



Long to Reign Over Us



The Record Reign Celebrations, June 1897

A royal Diamond Jubilee is a rare event: this year's is only the second ever. Few occasions have produced such celebrations in Otago as that of 1897 for our own queen's great-great-grandmother. The festivities were held over several days from the anniversary of Queen Victoria's accession on 20 June 1837. She had only recently surpassed the record length of her grandfather George III's reign, so the celebrations were widely known at the time as those for the 'record reign.' It was thought at the time to be 'an event such as will in all human probability never again occur.'

On the morning of jubilee day, more than 4000 schoolchildren paraded through Dunedin, and a 60-gun salute was fired at Ocean Beach. A few hours later, a large procession comprising military and naval units, fire brigades and friendly societies marched through the city, accompanied by marching bands. They were cheered on by about 20,000 spectators, the largest crowd yet seen in the city, and perhaps in the entire country. They set off from the Triangle (now Queen's Gardens), passed through the Octagon and on up Serpentine Avenue to Jubilee Park. There, the acting premier and the mayor, among other dignitaries, made loyal speeches. The 'Victoria Grove' of fifteen oak trees was planted, and the hope expressed that once they had matured, the Druids could revive some of their ancient rites there.

The Diamond Jubilee procession through the Octagon, June 1897 - Otago Settlers Museum collection.

The other great spectacle of the Diamond Jubilee was the illumination of Dunedin's major buildings by electricity and gas. The sight was said to be 'not so much one of grandeur as of an enchanting fairy vision.' For this once-in-a-lifetime occasion, the streets of central Dunedin were so crowded with people the trams stopped running. It was estimated the population had swelled by a quarter for the occasion. Many people had come into town from surrounding districts, and even some of the inmates of the Seacliff Asylum were brought to see the celebrations. A street collection on Jubilee Day raised almost £56 for a children's ward at the hospital (equivalent to about \$10,000 today).

On an agreed signal, bonfires were lit at seven in the evening on the hills ringing the city and on the peninsula. (Pyrophile readers with long memories will perhaps remember the chain of hilltop bonfires lit for the Silver Jubilee of 1977.) Large numbers of private houses in the city and suburbs were illuminated, by putting tapers, gas jets, prism lamps or Chinese lanterns in the windows. Only one minor fire was reported to have been caused by these illuminations. In the commercial district, businesses competed to outdo each other with spectacular displays at their premises. One of the most striking was on the Union Steam Ship Company's offices in Water Street, now the former NMA building. The minarets (since removed) were linked by festoons of coloured electric lamps, and a 300-candlepower lamp was fixed on the top of the flag pole, 500 lamps in all. Many rockets and other fireworks were set off all over the city by businesses and societies. The USSCo fired a salute of 21 bombs from its roof as part of a fireworks display, while the Dunedin Amateur Boating Club illuminated their boathouse, let off some rockets and (somewhat alarmingly) lit a bonfire of tar barrels.

Gas jets were arranged on the facades of commercial buildings to form appropriate pictures; on the Exchange Buildings they made a Maltese cross, a large crown and the monogram 'V.R. 1837-1897,' though the wind created difficulties. The *Evening Star's* gas star and 'V.R.' was blown out by the wind. On the Harbour Board offices 'Thank God for the noble life of our Queen' was spelled out in lights. Celebration of the navy was left to Smith and Smith, which showed a large transparency of 'Britannia, the Queen of the Seas' and contrasting pictures of a first-rate battleship of 1837 and an ironclad of 1897. Nearby, the Athenaeum more pacifically displayed a large allegory of knowledge, science and art driving away envy and ignorance, with the motto 'Knowledge is Power'. The Norwich Union insurance company however rather egocentrically chose Norwich Cathedral as the subject of its 'large artistic transparency.' The BNZ illustrated a scene from one of its own banknotes. More topically, Brown, Ewing and Co displayed a transparency of Nansen's ship *Fram* in the Arctic. These translucent pictures were put in windows and lit from behind, a long-established way of celebrating such occasions.

There were jubilee commemorations in many Otago towns. By happy coincidence, at Port Chalmers a German ship named the *Victoria* was in port, and it started the celebrations by firing its guns. At Mosgiel, in addition to illuminations, a torchlight procession was held. It included schoolchildren, Freemasons and Oddfellows. The Druids were there, too, wearing long beards and flowing robes. They were accompanied by a lorry covered with evergreens representing a druids' grove. They marched to the recreation ground, where a firework display was held, followed by the lighting of a chain of hilltop bonfires throughout the district. Elsewhere in the country a variety of

permanent memorials were constructed: new hospital wards, swimming baths and parks. Jubilee Park in Dunedin, however, takes its name from the earlier jubilee of 1887.

'Passing Notes' in the *Otago Daily Times* remarked on the outpouring of poetry, odes and anthems occasioned by the jubilee, thinking it 'a form of disease, and clearly epidemic.' Those poetasters who fire off a verse on the spur of the moment were diagnosed as suffering from 'insufficient nervous control.' There was 'a widespread itching to mend the words of the National Anthem,' in a fit of what would nowadays be called political correctness, by omitting the lines that urge the Almighty to scatter the queen's enemies, 'confound their politics' and 'frustrate their knavish tricks.'

The local celebrations were part of a world-wide timetable of events. Barlow Cumberland of Toronto had suggested that the queen's loyal subjects throughout her empire sing the national anthem at four in the afternoon local time, so that a continuous anthem would travel westward across the globe. In Dunedin, the military and naval volunteers held a church parade that attracted about 2000 people. The garrison band accompanied the singing of hymns, and psalms were read. A collection was held for the proposed children's ward at the hospital, and then at four o'clock everyone stood to sing 'God Save the Queen.' Two prayers from the Accession Service of 1837 were read, followed by benediction.



'The Observer' design for the 'Herald' statue. *NZ Observer and Free Lance* 26 June 1897, page 12.

Special services were held at the synagogue and all the major churches. In the evening of Jubilee Day a service was held at First Church which included two hymns specially written for the record reign celebrations. It was standing room only, and the singing of the congregation was reported to have been 'characterised by great heartiness and tunefulness.'

At a High Mass at St Joseph's Catholic Cathedral, Bishop Verdon pointed out that the queen had 'given a bright example to all good subjects by her domestic virtues and her espousal of the principles of religious education to the young.' Praising the progress of the colonies in the course of her reign, the bishop said New Zealand 'had a magnificent climate, one of the finest in the world, a fertile land watered by noble rivers, and abounding in mineral wealth and possessing every advantage that would tend to make it one of the greatest and most prosperous countries in the world.'

The Revd William Saunders of the Moray Place Congregational Church contrasted the present day with the realm inherited by the young Victoria in 1837, a country defaced by 'capital offences, flogging, the degradation of women and children, the treatment of the insane, drunkenness, swearing, and the generally prevailing coarseness and vulgarity.' Sixty years on, immeasurable progress had been made, not least in education, literature, theology and science.

A new chapel in the south transept of St Matthew's Anglican Church in Stafford Street was dedicated and named after the queen. The vicar, the Revd William Curzon-Siggers, gave a more than usually overtly political sermon. He thought 'the Queen as a social power exercised a valuable influence over plutocracy, which was a vulgarising force whose claim for recognition was founded on the speed with which it attained wealth, if only to go mad in its retention.' The moral and social changes for the better in the past 60 years were shown by the decrease in excessive drinking, by the improvement in men's language and by more fresh air and cleanliness in dwellings. Wider education, charitable aid societies and trade unions had brought benefits, while old age pension schemes were 'in the air'.

One prospective recipient of the new pension was Mr J Leith of Otakou. By then in his nineties, as a young gardener he had worked at Kensington Palace when the young Princess Victoria lived there with her mother the Duchess of Kent. He recalled often seeing the 'fair and blithsome Princess frolicking about the grounds'. Once she lost a valuable gold bracelet and he found it, and the recollection of her 'most gracious acknowledgment' still gave him joy more than 60 years later.



Jubilee hangover: 'The morning after the jubilee. Young New Zealand: Oh, my poor head, it feels as big as a pumpkin. I've got such headache. But what a time we had.' NZ Observer and Free Lance, 26 June 1897, page 1.

None But the Lonely Heart



An advertisement once appeared in the personal columns of the satirical magazine *Private Eye*: 'Spike Milligan seeks rich, well-insured widow. Intention: murder.' He got 48 replies. More serious lonely-hearts advertisements have been known in Britain since at least 1695, and here they began to appear in the 1860s, though they were frequently seen only from the 1880s onwards.

The first known in a local newspaper appeared in *Otago Daily Times* in 1864: 'The Advertiser wishes to get a wife. must be good-looking and accomplished. Enclose photograph, with name and address, in own handwriting, to R.J., Post-office.' This was unusually direct, and later advertisements soon established a conventional form that employed the code-word 'Correspond,' which together with 'Matrimony' was often capitalised for emphasis. Most advertisements took the form 'A gentleman wishes to Correspond with a young lady with a view to Matrimony,' together with an appropriate pseudonym for replies.

As in other countries, age, wealth and position in society were ostensibly more important than looks to a prospective spouse. The affordability of carte-de-visite photographs, though, meant

personal appearance could be assessed readily, and few men neglected to ask for them. A few young ladies volunteered descriptions of themselves: in 1893 'May' said she was 'age 25, fair, considered good-looking,' while a few months earlier 'Adelaide' had declared herself 'A Young Lady of considerable means and personal attractions.' Their male counterparts however rarely hinted at their physical appearance, though 'Randolph' of Christchurch, seeking an Otago bride, had declared he was 'of prepossessing appearance' in 1876.

Men wanted younger brides, and women hoped for older, well-established husbands. Where ages were given in advertisements, the gentleman was most commonly in his late twenties or thirties and the lady in her early twenties, often eight to ten years younger. They were nearly all 'ladies' and 'gentlemen,' too; when no claims to gentility appeared, usually a deliberate point was being made. 'Minnie' of Christchurch said she was 'A Respectable Person, thoroughly domesticated,' and in 1891 was looking for a 'respectable Tradesman.' No gentlemen need apply.

Female domestic accomplishments were desirable, more so than education. Men advertised for a 'sensible domesticated Lady,' and several young ladies described themselves as 'domesticated.' An elderly widower advertised in 1897 for 'a

'Bunthorne Smith and the Lovesick Maidens. Mr E.T. Smith treats the Choir Girls to a Picnic at the Lake. The girls had a treat.'
NZ Observer and Free Lance, 7 February 1891, page 16.

First-class Housekeeper (Scotch), between the age of 38 and 45, with a view to matrimony; must be good laundress, &c.' 'Herbert' of Arrowtown on the other hand less practically preferred a 'tall person with musical education'. Presumably the two attributes were unrelated, unless he needed a double-bass player for string duets.

Male advertisers initially far outnumbered female. In Britain, advertising in this manner was long considered too forward and unfeminine, and only began to be acceptable in the 1870s. The first advertisement inserted by a lady in the Otago papers seems to have been one from Miss Turtle of Wyndham in 1882, fully ten years before the next one known to have been from a woman. She described herself as 'A young lady, aged 20, with a large income, just from England'. She was unusual in giving her name, but not at all in the implication that the reason she was advertising was her limited circle of acquaintance locally. This had been a reason for advertising in England since at least the early eighteenth century. Many advertisements in both the *Times* and *Witness* were from bachelors or widowers in country districts. Advertisements were received from Stirling, Lawrence, Beaumont, Shag Valley, Tuapeka Mouth, Vincent County and Halfmoon Bay (Stewart Island), though many others' locations may be disguised by giving the newspaper office as an address for replies. One young gentleman in 'good circumstances' advertised frequently in 1898 and 1899 from Camp Hill, Glenorchy, for a wife. His advert last appeared in January 1900, so he may at last have been successful.

It is difficult to know how effective these advertisements were, as it is very rare for couples who met through lonely hearts columns ever to admit it, even to their children. Even Pope Benedict XVI learnt only recently that his parents met through an advertisement in the *Altoettinger Liebfrauen Messenger* in 1920. Joseph Ratzinger, a policeman, wrote: 'Middle ranking civil servant, single, Catholic, 43 years old, immaculate past, from the countryside, is seeking a good Catholic pure girl, who can cook well, and who can do all housework, who is also capable of sewing and a good homemaker in order to marry at the soonest opportunity. Personal fortune would be desirable but is not however a precondition. Offers, if possible with picture, to box number 734.' Thirty-six-year-old Maria Peintner replied, and though she had no money, they were engaged within days of meeting at a coffee house in Regensburg. There are a few hints in the Otago papers that lonely hearts advertisements produced some results. Mr Oram at the Universal Hotel in Dunedin advertised twice in 1881 asking the 'Lady who replied to bachelor's advertisement (enclosing photo.) on 20th June, [to] call or write (giving address)'. He had advertised a week earlier in the *Otago Daily Times*' 'Miscellaneous Wants' column as a gentleman, aged 30, 'steady, well educated, with means and home' wishing to correspond with a 'sensible domesticated Lady, or Widow without family with equal means, and similarly inclined'.

A few advertisers gave their names, while others used initials, but many used pseudonyms for correspondence. The latter were frequently chosen to emphasise the virtues the advertiser thought salient. They included Earnest, Faithful, Fidelity, Patience, Industrious, Steady, Genuine, Bona Fide, Truth, Unity, Virgo, Vera [i.e. truth], Presbyterian, American, Historicus, Bachelor, Confidential, Anxious, and somewhat surprisingly (from a young man), Mayflower. One young lady 'with small income' in 1896 perhaps ill-advisedly chose 'Income' as her pseudonym. 'Presbyterian' was an unusual choice as religion was,

perhaps surprisingly, seldom mentioned. This pseudonym was the only hint that the young gentleman 'with good commercial situation, [who] wishes to Correspond with Refined Young Lady' in 1900 was concerned about her denomination. Since he lived in Christchurch, he perhaps thought the Edinburgh of the South was a better bet in his quest for a co-religionist.

A few other advertisers also cast their net more widely than their immediate neighbourhood. The *Times* and *Witness* carried advertisements from Auckland, Christchurch, Timaru and Napier. The latter, in 1892, appears to have come from a Maori advertiser: 'Gentleman, 30, dark, good position, wishes to correspond with Young Lady with view to marriage. Please enclose address and photo to Percy Moawhango, Napier.' (The settlement of Moawhango however is much nearer Taihape than Napier.) 'Julia,' a 22-year-old lady of 'good appearance' also described herself as 'dark,' but this may carry no more racial connotations than those intended by a gentleman in 1898 who wished to correspond with a lady 'tall and dark,' and unfortunately for 'Julia,' 'under 22.'

Many male advertisers were quite specific about the age range they would consider, without in many cases indicating their own age. 'WW' of Miller's Flat was interested only in young ladies aged 21 or 22. Another advertiser was in such a hurry and thought himself such a good prospect that he made only a limited-time offer: 'Bachelor (tradesman) wishes to meet Refined Spinster (27 to 33), view to matrimony; open three days.'

There was clearly thought to be some prejudice against widows, especially if they had dependent children, as some men felt it necessary to make clear they had no objections. The same applied to the few women advertisers: 'Virgo' advertising in 1899 as a 'Practically Experienced, Affectionate' lady, stated 'widower no objection; country preferred.'

If anything specific was offered by male advertisers, a 'good comfortable home' and secure income were usually the attractive prospects. Cold, hard cash was rarely mentioned. 'XD' in 1886 was an exception: 'Gentleman (35) – fair, good-looking, with about £600 cash – would like to hear of Lady with a somewhat similar amount with a view to Matrimony. Must be a Christian.' (£600 had a 'purchasing power' equal to about \$100,000 today.) More usually, 'income' or 'means' were alluded to without mentioning specific figures. JS Malton of Beaumont was typical in declaring himself 'A Young Man of good character and ample means;' 'No capital [was] required' of the young lady. Some advertisers made it clear they were not looking for large sums. In 1899, 'Truth' was a 'Sensible Lady' who wanted a 'steady man, about 40, with view [to] Matrimony; must have little means, as got same; no other need apply.'

The cheeky appeal of 'Henerey,' a 'Steady Young Man (25, with little money) [who] wishes to Correspond with a woman who has a home of means' from 1892 may be a rare instance of a hoax. These were common in late eighteenth- and early nineteenth-century Britain and helped give the genre a bad name; 'Henerey' did not help to allay suspicion by failing to mention matrimony and adding 'this is genuine.'

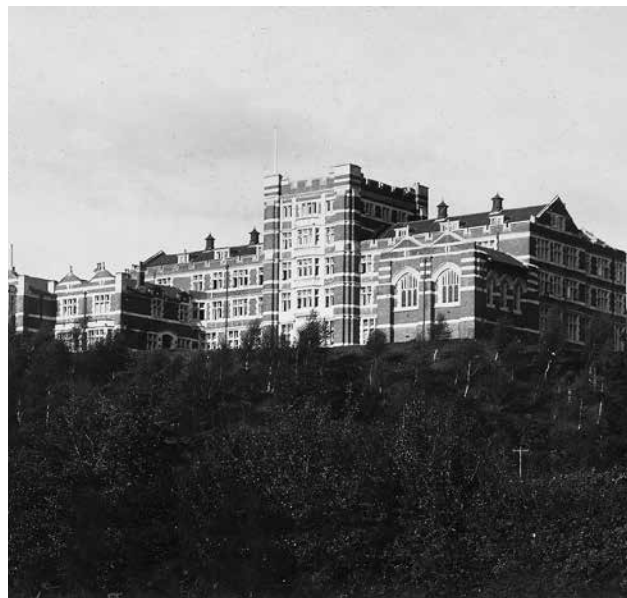
There was no separate 'personal' column in these nineteenth-century newspapers. The lonely hearts appeared among unrelated advertising for a wide range of goods and services. Among these, Macdonald's Labour Agency in Moray Place was a frequent advertiser in the 1890s for farm workers and

domestic servants. Occasionally, though, it acted as agent for matrimonial purposes. There is only one, tantalising, reference to a matrimonial agency in nineteenth-century Dunedin. The 'Matrimonial Confidence Bureau' for 'Ladies and Gentlemen wishing to make the acquaintance of suitable Persons with view to Matrimony' advertised for two months in 1899, care of the Albany Street Post Office. It was not heard from again, so seems to have come to nothing.

Only by the early 1890s had advertisements inserted by women become quite common. There was no sense that they were unusually forward, though one London newspaper clearly thought so in 1904: 'There is a "get-there"-ness, if we may employ the expression, about the methods of the ladies of Dunedin, which goes far to explain why so few of them remain spinsters for any length of time. They know what they want, and they advertise for it. In a recent issue of a local paper we find that a "Young Lady wishes to correspond with a gentleman called George, with a view to matrimony." Leap year is no mere name in those parts.' The 'Woman's Chit-Chat' column in a Devon newspaper thought the advertiser 'not content with exercising her leap year prerogative of proposing marriage, has further made an arbitrary choice of the Christian name of her prospective husband.' It may on the other hand simply have been a form of 'once seen' advertisement, otherwise absent from Otago papers but common elsewhere for centuries. The first one known appeared in the *Tatler* in 1709, inserted by Samuel Reeves in the hope of meeting again an unknown lady he had helped disembark from a boat at Whitehall Stairs. Perhaps George of Dunedin too had been one such brief encounter.



Otago Anniversary Day Dinner



A touch of Scottish was appropriate for the 2012 Otago Anniversary Day dinner held at Knox College. Guests were welcomed at the grand entrance by piper Scott Marshall, a New Zealand Youth Pipe Band representative.

The Junior Common Room was an elegant place for mingling with a pre-dinner glass of sparkling wine in hand. Hugh Marshall, Scott's father, gave the address to the haggis and the assembled company were led by the piper to dinner. The dining hall, resplendent with stags' heads, portraits and long tables set with white linen, candles, flowers and upstanding menu cards, could have been mistaken for a Scottish baronial castle.

Phil Dowsett, Otago Settlers Association President, welcomed all and toasted the early and new settlers. Chris Staines, Deputy Mayor of Dunedin, and Michael Deaker, Otago Regional Councillor, gave eloquent replies. Soup and main courses were served to the tables followed by a dessert buffet, tea and coffee. Phil Dowsett took the opportunity to inform guests of an Otago Settlers Association appeal for funding the development of a 'new' old cottage display in the Otago Settlers Museum.

Malcolm Wong introduced the guest speaker, the popular Dunedin author Vanda Symon. She is very active in New Zealand literary circles and in the preparation of a Dunedin application to become a World Heritage City of Literature. Her speech, entitled 'My Life in Crime' was a most interesting and amusing account of her own experience in setting crime novels in Dunedin. A most enjoyable evening was concluded with thanks to Vanda and the organising committee.

'Friendship v. Matrimony. Ethel: No, Dick, I cannot be your wife. I'd rather be friendly with you, as I have always been.'
NZ Observer and Free Lance, 26 September 1896, page 7.



Captain Fryatt the Pirate Dodger

The wharf area of Dunedin has several streets named after famous naval figures of the First World War: Admiral Sir Frederick Sturdee, Admiral Sir Lionel Halsey, Vice-Admiral Sir William Cresswell, and of course Jutland Street, after the solitary battle between the grand fleets of the British and German empires in 1916, at which both Sturdee and Halsey commanded forces. But Fryatt, the most important street of all? The main street that runs along the waterfront was renamed in 1916 not after a naval figure but after a merchant mariner, Captain Charles Fryatt.

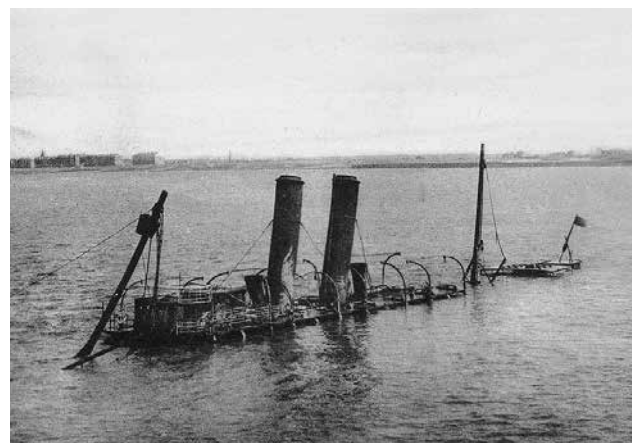
At the time, his was a name to be mentioned in the same breath as Edith Cavell's. Both were seen as heroic civilians who had been treated barbarously by the Germans as if they were combatants. Nurse Cavell had been executed in occupied Brussels in October 1915 for assisting the enemy; she had used the cover of her position as director of a nurses' training school and clinic to help allied soldiers escape. Her fate attracted international condemnation and was widely considered yet another example of German 'frightfulness,' treating civilians as if they were combatants. She was commemorated throughout the empire and in Belgium; here in Otago most famously with the dramatic bridge over the Shotover River at Arthur's Point.

In comparison, Charles Fryatt is today a little-known figure. He had been a merchant seaman all his life, following his father into work on the cross-channel steamers of the Great Eastern Railway. By the time war broke out in 1914 he was commander of the Antwerp-Harwich passenger steamer *Brussels*. The service continued despite the war, though the ships were harassed by German submarines, which had orders to destroy enemy merchant vessels. Merchant captains were told if they encountered a submarine on the surface to head straight for it and so force it to dive, then to make a swift getaway. This is just what Captain Fryatt did on 28 March 1915 off the Dutch coast when confronted by U33, a submarine operating out of occupied Zeebrugge, and the tactic succeeded. The *Brussels* steamed directly for the submarine, which was forced to dive, and by the time it resurfaced its prey had got five miles away. Fryatt was awarded a gold watch by the Admiralty and acquired the nickname the 'Pirate Dodger' or 'Pirates' Terror.' He evaded

German warships on nine other occasions, but his luck ran out the following year when the *Brussels*, carrying Belgian refugees, was stopped in nearly the same place by six German destroyers and was boarded. The ship's crew were imprisoned and Fryatt and his first officer were subjected to three weeks' interrogation.

The Germans considered Captain Fryatt a *franc-tireur* or guerrilla, and charged him with attempting to ram the submarine U33, effectively an act of piracy. He was convicted, and shot on 27 July 1916. This was widely seen as an act of judicial murder and a further example of German barbarity and lack of respect for international law. The reaction was hostile in the then-neutral United States, where the case was seen as a violation of the right of merchant ships to defend themselves against submarines; anti-German riots broke out in the neutral Netherlands also. Discussing this and other instances of German barbarity towards civilians, one New Zealand newspaper concluded that 'all the horrors of history pale before the frightfulness of the Hun.' In London, *The Times* commented that 'the cold blooded murder of Captain Charles Fryatt ... so callously announced in the German official news ... is calculated to rouse the indignation of the world as nothing else has done since the assassination of Miss Cavell.' A ripple of that world-wide indignation reached Dunedin, where it is permanently commemorated beside the city wharves and warehouses.

For more detail, see: Liza Verity, 'Fryatt, Charles Algernon (1871-1916),' *Oxford Dictionary of National Biography* (2004).



Vignette: Captain Charles Fryatt; Right: The wreck of the passenger steamer *Brussels*, both from postcards of the period. Bottom right: Notice announcing Fryatt's death sentence which ran in the German official news on 27 July 1916.

For Your Diary

OSA Winter Meeting

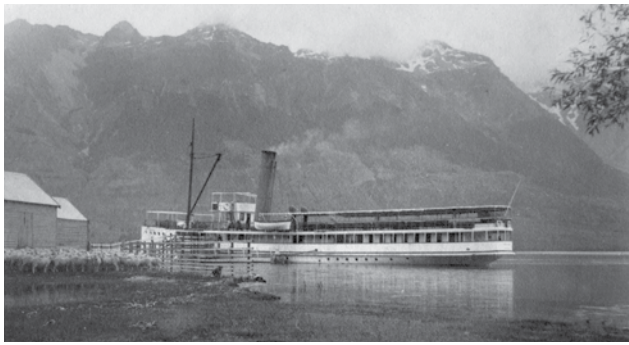
The Society's Winter Meeting will be held at the Settlers Museum at 7.30 pm on Thursday 21 June. The speaker, Ian Wards, will discuss the twentieth-century Dunedin exhibition that will be a feature of the expanded Museum when it opens later this year. He plans to include a number of interesting yet unusual objects that will be found on display and the stories that can be told through them. Expect a light-hearted romp through the twentieth century.

Steam Festival

The Southern Heritage Trust is coordinating a Steam Festival at Labour weekend which will coincide with the Real Journeys centenary of the launching of *TSS Earnslaw* on Lake Wakatipu. The relevance to Dunedin is that she was built by McGregor's Foundry which was sited on the harbour edge behind the Railway Station. The aim is to involve communities across Otago with steam-based activities and to celebrate the region's industrial heritage.

Planned activities include trips on a steam locomotive, Ocean Beach Railway 60th celebrations, jigger races, Gasworks, Port Chalmers and Otago Museums, a range of groups and sites, functions, exhibitions and regional events.

We are keen to receive suggestions for inclusion in the programme. Please contact Ann Barsby (ann@southernheritage.org.nz or 03 479 0169



TSS Earnslaw - Otago Settlers Museum collection

Book News



Neoclassical Architecture (Dunedin Heritage Trails) by Robert Hannah (Dunedin: Southern Heritage Trust, 2011). \$3 (or \$2 each for ten or more copies) plus postage.

This new leaflet is ideal for anyone interested in the architecture of Dunedin. It details 22 examples of neoclassical or post-modern buildings in the central city, all illustrated with recent colour photographs. A glossary of architectural terms is also provided. Clear maps for two walking tours are included, one along George and Great King Streets, the other along Princes Street and Moray Place.

The author is Professor of Classics at Otago University, and the Classics Department has sponsored the publication.

Copies are available from the Southern Heritage Trust, 12 Royal Terrace, Dunedin 9016. Telephone: 03 479 0169; e-mail: info@southernheritagetrust.org.nz

The Troopers' Tale: The History of the Otago Mounted Rifles, edited by Don Mackay (Dunedin: Turnbull Ross Publishing, 2012) 382 pages; \$69.99

This is the first comprehensive history of the Otago Mounted Rifles and covers the period from 1864 to 1956 and beyond. It deals with the regiment's many campaigns, including South Africa and Gallipoli, together with the personal stories of individual soldiers and the wider history of Otago and Southland. *The Troopers' Tale* is profusely illustrated, including many photographs never before published. The authors include Christopher Pugsley, Terry Kinloch, Jeff Plowman, George Davis and Graham Scott.

The publisher can be contacted at omr@woosh.co.nz or 760 McAlister Road, Kaweku RD6, Gore 9776, Southland.



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This newsletter was produced by the Otago Settlers Association, founder and supporter of the Otago Settlers Museum. Membership of the Association is open to everyone interested in the heritage of this region. Details of membership are available from the Otago Settlers Association Secretary, Box 74, Dunedin. Phone/fax 03 477 8677, email otago.settlers.assn@xtra.co.nz

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