Not Self but Others by W.A. Chambers 1986

NOT SELF — BUT OTHERS

The Story of the New Zealand Methodist Deaconess Order

together with

An Index of all those who have served in it.

by

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(Non Sibi, Sed Aliis)
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The Deaconess Badge

The Deaconess badge was designed by Sisters Rita Snowden and Lenna Button. The motto was suggested by the Rev. P.P. Paris. The points of the interlocking triangles represent the three persons of the Holy Trinity (the Father, the Son and the Holy Spirit), and the three theological virtues (faith, hope and charity). 'Non Sibi; Sed Aliis' (Not for self; but for others) has become the title of this volume.

This Volume is
DEDICATED TO THE GLORY OF GOD
Who in the 19th and 20th centuries raised up the Sisters of the Poor and the Deaconess Order to model for the Church the meaning of costly service to the poor, and to encourage all Christians to follow in their steps.

"We would not come alone, dear Lord,
To Thy great feast, and at Thy board
    In rapture sit and gaze;
But bring the lost, the sick, the lone,
The little ones to be Thine own,
And look into Thy face."

—The Deaconess Hymn
Methodist Hymn Book, No. 786
Foreword

'Not Self-But Others' is a necessary and valuable addition to our knowledge of the history of the Methodist Church in New Zealand. It is the story of a group of women whose dedication and caring service is without peer, and whose service the Church has been slow to recognise.

In the history of the Church, the Orders of Deaconesses are a recent development, being established first in Germany in 1833. These Orders grew out of a recognition of the urban poor resulting from industrialisation and urbanisation in the 19th century. As Mr Chambers has shown, similar needs in New Zealand during the early decades of the twentieth century led to women responding to a call to offer costly and dedicated service to people who were poor. These women were pioneers in what was to become the Methodist Deaconess Order. The service which Deaconesses offered in the Maori Mission was similar, in that Maori women and children comprised a large proportion of the rural poor of the day.

From its origins in the early part of this century until a group of former Deaconesses were ordained as Presbyters in 1979, thus ending the Deaconess Order as such. Deaconesses made an outstanding contribution in costly caring service, and to our understanding of Christian ministry. If social and economic conditions in larger New Zealand cities at the turn of the century were allowing young women to find a place where Christian commitment and idealism could find a sphere of service, social and economic conditions, the growth of the Welfare State and changing and expanding roles for women in the Church in the latter part of the twentieth century have contributed to the demise of the Order.

This does not mean that the Deaconess Order was unimportant. The Deaconesses have made a lasting contribution to the life of the Church. They were the right people at the right time in the right places. They recalled to the memory of the Church the ancient order of Deacons, people who offered a caring and costly service on behalf of Christ. They played an important part in awakening the conscience of the Church to the suffering and needs of the poor. Nor has this emphasis been forgotten. The reformed Diaconate, now primarily, though not necessarily exclusively self supporting, and open to men as well as women, continues to remind the Church of its calling to caring and costly service. Whatever course the Diaconate takes in the future, the dedication and ideals of the Deaconess Order must not be forgotten.

Mr Chambers is to be commended for the work he has done to ensure this. The task has involved laborious and time-consuming research, made more difficult by incomplete information in the Minutes of Conference and other official documents. This book goes a long way towards recording the story of this dedicated band of women and redressing past injustices. The Church owes Mr Chambers a debt of gratitude for his interest, dedication and skills in compiling this work.

-Graham Brazendale
'... Even a Woman . ..'

Attitudes towards the place of women in the Church have changed very considerably in the past century and a half. John Wesley believed that women should be obedient to their husbands, and that they should be able to respect them in every way. His was a man's world. All of his itinerant preachers were men. Most of his class leaders were also men. But there were some women in the latter group. One was Ann Bolton of Witney. Her singlemindedness and the effectiveness of her Christian service amazed him. An entry in his journal for October 1789 records his amazement, and also his encouragement of her.

"Here I found a lively people, many of them hungering and thirsting after righteousness. Of what use to a whole community may one person be, even a woman, that is full of faith and love. The Lord strengthen thy heart, and fully prepare thee for every good word and work."

Such effective ministries were to be taken up by the 'Ann Boltons' of succeeding generations, and the encouragement to prepare for every good word and work was to be given by the men and women who provided the homes of the Sisters of the Poor and the training institutions of the Deaconess Order.

This small volume records something of the faithful and effective service of those Sisters and Deaconesses who were liberated by Christ to serve the Church and the community in the past century.

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1 For a study of Ann Bolton, see Nancy, Nancy by John Banks, Penwork (Leeds) 1984.
Introduction

New Zealand Methodist Deaconess Index

Several years ago, the Deaconesses asked me to prepare a history of the Methodist Deaconess Order in New Zealand, that would tell something of the human story rather than giving a history of the Institution. As I pondered the vast possibilities of this request, it became increasingly difficult to know how much to include and what to leave out. It also became apparent, that the beginnings of Deaconess work in this country are so poorly documented, that it seemed most appropriate to gather as much basic material as possible, and to create a research tool for later historians.

To do this, I have researched the Minutes of the Annual Conferences from 1900 until 1980, read through a number of histories published by local Churches or City Missions, or by the Wesley Historical Society, corresponded with individual Deaconesses or their relatives, searched the volumes of the Methodist Times and its successors, sought help from the Revs. G.I. Laurenson and G.G. Carter, late General Superintendent of Home and Maori Missions and General Secretary of Overseas Missions respectively, for information about Deaconesses serving under their jurisdictions, while Mrs Marica Baker, Archivist of the Methodist Connexional Office, has made it possible for me to search the Minute books of the Deaconess Committee from the beginning.

In addition to these sources, I have been assisted in particular localities by Mr Bruce Verry and Mrs Verna Mossong in Auckland, and Mr Arthur Olsson in Wellington for searching electoral rolls for the full names of some of the early Sisters of the People, and information about staffing of the Auckland and Wellington Social Services. In Christchurch and Dunedin, I have been much helped by the Rev. Bruce Caygill and Mr Syd. Johnson of the Dunedin Methodist Archives Centre who have been meticulous in processing information requested.

As many of the early Sisters came from overseas, research in Sydney, Melbourne, Adelaide and Great Britain has been necessary to complete the record as far as possible Special thanks are due to the Rev. Eric Clancy, Archivist of the New South Wales Synod, and to the Rev. T.M. O'Connor. Archivist of the Synod of Victoria of the Uniting Church of Australia, and to Sister Sheila Parnell, Warden of the Wesley Deaconess Order in Great Britain.

Nor can I forget the assistance of the Alexander Turnbull and Hocken Libraries, the Ministers and Funeral Directors who have willingly and promptly searched their records for information, and Mrs Avis Garner for gathering information in the Wellington area.

In all it has been a formidable task. Not until 1912 were the names of the Deaconesses serving the Church reported to the Conference. In that year, criteria for the
connexional recognition of Deaconesses was laid down and a list of serving Deaconesses was reported to Conference. Even so, only those who applied for recognition and who had the support of their Superintendent Minister, were officially recognised. This means that there were other women who had been appointed as 'Sisters' by local Churches who were not connexionally recognised. Yet it was from these Sisters, or Sisters of the Poor as they were sometimes known, that the Deaconess Order was formalised. I have considered it proper that the names of these women, where known, should be included in the Index.

The formal recognition of 1912 did not end the problem of who were to be recognised as Deaconesses and who were not. In 1929 all women workers at home and overseas were listed in the Minutes of Conference as Deaconesses. Not until 1952 do the Minutes of Conference differentiate between Deaconesses and Missionary Sisters, in the overseas mission field. In that year separate lists for Deaconesses and Missionary Sisters, in the active work and retired, were printed. It is clear that the church was confused about its women workers, and this confusion continued, as the Rev. George Carter records: 'All Missionary Sisters in my time contributed to the Deaconess Retiring Fund!'

All this bears witness to the anomalous position in which the Deaconesses served the church. In the earlier Minutes of Conference the distinction between Deaconesses and lay workers was partially clarified by inserting an asterisk before the name of those who had been trained at Deaconess House. This did not apply to women who had been received as Deaconesses and placed immediately on probation. Such exceptions were Margaret Nicholls and Ivy Jones. However, it also applied to Missionary Sisters who resided in Deaconess House for a year of special training before going to the mission field.

To determine who should be listed as Deaconesses I have researched the Minutes of the Deaconess Board in which the names of accepted students, whether trained at Deaconess House or placed immediately on probation, are recorded. Those who were trained at Deaconess House or Trinity College have that information recorded alongside of their years of training. Where a Deaconess candidate was received on probation but did not enter the training institution, she has been designated 'Probationer' in connection with her first appointment. Where a candidate for overseas mission work was sent to Deaconess House for special training before entering upon her missionary work, the words 'Missionary Sister' have been placed beside the year in which she was at Deaconess House.

In addition to the women who were dedicated as Deaconesses, I have listed the names of those who entered Deaconess House but who either withdrew from training as their sense of vocation clarified or who for one reason or another did not proceed to dedication.
In the pages that follow I have been guided by the format laid down originally by Dr J. T. Pinfold, i.e. of making two lists (1) that of Deaconesses and their appointments and (2) the appointments filled by successive Deaconesses. Under each Deaconess I have listed her full name, the name by which she was known as a Deaconess, the year of her birth and death where this is known, her years in training, her appointments, the date of her retirement and any honours and distinctions in the work. All of this could be helpful for further researchers. For some the record is far from complete, and it is hoped that others will be able to add to the Index.

In compiling the Index I have kept to the years in which appointments were taken up. In the period before 1949 the year of designation and the year of commencement in that appointment will be the same. After 1949, researchers in the Minutes of Conference must remember that appointments taken up in a given year will have been designated in the Minutes of Conference in the preceding year.

I am indebted to the Rev. Dr John Lewis, Sister Rona Collins and the Rev. Graham Brazendale for reading the manuscript and making a number of helpful comments; to Mrs Joan White for typing the manuscript and to my wife for carefully checking it; to the Methodist Women's Fellowship for so largely funding the publication of it just as they consistently funded the work of many of the Deaconesses through the years.

So this volume is launched in partial fulfilment of a request by the Deaconesses. It is also hoped that it will be a useful tool for others to use, and above all tell a little of the story of a devoted and under-appreciated group of women who found freedom in Christian service. Any reader who has information that can complete the record for any particular Deaconess, is asked to forward that information to the Archive Centre of the Methodist Church of New Zealand, P.O. Box 931, Christchurch. More important. I hope that others will catch the vision of what Christian service can mean and offer themselves for the ongoing work of the Kingdom of God.

—Wesley A. Chambers - Christmas. 1986
DEACONESSES ATTENDING CONVOCATION, AUCKLAND, FEBRUARY 22, 1929.

Back Row from left to right: Sister Jean Dalziel (Solomons), Sister Bessie McFarlane (City Mission), Sister Ivy Jones (Maori Work), Sister Rita Snowden (Backblocks Mission), Sister Lenna Button (City Work).

Front Row: Sister Olive Coleman (City Work), Sister Iris Foster (Maori Work), Mrs. W. J. Williams (Superintendent of Deaconess House), Sister Margaret Jeffreys (City Work), Sister Irene Hobbs (Maori Work).
The Rising Tide

It is sobering to remember that until the reign of Queen Victoria there was no organised system of education for women. It was through the work of F.D. Maurice in establishing Queen's College in 1848 that higher education for women was set afoot in England. Then in 1880 London University first admitted women to degrees.

It is more sobering to remember that not until 1820 was the whipping of women prohibited absolutely in English law: not until 1842 were women excluded by legislation from working underground in British mines, and not until 1844 that their hours were restricted to 12 hours a day. This reflects something of the condition of working class women in industrial England. Middle and upper class daughters waited under the parental roof for suitable proposals of marriage.

But there was a groundswell of concern. The work of the 'Clapham sect' was, among other things, active for the improvement of moral standards at Home, for bettering the conditions and increasing the comforts of the poor, as well as in their more widely known work for the abolition of slavery. Reformers such as Elizabeth Fry (1780-1845) devoted herself to the welfare of the female prisoners of Newgate—an activity which led to extensive prison reforms, the rehabilitation of prisoners and the formation of an association to supply clothes to the destitute. Among the Methodists, lay preachers and class leaders were giving strenuous and ample leadership in the newly forming Trade Unions.2

Across the Atlantic the last third of the nineteenth century saw the foundation and growth of a great number of women's organisations. To cite but one—in 1869 the Women's Foreign Missionary Society of the Methodist Episcopal Church North was formed. Twenty-six years later it had 153,584 members meeting in 6223 local societies, while the Missionary Society of the Methodist Episcopal Church South, founded in 1878 had 31 conference societies with 1112 local groups, just five years later.3

Five years after the Women's Missionary Society was formed, the Women's Christian Temperance Union (WCTU) was organised by Frances Willard and others who were already involved in the Missionary Societies.

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2 For an account of Methodist involvement in the trade union movement see Methodism and the Trade Unions by Robert F. Wearmouth. Wesley Historical Society Lecture No. 25, Methodist Conference 1959.

Educated, and holding a professorship in Aesthetics at the Women's College at Evanston, Illinois, Frances Willard began pressing the cause for the betterment of women on a broad front which included not only the temperance cause (because the lot of the poor was often bedevilled and compounded by drunkenness), but also the franchise for women and the vision of world peace.

A Methodist, converted in the 1860's, Frances Willard was deeply influenced by the holiness movement, and her social concern originated in and was an expression of her deeply felt religious belief and commitment.

This upsurge of women's work within the church became sharply focussed in the Deaconess movement which was formally approved by the Methodist Episcopal Church-South in 1888, and gave a new role for women in American Methodism. Deaconesses were a formalised sisterhood, often living together in small groups, and voluntarily accepting a life of sacrifice and service for the love of Christ.\(^4\)

In New Zealand a similar cluster of women's activities came into being. For many years women had been involved in the polity of the church as class leaders in local congregations, but their range of influence was extended in 1885 when the WCTU was commenced in New Zealand. This work was taken up with enthusiasm by Annie Schnackenberg and Kate Sheppard who saw the passing of the legislation for the enfranchisement of women in September 1893. In 1902 the first missionary auxiliary was formed. This was in Dunedin under the chairmanship of Sister Olive Jeffrey. In 1906 the General Conference of the Methodist Church in Australasia appointed the Rev. W. Slade to organise auxiliaries throughout New Zealand. As a result of his work the first national conference of the missionary auxiliaries was held at Christchurch in 1915, the President being Mary Elizabeth Bowron, then known as Mrs George Bowron, who had been active in the establishment of the Deaconess Order.\(^5\)

In addition to these movements the young people of the church were responding to movements for collective action for a better world. John R. Mott's sharply focussed vision of the evangelization of the world in his generation stirred the hearts of New Zealand students too. For non-students the Bible Classes, and the Bible Class Unions with their appeal of the 'utmost for the Highest', drew from young men and women alike an enthusiasm which channelled their energy into active service for the church, the Canterbury Bible Class Union was the first women's union formed. This was in 1904. Other districts quickly followed, and the first national Young Women's Methodist Bible Class Union (YWMBCU) Conference was held at Wellington in 1906, with Nellie Hayes as President.

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\(^{4}\) Ibid.

From the beginning the YWMBCU had a missionary outlook. One of its first acts was to set its President aside for missionary work among the Maori People of Okaiawa, near Hawera. In doing so it challenged the Home Mission Department to fund another Sister to keep Sister Nellie company and assist her in her work. This missionary thrust was basic to the movement. In its Jubilee year, the President of the Conference, Dr H. Ranston, reminded the YWMBCU that Christianity is a religion of redemption. They were not to be afraid of an ethical Gospel—a Gospel of high and noble living—but above all they were to keep the cross central in their minds. The world needed great teachers, but more than great teachers, it needed a Redeemer.\(^6\)

From its inception and up to the Jubilee year the YWMBCU was led by a succession of Deaconesses or young women who became Deaconesses. This was true at both national and provincial levels.

It is not surprising then that the YWMBCU movement owed much to the Deaconesses. It was also true that as YWMBCU members became members of the missionary auxiliaries they continued to give massive support to the Deaconesses and women missionaries both in the Home and Overseas Missions of the Church.

A vision of a world redeemed, the welling up of a fountain of compassion, a willingness to serve, and the realisation that women have a part in God's redemptive purpose for the world by effective organisation, had a tremendous impact on the early part of the 20th century. It is not the purpose of this volume to examine this further; but to provide a brief survey of what was taking place among women in the church, so that the Deaconess movement can be seen in a fuller context. As a women's movement in the church the Deaconess Order became an avenue of service that required compassion, ability and sacrificial dedication if God's redemptive purpose was to be given thrust. To this some women responded. To outline that response is the purpose of what follows.

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Freed to Serve

When the Rev. Theodor Fliedner of Kaiserwerth, Germany, returned from a visit to Elizabeth Fry, the English social reformer, fired with the possibilities of using women to assist in the rehabilitation of women prisoners, he met with unyielding opposition. Knowing the local doctor to be a charitable man, he asked that his daughter might help in this work. He met with a blank refusal. Young women of the upper class did not do such things. They waited for a suitable proposal of marriage and then became dutiful wives and mothers. Not to be thwarted in his purpose, Theodor Fliedner proposed marriage to the doctor's daughter. What she did after marriage was not the doctor's business. This one act opened the way for thousands of young women of the upper class of society to use their energy and idealism in the service of suffering humanity.

The story of the development of the Kaiserwerth institutions and the service of the German Deaconesses in the fields of nursing, child care, teaching and social service, is a record of which any nation could be justly proud. It has sent trained young women on to the mission field and the battlefields, into slums and the classrooms of many towns and countries where Germany has had national interests. Moreover, the inspiration which Theodor Fliedner gained from Elizabeth Fry recoiled to Britain's advantage through the re-organisation of hospitals and the establishment of trained nursing services under Florence Nightingale, who received her nursing training at Kaiserwerth and returned there repeatedly for renewal of strength and inspiration.

This German Order of Deaconesses, established about 1833, was based upon three principles.

1. That the Deaconess Order was restoring to the Church something which it had lost.
2. That the Deaconesses were needed at this point in time.
3. That to be efficient they needed training.

With or without training the idea of able young women serving the community as an expression of their religious devotion caught on. The Mildmay Deaconesses started

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7 Wesley Deaconess Order, by Sister Mary V. Hunter. M.A. p 2
about 1860. A year later an Anglican Deaconess Institution based upon the Kaiserwerth model, was established in London, and when the 'Forward Movement' was inaugurated in British Methodism between 1880 and 1890, small local sisterhoods began to spring up in association with the newly formed Central Missions. In touch with the desperately poor, these Missions channelled the energy of compassionate women into areas of practical help for needy women and children. Victorian attitudes held that such work was not fit for an unmarried and unprotected lady. Nevertheless, by living together, under the patronage and protection of the Central Missions, small local 'Sisterhoods' were formed. The West London Sisterhood, which commenced under the leadership of Mary Katherine, wife of the Rev. Hugh Price Hughes, brought women's work in the Church before Methodism as a whole, and its success began to break down entrenched prejudices against such work.

It was at this time that the Rev. Dr. T.B. Stephenson's little book Concerning Sisterhoods was published. To service his National Children's Homes, the 'Sisters of the Children' had been established, but to extend the work of these Sisters to cope with the needs being laid bare by the social work of the Central Missions, was a sheer impossibility. Drawing upon his previous contacts with Kaiserwerth, he formulated the principles upon which the Wesley Deaconess Order was to be formed.

1. There must be vocation, but no vow.
2. There must be discipline without servility.
3. There must be association which did not exclude freedom.

In 1890 a house in Bonner Road was secured and named Mewburn House after the donor of the furniture, and in it ladies and working women trained together.

About the same time as Dr Stephenson was establishing the Wesleyan Deaconess Order, the Rev. T.J. Cope at the Pimlico Mission, was doing a similar thing for the Free Methodists. Consulting with the Bowron Brothers, who provided a house first in Pimlico and later in Bolingbroke Grove, Wandsworth Common, the Free Methodist Deaconess Order was established on the same model.

Meanwhile in Australia, city missions and Churches in the centre of large populations were also trying to come to grips with the same urban poverty that existed in Britain. It was through the initiative of a young woman named Laura Francis of Grafton that

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8 *The Life of Hugh Price Hughes* by his daughter. Hodder and Stoughton. London 1905. p 201 ff
9 *Concerning Sisterhoods* was published by C.H. Kelly. London, in 1890.
10 Dr Stephenson had visited Kaiserwerth in 1870.
11 ibid. p 3
12 When Methodist union took place in Great Britain these two Orders were able to amalgamate without difficulty.
the first sisterhood was formed. She wrote to the Superintendent of the Sydney Central Mission offering to work for the mission, and later threatened that, if there was no avenue of service for her in her own Church, she would join the Salvation Army. This led to the establishment of the first evangelical Protestant Sisterhood in Australasia. The Sisters' Home was opened on 9 August 1890, the addresses being given by the Revs. Rainsford Bavin and A.J. Webb. Young women entered the home for a period of three or six months. 'The idea was to employ, without salary, young ladies of independent means, who felt an interest in Christian work, and who might avail themselves of the training and experience they would receive.' 13 While wishing to draw upon the same reservoir of talent and fortune as Roman Catholicism had done through its religious orders, the call was not to establish a celibate Order, but a voluntary association of women as outlined by Dr Stephenson. The first four young women 14 taken into residence were Sisters Mary Bibby (Sister in Charge), Emily Gannon, Ada Atkins and Laura Francis. 15

A similar movement took place in Melbourne shortly afterwards. In Melbourne a Sisters' Home was opened on 9 December 1893. Sixty to seventy people crowded the rooms of the Sisters' Home, and among the speakers on that occasion was Sister Bryden of the Sydney Central Mission. The constitution of the Sisterhood was drawn up by the Rev. E.S. Bickford, General Secretary of Home Missions for Victoria. 16 Rules of the Sisters' Home were printed, uniforms for winter and summer approved, and a silver badge engraved with 'Central Mission' was adopted.

The Melbourne Sisters went through a two year course of training, and those completing the course were publicly dedicated to their task. Sister Hannah (Miss Hannah T. Athoness) was the first such Sister, whose dedication took place in Wesley Church on 17 October, 1895. 17

14 Illustrated History of Methodism in New South Wales, 1856-1902. James Colwell. Wm Brooks and Co Ltd. 1904. p543
15 Of these, Sister Laura Francis was to have much to do with the Auckland Helping Hand Mission. For further information about this remarkable women see Mantle of Christ. A History of the Sydney Methodist Central Mission, University of Queensland Press, 1984. Don Wright pp 55-57
16 The Story of the Central Mission, Melbourne. by A.J. Derrick, 1918. For the Conference tribute to the Rev. E.S. Bickford see Minutes of the Victoria and Tasmania Conference, 1905. Also The Spectatorl.W.1905, the Bickford Memorial Number.
17 The similarities between the Melbourne and New Zealand Orders that were to emerge later are striking, and it is difficult to believe that there was no connection between them although none has yet been established.
In South Australia no Sisterhood as such seems to have been established. Rather, in a community where about 30 percent of the population was of the Bible Christian Church, the tradition of women evangelists had been inherited. From the first Bible Christian conference of 1819 where 15 women preachers were present, this practice had grown. From this tradition Sister Ruth Nesbit, once employed as a connexional evangelist in South Australia, later trained in Melbourne, was one of the first Sisters to be employed by the Dunedin Central Mission.

All of these burgeoning movements were to participate in the emerging Sisterhoods in New Zealand, and the Bowron brothers of the United Methodist Free Church in England were to have a family representative in Christchurch, who did much to see the establishment of the Methodist Deaconess Order in New Zealand.

Perhaps the Australian Sisters of this era should be especially mentioned. In Dunedin, William Ready's Mission and Trinity Church were served by Sisters Ruth Nesbit of South Australia, M. Alice Jeffrey (known to later generations as Mrs W.J. Williams), Marie Davies and Clare Cole, who were all from Melbourne. Sister Laura Francis of Sydney served with the Helping Hand Mission in Auckland, while Sister May Moriarty and possibly others later assisted in staffing the Aro Street and Tory Street Missions in Wellington. Some stayed a year or two, others for a much longer period and initiated some of the first social service institutions of the Church.

The focus of the ministry of these women was the urban poor, and they were known as the Sisters of the Poor. Much of their work was to do with the relief of distress caused by unemployment, ill health and drunkenness. They found jobs for the unemployed, pressed the signing of the pledge upon the drunkard, advocated the prohibition cause. sought and rescued fallen women and girls, scrubbed the floors and cared for the children of sick mothers, and stood by the widow and the orphan. Coupled with this especially among the Australian Sisters—there was an ardent evangelism. Not infrequently these Sisters were speakers on the mission platform, while Laura Francis deputised for the Superintendent of the Sydney Central Mission in conducting evangelistic missions in various centres of New Zealand from May to October in 1913.\(^{18}\)

Lest the impression is left that New Zealanders gave nothing in return, it should also be noted that the first Sister of any New Zealand Protestant Sisterhood. Sister Jane Blakeley left the Auckland Helping Hand Mission to serve with the China Inland Mission from 1894-1904. Sisters Louie Simpson and Maud Cannon\(^{19}\) left William Ready's mission in Dunedin to serve in China—the former with the China Inland

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\(^{18}\) *Methodist Times* 19.4.1913.

\(^{19}\) *Ready, Aye Ready*, by Lewis H. Court. Epworth Press, 1936. p 74
Mission, the latter with the Bible Christian Mission in West China. While Sister Nora Francis served in New Guinea for many years, whether New Zealand born or Australian born, all of these women were impelled by compassion to serve the poverty stricken and oppressed women and children whether in New Zealand or overseas. Freed from social stereotypes they wanted only to help their sisters to survive in the harsh slum conditions of the late nineteenth century cities of Britain, Australia and New Zealand. They represented the first phase of the liberation of women in our society. They were freed to serve, and the spirit of the Sisterhoods carried on into the fully constituted Deaconess Order whose motto 'Non Sibi Sed Aliis' embodied the spirit of the Sisters of the Poor.

The Kaiserwerth Deaconess Institutions on the Rhine, as they are today. Pastor Fliedner was instrumental in establishing the first Prison Society in Germany, a refuge for discharged women prisoners, an infant school and normal school for infant mistresses, an orphanage, an institution for mentally sick women, hospitals and training institutions for Deaconesses who served all these social services. -photo by courtesy of Kaiserwerth Deaconess Institutions, Germany.

20 Both the Auckland Helping Hand Mission and Mr Ready's Central Mission in Dunedin, had work among the Chinese people who had come to New Zealand during the gold rushes. For Sister Maud Cannon's reports, see the Bible Christian Magazine for July 1892, October 1892, April 1893, July 1893. Later she married the Rev. J. Dymond.

21 Non Sibi Sed Aliis (Not for self, but for others) was the motto of the New Zealand Methodist Deaconess Order. It was suggested by the late Rev. Percy R. Paris.
The Sisters of the Poor Report

The Helping Hand Missions grew up in the main cities of New Zealand to relieve something of the hardship and distress so prevalent in the inner city slum areas. Freemans Bay in Auckland, and Haining Street in Wellington, were well known for their poverty and vice. In areas such as these, the Sisters of the Poor worked as agents of the Helping Hand Missions, which were also the social service agencies of the central city Churches. The work of these Sisters in Auckland, Wellington and Dunedin, and the Nurse Maud Association in Christchurch, paved the way for the introduction of the District Nursing Services in 1909.

The 1908 report of the Tory Street Mission in Wellington, gives a little of the philosophy of the programme which it operated, while the report of the Dunedin Central Mission Sisterhood for 1907 gives a glimpse into some of the social conditions prevalent about the turn of the century. Both reports were prepared by Sisters to solicit funds for continuing their work.

Report of the Tory Street Mission

'The good work of the Tory Street Mission has been carried on through another year, very much on the old lines, and with the same warm appreciation by the people, also with the same blessing from our Heavenly Father. With regard to the work in general, its value was never more appreciated, its necessity was never greater than at the present time. To brighten the homes of the people, to solace the poor in their poverty, the sick in their suffering, and the dying in their last experiences, is the sacred ministry to which we have been set apart. And surely there is a vast amount of such work that needs to be done. No attempt is made to use this organisation for sectarian purposes; its basis is a desire to serve the needy, whatever may be their relation to the churches of the city. If the people are blessed and helped to live a brighter and purer life, if in any way sad hearts are cheered and brought under the gracious influence of the Gospel of Christ, our aim is accomplished. To all who like our Lord and Master have compassion on the multitude, because they are distressed and scattered abroad as sheep having no shepherd, we make our earnest appeal. I could give you many instances of blessing accompanying the work, but everyone will see that save in a few cases, details cannot be put into print. Most of the results of the work of a Deaconess can never be scheduled, or even reported in public addresses. George Eliot said: "The only true secret of assisting the poor is to make them agents in bettering their own conditions." And so this is the motto of our work—helping them to help themselves. In all our work the mothers' meeting takes first place. It is steadily increasing, and the attendance every Wednesday afternoon is very good. There are over 70 names on the register, and many of these have scarcely been absent in two or three years. The Saving Club is a great attraction, and a great boon, especially to those whose husbands are among the casual workmen. Also the left-off clothing, for which we most heartily
thank our lady friends. Miss Kate Denton is one of our best helpers in this work; she cares for and amuses the little children during the course of the meeting.

'The Tuesday evening class meeting is well attended, and is a source of great helpfulness to our young Christian men and women, at which Miss Matson kindly assists. The Thursday evening concerts, so willingly and cheerfully arranged by most of the musical circles of the city, are much appreciated by the people of the district. Mr Kober has kindly undertaken charge of the Band of Hope, with an occasional lantern lecture, which has been attractive and interesting to the children. The Free and Easy meetings on Saturday evening are well sustained, and proves a shelter and hiding place to many intemperate men. Here Mr McCluskey and Miss Dowman have been ably assisted. Free suppers are given, to which Mr Turvey supplies the tea and Mr H. Hunter the refreshments.

The Sunday School continues to do good work, under the guidance of Miss Kate Jamieson and Miss Fuller.

The services on Sunday are increasing in number, and I rejoice to say that here we see the resurrection power of God transforming the lives of men and women into followers and ambassadors for Jesus Christ. At these services the orchestra, under the leadership of Miss Coventry and Mr Otho Wilton, are performing a strong and powerful force of attraction, and a means of bringing the people to our services.

The Hospital and other institutions are diligently visited.

'We feel very much encouraged and helped by the widespread sympathy and interest which continues to grow around our work year by year. We are much indebted to our faithful collectors, who give so much of their time cheerfully to that part of our work. Many gracious and generous gifts have been given to us during the past year—namely, a garden party by Mr and Mrs Justice Cooper, in aid of the building extension; an "At Home" by Mrs W.E. Redstone, in aid of Christmas gifts; the mothers' meeting picnic, by Hon. and Mrs T.W. Hislop. Mrs Glasson and her Bible Class provided a Christmas tree for over 100 children; also a number of new garments for the winter; St Andrew's Church Young Women's Bible Class, a social for the Sunday School scholars; Miss K. Denton and Miss Fuller, a large birthday party; the ladies of Newton, an afternoon tea to the mothers' meeting; Miss Oreti Chisholm and Kathleen Tonks, a sale of work and raised 11/-; the C.E. Society, 14/-; two cases of fruit by Messrs Crabtree; coal by Mr Thompson and the late Miss Wilkinson; a pulpit Bible by the Rev. P.W. Fairclough; a sewing machine by Mrs Millington; fruit and vegetables from the Thorndon Harvest Festival. Also gifts of clothing and cash.

'On behalf of my workers, I most heartily thank all who have in any way helped us in our work. We are encouraged by your confidence, sympathy and support. Above all, we recognise the good hand of God in this work, and thankfully acknowledge that to
Him all praise is due. Moreover, it is our cherished hope that there are still greater things to be achieved by your increased help and interest, and all may have a share in this great work by contributing what they can towards it.'

'To the giver shall be given:
If thou would'st walk in light,
Make other spirits bright;
Who, seeking for himself alone, ever entered heaven?
In blessing we are blest,
In labour find our rest;
If we bend not to the world work, heart, and hand, and brain,
We have lived our life in vain.'

—Sister Isabel Sinclair
June 30, 1908

Central Mission Sisterhood — Dunedin 1907.
Annual Report
A Wonderful Year of Philanthropic Work

'In the limits of a short report it is impossible to do more than give a bare outline of the work accomplished by the Central Mission Nursing Sister. It should be remembered that Sister Alice is a qualified nurse, having received her training in the Christchurch Hospital. What this means to the sick poor may be understood only by those who have been able to watch her work. There are in Dunedin as elsewhere a large number of chronic cases of sickness among people who cannot afford to hire a nurse. To these the daily visits of Sister Alice are a boon indeed.

The amount of work done by Sister Alice has been very great. She paid 1650 visits during 1907, an average of 31 per week. All her mornings, and frequently whole days, have been devoted to sick visiting and nursing. Chronic cases have been attended to as a rule once a day, and acute cases oftener, and the skill and experience of the Sister have been highly appreciated. All this work has been done without charge to the recipients. There are many cases of sickness which cannot be sent to the Hospital and are not suitable for the Benevolent Institution, and now that the poor of the city know that the Sister of the Central Mission is a qualified nurse of skill and resource they turn to her in their hour of need. The telephone at 4 Fernhill Street is kept ringing all day by applicants for aid from Sister Alice. Some pitiful cases have come under her notice, but we can find room only for one in this brief report. A tiny home in the most crowded part of the city; poor little overworked mother on her deathbed, slain by the ruthless hardships of her life. The living room opens off the one in which the dying mother lies, and in it are three small children dining off porridge and dry bread, a diet not sufficiently nutritious to protect them against the hostile conditions of their lives. The sole breadwinner is a boy of 19; out of his small wages rent must be paid, the
family clothed and fed, and comforts provided for the dying mother. The housekeeper
is a daughter of 17, blind in one eye, but doing wonders with the small means at her
disposal. This case Sister Alice visited daily giving necessary attentions to the dying
woman, and supplementing the scanty food supply of the children. When death came
at last to the mother, the Nursing Sister rendered the last services to the worn out
body, and for six months stood by the orphans to prevent what they dreaded, the
separation that would have resulted if the young children had been placed in a public
institution. They are still keeping together under the watchful eye of the Sister.

'Other cases we cannot describe—old bed-ridden people, covered with sores,
neglected by their relations, and allowed to become disgustingly filthy. These the
Sister has visited, and by kindly attentions has alleviated their sufferings. The nature
of the work which has been done in many cases has been such that most people would
refuse to do for money. The Mission Sister has done it out of pity for nothing.

'In addition to gifts of clothing and bedding, the sum of £50 has been distributed in
poor relief. Our thanks are due to the generous donors of money and clothing, and we
are especially grateful to the Company which sent a large stock of blankets for the use
of the poor. We also acknowledge with gratitude the services generously given to the
poor by Drs. Colquhoun, Riley, Church, DeLautour and Williams, also Dr Falconer
and medical students, and the concessions made in the price of the medicines by
Johnstone and Hazlett, the U.F.S. Dispensary, and Kempthorne and Prosser.

'While sick nursing and visiting have occupied most of Sister Alice's time, she has
done a good deal of other work of a religious kind. A Sunday afternoon Bible Class
for Young Women, a Wednesday evening Bible Class to which lessons on home
nursing are added, and a Mothers' meeting on Thursday afternoons. Useful social
work is done at the Mothers' meeting, a mother's bank to illustrate the sweet uses of
thrift being one of its accessories.

'Once a fortnight Sister Alice visits the gaol, and the hospital as often as need arises,
and the need is always. The Sister receives many visitors at her home at 6 Fernhill
Street, and by her practical counsel is able to straighten out many of the tangled skeins
in the lives of the poor. Her life is a very strenuous one, and we are profoundly
grateful to Almighty God for the help and strength vouchsafed to her.

'We have already acknowledged the assistance given by donors and other friends. This
report would not be complete without an acknowledgement of the generous kindness
of Mr G. Fenwick of the Otago Daily Times, who has opened the columns of that
paper for the appeals for assistance, and has used his own influence in support of the
appeals.

'We are in need of financial help, and we confidently appeal to the philanthropic
public of Dunedin.
The Nursing Sisterhood of the Central Mission is real practical Christianity. We wish to emphasise the fact that in giving help no inquiry is ever made as to the religious connections of the recipients; the only condition on which help is given is that they need it. The atheist in trouble is tended with as much care as the church members; in this we try to imitate the Divine Master who gave Himself freely to all men.

'Donations for the Central Mission Sisterhood Fund may be sent to Rev. W. Slade, 4 Fernhill Street, or to Sister Alice, 6 Fernhill Street.'

House-to-House Visitors

Should go hopefully.
Should go prayerfully.
Should go with a purpose.
Should be quiet and kind.
Should go expecting to win.
Should never be discouraged.
Should keep self out of sight.
'Should be extremely courteous
Should possess superlative tact.
Should have grit as well as grace.
Should not know how to 'argue'.
Should carry some suitable tracts.
Should plan the work systematically.
Should respect other people's opinions.

Helping Hand
September 1892
The Awakening Giant

Since the mid-fifties it has been fashionable to think of the laity of the Church as the "Slumbering Giant". Looking back to the 1890's one is more aware of the awakening giant, for in the four major cities of the Dominion, and in the larger towns, Methodist women were coming forward to help the poor, through the newly established missions. In Auckland the Helping Hand Mission was begun in 1885 by four laymen. Not until 1895 was the first Minister appointed. During these years several "sisters" served full time and were known as 'Sisters of the Poor'. Of these Sister Blakeley, the first to be appointed, left to serve with the China Inland Mission. Another, Sister Francis, so impressed the management with the need for accommodation for girls and young women who wished to make a new start in life, that a hostel called 'Door of Hope' was established and Sister Francis appointed as Matron.22

In Wellington, the Taranaki Street Christian Endeavour began taking services in outlying parts of the city. Eventually, the Trustees were persuaded to buy a house in Aro Street, and later in Tory Street, for outreach into these deprived areas. Walls between two rooms were removed, meetings commenced and a succession of Sisters made these houses the base for their work among the slums near to the Church.23

In Dunedin the story was similar. At the instigation of Miss Raeburn a 'Helping Hand Mission' was begun in 1892. This developed into the Bath Street Mission and continued actively for 20 years under the leadership of women such as Sister Isobel Sinclair and others.24

Not only in the larger cities were women emerging as 'Sisters of the Poor'; they were also coming forward in suburban Churches such as Addington (Christchurch), and in provincial towns like Palmerston North. There was in fact a groundswell of compassion for the disadvantaged and the poor, and it was usually women who had been brought up in comparative comfort who came forward for service.

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23 *The Centenary of Wesley Church, Taranaki Street, Wellington, New Zealand*. Compiled by Mr Chas. J. Freeman, p 46-47.
Among those who were serving as 'Sisters of the Poor' before the turn of the century, were several who had received training as Deaconesses either in England or Australia. Sister Ruth Nesbit had been the connexional evangelist in South Australia before serving with the Melbourne Central Mission. She came to the Dunedin mission in 1895, where she served for four years. Sister Annie Anderson, was one of a few who received training at Ilkley, Yorkshire, where Deaconesses were trained for the Methodist Church in Great Britain. It was through her influence that Sister Mildred Williams and others were encouraged to seek training in Great Britain.

The obvious needs of the poor and the compassion of so many New Zealand Christian women responding to it, led a group of Christchurch laymen to meet with the Ministers in June, 1896, with a view to securing the services of a suitable lady to work as a Deaconess attached to the Durham Street and the St Asaph Street Churches. At their request Dr T.B. Stephenson of Ilkley College, Yorkshire, recommended that Sister Christian Hughes undertake the work envisaged. She arrived in Christchurch in November 1897; worked in association with Durham Street and St Asaph Street Churches, observed carefully what the human needs were; and kept a diary of her work. This record so convinced her sponsors of the value of the work, that it was decided to employ a second sister and hopefully to rent a house to commence training Deaconesses in this country. Subscriptions were invited and Mr George Bowron, one of the initiating laymen, was appointed treasurer.

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26 The Advocate, September 24, 1898. p 167. Mr Bowron remained as Treasurer until his death in 1936. The Deaconess report to Conference for that year included the following: 'It is with very sincere regret that the Committee records the passing of one who had been associated with the Deaconess Institution since its inception and who throughout its history taken a very keen interest in its activities. The Committee desires to place on record its high appreciation of the very valuable services rendered by Mr George Bowron and its grateful recognition of the fact that the Institution in a very large measure owed its existence to his enthusiastic and generous support. No one realised more fully the value of trained Deaconesses in the work of the Church, and no one rendered more devoted service in the critical years when the House was being established than he did. His death has
Sister Christian Hughes' return to England left this work in Christchurch in abeyance for several years, but the groundswell of compassion was surging strongly throughout the church. The Conference sympathized with the desire to establish a training institution for Deaconesses, but having no funds available, could do little except ask larger congregations throughout the country to open up avenues of service for suitable women. In 1904 the Dunedin Central Mission, where several Sisters had served, was charged with the task of investigating the possibility of establishing a training institution. Two years later it reported that the time was not ripe. Then came a memorable missionary breakfast at Durham Street Church in Christchurch. Sister Olive (later Mrs W.J. Williams) made a most moving speech, telling of her work in Dunedin and the claimant call for more trained women in our church to fill posts in city churches and missions, in our orphanages, and to be our workers among the Maoris and overseas. This plea so evoked the interest and enthusiasm of the early committee that it was decided to undertake the establishment of a Deaconess Training House. With commendable promptness, a house at 74 St Asaph Street West was bought towards the end of 1907 and made available to the Connexion for the training of Deaconesses. The house was opened on 6 January, 1908, and in the course of its history was the site for the training of 18 Deaconesses for the Methodist Church.

Methodist Deaconess House
74 St Asaph Street, Christchurch. 1907-1923.

deprived the Committee of a wise counsellor and a generous supporter. 'Minutes of the Conference, 1936 p 139.
27 Notes by Sister Mabel Morley.
28 Deaconess House Committee Minutes, 27 December 1907.
The first Lady Superintendent was Sister Mabel Morley who also served as Deaconess to the Durham Street congregation. This dual appointment was too physically demanding of her. After almost six years she resigned, later to pioneer the work of the South Island Methodist Orphanage and Children's Home in Papanui. Leadership in this formative period was essential. After several temporary incumbencies Sister Grace Crump who was English trained, and recommended to the Deaconess Committee as eminently suitable for the work of training others, was appointed in 1914. Although Sister Grace was in New Zealand for only two years, and worked from the older St Asaph Street property, she kindled a vision of how a Deaconess House could more effectively serve the Connexion, the city and women's work in Christchurch. She advocated an enlarged House to take in additional trainees, to provide a centre for Methodist women's work in the city, and to provide hostel accommodation for women students at the University and Teachers' Colleges. The realisation of the vision was delayed by World War I. Although Grace Crump had long since returned to England, Mr and Mrs George Bowron nourished the vision and eventually saw it realised in the opening of the Latimer Square Deaconess House on 16 June, 1923, and its enlargement in 1927. This property served the Connexion until 1968 when Deaconess training was transferred to Trinity College, Auckland, and later to St John's College.  

Throughout the course of its history the Deaconess House sought to train women for Christian service in the Church and in the community. Some of those offering for Deaconess training had already trained as nurses or teachers. To them the House offered a Biblical, theological and historical perspective to their work as well as a training in spirituality to nourish and strengthen the Christian motivation that prompted their candidature. Some who had not trained as nurses or teachers were directed to nursing training or to courses in kindergarten work or midwifery to acquire skills that would stand them in good stead for their work, which was essentially practical and directed towards the needs of women and children. With such a pool of

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trained and dedicated women, the Church was able to undertake a variety of forward moves.

About the turn of the century the first of the Church's hostels for young women was opened in Cook Street, Auckland. This was in response to the need shown by Sister Francis of the Helping Hand Mission. She also became the first matron.\(^{30}\)

In 1908, the Young Women's Methodist Bible Class Union sponsored Sister Nellie Hayes (and Julia Benjamin) to work in the Okaiawa centre in Taranaki.\(^{31}\) Six years later, in Papanui, Christchurch, the second Orphanage and Children's Home was opened under the care of Sister Mabel Morley.\(^{32}\) Then, when New Zealand assumed responsibility for the Solomon Islands Missionary District, in 1922, Sister Constance Olds was a member of the first team to go out under the auspices of the New Zealand Conference.\(^{33}\) Five years later again, when 'Father' Seamer saw that the time was ripe to re-open mission work among the Maori people of Northland and the King Country, Sisters Edith Goodall and Margaret Nicholls pioneered work in those areas and were the first of many who followed them.\(^{34}\) Others did not see the Church as providing a field of service suitable to their skills and deeply felt concern. Sister Annie Tocker trained as a Deaconess, then as a nurse, but chose to enter the work of the Child Welfare Division of the Education Department, where she served with distinction for many years until her retirement.\(^{35}\) Sister Rita Snowden served the Church, then through colporteur work with the Home Mission Department became a writer rather than a seller of books. New ventures such as the Mission Hospital in Te Kuiti, and the School of Domestic Sciences and Hygiene, and later Kurahuna with a number of other hostels, all found Deaconesses closely associated with their running.\(^{36}\)

The Story of Sister Nellie Hayes deserves more telling. Born on the Isle of Man in 1873, Sister Nellie arrived in New Zealand in 1892. She became a member of the Newtown Bible Class in Wellington, and from 1905-1908 was President of the Wellington Young Women's Methodist Bible Class Union. In this position she suggested that the Union should accept responsibility for the support of a Sister to

\(^{30}\) Ibid 1 above.
\(^{31}\) Methodist Women's Missionary Union Silver Jubilee Souvenir 1914-1939, p 22.
\(^{32}\) This was opened on 25 April 1914. The Auckland Children's Home had been opened on 20 December 1913.
\(^{33}\) Sister Constance Olds married the Rev. A.A. Bensley at Kokegolo, Roviana, Solomon Islands. For an account of the wedding see the Methodist Times 8 July 1922.
\(^{34}\) This was in 1927. Minutes of Conference.
\(^{35}\) Sister Annie was set apart for special work among women and girls in Christchurch, 1925; because of inadequate funding she joined the Child Welfare section of the Education Division shortly afterwards.
\(^{36}\) The cottage hospital was opened in Te Kuiti in 1924.
work among Maori women and children in Okaiawa. This proposition was accepted by the YWMBCU on the understanding that the Home Mission Department supported another woman to work with Sister Nellie. It was important that Sister Nellie should not be alone. In this way Sister Julia Benjamin, recently returned from New Guinea, was appointed to work with Sister Nellie.

When Sister Nellie was designated for this work many wise heads are said to have shaken in fear and doubt. She was petite and delicate looking but neither were hindrances to this remarkable woman.

The Government of the day recognised the possibilities of the work she envisaged and offered her training in sick nursing in the Cambridge sanatorium, and the Matron gave her every opportunity to gain the necessary knowledge for the work. The Government also supplied her with a case of medicine and other equipment. For her part, Sister Nellie set about mastering the Maori language, customs and etiquette.

Sister Nellie and Sister Julia worked together for two years, after which Sister Nellie assumed the work on her own, taking steps to involve suitable young Maori women with her in the work she was doing. In this work Sister Nellie continued for ten years until her strength was done. Beside the relief of much suffering, Sister Nellie pressed for the registration of Maori births, deaths and marriages which was enacted in Parliament in 1913.
Of greater importance was the fact that the Government, which had provided her with opportunities to train and equipped her with medicines, saw the value of the work she was doing, and in 1910 set up the District Nursing Service among the Maori people in rural areas.

It was an historical tragedy that when she died her diaries were destroyed.

Alongside these exciting developments of service in the community, the Deaconess Order was being more closely incorporated into the institutional Church.

This arose out of concern for the welfare of both the Deaconess and the Church. First there was the need to establish the selection procedures to ensure the candidate's suitability for the work. These were begun with the opening of the St Asaph Street House when entrance examinations, medical reports and the sponsorship of the Superintendent of the circuit and of the local officials were required. This was then followed by a probationary period before and after entering the training institution.

Shortly afterwards there arose the need to determine who were to be recognised by the Conference as Deaconesses. For a time there were some Deaconesses who were recognised as such by the local Church courts, and some who had been trained at the connexional training institution. This matter was resolved in 1912. Then there arose the need to provide for the retirement needs of the Deaconesses. The Deaconesses superannuation scheme was instituted in 1921. Next arose the question of security of tenure in Deaconess appointments and whether the responsibility for funding the appointment belonged to a local Deaconess committee or to a Circuit. In 1921 the Deaconess Board strongly urged that the Deaconess stipend should be a charge upon the Circuit fund—but this recommendation was not adopted until some years later. Then arose the question of who, when and how the Deaconesses were appointed. From the beginning Deaconesses had entered upon their training at the commencement of any school term during the year. This meant that after two years training Deaconesses became available for appointment at various times during the year. Their appointments were then the responsibility of the Deaconess Committee which negotiated with circuits or missions applying for Deaconesses. By bringing the Deaconess House year into line with the connexional year from 1926, the intake of students to Deaconess House was regulated in the same manner as for the Theological College. Deaconess appointments still continued to be made by the Board after consultation with Departments or Circuits, and reported to the Stationing Committee. When Deaconesses began to fill ministerial probationer's appointments, the Stationing Committee began to have more say in such matters.

By the late 1930's the needs of the Church were beginning to change and the future shape of Deaconess training became a matter of increasing concern. Reports and Commissions on the nature, function and training of Deaconesses began to appear.
regularly in the Minutes of Conference. Among other things, it was recommended in 1942 that the Deaconess Board should extend its training programme to include a school for Christian workers, and a training centre for Christian aids. The Second World War interrupted the implementing of any ideas of this kind.

After the War the School for Christian workers was established - but then it was not in association with the Deaconess House, but with the Theological College.

During this period there was also a growing conviction that the ranks of the ordained ministry should be opened to women. The first report on this matter appeared in 1940 (p 175), but it was not until the war ended that the matter was taken up with vigour. Further reports were made to Conference in 1946 which took note of the progress being made by the British Conference (p 190). The following year the committee reported that it saw the main, but not only, approach to the ordained ministry would be through the Deaconess Order. Further it fully approved the principle of equality in both status and training for men and women. In 1949 the conference affirmed its readiness to accept women into the Ordained Ministry on the same basis of candidature as men, and to be received into the same training institution. It also affirmed that the main avenue of approach to the Ordained Ministry should be through the Deaconess Order, (p 169) This was a compromise with the Deaconess Board. Not until 1953 did women candidates come forward. In that year two offered. Phyllis Guthardt was accepted for training.

This was a foreshadowing of the future. The needs of the church and the institutionalising of the Order flowed on into the Order becoming recognised as more ministerial than lay in character. The process had its origin in the fact that a number of the early Sisters of the Poor, especially those from Sydney and Melbourne, were effective evangelists and had been trained as such. In the New Zealand training institution the process began in 1924 with the training of Deaconess students, in the arts of elocution and public speaking. Then, when Deaconess appointments were more difficult to come by, those about to begin probation were asked if they would accept appointments in which speaking was an important part.

\[\text{38 This was put forward in 1937, 1938, 1939, 1942, and was accepted by the Deaconess Board.}\]
\[\text{39 This was in 1952}\]
\[\text{40 The School for Christian Workers was opened in 1959.}\]
\[\text{41 Minutes of the Deaconess Board for 1 February, 1924.}\]
\[\text{42 ibid 28 October, 1930.}\]
Perhaps that willingness secured Sister Rita Snowden's appointment to Raetihi in 1929. Edith Beer followed at Upper Hutt from 1936-39. In the light of this, by 1932 the Deaconess Board was pressing Conference to urge the recognition of women as 'Officiating Ministers' under the Marriage Act.\textsuperscript{43} In the post-war years the shortage was not to fill Home Mission Stations, but circuits to which ministerial probationers were usually appointed. Not having ordained women available, the Conference of 1954 was prepared to use Deaconesses as substitutes for ministerial probationers. The first of these were Sisters Dorothy Pointon (Tauranga, 1954-56) and Margaret Taylor (Masterton, 1954-56). Others followed at Upper Hutt (Sister Doreen Bulford, 1962-63), etc. Whereas the Deaconess Board had previously objected to Deaconesses being used as Home Missionaries, now it made no objection to them being used in supply positions for probationary ministers. As such, Conference authorised these Deaconesses to administer the sacraments. This action so obscured the difference between the minister and the Deaconess that it took a quarter of a century to clarify the position.\textsuperscript{44}

In fact two parallel orders of ministry were about to exist. Instead of being seen as complementary they were often seen as competitive. Some ministers considered that they could not recommend young women to candidate for the Order. This situation was compounded by the lack of trust in authority which was engendered by the Viet Nam War and the Watergate scandal, while the advent of oral contraception opened up the possibility of women continuing in employment after marriage. For whatever reasons, the number of candidates for the Deaconess Order was small, and those who offered were more likely to be exploring the possibilities of a vocation than being in any way inwardly sure of it. Not only was the number of candidates small, but the length of service being given dropped. Between 1951 and 1966 31 students were received for training; of the 18 received on to probation nine gave three years or less of service.\textsuperscript{45} Those who continued in the Order were growing older and even the removal of the regulation requiring resignation upon marriage (1967) made little difference.

One further development should be alluded to. In 1959 the Deaconess Board recommended that a Warden for the Order should be appointed. This was done in 1963 when the Rev. Wesley A. Chambers M.A. was appointed. Apart from taking a major share of the lecture work and visiting Deaconesses on the field, he began to

\textsuperscript{43} Minutes of Conference 1932, p 118.

\textsuperscript{44} Prior to this time lay leaders and some Deaconesses had been administering the sacraments. The Faith and Order Committee pressed Conference to see that this never happened without Conference authorisation. The Methodist position is that the Church, not an individual, celebrates the sacraments. Therefore authority must be delegated formally. It was this principle which led the Faith and Order Committee to press Conference for discipline in this matter.

\textsuperscript{45} Minutes of Conference 1966, p 196.
research the origins of the Order and to form links with the world Diakonia movement. He was obliged also to give consideration to the function and status of the Order in the life of the church. At that time the Order was defined as a ministry of Word and Pastoral Care, for the Deaconesses were obliged to preach as well as undertake pastoral responsibilities. But it was also an Order. The spiritual bond between the Sisters was developed by adopting a 'Common Rule' based on that of the Sisters of the Church of South India.\textsuperscript{46} This has continued as the bond of union in the Diakonia Association which is open to anyone, male or female, presbyter, deacon or lay person who is willing to accept the Common Rule and use the Daily Office.

In 1968 the Deaconesses were recognised as an order of ministry and were ordained. However further clarification was essential. Church Union negotiations helped to give precise meaning to such terms as ministry, diaconate and presbyterate during this period, and subsequent Wardens grappled with questions relating to the theological, biblical and historical bases of the Deaconess Order. To the Revs. John H. Osborne M.A., and Graham Brazendale M.A., the church owes much for their constructive leadership. In consultation with the Faith and Order Committee they provided the theological base for bringing the Deaconesses into the representative ministries of the church. The reports of the Deaconess Board in 1973, 1975, 1976, and of the Faith and Order Committee in 1974 finally set the stage for the ordination of Deaconesses into the presbyterate or the diaconate. Thus in 1979 the members of the Deaconess Order were integrated into the ministerial structures of the church and the Order ceased to exist.

That year Sister Rona Collins was Vice President of the Conference. Gathering up the spirit of the Order she said:

'In some respects we can never say goodbye. What we were will remain with us, part of us. For we were born out of a compelling desire to serve God and to serve his people, a living witness to the love of our Lord. What a band of women—dedicated and hard working. Some were serious, some fun loving, some daring, some straight-laced. There were rebels and conformists, the studious and the down to earth—we've had them all. They've travelled our country and overseas, on horseback, trains, cars, push-bikes, motor-bikes and canoes, and tramped many miles on foot. They've worked in soup kitchens, orphanages, old peoples homes, overseas missions, city missions, Maori missions, Maori circuits—preaching, teaching, rescuing and pioneering; nursing the sick, cleaning up homes, influencing State policy, peddling books, selling clothes, translating scriptures, sleeping in prisons, appearing in Courts, and writing many books. But always, no matter the job, taking the love of Jesus Christ.'\textsuperscript{47}

\textsuperscript{46} The Common Rule was adopted in 1966, and has continued to be used by the Diakonia Association after the demise of the Deaconess Order.

\textsuperscript{47} Focus, November 1979.
Deaconesses Ordained at the Methodist Conference held at New Plymouth, 1968.

Fourth step: Joan Wedding.
Third step: Betty Year bury, Jean Miller, Rona Collins. Second step: Grace Clement, Ivy Jones.
First step: Barbara Miller, Atawhai George.
Front row from left: Beverley Taylor, Constance Fell, Shirley Simpson, Margaret Nicholls, Heeni Wharemaru, Madeline Holland, Shirley Ungemuth, Dorothy Pointon.
In essence the Deaconess Order was about compassionate and costly service. Most of the Deaconesses who remained in the Order over the years gave outstanding service in one or other areas of the Church's life. In all over 170 women served in its ranks. In continuous service this would be in excess of 1600 years. All have been faithful to the task in hand; some have pioneered new ventures; a few have been outstanding. Among the latter are Mabel Morley, Margaret Nicholls, Heeni Wharemaru, Rita Snowden, Eleanor Dobby, Rona Collins, Lucy Money, Annie Tocker, Ivy Jones, Evelyn Ellenor (Marriott), Beverley Pullar (Taylor), who have been nominated by the Deaconesses themselves for brief tributes to be appended to this volume.

Today the presbyterate and the diaconate are open to both women and men. Among some there is a feeling that the place of an Order in the life of the Church might be reconsidered now that basic orders of ministry have been clarified. Whether the Deaconess Order will re-emerge is an open question. Two things are certain, our debt to those who pioneered, fashioned and served in the Deaconess Order in Methodism, will always be unpaid, and that in some form or other, gifted and compassionate women will continue to be needed to serve the community through the Church, for the love of Christ.
**The Inner Power**

Disillusionment with the human response to practical caring leads many well meaning people into scepticism or cynicism. What is remarkable about so many of the Deaconesses is the faith that continued to buoy them up through many years of service. The 'Deaconesses If’ while indebted to Rudyard Kipling's famous poem for its metre, embodies the tension felt by so many of these remarkable women. It was culled from the *Methodist Times*, 4 July, 1925.

**The Deaconesses “If”**

If you can keep your faith when all about you
Are selling theirs for broad and easy ways;
If you can trust your Christ and never doubt Him,
When clouds obstruct the brightness of your days;
If you can pray and not be tired of praying,
If you can work and not depend on works,
Or being hurried, not be tried by staying,
When the tempter around some weak one lurks.
If you can love—and let love be your master;
If you can hope—and let hope bring you cheer,
If you can hasten all the faster
To greet with kindness those who hate and jeer;
If you can bear to see the help you've rendered
Spurned and laughed at by those who need it most,
Or stand and watch the charity you tendered
Foolishly used by men to make their boast;
If you can make one heap of your ambitions
And risk it for one vision of His grace,
And then see those trusted in all conditions
Rend these ambitions right before your face;
If you can bear to see those traitors prosper,
But still serve them with loving words of praise,
And so hold fast the love that you would foster
Until you meet Him on that Day of Days;
If you can work with vice and keep your virtue
Or talk with saints nor lose the sinner's view,
If neither blame nor loving praise can hurt you
If all men see in you Christ's love anew;
If you can each day lift others' heavy loads
Nor ever stop to think about the cost,
All is yours, and you are Christ's, and Christ is God's,
And you will find not one thing has been lost.

—Margaret L. Eckley
Milestones to Full Stature

In the course of almost a century since the first Sisters of the Poor were appointed in New Zealand Methodism, the place of women in the leadership roles of the church has developed from voluntary, self-supporting lay workers to presbyters and professional colleagues with men. This full stature was not attained quickly or without pain, but a review of the story of these women reveals some of the milestones on the way.

From Financial Self-Support to Church Funding

Originally the Sisters of the Poor were self-supporting financially. They came from middle class families and were blessed with education, culture, compassion and independent means. With the ability to support themselves there was little financial obligation upon the employing agency. It was not long before women volunteered who did not have independent means, but who were in every other way desirable helpers. To cover this situation Deaconess Committees were formed. Their task was to employ and finance the Deaconess's work. A major part of the fund raising was achieved by publishing an Annual Report of the Sisters' work. The story told touched the purse of compassionate readers. In the Maori and Overseas Missions, the Women's Missionary Auxiliary and the Young Women's Bible Class Unions accepted responsibility for funding a number of the Sisters both in new ventures and in continuing work. On these sources the Home and Overseas Mission Boards relied for substantial sums of money to support their agents. But it was the Sisters in Circuits and City Missions who felt the pressure of fund raising. Reports of their work, mostly written by the Sisters themselves, put some pressure on the Sister to sell her work to the contributing public. In protest against this, Sister Emily Hall (1922) resigned from the Order. As a result, the Deaconess Board recommended to Conference that the support of the Sisters should be a charge upon the Circuit fund. When this practice was finally adopted the Sisters had finally approved themselves to the church as a sound investment for the Kingdom.

From Working with Women and Children to Wider Pastoral Initiatives and Responsibilities

One of the qualities which commended the employment of women in the West London Mission was a gaiety of spirit and ability to take initiatives.48 Those same qualities may not have been very comfortable for the Superintendent of the Sydney Central Mission, but Laura Francis' initiative opened a 'Door of Hope' not only for the prostitutes of Auckland, but also of Christian service for hundreds of able and devoted women since.

Initially the area of service was defined by the 19th century pakeha and Maori cultures as limited to work among women and children. However, presenting needs in the community led to new initiatives in pastoral care, and thus to an expanding of the area of ministry. Some of the Sisters in Auckland and Dunedin had contact with Chinese families through the work of the Helping Hand and Central Missions in those cities. This led Jane Blakeley into the China Inland Mission and Maud Cannon into the Bible Christian Mission in China. Sisters Claire Cole and Louie Simpson took up missionary work in India. It led others into home nursing of the sick before the District Nursing Service was founded.49

For Annie Tocker it meant passing from the employment of the church into Government service to work on untouched frontiers of need.

Nellie Hayes was involved in training indigenous leadership at Okaiaawa: Olive Jeffery worked full time in 1908 in fighting for the temperance cause before the elections; Sisters Clare Cole, Marie Davies and Olive Jeffreys were frequently on the Central Mission platform appealing for Christian commitment. Work on the frontier of need does not stop with women and children. Nor does it stop with the physical and social needs. It goes to the fundamental issue of life commitment.

**From Pastoral Care to Pulpit and Platform Speakers**

Many of the Australian Sisters who served in New Zealand with the city churches and Central Missions had a passion for evangelism. In the New Zealand training, the crucial expansion of function occurred in 1928 when Sister Olive, then Mrs W.J. Williams, was Lady Superintendent of the Deaconess House. The depression was growing worse. The church was retrenching. Sister Olive thought that her students would have more chance of employment if they were prepared to accept speaking commitments. To prepare them for this she arranged for them to have tuition in public speaking. Shortly afterwards Rita Snowden was appointed to the Raetihi Home Mission Station (1929) and the following year to Otorohanga. This became a bridgehead over which others moved into preaching and a pastorate which transcended the limitations of the traditional Deaconess ministry.

49 The first home visiting nurse service in New Zealand was commenced in Christchurch by Nurse Maud in 1X96. Similar voluntary services commenced in Dunedin in 1906 and Palmerston North in 1909. The needs of residents in remote areas began to receive attention. In 1909 the Taranaki Hospital Board, with the assistance of the Department of Health, appointed the first Hospital Board District Nurse. In 1910 nurses were appointed to Russell and to the Wairau Hospital Board. Private letter from the Librarian, Department of Health. 10.11.86.
From Lay Agent to Professional Presbyter

From its inception the Deaconess Order was considered a lay Order. As such, it had no place in the church Conference. When Deaconesses were exercising a preaching and wide pastoral function, and were being authorised in special situations to administer the sacraments, the whole question of the status of the Deaconess Order was called into question. In 1968 the work of the Order was defined as a ministry of Word and Pastoral Care and the Deaconesses were ordained as Deaconesses. This feeling after a more adequate recognition of the status of Deaconesses was enhanced by the relocation of their training to Trinity College (1968) and subsequently to St John's College (1973) where they trained alongside of students for the sacramental ministry. Parallel with this, ministry was being seen in terms of presbyterate and diaconate. In 1979, after suitable examination, most of the Deaconesses in the active work were accepted into the presbyterate by ordination.

In the taking of this step the Faith and Order Committee played a crucial part by clarifying the biblical and theological bases of ministry. It pointed out that all ministries are derived from Christ who continues His ministry in the world through His church within which people are called into His service by the Holy Spirit. It was essential to recognise that there are a variety of ministries, all derived from Christ and each complementing the others to fulfil the fullness of Christ's ministry today.

In the past the Deaconess Order had functioned as a religious Order similar to the Franciscans or Carmelites. It had a common rule, a convocation, a specific function, a recognition by an ecclesiastical authority to which it was responsible. Essentially it was a lay order of sacrificial service. None of its members were ordained to exercise a ministry of Word, Sacrament and Pastoral Care. When Conference authorised some Deaconesses to administer the sacraments, there was a temporary extension of function which however convenient and necessary in the circumstances, obscured the essential difference between the Deaconess and the 'ordained ministry' as it was then termed.

Continuing dialogue with the churches negotiating towards union helped to further clarify our understanding of ministry. What had commonly been called 'the ministry', the 'full ministry' or the 'ordained ministry' was defined by its function of preaching the Word of God, administering the sacraments, and exercising pastoral care of the congregation. This fuller definition of function called for a new name. It was called the presbyterate, from the Greek word for an elder. The diverse expressions of the caring ministry marked by loving and costly service, was now called the diaconate. from the Greek word for a servant. Its function was to model for the whole church the costly service laid upon all Christians by Him who said that He came not to be served, but to serve, and to give His life a ransom for many. (Matt. 20:28) Oversight of the whole church, commonly exercised by a bishop, is exercised by the Conference and
officers to whom it delegates various functions and the authority to carry out those functions. Thus the three-fold ministry of presbyter, deacon and superintendent was recognised.

In the light of this more basic understanding of ministry, the Deaconess Order had to be accommodated. In its origin, function and ethos it was essentially diaconal, but the needs of the church, and the call of women to the presbyterate, had so broadened the ministry being exercised by women, that in 1979 most of the Deaconesses were ordained into the presbyterate. Whereas a woman might dedicate her life to the glory of God in the Deaconess Order, when the church set apart a woman for service in the three-fold order of ministry, ordination was appropriate.

Prior to this a few women had been elected to high office in the Church. In 1956 Sister Rita Snowden was elected Vice President; the same year Miss Phyllis Guthardt was accepted for training for the presbyterate. Fourteen years later Sister Rona Collins was elected to the same high office, and the former Sister Beverley Taylor was appointed the first woman superintendent of a circuit. Today there are 18 ordained stipendiary women presbyters, 10 self-supporting women presbyters, and 15 self-supporting deacons in active service. At the present time the Rev. Gillian Telford is the chairperson of the Synod in association with the Rev. Morehu Te Whare, Superintendent of the Waikato-Bay of Plenty District, and in 1987 the Rev. Ann Thomas is to be co-Superintendent in the Wellington District. Rev. Dr. Phyllis Guthardt became the Church's President in 1985-86.

This movement from voluntary lay-worker to colleagueship in training and the exercise of ministry in the presbyterate with eligibility for the highest and most responsible offices in the church, is seen in the milestones of recognition and authorisation, viz dedication, ordination as a Deaconess, ordination to the diaconate or presbyterate according to one's vocation.

It is a long way from the protection of the Sisters' Home and the patronage of a city mission or circuit. Today women ministers live in their own homes or in provided parsonages. They may be self-supporting or stipendiary. Instead of the church protecting them they are entrusted with the protection, discipline and pastoral care of the church at parish, district and national level.

Many movements have contributed towards this end. The New Zealand Methodist Deaconess Order was a confluence of several streams contributing to the liberation of women to serve as partners with men in the interest of the Kingdom of God. It inherited the structure, training and traditional spheres of work of the Kaiserwerth Deaconesses mediated through the Wesley Deaconess Order of British Methodism. It inherited the initiative of the compassionate women who served as Sisters of the Poor associated with the city missions. The Bible Christian Church tradition of ordained women lay dormant from the Methodist Union of 1896, but had a kindred spirit in the Women's
Christian Temperance Union not only in the temperance cause, but also in the struggle for the removal of impediments to equality with men in Church and society.

These women often came from the burgeoning YWMBCU by whom some were financially supported. Others were supported financially, morally and prayerfully by the MWMU. Many of the women involved in one of these movements were active in the others. All of these strands came together to create a place in Methodism for the ministry of women in the church—equal with men, as well trained as men, collegial with men. For churches still struggling towards this goal, this story may be a sign of hope. For Methodists it is an affirmation of the unity which God desires to achieve in the whole of his creation. Together in ministry, male and female must go on to work for the amity of the races and for the reconciliation of oppressed and oppressor; for they too are one in Christ Jesus. Full stature is for fuller service. Fuller service is for the reconciliation of all things in heaven and on earth, in Christ—for in Him there is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female. (Gal. 3:28)
Visionaries and Standard-bearers

In any unselected group of people there will be venturesome and wary people, radical and conservative people, trail blazers and people whose ability is to conserve, visionaries and practical implementers. They fall into two broad groups: those who see new opportunities and those who occupy and conserve positions already taken. Both are essential, for any army that wins an attack but fails to hold its ground finally loses the battle.

Within the Deaconess Order there have been these apparent opposites. The former has been a small group: the latter much larger. In both there have been notable ministries.

Among the visionaries were Sisters Olive Jeffrey (Mrs W.J. Williams), Grace Crump, Annie Tocker and Nellie Hayes. All were outstanding women.

By her vision of how women could further the mission of the Church, Sister Olive inspired a group of Christchurch laymen to establish the St Asaph Street Deaconess House. One missionary breakfast with Sister Olive as speaker saw that house bought, equipped and ready to open within six months. The official committee appointed by Conference came up with findings that the time was not opportune for four years! The vision and the ability to communicate it belonged to Sister Olive: the implementation was achieved by a group of concerned laymen of whom Mr George Bowron was chief.

Sister Olive brought this visionary quality to her office as Lady Superintendent of the newly opened Deaconess House in Latimer Square. A gifted and experienced public speaker herself. Sister Olive knew that other women also possessed such gifts. She also read the signs of the times. Feeling the chill winds of the economic depression, she believed her students might have greater opportunities for employment in the Church if they were trained in public speaking as well as in the traditional Deaconess role of ministry to women and children. Besides adding public speaking to the Deaconess training programme. Sister Olive began to sound out the Rev. A.J. Seamer, General Superintendent of Home and Maori Missions, about the possibility of employing Deaconesses in the Home Mission field. Mr Seamer already employed a number of Deaconesses in the Maori Mission, and knew well their worth: but to employ Deaconesses in the Home Mission field was a radical departure from past practice. Such appointments would mean not only entering a traditionally male domain, but also pioneering on the very frontiers of the church's evangelistic field. In due course Sister Rita Snowden was appointed to Raetihi, and then to Otorohanga.\(^50\) Having gained this opening Sister Olive brilliantly presented the work of her students

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\(^50\) For Sister Rita's autobiography, see The Sun is High'
to the Women's Missionary Convention of 1929, listing first the work of Sister Rita at Raetihi Home Mission Station.

Ill health caused Sister Olive to retire from the Lady Superintendency, but the vision did not die. The needs of the Conference to fill probationary ministers' appointments after World War II, deepening theological insight into the ministry of women by a group of ordained ministers, and the initiative of women themselves who applied directly for admission into the ordained ministry rather than be channelled through the Deaconess Order, took Sister Olive's vision to its logical conclusion. It is not too much to say that Sister Olive's vision was one of the most far reaching forces in 20th century New Zealand Methodism.

Sister Grace was also a visionary. Although she was Lady Superintendent of Deaconess House for only two years she initiated the first Deaconess Convocation, the value of which was only realised fully from 1940 when it became an annual meeting of the members of the Order. For single women often working in isolated places this was a bond of union and a sisterhood support group.

During the two years of Sister Grace's leadership, she also imparted a vision of what the Deaconess House could be in the life of the church. She saw it not only as a centre for training Deaconesses, but also as a hostel for women students in the city, a meeting place for women's groups in and around Christchurch, and a base for missionary related activities. Not even the long years of World War I and Sister Grace's return to the United Kingdom, put out the fires of that vision. It glowed in the hearts of Mr and Mrs George Bowron who brought it to fruition.

The Faith and Order Committee report of 1975\(^5\) reminded the church that Christ carries on His ministry beyond, as well as through the Church. Sister Annie Tocker was another visionary, but unlike Sisters Olive and Grace, her vision took her far beyond the scope of ministry possible to a church-employed Deaconess. The church was not able to finance the kind of ministry to women and girls that was so deeply embedded in her sense of vocation. In the Providence of God the development of the Child Welfare Division within the Education Department opened a door for funding and the fulfilment of her dream. Through the wider experience she gained, and the training she was able to give, her ministry was multiplied many times over through the personnel of the developing social services of Government. She was the right person in the right place at the right time.

In this same group may be included Sister Nellie Hayes. whose record appears elsewhere in this volume.\(^6\)

\(^5\) Minutes of Conference, 1975, p 254.
\(^6\) An outline of the work of Sister Nellie Hayes appears on page 87.
Generals who plan campaigns need troops to take objectives and consolidate the gains made. The Deaconess Order is studded with gems of diaconal service in every branch of the church's mission. Consider these records of service. Nellie Hayes pioneered Deaconess work in the Maori Mission to which she gave nine years. But look at the record of those who followed, building on her foundations and consolidating her gains: Anne Wilson, 21 years to Taranaki; Betty Yearbury, 13 years to Taranaki and 12 years to Te Kuiti; Madeline Holland, eight years to Taranaki and 18 years to Kurahuna; Barbara Miller, 11 years to Tamaki and 11 years to Northland. Other areas have been equally well served by long-term ministries. Grace Clement served 12 years in Auckland and 10 years in the King Country; Margaret Nicholls, 12 years in the King Country, 22 years in the Waikato and eight years in Auckland; Irene Hobbs, 11 years in the King Country and eight years in the Waikato. In all Olive Bott gave 24 years to Northland; Eleanor Dobby 19 years to Hokianga and then 33 to the South Island Maori people; Atawhai Wilcox, 13 years to the Bay of Islands; Ruth Hilder, nine to the same area; Hana Hauraki, 10 years to the people of Northland and Auckland; Constance Fell, 10 years to Auckland.

What of the Overseas Mission field pioneered for Deaconesses by Sisters Constance Olds and Lily White? Norma Graves gave 17 years and Lesley Bowen 16 years to the United Church of Papua New Guinea and the Solomon Islands. Pamela Beaumont, 15 years and Lucy Money 40 years to the same church, and both have facilitated translations of the scriptures in the island languages with which they were familiar.

In Central Missions, Kenneth McKenzie served 23 years with the Helping Hand Mission and the Auckland Central Mission; Esther Charles at least 22 years social service work with the Methodist Church in Auckland, until her work was taken over by the Presbyterian Church in which she continued to make an outstanding contribution, the Dunedin Central Mission has been equally well served by Jean Boot, 10 years; Hazel Hamilton 16 years; Shirley Ungemuth 19 years.

In Child Care Rona Collins made a life work in this area of need with eminent public esteem, while Ivy Jones, after 17 years with the Maori Mission, became Secretary-Treasurer to the Auckland Children's Home Board for 12 years combining administrative skills with outstanding pastoral care.

In local churches, Mildred West gave 21 years to Ashburton; Jean Jamieson, 12 years to the Palmerston North Methodist churches; Catherine dark, 10 years to Addington before the influenza epidemic ended her life and her ministry; Beverley Taylor, 17 years to Pitt Street.

And what of hostel work? The record is the same. Netta Gittos, 12 years and Olive Holland, 18 years at Kurahuna; Evelyn Marriott, 30 years at Rangiatea; Heeni Wharemaru, 28 years at Te Rahui T and W.
All these have given outstanding service as visionaries or standard-bearers. Rita Snowden has created her own category. Having served 10 years in various fields of the church's mission, she found her way from selling books to writing them. Like John Wesley, her field is the world, and at 80 years of age, has just published her eightieth book!

Whether visionaries of future possibilities for the ministry of women through the church, or dedicated servants who occupied the fields of service opened up by others, each has fulfilled a distinctive and distinguished ministry for which the church should be profoundly thankful, but for which much has been taken for granted. A few saw possibilities and opened new doors: many were called to renounce their own plans and ambitions to enter diaconal service: both are standard bearers calling the whole church to costly, loving service. He who modelled this ministry for us when He said, 'I come not to be served, but to serve', and 'Come, follow me', has always had devoted women who have responded to that call. The women of the New Zealand Methodist Deaconess Order responded to that call and as true standard bearers, they say to the whole church

'Since we are surrounded by so great a cloud of witnesses, let us lay aside every weight ... and run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith . . . '

—Hebrews 12, 1-2. 40
'Elect Ladies'

—2 John, 1.

John Wesley marvelled at Ann Bolton's effective ministry in Witney, Oxfordshire. In surprise he recorded that it had been achieved by "Even a woman'.

With pride a little of the work of some of the women who followed in Ann Bolton's steps, is recorded.

Most have been nominated by the Deaconesses themselves, and the tributes have been drawn from either the official record in the Minutes of Conference, or from funeral tributes. They are 'Elect Ladies'.

Sister Jane Blakeley
(Mrs A. Chadwick Brown)

After a brief illness in an Auckland Private Hospital, Mrs Brown, aged 90, died in the early hours of 14 June 1956. Away in London, as a little girl, she attended a Methodist Sunday School. At the age of 12 she accepted Christ. Great joy flooded her life. Linked with this and partly through her reading and the challenge of a missionary meeting, there came an intense urge to tell the Chinese of the Saviour who had become so precious to her.

A business training in a London office coupled with active service in her church kept her fully occupied.

In 1887, the impaired health of her father took the Blakeley family, mother, son and daughters to New Zealand. They settled for a short time in the Drury district where the spiritual needs of the farmers' daughters stirred the heart of the young woman, now 21 years of age, to gather the girls together in a Bible Class. The appalling drunkenness of the area also energised her to form a Band of Hope and, concentrating her efforts on one notorious drunkard, had the joy of seeing him sign the pledge and begin to live a new life.

Upon the death of her father, the family moved to Auckland where she found herself in charge of an unruly class of boys in the Pitt Street Methodist Church. Her abounding energy and success soon attracted the notice of the leaders of the Helping
Hand Mission, and as Sister Blakeley, she became Auckland's first Deaconess. Beloved by all in the then needy area of Freeman's Bay, it was a common thing to find a picture of the young Deaconess, clipped from the Mission's newspaper *Helping Hand*, pinned up on the wall of many of the homes.

When the Rev. George Nicholl of the China Inland Mission visited New Zealand in 1894, her great longing to reach the Chinese with the Gospel began to ripen into realisation. The first duty of the newly formed Auckland Council of the China Inland Mission was connected with the farewell and sailing arrangements of Miss Blakeley, who left Auckland en route for China in August 1894.

Nine years of pioneering service on the Kwangsin River in Central China was an ever precious memory. In 1900 the loyalty of a Chinese boatman enabled her and two fellow missionaries to make a miraculous escape when 11 other C.I.M. missionaries in that area suffered martyrdom at the hands of the Boxers.

Furlough brought her home to New Zealand in 1904. After her marriage to Mr A. Chadwick Brown, they were appointed to the honorary Home Staff of the C.I.M. As Secretary of the Mission she continued to serve with the same devotion and faithfulness over 30 years. Given to hospitality, her home was always open to Council members, missionaries and candidates. A warrior in prayer herself, she inspired others to pray and with them longed to see others entering into the joy and service of Christ.


**Sister Rona Collins**

Rona Collins was brough up in Palmerston North in a family well known for its caring attitudes towards others. Her home Church was Cuba Street (Trinity). She trained at Deaconess House, Christchurch, 1946-47 and while there spent all her spare time at the Children's Home. Thirty-eight years later her ministry is still centred at Harewood Road, but during that time she has travelled many thousands of miles in a life of commitment to God and of service to others.

At first she worked mainly with children. Now, to many, the words 'Papanui
Children's Home' and Sister Rona are synonymous. In later years she has worked more with parents particularly those in solo situations, who have found it impossible to cope, are not accepted by society and whose children therefore suffer. When she moved from the Home, Rona took with her a group of teenagers to be her family.

Over the years she has been an active and valued member of the Papanui Church. At various times she has been involved in Sunday School, Bible Class and Youth work. She has been a faithful Lay Preacher. Her message is the one she lives—selflessness and devotion to Christ. Members of the Women's Fellowships have appreciated her friendship, her resources and willingness to give of herself. In turn they have become more aware of the needs of those around them.

Papanui community leaders, and social workers in the wider Christchurch area, all speak with deep gratitude for Sister Rona's untiring efforts for people at all times.

For three years Rona was President of the Deaconess Association and is one of the few Deaconesses of the Methodist Deaconess Order still in full-time service. In 1980-81 she was Vice President of the Methodist Church of New Zealand, the third woman to hold this high honour. In 1983 her contribution as a guest speaker at the World Federation of Methodist Women area seminar in Melbourne was greatly appreciated. She is a foundation member of the Community of Women and Men and responsible for researching and compiling in booklet form the results of a questionnaire sent to partners of ministers. She has joined in the fellowship of retreats and seminars finding there the affirmation and strengthening of her faith and in so doing built up the faith of others.

The extent and variety of Rona's work will never be known. She identifies in depth with people in every situation, and at cost to herself. She is a person who is exceedingly busy yet always has time for each person, whether lovable or unlovable. By her honest, straightforward, down-to-earth approach she has brought hope to many who were disillusioned and despairing. She makes time to write letters and many have been uplifted and strengthened as she has shared of herself in this way.

We wish Rona well as she serves in a different area of New Zealand for a short period. When she returns to Christchurch for 'full retirement' may she find time for herself and receive from friends and extended family—some measure of the caring and love which she has shown to so many for so long.

-Minutes of Conference, 1985
Sister Eleanor Dobby

Sister Eleanor was born in Yorkshire, England, on August 4, 1888. She was one of a large family that settled in Christchurch.

Sister Eleanor was a member of the Marshlands Methodist Church, and in 1919 came forward as a candidate for the Deaconess Order. She trained at the St Asaph Street Deaconess House from 1920-21, and in 1922 was dedicated at Trinity Church, Dunedin.

She commenced her full-time ministry in the Hokianga in 1922 and was at that time supported by the Women's Missionary Union. She travelled over lonely roads on horseback, or by launch up the tidal rivers of Hokianga Harbour. Often this launch travel meant leaving home before daylight, long delays and late returns. For almost 20 years she served the people with selfless devotion, seeking only to commend the Saviour to others. She saw Maori Churches erected at Punaketere, Taheke and Lower Waima. Her memory still lives in the District.

In 1940 she came to reside in Christchurch. Until her death she worked in a part-time capacity with Maori families and communities in the South Island. Her letters of comfort and help and inspiration became well known. She celebrated her 50th year as a Deaconess in April 1970. From time to time it was suggested that perhaps she should retire, but Sister Eleanor felt that there was so much more to be done for her Lord and the Maori people. Though she admitted that she was getting tired she felt she must continue her work.

She kept in touch with all that was happening within the life of the Church and particularly within the Maori Division. She knew the names of the workers and prayed for them all. She was retiring by nature, but being in her company was like being in the company of her Lord. She will be remembered by many—her family, friends, members of the Church, her Sisters in the Order, and all her Maori people—as one who was devoted to Jesus Christ, and gave her life to serve Him and His people.

Sister Eleanor died on September 4, 1974, and we give God thanks for her life and witness.

—Minutes of Conference, 1974
Sister Olive Jeffrey

"Sister Olive" became known to me at my first attendance at a Methodist Conference in Christchurch in 1914. She was with the Senior Deaconess and I was a new probationer having my first contact with such an august body of Church officials.

Sister was tall, and I was awed by her serenity and look of self discipline and spirituality. Later contact confirmed my first impressions. She was a much loved leader amongst young Bible Class groups, having kept or developed a keen sense of humour, and was always ready to help others in any situation. She had a strong attraction for young women, and at Trinity Church, Newton, Wellington, led a large e in Bible Class Convention activities. The friendships founded then lived on for the rest of their lives. Later she married the Rev. W.J. Williams—a widower with six sons—and herself had a son, who was very delicate and died in Sumner at the age of about 15 years from meningitis. It was a great sorrow to her, but she mothered the whole family of stepsons, several of whom became famous men.

I met her again in 1925, when she was Superintendent at Deaconess House in Latimer Square, and Mr Williams was Warden of the Order. I was sent to Christchurch to do a survey of the city re setting up a Mission, and lived in at Deaconess House, so had first hand acquaintance with them both. They were a wonderful couple being loving 'parents' to the students and creating a deeply spiritual atmosphere for them. Mr Williams became ill and they had to retire and went to live at Sumner. After her husband's death, Mrs Williams went to Melbourne and was later admitted to a Methodist Home, 'Overton' at Kew, Melbourne. I kept in touch with her and she corresponded with me about her New Zealand Bible Class girls—or women—until the end. She developed Parkinson's Disease and was confined to a wheel chair, but she kept Up her daily devotions at 6.00 am to start her day and found renewal of faith and confidence in God to help her meet life's diminishments of body, sight and mobility with insight and courage which had so awed me when I first met her. She was ready and waiting for the Master's call at 99 years as her last letter said.

Sister Ruth Fawcett once told me of Sister Olive's career—that she came from a fine Christian home but suffered great poverty in her early days of training having to work in the home where she lived in lieu of paying board. She even had to sleep in a shared
bed, but accepted an unpleasant situation with an humility and self-discipline that was outstanding. Sister Olive was outstanding in her Christian standards and service, setting us a great example and leaving a record of service for God in the lives of many. She was utterly dedicated to her work for the Church and had a great influence especially among young women in those days of Bible Class training. I’m sure her influence lives on in many lives still. As the Methodist Hymn Book 657 says:

'Nor know to what high purpose Thou
Dost yet employ their ripened powers
Nor how at Thy behest they touch
This life of ours.'

I feel the Church needs to extend our faith to resurrection sight, to faith so real it finds possible communion of spirit with those who have gone before. We are too silent of this aspect and stop short at the grave, which is a denial of Christ’s promise of life now in that world He has promised to believers. ‘A place prepared for you’—and as Paul emphatically states, 'God gives us a new body as it pleases Him,' surely indicates—relationships. Can we relate them to a larger cosmic view of the new life in the Spirit.

—Sister Annie Tocker writing to Sister Joan Wedding in May, 1974

Sister Ivy Hazel Fletcher Jones M.B.E., J.P.

After a short illness. Sister Ivy Jones died on December 20, 1973, at the age of 79 years. Her life was directed towards the needs of people and she gave herself with indefatigable zeal in the service of the Kingdom. Her only complaint in her retirement was, ‘If only I were 20 years younger’.

A clear thinker and straight talker, her loving heart made her the ideal person for the two main tasks she fulfilled as a Deaconess. Her work began in the Maori Mission when in the 1920’s she pioneered the work for young women who had come to the city to find employment. Her care for people was exercised 24 hours of the day, in a variety of situations, some of which were dangerous. She rescued those who had become lost in the growing city of Auckland or
were enticed into unsavoury employment. Parents from rural areas entrusted her with near impossible tasks when they appealed to her to find their daughters. This was at the beginning of the Maori migration to the city and during the demanding war years.

To the disappointment of many, but the lasting good of many others, she resigned from the Maori Mission to take up the position of Secretary-Treasurer with the Methodist Orphanage Board. Here her knowledge of people and her desire that they develop their latent gifts, meant that children, parents and staff responded to her guidance and encouragement.

Ivy Jones was an officiating minister under the Marriage Act and had a special ministry to people in de facto relationships whom she helped to find a new standard of life of which they were not ashamed. For her faithful service to the community she was honoured by the Queen with the M.B.E. She used her office as Justice of the Peace to widen her ministry to the community. Especially in retirement she found that a few pertinent questions could lead from witnessing a document to sharing a personal problem.

Though a Deaconess, and proud of it, she did not attend Deaconess House, but by decision of Conference against the wish of the Deaconess Board, trained in the field. It was a wise decision and the Church has been blessed by the years of service that she gave.


**Sister Evelyn Marriott**

It was with deep regret that the Rangiatea College Board received the resignation of Sister Evelyn Marriott on June 17, 1970. Since the beginning of the College, Sister Evelyn had been the Matron of the hostel. She took up that position after training at Deaconess House from 1937-38 and one year of probation at the Hamilton Maori Youth Centre.

Beginning with a small roll of 12 pupils and with old buildings she saw the hostel grow to its present fine set of buildings which were opened in 1959.

Her relationship with the girls, their families and the Board, were always
happy and it is due to her influence that the hostel enjoys its fine public reputation. To her task. Sister Evelyn brought a deep love of the Maori people and their culture, combined with a quiet determination and graciousness. She took opportunities to develop her skills for the work in 1958, when she worked with the Social Welfare Department in Melbourne, and again in 1968-69 when she had leave to train in Human Relationships and Counselling at the Richmond Fellowship in London.

Sister Evelyn was born in Timaru in 1916 and graduated with her Kindergarten Teacher's Certificate in 1934. At Rangiatea she undertook a two-year correspondence course in Maori to fit her for her work with Maori girls, but she also entered into community affairs. She was on the Committee which established the first Kindergarten in New Plymouth, did radio broadcasts with the Y.W.C.A. for children during a polio epidemic, served on the committee to launch the Duke of Edinburgh Awards, and was a lecturer and examiner until she left New Plymouth. She was a chartered member of the Soroptomist Club (International) and the first New Plymouth secretary. She organised the first camp for all Island scholarship girls in New Zealand, and in 1969 was the New Zealand delegate to the World Diaconate Conference in Tampere, Finland. She has also served with Birthright, the Maori Educational Advancement Committee, and in the Deaconess Association was elected Vice President in 1951, and President for 1953 and 1954.

Through the years Sister Evelyn saw the work at Rangiatea as a bridge of understanding between Maori and Pakeha. For this reason some of the overseas staff of the Girls' High School were sent to Rangiatea to gain an understanding of the cultural background of some of their pupils. in 1968 she was ordained as a Deaconess, and since her marriage in 1970 has served in pastorates of the Uniting Church in Melbourne. At her farewell, church and community came together to pay tribute to her work. Among them were His Worship the Mayor, The Rev. Rangi Rogers (on behalf of the Maori Mission), MrT. Kelly (Department of Maori Affairs), Mr A.L. McPhail (Headmaster of Spotswood College) and the Rev. W.R. Francis (Chairman of the Rangiatea College Board). In reply to appreciative speeches. Sister Evelyn replied, "Some of the ways of the Polynesian people have rubbed off on me—to my good."
Sister Lucy Hazel Money M.B.E.

Lucy Money completed 35 years of service to the people of Choiseul in the Solomon Islands, and in retirement returned for another term to complete her translation work.

Lucy was born and brought up in Morrinsville. On leaving school she worked for a short time in the family business, then moved to Christchurch to work for the Y.W.C.A. She commenced her nursing training in 1943 and graduated with Honours in maternity and then topped New Zealand in midwifery. After completing her Plunket training she entered Deaconess College for a year in 1946. All this was part of her planned preparation to serve as an overseas missionary.

Lucy left for the Solomon Islands in May 1947. After a short period at Roviana she went to Sasamunga on the island of Choiseul. Apart from furloughs in New Zealand she has been there ever since.

While her main task was as a nursing sister, Lucy had to turn her hand to many other tasks. On two occasions when the island was without an ordained Superintendent Minister she had to fill that role and she did well.

Early in her service she became involved in translation work. As a fluent speaker in the Babatana language, she has been able in recent years to give full time to the translation of the scriptures into the Babatana language. She has also helped in the preparation of a hymn book in Babatana.

Lucy entered fully into the life of the local church and was Secretary of the Solomon Island Synod for some years. Her capacity for work has been tremendous and the tropical climate did not seem to restrict that at all.

In 1960 Lucy Money was awarded the M.B.E. for her service to the people of the Solomon Islands, and was awarded a Solomon Islands Independence Medal.

Choiseul is eight hours by boat from the nearest town. Boats call infrequently. Only in recent years has there been an air strip on the island and that is some distance from Sasamunga. There had not been another European on the island for some years. In her retirement Lucy continues to serve the Choiseul people in this remote place. She is a...
Sister Mabel Morley

Sister Mabel Morley was born at Lyttelton on June 9, 1871, the eldest daughter of the Rev. Dr William and Mrs Morley. Brought up in a parsonage she developed a great love for the Methodist Church which lasted throughout her life. In 1907 after travelling in Europe, she was appointed Deaconess to the Durham Street Church, Christchurch, during the ministry of the Rev. Henry Dewsbury. The following year, when a house was bought in St Asaph Street as a Deaconess Training Institution, she was appointed the first Lady Superintendent, continuing as Deaconess to Durham Street. In 1909 her health gave away and she visited England during which time she visited the Wesley Deaconess College at Ilkley, and served as a Deaconess on the staff of the West London Methodist Mission.

On returning to New Zealand, she continued as Lady Superintendent until 1913, and in the following year was appointed Sister in charge of the newly established South Island Orphanage and Children's Home at Papanui, in which position she continued until 1920. Again the failure other health led to a withdrawal from the work. When she resumed employment it was as Matron of the nurses hostel associated with the Wellington Hospital, and later as Matron of the Wanganui College Hostel.

For many years she gave sacrificial service as a member of the Mayor's Coal and Blanket Committee and during the depression years spent herself for the poor and needy. She was active in the Society for the Protection of Women and Children, a person with considerable inner resources and is totally committed to serving her Lord in Choiseul.

Such is her down to earth understanding of her task that when someone began to talk about her 'sacrifice', she replied, "No one need really admire my length of service. I am doing work I like to do in the place where I like to be. What more can I ask?"

—Adapted from the Minutes of Conference, 1982
valued member of both the Deaconess Board and the Children's Home Board, and a Life Member of the Dominion Executive of the Methodist Women's Missionary Union. To each of these she gave splendid service for many years. Her retirement was spent on Cashmere Hills where she continued to serve the local church in the eventide other life.

Upon her death she bequeathed her home as a holiday residence for Deaconesses and missionary sisters who were on furlough. Such was her commitment to the work she was called to, trained others for and encouraged others to participate in. As she expressed it in her letter of resignation from the Deaconess Board of Management:

'My association with the Board has been of the happiest and my interest in this Department of our Church's work will be unfailing. As you will understand, it will sever a very long association with the work I have loved so dearly . . . Despite the varying vicissitudes I still believe there are greater days ahead as our young women increasingly come to realise the joy and satisfaction of lives dedicated to this branch of Christian service.'

Sister Margaret Waiata Nicholls, M.B.E.

Her own words, "I was born to work for the Maori people", reflect the nature and extent of Sister Nicholl’s life-long ministry within the Methodist Church.

Following her birth at Normanby, Taranaki, in 1894, her parents acceded to the request of local Maori people that she also be given the name 'Waiata'. This naming of their infant daughter so moved them that they decided then and there to dedicate Margaret Waiata to God and the Maori people. Consequently, Sister Nicholls was to grow up in a home that encouraged her toward that end.

When the family moved to Te Kuiti she began assisting her father in Christian work. Her voluntary service was so noticed by the church that formal recognition was given in 1921. Four years later she was dedicated, and appointed to Hamilton where she served for the next 14 years.
During this period the famed Waiata Choirs under the Rev. Arthur J. Seamer came into prominence and formed an integral part of the Home and Maori Mission Department's programme. Inevitably Sister Nicholls found herself occupying a key pastoral role to many of the choir members.

In 1940 she returned to Te Kuiti to serve for a further 10 years. Thus Waikato-Maniapoto became her main sphere of Maori Mission service and influence. It is understandable that on her retirement from active Deaconess work in 1966, she chose to live at Ngaruawahia and share the honoured role of 'kuia' at the many gatherings held on the nearby Turangawaewae marae.

However, before retirement she served in Auckland in a part-time capacity from 1950-53, and thereafter full-time until returning to Hamilton in 1960.

In a ministry covering some 47 years, much of it in pioneering conditions. Sister Nicholls came to know and share the common struggle of individuals, families and a people striving to come to terms with new challenges and changes which many were ill-equipped to face. Her quiet presence and words of advice, encouragement and sometimes rebuke in the name of Christ proved to be turning points and sources of strength and hope in the lives of many.

In 1962 Queen Elizabeth 11 conferred on her the M. B. E. —a fitting recognition by the community at large.

She died peacefully as a resident of Everil Orr Homes, Auckland, on December 8, 1978.

—adapted from the Minutes of Conference, 1980

Sister Beverley Pullar

The Church has good reason to be grateful for the Ministry of Beverley Pullar.

Described by E.W. Hames in his Centenary History of Pitt Street as 'cheerful, busy and practical', this dedicated woman retired from the active ministry having worked for 30 years, 21 of these as a Deaconess and nine as a Presbyter.

Beverley Taylor entered Deaconess House in 1954 from the Stoke Methodist Church, then part of the Waimea Circuit.

Born in Stoke into a family that were faithful Methodists of the old tradition, Beverley was one of four, whose father was an orchardist and mother a quiet lady fond of music and singing. Educated at Stoke Primary School and Nelson Girls' College, she then worked for six years in a bookshop followed by three years in general office work.
During the ministry of C.E. Bell she entered Deaconess House. As Sister Beverley she served in Feilding Circuit in 1957 and Pitt Street, Auckland, from 1958 to 1975 establishing there a record as the longest serving office holder—with the exception of the caretaker! The call to the full-time ministry saw her at Westown, New Plymouth for one years supply, and then, with her wish to be involved more with the Polynesian communities she served in Otahuhu for eight years, being ordained on November 4, 1979 at the Auckland Conference. She became parish superintendent in 1980 with the distinction of being the first New Zealand Methodist woman presbyter as a parish superintendent.

It was in Mangere East that David Lange worshipped and as his Minister Beverley Pullar was able to welcome and congratulate him and his family at his first service at home after becoming Prime Minister.

In January 1983 Beverley married Walter Pullar of Invercargill, an electrical technician, an Elder of the Presbyterian Church.

Beverley Pullar sees her main attributes and achievements in pastoral and teaching activities, but she has many other interests. She was awarded a Winston Churchill Fellowship in 1972 which was used in a Study Tour of Samoa, Tonga, Fiji and parts of Australia, to meet the Polynesian families of those she was working with in Pitt Street. In 1985 she visited Vanuatu with her husband as members of an Annual Voluntary Presbyterian Working Party and she used a month's study leave writing a thesis on the Role of Women in Vanuatu.

The Methodist Church of New Zealand gives thanks to God for the Ministry of Beverley Pullar, having trained her well and sent her out to city and town. The Waimea Parish is grateful for her work and witness even for so short a period. Many folk have enjoyed the teaching, the pastoral love and concern and the friendship and devotion of this woman—God's true servant and disciple.
Sister Rita Snowden F.I.A.L., P.E.N, O.B.E.

Sister Rita Snowden was born on a farm in the Nelson district, and later moved into the village of Brightwater. She was a twin daughter of Mr and Mrs George Snowden. She was christened in the Anglican church, but when a Methodist Sunday School was opened two miles away she came into the life and care and service of the Methodist Church. In the village church at Bright-water she became Sunday School Superintendent, Bible Class Leader, Secretary of the Wesley Guild, choir member, Local Preacher and so on.

For six years she was in business, studying by correspondence and reading widely. She was received for training at Deaconess House, Christchurch in 1927. The late Mrs W.J. Williams, Lady Superintendent of Deaconess House, and the Rev. W.J. Williams, Chaplain, were formative influences upon her life. She was dedicated at the Conference of 1930.

She served as Home Mission Supply at Raetihi where she traversed a wide, rough area, preaching, teaching, ministering to the people, on her famous or infamous motor bike 'John Wesley'. In the depression years she served as Deaconess at the Auckland Central Mission. After several years, a failure of health laid her on her back for two years. In the purpose of God this was to be the means of guiding her into what turned out to be her widest ministry. She has written well over 60 books, many of which have been published by the press founded by John Wesley. Her books are read in all English speaking countries, and are also transcribed into Braille for the blind. She contributes regularly to overseas journals and contributed regularly to the Methodist Times until it ceased publication.

For four and a half years she covered New Zealand from end to end with the book van of the Literature and Colporteur Society. Only war restrictions drove her from the road; she then served for some years in the Epworth Bookroom. Sister Rita was introduced to broadcasting in 1931 and for years took her share in broadcasts for the church, book reviews and talks. The Australian Broadcasting Commission has used these recordings.
In the Deaconess Order her leadership ability initiated the formation of the Methodist Deaconess Association of which she was President in 1957. She was the first woman Vice President of the Conference in 1956. She was elected a Fellow of the Institute of Arts and Letters in 1962, to the Association of Poets, Playwrights, Editors, Essayists and Novelists (P.E.N.) in 1970, and decorated with the O.B.E. in 1975.

Over the years she has travelled widely, lecturing, preaching in every Australian State, also in Canada, U.S.A., Great Britain and the Pacific Islands. As a writer, preacher, prison visitor, traveller she seeks to serve. Her chief indoor sport is conversation—her passion is 'people'.

Sister Annie Tocker

Whether you remember Annie Constance Tocker as Miss, Aunty, Sister or by some other title, she will be long remembered as an extraordinarily strong character, capable in all circumstances, outspoken, of ready humour, courageous, totally committed to Christian service, a person of vision for the Church and Kingdom.

Annie Tocker was born in Greytown on May 6, 1889. She had a remarkably varied working career. From 1910 to 1914 she was the librarian and assistant Town Clerk at Greytown. From 1914 to 1918 she was a Deaconess at the Methodist Social Services in Christchurch. She then decided to take up nursing and trained at two Christchurch Hospitals. She acquired the qualifications of RNRM, ARSI, Registered Nurse-midwife and AR San Inst. London. She worked as staff nurse and Sister at two Wellington hospitals from 1922-1926. For brief periods she was Superintendent in Charge of Deaconess House, Christchurch, and then President of the Young Women's Bible Class movement. On April 1, 1926, the Child Welfare Act of 1925 came into force and the Child Welfare Branch (later called 'Division' of the Department of Education) took over the work of the old Special Schools Branch. Annie Tocker was amongst the first Child Welfare officers appointed. She started in Hawera in 1926, and later transferred on promotion to Wellington District Office, as the senior woman officer. She stayed there until 1949 when she retired prematurely.
because of severe attacks of angina. It was then thought that her expectation of life was not good, but she survived for another 31 years.

As well as fulfilling her official job in Wellington, she served from 1940 onwards on the Metropolitan Relief Committee, the Wellington Branch of the National Council of Women, the Public Health group of the Registered Nurses Association, and as a member of the Women's Borstal Association.

From these bare facts, it can be seen that Annie Tocker was one of the pioneers in New Zealand social work as we know it today. When she was the senior woman Child Welfare Officer in Wellington, she was responsible for the training of many officers who later rose to greater positions of responsibility.

Annie was, throughout her life, a forthright, forceful and independent character. She was truly a memorable 'character'. She knew her own mind, but had more than her fair share of compassion for those in need but, unlike some who allow their sympathy to submerge their judgement, she was not gullible. She was not easily put upon by those who would exploit the social services for their own selfish purposes. She was one of the outstanding figures in the Child Welfare Service.

Annie Tocker gave of her time and talents without stint. She was truly industrious. Because of her church affiliation, she had a strong sense of mission in all her work, but it was a well controlled sense of mission. She was an articulate and highly intelligent woman who never allowed a screen of academic jargon or theories, or paper work to obscure a plain fact.

There are probably thousands of older women who owe a debt of gratitude to Annie Tocker for the help and guidance she gave them. Her monuments are all over the country, scattered throughout the community in the shape of better citizens because of her life and work. Her address book is proof of this.

She came to Wesleyhaven on April 24, 1974. There too, her outstanding personality was evident. She was hard-working, straight speaking, independent, friendly. There she died on October 13, 1980.

We thank God for a life of outstanding service, and for her faith which was deep and vital.

—adapted from the tribute paid at her funeral service
Sister Heeni Wharemaru M.B.E.

Sister Heeni is tribally connected with Taranaki, her father being of the Te Atiawa people. On her mother's side she is connected with Maniapoto. She was brought up at Mokau where she attended the Primary School.

In 1930 she went to the School of Domestic Science and Hygiene run by the church at Te Kuiti. When in the following year the M.W.M.U. opened Kurahuna School at Onehunga the girls from Te Kuiti became the first students there. Heeni's developing gifts of leadership were recognised and she became the first head girl.

In 1933 Heeni was a successful candidate for the Deaconess Order and did her training at Deaconess House in Christchurch. Her subsequent appointments have been in Northland (1936), Kawhia (1939), Hamilton (1941), Te Rahui W (1945), and Te Rahui T(1952).

In every appointment Sister Heeni has won and held the love and confidence of all who have worked with her. She has been utterly devoted to the wellbeing of her people.

Her major contributions have been in two fields. One has been her unique service in Hostel work in Hamilton, first as Matron of the Girls' Hostel and later of the Boys' Hostel at both London Street and since 1968 at the new Hostel in River Road. Until his death she was closely associated with the Rev. A.J. Seamer and her daughterly care of him made possible the remarkable extension of service and leadership through the long years of his so-called retirement.

The other major contribution of Sister Heeni is her close link with the women leaders of the King Movement, especially the late Princess Te Puea and Queen Te Atairangi Kaahu, and more recently the present young Queen, Te Arikinui Dame Te Atairangi Kaahu D.B.E. For many years through both her own tribal affiliations with the Royal Family and her Christian witness and service. Sister Heeni has exercised a gracious and dignified yet unassuming influence and has been a trusted confidante and friend. The granting of the M.B.E. in 1971 was a fitting recognition of her long service and influence and an acknowledgement of her gifts so generously used.
Among her fellow-workers and a wide circle of friends throughout the whole church Sister Heeni is greatly loved and respected. She has won the trust of scores of young people through the years and is remembered with great respect and gratitude.

Above all she has been a sincere Christian woman who loved her Lord and graciously and loyally served His church. She has not always enjoyed a full measure of health but her loyalty and industry have never suffered because of it. Her retirement will bring relief from the heavy weight of responsibility that she has carried for so long. It is impossible to imagine her not finding some way of continuing to serve God, expressing her faith and love in helpful service.

—Minutes of Conference 1973
More Elect Ladies

In this brief survey of the New Zealand Methodist Deaconess Order it has not been possible to pay tribute to many Sisters who have given outstanding service to the church and to the community. Now you, the reader, are invited to make your list of those whom you consider to be 'elect ladies'.


Note that most Sisters have served through specific agencies of the church's mission-the Maori Mission. Central Missions, Overseas Missions, Children's Homes or Circuits. A few have served with other agencies. Some have given their service in specific parts of the country. Others have been quite mobile, serving in many parts of New Zealand. Some have given considerable periods of time to several areas of the church's mission. A few have spent the whole of their working lives in the employment of one agency.

Bearing these things in mind, make your list of 'elect ladies'. Say a prayer of thanksgiving for all who have served in the Order, and especially for those, living or dead, whom you have known.

The Deaconess Index
of the Methodist Church of New Zealand
Deaconesses and their appointments.
Appointments filled by successive Deaconesses.
Serving still.

Deaconesses and their Appointments

Key to Abbreviations

b Date and place of birth
c Circuit of candidature
dd Date of Dedication
m Marriage
od Ordination as Deaconess
op Ordination as Presbyter
d Date of death
t Tribute
r Resigned
MT Methodist Times
F Focus
MC Minutes of Conference
YWBCU Young Womens
Methodist Bible Class Union
Kate Vivian Adkin 1900-1986 *(Sister Vivian)*

1927 Deaconess House (Missionary Sister)
1928-30 Bougainville. (Skotolan, Buka)
b 25.4.1900
c Levin
dd 1928
d 23.1.86 at New Plymouth

Sister Vivian completed her hospital training at St Helen's Hospital, Wellington, in 1926. and after a year at Deaconess House as a prospective missionary Sister, left for the Mission field.
She, with Sister Elizabeth Common, were the pioneer Sisters in Bougainville.

Annie Nina Anderson 1878-1953 *(Sister Annie)*

1903 (Sept) Entered Ilkley Deaconess College
1908-13 Trinity Church, Dunedin
Resigned to marry the Rev. E.O. Blamires
b Reefton 2.4.1878
dd May 1906
d Wellington 1.2.53
t M.T. 7.3.53

Sometime President of the Otago YWMBCU
1909-12 President of the YWMBCU Union
1910-11 President of the Wellington YWMBCU

Helped organise Plunket Societies as an early associate of Dr Truby King.
Inception member of the League of Mothers. Ardent Temperance worker. In 1908 she was relieved of all other work to press the No Licence issue in Dunedin.

Lilian Constance Ashby 1888-1967 *(Sister Constance)*

1915-16 Deaconess House
1917-20 Masterton Circuit (Kuripuni)
1920 Assistant at Cuba and Broad Street Churches, Palmerston North
b Moritoa, Foxton, 18.6.1888
c Woodville
dd 1916 at Christchurch
m Horace Terry, 19.1.20
d Christchurch, March 1967

In later life she established St Winifred's Hospital as a home for mental, physical and spiritual healing. She was Matron from 1 June 1942 until 30 September 1960.
Gertrude Joyce Barnett 1898-1985

1926-27  Deaconess House
1927  Returned home on death of her mother
b  14.4.1898 at Leeston
dd  1928
d  27.12.85 at Waimate

May Elizabeth Barnett 1886-1976 (Sister May )

1913-14  Deaconess House
1915-19  South Island Methodist Children's Home, Christchurch
1920  Resting
1920-21  Blenheim
1922-25  Roviana Circuit (Kokenggelo)
1926-32  Vella Lavella (Bilua) (Training Home and Girls' Orphanage)
1933  Resting (ill health)
1937  Retired
b  29.6.1886 at TaiTapu
dd  1.12.15 at Christchurch
d  7.9.76
t  M.C. 1976

Pamela Valerie Beaumont 1928 - (Sister Pamela )

1961  Received as a Probationer
1961-75  Bougainville Circuit (Tonu, Siwai)
1976  Resting
1977-78  Permission to study; translating the hymn book into Siwai
1979  Papua New Guinea, working with an independent Christchurch group.
1979  Ceased to be recognised as a Deaconess
b  7.4.28
dd  10.5.62
od  1968
c  Solomon Islands District Synod

Sister Pamela was appointed to the Solomon Islands Mission District as a teacher on February 6, 1951. There she served at Koau, Buin, Bougainville (1951-53), Roviana (1953), and commenced work at Tonu, Siwai in 1954. While at Buin she candidated for the Deaconess Order.
Sister Pamela headed a team which completed the translation of the New Testament into Siwai. It was published in 1977 in Hong Kong. They then continued with portions of the Old Testament and a revised hymn book.

Winifred Lilian Jane Beaumont 1891-1966 (Sister Winifred)

1918-19  Deaconess House
1920-22  Kingsland, Auckland
1923-26  Pitt Street, Auckland
1927      Resting. Part-time at St Albans, Christchurch
1928-29  Wellington South
1930-32  Resting
1933      Retired
1943-45  Lower Hutt (Supply)
1946      Retired
b     8.6.1891 at Temuka
dd    1918
d     28.8.66 at Lower Hutt

Before entering Deaconess House, Sister Winifred spent two years (1914-15) on probation at Durham Street, Christchurch.

Edith Katherine Beer 1910- (Sister Edith)

1934-35  Deaconess House
1936-39  Upper Hutt (Home Mission Supply)
1940-42  Pitt Street, Auckland
1943      Without appointment
1943      Resigned
b     22.6.1910 at Auckland
c     Remuera, Auckland
dd   1937 at Mt Eden, Auckland
m    22.9.43 to John Whiteley Boal
t    M.C. 1943
Elizabeth Belton 1880-1960 (Sister Lizzie)

1908-10  Dunedin Central Mission.
b  27.6.1880, at Brookside North Canterbury
m  Rev. W.W. Avery on 14.4.1910
d  24.9.60 at Tauranga
t  M.T. 22.10.60

Julia Benjamin

1897-1906 Australian Missionary Sister serving in Papua New Guinea
1908-09  Okaiawa, with Sister Nellie Hayes
1910-13  Papua New Guinea
1915      Moerangi, Waikato, serving as a school teacher among Maori people.
b  Geelong, Victoria, Australia.

Winifred Alice Bennett 1928- (Sister Winnie)

1952-53  Deaconess House
1954-59  Maori Circuit, Waikato
1960      Resigned
1961-62  Matron, Seamer House, Auckland
b  10.12.1928 at Hamilton
m  A.G.R. Woods, 23.1.60
c  Ngaruawahia
dd  1954 at Christchurch

Elizabeth Clara Lillian de Berry 1890-1981 (Sister Lillian)

1914-15  Deaconess House (St Asaph Street)
1916-20  New Plymouth Hospital
1921      Special training in Wellington
1922-29  Roviana Circuit (Kokenggelo)
1930-33  Vella Lavella Circuit (Bilua)
1934      Retired through ill health
b  26.6.1890 at Makino, Feilding
c  New Plymouth
Sister Lillian passed her nursing training with honours, subsequently taking her midwifery and Karitane training in Wellington and dispensary training in Sydney. For five years she took total medical responsibility in the Solomon Islands before the arrival of a missionary doctor in the area. She set up the first dispensary and general hospital in the Solomons, and gave the first injections for yaws.

Jane Blakeley 1866-1956 (Sister Blakeley)

1890-94 Helping Hand Mission, Auckland
b London, England
m Alfred Chadwick Brown in November 1904
d 14.6.56 in Auckland
t Mins. China Inland Mission Council 21.6.56

Sister Blakeley was the first Sister of any Protestant denomination in Auckland. She joined the Australian Council of the China Inland Mission and sailed for China in 1894, where she pioneered work on the Kwangsin River from 1895-1904. She served as a Home staff member of the China Inland Mission, Auckland, from 1905-42.

Lillian Jane Bond 1921-1986 (Sister Jane)

1949 Deaconess House
1950 Roviana Circuit (Kokenggelo)
1950-52 Vella Lavella from August 1950
1952 Appointed to the Solomon Island Missions District as a Deaconess (1.7.52)
1953 Roviana
1954 Resigned on 6 October through ill health
b 26.1.1921 at Inglewood
c Mosgiel
m William Francis on 24.9.70
d 13.9.86 at New Plymouth t
As Sister Jane had not completed her course as a Deaconess, she went on to the mission field as a Missionary Sister. She was then recognised as a Deaconess from 1952.

**Jennie Boot 1859-1944** (Honorary Deaconess) (*Sister Jean*)

1915-25 Dunedin Central Mission.
d September 1944

Sister Jean Boot was a sister of Lord Trent, one of Nottingham's most famous sons, who gave generously to endow colleges and hospitals, encouraged all branches of social service, providing spacious recreational areas and beautifying his native city. Sister Jean was a benefactress of the Dunedin Central Mission as well as an active worker. Formerly she had served with the Peter Thompson's Mission in South London.

**Olive Emma Bott 1905-1985** (*Sister Olive*)

1932 Deaconess House  
1933-35 Maori Mission, Hokianga (Taheke)  
1936-38 Maori Mission, Te Kuiti  
1939-41 Maori Mission, North Auckland  
1942 Maori Mission, Bay of Islands  
1943-45 Maori Mission, Hokianga  
1946-52 Leave of absence  
1953-54 Maori Mission, Hokianga  
1955-57 Maori Mission, Bay of Islands  
1958 Retired  
b 14.9.1905 at Dannevirke  
c Taheke, Hokianga  
 dd 1934 at Taranaki Street, Wellington  
m Gordon James Venn in 1964  
d 1.12.85

Sister Olive is said to have ridden "Dick" her horse, 4.000 miles. She commenced as a Sunday School teacher for Sister Eleanor Dobby.
Lesley Helen Bowen 1929- *(Sister Lesley)*

1971  Trinity College, Auckland.
1971-86  Buin Circuit (Tonu)
b  11.12.29
c  Assembly of the United Church of Papua New Guinea and Solomon Islands
od  1971 at Wellington

Before entering Trinity College Sister Lesley had served in the overseas mission from 1957. From 1957-60 she was on the staff of the Helena Goldie Hospital. While on furlough in 1960 she took Plunket training and returned to Skotolan and Kekcsu. In 1967-68 she was Methodist Women's Fellowship organiser in the Solomon Islands Mission District, and then served in the Vella Lavella Circuit.

Lynette Jean Emma Bowker 1939- *(Sister Lyn)*

1961-62  Deaconess House
1963-65  Maori Mission, Opunake
b  15.5.1939
c  Mauku, Pukekohe
m  Neville Walter Price on 5.1.66

Sister Lyn is currently serving as a hospital Chaplain and taking services once a month.

Alice Maude Bowman  *(Sister Alice)*

1907-08  Dunedin Central Mission.

Sister Alice trained as a nurse at the Christchurch Public Hospital. She was the first Matron of the Karitane Hospital, Andersons Bay, Dunedin. This hospital was staffed by four Methodist women including Catherine dark. Sister Donald and Florence Hollomby who was waiting to enter Deaconess House.

'Sister Alice... asked people not to expect her to pay merely complimentary visits. Her work lies among the poor sick, and they take all her time. If she devotes time to mere afternoon tea drinking calls, it means that some needy case will be neglected, and the purpose of her engagement will be frustrated.'
Ann Franklin Browne 1936- (Sister Erena)

1958-59  Deaconess House  
1960-61 Waikato Maori Circuit.  

b  1.8.1936  
c  Waiwhetu, Lower Hutt  
dd  1960 at Invercargill  
m  Rev. Ross McDonald Durham on 6.1.62 and served in Congregational and Presbyterian Churches.

Doreen Mavis Bulford 1930- (Sister Doreen)

1953-54  Deaconess House  
1955  Central Church and Mission, Dunedin  
1956  Trinity Church, Palmerston North  
1957-58 Christchurch Central Mission  
1959-61 Christchurch Central Mission, and Cambridge Terrace Church  
1962-63 Te Awamutu (Ministerial supply)  
1964  Leave of absence  
1964  Resigned  

b  6.12.1930 at Auckland  
c  Otorohanga dd  1955 at Central Church and Mission, Dunedin

Edna Lenna Button 1901-1940 (Sister Lenna)

1928-29  Deaconess House  
1930-31 St Albans, Christchurch  
1932-36 Central Mission, Dunedin  
1937-38 Central Mission, Auckland  
1939  Visited England for further study. Joined the Women's Auxiliary Air Force  

b  17.7.1901  
dd  10.12.29 at Deaconess House  

Prior to coming to New Zealand for training at Deaconess House, Sister Lenna had served four years (1923-27) on the staff of the North Melbourne Mission. In view of this she was dedicated upon completing her course at Deaconess House.

In Dunedin Sister Lenna pioneered the Health Camp movement in Dunedin and was a member of the New Zealand Federation of Health Camps.
She and Sister Rita Snowden designed the Deaconess Badge. The motto was suggested by the Rev. P.R. Paris.

'An air raid came upon us very suddenly and we were all running to take shelter. She had got all her patients from the sick bay into the trench and was following them in when a huge bomb fell very near and she was caught by the blast.

*Her death was instantaneous. We were all very fond of Button. She was so kind and thoughtful for others and gave attention far beyond the limits of bare duty, and almost everyone took not only their little ailments, but their troubles too, along to sick bay for 'treatment'. Her resting place is a quiet old country churchyard. You have every reason to be proud of her, for not only did she do her duty during the last days of her life, but in all the difficult days preceding; she was full of a quiet, cheerful encouragement which she radiated to us all.*

—Corpl. M.M. Willis, R.A.F. Station, Kent (letter to Sister Rita Snowden. 1941)

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**Bella Cassidy**


(Probationer under Sister Nellie Haves.)

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**Frances Cayley**

1910 Central Mission. Dunedin

Sister Frances came from the Sydney Central Mission.

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**Jean Cayley**

1901 Dunedin Central Mission

Sister Jean Cayley was an experienced nurse who after 12 months' useful work, returned to her home in Auckland in March 1902.
Esther Charles M.B.E., J.P. 1874-1958 (Sister Esther)

1906-28 Auckland
1929 Her work from 11 Picton Street. Ponsonby, was taken over by the Presbyterian Social Services Association
1941 Retired
b 1874 in Central Otago
d 17.5.1958 at Auckland

Sister Esther was active as a Sister before the opening of Deaconess House. She was awarded the M.B.E. in 1919, and was one of the first women to be appointed as a Justice of the Peace.

Isabella Sophia Cherrie 1888-1970 (Sister Dora)

1913-14 Deaconess House
1915-18 South Island Methodist Children's Home and Orphanage. Christchurch
1919 Resting
b 11.2.188 at Dunedin
c St Kilda, Dunedin
dd 1915, at Durham Street, Christchurch
m John Thomas Osborne. 24.4.21
d 22.2.70

Catherine Clark 1876-1918 (Sister Catherine)

1906 Accepted as a Deaconess
1906-08 Blenheim
1909-18 Addington, Christchurch
b 1876 at Christchurch
c Addington, Christchurch
d 22.11.1918 at Christchurch in the Influenza Epidemic
t M.T.4.1.19
Frances Clegg 1913- (Sister Frances)

1936-38 Deaconess Probationer  
1939 Deaconess House  
1940 Maori Mission, Hamilton  

b  14.11.1913  
c Maori Mission  
m Rev. Maharaia Winiata. 15.4.40

Sister Frances helped Sister Margaret Nicholls for three years prior to entering Deaconess House, in view of her marriage she was never dedicated, but served as a Deaconess supply at Kawhia.

Grace Margaret Clement 1918- (Sister Grace)

1946-47 Deaconess House  
1948 Maori Mission, Hamilton and Eastern Waikato  
1949-50 Maori Mission, Northern King Country (Otorohanga)  
1951-59 Maori Mission, Central King Country  
1960-72 Maori Mission, Auckland. Maori Circuit  
1973 Maori Mission, Papakura  
1976-78 Maori Mission, Waikato Maori Circuit (Tokoroa)  
1978 Retired  

b  4.10.1918 at Hamilton  
dd 1949 at Trinity Church, Wellington  
od 1968  
t M.C. 1978  
1956-58 President and Treasurer of the Deaconess Association  
1963-66 President of the Deaconess Association  
1975-77 Secretary of the Deaconess Association

Sister Clive

1901 Trinity Church. Dunedin
Clare Cole  *(Sister Clare)*

1894-1901  Dunedin Central Mission  
1902-04  Secretary of the YWCA. Dunedin

In September 1904, Sister Clare resigned as Secretary of the YWCA. and was accepted as a worker with the Mukti Mission in India.

b  Melbourne, Australia

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Maude Coleman 1876-1952  *(Sister Maude)*

1921  Deputation on behalf of the Deaconess Institution and the South Island Children's Home and Orphanage, Christchurch

b  24.9.1876  
dd  May 1908 after entering Ilkley Deaconess College in September 1904  
d  16.2.1952

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Olive Coleman  *(Sister Olive)*

1925  Aro Street Mission, Wellington (Relieving)  
1927-28  Auckland Central Mission  
1928-29  Aro Street Mission  
1930  Resting

Sister Olive was received on probation in 1928 and was dedicated at the Auckland Conference of 1929.

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Rona Winifred Collins 1925-  *(Sister Rona)*

1946-47  Deaconess House  
1948-85  South Island Children's Home and Orphanage, Christchurch

b  27.1.1925 at Palmerston North  
c  Cuba Street, Palmerston North  
_dd  1949, Trinity Church, Wellington  
_od  1968  
t  M.C. 1985  
1947  Sister Lenna Button Memorial Prize  
1969  Diploma in Social Work
1966-69 President Elect, then President of the Deaconess Association. Member of the Deaconess Board.
1980 Vice President of the Conference.
At the time of her retirement Sister Rona had been a member of the Board of the South Island Children's Home and Orphanage for 15 years.

Elizabeth Jane Common 1889-1946 (Sister Elizabeth)

1920 Deaconess House for special training (Missionary Sister)
1921 St Helen's Hospital
1922 Karitane Hospital, and further course at St Helen's
1923 Appointed to the Solomon Island District as a nurse
1923-28 Roviana Circuit (Kokenggelo)
1928-42 Bougainville-Buka (Skotolan)
1942 Evacuated by the Government
1946 Died suddenly on the eve of her return to the Solomons

b 8.4.1889 at Oamaru
c Enfield, Oamaru
d 12.3.46 at Auckland
t M.C. 1947

Sister Vivian Adkins and Sister Elizabeth were pioneer Sisters on Bougainville. Sister Elizabeth was the first qualified Plunket Nurse to serve in the Solomon Islands. The Elizabeth Common Memorial Hospital at Skotolan is named after her.

Grace Crump 1874-1959 (Sister Grace)

1914-15 Lady Superintendent of Deaconess House, and Methodist Deaconess for Christchurch Hospitals
b 27.2.1874
dd April 1901 after entering Ilkley Deaconess College in January 1899
r Retired January 1936
d 16.11.59 in Wales
t M.T. 24.12.15
1915 President of Canterbury YWMBCU

Sister Grace instituted the first Deaconess Convocation in New Zealand.
Jean Constance Dalziel 1897-1981 *(Sister Jean)*

1920-21 Deaconess House
1921-24 Addington
1925 Appointed to the Solomon Islands Mission District as a Deaconess
1925-27 Choiseul Circuit (Sasamunga)
1927-30 Roviana Circuit (Kokenggelo)
1930 Resting
1932 Resigned
b 24.1.1897 at Amberley
c Woolston, Christchurch
dd 1923 m Edmund Francis Butler on 13.3.1933
d 21.4.81 at Oamaru

Before leaving for the Mission field, Sister Jean gained nursing experience at St Helen's Hospital, and in the Outpatients department of the Auckland Hospital.

Annie Winifred Davidson 1907- *(Sister Nance or Sister Davidson)*

1941-42 Deaconess House
1943 Maori Mission. Outer Auckland
1944 Maori Mission, Auckland
1951 Leave of absence
1952 Resigned
b 5.2.1907 at Dunedin
c Pitt Street. Auckland
dd 1944 at Epsom Church, Auckland
m Frank William Melvin Bensemann, 29.8.53

Mary Frances Davies 1872-1956 *(Sister Marie)*

1899-1906 Central Mission. Dunedin
b 1872 Brunswick, Victoria. Australia
d 31.7.1956 at Dunedin

Sister Marie was received as an honorary Sister at the Melbourne Central Mission in May 1899 before coming to New Zealand. She led an evangelistic mission to Palmerston North in 1905, joined the Church of Christ ‘Tabernacle’ in Great King Street in 1906, and later went to America to further her studies. There she received a doctorate and went to Palestine as a missionary for 23 years. In her retirement she
returned to Dunedin, spending her closing days in the Central Mission's Eventide Home at Company Bay.

In 1902 she visited Melbourne for nine months during which time she was relieved by Sister Clare.

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**Mavis Jean Dickie 1921- (Sister Mavis)**

1945-46  Deaconess House  
1947-52  Maori Mission. Opunake  
1953  Maori Mission. Rangiatea Maori Girls' School, New Plymouth  
1954-59  Maori Mission, Northern King Country (Otorohanga)  

b  14.5.1921 at Dunedin  
c  St Clair. Dunedin  
dd  1948 at Christchurch  
m  Rev. Eane M. Tauroa on 30.7.59  

Sister Mavis later served in Indonesia with her husband from December 1963 - May 1966.

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**Elsme Ruth Dixon 1926- (Sister Elsme)**

1948-49  Deaconess House  
1950-52  Wellington Central  
1953  Auckland (leave of absence)  
1949  Lenna Button Memorial Prize  

b  11.1.1926 at Palmerston North  
c  St Paul's. Palmerston North  
dd  1950 at Dunedin  
m  Rev. George R. Trebilco. 9.1.1954  

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**Eleanor Dobby 1888-1974 (Sister Eleanor)**

1920-21  Deaconess House  
1921-39  Maori Mission. Taheke. Hokianga  
1940-65  South Island  
1965  Retired  
1966-73  Maori Mission, part-time South Island Maori work  

b  4.8.1888 in Yorkshire. England
In 1970 Sister Eleanor completed 50 years in the Deaconess Order. She was active in fund raising for the erection of Maori churches at Punakatere, Taheke and Power Waima. In the Hokianga area she organised the work of 16 Sunday Schools with a roll of 560 children. She was also active in promoting the work of the Women's Christian Temperance Union.

Mori Mervyn Coral Mei Ellison 1909-  (Sister Rangimarie)

1931  Deaconess House
1932-34  Maori Mission. New Plymouth (area between Whitecliffs and Opunake)
1936-38  Kaipara and Waikato Heads
1939  Leave of absence for training at Thames Hospital
1941  Resigned
b   6.4.1909 at Wellington
d  1934
m  George Pickering on 22.10.1964

Sister Rangimarie was a member of the Maori Concert Party which toured Australia (1935). New Zealand (1936). Australia (1937) and England and Ireland (1938). In later life she became one of the first Maori Welfare Officers in the South Island, and in July 1985 was a member of the official party at Te Maori exhibition in San Francisco. U.S.A.

Rosa Ensor  (Sister Rosa)

1909  Acting Lady Superintendent of Deaconess House during the absence of Sister Mabel Morley.

Sister Rosa was formerly of the Sydney and Adelaide Central Missions.
t  Deaconess House Minute Vol. 1 p 39.
Te Ao Eru 1926- (Sister Te Ao)

1948-49  Deaconess House
1950-51  Maori Mission. Western Waikato
1952  Resigned
1949 Sister Eenna Button Memorial Prize.
b  1926 at Hokianga
m  Joseph Stevens Williams Mackey on 7.3.52

Janet Anne Evans 1940-

1961-62  Deaconess House
1963-65  Upper Hutt (ministerial supply)
1966  Leave of absence for health reasons
b  22.8.1940 at Whangarei
c  Paparoa, Northland
dd  1963
m  Alfred John O'Sullivan on 6.7.67

Martha Sophia Fabrin 1897-1964 (Sister Marion)

1920-23  Deaconess House
1923-June Maori Mission, Te Kuiti
1923-28  Maori Mission, Te Kuiti, (at Cottage Hospital and assisting Sister Margaret Nicholls)
b  6.12.1897 at Bunnythorpe
c  Palmerston North
dd  1924 at Wesley Church. Fitzgerald Avenue, Christchurch
m  George Victor Nielsen on 1.2.1928
d  6.2.64

Sister Marion was the first Deaconess to graduate from the new Deaconess House in Latimer Square.
Ruth Fawcett 1884-1973 (Sister Ruth)

1909-11  Deaconess House (St Asaph Street)
1912-15  Wesley Church, Fitzgerald Avenue, Christchurch
1916  Acting Eady Superintendent of Deaconess House (from June)
1917-18  Eady Superintendent of Deaconess House
1918  Central Mission, Sydney
1919  Central Mission, Dunedin
1920  Resting (Dunedin)
1921-25  Lady Superintendent of Deaconess House
1925-28  Resting; travel overseas
1929-32  Durham Street South
1933-38  British and Foreign Bible Society (Palmerston North)
1939-40  Central Mission. Dunedin
1941  Resting (Dunedin)
1942  Eady Superintendent of Deaconess House
1943-50  Otago Bible Society
1950  Retired
b  7.8.1884 in Wellington
c  Trinity Church, Dunedin
dd  1912 at Durham Street, Christchurch
d  4.11.1973 at Christchurch t  M.C. 1973
1920-23 President of Canterbury YWMBCU
Sometime President of Otago YWMBCU

Merle Fechner 1922- (Sister Merle)
(Victoria and Tasmania Conference)

1967-69  Maori Mission. Waikato
b  11.5.1922 at Moe. Victoria
od  Deaconess 1955
op  Presbyter 1971
Retired 1985
Constance Elizabeth Fell 1906- (Sister Connie)

1960-64  Maori Mission. Auckland (Supply)
1965-70  Maori Mission, Auckland Circuit
1970      Resigned
b  8.12.1906 at Waiotemarama. Hokianga
c      Masterton
dd  1964 at Hamilton
od  1968 at New Plymouth
m      Rev. E.E. Sage. 24.10.70
t      M.C. 1971

Before entering the Deaconess Order, Sister Connie had served on the staff of the Masterton Children's Home from 1944-58. In the year that she was ordained she attended the Asia and Pacific Deaconess Convocation in Melbourne.

Celia Te Atakohu Fitzpatrick 1929- (Sister Te Atakohu)

1949-50  Deaconess House
1951-52  Maori Mission, Hokianga
1953      Maori Mission. Kawhia
1954-55  Maori Mission. Auckland Circuit (Central and Outer North areas)
1955      Resigned
b  30.6.1929 at Kawhia
c      Te Rahui, Hamilton
d  1951 Auckland
m      Edward Seymour on 5.3.55

Before entering Deaconess House Sister Te Atakohu had served with the Maori Mission based in Hamilton.

Lorraine Joyce Flowers 1931- (Sister Lorraine)

1954-55  Deaconess House
1956-57  St Paul's. Palmerston North
1958-59  Leave of absence for Hospital training (St Helen's and Plunket training)
1960-62  Lucknow and Benares District of India (Under the Australian Board of Missions)
h  30.4.1931 at Palmerston North
c      St Paul's, Hamilton
dd  1956 at Auckland
m      Keith Robert Harrison. 18.1.62
Iris Jean Foster 1905- (Sister Iris or Sister Foster)

1927-28 Deaconess House May
1928-1930 Maori Mission, Hawera
1930 Kawhia appointment was not taken up on account of resignation.
b 24.2.1905 at Mangonui, Northland
c Hamilton
dd 1929 at Auckland
m Thomas Bailey on 5.1.32

Before entering Deaconess House Sister Foster served with Sister Margaret Nicholls in the Waikato Maori Circuit based on Hamilton. After marriage, Sister Iris worked with the Open Brethren Maori Mission in Northland and in the King Country.

Joyce Edith Foster 1931- (Sister Joyce)

1954-55 Deaconess House
1956 Central Church and Mission. Dunedin
1957-58 Maori Mission. Auckland (Outer areas)
1958 Resigned
b 29.1.1931 in Whangarei
c Papatoetoe
dd 1956. Auckland
m Rev. Percy P. Rushton. 17.1.59

Since leaving the Order, Sister Joyce has trained as a State Enrolled Nurse at Timaru Hospital (1978-79) and given two years in Obstetric and three and a half years to Geriatric nursing.

Laura Francis 1865-1946 (Sister Laura)

1896-1900 Helping Hand Mission, Auckland
b 1865 at West Maitland, New South Wales
d 1.12.1946 in Sydney
t The Methodist 1946

In 1890 Sister Laura was one of the first intake of women to train as a Sister connected with the Sydney Central Mission. This was the first organised Sisterhood in the Protestant churches of the Southern hemisphere. She served with the Sydney Central Mission from 1890-96, then joined the Helping Hand Mission in Auckland where she initiated the establishment, and was the first Sister in Charge, of the Door of
Hope hostel in Cook Street. Travelling overseas she assisted with the West Street Mission (New York) under Jerry McAulay, and in the Welsh revival. From 1913 she was an evangelist associated with the Sydney Central Mission, and from there deputized for the Superintendent in conducting missions in New Zealand from May-October 1913.

**Jocelyn May Gilling 1937- (Sister Jocelyn)**

1964-65 Deaconess House  
1967 Central Church and Mission. Dunedin  
1967 Resigned  

b 18.8.1937 at Auckland  
c Auckland Central Circuit

**Bernetta Marion Gittos 1887-1975 (Sister Netta)**

1926-27 Maori Mission. Northland, as assistant to Sister Eleanor Dobbv  
1928 Maori Mission. Te Kuiti. Mission Hospital  
1929 Received on probation as a Deaconess  
1929-31 Maori Mission. Ratana Pa  
1932-44 Maori Mission, Kurahuna School of Domestic Science and Hygiene  
1945 Maori Mission, Auckland  
1946 Retired  

b 16.6.1887 at Avondale, Auckland  
c Pitt Street, Auckland  
dd 1930  
m Charley Bentley Jones. 28.10.48  
d 6.11.75  
t M.C. 1975

Sister Netta was the first of a number of Methodist Deaconesses appointed to Ratana Pa School which grew to be the largest Maori school in the country. She was the first Matron of Kurahuna, School of Domestic Science and Hygiene.
Eleanor Josephine Glasson 1936- (Sister Josephine)  
(New South Wales Conference)

1963-64 Wesley Church, Wellington  
b 24.7.1936 at Ryde, Sydney  
dd 1962  
o 1964  
m May 1969

Edith Janie Goodall 1890- (Sister Edith)

1915-16 Deaconess House  
1917-18 Maori Mission, Waima, Hokianga  
1919 Retired  
b 3.1.1890, at Paparoa  
c Opotiki  
dd 1918 at Durham Street, Christchurch  
m Thomas Percival Fane, 28.7.1917

Sister Edith was appointed to Waima Maori Mission work in Hokianga. The area covered was Hokianga South from Whirinaki, Rawene, Omanaia, Waima, Taheke, Otaua to Punakitere. After 1918 Sister Edith continued the work until Sister Eleanor Dobby was appointed. Sister Edith's work was supported by the YWBCU.

Marcella Ruth Grant 1908-1979 (Sister Ruth)

1931 Deaconess House (Missionary Sister)  
1931 Appointed to the Solomon Islands Mission as a teacher  
1931-34 Roviana Circuit (Kokenggelo)  
1934 Resigned b 5.12.1908 at Manunui  
m Rev. Frank H. Hayman, 31.1.35  
d 11.6.79

During her brief residence in Deaconess House, Sister Ruth took an intensive course in general nursing, midwifery and District Nursing before entering upon missionary work as a teacher.
Norma Mary Graves 1930- (Sister Norma)

1967 Received as a probationer
1967-71 Rarongo Theological College. (United Church of Papua New Guinea and Solomon Islands)
1972-74 Hokitika Union Parish
b 17.9.1930 at Dunedin
c 1954, from St Kilda as a missionary teacher
c 1967, Vunairina Circuit. United Church of Papua New Guinea and Solomon Islands, as Deaconess
od 1970, Christchurch
op 1974, as Presbyter

Before candidating for the Deaconess Order, Sister Norma had served as a teacher in the Solomon Islands Mission District from 1954. Having taught in the Roviana and Vella Lavelle Circuits, she was posted to Kekesu, Teop Circuit, to train teachers. From there she went to Namatana to the new teachers college which later moved to Gaulim, both in the New Guinea Islands. After leave in 1967 she was appointed to Raronga Theological College as a tutor. From there she was received as a candidate for the Deaconess Order.

Cathrin Joyce Gribble 1925- (Sister Joyce)

1951 Pitt Street (Supply Deaconess)
1952-53 Deaconess House
1954-57 Auckland Central
1958-59 Lower Hutt
1959 Resigned
b 8.4.1925 at Stoke. Nelson
c Richmond. Nelson
dd 1954 at Christchurch
m Ronald Milton Gough. 8.8.59

Emily Sara Hall 1885-1967 (Sister Emily)

1910-12 Deaconess House
1913 Newmarket, Auckland
1914-17 Auckland East
1917-19 Sydenham. Christchurch
1920-22 Central Mission. Dunedin
1922    Resigned
b   10.4.1885
c  Mornington Church, Dunedin
dd  1914, Newmarket, Auckland
m  Richard William Hutt, 10.4.1923
d  21.2.67, Dunedin
1921-22  President of national YWMBCU

Hazel Doris Hamilton 1892-1956  *(Sister Hazel)*

1918-23  Trinity Church. Wanganui. (In training)
1924-40  Central Mission. Dunedin
b  25.5.1892
dd  1921 at Wellington
m  J.T. Bryant of Matangi. September 1940
d  1.10.56 at Christchurch
t  M.T. 10.11.1956

Graewyn Helen Hammond 1940- *(Sister Graewyn)*

1960-61  Deaconess House
1962-63  Maori Mission, Hamilton
b  15.6.1940 at Otahuhu
c  Bombay
dd  1962 at Christchurch
m  Rev. Stuart G. Slinn, 24.5.1964

Elva Cecelia Harris 1923-1982  *(Sister Elva)*

1961-62  Deaconess House
1963  Maori work
1964-65  Maori Mission, Auckland
1966-67  Maori Mission, Hawera, Taranaki
1967  Resigned
b  15.3.1923 at Christchurch
c  Christchurch Central Mission
dd  1963 at Christchurch
d  25.4.1982 at Hawera
Ellen Carisbrook Haslett 1875- (Sister Haslett)

1902-04  Tory Street Mission, Wellington
b. 9.6.1875 at sea on the Carisbrook Castle.
m Thomas Percy Mills on 23.11.1903

Mr and Mrs Mills founded the Presbyterian Children's Home in Brooklyn, Wellington, in 1909 and remained in charge until 1917.

Hana Pae Hauraki 1931- (Sister Hana)

1957  Maori Mission, Probationer at Hokianga
1969-70  Maori Mission, Dargaville (Supply)
1971  Trinity College
1972-74  Maori Mission, Dargaville
1974  Maori Mission, Auckland Maori Circuit
1975-79  Maori Mission, Tamaki Maori Circuit
b 8.5.1931 at Omanaia, Hokianga
c  Tai Tokarau
od Porowini Tumatauenga Otiria, Bay of Islands, 1972
op 1979

In 1978 Sister Hana was Secretary of the Deaconess Association.

Helen Elizabeth Thomson Hayes 1873-1950 (Sister Nellie)

1908-16  Maori Mission, Okaiawa, Taranaki
1916-20  Hawera Circuit
1920  Resigned for health reasons
b 1873 on the Isle of Man
c  Confirmed as a Deaconess by Conference 1912
m Louis James Williams. 1921
d 11.5.1950 at Wellington

Sister Nellie arrived in New Zealand in 1892. She was the first President of the Wellington Young Women's Bible Class Union who supported her financially in pioneer work among the Maori people of Okaiawa, Taranaki. She trained Misses Bella Cassidy, Whaitiri Taipoto, Esther Tupaea and Huia Tuatini for work among their own people. Through her advocacy a petition was presented to Parliament which resulted in 1913 in the compulsory registration of births, deaths and marriages of Maori people. In 1918 she organised the emergency hospital at Hawera and cared for the
Maori people suffering from the epidemic. In 1922 she was responsible for starting the Sunday School at Pupuke, near Kaeo.

1905-08 President of Wellington YWMBCU
1906 First National President of YWMBCU
1918-20 President of National YWMBCU

Frances Willard Hayman 1905- (Sister Frances)

1926-27 Deaconess House
1928-29 St Helen's Hospital
1929 Maori Mission, Kauhia
1930-32 Maori Mission, Okaiawa
1933 Resigned
b 9.4.1905
c Birkenhead, Auckland
dd 1931 at Dunedin

In 1930 Sister Frances received the midwifery medal, and later served as a nurse in the King Country, an account of which was published under the title King Country Nurse.

Lillian Hicks (Sister Lillian)

1903-04 Presbyterian Women's Missionary Training Institution, Dunedin
1908-13 Sydenham
1913 Acting Lady Superintendent of Deaconess House, Christchurch
1914 Resigned on medical advice
1915 Acting Lady Superintendent of Deaconess House.
1916 Resting

Ruth Annie Hilder 1919- (Sister Ruth)

1942-43 Deaconess House
1944-45 Maori Mission, Auckland Circuit (Outer Auckland)
1946-55 Maori Mission, Bay of Islands
1956-61 Maori Mission, Seamer House, Auckland
1962 Maori Mission, Te Kuiti
1962 Retired
b 7.6.1919 at Kaihu
c Whangarei
Fannie Irene Hobbs 1902- (Sister Airini or Sister Hobbs)

1927-28 Deaconess House
1928 Training at Karitane-Harris Hospital, Dunedin
1929-31 Maori Mission, Te Kuiti
1932 Maori Mission, Hamilton
1933 Maori Mission, Okaiawa, Taranaki
1934 Maori Mission, Ratana Pa
1935-36 Maori Mission, Kawhia
1937-38 Resting
1939-43 Maori Mission, Ratana Pa (Supply)
1944-46 Maori Mission, Hamilton, South and West King Country (Supply)
1947-48 Maori Mission, Hamilton and Northern, King Country (Supply)
1950-55 Maori Mission, South and West King Country
1956-64 Maori Mission, Waikato
1965 Retired
b 2.6.1902 at Wellington
c Hamilton
dd 1930 at Wellington
t M.C. 1964

Olive Madeline Holland 1909- (Sister Madeline, Sister Holland, or Sister Olive)

1932-33 Deaconess House
1933 Invercargill Hospital (Training)
1934 St Helen's Hospital, Invercargill (Training)
1935-37 Maori Mission, Ratana Pa
1938-40 Maori Mission, Okaiawa, Taranaki
1941 Maori Mission, Rangiatea College, New Plymouth
1942 Maori Mission, Kurahuna School
1943-45 Deaconess House, Christchurch
1946-48 Maori Mission, Ratana Pa
1949-67 Maori Mission, Kurahuna Hostel
1968-70 Tyler House, Auckland
1970 Retired
Florence Hollamby 1884-1968  *(Sister Florence)*

1909    Deaconess House
1912-13  Whiteley Church, New Plymouth
1914-17  Sydenham, Christchurch
1917-19  Hospital training in Christchurch and Karitane
1920-21  Taranaki Street Church, Wellington. (Aro Street Mission)

b    Millers Flat, Central Otago, 17.5.1884
m   Ernest Bellew Crespin in January 1922
d   12.8.68 in Christchurch

Sister Florence was one of the earliest trainees of the Plunket System (See also Alice Maude Bowman) and graduated from the School of Nursing in Christchurch 8.6.1920. Later she served as a member of the Deaconess Board, 1941-53 and as secretary of the House Committee for four years.

Mary Katherine Howard 1839-1918  *(Sister Howard)*

1895-1910 Pitt Street, Auckland
1911    Resting

b    Leek, Staffordshire, England, in 1839, coming to New Zealand in 1867.
d   16.5.1918 in Auckland

Alice Matilda Howell 1895-  *(Sister Alice)*

1923    Received as a Probationer
1923-28  Maori Mission, Hawera
1928 (June) Retired

b    15.7.1895
dd   1927
Christian Hughes  -1916  (*Sister Christian*)

1897-1902  Durham Street and St Asaph Street Churches, Christchurch

Sister Christian was trained at Ilkley Deaconess College, Yorkshire, England in 1893 and was dedicated in July 1894. She arrived in New Zealand in November 1897 where she formed the first Mother's meeting in Christchurch. Her work in Christchurch confirmed the need for trained Deaconesses. She returned to Great Britain in 1903, and died there on 9.1.16.

Marion Douglas Hunter  1885-1954  (*Sister Douglas*)

1908-09  Deaconess House (St Asaph Street)
1910-12  Blenheim Circuit
1913-20  Pitt Street, Auckland
1921   Resigned
b  10.2.1885 at Christchurch
c  Durham Street, Christchurch
dd  Durham Street
m  William Patterson on 18.4.1922
d  4.6.54 at Auckland

Sister Douglas was the first New Zealand trained Deaconess to enter the work.

Jane Jamieson  1878-1921  (*Sister Jean*)

1906-18  Broad Street and Cuba Street Churches, Palmerston North
b  14.10.1878 at Awapuni
dd  Under the regulations of Conference of 1912 Sister Jean was recognised as a Deaconess
m  Walter James Spooner on 1.1.1919
d  9.10.21 at Palmerston North
t  M.T. 17.12.21
1912   President of Wanganui District YWMBCU
1912-13   President of National YWMBCU
Matilda Alice Jeffrey 1875-1973 (Sister Olive)

1900-07  Trinity Church, Dunedin (Bath Street Mission)
1908   Resigned
1925-32  Lady Superintendent of Deaconess House
1932   Retired
b  5.1.1875 at Alexandra, Victoria
m   Rev. W.J. Williams on 20.1.1908. Returned to Victoria in 1936
d  22.10.73 in Melbourne

Sister Olive was trained in Melbourne, Australia before coming to Dunedin where she assisted in the establishment of the Helping Hand Mission. As Lady Superintendent she was influential in shaping the Deaconess Order and moulding the ministries of her students.

Sometime President of Otago YWMBCU
1908-10  President of Wellington YWMBCU
1916-18  President of National YWMBCU

Rosalie E.L. Jeffreys 1905- (Sister Margaret)

1925-26  Deaconess House
1927-36  Pitt Street, Auckland
1936   Resigned
b  24.9.1905 at Nelson
c   Nelson
dd  1927 at Durham Street, Christchurch
m   William Slater on 10.12.52

Edna Joy Jenkin 1938-1981 (Sister Edna)

1960-61  Deaconess House
1962   Maori Mission, Hamilton 2nd
1963-65  Maori Mission, Otorohanga, Northern King Country
1966-67  Maori Mission, Northland Maori Circuit, Dargaville
1968-69  Leave of absence (Bible College of New Zealand)
1970-78  Borneo Evangelical Mission in Sarawak
1978    Without appointment
b    19.1.1938 at Opotiki
c   Onehunga
dd  1962 at Christchurch
od  1968 at New Plymouth
d  3.7.81 in Palmerston North
t   M.C. 1981

Sister Edna graduated with honours from the Bible College of New Zealand.

Ivy Hazel Fletcher Jones M.B.E., J.P. 1893-1973 (Sister Ivy)

1928-32    Maori Mission, Auckland (Welfare Centre)
1933     Maori Mission, Auckland (Helensville to Papakura)
1934-45    Maori Mission, Auckland
1946-59   Orphanage Board, Auckland (Secretary-Treasurer)
1959     Retired
b    31.12.1893
c    1929 received as a Deaconess Probationer
dd  1932 at Durham Street, Christchurch
od  1968 at New Plymouth
d  20.12.1974
t   M.C. 1974

In 1928 Sister Ivy was one of the first churchwomen appointed to look after young Maori women who came into Auckland city searching for work. She was received as a Deaconess probationer in the following year. She was appointed J.P. (1942), Honorary Welfare Officer (1958) and awarded the M.B.E. (1960)

Ada Miriam Kayes (Sister Miriam)

1918-22    Auckland Methodist Mission (East Street)
1923-24    Served voluntarily with the Mission.

Mr and Mrs William Kayes were foundation members of the East Street Mission and served there from 1911 until it was merged with Alexandra Street in 1922. Sister Miriam served at East Street as a Sister, and then as a voluntary worker at Alexandra Street under Colin Scrimgeour. Later she went to Australia.
Margaret Alice Keightley 1926- (Sister Rauna)

1947-48 Deaconess House
1949-53 Maori Mission, Upper Waikato
1954-55 Maori Mission, Dargaville
1955 Resigned
b 18.4.1926 at TeAroha
c 1946, Te Aroha
dd 1950
m Charles Edward Bickers on 12.5.1956

In 1948 Sister Rauna was awarded the Lenna Button Memorial Prize.

Gwenda Violet Kennedy 1928- (Sister Gwenda)

1953-54 Deaconess House
1955-60 Auckland Central Mission
1960 Resigned
b 18.11.1928 at Wellington
c Northland, Wellington West Circuit
dd 1955 at Dunedin
m Aokusofalepauon 31.12.60.

Margaret Joy Kippenberger 1911- (Sister Margaret)

1934-35 Deaconess House
1936 Central Mission, Dunedin
1937-40 Pitt Street, Auckland
1940 Resigned
b 13.5.1911 at Oxford
c Nukuroa, Waimate
dd 1937 at Mt Albert, Auckland
m Cuthbert Denham on 3.9.49

Sister Margaret subsequently trained as a nurse in Auckland and served in Rotorua, Whangamomona and Ashburton.
Miss Kirkwood (Piungatai Kakuere) 1908-1985 (Sister Miriama)

1928-31   Deaconess House
1932-33   Maori Mission, Ratana Pa
1934   Maori Mission. Te Kuiti
1934   Resigned
b   8.3.1908 at Puni, Pukekohe
dd   1933 m   Frank Titoki Hikion 21.11.40
d   16.7.85

Sister Miriama was one of the first three Maori students to enter Deaconess House for training.

Violet May Kruse 1916- (Sister Violet)

1939   Deaconess House
1940   Maori Mission, Hamilton
1941-43   Maori Mission, Hamilton and Upper Waikato
1944   Maori Mission. Ratana Pa
1945   Leave of absence
b   25.11.1916
c   Auckland Central Mission
dd   1942 at Wellington
m   Rev. Alan O. Jones 26.3.47

Evelyn Lucy Laws 1877-1961 (Sister Evelyn)

1906-08   Aro Street Mission, Wellington
b   31.3.1877 at Napier
d   23.6.1961
t   M.T. 29.7.61

Evelyn Laws was a sister to the Rev. Dr. C.H. Laws.

Jessie Livingstone

1905-06   Aro Street Mission, Wellington

Sister Jessie was the first Sister appointed to the Aro Street Mission.
Daphne Victoria Lye 1920- (Sister Daphne)

1945-46  Deaconess House
1947  Maori Mission, Hamilton and Upper Waikato
1948-51  Maori Mission, Auckland (Central area)
1952  Leave of absence
1953  Resigned
b  30.1.1920 at Christchurch
c  Christchurch
dd  1948 at Wesley Church, Christchurch
m  Herbert Thomas Tregurtha on 22.6.57

Grace McDonald 1903- (Sister Grace)

1924-25  Deaconess House
1925-26  St Helen's Hospital, Wellington
1927  Appointed to Solomon Islands Mission District as a Deaconess
1927-29  Choiseul Circuit (Sasamunga)
1930-33  Vella Lavella Circuit (Bilua)
1934-39  Trained as a nurse at City Hospital, Belfast, Ireland
1939-42  Roviana Circuit (Kokenggelo)
1942 Jan. Left the Solomon Islands in the face of the Japanese advance with other staff on the mission vessel Fauro Chief.
1945-49  Choiseul Circuit (Sasamunga)
1949-50  Roviana Circuit (Kokenggelo)
1951  Retired
b  26.11.1903
c  Puketaha, Hamilton
dd  1927
t  Solomon Islands District Synod Minutes 1948

'All who have known her have appreciated her quiet consistent goodness and her absolute devotion to duty. She has proved perhaps the best linguist of the Mission, conversing readily in the three main languages of the Western Solomons. She has served as a nursing Sister with talent and acceptance, and has been of great assistance as a musician. . .'

—Extract from the Synod Minutes
Sarah Elizabeth McFarlane 1867-1933 \textit{(Sister Bessie)}

1919   Addington (Local Deaconess)
1920-21   Addington (On Probation)
1922-24   Aro Street Mission, Wellington
1925   (Visiting the United Kingdom)
1926-27   Aro Street Mission, Wellington
1928-29   Central Mission, Auckland

b   1867, Yorkshire, England, arriving in New Zealand in 1879.
m   Hugh McFarlane at Waimangaroa in 1886
c   1920, Addington
dd   1923 at Dunedin
d   28.10.33 at Christchurch
t   M.C. 1934, M.T. 11.11.33

Jessie McKenzie 1904-1954 \textit{(Sister Jessie)}

1930-31   Deaconess House
1931-32   Awaiting appointment
1933-34   Social Services, Auckland
1934-38   Awaiting appointment
1938   Resigned
b   1904, Dunedin
dd   1934 d   28.9.54 at Petone

Kenneth McKenzie -1941 \textit{(Sister Kenneth)}

1895-1911 Helping Hand Mission, Auckland
1911-12   East Street, Mission
1913-18   Auckland Methodist Mission
1919   Resting
d   18.4.1941 at Auckland

Sister Kenneth was active as a Local Preacher from August 1892, and followed Sister Jane Blakeley as Sister of the Helping Hand Mission in 1895. She was formally recognised as a Deaconess in 1912. She was a member of the Auckland Provincial No Licence Convention, and died in Auckland on 28 April, 1941.
Evelyn Betty Marriott 1916- (Sister Evelyn)

1937-38  Deaconess House
1939     Maori Mission, Hamilton
1940-41  Maori Mission, New Plymouth
1942-70  Rangiatea Maori Girls Hostel, New Plymouth.
         (Leave of absence 1968 for counselling training)
1970     Transferred to the Victoria and Tasmania Conference
b   15.3.1916 at Timaru
   c   Linwood, Christchurch
   od  1940 at Cargill Road, Dunedin
   od  26.5.68
   m   Rev. Arthur Francis Ellemor on 22.7.70

Sister Evelyn established the Rangiatea Maori Girls' Hostel and was its first Matron. In New Plymouth she served as Secretary and then President of the Taranaki Council for Christian Education, and organised the World Day of Prayer for eight years. From 1951-53 she was President of the Deaconess Association. From 1978-84 she served as associate minister of the Glen Waverley Parish of the United Church of Australia, in Melbourne, and from July 1984-April 1985 as 'Supply' to the Bell Block co-operating Parish in New Plymouth.

Rhonda Mary Mason 1940-

1969-71  Trinity College
1972     Taranaki Maori Circuit
1972     Resigned
b   5.8.1940
   c   Dunedin South

Barbara Ida Miller 1931- (Sister Barbara)

1960-61  Maori Mission, Dargaville (Supply appointment)
1962     Deaconess House
1963-65  Maori Mission, Dargaville
1966-74  Maori Mission, Taheke, Hokianga
1975     Maori Mission, King Country Circuit (Otorohanga)
1976-77  Maori Mission, Rohe Potae Maori Circuit
1978-79  Maori Mission, Tamaki Maori Circuit  
b  10.1.31 at Auckland  
c  Dargaville  
dd  1963 at Wellington  
od  1968 at New Plymouth  
op  1979 at Pitt Street, Auckland  
1966-70  Secretary-Treasurer of Deaconess Association  
1968  Attended the Asia and Pacific Deaconess Convocation in Melbourne  
1972  Tirimoana Social Workers Course  
1975-77  President of Deaconess Association

Jean Annette Miller 1911-1981 *(Sister Jean)*

1940  Maori Mission, Hawera (Supply appointment)  
1941  Maori Mission, Okaiawa (Received on probation)  
1942  Maori Mission, South Taranaki  
1943-44  Deaconess House  
1945  Maori Mission, Bay of Islands  
1946  Maori Mission, Auckland Maori Circuit (Outer Auckland)  
1947  Maori Mission, Waikato Maori Circuit (Hamilton and Eastern Waikato)  
1948-53  Maori Mission, Auckland Maori Circuit (Outer Districts)  
1954-55  Maori Mission, Auckland Maori Circuit (Outer District, South)  
1956-58  Maori Mission, Auckland  
1959-62  Leave of absence  
1963-66  Maori Mission, Seamer House, Auckland  
1966  Retired  
b  22.11.1911 Thames area  
c  Hawera  
dd  1945  
od  1968 at New Plymouth  
d  6.12.81 at Auckland  
t  M.C. 1982  
1944  Sister Lenna Button Prize

Norah Susannah Mills 1902- *(Sister Norah)*

1924-25  Deaconess House, Christchurch  
1926-27  Wellington South (Trinity Church)  
1928-29  Resting  
1930  Special training in Wellington Hospital
Lucy Hazel Money M.B.E. 1916- (Sister Lucy)

1945-46 Deaconess House
1947 Appointed to Solomon Islands Mission
   District as Deaconess and Midwife
1947 Choiseul Circuit (Sasamunga)
b 28.7.1916 at Christchurch
c Edgeware Road, St Alban's Circuit, Christchurch
dd 1947 at Hataitai, Wellington
odo 1970 at Christchurch	M.C. 1982
1946 Topped NZ in Midwifery examinations
1966 M.B.E.

In November 1956 the first copies of the Gospels and the Acts of the Apostles in the Babatana language (Choiseul) was printed from the translation completed under Sister Lucy's leadership. The complete New Testament was printed in 1983, and translation of the Old Testament was begun in 1984. Although she was officially retired by the New Zealand Conference in 1982, she has continued in service with the United Church of Papua New Guinea and Solomon Islands.

May Moriarty (Sister May)

1908 Entered the New Zealand Deaconess Order
1909-20 Aro Street Mission, Wellington
1921-26 Lady Superintendent of Masterton Children's Home
1941 Aro Street Mission (Relieving)

Before coming to New Zealand, Sister May had served ten years as a Deaconess of the Methodist Church in Victoria. In 1907-08 she served as Superintendent and General Secretary of the Dunedin YWCA. She died in Victoria in the early 1950's.
1906  Deaconess at Durham Street
1907-13  Lady Superintendent of Deaconess House (St Asaph Street)
1909  Visited the United Kingdom
1914-20  Sister in Charge of the South Island Orphanage and Children's Home, Papanui, Christchurch
1923  Deaconess at Wesley Church. Fitzgerald Avenue, Christchurch (Part-time)
1924-33  Resting
1934  Retired

b  9.6.1871 at Lyttelton
d  16.8.1954 at Christchurch
t  M.C. 1954, M.T. 27.11.54
1907-08  Secretary YWMBCU
1911-13  President of Canterbury YWMBCU
1916-18  President of Canterbury YWMBCU

Sister Mabel was the first Lady Superintendent of the Deaconess House, and the first Sister in Charge of the South Island Orphanage and Children's Home Christchurch. In the community she served on the Mayor's Coal and Blanket Fund Committee, the Society for the Protection of Women and Children; in the Church she served on the Deaconess Board until 1949, the Orphanage Board, and was a Life Member of the MWMU.

Josephine Marama Muriwai 1910- (Sister Marama)
1932-33  Deaconess House
1934  Maori Mission, Selkirk Street, Hamilton
1935-37  Maori Mission, Okaiawa, Taranaki
1938  Maori Mission, Ratana Pa, Wanganui
1939  Maori Mission, Kaipara and Waikato Heads
1940-41  Maori Mission, Kurahuna Hostel
1942-43  Leave of absence
1943  Resigned

b  17.10.1910 at Whirinaki, Hokianga
c  Hokianga
dd  1935
m  Thomas Martin
In 1934 and 1935 Sister Marama was a member of the Maori Choir that toured Australia and in 1937 and 1938 was in the Choir that toured Australia en route to England and Wales.

**Ruth L. Nesbit -1921 (Sister Ruth)**

1899-1900 Central Mission. Dunedin
1900-1901 Deaconess and Secretary of the YWCA, Dunedin

Before coming to New Zealand Sister Ruth had been Conference evangelist in South Australia. She then entered the Sisterhood training institution in Melbourne and was dedicated on 15 October 1898. After serving at the Central Mission and YWCA in Dunedin she returned to Melbourne in January 1902, marrying Mr C. McDowell in September 1903. Her death was reported in New Zealand late in 1921.

**Margaret Waiata Nicholls M.B.E. 1894-1980**

(Sister Waiata or Sister Nicholls)

1921 Te Kuiti (Received as a Deaconess Probationer).
1921-24 Maori Mission, Te Kuiti
1925-30 Maori Mission, Waikato Maori Circuit (London Street, Hamilton)
1931-40 Maori Mission, Waikato Maori Circuit (Selkirk Street, Hamilton)
1941-48 Maori Mission, Te Kuiti
1949-50 Maori Mission, Te Kuiti and Central King Country
1951-59 Maori Mission, Maori Centre, Auckland
1960-64 Maori Mission, Waikato Maori Circuit
1965-67 Maori Mission, Waikato Maori Circuit (Part-time)
1968 Retired
b 8.2.1894 at Normanby, Taranaki
c Te Kuiti
dd 1925 at Pitt Street, Auckland
od 1968 at New Plymouth
d 8.12.1978 at Auckland
t M.C. 1980
From 1930-35 Sister Nicholls was co-leader of the Maori Choir. In 1961 she celebrated 40 years as a Deaconess. The following year she was awarded the M.B.E.

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**Annie Isobel Olds 1885-1964 (Sister Constance)**

1912-13  Deaconess House  
1914-15  Wesley Church. Wellington  
1916  Deaconess to the President of Conference  
1917  Kaiapoi (Four months only)  
1918  Hastings Circuit  
1918 Dec. -April  
1919 Wesley Church, Christchurch East Circuit  
1919  Accepted for the Solomon Islands Mission District  
1919-21  Roviana Circuit (Kokenggelo)  
1921  Resigned  

b  19.6.1885 at Enfield, Oamaru  
c  Linwood, Christchurch  
m  Rev. Arthur A. Bensley on 2.6.1922 at  
  Kokenggelo, British Solomon Islands  
d  18.7.64 at Tauranga  
t  M.T. 6.9.64

After marriage Sister Constance served from 1922-34 with her husband on Vella Lavella in the Solomon Islands.

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**Constance Lynette Osborne 1906- (Sister Connie)**

1933-34  Deaconess House  
1935-37  Public Hospital, Christchurch  
1938-39  Central Mission, Dunedin  
1940-43  Without appointment  
1943  Resigned  

b  9.10.1906 at Willowby  
dd  1939 at St Albans, Christchurch  
m  William Frederick James Herdman on 27.11.54
Amy Parkinson 1903- (Sister Kathleen)

1928-29  Deaconess House
1930  Essex Hospital, Christchurch, for midwifery training
1931-32  South Island Orphanage and Children's Home, Christchurch
1933  Resigned
b  24.8.1903
c  Te Awamutu
dd  1929 at Deaconess House

Following her Deaconess work. Sister Kathleen became Matron of the Kawhia Cottage Hospital.

June Elizabeth Peters 1931- (Sister June)

1954-55  Deaconess House
1956-57  Maori Mission, Hamilton
1958-59  Maori Mission, Bay of Islands (Paihia)
b  14.6.31 at Christchurch
c  Papanui
dd  1956 at Auckland
m  Charles Angus Fuller on 20.2.60

Dorothy Myrtle Pointon 1914- (Sister Dorothy)

1937-38  Deaconess House
1939-40  Maori Mission, Te Kuiti
1941-42  Maori Mission, Okaiaawa
1943-45  Maori Mission, Opunake
1946-50  Maori Mission, Hokianga
1951-53  Maori Mission, Maori Centre, Auckland
1954-56  Tauranga Circuit (Home Missionary Supply)
1957-58  Central Church and Mission, Dunedin
1959-62  Feilding Circuit
1963-72  British and Foreign Bible Society (Auckland area)
1972  Retired
b  3.8.1914 at Gisborne
c  Otahuhu
dd  1940 at Dunedin
od  1968 at New Plymouth
t  M.C. 1962
1950-52  President of the Deaconess Association
Winifred Beatrice Poole 1917- (Sister Winifred)

1943     Deaconess House  
1944-45   Hospital Training  
1946     Appointed to the Solomon Islands Mission as a nurse  
1946-48   Bougainville-Buka (Skotolan)  
1949     Choiseul  
1950-54   Vella Lavella (Ozama)  
1954     Resigned  
b  28.7.1917 in Tasmania  
c     Gisborne  
dd  1945 at Dunedin  
m  Ronald Venis on 27.8.55

Sister Winifred was a Registered Nurse, Registered Midwife, Registered Plunket Nurse and Diploma of Nursing. In November 1950 she was appointed to establish the Ozama Leper Station which was funded by the Lepers Trust Board.

Marcia Jean Powell 1929- (Sister Marcia)

1949-50   Deaconess House  
1951-52   Invercargill Central Circuit  
1953     Central Mission, Dunedin  
1954     Resigned  
b  6.5.1929 at Marton  
c     Feilding  
dd  1951 at Pitt Street, Auckland  
m  Rev. F.J.K. Baker on 26.1.55

From 1968-72 Sister Marcia served with her husband in the United Church of Papua New Guinea and the Solomon Islands.

Selena Annie Powell 1887-1969 (Sister Lena)

1912-13   Auckland  
          Leichardt (Sydney)  
1914-19   East End Mission, Stepney, London  
b  1887 in Auckland  
d  8.5.1969 in Auckland
May Ethel Ralph 1881-1966  *Sister May*

1921-26  Broad Street. Palmerston North  
1927    Retired  

b       1.4.1881  
d       14.6.1966 at Lower Hutt  

1921-22  President of Wanganui District YWMBCU  

Sister May Ralph was formerly employed by the South East London Primitive Methodist Mission and was officially received as a New Zealand Deaconess on 28.1.21.

Katherine Mavis Ritchie 1916-  *Sister Mavis*

1937-38  Deaconess House  
1939    Auckland Central Mission  

b       27.11.1916  
r       8.2.40  

Kathleen Ellen Rogers 1929-  *Sister Kathleen*

1953-54  Deaconess House  
1955    Maori Mission. Auckland  
1956-57  Maori Mission, Auckland (Outer District. South)  
1958-60  Maori Mission, Rawene, Northland  
1961-62  Maori Mission, Taheke, Hokianga  
1963    Resigned  

b       27.11.29 at Auckland  
c       Otorohanga  

dd      1955 at Dunedin  
m       Duncan Herbert Bruce Cole on 5.1.63  

Taka Ropata M.B.E. 1905-1987  *Sister Ropata*

1931-32  Deaconess House  
1932-34  Maori Mission, Selkirk Street, Hamilton. (From August)  
1935    Resigned  

b       1.8.1905 at Waikanae  
c       Banks Peninsula  

Wesley Historical Society (NZ) Publication # 48
1931-34 Sister Ropata served with the Waiata Maori Choir, and in the latter year was in charge of the male choir. She toured the British Isles with the choir in 1937-38. She was a member for the South Island of the Dominion Executive of the Maori Women’s Welfare League (1952-60), Vice President (1960-64). For her work with the League she was awarded the M.B.E.

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**Ann Elizabeth Saunders 1934- (Sister Ann)**

1956-57 Deaconess House
1958 Feilding
1959 Resigned
b 26.9.34 at Napier
c Napier m Rev. Roger M. Gibson on 17.1.59

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**Christina Mary Sealey 1930- (Sister Mary)**

1954-56 Maori Mission, Hamilton (Deaconess Supply)
1957 Received as a Deaconess Probationer
1957 Maori Mission, Dargaville
1958 Deaconess House
1959 Maori Mission, Dargaville
1960-62 Maori Mission, Otorohanga
1963 Leave of absence to travel overseas.
b 20.1.1930 at Waitoa
c Morrinsville
dd 1958 at Christchurch
m Rev. Morehu Te Whare on 31.8.63

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**Margaret Jean Simpkin 1924- (Sister Jean)**

1945-46 Deaconess House
1947-48 Maori Mission, Dargaville
1948 Resigned
b 26.7.1924 at Dargaville
c Ruawai
dd 1948 at Wesley Church, Fitzgerald Ave, Christchurch
m Christopher David Rees Palmer on 22.12.48
With her husband. Sister Jean served with the Overseas Mission in South Bougainville, Territory of Papua New Guinea, from Easter 1949 to May 1951.

Louise Simpson 1874-1950 (Sister 'Louie')

1897 Central Mission, Dunedin

On 29 June. 1897, Sister Louie resigned as Sister of the People, and joined the Puna and Indian Village Mission.

b 18.6.1874 at Riverton
m William Henry Hinton on 22.10.1903 at Wasnapur, India
d 11.9.50 in Melbourne

Shirley Alice Simpson 1938- (Sister Shirley)

1961-62 Deaconess House
1963-65 Maori Mission, Hamilton 2nd
1966-68 Maori Mission, Waikato
1969 Maori Mission, Otorohanga
1969 Resigned
b 4.9.1938 at Dargaville
c Ruawai
dd 1963 at Wellington
od 1968 at New Plymouth
m Mr Waha Wiki on 5.4.69

Isabel Sinclair -1922 (Sister Isabel)

1900 Trinity Church, Dunedin
1900 (June) Ilkley Deaconess College, Yorkshire, England
1903 Consecrated as a Deaconess in June, having served in English appointments
1904-10 Wesley Church, Taranaki Street, Wellington
1912 Brisbane, followed by further training in America
1915 South Island Orphanage and Children's Home, Christchurch
1922 YWCA, Sydney
b In England
c Oamaru
d 8.5.22 in Sydney
Sister Isabel was known to the Dunedin young people as Tussie'.

**Frances Margaret Smith 1926- (Sister Frances)**

1947-48  Deaconess House  
1949-50  Invercargill Central  
1951-59  Maori Mission, Hamilton Maori Centre, Te Rahui  
1959  Retired  
b  26.10.1926 at Helensville  
c  Helensville  
dd  1950 at Hastings  
m  Stanley Crosbee on 28.11.59

**Rita Frances Snowden F.I.A.L., P.E.N., O.B.E. 1907- (Sister Rita)**

1927-28  Deaconess House  
1929  Raetihi (Home Mission Station)  
1930  Otorohanga (Home Mission Station)  
1931-32  Social Service Mission, Auckland  
1933  Kurahuna  
1934-36  Social Service Mission, Auckland  
1937-38  Central Mission, Auckland  
1939-57  Home Mission Department, Auckland  
1958-65  Without appointment  
1966  Retired  
b  7.1.1907 at Nelson  
c  Brightwater  
dd  1930  
t  M.T. 24.11.46

With Sister Lenna Button, Sister Rita designed the Deaconess Badge. The Rev. Percy Paris suggested the motto. In 1956 Sister Rita was elected Vice President of the Methodist Conference, the first woman to be so. She has had a distinguished career in writing being elected a Fellow of the International Institute of Arts and Letters in 1962, and to the Association of Poets, Playwriters, Editors, Essayists and Novelists (PEN) in 1970. In 1975 she was awarded the O.B.E.
Elizabeth Sarah Ann Sparrow 1895-1953  (*Sister Beatrice*)

1918-19  Deaconess House
1920  Wesley Church, Fitzgerald Avenue, Christchurch
1921  Resigned
b  12.8.1895 at Invercargill
c  Stoke, Nelson
m  Leslie Garfield Billcliff on 30.12.24
d  29.11.53 at Dunedin

Fiona Virginia Summerell 1929-  (*Sister Fiona*)

1948-49  Deaconess House
1950-52  Central Mission, Auckland
1953-54  Leave of absence
1955-56  Blenheim
b  22.3.1929 at Wanganui
c  Gonville, Wanganui
dd  1950 at Dunedin
m  Graeme Edward Dowling on 19.1.57

In 1949 Sister Fiona was awarded the Lenna Button Memorial Prize, and during her leave of absence pursued a Social Studies course at Victoria University.

Whaitiri Taipoto 1895-

1911-13  Maori Mission, Okaiaw. (Probationer with Sister Nellie Hayes)
b  11.7.1895 at Raetihi
m  Mr E. Taurarewa

Whaitiri Taipoto attended Turakina Maori Girls' College from 1907 until December 1910.

Diana Anne Tana 1951-  (*Sister Diana*)

1973-75  St John's College
1976-79  Tai Tokerau Maori Circuit (Taheke)
1979  Ordained as a Presbyter
b  21.7.1951 at Grey Lynn, Auckland
c  Tai Tokerau Circuit
od  1977
op  1979
Patricia Ruth Tattersall 1943- *(Sister Ruth)*

- 1967   Deaconess House
- 1968   Trinity College
- 1969-71 Maori Mission, Waikato Circuit
- 1972   Leave of absence
- 1973-74 Maori Mission, Taranaki Circuit
- 1974   Resigned
- b 1.2.43 at Auckland
- c Onehunga
- dd 1969 at Lower Hutt

Beverley Taylor 1930- *(Sister Beverley)*

- 1955-56 Deaconess House
- 1957   Feilding
- 1958-75 Auckland Central Circuit (Pitt Street)
- 1976   New Plymouth (Circuit Supply)
- 1977-79 Otahuhu (Circuit Supply)
- 1979   ordained Presbyter
- b 15.11.30 at Stoke, Nelson
- c Richmond, Nelson
- dd 1957 at Palmerston North
- od 1968 at New Plymouth
- op 1979 at Pitt Street, Auckland
- m Walter Park Pullar on 8.1.83
- t M.C. 1986

From 1963-65 Sister Beverley served as Secretary of the Deaconess Association, was President elect in 1970, and served as President from 1972-1975. In 1968 she completed a Social Work course at Tirimoana, and in 1972 was awarded a Churchill Scholarship to visit Tonga, Samoa, Fiji and Australia.

Eileen Ellen Taylor 1913- *(Sister Rauna)*

- 1933-34 Deaconess House
- 1935-36 Awaiting appointment
- June 1936-1937 Maori Mission, Kawhia
- b 20.11.13 at Christchurch
- c Woolston, Christchurch
- dd 1937 at Auckland
- m Arthur Russell Witheford on 22.2.39
Evelyn Jeanne Taylor 1928- (Sister Lynne)

1949-50 Deaconess House
1951 St John's, Ponsonby, Auckland
1952-53 Central Mission, Christchurch
1954 Hastings
1955-58 Leave of absence
1959 Durham Street, Christchurch
b 12.5.28
c Auckland Central Circuit
dd 1951

In 1950 Sister Lynne was awarded the Lenna Button Memorial Prize. On completing a year of service at Durham Street she resigned for health reasons and later returned to Canada.

Helen Margaret Taylor 1922-1986 (Sister Margaret)

1945-46 Deaconess House
1947-52 Central Mission, Dunedin
1953 Leave of absence
1954-56 Masterton (Circuit Supply)
1957 Resigned
b 14.10.22 at Kaukopakopa
c Silverdale
dd 1948
m Alan O. Blundell on 19.1.57
d 19.1.86 at Masterton

Gladys Mildred Thomas 1927- (Sister Gladys)

1958-59 Deaconess House
1960-62 Upper Hutt (Ministerial Supply)
1963-64 On exchange with the New South Wales Conference
1965 Auckland Central Mission
b 8.9.27 at Te Awamutu
c Hamilton
dd 9.11.59 at Lower Hutt
m Charles William Wallace of Sydney on 8.1.66
Prior to entering Deaconess House, Sister Gladys had served full-time in 1954 in the Order of St Stephen at Te Awamutu, and as a Youth worker at Hamilton from 1955-56. This was accepted in lieu of probation. In 1964 she was elected President of the New South Wales Deaconess Association.

**Annie Elizabeth Thornton 1879-1961 (Sister Annie)**

1910-13 Sister in charge of the Tory Street Mission, Wellington  
1915 Baptist Mission, Wellington (formerly Tory Street)  
1921-26 Assistant, Masterton Children's Home  
1929-33 Matron, Presbyterian Orphanage, Timaru  
  b 12.7.1879 at Wellington  
  c Received as a Deaconess in 1913  
  d 7.11.61 at Lower Hutt  
1908-09 Treasurer of National YWMBCU

**Annie Constance Tocker 1889-1980 (Sister Annie Tocker)**

1914-15 Deaconess House  
1916-18 Wesley Church, Fitzgerald Avenue, Christchurch  
1918-21 Christchurch Hospital training  
1923 Staff nurse, St Helen's Hospital, Wellington  
1924 Special social work for women and girls in Christchurch  
1925 Acting Lady Superintendent of Deaconess House  
1925-49 With the Child Welfare Division of the Education Department  
  b 6.5.1889 at Greytown  
  c Greytown  
  dd 1917 at Wesley Church, Fitzgerald Avenue, Christchurch  
  d 13.10.80 at Lower Hutt

Sister Annie was RNRM, an Associate of the Royal Society of Inspectors (ARSI), Associate of the Royal Sanitary Institute, London. In 1925 she was one of the first officers appointed to the Child Welfare Division of the Education Department serving in Hawera and Wellington. In the latter she became the Senior Woman Officer in the Wellington District Office. She served on the Wellington Metropolitan Relief Committee (1940-48), Supervisor of the Mayor's British Children's Overseas Committee (1940-45), a member of the Registered Nurses Executive Council (1943-45), member of the Mayor's Committee on Social Conditions and By Laws (1943). She was a foundation member of the Public Health Committee (1928-49), and from 1940 until the end of the War worked with the Police Anti-Vice Squad.
Huia Tuatini 1889-

1910    Maori Mission, Okaiawa (Probationer under Sister Nellie Hayes)
1911-13  Raetihi
b     25.7.1889 at Pipiriki
c     Raetihi

Huia Tuatini is described as a 'Princess of the Wanganui tribe'. She attended the Turakma Maori Girls'College from September 1905 until April 1908, and was the first Maori Deaconess to be dedicated. Known to everyone as Auntie Huia, she was a familiar figure in the Wanganui River area where she rode many miles on horseback.

Esther Tupaea

1913    Maori Mission. Accepted for training as a Maori Deaconess

Miss Tupaea received some training with Sister Nellie Hayes at Okaiawa.

Shirley Vera Ungemuth 1941- (Sister Shirley)

1962-63  Deaconess House
1964-67  Feilding (Ministerial Supply)
1968-79  Central Mission, Dunedin
b     14.9.41 at Auckland
c     Birkenhead, Auckland
dd     1964 at Hamilton
od     1968 at New Plymouth
op     1979 at Auckland
1970-73  Secretary of the Deaconess Association

Lesley Jill Vinall 1942- (Sister Lesley)
(South Australia Methodist Conference)

1964-65  Annesley College, Adelaide, South Australia
1966-68  Naracoorte
1969-70  Papatoeto Circuit (Otara)
1971    Port Adelaide Mission
b     2.4.42 at Broken Hill, New South Wales
c     Railwaytown Circuit, Broken Hill d     1968
m     Robert Ernest Sumsion on 2.11.79
Evelyn May Viney 1919-1982  (Sister May)  

1943-44  Deaconess House  
1945-46  Maori Mission, Kaipara District  
1947    Woodlands Street, Timaru  
1948    Rangiatea Hostel, New Plymouth  
1949-50  Auckland, Home Work  
1950    Retired through ill health  
  b  22.4.19 at Alexandra, Central Otago  
  c  Central Mission, Dunedin  
  dd  1946 at Auckland  
  m  C.V. Hilliamon3.1.53  
    d  3.6.82  

Janet Slater Wallis 1940-  (Sister Janet)  

1964-65  Deaconess House  
1966    Rotorua 3rd (Ministerial Supply)  
1966    Resigned  
  b  25.9.40 at Masterton  
  m  James Richard Redhead on 24.9.66  

In later years Sister Janet has written Children's books which have been used on radio and television, and in schools in Australia, New Zealand and Canada.  

Edith Jane Thompson Walton 1883-  (Sister Winifred)  

1913    Deaconess House, St Asaph Street, Christchurch  
1914-19  Durham Street, Christchurch  
1920-23  Secretary of the Society for the Protection of Women and Children, Christchurch  
  b  3.12.1883 at Sydney, Australia  
  c  Trinity Church, Dunedin  
  dd  1915  
    m  Ralph Grey Porter on 16.8.22  
 1908-09  First Secretary of the National YWMBCU  
1916-18  Secretary of the National YWMBCU  
1925-26  President of the Auckland YWMBCU
Sister Winifred had earlier been Secretary of the Otago YWMBCU. At the time of writing she is a resident of the Smith Caughey Preston Home in Auckland, aged 103.

Alice Wilson Warburton 1869-1915 (Sister Alice)

1913-15 Wellington Central Mission
b Yorkshire, England, 1869
m Rev. E. Warburton 1894
d 6.9.1915 at Wellington
t M.T. 2.10.1915

Sister Alice was the widow of the Rev. E. Warburton, a Primitive Methodist Minister, who came to New Zealand for health reasons. Sister Alice had trained as a nurse, and then worked with the Clapton Mission as a Sister of the People. Her husband pre-deceased her. In 1912 she offered for Deaconess work from the Dominion Road church.

Valda Elizabeth Joyce Webber 1919- (Sister Joyce)

1945-46 Deaconess House
1946-47 Maori Mission, Auckland
1948 Resigned
b 12.10.19 at Auckland
c Dominion Road, Auckland
dd 1946 at Auckland
m Rev. W. Lloyd Divers on 20.3.48

Before entering Deaconess House Sister Joyce had been assisting Sister Ivy Jones in 1942 and 1943. From 1974 until 1984 she served as the first staff counsellor to be appointed by the Auckland Hospital Board.

Patricia Joan Wedding 1935- (Sister Joan)

1958-59 Deaconess House
1960-62 Maori Circuit, Auckland
1963-65 Maori Circuit, Hokianga
1966-67 Maori Circuit, Opunake
1968-73 Maori Circuit, Rangiatea Maori Girls' Hostel, New Plymouth
1974-75 Resting
1976-79 Auckland Central (Pitt Street)
1979 Ordained Presbyter
Emily Mildred West 1878-1959 (*Sister Mildred*)

1920  Received as a Deaconess Probationer
1920  Sydenham
1921-45  Ashburton Circuit
1946  Retired
b  26.8.1878 at Tikorangi, Taranaki
c  Brooklyn, Wellington
dd
d  5.5.59
t  M.C. 1959

From 1946-58 Sister Mildred served in a voluntary capacity in the Ashburton Circuit. In 1958 she went to live with relatives at Te Awamutu.

Heeni Teteira Wharemaru M.B.E. 1912-  (*Sister Heeni*)

1933-35  Deaconess House
1936-38  Maori Mission, North Hokianga
1939-40  Maori Mission, Kawhia
1941-48  Maori Mission, Hamilton and Lower Waikato
1949-65  Maori Mission, Hamilton and Central Waikato
1964  Te Rahui, Hamilton
1966-72  Waikato Maori Circuit, Te Rahui, Hamilton
1973  Retired
b  22.9.12 at Mokau
dd  1937
od  1968 at New Plymouth
t  M.C. 1973
Prior to entering Deaconess House Sister Heeni had received education at Te Kuiti and Kurahuna, School of Domestic Science and Hygiene. In 1971 she was awarded the M.B.E. and from 1974-81 was Patron of the Waikato Art Museum.

**Lily Louisa White 1890-1967 (Sister Lily)**

1914-15  Deaconess House (St Asaph Street)
1915-18  Nursing training at Christchurch Hospital
1918    Mothercraft Course at Dunedin
1919-21  Fiji (Dudley Orphanage at Dilkusha)
1922    Offered for Maori work
1923-25  Wellington South Circuit
1925-26  Vella Lavella Circuit (Bilua)
1926-28  Choiseul (Sengga). Returned to New Zealand through ill health
1931    Resigned
b  23.11.1890 at Riverton
c    Riverton
dd  1919 at St Albans, Christchurch
d  9.3.67 at Waimate

Sister Lily gained top marks in her hospital examinations. After leaving the Deaconess Order Sister Lily served as District Nurse in Auckland and Plunket Nurse in West Otago for 12 years. She relieved in residential homes for cripples in England and also in Dr Barnadoes Homes. For some years she was Matron of the Chatham Island hospital, and was Assistant Matron of Wesley Lodge, Christchurch.

**Mary Millicent Whitlow 1918- (Sister Mary)**

1952-53  Deaconess House
1954-55  Palmerston North
1956    Leave of absence for health reasons
1956    Resigned
b  26.11.18 at Auckland
c    Avondale, Auckland
dd  1954
m  Peter Wilson on 11.6.60

Ripeka Atawhai Wilcox (Werekake) Q.S.M. 1907- (Sister Atawhai)

1928-30  Deaconess House
1931    Maori Mission, Selkirk Street, Hamilton
1932-33 Maori Mission, Te Kuiti
1934 Maori Mission, Okaiawa
1935-39 Maori Mission, New Plymouth
1940-42 Maori Mission, Hokianga
1943-44 Maori Mission, Bay of Islands
1944 Resigned
1960-67 Maori Mission, Bay of Islands (Supply appointment)
1968-72 Maori Mission, Bay of Islands
1972 Retired
b 27.7.1907 at Waiomio, Bay of Islands
c Christchurch
dd 1931
od 1968 at New Plymouth
m George Henare George on 8.12.44
t M.C. 1972

Under the changed regulations concerning the marriage of Deaconesses (1967), Sister Atawhai was reinstated for service. She served one year in the Waiata Maori Choir. In 1980 she was awarded the Q.S.M.

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Emily Amelia Williams 1885-1893 (Sister Mildred)

1911 Received on Probation
1911-12 Wellington Central Mission
1912-13 Ilkley Deaconess College, Yorkshire, England
1915-16 Trinity Church, Dunedin
1917 Assistant General Secretary of YWCA, Wellington
1919-21 General Secretary of YWCA, Invercargill
b 11.1.1885 at Wellington
c South Dunedin
dd 1915
d 2.11.83 at Lower Hutt

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Annie Ellison Wilson 1914-1983 (Sister Anne)

1941-42 Deaconess House
1943-64 Maori Mission, Hawerau
1965 Maori Mission, Auckland
1966-72 Matron, Seamer House
1972 Retired, and worked as receptionist at the Everil Orr Home for seven years
Noeline Chell Wilson 1925-  (Sister Noeline)

1946-47  Deaconess House
1948-49  Wellington Central
1950      St John's Church, Auckland West
1950      Resigned
b   11.8.25 at Christchurch
  c   Shirley, Christchurch East Circuit
dd  1949 at Wellington
  m   Rev. Roger Nuttall on 30.12.50

In 1986 Mrs Noeline Nuttall was elected to the Hamilton City Council.

Violet June Winchcombe 1922-  (Sister June)

1947-48  Deaconess House
1949-52  Maori Mission, Dargaville
1952      Resigned
b   9.6.22 at Greatford (Bulls)
  c   Te Awamutu
  dd  1950
  m   Stanley Francis Bickers on 7.3.53

1948      Sister Lenna Button Memorial Prize.

Tirzah Alice Worboys 1879-1947
Prior to her candidature Miss Worboys had considerable experience among the Maori people of Taranaki.

**Norma Justine Yarr 1936- (Sister Norma)**

1958-59  Deaconess House  
1960-61  Maori Mission, Te Kuiti  
1962  Maori Mission, Dargaville  
17.1.36 in Christchurch  
Shirley, Christchurch East Circuit  
1960 at Invercargill  
William Georgeon 22.12.62

**Betty Dorothy Yearbury 1919- (Sister Betty)**

1947-48  Deaconess House  
1949-52  Rangiatea College, New Plymouth  
1953-62  Maori Circuit, Opunake  
1963-74  Maori Circuit, Te Kuiti  
1975-77  Maori Circuit, Taranaki  
1978  Maori Circuit, Taranaki, Waimarino  
27.1.19 at Hawera  
1949 at Hastings  
1968 at New Plymouth  
M.C. 1978  
1961-63  Secretary of the Deaconess Association  
1970-73  President of the Deaconess Association

In 1953 Sister Betty did deputation work in the North and South Canterbury Districts.
## THE MAORI MISSION

### Appointments Filled by Successive Deaconesses

### Northland

#### Bay of Islands
- **1942** Olive Bott
- **1943-44** Atawahai Wilcox
- **1945** Jean Miller
- **1946-57** Ruth Hilder
- **1955-57** Olive Bott
- **1958-59** June Peters (Paihia)
- **1960-67** Atawahai George (Supply)
- **1968-72** Atawahai George

#### Northland
- **1963-65** Joan Wedding

#### Hokianga-Waima
- **1917-18** Edith Goodall

#### Hokianga-Taheke
- **1921-39** Eleanor Dobby
- **1926-27** Netta Gittos (Assistant to Eleanor Dobby)
- **1933-35** Olive Bott
- **1961-62** Kathleen Rogers
- **1966-74** Barbara Miller
- **1976-79** Diana Tana

#### Kaipara and Waikato Heads
- **1936-38** Rangimarie Ellison
- **1939-41** Olive Bott

#### Kaipara District
- **1945-46** May Viney

#### Dargaville
- **1947-48** Jean Simpkin
- **1949-52** June Winchcombe
- **1954-55** Margaret Keightley
- **1957** Mary Sealey
- **1959** Mary Sealey
- **1960-61** Barbara Miller (Supply)
- **1962** Norma Yarr
- **1963-65** Barbara Miller
- **1966-67** Edna Jenkin
- **1969-70** Hana Hauraki (Supply)
- **1972-74** Hana Hauraki

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Auckland

Auckland
1928-32 Ivy Jones (Welfare Centre)
1934-45 Ivy Jones
1941 Marama Kawiti
1944-50 Nance Davidson
1945 Netta Gittos
1946-47 Joyce Webber
1948-51 Daphne Lye
1951-59 Margaret Nicholls
1951-53 Dorothy Pointon
1955 Kathleen Rogers
1956-58 Jean Miller
1960-72 Grace Clement
1960-62 Joan Wedding
1960-64 Constance Fell (Supply)
1965-70 Constance Fell
1959-61 Joan Wedding
1964-65 Elva Harris
1965 Anne Wilson

Auckland Central and Outer Auckland

Auckland North
1954-55 Te Atakohu Fitzpatrick

Outer Auckland
1943 Nance Davidson
1944-45 Ruth Hilder
1946 Jean Miller
1948-53 Jean Miller
1957-58 Joyce Foster

Outer Auckland South
1954-55 Jean Miller
1956-57 Kathleen Rogers

Papakura-Helensville
1933 Ivy Jones

Papakura
1973 Grace Clement

Tamaki Maori Circuit
1974-79 Hana Hauraki
1978-79 Barbara Miller

Waikato

Hamilton
1925-30 Margaret Nicholls (London Street)
1931-40 Margaret Nicholls (Selkirk Street)
1931 Atawhai Wilcox
1932-34 Taka Ropata
1932 Irene Hobbs
1934 Marama Muriwai
1939 Evelyn Marriott
1940 Violet Kruse
1940 Frances Clegg
1944-46 Irene Hobbs
1950-58 Frances Smith
1954-56 Mary Sealey (Supply)
1956-57 June Peters
1962-63 Graewyn Hammond
1962 Edna Jenkin
1963-65 Shirley Simpson
1965-72 Heeni Wharemaru

Hamilton and Lower Waikato
1941-48 Heeni Wharemaru
Hamilton and Upper Waikato
1941-43 Violet Kruse
1947 Daphne Lye
1949-53 Margaret Keightley (Upper Waikato)

Hamilton and Central Waikato
1949-65 Heeni Wharemaru

Hamilton and Eastern Waikato
1947 Jean Miller
1948 Grace Clement

Western Waikato
1950-51 Te Ao Eru

Waikato Maori Circuit
1954-55 Winifred Bennett

1956-64 Irene Hobbs
1960-61 Erena Browne
1960-64 Margaret Nicholls
1965-67 Margaret Nicolls (part-time)
1966-68 Shirley Simpson
1967-69 Merle Fechner
1969-71 Ruth Tattersall
1966-72 Heeni Wharemaru (Te Rahui)
1973-74 One wanted
1976-78 Grace Clement

Kawhia
1929 Frances Hayman
1935-36 Irene Hobbs
1936-37 Rauna Taylor
1939-40 Heeni Wharemaru
1953 Te Atakohu Fitzpatrick

King Country

Te Kuiti
1921-24 Margaret Nicholls
1923-28 Marion Fabrin
1929-31 Irene Hobbs
1932-33 Atawhai Wilcox
1934 Miriama Kirkwood
1935 Taka Ropata
1936-38 Olive Bott
1939-40 Dorothy Pointon
1941-48 Margaret Nicholls
1949-58 See Central King Country
1960-61 Norma Yarr
1962 Ruth Hilder
1963-74 Betty Yearbury

Hamilton and Northern King Country
1947-48 Irene Hobbs (Supply)

Central King Country
1951-59 Grace Clement

Northern King Country
(Otorohanga)
1949-50 Grace Clement
1954-59 Mavis Dickie

Te Kuiti and Central King Country
1949-50 Margaret Nicholls

South and West King Country
1944-46 Irene Hobbs (Supply)
1950-55 Irene Hobbs Otorohanga
1960-62 Mary Sealey
1963-65 Edna Jenkin
1969 Shirley Simpson
King Country Circuit
1975  Barbara Miller

Rohe Potae Circuit
1976-77  Barbara Miller

Raetihi
1911-13  Huia Tuatini

Taranaki

Okaiawa
1908-09  Julia Benjamin
1908-16  Nellie Hayes, assisted by:
         Huia Tuatini (1910)
         Whaitiri Taipoto (1911-13)
         Bella Cassidy (1911-13)
         Esther Tupaea (1913)
1930-32  Frances Hayman
1933     Irene Hobbs
1934     Atawhai Wilcox
1935-37  Marama Muriwai
1938-40  Olive Holland
1941-42  Dorothy Pointon
1941     Jean Miller Hawera
1923-28  Alice Howell May
1928-30  Iris Foster
1940     Jean Miller (Supply)
1942     See South Taranaki
1943-64  Anne Wilson
1966-67  Elva Harris

Taranaki Maori Circuit
1933     Irene Hobbs
1972     Rhonda Mason
1973-74  Ruth Tattersall
1975-77  Betty Yearbury

South Taranaki
1942     Jean Miller

Opunake
1943-45  Dorothy Pointon
1947-52  Mavis Dickie
1953-62  Betty Yearbury
1963-65  Lynette Bowker
1966-67  Joan Wedding

Ratana Pa
1929-31  Netta Gittos
1932-33  Miriama Kirkwood
1934     Irene Hobbs
1935-37  Olive Holland
1938     Marama Muriwai
1939-43  Irene Hobbs (Supply)
1944     Violet Kruse
1946-48  Olive Holland

New Plymouth
1932-34  Rangimarie Ellison
1935-39  Atawhai Wilcox
1940-41  Evelyn Marriott
1948     May Viney

Taranaki-Waimarino
1978     Betty Yearbury

South Island
1940-65  Eleanor Dobby
1966-73  Eleanor Dobby (part-time)
METHODOIST CIRCUITS IN ALPHABETICAL ORDER
Appointments filled by Successive Deaconesses

Ashburton
1921-45 Mildred West

Auckland (Home Mission Dep)
1939-57 Rita Snowden

Auckland Central
1895-1910 Sister Howard
1913-21 Douglas Hunter

1923-26 Winifred Beaumont
1927-36 Margaret Jeffreys
1937-40 Margaret Kippenberger
1940-42 Edith Beer
1954-57 Joyce Gribble
1958-75 Beverley Taylor
1976-79 Joan Wedding

Auckland (Home Work)
1949 May Viney

Auckland East
1913 Emily Hall (Newmarket)
1914-17 Emily Hall

Auckland (Kingsland)
1920-22 Winifred Beaumont

Auckland (St Johns)
1950 Noeline Wilson
1951 Lynne Taylor

Auckland (Otahuhu)
1976-79 Beverley Taylor

Blenheim
1906-08 Catherine Clark
1910-12 Douglas Hunter
1920-21 May Barnett
1954-55 Fiona Summerell

Christchurch (Addington)
1909-18 Catherine Clark
1920-21 Bessie McFarlane
1921-24 Jean Dalziel

1897-1902 Christian Hughes

Christchurch (Durham Street)
1906-13 Mabel Morley
1914-19 Edith Walton (Sr Winifred)
1920 Ruth Fawcett
1922 Olive Cropp
1959 Evelyn Taylor

Christchurch (Durham St. Sth)
1929-32 Ruth Fawcett

Christchurch East (Wesley)
1912-15 Ruth Fawcett
1916-18 Annie Tocker
1918-19 Constance Olds
1920 Beatrice Sparrow
1923 Mabel Morley (part-time)

Christchurch (St Albans)
1927 Winifred Beaumont (part- time)
1930-31 Lenna Button

Christchurch (Sydenham)
1908-13 Lilian Hicks
1914-17 Florence Hollamby
1917-19 Emily Hall (July 1917)
1920 Mildred West

Feilding
1957 Beverley Taylor
1958 Ann Saunders
1959-62 Dorothy Pointon
1964-67 Shirley Ungemuth

Hastings
1918 Constance Olds
1954 Evelyn Taylor

Hawera
1916-20 Nellie Hayes

Hokitika Union Parish
1972-74 Norma Graves
Invercargill Central
1949-50 Frances Smith
1951-52 Marcia Powell

Kaiapoi
1917 Constance Olds (4 months)

Lower Hutt
1943-45 Winifred Beaumont
(Supply)
1958-59 Joyce Gribble

Masterton
1917-20 Constance Ashby 1954-56
Margaret Taylor (Circuit Supply)

New Plymouth-Whiteley
1912-13 Florence Hollamby
1976 Beverley Taylor (Circuit Supply)

Otahuhu
1977-79 Beverley Taylor

Otorohanga Home Mission Station
1930 Rita Snowden

Palmerston North
1906-18 Jean Jamieson (Broad Street
and Cuba Street)
1920 Constance Ashby (Broad Street and Cuba Street)
1921-26 May Ralph (Broad Street)
1954-55 Mary Whitlow (St Luke's and St Stephen's)
1956 Doreen Bulford (Trinity)
1956-57 Lorraine Flowers (St Paul's) Papatoetoe
1969-70 Lesley Vinall Raetihi
Home Mission Station

Te Awamutu
1961-63 Doreen Bulford
(Ministerial Supply)

Upper Hutt
1936-39 Edith Beer (Home Mission Supply)
1960-62 Gladys Thomas (Ministerial Supply)
1963-65 Janet Evans (Ministerial Supply)

Wanganui (Trinity)
1918-23 Hazel Hamilton

Wellington Central
1913-19 May Ralph
1914-15 Constance Olds
1948-49 Noeline Wilson
1950-52 Elsme Dixon
1963-64 Josephine Glasson

Wellington South
1923-25 Lily White
1926-27 Norah Mills
1928-29 Winifred Beaumont

Woodlands Street (Timaru)
1947 May Viney
CITY AND CENTRAL MISSIONS

Auckland

1906-28 Esther Charles

Helping Hand Mission
(Freemans Bay, Auckland)

1890-94 Jane Blakeley
1896-1900 Laura Francis
1895-1911 Kenneth McKenzie
1912-13 Lena Powell

East Street Mission

1911-12 Kenneth McKenzie
1918-22 Miriam Kayes
1923-24 Miriam Kayes (Voluntary worker)

Auckland Central Mission

1913-18 Kenneth McKenzie
1927-28 Olive Coleman
1928-29 Bessie McFarlane
1931-32 Rita Snowden
1933-34 Jessie McKenzie (Social Service Mission)
1934-38 Rita Snowden (Social Service Mission)
1937-38 Lenna Button
1939-40 Mavis Ritchie
1950-52 Fiona Summerell
1955-60 Gwenda Kennedy
1965 Gladys Thomas

Wellington

Wesley Church

Aro Street Mission

1905-06 Jessie Livingstone
1906-08 Evelyn Laws
1909-20 May Moriarty
1920-21 Florence Hollamby

1922-24 Bessie McFarlane
1925 Olive Coleman (Relieving)
1926-27 Bessie McFarlane
1928-29 Olive Coleman
1941 May Moriarty (Relieving)

Tory Street Mission

1902-04 Sister Haslett
(1904 Mrs E.G. Mills)
1904-10 Isabel Sinclair
1910-13 Annie Thornton

Central Mission

1911-12 Mildred Williams
1913-15 Alice Warburton

Christchurch

Central Mission

1957-58 Doreen Bulford

Central Mission and
Cambridge Terrace Church

1952-53 Evelyn Taylor
1959-61 Doreen Bulford

Dunedin

Trinity Church

Helping Hand Mission (Bath Street)

1892 Miss Raeburn
-1900 Isabel Sinclair
1900-07 Olive Jeffrey
1908-13 Annie Anderson

Trinity Church

1901 Sister Clive
1915-16 Mildred Williams

Central Mission
1894-1901 Clare Cole
   - 1897 Louie Simpson
1899-1900 Ruth Nesbit
1899-1906 Marie Davies
1901 Jean Cayley
1902 Sister Clare (Relieving)
1907-08 Alice Bowman
1908-10 Elizabeth Belton
1910 Frances Cayley
1915-25 Jean Boot
1919 Ruth Fawcett
1920-22 Emily Hall
1924-40 Hazel Hamilton

1932-36 Lenna Button
1936 Margaret Kippenberger
1938-39 Constance Osborne
1939-40 Ruth Fawcett
1947-52 Margaret Taylor

Central Church and Mission
1953 Marcia Powell
1955 Doreen Bulford
1956 Joyce Foster
1957-58 Dorothy Pointon
1967 Jocelyn Gilling
1968-79 Shirley Ungemuth
INSTITUTIONS

Te Kuiti Mission Hospital Hostels
Auckland, Hamilton, New Plymouth

Children's Homes
South Island Orphanage and Children's Home
Masterton Children's Home & Auckland Children's Homes Board

TE KUITI MISSION HOSPITAL
1928 Netta Gittos

HOSTELS
Kurahuna Maori Girls Hostel
(Auckland)
1932-44 Netta Gittos
1933 Rita Snowden
1940-41 Marama Muriwai
1942 Olive Holland
1949-67 Olive Holland

Seamer House (Auckland)
1956-61 Ruth Hilder
1961-62 Winifred Bennett
1963-66 Jean Miller
1966-72 Anne Wilson

Tyler House (Auckland)
1968-70 Olive Holland

Te Rahui Tane (Hamilton)
1951-59 Frances Smith
1965-72 Heeni Wharemaru

Rangiatea Maori Girls' College
(New Plymouth)
1940 Evelyn Marriott

Rangiatea Maori Girls' School
1941 Olive Holland
1942-58 Evelyn Marriott
1948 May Vinev
1949-52 Betty Yearbury
1953 Mavis Dickie

Rangiatea Maori Girls' Hostel
1959-70 Evelyn Marriott
1968-73 Joan Wedding

CHILDREN'S HOMES
South Island Methodist
Orphanage and Children's
Home (Christchurch)
1914-20 Mabel Morlev
1915 Isabel Sinclair
1915-19 May Barnett
1915-18 Dora Cherrie
1921 Maude Coleman (Deputation work)
1931-32 Kathleen Parkinson
1948-85 Rona Colins

Masterton Children's Home
1921-26 May Moriarty
1921-26 Annie Thornton

Auckland Children's Home Board
1946-59 Ivy Jones
OVERSEAS MISSIONS

Listed in the order in which Deaconesses served in the different countries or islands. This tells a little of the story of the overseas missionary work of the church itself.

**China**
1895-1904 Jane Blakeley (China Inland Mission, on the Kwang-Sin River)
1904 Clare Cole (Mukti Mission)
1960-62 Lorraine Flowers (Lucknow and Benares District of the Australian Board of Missions)

**India**
1897-1904 Louie Simpson (Poona and Indian Village Mission)
1904 Clare Cole (Mukti Mission)
1910-13 Julia Benjamin

**Papuan Islands**
1897-1906 Julia Benjamin
1910-13 Julia Benjamin

**Fiji**
1919-21 Lily White (Dudley Orphanage at Dilkusha)

**Roviana Circuit**
1919-21 Constance Olds
1922-25 May Barnett
1923-28 Elizabeth Common
1927-30 Jean Dalziel
1931-34 Ruth Grant
1939-42 Grace McDonald
1949-50 Grace McDonald

**Palestine**
1923-46 Marie Davies

**Choiseul Circuit**
1923-24 Ada Saunders
1925-27 Jean Dalziel
1926-28 Lily White (Sengga)
1927-29 Grace McDonald (Sasamunga)
1946-49 Grace McDonald
1947- Lucy Money
1949 Winifred Poole

**Vella Lavella Circuit**
1925-26 Lily White
1928-32 May Barnett
1930-33 Grace McDonald
1950-54 Winifred Poole (Ozama)
1952-53 Jane Bond

**Bougainville Circuit**
1928-30 Vivian Adkin
1928-42 Elizabeth Common (Buka)
1946-48 Winifred Poole (Skotolan)
1961-75 Pamela Beaumont (Tonu)

**New Guinea**
1967-71 Norma Graves (Rarongo Theological College)

**Borneo Evangelical Mission**
1970-78 Edna Jenkin
OTHER ORGANISATIONS

Young Women's Christian Association
Wellington, Dunedin, Invercargill

Wellington Baptist Mission

Society for the Protection of Women and Children

Special Social Work for Women and Children

Presbyterian Children's Home (Timaru)

The Bible Society

YWCA (Wellington)
1917 Mildred Williams

YWCA (Dunedin)
1902-04 Clare Cole
1900-01 Ruth Nesbit

YWCA (Invercargill)
1919-21 Mildred Williams

Wellington Baptist Mission
1915 Annie Thornton

Society for the Protection of Women and Children
1920-23 Edith Walton

Special Social Work for Women and Children
1924 Annie Tocker (Christchurch)
1925-49 Annie Tocker (Child Welfare Division of the Education Department)

Presbyterian Children's Home (Timaru)
1929-33 Annie Thornton

British and Foreign Bible Society
1933-38 Ruth Fawcett (Palmerston North)
1943-50 Ruth Fawcett (Otago)
1963-72 Dorothy Pointon (Auckland)
Serving Still

Until 1967 it was taken for granted that when a Deaconess married she would resign from the Order. Marriage and family responsibilities went hand in hand. With a family to nurture the Deaconess was no longer available for appointment at the discretion of the Conference. All this has changed. In the light of the circumstances prevailing until 1967, it is pertinent to ask what became of the women who left the Order in order to marry.

Some of course became wholly involved with their families and the local church. After some years of caring for a growing family, others have entered upon diaconal service again. Among these are:

Atawhai Wilcox who in 1967 was reinstated under the new regulations and served the Maori Mission for five years before retirement.

Marcia Baker (Powell) has taken charge of the archives at the Connexional Office in Christchurch and has been accepted for training as a presbyter.

June Fuller (Peters) is a deacon at the Upper Riccarton Church and assuming pastoral responsibilities in that congregation.

A number have graced the parsonages of New Zealand and supported their husbands in the vicissitudes of circuit and connexional life. Among these are:

<table>
<thead>
<tr>
<th>Annie Blamires (Andersen)</th>
<th>Marcia Baker (Powell)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Erena Durham (Brown)</td>
<td>Ann Gibson (Saunders)</td>
</tr>
<tr>
<td>Lillian Woodnutt (de Berry)</td>
<td>Mary Te Whare (Sealey)</td>
</tr>
<tr>
<td>Graewyn Slinn (Hammond)</td>
<td>Eileen Witherford (Taylor)</td>
</tr>
<tr>
<td>Olive Williams (Jeffrey)</td>
<td>Joyce Divers (Webber)</td>
</tr>
<tr>
<td>Marama Rogers (Kawiti)</td>
<td>Noeline Nuttall (Wilson)</td>
</tr>
<tr>
<td>Violet Jones (Kruse)</td>
<td>Selina Odell (Powell)</td>
</tr>
<tr>
<td>Evelyn Ellemor (Marriott)</td>
<td></td>
</tr>
</tbody>
</table>

Several have been first ladies in the church when their husbands have been President of the Conference. These have been:

|---------------------|----------------------|

Others have served for longer or shorter periods on the mission field with their husbands, viz.

<table>
<thead>
<tr>
<th>Mrs W.W. Avery</th>
<th>F.J.K. Baker</th>
</tr>
</thead>
<tbody>
<tr>
<td>L.M. Tauroa</td>
<td>M.K. Gilmour</td>
</tr>
<tr>
<td>A A Bensley</td>
<td>W.H. Hinton.</td>
</tr>
</tbody>
</table>

Still others have moved into other missions, viz.

| Clare Cole and Louie Simpson to India | |

Wesley Historical Society (NZ) Publication # 48  Page 134
Jane Blakeley and Maud Cannon to China
Marie Davies to Palestine and Edna Jenkin to Borneo.

All these have been to some extent in the public eye of the church. What of those who have dropped out of connexional involvement?

It has not been possible to follow up the activities of all who have at some time or other served in the Order. Most of those who can be traced are serving still. Some like Vivian Adkin Jane Bond, Lily White and Frances Hayman resumed their professional careers as nurses often serving in remote parts of this country and even in the Chatham Islands. Some have taken up new training programmes.

Margaret Denham (Kippenberger) and Joyce Rushton (Foster) trained as nurses in later life and have given some years to that healing profession.

Others have broken new ground in other directions.
Mabel Morley became Matron of the Wellington Hospital Nurses Home and later of the Wanganui College hostel.

Mrs T.P. Mills (Haslett) with her husband founded the Presbyterian Children's Home at Brooklyn, Wellington, in 1909 and remained in charge until 1917.

Esther Charles worked in Auckland with wide acceptance in the community, then her work was taken over by the Presbyterian Social Service in 1929 She was one of the first women to be appointed a Justice of the Peace and continued with the PSSA until her retirement in 1941.

Taka Ropata did much to establish the Maori Women's Welfare League, in the South Island, and was awarded the M.B.E.

Mrs E O Blamires (Anderson) was, among other things, an inception member of the League of Mothers.

Mrs Terry (Ashby) established St Winifred's Hospital in Christchurch as a home for mental, physical and spiritual health, serving as its matron from 1942-1960.

Joyce Divers (Webber) became the first councillor for staff members appointed by the Auckland Hospital Board.

Mrs Redhead (Wallis) has written children's books which have been used on radio and television and in schools in New Zealand, Australia and Canada, thus following in the literary footsteps of Sister Rita Snowden.

Huia Tuatini as Aunty Huia became a tradition for her work done on horseback along the banks of the Wanganui River.
These are but some who, outside the Order to which they once belonged, have continued to give service in the community. But what of those about whom we know so little?

Research has unearthed a reference to a woman here or there who gave good service but it has been impossible to gather further information about her. For example, in the story of the Melbourne Central Mission by A.J. Derrick\textsuperscript{53} the following occurs:

'Sister Margaret (Miss Margaret Jamieson) was admitted in July 1902. She had experience in New Zealand, and came to us as a wise, mature and able worker. She gave much attention to the Lygon Street end of the Mission and was greatly beloved both there and at Wesley Church. In January 1904, it was decided that Sister Margaret should take charge of the Biochloride of Gold Institute, and this work was performed with the greatest skill and tact. Her influence upon the patients was remarkable. The sudden illness of her sister in New Zealand brought about a hurried, unexpected and much regretted retirement in 1915. It was hoped the Sister Margaret might return to the work, but the way did not open up. She is still in touch with the Mission and greatly interested in all that is done.'

Who was this Sister Margaret Jamieson? Where did she gain her experience that qualified her for work in the Melbourne mission? Who was her sister? Where did that sister live?

There was a Margaret Jamieson in Palmerston North. She had a sister, Jean. Sister Margaret later married the Rev. A.H. Scriven. But the Palmerston North Sister Margaret Jamieson is not known to have been in Melbourne. Where did the Melbourne Sister Margaret Jamieson come from in New Zealand?

The answers are not clear. All we know is that a Sister Margaret Jamieson gained experience in this country of the kind of work done by Sisters of the Poor, and was accepted on to the staff of the Melbourne mission in July 1902. There she served with acceptance and distinction for 13 years.

Who was this Sister Margaret Jamieson? And who were Bella Cassidy, Frances and Jean Cayley? Sister Clive, Jessie Livingstone and Esther Tupaea? Sisters, we salute you. We record your names with all other compassionate and self-effacing women who have slipped beyond the ken of the living but whose good works are ever present in the memory of God. The bare record is a memorial of the love you poured out and of the service you gave in the name of Christ who first motivated your offer for His service. 

\textit{Non Sibi Sed Aliis}

\textsuperscript{53} The Story of the Central Mission, Melbourne, 1918, by A.J. Derrick.
APPENDIX 1

Officers of The New Zealand Methodist Deaconess Association

<table>
<thead>
<tr>
<th>Year</th>
<th>President</th>
<th>Secretary</th>
<th>Treasurer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1928-32</td>
<td>Mrs W.J. Williams</td>
<td>Sr Ruth Fawcett</td>
<td></td>
</tr>
<tr>
<td>1933-34</td>
<td>Sr Mabel Morley</td>
<td>Miss E. Sewell (Secretary/Treasurer)</td>
<td></td>
</tr>
<tr>
<td>1935-40</td>
<td>No records available</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1941</td>
<td>Sr Edith Beer (Chrmn)</td>
<td>Sr Dorothy Pointon</td>
<td></td>
</tr>
</tbody>
</table>

*The Deaconess Association was reformed in 1941*

<table>
<thead>
<tr>
<th>Year</th>
<th>President</th>
<th>Secretary</th>
</tr>
</thead>
<tbody>
<tr>
<td>1942</td>
<td>Sr Rita Snowden</td>
<td>Sr Edith Beer</td>
</tr>
<tr>
<td>1943</td>
<td>Sr Rita Snowden</td>
<td>Sr Ivy Jones</td>
</tr>
<tr>
<td>1944-45</td>
<td>No Deaconess Association meeting was held</td>
<td></td>
</tr>
<tr>
<td>1946</td>
<td>Sr Rita Snowden</td>
<td>Sr Nance Davidson (Secretary/Treasurer)</td>
</tr>
<tr>
<td>1947</td>
<td>No Deaconess Association meeting was held</td>
<td></td>
</tr>
<tr>
<td>1948</td>
<td>Sr Rita Snowden</td>
<td>Sr Ruth Hilder</td>
</tr>
</tbody>
</table>

*The Deaconess Association Constitution was formed*

<table>
<thead>
<tr>
<th>Year</th>
<th>President</th>
<th>Secretary</th>
<th>Treasurer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1949-51</td>
<td>Sr Dorothy Pointon</td>
<td>Sr Ruth Hilder</td>
<td></td>
</tr>
<tr>
<td>1952-53</td>
<td>Sr Evelyn Marriott</td>
<td>Sr Anne Wilson</td>
<td></td>
</tr>
<tr>
<td>1954</td>
<td>Sr Margaret Taylor</td>
<td>Sr Winifred Poole</td>
<td>Sr Grace Clement</td>
</tr>
<tr>
<td>1955-56</td>
<td>Sr Margaret Taylor</td>
<td>Sr Joyce Gribble</td>
<td></td>
</tr>
<tr>
<td>1957</td>
<td>Sr Rita Snowden</td>
<td>Sr Ruth Hilder</td>
<td></td>
</tr>
<tr>
<td>1958</td>
<td>Sr Olive Holland</td>
<td>Sr Ruth Hilder</td>
<td>Sr Grace Clement</td>
</tr>
<tr>
<td>1959</td>
<td>Sr Olive Holland</td>
<td>Sr Gwenda Kennedy</td>
<td>Sr Grace Clement</td>
</tr>
<tr>
<td>1960</td>
<td>Sr Olive Holland</td>
<td>Sr Gwenda Kennedy</td>
<td>Sr Doreen Bulford</td>
</tr>
<tr>
<td>1961-63</td>
<td>Sr Anne Wilson</td>
<td>Sr Betty Yearbury</td>
<td>Sr Grace Clement</td>
</tr>
<tr>
<td>1964</td>
<td>Sr Grace Clement</td>
<td>Sr Betty Yearbury</td>
<td></td>
</tr>
<tr>
<td>1965</td>
<td>Sr Grace Clement</td>
<td>Sr Beverley Taylor</td>
<td>Sr Joan Wedding</td>
</tr>
<tr>
<td>1966</td>
<td>Sr Grace Clement</td>
<td>Sr Barbara Miller</td>
<td></td>
</tr>
<tr>
<td>1967-69</td>
<td>Sr Rona Collins</td>
<td>Sr Barbara Miller (Secretary/Treasurer)</td>
<td></td>
</tr>
<tr>
<td>1970</td>
<td>Sr Betty Yearbury</td>
<td>Sr Barbara Miller (Secretary/Treasurer)</td>
<td></td>
</tr>
<tr>
<td>1971-72</td>
<td>Sr Betty Yearbury</td>
<td>Sr Shirley Ungemuth (Secretary/Treasurer)</td>
<td></td>
</tr>
<tr>
<td>1973</td>
<td>Sr Beverley Taylor</td>
<td>Sr Shirley Ungemuth (Secretary/Treasurer)</td>
<td></td>
</tr>
<tr>
<td>1974</td>
<td>Sr Beverley Taylor</td>
<td>Sr Joan Wedding</td>
<td></td>
</tr>
<tr>
<td>1975</td>
<td>Sr Beverley Taylor</td>
<td>Sr Grace Clement</td>
<td></td>
</tr>
<tr>
<td>1976-77</td>
<td>Sr Barbara Miller</td>
<td>Sr Grace Clement (Secretary/Treasurer)</td>
<td></td>
</tr>
<tr>
<td>1978</td>
<td>Sr Joan Wedding</td>
<td>Sr Hana Hauraki</td>
<td>Mrs F. Winiata</td>
</tr>
<tr>
<td>1979</td>
<td>Sr Joan Wedding</td>
<td>Sr Hana Hauraki</td>
<td>Sr Grace Clement</td>
</tr>
</tbody>
</table>

The ordination of Deaconesses as Presbyters and Deacons in 1979 officially ended the Deaconess Association.
APPENDIX II

Lady Superintendents

The Deaconess Order has been most fortunate in having a succession of capable and devoted Lady Superintendents. Having been well trained themselves they made it their aim to pass on to the students under their care the highest ideals and purest motives for service in the Order. From 1930 a number of lay women served in this capacity supervising the day to day running of the House which included a number of students attending the University and Teachers' Colleges.

**Lady Superintendents of Deaconess House**

<table>
<thead>
<tr>
<th>Year</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>1907-08</td>
<td>Sr Mabel Morley</td>
</tr>
<tr>
<td>1909</td>
<td>Sr Rosa Ensor (Acting Superintendent)</td>
</tr>
<tr>
<td>1910-13</td>
<td>Sr Mabel Morley</td>
</tr>
<tr>
<td>1913</td>
<td>Sr Lilian Hicks (Acting Superintendent)  Sr Winifred Walton (Deaconess in Charge)</td>
</tr>
<tr>
<td>1913-14</td>
<td>Sr Grace Crump</td>
</tr>
<tr>
<td>1915-16</td>
<td>Sr Lilian Hicks (Acting Superintendent)</td>
</tr>
<tr>
<td>1916-18</td>
<td>Sr Ruth Fawcett</td>
</tr>
<tr>
<td>1918</td>
<td>Sr Emily Hall (Acting Superintendent)</td>
</tr>
<tr>
<td>1919-20</td>
<td>Mrs Bowie</td>
</tr>
<tr>
<td>1921-25</td>
<td>Sr Ruth Fawcett</td>
</tr>
<tr>
<td>1925</td>
<td>Sr Annie Tocker (Acting Superintendent)</td>
</tr>
<tr>
<td>1925-31</td>
<td>Sr Olive (Mrs W.J. Williams)</td>
</tr>
<tr>
<td>1931</td>
<td>Mrs Armitage (relieving from May to September)</td>
</tr>
<tr>
<td>1932-34</td>
<td>Miss Elsie Sewell M.A.</td>
</tr>
<tr>
<td>1934</td>
<td>Miss Daisy Fairweather (relieving)</td>
</tr>
<tr>
<td>1935</td>
<td>Miss L.B. Greig</td>
</tr>
<tr>
<td>1936</td>
<td>Mrs Bramwell Scott</td>
</tr>
<tr>
<td>1937-41</td>
<td>Mrs L. Neal (Matron)</td>
</tr>
<tr>
<td>1942</td>
<td>Sr Ruth Fawcett</td>
</tr>
<tr>
<td>1942-46</td>
<td>Miss E.M. Purdie</td>
</tr>
<tr>
<td>1943-45</td>
<td>Sr Olive Holland (Assistant Matron)</td>
</tr>
<tr>
<td>1947-50</td>
<td>Mrs E.A. Linyard M.A.</td>
</tr>
<tr>
<td>1951-65</td>
<td>Mrs G.E. Gauntlett</td>
</tr>
<tr>
<td>1965</td>
<td>Mrs Mander</td>
</tr>
<tr>
<td>1966</td>
<td>Miss Judith Ford</td>
</tr>
</tbody>
</table>
One of the Lady Superintendents who was most influential in the formation of her students was Mrs W.J. Williams (Sister Olive) who held the office from 1925-32.

The following report of her speech at the Women's Missionary Convention of 1929 shows something of the quality of her leadership. It appeared in the *Methodist Times* for 6 April 1929.

**Mrs Williams' Great Speech**

Mrs W.J. Williams and the Secretary, Mr C.A. Newman, are invited to the platform, and both speak. The former says:

"I am not afraid of the modern girl. She is fine, courageous, and capable; and we ought to support them. Crowds of these young women stream into Deaconess House, sit at our table, or occupy our sitting rooms, and they are wonderful. Beautiful to look upon, very lively in disposition, of boundless energy and with tremendous capacities of mind and spirit, they look out upon the adventure of life unafraid and eager. There we see what we call the 'flapper'; but we see a side the world does not see. We see her eager to help others, throwing herself into Bible Class problems, keen on missionary work, and giving herself to the service of the Master. At heart they are lovely and good. Those at our Colleges in Christchurch are splendid creatures.

"When this mass of splendid and capable womanhood presents itself at the Door of Industry, it is flung wide. 'Yes, we can take you, and use you.' So every morning we see streams of thousands of bonnie girls going to the factories, and there wonderful things are made by their quick brains and clever fingers. When they beat on the Door of the Commercial World the reply is, 'Yes, we admit you.' Our offices are filled with them. They are clever, reliable administrators and executives. Education hears the knock at the door. Yes, the schools take a great proportion of them; they have trained power and grace as teachers. At the Oratorio last night I was struck with the great predominance of young women in the orchestra, and of the chorus 95 were women singers.

"The work of women is not competitive—against men; but correlative—with men. The most necessary element in the home is young womanhood. You men found your home incomplete until you took a young woman as wife into the home to preside there. Church life is not complete without the trained, consecrated service of young women. When all other departments of life and work are welcoming them, will the Church say, 'We don't want you?" All the salaried offices everywhere, except in the Church, are open to women, and largely occupied by them."
"The Master sent women to be the first preachers of the Resurrection. Chrysostom says that there were 40 Deaconesses in Constantinople. John Wesley asks, 'May not women as well as men take their part in the work of the Church? Some say that there they should be seen and not heard. I do not see how any woman of sense and spirit can submit to it.'

"I asked the Hospital to help in the training of our students, and they flung wide their wards; and now all our girls work with doctors and nurses in the care of the sick. It was the same with the Karitane Hospital and Kindergarten Association; they take our students and give them the fullest facilities for training and practice.

"I want the Church to take them, use them, give them a sphere. I will now take the liberty of calling some half-dozen of these girls to the platform so that the Conference may have an ocular demonstration.

"Here is Sister (Snowden) of Raetahi (we don't catch the name). She rides a motor-bicycle 30 miles and takes three services every Sunday. She has Christened the bike 'John Wesley'. When John Wesley's successor (President Goldie) visits her circuit this year (oh, it may be in the winter! —Ed.) she promises to take him around on the pillion seat of the motor-bicycle.

"This is Sister Irene Hobbs, the great-grand-daughter of the Rev. John Hobbs, one of the first Methodist missionaries to the Maoris. She holds Midwifery, Karitane and Plunket Certificates, and is doing wonders among the Maori women and children at Te Kuiti.

"Here is Sister Olive Coleman, of Taranaki Street, Wellington. She is a marvel at raising money. She has gathered a band of women who are at work in offices at 5.00 am. These women under her inspiration held a bazaar and raised £100. She gave £20 to Home Missions, £20 to Foreign Missions, and the remainder was devoted to benevolent purposes.

"Sister Margaret Jeffreys here is the Pitt Street Deaconess and she is doing great work in the slums of Auckland.

"Time fails me to tell of these others. I have spoken all too long; but I have simply been using the time of all the silent lady delegates of Conference who have not spoken."
APPENDIX III

Wardens of the Deaconess Order

1963-68 Rev. W.A. Chambers M.A.
1970-76 Rev. J.H. Osborne M.A.
1977      Rev. G. Brazendale M.A.

Resident Chaplain

1925-31 Rev. W. J. Williams
APPENDIX IV

Deaconesses who Married Ministers

Over the years similar convictions, common areas of work and similar training have played a part in the marriage of a number of Deaconesses to Ministers. Most of these have been Methodist Ministers—but not all. Those who did marry within their own denomination never ceased to be active in Christian ministry although they ceased to be recognised as members of the Order and therefore not available for appointment to Deaconess postings in any part of the country. Where these women served with their husbands can be followed up by reference to Dr James T. Pinfold's New Zealand Methodist Union Index (1913), New Zealand Methodist Centenary Index (1922) or Ministerial and Circuit Appointments (1959) by the Rev. W.T. Blight.

Sister Annie Anderson  Rev. E.O. Blamires
Lizzie Belton        W.W. Avery
Erena Browne        R.M. Durham
Frances Clegg       M. Winiata
Lillian de Berry    A.G. Woodnutt
Mavis Dickie        L.M. Tauroa
Elsme Dixon         G.R. Trebiico
Constance Fell      E.E. Sage
Joyce Foster        P.P. Rushton
Graewyn Hammond     S.C. Slinn
Olive Jeffrey       W.J. Williams
Marama Kawiti       R. Rogers
Violet Kruse        A.O. Jones
Evelyn Marriott     A.F. Ellemor
Constance Olds      A.A. Bensley
Marcia Powell       F.J.K. Baker
Selena Powell       H.J. Odell
Ann Saunders        R.M. Gibson
Mary Sealey         M. Te Whare
Louise Simpson      W.H. Hinton
Eileen Taylor       A. R. Witheford
Joyce Webber        W.L. Divers
Noeline Wilson      R. Nuttall

In the course of researching for Deaconess material for this volume, I came across two stories of such minister-deaconess marriages. I have called one Lightning Romance and the other Tropical Wedding. They are appended for the interest of the reader.
Lightning Romance

'I first heard her (Sister Olive) speak at an afternoon meeting at Conference in Durham Street over 60 years ago (1914). Am afraid I don't remember the subject but it was a wonderful address which evidently impressed the Rev. W.J. Williams who was one of our leading ministers. As I left the church by the side door, Mr Williams was coming full speed towards the back door and although I greeted him as one of his flock he didn't even see me. Very soon afterwards we heard that he was marrying Sister Olive.'

—Recalled by Mrs Jarman (nee Elsie Boyall)

Tropical Wedding

Bensley-Olds

A very interesting and pretty wedding was solemnised in the Methodist Mission Church, Kokegolo, Roviana, Solomon Islands, on June 2, 1922, at 8.30 am when the Rev. Arthur Bensley, of the Vella Lavella Circuit, and late of the Inglewood Methodist Circuit, New Zealand, was united in the bonds of holy matrimony to Miss Annie Isabel Olds, 'Sister Constance', of the Roviana staff—fourth daughter of Mr and Mrs James Olds of Christchurch, New Zealand, and sister of the Revs. C.H. and E.T. Olds.

The officiating minister was the Rev. J.F. Goldie, Chairman of the Solomon Islands Methodist Mission District.

The bride entered the Church upon the arm of Sister May Barnett, to the strains of the hymn 'O Perfect Love'.

She was accompanied by Sister Ivy Stanford and Sister May Mansfield as bridesmaids, whilst the Rev. J.R. Metcalfe, Of Choiseul, and Rev. T. Dent, of Marovo, supported the Rev. Bensley, as best man and groomsman respectively.

A dozen native girls acting as flower girls made a very effective avenue down which the bride walked as she entered the Church.

The bride was charmingly attired in a gown of ivory crepe-de-chene, trimmed with lace and embroidered with pearls. She wore the customary wreath and veil, the flowers of the wreath being wild begonias; she carried a shower bouquet of tropical orchids and ferns.

The bridesmaids' dresses of white voile, were trimmed with filet lace and swathings of pale heliotrope and pink. They carried sheaths of native blossom to match. The church had been beautifully decorated with native flowers and ferns, by the Sisters and the boys and girls on the station. A very pretty arch had been erected, from which was suspended a wedding bell, and under which the bride and bridegroom stood for the
ceremony, whilst the aisle was covered with mats specially made for the occasion by the girls on the station. The church was well filled with natives from the head station and the villages round about, and several white friends from nearby plantations.

The service was fully choral, and Mrs E.F. Chivers, who officiated at the organ, played the Wedding March from 'Lohengrin' as the bridal party left the church.

The wedding breakfast was served on the verandah of the Mission House—also tastefully decorated—and was done ample justice to. The usual toasts to the King, the bride and bridegroom, the bridesmaids, the relatives of the newly wedded pair, were honoured, whilst the programme also included toasts to visitors present and to the Rev. and Mrs Goldie.

Mr and Mrs Bensley were the recipients of many useful and valuable presents, the natives not being behind-hand in bestowing tokens of love and respect. The happy couple were accorded a very enthusiastic "send-off by their many well-wishers, as they sailed from Kokegolo wharf, in the good ship Tandanya for their future home at Bilua, Vella Lavella.

—Methodist Times, 8 July 1922
APPENDIX V

Accepted Students who Withdrew from Training
Or who did not Proceed to Dedication

In addition to the list of Deaconesses who were dedicated and served in various appointments, may be added a list of accepted candidates who entered the training institution but for one reason or another did not proceed to dedication. In the depression years the Deaconess Board could not locate appointments for some students who in every way were well qualified to commence Deaconess work. For some the clarifying of their sense of vocation or realising that the work of the Order was not what they were seeking, led to withdrawal either from training or from their initial appointment. For others marriage, the failure of health or pressing family responsibilities made severence from the Order necessary. All had previously served the local church and commended themselves as suitable candidates for the Order. Most have continued in some form of Christian service since. So that the work of Deaconess House can be recorded as completely as possible, the names of such students follow. The years during which they were in training is indicated.

1908 Miss Vincent (as a private student)
1917 Miss H.R. Brodie
1920-21 Miss I.S. Cropp
1922 Miss M.E. Cooke
1923 Miss Trott
1924 Miss French
1925 Miss Nere Matoe
1931-33 Miss Awhina Ngati Mete
1933-34 Miss S.L. Davidson
1934-35 Miss I.M. Hitchcock
1937-38 Miss K.M. Ritchie
1941 Miss Marama Kawiti
1942 Miss Audrey Burch
1947 Miss Heath
1949 Miss Isa Rini
Miss Garrod
1954 Miss M.M. McCormack
1955 Miss L.P. McQuarrie
1960-61 Miss I. Miller
1963-64 Miss M.J. Alexander
Miss J.S. Wallis
1964-65 Miss L.J. Pritchard
1965-66 Miss J.M. Gilling
1969 Miss G. McKen/ie
1969-71 Miss R.M. Mason
1977 Miss H.M. Smith
Mrs J.M. Bouchier (later ordained as a Presbyter)

OnLine Editor Note: I have added extra photos of Deaconesses when I have had them available. ATU