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St. Peter's School

Cambridge, N.Z.

STRUCTA SAXO (FOUNDED UPON A ROCK):
THE GENESIS AND DEVELOPMENT OF A.F.B. BROADHURST'S
ENGLISH-STYLE PREPARATORY BOARDING SCHOOL FOR BOYS
SAINT PETER'S SCHOOL, CAMBRIDGE, NEW ZEALAND
1936 - 1978

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ABSTRACT:

This thesis explores the genesis and development of St Peter's School, Cambridge, originally founded as a small preparatory boarding school in 1936. Though there are relatively few such schools in New Zealand they have through encouragement of certain attitudes an impact disproportionate to their number of pupils. Little has been written about such institutions and this is an historical study of one of the most interesting. A brief introductory survey of the main developments in the New Zealand education system including the dominance of the State in elementary schooling and the continuing demands for independent and alternative schools provides a general background to the study.

The second chapter looks at the social and educational influences upon the Englishman who founded St Peter's School. A.F.B. Broadhurst, born into a wealthy merchant family, was educated at a progressive preparatory school, West Downs, followed by Winchester and Oxford. He served in a variety of postings in the First World War, but eventually returned to teach at West Downs School. Confirmed in his choice of vocation and convinced of the excellence of educational methods and philosophy of West Downs, Broadhurst determined to found his own school, and bought a property for this purpose near Cambridge, New Zealand.

Chapter three details the establishment of the school to Broadhurst's specifications. It was built with his private wealth and basically to his own design, incorporating many modern amenities. The founder recruited The Rev. J.M. Beaufort as joint headmaster and as chaplain; together

they recruited staff and Beaufort's local reputation helped to draw in pupils and staff. Broadhurst's insistence on his proprietorial rights was a strong factor in the departure of Beaufort. To perpetuate the school, Broadhurst 'gave' it to a Trust, but retained effective control.

Chapter four surveys the Broadhurst philosophy: small classes, progressive teaching methods, a start soon after a boy's eighth birthday and boarding. These were all important and Broadhurst gave direction to the life of the school. Hobbies were emphasised, self-discipline was encouraged. His "whole man" philosophy included aesthetic and spiritual development and was expressed through music and the school chapel especially.

Chapter five, which begins with the retirement of Broadhurst in 1960, discusses the problems of succession to the headmastership, the numerical and physical decline of the school and its revival under D.J. Thornton, headmaster 1960 (Term III) to 1978. Thornton and the Trustees made changes with the introduction of day boys, more contact with the Cambridge community, greater competition in academic and sporting aspects, and most importantly the creation of a secondary department in the 1970's.

The Conclusion gathers evidence from the study: concepts and patterns previously discussed are considered. Some specific points about St Peter's School are made and general observations on the place of preparatory schools in New Zealand and the exiguousness of detailed studies of these, complete the final chapter of this thesis.

PREFACE:

This thesis examines the origin and establishment of St Peter's School, Cambridge, opened originally in the 1930's as a small preparatory boarding school for boys. The school's foundation and development was very much the personal vision and accomplishment of an Englishman, A.F.B. Broadhurst, who had developed a particular view of an ideal educational institution and its social and cultural purposes, and he had the financial means to make his vision become a reality. The study therefore explores Broadhurst's background and how he translated his ideals into practice during his quarter century of headmastership. After Broadhurst's departure the school was developed in different ways in a number of respects: most notably in the addition of a secondary department upon the preparatory school already in existence, though great care was taken to build upon what had been put in place during the Broadhurst era. Thus the thesis looks at how an English-style preparatory school was founded and also at the ways it was gradually changed or modified to accommodate the educational, cultural and financial environment in which it existed through to the late 1970's. The terminal date of the study is that of the retirement of Broadhurst's permanent successor, D.J. Thornton: the school which flourishes today is very largely what was created by these first two long-serving headmasters. A chronological appendix briefly notes the present headmaster and some matters of consequence which have taken place since 1978: another historian, at a greater distance in time will have to face the task of finding patterns in the

history of St Peter's School beyond the departure of D.J. Thornton.

The occasion of this thesis was the proximity of the school's jubilee: in 1986 it will have been established fifty years, and this study is an attempt to give an historical perspective for the jubilee. It has, nevertheless, a wider purpose: while most New Zealand children receive their primary schooling in state schools, some attend a small number of preparatory schools, whose history, generally speaking, is little known. The thesis fills out part of a 'gap' in New Zealand educational history.

Parts of this study have proved to be more difficult than it was originally anticipated. The school's annual magazine, The St Peter's Chronicle, contains a wealth of information, but unfortunately the written records held by the school are rather exiguous. The founder who is now into his nineties lives in England and because of failing sight and, latterly, an increasingly uncertain memory - which is hardly to be wondered at considering his age - personal correspondence with him has been extremely limited, though he has been able to contribute verbally to some extent with tape-recorded interviews. The second long-term headmaster died soon after his retirement, thereby cutting off a direct source of material. Much of this study then has been undertaken with a far greater reliance than it was originally anticipated on personal correspondence, interviews and questionnaires to former staff, old boys and friends of the school and their spouses and families. In matters of opinion the consensus view has generally been adequate though

in a few instances some speculation has been inevitable.

The title Structa Saxo is the motto of the school. The Latin form translated means 'Founded On a Rock'. This passage is from St Matthew's Gospel (XVI, 18) and the way it was chosen is discussed in chapter three (pp. 44,45). The full school badge appears above page 1.

I sincerely thank all the people referred to above. My grateful thanks are due to Mr. R.P.G. Parr the present headmaster of the School, and to the Trust Board. Mr. Parr has cheerfully given advice and practical assistance and through his kind offices the Trust Board have made school facilities and records readily available to me. In this context special thanks must go to R.R. Gibson Esq. (Christchurch) foundation staff member and sometime First Assistant Master, Bursar and Trustee; Mrs Ruth Harker - wife of the late Rev. J.M. Beaufort - who as Miss Wilkie was a foundation staff member; R.B. Land (Melbourne, Australia) old boy and sometime teacher who was particularly helpful in interviewing Mr. Broadhurst on my behalf, as well as supplying me with much extremely useful information either by personal interview or correspondence; Mr. I.G. Campbell, friend and former St Peter's teacher, for his encouragement and assistance in numerous ways; Mr Roger Custance, Archivist of Winchester College (England); Mrs Jill Truman (Exmouth, England) and also to the Rev. Pat Parr, Canon Monty Pierard, Canon Ian Graham, Stanley and Ruth Jackson, Joyce Falls, Bruce Oliphant, Colin Riddet, Margaret and the late Ross Martin, Lois Talbot, Alistair Whitelaw, Grace Thornton, Dorothy Robertshawe, Ron Thornton and many others

too numerous to name; and to my two sisters, both of Auckland: Mrs Pat Barfoot and Miss Enid Bull.

To my mother Mrs. M.L.A. Bull and my late father Archdeacon Bull, my family and various relatives, and many of my friends and colleagues go my appreciation for their patience and encouragement throughout this study, and to the pupils of Clark House, St Paul's Collegiate School, who did not always understand what a thesis was, but who nevertheless were very tolerant towards me. I would also thank my supervisors: Mr P.J. Gibbons, with whom the larger proportion of time for this study was spent and Dr D.G.S. Simes. Both of these men have been extremely friendly, tolerant and full of constructive advice and encouragement.

Finally my thanks must go to Mrs. Hilda Bloxam who so patiently worked on the preparation of the typescript.

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CHAPTER ONE

INTRODUCTION

This thesis investigates the genesis and development of St Peter's School, Cambridge, originally a small boarding preparatory school for boys founded in the 1930's. St Peter's remains, somewhat expanded in scope and size, as one of the relatively few preparatory schools in the New Zealand educational system in the 1980's. There are currently some fifteen or so of these schools, several with 'feeder' links to other independent secondary schools. Such schools are therefore 'unusual' in the New Zealand educational system and deal with an extremely small percentage of pupils in the primary or elementary years of schooling. Rarely mentioned either in educational or general histories, their existence is very often overlooked¹ or the information inadequate.² Nevertheless, for a number of reasons, including the emphasis these schools place on such qualities as leadership, duty to others, full participation in the many facets of school life (including team games), fair play and so on, which form an essential part of the broad ethos which typifies these schools, probably a disproportionate number of pupils of preparatory schools eventually take important or influential positions in New Zealand society. It is therefore worthwhile to look at these institutions which produce so many community leaders and to investigate how and under what conditions their values and knowledge are formed.

There is a need for an analysis of preparatory schools generally, but few of them have been the subject of an

1 Footnotes appear at the conclusion of each chapter.

extensive history.³ This study of St Peter's can therefore be seen as a study in depth of one preparatory school, of its formation, its evolution and its special characteristics, which is a contribution to the as yet unwritten history of preparatory-style institutions in New Zealand educational and social context.

It must be noted, however, that in its formation and development St Peter's School is not typical of these preparatory schools. In particular its recent history contains a development which appears to be unique in the history of preparatory-type schools, at least in New Zealand. Preparatory institutions have often been closely associated with particular independent secondary schools, and in some cases the preparatory and secondary schools have operated on adjacent sites though remaining in formal terms separate schools. Where the preparatory school and the secondary school are a single administrative entity, as for instance at St Andrew's, Christchurch, the original foundation has been the secondary school, while the preparatory department has developed subsequently. With St Peter's School in the 1970's it was the other way around.⁴ The secondary department was added on to the "top" of the preparatory school. This circumstance means that the study cannot be entirely confined to the elementary level of schooling, although the thesis looks mainly at the reasons for the establishment of the secondary department and very little space is given over to how the secondary department specifically, as opposed to the whole school, operated during the 1970's.

Because St Peter's in that way, and in certain other

ways,⁵ is not typical of New Zealand preparatory schools and we must therefore await fuller studies of other schools for the opportunity to make broader generalisations, nevertheless this study of St Peter's may still be taken as an example of the possible significance of these schools.

As a background to the study of a single school, it is useful here to review, very briefly, the development of the education system in New Zealand.

The earliest European-style schools in New Zealand were church missionary schools: Samuel Marsden opened the first in the Bay of Islands in 1816. The Wesleyans and Roman Catholics were soon to do likewise and it was not long before a number of schools for the indigenous people, the Maori, had been established. The first school for European pupils was one for the children of missionaries, opened in Paihia in 1828. These schools were operating before New Zealand became a British colony in 1840, but there was no state system of education established until nearly forty years after the signing of the Treaty of Waitangi.⁶ This is not really surprising: in Britain education at that time was, by contrast with several other European countries, still seen largely as a 'private or semi private charity' rather than as a 'social necessity'.⁷ The isolated nature of the various settlements did not lend itself to any early, centralised system of education. Communications in the early period were so poor that in some extreme instances the quickest method of travelling was by way of Sydney. "Each was a self-contained and self-centred colony, and these characteristics were accentuated by differences in-

herent in the respective groups of colonists themselves."⁸ For example, the settlements of Otago were predominantly Scottish and Presbyterian and those of Canterbury English and Anglican.

Because of unhappy experiences in other colonies the British government had refrained from establishing the Church of England in New Zealand. At the same time, it had no thought of providing a national system of education. Its policy was embodied in an ordinance enacted in 1847. This provided assistance in the form of grants to Anglicans, Wesleyans and Roman Catholics to enable them to maintain and establish schools. The Governor, George Grey, who was himself against secular education, endorsed this policy. But the fact that the Church of England was not established made the development of any system of education on these lines difficult. Acrimonious denominational rivalries were to cause great wastage due to overlapping of staff and resources. The ordinance itself was bitterly resented by both the advocates of secular education and the denominations which were not included in its terms.

Right from the beginning of significant settlement in the 1840's there were a few strong and influential supporters of universal elementary education. Some even believed that it should be compulsory. In fact, because the feeling against denominationalism was so strong in some quarters, the Legislative Council of New Munster (which included the settlement around Cook Strait) headed by Alfred Domett simply refused to accept the ordinance, so that in the end the Maori schools of the Auckland Province were

almost the only significant beneficiaries. J. Mackay has pointed out that "The ordinance was rarely applied to assisting the education of European children which during the whole of the Crown colony period depended solely on private enterprise"⁹, although A.E. Campbell suggested that the Auckland European schools were given some financial assistance.¹⁰

Following the Constitution Act of 1852, and right throughout the provincial period which that Act inaugurated, the bickerings and disagreements about education continued. Between the provinces the method of control, as well as the type of education, varied greatly. For example, Canterbury and Auckland favoured provincial government-aided denominational schools, Wellington and Nelson strongly supported secular education, while the Otago Provincial Council took a more moderate position by maintaining control of education itself but including religious instruction in the curriculum. However, as weaknesses in the denominational system became more apparent, public schools were established in greater numbers throughout the country, so that by the time of the 1877 Education Act education was, by and large, already secular. Thus the New Zealand tradition was established that responsibility for education lay with the state rather than with the churches. With the passing of the Education Act in 1877 primary education became free and compulsory as well as secular.

A.G. Butchers, the educational historian, notes that "the Education Act, 1877, pleased neither the Protestant nor the Roman Catholic churches. It enjoined a 'godless' system

of education of which neither approved."¹¹ But, although both set themselves to work towards the amendment of the Act, their reactions to the Act were quite different. As children under six years of age were excluded from public schools, some parents who could afford to do so enrolled their five year olds at church schools and, having taken the initial step, would generally leave them at these establishments for the remainder of their schooling. But the Protestants, by and large, sent their children to the state schools and Protestant churches and groups periodically sponsored the introduction of Bible-in-Schools bills into Parliament. Roman Catholics were always among the major opponents of these bills. When Protestants failed to introduce religious instruction into schools by legislation they looked for other ways of increasing the Biblical knowledge of the young. The Roman Catholics, on the other hand, extended their own school system so that their children would have the benefit of sound religious instruction, but the bills they had introduced into Parliament - the Private Schools Bills (1889-1891) - also met with opposition. They fought for state capitation grants on the grounds that they were providing for secular as well as religious education and persisted in this line of argument over the years.

Thus by the end of the nineteenth century the basic patterns for elementary schooling had been set: except for Catholic children who attended denominational schools, most children were pupils at the state primary schools which had been established in great numbers through the length and breadth of the country. There did exist a handful of Pro-

testant denominational primary schools; and scores of small private schools, usually day schools, operated for short or long periods, usually in the larger towns - for example, Miss R. Newell's school in Hamilton.¹² Nevertheless, the state system was dominant.¹³

However, for secondary schooling the situation was quite different, and here the private schools were much more significant. Although provision was made to allow regional Education Boards to establish district high schools as extensions to primary schools, the 1877 Education Act made no other allowance for a system of free education at secondary school level. Therefore, secondary schools continued for some time on a fee-paying basis with a very few Government scholarships available. They were, in effect, private schools, many of which were boarding schools. As long as they were able to maintain financial independence they could resist attempts to liberalise the curriculum or efforts to establish "an effective system of inspection and examination."¹⁴ However, this exclusiveness was broken down after 1900 through the efforts of Richard Seddon, the prime minister, and George Hogben, head of the Department of Education, who wanted greater opportunity for secondary education to be made available.¹⁵ Beginning with the district high schools and by means of a free place system and grants to schools, the exclusive nature of the existing secondary establishments was eventually reduced and, with a rapid influx of non-fee-paying pupils, the secondary school boards became more and more dependent on the Education Department for building grants and maintenance.¹⁶

But private schools continued to operate, particularly those associated with churches, and, in spite of the development of secondary education by the state, they increased in number. A.G. Butchers initially saw the secular nature of the public schools as an insignificant reason for the development of church schools, except in the case of the Catholic schools, because the secular clause applied only to primary schools. However, he later changed his mind over this issue because in 1932 he wrote, "Many parents are thoroughly scared of the moral laxity that prevails at the present time amongst young people, and are turning to the church schools for the sake of the religious education they provide."¹⁷

Butchers also gave several other reasons for their development. One reason concerned the need for boarding schools. By democratising the secondary schools, and establishing a network of district high schools, Butchers argued, Hogben developed a desire for secondary education in every rural district and this created a need for boarding hostels at the public secondary schools. However, these hostels were not free as were the schools themselves, and so parents who were faced with the burden of having to pay boarding fees often preferred to entrust their young to the care of church boarding schools, although the total cost was greater. "The development of the Church Schools was synchronous with the similar development"¹⁸ of state school hostels.

Another reason provided by Butchers was that the development of the free place system, and the loss of the exclusive nature of the public secondary schools, meant children of

the elite were not only mingling with children of the lower social status and less affluent members of society but the latter were quite often surpassing the wealthier children in "scholastic, athletic and personal achievement".¹⁹ Thus, he claimed, a demand arose for places in church schools so that the elite could retain their exclusiveness. In addition, the fact that private schools could be independent of the "extreme departmentalization which" threatened "the whole education system of the country"²⁰ made them an attractive alternative.

There were other reasons for the establishment of 'independent' schools which can broadly be termed cultural or ideological. These were identified by V.A. Boyd who, in 1971, made a study of private schools in the Auckland region. Her study included both primary and secondary schools.

General principles included the belief that education should aim at providing much more than mere academic knowledge, but rather it should set out to develop such qualities as a sound religious and cultural knowledge and understanding, a high moral tone, self discipline and a sense of service and social duty as well as athletic ability. The founders of many schools felt that there was a definite need for schools which could fulfil these aims.

Reasons for the founding and maintaining of private schools varied from general dissatisfaction with the state school system - over such matters as poor discipline and lack of personal attention due to large class sizes - to reaction to specific aspects of the state school system. For example, the reaction of one man to "the lessening of

emphasis on effort and attainment and the 'softness' in evidence throughout the state school system"²¹ as a result of the removal of the Proficiency Examination, was part of the reason for the founding of St Kentigern College; another reason given for the founding of the same school was disapproval of the 'double break' which had been created by the development of intermediate schools.

During the First World War Hilltop School for Girls, a primary school, was begun by a group of businessmen who wished to protect their daughters from the "shortcomings of the State's education system in which both progressive teachers and progressive methods were paralysed and condemned in an examination ridden structure."²²

Some schools were founded to serve particular groups in society. Mr James Dilworth, for example, saw the need for a school for "orphans or the sons of parents in straitened circumstances"²³ and he left his property as a bequest with instructions that such a school should be founded. Another school, this for girls, Rosemount Special School, catered especially for the needs of emotionally disturbed teenagers and young women. It was run by the Roman Catholic Sisters of the Good Shepherd. There were also a number of private schools founded for what were perceived to be the special needs of the Maori, and most of these catered for boarders so that pupils living at a distance could benefit. The boarding environment also allowed for an atmosphere geared towards studying and more or less eliminated the "conflict apparent in some instances between the school's ideals and the pupil's home background".²⁴ Another special need which

was seen by the founders of St Anne's and Corran was that of pre-school education.

Not all founders of private schools were critical of the state school curriculum. The founders of Rosedale School believed that the state school syllabus "could not be improved upon by them; it was the atmosphere and methods used in this school which were to differentiate it from the State primary schools."²⁵

The general situation in the 1930's, then, at the time St Peter's School was established, was that while the state schools dominated elementary education, independent or private or church schools were a major and flourishing part of New Zealand secondary education, and they were thus a visible 'alternative' to the state system.²⁶ Some people wanted to extend this alternative into elementary schooling, and a number of private primary schools were established. Boyd pointed out that apart from certain primary schools founded by the Roman Catholic order, The Sisters of Mercy, all the private primary schools in her area of study were founded after 1877. The reasons for the setting up of these schools were varied but usually included the kinds of attitudes noted above.²⁷

St Peter's School by contrast was not begun because of a local perception of the need to supplement or to offer alternatives to the state system but, as will be discussed below, arose from the personal vision and educational background of an Englishman with little knowledge of New Zealand conditions. In 1935 A.F.B. Broadhurst established, to his own requirements both physical and philosophical, and with

his own money, a school which offered a progressive version of the English preparatory school - a fee-paying boarding establishment, open to boys between the ages of eight and thirteen.²⁸ Within the system of education that had developed in New Zealand, with primary schooling almost entirely made up of state schools and Catholic denominational schools, St Peter's seemed an exotic plant. Even in the context of the small number of independent primary schools, St Peter's was rather distinct in many of the teaching, curricular and life-style patterns instituted by Broadhurst.

However, although St Peter's School was founded without reference to local perceptions of educational alternatives, it drew support, and customers, from among those people who either were dissatisfied with the state system, or who wanted elementary education to provide more than the state system could or would provide.²⁹ Whether what the customers got from Broadhurst's institution was quite what they expected or wanted is difficult to decide, but in time his distinctive regime was appreciated and supported, and St Peter's developed its traditions and loyalties. Yet, in the long run, the school had to adapt to some extent to New Zealand conditions. By the late 1970's, when this study finishes, the distinctiveness of St Peter's School had been maintained but it had also been changed to fit local requirements: while the school made its own impact upon New Zealand, and particularly upon its pupils, the social and cultural conditions of New Zealand also acted upon the school. The exotic plant, it could be said, was acclimatised.

This study proceeds in the following manner: chapter two deals with A.F.B. Broadhurst's personal and educational background, his plans for starting a school, his choice of New Zealand and of a site near Cambridge where he might put his ideas into operation. Chapter three discusses the background preparation for the school, the buildings, the recruitment of teachers, the official opening, the uncommon circumstances of an initial joint-headmastership, some of the difficulties which came out of it and their resolution, and the administrative framework of the school. Chapter four discusses the Broadhurst regime in operation: the way Broadhurst arranged learning and living for his pupils, how he embodied his educational philosophy in the school in practical forms. Chapter five begins with the departure of the founder from the school, and shows how there was a series of crises which had to be resolved - the headmastership, falling enrolments, physical decay and financial difficulties, going on to discuss how D.J. Thornton, the second long-term headmaster, inaugurated or supervised a series of changes which fitted the school more closely into contemporary educational and cultural patterns - how in the 1960's and 1970's the school changed but still retained much of its particular character. The conclusion, chapter six, assembles the ideas, evidence and themes developed in the preceding chapters and draws out some generalizations about the history of St Peter's School and about the place of preparatory schools in New Zealand educational history more broadly.

What follows is not however, a comprehensive or exhaustive history of the school, nor a year by year chronicle of

events and occasions with numerous lists, which might have resulted in a detailed reference work but would have been very parochial.

The study treats a few broad themes: there are several other aspects of the school's history which would bear detailed historical analysis in other studies. This thesis is the study of a single school, but an attempt has been made to treat it also as a 'case study' which has some relevance to wider issues in New Zealand educational, social and cultural history.

REFERENCES.

1. For example, see H.R. Hornsby, 'The Independent Schools of New Zealand', in F.W. Mitchell, ed., New Zealand Education Today (Wellington, 1968). pp.102-111, makes only the slightest reference to preparatory schools. This is echoed in J.C. Dakin, Education in New Zealand (Plymouth, 1973), p.82.
2. In the Cummings general history of state education some figures are given representing private primary schools, in Auckland and Canterbury only, which are noted as having been inspected: see, I. Cumming and A. Cumming, History of State Education in New Zealand 1840-1975 (Wellington, 1978), pp.168, 169. As an example of indirect reference, see W.J. Gardiner and R. Winterbourn, 'Education, 1877-1975', in W.J. Gardiner, ed., A History of Canterbury, three volumes (Christchurch, 1957-1971), II, p.406, where a table gives totals of Catholic and non-Catholic claiming schools, for selected years between 1916 and 1950 (Catholic nil, Non-Catholic 42 in 1916, Catholic 51, Non-Catholic 14 in 1950), but a single paragraph which precedes the above table is the only other reference to them in the text.
3. See, for example, R.F. Ballantyne, A.C. Sandston, K.S. Jameson, eds, Medbury 1923-1973: Story of a Family School. (Christchurch, 1968); E.J. Norman, ed., Hadlow 1929-79: The Story of one of a Family of Schools, (Pahiatua, 1979); L.W. Stewart and F.J. Bennett, St. Andrew's College 1916-1966: History and School List (Christchurch, 1968); R. Gossett, Ex Cathedra: A History of the Cathedral Grammar School of Christchurch, New Zealand 1881-1981 (Christchurch, 1981).
4. Hadlow Preparatory School, Masterton, was founded in 1929, while Rathkeale College, a full secondary school for boys, was opened in 1964 on a separate site and with its own headmaster. Hadlow became the preparatory school for Rathkeale. Compare this, for example, with St. Andrew's College, Christchurch, which was established in 1916 as

a boys' secondary school. A preparatory department in the same grounds and under the same headmaster was opened in 1922. See also E.M. Dashfield, B.A. Hamilton and E.J. Norman "Masterton - An Educational Industry?" [The St Matthew's Schools Trust Board: St Matthew's Hadlow & Rathkeale] in, 'The Independent School: The Official Journal of the New Zealand Independent Schools Association' - Issue No.4 November 1978, pp.3-5.

5. Its special character. See pp. 55, 56, 133ff.
6. A.E. Campbell, Educating New Zealand (Wellington, 1941), p.12.
7. Idem.
8. A.G. Butchers, The Education System (Auckland, 1932), p.3.
9. J. Mackey, The Making of a State Education System (London, 1967), p.42.
10. Campbell, Educating N.Z., p.14.
11. A.G. Butchers, Education in New Zealand (Dunedin, 1930) p.87.
12. Miss Newell's School is mentioned by P.J. Gibbons, Astride the River: A History of Hamilton (Christchurch, 1977), p.81.
13. In 1899 there were 307 private schools with 15295 pupils, of which 133 schools and 10526 pupils were at Roman Catholic Schools; in 1908 the figures were 307 schools with 18367 pupils, 149 of these were Catholic schools with 12538 pupils. In the period prior to World War One, approximately two-thirds of private school pupils were attending Catholic schools.
The total number of schools in 1908 was 2444, with 177,706 pupils. Excluding Catholic school pupils from private schools figures, 5829 pupils from the total of 177,706 attended 158 private non-Catholic schools or well over thirty percent. However, some of those 158 private schools and many of their pupils were of the

secondary level. See New Zealand Official Year Book 1910, pp.148, 178. It should also be noted that many children were 'taught at home'; according to the Census figures for 1911 (p.282), 4848 were in this category. Modern figures distinguish between private elementary and secondary education. Thus in 1970, shortly before St Peter's added its secondary department, there were 2257 state elementary schools with 486483 pupils and 338 private primary schools with 52232 pupils. These were divided thus: Catholic 272 schools - 44631 pupils; 'Church' schools 51 - 6197 pupils; undenominational 15 - 1404 pupils. See New Zealand Official Year Book, 1972, pp.200, 202. St Peter's School is presumably included with the 51 'Church' schools. The 66 private elementary schools which were not Catholic schools, had in total 7601 pupils out of a grand total of 538715 elementary pupils. Since only a proportion of those 7601 went to preparatory-style schools, their numerical insignificance is clear.

"In 1914 there were 186 private primary schools in existence" [I. & A. Cummings, State Education]. A.G. Butchers suggests that private primary schools at the time of the Education Act of 1914 were over 60% Roman Catholic [Education in New Zealand, p.63].

14. Butchers, Education System, p.123.
15. Ibid., p.124. See also I.A. McLaren, Education in a Small Democracy (London, 1970) especially p.55 ff. See also these articles: New Zealand Journal of Educational Studies, Vol. 5-6, 1970-71. I.A. McLaren, "Education and Politics: Background to the Secondary Schools Act, 1903", Part I: 'Secondary Education for the Privileged' in Volume 5, Nos. 1 pp.94-112, Ibid, Part II: 'Secondary Education for the Deserving', pp.1-21.
16. Butchers, Education System, p.124.
17. Ibid., p.202.
18. Butchers, Education in New Zealand, p.427.

19. Ibid., p.428.
20. Ibid., p.429.
21. V.A. Boyd, "At Variance With the State", unpublished M.A. Thesis, University of Auckland, 1971, p.41.
22. Ibid., p.11.
23. School List of Dilworth Ulster Institute for Boys, (Auckland, 1927), p.5.
24. Boyd, "At Variance", p.156.
25. Ibid., p.47.
26. C.R.D. Downes, "Preparatory Schools Today: A Study of their contribution to Education in England and in New Zealand", unpublished Thesis for Dip.Ed., Auckland University College, 1955. While some of Downes' data is out of date, the basic functions and characteristics of preparatory schools today remain similar to when he completed his study: and see especially his account, pp.4-6.
27. See Boyd's conclusion, "At Variance".
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29. J.B. Oliphant, interview, 19 December 1983.



Mr A.F.B. Broadhurst, M.A.(Oxon).
Founder, Joint Headmaster and Headmaster, 1936-1960.

CHAPTER TWOTHE PERSONAL AND EDUCATIONAL BACKGROUND OF A.F.B. BROADHURST AND HIS VISION OF A PREPARATORY SCHOOL.

While the headmaster of a New Zealand State School may impress his ideas and practices upon the life and organisation of a school, the State system is so structured by laws and regulations as to severely limit and constrain the contributions of individuals. An 'independent' school has fewer constraints upon it. It takes the shape decided by trustees or owners or headmasters. In the case of St Peter's School, the institution was very largely the invention of Arthur Broadhurst: the school was his idea, he funded and organised its construction, and as headmaster incorporated into the school particular ideas and experiences from his own life. The 'pre-history' of St Peter's School is, therefore, in large measure a biography of Arthur Broadhurst.

Arthur Francis Brooks Broadhurst was born at Ayr in Scotland on 22 December 1890. His father, as the youngest son of a well-to-do merchant family, was destined for a career in either the Church, the Army or Law; he chose the army, and at the time of young Broadhurst's birth was a Captain in the 14th Hussars, a cavalry regiment. As he was stationed in various towns in England, Scotland and Ireland the family moved around a good deal until in 1900 they settled at Waterford in the English Lake District.¹

The Broadhursts were members of the upper middle class, which included successful businessmen, merchants, indust-

rialists, the higher civil servants and representatives of the older learned professions. The upper middle class and the upper class - the aristocracy and the lesser gentry - could dine together and shared the common appellation of being 'gentlemen'². "The unifying force between upper and upper-middle class" Colin Cross has written, "was a group of about 150 boys' boarding schools, known as 'public schools'. They were the places where 'gentlemen' were trained. Some were centuries old but most had been founded only two or three generations earlier. They had developed a common form of organisation, curriculum and attitude to life."³ The "attitude to life" included not only a perception of social distinctiveness and high social status, but a belief that the upper classes should staff and maintain the most powerful and influential political and cultural institutions of kingdom and empire. In other words this elite was imbued with the ideal of service through leadership.

During the nineteenth century the previously low academic standards of the public schools were raised through various reforms; the need for tuition at the elementary level before entry to the public schools led to the growth of preparatory schools and by 1890 there were some 60 such schools.⁴ As the name suggests, these schools were to 'prepare' boys, socially and academically, for entry to the public schools. They were particularly patronised by the 'new rich', the upper middle class, seeking 'gentleman' status for their children, and they were "very often junior extensions of the same ideals"⁵ as the public schools. On

the other hand, as Duncan Nicholl has noted, some preparatory schools "developed quite distinctive changes and variations of the general pattern"⁶. One such school was West Downs Preparatory School at Winchester, begun by Lionel Helbert in 1897.

Lionel Helbert had given up what was reported to be a promising career as a clerk in the House of Commons to start the school.⁷ Although it had a rather more liberal and empirical approach than many of the older preparatory schools, West Downs shared with them the primary aim of taking in boys between the ages of eight and about ten to instil 'good habits' into them - habits which were designed to last a lifetime.

Though Helbert left no extended written account of his educational practices, a later headmaster of West Downs School has summarized them as follows:

Each boy was to be treated as an individual, not to be talked down to, with the possibility that the teacher might learn something from the pupil. The Christian faith was to be fostered with the aid of a beautiful chapel. If a boy's behaviour was really bad, he and the headmaster could pray together in the Chapel. High academic standards must be aimed at. Inferior work must never be allowed. It must be done again. As a school is part of a Community every effort should be made to avoid it becoming a closed society. Team games were not of paramount importance as boys could get experience of working with others through Music and Drama as well. Every child has some potential which must be drawn out. A school should have a routine, but this should often be broken for unexpected pleasures such

as on an exceptionally fine day a picnic could be held. School must never be boring so plenty of leisure time activities must be available. School must never be frightening and teachers should be aware that children may be afraid of them. Good habits are formed between the ages of eight and thirteen - and these will last a life-time but they won't be learned as easily later. The key word is service.⁸

Several points of this statement are worth emphasizing. Teaching was child-centred in the sense that individual effort was encouraged and each child was recognised as having certain potential abilities which could be extended. The institution existed for the pupils and not the other way round - thus 'routine' was not to become a fetish. There was the possibility of teacher-pupil dialogue - 'the teacher might learn something from the pupil' - and discipline was not punitive or at least physical, since it was developed through the cross (prayer) rather than the rod. In the classroom the traditional subjects were supplemented - or complemented - with music and drama. Excellence was encouraged: 'inferior work ... must be done again'. The lack of emphasis on team games was a deliberate contrast with most contemporary schools. Rather than being 'frightening', the school was to be a secure but stimulating place. In sum it was a liberal and progressive view of education for the pre-adolescent.

It was to this school environment that Arthur Broadhurst was sent in 1900, when he was nine years old. Lionel Helbert had been a school friend of Arthur Broadhurst's

uncle Edward Tootal Broadhurst, of Uppingham School, and this friendship had continued in later life. Largely through 'Uncle Teddy's' persuasion, Arthur Broadhurst's father decided to support the new school.⁹ Broadhurst later recalled: "I suppose my parents chose it partly because of its proximity to Winchester [College], because as a child I always understood that I would eventually go to that venerable old school."¹⁰

Broadhurst's enjoyment of West Downs School in the four years he was there and his approval of its style of education can be seen in his own efforts at St Peter's School in later life. He also responded to Lionel Helbert himself in a positive way. "This man" wrote Broadhurst of Helbert, "had a great influence on my life, I was little use at games, but L.H. encouraged me in every way with my love of music; practically the whole time I was at West Downs I was organist in the School Chapel."¹¹ This was surely a remarkable achievement for a boy who started at the age of nine. It is not difficult to see the influences of Helbert emerging in the young Broadhurst, nor to detect certain parallels which were to emerge strongly when Arthur Broadhurst began his New Zealand venture. These influences were not confined to music or academic subjects. For example as a headmaster Broadhurst was noted for and often amazed pupils, parents and even tradesmen with his knowledge of things electrical or mechanical. Once again we see the influence of West Downs. "While I was ...[there]... I took a great interest in electricity; I and another boy were given the job of servicing the motor which worked the

heating and ventilating system of the school. At that time my future career was clearly marked out for me: I would be an electrical engineer."¹²

In 1904 Arthur went to Winchester College. There he took a scholarship examination resulting in a Headmaster's Nomination and entry to Cook's House.¹³ Winchester was a very traditional establishment with a very ancient foundation, begun by Bishop William of Wykeham in 1379.¹⁴ "The College of the twentieth century was modern, yet without the distractions and complications of contemporary life"¹⁵ records its historian. As Broadhurst arrived there in 1904, Winchester was in the midst of considerable change. In 1903 a new headmaster was appointed: H.M. Burge, a non Wykehamist had briefly been headmaster of Repton, when Winchester broke with tradition by appointing a new Warden¹⁶ and a new Headmaster at the same time, neither of whom were Old Boys of the school. "Burge was well qualified to make the transition from the Victorian to the Edwardian Winchester ... he humanized the office of Headmaster. He did much to modernize the school."¹⁷

Modernisation included a freeing up of the curriculum: "The abolition of the compulsory Greek was a very important break with the Wykehamist tradition; it enabled a boy to reach the highest Division of the School without being an expert in two ancient languages, and proclaimed that henceforward it would be respectable not to be a classic. This change also released time and energy for other studies. History and Science began to flourish."¹⁸ Broadhurst took both Greek and Latin but he was also able to take History

and Science and, more important to him personally, music: "Music benefited greatly by the new Music School and by the appointment to the staff of Dr E.T. Sweeting, and could now for the first time become a true 'subject'."¹⁹ Thus although Arthur Broadhurst went from an empirical and liberal preparatory school to a relatively staid and conservative public school, the innovations of Winchester permitted the development of his particular interests. Once again music was an area in which Arthur excelled, and he attributed much of his love of music at this stage to Dr Sweeting.²⁰ He studied harmony, counterpoint and the organ. He also began 'cello playing and with his natural flair he was soon in the school orchestra.²¹

On his own admission, the rather tubby boy was generally poor at sport. One day the boatman of the school rowing shells suggested to Arthur and a friend that they should try themselves at rowing. The boatman must have had a good eye for spotting likely talent, for rowing soon proved to be the sport that Arthur not only enjoyed but also did very well at. When he first took up the sport he was the only rower from Cook's House, and before long he found himself on the much sought after School Rowing Committee. In his last years there, by his encouragement, rowing in his House was growing in numbers and in strength. He won many rowing awards and received the coveted School Colours.²²

From Winchester Broadhurst received a good academic grounding, a broadening of interests to include rowing, and a deepening of his musical abilities and appreciation.

He would perhaps have had the ideals of "science" put forward at West Downs School further emphasized. He no doubt gained a sense of occasion, about manners - "Manners Maketh Man" was the Winchester motto - about tradition and about formality. But it is difficult to find many practices later at St Peter's School which were strong echoes of Winchester. He had a prefect system, though the prefects' role was that of a counsellor rather than a figure of authority. Broadhurst also liked formal dinners on occasions, with speeches and toasts, where both boys and adults dressed formally. Nevertheless Winchester seems to have had a less practical value than West Downs in developing the ethos of the new school, but one important reason should not be overlooked in this sphere, and that is that Winchester was almost entirely for older boys than the new St Peter's School was ever to have in Broadhurst's day.²³

However while at Winchester he began to experience a change of attitude as to what his occupation would be. Until then he had intended becoming an electrical engineer, but this was now replaced by a strong feeling of family duty: he would go into the family business of cotton merchandising in Manchester. The cotton textile firm which had begun in Manchester in 1799 and went under various names until 1888 when it was incorporated as Tootal Broadhurst Lee and Company Limited, was a large and prosperous merchant company. Arthur Broadhurst's uncle, Edward Tootal Broadhurst, who became Managing Director in 1912, had no children of his own, and it was therefore generally

hoped by the family that Arthur would join the firm.²⁴

He did not enter the business from Winchester. Nevertheless, in 1910 Arthur went up to Oxford, entering Christ Church, the largest of the Oxford Colleges and one of the most fashionable. After studying Music, Classics and Political Economy, he obtained his bachelor's degree in 1912.²⁵ At Oxford, as at Winchester, music and rowing were pursuits from which he received great pleasure. He sang in the Bach Choir and played 'cello in the Orchestra. He also developed an interest in chamber music, consequently joining the Musical Club. For three years he was a powerful oarsman in the College Eight, and he also rowed in the famous Henley Regatta in 1911 and 1912. In a mighty battle in 1912 he won the Visitors' Cup for coxless fours.²⁶

Following a rather leisured life at Oxford, he joined the family business. His position was no sinecure and he was expected to learn through work, beginning at the bottom in a very humble position.²⁷ He was placed in the firm's shipping office, dealing with exports which went all over the world. His supervisor was Winnie Blair, whom he recalled as an extremely strict task-mistress, yet very kind-hearted. Unfortunately his bachelor quarters at 130 Plymouth Grove, Manchester, were so damp that he became ill. His illness eventually culminated in pneumonia and he was sent by his doctor to Madeira to convalesce. Soon after his return, war broke out, and for the time being this intervened in his career and his future plans.²⁸

He began his war effort in the rather amateurish public

School Special Corps, but nepotism fairly soon saw him with a commission in the Highland Light Infantry and an experience of trench warfare in France for four months. From there he was seconded to the Indian Military Accounts' Department on the strength of Economics in his Oxford degree and his brief experience in business with Tootals, and he was stationed at Basra. Shortly after he was attached to an Indian Division in Mesopotamia. Eventually he was transferred to the Royal Flying Corps in Egypt, where he learned to fly. "After getting my wings and after a further course of instruction," he wrote, "I was appointed a flying instructor. I probably got more enjoyment teaching flying than at any other time before or since."²⁹ It should be noted that his varied war experience had exposed him to a diversity of services and places, yet being a flying instructor had pleased him most. The flying he found exhilarating but he particularly enjoyed teaching his skills.

When the war was over Arthur Broadhurst returned to the family firm, now as a Director, but an idea which Broadhurst believed had been subconsciously in his mind was beginning to surface. On the other hand, the war had not only delayed his full immersion in the family firm but had opened up new horizons. At any rate, he began to consider a career as a teacher. The idea of teaching was no doubt something positive that he could look forward to; business by contrast would appear to have a doubtful or uneasy future in postwar Britain. It is possible too that Broadhurst regarded the work in the cotton firm as rather uninspiring because, as happened to so many service men, the

war had unsettled him. He resigned his directorship in 1924: in his own words, "Like Lionel Helbert my heart was elsewhere."³⁰

In the business world his resignation caused something of a sensation. One newspaper headlined it "Cotton King Turns Teacher".³¹ Broadhurst went back to his old preparatory school, West Downs, this time as an eager if untrained teacher; a teacher who was happy in the knowledge that he had finally found his niche. In the long run he knew that he wanted to acquire and run his own school, but for the present and as a preparation for the future, he would find out all he could about the running of this school.

Whatever satisfaction, and dissatisfaction, he experienced at Winchester, at Oxford, in business and in war, it was his time at West Downs he found most congenial. Perhaps it was a particularly happy time in his life, and he wanted to 'return' to it; perhaps looking back through the years Helbert was the man he most admired as a vocational and personal model; perhaps the ideals of "duty" and "service" meant much to him but could be expressed less easily in other work environments. At any rate, the West Downs experience was the most compelling in all those he had enjoyed or endured and he now was planning to create his own version of it.

After some years of teaching at West Downs School he felt he had the experience to set up his own establishment. For some reason Broadhurst decided to create or acquire his own school abroad, not in England. He reported later in his life that a statement by Dr. M.J. Rendall, onetime

headmaster of his old school, Winchester, had considerable influence on him as a young man.³² Dr. Rendall had just retired as headmaster of Winchester and accepted a position with the Rhodes Scholarship Trustees to travel around the Dominions meeting and talking with the authorities about anything of potential value to the Rhodes Foundation; in addition he was asked to ascertain the standards, needs and prospects of individual candidates and the special condition of each Dominion.³³ From here it was but a short step for Rendall to take a group of public school boys on trips to various parts of the world each year. On one such trip he had visited New Zealand. His enthusiasm both for the country and for the educational opportunity it offered, eventually came to the notice of Arthur Broadhurst who recalled he read Rendall's account, originally in The Times, when it was later reproduced in the Winchester College magazine The Wykehamist.³⁴ In speaking of the South African and by inference New Zealand private schools, Rendall said, "There are a limited number of more or less independent schools. Some of them, a minority, are Church Schools; most of them have simply sprung up to satisfy the demand for something more than and something different from the original state education. They are mainly boarding-schools, and regard the framing of character as of primary importance."³⁵ The opportunities in New Zealand education, he had suggested, were great.³⁶

If Rendall's article did alert Broadhurst to the "opportunities" in South Africa and New Zealand, his options were still wide open, for Broadhurst now began a very extensive world tour of his own in the course of which he visited

many countries, especially those of the British Empire. An Englishman with private means could do this relatively easily and cheaply with post war depression prices practically everywhere. Among the countries he journeyed to were South Africa and China: in every case he carefully weighed up the possibilities for a school, contrasting one country with another.³⁷ Eventually he reached New Zealand, and looked for or at prospective sites in Rotorua, Tauranga, Cambridge and Hamilton, and possibly other places.

During his journeys "the choice narrowed down to New Zealand or South Africa and ... after leaving New Zealand he revisited South Africa before making his final decision. He had previously decided that if it was to be in New Zealand it would be between Hamilton and Rotorua with a preference for between Hamilton and Cambridge and rather nearer to Cambridge. During the depression many farm properties were available and when Tom Oliphant (as his Attorney) got an option on the present place he cabled A.F.B. who immediately came back to New Zealand from England and approved the property, then caught the next boat back to England..."³⁸

Clearly it was not the particular location that caused Broadhurst to decide on New Zealand, but after very careful searching and consideration he chose this country with a reasonable certainty that he would be able to get what he wanted.

One of the factors which influenced his decision to choose the Cambridge property was its nearness to Cambridge without being right in it. This allowed both the man and his school, together with the school farm - a great financial

asset for the school - to be in a rural setting. There have been many suggestions, implied and stated, that Broadhurst rather liked for himself the role of a benevolent 'Lord of the Manor'.³⁹

Cambridge, for many years, had had a railway station at the end of a short branch line from Ruakura which was not far from Frankton Junction near the centre of Hamilton, on the main trunk railway line running both north and south through the country. The rail journey to Hamilton from Cambridge was about sixteen miles, connecting with this main trunk line, when train travel was the predominant form of public transport. This was an important consideration for pupils' transport, especially for an Englishman of Broadhurst's upbringing. There was delightful countryside with a suggestion of 'Englishness' about it. Broadhurst was also very fond of the Rotorua area and its recreational attractions - particularly the Ward Baths. In Cambridge he would be well placed to make use of these during holidays.⁴⁰

Cambridge at this time was a small country town, about two miles from the proposed school site, with a population of just over 2,000 people. The district around Cambridge, even in the depression of the 1930's, was a fairly prosperous farming area and the town was the commercial and service centre for the Cambridge district. Roughly fifteen miles away by road was the centre of the Waikato region, the large and growing town of Hamilton. Hamilton was not only the hub of one of the most productive farming areas in New Zealand, but it was also the commercial heart and the educational and cultural centre of the region. Thus Broadhurst



LOCATION MAP: Showing Cambridge and St Peter's School.

Source: NZMS 250 Sheet S15, Te Awamutu.
 From a scale 1:50 000
 Published by the Department of Lands and Survey,
 New Zealand. Ed.1, 1980.

could have the best of both worlds: he could be in a rural setting close to a small town, but still relatively close to Auckland city - the largest urban concentration of population in the country.

Although it should not be over-emphasised, the hint of "Englishness" about Cambridge and the surrounding countryside should be considered as a factor which helped Broadhurst decide on the school site and to develop quickly a love for this site and to feel very much at home there. An early pupil recollects that in 1945 the Governor-General's wife, Lady Newell visited St Peter's. "She was spending a couple of days in Cambridge because", as she said "it was so English."⁴¹

Cambridge, certainly since the turn of the century, has generally been regarded as a charming place with something of an English atmosphere heightened no doubt by a predominance of English trees - especially the oak - by the clock-tower on the 'village green', by the old churches - especially St Andrew's Anglican church, an old, almost cathedral-like structure, with stained-glass windows and a tall spire, set among exotic trees in a very commanding position. The cricket ground also surrounded by oaks was another 'English' feature. The town had a cluster of streets named Shakespeare, Tennyson, Milton, Lamb, Goldsmith and Chaucer. Then there were the rows of thorn hedges, bushes and often English trees lining paddocks and some of the roadsides. Indeed, from the early part of the century, the town fathers promoted the town as possessing 'English' flavour.⁴² Cambridge could be said to bear some small likeness to parts

of rural England. Perhaps, then, it was not surprising that Broadhurst was taken with this small New Zealand 'little bit of rural England.'

The property itself may have had a visual appeal for Broadhurst. It was called 'Gwynnelands' after the short-horn dairy herd, one of the most valuable in the country, which grazed the pastures; the sire, Royal Gwynne, had been imported by an earlier owner of the farm. The double-storeyed homestead, hidden in stately seclusion among mature trees and shrubs, was often described as having "English park-like surroundings."⁴³ Broadhurst no doubt considered its more utilitarian aspects as well: in any case it seemed to serve his purposes and in 1934 T.A.H. Oliphant, an Auckland solicitor, purchased Gwynnelands on behalf of his friend and client, A.F.B. Broadhurst - ninety acres, shortly to be increased to 196 acres by the acquisition of an adjoining property.⁴⁴

Broadhurst having discovered his vocation in England had now a location on the other side of the world to create his antipodean version of West Downs. Forty-four years of age, he proceeded to make detailed plans for the construction, organisation and inauguration of a preparatory boarding school.

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3. Idem.
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7. A.F.B., ed., Land, Idem.
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11. A.F.B., ed., Land, Idem.
12. Idem.
13. Idem.
14. B. Gardner, The Public Schools: An Historical Survey (London, 1973), pp.18,19.
15. J. D'E. Firth, Winchester College (London, 1949), p.20.
16. Gardner, Public Schools, Idem. "The Warden is comparable to the chairman of the board of governors at other schools ... the importance of the Warden has declined

in the day-to-day affairs of the school, as compared to that of the headmaster."

17. Firth, Winchester, Ibid. p.206.
18. Ibid. p.207.
19. Ibid. p.207.
20. A.F.B. ed. Land, Idem.
21. Idem.
22. Idem.
23. Gardner points out that some facets of 19th century public school education largely emanating from Winchester were "respect for old customs and traditions" while among characteristics retained by the school were an "aversion to ceremony and display". See Gardner, Public Schools, p.21.
24. A.F.B. ed. Land, Idem.
25. Idem., and also A.F.B. Broadhurst, taped interview, 29 October 1983 [Tape: 1].
26. A.F.B. ed. Land, Idem.
27. A.F.B. Broadhurst, [Tape 1].
28. Idem.
29. A.F.B. ed. Land, Ibid., p.4.
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CHAPTER THREE

THE CREATION OF ST PETER'S SCHOOL 1935-1939.

On his first visit to New Zealand, in 1934, Arthur Broadhurst had stayed in Auckland with a distant relative, Vincent Wells. Wells was a teacher at King's College, an independent secondary school, and a friend of the Reverend J.M. Beaufort, headmaster of King's School, one of the small number of preparatory schools then operating in New Zealand. Wells introduced Arthur Broadhurst to Beaufort, and apparently Broadhurst offered him the joint-headmastership of his proposed new school.¹ Beaufort subsequently had to relinquish his headmastership at King's School in favour of the owner's son-in-law.² When Broadhurst, his property purchased and about to start detailed planning, returned to New Zealand early in 1935 he resumed discussions with Beaufort. "Met Beaufort at St George Hotel [Wellington]"³, Broadhurst wrote in his diary for 21 January 1935. Ten days later his entry reads: "Momentous discussion with Jimmy [Beaufort]". From this we may conclude that the joint headmastership had been agreed upon early in 1935.⁴ The various motives behind this arrangement and the difficulties that ensued will be discussed later in this chapter; here it is sufficient to note that the joint headmastership was set in place.

Either using his own business knowledge or experience of schools in England or under advice from his lawyer, Tom Oliphant, Broadhurst now formed a company under the Companies Act of 1933: St Peter's Limited came into being on 6 March 1935. The original capital of the Company was



No. 1935/31

CERTIFICATE OF INCORPORATION

OF

ST. PETER'S LIMITED

Under the Companies Act, 1933.

I, HAROLD BEANLAND WALTON, *Assistant*

Registrar of Companies, do hereby certify that

ST. PETER'S LIMITED

was incorporated under the Companies Act, 1933, as a PRIVATE
company on the Seventh *day of* March *, One thousand*
nine hundred and Thirtyfive.

Given under my hand and seal at AUCKLAND *this* Seventh
day of March *, One thousand nine hundred and* Thirtyfive.



H. Beanland Walton

Assistant Registrar of Companies.

Copy of the Certificate of Incorporation of St Peter's Limited, which became the first official organ of administration of the school.

£50,000 of which Broadhurst and Beaufort each took £1,000 in ordinary shares and Broadhurst took 48,000 £1 preference shares.⁵ Though Beaufort's shares involved a more than nominal amount, St Peter's Ltd was clearly Broadhurst under another name.

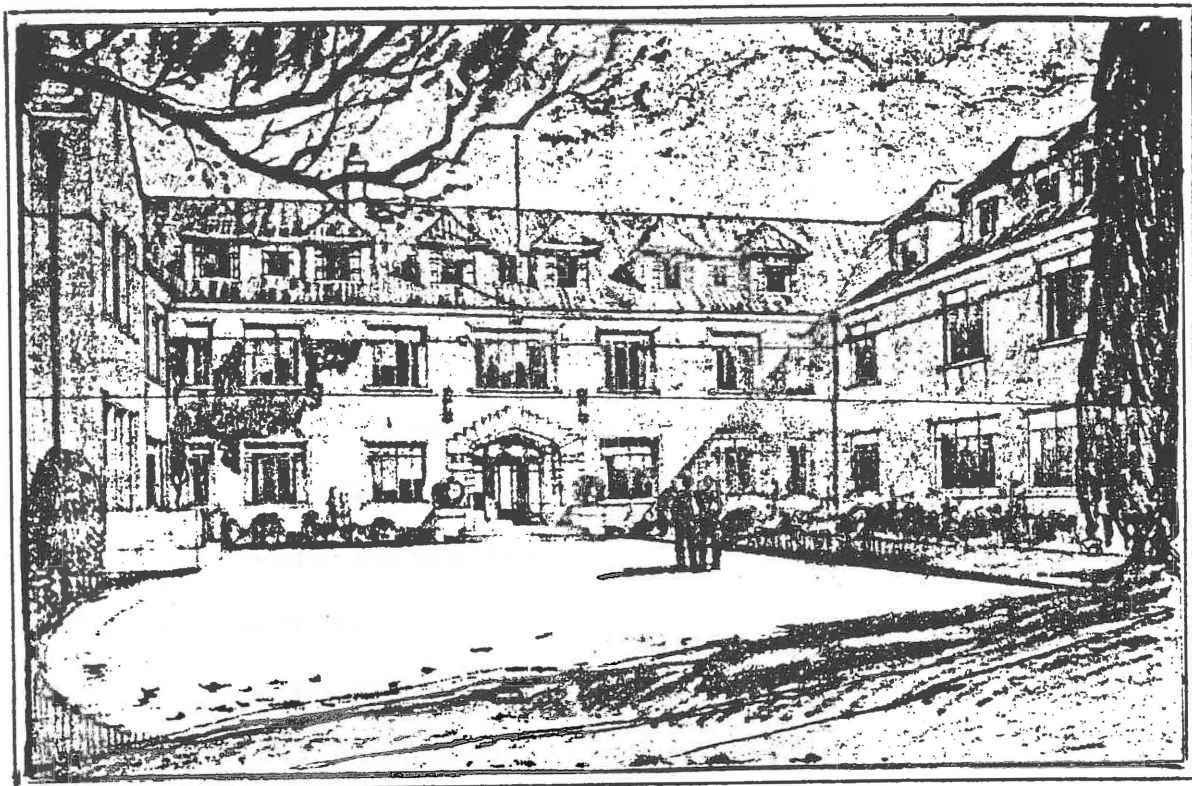
The first and primary stated object for which the Company was established was, in its full legal terminology, "To establish, maintain and carry on at Cambridge ... or at such other places within the Dominion of New Zealand as may be selected, a School or Schools where scholars may obtain a sound intellectual, classical, mathematical, technical, manual, physical and general education in the junior or senior departments of education and also where provision shall be made for non-sectarian religious instruction for all scholars and special provision for religious instruction in a form in accordance with the teaching of the Church of the Province of New Zealand commonly called the Church of England for all Church of England Scholars and for others with their parents' consent and where full facilities shall be granted for the scholars of other denominations to attend their respective places of worship."⁶

Legal foundations laid, Broadhurst could turn to the task of making his dreams, or plans, materialize. That New Zealand, like most of the western world, was still in the grip of an economic depression was no disadvantage and perhaps even of assistance: labour was plentiful and relatively cheap. In fact nearly all prices were depressed.⁷ Broadhurst's own personal wealth was used to pay for the site and the construction of buildings and other amenities: he

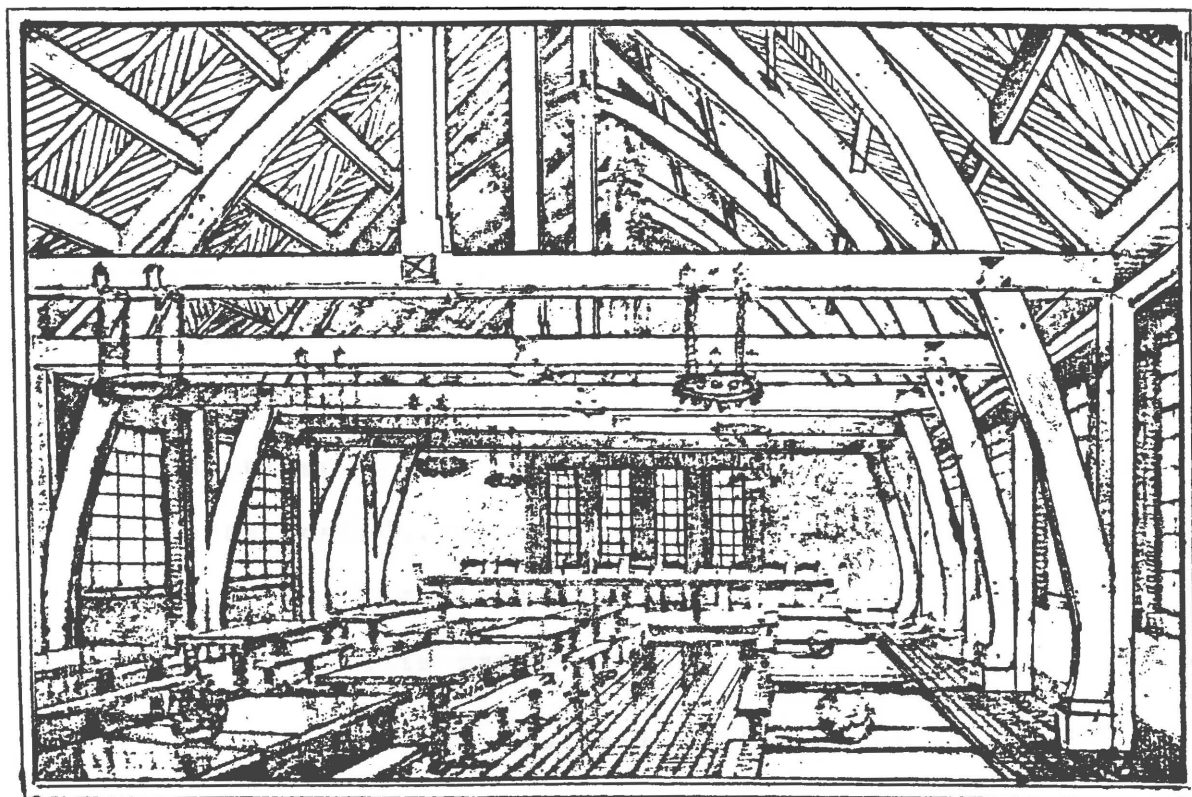
set out £2,500 for the land and some £71,000 for construction.

Broadhurst had in mind a design which would reflect and reinforce the kind of education and lifestyle he intended to develop at the new school. He worked together with R.A. Lippincott, a successful Auckland architect⁸ noted for ability to harmonize buildings with landscape: the result was a blending of new buildings with the particular site, the internal arrangements suiting Broadhurst's considered preferences. The three-storeyed block to replace the old homestead on the highest point of the property was to follow the lines of an old Tudor mansion. A notable feature was that practically nowhere would one part of the school shade any other part.⁹ The headmasters also had a comprehensive plan drawn up of the landscaping for sports fields, the planting of hedges and trees and the layout of the vegetable gardens. They were fortunate in securing the services of Professor H.H. Corbin, of the University of Auckland, to advise them on this part of the project.¹⁰

The Auckland firm of N. Cole Limited was awarded the contract for the erection of the school proper, while G. Jack, a Hamilton firm, was engaged to move the homestead. In this time of high unemployment, local workmen were given first opportunity for employment. A large labour force was used on the job for practically all the building period, with as many as 160 workmen employed for a few months in 1935. The old homestead was not to be demolished but was to be re-sited by jacking it up and placing it on rollers and runners. The difficult task of keeping a two-storeyed



Copies of original sketches by R.A. Lippincott, the school architect. A above: The front entrance of the School.



B. Interior of the dining hall. Note particularly the strong and impressive wooden beams and trusses.

11-roomed building intact was accomplished by using a winch and moving it on average five yards a day, until it reached its new site, a hundred yards nearer the river. Lowered onto new foundations, it was to become staff residential quarters.¹¹

The new main block contained four 14-bed dormitories, serviced by a large 14-bath bathroom. Close to two of the dormitories were suites for the Joint Headmasters, while some staff were to be accommodated on the top floor. Staff and boys were going to be in close proximity to each other, yet by skillful designing the staff could retain a fair degree of privacy while still being able to keep a friendly eye on their charges.¹²

The kitchen was modern and spacious. The refrigerator and dishwasher were the most spectacular examples of up-to-date equipment and the long marble-topped kitchen bench was another progressive feature. Adjoining the kitchen was the dining hall which was in size and appearance a most impressive room. It had magnificent arched beams from floor to ceiling and horizontal trusses which, together with the timber lining the walls and ceiling, were predominantly American Oregon Pine. Walls, ceilings, beams and trusses were sealed, to preserve their natural tone, 'burnt' or stained in a contrasting yet harmonious way. (See sketch following this page).

Seven small classrooms were built on the north side of the main block, while on the south side there were two large rooms for science and geography. The corridors were wide, the rooms light and well-ventilated, the chalk-boards

were not black but brown initially and there was a modern well-equipped gymnasium in which was included a cinema projection gallery.

It was not only the buildings which were so carefully planned; so too were the gardens and orchard. The importance of fresh fruit and vegetables as part of the boys' diet had not been overlooked by Broadhurst. An extensive orchard producing ten different fruits had been planted soon after the school site was acquired and peach, plum, apple, pear and apricot trees were growing vigorously along with grape vines and blackcurrant, raspberry, cherry and gooseberry bushes. Vegetable plots, in front of the orchard, were tilled initially to grow onions, rhubarb and asparagus, but this was soon expanded to include all the school's vegetable requirements.

The aesthetic appearance of the school was always strongly apparent in Broadhurst's thinking. Six months before the opening ceremony the driveway was fringed with three rows of trees. Bordering the drive was an alternating line of rhododendrons and hydrangeas. The central row was planted in silver birch seedlings, while behind taller trees would rise. An abelia florabunda hedge was planted along the road boundary, while the Lodge at the school's entrance was to be surrounded by a planting of English trees. The new plantings combined with the mature trees and shrubs of Gwynnelands - virtually untouched - and would soon blend to combine in one of the finest settings of any New Zealand school.¹⁴

Beyond these plantings Broadhurst arranged for a com-

prehensive series of outdoor facilities. There was a 25-yard length swimming pool with spring boards for diving and dressing sheds. The pool was fitted with the latest contrivances for filtration and aeration of the water. To the south of the classroom block and set in a natural amphitheatre of an old river bed the playing fields were established; two grass courts for tennis were laid out below a pavilion. There were also three rugby fields and three cricket pitches plus space for cricket nets.¹⁵

A landing field for aircraft was planned for a terrace below the school grounds and parallel to the Waikato River. It was anticipated that Broadhurst would bring his own aeroplane with him from England and some parents at a distance might conceivably visit their sons or pick them up for holidays by aeroplane. At this time a flight from Auckland to Hamilton took about one hour. The "airport" was one plan which did not come to fruition.

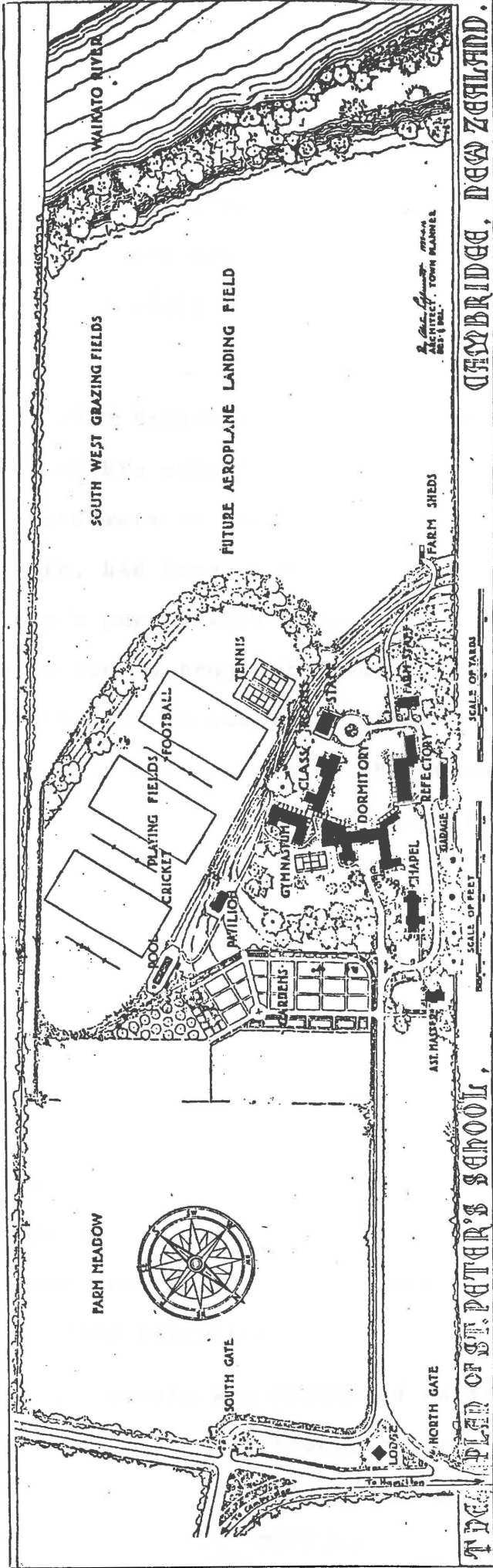
The chapel, set aside from the main buildings, was not merely of superb design but also well-equipped. The light from stained-glass windows gave a mellow effect to the interior. A three-manual pipe organ - the largest in the province outside Auckland - included choir manuals and 35 stops on the Great Swell. In the entrance to the chapel was set a piece of stone from Westminster Abbey; above it a window depicting Waikato history, donated by J.R. Fow, Mayor of Hamilton, on behalf of the early European settlers. The chapel, as Broadhurst intended, had an inspirational quality.

Broadhurst gave his same meticulous attention to other

matters, often in consultation with various experts. Beaufort would quite often take Broadhurst to Takapuna, across the harbour from Auckland, to the home of one of his pupils at King's, P.W.D. Parr, shortly to be a pupil at the new school. At the Parr residence many of the plans for the new school were discussed, especially with Mrs Parr. Parr recalls that "Broadhurst brought out all their proposed uniform and everything else, and my old mother used - in her firm but kindly way - to vet things. She virtually decided what colour the blazer ought to be, and another point was that stockings had to be ribbed stockings." Saxe blue was to be the colour for the blazer, with the school monogram on the blazer pocket. A white shirt would be worn with a saxe blue tie, and grey shorts; and the grey long stockings would have a wide, one and a half inch, single, saxe blue hoop on the turn-over top. Every-day school uniform was similar, except for a grey shirt instead of the white one. In summer the boys would wear roman sandals, at other times black shoes. Saxe blue caps with a red owl above the peak were worn for out-of-school occasions and for many sports functions.

The school crest, the emblematic summary of the entire venture, was decided upon by Broadhurst and Beaufort, and by the account of Parr, there was not a great deal of argument: "Jimmy was a clergyman and suggested the obvious idea of the St Peter's key to heaven and hell. A.F.B. came up with the suggestion of an owl, symbolical of Minerva the Goddess of Wisdom. Then it seemed quite logical for the owl to hold the keys in its beak while the whole thing would be emblazoned on a red shield."¹⁹ By the gaining of

THE LAYOUT OF ST. PETER'S SCHOOL, CAMBRIDGE



THIS PLAN OF ST. PETER'S SCHOOL, DRAWN TO SCALE, SHOWS THE ADMIRABLE LAYOUT OF THE GROUNDS AND BUILDINGS. THE AREA OF THE GROUNDS IS 124 ACRES, WITH THE BUILDING SITE ON THE RISE WHICH COMMANDS A WONDERFUL VIEW OF THE WHOLE PROPERTY. THIS PICTURE WILL ENABLE THOSE WHO ATTENDED THE OFFICIAL OPENING OF THE SCHOOL ON SATURDAY TO TRACE IN MEMORY THEIR INSPECTION OF THE GROUNDS AND BUILDINGS.

This plan was drawn by the original architect, R.A. Lippicott. (Reduced by 80%)

wisdom and knowledge one gained the key to success, and ultimately, access to heaven. "Structa Saxo" was the school motto: "Founded on a Rock", from St Matthew's gospel, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew XVI, 18).

Thus during 1935 Broadhurst had completed the planning and construction of his school. There was nothing cheap or makeshift, there were no short cuts; all, down to the details of uniform, had been completed in a remarkably short time. Only a person with considerable means could have contemplated such a project; Broadhurst also had the drive and determination to carry it through. The speed with which the physical framework of the school was set in place suggests he had very clear and considered ideas about how the school should operate; each building, each amenity was an integral part of a total scheme, and the total scheme was unique among New Zealand schools. Si monumentum requiris, circumspice very aptly describes the visible fruits of Broadhurst's new school.

The school was officially opened on 22 February 1936. The time-honoured rituals of such occasions were to be expected, but the opening ceremony is also of interest for what some of those present had to say about the new school and about New Zealand education.

There were 800 guests who assembled on the lawns. The Hon. Peter Fraser, Minister of Education in the recently elected Labour Government, was to conduct the official opening while Archbishop Averill, Primate of New Zealand, was to

bless the buildings and dedicate the chapel. The joint headmasters, Mr. A.F.B. Broadhurst and the Reverend J.M. Beaufort, who was also the chaplain, welcomed the guests. As well as Fraser and Averill guests of honour included the Rt Hon. J.G. Coates representing the parliamentary Opposition; Sir Henry Horton (Auckland University Council); Sir George Wilson; Mr. C.A. Barrell (M.P. for Hamilton); and Mr J.R. Fow and Mr C.H. Priestly, mayors of Hamilton and Cambridge respectively.

After attending to his ecclesiastical duties, the Archbishop addressed the visitors. He congratulated the headmasters on their great enterprise, especially Mr Broadhurst, for adding to the Dominion's education facilities - particularly since this was an "associated" church school which he hoped would be run harmoniously with the Auckland church schools. He claimed that "the greater the privilege, the greater the responsibility", and that therefore training at St Peter's "will contribute to the welfare of the country."

Broadhurst himself then addressed the guests. He suggested that they would be impressed with the amount of time devoted to music, art and handicrafts. This should balance out the need of young boys to use their hands as well as their brains and he hoped the school would eventually be known as the hardest-working school in the country. He claimed that New Zealand boys were working to a standard two or three years behind their English counterparts. By having small classes, providing good teaching, and by taking boys at an early age, he maintained that the standard of St Peter's would begin to rise. He praised parents who had

"sacrificed" their sons by enrolling them so young because boys around the age of eight or nine were passing from childhood to boyhood. By living amongst their peers, he believed, character development would be greatly helped. The question of a secondary department for St Peter's was one he could see no need for, and further, he felt boys should have a "clean break" between preparatory and secondary schools. "A St Peter's College may come perhaps ... some distance away" he remarked. "Several hundred boys would be needed to be accommodated and there would be specialisation. Such a school would probably be endowed. This is but a dream of the future but some day someone may provide an endowment" added Broadhurst.

Gordon Coates wished the school every prosperity. He expressed the hope that St Peter's boys would fulfil the great positions in life and be an example to others.

Mr R.A. Lippincott, the architect, handed a gold key to the Minister of Education. Fraser pointed out that the presence of members of parliament was proof enough that those responsible for the state system of education did not look upon education in a narrow way. "We come to extend to the founders the best wishes of the Government, the country and the state education system" he said. Fraser praised both the buildings and the concept of a broad education. He then quoted from Psalm 122 which had been sung a little earlier in the dedication service: "Peace be within thy walls; and plenteousness within thy palaces. For my brethren and companions' sakes: I will wish thee prosperity." Surely those words embody all your sentiments and mine," he

said; and then turned the gold key and proclaimed St Peter's School open.

The Archbishop in his turn blessed the school buildings and concluded with a prayer for the school, the staff and especially for the boys of the school. The formal proceedings concluded, the guests inspected the interior of the buildings before being entertained to afternoon tea in the dining room by the staff.²⁰

The staff had been recruited in various ways: Beaufort brought with him from King's School two teachers who had been on the staff there. Some of those appointed knew Broadhurst or were known to his close associates. Others were recruited in the conventional way through advertisements. Most if not all the successful applicants were "vetted" by Broadhurst, usually "face-to-face". Further below the general characteristics of the foundation staff will be summarized. Here they are presented with individual details, for these details give a close-grained "profile" of the types of person, and therefore the kind of school, that Broadhurst favoured. Not all these staff stayed for long periods, although some remained for many years.

The two teachers recruited by Beaufort came on his recommendation, though no doubt Broadhurst approved their appointments; he had met one, probably both. Mr H.C. Luscombe had been educated in New Zealand at Otago Boys' High School, Christchurch Boys High School and St John's College, Auckland. The two former had started as private schools and even after being brought into the State system continued as colonial variations of 'public schools' in

the English sense; St John's College, where he had completed his secondary education, was a private school founded by Bishop G.A. Selwyn. Luscombe, who came to St Peter's as first assistant master, graduated B.A. in history from the Auckland University College. His teaching had been in private schools, first at King's College where he had been head of languages and music and then nine years later at King's School where he had been Beaufort's first assistant master.²¹

Mr V.E.J. Wells, a distant relative of Broadhurst, had been born at Winchester, England, and had attended Twyfid, the oldest preparatory school in Britain, and then Bradfield College. After leaving school, Wells came to New Zealand to join the staff of King's College, where from 1927 he was master in charge of history. During this period he graduated B.A. from Auckland University College. Vincent Wells had been an English schoolboy representative cricket and rugby player and he arrived at St Peter's with a great reputation for having coached both these sports at King's, especially as a 1st XI cricket coach.²²

Mr R.R. Gibson was born in Christchurch and educated first at the Cathedral Grammar School and later at Christ's College. His first teaching appointment had been to Cathedral Grammar School where he taught English, history and mathematics. He was later appointed first assistant master as well as master in charge of all sport. During this time he completed his B.A. degree at Canterbury College. 'Reggie' Gibson had been capped as a Canterbury Senior B rugby representative, and was selected for the Canterbury Junior Cricket XI. He was also a very keen and experienced moun-

taineer. He held a commission in the 1st Canterbury Infantry Battalion and later the Canterbury Yeomanry Cavalry. After nine years at Cathedral Grammar, Gibson arrived at St Peter's to teach English, mathematics and French, to coach rugby, cricket and athletics and to sing in the chapel choir - he had been principal chorister of Christchurch Cathedral.²³

The Physical Training Instructor was former Royal Navy Petty Officer Cornelius E. Canty. He had qualified as a physical training instructor at the Royal Naval School, Portsmouth, England.

The junior form mistress, who would also teach crafts to the whole school, was Miss Ruth Wilkie. She was educated at Epsom Girls' Grammar School and later completed her teachers' training course at Auckland Training College. After two years teaching in State schools, Ruth Wilkie had returned to Training College for a year to study crafts, and was thereafter appointed to St Peter's.

Miss Elizabeth Wimperis, the London-born art specialist, was imported from England. She had studied in five noted academies including the Schloss Weivlingen at Heidelberg and the Royal Academy School in London. She had also held several teaching posts before her appointment to St Peter's School, arriving with a reputation as an innovator in art teaching.

Miss Diana Leatham - a distant cousin of Broadhurst - was brought out from England to be the Music Mistress. Though she had been severely crippled by poliomyelitis she

studied music in Edinburgh under John Petri Dunn. Later she studied the Mathay method of pianoforte teaching for a year in Switzerland, having also qualified in the Chessevante method of musical education for younger pupils which emphasised ear-training, composition and the study of harmony. At St Peter's Diana Leatham was to teach music, and also French to the Junior form.

Mr. A.K. Hancock and Mr. D.H. Nancarrow had rather similar backgrounds. Hancock attended Christ's College, where he gained two Soames Scholarships. He studied Science at Canterbury University College for two years and then taught at Medbury and later St. George's preparatory school. Hancock was to teach science to the whole school and some geography and mathematics. Nancarrow had been a pupil at St George's preparatory school before going to Wanganui Collegiate School. He studied arts briefly at university before arriving at St Peter's to teach Latin, French and English. Nancarrow was a good all rounder at sport and regarded as a likely acquisition in the coaching of rugby and cricket.

As Matron, Sister G.M. Swears was the 'mother figure' of the school. She was recruited through Oliphant, Broadhurst's lawyer. After a medical operation some years earlier he had come to know and admire Sister Swears' ability and personality. Highly regarded as a theatre sister, she had worked with the noted Auckland surgeon, Sir Carrick Robertson. She had trained at Auckland Public Hospital, was a Sister there for several years, then Sister-in-Charge of a private hospital. In 1935 Sister Swears had

toured England, inspecting preparatory schools with a view to incorporating up-to-date knowledge into her work at St Peter's.

Sister Swears' assistant was Miss L. Welsh, not only an experienced nurse but also a keen musician. Born in Durham, England, she had lived in New Zealand for several years, and studied music under Mrs. Swain, a well known musician in Hawkes Bay. In 1930 she began nursing training at Auckland Hospital, concurrently furthering her musical career by studying singing. She possessed the L.R.S.M. Diploma for pianoforte. She was on the staff of a private hospital in Hawkes Bay immediately before her appointment to St. Peter's.

Miss C.M. Sutton was born at Oxford, England, but much of her life was spent in Canada. Two years after the Great War broke out Miss Sutton volunteered for canteen service. From 1916 until the end of the war she organised cook-houses for the troops in Ireland and England, and later in France. Her distinguished service was recognised by the award of the M.B.E. She returned to Canada after the war, and between 1921 and 1927 was Household Administrator of MacDonald College, McGill University, Montreal. Madge Sutton then returned to England for three years to be secretary-housekeeper of Abberley Hall Boys' Preparatory School in Worcestershire, and subsequently Domestic Bursar to the Froebel Training College, London. She was imported by Broadhurst to be Hostess (and Housekeeper).

Miss Louise Talbot, who was appointed Secretary to St

Peter's, was educated at Diocesan High School, and Epsom Girls' Grammar School, Auckland, then at the Auckland University College. She completed a B.A. degree from Auckland University College, and then taught at Rangitikei Girls' School, Christchurch; but her interest turned to secretarial and administrative work so she attended a commercial course, and for three years worked for an insurance company. Thus Louise Talbot supplemented a largely classical education with business training before moving to St Peter's.²⁵

Most of the teaching staff - three women and eight men including the two headmasters - had been wholly or partially educated in 'private' schools or in schools which to some extent drew upon the English 'public school' model for their organisation and philosophy. They were used to the corporate way of life which was to be constituted at St Peter's - boarding, dormitories, chapel. The disciplinary patterns they were used to and the traditional emphasis on team games they would find less apparent.

The three female teachers each had Trained Teacher's Certificate. Of the eight males four had degrees, three had partially completed degrees, and the other held a diploma from the Royal School of Physical Training, Portsmouth. The non-teaching staff who were closely associated with the boys in out-of-class time were all well qualified: two with nursing post graduate diplomas, the other an L.R.S.M. in pianoforte. A third had acquired the Diploma in Administration from a Canadian University, and the fourth a degree.

Of the whole staff, almost half had been born and educated in England, while the remainder were born and educated in New Zealand. Most of the teachers had been trained for their profession and had also taught in Britain or New Zealand for five or more years. Three men could be considered relatively inexperienced or new to teaching.

In broad terms then, the foundation staff were better qualified academically than the majority of staffs in either New Zealand State primary schools or private preparatory schools of that period. They were also well equipped, by experience, to teach the pupils of the new school and to run the boarding side of school life. Broadhurst's own preferences are to be observed in one particular aspect: many of them had qualifications or experience in music, as organists, pianists, choristers and so on.

With small classes this well qualified staff, attuned to private school systems, was well suited to operate a new preparatory school.²⁶

Recruitment of pupils, for a variety of reasons, was a rather tougher proposition than selection of staff. It was not simply that a new school had no reputation as yet, whatever it promised, but that a preparatory school, and in this case a boarding preparatory school, did not fit easily into New Zealand educational patterns or even New Zealand social patterns. As has been suggested, English preparatory schools grew to 'prepare' pupils for entry to the greater and lesser 'public' schools. In New Zealand, however, the private and state equivalents of the 'public' schools had

long accepted their pupils from State primary schools: it was not necessary (even if it might be felt in a few high schools as desirable) to have attended a preparatory school. In addition, though some State and most private secondary schools had boarding establishments, elementary schools did not. Scattered through the length and breadth of New Zealand, conveyed by bus and train at times over long distances, almost all primary pupils attended school as 'day' pupils and even some of the preparatory schools and private academies that did exist made up their numbers partly or wholly with 'day' pupils. Though it was accepted that for reasons of social status, educational preference or geography, some adolescents would have to board to attend secondary school, few New Zealanders thought of sending pre-adolescent school children to board away from home. Broadhurst himself seems to have recognised this when he had talked at the official opening of parents "sacrificing" their children.²⁷ Thus Broadhurst was "selling" not only a new school, but for most people, a new concept - an elementary school which would be exclusively a boarding establishment.

Notwithstanding the preceding paragraph, St Peter's was established to offer education with a special character. There was nothing new in the 'whole man' concept of education - in theory at least - in New Zealand schools; especially as espoused by many private (later known as independent) schools. What gave Broadhurst's school its special character was the depth to which this philosophy was taken.

Boarding was a prerequisite on which school work, chapel, music and all their respective parts or appendages, could be very broadly based and soundly absorbed by the minds and bodies of pre-adolescent boys in a caring yet controlled environment. The 'whole man' philosophy of St Peter's School will be discussed more fully in the next chapter, but Broadhurst always advertised this particular part of the school's character verbally, both to individual and to groups of parents.

Initially he did, of course, use traditional forms of publicity to advertise the school in a general way: thus in the late autumn of 1935 a three-inch advertisement appeared in the Waikato and Auckland daily newspapers, announcing that a new preparatory school for boys would begin at Cambridge in the first term of 1936 - for boarders only. The advertisement read:

<p>ST. PETER'S SCHOOL CAMBRIDGE Waikato.</p> <hr/> <p>Headmasters: Rev. J. M. Beaufort, M.A. (Dublin) A. F. B. Broadhurst, M.A. (Oxon) A New Preparatory School for Boys. Boarders Only. To Open First Term, 1936. Modern Buildings. Own Chapel. 90 acres of farm lands. Small classes. Up-to-date methods. Qualified Staff. Prospectus from: OLIPHANT & MUNRO, Barristers & Solicitors, 10 High Street, AUCKLAND, C.I.</p>

He also acquired pupils through his contacts in Auckland and elsewhere, although as a recent arrival his contacts

were not yet extensive. Probably one of the reasons he had invited Beaufort to join him at St Peter's was that as the recent headmaster of King's School he would attract not only staff, but also pupils to the new school, and this happened in several cases.²⁹

To whom did St Peter's School have appeal as an educational prospect? Mainly, and perhaps not surprisingly, to English people, often not long settled in New Zealand. Though it is impossible to offer precise figures, it has been suggested that of the original intake, about 70 per cent were 'English' and 30 per cent New Zealanders. There were preparatory schools elsewhere in the North Island at Marton, Havelock North, Masterton, Wanganui and Wellington, but in Auckland province only two others - King's School in Auckland (founded in 1922) and Southwell in Hamilton (which had begun in 1911). Virtually all the original intake was from Auckland province, with 57 per cent from the Auckland urban area and 29 per cent from the Waikato region.³⁰

The school fees, though not excessive considering that St Peter's was a boarding school, were of a magnitude that only reasonably well-off families could afford: later St Peter's would attract a slightly wider range of the social spectrum but in 1936 fees excluded aspirants from the working classes or from the lower middle class impoverished by the years of financial depression. "The Fees", the school Prospectus read, "are £50 a term, £45 each for brothers in the school simultaneously ... The fee covers every item of normally recurring expenditure such as medical attendance, stationery, mending, haircutting, and materials used for

instruction in crafts and carpentry. It also includes piano, violin or 'Cello lessons: but these are only given to boys who will benefit from them and are keen enough to practice properly."³¹

Cultural activities always played a big role in school - much more so than in other schools of the time. Music was paramount while Art too was very strong. The pianos were played all day long with the Master on duty checking on the boys' practising from time to time. "Without a doubt" writes an Old Boy "the Cultural Activities were the School's claim to uniqueness - especially in Music, but art, drama and hobbies were of a high calibre too."³²

The school did not immediately fill all available places: it began with 37 boys and five more were enrolled during the first term, another eight before the year's end: 50 for the first year. For the foundation pupils who had previously attended other schools, whether state or private, there were many features that were new to them. Class sizes were no bigger than 12 and in some cases fewer, and because of this there was generally a more relaxed atmosphere between teacher and pupil than they had previously experienced. For those who feared they were going to be completely institutionalised the reality, as recalled by an Old Boy, was rather otherwise: "It was A.F.B.'s and Jimmy's home and they liked boys around them, but the staff, sister, nurse, and porter, Frank Bell, all made a happy family."³³ New too for most was boarding, school chapel, team games and weekends at school; but a few early entries taken at random from the first term of a diary headed 'Events of the School

Year', provide an impression of the active and stimulating environment the school immediately provided. Sunday 8 March: Special Service of Welcome at St Andrew's Church, Cambridge; Saturday 14: Cricket XI v. Staff; Mr Hancock lectured on Gilbert and Sullivan Opera; Monday 16: Green Dormitory attended performance of "The Gondoliers" at Hamilton; Sunday 12 April: Mr Luscombe (music master) gave an organ recital in the Chapel; Wednesday 15: School attended a Polo Match as guests of the Cambridge Polo Club; Wednesday 22: Right Reverend the Bishop of Aotearoa administered Confirmation to seven of the boys; Wednesday 6 May: the first football match was played - School VX v. Cambridge.³⁴

Very quickly then, the pupils were installed in their new environment and participating in a programme that included not only school work taught in a rather different way from that to which they were mostly accustomed, and sport, but also a rich diet of music in all its various forms. The first year culminated in the celebrations, in which the whole school joined, which surrounded the marriage of Beaufort and the mistress of the junior class, Ruth Wilkie.³⁵ However the patterns and syllabuses with which the school was settling were somewhat disputed a few months later. On 13 April 1937, the local newspaper announced: "The Rev J.M. Beaufort will relinquish his position as joint headmaster of St Peter's School, Cambridge, when the present term concludes. He and Mrs Beaufort will sail from Auckland on May 19 for England."³⁶

Why Beaufort departed is a difficult matter to resolve: there is virtually no documentary evidence, some of the participants are alive and others (Beaufort included) dead, and the retrospective accounts are either incomplete or at least slightly partisan. It is, however, a matter of importance: the school under Beaufort would have been rather different from what Broadhurst gradually brought into being.

'Jimmy' Beaufort, as he was generally called, was born in New Zealand but educated in Ireland at a Dublin public school, St Andrew's. From there he went to Trinity College, Dublin, where he graduated M.A. During the Great War he enlisted with the Royal Flying Corps for active service in France. His service in the air extended through four years; he reached the rank of Captain. He also sustained severe leg wounds in combat. One particularly close brush with death is said to have confirmed in him a call which had been steadily growing - the call he felt to enter the Church. He entered Wells Theological College, Somerset, where he became a distinguished student. He was ordained Deacon and the following year Priest by Bishop Paget. His first clerical appointment was as a curate in a Manchester parish where he remained until 1922. Beaufort then sailed for New Zealand and was inducted as the first Vicar of the Hauraki Plains Parish. From parochial vicar he became chaplain to the New Zealand Division of the Royal Navy. (This was for a year only, to allow a friend to take a long furlough, although on the strength of his ability and his rapport with the officers and men, he was offered a permanent chaplaincy. He turned this down however in favour of his first-



The Rev. J.M. Beaufort, M.A.(Dublin).
Joint Headmaster, 1936-1937.

love - school work.) After his naval service he became chaplain of King's College Auckland for three years. This was followed by a four year period as headmaster of King's Preparatory School, where he gained a reputation for being a sound and popular practitioner in what was one of the leading 'prep' schools in the Dominion. Although he hoped to make this his life's work, nepotism by the owner made this impossible. After his resignation from King's he decided to broaden his experience and to compare his own teaching methods with those practised overseas. He therefore toured both England and Australia extensively, inspecting many schools and in particular studying the newest teaching methods and changes in curricula.³⁷

When Broadhurst offered Beaufort the joint-headmastership of the new school, Beaufort was once again prepared to make a preparatory school his life's work. Though his financial resources were modest, he took up shares in St Peter's Ltd: that he was prepared to do this and that Broadhurst made him a director, suggests that both men saw the arrangement as permanent.³⁸ Broadhurst may have had other motives too.

It should be remembered that while Broadhurst had the vision and the capital to set up St Peter's, he was at first considered to be something of an amateur schoolmaster and furthermore - and this was a vital factor in setting up the new school - he was virtually unknown in New Zealand to the kinds of people who would be potential clients of the school. Broadhurst thus saw in Beaufort a very advanta-

geous solution to this problem. In fact Broadhurst had secured in Beaufort a man who would enlist a great deal of interest and public support, mainly in the Auckland area, to attract boarders for St Peter's - "a 'front man' - to start the school off" in the opinion of a man who knew both at this time. The same man has pointed out that "Beaufort was also a ready made chaplain for the new enterprise."³⁹

Beaufort for his part may have thought that Broadhurst would be a "sleeping partner" and leave him with a fair degree of freedom to run the school. He was perhaps unaware of how deeply-held and sophisticated were Broadhurst's views on education. Beaufort's educational ideas were probably liberal, but no doubt less progressive than Broadhurst's. Pedagogical antipathy may have produced conflict but there is no direct evidence that this was so. They certainly had in common an interest in music: Beaufort had been church organist in a small New Zealand town at the age of nine (before he was taken to Ireland): he could play four-part harmony and transpose it into any key. "He was greatly at home", friends have recalled, "playing contemporary dance music or classical music on the piano to dignified church music on the organ."⁴⁰

Beaufort has been described as an athletic or muscular Christian, though following his war injuries he had to confine himself largely to tennis. He was considered a man's man, and was thus instantly liked and respected by the boys too. "He had a great and commanding presence. The sort of presence that instilled immediate silence when

he entered a noisy classroom or a dormitory. On a choristers' picnic at Raglan, he could be 'horsing around' with the boys one minute, and yet be the Headmaster the very next minute, should the occasion arise."⁴¹ He had greater personal charisma than Broadhurst, so that boys, staff and parents tended to be drawn to him rather than Broadhurst. Relaxed, competent, adaptable, Beaufort was a man who was ready for any occasion, scheduled or not. It is recorded that about six months after the School had opened Lord Galway, then Governor General, decided on the spur of the moment while passing St Peter's to make a visit. He was driven up to the front door unannounced, to be met by headmaster Beaufort complete with gown emerging from the door to greet him.⁴²

Broadhurst may have found Beaufort too dominant in the school setting. If there were arguments over teaching policy and practices these would have been magnified as the relationship between the joint-headmaster Beaufort and the mistress of junior form Ruth Wilkie, became more than merely professional. Ruth Wilkie had been interviewed for the position by Broadhurst. Her qualifications apart, he may have been attracted to her, possibly in an avuncular way. Beaufort certainly was: when he and Miss Wilkie were married at the end of the third term, 16 December 1936, it was a great occasion for the whole school. They were married in the school chapel, the service conducted by the bride's uncle, Canon Eric Rice. The reception was held in the school dining room. Afterwards, under the guidance of former Petty Officer Canty, the boys provided a traditional

naval send-off: the boys with ropes hitched themselves to the car like a team of horses and pulled the newly-weds down the drive.⁴³

A fortnight later, in a small ceremony at faraway Gisborne, Broadhurst married the crippled music teacher, his distant cousin Diana Leatham.⁴⁴

There is very little evidence of a big row or a final break-up between Beaufort and Broadhurst; there was probably a genuine confusion about roles at the onset. Since Broadhurst "paid the piper" he doubtless felt he was entitled to call a louder tune. Perhaps he insisted that Beaufort go (though the evidence suggests Beaufort himself went "for the sake of the school"⁴⁵), perhaps he simply insisted that he have his way over certain matters - he had not set up the school out of whim but with precise educational and cultural aims. One staff member recollects Beaufort calling him into his office and asking: "Who are you for, A.F.B. or me?" The staff member replied that he hoped adult men would not reduce themselves or their staff to petty quarrels and taking sides. "But", he added, "if it does come to that, I'm for A.F.B."⁴⁶ A pupil of the time has written: "We always felt that Beaufort was the harbour pilot who was dropped overboard as soon as the ship was safely in the stream."⁴⁷ The final parting, at any rate, was reasonably amicable. Broadhurst had to find a new junior class teacher, but thereafter he would be the sole headmaster.

He was also, with Beaufort's resignation, the sole

director of St Peter's too, until in February 1939 a second director was added: Professor W. Riddet of Massey Agricultural College. It was at this time also, after the school had been operating for three years, that Broadhurst decided in his capacity as director and major shareholder of St Peter's Limited - to "gift" the school whole and entire to a trust. He did this to perpetuate his idea of a first class preparatory school for boys in New Zealand. The property, 264 acres of land, the school buildings, equipment and amenities, were handed over to a Board of Trustees. The value of the "gift" was more than £100,000 in 1939 terms - a "munificent gesture to New Zealand education", said the Auckland newspaper, New Zealand Herald.⁴⁸

The first trustees were T.A.H. Oliphant, Broadhurst's solicitor and friend; N.M.P. Gibson, headmaster of Dilworth School, Auckland; Professor Riddet; and Broadhurst himself. Under the deed of trust, and subject to reasonable conditions, each trustee had the right to nominate his successor, and during his lifetime, or until he retired, Broadhurst would continue to be headmaster. The members of the Trust would collectively be regarded as the 'Board of Governors' of the school, although they were generally referred to as 'Trustees'. Broadhurst was chairman of both St Peter's Limited and the Trust, and in future years the personnel of one body was usually (but not always) the same as that of the other body. Effectively control would remain with Broadhurst, but he would have available the skills of three other professional men to call upon, and on occasions to help in making

decisions. Riddet, because of his practical and academic knowledge of agriculture, was de facto director of the school farm, which proved to be important in years of financial stress much later.⁴⁹

Broadhurst, writing of the St Peter's Trust later in 1939 said: "When the School was first built it was not possible to complete everything according to the original ideas. Experience also showed later that various other additions and alterations were desirable. Last year [1938] further capital expenditure became possible, and the School buildings and grounds are now virtually completed. This being so, I executed a Deed of Settlement at the beginning of this year, vesting the property in four Trustees, of which I myself am one."⁵⁰ In other words, the school was now in the physical shape he had planned. The creation of the Trustees completed the organisational framework. The Deed of Trust ensured that St Peter's would be preserved for the future, beyond the time when Broadhurst himself could control it. Now in complete charge of the school since the departure of Beaufort, Broadhurst could put into practice his ideas on the philosophy of education which are discussed in the next chapter.

REFERENCES.

1. R.R. Gibson, interview 16 October 1985. Gibson was a foundation staff member, Bursar and later a Trustee of St Peter's School.
2. R.J. Martin, interview 20 December 1984. Martin now deceased, was the brother-in-law and close friend of J.M. Beaufort, the joint headmaster.
3. R.B. Land, personal communication, 29 October 1983.
4. Idem.
5. See Certificate of incorporation, below p.37 and Articles of Association of St Peter's Limited, copy held by Registrar of Companies, Hamilton.
6. Memorandum of association of St Peter's Limited, No.1, held with Articles of Association.
7. W.H. Oliver, The Story of New Zealand (London, 1960), pp.172-187, and K. Sinclair, A History of New Zealand (Harmondsworth, Middlesex, 1959), pp.254-260.
W.B. Sutch, The Quest for Security in New Zealand, 1840-1966 (London, 1966), pp.128-139, 153.
8. "Happy Birthday Auckland University", Auto Age, March-April, 1983. p.33. When the College acquired a site to build on "a contest was held to design the first permanent building. The winning architect was an American, Roy Lippincott, who was practising in Melbourne and who was the brother-in-law of Canberra's designer ... Lippincott moved to Auckland and oversaw construction of the Arts Building (opened in 1926) with its ornate clock tower." It was the clock tower almost more than the rest of the building which made Lippincott's name and he became widely known and respected as an architect in Australasia. A few of his other well known creations were Massey University (then College) old administration building, and a magnificent six storey building for the well known Auckland drapery firm, Smith and Caughey

Limited, opened in 1929. See A.L. Caughey, ed., The Time of Our Life: 1880-1980 (Auckland, 1980), p.22.

9. Broadhurst's and Lippincott's plans for buildings and the early results are discussed in a survey by a consulting structural engineer and a consulting electrical engineer, see S.I. Crookes and L. Mandeno, 'St Peter's School, Cambridge: A Preparatory School for Boys' in J.R. Lloyd, ed., Building Today (Auckland, 1937), pp.9-11. See C.W. Vennell, 'St Peter's School - An ambition realised', Waikato Independent, 22 February 1936, p.3.
10. Waikato Independent, 29 October, 1935, p.2.
11. Waikato Independent, 29 October 1935, p.2. The news column heading included: 'Old Homestead Passes: St Peter's Replaces "Gwynnelands": Preliminary Work Well Advanced.' See St Peter's Chronicle, 1936, pp.5,6.
12. C.W. Vennell, interview, 16 June 1983. P.A.J. Watson, interview, 21 August 1983. Watson was a pupil of the Rev. J.M. Beaufort at King's School 1931-1933. He kept in touch with Beaufort (later his wife too).
13. Waikato Times, 22 February 1936, p.6. See also Crookes and Mandeno, St Peter's School. Article cited with note 9 above. Waikato Independent, 12 March 1935, p.4.
14. Vennell, Idem. Also Waikato Independent, Idem.
15. Waikato Independent, Idem.
16. Waikato Independent, Idem.
17. A New School Tradition: Opening of St Peter's: Fine Work by Contractors: Beauty of Chapel - Power and Water Facilities, Waikato Times, 22 February 1936, p.11.
18. Crookes and Mandeno, see also Chronicle, 1936, pp.17,18.
19. P.W.D. Parr, interview, 12 December 1983, also P.W.D. Parr, transcript of taped interview, 8 January 1984, pp.1,2.

20. This account is drawn from Waikato Independent, 24 February 1936, p.3; Waikato Times, 24 February 1936, p.7; St Peter's Chronicle, 1936, pp.7-9.
21. Waikato Independent, 22 February 1936, p.5.
22. Idem.
23. R. Gosset, Ex Cathedra: A history of the Cathedral School of Christchurch, New Zealand, 1881-1981. (Christchurch, 1981) pp.39-60, 90-92; O.P. Gabites, personal communication, 20 May 1984. Gabites was an early teacher at the school.
24. Waikato Independent, 22 February 1936, p.5; O.P. Gabites, personal communication, 20 May 1984; P.W.D. Parr, interview, 12 December 1983.
25. Waikato Independent, 22 February 1936, p.5; O.P. Gabites, personal communication, 20 May 1984; P.W.D. Parr, interview, 12 December 1983.
26. Classes of one teacher to twelve pupils were almost unheard of compared with the average state schools of the time. As recently as 1934 the average for state primary schools was "one teacher to forty [pupils]". See N.Z.E.J. publication, Order out of Chaos. Also compare St Peter's generally with the average primary school, see J.L. Ewing, Development of the New Zealand Primary School Curriculum 1877-1920, (Wellington, 1970), p.194 ff.
27. St Peter's Chronicle, 1936, pp.7-9.
28. Waikato Independent, 25 May 1935, p.1.
29. P.W.D. Parr, interview, 12 December 1983.
30. St. Peter's Chronicle, 1936, pp.15,16; also R.B. Land, personal correspondence, 25 November 1983. R.B. (Stormy) Land is both an old boy and an ex-staff member of St Peter's. He has also kept in fairly close touch with A.F.B. Broadhurst. At one time because of the unusualness of St Peter's in New Zealand education and also

because of the character of A.F.B., Land had hoped to write a biography of Broadhurst, obviously encompassing much about the school. Unfortunately, Broadhurst's approval was not forthcoming for various reasons. Possibly Land, who not only is an authority on Broadhurst and, ipso facto, St Peter's School will write the biography at some stage in the years ahead.

31. St Peter's School: Cambridge, N.Z.: Prospectus, 1937.
32. 'Questionnaire', comment by P. McK. Smith.
33. 'Questionnaire', comment by K.S. Eyre.
34. St Peter's Chronicle, 1936, pp.9-14.
35. St Peter's Chronicle, 1937, p.16.
36. Waikato Independent, 13 April 1937, p.6.
37. Waikato Independent, 22 February 1935.
See also, 'James Morris Beaufort: a well-beloved Dean', obituary by Bishop of Grahamstown, South Africa, in The Newsletter, supplement to Church News, April 1952; Ruth Harker, personal communication, 17 December 1982 and 8 May 1984, Mrs Harker is the widow of J.M. Beaufort and was, as Miss R. Wilkie, mistress of the Junior Class at St Peter's School 1936-1937.
The parishoners of Hauraki Plains gave a processional cross dedicated in his memory on his death, 30 years later.
38. Articles of Association of St Peter's Limited, held by Registrar of Companies, Hamilton.
39. P.W.D. Parr, interview, 12 December 1983.
40. Ruth Harker, personal communication, 17 December 1982; R.J. Martin, interview, 10 December 1984.
41. P.W.D. Parr, transcript of taped interview, 12 December 1983.

42. R.J. Martin, interview, 10 December 1984.
43. Ruth Harker, personal communications, 17 December 1982 and 8 May 1984; R.J. Martin, interview, 10 December 1984.
44. S.H. Jones, personal communication, 27 October 1982. Information of Broadhurst's marriage in letter from Registrar General, 9 November 1982. The marriage was dissolved by decree absolute Supreme Court, Auckland, 3 March 1943. It has been suggested that the marriage effectively lasted very briefly. There is evidence to suggest that it made very little difference to Broadhurst: "He was married to the school, anyway" is the stock answer received by the writer. Nevertheless it is difficult to say that it did not put more strain on the Beaufort-Broadhurst relationship; Beaufort happily married to an attractive young woman: Broadhurst's marriage 'unsuccessful'. (See 51 below)
45. Ruth Harker, personal communications, 17 December 1982 and 8 May 1984.
46. Comment made by a teacher whose identity cannot be disclosed here.
47. M. Smale, personal communication, 5 January, 1984
48. New Zealand Herald, 8 February 1939, p.4. The news item headed '100,000 Gift'.
49. Idem. Also, C.L. Riddet, personal communication and typescript enclosure, 19 March 1985.
50. St. Peter's Chronicle, 1939, p.1.
51. Some former staff and also friends of the school who do not wish to be named, recollect (a) Broadhurst announcing in the staffroom, midway through 1936, that he thought he would marry Miss Wilkie - to her surprise and embarrassment (b) by marrying Miss Leatham it was strongly understood that Broadhurst would inherit a not inconsiderable fortune.

CHAPTER FOUR

BROADHURST'S SCHOOL.

Having put the buildings and amenities in place, having completed the administrative structure to his satisfaction, Arthur Broadhurst, in his middle forties, in complete control of the school now that Beaufort had departed, could proceed to give effect to the educational ideas he had formulated over the years. He had developed, through several years of experience in teaching, talking with others and reading, precise programmes which he wished to institute, and he proceeded to put them in place very quickly. It would be possible to write a year by year account of St Peter's in the period from 1936 to 1960; indeed the chronicles are there in the annually published Chronicle, marking one year from another by the arrival and departure of teachers, major illnesses, epidemics in the country at large which dislocated school functions; but essentially the major characteristics of the school remain virtually unchanged throughout the twenty-five years. This chapter then deals with what we may call the "Broadhurst Era". There were contributions of significance from other people which will be noted, but the purpose of the school, and its detailed arrangements inside and outside the classroom were those of Broadhurst, it is the kind of school he created which will be described here.

The 'Object' of St Peter's School, as Broadhurst stated in 1937, was to prepare boys "for the leading secondary schools of the Dominion. Those [boys] of exceptional ability can take scholarships there, but the work of the

school as a whole will not be subordinated to that end. The ideal at which the school aims is, by a training of character based on religion, discipline and sound learning, to turn out boys who will become future leaders in thought and action."¹¹

Thus St Peter's was to some extent to be in the preparatory/'public' school relationship he had known in England. And certainly, most boys did go on to the 'leading' secondary schools, whether private (Wanganui Collegiate, King's or Christ's) or state (Auckland Grammar, New Plymouth, Nelson, Palmerston North). But St Peter's was not to be a 'cramming' or 'coaching' school. It had its own purpose - training future leaders from an early age. In some of his early end-of-year speeches he indicated that he saw New Zealand boys as less 'intelligent', less developed than boys of a similar age in England.² Thus we can discern a 'missionary' element in his scheme - going to the colonies to help the colonials. The boys produced by St Peter's School, whatever happened at secondary level, would be a leaven in New Zealand society.

Broadhurst's pedagogy, his general attitude to education, and his favoured curriculum were all interrelated. These interrelationships were carefully expressed by him in the school Prospectus:

In the lower part of the school a fair proportion of time is given to music, art and crafts. All boys when they first come learn music, that is they learn to read and write tunes and to begin to understand and love music ... Later, if they show aptitude, they can learn an instrument. There are singing classes

for all boys in the school. The art teaching aims at developing a boy's own power of artistic self-expression and encouraging a love of the beautiful; in fact the idea is present in the whole design of the school and in the hundred or so reproductions which cover the walls. There is no doubt that the inclusion in the timetable of these subjects helps to a balanced development of a boy's mind, and the more academic subjects suffer in no way, rather are they stimulated. Latin and French are begun earlier than usual, as also are geometrical drawing, leading to theoretical geometry and algebra. Science is taught all through the school, from nature study in the lowest form to practical elementary physics and chemistry at the top of the school. In English teaching, emphasis is laid on essay writing as a means of teaching boys to express their ideas, and time is also given to acting. Language, mathematics, art and music are taken in sets, so that a boys' progress in his form subjects is not affected by his progress in these. Marks are not used, and this results in a spirit of co-operation and keenness in work which is lacking under a system of rewards and punishments. That boys should learn to think and learn to work and learn to learn is more important than the knowledge they may acquire in the process.³

This was not exactly a traditional view of education and Broadhurst did not pretend it was so: it embodied "the best of modern ideas in education"⁴ he claimed. The school was to emphasise "learning to think" rather than rote learning, it would emphasize aesthetic appreciation ("a love of the beautiful"), communication (essay writing), and drama ("acting"), and a good deal of time was to be spent on non-traditional subjects ("music, art and crafts"), and in the

Prospectus these were in fact listed before the more traditional subjects.⁶

On the other hand, such a view of education was by no means unknown in New Zealand. J.L. Ewing has noted the ideas expressed at the New Education Fellowship Conference of 1937: "the old Proficiency Examination had been abolished, thus allowing teachers to look at the enlightened ideas of the 1931 Hadow Report. They could now plan programmes that "would bring children's energies, initiative and perseverance into play ... which the great body of teachers gradually, and sometimes with reluctance, adapted themselves to ... giving less time to formal arithmetic, grammar, spelling and oral reading, and more to arts and crafts, music, nature study and physical education".⁷ Broadhurst's ideas then were, in many aspects, not in advance of what was being expressed by leading New Zealand educationalists. What was noticeably different was that Broadhurst was implementing his ideas: he had the energy and the amenities to put his schemes into practice. That he did so, and that the Prospectus was not just a pious hope, is evident from the Inspector's report on the first year of the school's operation:

St Peter's School fully provides for the physical, mental and spiritual development of the child.

The pupils are catered for in every way in the midst of beautiful surroundings.

The school is extremely well organised, the teaching skilled and inspirational. The magnificent buildings, splendid equipment, the planning and the staff make it possible to teach on individual lines based on the Dalton scheme, with the result that St Peter's

shows that a pupil can happily make his maximum progress with the minimum of examination.

The alertness of the pupils and the ease with which they express themselves are marked features. Music and Art are in the hands of highly qualified teachers and the teaching should develop all the innate and latent musical and art abilities of the pupils.

School conditions in every way are as fine as one could wish. St Peter's School shows what can be done given the means, the good will, the ability to organise and teach and to inspire a staff to follow up ideals.

The efficiency is excellent. ⁸

One gets the impression from the inspector's report that he not only approved but was envious, being aware of how far state schools lagged behind in nearly every respect: he had seen the future programme in action, and it worked.

In formal organisation St Peter's approximated all other elementary schools in New Zealand: the school year was contained within the calendar year and pupils generally advanced a form each year. The forms had different names to those of the state system, but corresponded as follows:

Senior Division	Form 3
Upper School I	Standard 6
Upper School II	Standard 5
Middle School I	Standard 4
Middle School II	Standard 3
Lower School I	Standard 2
Lower School II	Standard 1

The arrangement of boys into forms at St Peter's was never-

theless more sophisticated: a boy's form was his English form and also embraced classes in Geography, History, Art, Music, Science and Divinity; but for Mathematics (geometry and algebra beginning in Middle School), French and Latin the boys were placed in "sets" according to their ability.⁹

Classes, as Broadhurst had planned, had a maximum of twelve pupils (occasionally some classes had up to sixteen): this allowed for a great deal of individual attention and compensated to some extent for the differing academic abilities which could otherwise have been a problem in those subjects not organised by "sets". It also allowed the use of what the state inspector called the "Dalton scheme" in certain subjects.¹⁰

The "Dalton scheme" was a programme of studies named after Dalton, Massachusetts, where it was adopted in 1920. At St Peter's it worked as follows: each pupil was given monthly assignments, in each school subject - Latin, French and mathematics - each assignment being divided into about 20 units. Workbooks and instruction sheets enabled the pupil to work individually at his assignments, while an assignment card enabled him to record his progress. Pupils were free to plan their own work schedules, but were obliged to finish each monthly assignment before proceeding to that of the next month; co-operation and group work were encouraged.¹¹ As one teacher put it: "After completing so many assignments a boy came to a Hurdle e.g. a recapitulatory test; if he passed, on he went. I liked the system. A boy could 'gang his own gait'."

The Dalton scheme had been tried in New Zealand before,

especially at the secondary level, about 1923 but it had largely been rejected because "... apart from the teachers' lack of conviction there was too much dependence on standard textbooks, caused by both the conservatism of teachers and the very poor standard of school libraries throughout the country." Secondary inspectors reported that it had been tried in several schools for a part of the work and had suffered from lack of library and laboratory equipment. Two years later they reported that the Dalton plan met with even less encouragement than in the previous year. "The few experiments remaining at the close of 1923 disappeared from the programme of all schools in 1924 ... a few teachers continue to use a modified form of the plan, especially in such subjects as mathematics and history."¹²

In general Broadhurst did not wish to foster undue competition in classes: he saw this as destructive of the spirit of learning since it dissipated boys' various talents and energies. Thus grades, on a scale of A to E, were given, not percentage marks. A pupil recalls: "Work, yes; achievement, yes; but not that frenetic and all consuming struggle for grades and academic success"¹³ characteristic of so many educational institutions. Academic excellence was praised and encouraged however, and in good measure attained: although senior boys were not given special tuition they fairly regularly won scholarships to private or state boarding secondary schools.

The lack of emphasis on competitiveness was carried over from the classroom to the sports fields. Broadhurst refused to introduce a 'house' system which would pit groups

of boys against each other. For Broadhurst, taking part was indeed more important than winning. He insisted internal and inter-school games should be played in the right spirit, but results were of secondary significance, indeed of no great consequence. While this attitude may have originally evolved out of Broadhursts own lack of interest and achievement in school sports (apart from his rowing), it was not just a negative attitude:¹⁴ The headmaster constantly talked about the development of co-operation. Instead of detailed specifications of boys' duties around the school, by teachers, boys would select for themselves their own jobs, for example, collecting and distributing newspapers, being librarians¹⁵, orderlies in the sick bay, helpers in the linen room and so on. These jobs would be carried through because the boys took pride in doing a job well, and they seemed genuinely pleased to do their bit for the school community. The Bevan Cup (which will be referred to below) was specifically for co-operation, not individual effort.

Each day was carefully patterned in a rhythm of living and learning which was quite distinctive to St Peter's. The day began with breakfast in the dining room. After breakfast each boy was expected to have a bowel motion: boys reported on their success or failure at 'foricas' (bowel evacuation) to the master on duty who solemnly recorded the moving experience (teeth cleaning was also reported and marked off). Those boys who confessed failure in foricas were sent to the matron; she dispensed a pleasant laxative.¹⁶

The whole school then collected in the chapel for a short service consisting of a hymn, a lesson read by a pupil and a few short prayers. Classes began at 9.00 a.m. The teaching day was broken into six periods, alternately of 40 and 35 minutes' length. At the end of each period not followed by a major break it was compulsory for the boys to leave the classroom and run around outside; this gave the pupils mental relaxation and permitted physical boisterousness to be expressed. In wet weather boys went to the gymnasium or the cloisters. After seven minutes a 'silence bell' was rung and this was the signal for the start of the next period.¹⁷

After the first two periods there was a morning interval, at which 'little lunch' was served and each boy received an orange or apple and half a pint of milk. When the fourth period was complete, there was a tidiness inspection before midday dinner. At dinner as at breakfast, staff presided over each table. Staff moved on to the next table each day. At each table the boys moved two places every day. This pattern of staff shifting between tables and boys around tables helped to keep a check on table manners but, more important, gave staff and boys opportunities for friendly exchanges of conversation and fostered good teacher-pupil relationships.¹⁸

When dinner was finished the boys cleaned their teeth and then lay on their beds (or sometimes outside on the lawns in very good weather) for about twenty minutes of silent reading. This gave a time when boys would relax, let their dinner settle, and extend their reading experiences.¹⁹

When the sixth period was over and classes completed for the day there was 'little tea' - another half-pint of milk but this time with a bun instead of fruit. Matron supervised the highly regulated bathroom ablutions, called 'Moab' from a scripture reference: each boy had a bath before bed. Finally Broadhurst himself generally read aloud to each dormitory.²⁰

This detailed routine, which was invariably adhered to, was (the foricas ritual perhaps excepted) sensible and even enlightened. A high standard of personal hygiene was maintained; boys were fed frequently and reasonably; times of physical and mental activity were interspersed throughout the day; the boys were provided with the security of routine within which they had opportunities for relaxation and contemplation. The routine illustrates both Broadhurst's passion for orderliness and his attention to detail which was his hallmark.

Gradually the school developed annual rituals and events to add to the patterns of each day. At the end of the year there was the prizegiving, attended by many parents, and the speech from the headmaster. Sports teams played regular home and away fixtures with other schools. An annual magazine, St Peter's Chronicle, was produced by staff and pupils. These kinds of activities could be found in most schools. At St Peter's there were also some very distinctive rituals. The Flag Game, which perhaps had an English preparatory school background, was an intricate mock battle: because of the cunning, the strategy, and the 'attacks' on the 'enemy' which it involved, it was always

very popular. It was held every year on St Peter's Day:

29 June.²¹

Besides 'foricas', flag game and other daily or annual events, 'huts' and other games changed often. Hobbies were more of a ritual: photography, meccano, chess, stamps, and model yacht making were a few of these.²² The Headmasters' medal was presented annually to the winner of a special public-speaking contest. It was a large silver medal about two and a half inches in diameter. For the choir there was an end-of-year picnic at Raglan. Another annual occasion was the rather informal Junior School Banquet.²³

On athletic sports day for the presentation of prizes the whole school was sized from largest to smallest, and a few rehearsals were held in order to form a hollow square. The smallest boys were nearest the front of the two 'arms' and they increased in height until the very tallest boys were at the back of this formation. When this arrangement was organised, the prizes were presented within this 'structure'.²⁴

The Bevan Cup Music Festival was the big secular music competition of the year. It began in 1937 after the donation of the cup by a parent to encourage the boys to work in pairs and not so much as individuals - they were encouraged as chamber music performers. Pairings were for items such as: a vocal duet, violin and piano, song with accompaniment, 'cello and violin. In all 20 separate items were presented and were judged by Professor Hollinrake, professor of Music at Auckland University, the first year. Over the years the number of entrants grew and some solos,

trios, string quartets and other minor variations were added, but it still remained a very keenly fought event.²⁵

Annual class plays were held every year in the Broadhurst era, and each class put hours into rehearsals, costuming and scenery, helped by teachers, matrons and staff wives, all part of the preparations for the big night. The types of plays produced varied from The Reluctant Dragon in the lower forms, The Real Princess in Middle School I to the Senior Divisions' "The Quality of Mercy" [an adaptation of Shakespeare's "Merchant of Venice"]²⁶

Ritual in a more precise sense helped to weld the school together: the rituals of worship in the chapel. For Broadhurst this was not merely conventional religiosity. He was concerned with "mind, body and spirit". "Religion", he insisted, is the only true basis for life: I have proved it beyond doubt in my own life. And so I have always felt that Christian religion must be the underlying strength of our education here."²⁷

Religion had two aspects : one was the teaching of Divinity as a subject in the classroom. Divinity lessons were largely instruction and discussion - appropriate to age - on the nuts and bolts of Christianity in general and the Anglican faith in particular. However, there was some attempt to make it an interesting and informative subject, and at times there was teaching of comparative religions.²⁸ One pupil recollects: "Chapel - for most I guess was something to be endured. Divinity gave significance to a lot of the worship. To many it was just another subject."²⁹ It was of course compulsory.



Photograph of the Chapel taken from the 1937 Prospectus.

The other aspect was the worship that centred on the chapel. "Chapel", recounts a former pupil, "was a way of life. It was woven into the fabric ... we attended ... every morning, sometimes three times on Sunday."³⁰ To the chapel was attached a chaplain. When the school began the chaplain was J.M. Beaufort, the joint-headmaster. On his departure in 1937 he was succeeded by the Vicar of Cambridge, Reverend L.W. Chandler, who taught some Latin as well as carrying out his parochial duties. Chandler was challenged about his dual role by some parishoners, to which he replied, "I give a total of nine hours a week, spread out over the whole week ... to St Peter's ... in return for this the Parish is getting the whole time service of an additional Priest without any charge upon the Parish".³¹ In other words, the school was paying his stipend. Chandler felt this arrangement was more than justified. He also told the parishoners that the boys of the school were mainly destined to be the nation's future leaders, and that the religious instruction he was giving them was therefore vitally important as it would provide the foundation for their lives. He stated, "I believe my work at the School is the most important part of my work in the Parish."³²

Chandler was padre for ten years and in general he made a very positive impact on the boys, especially through his evocative yet comprehensible sermons and Divinity lessons.

In 1947, following Chandler's resignation, the Reverend A.V. Maddick was chosen to succeed him after four years

of parish work in Christchurch Diocese. Although he was at St Peter's for only four years, he was well liked by the boys, who received his ministry very favourably. Of Maddick, Broadhurst stated "he has exercised a deep influence on the lives of the boys."³³ In 1951 the Reverend B.H. Pierard took office as resident chaplain and although he left at the end of 1953 to take up parish work, he was associated with Broadhurst and the school both in the ecclesiastical sense - as guest preacher and officiating clergyman, stand-in chaplain - and also in a more personal sense as friend and adviser to many of the school community for many years. As school chaplain Pierard was never disappointed about "the boys not becoming madly interested in the faith, because he did not believe that it was right to brainwash children into Christianity". Both he and Broadhurst had a very pragmatic approach.³⁴

Reverend H.L.R. Isherwood began his chaplaincy in 1954. Like Mr. Maddick he quickly endeared himself to the boys, but because of his age he found the job of schoolmastering rather too demanding, so after five terms he moved on to parish work. After this Broadhurst remarked, "We were indeed lucky to find Mr. Cowell, a very experienced schoolmaster, eager to take Orders and come here as Chaplain; and I hope he and his delightful family may long be members of our community."³⁵

Whether Divinity, the chapel, the chaplains and the regular services did give a "foundation" to the boys' lives is difficult to measure in such a relatively young school. Still, responses from former pupils suggest there

was considerable influence. One wrote: "My own experience was a deep impact which provided a very good base for the years that followed."³⁶ Another: "Religion was a very important aspect of school life - the Chaplain was a 'counsellor' while I was there."³⁷ Yet another: "Tremendous, for many it must have been their first contact with any sort of religion. Of course some will have been more or less impervious; for me and many it was deep."³⁸ Sometimes there was a falling away and then a recurrence of concern: "Chapel was compulsory of course, but old boys seldom attend church after leaving school. They come back later in life though."³⁹ Whatever might have happened in later life, in the short term the impact was recognisable to outsiders: During 1953 the Chaplain of King's College, Auckland, the Reverend J.H. Mills, together with his headmaster, G.N.T. Greenbank, went to St Peter's "To try and find out why it was that all the boys from [St Peter's] more than those from other preparatory schools, were regular communicants and entered fully into the life of the chapel as well as the life of the school."⁴⁰

One Old Boy on commenting on religion, makes the observation that it was "certainly an important part of the school - the music and language have remained with me more strongly than the strictly religious aspects."⁴¹ This mingling of music and religion as central to the life of the school was also specifically noted by Canon B. Pierard: "Worship very often was the offering of music, an offering in the sense that it was the best that could be done. It had its secular side too. The orchestras, which produced

good music were no small achievement for such a small school, neither were the numerous duets, quartets, ensembles of stringed instruments and so on."⁴² Music was the special glory of St Peter's School.

We have already mentioned Broadhurst's early exposure to music, his love of it, his abilities in performing it. He intended that music should take a high place at St Peter's and it did. Music was part of Broadhurst's own code, which he had assimilated mainly from West Downs, but also from Winchester and his other educational and life experiences. These ideas formed his own code, his trinity⁴³ - the school, the church and music. Many of his actions as headmaster were strongly governed by the 'whole man philosophy' manifested through his personal 'trinity', and these were the strongest influences which he sought to translate into practical terms for running St Peter's. Most staff had formal musical qualifications or were instrument players or former choristers. At the very least they were sympathetic to music. And music was, in a quite literal way, built into the school: specially designed tables in the music room provided each boy in the class with a set of blank staves. In front of the boys were small trays of metal notes, clefs and other notational items. The teacher could play a tune for the boys to reproduce on their staves or sometimes they would try making up their own simple tunes in this manner.⁴⁴

Broadhurst and Beaufort both played instruments and sang. Luscombe, the first music master, in addition to his ability as a language teacher, had been master in charge

of music at King's College and was active as a pianist and organist for both the Auckland Municipal Choir and the Royal Auckland Choir. He had organised the Auckland Secondary School's Musical Festival, a very responsible and exacting task. At St Peter's he shared the duties of organist with Broadhurst, was chapel choirmaster, and taught musical appreciation, apart from his other subjects.⁴⁵

L.C. Stanford joined the staff shortly after Mr Luscombe's departure. While he was a good all round musician, he was particularly strong in instrumental work.⁴⁶

Stanford was later joined by Stanley and Ruth Jackson. "It was during Stanley Jackson's time that the musical traditions of the school were most widely recognised"⁴⁷ a successor has pointed out. Jackson had a particularly strong interest in the vocal side of the school music which "reached a very fine standard in his time. Music then tended to be confined around the chapel and the traditions of choral music tended to dominate."⁴⁸

All boys learned the piano, and those who showed ability and keenness also learned one and sometimes two other instruments. The choir was strong; so was congregational singing. Boys were encouraged to perform at concerts and one of the highlights of the School year was the Bevan Cup, mentioned earlier. When judging the first of these competitions Professor Hollinrake, a very well known and accomplished musician in his own right, commented on the performances, and after announcing the winners, said the only thanks he wanted was for the School to sing to him. He had so captured the audience with his knowledge and humour that

when he sat down at the piano, Bound for the Rio Grande was sung with a swing and a heartiness, that showed just how much the boys had enjoyed the whole concert and Professor Hollinrake's inspiring remarks."⁴⁹

Although the Cambridge Music School was not part of the concept of St Peter's School which Mr Broadhurst originally planned, once the idea was mooted its birth and development were in many ways a happy and natural outgrowth from the original scheme. Apart from other considerations St Peter's facilities, with Broadhurst as headmaster, immediately became integral and vital factors in the Music School's genesis.⁵⁰

Broadhurst took part in practically all the music schools, performing on a variety of instruments and joining in the "last night frolics".⁵¹ He was, says a participant, "just like anybody else". Though the Music School was on St Peter's premises, there was no feeling at all that he was the headmaster. However these music schools were very clearly the very occasions when he was "just like anybody else".⁵² Broadhurst saw the school as a great big extended family, which in many ways it was, but he was quite definitely the paternal figure, the patriarch, the father of the family. An alternative image is perhaps that of Lord of the Manor. He made most of the detailed decisions and all the final ones as well.⁵³ In his earliest days he was inclined to be, or to appear, rude, tactless, bombastic;⁵⁴ his approach to "colonials" softened and his relationships with staff and associates became easier, but he had his way on anything he counted of significance. Not only were

boys always addressed by surname, but gowns were worn to chapel and in the classroom as well. His first assistant master was the only other staff member allowed in the dormitories, and then only because of the absence or illness of Broadhurst. Some staff members resented this exclusion and felt that they were losing a valuable source of contact with the boys.⁵⁵ In carrying out his work he was "absolutely meticulous", said one teacher: he expected his staff to be the same: the Master on Duty had a very onerous task, supervising everything from 7 a.m. until bedtime. This quite literally meant everything: "God help you if Brown Minimus cut his toe and you failed to see it."⁵⁶

Staff meetings were an unusual institution. First would come Procedure, where Broadhurst would make his criticisms and issue his instructions. This was followed by a lavish supper - A.F.B. liked to eat well - and this in turn was followed by the headmaster's fine collection of records. Copies of the particular orchestral score would be distributed to a few. An amusing ritual often followed when those who couldn't read the score would assume a very wise look and go through the motions of following the score very earnestly.⁵⁷

With the pupils he tried to deal on a 'man to man' level, and the boys generally responded well to this approach. He was never a man who had great charisma or popular appeal, yet as headmaster he was liked and respected for his sense of fair play. In the sphere of order, tone and discipline, St Peter's School tended to produce well adjusted, self-sufficient pupils who were thoughtful for the good of the

group or the individual, and well-mannered. Much of the credit for this behaviour must be attributed to Broadhurst who engendered this mode of control with his staff. This mode of thinking, guidance and control was then carried out by the staff in general.

The boys mainly found their headmaster to be good natured and supportive and easy to turn to with their many personal problems. They generally responded well to his advice and counselling. He was of course a large man and his presence seemed to be with the boys in practically everything they did and everywhere they went. He was proud that he knew all the boys personally and individually; he regretted that because of his absence overseas for a year in the early 1950's he had not made close contact with the intake for that year.⁵⁸

He strongly advocated self-discipline and a large degree of self expression, unlike many headmasters and educationalists of the time. But to be fair, this was 'controlled' to the extent that it mainly took place in the school, circumscribed by the school boundaries. Corporal punishment was very rare and for very serious offences only. If a breach of discipline occurred which damaged or endangered property, life or limb, the boys were encouraged to see that they had a moral obligation to bring this to the attention of someone in authority. Things which involved high-spirits or relatively harmless, though perhaps boisterous, play were not to be reported.

This system worked, perhaps made easier by small numbers, but it did work. The prefects were there more in

the capacity of 'older brothers' rather than as strict law enforcers and for the first three years the headmaster and staff appointed them. After this they were democratically elected, by all but the junior boys, by popular vote. The headmaster reserved the right to add to the list, although he seldom did, but he never vetoed the boys' choice. The prefects, once selected, would as far as possible select and carry out their own responsibilities.⁵⁹

His relationships with parents were often successful, but sometimes the various parties did not see eye to eye. Parents often found his educational philosophy rather bewildering, but the majority accepted and respected his ideas once they understood them. Put very simply they could be expressed thus: if a boy got a good start with his education at St. Peter's School, he would be well prepared to cope with his secondary schooling and hence with life itself.⁶⁰

Most of Arthur Broadhurst's important educational beliefs were patiently explained to parents in his end-of-year addresses at prizegivings. Did he do this because he received a lot of parental criticism for his ideas? The answer probably lies in the fact that Broadhurst's system of education was vastly different from the State system and also considerably different in many respects from other preparatory schools; at any rate, different enough for him to feel the importance of successive generations of parents fully understanding what he was putting into practice and his reasons, so that he could seek their active help or at least their co-operation. For example he spoke of the

efficacy of boys reading good literature as a model for their own prose writing, he criticised the writings of a popular author of the day and asked parents to 'police' their son's reading at home, just as he did at school. In a sense he saw the home as an extension of school, rather than the conventional and opposite view.⁶¹

Broadhurst sometimes had difficulty explaining to New Zealand parents the purpose of the general cultural education in which all boys were to be immersed. This type of education was at variance with the traditions of vocational training, paramount in the New Zealand education system at large. In his first annual report to parents, Broadhurst explained, "We do want our boys to turn out good farmers or doctors or lawyers or whatever it may be, and that is why, when they are here, we try to develop every side of their nature. It is a mistake to think that everything a boy learns at school must necessarily be something that will be useful to him in after-life."⁶²

Parents from long distances were invited to stay in a flat at the school for several days, to see the school in action and to participate in as many activities as possible themselves. Other parents invited him to their homes and he surprised many of his host families. First he brought several suitcases containing a great range of clothes, also musical instruments and gifts for the hostess. Once he arrived he almost took control and the household revolved around him. Stated boldly this sounds presumptuous and arrogant, but it was the way of a certain English class, and once the hosts were used to his rather eccentric ways,

Broadhurst could be great fun. He was widely travelled and experienced in so many things in life - Oxford University, trench warfare, flying aeroplanes, Egypt - to name a few - that he was a fund of knowledge and entertainment and consequently, a great story-teller.⁶³

In the early 1950's a Parents' Committee was formed, which provided a channel for opinions to be expressed by and on behalf of parents.⁶⁴ It paralleled in some ways the Parent Teacher Association (P.T.A.) which most New Zealand communities set up in the 1950's. It may also have been related to financial difficulties which the school was having to face. At the beginning of the St Peter's venture, the farm always contributed to the school in respect of fresh milk and eggs at farm prices. Unfortunately, after World War II, it was nearly always a time of rising costs, and had it not been for the School farm, St Peter's would have been in financial difficulties. So the School was fortunate in the sound management of the Farm. All farm development, except buildings, had been paid for out of farm revenue, and yet after 1947 the farm had contributed altogether nearly £12,000 to the school finances. As Broadhurst said twenty years later "it was never the intention that the profits of the Farm should be used to assist the School finances. Rather was it intended that the farm profits should be used for School development: for the provision of additional facilities, many now badly needed, as a result of our increased numbers, and for the creation of Bursaries for deserving cases of financial hardship." But it hadn't turned out like that.⁶⁵

Despite increases in fees, financial problems continued throughout the 1950's as costs of various items rose, and by the end of the 1950's balance sheets were of considerable concern: the outside world was pressing in on the little enclave of St Peter's. Of course, circumstances beyond the school had affected the institution before: the Senior School (Form 3) had been reduced because of the requirements of secondary schools who were locked in to the State's School Certificate Examination; some parents at this time exercised a preference for continuity of secondary education whether state or private; and the war had produced tremendous staffing problems as men went off to join the armed forces. But by and large St Peter's and Broadhurst had continued as they had begun. Broadhurst's overseas tour had not persuaded him to make any great changes in the school: he thought St Peter's showed up very well. Of course he was getting older, and there was talk about his retirement and speculation about his successor.⁶⁶

In the late 1950's there was a drop in the roll: all the available places were not filled. It seemed that some parents, hit by increased fees and some of the other financial measures of those years, were saving their money to send their children to a private secondary school, and cutting out the preparatory school as avoidable expenditure. Broadhurst said they should send their children to St Peter's and then the children could go on to the local secondary as day pupils. For him, the preparatory school was the key period; for New Zealand parents the secondary school was perceived as the important institution.⁶⁷

To a greater extent than he may have been aware, the state elementary system had 'caught up' with St Peter's - not on the moral and spiritual aspects, but in the development of curriculum, in the provision of amenities such as swimming pools and libraries and sports facilities. Classes were still large, but what was often pilloried as the 'play-way' was in many ways similar to the "learning to learn" ideas of Broadhurst; but with small classes at St Peter's the system was definitely more manageable than it was in the typical urban state school. Apart from the small classes, the school had specialist teachers in music, art, gymnastics and so on, which was also an advantage as only a few state intermediate schools were really approaching this situation, but it must not be overlooked that in general the St Peter's staff were young, mainly single and lived on the spot, either in the school or immediately adjacent to it. All these factors gave St Peter's an advantage over most State and Private schools of that time.⁶⁸

It is very difficult to get data about other preparatory schools at this time, but taking several well established schools, it appears that their class sizes of this time averaged between 18 and 26 per class teacher, and many of their buildings and amenities were also sub-standard and makeshift. At best, conditions and teaching seem to have been better than those of State schools, but not markedly so. The advantage from the parents' point of view was that they were mainly denominational, they offered boarding places, or both.⁶⁹

The original first Assistant Master wrote in 1981:

Arthur Broadhurst opened his school with, in those early days, as many staff as pupils. There came a flood of educational thought, techniques, methods and attitudes at least a quarter of a century ahead of current New Zealand thinking.⁷⁰ The traditional subjects were there, but they were presented with an enlightened approach. Music and art took a full place with what were then regarded as exceptional facilities. In every facet of school life, physical and intellectual, the staff were made to recognise the needs of the individual and the boy was encouraged to measure his today against his yesterday.⁷¹

A quarter of a century: that was an anniversary soon to be celebrated by the school. At the close of his 1958 prizegiving address, Mr Broadhurst concluded:

Not long after the 1960 [25th Jubilee] celebrations I intend to retire. The question of the right time to retire is a very difficult one; I have given it a lot of thought, and I am certain that I have made the correct decision. The fact of the matter is that in accordance with the terms of the Trust Deed the Trustees will appoint my successor, and the school will carry on as before.⁷²

As it happened, neither the appointment of his successor by the trustees, nor the insistence that "the school [would] carry on as before" turned out to be the case.

REFERENCES.

1. St Peter's School: Cambridge, N.Z.: Prospectus, 1937.
2. St. Peter's Chronicle, 1936, p.46.
3. Prospectus, 1937, 'Curriculum'.
4. Idem.
5. Idem.
6. Idem.
7. J.L. Ewing, Development of the Primary School Curriculum 1877-1970 (Wellington, 1970) pp.180-192, 193.
8. St. Peter's Chronicle, 1936, p.46.
9. R.R. Gibson, personal communication, 15 November 1982. Gibson was a foundation staff member.
- 10 Idem.
11. C.V. Good, Ed., Dictionary of Education (New York, 1959), p.163; R.R. Gibson, personal communication, 23 November 1982.
12. R.R. Gibson, personal communication, 23 November 1982; also A.J.H.R., 1923, E-I, p.69: A.J.H.R., 1925, E-I, p.70.
13. Prospectus, 1937, 'Curriculum'; R.R. Gibson, personal communication, 23 November 1982; S. Jackson transcript of taped interview, 8 December 1984, p.1; R.B. Land, ed., A.F.B. By His Friends (n.p., n.d.[Melbourne, 1984] p.28.
14. St. Peter's Chronicle, 1936, pp.47-48: Chronicle, 1946, p.5: see for example attitude to boxing Chronicle, 1945, p.6.
15. St Peter's Chronicle, 1943, pp.31-33. St Peter's provided a spacious modern well-lit library, pleasant to sit in either to work or read in the days when few state

schools provided libraries at all. These were, however, beginning to appear mainly at the intermediate level at this time. Kowhai Intermediate School, Auckland, was one such school.

16. R.R. Gibson, personal communication, 23 November 1982.
17. O.P. Gabites, personal communication, 2 July 1984: also A.F.B. ed. Land, p.28.
18. Idem: also A.F.B. ed. Land, p.30.
19. Idem: also A.F.B. ed. Land, idem.
20. Idem: also R.. Gibson, personal communication 23 November 1982.
21. St Peter's Chronicle, 1941, p.35, gives a detailed explanation of the flag game: S. Jackson transcript of taped interview, 8 December 1984, p.10.
22. J.R. Falls, interview, 14 June 1983. Mrs. Falls was a school matron for many years.
23. Idem.
24. I.G. Campbell, interview, 28 December 1984; Campbell was a master and House Tutor at St Peter's from 1965 to 1978 and beyond.
25. St. Peter's Chronicle, 1937, pp.24, 25.
26. St. Peter's Chronicle, 1937, pp.28-35: Chronicle, 1941, pp.36,37.
27. St. Peter's Chronicle, 1960, p.11.
28. B.H. Pierard, interview, 29 November 1983: Transcript of taped interview, 6 December 1983, pp.6,7,10,11. Canon Pierard was not only chaplain at St Peter's - and chaplains taught secular subjects and were involved with sport and other extra-curricular activities too - but he went back on numerous occasions to help out. Initially he was chaplain from 1951-1953.

29. 'Questionnaire' comment by N.F. Woolfield.
30. 'Questionnaire' comment by P. McK. Smith.
31. Waikato Independent, 30 April 1983, p.6.
32. Idem.
33. St Peter's Chronicle, 1950, p.15.
34. B.H. Pierard, transcript of taped interview, 6 December 1983, p.10.
35. St Peter's Chronicle, 1954, p.88.
36. 'Questionnaire', comment by J.D.O. Ellis.
37. 'Questionnaire', comment by J.E. Horton.
38. 'Questionnaire', comment by M. Smale.
39. 'Questionnaire', comment by K.S. Eyre.
40. B.H. Pierard, transcript of taped interview, 6 December 1983, pp.10-11.
41. 'Questionnaire', comment by D.A. Farquhar.
42. B.H. Pierard, interview 29 November 1983: transcript of taped interview, 6 December 1983, p. 6.
43. R.R. Gibson, interview, 16 October 1985.
44. D.A. Farquhar, personal communication 19 June 1983. S. Jackson, transcript of taped interview 8 December 1984. Ruth Jackson transcript of taped interview 8 December 1984. Mr and Mrs Jackson both took part in the same interview which was appropriate because Stanley was the main music master at St Peter's while his wife relieved for various teachers. Both were very well qualified music teachers.
45. Waikato Independent, 22 February, 1936, p.5.
46. St Peter's Chronicle, 1939, p.37: S. Jackson, 8 December 1984.

47. G.R. Wells, transcript of taped interview 9 June 1984
p.2.
48. Idem.
49. S. Jackson, transcript of taped interview, 8 December
1984, pp.2,3,4,8: St Peter's Chronicle, 1937, pp.24,25.
50. See Appendix B for full details.
51. O. Jensen, interview, 14 December 1984.
52. S. Jackson, transcript of taped interview, 8 December,
1984, p.23.
53. O. Jensen, interview, 14 December 1984.
54. From interview with former staff member who must remain
anonymous at this time: This staff member recalled that
"A.F.B. could be all things to all people. To complete
strangers and to staff too, he could be charming warm
hearted and generous; to people who knew him socially
he was unpredictable (see Text, re footnote 54). The
former staff member gave three examples which illustrate
opposite views of Broadhurst's nature: (a) A teacher had
once admired an antique clock which Broadhurst had gone
to much trouble and expense to buy, and he was extremely
fond of it. Imagine the teacher's feelings when a few
years later it appeared among his own wedding gifts: a
present from A.F.B.! (b) Broadhurst and a teaching
colleague were dining with Cambridge friends. The
host asked Broadhurst what he thought of the table wine
and Broadhurst solemnly and sincerely told him it was
the worst wine he had ever tasted. The teacher was
extremely embarrassed; fortunately not the hosts, because
the hostess asked Broadhurst what he was going to say
about her apricot pie. Unabashed, he replied that it
too was one of the few foods he disliked. Fortunately
the Cambridge couple had a fine sense of humour.
(c) One day a complete stranger, rather untidily dressed,
and of dubious appearance, came to the door asking for
Broadhurst. He was eventually shown in to the latter's

study. Some time afterwards the Bursar was rung by Broadhurst and asked to make a personal (Broadhurst's) cheque out to Mr. X for £500. Later Broadhurst explained to the Bursar how the man who was down and out, had come to Broadhurst for help as apparently he and Broadhurst had been at school together. Broadhurst dismissed the episode by saying words to the effect that "I had to try and help him you know".

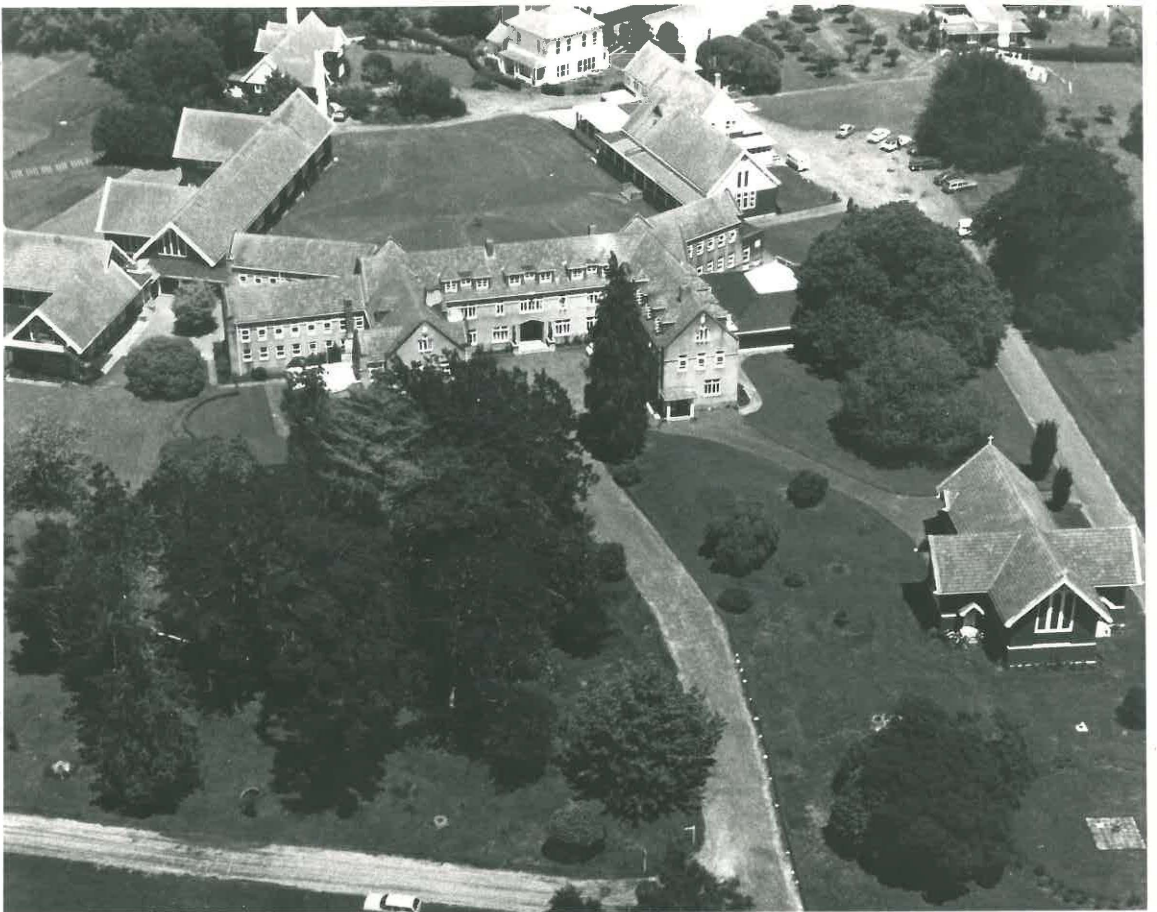
55. R.R. Gibson, personal communication 15 November 1982.
56. Idem.
57. Idem.
58. St Peter's Chronicle, 1957, p.10.
59. St Peter's Chronicle, 1939, p.62: Ibid. pp.61-62 on discipline in general.
60. St Peter's Chronicle, 1946, pp. 6-10.
61. St Peter's Chronicle, 1938, p.56.
62. St Peter's Chronicle, 1936, p.45.
63. R.R. Gibson, personal communication, 15 November 1982.
R.B. Land, personal communication, 25 November 1983.
64. St Peter's Chronicle, 1954, p.15.
65. Idem. See also Appendix A pp.146-149 for greater details.
66. R.R. Gibson, personal communication, 15 November 1982.
67. R.B. Land interview, 16 December 1983.
68. I.G. Campbell, interview 28 December 1984.
69. R.P. Sherriff, interview, 12 January 1983. Mr Sherriff was formerly headmaster of Huntly School, Marton, a preparatory school founded in 1896. Sherriff, who died in 1984 aged 93, was associated with Huntly from 1900. He was Headmaster of Huntly School from 1919 until 1952.

He was very knowledgeable about New Zealand's preparatory schools.

70. R.R. Gibson, personal communication, 15 November 1982.

71. A.F.B. By His Friends, R.B. Land, ed., p.5.

72. St Peter's Chronicle, 1958, p.15.



Aerial view of the School buildings in the Broadhurst era, surrounded by the School Farm.

CHAPTER FIVECHANGES, 1960-1978.

By the end of 1958 therefore, Broadhurst had made public his decision to retire during the 1960 teaching year. His comment that his successor would, under the Deed of Trust, be chosen by the Trustees no doubt led the Trustees to think hard about what sort of person they might choose. By 1959 both T.A.H. Oliphant and Professor Riddet had died and N.M.P. Gibson had retired. Oliphant and Riddet's sons had succeeded them and Mr Malcolm McDougal succeeded Noel Gibson. At the annual meeting of Trustees on 30 April 1960, Broadhurst's last as Chairman, two further Trustees were appointed. They were C.P. McMeekan, Director of Ruakura Research Station, Hamilton, and R.R. Gibson former First Assistant Master and Bursar at St Peter's.²

New faces no doubt would or could mean new ideas. However, Broadhurst by his earlier actions had indicated that he would be considerably involved in making a decision. He had always been aware of the need to find a replacement suitable for the school and himself,³ and in the 1950's there was much speculation on this question. Broadhurst would approach various staff members sporadically, hinting to that particular person that he was the chosen one. Then, in his 1959 prize-giving speech came a surprise announcement. Broadhurst said, "On my retirement next year Mr Cowell will take my place both as Trustee and Director."⁵

The Jubilee Celebrations were held on 20 and 21 March 1960 when Broadhurst naturally took a very prominent part.

During the following May holidays, however, he left St Peter's very quietly and unobtrusively. There were no boys present, no speeches or eulogies. He arranged a time, prior to his departure, and without any apparent emotion said farewell to some resident staff, turned his back on St Peter's - his life and his love for about 25 years - and drove off, ultimately to return to England.⁶

While the retirement and the unobtrusive departure of the founding headmaster might seem an appropriate time for the historian of the school to summarize Broadhurst's achievement and critically analyse it, this will be reserved for the conclusion. What is of more moment here is the perception of those currently involved and shortly to be involved in the continuance of St Peter's School. The important perspective is that of his successors: as we shall see they were not altogether happy with what Broadhurst left behind, and what they did and said helps to throw the Broadhurst era, and particularly the latter years, into some kind of relief.

First of all, not everyone was happy about the new headmaster. Dennis Cowell had been born in England in 1909 and educated at St Alban's School, Hertfordshire. After a short period in commerce in London he studied at Bristol University where he received his Diploma of Education. After this he had a variety of teaching positions, mostly short-term: a boarding school in South Wales; a preparatory school in Buckinghamshire; a prototype secondary modern school in Luton. It was at Luton that he met and married his wife and they arrived in New Zealand just before the

start of the second world war. For several years the Cowells were very happy in both sole charge and two-teacher country schools in the state primary service. Cowell also had several years in a secondary school as head of a department (history and social studies). He has described his experiences in state schools thus: "I always found more real freedom [there] than would be believable."⁷ For 18 months he was headmaster and lay chaplain of Hadlow preparatory school in Masterton. "In 1948 the Principal of Hadlow, Mr Don, took a well earned sabbatical leave to England to visit schools and make staff appointments. It did appear that, in the first 25 years, few assistant teachers stayed for any length of time which perhaps led to a few problems in continuity in teaching. In 1949 Mr D.A. Cowell appeared as the new headmaster with Mr Don adopting the high-sounding title of 'Director'. Cowell found the unusual Mr Don quite impossible to work for or be associated with, so he decided to resign at the end of the year."⁸

Cowell was appointed to St Peter's School in 1954 as Chaplain, and in 1958 he was also made Second Master (First Assistant). From then on he was both chaplain and teacher until his appointment to the additional and much larger role of headmaster, to take effect from the beginning of Term II, 1960.

As Chaplain and teacher, Mr Cowell was well liked and respected by staff and boys alike, but as headmaster, the demands of the job from the beginning were so complicated that they made for a difficult, perhaps an impossible task. Perhaps Broadhurst's 'plan', as it was understood by Cowell, would have worked, because the two had a very good mutual

understanding.⁹ The plan was this. Broadhurst was to go to England to Lichfield Cathedral School for two years, to give time for Cowell and the Trustees to settle down. He would then return, probably to Cambridge, where as a Trustee he would assume the role of an elder statesman and "glance over the new headmaster's shoulder" quite frequently.¹⁰

The position Dennis Cowell took on was a very difficult one indeed, because he was not only to be headmaster of the school, but also to be a Trustee, and furthermore he was to be Chairman of Trustees. The school and the trust which Broadhurst had established and nurtured for twenty-five years were to go to a pleasant man, but not to a man who could be regarded as a strong leader.

The Trustees for their part had experienced some very real frustrations. To begin with they were disappointed in having little or no say in the appointment of the new headmaster. There was no small uncertainty amongst the Trustees as to where Broadhurst would retire to. Understandably they could not encourage the possibility that he might retire locally - this could mean interference in the running of the school - although most hoped that it would at least be in New Zealand, close enough to take a reasonably distant but fatherly interest in the school he had founded. Because Broadhurst rather uncharacteristically had not consulted them before his speech to parents and his surprise announcement, the Trustees were almost bound to be inclined towards antagonism, whoever the successor.¹¹

Broadhurst, being aware of the divergent qualities the Trustees would seek in a prospective headmaster, decided on a

different tack and confused everybody. Instead of appointing a very strong man, he appointed a gentleman of the cloth, and one noted for his mild manner. From the outset the chances of the Rev. Dennis Cowell making a success of the appointment were rather slim.¹² His good character, personable and friendly nature and his loyalty to St Peter's were never in doubt,¹³ but he was put in an impossible position. In common parlance, Broadhurst's was a very difficult act to follow. Cowell preferred peaceful discussion to achieve the desired end. He was no ruthless Machiavelli and Broadhurst had scarcely left New Zealand when the Trustees began to plan the new direction of the school.¹⁴

Undoubtedly changes and cuts were needed for the school to survive, because the roll was falling and some maintenance could certainly be classed as urgent. Also there were extravagances elsewhere. For example there were 16 maids, a Housekeeper, assistant Housekeeper, a Sister and two nurses and a Bursar and his secretary in 1960 for a school of 85 boys.¹⁵

The area where cuts should be made was the main focus of discord between Cowell and the Trustees. The latter planned big cuts in the music area, and Cowell felt this was destroying the very fabric of the school. These sorts of clashes were fairly typical, and Cowell wrote to Broadhurst in alarm to acquaint him with the state of affairs.¹⁶

Broadhurst wrote back expressing deep concern, saying: "I tried to avert the catastrophe by cabling and writing [to the Trustee-lawyer] but it was too late. I am asking

[him] to send a copy of my letter to each Trustee including you. I am not at all happy about the future of the school. I see all sorts of problems at St Peter's, but there is now nothing I can do; and I shall probably resign from the Trustees and withdraw my money."¹⁷

The situation seems reasonably clear. The problems of the school became exacerbated by Broadhurst's departure and a loss of confidence by the Trustees over his chosen successor. Both the new headmaster and the Trustees agreed on the nature of the school's problem but approached the solution from diametrically opposite directions. The headmaster (and chairman) did not have the force to gain the Trustees' support. Thus a stalemate was reached which in turn allowed the original problems to become even worse.

Events evidently moved faster than either Broadhurst or Cowell anticipated, but unfortunate personality clashes which followed were hardly surprising as Cowell and the Trustees were not inclined to be harmonious in their relations and furthermore they were thinking along two divergent and tangential courses. It was perhaps even less surprising then that Mr Cowell's resignation was sought just 14 months after he took office. Being a peaceful man he decided the school must come first. He also decided that to fight for his job would worsen the whole situation.¹⁸

So this mild-mannered and kindly cleric gave way to the Board which, now under its new chairman Dr E.C. Brewis, could not only appoint a headmaster of its own choice but could also look closely at the financial state of the school. In his last few years at the helm, Broadhurst had not kept

close watch over escalating maintenance costs to school buildings and this was accompanied by a fall in the roll - the Trustees certainly had their problems. After putting the second master, Mr John Ball, as acting headmaster for a term to give themselves time to screen possible successors to Cowell, they finally asked Mr David Thornton to be interviewed for the position.¹⁹

David John Thornton was born in Wellington, New Zealand, in 1925. He was the second of four brothers brought up on the slopes of Mount Victoria. His father ran a confectionary business and during the second world war David helped his father in the family business, and for a while teaching and the family business were almost equally attractive as future careers. Although he never lost his expertise in the field of confectionary making, he eventually chose school teaching.

David Thornton went to Clyde Quay Primary School and from 1939 attended Wellington College. He was a good student with a proficiency in languages, who went through the college in the top streamed classes. Although he was not particularly good at sport, he had a flair for the unusual.²⁰ For example, "he trained 'secretly' for the mile walk; an event at the college's annual athletics day. He surprised everyone by nearly winning the event."²¹

In 1944 Thornton began studying for his B.A. degree at Victoria University College, Wellington, mainly part time. He majored in French, with credits also in German and English. In 1949 and again in 1950 he did some relieving teaching at Wellington College while studying for his Master's degree



Mr D.J. Thornton, M.A.(N.Z.)
Headmaster, 1960-1978.

in languages which he completed in 1951. In 1952 Thornton attended Auckland Teachers' College, Secondary Teachers' division. It was here that he met his wife to be, Miss Grace Beer, also an M.A. Honours graduate in languages. After graduating from Teachers' College Thornton sought wider experience. He travelled to England where he taught at King's School, Rochester in Kent, followed by a spell at Bedford Grammar School. Returning to New Zealand he taught for a year at King's College, Auckland, then married and moved to Christ's College, where he was a master and house tutor. After just one year at Christ's he was appointed Housemaster of Jacob's House - the youngest man at Christ's College at that stage to be made a housemaster.

The Thornton family had always been a strong church family. The father served on the Vestry of St Mark's Anglican Church, Wellington, where the entire family went through the Sunday School and Bible Class. David and his two younger brothers sang in the Church choir in the mid - late 1940's; David was Sunday School Superintendent for a few years about this time and he was also very involved with youth work.²² His hobbies, it may be remarked, were conjuring tricks and amateur acting: with both of these activities he reached a high standard, and as teacher and headmaster is said to have utilized them to good effect.²³

Thornton was, by experience and training, a 'secondary school man'. He had already turned down a headmastership at Medbury Preparatory School because he was not interested in 'prep' schools. However the superb setting of St Peter's School was an attraction, and the state of the school a

challenge. There was also the possibility of expanding the school with a secondary department. He assumed office as headmaster of St Peter's in August 1961.²⁴

The Board of Governors made it very clear to David Thornton that he was being employed to run a preparatory school. Besides Thornton, they also interviewed a number of very fine applicants eager for the position. David Thornton made it equally clear, for his part, just what he hoped to do if he were appointed. That is, if he was able to do everything the Board wanted - fill the school roll, solve the administrative problems and so on - would the Board then consider the introduction of a secondary department if he could show them that there was a demand for secondary places? In other words, he had a goal which was far beyond the successful running of St Peter's as it was then and this is what made him the outstanding candidate - the applicant who impressed the Board most, largely because of this ultimate goal.²⁵

Thornton was faced with a roll that had fallen, finance that was much less abundant and a lower school morale than that which Broadhurst had enjoyed. Thornton believed that the cloistered and rather isolated and exclusive 'prep school' image which he inherited would have to be changed extensively if the school were to survive. Parents were becoming less keen to send their sons off to a boarding preparatory school at such an early age. A roll which had peaked at 110 in 1953 had been dropping slightly, but by 1961 when David Thornton assumed office as headmaster it had fallen by over 27% to 80. It was becoming barely economic

to maintain the school in its present manner.²⁶ But just what state was the school in? One new staff member describes it thus:

It was a shock to me on arrival at the school to find how run down it was; I had been expecting to be coming to a school which was flourishing, and it was really down on its beam ends. It looked run down, there was hardly any paint on any of the buildings, the numbers were down to about fifty, morale in the school was deplorable.²⁷

There are also references to this situation in some of Thornton's early prize-giving addresses. In 1961, in his first address, he told parents, "You will notice one or two improvements in the buildings. We now have on the Staff a full-time painter." The next year he began, "Perhaps I should deal first with the material improvements that have been made during 1962, because this has of necessity had to bulk large in what we have done this year. It is interesting to note how the gradual sprucing up process has its effect on all of us who work here."²⁸

Much of what Thornton did as headmaster was "sprucing up" St Peter's. He himself, far younger of course than Broadhurst had been in the latter part of his long reign, was personally very active. Particularly in his early years he worked very long hours. Because the school roll had fallen not enough teachers could be employed to offer the specialist subjects that it was felt a school of that nature should be offering in order to attract pupils. And so Thornton was getting up most days very early. He would supervise boys in the swimming pool, teach a variety of subjects through the day, and do the administrative work as

well. All this was very taxing for a new headmaster with a young family.²⁹

However he went far beyond "sprucing up", having fresh paint applied to what was already there. He made changes, sometimes large, often small, that cumulatively made St Peter's School a rather different place, and a rather different kind of school, to what it had been under Broadhurst. Some of the changes can be regarded as "organic", accretions upon the original; some were implicitly a setting aside of the Broadhurst way, taking the school in a new direction.

Prior to Thornton's time, St Peter's had virtually been isolated from Cambridge, to the extent that it had something of a reputation among many Cambridge people as a rather exclusive little preparatory school for the sons of the rich. Thornton set about dispelling this idea.³⁰ To begin with boys were allowed 'town leave' twice a week. They had to run into Cambridge where they were allowed to spend their pocket money. Sport had been largely played against other preparatory schools. Now St Peter's was to field teams - especially cricket and rugby - in the local competitions on Saturday mornings and hopefully rub shoulders with local boys.³¹

In 1964, day boys were introduced, which of course tended to break down the idea of exclusiveness and draw the town and the school closer. In spite of this radical change to the prescription for the successful school which Mr Broadhurst had always maintained, day boys were accepted and came - though never in large numbers - with a minimum effect on the school as a whole. Apart from not living at St

Peter's they merely participated in the school as it was structured.³²

A successful venture which caught the imagination, and incidentally helped in a small way to supplement school funds, was the annual fair. This was started in 1964; the boys made and ran all the side shows, with some staff and parental help. The day always attracted not only more distant parents, but also a considerable number of Cambridge people.³³ Thornton sought to bridge the 'social gap' in several ways. He joined the Cambridge Headmasters' Association, which put him in touch with all the state schools and with current changes in educational practice. He also joined the local Rotary Club, and was thus able to make many contacts with the local business and professional community. He encouraged his staff to get out into the community and join clubs, groups, societies and other teams and organisations. Thus stronger links were forged with the Cambridge Swimming Club, the Repertory Society, St Andrew's Church choir to mention but a few. Boys were invited to St Andrew's quite regularly and these visits were often reciprocated in some way by clergy, groups of parishoners, choir groups and other similar groups, and also community groups of various types.³⁴ Whereas Broadhurst saw most activities as circumscribed by the school boundaries, Thornton sought both to extend the activities within the boundaries and develop some interaction from the larger society - especially Cambridge - as well.

Taking the school 'into the community' also meant that the outside world invaded the school to a greater extent

than hitherto. Of course, changes in communication technology made this likely in any case. It is not surprising therefore that a small section of pupils became involved with 'student revolution' of the late sixties and early seventies. This was the time to defy authority in a number of ways, to challenge teachers and to demand ones rights. These were the kinds of doctrines expressed in a radical production of the time, The Little Red Schoolbook. They coincided with a much wider social liberalisation, the growth of the so-called "permissive society". While staff and student conflicts were not nearly as great as they were reputed to be in larger and especially urban schools, St Peter's did not get by unscathed.³⁵

In the classroom, Thornton's philosophy about school work, 'prep' (homework), and in fact the whole approach to the academic side of St Peter's School was virtually the antithesis of Broadhurst's. Discussing the boys' attitude to school work in his first annual address to parents at prizegiving in 1961, he said, "Their work is in very large measure indifferently done". He also criticized their performance at sport, saying "their achievement on the sports field is not at all a true indication of their potential".³⁶ While he praised the work of the Chapel Choir and the orchestra he criticised the reluctance of boys to do what they were told and also their sense of responsibility and "when left to their own resources there are very few of them who can be relied upon to complete the job."³⁷ Perhaps this situation had come about in the dislocations after Broadhurst's departure; possibly the situation had been seen

differently by Broadhurst - that the boys should choose their responsibilities themselves. At any rate, Thornton was not impressed.

In 1973 three more periods were introduced to the timetable making a total of 37 for the week, evening preparation for the three senior classes was extended to an hour, and the boys were not permitted to obtain help from anyone. Thornton's rationalisation was, "the sooner they begin to face problems and difficulties on their own, the sooner will they be likely to cope successfully with the problems of life."³⁸ At the end of his fifth year in office David Thornton spoke to the parents about the boys' honesty in respecting other boys' property, and he appealed for parental support to help eradicate this problem. He also noted that the school roll had never been higher. At 111 then, it was a far cry from 80 as it was when he took office. At the same time he assured parents of the Trustees' and his own policy in maintaining the tradition of small classes. The staff/pupil ratio was then 1:14, so here at least he and Broadhurst would be in agreement, for as he said "next to the quality of the teacher, the greatest single determining factor for academic success is the size of the class."³⁹

School work was something on which greater emphasis was placed. A new emphasis was placed on achievement, especially from 1973 when the secondary department was operating. One way of doing this was by introducing the 'Order System' for secondary department boys. Three times a term these boys were placed in rank order, from first to last, and

marks for individual subjects were expressed in percentages with a grand total. The order marks were usually from both special 'order tests' and other marks for ordinary tests, projects and so on. So a boy knew exactly where he stood in his form in relation to his classmates. Both he and the staff knew whether he had improved or dropped since the previous order. Thus teachers, housemasters and Headmaster all knew a boy's position in class and were in a better position to push him along, encourage him or whatever the position indicated. Thornton was concerned with academic results and with boys striving hard at their own level. He desired a greater sense of urgency in the classroom. In his final year four University Scholarships were obtained from a 7th form of only seven. Thornton changed the approach in classwork to one of solid work rather than the wider learning experience of Broadhurst's regime.⁴⁰

Greater emphasis too was placed on results in sports. Thornton believed that nothing succeeded like success. Therefore he placed more weight on training and preparation for all school sport. This is not to suggest that he tried to take the enjoyment out of sport; far from it. He believed that you play a game or run a race to win - not to win at all costs - but to try and win by playing hard and fair. Equally if a team or an individual lost they were to be good losers, and gracious in defeat.⁴¹ His views were fairly typical of those prevailing in New Zealand as a whole and quite unlike those of Arthur Broadhurst. At the end of 1965 he reported, "On the sports field a tremendous rejuvenation has taken place. At last we have a true fighting spirit in

all our teams indicated by the fact that for the first time in 20 years we have in the same year beaten King's School, Auckland, and Southwell School, Hamilton, in both cricket and rugby."⁴² But sport was not played exclusively with other preparatory schools; St Peter's was brought into Saturday morning local competition, above and beyond the cloistered little games which previously were played almost entirely against other preparatory schools.⁴³

Of course class orders and a much greater emphasis on sports results did not effect the junior class and their teacher Miss Swears directly. Nevertheless they were caught up to some extent in the generally increased pace of life at the school. Miss D.F.T. Swears - niece of the original matron - was the only teacher appointed by Mr Broadhurst who was still remaining at the end of the period this thesis covers. Frances Swears was always very much a 'character' on the staff. Apart from her class work she has always coached junior rugby teams, played and coached tennis, taken class plays and been very much one of the stalwarts of the teaching staff. She has given of her best for all of that time, and continues to do so today. While much around her has changed, she has accepted change philosophically and carried on as usual.

Within the school competitiveness was encouraged by the introduction of "Houses", something which Broadhurst had opposed. House points became an integral part of much sport, of other activities, even school work.

On the other hand, the chapel remained an important part of school life, and the chaplain for most of the period,

The Reverend G.F. Coney, provided substantial continuity. At first he drew criticism from a section of parents because he was considered 'high church', but the majority of parents and boys found him to be very helpful and sincere. He was very talented at Art and generally good with his hands, making all sorts of wooden objects. This helped him to relate to the boys. At his home Mr Coney, his wife and family often entertained boys to dinner or television, especially long-distance boarders. He was a man who would help anyone and many boys found him to be a kind and helpful counsellor. He left the school in 1975 after 10 years as chaplain (14 years altogether) and was succeeded by the Reverend D.H. Mellisop in 1976, who held office until May 1981.⁴⁴

Thornton added to the religious occasions which the school celebrated. A Festival of Nine Lessons and Carols was always held on the last Sunday of term. To this Thornton added a second festival held in Cambridge for local people, especially the congregation of St Andrew's. He further introduced a final chapel service after prizegiving. During this service leavers were presented with a Bible bearing the school crest, while inside the cover was a presentation certificate.⁴⁵

Music, too, remained an important part of the life of the school. With the arrival of Guyon Wells⁴⁶ during 1960 there began a renaissance in music, especially choral work. The new Director of Music soon began to produce very impressive results from the choir. Music critics were very high in praise of the choir and one even suggested they were equal to the Vienna Boys' Choir. Even if this was slightly extrava-

gant, there were many remarks such as that of the music critic of the Evening Post, (Wellington) who described one of their Wellington concerts as "One of the finest musical occasions of the year [the St Peter's choir] would be outstanding in any company, anywhere."⁴⁷ From 1960 to 1970 Wells transformed large sections of the school's music and the pinnacle of the choral success would undoubtedly have been in May 1966, when Guyon Wells and the St Peter's School choir were invited to perform at the official opening ceremony of the Eighteenth Auckland Festival, where the Governor-General of New Zealand was to open the ceremony.⁴⁸ "Young Performers Set the Right Mood" was the headline in the New Zealand Herald the next day. The Herald critic went on to mention "an exemplary display of discipline even before they sang. This same discipline and the attention to detail, particularly in phrasing and diction, became the basis for a recital of non-secular and secular music which will long be remembered."⁴⁹ Another critic described the boys as having "an almost perfect vocal technique and fine natural voices."⁵⁰

Other highlights of the choir were their annual tours of this period. The tour of 1966 for example included the cities of New Plymouth, Wellington, Wanganui, Hastings, Napier and Tauranga. These tours were always greeted with high acclaim, and Wells undoubtedly brought the attention of many people to the school and what it offered.⁵¹ In the Waikato and in particular the Cambridge area Wells took the choir out more than previously and its members mingled with pupils from other schools and with other people when they

went on stage at various concerts and festivals. Chapel singing - in particular choir singing - under the direction of Wells, rose to heights which many experts in the field believe have never before (or since) been equalled either by St Peter's or by any other school in New Zealand. The level of musical appreciation in classroom work too, was very good indeed.⁵²

Yet for all these achievements there was also a change in the place of music in the school, a change which indicates much of the change in the school as a whole. Whereas previously all parents had paid for boys' instrumental tuition in the general fee, though only the interested and promising actually received tuition, now, ostensibly for financial reasons, only those boys actually learning to play instruments paid fees for music tuition. Parents had questioned this before, but Broadhurst had not been moved: music was part of the school's life and you paid for it along with everything else; and he would see to it that the appropriate boys received tuition. Every boy had been encouraged to learn the piano and many were given the chance to learn a second and rarely a third instrument as well. One of the greatest opportunities provided by the school had been for every boy, not just the musically gifted, to develop a real appreciation of music. Now the fee was separate. Boys with aptitude got tuition, and their parents paid, while the 'drones' sought other avenues of expression - mainly hobbies and sports. Perhaps the outcome was not much more than slightly different from what it had been before, but the principle was a departure of some magnitude.⁵³

There is no doubt that opening a Secondary Department at St Peter's in 1972, by building senior boarding houses and separate secondary classrooms, was the greatest innovation since the opening of the school itself in 1936. As Thornton put it:

Nineteen seventy-two has been a year of fantastic activity. Seeing as it did the opening of the Senior School on April 1st by Mr. Broadhurst, it has been a year that has shaken us out of any complacency of which we might have been guilty before. The fields of activity have been far too numerous to mention in any detail, ranging from building the new to renovating the old, restructuring schemes of work, examining our real objectives in the realm of sport ... ⁵⁴

In his address at the opening of St Peter's in 1936 Broadhurst had said:

There remains then the possibility of the establishment of a complete secondary school. This should preferably be situated some distance away and should house several hundred boys to allow for adequate specialisation. It would probably need to be endowed. This is a dream of the future, but who can tell whether some day someone may not come along and make it come true. ⁵⁵

The Board for its part were divided on this issue. Broadhurst's feelings had to be considered and he had opposed the idea of a secondary school on the same site. Now Broadhurst was far away in England; perhaps the Board could compromise. Broadhurst was not persuaded easily, but eventually he was worn down; perhaps partly won round, but what-

ever the reason he virtually bowed out of the argument and left it to the Board. Finally when the secondary department was opened, he expressed his satisfaction with the idea. It was a happy choice that the first of the new secondary boarding houses to be opened was named 'Broadhurst House' - the second to be opened two years later was called 'Oliphant House' after his old friend and colleague, Tom Oliphant - his lawyer, legal and financial adviser and member of St Peter's Limited, the company which set up, built and controlled the school, and also one of four original Trustees.⁵⁶

Thornton had worked very hard to set the school back on its feet and now he had the opportunity to make his dream of a secondary department become a reality.

Mark Crawford Hanna was the man chosen by David Thornton to be the Housemaster of the first senior boarding house in 1972 and also to assume a big share in opening up the new secondary department of the school which had started in a modest way the previous year.

Hanna was well suited to the task. He was educated at King's Preparatory School and King's College where he was a boarder; after this he attended Auckland University College, where he graduated B.A. in 1955. He went on to Queen's College Cambridge, where he read history and took up rowing, graduating B.A. in 1958 - two years later he received his M.A. While he was at Auckland University He was variously a house tutor and part-time teacher at King's College. From 1959-1963 he was at Christ's College, a house tutor under David Thornton, but 1964 saw him back at King's acting Housemaster of Averill House and then Housemaster

of a new day boy house, Major. He was an active classroom teacher, mainly in history, Latin and English, while outside the classroom he was a very enthusiastic coach of shooting, rowing and rugby and an officer in the Cadet Corps.

In 1968 he decided to join Thornton at St Peter's. The two men knew each other well and their main aim was precisely to make a smooth transition for opening the new secondary department in 1972. Additionally, Mr Hanna was Deputy Headmaster of the School.⁵⁷

Of course when the Secondary Department opened in 1972 Form Three was already in existence so that it was a matter of housing and catering for Form Four upwards. By the beginning of 1972 Broadhurst House was in operation, followed by Oliphant House in 1973. Riddet House was to come later. [It had literally been built to hold half of its ultimate complement in 1985]. By 1972 then, classroom instruction had been going on almost unobtrusively in the background. Nevertheless, now 'scattered' classrooms lined the drive to the new houses. The main feature of these classrooms was the 'United Nations' type seating. Each of the new houses too was to have fifty boys, from forms four to seven, a resident housemaster, house tutor and a matron. For the great opening occasion Mr Broadhurst returned from England to officially open Broadhurst House.⁵⁸ By 1975 it could be fairly said the Secondary Department was complete and a going concern.⁵⁸

The introduction of girls to the school marked the final, in some ways most spectacular⁵⁹, but ultimately the least successful or enduring change made by Thornton before

his retirement in 1978. It is easy, nevertheless, to emphasise too much the changes he made: they were considerable, certainly, and what they amounted to in total will be discussed in the conclusion. Here it is necessary to summarize what changed and what remained the same.

The introduction of girls in 1977 was a bold, if somewhat too casually executed, move. It was an attempt once again to encourage fee-paying pupils, but more importantly, as Thornton himself described it, "To provide a more realistic and well-balanced training for members of the Senior School."⁶⁰ It was hoped that the move would prevent biased views, improve standards of dress, manners and bearing, encourage greater industry in academic fields and help to prepare both boys and girls for what they planned to do on leaving school.⁶¹

The experiment was short-lived and largely unsuccessful for several reasons. There was very little provided for girls in the way of amenities. The initial intake was only two, followed by just two more the next year, and this in itself was hardly encouraging or likely to attract more girls to follow. Probably the whole concept was too hastily conceived, and while it had worked in England and Australia and even in parts of New Zealand, in Cambridge either it was ahead of its time, or because there were scant facilities offered and little promotional work done, quite simply the demand was just not there. Whatever reasons might be advanced in defence of the scheme, it had all been executed far too casually to succeed.⁶²

Despite the introduction of day boys, the boarding concept remained strong; so too did the place of the Chapel and divinity lessons. Music remained a very strong aspect of school life. What did change considerably, in spite of retaining small classes, was the emphasis which Thornton gave to achievement in class; a narrower approach with the objective of greater personal effort and ultimately a better school product replaced Broadhurst's broader-based but less competitive idea.

In sport too Thornton emphasised playing hard to try to win - something foreign to Broadhurst. So the Broadhurst blueprint, although it largely stood, was altered in several ways. Perhaps the greatest single difference was that despite a number of points in agreement - even the 'whole man policy' was not too dissimilar - Thornton introduced the big element of competitiveness into the school, which in some respects made it not unlike the majority of New Zealand schools. But although there were changes, the essential fabric of the school remained intact.

Perhaps Albert Schweitzer's dictum that "example is the only precept" aptly sums up the Thornton ethos, but despite large changes in many facets of school life much of the special character that Broadhurst had put in place in 1936 and maintained for 25 years, remained. Many intangible things such as tradition and the whole ethos which was St Peter's survived. Changing social conditions and a headmaster who wanted more challenge and competition dictated some material and social change within the school, but he was reluctant to radically alter what he saw as the

basic tenets of the school. 'Structa Saxo' was as true in the 1960's and 1970's as it was in 1936. A St Peter's School, Cambridge, independent yet far better equipped to operate in the 1980's than the school D.J. Thornton had taken over in 1960. This was the legacy David Thornton left to his successor.⁶³

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27. J.B. Oliphant interview, 16 December 1983.
28. St. Peter's Chronicle, 1961, p.13: Chronicle, 1962,
pp.11,12.
29. J.B. Oliphant, interview, 16 December 1983: D.E. Robinson,
transcription of taped interview, 16 April 1984, p.2.
30. Ibid. pp.2,3.
31. G. Thornton, interview, 8 December 1982.
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33. Idem: I.G. Campbell interview, 28 December 1984.
34. Robinson, transcription p.3: Grace Thornton personal
communication, 12 February 1984.
35. I.G. Campbell, interview 28 December, 1984.
36. St Peter's Chronicle, 1961, p.12.
37. Idem.
38. St Peter's Chronicle, 1962, p.13.
39. Chronicle, 1965, p.14.
40. M.C. Hanna, interview, 16 June 1984. Hanna is former
Deputy Headmaster, currently Head of History, House-
master Broadhurst House.

41. Idem.
42. St Peter's Chronicle, 1965, p.14.
43. Robinson, transcription, p.4: R.B. Land, interview 28 December 1984.
44. B.H. Pierard, interview 29 November 1983: J.B. Oliphant interview, 16 December 1983.
45. G.R. Wells, transcription of taped interview, 9 June 1984 p.6.
46. It is interesting to note that D.A. Cowell advertised for a Director of Music in England and appointed a New Zealander, Guyon Wells, B.Sc., Mus.Bac(Hons,N.Z.), F.T.C.L., L.R.S.M., A.R.C.O(Church Music), A.R.S.C.M. during 1960 although Cowell had actually left when Wells arrived. Wells must be one of the most highly qualified music staff ever to be at St Peter's School, possibly in any New Zealand School.
47. Evening Post, 18 August 1966, p.1.
48. S. Jackson, interview, 16 May 1983: L.C.M. Saunders, interview, 16 May 1983: Saunders is a long-standing Herald Music Critic.
49. New Zealand Herald, 9 May 1966, p.16.
50. Idem.
51. D.E. Robinson transcription of taped interview, 16 April 1984, pp.4,5.
52. L.C.M. Saunders, interview, 16 May 1983: D.L. Bowick, interview, 4 July 1984. Bowick is a former music master of Dilworth school and well known pianist.
53. St Peter's Chronicle, 1961, p.14: compare with Broadhurst's Prospectus, 1937 on Fees. "The fees cover every item of normally recurring expenditure such as medical attendance, stationery ... It also includes

piano, violin, or 'cello lessons: but these are only given to boys who will benefit from them and are keen enough to practise properly.

54. St Peter's Chronicle, 1972, p.15: Taupo Times, 6 October 1970, np: Rotorua Daily Post, 15 July 1970, p.6:
It is interesting to note that not only the New Zealand Herald, Waikato Times and Waikato Independent carried the story of the new Secondary Department, but also some of the more scattered daily newspapers.
55. St Peter's Chronicle, 1936, p.9: Waikato Independent, 25 February 1936, p.5.
56. R.B. Land, interview, 28 December 1984: R.R. Gibson, interview, 16 October 1985: St Peter's Chronicle, 1971, pp.13,14: St Peter's Chronicle, 1972, p.15, also pp.29,30 "Mr Broadhurst's Visit" for an account of the opening of Broadhurst House: Viewpoint: St Peter's School, Cambridge, n.a., 1974, pp.3-5.
57. M.C. Hanna, interview, 14 May 1984: I.G. Campbell, interview, 28 December, 1984. Campbell formerly worked as Hanna's house tutor for several years: St Peter's Chronicle, 1974, pp.28,29.
58. Frances Swears, recorded interview, pp.1-4: G.R. Wells, transcript of taped interview, 9 June 1984, p.4: joint interview, M.C. Hanna, I.G. Campbell, 25 August 1985.
59. D.J. Thornton, "A Fortress is Invaded: St Peter's School, Cambridge accepts Girls", in K.W. Bray, ed: The Independent School. the official journal of the New Zealand Independent Schools Associations, 1979: joint interview Hanna and Campbell, 25 August 1985.
60. Idem. This whole concept should be seen as part of a
61. Idem. wider movement at this time, especially 62, below.
62. Joint interview, Hanna and Campbell, 25 August 1985:
interviews: A.D. Hart, 28 November 1984 and D.J.R. Cooke,

2 December 1984. Hart and Cooke were both teaching at Christ's College in Thornton's time. Later both men were headmasters: Hart, St Paul's Collegiate School, Hamilton (boys); Cooke, Nga Tawa School, Marton (girls: the Wellington Diocesan School). Both knew Thornton as headmaster of St Peter's: Hart in 'opposition', Cooke taught under Thornton following an early retirement.

63. Writer's comparison between the two long-standing headmasters, and his brief summation of St Peter's School in 1978.

See Appendix C for a brief survey of 1979 onwards.

CHAPTER SIXCONCLUSION.

The typical State Primary School in New Zealand as well as being free, compulsory and secular is also co-educational and generally teaches pupils from New Entrants through to Standard Four (or Form II). Mainly the teachers take their own class throughout the whole year for all subjects. If teaching is of a uniformly high level all is well, but an inferior teacher can cause a child to be held back unnecessarily. Intermediate schools tend to have more specialist teachers which means the chances of this happening are rarer, but at the end of the Form II year the transition to secondary school can be quite traumatic.

While there are only fifteen or so Independent Preparatory schools in the country, the role they play is not insignificant. Generally they have specialist teachers from at least Standard Four onwards and they very often begin at least the rudiments of secondary subjects at a much earlier age. This has the effect of giving their boys or girls a better start at secondary school than their State school counterparts, and it also makes the transition from primary to secondary education much less of an ordeal than it often is otherwise.

St Peter's is both like and unlike the Preparatory schools of New Zealand. It is rather similar to Scots College, Wellington and St Andrew's College, Christchurch in that there is very little feeling of transition from

primary to secondary schooling anyway as they all share common sites (though different departments). This is quite different from St Kentigern School and St Kentigern College in Auckland where there are common ties, separate sites and separate headmasters although it is clearly understood and practised that the school is a preparatory school for the college. There are also the 'non aligned' type of school such as Wellesley College, Wellington, and Southwell School, Hamilton, where pupils are prepared in a similar manner, but no one school has a 'claim' on them. In both these cases State secondary schools get a large proportion of these pupils.

St Peter's School in Broadhurst's day prepared boys for both State and Independent secondary schooling. It quite definitely had no formal ties with any one secondary school, but at the same time it was recognised that the majority of boys would go to King's College, Wanganui Collegiate or Christ's College. With the advent of its own secondary department, this changed and the majority of boys continued on at the same school.

For the child who is handicapped by a speech or other physical defect, the preparatory school has generally offered a cushioning effect - because of class sizes - which has seldom been possible in a State school; the "gifted" child or the "slower" child was very often helped for much the same reason. In the field of leadership, whether on a national, international, community or family scale, the pupil from the preparatory school has been given greater opportunity and encouragement to prepare himself for a

leadership role which often is taken up in later life. Generally the number of these people who are 'leaders' in society is disproportionately greater than from among their peers in the State education system. One English preparatory school headmaster has summed up the function of the English preparatory school as "to produce a boy capable of assimilating knowledge, reasoning logically, having a dawning appreciation of culture, and endowed with a certain reverence that saves him from egoism and poor standards."¹ In general terms the community living of a predominantly boarding school, the small classes, the participation in sporting and cultural experiences (which were all beyond what most State schools have been able to offer), in most cases together with a religious core to the school centred around a chapel, all combined to create an institution or community in which this sort of character-building and leadership potential was able to flourish. This was the kind of educational institution which A.F. Broadhurst intended to develop in New Zealand at St Peter's School, but his experience led him to develop the preparatory school model along very progressive lines.

A.F. Broadhurst was a man of vision and a man of substantial wealth. His vision was to build a boys' preparatory boarding school where education was truly broad, where boys could assimilate religion, music and art, participate fully in games and make these things part of their own way of life to a much greater extent than would have been possible in most schools in England or most other parts of what was then known as the British Empire. Broadhurst's

plan was to ensure that opportunities for these various experiences would occur as part of an ongoing programme.

After extensive searching in several places within the Empire and outside it - including China, Canada, South Africa and New Zealand - he eventually chose the last. He selected a semi-rural setting where he could be far enough away from a town and its people to put his ideas into practice almost unimpeded by the daily life of a town.

His 'whole man' philosophy, as he called it, was based on educating a boy in the widest sense by having great emphasis in the curriculum on religion, music and art as well as a wide approach to the core requirements. To foster this he decided on small classes and employed teachers who by training and background would be largely receptive and sympathetic to his approach and who would help to engender this in many functional ways.

An essential part of Broadhurst's strategy was to get boys young enough - as soon after their eighth birthday as practicable - to teach them early so that what they were taught would become the habits of a lifetime. Boarding was considered central to the whole scheme: by moving boys away from their home and into a corporate environment Broadhurst believed the transition from what he called childhood to boyhood was assisted, since they would be placed in a community framework which made the new ideas easier to assimilate. The constant presence of boys of a similar age would act to stimulate the new boy's horizons and fairly quickly give him the feeling of security.

The ultimate aim was to produce 'whole men' who would become leaders in their chosen vocations and leaders in society generally, leaders across the whole spectrum of communities, however major or minor that leadership role might be - even if it was just to lead in the sense of being a good and useful member of society. There have been many former pupils of the school who have fulfilled these hopes. For example: D.A. Farquhar is Professor of Music at Victoria University; Professor of Endocrinology at the Auckland Medical School is H.K. Ibbertson; A.D.S. Whitelaw has recently retired as a house master and Head of History at King's College, Auckland; P. McK. Smith is Associate Headmaster of a large Auckland secondary school; Q.F. Pilling is in the Diplomatic Service; J.E. Horton has recently relinquished his post as Chairman of Trustees of St Peter's School (he is a prominent Auckland surgeon); C.L. Riddet heads a legal firm in Wanganui and has also been a trustee for many years at the school; E.C. Jack and J.S. Coles are farmers who are prominent in local affairs in Kaikohe and Cambridge respectively. This list could be considerably lengthened.

As well as those who hold prominent positions in their careers or in their communities there are many who lead a life which has a lower public profile, who might be classed as minor leaders, but are nevertheless important and influential in their communities. These are the men who are members of a local school committee, church vestry, dairy company board, county council, the Rotary Club, Club captain of the rugby club - or cricket, hockey, polo, badminton,

dog trials and so on. Then there is the good family man who remains firm and keeps his family intact in the face of the 'permissive society' and the general disintegration of family life which is becoming quite common today. The contribution of these people is unremarked beyond the local community, but is nevertheless significant: it was a part of Broadhurst's design to produce such people. The indications are that St Peter's School has been influential in greater proportion to its size than other elementary schools. To a large extent St Peter's has turned out 'leaders' in the way Broadhurst envisaged.

The school, therefore, has had an impact on society. Has society had an impact upon the school? The answer is that it has, in several ways. This was particularly the case after Broadhurst left and D.J. Thornton became headmaster.

By the late 1950's it was becoming apparent that places in preparatory schools, particularly boarding and rural preparatory schools, were not as sought after as they had been in the 1930's, 1940's and even in the early 1950's, although some parents, particularly those with unstable family situations, saw such schools as ways of giving some stability to their children, or at least a place to send them 'out of the road'. While this may have helped some of these parents it did not always help the boy and, with many boys of this type, it sometimes made the school itself a rather less stable environment than had previously been the case.

As headmaster Thornton then recognised the need to com-

pensate for the lack of suitable boarders while at the same time feeling that the school would be less claustrophobic and could raise its horizons by more contact outside the school environs, in other words with Cambridge. He felt that reciprocal benefits would accrue to both and the first and perhaps most obvious way of doing this was by the introduction of day boys. Through the establishment of a secondary department he believed there would be more continuity in a boy's education by proceeding on at the same school into the secondary department. Unfortunately it also worked the opposite way with some boys who saw school as a very long tunnel - perhaps up to ten years - but because they could not always see light at the end of this tunnel, frustration and behavioural problems sometimes resulted. One should hasten to add that for the majority the system was quite acceptable and it did work.

The school retained many of the best aspects of the Broadhurst era such as a bias towards music and art, but in general these were not so broadly based and subjects generally were taught more as they would be in the majority of schools, except that classes remained small (about 14 boys to a class) and a new and more competitive emphasis was brought into the classroom and indeed into most facets of school life.

The chapel still remained very much the focal point of the school - though because of changes in society it did not have the effect on practically all boys as previously and some boys were turned away from religion more easily.

Thornton himself was a quiet man of very high principles

who was himself brought up in the State system, though his teaching was almost wholly in independent schools. Thus he was in a position to take the best from both systems. He tended to favour the latter however, although he chose to embrace both. His honesty, integrity and industry were greatly admired and he was a gentleman who hated hurting anyone - boy, staff or parent - so much so that he often deferred awkward or important decisions and tended to agonise over them - often, it has been suggested, to the detriment of his own health, but also detrimental to the ultimate good of the school. Thus in a number of cases he did not read the situation correctly and the school was the poorer for this.

It is true that David Thornton was innovative and by admitting day boys he not only increased the roll, but he also paved the way for closer contact with Cambridge and the wider community. His attempt to introduce girls was not a success, but his effort to try should be recognised. The annual fair was a relatively small source of income to the school, but its importance lay in other directions. It was a whole school effort, it encouraged the Cambridge connection, it was a useful occasion, for more distant parents especially, to see the school and meet the teachers, and it was an enjoyable social event for everyone involved.

One aspect of schooling which differed considerably from Broadhurst's 'whole man' policy was the value Thornton placed on a boy being tested physically as well as mentally. Some examples of this were a confidence course built by staff and boys in 1968²; a monorail again built by staff

and boys was constructed in 1966 for the same reason, especially for the younger boys.³ But week-long trips by the secondary department in particular to the Urewera country, either early in Term I or late in Term III, were considered to be the greatest benefit to boys of all the extra curricular activities offered by the school. The trips were pioneered by Mark Hanna. The boys tramped, cooked over open fires, learned to build bivouacs and learned the basics of 'roughing it'. As Thornton often put it, "The development of the whole man proceeds nowhere as satisfactorily as at Urewera, and the week-long camps, now a part of our regular termly routine, which Mr Hanna has so ably and willingly organised, have been of tremendous benefit to many."⁴

In spite of changing the very broadly based education which Broadhurst had striven to maintain, Thornton raised the general academic attainment within the school. He never at any stage had the finance which Broadhurst had been able to inject into the system, but he achieved a great deal for the school nevertheless.

Although the school in 1978 was considerably different in quite a number of ways from the one which was begun and nurtured from 1936, the special character which was less obvious in the latter period still remained but with subtle differences. It is true that a boy in the 1970's might find it much less traumatic to switch from St Peter's to a State school (or vice-versa) or another Independent school. The differences, especially with the State school, remained nonetheless. The key features of the school's special character

were some of these: the religious dimension symbolised by the chapel, the many extra-curricular activities, and the school itself which largely retained its boarding structure into which day boys had to fit. Apart from these rather obvious factors there are also the more subtle ones which are part of any institution, but are nowhere so strong perhaps as they are in a predominantly boarding school. These sorts of factors would have kept it different from the typical State school, though probably brought it closer to many independent schools. When attempting to weigh up the points of convergence and divergence the latter remain wide enough for St Peter's School, Cambridge to take its place with the Independent schools of New Zealand. Its special character, though changed, remained throughout the Thornton regime.

The school 'planted' by Broadhurst in 1936 was an exotic one: preparatory schools were few in New Zealand, preparatory boarding schools even more unusual. In its range of amenities, in the staff recruited, in the subjects taught and many of the ways of teaching them, St Peter's was unique. That does not mean it was unwelcome: there were New Zealand parents (even if many of the parents of early pupils were British or English) who gave support to this school and its methods of education in preference to the State system. The inspector's report of 1937 also makes it clear that Broadhurst's educational ideas and programmes were applauded by those who knew the problems of State primary schooling.

By the time of Broadhurst's departure the social and

educational context had changed. First, the State primary schools had instituted or were on the way to instituting many of the "modern" educational ideas which had distinguished St Peter's: even if practice was still falling short, State amenities were improving and what the critics called the "play way" of learning had many similarities with Broadhurst's ideas. The demand for independent schools was still present, and had perhaps increased, but was focussed upon secondary education. If family income could not cover both primary and secondary independent schooling, it went to secondary school fees. And New Zealand parents generally showed no great desire to send their pre-teenage children away from home.

Thus by 1960, St Peter's was something of an enclave, somewhat isolated geographically and socially from the local community and the wider community. It was still "exotic" but perhaps less significant as an educational exemplar than it had been 25 years before.

When Thornton was appointed in 1961, the school acquired a headmaster who was primarily a New Zealander with experience of the New Zealand educational system, state and independent, as pupil and as teacher. The changes he produced, or allowed others to carry through, kept the special character of St Peter's School, and of the preparatory school generally, but fitted it to some extent into the New Zealand educational, social and cultural context. Contact with the local community, the emphasis on academic competitiveness and individual excellence, the house system, the outdoor education programme, the introduction of day boys, or girls as pupils,

and above all the creation of the secondary department made St Peter's less of an enclave and more a part of the larger world. The "exotic" plant had been acclimatized: without losing what had made it different, it grew into a "New Zealand school". Yet if St Peter's did "fit" the New Zealand context more closely in the 1960's and 1970's, if it was a "New Zealand School", in another sense David Thornton, his staff and the Trustees had also made St Peter's to incorporate more of the ideals and practices of a typical 'public school' - albeit that the resemblance was fairly superficial. St Peter's now drew upon not only the Broadhurst tradition which was 'progressive' and 'modern', but upon the older English public school traditions and ethos, as had other New Zealand independent schools, to varying degrees of effectiveness. Its success in surviving and indeed in prospering, as it turns to celebrate its 50th Jubilee, is a result of organic growth, its gradual grafting together of "English" and "New Zealand" traditions and practices, but in the time of Thornton's headmastership also adding in elements and attitudes of that older English public school tradition. In this very broadest sense St Peter's history probably exemplifies how independent schools have maintained a vigorous and substantial place in the New Zealand education system.

REFERENCES.

1. R.V. Rigby, The Preparatory Review (London, 1951).
2. St Peter's Chronicle, 1968, p.13.
3. St Peter's Chronicle, 1966, p.22
4. St Peter's Chronicle, 1969, pp.13,14.
5. See below, Appendix C, for summary of 1979 onwards.

APPENDIX A: St Peter's School, Cambridge:
The School Farm - Some Facts and Features

Since the school was built, the St Peter's School Farm has been an integral part of its operations. Initially it meant that the school was self-sufficient in terms of meat, vegetables and fruit. The milk from a herd of 35 cows supplied the needs of the school, as did the eggs from 250 hens. In September 1938 a further 68 acres was purchased from the estate of James Taylor, making a total of 277 acres. However, by 1940 it was clear that more could be done with the farmland and there was a change from mixed farming to intensive dairying. Development during the war years was slow, although the dairy herd had increased to approximately 120 milking cows and about 60 head of young stock.¹

Several general points are worth noting about the farm and its importance to the school. Broadhurst expressed it thus in his end-of-year speech in 1954 when he said, "Had it not been for the School Farm, St Peter's would have been in financial difficulties. All farm development, except buildings has been paid for out of revenue, and yet since 1947 the Farm has contributed altogether nearly £12,000 to the School finances." he continued, "but it was never the intention that the profits of the farm should be used to assist the School finances. Rather was it intended that the Farm profits should be used for School development. But it hasn't turned out like that."² So at once we see the importance of the farm financially to the school.

Of great importance to the school farm were the "academic" agriculturalists who were members of the St Peter's

Trust. Professor W. Riddet was effectively in charge of the farm from the very beginning of operations until his death in December 1958. He was replaced in April 1960 by Dr. C.P. McMeekan who remained until his untimely death in 1972, when Mr A.A. Johnson, formerly a dairy farm manager at Massey College, took his place for some time. Suffice to say that both Riddet and McMeekan who were leading New Zealand agriculturalists in their time, as well as knowing a great deal of theory about farming, were also extremely practical. Two other men, both Old Boys of the school, should also be noted for their practical advice and special interest in the Farm during their respective periods as Trustees. They were Messrs G.J. Hodgson and J.S. Coles.

The man who deserves special mention is Mr. S.R. (Sid) Newnham, not only for his very able management of the farm for over half the school's existence (1947-1975), but also for his outstanding service to St Peter's School.³

Mr Newnham had been an agricultural contractor before the Second World War. After serving in the Air Force during the war, he was anxious to get back onto the land. He applied for a job as field foreman at Massey College to which he was appointed and where he was under the immediate direction of Mr Alan Johnson, mentioned above. A.A. Johnson, a Dairy Farm Manager, and lecturer in dairying at Massey College was in turn responsible to Professor Riddet, so naturally the three men had a lot to do with each other.⁴ It was when the St Peter's Farm Management position came up that Riddet decided Sid Newnham was the man for the job. Newnham describes a visit to St Peter's to be interviewed

by Mr Broadhurst. He arrived at dusk when there was a power failure and Broadhurst was working at his desk with two candles. "Come round by the window so that I can have a good look at you." was one of Broadhurst's early remarks. Newnham evidently passed the scrutiny because the following weekend he returned with Professor Riddet to have a good look at the farm. Having accepted the job, he was always directly responsible to Riddet (later McMeekan)⁵.

Under Sid Newnham's management the farm really bourgeoned, and became very scientifically run and highly productive. In 1972 Mr. Newnham was given the additional responsibility of School Manager, a position he held for a few years before his retirement. The job not only incorporated his previous one, but gave him the responsibility for all staff, and their respective activities (except the teachers). This was a very big job indeed.

One task which Newnham undertook was the development of a road to the new secondary school classrooms and boarding houses, putting down rock and gravel foundations for this and also levelling the ground for additional playing fields - in fact doubling them. The job involved choosing a route which would cause least disruption to old established trees, and in some cases moving fences, pulling out hedges and so on. Mr Newnham finally resigned and was invited to join the Trustees. He did so for a while and then decided to resign altogether so that he did not feel he had to be worrying about the farm any longer.⁶

The growth and profitability of the farm had been a significant factor in the development of the School and in

the latter part of David Thornton's era this was no exception. With the acquisition of adjoining properties the total area of the farm and School was 533 acres. Each addition required extensive improvements so that by 1975 there was very little of the 460 acres of the farm that was not fully productive. The Town Milk Quota then stood at 500 gallons per day. This was Town Supply on a large scale, made possible by the adequate acreage giving an economically viable unit; suitable climatic and soil-type conditions; physical situation in the heart of a prosperous and well serviced area, and the ever present stimuli provided by being part of St Peter's School.⁷

With the increase in farm operations it became necessary to re-organise the working of the farm. This was done by milking two herds in two sheds - a situation which was imposed when an adjoining property was purchased - and milking about 320 cows. In 1975 a rotary-type shed was built with the object of greater efficiency, an increase in the herd, and better control of feed and pasture. By the time of Thornton's retirement in December 1978, the whole farm was a highly organized, efficient and profitable example of intensive grassland farming. A great tribute to Professor Riddet, Dr McMeekan, but above all, to the man who had the day-to-day responsibility for working and managing the School Farm, Mr Sid Newnham.⁸

The farm, from the School's inception, has always been a big financial asset and an integral part of the school. It has shown some interesting features and innovations as a farming entity too. The following represents merely a sample

of these (from the Broadhurst era):

1937: "The farm, 159 acres in extent, promises to be outstanding of its type. Well laid out and planned, it consists of good land, easily worked, well-watered, and when the shelter-belts, already planted, have developed it should be an ideal property.

The Jersey herd is a good clean one and the dairy itself is most up-to-date. Additional to the milking herd of 35 cows, 500 ewes are carried, also 250 hens, and the usual dry stock. It is hoped shortly to introduce, in addition to the Jersey cows, a Red Poll herd for milking and for beef. Every attempt is being made to develop the farm on sound modern lines, so that it, too, will be worthy of the institution of which it is such an important part." 9

1939: "The Dairy has been kept up to date and a new cooling plant for the milk used for School consumption is a recent valuable acquisition, while regular and frequent tests are made of the Herd in order to ensure freedom from disease.

The establishment of a Red Poll Pedigree Herd is progressing, and a valuable addition to this department has been made by the importation of a Bull from the Knepp Castle Herd, Horsham, Sussex.

In order to increase production, additions have been made to the Jersey Herd, approximately 50 cows being milked at present, and further increases are contemplated for 1940.

Pigs are carried to provide the School with pork and bacon. In addition there are 300 ewes with lambs, and about 200 poultry.

Show successes for 1939 include:

First Prize for Jersey cow in milk - judged at Cambridge, N.Z.

First Prize for pen of beef cattle -
judged at Smithfield, England.

First Prize for porkers - judged at
Westfield, N.Z."¹⁰

1940: "The year has been one of considerable progress on the Farm, marking an important stage in the transition from mixed farming to intensive dairying. The size of the dairy herd has been practically doubled during the current season, and the further fifty per cent increase planned for next season will bring the herd up to a total of 120 cows. Only 250 ewes will be carried for fat lamb production next year.

A modern six-bail dairy in reinforced concrete and equipped with welded tubular steel bails was completed in September and new calf-feeding facilities have been provided. New subdivisional fences and access races appropriate to the changed conditions are now under construction.

Numerous tile, mole and open drains have been laid down, new hedges and shelter belts planted in Lombardy poplar, seedless barberry, and pampas grass, and a further area of eight acres has been sown down in improved strains of permanent pasture species." ¹¹

1945: "An event of much scientific interest, which may have far reaching importance in the improvement of stock in N.Z. occurred on the farm in April, 1945. There were then born two heifer calves from two cows that had been mated by the modern method of artificial insemination with live sperm which had been collected from a specially good bull in Australia and conveyed to N.Z. in a special container by air. This event together with a similar one at the Ruakura Animal Research Station at the same time, marks the first realization in N.Z. from the mating of a N.Z. female dairy animal

with a male in another country. Since it demonstrates the practicability of the mating successfully of animals in countries widely apart, it opens up enormous possibilities in stock improvement due fundamentally to the rapidity of air transit and the progress made in the science of breeding." 12

1948: "In addition to a small herd of select Friesian cattle, a nucleus of a good herd of purebred Jerseys has been established. The latter is based on the best available proven families of Jerseys. These, as also the grade Jerseys, are being bred to proven sires. At the present time the herd extends to approximately 120 milking cows, of which 38 are Friesians and 82 Jerseys (15 purebred). The herd had the distinction of having the highest average production per cow for herds of the Hautapu-Tamahere group during the 1947-48 dairying season, and one cow in the herd had the highest individual yield of butterfat.

The School farm continues not only to provide milk for the School, but also to supply the borough of Cambridge with a substantial portion of its needs. About half of the annual production of the herd is used by the School and town. In spite of the production of milk all the year round, the output of the farm in butterfat per acre compares more than favourably with that of other farms in the neighbourhood." 13,14

Footnotes:

1. n.a., Viewpoint [St Peter's School, Cambridge, N.Z.]
(Cambridge, 1974), pp.7,8.
2. St Peter's Chronicle, 1954, p.15.
3. Chronicle, 1959, p.11; C.L. Riddet, personal communication, 19 March 1985.
4. Vikki Baxter, personal communication, 14 January 1986.
Miss Baxter is an archivist at Ruakura Research Station.
5. S.R. Newnham, interview 12 March 1984.
6. Idem.
7. Viewpoint (Cambridge, 1974) p.8.
8. Idem.
9. St Peter's Chronicle, 1937, pp.40,41.
10. Chronicle, 1939, pp.58,59.
11. Chronicle, 1940, p.65.
12. Chronicle, 1945, p.49.
13. Chronicle, 1948, p.30.
14. See page 94 above.

APPENDIX B: The Cambridge Music School:
A School Within a School.

The Cambridge Music School was the inspiration of an itinerant music tutor Owen Jensen. Mr. Jensen had been appointed specialist music tutor attached to the Adult Education Centre of the Auckland University College. His work took him all over the Auckland province and in the course of his travels he gave a recital at St Peter's School, Cambridge. Jensen was so impressed by the "civilised environment"¹ in vivid contrast to "the sombre and even drab circumstances of some of those living in the rural areas"² that it seemed to him a good idea to encourage some of the musicians from all over the province to gather at St Peter's once a year, "to learn, to teach and to share their common interests."³

Jensen found that P.M. (Bob) Martin, Director of Auckland's Adult Education Centre, when acquainted with the scheme, was immediately enthusiastic and supportive, provided that Jensen could make the Music School pay. Mr Broadhurst, when asked about the possibility of such a school and the use of St Peter's facilities, was not only exuberant at the idea of such a school, but extremely proud and enthusiastic that it should be at his school. This was partly manifested in the almost Machiavellian way he put off the Physical Education summer school which had previously booked to go to St Peter's at that time. Thus it was that the Cambridge Music School was born.

The first school, of a week's duration, was held in

January 1946. Mr Owen Jensen was Director, Mr Stanley Jackson (St Peter's music master) was choir conductor. The Orchestra, conducted by Mr Alex Lindsay, would switch to chamber music groups in the afternoon. There was a listeners' group looked after by Mr Ramsie Howie. Mr Frederick Page was in charge of the pianists while Mr Douglas Lilburn was Composer-in-Residence. The criteria for acceptance at the school were a minimum age of sixteen with a reasonable standard of performance. Over-riding this latter requirement was the fact that the applicant must be active musically in the community during the year. At the first schools, as at subsequent ones, applicants always outnumbered places so the small selection committee always had a difficult talk.

Jensen was himself regarded as a fine pianist and is perhaps best known for his N.Z.B.C. "Music Ho" programme.⁴ He was also "remarkable in his organising capacity and being able to get to the man in the street, as far as music was concerned."⁵ Jackson and his wife, Ruth, had very positive and happy experiences of music schools in Britain, as too had Broadhurst, so that it was hardly surprising that these three would wholeheartedly support the Cambridge Music School, as it tied in with their own former happy experiences.

Although the first school began with a predominance of people middle-aged and onwards who were all housed in the school dormitories, this gradually changed. People began to camp in the grounds and the age-group tended to become rather younger each year. The 'students' of the

school were good amateurs, but they were amateurs. The second school in 1947 was extended to two weeks and more students were able to be taken. The daily first period lectures were deleted as was the Listeners' Group. The choir was directed by Mr Harry Brusey, while again Alex Lindsay conducted the orchestra. Lili Kraus led the Piano Group and George Hopkins the woodwind instruments.

The School became something of a training ground for aspiring musicians. For example several years they brought John Hopkins over from Australia for the orchestra. It was a very stimulating experience. As Mrs Jackson says of the school and the leaders, "because of the intensity of music there, they would really get high [on music] because there was so much going on."⁶ There was music all day then serenade concerts at night. Officially after this it was lights out.

Broadhurst himself was always a very enthusiastic student. he began by playing the violin, later the viola, then the double base and finally treble recorder although he could fill in at a moments notice at the piano, the chapel organ and so on and he also had a very resonant bass singing voice. Perhaps of all the St Peter's staff, Broadhurst left the greatest impression as a student. "He was ubiquitous as a viola player, he would turn up as organist or in the choir, or as umpire at the Saturday afternoon cricket match. And no-one enjoyed himself and was more delight at the last night frolics."⁷

Mr Jensen goes on to discuss how Broadhurst, once having handed St Peter's School over to the Music School

each year, never interfered in any way with its running. "There was an unwritten rule that no one, Music School staff or students, should do anything likely to damage St Peter's School: either it's physical structure, fittings or reputation and with a few exceptions this was honoured, for not only was it a matter of common decency but a tribute to the civilising influence of St Peter's and the affection for A.F.B. [Broadhurst]." ⁸

From 1946-57 Owen Jensen was Director of the Music School; he was succeeded by Stewart Morrison, Director of Continuing Education at the University of Auckland, who in turn was succeeded by Ronald Dellow, Music Tutor of the same department and Director to the present day.

The Cambridge Music School then has been a place of intensive fostering of music for selected New Zealanders and it has been the foremost summer music school in the country for 40 years. Not only has it had professional tutors of a very high calibre, but many of the students who have benefitted from the School have gone on to distinguish themselves both in New Zealand or overseas. "The Composers' Group included David Farquhar, Ronald Tremain, Larry Pruden, Dorothea Franchi and Edwin Carr - a group who have thus distinguished themselves". ⁹ All this has largely been made possible by the auspices of - and the continuing voluntary sharing by - the St Peter's School headmaster and staff. This includes not only their school facilities but also very often their own time and talents. ¹⁰

Footnotes:

1. O. Jensen, personal communication, 22 February 1983.
2. Idem.
3. Idem.
4. A.V. Loretto, personal communication, 13 January 1983.
5. S. and Ruth Jackson, transcript of taped interview,
8 December 1984, p.22.
6. Ibid, pp.22,23.
7. O. Jensen, personal communication, 22 February 1983.
8. Idem.
9. Idem.
10. For fuller details on music at the school see chapter
4, pp. 86-89, above.

APPENDIX C: St Peter's School: 1979 Onwards.

This short account is based on details mainly supplied by the Headmaster and various staff - past and present - of St Peter's School, Cambridge.

Mr R.P.G. Parr became Headmaster of St Peter's School in May, 1979. David Thornton had retired at the end of the previous year and his Deputy, B.P. Fitzgerald, was Acting Headmaster until Peter Parr was released from his previous appointment as Headmaster of Dilworth School, Auckland, to take up his new post.

Parr was born in 1929, the oldest of three children, and for over thirty years his parents were headmaster and senior mistress respectively of three schools opened by them on behalf of the Department of Education. These were Maori schools and apart from these three - Te Horoto, Ruatahuna and Ratana Pa¹ the Parr seniors were very closely involved with Maori education. Their whole attitude was one of total commitment to this work which was in very isolated and difficult circumstances. The family lived for the work. Peter recalls that his father in his very short retirement was able to advise and guide him. It is hardly surprising then that all of young Peter Parr's primary education was in a Maori school of 180 pupils where he was the only Pakeha.

From there he went to Wanganui Collegiate School for five years where Headmaster F.W. Gilligan had a great influence on him. Frank Gilligan was "a man who put the

individual boy first and to whom any boy could turn. Gilligan took Collegiate through the war years and one can now imagine the problems of staffing."² Walter Ford, who was later to become the foundation headmaster of St Paul's Collegiate School, Hamilton, was the senior mathematics master. Of Ford, Parr writes: "Easily the most gifted teacher I have seen. he certainly gave me a feeling for the subject [mathematics]."

Parr's final year at Collegiate was particularly rewarding: he was elevated to the position of a School Prefect and deputy head of Marris House; he became a member of the rugby 1st XV, the rowing 2nd IV and an R.S.M. in the cadet unit. His secondary school foundation at Collegiate gave him a good basis for university studies which began in 1948 at Christchurch where, at Canterbury College, he took his B.Sc. in Mathematics and Physics. He was resident at College House and he rowed and played rugby for the university. He graduated from Auckland Teacher's College in 1951 and it was during his studies that he met and married Miss Jeannie Lee the daughter of E.A. Lee, a Senior Magistrate. The Parrs had two daughters and two sons.

Peter Parr's first teaching post was at Takapuna Grammar School 1952-1955. Here a colleague, R.A. Scott, later to become District Senior Inspector (Auckland) had a marked influence on his teaching. Scott was very innovative and a probing developer of new syllabuses. From Takapuna Parr's next appointment was to Waimate High School as head of mathematics. he was there for five years before

moving to Aranui High School as a foundation staff member and head of mathematics. During his seven years at Aranui he gained much experience, especially in timetabling and administration. His headmaster, W.J.A. Brittenden was a much respected leader and colleague whose first concern was the wellbeing of pupils and staff. The Education Department Adviser in Mathematics was J.S. Struthers "the mainspring in the development of modern mathematics in New Zealand"⁴ and "the man who provided the impetus for our early work."⁵ This refers to Peter Parr's co-authorship of nine mathematics text books and the leading part he helped to play in introducing "modern maths" into New Zealand.⁶

From 1967-1979 Parr held his first headmastership at Dilworth School, Auckland, where he was soon recognized as an innovator, an efficient administrator and a headmaster who had the qualities of leadership combined with sensitivity as a counsellor of both boys and staff.⁷ On the retirement of D.J. Thornton he was appointed to St Peter's School, Cambridge where he is currently guiding the school into its 50th Jubilee year.

The present school roll is just under 300 pupils (60 primary and upwards of 230 secondary) and of these pupils 40 are day boys, and while Mr Parr's educational philosophy and the school's curricula are not the subject of this thesis, it is interesting to note briefly that he retains a 'whole man' philosophy not too dissimilar from that of his predecessor. That is an emphasis on achievement in class work commensurate with a pupil's ability; to take

a full part in both cultural activities and in several forms of sport - especially team games - where boys are encouraged in sportsmanship as well as to strive to do well; to take part in outdoor activities - which encourages pupils to test their own physical courage and strength as well as their mental discipline; to use wisely leisure time, recreational pursuits and hobbies - where the object is to select and regulate a balance of time, energy, personal interest and enjoyment. Last but not least is chapel attendance, choir or congregational singing and religious instruction periods. The whole religious dimension, in fact, is seen as an integral part of daily life at the school and while there is a fair degree of compulsion in this (as with all the other facets of the 'whole man' philosophy) the headmaster and chaplain are always mindful that the old adage 'religion must be caught not taught' is very relevant in the 1980's and the aim is to give it relevance to the present pupils and also to make it interesting.⁸

Parr followed a much loved headmaster who had created over sixteen years a school with a full secondary department, who had imposed his ideas on the very architecture as well as the philosophy of the school. He had many strenuous years of financial stress and uncertainty. The school roll of about 230 was firmly established in two divisions. "Junior" (Standard 1 - Form 3) and "Senior" (Forms 4 - 7), the Houses and classrooms were physically separate and this continued into the staff: there were two staffrooms, two libraries, and a separation of interest and responsibility accordingly.⁹

There was a need for much maintenance particularly in the Junior School and some secondary facilities (art, science and a gymnasium) were deficient. The curriculum was academic and "classical", as were most grammar-type schools in the sixties and early seventies. The staff consisted of some long service teachers and larger numbers of short service ones; reflecting the high turnover of staff generally in schools of that time.¹⁰

The overwhelming atmosphere, however, was one of a small, caring and supportive family school: David Thornton worked incredibly long hours in order to create this. He spent great periods of time with individual boys. He encouraged outdoor activities, drama and the arts and the development of hobbies and interests. "The tragedy was that his ill health prevented him from seeing the outcome of his labour, particularly in the full development of the secondary side of the school."¹¹

The following information is appended in note form headed May 1979 - October 1985:

Several opportunities were opened up and consequent changes begun: These included:

- (1) the unification of the staff into one body.
- (2) the reorganization of the curriculum into a Form 1 - 7 with primary attached.
- (3) the assignment of professional leadership to departments particularly in English, Social Studies, Science and Mathematics over this whole range [of classes].
- (4) the introduction of new subjects.

- (5) the establishment of a central library
- (6) the construction of a full scale gymnasium
- (7) the renovation of the junior boarding accommodation
- (8) the widening of the sporting and recreational side of the school
- (9) the development of the roll.

After some months of study and consideration the Trustees made the decision to capitalize on a farm investment, thus providing funds to build the gymnasium, make over the old gymnasium into a theatre and library, renovate the music suite, totally renovate the Junior House, re-equip and relocate the art room.

At the same time curriculum changes of organization and subjects (Economics, Accounting, deletion of Latin), and Sports (introduction of soccer, softball) were carried out.

An annual programme of visits to [ten] regional gatherings of parents was established, giving a most useful vehicle for determining parental opinion.

A "plateau" period had been achieved by December 1983 when the curriculum and teaching facilities were stabilised, the third boarding house, Riddet, was begun and a period of gradual and ordered growth was anticipated.

Over the next 10 months three events radically affected the life of the school:

1. December 1983: the Board underwent major changes in composition and leadership and became very involved in the major issues of constitution, quite

apart from administering the day-to-day needs of the School.

2. April 1984: fire destroyed the Thornton Block and all music, drama, audio-visual equipment and about half the library's books.
3. October 1984: B.P. Fitzgerald, Deputy Headmaster, Housemaster and English teacher died.

But by August 1985 the [Trustees] had been reconstituted [by Act of Parliament as a 'normal' Board of Trustees], the Thornton Block had been replaced by a facility undreamed of previously, a new Deputy [Headmaster] and a Head of English had begun their duties. At the same time the workshop had been increased in capacity by 50%; Riddet House was over half complete, the roll had increased, two new subjects had been added to the curriculum - horticulture and workshop technology for fifth and sixth forms.¹³

The Future: several challenges face the School:

1. The response to the very volatile national financial situation.
2. The completion of Riddet House
3. The response to the changing sixth form and seventh form examination systems.
4. The introduction of new educational hardware - computers and musical equipment.
5. The development of music, drama and the arts.
6. The widening of the personal recreation programme.
7. The stabilisation of the roll based upon a third form of 60-65, together with the supporting primary classes.
8. The provision of more teaching spaces, especially for laboratory work, art and English.

There are also wider issues which will have impact:

1. The political attitude towards independent schools.
2. The falling birthrate.
3. The rising cost of living.
4. The urbanization and changing migration patterns of the population.
5. The question of co-education.
6. The changing demands of employers and tertiary education.

But some things will remain constant:

1. The small scale - a roll of 350 or so.
2. The rural environment.
3. The family atmosphere.
4. The unification of staff, curriculum and facilities.
5. The continuation of emphasis on the arts, sports and recreation. 14,15

Footnotes:

1. R.P.G. Parr, personal communication, 16 November 1985.
2. Idem.
3. Idem.
4. Idem.
5. Idem.
6. It is interesting to note some of Mr Parr's other activities: Major N.Z. Territorial Cadet Force; Diocesan Lay Reader in Auckland, Christchurch and Waikato Dioceses; Sometime Synodsmen and other Church positions; Past President of Newmarket Rotary Club; Governor's Representative Rotary Exchange to Denmark; Rotary District Committee Chairman.
7. Personal communication from a Dilworth School staff member, who for various reasons must remain anonymous, 4 July 1984.
8. R.P.G. Parr, interview, 4 January 1985; also writer's interpretation and amplification of Parr's suggestion on the whole man policy".
9. R.P.G. Parr, personal communication, 16 November 1985.
10. Idem.
11. Idem.
12. Idem.
13. Idem. The words in square brackets are suggested by the writer of this thesis.
14. Idem.
15. See pp.126, 127 above; and Chapter 6 generally, pp.133-144.

APPENDIX D: St Peter's School Questionnaire.

The material gathered from this exercise was used both for general information on the school and for information on particular points, as indicated by reference notes.

The questionnaire was sent out with a letter of introduction and recommendation from the Headmaster of the school, Mr R.P.G. Parr, together with an explanatory letter from the writer of this thesis.

One hundred and twenty Old Boys, former Staff and a small representative group of parents who had had boys at the school were canvassed, and just over twenty per cent responded. The period surveyed was from 1936 to 1978. The completed Questionnaire forms are in my possession.

QUESTIONNAIRE: HISTORY OF ST. PETER'S

Name: _____ Years at St. Peter's: _____

Address: _____ Old Boy/Staff/Parent/ _____

A. THE BROADHURST ERA:

1. A.F.B. stated his "whole man" philosophy: what were its implications for you?

2. How much did you feel St. Peter's was A.F.B.'s School, or how much was it a whole staff - a family - School?

3. How good was the School as catering for boys of different academic ability?

4. What role did the cultural activities play in the School life?

5. How important were the various Hobbies and Clubs?

6. What was the impact on the boys of the Chapel and Divinity lessons?

7. What are your comments on the boarding system?

8. What are your comments on the type of discipline which was exercised, and how effective was it?

9. How were the Prefects chosen and how effective were they?

10. The various voluntary and set jobs given to boys - how good was this system?

11. The Farm: To what extent were the boys involved?

12. A.F.B. was the man whose character and philosophy pervaded all facets of School life. What other staff had a particular impact/appeal to you? In what way?

13. Little is known of the Broadhurst/Beaufort joint Headmastership. Can you comment?

14. What factors made the biggest positive impact on you during your time at St. Peter's?

15. What negative factors were there?

16. Any other comments you would like to make.

B: THE THORNTON ERA:

1. In what ways did D.J.T. continue or modify the "Broadhurst Regime"?

2. How did the change to include secondary classes affect the School -

a) In curriculum: _____

b) In boarding system: _____

c) In recreational/sports/cultural: _____

d) In boy-responsibility and authority: _____

e) In other ways: _____

3. What was the significance to you of:

a) Hobbies and Clubs: _____

b) "Free Time": _____

c) Cultural Activities: _____

d) Chapel and Divinity Lessons: _____

4. Girls were enrolled in this time. What was your impression of this move?

5. There was an increase in the relative number of dayboys in this era. What effects did you see?

6. It now became possible for a boy to have all his Schooling at St. Peter's. What was your impression of this development?

7. What factors made the biggest positive impact on you during your time at St. Peter's?

8. What negative factors were there?

9. Any other comments you would like to make?

C: TO THE COMPILER:

I suggest you approach the following people who could contribute to this research:

<hr/>	<hr/>
<hr/>	<hr/>
<hr/>	<hr/>

Any further comments?

LIST OF SOURCES:I MANUSCRIPTS.

(a) Manuscripts held at St Peter's School, Cambridge.

Minute books of St Peter's Limited
 Minutes of Directors' Meetings.
 Minutes of the Board of Governors' [i.e.Trustees]
 Deed of Trust, 1 February 1939.
 Miscellaneous papers.
 Miscellaneous photographs, clippings, accounts.
 Papers relating to management of school farm.

(b) Certificate of Incorporation of St Peter's Limited and associated documents. Held in the office of the Registrar of Companies, Hamilton.

II MATERIALS PUBLISHED BY ST PETER'S SCHOOL

St Peter's School, Cambridge: Prospectus, 1937. Other Prospectuses have been published from time to time.

St Peter's Chronicle. Annual, first published 1936.

Viewpoint. Annual, published c.1974 until c.1975.

III NEWSPAPERS

Waikato Independent, (Cambridge). 1935-1945
 1959-1968
 1975-1978

Waikato Times, (Hamilton). 1925-1940
 1960-1968

Clippings from the following newspapers were also available:

Auckland Star
Daily News (New Plymouth)
Evening Post (Wellington)
New Zealand Herald (Auckland)
Rotorua Daily Post
Taranaki Herald (New Plymouth)
Taupo Times
Wanganui Chronicle

An unidentified clipping from a Palmerston North newspaper was also used.

IV PUBLICATIONS ON INDIVIDUAL NEW ZEALAND SCHOOLS.

(a) Books.

- | | | |
|--|---|---|
| Ballatyne, R.F.,
Sandston, A.C. and
Jameson, K.S.,
eds. | <u>Medbury 1923-1973:
Story of a family
school.</u> | Christchurch,
Medbury School
Trust Board,
1973. |
| Collins, J. | <u>History of Waihi
School.</u> | Christchurch,
Whitcoulls,
1982. |
| Gossett, Robyn. | <u>Ex Cathedra.</u> | Christchurch,
Cathedral Grammar
School Trust
Board, 1975. |
| Guy, G. | <u>Thomas of Timaru</u> | Christchurch,
Pegasus, 1974. |
| Heron, H.A. | <u>The Centennial
History of Welling-
ton College:
1867-1967.</u> | Wellington,
Wellington Col-
lege Centennial
Committee, 1967. |
| Milner, I | <u>Milner of Waitaki</u> | Dunedin,
McIndow, 1983. |
| Norman, E.J. ed. | <u>Hadlow 1929-79.</u> | Pahiatua,
Hadlow Trust
Board, 1977. |
| Stewart, L.W. and
Bennett, F.J. eds. | <u>St Andrew's College
1916-1966: History
and School List.</u> | Christchurch,
St Andrew's
Presbyterian
School Board of
Governors, 1968. |

(b) Articles.

- Dashfield E.M. and Norman, E.J., "Masterton - An Educational Industry?", The Independent School, No.4 (1978), pp3-5.
- Thornton, D.J., "A Fortress is Invaded: St Peter's School, Cambridge accepts Girls", The Independent School, No.4 (1977).

(c) Unpublished Theses.

Dewhurst, R.K. "Pro Civitate, James Dilworth and the history of Dilworth School. unpublished M.A. Thesis, University of Auckland, 1966.

Gray, Alison, M. "Turakina Maori Girls' College: A Presbyterian School." unpublished M.A. Thesis, University of Auckland, 1970.

Old, B.M. "A History of St Stephen's School. A study in Educational Co-operation between Church and State." unpublished M.A. Thesis, University of Auckland, 1974.

V GENERAL WORKS ON NEW ZEALAND EDUCATION, HISTORY AND SOCIETY.(a) Books.

Butchers, A.G. Education in New Zealand. Dunedin, Coulls, Somerville, Wilkie, 1929.

Butchers, A.G. The Education System. Auckland, National Printing Co., 1932.

Butchers, A.G. Young New Zealand. Dunedin, Coulls, Somerville, Wilkie, 1929.

Campbell, A.E. Educating New Zealand. Wellington, Department of Internal Affairs, 1941.

Cumming, A. and Cumming, I. History of State Education in New Zealand: 1840-1975. Wellington, Pitman, 1978.

Dakin, J.C. Education in New Zealand. Auckland, Leonard Fullerton, 1973.

Ewing, J.L. Development of the New Zealand Primary School Curriculum, 1877-1970. Wellington, N.Z.C.E.R., 1970.

Gardner, W.J., ed. A History of Canterbury. Three Vols, Christchurch, Canterbury Centennial Historical Committee, 1957-71 Volume 2, 1971.

Good, C.V., ed. Dictionary of Education. New York, McGraw-Hill, Third Edition, 1973. First published 1959.

Mackay, J. The making of a State Education System. London, Geoffrey Chapman, 1967.

McLaren, I.A. Education in a Small Democracy: New Zealand. London, Routledge & Keegan Paul, 1974.

Mitchell, F.W., ed. New Zealand Education Today. Wellington, Reed, 1968.

Oliver, W.H. The Story of New Zealand, London, Faber, 1960.

Order Out of Chaos: The Case for a National Board of Education. Wellington, N.Z.E.I., 1934.

Sinclair, K. A History of New Zealand, Middlesex, Penguin, 1959.

Such, W.B. The Quest for Security in New Zealand, 1840-1966. London, O.U.P. second edition 1966
First published in 1941.

Report on the Commission on Education in New Zealand. Wellington, Government Printer, 1962.

(b) Articles.

I.A. McLaren, "Education and Politics, New Zealand Journal of Educational Studies, vol.5, pp.94-112, and vol.6, pp.1-21.

H.R. Hornsby, "The Independent Schools of New Zealand", in F.W. Mitchell, ed., New Zealand Education Today, pp.102-111.

(c) Unpublished Theses.

Boyd, V.A. "At Variance With The State" unpublished M.A. Thesis, University of Auckland, 1971.

Downes, C.R.D. "Preparatory Schools Today: A study of their contribution to education in England and New Zealand." unpublished Dip.Ed. Thesis, Auckland University College, 1955.

VI MISCELLANEOUS ARTICLES.

Caughey, A.L. ed. "The Time of Our Life: 1880-1980",
1980.

Crookes, S.I. and Mandeno, L. "St Peter's School, Cambridge
A Preparatory School for Boys" in
J.R. Lloyd, ed. Building Today, 1937.

"Happy Birthday Auckland University". in Johnstone, R.B. ed
Auto Age, No.2 (1983).

VII INTERVIEWS.

Interviews took place with the following people.

An asterisk indicates that the interview was tape-recorded.

Tapes, transcripts and notes of these interviews are held
by the author of the thesis.

- | | |
|-----------------------|--|
| * Betty Ball | wife of late staff member |
| D.L. Bowick | Cambridge Music School |
| * Mrs Avrill Brewis | late husband first school doctor,
later Trustee |
| I.G. Campbell | staff, Thornton period |
| * D.J.R. Cooke | taught with Thornton, Christ's
College |
| D.A. Cowell | former chaplain, headmaster -
Broadhurst era. |
| * Mrs Joyce Falls | former matron Thornton period |
| R.R. Gibson | foundation staff, bursar, Trustee |
| * Canon I.H. Graham | former staff, Broadhurst period |
| * M.C. Hanna | staff, Thornton period |
| * A.D. Hart | taught with Thornton, Christ's
College |
| * G.J. Hodgson | old boy, Trustee |
| * Mrs Ruth Jackson | staff, Broadhurst period |
| * S. Jackson | staff, Broadhurst period |
| O. Jensen | Cambridge Music School |
| R.B. Land | old boy and staff, Broadhurst
period |
| A.V. Lovetto | Cambridge Music School |
| * Mrs Margaret Martin | sister of Mrs Beaufort |
| * R.J. Martin | late brother-in-law Beaufort,
school accountant Broadhurst period |

- * S.R. Newnham farm manager, school manager, Trustee, Broadhurst/Thornton
- * J.B. Oliphant Trustee, Broadhurst period, son of original Trustee
- * The Rev. P.W.D. Parr old boy, Broadhurst period
- * Canon B.H. Pierard Chaplain, Broadhurst period
- * C.L. Riddet old boy, Broadhurst period Trustee, son of original Trustee
- * D.E. Robinson personal friend, Thornton
- L.C.M. Saunders music critic, New Zealand Herald
- R.P. Sherriff late headmaster, Huntly ['prep'] School, contemporary Broadhurst
- * Miss Frances Swears staff (Cowell/Thornton) niece of original Matron
- * Mrs Grace Thornton wife of late headmaster.
- C.W. Vennell editor Waikato Independent, building and early years of school
- * G.R. Wells staff, Thornton period
- A.D.S. Whitelaw old boy, Broadhurst period.
- * A.F.B. Broadhurst founder (London, U.K.)
(These interviews with Mr Broadhurst were made by Mr R.B. Land while living in England).

VIII PERSONAL COMMUNICATIONS

Personal written communication took place between the writer of the thesis and the following people. In some cases a brief note; in others a long letter - sometimes several exchanges occurred. All these letters are held by the writer.

(Other comments were made in writing by people who returned the Questionnaire: see Appendix D, above).

- Mrs D. Boag daughter of late H.C. Luscombe foundation 1st Assistant Master
- K.R. Boyce Headmaster, Hadlow School
- A.F.B. Broadhurst retired founder
- Michael Broadhurst nephew of founder
- R.M. Butler Headmaster, Huntly School
- J.W. Caithness former St Peter's staff, Thornton period, in U.K.
- I.P. Campbell Headmaster, King's College
- The Rev. Gerald Coney Chaplain, Thornton period

D.J.R. Cooke	taught with Thornton, Christ's College
J.F. Cornes	Headmaster, West Downs School, U.K.
The Rev. D.A. Cowell	former teacher, Chaplain and Headmaster
Roger Custance	Archivist, Winchester College
Miss Carol Davies	English researcher, U.K.
Ronald Dellow	Cambridge Music School
Prof. David Farquhar	old boy
R.A. Ford	Headmaster, King's School Rochester, U.K.
O.P. Gabites	former staff, Broadhurst period
N.M.F. Gibson	son of original Trustee
R.R. Gibson	former foundation staff, burser, Trustee
Prof. Peter Godfrey	former Professor of Music, Auckland University
Miss Dorothy Golder	for Director General of Education
G. Hampson	Archive Department, University of Southampton, U.K.
Mrs Ruth Harker	wife of late joint Headmaster Beaufort
Dr J.E. Horton	old boy, former Chairman of Board
Canon S.H. Jones	Vicar in Gisborne where Broadhurst married
R.B. Land	old boy, sometime staff, Broadhurst period
Prof. D. Lilburn	Cambridge Music School
A.V. Loretto	Cambridge Music School
Peter Mackay	Wanganui Collegiate School Archives
I.D. McKinnon	Wanganui Collegiate, Headmaster
Derek Martin	nephew of Beaufort, had Thornton as housemaster at Christ's College
Mrs Margaret Martin	sister of Mrs Beaufort
Miss V.M. Matthews	for Department of Justice
Bishop E.K. Norman	Bishop of Wellington, former friend of Beaufort
C.T. O'Donnell	U.K. Visits Broadhurst regularly
J.B. Oliphant	Trustee, son of original Trustee
R.P.G. Parr	present Headmaster
Richard Pengelly	Headmaster, King's School
Peter Prosser	Headmaster, Waihi School

C.L. Riddett	old boy, Trustee
Miss Ruth Robertshawe	family friend, Thorntons
Miss Ann Sherriff	daughter late Headmaster, Huntly
Neil Shroff	Headmaster, St Mark's, Wellington
Todd Simpson	Archives, Wellington College
Prof. K. Sinclair	historical information
M. Smale	old boy, Broadhurst period
Miss Lois Talbot	foundation staff
Mrs Grace Thornton	wife of late Headmaster
Ron Thornton	brother of late Headmaster
Mrs Jill Truman	English researcher, U.K.