



PART THREE

The Third Half Century 1922-1972

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CHAPTER ONE

The first decade 1922-1932

In 1922 the Church observed the Centenary of New Zealand Methodism. So opened the third half-century, and there commenced a long upward pull.

The foundation stone of the Centennial Memorial Church at Kaeo was laid as part of the celebrations, and the Memorial Cairn on the original Mission site at Wesleydale was built from water-worn marble boulders brought from the Heads by barge. Mr Seamer and a group of Maori helpers built the cairn which was later surmounted by a totara cross.

Edward Oliver Haddon was received on Probation for the Ministry. Great hopes were entertained of a new outreach in Missionary service by the Maori side of the work when he offered with Mrs Haddon to go to the Solomon Islands, where the New Zealand Methodist Church had been granted special responsibility for this pioneer field as part of the Centenary observance. All plans were being prepared for their leaving when Mrs Haddon took ill and medical advice was strongly against her going to the Tropics. Therefore, greatly disappointed, they were transferred back to the Maori work in the Wanganui District where she could have local medical attention.

Sister Eleanor Dobby proceeded from Deaconess House to begin her long service in the Hokianga District to follow Sister Edith. Miss M. W. Nicholls who had been a voluntary Sunday School worker in the King Country was taken on to the staff as a Deaconess Supply. Sister Alice Howell was appointed to the Taranaki work.

Te Hira Ratete (Rogers) became an Honorary Home Missionary at Punakitere in the Hokianga, and Tapua Patuone in the Bay of Islands. So the team began to grow and spread.

The report of the Maori Mission to the Conference contained this statement: 'We do not seek to make any denominational capital out of the (Ratana) Movement, and shall be satisfied if we can be instrumental in so guiding it that it will serve the Church of Christ.'

This Movement first developed as a Religious Movement centred in Divine Healing. People from all districts began to rally to Ratana Pa. Tahupotiki Wiremu Ratana was of a Methodist family, but owing to the scattered nature of the staff, he had not been

constantly ministered to by Methodist people, and did not hold membership in the Church. However, he looked on the Mission workers as welcomed friends.

Much good was done to great numbers of people. At the same time many who gathered saw prospects of this becoming a new expression of the unity or 'Kotahitanga' of the Maori people. Underneath all Maori restlessness lay their unhappiness about land, and their dissatisfaction with the handling of the Treaty of Waitangi by successive Colonial Governments. Many Maoris had also read much of the Old Testament as a reflection of the experiences of the Maori Race, and there had been those who had used this to expound a doctrine of the Maoris being 'The Lost Ten Tribes of the House of Israel'. From this there naturally rose a steady expectation of a Messianic deliverer, and they lived in the hope that each new religious leader among them might be 'The Promised One'.

With this, for a few there was also the expectation that there would be a complete restoration of the Maori lands, and every Kotahitanga 'Maori Unity' Movement that has risen has leaned towards this. For many others who did not go this far, there was yet a hope for the removal of the more patent grievances and some recognition of the status of the Treaty of Waitangi as something more than just a gentlemen's agreement.

There also came as one strong strand in the Maori thought, a desire for a truly Maori Church, and many voices were raised for this. Since early Mission days the contention of the Maori people in many areas was that it was the Churches which had brought division into their tribal life. In the post-war atmosphere with its strong quickening of racial consciousness many voices were being raised for this unity. It was a critical moment in New Zealand's national life. Such a movement was bound to have risen in that soil, and we can be grateful that the one which did eventually arise did not take the form of a swing back to old Tohungaism. On the contrary, at the height of his best influence Ratana urged the acceptance of Biblical Christian principles, and he resolutely set his face against the Tohungas. Ministers of all the Church Missions felt the strain. Some by their own Church authorities were directed to refrain from any identification of themselves or their Churches with the new movement, on a threat of expulsion or excommunication for disobedience. The Methodist Conference recognised the problem for its men. In some areas, especially in the Kaipara, the people had resolved by a large majority to go almost bodily into the new Movement, and some of the Ministers of such tribes felt compelled to go with their people to give such guidance as was possible to the developing pattern. Paraire Paikea and Hapeta Renata joined with them with the understanding but regret of their leaders and fellow workers. In such areas where the majority of a tribe decided to change, Methodist Churches built on tribal land became the property of the new religious community, Such were those at Raetihi and several of the Kaipara buildings. In other places, divided communities found the Church buildings a centre of disagreement. Where the

buildings had been legally transferred to the Methodist Trust system of land holding, they remained the property of the Methodist Church. Such was the historic building which had been Mr Gittos's 'Cathedral' at Otamatea, known as the Kakaraea Church in later years.

As the Ratana movement developed, the land question began to predominate, and pressure began to be applied to Ratana to seek for the Maori people a recognition of the status of the Treaty of Waitangi, the movement from then on taking a strongly political turn. Ratana led a deputation to England, hoping to set their petition before the Crown and the Privy Council. This deputation received an unfortunate snub. They were passed from one underling to another. The N.Z. High Commissioner, acting on instructions from the N.Z. Government, refused to request an audience with the King or the Privy Council, and the hurt proud people came home via Japan, where their characteristically courteous reception by the Japanese leaders did much to restore their pride. This latter experience naturally was recounted with embellishments when they returned to their anxious fellow-countrymen, and was made much of to cover their sense of humiliation suffered in England.

By 1924, with Ratana out of the country, the movement for a separate Church gained momentum. Mr Seamer found himself in a very difficult position. Without understanding the legal implications of their actions some of the recognised leaders of the separation movement, urged on by their followers, were conducting marriages without any legal authority. If this were to continue there would be chaos. He saw the need for guidance and he was welcomed among them as an understanding and trusted friend. His own wish, and the tenor of his advice was against the forming of a separate Church. However the tide had set in that direction, and reluctantly he had to put his hand to the task of helping them to prepare a Statement of Faith to lodge with the authorities with their application for registration under the Marriage Act. In this he had the valued assistance of the Rev'd Dr H. Ranston. Mr Seamer consulted constantly with the Ratana leaders and the Ratana Creed was prepared and deposited; so officially the Ratana Church came into being. Leaders were appointed as Ministers under the Marriage Act. They came from very different traditions and backgrounds, and naturally their preaching depended upon the background from which they had individually come. There was not time for them to have gathered a body of teaching which would give some uniform pattern to their work. Hence when they returned to their tribal areas and began their official duties, the type of thought reflected these various traditions. In the Ratana Creed there appears among other statements this sentence (No. 10) which reads: 'I believe that Tahupotiki Wiremu Ratana is a mouthpiece of Jehovah (he Mangai), spreading abroad light on the above truths concerning the salvation of the spirit and the vitalising of the body.' Gradually this was brought to the front, and became the dominating emphasis. However, owing to the

differences of understanding of the rest of the body of their creed, it became changed in use to 'The Mouthpiece' (Te Mangai) and this is now the general usage of Ratana people. It was not intended in the original form of the statement. With this there came also a change in many of the words of traditional Mission hymns and prayers and orders of services. There has always been a section of responsible leaders who have sought to keep the teachings of the move-ment in harmony with the main stream of Christian teaching.

When the political emphasis began to predominate, there was a period when T. W. Ratana himself drifted from his earlier standards, but before he passed away he returned to the original basis of his faith and pleaded with his people to keep to the central Christian teachings.

Looking back to those earlier days when politics began to loom large among them and they were sought after by leaders of the Political Parties, it is claimed that when the Opposition Labour Party leaders were welcomed on the Marae at Ratana Pa, the local leaders pleaded the cause of the placing of the Treaty of Waitangi on the Statute Book. In the courtesies exchanged by the speakers, interpreted to the people in their own language, the Maori people understood the reply to be that if they would give their votes to the Labour candidates and that Party came into power, they would see to it that this would be done. When the Labour Party did come into power, and they were shortly afterwards immersed in the War effort, attention was diverted from this; but it remains a dominant hope of the Maori supporters of the Party.

With the arrival of a large number of permanent or semi-permanent residents at Ratana Pa, the needs of the host of children began to be felt. Ratana placed at the disposal of the Methodist Church the little Church building, 'Piki Te Ora', for the teaching of the children, and they were allocated a building site in the pa for the erection of a Mission cottage for the Methodist workers. Ratana asked Mr Seamer to take over the care of the children of the Movement. By 1927 a day school which Ratana insisted should be under the charge of the Methodist Church was commenced, and it became before long the largest Maori School in the country. For some years the Church provided Pakeha and Maori teachers, but eventually the Government was persuaded to take it over under the Native Schools system and provide adequate staff and buildings, on condition that the school be open to visits by Methodist Ministers for religious instruction. At the time of writing, this is still kept up by visits of Methodist Ministers and voluntary helpers from Wanganui.

With the Ratana Church being the Church of a large section of the Maori people, it is clear that it will be so in this land for a long time yet; and it presents a special

challenge in these days of Ecumenical relationships to the leaders of the historic Churches for understanding and patient guidance. The view of the Methodist Conference was expressed again at the Conference of 1926: That we go straight on with our own work without making any unnecessary comments concerning the new organisation'.

Returning now to the general work of the Mission: the years 1922 and 1923 were significant. Walter Te Rangi Te Whata Frazer was admitted on trial in the Maori Ministry, but he served for a brief period only in the Waikato.

Plans were now maturing for the removal of Wesley College to Paerata. The aged Principal, J. H. Simmonds announced his approaching retirement after being Principal at Three Kings for 28 years. The closing ceremony was held at Three Kings in August 1922, and the remaining boys and staff moved to Paerata and took up residence. In early 1923 the school opened with a few boys, and during that year application was made for the registration of the new school as a Secondary School. This took place when the School opened in 1924. It had been decided to advertise for a new Principal from the Teaching Profession, and to develop the College as a Secondary School for the training of Maoris and others together. Under this new arrangement, Mr R. C. Clark M.A. Dip. Ed. from Australia commenced as Principal in January 1924 and his staff were N. W. Gilling and G. I. Launson as Student-Tutors. Mr Gilling went on later to Teachers' Training College, in later years returning to the Teaching Staff as a Senior Master. G. I. Launson went on to become a candidate for the Ministry.

With the retirement of the Rev'd T. G. Brooke as General Superintendent of Home Missions and Church Extension announced for 1924, the Home Mission Board recommended to Conference a successor to be appointed on the same pattern of organisation. Several names were submitted, with Mr Seamer remaining as Superintendent of Maori Missions to work under the new man. However when the matter came before Conference, it was resolved to designate the Rev'd A. J. Seamer as General Superintendent of Home and Maori Missions, bringing the two sides of the work under a unified leadership, with a view to working towards a greater amalgamation of the work at all levels.

The Rev'ds T. A. Joughin and J. H. Simmonds retired in 1923. As mentioned above, Mr Simmonds had continued in the Maori work as Principal of Wesley College for 28 years — and Mr Joughin had served for 16 years in the early part of his ministry before returning to the European work.

The Home Mission Department was asked to arrange a visit to the Chatham Islands and report to the 1924 Conference, but with the pressure of work on all involved in the new set-up of the Department, such a visit was not possible. They duly reported that

enquiries showed that with the Anglican Diocese of Christchurch endeavouring to give it oversight, there would be no immediate necessity to attempt to reopen a field there.

The appointments in the Maori field at this stage were:

R. T. Haddon, Senior Maori Superintendent, at Normanby, Taranaki;

Matarae Tauroa at Waima;

E. Te Tuhi at Kaipara;

W. Te R. Frazer in the Waikato;

R. P. Rakena at Okaiawa,

and the Home Missionaries

Hone Tamati at Te Kopua and

W. H. Toka at Raetihi.

Piripi Rakena and Te Tuhi Heretini were Supernumeraries in the Hokianga.

In 1924, Matene Keepa, an ordained Minister from a Sister Church, was accepted on trial as a Home Missionary and appointed to Kawhia. McDavis Wharehuia was taken on to the staff with his wife, a trained Nurse, to administer a small Cottage Hospital opened by the Mission in Te Kuiti. Mrs Wharehuia became Matron and her husband was Chaplain and assisting in the King Country Circuit work. The opening of this Hospital was made necessary because of the reluctance of many Maori people to accept European medical treatment or hospitalisation. For several years a most effective ministry was maintained there, so that when the King Country Public Hospital was opened by the Waikato Hospital Board, it was found that this reluctance had been largely overcome, and many tributes have been paid to the value of this Mission venture.

It was in this year that the Home Mission Executive was given the title of the Home Mission Board, and the Department was named the Home Mission and Church Extension Department, in its schedule of functions the work of the Maori Mission being placed at the head of its responsibilities.

Matarae Tauroa moved to the Bay of Islands,

E. Te Tuhi remained in the Kaipara,

Te Aho-o-te-Rangi Pihama went to Te Kopua, and

Hone Taotahi to Pipiriki and upper Wanganui.

At the Conference of 1924, approval was given for the initiation of a programme of deputations to the Circuits to interpret the Maori work, and the first small 'Maori

Mission Party' was formed. This evolved in time into the outstanding work of the 'Waiata Maori Choirs'.

In 1924, the historic Mission Property at Te Kopua was sold. In former years when such Mission lands were disposed of, they were sold to the highest bidder and the funds allocated to the Maori work, either in the general work or for Educational purposes. However the Maori people, with their deep attachment to their land, were critical of this policy — to them cash never filled the same place as the actual land. The idea of capital for investment was a new conception. When the Te Kopua land was sold, the policy was initiated of wherever possible offering such lands for repurchase by the Maori people in the area, and the Te Kopua property was purchased by the Herangi family.

In 1925 the Rev'd E. T. Olds joined Mr Seamer as Assistant Superintendent of the Department, and for three years he helped in inspirational visits and deputation work throughout the country. Sister Nicholls at this Conference became a Deaconess Probationer, and was supported by the Young Women's Bible Class Movement as their special Deaconess.

Te Hira Ratete went to Raglan,
Te Iwiora Tamaipaarea was appointed at Rangitikei,
Oliver Haddon to Gonville,
Matarae Tauroa went to Okaiawa,
R. P. Rakena to Rahotu,
Te Aho Pihama to Aotearoa in the Waikato, and
Hori Kakuere to Ngaruawahia.

In 1926 the full pressure of the Ratana development was felt. Hapeta Renata and Paraire Paikea had resigned to join that Movement. R. T. Haddon had been given the status of Senior Methodist Maori Superintendent, so that he could speak in a representative capacity in the various gatherings that were being held. He was looked on as Chief Maori Pastor, and was also released for several months of special travelling with the New Zealand Alliance where his oratorical gifts were much appreciated.

Sister Marion Fabrin was appointed to the Te Kuiti District and
Sister Alice Howell to Hawera.
Davis Wilcox was appointed to Waima,
Oliver Haddon to Kawakawa, and
Hone Tamati to Taumarere near Kawakawa, where he later retired.

The Historic Oak Tree and a portion of the Mission land at Waima were transferred to the Government as a historic reserve. This tree had been planted in the early days of

the Ministry there of John Warren, and had grown to be the largest oak tree in the Southern Hemisphere.

In 1927 T. G. Hammond died in the Waikato at his home and his death marked the end of an era. Matene Keepa at Rahotu and McDavis Wharchuia were received as Maori Ministers. At Ratana Pa, the needs of the Maori School called for added leadership, so Oliver Haddon and his wife were appointed there to assist in this work. Sister Netta Gittos was now assisting at Te Kuiti, attached to the Mission Hospital but doing District work as well. Sister Marion Fabrin resigned and Sister Iris Foster commenced her service as a Deaconess.

In 1928 E. T. Olds returned to Circuit work, and in his place the Rev'd C. Strand, a senior Home Missionary, was appointed acting Assistant to the Rev'd A. J. Seamer. Mr Strand was able to assist in the erection of a new Maori Mission Parsonage at Waima. Mr and Mrs Strand went into residence in the Te Kuiti building which had been in use as a Cottage Hospital, and in it Mrs Strand conducted a small Maori Girls' School of domestic science and hygiene which was the forerunner of the Kurahuna School opened a few years later at Onehunga. Mr Strand served in this capacity for three years.

In 1928

Eruera Te Tuhi moved to Kawakawa,
Matarae Tauroa to Waima,
Matene Keepa to Auckland (Tuakau),
Piripi Rakena to Pipiriki on the Wanganui River,
Wharehuia remained at Te Kuiti, but he and his wife did not remain in the Hospital appointment which was now discontinued.
E. Oliver Haddon was at Ratana Pa,
R. P. Rakena at Okaiawa,
Te Riri Kawiti was Honorary Home Missionary at Waiomio, Bay of Islands;
Hone Tamati at Te Karae, North Hokianga;
Hone Taotahi at Kawhia;
Te Aho Pihama at Rahotu, Taranaki; and
Hauotu Hapimana (Chapman) at Aoteroa.
Miss Ana Hauotu was assisting Sister Nicholls in the Deaconess work at Te Kuiti.

Sister Alice Howell resigned after five years' service.

In 1929 Sister Frances Hayman and Miss Ivy Jones joined the staff, Sister Frances going to Kawhia as Deaconess Nurse, and Miss Jones to Auckland City to start a work

among the increasing number of young Maori women and girls going to the city for employment.

A venture was begun that year in the printing of a small Maori-language paper called 'Te Kotuku Kai Whakaata' or the Heron. The title had reference to a proverb in Maori which spoke of the particular care with which the heron selected its food. This magazine was continued for several years.

The Ngaruawahia Maori Parsonage was bought that year, as the Maori Pa there on the Waikato was coming into prominence as a place of residence of a number of Maori people under the leadership of Princess Te Puea Herangi; and the centre became significant for a new approach to the Waikato tribes. R. T. Haddon moved into residence there in 1930.

At the 1930 Conference, G. I. Launson, a third year Probationer, was designated to be appointed in 1931 as the Assistant Superintendent of the Home Mission Department. In preparation for this he was sent for his final year of Probation to the Bay of Islands Circuit, to gain experience of the rural work, to act as Chairman's deputy for the far North, and to be friend of the Maori Mission Staff in the North.

The N.Z. Women's Missionary Union bought the property in Grey Street, Onehunga, which had originally been built as the Onehunga Parsonage to replace the old Mangungu Mission building brought down from Mangungu in the Hokianga. In this building they opened the Kurahuna Maori Girls' School; and the first group of students were from the Te Kuiti interim School, among them being Miss Heeni Te Teira Wharemaru, who was appointed Senior Girl.

For the year 1930, the staff consisted of

- Piripi Rakena back at Mangamuka in retirement;
- Davis Wilcox at Waikare, Bay of Islands;
- Hori Kirkwood at Pukekohe;
- Wharehuia at Kawhia;
- Matarae Tauroa at Waima;
- R. P. Rakena at Okaiawa;
- R. T. Haddon at Ngaruawahia;
- Hone Taotahi at Purerua;
- Te Riri Kawiti at Waioomio;
- Te Aho Pihama at Ohiaopoko, Raglan;
- Hautu Hapimana at Aotearoa, Te Awamutu;
- Hone Tamati at Te Kuiti;
- Aihe Huirama at Marokopa;
- Wetini Hotu at Hangatiki;

Paahi Moke at Rahotu;
Tupito Maruera at Pariroa Pa, Patea;
Rangiira Tumahuki at Whenuakura;
Hikuroa Te Maaha at Kai Iwi, and
Oliver Haddon at Wanganui.

The Deaconess appointments for that year were:

Sister Netta Gittos at Ratana Pa,
Sister Iris Foster at Kawhia,
Sister Irene Hobbs at Te Kuiti,
Sister Frances Hayman at Okaiawa,
Sister Nicholls (now in the Deaconess Order) at Hamilton and assisting in leadership of Maori choirs,
Sister Eleanor Dobby at Hokianga, and
Sister Ivy Jones (also now in the Deaconess Order) in Auckland.

The Rev'd R. T. Haddon opened new Maori Churches at Taheke and Te Patunga during this year.



Mrs. C. Strand and girls at School of Domestic Science and Hygiene – Te Kuiti 1930

This was a period of steady work and rising interest on the part of the wider Church, largely awakened by the dramatic appeal of the Maori Choirs in deputation tours. One factor was to bring the young Maori members, for the first time in their life for most of them, into a European home; and the contact with many Christian Pakeha Church members gave them an entirely new conception of the life of the Pakeha. In return, the Pakeha families made lasting friendships with fine young Maori people who on their part presented an entirely new picture of Maori life to the Pakehas. At that time the two races were still practically foreigners to each other. Their paths seldom crossed except in casual business contacts, and each world was almost sealed off from the

other. These choirs were a mutual blessing in removing many hurtful stereo-types in the minds of both peoples.

In 1931, E. Oliver Haddon and McDavis Wharehuia resigned from the Ministry to enter business. Sister Iris Foster resigned to marry. Sister Atawhai Wilcox entered Deaconess work and was appointed to Te Kuiti, where she lived in the Maori Department Parsonage with the Rev'd and Mrs G. I. Laurenson, who were making that their base for his work as Assistant Superintendent of the Home Mission Department.



The Rev'd G. I. Laurenson

Necessary adjustments in the Maori Ministers' appointments meant that

E. Te Tuhi went to Tuakau,

Matene Keepa to Kawhia,

Paahi Moke to New Plymouth;

Henare Iti Rangitaawa was for one year an Honorary Home Missionary also at Kawhia

Tame Tuan (Stewart) the same at Whananaki (Hikurangi) and

Wiremu Wi Hongi at Kaikohe.

It was a time of development but the world-wide economic depression was beginning to be felt. Had it not been for the continued attraction of the Maori Choirs at this time, there would have been a great deal of retrenchment in the staff- the general income of the Home Mission Fund dropped alarmingly and the returns from the Choir efforts were a God-send.

CHAPTER TWO

The second decade 1932-1942

These years were again years of struggle. The depression deepened and the economic position of the country was chaotic.

Many Maori people who had been dropped from employment in various industries and Public Works jobs had returned to their homes and were living on a pittance. There was no Social Security as yet, and there was near starvation and unquestionably very serious hardship for great numbers of people.

In 1932 several new names were added to the ranks of Honorary Home Missionaries:

Hoani Waata (Walters) at Aratapu Dargaville;
Rameka Eru at Te Karae (Hokianga);
Te Uira Tuteao at Raglan, and
Paikea H. Toka at Taiporohenui (Hawera).

Some of these workers were from time to time drawn into the work of the Maori Choirs.

Sister Airini Hobbs (Irene), moved to Okaiawa (Hawera) supported by the Sunday Schools of the Dominion.

Sister Miriama Kirkwood was appointed to Ratana Pa, and

Sister Rangimarie (Mori) Ellison from Otago was attached to the Home Mission Department to assist when necessary with the leadership of the girls in the Waiata Choirs.

Sister Frances Hayman returned to Kawhia.

In 1933, the Waiata Choir paid an eminently successful visit to Australia, half the proceeds of their concerts going to local Church ventures in that country, and the balance to the Choir travel fund. They were able to send a substantial donation to the Home Mission Fund from their share of the proceeds after paying all expenses. The members of the choir gave their services voluntarily, except for essential out-of-pocket expenses. On their return to New Zealand they were able to make a triumphant return tour of their own country with enthusiastic welcomes in every centre.

Owing to the ill health of Mrs Haddon, R. T. Haddon returned to his own home at Normanby (Taranaki) and continued his work from there, his place at Ngaruawahia being taken by Matene Sister Netta Gittos (a niece of the late Wm Gittos) took over the position of Matron at Kurahuna Maori Girls' School in 1933, and Sister Rangimarie (Mori) Ellison went to New Plymouth, and Sister Taka Ropata to Hamilton.

G. I. Laurenson went from Te Kuiti to live in Auckland. He was appointed to the Auckland West Circuit as Superintendent, so as to be able to keep contact with the Home Mission Office as Ministerial Treasurer and acting Assistant Superintendent of the Department. Mr Seamer carried the travelling and administrative side of the work under difficulties of very poor health. The depression was at its worst throughout the country.

Te Tuhi Heretini died that year at Whirinaki after a long and faithful ministry. He had had to handle many difficult situations owing to the tensions created by the Ratana developments, and he was greatly admired for his quiet faithfulness. With the removal of Matene Keepa to Ngaruawahia, a change was made at Kawhia where the Rev'd Wm McDonald, a Pakeha Home Missionary, was sent to serve both the Maori work and the Pakeha work of the area, a policy that was followed there from then on. Hone Tamati was moved over to help him in his Maori contacts. Hemi Rihimona was taken on to the staff on a part-time basis, Ruihi (Lewis) Nathan at Rewiti, and Huru Wiperi at Utakura (Hokianga) as Honorary Home Missionaries.

The South Auckland Methodist Centennial Celebrations were held in 1934 in commemoration of the establishment of the first Methodist Mission in the Kawhia area in 1834. To mark this, the Memorial Church at Kawhia and the Parsonage in that town were commenced with special gatherings for the laying of the foundation stones by King Koroki, and opened the following year by Princess Te Puea Herangi. The quiet faithful ministry of Mr Seamer had done a great deal to restore the confidence of the leaders of the King Movement in the Christian Church, and his Maori helpers had done a great work in opening doors that had for long remained closed, or else very reluctantly opened.

Matarae Tauroa was appointed Minister to both Maori and Pakeha work in Kawhia and district. Eruera Te Tuhi went to Waima. Wiremu Wi Hongi died at Kaikohe and was replaced by Wi Hemi Hongi there, Hone Tamati again returning to his own district at Taumarerc (Bay of Islands). Mr John Nicholls at the request of the Maori Circuit, was appointed as an Honorary Maori Home Missionary to serve in the King Country. Poo Kingi at Whatawhata, Erueti Matete at Tuakau, and Ngatete Kerei Kukutai at Te Kohanga were also appointed Honorary Home Missionaries.

Deaconess changes at this time were,

Sister Atawhai Wilcox to Okaiawa,

Sister Airini Hobbs to Ratana Pa,

Sister Miriama Kirkwood to Te Kuiti,

Sister Olive Bott to assist Sister Eleanor Dobby at Taheke (Hokianga), and

Sister Marama Muriwai to Hamilton.

During the long depression of the thirties, A. J. Seamer carried the travelling involved in his duties as General Superintendent of the Department, very greatly assisted by the Maori Choirs and their dedicated leaders. In addition he was called in 1933 to be President of the Conference, and in spite of great physical weakness he gave a remarkable demonstration of sheer heroic dedication.

In 1935, Piripi Rakena died — a gallant old pioneer, who had served well. Also Erueti Matete at Tuakau.

R. T. Haddon and Eruera Te Tuhi conducted throughout the North Auckland a series of special Missions among the Maori people, and many reports of renewed dedication and Christian decision came through. It was a time of very marked response in the district.

Hohepa Tutawhiao (Joe Moss) of Riverton was given status as an Honorary Home Missionary, and as a proved leader among the members of the Waiata Choir he was able to assist as their Chaplain on their tours. Hoani Tonga Taupau, a Tongan Methodist Local Preacher who lived in the Otewa (Otorohanga) district, and who was married to a Maori lady, was given status as an Honorary Home Missionary and gave some years of faithful service. Also Honehona Kereopa (Cleopas) of Raglan, and Hori Te Awa of Rakaumanga (Huntly) were received as Honorary Home Missionaries.

In 1935, Sister Madeline Holland went to Ratana Pa.

In 1936 several changes were made.

R. P. Rakena went to Waima as Superintendent of the North Auckland Circuit,

Matene Keepa became the Superintendent in the Waikato,

E Te Tuhi went to Kawhia to carry the two sides of the work there,

Matarae Tauroa went to Okaiawa to work with R. T. Haddon who was Senior Maori Superintendent at Normanby.

Ngatete Kerei Kukutai went to Te Kuiti as a full-time Maori Home Missionary.

Sister Bott became Deaconess at Te Kuiti.

J. H. Simmonds and Davis Wilcox died this year and they were both men who had left their mark.

Sister Rona Taylor went to Kawhia to fill the Deaconess appointment, and Sister Frances Clegg commenced in the Waikato.

Paoa Rakena was appointed an Honorary Home Missionary at Mangamuka to take the place of his late father there. In spite of bad eyesight, Paoa gave faithful service among the Mangamuka people.

In 1937 R. Tahupotiki Haddon died at Warkworth. He had been to special services in the Otamatea District for the re-opening of the Gittos Church at Kakaraea. After an inspiring weekend, he went to his daughter's home at Matakana, and while there he caught a severe chill which turned almost immediately to pneumonia and he died very suddenly. He was buried at his tribal Marae at Ketemarae Pa (Normanby). The funeral was conducted in a violent tropical hail storm. One dramatic feature of the service at the graveside was a chant conducted by a large group of white-clad Maori women according to the traditional ceremonial of the Te Whiti people. In this way, to the rhythmic accompaniment of their pois, they expressed the special sorrow of the Maori people of the Taranaki District, and of Ngatiruanui in particular, at the death of a respected leader, and they felt that nature was sharing their grief.

Eruera Te Tuhi now became the Senior Maori Superintendent.

The Waiata Maori Choir, under the leadership of the Rev'd A. J. Seamer travelled to England, spending three months in Australia en route. Mr Seamer was given leave of absence for this twelve months, and in his absence the Rev'd Edward Drake assisted with administrative work and doing some of the special visiting. In 1935 the Choir sent home £400 for the Home Mission Fund and in 1936 they sent a further £600.

Again several new names were added to the list of Honorary Home Missionaries;

Remi H. Kukutai of Te Kohanga in the Waikato,
Roi Moke at Aotea, Taima Rangawhenua at Maketu (Kawhia), and
Hone Hira at Onewhero.

So, in strategic places, leaders of the people were also representatives of the Church. One task of the Department Leaders and Circuit Superintendents was to move amongst these leaders giving them encouragement in maintaining a Christian witness.

From time to time as many as possible of the Maori staff, both full-time and part-time and honorary agents, gathered for a Maori Workers' Conference, and a memorable one was held at Ngaruawahia Pa in 1938 to welcome home the Waiata Maori Choir. One experience of note for the Choir was a 'Command Performance' at Buckingham Palace, and while in England a large section of the repertoire of the Choir was recorded. Later, when the Rangiata Maori Girls' Hostel in New Plymouth was built, Messrs A. H. and A. W. Reed had these records reproduced on a long-playing record

in their 'Archive' series, and they donated the royalties on the sales to the library fund of Rangiatea.

In 1937, the results of the nation-wide census were released, showing by 1936 a remarkable recovery in the Maori population. Whereas up till the end of the Century there had been a steady decline and the whole community had spoken in terms of a dying race, a new picture now emerged. After a steadying of the decline and a period of almost static numbers, the first sign of a recovery had appeared in the 1926 figures. Between 1921 and 1926 the European population increased by 10.69% (an annual increase of 2.14%, while the Maori numbers increased by 11.73% (an annual average increase of 2.34%). In 1936, for ten years, the total European increase had been 10.93%, an annual increase of 1.09%, as against the Maori increase of 29.30%, a yearly average of 2.93%.

This sudden change brought new factors in community life. The horde of new children on reducing Maori land, showed the inevitable pressure that would soon come on educational facilities and employment opportunities. Socially and economically the Maori people were living in a different world from the Pakeha. Very few were moving into the European pattern of employment or housing. There was a real danger of the development of a submerged, rapidly increasing, underprivileged section of the community.

It presented a challenge to all leaders, Pakeha and Maori, but there was little intercommunication between the two races. A small minority of Maoris had found their way into the skilled trades and professions, but others were mainly absorbed in heavy unskilled labour on seasonal or casual terms.

The effort to encourage employers to give opportunities to promising Maori youth, and to encourage Maori parents to keep their children at school until they gained some educational qualifications, became a major task of all Mission workers. In addition, the problem of providing Hostel accommodation for young people, or centres for Maori people especially mothers visiting towns for shopping or Hospital visiting, came to be a great concern as well as a drain on available funds. The staff entering the Maori work during this period were all constantly reminded of this aspect.

Eruera Te Tuhi moved to Tuakau. At the Conference of 1937 the deaths were reported during the year of J. H. Simmonds, R. T. Haddon and Davis Wilcox, a serious loss again of senior experienced men. Maharaia Winiata and Ranginohoora Rogers were pre-paring in Theological College for the Maori Ministry. Winiata was accepted on the course of full study, with all the status of a Pakeha student. Owing to his uncertain

state of health at the time, Rangi Rogers was accepted in the meantime for training in Maori Status.

The health of A. J. Seamer was causing concern, and as it was evident that he could not continue for many years in full work, the question of a suitable successor was raised. The Conference of 1937 designated the Rev'd G. I. Launson for appointment when the need should arise.

Sister Atawhai moved to New Plymouth, and
Sister Marama Muriwai to Okaiawa, Taranaki.

In 1938 however,

Sister Marama was moved to Ratana Pa and
Sister Madeline Holland to Okai-awa.

Also several more honorary Maori Home Missionaries were appointed:

Wiremu Paki Ihaka at Dargaville,
Paraire Paraone Kena at Pouto (Kaipara Heads),
Piripi Livingstone at Pokere (Bay of Islands),
Poo Kingi at Whatawhata, and
Tahuna Herangi at Te Kopua.

At the Conference of February 1939 A. J. Seamer retired, but it was resolved that he should be retained for some years as adviser in Maori matters to the new General Superintendent. For over a year Mr Seamer lived at Drury and in Auckland, and then moved to Hamilton to become acting-superintendent of the Waikato-King Country Circuit. His former home at Three Kings was bought to become the Parsonage for the Senior Maori Superintendent and Mr Te Tuhi and his family moved into residence there.

Two more of the staff — Hori Kakuere (George Kirkwood) and Hone Taotahi died in 1938.

The new Assistant Superintendent of the Department was the Rev'd H. J. Odell, who agreed to give six years so that the younger new General Superintendent could gain further experience before calling in a man younger than himself as Assistant Superintendent. Owing to the exigencies of the War situation this was extended to seven years, to enable another appointment to be made on the return of the men from overseas service in Chaplaincy duties.

Hari Aroha Pereiti became Honorary Home Missionary at Waimiha (King Country),
John Harris at Matakana, and

Nehana Pu at Whananaki.

Sister Hobbs went to Ratana Pa again.

Sister Olive Bott to Hokianga,

Sister Marama Muriwai to serve Kaipara and Waikato Heads — (the outer Auckland appointment),

Sister Heeni Wharemaru was at Kawhia,

Sister Dorothy Pointon went to Te Kuiti,

Sister Evelyn Marriott to Hamilton, and

Sister Rangimarie Ellison was given leave to extend her nursing training.

It was also arranged that Sister Atawhai Wilcox, stationed at New Plymouth, should make two Maori Mission visits each year to the South Island.

In New Plymouth, Centennial Memorials were erected at the site of the old Grey Institution Property, and also in the grounds of Whiteley Memorial Church. In Wellington a memorial was dedicated in the Dixon Street-Manners Street Reserve to commemorate the first services held there in 1839 by J. H. Bumby and John Hobbs.

Tahuna Herangi died late in 1939, another real loss to the Maori work. He was a brother of Princess Te Puea Herangi who was gaining recognition for her leadership among the Kingite tribes. She found in Mr Seamer a valued counsellor and friend.

In 1940, Maharaiia Winiata was appointed as Probationer in the Waikato, to live in Hamilton. Rangi Rogers, whose health had been very uncertain, returned home and was given status as an Honorary Home Missionary to serve the people near his home settlement of Otatau and those on the other side of the Island previously served by the late Hone Taotahi.

With the urgent need for some further action in Maori Education, a small 'School of Domestic Science and Hygiene' was opened in 1940 in the old school building of the Grey Institution in New Plymouth. It was named 'Rangiataea' in fulfilment of the promise made by the late Rev'd R. T. Haddon to the Taranaki folk. Sister Evelyn Marriott was appointed Principal, and the Rev'd Tuteao Manihera and his wife were appointed Chaplain and Matron.

Paahi Moke was appointed to Tuakau,

Hautu Hapimana to Kawhia,

Hum Wiperi to Manunui (King Country), and

Wiremu Tonga to Aramiro.

Sister Eleanor Dobby, for health reasons, went to the South Island to her home in Christchurch. From then on she served in semi-retirement, living in her own cottage near Papanui. She made useful contacts by personal visits and newsletters with many families in the South Island.

Sister Atawhai was moved to Hokianga,

Sister Marama Muriwai to Kurahuna Hostel in Onehunga,

Sister Frances Clegg and Sister Violet Kruse to Hamilton.

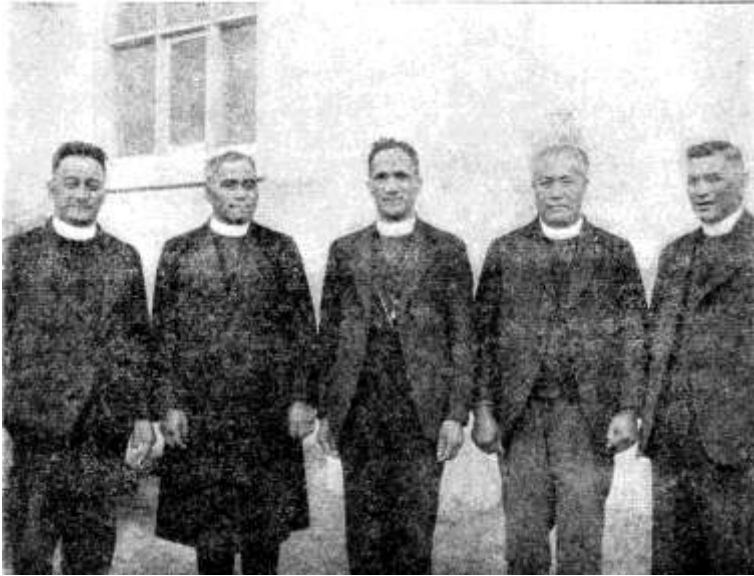
Miss Jean Miller was accepted as a Supply Deaconess in Hamilton.

Sister Olive Bott moved to Paihia on a part-time basis.

The Treaty of Waitangi was still a source of concern among Maori people everywhere. After repeated representations from Maori leaders in the Church, the Conference in 1940, when considering the report of the Maori Mission for the previous year, passed a resolution calling on the Government of the day to place a suitable summary of the principles and provisions of the Treaty on the Statute Book. An official deputation of Church leaders and Maori elders waited on the Prime Minister and the Minister of Maori Affairs to submit this resolution. However, in Polynesian thought, to meet an appeal based on some question of Mana or prestige by referring to matters of food or material advantage, is one of the worst forms of rebuff. Possibly not understanding this, the Minister of Maori Affairs met this request — placed with dignity and keen anticipation by the Maori leaders — with a long dissertation on what had been granted to the Maori people in Social Security benefits, and certain real steps that had been taken by the Government to compensate the Maoris for earlier injustices in land matters in different tribal areas. These were offered as justification for not taking any further steps over the difficult question of the Treaty. Apparently, on entering on the responsibilities of Government, the new leaders had found that the question of giving statutory recognition to the Treaty was more difficult than they had realised. As one of those who travelled to Wellington with the Deputation, this writer will not readily forget the wounded spirit of the Maori elders as they retired, feeling that their submissions on a matter of great principle had been brushed off by references to food and cash. They went home feeling humiliated.

In 1940, again there were more deaths among the Maori Home Missionaries. Hamiora Kingi, Hauotu Hapimana and Remi H. Kukutai all died.

Gradually the standard of Maori Parsonages was being raised. In Hawera a larger dwelling was bought to replace the older building at Okaiawa.



*Ordained Maori Ministers, 1940
Matarae Tauroa, N.K. Kukutai, E. Te Tuhi, M. Keepa, R.P.Rakana*

In 1941, Ngatete Kerei Kukutai, an experienced full-time Maori Home Missionary at Te Kuiti, was received into the Maori Ministry and ordained. Matene Keepa after a very successful Ministry, passed away and another loss that year was the death of Hikuroa Te Maaha.

Ranginohora Rogers, as his health had improved, once more offered for the work, and he was received on Probation and appointed to Ngaruawahia.

Sister Madeline Holland joined the staff at Rangiatea, New Plymouth.

CHAPTER THREE

The third decade 1942-1952

In 1942, the Conference received the report on the Deputation concerning the Treaty of Waitangi, and the resolution bearing on this report stated — 'Until a clear statement is made on the present status of the Treaty of Waitangi, the matter will remain a source of concern to the Maori people.'

Taniora Poihipi Tokoroa was appointed as an Honorary Home Missionary at Tuakau,
Wene Herangi (Searancke) at Rakaunui (Kawhia),
Wiremu Kamana at Marokopa, and
Tawai Te Riri Kawiti at Waiomio in the Bay of Islands to replace his father who was now living in retirement there.

Maharaia Winiata who had married Sister Frances Clegg, was granted leave of absence to enter the Auckland Teachers' Training College. He had been faced by strong pressures from members of various Maori movements which had unpaid 'Ministers', and he found a barrier among some of the people because he was being 'paid to preach the Gospel'. He felt that if he could earn his living from the teaching profession, and be able to co-operate with the workers of the Church, he would make a better impact among the Maori people, and he hoped that the Church would grant him status as a Minister.

This was a period when various Centennials were being observed. At Otakou, with the strong lead of the Rev'd T. A. Pybus, the old Maori wooden Church was replaced by a beautiful building in permanent materials as a South Island Centennial Memorial. Also at Heretua near Hawera a cairn was erected to commemorate the centennial of the start of the work of Skevington, and a large inscribed boulder from the original Mission site was placed in the Church grounds of Wesley Church, Hawera.

The Maori Church at Whirinaki, Hokianga, was renovated and re-opened. A Deaconess Cottage was bought at Opunake, and in Auckland a building was erected as a Maori Centre in Airedale Street, Te Marae Mahi Atahua', to serve the increasing number of Maori people moving into the City for employment. There were also a number of young Maori servicemen and women on leave in the City. The work was placed under the care of Sister Ivy Jones and Miss Joyce Webber.

At this time the Mission had to cease publication of the Maori language paper, and join with the Presbyterian Mission in the publication of their paper 'Te Waka Karaitiana' as a joint effort and this was continued for a period.

In 1942, Tupito Maruera, an old boy of Wesley College Three Kings, who had served for many years at Pariroa Pa as an Honorary Home Missionary, died in his own district at Patea. Another blow was the death in a railway accident of Hari Aroha Pereiti at Waimiha.

Mr Flewellyn King, who as a young man had given voluntary service with Mr Gittos, again offered his services. This offer was accepted and he travelled widely in the Maori Districts, the only charge on the Mission Funds being his travelling expenses and hospitality.

Sister Anne Wilson now began her long and very effective term of service at Hawera.

Sister Nance Davidson was appointed to the outer Auckland area,

Sister Olive Bott went back to Hokianga, and

Sister Atawhai to the Bay of Islands.

Ngakao Rapana was appointed at Owairaka in the Te Awamutu District as Honorary Home Missionary.

During 1943,

Matarae Tauroa was moved to Tuakau,

Rangi Rogers to Waima and

R. P. Rakena to Hawera.

Sister Hobbs went to Kawhia,

Sister Violet Kruse to Ratana Pa,

Miss Jean Simpkin was accepted as a Deaconess Supply at Dargaville, and

Sister Ruth Hilder went to the outer Auckland area.



Sister Ruth Hilder

In New Plymouth a block of land was purchased for the erection of the new Rangiatea College. Plans were being drawn up for a 'Cottage Unit' establishment with a school centre. However, it soon became evident that without heavy additional grants for

maintenance, and unduly heavy school fees, it would be impossible to finance such a project. A special Rangiatea College Trust Board was appointed, with Mr A. E. Hurley as Chairman, and Mr W. P. Okey as Secretary, to plan the necessary changes and developments. The difficulties were immense, and it was decided to have a fresh look at the whole project.

Paahi Moke moved to New Plymouth in 1943,
Hum Wiperi to Auckland,
Ngaweke Tuhimata to Ngaruawahia and
Te Urunga Wetere to Kawhia.

In 1944

Sister Jean Miller moved to the Bay of Islands, and
Sister Atawhai resigned to marry Mr George George of Waikare, Bay of Islands.
Sister May Viney went to Dargaville when Miss Jean Simpkin went to
Deaconess House for training.

An offer was received from the Rev'd H. A. Darvill to enter full-time service in the Maori Mission. Conference agreed to an appointment of a European Missionary in the Maori work with the status of an Assistant Superintendent, but to serve in the field work of the Mission, and so Mr Darvill went to Hamilton. Mr and Mrs Roi Moke joined him to assist him with the language and Maori procedure.



The Rev'd H. A. Darvill

Huru Wiperi moved to Southern King Country,
Tame Ponui became a part-time Maori Home Missionary in the Te Kuiti rural
area,

Paki Manga served in Otorohanga,
Rangi Katipa at Ngutunui near Pirongia,
Poihipi Tokoroa at Mercer, and
Waka Rewa became a part-time Home Missionary in Auckland.

In 1944 a property was bought in Bryce Street Hamilton for a Hostel for Maori Girls either seeking employment or attending the High Schools. Mr Seamer guided the establishment of the Hostel, which was named 'Te Rahui' on the suggestion of Princess Te Puea Herangi who took a great interest in the project from the outset. In the New Year the work began, and Mr Seamer, who in retirement was still acting as Superintendent of the Waikato Maori Circuit, moved into residence. Sister Heeni Wharemaru was appointed Matron. A strong local Committee was formed. The Wesley Shops Trust in Hamilton gave generous financial support, and an anonymous donation of £2,000 and a number of gifts from Hamilton business firms and individuals, assisted in the launching of the venture. Later, additional accommodation for staff and space for recreation facilities became necessary. In the first few years of the Hostel, the only assistance from the Government was a special grant of £500 following the visit of the Rt. Hon. Peter Fraser who was greatly impressed with the work, and he sent to the Board a most commendatory letter on what he had seen.

At this time, the leaders of the King Movement lent to the Mission their historic building in Ngaruawahia town, known as Turangawaewae House, for the purpose of establishing a Maori Health Clinic. To this, Sister Hobbs was appointed as resident Deaconess Nurse. Local Doctors began clinic work there each week, and the Maori people, who still felt sensitive about European forms of medicine, came willingly, and in an atmosphere of understanding and patience were given skilled attention.

Mr E. M. Marshall M.A., Dip.Ed. became Principal of Wesley College Paerata, following the resignation of Mr R. C. Clark M.A., Dip.Ed.

This was a period of steady work. The Maori field had become a major feature of the service of the Deaconess Order, some fourteen being engaged in various phases of their ministry in the Maori field.

In 1945 after a long and fruitful service in the Maori work, Sister Ivy Jones applied for and obtained the position of Secretary of the Methodist Orphanage Board in Auckland. Her place in the Maori work was taken by Sister Joyce Webber at the Centre, and Sister Jean Miller assisted in the outer Auckland district. Sister Ruth Hilder moved to the Bay of Islands.

In 1946 the Rev'd H. J. Odell returned to Circuit work. In his place the Rev'd B. M. Chrystall who had served with distinction as a Chaplain to the forces, was appointed as Assistant Superintendent of Home and Maori Missions, a position he filled for thirteen years.



The Rev'd B. M. Chrystall

Changes in the Home Mission Staff at this time were — the death of Hone Tamati at his home at Taumarere in the Bay of Islands, and the appointment of Tumu Te Huia at Makomako and Waiwera Rangawhenua at Maketu both in the Kawhia district.

The Rev'd Rangi Rogers was ordained as a Maori Minister, the last to be appointed to this status previously known as 'The Native Ministry'. Efforts were being made to remove this distinction, and to place all the Maori Ministers on full equality in training, status, remuneration and accommodation with the European Ministry, and this gradually took effect.

During 1946, Princess Te Puea Herangi was invited to visit Tonga and other Pacific Island groups, on the occasion of the Tongan Royal Wedding. She asked for the Rev'd E. Te Tuhi to travel as Chaplain to the touring party, Home Missionary Tonga Taupau as interpreter, and Sister Heeni Wharemaru as her special travelling companion. Princess Piki, daughter of King Koroki, who later became Te Ariki Nui Te Atairangikaahu D.B.E. was a special member of the party which also included Mr and Mrs M. Rotohiko Jones and other prominent Maori personalities. The Mission workers were gladly released for this special important visit.

At the Conference of 1946 a special report was presented on the Maori work. Amongst other information was this significant table of statistics showing comparisons with 1915.

	1915	1945
Methodist Maori Church Members	3230	7596
Maori Local Preachers	83	101
Deaconesses in Maori work	0	14
Home Missionaries in Maori work part-time or honorary	0	39
Full time	0	6

This was an encouraging indication of the gradual but marked result of the long hard pull of those years.

Hoani Hakaraia Te Uawiri of Kai Iwi resigned from the staff as an Honorary Home Missionary in 1946 to join the Maramatanga Christian Fellowship, an off-shoot of the Ratana Movement in the Wanganui and South Taranaki district. This movement claimed to be returning to the original teachings of the Ratana Movement, and it was led by Mrs Hakaraia. Her husband became an officiating elder of the Movement which gained a measure of support for a short period in a limited area.

Henare Kapa was appointed to Honorary Home Mission status at Rangitane (Kaipara District),

Hemi Winiata at Whirinaki (Hokianga) and

Waka Kukutai, son of Ngatete Keri Kukutai, at Te Kohanga (Lower Waikato).

Sister Jean Miller was transferred to Hamilton and Eastern Waikato area,

Sister Mavis Dickie to Opunake,

Sister Daphne Lye to Hamilton and Upper Waikato area,

Sister Jean Simpkin to Dargaville and

Sister Dorothy Pointon to Hokianga.

Hori Te Awa, a valued Honorary Home Missionary at Rakaumanga (Huntly) died during the year.

Rising from the Christian Order Conference of the National Council of Churches in New Zealand, held in Christchurch in 1945, a significant development took place during 1946 and the following years. One report presented at this Christchurch Conference was on the subject of 'Christian Order and the Maori'. This had been prepared by a representative inter-Church committee under the chairmanship of Bishop Bennett, the first Bishop of Aotearoa, and the Rev'ds J. G. Laughton and G. I. Launson were joint secretaries. The understanding and fellowship achieved by this group in preparing the report, resulted in their recommending to the Conference the

establishment of a special continuing Maori Section of the National Council of Churches in New Zealand. This was agreed to, and the inaugural meeting of the Section took place at Kohupatiki Pa, Hastings, in 1947, comprising members from Anglican, Presbyterian and Methodist Churches. They were later joined by the Baptist Maori Mission.

In 1947, the first post-war Ecumenical Conference of World Methodism was held at Springfield, Massachusetts, and G. I. Laurenson travelled to this as one of the New Zealand representatives, with the President of the Conference, the Rev'd W. G. Slade, the Rev'd A. E. Orr and Mr and Mrs G. S. Gapper. This was the beginning of the movement for making wider contacts between New Zealand Methodism and the larger world, and in subsequent years, efforts were made to include Maori representatives in every such overseas contingent from this country.

Four Honorary Home Missionaries died during 1947. They were Wi Hemi Hongi of Kaikohe, Rangira Tumahuki of Whenua-kura (Taranaki), Te Paki Kinita of Te Waitere, and Ngakao Rapana of Owairaka (Te Awamutu). To replace some of these men,

Roi Moke was appointed to Ngaruawahia,
Mu Maihi at Waikaretu,
Wiremu Tonga at Aotearoa, and
Whaterau Ira Whare-hoka at Rahotu (Taranaki).

Sister Joyce Webber, who carried the senior position in Auckland, resigned in 1947 to marry the Rev'd W. L. Divers, and she was greatly missed in Maori work. Sister Nance Davidson became Senior Auckland Deaconess.

In 1948

C. E. Roke, a Senior Home Missionary was appointed to Kawhia to the dual appointment there, and Tame Ponui was appointed to help him in Maori contacts.

Nguru Winikerei was appointed Honorary Home Missionary at Marokopa to replace Aihe Huirama who had held the position there for a number of years.

Huru Wiperi moved to Auckland to live.

In that same year arrangements were made with the Trustees of Hawera Methodist Church, who were erecting a large new Youth Block, to sell the Bible Class building in the Church grounds, to be altered and fitted out where it stood, as a Maori Centre. The New Zealand Methodist Women's Missionary Union made a 'Special Objective' grant of £700. The centre became a memorial to the Rev'd R. Tahupotiki Haddon, and

the opening function was conducted by the Minister of Maori Affairs, the Hon. E. B. Corbett. The old Mission Hall at Okaiawa was sold and the proceeds placed to this new Centre in Hawera. This was the first of many occasions when the Women's Missionary Union, in addition to making a regular annual grant for support of the Maori Mission Deaconesses, allocated the proceeds of their 'Special Objective' to some major task of the Maori Mission and enabled a significant piece of development to take place.

In 1949, Poihipi Tokoroa resigned from the work.

A number of new Deaconesses were appointed or transfers effected.

Sister Rona (Margaret) Keightley went to Hamilton to serve in the upper Waikato area,

Sister June Winchcombe to Dargaville to replace Sister Jean Simpkin who resigned to marry,

Sister Betty Yearbury went to New Plymouth to assist part-time at Rangiatea,

Sister Frances Smith to Hamilton,

Sister Grace Clement to Otorohanga as a new appointment there,

Sister Airini Hobbs to South and Western King Country,

Probationer Te Ao Eru went to Hamilton and Western Waikato, and on the retirement of Sister Netta Gittos, Sister Madeline Holland went as Matron to Kurahuna Hostel in Auckland, a position she filled very ably until 1967 when she transferred to Tyier House Mt Albert.

Sister May Viney transferred to Central Mission work in 1949.

Maharaia Winiata indicated to the Conference that he would not be seeking ordained status, and requested that he be granted Home Missionary Status in an honorary capacity so as to be able to continue to combine Church work with his duties as a teacher. He was now on the staff of Wesley College, Paerata, where as Master and later as First Assistant, he gave a very significant contribution to Maori education, by inspiring and encouraging a group of bright senior students to remain in the sixth form, and complete qualifications for later studies. These young men took places of prominence in their professions in later years and established a recognised place for Wesley College in Maori secondary education.

Honehono Kereopa and Hoani Tonga ceased to be Home Missionaries in 1949.

Enoka Marumaru was appointed at Aramiro.

Ruawai D. Rakena was accepted for training for the Ministry on full equality with Pakeha students.

The veteran A. J. Seamer received the honour of C.M.G. and the investiture was conducted by the Governor General in Mr Seamer's own room in Hamilton where he was living at the Hostel in very indifferent health.

In 1949 the Government removed the special restrictions on the sale of liquor to Maoris — protective legislation which had been introduced in the first place at the request of successive groups of earlier Maori leaders. The movement for the repeal of these restrictions came mainly from Maori members of the Returned Servicemen's Association, on the ground that having fought for freedom on a basis of equality overseas, they felt the 'Handicap' of being prevented from enjoying full equality in R.S.A. celebrations when back in their own country. Many Maori leaders urged their young fellow countrymen to choose other matters on which to seek equality, rather than the removal of these protective provisions of the liquor laws which had been one of the main features in arresting the decline in the Maori survival rate.

In concern at the general movement towards removing all restraints on Maori access to liquor, a large and representative Maori deputation of Waikato and King Country leaders waited on Parliament pleading for the preservation of the King Country as a special No-licence area. They submitted that they were protected by a sacred pact entered into between the Government and the King Country elders when the district was opened to Europeans for the construction of the Main Trunk Railway. Methodist workers took their full share in the preparation and presentation of the case. The response of the Government was to appoint a special Historian Dr McLintock, to examine all the available records in the Government archives, to receive evidence, and to report to the Government the results of his researches. There were Maoris living who remembered the older Chiefs repeatedly speaking in public gatherings of the facts of the case as they knew them. To them it was a 'Kupu Marae' or agreement by word of mouth in public on a Marae, and no written document held greater validity than this for a Maori. So they awaited the result of the investigation with some confidence.

In 1950, Eruera Te Tuhi, the Senior Maori Superintendent who was in 'Native Status' in the Ministry, was received into full Connexion. This meant that he was the first Maori to be granted this full equality with all the rights and privileges in the Ministry enjoyed by his Pakeha colleagues.



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

Following this, Lane W. Tauroa and Te Awha W. Tahere were accepted for training, and joined R. D. Rakena in Trinity College, and all three now were being trained on the same footing as European students.

Paoa Rakena and Waka S. Rewa died in 1950. Both were sincere and able men. Matarae Tauroa was granted leave of absence to take up employment to enable him to help his sons through their education. It was a big loss to the ranks of the active Maori Ministry at that particular time, because there were new factors developing in the adjustment of the Maori Mission programme to the pressures of the twentieth century. The Maori people were now caught between two worlds, and were baffled by the tensions between the older community ways and the new urban life. Most of the experienced Maori Ministers were trained in the older pat-tern of work. Their ideas were fixed largely by those attitudes and standards. There were few in the Ministry with sufficient knowledge of the requirements of the twentieth century. The younger people were drifting about without clear guidance, and the older people were not able to comprehend the new issues facing them as a people. It was a period of experimentation, and those trying to give leadership recognised that there would have to be a period of waiting until a young group came along, sufficiently versed in language and thought forms in both worlds, to give a constructive lead. It was a period of marking time. Good loyal work was done by those on the staff, but all felt the

frustration of the situa-tion. It was also of course a similar stage of bewilderment in the wider world.

Hotai Mita Hohepa became an Honorary Missionary at Kaikohe,

Tita Tauī Wetere at Frankton, Pukerau Rangitūtia at Aotearoa,

Tutea Rau at Te Hoe (Waikato) and

Te Iwikau Waaka (Walker) at Mourea in Rotorua.

Te Urunga Wetere moved to Atawa (Morrinsville).

Sister Nicholls moved to Mt Albert to care for her ageing father.

Sister Nance Davidson resigned to marry.

Sister Dorothy Pointon became Senior Maori Deaconess in Auckland, with Sister Daphne Lye assisting her.

In the Honours List of that year, Eruera Te Tuhi was made an O.B.E., a well deserved recognition of his long and distinguished ministry.

In 1951 G. I. Launson took office as President of Conference in November. During that year,

Wetini Hotu of Hangatiki and Hemi Winiata of Whirinaki died, and

Wiremu Kamana resigned from the work.

Sister Daphne Lye resigned to marry.

Sister Atakohu Fitzpatrick was appointed to Hokianga, and

Sister Nicholls returned to part-time work in Auckland.

Mr Frank Shepherd, a local Preacher and retired School Teacher who had served for many years in the Maori School service, agreed to give part-time service in Auckland, especially with Hospital visiting and other pastoral contacts.

Mr George Bennett gave a useful year of service under the Order of St Stephen in the Pukekohe District, and was most acceptable in the Maori youth work there. The Order of St Stephen is an order under the direction of the Methodist Department of Christian Education in which young people are invited to give twelve months voluntary service in some approved Christian sphere of service, the only outlay for the Church being the cost of their hospitality, and travelling.

In New Plymouth a radical change of policy was made by the Rangiatea Board. Facing a limitation of funds, it was evident that they could not hope to finance the building and running of a School. It was decided therefore to plan instead for a residential Hostel for Maori girls, and to offer some accommodation to suitable young women who would act as assistants in the Hostel duties. Even so, rapidly escalating costs in every department meant that the Board faced a further frustrating period of stops and

starts in planning, and it was to be several years before a series of unexpected developments cleared the way for real action.

Meanwhile developments continued in the field work of the Mission. The Hawera Maori Centre was opened and dedicated. In Te Kuiti the unused Salvation Army property was purchased and altered to provide a flat for the Deaconess and a centre for the Maori work in the district. It became known as 'Te Huinga' and was opened by the President of Conference in 1952.



Sister Anne Wilson.

CHAPTER FOUR

The fourth decade 1952-1962

Several valued and experienced Honorary Missionaries died in 1952. These were Te Aho-o-te-Rangi Pihama of Whatawhata, Tita Taui Wetere of Frankton, and Wene Herangi of Rakaunui (Kawhia). Another loss felt by the whole Mission Staff was the death of Princess Te Puea Herangi at Ngaruawahia. She had been a great supporter and encourager of the work of the Mission, and in her constant consultation with the Rev'd A. J. Seamer in particular, had been responsible for a new climate of understanding between the Christian Church and the Waikato and King Country people. As Patroness she had strongly supported the work of Te Rahui Hostel in Hamilton.

Another group of Honorary Home Missionaries came into service this year—

Hone Wilcox at Point Chevalier, Auckland,

Hatoitoi Pihama at Frankton,

Tutu Keepa at Ngaruawahia,

Ngerungeru Tame Pihama at Horotiu,

Matene Hori De Thierry at Rangiriri, and

Hohepa Hemara at Hikurangi.

(The two Pihama brothers were sons of Te Aho-o-te-Rangi Pihama who died during the year. They were later joined, in 1954, by another brother, Akonga.)

Maharaia Winiata was granted a Nuffield Fellowship in 1952 to study at Edinburgh University.

Ruawai D. Rakena was selected to travel to the World Conference of Christian Youth at Travancore, India.

The General Superintendent, G. I. Launson, and the Senior Maori Superintendent, E. Te Tuhi, travelled to Australia and on to the Solomon Islands with the New Zealand delegation to the Overseas Mission celebration of 50 years of work there.

A fresh venture in publication was a new Maori-language paper known as 'Maataapuna'. Hatoitoi Pihama and H. A. Darvill led a committee for this work. It filled a great need, but after several years, rising printing costs, difficulties of distribution and raising of subscriptions eventually compelled its discontinuance.

In Christchurch, the Central Mission as part of its local programme co-operated with the Government in the purchase of a property for a Maori Girls' Hostel. This was duly opened as 'Rehua' Maori Girls' Hostel. Gradually, the more urgent needs of accommodation for Maori apprentices and other trade trainees led to its being changed to a boys' hostel. Subsequent changes on a new site resulted in the development of a large-scale work in this connection in Christchurch, and it reflects great credit on those responsible.

Sister Atakohu Fitzpatrick was given a year's leave of absence this year, and Sister Olive Bott agreed to return to half-time work, living at Paihia in the Bay of Islands. Sister Ruth Hilder went to Hokianga and Sister Winifred Bennett to Waikato.

1953 was another year of changes and development. Poo Kingi died late in the year. Three of the older Maori Ministers retired — Matarae Tauroa to his home land at Pupuke, Kaeo, Ngatete Kerei Kukutai to Tuakau, and Eruera Te Tuhi to Oturei in the Northern Wairoa (though he continued as Acting Senior Maori Superintendent). From Trinity College, R. D. Rakena went as a Probationer to Waima (Hokianga), and Te Awaha W. Tahere also as a Probationer to New Plymouth.

At this Conference, Rangi Rogers was received into full connexion, and he took up his appointment in Auckland as Superintendent of the Auckland Maori Circuit.



The Rev'd Rangiohoora Rogers

Maharaia Winiata returned from Edinburgh with a doctorate of philosophy — the first Maori to be granted a Ph.D. by a British University. His thesis on The Changing Role

of the Leader in Maori Society' was later published and has become a recognised textbook in this field.

In Dargaville a Maori Centre was built and opened as the 'James Buller Memorial' on a section donated by a Pakeha well-wisher of the Mission.

In Hamilton, a property on leasehold land was purchased for a Maori Boys' Hostel and opened in December as Te Rahui (Tane). Mr Seamer and Sister Heeni Wharemaru moved across to lead this new development. The older hostel now known as Te Rahui (Wahine) continued for Maori girls, first under the Rev'd and Mrs H. A. Darvill as Master and Matron. Later, owing to Mrs Darvill's ill health, a dwelling was bought in Claudelands as a Maori Parsonage, and Mr and Mrs Darvill took up residence there, Miss Doreen Haines becoming Matron of Te Rahui (W).

Hohepa Timohu Hona was appointed as an Honorary Home Missionary at Pureora in the King Country. Sister Hobbs came back into full-time supply work as Deaconess-Nurse at Ngaruawahia. Sister Dorothy Pointon moved from the Maori Mission staff to the Tauranga Circuit. Sister June Winchcombe at Dargaville resigned to marry.

The Maori Section of the National Council of Churches co-operated with the Department of Labour and Employment in the erection and administration of a much-needed hostel for apprenticed Maori boys in Rotorua. It was named 'Whanaungatanga Hostel', signifying that the venture was a united 'Family' task of co-operating Churches of the N.C.C. Maori Section. In this the Methodist Church took its full share of responsibility.

It was in this year 1955 that Dr McLintock produced his report to the Government on his enquiry into the 'King Country Pact'. As he had been unable to discover in the archives any actual document in the form of a signed agreement, he discounted and wrote off all the claims of the Maori leaders that their former elders had entered into a 'Kupu Marae', saying that the Government could be bound only by a legal agreement, of which he could find no record. For the Maoris of the King Country, this had always been considered as an honourably binding obligation, and they had been familiar from childhood with repeated references to the 'Sacred Pact'. The sudden and high-handed way in which their representations had been brushed aside was another blow to Maori confidence. It was seen as a serious undermining of the Mana of the elders, who felt that they had been made to appear fools for having trusted in a figment of the imagination. The McLintock report recommended that while there was no evidence of a binding legal pact, it was clear that the Maoris felt there was some ground for their stand. It was therefore a matter that should be referred to the electors in the area, both Maori and Pakeha separately, and the way was open for this to be done. Many of the

Maoris refused to vote on such an issue, and others went to the resulting poll most reluctantly. So again the liquor interests succeeded in increasing the number of outlets for sale in every restricted area.

In 1954,

Paraire Paraone Kena, a trusted man in the full vigour of his leadership in the Northern Wairoa, was killed in a motor accident.

Lane M. Tauroa was appointed to Kawhia to serve the dual work there.

Te Akonga Pihama was accepted as an Honorary Home Missionary and

A. G. Kahui was received on trial as a full-time worker.

Both Sister Nicholls and Sister Atakohu Fitzpatrick resumed full-time service.

Sister Mavis Dickie went to Otorohanga,

Sister Kath Rogers to Auckland and

Sister Rona Keightley to Dargaville.

The Rev'd B. M. Chrystall travelled that year to Evanston (Illinois) to the Assembly of the World Council of Churches as one of the representatives of the New Zealand Church.

Late in 1954 Sister Atakohu Fitzpatrick resigned to marry, and the following year Sister Rona (Margaret) Keightley did the same.

A fine property was bought by the Home Mission Department in Remuera to be fitted up as a Maori girls' hostel. This work was made possible by Mortgage Loan and grant-in-aid from the Department of Maori Affairs under its hostel development scheme. The Home Mission Department put into it certain legacy funds and accepted the responsibility for the repayment of the Mortgage.

In 1955,

Tutea Rau died at Te Hoe, Waikato.

Ruawai D. Rakena was ordained, his father R. P. Rakena assisting in the service.



The Rev'd R. D. Rakena

Wera Couch was appointed Honorary Home Missionary at Rapaki, Lyttelton — a further identification with the Methodist Maori Mission from this family.

The Hostel at Remuera was dedicated and opened as 'Seamer House' by Mr T. P. Ropiha, Secretary for the Department of Maori Affairs. Mr and Mrs Stan Moore were installed as Master and Matron, and Sister Ruth Hilder as Assistant Matron.

In Opunake, Taranaki, a small building was bought and moved on to the section alongside the Deaconess Cottage for a Maori centre and named 'Puna Ke'.

Also, at Otorohanga in the King Country, the former Parsonage of the local Circuit was bought and altered to become Deaconess quarters and Maori Centre for that town. Sister Rita F. Snowden, Vice-President of Conference, conducted the opening ceremony and named the Centre 'Te Piringa', in 1956.

The first Methodist Maori Youth Conference was held in 1955. From this there developed a series of such gatherings, which later were widened to become Ecumenical Youth gatherings, the first of which was held at Rangitihī, in Rotorua, sponsored by the Methodists but joined by youth from Anglican and Presbyterian Churches

From the Conference J. T. Manihera and Miss Colleen Walters were chosen to visit Fiji for a South Pacific Conference of Christian Youth, the first of its kind.

In 1955 Miss Mary Sealey, who had been assisting in the Hamilton area, went as Supply Deaconess to Dargaville, and Miss Hana Hauraki supplied at Waima. Mrs Te Atatu Thompson was employed as Supply in the Waikato. Deaconess appointments following the many changes in staff were —

Sister Mavis to Northern King Country at Otorohanga,

Sister Grace Clement to Te Kuiti and Southern King Country,

Sister Kath Rogers to outer Auckland South but later to Hokianga,

Sister June Peters to Hamilton, and

Sister Olive Bott on full-time service again in the Bay of Islands.

Sister Jean Miller, who had suffered a broken leg in a fall, was placed on half-pay.

In February 1956 R. P. Rakena died in Hawera, and his body was taken to Rapaki, Lyttelton, for burial. His widow and family thereafter made their home there.

Lane M. Tauroa and Te Awha W. Tahere were ordained at 1956 Conference, and Matarae Tauroa assisted in the ordination of his son (the second of the Maori Ministers to do so in successive years).

To replace Mr Rakena at Hawera, after some months of Mr Tahere covering the whole circuit from New Plymouth, Mr Darvill was transferred to Hawera as acting-Superintendent of the Taranaki-Wanganui Maori Circuit.

Te Akonga Pihama at Ngaruawahia, Te Urunga Wetere and A. G. Kahui with a travelling commission were appointed as full-time Maori Home Missionaries.

Mr and Mrs Moore, after a very helpful term at Seamer House as Master and Matron, resigned to care for Mrs Moore's parents in their own home. Sister Ruth Hilder became Matron.

Sister Joyce Foster was leading the Auckland Deaconess work and

Sister Jean Miller returned to full-time work.

At the request of the 1955 Conference, a long and detailed special report was presented on the Maori work in 1956. Running through it was the awareness of the urban drift of the Maori families bringing new situations to be faced. The report stated: 'The aim of the work is not to make a Pakeha Church with Maoris in it, but a Christian Church with both races sharing in it, and both contributing to the content of the worship'.

When the Synods reported on their discussion of the special report, widely differing viewpoints emerged, ranging from a request for the development of more Maori autonomy in the Mission, to urgent pleas for definition of a policy of closer integration

with the whole life of the Church. So the onlookers revealed their differing conceptions of the task.



The Pattern of Maori appointments 1956.

Late in 1956 a cluster of deaths seriously depleted the Maori ranks.

Matarae Tauroa at Kaeo,
Rameka Eru at Hokianga,
Mu Maihi in the Waikato,
Enoka Marumarū at Aramiro, and
Nehana Pu at Whananaki all died during the year.

Regrettably in 1957 it became necessary to discontinue the publication of the Maori-language magazine 'Maataapuna'.

Paahi Moke retired and went to live in the Kawhia Parsonage to care for the property until another appointment could be made there.

Lane Tauroa was appointed to Te Kuiti as Superintendent of the King Country Circuit.

Wiremu Tamehana Pukei at Aramiro,

Taipua Te Uira at Taharoa, and Himiona Waata (Walters) at Whananaki were appointed Honorary Home Missionaries.

Sister Olive Bott retired and Sister June Peters took over in the Bay of Islands.

At the 1957 Conference, strong pleas were made for the release of the Assistant Superintendent of the Home and Maori Mission Department, the Rev'd B. M. Chrystall, for a role of more active District and Circuit leadership. Reluctantly the Department agreed to this and Mr Chrystall was appointed for one further year, the Rev'd J. A. Penman being designated by the 1958 Conference as his successor. In releasing Mr Chrystall the Home Mission Board warned the Conference that inevitably his name would be under consideration when later appointments were sought for Department leadership.

Miss Mary Sealey spent a year in Deaconess Training in Christchurch with a view to entering the Deaconess Order.

In 1958

Hemi Rihimona died. He had become a respected elder of the Waikato people.

J. A. Penman became Assistant Superintendent of the Home and Maori Mission Department, and

B. M. Chrystall went to Wanganui as Chairman of the Taranaki-Wanganui District and Superintendent of the Wanganui Central Circuit.

Mrs Bailey (formerly Miss Doreen Haines) asked to be released from her position as Matron of Te Rahui (W) Hostel.

A Senior Home Missionary C. E. Roke was appointed to Waikato Maori Circuit, and he and Mrs Roke took over the care of the Girls' Hostel.

Sister Mary Sealey returned to Dargaville, and

Sister Joyce Foster resigned to marry the Rev'd P. P. Rushton.

Paikea H. Toka resigned from his status as an Honorary Home Missionary in the Methodist Church, and became a worker in the Ratana Church.

L. M. Tauroa B.A., went on an Ecumenical Fellowship to study at Union Theological Seminary, New York.

In 1959

C. E. Roke was ordained and received as a Minister in full connexion, and he became the Superintendent of the Waikato Maori Circuit.

John Harris, a son-in-law of the late R. Tahupotiki Haddon, died and was buried at Pakiri, Northland.

Te Urunga Wetera resigned from the staff after many years of service.

One outstanding event during this year was the opening of the new Rangiatea property in New Plymouth by the Prime Minister, the Rt. Hon. Walter Nash. It had been intended to use part of the land purchased some years before as a farmlet to provide food for the Hostel. However the Education Department, desiring to establish a new secondary school in that area at Spotswood, bought a large section of the Rangiatea property. In addition, on condition that the Hostel would contain facilities for a proportion of working girls, the Government granted a substantial subsidy towards the cost of the buildings. These two sums cleared the way for the work to proceed, and the Hostel able to hold at least 60 girls was now an established fact.

Lane M. Tauroa, on his return from New York, married Sister Mavis Dickie, and they went into a newly bought parsonage in Te Kuiti.

Te Awha W. Tahere travelled as a member of a New Zealand group under the auspices of the National Council of Churches, on a fraternal visit to Indonesia.

Sisters Frances Smith, June Peters and Winifred Bennett all gave notice of intention to resign at the end of the year to marry and with the marriage of Sister Mavis as well, several supply arrangements had to be made.

Miss Connie Fell, Miss Graewyn Hammond, Mrs Eunice Bell, Miss Marama Walters and Miss Rose Kiddle were taken on the staff as Supplies.

Sister Jean Miller was granted a further year's leave of absence.

Sister Atawhai (Mrs George George) returned to full-time supply work in the Bay of Islands.

Sister Mary Sealey went to Otorohanga,

Sister Erena Browne to Waikato,

Sister June Wedding to Auckland,
Sister Norma Yarr to Te Kuiti,
Sister Barbara Miller to Dargaville and
Sister Grace Clement as Senior Deaconess to Auckland.

Miss Judith Ford served at Te Rahui (W) Hostel for a year under the Order of Stephen, i.e. a year of voluntary service with her travelling paid and keep provided, but no stipend.

A fire did considerable damage to the Te Rahui (T) Hostel in Hamilton, and the staff and boys worked under great disadvantage while the long restoration work went on.

As the parents of Mrs Roke, who had moved to Hamilton to their own home, were both becoming frail, Mr and Mrs Roke asked to be allowed to withdraw from Te Rahui (W) to care for them. Mrs Doreen Bailey and her husband and their family returned once more to the leadership at the Hostel.

On the Queen's Birthday weekend 1959, the first annual 'Hui' of the Maori Mission was held at Turangawaewae Pa, Ngauruawahia, at the invitation of King Koroki. This has proved to be a valuable time of fellowship and consideration of the circuit life of the Mission, and from it many suggestions have gone forward to the more official gatherings of the Maori Policy Committee of the Home Mission Board.

At the 1959 Conference it was resolved to discontinue the special regulations providing for 'Maori Status' (earlier known as the Native Ministry).

In 1960,

Maharaia Winiata died suddenly while leading celebrations for the opening of a new Meeting House at his home marae of Judea Pa, Tauranga. In service as an Extension Lecturer under the University of Auckland, he had burned himself out in the service of his people, and the death of this brilliant young leader came as a shock that was felt in every district.

Rangi Katipa also died that year.

Matu Makiha (Taheke), Hoera Whakaari Hakopa (Whata-whata) and Napi Waaka were appointed to Honorary Home Mission status.

Napi Waaka, a son of Te Iwikau Waaka of Mourea, was sent to Auckland and attached to the Maori Circuit there to begin studies with a view to training for the Ministry.

The Assistant Superintendent, Mr Penman, was on loan for a good part of this year as Stewardship Officer, preparing for the establishment of a Department of Church Finance and Stewardship and the appointment of a full-time Director of Stewardship;

and after his three years with the Home Mission Department he re-turned to Circuit work in 1961.

A Deaconess Cottage was provided at Taheke for the Hokianga Deaconess, Sister Kath Rogers. Another was built in Hawera alongside the Maori Parsonage for Sister Anne Wilson. So the work proceeded of improving the accommodation of the staff, and extending the equipment for Hostels and Maori Centres.

In 1961 the death occurred of Wiremu Tamehana Pukeikura of Aramiro after a brief but useful term of service.

An important and very significant step was taken this year in the appointment of the Rev'd Ruawai D. Rakena as Assistant Superintendent of the Home Mission Department, the first Maori to be appointed to such an executive administrative position. This caused a succession of changes in the stations of the Maori staff.

Mr Tahere was sent to Waima in Northland as Circuit Superintendent, Te Akonga Pihama went as full-time supply at New Plymouth, and Te Orahi Tonga was taken on to the staff as full-time Home Missionary at Ngaruawahia.

Sister Nicholls was placed on half-time service.

Sister Norma Yarr went to Dargaville for a year to allow Sister Barbara Miller to take a year of training in Deaconess House Christchurch,

Sister Graewyn Hammond went from Deaconess House to Hamilton,

Sister Edna Jenkin to Hamilton and

Sister Ruth Hilder went to Te Kuiti for a year.

Mr George Woods and Mrs Woods (formerly Sister Winifred Bennett) went temporarily to Seamer House, Remuera, so that Mrs Woods could act as Matron there.

N. K. Kukutai, living in retirement in Tuakau, was made an M.B.E. for his long service to the Maori people in Mission work.

This was the year of the Government's establishment of the Maori Education Foundation as a result of the 'Hunn Report', and the Home Mission Board and the Wesley College Board each made special grants to this foundation and became Life Members in the project.

R. D. Rakena travelled with the N.C.C. team from New Zealand to the New Delhi meeting of the Assembly of the World Council of Churches — his second visit to that country.

At the Hui-a-Tau (Annual Hui) of 1961 a full survey of the Maori work of the Department was made, and as a result of the suggestions from the Hui it was decided by the Board to form a more official Special Maori Policy Committee, consisting of selected members of the Board and appointed representatives from each of the Maori Circuits, to meet for several days if necessary each year to formulate reports and recommendations to the Annual Church Conference. Thus what had hitherto been a some-what informal arrangement now took on an official status. In reporting to the Annual Conference, the Board commented on the fashionable word 'integration' which was much in use in the Church and in the news media, and they stated — 'This will come as a natural and necessary development, provided attempts are not made to force it. To force it would be to create resistance, but the natural development of a strong, self-respecting Maori Church-Life should result in the creation of a community who will be able to benefit from, and contribute to, helpful contacts with the Pakeha Church.'

CHAPTER FIVE

The fifth decade 1962-1972

We now move into the final decade of this record.

The deaths were reported in 1962 of Piripi Livingstone and Hatoitoi Pihama. Piripi Livingstone was another former Three Kings boy who had given long years of strong leadership. J. Hatoitoi Pihama was another of the sons of Te Aho-o-te-Rangi Pihama, direct descendants of the Pihama, an early convert of James Wallis at Raglan.

Ranginohora Rogers became Senior Maori Superintendent, living in Auckland. Sister Nicholls was made an M.B.E. for her outstanding service over so many years. Her name had become a legend.

Four Maori candidates were accepted for training in Trinity Theological College — J. T. Manihera (son of Tutaeo Manihera), Te Taotahi J. Pihama (son of Te Akonga Pihama), D. P. Harris (son of the late John Harris and grandson of the late R. Tahupotiki Haddon) and Robert Te Whare.

The Hui-a-Tau was held this year at Otiria in the Bay of Islands, and the occasion coincided with the opening and dedica-tion of the Kawakawa Maori Centre which was made possible by a gift of the Women's Missionary Union some years earlier. The development had been held up owing to problems of drainage and clarification of Title to the land. This centre became known as the 'Atawhai' Centre.

Sister Ruth Hilder and Sister Norma Yarr resigned to marry.

Sister Edna Jenkin went to Otorohanga,

Sister Betty Yearbury to Te Kuiti,

Sister Lynette Bowker to Opunake,

Sister Shirley Simpson to Hamilton,

Sister Elva Harris to Auckland,

Sister Joan Wedding to Hokianga, and

Sister Jean Miller to Seamer House as Assistant to the Matron (Mrs N. W.

Gilling who gave several years of most appreciated service).

Sister Barbara Miller resumed at Dargaville.

As it was now evident that large new developments, especially in inter-church relationships, were looming up the Conference and the Home Mission Board realised that this would be a strategic moment to develop a new plan of leadership in the

Department. The General Superintendent had only about three years before becoming due to retire. Rather than designate him for a briefer term than the usual six years term of appointment, it was felt that a younger, more vigorous man with new ideas was needed to give the type of lead needed in the rapidly changing pattern of work. It was therefore decided to recommend to Conference the designation of a new General Superintendent for appointment in 1965. Inevitably the choice fell upon B. M. Chrystall who, during his term at Wanganui, had also been President of Conference in 1961. It was decided that G. I. Laurenson should go to a Circuit appointment for his last three years in the active work.

At this time the former General Superintendent, A. J. Seamer, C.M.G., died in Hamilton. To the very last he had kept in close touch with the work of the Church, and had been a valued adviser in Maori matters, being consulted by Government and Church leaders on frequent occasions. He was a man who constantly sought to hold the two sides of the work in proper balance. He did not encourage any attempts to form separate Maori Church life, but he did welcome the signs of Maori self-respect and self-reliance, as long as they were not aimed at isolation. He saw the need for distinctive patterns for the Maori side of the work, to ensure that the Maori people found a satisfying form of expression for their worship and fellowship, but not to be so separate that there was exclusiveness. His constant emphasis to his successor G. I. Laurenson, was, 'We need each other. Maori and Pakeha are to become one nation of two peoples. Each must contribute the best of its culture to the common pattern that will develop as a New Zealand culture.'

At the 1963 Conference G. I. Laurenson stepped down from the Department Leadership, a position he had held since 1939, and B. M. Chrystall was appointed to the position.

L. M. Tauroa was given permission to serve for three years as a fraternal worker in Indonesia under the auspices of the National Council of Churches in New Zealand. This opened a vacancy in the King Country Maori Circuit Superintendency, so G. I. Laurenson was appointed to that position for three years. His name appeared in the New Year Honours in 1964 as C.B.E.

Three new Honorary Home Missionaries were appointed —

- Para Piripi Livingstone (son of the late Piripi Livingstone of Pokere, Bay of Islands) to replace his father;
- Robert Taka at Totara North, and
- Morehu Te Whare, part-time in the forestry and hydro area of the Upper Waikato, at Tokoroa.

Herehere Maaka and Mrs Maaka from Kawakawa were moved to Hamilton to Te Rahui (W) Hostel, where Mrs Maaka became Matron and Mr Maaka joined the staff of the Waikato Circuit.

Mr Tahere for health reasons was moved from Waima to a new Parsonage at Kamo near Whangarei, and

to follow him at Waima Mr Matu Makiha was appointed a full-time Home Missionary there.

Sister Mary Sealey was given 12 months' leave of absence to travel overseas.

Sister Kath Rogers was another to resign to be married.

The Senior Maori Superintendent, R. Rogers, travelled to the Cook Islands as a representative of the N.Z. National Council of Churches at the celebrations to mark the establishment of the Cook Islands Congregational Church as successor to the London Missionary Society.

At Te Kopua in the King Country, and at Waikouaiti in Otago, gatherings were held to dedicate cairns to mark the sites of the original Mission Stations in those places.

In 1964 the deaths occurred of Te Riri M. Kawiti, O.B.E., a former Honorary Maori Home Missionary at Waiomio, Tutu Keepa at Ngaruawahia (son of the late Matene Keepa) and Tame Ponui at Taumarunui.

Napi Waaka was received on Probation and appointed to Hamilton with instructions to assist at regular intervals in the King Country Circuit.

Morehu Te Whare, who had married Sister Mary Sealey on her return from overseas, was accepted for training and appointed as a Home Missionary in Auckland to attend the School for Christian Workers in preparation for his becoming a candidate for Trinity College training.

Miss Connie Fell, who had been a Deaconess Supply for several years, was dedicated as a Deaconess at the Conference of 1964.

Sister Hobbs retired.

Sister Anne Wilson, to the great regret of the Taranaki people, was transferred to Auckland and later in the year became Matron of Seamer House Hostel.

She was replaced at Hawera by Sister Elva Harris.

Miss Hilary Pope was accepted for service in Hamilton under the Order of St Stephen giving a year of service in return for her keep and travelling expenses.

Miss Rua Winiata, daughter of the late Dr Maharaiia Winiata, was chosen to attend the Asian Christian Youth Assembly in the Philippines as a New Zealand representative.

In the Kaeo Church, a memorial was dedicated in honour of the Rev'd and Mrs A. J. Seamer, who had begun their ministry there together in former years.

Moke Couch, from Christchurch, was accepted as a student for the Ministry and appointed as a non-resident Student Supply in the Auckland Maori Circuit, a Parsonage being procured for him and his wife and family at Manurewa.

In 1965, the Conference accepted four young Maori Students from Trinity College on to Probation in Circuit work, to begin in 1966. To emphasise that the training being given was on a full equality with the Pakeha Students, and that the Church expected any appointment to be open to qualified Ministers of any race, the College leaders urged that this rule should be applied in the stationing of this group. There was value in this contention, and a real argument for some of the Maori Ministers to become con-versant with the problems and working conditions in the average European Circuit. However there was also a danger of overlooking the fact that, all things being equal, and with the great need for trained men in the Maori Circuits, the place where the Maori Ministers would serve to the best advantage would be where there were a good number of Maori families. As a result of the discussions,

Robert Te Whare was sent to Upper Hutt Circuit in Wellington as second man, and

John T. Manihera to Hikurangi Circuit in Northland, while

Te Taotahi John Pihama and Daniel Harris were appointed to the King Country Maori Circuit,

Pihama at Te Kuiti and

Harris at Otorohanga.

The earlier, exploratory appointment of Morehu Te Whare at Tokoroa in the Hydro and Forestry District of Upper Waikato had revealed that there was a real opportunity there. Hence Herehere Maaka and his wife were appointed there in a rented Parsonage and Mr Maaka became a full-time Home Missionary.

To replace them at Te Rahui (W) Hostel, Tuteao Manihera and his wife were appointed there as chaplain and matron.

Sister Edna Jenkin was transferred to Dargaville to replace

Sister Barbara Miller who went to Hokianga, and

Sister Joan Wedding went to Opunake from Hokianga.

Mrs Eunice Bell ended her service as a Deaconess Supply in the Waikato.

At the Hui-a-Tau of that year, the women of the gathering adopted a constitution for a Methodist Maori Women's Fellow-ship, to be known as 'Te Roopu Wahine Weteriana o Aotearoa'.

In February 1965 the Rev'd E. M. Marshall retired as Principal of Wesley College and took up Circuit work, and he was succeeded by Mr C. A. Neate M.A., Dip.T.

At the 1966 Conference the deaths of N. K. Kukutai at Tuakau, and Te Akonga Pihama at New Plymouth were recorded, again a serious loss to the work.

Napi Waaka was granted permission to travel with the New Zealand delegation to Korea to attend the 'Consultation on the Church, the Younger Churches and the Nation' organised by the East Asia Christian Conference.

G. I. Launson ceased his service with the Home Mission Department but continued in full work for a further year in the Auckland West Circuit before retiring at the Conference of 1967. Several changes in stationing were made.

C. E. Roke moved to Kamo as Superintendent of the Northland Circuit,
H. A. Darvill to Auckland Maori Circuit as its acting-Superintendent,
Ranginohora who had married Mrs Monica Rivers went to Hamilton as Senior
Maori Superintendent and Superintendent of the Waikato Circuit;
Te Awha W. Tahere went to Te Kuiti as Superintendent of the King Country
Circuit,
Lane M. Tauroa went to New Plymouth as Superintendent of the Taranaki-
Wanganui Circuit and Napi Waaka to Hawera.

Sister Jean Miller retired.

Sister Merle Fechner, a trained Deaconess from Australia, was appointed to Hamilton and

Miss Ruth Tattersall began a period as Supply Deaconess at Hamilton.

Miss Beth Sutton began as a Supply Deaconess in Auckland.

To give permanence to the appointment of an agent at Tokoroa for the Maori work, a Parsonage was purchased to replace the rented dwelling used hitherto in that town.

At the 1967 Conference, the purchase of a new property in River Road, Hamilton, formerly Bishopcourt, was reported. This was to replace the former rented property in London Street, and plans were put in hand for alterations and additions to prepare for the new 'Te Rahui (T)'. Shortly afterwards the opportunity arose to buy an adjoining property as a Circuit Parsonage for the Waikato Maori Circuit, and the older dwelling in Heaphy Terrace was sold. In Auckland a parsonage was bought in Mangere East as the Parsonage for the Maori Minister in that part of the Maori Circuit and the Rev'd and Mrs Morehu Te Whare moved into residence there.

Hamiora Toia of Dargaville and Philip Te Uira of Taharoa in the King Country were appointed as Honorary Home Missionaries.

The 1968 Conference learned of the death of Ngaweke Tuhimata of Tuakau and Henare Kapa of Rangitane.

W. Te Hiko of Tokoroa and J. Heremaia of Hawera became Honorary Home Missionaries.

C. E. Roke became a Supernumerary and retired to Kawhia to live.

This left Northland Circuit Superintendency vacant, so R. D. Rakena, now the Associate Superintendent of the Home Mission Department, added this responsibility to his duties, becoming Acting Circuit Superintendent of Northland.

Owing to changing conditions, the Methodist Women's Fellowship decided to dispose of the Kurahuna Property in Onehunga and to use the capital funds in other ways for the service of Maori Education. So the Hostel was closed and the property offered for sale.

At Te Rahui (W) in Hamilton, Mrs Manihera returned to private life and she and her husband were replaced by Mr and Mrs P. Nikora.

The Rev'd L. M. Tauroa was accepted for appointment under the Justice Department as N.C.C. Chaplain at the Waikeria Youth Training Settlement. His brother, Mr E. Te R. Tauroa, B.Ag.Sc., became Principal of Wesley College, Paerata as suc-essor to Mr C. A. Neate, who resigned to become Principal of Pukekohe High School.

D. P. Harris withdrew from his appointment at Otorohanga, and later ceased to be a Probationer for the Ministry. Moke Couch was accepted on Probation and appointed to New Plymouth. Matu Makiha was moved to Manurewa to strengthen the Maori-speaking section of the Circuit team. Herehere Maaka was appointed to Waima (Hokianga), and Te T. J. Pihama was sent to Tokoroa. Robert Te Whare came into the Maori work in Waikato, but J. Manihera continued in Circuit appointments where there were a number of Maori families living, at Woodend and Bay of Islands.

At Patea in South Taranaki, as the Methodist and Presbyterian congregations had joined in a Union arrangement, the little Methodist Church building was transferred to the control of the Maori Mission as a Maori Centre.

Sister Elva Harris resigned from the Deaconess work, and two Deaconess Supplies were appointed — Miss Joan Wyatt-Spratt at Opunake (she was an Australian

Methodist who gave a very much appreciated term there), and Miss Hana Hauraki, who again came on to the staff, this time at Dargaville. Sister Edna Jenkin began special training to go to Borneo as a Missionary.

The Maori Mission in this year instituted a form of Maori-language school for staff members and others interested, and its success gave promise of being a useful experiment. The place of the Maori language in Maori life had been getting somewhat confused. It still held a vital place in all Maori ceremonial occasions, especially at the Tangi. In Maori services for most of the Maori people, the Maori language 'sounded sweetly in the Maori ear'. Most Maori people had been brought up with the sound of the Scriptures and Hymns in their own tongue. A new concern for the teaching of the language was rising in informed circles, and the Church which had always sought to preserve a measure of this in the Maori services of worship, saw the urgency of ensuring that especially Maori Ministers, (who, however young, are expected to take the place of elders or Kaumatua), should have some real and acceptable facility in their language.

The 1969 Conference recorded the deaths during the year of Te Hira Ratete (Rogers) of Otaua Hokianga (father of the Senior Maori Superintendent) and Hotai Mita Hohepa of Kaikohe.

Mare Rogers of Kaikohe, Henare Pate of Tokoroa, Dave Tautari of Waioomio and George Taha of Glen Massey were all appointed as Honorary Home Missionaries.

With the withdrawal of Daniel Harris, Robert Te Whare was appointed to Otorohanga. Sister Shirley Simpson (now Mrs Wiki) was appointed Deaconess Supply at Otorohanga.

During this year, an indication of the rapid urbanisation of the Maori population was revealed in the Government Abstract of Statistics:—

In 1956, of the total Maori population of 137,151, 32,251 or 25.6% lived in cities or boroughs.

In 1961, of the total Maori population of 167,086, 55,681 or 33.1% lived in cities or boroughs.

In 1966, of the total Maori population of 201,159, 100,336 or 49.9% lived in cities or boroughs.

(So much for the dismal prophecies at the beginning of the Century, with their constant references to a dying race! Now the total number of urbanised Maoris had increased in ten years more than threefold, and the whole community became more conscious of this trend which was bound to accelerate further).

At the 1970 Conference,

Morehu Te Whare and Moke Couch were ordained, and their new status was a real strengthening of the Maori staff.

Aperahama Tutanekai Rogers became an Honorary Home Missionary in the Auckland area.

Sister Evelyn Marriott, Matron of Rangiataea Hostel, resigned to marry and her place as Matron at Rangiataea was taken by Sister Joan Wedding, who had seen service as Assistant Matron.

Sister Connie Fell also resigned to marry the Rev'd E. E. Sage, living in retirement in Mt. Albert, Auckland.

It was at the 1970 Conference that the Maori Mission Policy came under special review. There was a sudden upsurge of interest among the Conference members, especially with the prominence given to the ordination of the two young Maori Ministers. In the discussion on the Maori Mission Report, strong advocacy was given for the establishment of a separate Board of Maori Missions within the framework of the proposed Division of Mission, and this principle was endorsed by the Conference. This was one reaction to the repeated emphasis on 'Integration' which had appeared so frequently in earlier discussions. So often this had been presented in such a way that the Maori people saw it as, to all intents and purposes, a policy of 'absorption'. When the climate throughout the world was marked by race consciousness, it was inevitable that New Zealand could not remain unaffected by this trend, and Conference accepted the proposal as one effort to ensure mutual respect and co-operation in a multi-racial society. The responsibility would now of course rest squarely on the shoulders of both sections of the Church to see that this basic objective was realised. Possibly even more so, the Maori side of the Church life would have to beware of any tendency to withdraw into separateness. The words of the late A. J. Seamer are still relevant . . . 'We need one another'.

And so 1971 opened to the final year of the three half-centuries! It was a far cry from 1822.

Sister Heeni Wharemaru was honoured with the M.B.E. in the Queen's Birthday Honours after over twenty-five years' service as Matron of our Waikato Hostels, and many previous years in the field work of the Mission.

Following the discussion at the 1970 Conference, the Home Mission Board recommended to the 1971 Conference two very significant resolutions:—

- (1). That the control of the Maori Mission pass from the Home Mission Department to a separate Maori Board as from February 1st 1973, and

(2) That in the event of Conference approving the establishment of a Maori Board, the Rev'd Ruawai D. Rakana be designated for appointment at the 1972 Conference as its first Executive Officer.

These were both adopted by the 1971 Conference and preparation for this step became a major element in the planning of the subsequent year's work.

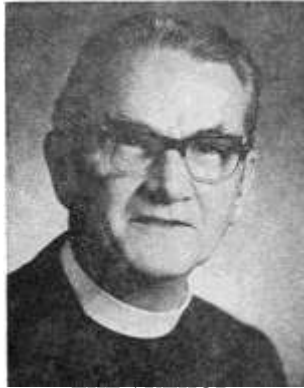
One sad event as this year progressed, was the sudden death of the Rev'd Ranginohora Rogers, the Senior Maori Superintendent. Mr Rogers was on his way to a meeting of the Wesley College Board at Paerata, when he had a heart attack and died at the wheel of the car he was driving. Mr Rogers was Chairman of the Maori Section of the National Council of Churches at the time of his death.

With the impending retirement of B. M. Chrystall from the active Ministry at the 1972 Conference and the decision to form a separate Maori Board, it was decided to establish a new Department of Mission and the 1971 Conference designated the Rev'd Barry E. Jones as the Executive Officer of Division One of the Council of Mission.

Conclusion

So here we leave this story — one strand in our national and Church life in New Zealand. It has set out something of the record of the impact of the two cultures — one communal, living close to nature, with long-established codes of behaviour within the framework of Mana and Tapu, with strong ties of chieftain-ship, highly developed concepts of art and of a spiritual realm, yet limited by lack of knowledge of the use of metals or the power of a written language; the other highly individualistic, competitive, sophisticated in all aspects of material arts and crafts and the use of metals, aggressive and land hungry, marked by strongly developed feelings of racial superiority, divided by long-standing religious rivalries, yet containing a stream of concerned people, humanitarian and religiously motivated, who sought to ameliorate the unfortunate results of the head-on confrontation.

The men and women whose efforts are briefly and sketchily recorded here, leave to the succeeding generations the task to be continued. May it be on a basis of greater church unity and warmer relationships between the races, as together they work towards the development of a true community where each has contributed of its best to the life of the whole . . . Tatou, Tatou!



THE AUTHOR

Born in Palmerston North in 1902, the Reverend G. I. Laurenson after college training, and Probationary Ministerial appointments at Island Bay Wellington, Cashmere Hills Christchurch, and Bay of Islands, was in 1931 appointed Assistant Superintendent of Methodist Home and Maori Missions. In 1933-34 he was also Superintendent of Auckland West Circuit. In 1939 he followed the Rev'd A. J. Seamer as General Superintendent, a position he held until 1963. In 1952 he was President of the N.Z. Conference. In 1964 he was awarded the honour of C.B.E. On relinquishing the position of General Superintendent of the Department, Mr. Laurenson served for three years as Superintendent of the King Country Maori Circuit, and for a further year as Superintendent of the Auckland West Circuit before retiring in 1968.