



PART TWO

The Second Half Century 1872-1922

CONTENTS

PART TWO. THE SECOND HALF CENTURY 1872-1922

[CHAPTER ONE](#) The first decade 1872-1882

[CHAPTER TWO](#) The second decade 1882-1892

[CHAPTER THREE](#) The third decade 1892-1902

[CHAPTER FOUR](#) The fourth decade 1902-1912

[CHAPTER FIVE](#) The fifth decade 1912-1922

CHAPTER ONE

The first decade 1872-1882

The opening of the second half-century saw the Maori Staff now sadly depleted and the Maori Educational Institutions closed down. The Ihumatao property where H. H. Lawry had lived was sold and the proceeds funded for Maori Mission work.

In the Hokianga William Rowse was carrying the Northern early Mission District with the assistance of a small band of Maori Local Preachers. He was also ministering to a widely scattered number of small European congregations and isolated settlers.

In the Kaipara, William Gittos was doing much the same and he had to help him one Maori Minister, Hoani Waiti. In Auckland the Three Kings Institution was closed and the only men with any real Maori experience were the retired Missionaries H. H. Lawry and John Hobbs. In the Otahuhu Circuit were living James Wallis, John Warren and George Buttle, all Supernumeraries. At Raglan lived Schnackenberg, responsible for all the coastal area to Mokau as well as the old Waipa Mission, and his only helper apart from Local Preachers was Wiremu Patene at Te Kopua. In Taranaki Hamiora Ngaropi was keeping a lonely vigil and doing what he could among the disheartened and embittered Maori families and tribes.

In South Taranaki and Wanganui areas there was no Maori staff member. The Kai Iwi Farm School had been closed and the land leased. The property in Wellington which had never been developed for the proposed Maori Educational Unit, was also leased. Thomas Buddle had a European partner in Harper in Wellington with a large area to serve, so he welcomed the appointment of Hetaraka Warihi from the Chatham Islands work. William Kirk in Christchurch and Alexander Reid in Dunedin were both appointed to European Circuits, and had little time available to help the discouraged Maori communities near them Te Kote Te Ratou was at Rapaki, Lyttelton, with a roving commission in the south. The picture was bleak. Hokianga and Kaipara had been spared the impact of the actual hostilities, and had outwardly remained generally favourable to the Government in the recent troubles but they were of course not exempt from the tides of unrest which marked Maori life in general. They were Maoris, and they had the Maori heart.

As yet, the Maori people were still living a separate communal tribal life, and in some areas a few men were moving out for employment in forestry and Public Works, but by and large the two races were living in different worlds with little intimate contact.

The work went on, and the available staff were used to the best advantage while a general stock-taking was undertaken. The Grey Institute property in New Plymouth was leased, the funds to be for Maori purposes. Hamiora Ngaropi was moved in 1873 to Whatawhata, and the two European Ministers in New Plymouth who both had experience in Maori Mission work and could speak and preach in Maori, were appointed to the New Plymouth Circuit for the purpose of ministering to the country settlers and of holding regular services with the Maoris'. As there was no other Maori Minister there, the Grey Institute Trustees with Conference approval directed the rent to the New Plymouth Circuit, towards the support of the European Ministers for the Maori work they were doing - the only time that this has been done. The report that year stated: 'Each preaches as a rule once each Sunday to Maori congregations. Four of the Teachers appointed by Whiteley are steadfast in the Faith of Christ and they continue to preach to their countrymen as they have opportunity. The Ngatiruanui are still strongly resisting the Gospel and the work of the Ministers.'

In 1874 New Zealand held its first Wesleyan Methodist conference under the new constitution of the Australasian Methodist Connexion. Instead of Annual Australasian Conferences, with New Zealand a Mission District, it had been decided to form four Annual State Conferences, with triennial General Conferences. New Zealand was now one of the Annual Conferences.

As a result of a special enquiry in 1873 into the properties held for Maori Mission purposes, it was decided to establish one New Zealand Methodist Home Mission Fund, instead of separate District Auxiliary Funds. To this Fund, the Mission Property revenues were paid for Maori purposes, and where necessary, grants were made to special objectives in the Maori work. In the Home Mission Report for 1876 the following important paragraph appears: 'When the New Zealand Churches were formed into a separate Conference and we were left without aid in our Mission work from both England and Australia, it was agreed that, on condition that the proceeds of all Mission Properties be paid over to this Fund, aid for the Maori work should be a first claim upon its revenue.' This rule has applied up to the time of writing this record (1972).

Thomas Buddle was President and Alexander Reid was Secretary of the first New Zealand Conference. T. G. Hammond was received on Probation as a Minister, and was appointed with William Kirk to New Plymouth. Against the appointment of Hetaraka Warihi to Wellington appears this note: 'Who shall itinerate among Maoris of Wellington Province and pay a half-yearly visit to the Wairau', and against the appointment of Te Kote Te Ratou we read: 'Who shall itinerate among the Maoris of Canterbury and Otago Provinces.'

A note of hopefulness was struck in the Minutes of the 1874 Conference: 'That the Conference having heard with intense satisfaction that there is a prospect of our Maori Mission being speedily revived and extended, expresses its prayerful sympathy with the brethren engaged in this branch of our Master's work, and suggests that they should seek out any Godly young men who give promise of usefulness as Maori Ministers, and furnish them with such training as will prepare them for openings of usefulness when they occur.' This was possibly an unduly optimistic resolution in view of the circumstances, but the passing of it gave heart to the staff who quietly set to work to implement it.

Schnackenberg observed: 'The formalities of religion which were so generally neglected during the war are now fully restored, nor are the proofs of the power of Godliness wanting.'

In the Kaipara, the Albertland Settlement, formed with strong social and ethical sympathies, was becoming stabilised and Gittos became a friend and Minister to them. His Maori people were still benefiting from the sale of timber, and Gittos was a wise counsellor and adviser, watching their interests in all matters including land transactions. He was trusted on all sides. When the fine new Church at Otamatea was built by the Maoris (known in more recent years as Kakaraea Church) he reported to Conference: 'We think that much of the good feeling and order that prevails may be attributed to the influence of our English settlers _ joint activities are appreciated and encouraged.'

In various circuits the Maori people were encouraged to build neat weatherboard Chapels on tribal land, recognised as being Methodist but owned by the people of the tribes concerned. When in later years some of these communities moved almost en masse into the Ratana Movement, the Church buildings in many such places passed into the hands of the Ratana Church. Several which had been placed under Trustees under the Methodist Model Deed remained in the hands of the Church which assisted in their erection.

In 1875 the Conference learned that Gittos was showing signs of failing health. His long arduous service was beginning to tell, but the report stated: 'Mr Gittos divides his time between the two races as far as he is able, assisted by Hoani Waiti.'

It was in this year that George Buttle's death was reported at the Conference, he having died in July 1874, leaving a widow and eight children who returned to England.

The Conference now decided to re-open the Three Kings Native Institution under the name of Wesley College to train Maori Ministers, and a search was commenced for suitable students.

In 1876 Thomas Buddle was appointed General Secretary of the newly established N.Z. Methodist Home Mission Fund, and it was decided: 'That in all Circuits, it be required that annual sermons be preached, public meetings be held, and subscriptions solicited in aid of the above Fund.' This was the beginning of the system which was maintained until the introduction in more recent years of the pattern of Connexional Stewardship. Certain members of the staff were allocated each year to travel through the European Circuits, holding these annual meetings and Services, and seeking annual donations for the work of the Maori Mission and Church extension.

The old Waima Mission House built by John Hobbs 30 years before, was totally destroyed by fire one night, with all its contents. A new parsonage was built at Waima to replace it in 1877.

When publicity was given to the decision to reopen the Three Kings Institution and to combine there the training of Candidates for the Ministry, both Maori and European, it precipitated a critical letter in the Auckland daily paper in 1876, accusing the Mission authorities of a misuse of an endowment. This was brilliantly countered by Thomas Buddle, then stationed in Nelson, in a long and detailed letter in reply. In it he showed clearly that the original purpose of the grants made to the Church, was for the education of Maoris, children from Islands of the Pacific and of indigent Europeans, and that the method of developing the new pattern of the training there was the most likely way of fulfilling that purpose in the changed circumstances of the day.

In 1877 the work at Whangaroa and Mangonui was placed under the care of Mr Rowse at Hokianga, making a wide and extensive Circuit for him to cover, serving both races of people.

In 1878 William Rowse was moved to Richmond, Nelson, and he was replaced at Waima by T. G. Hammond, who was now fully launched upon his Maori Mission career. It was reported at Conference that at Three Kings three Pakeha and eight Maori students would be entering Circuit work as Probationers, continuing their studies in the field. Karawini (Calvin) Waiti was appointed to Kaipara to work with Gittos, and Rameka Waikerepuru was sent to Hokianga to assist Hammond. Mr Gittos reported the erection of two more Maori Churches during the previous year, at Arapaoa and Orouaharo.

Sadly, in 1879, after his very promising training and brief service Karawini Waiti died, and his younger brother Martin who was in training at Three Kings was appointed in 1880 to succeed him.

In 1879, Wi Warena Pewa and Hori Te Kuri were received on probation from Three Kings College. Pewa was sent to Kaeo, and Te Kuri to Taheke in the Hokianga. Church building went on. T. G. Hammond reported the commencement of a new Church at Mangamuka, and approval was given for another at Pouto at Kaipara Heads in Gittos's area in 1880.

In Taranaki, Te Whiti the Maori 'Prophet' was resisting the sale of Maori lands, and some Maori families began drifting back to Taranaki from other districts.

C. H. Schnackenberg died suddenly at sea late in 1880 on a trip to Australia. His death was a great loss to the Waikato work as he had become a legend among his people for his long-sustained work through the War years and earlier. In his service he had long repaid his debt to the people who had been responsible for his rescue as a young man.

T. G. Hammond was finding encouragement at Waima and throughout the North. He reported a steady work at Waima in particular, where he had 200 people attending services and a Sunday School of 50 scholars.

In 1881, two young men were received on Probation from Three Kings. These were Hauraki Paora (Paul), a son of the well-known Kaipara Chief Paora Kawharu, and Piripi Rakena, the first of a line of Methodist Ministers of that name. Piripi Rakena was sent to New Plymouth, and Hauraki Paora to Raglan. In the Kaipara, Gittos was joined by the Rev'd Christopher Abernethy who lived at Paparoa and began to develop the European work as a separate Circuit.



The Rev'd Wm. Gittos



The Rev'd Hoani Waiti

CHAPTER TWO

The second decade 1882-1892

In 1882 Thomas Buddle became a Supernumerary, and the work at Three Kings was led by W. J. Watkin. Hauraki Paora took over at Kawhia, and Piripi Rakena moved to Mangamuka where from then on, with short periods away, he served throughout most of his Ministry, and also after his retirement until the time of his death. Rameka Waikerepuru was sent to New Plymouth.

These were the days of economic depression with the collapse of the land boom in Australia. Refrigerated trade with Britain commenced, but the benefits took some time to reach the ordinary people. Public Works were limited and there was considerable unemployment. The Maori work felt this very severely, and there was a general feeling of discouragement abroad.

In 1883, William Rowse at Marton was coming into contact with many Maori people from Wanganui, and his concern for the area up as far as South Taranaki caused the Conference to direct that he should visit there and present a written report to the Home Mission Executive. As a result, Wi Warena Pewa was designated to go to Wanganui in 1884, but owing to tribal and domestic hindrances the appointment was not acted upon, and the area had to wait longer for a forward move. In the North, Hammond reported some real encouragement and he stated: 'The general behaviour of our Waima and many of our Taheke people affords us great com-fort, and business people tell us they are very honourable in commercial transactions.'

Three veteran Missionaries died in 1883, John Hobbs, Thomas Buddle and John Warren, as well as an honoured Maori Minister, Wiremu Patene. These left a big gap in the experienced advisers of the Maori work.

New Maori Churches were approved for erection at Pakanae, Omanaia and Mount Wesley (Dargaville). It was a period of Church building, but some of the proposals for new Churches were not able to be proceeded with because of the depression.

In 1885, Alexander Reid again became Principal of Wesley College, Three Kings. William Gittos moved to Auckland for the sake of his family, but from there he continued to supervise the work in the Kaipara Circuit, and in addition was asked to visit the Maori people in the Waikato and King Country. James Buller, another

veteran, died in 1884. He and Thomas Buddle had risen to positions of leadership in both Maori and European life, and the whole Church felt the loss of their experience.

In 1886 Hetaraka Warihi was transferred to Blenheim, to live at Wairau, and he served the Marlborough and Nelson Maori families until his death in 1896. He was responsible for building the little Maori Church at Wairau, which formed a centre for religious life there for many years.

The work in Wanganui and South Taranaki was becoming more urgent, and in 1887 the Conference decided to appoint T. G. Hammond to Patea, and to arrange for a Maori Minister to visit the various settlements in the District, working with Mr Hammond under the direction of the Home Mission Executive in Auckland. So developed the West Coast Mission! Unfortunately the death of Hamiora Ngaropi and Martin L. Waiti at this time made another big gap in the experienced Maori staff, and Mr Hammond had to battle on on his own for the time being. He reported: 'On my return to Patea, I waited until I received an invitation from the Head Chief of any of the Kaingas (dwelling vil-lages). This I have now received and accepted, so the coast from Patea to Wanganui is now open to me.' T. A. Joughin took over from T. G. Hammond in the Hokianga with Rameka Waikere-puru as his colleague; Hori Te Kuri was at Rawene, and Piripi Rakena at Mangamuka. The Three Kings report in 1888 spoke of six Ministerial Students and 13 Maori youths in residence. The College was again winning some favour from the Maori parents, but it was a long uphill pull.

In Taranaki the Te Whiti movement was gaining strength. This was basically a land movement, but like many Maori movements it developed strong Messianic hopes and pretensions around its leader. In Parihaka the people drifted to this centre from many Maori districts and there was much coming and going. The commercial depression of the eighties reached its depth at this time, adding to the general unrest. In his report to the Conference of 1888, Mr Hammond said: 'It is very hard to meet, as in so many cases in Ngatiruanui, our old Teachers, once so earnest, who seem now wholly under the influence of Te Whiti, and who are the first to bitterly reproach me for the past, heaping upon my head the faults of the Government and the Pakehas generally, and declaring also that the condition they are in is owing to the Minister deserting them in the war and going over to the Pakehas. All this is only to try my mettle in defence and I know that many of them heartily wish they could return to the position they once sustained as Christians, but pride, fear of one another, and most of all, fear of Te Whiti, keeps them for the present from taking any necessary steps towards return.'

In 1888 George Stannard died. Rameka Waikerepuru ceased to be a Minister, and to replace him Wi Warena Pewa returned to Hokianga. Hauraki Paul (Paora) maintained the work in the Kai-para and Northern Wairoa Circuit with visits from Mr Gittos as Superintendent. Wesley College Three Kings reported three students for the Ministry,

and 14 Maori youths on the school roll. Alexander Reid continued: 'Expenditure on the College account for the year has been £870. Last year it amounted to £971. Knowing the principles of rigid economy on which this establishment has been conducted, the genius of retrenchment was slow to interfere with our finance, but he came at last. We are now in full fellowship with the New Zealand depression and not altogether indisposed to add to our course the consideration of the question 'Has not the Gospel a mission to arrest the selfishness by which our country's progress is blighted?'

The Conference of 1888 resolved: 'That it be an instruction from this Conference to Superintendents of Circuits in which are Maori settlements, to make as far as possible provision for their spiritual oversight by regular Circuit means.' This was easier to say than to carry out. The social and language barrier, and the general widespread dissatisfaction of the Maoris about land questions was most acute.



Maori Meeting House, Aotearoa, WAIKATO.

CHAPTER THREE

The third decade 1892-1902

This was the period of the great decline of the Maori race. This decline had been evident for many years, and the Maori leaders had begun to accept as inevitable their ultimate complete disappearance. Even Pakeha legislators, discussing the future of the Maoris, spoke of their policy as being of necessity 'the smoothing of the pillow of a dying race'. Statistics supported these depressing conclusions. In 1845 it had been estimated that there were approximately 103,000 Maoris in the country, but that they were already declining rapidly. By the turn of the Century there were about 42,000 and the general attitude was one of fatalistic despair as to their future. The rise of the Young Maori Party consisting of a group of students at Te Aute Maori College of the Anglican Church in Hawkes Bay at the beginning of the new Century was one significant factor in a change. These young men, most of whom eventually reached prominence in New Zealand public life, set out to challenge the prevailing fatalism, and to preach a gospel of hope and discipline in new ways of living. This was not immediately successful owing to the prejudice of older leaders against the young men, but eventually their work told, and a small but noticeable lift appeared in the subsequent census returns, until by the mid-thirties of this Century the percentage rate of increase of the Maori population became two and a half times that of the European section of the population. However this was in spite of a much heavier death rate among Maori children under one year old, and it was seen that much needed to be done in the way of training in child care, sanitation, diet and general principles of health and housing. When these were introduced both by Government Health programmes, and the work of the women staff of the Missions of the Churches, this trend was accelerated and the Maori race was assured of a place in the developing patterns of the twentieth Century.

In 1891, Te Koti Te Ratou became a supernumerary at Lyttelton. His service had been a very worthy and faithful one over difficult years. His memory is still green in that settlement and in the surrounding districts.

William Gittos moved from Waikato to Te Awamutu, and with Wi Warena Pewa at Te Kopua, he served in a place closer to the King Country people. Hori Te Kuri died in the Hokianga in 1891.

Samuel Ironside, from his retirement, contributed at this time to the New Zealand Methodist, the Connexional paper, a valuable series of historical articles in which he interpreted to the wider Church the background and difficulties of the Maori work.

From his long acquaintance with the Mission he had an almost unique capacity and experience to enter on such a task, and the Church needed the wisdom that he brought to the picture. Already the two races were finding that in the pressures of the times, they were facing situations from very different viewpoints, and inevitably, because of the widely differing social and economic groupings of the two races, they were in almost complete isolation from each other.

In the matter of the finances and housing of the Mission staff, there were difficulties that took many years to overcome. It had to be the rule in the Church that the remuneration and housing of the ministry should not be greater than the general average of the people among whom they served. When this reflected two different economic and social communities, the differences between the ministers of the two cultures became a problem, and it lay on the hearts of the Mission leaders for many years. This is of course a problem in all Mission situations, and it is easy to suggest solutions, but not easy to introduce them. This question of the whole matter of equality in social and economic attainments is one that will still take a long time to amend fully in New Zealand. It is greatly improving in each decade, but few people realise how difficult it was to introduce the first steps towards this.

In the Statistical returns of 1891, there were reported 3,236 Maori adherents of the Wesleyan (Methodist) Mission. A perennial problem is reflected in the comment of Mr Gittos at Te Awamutu:— 'Why the Government should hold Land Courts in the immediate vicinity of Public Houses is a question hard to answer.

At the present time, scores of Maoris are assembled at Kihikihi (just outside the boundary of the King Country), and are spending most of their time and money at the hotel, and will return to their homes without a penny!' Proceeds of land sales all too frequently went down the drain into the coffers of the liquor interests, and bitter experience has led many Mission workers to the conviction that the trade in alcoholic liquor is the largest single factor endangering good race relationships in this country.

In 1892, the Rev'd Wm Morley became Principal of Wesley College, Three Kings, and he was followed in 1895 by the Rev'd W. J. Williams. These men were chosen to give theological training to the Students for the Ministry, both Maori and Pakeha there, and to direct the associated Teaching Staff.

During the previous year, T. G. Hammond visited the South Island Maori settlements in company with Maori Ministers in the different localities. He reported to the 1892 Conference: 'I cannot help adding that during our visit to the South, we found the people everywhere Weteriana (Wesleyans) and too much cannot be said in praise of the Leeston, Temuka and Lyttelton Circuits for the care bestowed on the Maori

people. At Otago Heads however, the half castes and Maoris complained of the neglect shown to them by the Ministers of all the Churches, and hoped that the Wesleyans would again care for them.'

The need for some special religious and social ministry to the Maori womenfolk and children especially, was frequently discussed among the workers, but it was not until 1893 that the concern reached a more definite stage with the passing of this resolution at the Conference: 'That it is desirable to inaugurate a Mission of English-speaking women to Maori women, and that further consideration of the subject be remitted to the Home Mission Executive Committee with power to act during the year if deemed practicable.' Some time elapsed before the practical steps could be taken, but eventually this led to the establishment of the Methodist Deaconess Order with its special field of Maori work.

At Rawene, the new centre for the Hokianga work, the Rev'd B. F. Rothwell replaced Mr Joughin who had to leave the Maori work because of ill health. The Maori Church at Waima, near the old circuit headquarters, was moved up to Waikaramiha. The Rev'd Dr Morley was appointed Connexial Secretary in 1893, and also Organising Secretary for Home Missions. This was mainly to cover the Pakeha work, but the Maori work remained under the purview of the Home Mission Executive and Maori Mission Property Trustees in Auckland.

T. G. Hammond reported with some satisfaction from Patea: 'We have been able to address the assembly at Parihaka (the head-quarters of Te Whiti) a liberty never before granted. The people, when sober, in nearly every place hear with respect and attention.'

William Rowse who was at Greytown in the Wairarapa where Te Kote Te Ratou lived in retirement, reported on that area: 'There have been inroads of the Mormon agents. No regular Wesleyan work has been carried on there since the removal of Hetaraka Warihi from the District in 1877. Mostly now the Maoris of the area are under Anglican care, but with only annual visits from Wanganui.'

In 1894 Mr Gittos returned to Auckland to live, but he still travelled widely. The names of Te Kitohi (Gittos) in the North and South Auckland districts, and Te Hamana (Hammond) in the Taranaki district were household words. Mr Gittos was present with Hauraki Paul and Wi Warena Pawa, together with two Anglican Maori Ministers, at a large gathering of the Kingites at Maungakawa on May 5th when Mahuta succeeded Tawhiao, and the services were shared by these Ministers. They found much responsiveness. A Bible was presented to King Mahuta by Mr Gittos on behalf of a Mr and Mrs Graham of Hamilton. At this time Hauraki Paul had been the

first Maori Minister to enter the King Country since 1882. They were able to report that Mahuta had given express orders that every facility should be afforded for the holding of religious services.

The death of John Aldred took place in January 1894. Another student from Three Kings College, Hamiora Kingi (Samuel King) was received as a Maori Probationer and appointed to Whirinaki in the Hokianga Circuit.

In Taranaki, the position had become confused because Te Whiti and the second 'Prophet' Tohu were at loggerheads. Hundreds of European sightseers were crowding to Parihaka especially on Sundays, to gaze at the Poi dances and other similar activities which had been developed as a most spectacular indigenous form of the local rituals for the worship services of the Te Whiti and Tohu movements — a feature for which these people became famous. It is a pity that these indigenous forms of development, the Te Whiti Poi action accompaniments of the singing, and the Psalm tunes of the Ringatu people had not been more widely used in Maori worship of the Mission Churches, to preserve the Maori Spirit in worship. Too much of the singing and chanting in Maori services has been of Maori words to traditional European tunes. The curiosity of the Pakeha visitors to Parihaka built up greatly the Mana of the two 'Prophets'.

Mr Hammond reported: 'During my last visit to Parihaka I was enabled to hold services with some of the visitors, and was most kindly welcomed by Tohu's people. I came into serious conflict however with Tohu. An unwarrantable attack Tohu made in his own home on the old Missionaries I could not allow to pass unrebuked. There were about 400 present, all ardent admirers of Tohu. They were astounded at my presumption, then indignant, but at length concluded that, as I had spoken openly before Tohu's face, they would not resent in future what I had done. It was a trying ordeal while it lasted, but I left next morning with cordial invitations to return soon, and some quiet intimations that any future opposition to Tohu, publicly made would be interesting to the people.' This incident must have created quite a stir!

In January 1895, another veteran James Wallis died, and in May of the same year Te Kote Te Ratou.

In 1896, Hamiora Kingi was transferred to Waikato to assist Wi Warena Pewa, who was stationed at Te Kopua (Waipa). This year saw the beginning of economic recovery in the country, and at the same time the inner North Island began to open up to settlement. In the Hokianga, the Waima Parsonage was now moved up to Rawene to become a more suitable location for serving the wide Hokianga work.

It was at this time that Robert Tahupotiki Haddon was accepted for Theological training at Wesley College, Three Kings. He was a direct descendant of Titokowaru, the fighting chief of South Taranaki, and lived for some time in the home of the Rev'd and Mrs Hammond. Already he had won favourable notice, and had benefited from the family devotions and instruction in the Christian Faith.

The position at Parihaka and elsewhere in the Taranaki District was reflected in Mr Hammond's report that year: 'The European visitor is fast becoming a source of evil at Maori gatherings. There is no limit to European impertinence and curiosity on such occasions, and on more occasions than one we have had to blush for our own people. Drink is a leveller, and on God's day, within a gunshot from a European township, we have witnessed Maori and Pakeha drunk together.'

In 1896 Te Tuhi Heretini was received as a Maori Probationer and appointed to Whirinaki in the Hokianga. This settlement became his main centre of service for many years, and it was a great joy to him and his wife when in later years their son Eruera followed them into the Ministry.

That year the question of the forming of a Maori Synod under the superintendence of a European Minister was remitted to the consideration of the District Synods, to report subsequently to the Conference. No action followed this enquiry which did not find favour.

At the Wellington Conference of 1897, the West Coast Mission again came under review. Critics of the Maori Mission, especially in the towns, got through Conference a resolution: 'That a special commission be appointed to enquire into the condition and prospects of the West Coast Maori Mission, such Commission to report to the Wanganui Synod and the next Conference.'

Two Maori Local Preachers in the South Auckland were recognised as Pastors among their own people, evidently with the status of Honorary Maori Home Missionaries. They were Erueti Te Ahurangi at Kawhia, and Hone Ngahiwi at Whatawhata.

In 1898, Hapeta Renata was appointed to Whangaroa (Kaeo) as a supply in the Maori work.

Mr Hammond reported to the Conference that year that there was a steady drift of Maoris around Wellington to Taranaki, their ancestral homeland. Hence the Wellington Trust Money held for Educational purposes had not any local Maori objective to be expended on. He contended that it was therefore desirable that an Educational Institution should be established on the West Coast to serve the Maori

people. It was a pity that this was not acted upon. For many years this need was not met, but it is good to remember that when definite steps were taken in the establishment of Rangiatea School at New Plymouth, the Wellington Methodist Charitable and Educational Endowment Trustees came strongly into the scheme in a worthy way, with other historic Maori Trusts. The reverse drift in our day, of Maoris from Taranaki to Wellington for employment, calls for another look at this.

The special report on the West Coast Maori Mission contained a factual description of the area, and the impossibility of assessing the work of the staff on conventional European assumptions. Those who had been conducting the research had found that there were special difficulties obtaining throughout the whole of the area, with most discouraging aspects for the men involved in the day by day work. The historic factors were constantly affecting the moods of the people. However the need for the Gospel, and the urgency of continuing the work with patience and prayerful support of the staff, brought reassurance to the Conference. As a result, more concern began to be shown about the Maori work in general; but there were still wide areas of misunderstanding and the experienced staff, both Maori and European, were feeling isolated in their struggle.

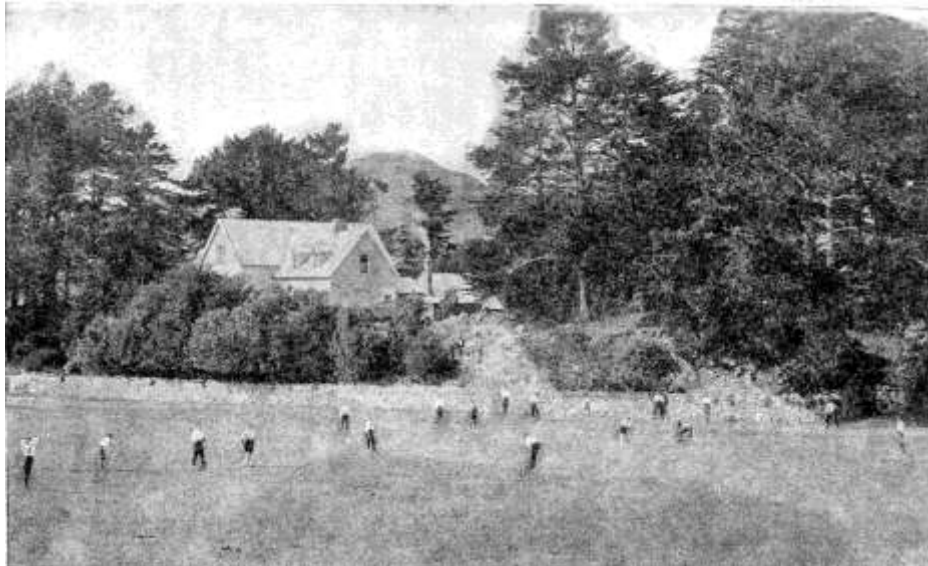
In 1898 Hetaraka Warihi died, leaving Wairau without a Maori Minister, and the work was placed under the care of the Blenheim Minister and the Blenheim Quarterly Meeting. No appointment was possible at Raglan-Aotea-Kawhia, and the local Maori Pastors had to hold the fort alone.

Permission was given in 1899, to the people of Whirinaki under Te Tuhi's leadership to plan for the erection of a house for the Minister, and a new Church building there. Also at Kaeo permission was given to Hapeta Renata to build a home on the Mission land.

At Waikouaiti, Otago, the old Maori Mission property was sold in four building sections for £190, as there was little likelihood of there being another appointment of a Missionary at that place.

At the Conference that year, full consideration was given to Maori Mission Report, and a number of resolutions were passed. The Conference expressed its concern at the need to train a successor for Mr Gittos as the Superintendent of the Northern and Waikato Mission, and the Home Mission Executive was directed to report to the next Synods and Conference. Another drive was to be made for more students for Wesley College, Three Kings. Maori Agents or Home Missionaries were to be given permission to attend the Maori Committee or Synods at the discretion of the Chairman.

To celebrate the turn of the Century a special fund was to be established with a number of objectives, one of which was to be an allocation of £1500 for new buildings at Wesley College Three Kings. Unfortunately this appeal was very inadequately supported, and was a disappointment. It illustrated the extent to which the Maori work was labouring against the dead weight of opposition and indifference following the Land wars.



Old Wesley College, Three Kings Auckland

In his report to the Conference, Mr Hammond who was always on the alert for any influences that could be to the detriment of the Maori people observed: 'The gambling spirit will injure Maoris as much as it does Europeans. It is impossible to discredit a pastime among the Maoris patronised by so many leading Europeans'. He felt the great problem of drinking at Tangis, and again stressed the similar problem of the poor example of Europeans.

And so we come to the turn of the Century. At the Conference of 1900, Te Tuhi Heretini was ordained and received into the full Maori Ministry. Robert Haddon and Hapeta Renata were appointed as Probationers. The death occurred at Grey town of Wm Rowse, a man who spent 15 years of his Ministry in the Hokianga.

So at the beginning of the Century the Maori appointments read:

Auckland William Gittos.

Kaipara Hauraki Paul.

Mangamuka Piripi Rakena.

Whirinaki Te Tuhi Heretini.

Whangaroa Hapeta Renata.

Te Kopua (Waikato) Wi Warena and Hamiora Kingi.

Patea T. G. Hammond and Robert Tahupotiki Haddon.

So Robert Haddon commenced his work among his own tribes-people. The present writer remembers an early conversation with him in the 1930's in which he told vividly of his early experiences, and one of his bitterest memories was of the jeering ridicule that he and Mr Hammond had had to face as they walked or rode up the streets of the Maori settlements, especially at Parihaka. It was not an easy atmosphere for a young eager beginner to face.

Speaking of Waikato and King Country, Mr Gittos told the Conference: The people there, like the Taranaki and West Coast Natives, have not yet recovered from the disastrous effect of the past War, and will require time and patience in order to bring them back to a right state of mind again. Only those who are constantly moving among them can understand how difficult it is to deal with a people who feel they have lost their land, their mana, their all!

Hamiora Kingi was moved to Raglan in 1900. R. T. Haddon's work in Patea was reported on by Mr Hammond, and he stated that Haddon: 'had met with anything but a cordial reception from the Maoris in the District. They refused to recognise any responsibility in connection with his appointment, and were not disposed to support him in any way.' It was against such a handicap that Mr Haddon worked his way steadily, until his recognition as one of the great leaders of the Taranaki people.

In 1901, A. J. Seamer was appointed as a Home Missionary at Kaeo. He was a young Methodist from Victoria who had been drawn to overseas Mission work. Hearing that the Salvation Army were planning a Mission in Borneo and wanted recruits to train for this, he offered. However, when he was available for appointment, he was sent instead to New Zealand to try to start the work of the Salvation Army among the Maori people. After several years spent in travelling in somewhat untrod areas of Maori life in the Urewera and Taupo Districts, and in Taranaki along the coast, he felt that the future of such work lay with the Mission Churches, so he decided to seek a place in his own Methodist Church. The Home Mission Executive decided to try him in a work where he could serve among the Pakehas and at the same time be alongside some of the Maori staff. After a year at Kaeo he offered for the Maori work, and the

Executive resolved that: 'he should, under the direction of Mr Gittos, render such aid to the Maori Missionaries as would not interfere with his Home Mission duties, and so be tested as to his fitness for it.' This was his first association with Mr Gittos, which continued for a short period but did not work out to their mutual satisfaction.



The Rev'd A. J. Seamer

Also in 1901, Mr D. Weatherall was appointed to work under Mr Gittos with a view to his being trained as a successor to him, and some special donations were raised by the Executive to make this training possible. However this did not prove successful and it was not continued after 1902.

It is interesting to note that during that year there was an increase of 104 in the Maori membership since the previous report. This showed —

Hokianga	rising from 321 to 350,
Kaipara	rising from 168 to 200,
Waikato	rising from 295 to 340,
West Coast Mission	down from 28 to 26.

Mr Gittos reported that during the previous year, a student from Wesley College, named Mokena Patupatu, on a visit to his people at Otorohanga in the heart of the King Country, had had a very friendly reception from them, and the general feeling was much more favourable to the message of the Church. This young man became a good leader as a layman in later years in that area.

R. T. Haddon was moved up from Patea to Okaiawa, and this place (and later Normanby) was his base for many years.

CHAPTER FOUR

The fourth decade 1902-1912

Hone Hare (John Harris) was accepted for training in 1902.

At this time in the South Island, a group of Christian folk, chiefly Methodist members, established a South Island Mission Committee to engage a worker among the Southern Maori tribes, and Neho Hemi Papakakura was employed by them with special emphasis on Temperance work. In 1902 Papakakura travelled round the Maori areas with Mr Gittos, and at the end of the year he offered as a candidate for the Maori Ministry, being accepted for training and appointed to Circuit work in 1902. It was this same year that A. J. Seamer was received as a Probationer for the Ministry. Papakakura was permitted to work with the Southern Maori Mission in 1904 under the Chairman of the Otago District.

In speaking of the effectiveness of R. T. Haddon's work in the Taranaki area, mention was made of his strong lead in temperance matters — a strong point in his ministry — and it was remarked that there was a noticeable easing of the drinking problem in the District among the Maori people. Mr Haddon stated: 'It is evident that a much larger number of children are born than formerly, and much greater care is taken of the little ones than in the drinking days.'

A Quaker from England wrote offering to serve for a year without pay among the Maoris to assist in the temperance campaign, with a view to possibly entering the Ministry. He was Mr E. J. F. King, and he was accepted for a trial period to serve with Mr Gittos, giving a useful year, travelling widely especially in the North Auckland. In replying to his letter offering his services, Mr Gittos observed: 'We have to deal with a much more intricate question than heathenism, a question of lapsed Christians who know enough of the Bible to pervert it to suit their own purposes and inclinations, and this makes it much more difficult to deal with them. In many cases, as in that of Te Whiti, their knowledge of the Scriptures is marvellous, and their application of the same most ingenious. The Maori is intelligent and logical, and can reason out a subject most clearly, and you have to be "well up" in all popular questions to compete with them in argument.'

Robert Haddon and Hapeta Renata were ordained as Maori Ministers in 1904. Haddon was sent during that year to spend four months on deputation work in the South Island visiting the European Circuits, and wherever possible making contact with the Maori

members and settlements. Another Maori Minister was directed to do the same in the North Island Circuits, as an attempt to interpret the Maori needs to the Pakeha side of the Church.

In 1905 Mr Seamer moved his home to Auckland, and with Hone Hare he travelled throughout the Northland and Waikato — King Country areas. Mr Gittos was living at Devonport and they had frequent consultations, but it became evident that they had very different ideas as to the changing needs of the Maori. In a rapidly changing situation it is inevitable that there will be differences in policy between younger and older leaders, and there can be frustrations for both parties.

The Conference that year took over the work of the Southern Maori Mission, and appointed a Dunedin Committee of Ministers and Laymen to guide the work of Papakakura. He found his roving commission a frustrating single-handed task, and he pleaded for more helpers, saying: 'I no sooner gain some little influence over individuals than they are led away during my prolonged absence.' This of course was the problem for every member of a slender team of full-time workers in the Maori field.

The death of Tohu, and later of Te Whiti in 1906 at Parihaka, came as a great shock to their followers. The idea was always propounded that these men would not die like other men. Much superstitious support had gathered round them. Mr Hammond reported that when their followers in each instance heard the news they gave way to both anger and disappointment. It opened a new phase in the relationships of the Mission Staff to a bewildered people. Other tribes from neighbouring districts felt the impact of this and it caused a hesitation in their usual visiting to Parihaka. Efforts were made to retain the annual gatherings of the Movement on certain Anniversaries, and even as far away as Auckland there were pockets of people who continued to hold commemorative gatherings on the Birthdays of the Prophets; but the drive had gone out of the relationship and there was a steady drift away.

In 1906 two of the older Maori Ministers — Wi Warena Pewa and Hamiora Kingi — became Supernumeraries. Mr Gittos reported that in July 1906, he with Hauraki Paul and Hone Hare, had attended the 'Maori Korero' near Huntly at Waahi Pa. They had been called upon to conduct morning and evening prayers each day, and on the Sunday some 3,000 Maoris had been present at a great united service there.

Another of the veterans, H. H. Lawry, died during this year and this broke another link with the past. Hone Hare was ordained as a Maori Minister.

In 1907 A. J. Seamer was ordained and appointed to Kaeo. His work was defined as: 'Hokianga, Whangaroa and Bay of Islands, and that he live in that area, that he be instructed to give what assistance he can to the Home Mission Stations but without neglecting the Maori work.' That was quite a contract in more ways than one!

On 29th March of that year, as a result of the work and leadership of Te Tuhi Heretini a fine new Church was opened at Whirinaki in the Hokianga, and many tributes were paid to the work being done there.

The Conference in 1907 learned that the Young Women's Bible Class Union had expressed a desire to support two Deaconesses financially in the Maori work, and the Conference gladly sanctioned this. As a result, in Taranaki Sister Nellie Hayes and Sister Julia Benjamin (who had been a Missionary Sister for ten years in New Guinea) were appointed to Hawera, and so began the great programme of Maori Deaconess work.

In 1908 the death of Wi Warena Pewa was reported. Papakakura was ordained as a Maori Minister, Hamiora Kingi returned to the regular work, and Tupito Maruera of Pariroa, a former student of Wesley College, Three Kings, was received for training. Tupito did not proceed fully with his training, but in later years became a staunch and helpful Honorary Maori Home Missionary among his people. The work was developing in the Taranaki district with the deaths of Te Whiti and Tohu, and a new responsiveness was becoming evident. The Maori Mission asked for the early appointment of new agents at Rahotu, Nukumam or Kai Iwi, Waitara or Bell Block, and Waimarino. The Conference also learned of the growing effect of the efforts of the Young Maori Movement to improve the social, medical and educational condition of the Maori race, and hopes were expressed of real benefit arising from this.

Hone Hare was appointed to the King Country at Oparure. The Maori Mission report also noted that work was growing at Waiomio in Kawiti's old homeland, and there was a good response there.

The work of the Maori Mission was receiving greater attention among the laymen of the Church, and it was resolved that there should be more lay representatives from this field at Conference. However, it was resolved that for the present this should be by Pakeha lay representatives. Accordingly two Wanganui laymen were to be appointed by the Wanganui Synod to the Home Mission Executive so that they could be eligible to attend Conference to bring a wider lay representation among the Executive representatives. Ordained Maori Ministers were able to attend the Conference with some limited voting powers, but it was to be some years before Maori lay folk could attend.

By 1909 the Maori membership of the Church had grown to 1579 — a further sign of increasingly effective work. Commenting on this the Maori Ministers in North Auckland reported: 'The young people are taking more interest in Church matters and are giving us good and creditable help. We can see that they are making a forward movement in the deepening of their spiritual life. Prayer Meetings, Bible Classes, Choir Practices and Sunday Schools are being regularly held every week.' There was similar evidence of the impact of the Deaconess work in Taranaki area.

In 1909 a full-time Organising Secretary of the Home Mission Executive was appointed. The Rev'd T. G. Brooke was appointed to Auckland in this position, and it was an evidence of a new sense of urgency in the general development of the work among both races. The General Secretary of the Home Mission Executive was a circuit Minister, the Rev'd H. R. Dewsbury.



The Rev'd T. G. Brooke

At this Conference Mr Seamer withdrew from the Maori work, and was appointed to Petone Circuit. Davis Pou Werekake (Wilcox) was received as a student for the Ministry. T. G. Hammond moved to Opunake to be nearer the Parihaka people who had been left bewildered and leaderless.

The Young Women's Bible Class Union supplied the funds for the building of a small Mission Hall at Okaiawa near the Deaconess cottage there. Sister Julia Benjamin

retired, and a young Maori woman, Miss Huia Tuatini, was accepted for training in the field, supported by the Auckland Ladies' Auxiliary of Missions. The Conference extended its deep gratitude to these Women's organisations for their practical interest and concern, and it was also resolved that Circuit Ministers be urged wherever possible to hold occasional services in the Maori settlements. This reveals how, still, the two sides of the Church work were continuing separately, and there was a danger of this being accepted as inevitable.

In 1910, Eruera Te Tuhi, a student at Three Kings, and son of the Rev'd and Mrs Te Tuhi Heretini, was received as a Home Missionary to be employed as soon as funds became available; and the following year he was accepted on Probation and appointed to Rewiti in the Kaipara Maori Circuit. It was during that year that Hauraki Paora (Paul) died.



The Rev'd Eruera Te Tuhi, O.B.E.

Hori Kakuere (Kirkwood) was engaged as a lay agent for 6 months at Raetihi to test the responsiveness of the Waimarino area, of which promising reports had been reaching the Executive.

The Conference decided in 1910 that T. G. Brooke should visit all the Maori Stations during the year and consult with Gittos and Hammond — especially to consider the question of uniting the Maori Stations with the contiguous Circuits or Home Mission Stations — and report to the next Conference. Before making his report to the following Conference, Mr Brooke commented about the earlier Missionaries: "Today

their influence is THE INFLUENCE in Taranaki, Waikato and West Coast. A halo has gathered round the names of Wallis, and Stannard, and Schnackenberg, and Buttle and Buddle and Whiteley and Reid, and the very mention of their names proves an open sesame to the hearts of the people. It is well to remember that this opportunity has come to us because of our Missionary fathers. The work they did was done much better than they knew.' It was similar to the report the previous year of T. G. Hammond: 'Those who so glibly spoke of the Maori Mission as a failure, knew little of the importance of Missionary influences. We, after a generation of waiting, reap today results of our fathers' work.'

In 1911 Eruera Te Tuhi and Hori Kakuere were received as Maori Probationers. Kirkwood (Kakuere) led in the erection of the little Maori Methodist Church at Raetihi on tribal land. There were a number of northern Maoris working in that District in the timber industry, and Kirkwood gave them good leadership. The Home Mission Executive gave them a grant for the cost of the iron roofing and joinery, and the local people provided the timber and labour. In later years this Church passed into the hands of the Ratana Church and was altered to resemble the Ratana Temple at Ratana Pa. In his report for the year, George Kirkwood said: 'When I was at the Waikato Heads last June, my people told me that some Pakehas had told them they were fools to go to Church. Still I preach among them Jesus Christ.'

At this time there was a great deal of activity in Temperance education and campaigning. Many people, increasingly angry at the general degradation caused by liquor among both Pakehas and Maoris, were becoming very concerned. As in most social reform-ation, the driving force was anger, and this is necessary to counter any abuse which gets its strength from community acceptance or is condoned by cynical amusement. As long as drunkenness and its attendant evils are excused as a joke, so long those who oppose it have to accept the penalty of ridicule; this was very much the position, but the rising concern was making itself felt. It was from the petitions of Maori Leaders themselves that the authorities passed legislation to protect the less experienced Maori Community from the 'free-for-all' of the liquor trade and its supporters. The protective regulations were not imposed by the Pakeha on an unwilling Maori Leadership, but very much the reverse, and much credit is due to the group of Maori Mission workers who identified themselves with every movement for better ways.

T. G. Hammond at the invitation of the Australian Church spent six months in that country assisting in Foreign Mission Deputation work during 1911.

T. G. Brooke reported on his visits to the Maori Circuits, but stated that as a result of his observations he did not recommend the amalgamation of the Maori work with

European Circuits or Home Mission Stations under present conditions. Wm Gittos in the midst of all the probing and criticism made a very significant observation: It is said that in the multitude of counsellors there is wisdom. We shall be glad if the Conference can devise or suggest any better plans for the working of our Maori Mission than those already tried by us in the past.'

T. G. Hammond wrote: 'There is considerable interest owing to the political outlook. Unfortunately the past on this coast does not tend to engender confidence on the part of the Maoris in the powers that be, but taken as a whole the future promises well.'

In South Taranaki, the little Maori Church at Hukatere was moved to Pariroa Pa at Patea, and the whole development drew tributes to the work of Tupito Maruera.

At Okaiawa, two young Maori women, Bella Cassidy and Whitiri Taipoto, were taken into training for Deaconess work under Sister Nellie. Owing to the general social conditions prevailing at the time, the Conference ruled that the Deaconess work should be restricted to members of their own sex, except in Sunday School work and special cases arising from sickness. In most communities there was traditionally strong opposition to women speaking in public, and it was to be some years before the idea of a woman conducting worship would be sanctioned by the Maori elders.



The Rev'd T. G. Hammond

CHAPTER FIVE

The fifth decade 1912-1922

In 1912 a proposal to establish a separate Maori Mission Fund was put forward, but it was felt that each side of the work needed the other. However it was decided to study the question during the year and to report to the next Conference.

At Waikare in the Bay of Islands, Pou Wilcox (Pou Davis Werekake) was making his presence felt and it was decided to build a little Maori Church. The Home Mission Executive granted the money for the roofing iron, sashes, doors, nails and paint, while the people raised the money for the timber and labour. There was faithful work being done by these Maori Ministers often under very trying conditions.

In the Waikato, Conference approved the appointment of a Maori Home Missionary, Moana Roa, to serve as Chaplain to King Mahuta. The quiet faithful work of the Wesleyan Mission was helping to win a greater sympathy for the Christian Faith, and this was to continue for many years. The fast-closed door was beginning to open again, but memories die slowly, and a lot of water was to flow under the bridges before the deep antagonism was to be modified.

At the Conference of 1913, Mr Gittos became a Supernumerary, but he continued to give advice and guidance at the request of the Home Mission Executive. On his retirement, there was no successor immediately available to succeed him, so the Rev'd T. G. Brooke, organising Secretary of Home Missions, was made Superintendent of the Northern Maori Mission, which included North Auckland, Waikato and King Country, with Mr Gittos as adviser on Maori affairs. The West Coast Mission continued as before under Mr Hammond.

At Raetihi, in the Waimarino, the Maori work was now led by a Maori Home Missionary Wi Kaitara, assisted by a Maori Assistant Deaconess Miss Huia Tuatini. Probationers Huia Tuatini and Whitiri Taipoto, who was at Okaiwa, were both pupils from Turakina Maori Girls' School of the Presbyterian Church. When this School was opened, as the Methodist Church had no such School operating, the Rev'd R. Tahupotiki Haddon had made a trip through the Taranaki-Waimarino area seeking pupils among the Methodist families for the new venture of the Presbyterian Church. Over the years, many Methodist girls received valuable help in their education there, and later at the college in Marton. Esther Tupaea was accepted for training as a Maori Deaconess that year.

At the Conference, after receiving the report of the special committee, it was decided not to form a separate Maori Synod or a separate Maori Mission Fund.

There was a very serious epidemic of influenza that year, and the Government issued a prohibition of the holding of any large Maori gatherings. This was naturally a handicap for the planning of the work.

Neho Hemi Papakakura was now attached to the Riverton Circuit in Southland, as he had made his home there and had certain regular activities that required his attendance more frequently than was as yet warranted at other Maori settlements.

One of his special tasks for T. G. Brooke as Superintendent of the Northern Maori Mission during 1913, was to open and dedicate the new Church at Waima in the Hokianga on 9th April, and also the new Church constructed under the leadership of Pou Wilcox at Waikare in the Bay of Islands. Also during that year, a new Maori Church was built and opened at Moerangi in the Waikato, the first weatherboard Church for the Wesleyan Maori people to be built by the Church in that area. Thus the work gained visi-bility.

During the years, several of the old Maori Mission Educational properties attached to former Mission Stations had been sold, particularly in Raglan, Kawhia and Aotea, the proceeds to be for the new College, and it was now decided that the work of Wesley College Three Kings should be prepared for the new advance in the Franklin District. A block of farmland of some 700 acres was purchased at Paerata, and plans were made for its development as the future site of the College. It was only partly developed at the time, so Mr Simmonds the Principal gave oversight to the clearing and grassing and planting of shelter belts, and the land was leased in the meantime. All the proceeds from the sale of former Maori Educational land were centralised in this property as part of the Endowment assets of the Wesley College Trust, but the Kai Iwi, Wellington and Grey Institute properties were continued under Trustees who held the land for the Maori Mission under special Trusts. In Wellington, as with the constitution of Three Kings Wesley College Trust, the Trusteeship contained provision not only for Maoris but for the children of indigent Europeans as well as deserving children from the Islands. It was decided to plan for the sale or lease of the Properties at Three Kings for the development of the work at Paerata.

Two young men, Paraire R. Paikea and Rakena P. Rakena were accepted for training at Wesley College with a view to the Ministry. Rakena was a son of Piripi Rakena. Hamiora Kingi again became a Supernumerary.

The Conference that year declared that a policy of gradual amalgamation of the two sides of the work should be followed as in the case of Riverton, where Papakakura as South Island Maori Pastor had become attached to the Riverton Circuit. This question has ever since been a matter of debate, and there have been wide divergencies in viewpoint as to the right policy to be followed. The time was not felt to be ripe for such a move, and it is a question even yet as to whether the policy should be one of amalgamation, which really means absorption, or a true integration in which each side contributes something significant to the total life of the Church. In subsequent years we have seen spasmodic attempts made from the Pakeha side of the Church to force the issue. While this has risen from the deep concern for the wellbeing of the work as a whole, the only result has been to deepen the defensive re-action of most of the Maori Membership.

Whaitiri Taipoto, the Deaconess Trainee at Hawera working with Sister Nellie, was being supported by the Auckland Women's Missionary Auxiliary. Such support went on through the years with splendid interest from the growing Methodist Women's Missionary Union, and it became in time with the Overseas Mission work, the main financial and prayer objective of that Union, and its successor the Methodist Women's Fellowship.

The outbreak of the first World War, with its appeal to every racial group for support for the War Effort, on each side of the conflict, resulted in a world-wide rise in race consciousness. Inevitably the Maori race was affected by this mood. Reactions among them differed greatly. Old animosities and loyalties were re-awakened, but by and large, the Maori people shared the common sense of concern. It was only afterwards that the awakened Maori consciousness expressed itself in a yearning for an indigenous Maori religious movement on a dominion wide scale, and this was to emerge later in the form of the Ratana Movement. Fortunately this was to prove a strong move against the old Tohungaism, and it was well that the inevitable development took the form of an emphasis on Christian principles. This did not emerge at once, but in the turbulent years of the post-war period, this movement caught the attention of the Maori people through the whole country. The point to be remembered at this stage of the story is that it was precipitated by this general world-wide upthrust of race consciousness resulting from the appeals to racial pride and race identity of the war years.

In 1915, Hori Kakuere, Eruera Te Tuhi, and Davis Pou Werekake were ordained as Maori Ministers. Paraire Paikea and R. P. Rakana were received on Probation, and Papakakura who had temporarily resigned was received back into the active work. These men were stationed with older brethren wherever possible.

William Gittos was living in retirement in Auckland at Devonport. Paikea was sent to Kaeo, Wilcox was at Whangaroa; Piripi Rakena at Mangamuka; Te Tuhi Heretini at Whirinaki, Hokianga; Eruera Te Tuhi at Reweti, Helensville; Hone Hare at Oparure, Te Kuiti; Hapeta Renata at Te Kopua on the Waipa; Hori Kakuere at Raglan, T. G. Hammond now at Hawera; R. T. Haddon at Normanby; Papakakura at Rahotu, Taranaki; and R. P. Rakena, serving the South Island, was stationed at Temuka. Henare Hemara was a Maori Home Missionary in the King Country and Wi Kaitara at Raetihi. Sister Nellie Hayes and Whaitiri Taipoto were the Deaconess Staff in Hawera, Sister Huia Tuatini was assisting Wi Kaitara at Raetihi in the Waimarino area, and this was the Maori staff at the time. T. G. Brooke was Organising Secretary of Home Missions and Superintendent of Maori Missions.

In 1915 the Auckland City Council was seeking to improve the egress by road from the lower City into Symonds Street by the formation of what later became known as Anzac Avenue. This involved the closing of part of old Parliament Street where the Auckland Maori Mission properties stood, facing Mechanics Bay. The Mission Property Trustees agreed to sell the property to the Council for £12,000 which was covered by City Council debentures for this sum. This became the initial capital of the Methodist Home Mission and Church Extension Investment Funds Board. This Board was incorporated on the maturing of the debentures, and the need arose for a continuing administration of the Capital Funds of the Home Mission Department in 1931. The income from this and other capital funds, mostly from legacies for the work, today provides the first section of the annual budget of the Department, and the first claim on the Fund is the support of the Maori work. It also provided in later years the backing Capital for the procuring of the Maori Hostels and Maori Centres and Maori Mission Parsonages.

In 1916, William Gittos died after several years of declining strength. He had served for fifty-seven years of active Ministry. Unfortunately he had not been able, in spite of repeated requests from the Conference, to compile his reminiscences and the history of the Mission, so that knowledge of great historical value died with him.

Sister Nellie Hayes retired after eight years of service, but was able to continue her interest in the work for many years. Whaitiri Taipoto returned to her own people.

The South Island with its long travelling for R. P. Rakena, continued to present difficulties of administration and it was decided that in 1917 he should live at Rapaki (Lyttelton) as his base. Conference directed that: 'The South Island Circuits in which Maori Pas are situated are to enter these places on the preaching Plan, and arrange for regular services to be conducted there, and to see that the Church Members are visited during the absence of the Maori Minister.'

The Maori report showed that the Maori Membership now stood at 2048, with 8700 attendants at public worship. T. G. Brooke was nearing retirement age, but the Conference asked him to defer his retirement plans for one further year beyond the date he was planning, so that he could be designated by the next Conference for appointment for a term of three years as General Superintendent of the Maori Mission. In the intervening year, Mr Hammond was removed to Auckland as Superintendent of Maori Missions, and the work in the Circuits was placed under Maori Circuit Superintendents. These were Piripi Rakena in the Hokianga as Superintendent of the Ngapuhi work which was in three sections; Hone Hare at Te Kopua for the South Auckland, and R. T. Haddon in Taranaki-Waimarino. Eruera Te Tuhi went to Otorohanga.

The Conference wanted a Deaconess for Hokianga, and the Home Mission Committee was directed to consider the possibility of establishing a school for Maori Girls in Taranaki. R. T. Haddon had for years urged this, and in his work among the people of the Taranaki tribes assured them that this was the intention of the Church. His plea for the 'Rangiataea' of his dreams was not able to be met until 1940 with the establishment of the small interim School on the old property of the Grey Institution, and the later Hostel scheme in 1958.

Representation of the Maori Mission in District Synods and Annual Conferences was made more secure in 1917, and in time became a fully accepted right, and the voice of the Maori staff and members was heard in the courts of the Church.

In 1918, Henare Hemara retired and his place at Oparure was taken by Hone Tamati, a fine Maori Home Missionary who served for many years. Sister Edith Goodall was appointed to Waima in 1917 and served until 1919 as the Pioneer Deaconess in the Hokianga.

In his year of special travelling throughout the Maori Mission as Maori Superintendent, T. G. Hammond reported to Conference: In the North, in Kaipara, and in the King Country there are everywhere men who have passed through Three Kings College. They are justly proud of their relationship to the School. Though there are doubtless failures, I am very thankful for the good leading influence of our College. Mr Simmonds and those who preceded him at Wesley College have not laboured in vain. The work of Superintendent of Maori Missions is not a bed of roses, but I ask no other employment than to serve my Maori people.' So spoke a faithful man!

In 1919 there was the great influenza epidemic with heavy losses and suffering among the people. One distressing death was that of Mrs Hone Hare. Her Minister-husband took seriously ill while she was away many miles distant, helping to nurse a sick

community in a mill camp. She suddenly contracted the illness herself, and died far from home. Owing to the nature of the epidemic, the burial had to take place right there near the camp where she had been labouring, and news of her death was withheld from her husband for over a week. Those who know Maori life will understand the distress those events caused him when at last he was told the news, especially in his weak condition.

Matarae Tauroa was at this time received for training and sent to Dunholme Theological College in Auckland for basic Theological training. At this Conference Hamiora Kingi ceased to be an ordained Minister, but in later years he served for some time as a Local Preacher among his people in the Taheke district.

Plans now began to be formulated for the new Wesley College to be built at Paerata, and the older buildings at Three Kings were allowed to run down. Finances were not sufficiently buoyant to allow for the expenditure of urgently needed capital on the maintenance of buildings which now had a very limited life, and the College Board was trying to conserve all available funds for the earliest possible development of the new unit.

At this Conference, the matter of a successor for Mr Hammond came up for decision. It became evident that the wish of the Conference was that Mr Seamer should return to the Maori work and lead it at this critical stage, and so he was designated as General Superintendent of Maori Missions to work under the General Superintendent of Home Missions, T. G. Brooke, and to begin in 1920.

With this change in view, in 1919 Hapeta Renata was appointed Superintendent of the Ngapuhi Circuit, living at Kaeo; Eruera Te Tuhi became Superintendent of the Kaipara Circuit living at Reweti; Piripi Rakena became Superintendent of Waikato Circuit, living at Te Kopua; R. T. Haddon was Superintendent of the Taranaki-Waimarino Circuit, living at Nonnanby; Davis Wilcox was at Waikare, Bay of Islands, Paraire Paikea at Otorohanga, living at Te Kopua; R. T. Haddon was Superintendent of the Taranaki-Waimarino Circuit, living at Normanby; Davis Wilcox was at Waikare, Bay of Islands, Paraire Paikea at Otorohanga, Neho Hemi Papakakura at Opunake, and R. P. Rakena in the South Island at Rapaki, serving under the Chairman of the Canterbury District. Sister Edith Goodall retired at this Conference.

In 1920 Matarae Tauroa was received on Probation and appointed to Raetihi, but the following year he was sent to Rapaki to serve the South Island field.

There were two Maori Home Missionaries at this time, Wi Kaitara at Raetihi, and Hone Tamati at Oparure in the King Country.

Mr Hammond, in his last report to Conference after forty-two years of service to the Maori people said: 'I have not formally wished the Maori people "Good-bye". There are reasons why, that only one conversant with Maori thought can understand. Were I to "Poroporoaki" (take farewell) of the people, it would mean to the old people that either I or some of them would soon die. So I will simply sit down "in the stem of the canoe" and give all the help I can to those still engaged in the work'. He retired to Lich-field in the Waikato, and was frequently consulted by the Home Mission Board, and by T. G. Brooke and A. J. Seamer during the unsettled period of the emergence of the Ratana Movement. He fully endorsed the policy adopted by the Church in dealing with that situation.

At the Conference of 1920 T. G. Hammond retired and A. J. Seamer stepped into the leadership of the Maori work.

Papakakura was given permission to visit America with the Chatauqua Movement where his lovely tenor voice was in great demand. Paraire R. Paikea was ordained.

Reporting at the end of the year, Mr Seamer stated inter alia: 'Wiremu Ratana, the Maori teacher of Divine Healing, has created quite a stir among some of the tribes during the year. In general, his influence is helpful to our work, and his relationship to our Mission is of the happiest character.' There was to be the beginning of a long and significant association of these two men, and it remained a constant interest and concern to Mr Seamer right to the time of his death.

In 1921 the work was getting into its pattern. Mr Hammond wrote: 'Mr Seamer has made a good beginning with the Maori Ministers. They are prepared to stand by him. There are also from the North and other places expressions of a ready mind on the part of the leading Maoris to welcome and work with Mr Seamer as the Kaumatua (Respected Elder) of the Church He will have ready access to the young people educated at Three Kings and in the State Schools, and among these I doubt not Mr Seamer will give full proof of his call to this important work.' Unfortunately Mr Seamer suffered a heavy bereavement in the death of Mrs Seamer, whose health had given concern for some time. From then on for the rest of his life he carried his ministry as a widower, facing as well the handicap of severe physical discomfort rising from damage to his inner ear caused by a shell-burst in a dug-out on the Western Front in the first World War. He was practically never free from head noises, which would be accentuated by any head cold, and frequently resulted in disconcerting blackouts. Yet he persevered in the active work until his retirement in 1939, and even then he continued to assist the Maori work in the establishment and guidance of the Maori Hostels in Hamilton until his death in 1963.

Mr Seamer reported to the Conference that the Home Mission Board and the Maori Staff had gladly accepted the policy of endeavouring to extend the Mission operations 'to cover all our traditional ground'. This was endorsed by the Conference, and plans were authorised with this in mind. A forward movement in Deaconess work was authorised, the Deaconesses in the Maori work to be under the direct personal supervision of the General Superintendent of Maori Missions, but to be members of the Circuits in which they were placed.

From then onwards, because of the need for some more authorised workers to perform Ministerial duties in the many scattered Maori settlements, and at the same time the difficulty of providing a full staff of trained men, Mr Seamer in consultation with the Maori Circuits developed an auxiliary staff of Honorary Maori Home Missionaries, men who continued in their secular employment but were authorised as Lay Preachers to conduct baptisms, weddings and funerals, and to maintain some pattern of worship services among their people. From time to time some of these men were engaged for periods of part-time or full-time employment as Home Missionaries. With this in mind, the ordained Ministers were placed in strategic positions as Circuit Superintendents, with selected colleagues, part-time or full-time, to cover their areas.

Hoani Hakaraia Te Uawiri was accepted as a Probationer in 1921 and appointed to Patea. Piripi Rakena returned to Hokianga as Superintendent, Davis Wilcox went to Taranaki-Waimarino, R. P. Rakena to Te Kopua, Paraire Paikea was permitted to rest for a year, and the other men remained in their present appointments. Te Aho-o-te-Rangi Pihama was appointed as a Home Missionary to Whatawhata, and Aihe Huirama to Marokopa as an Honorary Home Missionary.

Matarae Tauroa followed R. P. Rakena at Rapaki, Lyttelton. Each of these men found a wife in the home of the Couch family, Miss May Couch becoming Mrs Rakena, and Miss Betty Couch Mrs Tauroa.