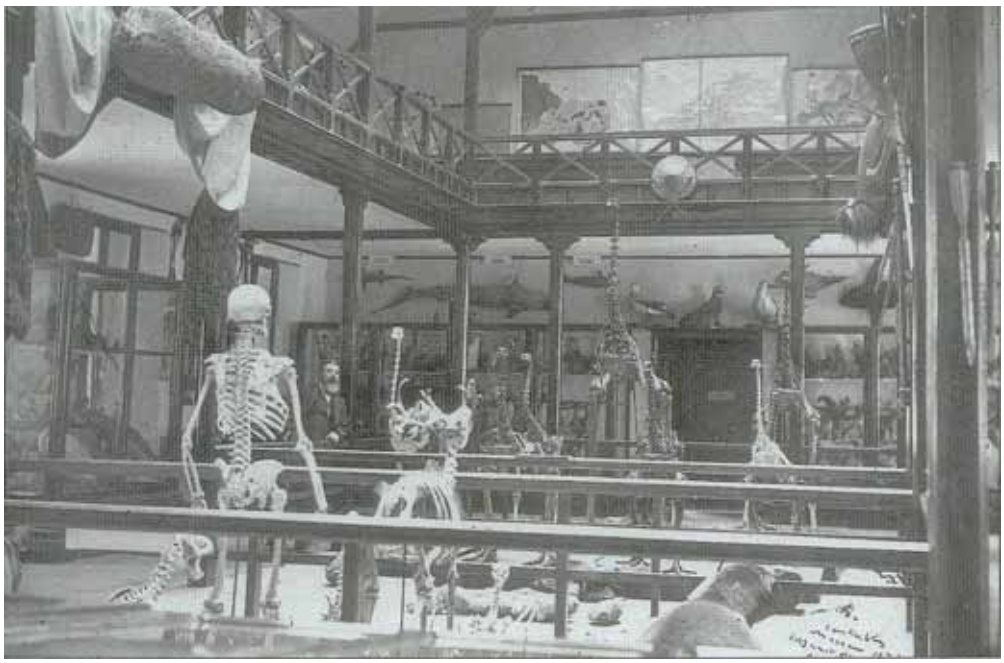

Figure 96. An early view inside one of the galleries of the Canterbury Museum c1900s
Johnson D, p67ACB 84 ½ (A.C. Barker)

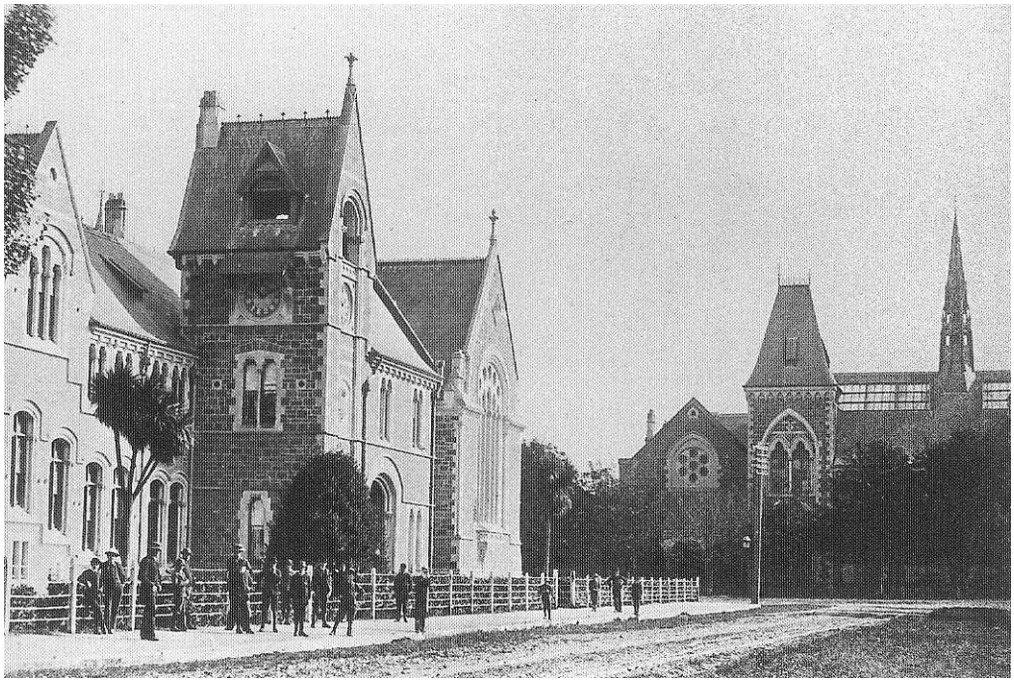

Figure 97. Worchester Street in the 1890s, looking towards the Canterbury Museum, which then had a spire (or flèche). The Clock Tower on the left was the first of Mountfort's buildings for Canterbury University College (1877-79) The Great Hall, beyond it, was completed in 1882. *CM 3077*

The other major repository of objects which illuminate Christchurch's history is the Ferrymead Historic Park. The Park has been developing since the 1960s in an area of great significance in the city's history. Around twenty independent groups maintain a wealth of different collections, many connected with transport history. Periodic difficulties in the administration and growth of the Park have not impeded its becoming a major institution.

Figure 98. Canterbury Hall (1900) in Manchester Street was a major civic project to mark the province's jubilee that year. This shows the admission booths for the Jubilee Exhibition. The building was gutted by fire in 1917, and new municipal offices were built behind part of the façade in the 1920s, and the Civic Theatre behind the rest of the façade a little later. The city council offices remained here until 1980. The Civic Theatre has been demolished. *Greenwood collection, CHAC/CM 495*

In the 19th century, touring companies presented 'serious' dramatic productions (as well as vaudeville – see below) in Christchurch theatres. The first two town halls on High Street were probably the venues for the first theatrical productions in the city. The other early theatres were in Cathedral Square (the small wooden Gaiety) and on Gloucester Street immediately north of the Square. The 1861 Music Hall became the first Theatre Royal in 1866. The Kings Theatre and the second Theatre Royal were also built on the south side of the street. The third Theatre Royal opened on the north side of the street in 1908. In the meantime, a large public hall on Tuam Street had been erected in the 1880s. It was to go through many different careers – as a live theatre (for both vaudeville and serious dramatic productions), a movie theatre and a church in the following years.

Part of the building erected on Manchester Street to house an exhibition staged at the time of the province's 50th jubilee became, after the jubilee, a live theatre, for vaudeville and other performances. After the building was burned out in 1917, the southern part of the building became, in 1928, the Civic Theatre, which remained in use until after the Town Hall was opened in 1972. It was demolished in 1983.

Live theatre was advanced in Christchurch in the 1920s and 1930s under the influence of James Shelley, a college professor. He founded the Little Theatre, which was created in the college buildings, in 1927. This remained an important performance venue for college-based dramatic productions until a fire gutted it in 1953. Shelley was also one of the founders, in 1928, of an amateur dramatic company, the Repertory Theatre, which flourished for many decades and provided many Christchurch people with their first and ongoing experiences of theatre in the building erected on Kilmore Street not long after the society was founded. Later another amateur theatre company, the Elmwood Players, founded in 1948, used a

Figure 99. Jazz concert in the Civic Theatre, 19 September 1955, sponsored by Drages' Record Bar. The Civic was used for a great variety of purposes form political rallies to symphony concerts. *J. W. Malloch photograph, CHAC/CM 116/18*

redundant Sunday School hall in Merivale for many years before becoming based at an auditorium built at the nearby Elmwood School.

Despite the destruction by fire of the Little Theatre, the College (later University) Drama Society continued to be a powerful influence on Christchurch's theatrical life, enjoying a heyday when Ngaio Marsh (perhaps better remembered in Christchurch as a theatrical director than as a world-famous detective novelist) directed a great many plays between 1943 and 1972. Many of the plays, but not all, were by Shakespeare. They were staged in a variety of venues, including the Great Hall of the College. For some years, outdoor performances of Shakespearean plays were staged in Abberley Park.

Christchurch acquired its first professional theatre which lasted for any number of years when the Court Theatre was founded in 1971. It moved around the city in a number of temporary homes until it found its present permanent home in the Arts Centre.

Another long-surviving theatre group, the Children's Theatre, founded in 1952, made its base from 1965 in an historic stone malthouse on Colombo Street South. It had a small theatre there, but also mounted its productions, intended to introduce children to the pleasures of live theatre, in different theatres around the city.

Choral music

The strongest and most persistent musical tradition in Christchurch has been choral. A large number of choral groups were established through the second half of the 19th century, including the Liedertafel, which still survives. The Canterbury Musical Society was founded in 1860. Handel was a favourite composer of Christchurch choirs and audiences from this time.

Figure 100. Christchurch's first town halls, on High Street between Cashel and Lichfield Streets, shown here in 1865. The smaller wooden hall was opened on 1 October 1857, but soon proved too small . The much larger stone hall was completed in 1863, but was so badly damaged by an earthquake in 5 June 1869 that it was condemned. Strange's department store was later built on this site. *Dr A. C. Barker photograph, CM 1143*

One of the 19th century choirs, the Canterbury Musical Society, survived into the following century. It was given a royal charter in 1920 and became the Royal Christchurch Music Society. In 1927 the Harmonic Society was founded and for years rivalry between these two choirs helped ensure very high standards of choral music were achieved. In the second half of the 20th century the choirs performed usually in the Civic Theatre and then in the Town Hall. Towards the end of the century, the two choirs merged to form the Christchurch City Choir.

Figure 101. Part of the Christchurch Town Hall (1972) and the Ferrier fountain, viewed across the Avon from Victoria Square. Designed by Warren and Mahoney, this award-winning group of buildings has become a Christchurch icon. *CM 16276*

The Anglican Cathedral is one of relatively few cathedrals outside Britain to have a Cathedral Choir with a long tradition of sung services. The Cathedral Grammar School was founded in 1882 partly to educate boy choristers for the choir. Sung services remain a feature of worship in the Anglican Cathedral. More recently, the Catholic Cathedral has also developed a strong musical culture and has become a customary venue for the performance of sacred choral music.

Figure 102. Royal Christchurch Musical Society in the Choral Hall in Latimer Square, 1920. *Johnson D, p99, Christchurch Star.*

In the 19th century groups of Christchurch musicians called themselves 'orchestras' and performed at different city venues. There were also theatre orchestras which provided musical accompaniments for vaudeville and other theatrical performances and, somewhat later, for silent movies. The Christchurch Orchestral Society which was founded in 1908 lasted into at least the 1930s.

After World War II, the formation of the National (later New Zealand) Symphony Orchestra brought professionally played orchestral music to Christchurch. The orchestra performed initially in the Civic Theatre but on completion of the Town Hall, like a host of other musical and other groups, shifted to the new venue.

The establishment of a professional Christchurch-based orchestra came somewhat later and was accompanied by a measure of controversy and disagreement. Locally based orchestral performance began with the John Ritchie String Orchestra. But in the 1970s a debilitating six-year dispute ended only when the Canterbury Orchestra was disbanded in 1978. By the early 21st century, the Christchurch Symphony was a semi-professional body offering a comprehensive year-round programme in the Town Hall. Recent immigrants, notably from Eastern Europe, have been valuable members of the orchestra.

The training of musicians in Christchurch beyond the most basic level was generally the work of private teachers. In the mid 1950s, group orchestral classes were started. These led, by 1960, to the founding of the Christchurch School of Instrumental Music. Based for some

time at the Arts Centre, the School eventually moved to a former convent by the Catholic Cathedral (one of the city's many successes in finding an appropriate new use for a redundant historic building). The Convent Chapel became a performance venue for pupils of the School and other musicians.

Christchurch has played only a small part in the history of musical composition in New Zealand. Douglas Lilburn composed the Aotearoa Overture (1940) and Landfall in Unknown Seas (1942) in Christchurch, but moved to the North Island to pursue his career. At the University of Canterbury, Anthony Ritchie emerged as a significant composer in the later 20th century.

Brass and pipe bands

Christchurch has a strong tradition of band music. The Woolston brass band was founded in 1883 and became one of the country's leading brass bands. Its main 'rival' in the early 21st century is the Addington Band. Both bands illustrate the association between brass bands and working class culture. The Addington band originated in the Addington railway workshops and the Woolston band was for long sponsored by Skellerups, which owned large rubber factories in Woolston.

Pipe bands were founded in association with the city's Scottish societies. The first Dominion pipe band competitions were held in Christchurch during the 1906-07 Exhibition. In 1947 the first women's pipe band in New Zealand was founded in Christchurch. Public performances by bands were very popular for many years and there were rotundas in many public parks throughout the city, and on the foreshores at Sumner and New Brighton

Ballet and opera

An 'opera season' was a feature of life in 19th century Christchurch. Local opera was not revived until the 20th century when Canterbury Opera was founded. It acquired premises on Colombo Street in Beckenham, but performed in central city theatres. Canterbury Opera's counterpart in dance is the Southern Ballet, which became based at the Arts Centre. It presented its first performance in 1975.

Literature

Christchurch has been the centre of a strong literary culture for much of its history. In December 1862, the Press published satiric articles on Darwinism written by Samuel Butler, the notable English author who spent the years 1860-64 in Canterbury. A tradition of Christchurch-based poetry began in the first decade of the city's life. In 1866 a Book of Canterbury Rhymes was published. A year earlier, Crosbie Ward had begun publishing Punch in Canterbury, a satirical magazine based on its English namesake.

Later names prominent in Christchurch's poetical tradition were Ursula Bethell and Denis Glover. The publication of Ursula Bethell's first collection in 1929 ushered in a decade in which Christchurch was at the centre of poetry writing in New Zealand, if not the English-speaking world. The founding of the Caxton Press in 1936 was a key event in the city's

literary history. It was followed in 1947 by the Pegasus Press, which earned distinction when it published Owls Do Cry, the first novel of Janet Frame. In the same year the Pegasus Press was founded, Caxton began publishing Landfall, edited by Dunedin poet Charles Brasch. Landfall soon became New Zealand's pre-eminent literary magazine and was published out of Christchurch for many years.

After this effloresence in the 1930s and 1940s, Christchurch's literary culture became somewhat moribund and Auckland and Wellington became stronger centres of New Zealand literary life. But even in the years when Christchurch's literary culture was thought to be less adventuresome and progressive, the city was still home to such writers as Ngaio Marsh and, later, Margaret Mahy.

The visual arts

Christchurch was fortunate that a man who became one of the country's leading early photographers arrived in Canterbury on one of the first four ships. A.C. Barker's photos of the city in its early years of growth are a valuable, and incomparable, record of a New Zealand city's development from, almost, its very beginnings into the 1870s.

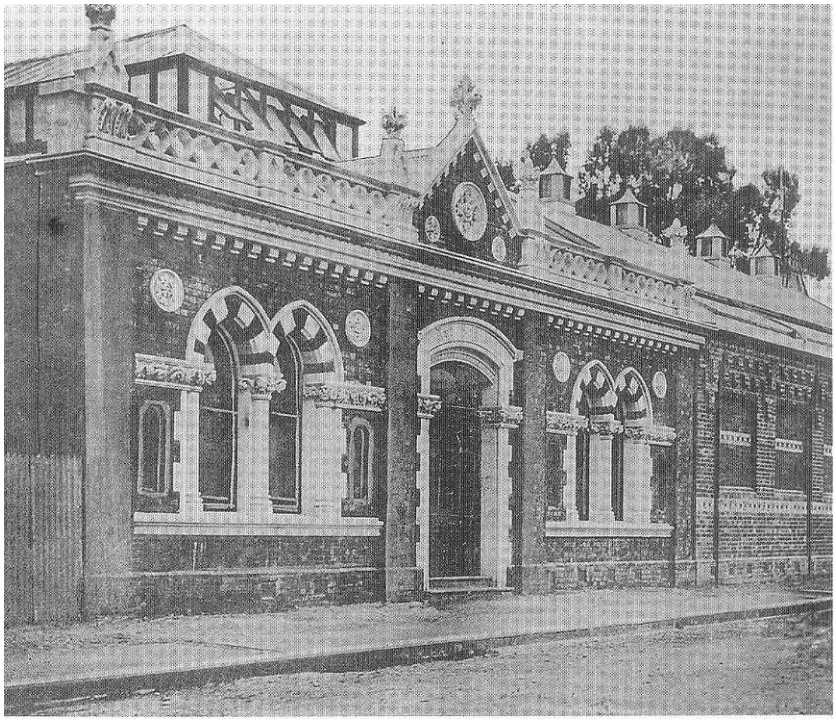

Figure 103. Art Gallery, Durham Street in 1890. The Canterbury Society of Arts raised the money to build the original gallery (right) by public subscription, and added another wing (left) by 1897, when this photograph was taken. Although the building survives, Some of its ornamentation has been removed as an earthquake risk. *Wheeler and Son photograph, CM 4828*

Many of Christchurch's notable early residents, such as Julius von Haast, were competent amateur artists and produced a visual record of Canterbury's early years. The two significant events in establishing a stronger artistic tradition in Christchurch were the founding in 1880 of the Canterbury Society of Arts and in 1882 of the Canterbury School of Art (part of Canterbury College). The CSA built a gallery in downtown Christchurch (in two stages) and

the shows in this gallery were the leading events in the city's artistic calendar for many years. A new gallery was built on Gloucester Street in the second half of the 20th century.

In 1890, an expatriate Dutch artist, Petrus van der Valden, was a leading figure in the Christchurch art community.

In the 1920s, Rita Angus and A.F. Nicholl from the Canterbury School of Art became the city's leading painters. In 1927 'The Group' was formed. One of its members was Olivia Spencer-Bower. 'The Group' dominated Canterbury painting for several decades, but by the 1950s Christchurch painting was being criticised as conservative. A significant event was the 1953 departure of Colin McCahon for Auckland. Despite the city's reputation for conservatism in art, Christchurch painters like W.A Sutton continued to produce works in the city.

In 1932 the CSA gallery was joined by a new public gallery, the Robert McDougall Art Gallery. It too acquired a reputation for being conservative and unadventuresome in its acquisitions policy. This was highlighted by the controversy over a painting called 'The Pleasure Garden', which lasted for five years and ended only when the City Council finally accepted the painting as a gift in 1953, and by the response to the offer to the city of a sculpture by Henry Moore (which was not accepted).

The CSA's new gallery, now known as CoCA (Centre of Contemporary Art), built in the 1970s became a major force in the city's 'art scene' and the most important place for selling the work of local artists. It was later joined by a number of dealer galleries and these or their successors continue to play an important role.

By the late 20th century, the McDougall was acknowledged to be far too small as the public gallery of a city the size of Christchurch. The prolonged debate over what sort of new gallery Christchurch should have and where it should be ended with the opening of the new City Gallery in 2002. The controversial building seemed to signal that Christchurch was shrugging off the stagnant cultural reputation it had had for several decades.

Sculpture

A notable figure in the history of public sculpture in New Zealand, William Trethewey, lived and worked in Christchurch. Later sculptors who worked in, or created work for, Christchurch have included Dawson, Dawe and others.

Crafts

Pottery, weaving and quilting have all been popular pursuits in Christchurch but the histories of these and other crafts have not yet been written up in any popularly accessible source.

A conservative city artistically?

After the literary innovation of the 1930s ran out of steam, Christchurch became saddled with a reputation for having an arts and literary community that was conservative, conventional, genteel and snobbish. The departures of Colin McCahon and Douglas Lilburn for the North Island symbolised this. The reputation was not incompatible with competence and quality, however. This was particularly evident in architecture.

Architecture

Buildings have figured importantly throughout this report. Christchurch has one of the strongest and most individual traditions of architectural excellence of any New Zealand city. The two leading figures in the 19th century were probably Mountfort and Armson, each working largely in quite different fields. The city also gave work to a number of lesser but still notable architects like Farr, Maddison, Strouts, Lambert, Bury, Cane and others. The country's first professional body of architects, the Canterbury Association of Architects, was established in 1871. It later lapsed, but in 1905 the New Zealand Institute of Architects was also first established in Christchurch.

New names in Christchurch architecture in the years up to World War I – Seager, Collins, Harman, Ballantyne, Clarkson and the England and Luttrell brothers – continued the tradition of innovation and of fine design. Between the wars, Cecil Wood experimented inventively with a number of 'historical' styles and also worked in early Moderne and Art Deco. Later Paul Pascoe and Humphrey Hall (Pascoe and Hall) were key figures in the introduction, and adaptation, of Modern architecture in New Zealand. Although greater growth in Wellington and Auckland in the first half of the 20th century, and the fact that Auckland became the only place at which a formal training in architecture could be gained in New Zealand, seemed to push Christchurch architecture onto a back burner, the city remained a force in the ongoing development of architecture in New Zealand.

The dominant names in Christchurch architecture in the second half of the 20th century are Warren and Mahoney, Minson Henning Hansen and Dines, Trengrove and Marshall, Peter Beaven and Don Donnithorne. All these practices have been creative but most have also been conservative. The practices most at home in the city have based their best buildings on refined and simplified shapes and forms derived from Christchurch's 19th century Gothic and vernacular buildings.

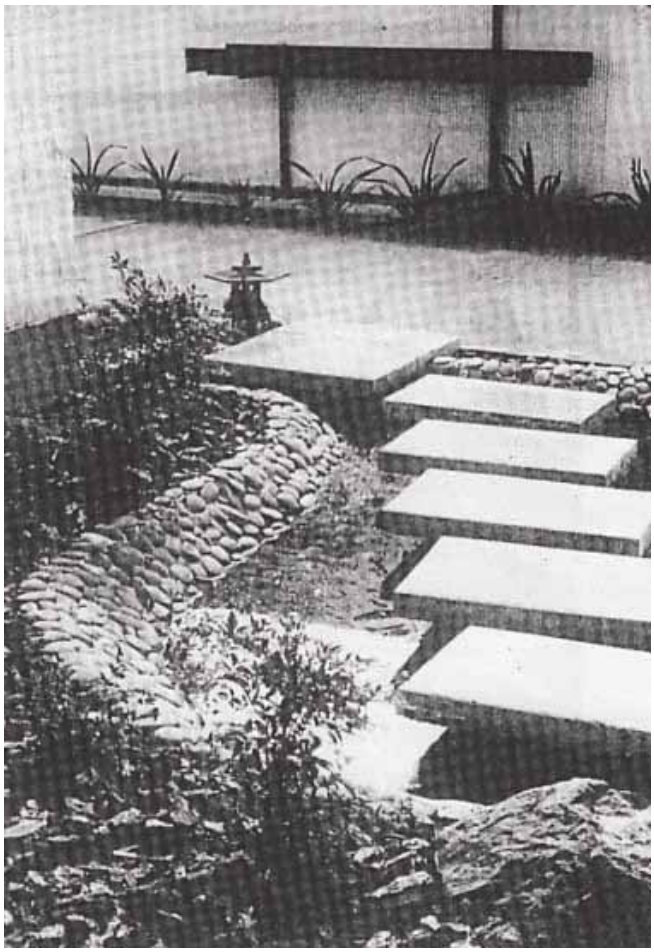

Figure 104. Galey Garden, Christchurch, an example of an early New Zealand modern garden. *Home and Building, Sep/Oct. 1974.3*

Landscape architecture has a long tradition in Christchurch. Many of those employed as 'gardeners' in the 19th century, by private homeowners as well as public bodies like the Domains Board, were in effect landscape architects. William Buxton, one of the country's first significant landscape architects acknowledged as such (as opposed to gardener) was based in the city. Qualified landscape professionals from Canterbury College to work in the city included Edgar Taylor, one of the first people born in New Zealand to practice the profession. In the 1960s and 1970s, a national consultancy based at Lincoln College advised local bodies throughout Canterbury and the rest of New Zealand on landscaping matters.

Charles Challenger, employed at Lincoln College in the 1960s, established a national landscape consultancy and published about 30 landscape development reports on various projects. Challenger's research from the mid 1970s on landscaping in Canterbury focused on the "nursery trade" and specifically on a group of nurserymen plying their trade from the 1850s to 1890s.

The first graduate students from a new degree course in landscape architecture at Lincoln College (then linked with Canterbury University) from late 1960s, included Michael Littlewood and Frank Boffa, who wrote in popular and professional magazines about the diverse modern landscaping projects they were being commissioned to design.

Newspapers

The Society of Intending Colonists decided, before they left England, that they would publish a newspaper in the settlement they were going out to found – a further manifestation of their determination to replicate English society in Canterbury. The first issue of the Lyttelton Times, a weekly edited by James Edward Fitzgerald, appeared on 11 January 1851. Though production of the paper was transferred to Christchurch in 1863, it retained its original name until 1929,when it became the Christchurch Times, just six years before its demise. In Christchurch it occupied a site that ran through from Cathedral Square to Gloucester Street.

Figure 105. The Press being unloaded at the Christchurch station for rail delivery. *Alexander Turnbull 40900 ½ (press)*

In 1861, Fitzgerald, finding the Lyttelton Times too supportive of his political rival, William Moorhouse, founded The Press, with runholder support. The paper first appeared on 25 May 1861. Initially weekly, it became a daily in 1863. It had its early offices on Cashel Street, but not long after rebuilding on that street it moved, in the early 20th century, to the city's finest example of commercial Gothic architecture, a building it still occupies on the eastern side of the Square. From 1865 to 1928 there was a Weekly Press, which was the leading New Zealand newspaper covering agriculture and racing. In 1894, the Weekly Press was the first New Zealand newspaper to start making regular and extensive use of half-tone reproductions of photographs.

The Press is now New Zealand's oldest surviving metropolitan newspaper. It is only recently that the North Canterbury runholding families who assisted with the founding of the

newspaper sold their interests in it. Over the years, the paper gained a reputation for conservatism. This dated from at least its being stridently anti-Grey in the 1870s and rabidly imperialist during the Boer War. Later it consistently supported the National Party. The paper has also been noted for its contribution to literature, a tradition which began with its publication of the early writings of Samuel Butler. The tradition was strengthened between 1919 and 1929 when the paper published work by leading writers of that decade. This continued through the 1930s. In 1941 the first poem by Whim Wham (the pen-name of noted poet Allen Curnow) appeared.

Christchurch was the scene of one of the most famous episodes in New Zealand's newspaper history – the six-year newspaper war of the 1930s. In 1914, a Christchurch newcomer, the Sun, introduced a new style of journalism into New Zealand newspaper publishing. Christchurch then had five daily newspapers. An attempt by the Sun to break into the Auckland market precipitated a war that ended with the demise of both the Sun and the Christchurch Times (then New Zealand's youngest and oldest daily papers respectively). From 1935 on The Press was Christchurch's only morning daily and the Star-Sun its only evening daily. The Star-Sun (later Star) built new premises on Kilmore Street in the 1950s, but later moved to a site on Tuam Street and became a bi-weekly give-away when the demand for an evening newspaper faded.

Chapter 25: The arts and culture
Comment and recommendations

General discussion

The goal of the Canterbury Association was that Christchurch become a centre of culture and learning. It acquired cultural organisations and institutions of learning – a museum, library, schools and university college – within two or three decades of the first settlers arriving. Although it had to wait until the 20th century for a municipal art gallery, the Canterbury Society of Arts was well established before the end of the 19th.

'Serious' theatre first came to Christchurch with touring companies, but local theatrical groups were soon also staging productions. The city's musical traditions were also established strongly in the 19th century and were stronger for many years than its theatrical traditions. A strong choral tradition was a particular feature of Christchurch's cultural life and today's City Choir traces its lineage back to the 19th century.

Through the first half of the 20th century, amateur and volunteer groups kept the city's theatrical and musical life flourishing. The College-associated Little Theatre and the Repertory Society ensured residents of Christchurch had ample opportunities for theatre-going. Professional or semi-professional groups – a theatre company, a symphony orchestra, a city choir and an opera company – became well-established through the second half of the 20th century. In the same period the establishment of the Christchurch School of Instrumental Music saw the foundations laid for the city's musical traditions to remain strong. Touring artists and groups continued to come to Christchurch, but were relatively less important in the city's overall cultural life than they were in the 19th and first half of the 20th centuries.

Band music – brass and pipe – has also had a strong and continuous presence in Christchurch since the 19th century. Brass bands were part of the city's strong working class culture.

The city's most important period as a centre of literary culture and of the visual arts was in the 1920s and 1930s, but both before and since those decades there were noted artists and writers working in Christchurch and active literary and artistic communities, the latter sustained in part by the School of Fine Arts at the university.

Relevant listings

The ***Canterbury Museum*** (one of the city's oldest cultural institutions) is listed. So are the ***former Canterbury Public Library buildings***, a group of several buildings of different ages. Other older library buildings listed are the ***former Linwood library and the Woolston community library.***

The ***present Theatre Royal*** is listed, as is the ***former Theatre Royal*** on the opposite side of the street . From the 20th century, the ***Repertory Theatre*** is listed. A number of buildings which were converted to theatrical use after originally serving other uses, including the ***Malthouse*** (Canterbury Children's Theatre) and ***Woods Mill*** (used by a local amateur theatre

group), have been listed. Four of the listed buildings which are now part of the Arts Centre have been or are now used as theatres: ***the Great Hall*** (student Drama Society productions), ***the former Boys' High block*** (location of the burned-out Little Theatre), ***the electrical engineering building*** (Southern Ballet) and ***the hydraulics laboratory*** (Court Theatre). ***Trinity Congregational Church*** was used as a theatre for several years immediately after its use as a church ceased.

The ***Town Hall,*** important since 1972 as a venue for theatrical and musical performances, has been listed.

The ***Music Centre*** (a former convent and its chapel, now home to the School of Instrumental Music and other musical groups) has been listed.

The two surviving inner city ***band rotundas*** – ***Edmonds*** on the riverbank and the ***Bandsmen's Memorial*** in Hagley Park – have both been listed.

For the visual arts, ***the former Canterbury Society of Arts building*** and ***the former McDougall Art Gallery*** have been listed. A further Arts Centre building, ***the former College Library*** (for several years the McDougall Annexe and still an exhibition space) has also been listed. Two ***artists' residences***, of ***Louise Henderson*** on Papanui Road and of ***John and William Menzies Gibb*** on Worcester Street, have been listed.

Three buildings with literary connections have been listed: ***the Ngaio Marsh home*** and ***Rise Cottage*** (the home of Mary Ursula Bethell), both on Cashmere Hills and ***the Pegasus Arms*** (a house probably listed for its age rather than its literary associations which was, however, the long-time home of the Pegasus Press).

Both the surviving ***buildings of the Press Company***, on Cashel Street and in the Square, have been listed. So have the ***Star and Lyttelton Times buildings***, on the Square and Gloucester Street.

Further possible listings

Any surviving ***older library buildings***, for example the buildings in St Albans and Beckenham, should probably be listed.

The ***Caxton Press building*** on Victoria Street should be considered for listing, because of its age and its being one of the few surviving older commercial buildings on its particular stretch of street and because of its long association with the Caxton Press.

Further ***residences of artists, writers and other important figures in Christchurch's artistic and cultural life*** could be considered for listing. Elsie Locke's cottage in the Avon Loop is an example of a possible listing in this category.

The ***buildings in which landscape architects Tony Jackman and Frank Boffa practiced*** from the 1960s could warrant listing because the practice had an immense influence on architecture, landscape architecture and planning in New Zealand and beyond.

Bibliographic note

Eldred-Grigg's *New History*, and the two recent general histories, Cookson and Dunstall, *Southern Capital*, and Rice, *Christchurch Changing*, are useful sources for the general history of the arts and culture in Christchurch. Vol. 2 of the three-volume Centennial history of the province has a special section on the topic.

There is material on many specific buildings connected with arts and culture in the city in section IV of the bibliography, Architecture. Brittenden, *A Dream Come True*, deals with the Town Hall and with previous venues. Strange's books on the Arts Centre and the Little Theatre both contain material on the performing arts in particular. Prior on Trethewey and Stocker on Gurnsey are useful for the history of sculpture in Christchurch.

There is an old but adequate history of the Press newspaper but no comparable works on other Christchurch newspapers.

The biographies listed in the bibliography on A.C. Barker, Ngaio Marsh and the Lovell-Smiths all touch on aspects of the city's artistic and cultural life.

The work of several of the city's prominent architectural practices is covered in the titles listed in the section of the bibliography on architecture, including such general titles on New Zealand architecture as Lloyd-Jenkins on houses.

Further research

The histories of a great number of important artistic and cultural institutions and organisations have yet to be written, but there is probably sufficient information in existing sources to identify and assess further buildings or places for possible listing.

Chapter 26: Popular entertainment

Vaudeville

Vaudeville was popular in Christchurch in the 19th and early years of the 20th centuries. The theatres which were used for 'serious' dramatic or musical performances – the Gaiety, Kings and the Theatre Royal both on Gloucester Street, His Majesty's Theatre, the Tuam Street Public Hall and others – were also used for vaudeville.

Through the years vaudeville was a dominant form of popular entertainment there were several 'pleasure gardens' established in Christchurch. Professor Bickerton's gardens in Wainoni were only the best-remembered of several such establishments.

Dance halls, billiard parlours and other popular venues

For many years public dance halls were popular places for young people to meet and socialise. Among the venues which people still remember were the Rendezvous on Stanmore Road, St John's on Peterborough Street, the Union Rowing Club on Oxford Terrace, the Winter Garden on Armagh Street and the Spencer Street hall in Addington. Earlier the Choral Hall in one corner of Latimer Square was also a popular dance hall. Dances were also held in working men's clubs, for example the Richmond club on Stanmore Road and Shirley club on Hills Road. Performers at these and other venues who are also remembered include the later nationally known Ray Columbus and Dinah Lee. The popularity of dance halls waned as cars became more popular (people previously biked into the inner city and parked their bikes in a bike garage) and as drunkenness and violence became more prevalent. Later in the 20th century, night clubs took the place of the old dance halls.

There were billiard rooms in the inner city from the 19th century, the equivalent, for younger males, of later electronic game arcades. Bridge and chess clubs were more sedate and attractive to an older crowd.

There was considerable overlap at different points among hotels and venues dedicated to just one or two activities, independently of drinking. Live music and billiard or pool rooms at pubs meant they supplanted some of the earlier, one-activity-specific venues

Movies and cinemas

The popularity of vaudeville waned as motion pictures emerged as the major form of popular entertainment. The 'kinematograph' was first demonstrated in Christchurch in 1896. Motion pictures were first shown commercially in the city in the city in the Colosseum in 1908.

Figure 106. Cathedral Square, c. 1930. A typical Christchurch street scene, with trams, motorcars and the inevitable bicycles. The tower of the Crystal Palace cinema in the background remained a city landmark until the 1960s. Next door to the crystal palace was the Grand. *Tanner Brothers photograph CM3742*

The first purpose-built movie theatre in Christchurch was the Queens Theatre, opened in 1912. It was followed by the Grand (1913), Everybody's (1915) and the Strand (1917). A little later came the Liberty and the Crystal Palace. In the 1920s, the 'atmospheric' Regent Theatre was built in the Royal Exchange building on Cathedral Square. In the 1930s new theatres, among them examples of Christchurch's relatively few Art Deco buildings, were built – the Avon, the State and the Majestic – and some older theatres were remodelled, Everybody's becoming the Tivoli and the Strand becoming the Plaza. By this time almost all Christchurch's movie theatres were on or within one block of Cathedral Square. The only significant exceptions to this were the Majestic and, once it had been converted from a live to a movie theatre, the Odeon/St James (formerly the Tuam Street Public Hall).

Before and just after World War II, movie theatres were also built in the suburbs – in St Albans, Riccarton, Sydenham, Ilam, Spreydon and Sumner. One of the earliest suburban cinemas was built in New Brighton.

With the decline in movie-going associated with the introduction of television, many Christchurch cinemas closed down. The buildings were either demolished or converted to other uses. When movies revived in popularity, the audiences did not return to the few surviving older theatres, but to new multi-screen complexes. Two of these were on Moorhouse Avenue and were thus part of the shift southwards of retail and other activity in the inner city. Other multi-screen cinemas were built in suburban malls – at Hornby, Northlands and Shirley – and were part of the shift of retail and other activity outside the city centre entirely, although they had been preceded by the suburban movie theatres. Only one of these earlier suburban movie theatres, the Hollywood at Sumner, survived, partly by serving a local community distant from both the inner city or any of the new multiplexes in suburban malls and partly by concentrating on 'art' films.

Only the Regent, converted to a multi-screen cinema after a fire, remained of the old inner city movie theatres on Cathedral Square or in its immediate vicinity. A cinema established in an old gymnasium at the Arts Centre was, by the end of the 20th century, the only other true inner city movie theatre besides the Regent. It survived, like the Hollywood in Sumner, as an 'art' theatre.

Radio

In 1923, the Christchurch Radio Society, which had been founded in 1921, began broadcasting in Christchurch with station 3AC. In 1925, the Radio Broadcasting Company of New Zealand was floated in Christchurch and in 1926 began transmitting as station 3YA. In 1932, the stations of this company were taken over by the State. A building on Worcester Street was for many years the centre of State radio broadcasting in Christchurch. It had two steel transmission towers built on and alongside it which were Christchurch landmarks for 70 years.

Later Radio New Zealand based itself in a small modern building on Durham Street. The Sound Archive of Radio New Zealand is based in this building. The city's first private radio station, Radio Avon, began transmission in 1973.

Television

The first experimental television signals in New Zealand were sent as an experiment at Canterbury College in 1952. CHTV3 began transmitting in 1961 and television aerials began appearing on Christchurch houses. The most visible sign of the advent of television was the construction of a building and tall transmission tower on the summit of the Sugarloaf, one of the summits of the Port Hills overlooking Christchurch.

Some television production was undertaken in Christchurch and Television New Zealand for a time operated from a new high-rise building in the inner city. TV2 began service in the city in 1975 and TV3 in 1989.

Christchurch Television (CTV) and its various antecedents operated from small premises in different parts of town from about the 1970s on.

Chapter 26: Popular entertainment
Comment and recommendations

General discussion

The most common form of public popular entertainment in 19th century Christchurch was vaudeville, staged in the city's several early theatres. The succession was then to movies, which were dominant through the 1920s to the 1950s. The advent of first radio and then, more especially, television moved an important part of popular entertainment into the home. But the closures of cinemas in the 1970s and 1980s were followed by a revival of movie-going, despite the emergence of video stores.

Another form of popular entertainment outside the home were dances at dance halls. There was a succession from these to night clubs in the second half of the 20th century. Some hotels became popular venues for live music. Chess, bridge and other cards clubs also brought people together for entertainment and amusement.

Relevant listings

The single older ***movie theatre*** still used for showing films, the ***Regent***, has been listed (although its original theatre interior was destroyed by fire). Four other former cinema buildings now in other uses have also been listed: the ***Odeon/St James***, the ***Majestic***, the ***Avon*** and the ***Mayfair/Cinerama*** (façade only). The Odeon/St James also figured in the history of vaudeville in Christchurch. The ***former Boys' High School and University gymnasium*** which is now the Academy movie theatre has also been listed.

The ***CTV building*** on Gloucester Street, which also had an important place in the city's radio history, is the only building associated with radio or television which has been listed.

The listed ***Cranmer Bridge Club*** building is representative of the premises of a large number of small, semi-formal groups which were part of the network of entertainment organisations in Christchurch in the past.

The ***former High Street post office*** is now the city's leading 'art movie' video parlour, but its listing was probably on other grounds.

Further possible listings

The recently uncovered ***façade of the former Tivoli movie theatre*** should probably be listed. The possibility of listing any surviving ***suburban movie theatre buildings***, such as the buildings at the Ilam, New Brighton and Edgeware shops, and the Hollywood in Sumner, still in use as a movie theatre, should be considered.

There may be buildings or other ***structures associated with radio and television*** which should be considered for listing.

Any buildings comparable with the Cranmer Bridge Club which can be identified as ***the premises of long-lasting clubs*** should also be considered for listing

Bibliographic note

What information there is readily available on forms of popular entertainment in Christchurch is in the general histories already cited for other sections of this report: Eldred-Grigg's *New History*, Cookson and Dunstall, *Southern Capital*, Rice, *Christchurch Changing* and the older three-volume provincial centennial history.

The Cranmer Bridge Club building is the subject of no. 4 of the City Council's *Architectural Heritage* series.

The Federation of University Women's *Round the Square* is an important source for the many movie theatres that were once on the Square.

A manuscript study on the history of all movie theatres in Christchurch, by Hugh Taylor, is an indispensable source on the topic. (This is not published in any meaningful sense so is not listed in the bibliography but is available from the author.)

Burdon's biography of Bickerton is a source on pleasure gardens. A more modern discussion on Bickerton and his pleasure garden is in Baker's book about Wainoni.

Further research

There are still large gaps in knowledge about many forms of popular entertainment in Christchurch from the 19th century on. Until these gaps are filled, many buildings that should possibly be listed to ensure this topic is properly represented in the listings will be hard to identify.