

The Rev.
JAMES WALLIS
of the
WESLEYAN MISSIONARY
SOCIETY

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The Rev. JAMES WALLIS



Rev. James Wallis, probably taken about 1860.

CHAPTER ONE

The Waingaroa Mission Established

James Wallis was a candidate for the ministry of the Wesleyan Methodist Church at the Manchester Conference in 1833. He was 24 years of age, and had been born of Methodist parents at Blackwall, London. At about the age of eight years he had passed through a spiritual experience that led to his early conversion. He grew to be a serious minded young man, an omnivorous reader, and an eager hearer of the great preachers of the day. In due course he became a local preacher, and served not only the Methodist Church, but also an organization known as the "Christian Community," which provided preachers for work-houses, lodging houses and gaols.

The Conference received Wallis into the ministry and appointed him to Ely Circuit where he served under a senior minister. The preaching places were far apart and to these he walked for his preaching appointments, often having to return long distances across the fens in the dark.

He responded to the call of the Wesleyan Missionary Society for missionaries to serve overseas, and volunteered to go to New Zealand. He was ordained at the Leeds Conference, on 1st April 1834. On 16th April he married Miss Mary Ann Reddick and shortly afterwards they sailed from London on board a ship bound for Hobart Town, Tasmania. After waiting three weeks at Hobart they secured a passage on a small trading vessel, the "*Brazil Packet*" which sailed for Hokianga, New Zealand.

At that time the staff of the Wesleyan Mission in N.Z. officially numbered two — the Rev. William White, Superintendent, and the Rev. John Whiteley who had arrived at the end of May that year to replace the Rev. John Hobbs who sailed immediately for Tonga. A third and at that time unofficial missionary was the Rev. William Woon who had served in Tonga but had resigned and was returning to Sydney when White and Whiteley persuaded him to disembark at Hokianga and accept appointment in New Zealand.

The "*Brazil Packet*" arrived off Hokianga Harbour on 1st December 1834. While crossing the harbour bar a particularly heavy roller struck the ship, veering it round and sending it nearly on its beam ends. The passengers and crew feared for their lives but the ship was righted and the channel safely negotiated. Proceeding to the pilot station some distance up the river the ship came safely to anchor.

The young missionaries had hardly recovered from the shock of the near mishap on the bar before they were subjected to another nerve-wracking experience, the arrival of a crowd of savage looking, tattooed, wildly shouting natives, whose gesticulations and antics filled them with apprehension. These were the "savages" to whom they had come to preach the gospel.

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The mission station was at Mangungu, some miles up the harbour, and a boat was sent to convey the new arrivals. Thus their voyage was completed and as they were rowed the few last miles by stalwart brown skinned men of obvious goodwill and cheeriness their fears were largely dispelled.

They were warmly greeted by the Rev. and Mrs White and were given hospitality at the mission house until a small raupo house could be prepared for them. This house when completed comprised two rooms. Here they learned that native etiquette did not require permission to be granted to anyone to enter a private dwelling, not even excepting the bedroom. There was no lack of visitors. While Wallis was shaving one morning a fully tattooed chief entered the house and by signs indicated that he desired to be shaved also, which operation was conducted to his full satisfaction.

Full of zeal for his calling Wallis desired immediately to commence his work as an evangelist. He was greatly impressed by the influx of natives on the Saturday when they came in canoes from settlements up to thirty miles distant and prepared all their requirements for the following day so that no work or cooking would have to be undertaken on the Lord's Day. On Christmas Day there was a congregation of about 1000 persons at the service of worship. Following the service there was an examination of those who had attended the schools. Fifty-eight men proved that they could read and write, and twenty young women were able to read.

The Mission Station was set in the midst of a scene of industry. Wharves, ships, rafts of logs, saw-pits and piles of timber all indicated the activity of the area.

To Wallis' surprise he found that much of this was part of the activity engaged in at the mission station. The Maoris were encouraged to pit-saw timber, for which they brought their own logs. Of the sawn timber White retained a portion for Mission use, and he sold the remainder to the shipmasters on behalf of the Maoris.

White was a man with initiative and forcefulness. His sincerity and faithfulness to the Mission in the early days none could deny, but the secular interests of the Mission absorbed more and more of his time until he became as one of his brethren said, "a kind of missionary merchant."

Wallis was put to work to assist with the building of a large weatherboard church. He did not object to this but when other manual activities were allocated to him he objected and demanded to be released from industrial work that he might engage in works of a spiritual nature, and that he be granted opportunities of learning the Maori language.

He discovered that Whiteley was fretting under a sense of frustration for he also had to engage in manual work, overseeing saw-pits, digging wells, clearing land and furthering farming pursuits.

William Woon had gone to Kawhia about three months earlier and was establishing a mission station in that area. Whiteley and Wallis now demanded of White that they also be sent to open other stations.

White responded with a surprising show of temper and ordered them back to work. He rejected all their protests with "extreme contempt," said Wallis, claiming that he knew better how to run a mission "than two inexperienced young men could tell him."

Wallis was a man of small and slight stature, but he had the audacity to stand his ground before White who was a tall man sometimes known to become physically violent, and demanded that White transfer him to a new station and thus fulfil the instructions of the Society's secretaries — that Waipa or some other area be occupied.

It was agreed that both Whiteley and Wallis should go to the Kawhia area which White and certain Maori Chiefs had already agreed upon some twelve months earlier.

The two young missionaries were therefore set to work to make doors and windows for their future mission houses. This was apparently no difficulty to Wallis who is thought to have been a cabinet-maker. One morning Wallis found his tools locked up, and received word that he was to remain at Mangungu and Whiteley only would go to Kawhia. Before long this and other matters involved the three missionaries in a spate of letter writing, and thirty letters were exchanged before cordial relations were restored.

The transfer of Whiteley and Wallis to the Kawhia area was arranged. A vessel was chartered from the Bay of Islands and at Mangungu loaded the household goods for the two families, doors, timber and supplies and with White accompanying them they sailed for the "Southwards" as the new mission area was called.

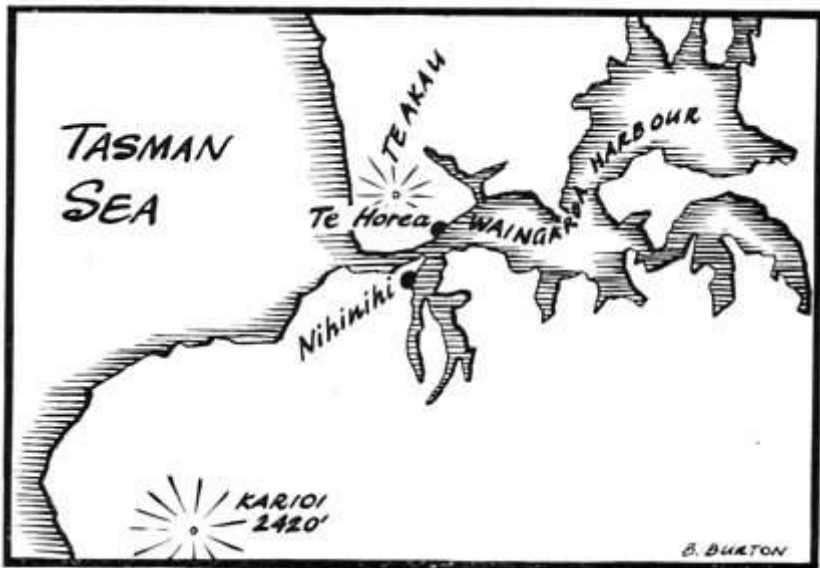
Three days sailing brought them to Kawhia. Woon quickly arranged a welcome, summoning a number of Waikato chiefs and their people. Several Hokianga chiefs had accompanied the missionaries. With due ceremonial the visitors were welcomed and the chiefs made speeches in favour of the work of the missions. About a thousand people were present and shared in the celebrations.

On April 22nd 1835 a Special District Meeting was held, the full staff being present, White as Superintendent, Whiteley and Wallis as missionaries and Woon as assistant missionary. Woon had already done excellent exploratory work. It was agreed that Woon remain at Kawhia, that Whiteley establish a station at Waiarakeke on the south of the Kawhia harbour, and that Wallis go to Waingaroa, some 20 miles to the north. White was given twelve months leave of absence to visit England.

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Leaving Mrs Wallis with Mrs Woon, Wallis set off overland with a group of Maoris. The first part of the journey was across mud flats in which they sank to their knees. Not being accustomed to walking barefoot through mud or across areas of shell Wallis chose instead to walk over lofty sandhills, and found it a wearisome journey. He was welcomed at a native settlement at night and gladly accepted a supper of potatoes, without aid of knife or fork. Though wearied by the journey he was unable to sleep because of "insect tormentors so numerous and so ravenous," and was glad when morning came.

Next day they travelled a narrow path through dense bush, and came at last to his destination, a place called Te Horea on the northern side of a small harbour known as Waingaroa. The Maoris welcomed him and assigned him a raupo whare about 8x5 and 5ft high.



Locality Map showing Mission Station sites near Raglan

A piece of land belonging to the Maoris had been set aside for the use of the mission during a visit by Woon. Some 50 to 60 men were engaged to build a native type house, but with their particular method of work in which one-third of them worked while the others looked on and advised, the work took longer than Wallis had hoped for, but in due course it was completed.

Accompanied by a dozen Maoris Wallis returned to Kawhia for Mrs Wallis. They spent the Sunday at Kawhia when there were about 150 present at the service of

worship. Some of the local Maoris looked upon the Waingaroa Maoris as intruders and old enemies, and they threatened to fire on them. Woon had to exert his influence to maintain the peace and to prevent an outbreak of inter-tribal hostilities.

Returning overland to Waingaroa the Maoris carried Mrs Wallis in a type of chair which they constructed out of vines and branches of trees. They brought her home in triumph, the first white woman to come to that part of the country.

Wallis found that secular matters demanded much of his time. There was the house to complete, a church to build, a garden had to be established and because of the attention of the village pigs the garden and mission area had to be fenced.

With assistance from numbers of the Maoris of the settlement he built a church 32 feet long and 22 feet wide, paying for labour and materials in articles of trade, some pounds of tobacco and four large axes, worth in all about twenty-five shillings. The cost of the whole mission establishment, church, mission house, the fences, and including a sum as a gift for the use of the land, was about £5.

Although the activities of building a mission station made inroads into his time Wallis did not neglect the main objective of his being there, the preaching of the Gospel and the evangelizing of the people. He had an able Maori assistant, John Leigh, who had received some training at the mission school at Mangungu and had been engaged as a mission teacher at Waingaroa for some time before Wallis arrived. John Leigh acted as interpreter and tutor for Wallis. About sixty children came to the village school for instruction, and before long as many as 200 people assembled for the Sunday services.

The first convert was a man of humble status, Hamiora Ngaropi (Samuel Honeybee). Later, after training he was ordained into the ministry. Although he had no outstanding gifts his faithful devoted service made him one of the beloved ministers whose influence extended over a wide area for many years.

The District Meeting of 1835 was held at Waingaroa, the full strength of the mission staff being present. On Sunday 18th October William White conducted the church service, preaching fluently in Maori. He then assisted Wallis in baptizing two young chiefs of considerable rank, bestowing on them as Christian names the names of two of the London secretaries of the Missionary Society, Jabez Bunting and John Beecham, their Maori form being Epiha Putini and Hone Pihama. Both these men played important parts in Mission work and in the history of their people in later years.

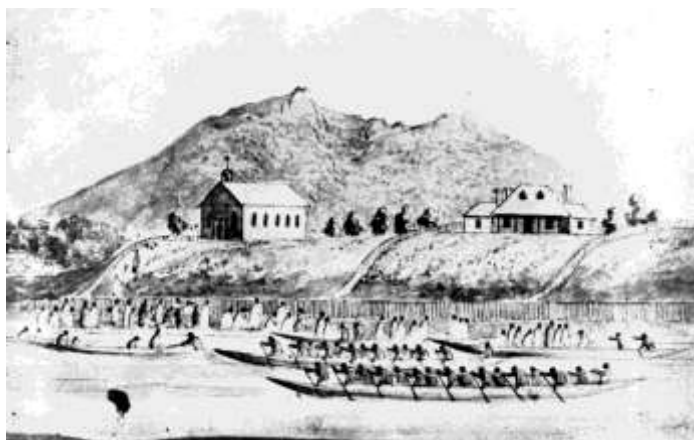
On 23rd November the Wallis' first child was born, a daughter whom they named Elizabeth Reddick. She was the first European born in the district, and was baptized by the Rev. John Whiteley.

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By January 1836 several large and influential tribes came forward professing their allegiance to the Christian faith, and desiring instruction and baptism. The worshippers on Sunday numbered between four and five hundred. Meetings were held every night of the week. Class meetings were held on four evenings, instruction in the catechism on the fifth evening, and on the sixth medicines were administered and preparation made for the Sunday. Two services were held on the Sunday, and two class meetings; also, instruction was given on Sunday afternoon for visiting natives.

There were some notable converts. Te Awaitaia, a great warrior and aid of the great chief Te Whero Where had previously been influenced by White. He sought instruction and declared that he would become a Christian. On hearing this Te Whero Where is reputed to have exclaimed "Now I have lost my right arm." Te Awaitaia sought baptism, but was told that the Christian religion permitted only one wife, whereas he had nine. Te Awaitaia arranged the return of eight of his wives to their people, and married the ninth, his favourite, Ngaware.

At baptism he was given the name of William Naylor and became known as Wiremu Neera, or Wi Neera. His wife Ngaware was also baptized and given the name Caroline. He became a local preacher, a strong advocate of Christianity, a great friend and sup-porter of the British. He exercised a powerful influence amongst his own people, was a friend of Governors and was greatly respected by Maori and pakeha alike. His wife Caroline became a class leader and exerted a wonderful influence amongst the women.



Waingarua. From an ink and water-colour drawing by the Rev James Wallis.

(From the Alexander Turnbull Library.)

As the Maoris learned to read there came a great demand for books. The Wesleyan Mission was largely dependent on the Church Missionary Society for supplies of literature in the Maori language and often when people arrived from distant places,

bringing pigs to barter for books, the missionary reluctantly had to send them away as no books were available.

On one occasion some pigs belonging to one tribe wandered on a sacred place belonging to another tribe. Strong words were followed by threats and some shots were fired, killing one man and severely wounding another. The wounded man was brought to Wallis who carefully attended to him for several weeks until he recovered. He later became a member of the church. The man who had fired the shots also found his way to the station and became an attentive listener and a devout seeker after instruction. He proved to be a quick scholar and in a comparatively short time was qualified to instruct others. He was baptized William Barton, Wiremu Patene, and was later ordained to the ministry and notably served his countrymen.

The peace and quietness of Waingaroa was disturbed on more than one occasion. A man dropped his axe one day while clearing a portion of the mission land, and accidentally inflicted a wound on the head of a woman of high rank who was sitting near. The chief of her tribe declared that atonement for such an offence could be made only by the payment of a large quantity of goods. He raved and stamped and distorted his features so that he seemed to Wallis to be "an incarnate fiend from the bottomless pit." Declaring that he would make a speedy end of the Mission he departed to summon his war party. In a little over a week he returned at the head of a band of desperadoes who seemed ready for any kind of mischief and after engaging in a war dance they prepared to raid the mission. Te Awaitaia however had also prepared for eventualities and had placed armed men around the mission dwelling. He dared the would be raiders to venture within the fence surrounding the mission station. After three days of threatening the party retired to carry out a raid elsewhere — which resulted in the death of the leader and a number of his followers.

In May 1836 Wallis' brother William arrived at Hokianga on the ship "*Patriot*" which anchored in the stream about a mile from the Mangungu Mission station. While boarding a small boat to go to the Mission Station William Wallis fell from a raft of timber alongside the ship and before help could be given he disappeared. A week later his body was recovered near the Mission wharf and was interred the same day by the Rev. Nathaniel Turner in the presence of a considerable company including the captain and crew of the "*Patriot*."

CHAPTER TWO

Transfer to Tangiteroria

About this time the Superintendent received instruction from the Secretaries in London to withdraw all workers from areas south of the Manukau, as it was the intention of the Church Missionary Society to occupy that area. There was general dismay among the Maoris and missionaries alike. Whiteley and Wallis protested strongly against their removal, for the work was flourishing. In some quarters there were strongly worded statements from the Maoris that they would refuse to ally themselves with the C.M.S.

Greatly unwilling to leave his people Wallis nevertheless could do no other than obey the instructions. A small vessel was engaged to transport him and his family and possessions to a new mission site in the Kaipara district to which he had been directed.

Recording his departure from Waingarua Wallis wrote—

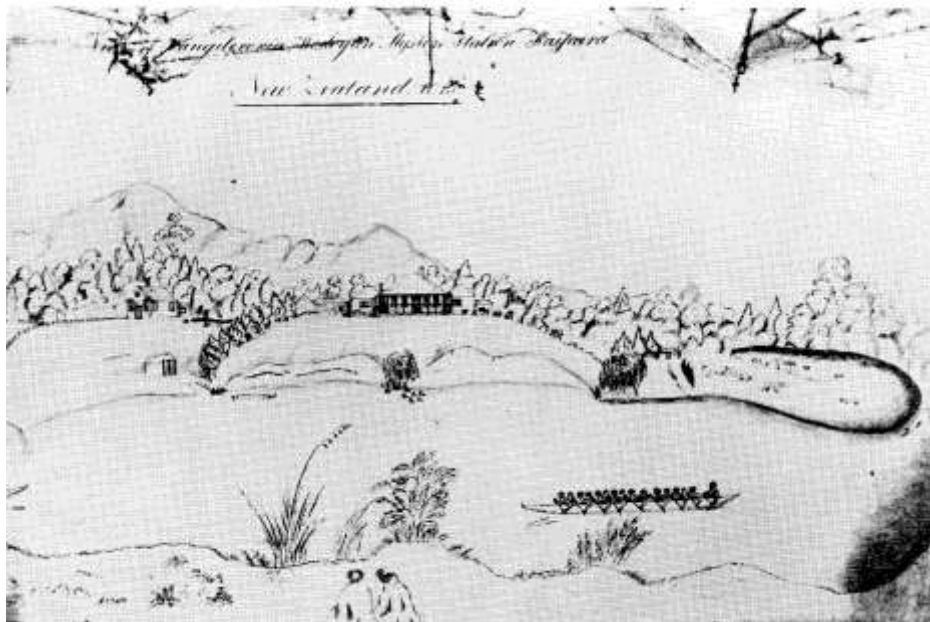
"June 1st 1836. Left Waingarua this morning with heart over-whelmed with sorrow and not without some doubts relative to the propriety of the steps we are taking. The Lord has been pleased to own our labours at Waingarua in a measure far surpassing anything we had anticipated and the people have regarded us as their principal friends. I shall never forget the day we took our leave of them and the striking though simple expressions of some of the chiefs . . . When I looked at the chapel, the school-room, the house, the garden, the field, the station, I felt desirous to remain in possession of them, but my leaving them was only a light trial compared to tearing myself from the weeping natives ... I was happy in commending them to God . . . Several of them accompanied us to sea as far as they safely could and then threw themselves into their canoes, returning to land with hearts overwhelmed."

The little ship pounded its way up the coast, and having entered the Kaipara Heads had still to make its way for some seventy miles up the Wairoa River. Ten days after leaving Waingarua they reached Tangiteroria. Here there was a bush clad area of about 150 acres. The bush pressed to the water's edge, and at low tide the water dropped as much as fifteen feet leaving wide muddy banks. Here they disembarked.

Wallis had to clear an area of bush land before he could build a station. There were no Maoris in the immediate vicinity, but Wallis found two sawyers working along the river and he hired them to assist him procure timber for a house, which he built mainly with his own hands, living the meanwhile in a little raupo hut without either door or windows. As soon as one room was sufficiently finished he moved Mrs Wallis and their seven months old daughter into the house.

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In an attempt to provide a fireplace Wallis started to build a cob chimney and made satisfactory progress until it was about twelve feet high when the whole thing collapsed into the room. He had built too quickly before the lower portion had set and hardened. The experience enabled him to build a satisfactory chimney which lasted many years.



Tangiteroria Mission Station, Kaipara, 1845 – (from Alexander Turnbull Library)

The Maori settlement was some distance away. The people were untouched by civilization and the chief desired not so much the religious instruction as the temporal advantages which the proximity of a mission station was sure to bring.

At the time of his arrival Wallis learned that a man had been sentenced to be killed and eaten because of misconduct with a member of the chief's family. Wallis was too late to save the victim. Shortly afterwards another man was sentenced to the same fate and Wallis intervened and was able to save the man's life.

The chief, named Tirarau, was respectful towards Wallis who described him as "a man of considerable influence among the tribes who reside along the river and is one of the most intelligent natives with whom I have ever conversed . . . but I frankly confess that I never had so little hope of any native with whom I have had to do than I have with this man."

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Though prospects near the mission station were not very encouraging there was a more favourable state of affairs at Kaihu some 50 miles distant. Here a group of sixty people regularly attended worship under their own leadership, and forty attended class meeting. Some had received instruction at Mangungu and were the accepted leaders of this faithful group.

In April Mrs Woon arrived at the station in order to attend Mrs Wallis during her second confinement. Mrs Woon had travelled about 100 miles from Mangungu with an escort of mission natives. On April 29th a son, William Henry, was born. A few weeks later Mr Woon visited the station and escorted Mrs Woon back to Mangungu.

After twelve months at Tangiteroria Wallis recorded — "as usual our Sabbath services are unattended by any save our own domestics. An entire disregard of the Sabbath prevails. . . we have in this as in other respects laboured in vain and spent our strength for naught."

A few days after penning those words there arrived a small party of Maoris from Waingaroa who had been with a war party at the Bay of Islands. From them he learned that the Christian natives at Waingaroa were maintaining regular worship services and that converts were being won. Notable among the converts were two chiefs who had held aloof during Wallis's ministry there. The visitors urged Wallis to return to Waingaroa.

The outbreak of tribal warfare to the north was disturbing news to the missionaries. Whiteley notified Wallis that the principal chief in his area, Pi of Waima, had been killed and that a number of Kaipara people had also been killed. Whiteley set off to intervene with the Waima people and Wallis felt it his duty to go to the Bay of Islands in order to bring away the Kaipara people if at all possible.

A Christian chief of Waima, named Moses, summoned other Christian chiefs to consult as to what should be done. They decided to intercept the returning party and after the funeral of the chief to go together to the Bay of Islands in order to settle matters peace-ably. They met the warriors escorting Pi's body. Speeches were made in favour of peace, and several severely wounded men were taken to Waima. The missionaries were informed that some of the war party were carrying in their blankets portions of human flesh cut from the bodies of their enemies. Cannibalism was still practised.

The efforts of Roman Catholic missionaries to enter areas already occupied by the Protestant missions proved to be a disrupting influence. One advocate of the Church of Rome affronted and public-ly insulted Wallis. Chief Tirarau came to Wallis to offer protection, and said he would burn down the offender's house. Wallis prevailed on him not to do this. He compromised by stretching a rope across the river and told the offender to cross that at the risk of his life. A minor chief replied that only lack of

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powder and shot prevented him from accepting the challenge. Thereupon Tirarau sent a cask of gunpowder and some hundreds of bullets — but the invitation to use them was not accepted.

A deputation of twenty with a principal chief came from Waingaroa to urge the missionary to return. They stated that upward of 500 people were worshipping in the several chapels. The leader said they would wait four years for the Wesleyan Missionaries before giving up hope of their return.

Wallis could not be unmindful to this plea from his former people and he journeyed to Mangungu to discuss the matter with the Superintendent of the Mission. It was decided that Wallis should visit the people, and that two native teachers be placed among them to encourage them. It was also agreed to request permission of the Secretaries in London for the vacated stations to be reopened.

Rev. James Buller and Mrs Buller returned with Wallis to Tangiteroria and remained there with Mrs Wallis while he set off on his visit southwards.

Wallis found that it was as had been reported. At Waingaroa, Kawhia, Waipa and other places many people were meeting for worship and instruction. Numbers were learning to read and write and were becoming acquainted with the scripture. He returned from a tour of inspection filled with encouragement and renewed zeal.

In a report written in October 1838 Wallis stated that prospects in the Kaipara had begun to brighten. The chief had begun to attend worship, and the tribes along the river were following his example. People were beginning to seek instruction and the preaching of the Word was bearing fruit.

CHAPTER THREE

"Southwards" Again

In the same month the Superintendent received permission for the reoccupation of the stations at Kawhia and Waingaroa and any other unoccupied area.

Whiteley and family immediately departed overland on the long trek to Kawhia. As Mrs Wallis was awaiting confinement the Wallis' departure was delayed pending that event. A daughter, Sarah Lydia was born on December 3rd and preparations for the return to Waingaroa were begun, their departure being dependent on the availability of a ship to convey them and their household goods.

Two months later the barque "*Elizabeth*" arrived at Hokianga with supplies from England. It was promptly chartered. The Rev. and Mrs Buller were transferred to Tangiteroria, and the Wallis family embarked. Timber was taken aboard in the Kaipara and the vessel sailed for Waingaroa, arriving there on 4th March 1839.

A large crowd of Maoris quickly gathered to express their joy and gladness at the return of the missionaries, but Wallis was distressed to find that many were suffering from a widespread outbreak of influenza which had raged through nearly all the villages.

Although the return of the missionary had been hoped for there had been no preparation or provision made for their arrival. The old mission establishment at Te Horea had fallen into disrepair and the land previously used had been promised to an immigrant.

The "*Elizabeth*" remained in harbour two days while Wallis made arrangements for the future of the mission. It was decided to build a new station on the south side of the harbour. A block of land at Nihinihi was purchased on behalf of the mission and the ship sent all the mission goods and equipment ashore. Wallis arranged a rough shelter on the beach. A four-poster kauri bed was assembled and covered in with timber and blankets, while packing cases were placed to form a shelter from the wind and rain. Cold and boisterous weather gave urgency to the need for a more substantial building.

With as little delay as possible the Maoris erected a large raupo church, one end of which was partitioned off as a temporary dwelling, while a weatherboard house was in the course of construction.

All missionaries were required to send a quarterly report to the mission Secretaries in London. Wallis wrote at that time

"This is the third station, the entire care of which in planning building etc., has exclusively devolved upon myself, and when I look back on the years I have spent in N.Z. I am grieved that a greater portion of my time has not been more

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directly devoted to the spiritual interests of the perishing heathen. I hope however I shall now be allowed to remain stationary a few years, that I may apply all my energies to the delightful work of preaching the gospel of the grace of God."

He stated that on the first Sunday after his return he preached twice in the old chapel at Te Horea to a congregation of nearly 500, and married and baptized two couples. At a Maori village he preached to about 300 and a fortnight later to 800, baptized 65 and married 23 couples.

There is unfortunately no record written by Mrs Wallis. She had come from London to the primitive conditions of pioneer life and this was her third new mission station in five years; her youngest child was only three months old, and there was not even a house for their shelter. Cooking was done over an open fire with a camp oven. The only illumination at night was from home-made tallow candles. If the fire should die out there was no means of lighting the candle except by kindling another fire with flint and steel, and it was fortunate indeed if that could be achieved in under half an hour. Not infrequently they were short of supplies. From their own home-grown wheat she produced a little flour with the aid of a coffee mill, sometimes there was no wheat and grated potatoes sufficed for flour! Her contacts with other European women were few, and not until 1858 was there another white woman resident in the district.

The fact that the annual district meeting was held in different areas each year assured at least an annual visit of some of the missionaries going to and from the District Meeting. In 1839 the new Superintendent minister the Rev. John Bumby visited all the stations and spent several days at Waingaroa.

In 1840 the Treaty of Waitangi was signed and some government officials visited Waingaroa to secure signatures of chiefs who had not signed at Waitangi. Wallis appended his signature to the Treaty as witness of the mark of a local chief.

On 8th May 1840 the mission ship "*Triton*" arrived at Hokianga with additional missionaries, the Revs. T. Buddle, J. Skevington, H. H. Turton and their wives, and the Revs. J. Aldred, G. Buttle and G. Smales. The "*Triton*" was to proceed to Tonga, but it was agreed to disembark some of the missionaries and their goods at Kawhia. Mr Bumby accompanied them. After a six day stormy passage from Hokianga the party was glad to reach Kawhia. The ship remained ten days unloading stores and then departed for Tonga.

Wallis and a party of Maoris came over from Waingaroa to assist, and then escorted Mr Bumby and Mr and Mrs Buddle to Waingaroa.

On Sunday June 14th Bumby preached at Waingaroa and administered the sacrament to the Wallis family and the Buddies. He was delighted with the imposing appearance

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of a congregation of 700, said he had not seen its equal on any other station and expressed the opinion that Wallis had the most promising field of usefulness.

On the following morning Wallis accompanied Bumby to the upper reaches of the harbour from whence Bumby was to walk overland en route to Mangungu. Wallis warned him against setting foot in a canoe on the Thames coast. Bumby replied that he would be careful. Eleven days later Bumby and thirteen companions were drowned when their canoe capsized in the Waitemata, six only escaping.

In order to fetch some of Buddle's belongings from Kawhia, Wallis and Buddle sailed an open boat down the coast. On the return trip they were about half way home when a heavy squall broke the bow-sprit and half filled the boat. Valuable goods and stores were jettisoned to lighten the boat and after frantic bailing the boat was brought inshore between rocks. The cargo was collected and carried overland the following day.

Buddle was appointed to commence a new station at Porirua and in mid-September the schooner "*Hannah*" called to take the missionary and his wife and six weeks old daughter to their destination. The Rev. and Mrs Ironside who had been at Kawhia joined the "*Hannah*" there. The vessel sailed on 24th September, and Whiteley, his small boat towing behind, accompanied the ship to the Heads and then returned to the shore. From the beach Whiteley watched the ship sail a short distance and then become becalmed.

The set of the tide soon drifted it among the breakers and heavy surf. Whiteley and his Maoris prepared to get a line aboard the stricken vessel. After a tremendous knocking about the "*Hannah*" came ashore on a sandy beach. Waves were dashing over the ship and Buddle saved his child by holding her above his head. A rope was secured from ship to shore and the passengers were rescued.

Whiteley took Mrs Buddle and infant and Mrs Ironside back to Kawhia and returned with two boats to assist getting the vessel off the beach. At low tide the passengers' baggage was brought ashore and the men awaited high tide to help float the vessel free. During the night the cable broke and the "*Hannah*" drifted on to the rocks and became a complete wreck. The crew were rescued, and much of the cargo was washed ashore.

Mr and Mrs Buddle returned overland to Waingaroa and once more settled in with the Wallis family. It was decided that Buddle should open a station at Waipa and for this purpose both Wallis and Whiteley accompanied him. After selecting a site the missionaries built a raupo house and then returned to their stations. The Buddies had been with the Wallis family for nine months and the separation was keenly felt, by both families. Under the escort of Wiremu Neera, and with a party of 160 or more to

carry their belongings, and Mrs Buddle and infant, they set off on their journey of two days walking and two and a half days canoe travelling.

At the request of the District Meeting Wallis undertook a journey to Wellington to investigate land matters. Bumby and Hobbs had received permission from the Maoris to erect a chapel on their land at Te Aro, and it was assumed that this land had been purchased. The New Zealand Company was disputing this and claimed that the chapel was within the boundaries of the area which they claimed to have purchased.

Wallis had to make the journey overland, and he set off in company with a party of natives including an influential chief. The track through the bush was steep and narrow. On the coast they proceeded along the beach, or along the cliff face, the path often being only a few inches wide, with the cliff towering above, and the breakers crashing against the rocks below. The cliffs were climbed or descended with the aid of flax ropes. Wallis was once hauled up a cliff face with a rope made of lashings from the loads his companions were carrying. The Waitara River was crossed on a raft of driftwood. At Ngamotu, New Plymouth, they rested a few days and Wallis conducted a service for the first settlers there.

His journal recorded the events of the journey.

"After leaving Ngamotu nothing particular occurred . . . until I got near Wanganui about 140 miles from Ngamotu. There I met a fighting party. Their number was not very great, being not more than four or five hundred, but they appeared to be set on mischief. I had in my company between 30 and 40 persons including several chiefs from Kapiti and Port Nicholson who had requested to travel with me that they might pass through their enemies in safety. On approaching near the fighters, they, supposing that we belonged to the Pa against which they were going, ran towards us for the purpose (as they afterwards told me) of putting all my party to death. Nor could we make them understand who we were until we got within 20 or 30 yards of them, their horrid noise and the confusion into which they were thrown by unexpectedly meeting such a company rendering it impossible for them to hear what was said. Seeing their muskets and other instruments of war raised in a position that indicated an attack upon us I hastened towards them and was recognised as a Missionary. Their fury instantly abated and they conducted us to their encampment where food was provided. We had a "council of war" on the objects and reason of their intended attack on the Pa in question . . . They related many particulars connected with their last battle at the place when upwards of 70 of their party were slain and left in the field. After a deal of conversation it was decided that I should write a letter to the chiefs of the Pa directing them to allow the fighters to gather the bones of their friends without molestation, and to carry them away, which, if agreed to would terminate the affair. I proceeded to Wanganui . . . When the bearer of my

letter got to the Pa the people there refused to let him go nearer and lie therefore returned to the war party who regarded the conduct of the Pa natives as an insult both upon themselves and their adviser, and resolved to put their original purposes into execution by shedding their blood. They proceeded within a short distance of the Pa where they encamped the night intending to attack the next morning. During the night all the people of the Pa fled leaving the place entirely in the hands of the enemy who entered and destroyed it, setting fire to all the houses including a good chapel, breaking their canoes in pieces and making the whole a heap of ruins. An aged couple man and wife were barbarously murdered."

In the meantime Wallis and party had crossed the Wanganui river, and during a storm found shelter in a ruined hut, which being vacated by pigs as the party arrived was hardly in the best condition for human habitation, but at least was shelter from the rain.

The next night found them again without shelter, and a cold wind blowing. The Maoris scraped a large hollow in the sand and made a driftwood fire, they then scraped out the embers and spread their blankets on the heated sand. Another day's journey brought them to an isolated settler's hut. He gave them a refreshing drink of tea made by scalding a branch of manuka in an iron pot, sweetening it with molasses and adding goat's milk. It was enjoyed exceedingly.

Three weeks and three days of such travel brought the party to Port Nicholson. Here Wallis entered into long discussions with the Maori land owners, and with agents of the New Zealand Company. The discussions proved fruitless for the Mission. While it was established that the Mission had negotiated for the land and had given a gift of money or goods to the owners, the Land Commission disallowed the Mission's claim and the property passed into the hands of the New Zealand Company.

Wallis returned northwards, completing a journey of over six hundred miles on foot after being absent from his station for nine weeks.

A war party from the Waipa area came and encamped on a hill overlooking the local Maori settlement. They declared that an area of land occupied by the Waingaroa Maoris rightfully belonged to them. They had come to repossess it and were ready to resort to arms if it was not surrendered. The Waingaroa people denied that the Waipa visitors had any rights to the land and they were prepared to defend it. Both parties built fortifications from which they planned to make sorties. Within the security of their respective stockades each used provoking language towards the other.

Wallis hurried from the mission station to mediate and to prevent bloodshed. He hastened to the invaders who were preparing to attack, and found the warriors lined up

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in regular file and the leader asking each man in turn "Are you pleased and willing to die?", and the answer from each was "I am pleased and willing to die."

Returning to the local people he ordered them not to appear outside the palisade until he gave permission for them to do so. But one man was already outside with his musket. Wallis seized hold of this and refused to relinquish it until the man agreed not to discharge it. He was much bigger than Wallis but yielded to the missionary's demand. The other party rushed forward naked and yelling. Wallis stood before them with his native staff outstretched indicating that they were not to pass him. They paused and engaged in a genuine war dance, then withdrew to a specified distance after making speeches. The defenders then came forth and also made speeches. This terminated proceedings for the day.

Wallis invited the hostile visitors to the service of worship the following day. They replied that they suspected that their enemies would fall upon them while unarmed. Wallis declared that he him-self would guarantee their safety, whereupon they agreed to the proposal, providing that the quarrel could be renewed on Monday morning.

Following the service on Sunday morning the local natives quoted the scriptural injunction "If thine enemy hunger, feed him" and carried food to the encampment of the intruders, Wallis standing between the two parties meanwhile. The gift of food induced a better state of mind in the visitors, and they shortly afterwards returned home.

Another occasion of a visit from a war party is recorded by an observer.

Wallis was seated by a small writing table when a great number of Maoris came, armed, ready for war, and threatened him. They wanted him to go away and leave them to their own old ways. They assembled in two long lines and did a haka, flourishing their spears. Wallis continued writing for some time, neither answering nor speaking. Then at last he laid down his pen, rose calmly, placed his hands behind his back and walked up and down between the two rows of warriors. There was nothing the Maoris admired so much as courage, and this action quite disarmed them. They drew back muttering among themselves that he must indeed be "a man of God" for he had no fear.

From about 1841 an increasing number of settlers were arriving in the country, and Auckland began to develop as a metropolis. More people began to travel through the country with the result that visitors were not infrequently seen at Waingaroa. Dieffenbach the naturalist was a guest in 1841. The township of Raglan began to develop not far from Nihinihi as traders set up their depots.

In July 1842 Waingaroa was visited by His Excellency the Governor, Captain Hobson, accompanied by his private secretary Captain Best of the 80th Regiment. For two days they were guests at the Mission House, and after visiting Aotea and Kawhia returned

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to Waingaroa. The visit was for the purpose of purchasing land but the Maoris were unwilling to sell. His Excellency expressed his interest and appreciation of the work of the mission.

A frequent visitor was a young trader in dressed flax and timber, the agent of a Sydney firm. His name was Cort Henry Schnackenberg, a German by birth. A firm friendship with the Wallis family developed from his several visits. On December 12th 1842 he was a passenger on the schooner "*Nymph*" which sailed from Waingaroa with eleven persons on board. After passing out of the harbour she ran into a flat calm, and the set of the current carried her on to a shoal known as the Mussel Rocks. Heavy seas swept over the ship and the passengers and crew took to the rigging, well knowing that the ship was doomed. The mishap had been observed from the shore and Wallis and a crowd of Maoris went to render what assistance they could. Some Maoris swam to the wreck and Schnackenberg heard his name being called by one who told him to come down and the swimmer would assist him ashore, adding that Wallis had sent him. Schnackenberg stripped off most of his clothes, but as he was carrying a considerable quantity of gold sovereigns he slipped these into the hollow straps of his braces and handed them to the Maori who tied them around his neck. The two then set off for the shore. It was a long and exhausting swim but the Maori kept encouraging the young German and they found a floating hatch which supported them while the Maori guided it ashore. On gaining the beach the Maori restored to Schnackenberg his burden of gold. He was liberally rewarded. Wallis provided his friend with clothing. Schnackenberg registered a vow that he would devote the remainder of his days to the service of the people to whom he was indebted for his life that day. After visiting Sydney where he married, Schnackenberg returned to New Zealand and entered the employ of the Wesleyan Mission as a teacher, and some years later was ordained as a minister.



**Plaque at Nihinihi Mission Site
(the top courses of bricks came from the original Mission buildings.)**

CHAPTER FOUR

Educational Problems

There were now five young children in the Wallis family, the oldest being eight years of age. The matter of their education was an increasing concern for the parents. At the District Meeting Wallis spoke of the increasing need not only for the children of missionaries but for those of settlers as well. He stated that unless there was some provision for the education of his children within the next three years he would have to withdraw from the mission and return to England for the children's sake.

The missionaries were concerned for better education for the Maoris also. There were village schools, and central schools on the mission stations for the more promising scholars. At a Special District Meeting held in Auckland it was decided to set up a central institution for general and industrial education and it was agreed to ask the colonists to help in the undertaking.

On 14th May 1844 a public meeting was held in Auckland. It was agreed that it was desirable that an educational institute be established, and in view of the sponsorship of the Wesleyan Mission it was agreed that it be called the Wesleyan Native Institute. There-upon James Wallis moved the resolution "That as the vicinity of Auckland is deemed the most eligible locality for the commencement of such an institution, an early application shall be made to the Colonial Government for a suitable piece of land and also that application be made for the appropriation of a fair and equitable proportion of the funds arising from native reserves."

Application was made to the Government, and on October 7th 1844 Governor Fitzroy made a grant to the Mission of 6¾ acres of land in trust for the purposes of a Wesleyan Native Institute in perpetuity. The site was on the corner of Grafton and Carlton Gore Roads.

A small plain building was erected as the Institute, and an unpretentious cottage as residence for the newly appointed Principal, the Rev. T. Buddle. Ten students were selected from Waingaroa, Kaipara, Pehiakura, Kawhia and Hokianga. The institute was formally opened early in 1845, the Governor and other notables and Maori chiefs being present. One of the chief speakers was Wiremu Neera of Waingaroa.

Wiremu Neera's son was one of the first students. He had been brought to Auckland by the missionaries returning from the District Meeting held at Kawhia a few months prior to the opening of the Institute. The journey to Auckland was described by the Rev. W. Lawry. His record states that they left Kawhia on September 9th. "Mr Wallis and I set out for Waingaroa and were surprised to meet two good horses with bridles and saddles and two careful natives sent four days journey by Jabez Bunting. This was designed by him to ease my fatiguing journey to his Pa. In the evening reached Waingaroa, easy to travel because much has been done in clearing a path and making

The Rev. James Wallis by C. T. J. Luxton

temporary bridges by Mr Wallis whose cheerful and energetic wife and fine healthy family of children met us at the door with many a smile and a good English welcome." Journeying on from Waingaroa they crossed the Waikato by canoe, swimming the horses across, and camped in the sandhills, pitching their tents in wind and rain. The tent was blown down during the night. They welcomed the arrival of Jabez Bunting the next morning. He was also well mounted and a few hours ride brought them to his village at Pehiakura. A canoe journey of seventeen hours across the Manukau brought them to Onehunga.

The first part of the 1840s was a period of wars and rumours of wars. In 1843 the Wairau Massacre, 1844 the Flagstaff incident at Russell, also that year movements of large war parties towards Wanganui, and in 1845 the destruction of Russell by Hone Heke. In most areas of European settlement there was uncertainty and often withdrawal to the vicinity of a stockade. At Waingaroa Wiremu Neera declared his policy of peace and restrained nearby tribes who felt the inclination to side with Heke. In other places settlers withdrew to Auckland but Wallis and family remained confidently at their station.



Monument to Wiremu Neera Te Awataia, Raglan.

There was nevertheless a large body of more distant Maoris who did join the insurgents and when Wallis made a tour of Maori settlements, covering 150 miles in two weeks he found almost deserted villages. In one day's journey he met only six people, and the largest group he was able to assemble was at Whakatatumutumu where

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the catechist Frederick Miller was stationed, and fifty people gathered for worship. Wallis returned to his station very depressed in mind.

The District Meeting of 1845 was held in Auckland. Wallis decided to take two of his children with him. They awaited the arrival of the Rev. John Skevington from further south, and after waiting until September 9th set off with the Rev. H. H. Turton who had arrived from New Plymouth. They went by boat to the upper reaches of the harbour and then travelled overland. They were to be joined by other brethren along the route, Whiteley and Smales from Kawhia and Aotea, Buttle from Waipa. They camped in a potato garden at the end of the first day's travel and the next day reached the Waipa river in the early afternoon. Here a large canoe awaited them and they glided rapidly downstream, spending the night at Whatawhata.

The next day's canoe journey took them past the C.M.S. station at Kaitotehe (opposite Taupiri) where they called on the missionary Mr Ashwell. Continuing on they passed a high hill which was said to contain an inexhaustible supply of coal ample for the future wants of Auckland and neighbourhood. Near it were many fissures in the earth from which smoke had been seen to ascend for the past twenty years. At 4 p.m. the party reached Tuakau where they hauled the canoe ashore and made camp in the bush. The following day they tramped through the bush for four hours before stopping for breakfast at Tuhimata. Another six hours of tramping through fern and swamp brought them to Papakura Maori settlement. Most of the Maoris had fled to another village through fear of hostile neighbours. Wallis conducted worship for his party and the villagers, and Turton went to a nearby settler's home and conducted a short service there.

At the District Meeting the matter of the education of missionaries' children again had its place on the agenda and their concern was communicated to the Secretaries in London. Wallis was the secretary for most of the District meetings, he not only wrote a beautiful script but had a facility of expression.

The District Meeting set up a Translations and Printing Committee and set out a programme wherein all the missionaries were to share in preparing material for publication and circulation among the Maoris. The projected translations included portions of scripture, selected Wesley's Sermons, tracts on Peace, Covetousness, A Caution against Bigotry etc. Wallis was requested to prepare a tract on Industry, "shewing among other things its bearing upon health, comfort, population, and the continuing of the native peace, the formation of character, contrasting the meanness of begging with the dignity of independence, honesty, and usefulness." He was also to assist Whiteley in the correction of the translation of the Psalms.

Not infrequently at the District Meetings Wallis was called upon to conduct a service and preach in English. Throughout his years on the mission field he had made it a practice to prepare a sermon in English every week and to conduct a service in English

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for his family. He was regarded as one of the most able preachers and he was sought after to conduct an English service whenever he visited Auckland.

His own children spoke Maori as readily as they did English but he desired for them the advantages of the society of other European children. Therefore he once again requested permission to return to England for the family's sake — but added the suggestion that removal to one of the English speaking settlements might meet the case.

The problem of education was solved when the Rev. Walter Lawry devised a plan for the establishing of a Proprietary College in which the missionaries could become shareholders by taking out shares at £20 per share. The scheme met with wide approval and was supported by missionaries throughout New Zealand, Tonga and Fiji, and by the Missionary Committee in London. A site was obtained in Queen Street Auckland and a college erected at a cost of approximately £3000. The Wesleyan College and Seminary was opened on January 1st 1850 with forty boys and girls in residence, from almost every Methodist mission station in the Pacific. The Principal was the Rev. J. H. Fletcher, and the trustees were the Revs. W. Lawry, J. Whiteley, J. Wallis, T. Buddle and J. Buller.

In the next several years James Wallis was able to send his children to this college and there was no further suggestion of his leaving the mission. The Principal's brother William Fletcher came on to the staff of the College and became his successor as Principal. He was received into the ministry in 1856, married Wallis' oldest daughter, Elizabeth, and left New Zealand for the South Seas, serving for seven years in Fiji and for five years in Rotuma.

CHAPTER FIVE

Later Days

As his sons grew to an age when they had to find occupation and a livelihood Wallis acquired for them a block of land, about 500 acres at Okete some miles from Nihinihi mission station. William and Thomas, though still but youths, began to clear the land and to carve a farm out of the wilderness, supporting themselves the while by trading with the Maoris.

A brother, Tom Wallis came from England and joined the family at Waingaroa for a while but then went trading elsewhere.

A while later a sister Mary with her husband Robert Farrow decided to come to New Zealand and in due course Wallis received word of their expected arrival in Auckland and accordingly went there to meet them. Besides Mr and Mrs Farrow there was their married daughter Sarah and her husband Thomas Worfolk with their daughter Sarah Mary. Mrs Farrow sought her brother's advice on behalf of a young woman Harriet Hamling whom they had befriended on the voyage. Harriet had come to N.Z. to marry her betrothed but he had failed to meet the ship, and arrived a few days later whereon she discovered that his prospects were such that she felt that she could not marry him and determined to return to England on the next ship. The fact that there would be no ship departing for England for at least three months posed a problem for her. Wallis promptly suggested that she occupy that time by journeying with them to Waingaroa.

The journey was full of adventure for the new arrivals. Overland to Onehunga, by open boat to Waiuku, then a short portage to the Awaroa stream down which canoes gave access to the Waikato River. They journeyed up the river visiting the Maori settlements where the Maori greeting of nose pressing readily acknowledged by Wallis was shared by the whole party. The sharing of food prepared by the friendly Maoris, and the uninhibited naked young Maori children all provided new experiences for the travellers. At Ngaruawahia they were greeted by Potatau the chief who became King of the Maoris. The greeting said to have been composed by Potatau on that occasion in honour of Harriet Hamling has come down to later years as a traditional chant of greeting.

From Ngaruawahia they travelled overland, coming at last to Waingaroa and the mission station. At the end of three months Harriet Hamling made no move to return to England, and she remained with the family at Nihinihi until she and William Wallis married and she went to share his lot at Okete. The Farrows went on to the land, but with the Worfolks returned to Auckland at the threat of war. Thomas Worfolk practised his trade as a plumber, and is said to have done the plumbing on the Pitt Street Methodist Church when it was built a few years later.

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The second daughter, Sarah, was the next to leave home. In July 1860 a young Englishman named George Brown, a nephew of the family's old friend Thomas Buddle, arrived at the mission station. He had been received as a candidate for the ministry and had just been notified of his appointment to Samoa. A suitable help-meet was of primary importance and he had come to ask the hand of Sarah, whom, so it is said, he had met once previously. He had walked five or six days from Auckland to make his request, and made it successfully. He was about to return to Auckland, planning to come back in a few weeks time to claim his bride when a messenger arrived with word that his ship to Sydney was sailing much earlier than he had expected. There would be no time to return, so a wedding was planned at once. Brown induced another young man who was planning to get married to let him have the ring which he had provided for his future wife, and with this ring Brown married Sarah Wallis. They set off at once along the coast on a six day trip to Auckland, accompanied by her brother Tom and several Maoris, with a horse to carry the baggage. The adventures of that trip through mud and sand, crossing rivers and swamps, in wind and rain with a flax-bush as their shelter at night was but a mild prelude to the experiences that Sarah was to endure in far away Samoa and in heathen New Britain.

Thomas Wallis remained in Auckland after his sister sailed for Sydney and sought occupation more to his liking than the breaking in of bush country. When word reached him that there was an outbreak of typhoid at Waingaroa he hastened back there that he might help the family, several members of them being stricken with the infection. He took over the care of three of the younger members of the family, relieving his mother and father who were burdened with the nursing of others as well as their own. He spent his strength in unremitting care and then he took ill and died, his death coming as a great blow to his father and mother.

The country was again disturbed by the rising hostility of Maoris against Europeans in Taranaki. Many Waikato Maoris sided with the Taranakis and the fear of war became widespread. Once more settlers left their farms and sought the security of closer settled areas.

Governor Browne made known his intention of invading the Waikato to punish those who had joined in the Taranaki disturbances. Many Maoris gave added support to the Maori King movement and the presence of British troops in many parts did little to intimidate the Maoris.

At Waingaroa Wiremu Neera opposed the King movement and endeavoured to dissuade those who were fomenting opposition to the Europeans. On the outbreak of war Neera promptly declared that no war party should enter his territory save over his dead body. This announcement was sufficient to assure the safety of the people on the coast. Following his advice British troops were not disembarked at Kawhia as was

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first intended, and although a blockhouse was erected at Waingaroa not a single shot was fired throughout the area.

In 1863 James Wallis had the pleasure of seeing his son James Waterhouse Wallis enter the ministry. After attending the Wesleyan College J. W. (as he was referred to to distinguish him from his father) returned to Waingaroa for a short while but had then joined the staff of one of the Auckland newspapers. He became a local preacher in Auckland. On being accepted for the ministry he was appointed to Nelson in 1864, to Blenheim 1865-66 and the following year he went to Tonga, being transferred two years later to work in Samoa with his brother-in-law George Brown. Ill health compelled his return to N.Z. and being unable to take up circuit work he was appointed co-editor of the church paper "*The New Zealand Wesleyan.*" After a lingering illness he died in 1877.

Having served the Mission and the Maoris for just on thirty years, James Wallis was saddened greatly by the turn of affairs brought about by the Maori wars. Large numbers of Maoris were dispossessed of their land. Former settlements where there had been large Maori populations vanished away or became small unimportant villages.

At the District Meeting of 1863 Wallis was invited to accept the European appointment at Onehunga. Despite his love for the Maori people Wallis not unwillingly accepted.

There was considerable sadness in the severing of old ties after nearly thirty years association with the district. The Maoris had grown to regard Wallis as their guide and counsellor and on his departure were like children bereft of their father.

A number of settlers had come to the district and these all held Mr and Mrs Wallis in highest regard. At the time of their departure the settlers gathered to say farewell and presented Mr and Mrs Wallis with a tea and coffee service and a complimentary address. This touched them very much, though not as much as did the address presented to them by the Maori people.

Address presented to Rev. James Wallis by the Maoris on the occasion of his removing from Waingaroa, April 24th 1863.

"Farewell, O Sir, the father of those things which are good. Farewell, the man through whom peace flourished in the land. Go hence, yourself and your children.

Mother (Mrs Wallis) go hence, go in peace, leaving the sheep of your fold here.

Go hence O father, carrying with you principles of goodness and greatness—the things which benefit both body and soul.

We know not what shall befall us in the days to come, now that you have gone. When you were here, many evils which occurred at Waingaroa were settled by you, for your energies were fully put forth to quiet the troubles of the place.

Father, affection for you will not cease, for you it was who increased the desire for peace, and the interchange of kindly relations. And when the elders of our people left the world they left this saying also — Cling to religion and be affectionate to your father Mr Wallis.

When other aged members of the tribe disappeared from this world their household words were the same as we now express at your departure.

We bear you great love, for all our fathers are dead and you are the only father left us.

Now that you have gone from before our eyes we are like orphan children to be driven hither and thither by thoughtless men.

Go hence, O father with your family from the place where the greatness of your elder brother (an old chief of the Tainui tribe) was known.

Now friends, go you hence, go in peace, go in love, in kindly remembrances.

O Mother, go hence also with your children. We weep for you because you are absent from our homes.

This is the expression of our sentiment to you both. 'Go O Light which kindled the flame of truth at Waingaroa. Go O ye who put down the evils of Waingaroa, go hence.' "

This is a Lament:

"I sit in solitude and vaguely look about me.

While the tribes in companies draw near to speak their thoughts.

The beloved was ever nigh.

And he it was that lighted up my countenance.

And filled my heart with joy.

He cometh not again.

How restless are my nights.

I sleep not when I lie down.

For this poor fluttering heart is ever wakeful.

I would that there were sharp edged stones within my reach to cut in curves the skin to show the friend who made me great, and who is far removed from this, the love I bear him.

O father of the orphans and the widows, it is enough."

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Signed: Hami, Kapa, Penehamini, Renata, Tipene, Wairama, Manahi, Henare, Mohi, Rukuai, Rupene, Pehimana, Hone Piha, Rihari, Rapana, and from all the tribes is this love to you. To Mr Wallis.

Mr and Mrs Wallis took up residence at Onehunga, where he was Superintendent of the Manukau Circuit. William Morley a young minister shortly to arrive from England was appointed as successor to Wallis at Waingaroa.

However, the events of the Maori War made the situation at Aotea untenable for the Rev. Cort Schnackenberg, and he vacated the station and occupied Waingaroa station. When Morley arrived he was stationed at Waiuku as assistant to Wallis.

Wallis did not find it easy to make the transition from Maori mission work to that of the European ministry, though for him it was easier than for some of his colleagues who had not kept up the practice of preaching in English as Wallis had done.

After three years at Onehunga, Wallis transferred to Auckland where he spent two years as assistant to the Rev. James Buller at Pitt Street.



James and Mary Ann Wallis, photographed in their later years.

At the District Meeting of 1868 he relinquished his work as a Circuit Minister and became a Supernumerary. His name remained on the preaching plan of several of the Auckland Circuits for a number of years, and he found a valuable and satisfying field of service in ministering to the sick.

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Wallis was affectionately known among the brethren of the ministry as Father Wallis, and the white beard that he had grown in his later years added to his venerable appearance. As most of his early colleagues predeceased him he was the senior minister for many years. He was a supernumerary minister for twenty-seven years. His strength and ability gradually failed and he died at the age of 87, Mrs Wallis having died two years earlier.

A great gathering of ministerial brethren and friends bore witness to the honour in which he was held when the funeral and memorial service was conducted in the Grafton Road Church.

His last resting place was the Symonds Street Cemetery where his grave lies below Grafton Bridge.

Chant of Welcome

Haere inai ra, e te Manuhiri
tuarangi.
Na laku Potiki Koe i tiki atu.
Ki te tahu patu o te rangi
Kukume mat.
Haere mai! Haere mai!

Welcome, O stranger from beyond
the Sky.
My darling child hath brought
thee thence.
From the uttermost part of Heaven
has he brought thee.
Welcome! O, Welcome!

Composed by Chiefs Potatau (afterwards Maori King) and Te Kanawa paramount chiefs. Recited by "Te Kopuera" an aged chief of the Ngati Haua said to be over 100 years old in 1942. He stated that it was composed in honour of Miss Harriet Hamling (later Mrs W H. Wallis) on her arrival at Ngaruawahia in 1858 en route to Waingaroa, and was placed on record and translated by Mr J. W. Hadley. Some members of the Wallis family find support for the idea that it was composed in honour of the wife of Rev James Wallis.

A Trade Stock Sheet

Prior to the introduction of coinage all trade with the Maoris was conducted on the system of barter. Trade goods were therefore carried in stock at the Mission Stations. The following items are from the stock sheets of the Rev. J. Wallis for the year 1836.

Invoice price of goods.

Shirts 27/6 per dozen.
Axes 32/- per dozen.
Nails 5d lb.
Spades 34/- per dozen.
Pair trousers 3/- each.
Shirts 2/3 each.
Sugar 4½d lb.
Cups and saucers 8/- doz.
Boots 7/- pair.
Timber £4 per thousand feet
Flour 35/- per 100 pounds.
Potatoes £2 per ton.

Memorial Seat, Raglan

At the end of the main street in Raglan a Memorial Seat overlooks the harbour. On bronze plates are arrows pointing to the sites of the two mission stations occupied by the Wesleyan Mission.

The following is the inscription on the Memorial.



Memorial at Raglan to James and Mary Ann Wallis.

To the Glory of God

And to commemorate the arrival in N.Z. on the 1st December 1834 of the Rev. James and Mary Ann Wallis, of the Wesleyan Methodist Mission, who in early 1835 erected at Te Horea the first Christian Church in the Raglan District.

The eldest daughter, Elizabeth, was the first European child born in the District 23rd November 1855.

Erected by their descendants, 2nd Feb. 1935.

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