



FOREWORD BY OUR PATRON

Kia ora koutou katoa!

Once history seemed simple. All you had to do was learn the material from the textbooks.

Our generation has become aware that it is all much more complex. We are therefore very indebted to those who dig faithfully to help us with the true picture, even if we do not like some of what we discover about ourselves. But if we wish to avoid being doomed to repeat it, we must learn from our history. These contributions then are offered for our enlightenment and I congratulate the Society on its work. Kia kaha.

—*Phyllis Guthardt* President, Methodist Church of New Zealand

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**WESLEY HISTORICAL SOCIETY (N.Z.)
Executive Members 1986**

PATRON (PRESIDENT OF THE METHODIST CHURCH OF N.Z.)

Rev. Dr. Phyllis Guthardt, 20 Yaldhurst Road, Christchurch 4.

PRESIDENT

Rev. W.A. Chambers,

5 Kaharoa Ave., Omokoroa, R.D.2, Tauranga. Phone (075) 480-441

VICE-PRESIDENTS

Mr A.H. Harman, 3/44 Kenmore Street, Alexandra

Rev. G.I. Laurenson, 15 Ashton Road, Mt Eden, Auckland 3. Phone 605-534

Rev. Dr. J.J. Lewis, 2/3 Pupuke Road, Takapuna, Auckland 9. Phone 496-103

Rev. D.J. Phillipps, 10 Lynwood Ave., Dunedin Phone (024) 778-929

Sister Rita Snowden, 1/16 Bracken Ave., Takapuna, Auckland 9 Phone 494-956

Mr T.G.M. Spooner, 83 Raleigh St., Northcote, Auckland 9 Phone 482-824

Mr R.B. Verry, 4 Four Trees, Howick, Auckland Phone 535-7453

SECRETARY

Mr D.G. Roberts, 2/10 Birdwood Ave., Papatoetoe, Auckland Phone 279-8152

TREASURER

Mr K.H. Lawry, 12 Wilhur Place, Pakuranga, Auckland Phone 568-676

PUBLICATIONS EDITOR

Rev. J.B. Dawson, Hamurana, R.D.2, Ngongotaha, Rotorua Phone (073) 23-635

COMMITTEE

Rev. S.G. Andrews, 84B Kolmar Road, Papatoetoe, Auckland Phone 278-1945

Rev. N.E. Brookes, 3 Stecle St., Meadowbank, Auckland 5 Phone 587-263

Rev. J. Manihcra, 296 Massey Road, Mangere, Auckland Phone 276-3146

Mrs Lucy Marshall, 10 The Esplanade, Campbells Bay, Auckland 10 Phone 478-5687

Mrs Verna Mossong, 1 Bruce Road, Glenfield, Auckland 10 Phone 444-7584

Rev. R.D. Rakcna, 28 Mt Albert Road, Auckland 3 Phone 867-364

Rev. B.K. Rowe, St John's College, 202 St John's Road, Auckland 5 Phone 586-613

Rev. J. Silvester, 3/28 King Street, Papatoetoe, Auckland Phone 278-2217

CORRESPONDENCE MEMBERS

Rev. E.G. Glen, Unit 12, J.H. Mason Retirement Village, Durham Dr, Havelock North

Rev. R. Thornley, 6/58 Allendale Road, Phone 863-346 Mt Albert, Auckland.

SECRETARY'S NEWSLETTER

Beginning this 1986 newsletter (as usual it is being written in May) I am conscious of the fact that you haven't heard from us since Journal '85 was issued last September and, as matters are at the moment, you are unlikely to before this Journal arrives about next September. The situation is this. Your annual subscription usually covers the cost of two Proceedings a year, with a little left over for our other basic expenses, and we aim to issue a Journal about September and another about March. But there are often delays for various reasons and that is what has happened this year. Actually, we have three or four others 'in the pipeline' at present and perhaps one or two will be ready to issue along with this.

South Pacific Regional Conference

This must be my main topic this year because the indications, as I write, are it is on! The most definite details that can be given at present are as follows:

TIME: Monday, 18 May to Monday 25 May, 1987

PLACE: Wesley College, Paerata (this can make it fully residential)

COST: We are thinking in terms of approx. \$200 per person.

CONTENT & FORMAT: The theme will be *Mission, Ministry and Culture in the South Pacific—A Methodist Perspective*. We expect to have Rev. Dr. Frank Baker as a key speaker. He is an Englishman who has been in the USA for several years producing a set of books on Wesley, of whom he is regarded as being a leading authority, as well as early Methodism. We plan for him to lead two sessions on the theological and social background of the missionaries who spread into the South Pacific. This will lead into the other sessions, each of which will be led by a key speaker from each of the area's indigenous races, Maori, Aborigine, Samoa, Fiji, Tonga, Papua-New Guinea, Solomons.

It is hoped to spend a night on a Marae and visit St John's College. Rev. Ted Grounds is the convenor of the organising committee. Regional Conferences such as this are planned each year under the auspices of the World Methodist Historical Society, the one for this year being in Nairobi at the time of the World Methodist Conference in July. Ours will be the first one in New Zealand. We are thinking of an attendance of 60-70, some of whom will come from outside New Zealand. Are you likely to be there? Make up your mind now and start saving! The main problem we face is the finance. Some sources of funds are known to us and others are being investigated. But now see under 'Finance' below.

Finance

It can be anticipated that when our financial year ends on 30 June, our general funds will be showing quite a healthy credit balance. If that is so, it will be due mainly to the fact that we will have only had to pay for the publication and distribution of one issue

of Proceedings during the year. You may have found out by now that the last Annual Meeting decided to increase the subscription from \$8 to \$10 and be tempted to ask why they thought it was necessary to do so, in which case, I would ask you to note the following facts,

(a) We have four or five manuscripts which will probably be ready for publication in the next 12 months but can only do this as funds are available. Hopefully one or two will probably be subsidised partially from other sources,

(b) General expenses are increasing all the time, e.g. postage has increased twice in the last year; and after 1 October just about everything in our expenditure columns will have the 10 increase of G.S.T. added!

(c) As mentioned above, the financial side of the South Pacific Regional Conference can only be roughly guessed at. The only definite knowledge of funding at present is a grant from the World Methodist Historical Society in USA of about \$1000 and a grant of \$1000 from one of our New Zealand Connexional Funds.

The main source of income will be the registration fees of those who attend. Our largest unknown expense item will be that of the invited speakers from overseas and the percentage of it we will have to pay (we are hoping that at least some of them will be partly subsidised from their local sources). In addition to the above, we realise we will have to call on our general funds for at least \$1000 or even \$2000 if it can be spared. In order to help all this as much as possible, we appeal to you to do two things: (1) Would it be possible for at least one year in the Society's history for every member to pay their annual sub. as early as possible this year? (I mention for interest a comment on one aspect of the Society's history. I have looked back through most of the Annual Reports and Annual Meeting Minutes since 1930 and one of the most persistent matters referred to right through was that of the number of unpaid subscriptions and what to do about them. Perhaps that is a tradition we could well do without!).

(2) That some of you will feel kindly enough disposed towards this venture to send along a personal donation. A knowledge of our membership list suggests that a lot of small ones will benefit us the most instead of a handful of larger ones, so don't worry that what you can give would be too small to be of use. "What? Another Appeal" I guess you are thinking. Sorry, but yes it is!

District Resource Persons

At our annual meeting in 1984, it was decided to adopt the idea suggested by one of our members of having a Resource Person in each Synodal District, someone who would act as our agent in the District and do whatever they could to help the Society. Since then we have had volunteers from the following Districts and it would be just as

well for you to know who they are, especially if you have any ideas of ways you could help them (or vice versa).

Northland	Rev. Colin Milner, Kaikohe
Waikato-Bay of Plenty	Rev. Wesley Chambers, Omokoroa Mr Alan Speirs, 282 River Road, Kawerau
Taranaki-Wanganui	Rev. Joan Wedding, Opunake Rev. Patricia Jacobson, Wanganui
Hawkes Bay-Manawatu	Rev. Richard Waugh, Ashhurst
Wellington	Mr Arthur Olsson, 62 Donald St, Karori, Wellington
Nelson	Rev. Stan Barnes, Westport Mr and Mrs Lester Holdaway, 31 Meehan St, Blenheim
North Canterbury	Rev. Doug Burt, Rangiora
Otago-Southland	Mr John Stewart, No. 2 R.D., Milton Mrs I. Lankshear, 292 Racecourse Road, Invercargill

The obvious gaps there are Auckland and Manukau Districts, but with so many members of the Executive living in those areas, probably no-one else is needed. South Canterbury is the other missing one though at present we have only three members there.

General

That covers the three main topics I had on my mind, but a few other things are worth mentioning.

ANNUAL MEETING arrangements are not definite yet so another notice will have to be done but it will probably be on Friday, 31 October in the evening at Otara Church. The Annual Lecture is to be given by Rev. Dr. Doug. Pratt on a topic connected with Faith and Order.

A STAMP COLLECTION. We learned last year that, about 10 years ago, Rev. Harry Voyce had arranged with Rev. Les Gilmore to bequeath his stamp collection to the W.H.S. Harry was well known in the world of philately and considered an authority on postal history. The collection is now in our care at the Auckland Archives and plans are being made for its continuation and preservation.

A CELEBRATION. As secretary, I get many interesting letters. One such recently was from the Mission Secretary of the Nantwich Circuit in Cheshire, England, which is the home church of Rev. Nathaniel Turner, one of the prominent early missionaries. They are to celebrate the 200th Anniversary of Methodist Missions by having a pageant of Turner's life and work. Their request for slides of Mangungu, Wesleydale, etc. from us is being worked on at present. I understand that a message from the New Zealand Church will also be sent to the celebration.

—*Dave Roberts* Hon. Secretary

BILL GREENWOOD

Preacher - Historian - Methodist

In the death of William Greenwood on 5 January 1986 the Wesley Historical Society lost a valued contributor and Corresponding Member of its Executive Committee. Church and community lost a faithful servant who combined an amazing variety of interests and skills. A large company of family and friends lost a beloved companion.

His parents came to New Zealand from the north of England in 1907 and Bill was born at Westport in 1910. Later he lived as a youth at Cobden and Greymouth and at 16 he started work in the Public Trust Office at Greymouth. He later gained his Matriculation and became an accredited accountant and secretary, working in Auckland, Gisborne, where he was seconded to the Department of Maori Affairs, and Lower Hutt. Here he entered private employment as a company secretary. Later he moved to Hawera where he was accountant and secretary for a motor firm and in 1962 he took up a similar post in Timaru. He retired in 1976. While in Gisborne he married Elsie Carlisle who shared, all their life together, his love and service for the Church, the community, the family and for each other. Two sons and four daughters were born to them. His wife Elsie died only three months before his own passing.

Bill Greenwood was a fully accredited Lay Preacher of the Methodist Church for over 50 years. In 1980 he became lay supply minister of the Waimate Methodist Church. He served as Circuit Steward and in other capacities in a number of Methodist parishes. While at Hawera he served as a member of the Borough Council for six years until removing to Timaru. He was elected to Timaru City Council in 1965 and served there till the end of 1980. He was chairman of the Council's finance committee for 12 years and represented the Council on the Timaru High School Board of Governors.

If Bill Greenwood was by faith and conviction a Christian and a Methodist, and by vocation an accountant and secretary, by avocation he was an enthusiastic and competent historian and author. Behind his work lay a lifetime of wide reading, especially of New Zealand history, Maori lore and Christian thought.

In 1938 William Greenwood's first book was published by Arthur Stockwell Ltd of England. Entitled *The Fire Burns Low*, it purported to be the thought and experience of a fictitious theological student at Trinity College and reflected many of the current theological interests and conflicts of the time. Its title was drawn from the college motto 'Spiritus Ubi Est Ardet' (Where the Spirit is it burns and glows, as Dr Ranston used to translate it.) While hardly reflecting the theological thought of the time in any depth, it does reveal much of the thinking of the young Bill Greenwood and the ideals which were to shape his life and service.

His first serious work of New Zealand history brought him recognition by Maori and pakeha as a competent interpreter of the New Zealand story. Entitled *The Upraised Hand, or The Spiritual Significance of the Rise of the Ringatu Faith*, this was published originally as Volume 51, Number 1 of the *Journal of the Polynesian Society* in March, 1942. In the preparatory note by Johannes Andersen, the author is congratulated, especially on the extensive genealogy appended to the work as 'Whakapapa showing ancestry and connections of Te Kooti Rikirangi'. This genealogy dates back to the 1150 A.D. era and is based on Bill Greenwood's patient listening to and observing of Maori friends. He was given the rare honour by the paramount chief of leave to attend Ringatu meetings, not given to many Maoris. Research for this book was done at Gisborne where Bill, before his marriage, boarded at the home of the present writer. He remembers long bicycle rides with Bill to view Maori tombstones. Later Bill became his brother-in-law and close friend for over 50 years. The book was reprinted in 1942 and again with additions in 1980.

At Hawera Bill wrote *Riemenschneider of Warea*, the story of one of three German Protestant missionaries who worked among the Maoris in Taranaki for 14 years during a period of troubled Maori-Pakeha relations. The first full length study of his work, the substantial book is found in Public Libraries. This work was published when the author had moved to Timaru, in 1967. By this time he was immersed in both church and community affairs in South Canterbury and this is reflected in further published work. Already in 1964 he had written *Woodlands Street—The Story of a Timaru Church* for the church's 90th anniversary, continuing the story 10 years later with *Testimony of Faith*, bringing the story up to date for the centennial. In 1972 he wrote *A Cloud of Witnesses*, the story of Wesleyan Methodists of Pihunting Creek and Pareora. In 1980 he completed *For All the Saints*, the story of Waimate Primitive Methodists, which was published as the 36th Proceedings of the Wesley Historical Society.

Turning to community affairs, William Greenwood in 1982-83 researched and wrote *Century of Challenge*, a 280 page history of the Mackenzie County Council, for its centenary celebrations in 1983. At the time of his death his *Te Waimatamate*, the history of Waimate Borough and County Councils over a century, had been printed ready for binding and publication.

Bill Greenwood was a unique individual. Of unswerving Christian faith he held strong convictions but on many issues had an open and developing mind throughout his life. He could not be labelled either conservative or radical but had a judicious blend of both casts of thought. He loved his family and they loved him. There was a humanity and a certain simplicity about the man which endeared him to those who knew him. His constant quips and jokes about most of life witnessed to an underlying serious concern about the issues that face the modern world. His love of history added a perspective to his convictions. Bill was a good man for an argument but a man to be loved and missed greatly. — *J.B. Dawson*

ALTERNATIVE TOURISM WITH A BICULTURAL SLANT

Canterbury Methodists journey into their past

On a recent Saturday morning 43 Pakeha Methodists gathered at the Aldersgate Centre in Christchurch in readiness for what had been advertised as a bicultural bus tour. The tour was arranged by the Regional Working Group on Biculturalism in the Methodist Church.

Local history is usually presented from a distinctively monocultural, Pakeha perspective. The purpose of this tour was to offer an alternative viewpoint. The idea was to assess the impact of Pakeha settlement on Maori people and their land.

Prior to departure, the tour party was given a brief account of the history of the Ngaitahu Claim, resulting from the purchase of Canterbury in 1850, by the Government's agent Kemp. The failure to set aside adequate reserves as promised, was to be an ongoing source of concern. Another agent, Mantell, was sent to rectify matters. He claimed he was authorised to assure the Ngaitahu people that schools and hospitals would also be provided. The reserves he set aside were to prove quite inadequate. Maori resentment developed. Concerns were repeatedly raised. Mantell acknowledged he had done the Ngaitahu an injustice. In 1868 the matter was taken to the Native Land Court, who declared that 14 acres per head of Maori population was to be set aside as Reserve, but no acknowledgement of the promise on schools and hospitals was made. Ngaitahu people continued to be dismayed. They expressed their dissatisfaction in a newspaper advertisement and proceeded to take the matter before the Supreme Court. The government promptly passed legislation to prevent any remedy from that source.

The case was then taken up with vigour by H.K. Taiaroa, Member of Parliament for Southern Maori. A report was called for which recommended settlement without delay. But there was no further action till the Ngaitahu petitioned Parliament. Judge Fenton, appointed to look into the matter, ruled there was no case. Taiaroa persisted in his cause. A commission was formed. It recommended that an eleventh of all land sold be set aside for Maori use. The Government said this was 'utterly impractical'. There was no letting up on the part of Taiaroa. In 1886 a Royal Commission was appointed. It recommended that 50 acres a person be made available for Maori use. The report was kept under wraps. Two successive committees were set up, but no action taken. Another Royal Commission was formed in 1920. It recommended immediate compensation to the Ngaitahu of £354,000. The Government was alarmed at the prospect. In 1934 £100,000 was offered as settlement, but rejected by Ngaitahu. A settlement was reached in 1944, when an offer of £300,000 in 30 annual instalments, was accepted. In 1969, just a few years before payments would cease, efforts were made to have the annual payments continued in perpetuity, in keeping with the Arawa,

Tainui, Taranaki and Tuwharetoa settlements. The National Government declined to act. In keeping with an election promise, the new Labour Government passed legislation in 1975 ensuring the grants in perpetuity.

125 years after the purchase the Ngaitahu claim was settled. \$20,000 a year continued to be paid to the Ngaitahu Trust Board. But because of inflation, the annual payment is now worth less than \$1,500. Justice may not yet have been finally achieved.

With this information in mind people boarded the bus and the tour began. First stop was the Central Fire Station—site of the Otautahi Pa. Tautahi was a Ngaitahu Chief who built the pa 300 years ago on the banks of the Otakaro (Avon) river. At the time it was an area of sandy hills and springs. Flax was useful for cloaks, mats, fishing nets and lines. Up until the 1860's parts of the pa were still visible. In 1868 an effort was made by a descendant of Tautahi to claim the land for his people. The Native Land Court turned it down. It is this pa which gives Christchurch its Maori name—Otautahi.

Then to the Puari site opposite Durham Street Methodist Church and again close to the river. This early Maori site took on new significance with the development of the nearby market (Victoria) Square. Puari too, was claimed as Maori land before the Native Land Court. It also was disallowed.

The since demolished Supreme Court building was erected on the site in 1869. The burial place for Puari was the former Canterbury Public Library site on the corner of Cambridge Terrace and Hereford Street.

On to Little Hagley Park by the Carlton Mill bridge, a site occupied by local Maoris in the 1860's. In 1859 following representations, Maoris were permitted to squat on this land. They asked that a resting house be provided as many of their people were sleeping under roadside hedges and frequenting public houses to their detriment. No action was taken. In 1872 the Provincial Government took steps to have the Maoris moved off the site. The Maoris sought land in exchange at Kaiapoi or Lyttelton, but this was refused. While they were assured of other land, there is no record of any being given in compensation for that at Little Hagley.

While Maoris could get no ongoing right to that portion of Hagley Park, it is notable that it was not difficult for the Provincial authorities to give 10 acres of the park to Christ's College in 1855, five acres to Christchurch Hospital in 1859, and land for a museum in 1860.

Many years later in 1977, the Otautahi Maori Committee made representation to Government for 1¼ acres of Little Hagley to be designated Maori Reserve. Lack of action led to a threat to occupy the land and blockade Harper Avenue. The City Council then stepped in and offered 11 acres in Aranui, which has become the site of Nga Hau E Wha Marae. Despite requests there has been no action on a proposal that a memorial to its early Maori occupiers be placed on Little Hagley.

Next stop, Putaringamotu—a territory associated with William and John Deans, early Canterbury settlers. In 1835 Edward Gibbon Wakefield formed the New Zealand Company to promote settlement here. He needed capital, so proceeded to sell land titles at a high price. This despite the fact he had no entitlement to land. The Deans brothers, of Ayrshire, Scotland, promptly purchased titles from the Company. Wakefield had to make a speedy departure to procure land. In 1839 William Deans arrived at Wellington expecting to find a planned settlement. But it was all bush and could not be inhabited by settlers as the Maoris were disputing its sale. Deans was then offered land at the Company's settlement in Nelson. However it did not meet expectations and he left for Port Cooper (Lyttelton) where he was joined by his brother John. In 1843 they moved to Puraringamotu squatting on land there, as the Crown alone had right of purchase. They were able to formally lease the land from local Maoris in 1845. Later, following the Kemp purchase, they were able to exchange the land titles for Wellington and Nelson for the leased land at Putaringamotu. Then with scant regard for Maori feeling they proceeded to rename Putaringamotu, Riccarton, and the Otakoro River, the Avon. Both names originated in their Parish of Ayrshire in Scotland. John Deans revealed some of his attitudes to Maoris in a letter to a friend, describing them as "a queer lot ... in general lazy . . . great cowards." "Some of them are very unreasonable," he wrote, "but if you give them a good pummelling they will behave better in future."

From Putaringamotu to Te Ihutai, the site of a 10 acre reserve, set aside following the Kemp purchase. It bordered the Estuary but was too far from the main channels to be of much use. It had no road access. So it was never significantly occupied. Eventually it became an isolated area, sandwiched between Drainage Board land. With plans to develop Bromley Sewerage Treatment Plant, the Drainage Board decided to acquire the reserve under the Public Works Act. The Maori owners could not object, only seek adequate compensation. Before the Maori Land Court in 1958 they were offered £50 for the land. The Court fixed compensation at £85. The alienation of Maori Land is not just a feature of the remote past.

The final stop of this tour was Rapaki, a Maori reserve of 850 acres set aside in 1849.



Rapaki Marae

However, only 70 acres was suitable for cultivation. But the Maoris were not to be deterred by this. In 1857 they had 87 acres in cultivation, growing wheat, oats and potatoes. They also had 147 stock, mostly pigs. However, in 1864, the gardens were plundered by Pakehas. This was at the time of the land conflicts in the North Island, when the Maoris of the South were looked on with suspicion by the Pakehas. Rapaki Maoris were placed in the position of having to demonstrate they bore no animosity to the Pakehas. In 1860 leading Pakehas, including Rev. James Buller of the Durham Street Methodist Church and the Resident Magistrate, arranged a meeting where Maoris expressed goodwill to the Pakehas and declared sympathy for Pakehas in the Taranaki land dispute. In 1863 the Rapaki Runanga published an open letter in the newspaper. It began, "This is a word of disapprobation, of the talk of some unworthy Europeans who stroll about in the Native villages dealing out threatening language to us the Maori people." When public meetings were held on Maori matters, Pakehas were asked to invite Maoris to put their point of view.



Rapaki Marae: The Meeting House

In 1873 it was proposed to reroute the Lyttelton-Governors Bay Road through the Rapaki Reserve. Agreement for this was disputed by the Maoris and eventually repudiated. Further negotiation resulted in agreement to accept £72 compensation for loss of land for the road. Threat of another intrusion into the Reserve came in 1975 when a vacant section was sold to a Pakeha. Land that had once been communally owned could be lost because of changes to the law by Pakehas intent on alienating Maori land. The Kaumatua of Rapaki were deeply offended by this action of one of

their people. But he had been offered a good price as the new owner intended to build motels on the site. The concern was to keep the land in Maori hands, failing that to keep use of the site consistent with the nature of the village.

Rapaki is very much Methodist territory. We were welcomed onto the Marae by Arthur Couch, a local resident and a Kai Karakia of the Otatautahi-Te Waipounamu Methodist Circuit. He shared with us an outline of Maori Methodist history in the South Island.

In 1861 the Methodist Maori Mission for the South Island was established at Rapaki with the Rev. Te Kooti Te Rato in charge. He served in this role for 30 years. In 1892 Maori work was incorporated into Pakeha circuits. So from 1892 to 1974 there was no independent Maori work in the South Island. For a time Maori appointments were made to Pakeha Circuits. But the policy was deemed unsuccessful, as not meeting the spiritual needs of the Maori. So in 1974 the Maori Circuit was re-established in the South Island with the appointment of Rev. Wati Tahere.



Rev. Te Kooti Te Rato

The tour completed, the bus returned to Aldersgate for debriefing and farewells. All participants had shared in a learning experience, had gained new insights and a deeper

appreciation of the nature of Pakeha involvement in the history of our region. No longer can history be viewed from our customary monocultural perspective.

—*John Roberts*



Rapaki Church

THE TREATY OF WAITANGI

The Treaty is a major centre of controversy and discussion in New Zealand at present and the Church has been involved deeply with the issues raised by the Treaty, and indeed its very coming into being, from the beginning. The Society was therefore fortunate in having for its Annual Lecture last Conference, an address relating to the Treaty by Dr Owens of Massey University, which we publish herein in a text revised by the author.

How are our people to be made aware of the issues raised by the Treaty discussions? Graham Brazendale's sermon, also printed herein, shows one minister's approach.

At Conference, following Dr Owens' lecture, it was evident from the discussion that in the church, as in the community, Pakeha and Maori often view the Treaty, and subsequent history, from very differing perspectives. It is important that we hear all voices on these issues, especially in view of the current programme of the Church for bi-culturalism. We therefore invite Maori leaders especially within the Church, to let us have their responses which we would hope to publish in future Proceedings. Without these, any attempt to interpret the history relating to the Treaty would be sadly incomplete.

[Click here to read](#)
[Missionaries and the Treaty of Waitangi by J.M.R.Owens](#)

WAITANGI

A sermon preached on the Sunday before Waitangi Day by Rev. G. Brazendale

Isaiah 58: 1-12, Luke 19: 1-10

In one of Marilyn Waring's television programmes "Power and Powerlessness" she interviewed a woman, Dawn Danby, on power and powerlessness in the Church. Danby stated her disillusion with the Church . . . the words sound good . . . freedom, justice, love, affirmation—but they are no more than words—they mean nothing. Those in power in the Church have no intention of changing the structures to allow a sharing of power. Methodists might say she should have tried us ... but I wonder whether her experiences would have been any different . . . She left the Church.

In an article written by Rua Rakena in "Ardet" he told of similar feelings of powerlessness felt by Maori people. In spite of things being said to the contrary, Maori Methodists feel second class citizens. They wonder whether we really mean what we say. He went on to write that because of Methodist Conference decisions on bi-culturalism, Maori Methodists are prepared to give the Church another chance to show it is sincere.

Next Thursday is Waitangi Day and there is more than a little irony in the fact that the Government has found it expedient to shift the focus of commemoration from Waitangi to Wellington . . . and that the Governor General has declined an invitation to be in Waitangi during the day.

Why should the Church have an opinion on Waitangi Day? I want to give three reasons.

First and the obvious one . . . The main pakeha advisers of the Maori chiefs were the Missionaries, Anglican and Methodist. They encouraged chiefs like Tamati Waka Nene to speak in favour of signing the Treaty, and signing it himself. When copies of the Treaty were taken around New Zealand, Missionaries were among the chief translators and encouraged to sign the Treaty. They assured the chiefs of the honour of the Crown, and that the provisions of the Treaty would be honoured in full. If one party to the Treaty expresses serious reservations about the way the Treaty had been honoured, we the spiritual descendents of the Missionaries must take notice.

Second. Conference in Takapuna 1983 committed the Church to move towards a bi-cultural Church as a first step to becoming multi cultural Church. At the two succeeding Conferences this decision was reaffirmed. At Takapuna many may not have been aware of the implications of this move, and many may still be unaware, but this is the way the Church is clearly going to go and understanding the issues concerning the Treaty are necessary if we are to understand why many Maori people are angry.

Third. A concern for justice, and for a just treatment of minority cultures. Any group of people who take the Bible seriously must take cries for justice seriously. And there is a sense of injustice felt by many Maori people, and it goes back to the Treaty.

History, the decisions of the Church, and a desire for justice compel us to look at the Treaty.

What's all the fuss? People believe the obligations placed on the Crown by the Treaty have not been honoured, that the promises made by the Missionaries to the chiefs have not been kept. Scholars tell us that the Maori and English versions of the Treaty differ quite significantly. That in itself is a cause for concern, but whether we use the English or Maori version it is clear that the terms of the Treaty have not been honoured.

It may be that what happened was inevitable, when in the clash of cultures and values, the culture and values of the dominant party would prevail. But is it just? And we escape responsibility? If we believe that God has a concern for the poor, and for justice, we need to pause and ask ourselves whether Isaiah's words refer to ... or whether we need to respond as Zacchaeus did.

What can we do? It has been argued that we cannot be held responsible for the failures or our forbears. This is not an argument I would want to use, even though none of my forbears were in New Zealand until after the Land Wars. But I, a pale skinned caucasian, have benefitted by what happened in the 19th Century. All people who benefit from a system or structure which advantages some at the expense of others are responsible for this—and must in conscience do something about it. A surprisingly difficult concept to get across. Ask any black South African.

There are those who hope the fuss will go away . . . who believe the "troublemakers" are a temporary phenomenon . . . that the older people were and still are respectable people who would not speak the way these youngsters do. After all, past generations never knew this turmoil. People were happy and contented then. And anyway, Maoris aren't interested in all this protest. They just want to get on with living in 1986.

The first of these two arguments is so patently false that it is a wonder they are still made. Anyone passing through the New Zealand school system knows about Hone Heke cutting down the flagstaff on five occasions in 1844-45. Few seem to have been told why. The flag represented the Queen, British sovereignty; four short years after signing the Treaty, an influential chief, not a wild-eyed youth, was saying the Treaty was working to the disadvantage of the Maori.

We could go on. Te Ua and Pai Marire, To Kooti, the Maori King Movement, Potatau, Wiremu Tamihana, Rua Kenana, Ratana, Matt. Rata . . . Maori history since 1840 a continuous story of Maori discontent and anger. Will we listen? Or will we be like the 19th Century members of Parliament who, when a Maori member rose to speak,

trooped out the doors to Bellamy's, leaving behind just enough members to maintain a quorum, these people reading papers or doing their work.

The second argument has substance. There are many Maoris who are not interested in the issue. How many, I don't know. But let's not forget that the protestors are the opinion moulders, and the decision makers, and that many people would be surprised to know just how many of the "respectful" elders support what their mokopunas are doing. We will not be allowed to ignore the injustices of the past. And this is how it should be. Exodus 34:7—"I will not fail to punish the children and grandchildren to the third and fourth generation for the sins of their parents." And from a later time, Rewi Maniapoto at the battle of Orakau, surrounded by British troops offered the chance to surrender, replied, "Kaore e mau te rongo, Ake, Ake." Peace shall never be made, never, never, and there can be no peace without justice.

What can we do? Recognise that past, that it moulds us, our attitudes, our values . . . and that we cannot escape it. Resolve not to let it happen again. That means when another Bastion Point or Raglan Golf Club dispute erupts, and surely one will, take the trouble to discover the issues, and let's be on the right side, the side of justice.

The Church is beginning to act in this area, though we still have some way to go. Is the community aware as we are becoming? I don't think so. So we have work to do in this area, and perhaps as a Church and members of the community, we need to do a Zacchaeus.

Can we? We could if we wished? I don't know. Hope we will.

Can the country? Perhaps, will it? I'm pessimistic ... But will continue to argue that we should. It asked why, I might just reply the reply of the just man in one of Elie Wiesel's books.

One of the Just Men came to Sodom, determined to save its inhabitants from sin and punishment. Night and day he walked the streets and markets protesting against greed and theft, falsehood and indifference. In the beginning, people listened and smiled ironically. Then they stopped listening: he no longer even amused them. The killers went on killing, the wise kept silent, as if there were no Just Man in their midst.

One day a child, moved by compassion for the unfortunate teacher, approached him with these words: "Poor stranger, you shout, you scream, don't you see that it is hopeless?"

"Yes, I see," answered the Just Man.

"Then why do you go on?"

"I'll tell you why. In the beginning, I thought I could change man. Today, I know I cannot. If I still shout today, if I still scream, it is to prevent man from ultimately changing me."

(From *One Generation After*.)

HOW WE BEGAN

Our Society was founded 56 years ago

Our frontispiece is a copy of the cover page of the first Proceedings of the Wesley Historical Society (New Zealand branch), dated June 1930. The first Proceedings formed an extra four page cover to Volume XVII, Part 5 of the Proceedings of the British parent Society. We reproduce here the article by Dr C.H. Laws, our first President, which sets out the aims of the Society. Members will judge how close we have kept to the original purposes of the Society down the years. We reproduce also the poem Yesterday by Rev. J.H. Haslam of the original editorial committee, the first, and still possibly the only poem to be included in our publications. The back cover, also reproduced, gives the names of officers and members of the original Society. A quick perusal suggests the Rev. G.R.H. Peterson is the only one presently surviving. Many great names in New Zealand Methodism are listed.

The Society treasures copies of the first four such Proceedings, then issued quarterly. It is hoped to reproduce other material from them in future. Articles include 'Methodism and the Treaty of Waitangi. A Decisive Episode' by Rev. A.B. Chappell, one of our ministers who was for many years Registrar of Auckland University College, 'The Herald of a Higher Race. Methodism in the South Island of New Zealand' by Rev. M.A. Rugby Pratt, long time Connexional Secretary, 'How the Waitara War ended' by Dr J.T. Pinfold, another Methodist stalwart, and a record of the first Annual Meeting of our Society, held in the Slade Hall, the Octagon, Dunedin, on Thursday, 26 February, 1931.

Here is Jonathan Haslam's poem:

YESTERDAY.

*To-day is not as yesterday; our earth
Moves on from change to change in modes of thought
And action; new hypothesis to birth
Are brought, as fresh enquiry meets facts fraught
With newer meaning, to replace the forms
Time proves inadequate. So, too, in field
And factory new modes produce new norms;
And progress in all regions stands revealed.
And yet no Gap divides. Unto the past
We owe not only being but our powers.
No foam-born Venus is this age of ours,
Nor yet Melchizedec. So let us cast
Aside superior pride, and give meet tongue
Of praise to Yesterday whence we are sprung.*

8-7-30.

J. H. Haslam

Proceedings of
THE WESLEY
HISTORICAL SOCIETY
(New Zealand Branch)

Vol. I, Part 1.

June, 1939.

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— FIRST DAY COVER —

WESLEY HISTORICAL SOCIETY NEW ZEALAND BRANCH

(From our First Proceedings, June, 1930)

WESLEY HISTORICAL SOCIETY New Zealand Branch

The Wesley Historical Society, of which a Branch has now been formed In New Zealand, has been for many years an important and active Bodyy in Great Britain. Its President is the Rev. Dr. J. S. Simon, whose books on Methodist History and Law have a world-wide repute, and its Secretary is the Rev. F. F. Bretherton, B.A., to whose editorial skill the Society owes no small part of its present success.

Broadly speaking the aims of the Society are, to unite in a common zeal those who are interested in the early history of Methodism in every land, and especially In the land of its origin; to provide, through the quarterly "Proceedings," a medium for the exchange of views and the circulation of information; to accumulate in its records reliable data for use by students; and, by these means, to develop the historical sense of our people and to deepen their appreciation of our providential place in the history of the Church catholic. With such aims in view it is difficult to overestimate the importance of the fact that more than fifty ministers and laymen have become members of the New Zealand Branch.

As a contribution to the general work of the Society the members of the New Zealand Branch may well

1. Endeavour to record and obtain copies of all letters of the Wesleys and their immediate helpers which are preserved in the Dominion.
2. Seek to collect all information, documentary or other regarding the establishment of Methodism in any part of Great Britain and Ireland, and the visits of John Wesley to his Societies.

But further, without limiting their interest in the wider work of the Society, it is natural that its New Zealand members should specially endeavour to locate, tabulate, and, if possible, obtain copies of all documents relating to the early history of Methodism in the Dominion. Many such documents have no doubt been irretrievably lost, but many remain and a catalogue of them is urgent. Some have passed to other countries and are preserved in the Mitchell Library in Sydney and in the Mission Office in London. Some fortunately are safely cared for in the Library of Trinity College, in our Early Records Office, or in Public Collections in the Dominion. But many are still in private keeping and to tabulate them and take counsel to ensure their preservation as years pass by should be a chief aim of the Branch. The field is wide and every enthusiast will be inspired to give tireless diligence to the work.

Members will naturally look to the Central Committee for guidance and inspiration, and to this end it might be well for that Committee to formulate a scheme of suggestions to invite correspondence on matters that arise during the year, and to ensure that at Conference the Annual Meeting shall be held at such a time that there may be ample opportunity for a full exchange of views and for profitable discussion.

C. H. LAWS.

WESLEY HISTORICAL SOCIETY
Members of New Zealand Branch

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All Subscription, due in March. Members are kindly requested to send to the Secretary without further reminder.

(From our First Proceedings, June, 1930)

STRENGTHS AND WEAKNESSES OF METHODISM IN NEW ZEALAND TO 1913

In 1913 the Methodist Church of New Zealand came into being with the complete union of four Methodist groups in New Zealand. The Union meant a consolidation of what had been a haphazard development.

Methodism began as a dynamic movement within the Eighteenth Century revival. It evolved from and expected to remain within the Anglican Church but the movement grew and in 1795 seceded from the Anglican Church. It is usual for dynamic growth and expansion to be followed by a time of establishment and following John Wesley's death there were bitter struggles over the polity of the Connexion. S.G. McFarlane¹ points out that the divisions were connected with issues of authority and freedom rather than doctrine and that following the rifts there were to be gradual reunions. These events certainly affected the early church in New Zealand.

The Methodist Church was born in the evangelical mould and the opening up of New Zealand coincided with a time of evangelistic, missionary outreach. There was an overwhelming desire to and support for evangelising the "savages". The first Methodist to visit New Zealand was Samuel Leigh who was invited for a visit by the Anglican, Samuel Marsden.

In 1904 James Colwell² wrote that he considered that the mission at the Bay of Islands was an outcome of the views on mission work which held sway in England at the time.

"Men must be rational and civilised before they can be Christians," said Dr Lardner, Bishop of Carlisle. He stated that "barbarous nations are unable to hear the truth and vicious and immoral ones are incapable of bringing forth the fruits thereof."

Colwell considered these views erroneous and history has affirmed the error of them but they are views which certainly shaped missionary thinking. A Wesleyan Mission was established in 1822 but abandoned during tribal hostilities in 1827.

Early mission work was romanticised and early missionaries were sent out without real knowledge or regard for their situation. In the Wesleyan Missionary Society instruction for guidance to young men being sent out they were exhorted to:

"Remember always dear Brethren that you are by choice and by conviction *Wesleyan-Methodist Preachers*; and therefore it is expected and required of you to act in all things in a way consistent with that character. In your manner of preaching and of administering the various ordinances of God's house keep

¹ S.G. MacFarlane *Free Methodism in N.Z.* Wesley Historical Society, 1958.

² James Colwell *The Illustrated History of Methodism*, Brooks, 1904.

closely to the model exhibited by your Brethren at home. Indeed you have solemnly pledged yourselves to do so."²

The attempts to model things "as at home" in a quite alien environment were to prove a real difficulty for all missionaries. The Wesleyan Mission was re-established at Hokianga in 1827 and from that point on there has been an established Methodist presence in New Zealand.

The Wesleyan missionaries served both Maori and Pakeha as a matter of course in a very different style to the other denominations which divided mission and settler churches from the start.

The itinerant and evangelistic style of Methodism enabled a rapid spread of preaching places in the new colony. Although by the 1840's in England the Methodist Church was an established institution its members accepted a mobile parson and itinerancy as a matter of course. While this style proved effective at first establishing bases it was to cause problems within 30 years. There was no ordered plan or central organisation to administer and co-ordinate work. It was all done from London until 1855 and then from Australia until 1874 when a New Zealand Conference came into being. Lack of thought or preplanning meant that people were sent to isolated places. For example William Watkin was sent to Waikouaiti because the local whaler offered sponsorship. He wanted to civilise his employees.

In 1844 William Lawry was sent from England to take charge of the English Congregation and to superintend the New Zealand mission. He encouraged the development of schools and settler churches. However, the haphazard development prior to this did have some advantages. By the end of 1841 there were 15 mission stations and the Methodists were 'on the spot' when colonists arrived in Wellington and New Plymouth. By 1855 there were 52 chapels, 103 preaching places in Auckland, with 2259 members and 5900 hearers, all served by 16 ministers. The accepted use of lay people in the church meant that the church was able to expand rapidly. Rollo Arnold³ has described the Methodists as the "shock troops of religion on the pioneer frontier". He indicates that the success of the work of colonial Methodism owed much to the promotion from the ranks. The system allowed for progression from Sunday School to Lay Preacher.

This system caused considerable problems with the Anglicans. Bishop Selwyn arrived in New Zealand in 1841 to take charge of the establishment of the settler church. The Wesleyans suffered from his interference because until his arrival CMS and WMS workers had worked in harmony. Selwyn was greatly influenced by the debate in England in the dissenting church⁴ and resentment was stirred up by his calling into question what he saw as "lay" baptisms by Wesleyan missionaries. The Wesleyans

³ Rollo Arnold *Patterns of Denominationalism in Later Victorian New Zealand in Religion in New Zealand* Ed. Nichol and Veitch, 1983.

⁴ I. Breward Selwyn in *Ecumenical Perspective: His Theology of Unity and Mission in Bishop Selwyn in New Zealand, 1841-68.* Ed. Warren Limbrick, 1983.

bitterly resented re-baptisms of Maoris and resented Selwyn's "sheep-stealing" and refusal to call them Brethren. Selwyn was a high church man and continued to oppose the Methodists during his time in New Zealand.

In his *Patterns of Denominationalism in Later Victorian New Zealand*⁵ Rollo Arnold describes what he terms the "Admirable Crichton" effect—the effect wherein colonists found familiar social realities being stood on their heads. In the early colony there was a difficulty with roles; the old order had changed but nobody was really sure of what to. So while the Methodists objected vehemently to Selwyn they did not appear able to ignore him and get on with the tasks at hand.

In spite of critics like Selwyn the Methodist Church was becoming firmly established, but once the settlers came the work of the Maori mission slowed down. In 1844 the Primitive Methodists became established in New Zealand and according to E.W. Hames⁶ made a common Methodist mistake of doing too much too fast. They concentrated their growth in areas of labouring population. Arnold⁷ stated that Wesleyans flourished in pioneer districts but did less well in the more settled communities and that this was a matter of contemporary comment. Methodism bore the brunt of pioneering and pastoral care to settlers only to see the more prestigious churches move in and take over.

Administration development in New Zealand had been structured on English lines and when the Australasian Wesleyan Conference was convened in 1855 New Zealand was established in two districts. The intention had always been for New Zealand to become self-supporting with the WMS paying for staff for some time.

The Maori mission had suffered financially from the time the settlers came and it collapsed during the land wars. The mission church which had pastored to both races equally seemed to particularly betray the Maoris when it sided with the Pakeha. Much of the work lost at that time was never recovered. As a result the WMS found that it had a pakeha church with mission work as a sideline. Because of this and because of mission expansion throughout the world it pulled out of financing the New Zealand church and the Australasian Conference proved to be a long way away. In 1874 a New Zealand Conference was initiated.

While the structure of Methodism may have been open to criticism it provided a firm foundation for an infant church. The willingness of lay people to participate, in fact to see this as part of their Christian responsibility, meant that the churches and preaching places were established and maintained. There came to be a strong Connexional feeling and spirit of unity in a country where there were strong parochial feelings. Some class meetings were established and local preachers at hand long before a minister appeared. The power of the laity was zealously guarded. Not all these class

⁵ *In Religion in New Zealand* (see 3.)

⁶ E. W. Hames *Out of the Common Way*, WHS 1972.

⁷ See 3.

meetings joined with the Wesleyan Conference and in 1868 the United Methodist Free Church sent out Rev. Matthew Baxter to serve the needs and organise the lay people with UMFC affiliations⁸ and in 1878 the Bible Christian Church established a ministry.⁹

It seems that many of the identifiable strengths of Methodism came to be liabilities in time. The proliferation of preaching places and churches, while being good for membership, caused great financial difficulties in years to come. By 1896 census figures show 10 percent of the population were Methodists. The Methodist Church was fourth in church groups and in buildings erected it was third. 1886 and 1891 had seen an economic depression in New Zealand. Trade stagnated and there was emigration, but the Methodist movement grew during this time. Members had a clear idea of what was different in their denomination. This strength of identity helped in the depression. Although it was a 'working class church' it was known to care for its own. The evangelical spirit prevailed. Migration had divorced settlers from their ancestral denominations to some extent, and for many it was the time for a clean break. So after 40 years of settlement there was ample scope for revival meetings which helped membership. There was, however, conflict with those who wanted the church to mature and present a more established image. It is doubtful if these conflicts were ever really resolved and are probably still smouldering.

By this time the Wesleyans had acquired a massive debt. Many settlements had almost crippling debts, but were locked into a need to expand and build bigger buildings and parsonages. The total debt continued to grow. At Conference in 1891 it was reported that there had been building that year of £7640 in value, and an increased debt of £3469, while debt reduction was £2697. William Morley was appointed General Secretary in 1892 and his statesmanship in pushing for debt reduction and a general orderliness within the Connexion found the Methodist Church in a much stronger position in 1900.

The Wesleyan tradition encouraged supporters to be active in social issues and the Methodist Church has always spoken out on moral and political issues. G. Bond, President of Conference in 1892 stated in his address:

"It is distinctly our work to seek the more equitable distribution of wealth and the abolition of class privileges and distinctions at variance with the doctrine of political equality."

Much of the Wesleyan energy went into the social movement. It supported the women's franchise lobby and spent a lot of time and effort throughout the country promoting and, in fact, leading the Temperance movement. At times this proved to weaken the structure of the church. Young people would be recruited more readily to such groups as the Band of Hope than to more general church youth groups. Women

⁸ S.G. MacFarlane *Free Methodism in New Zealand*.

⁹ L.R.M. Gilmore *The Bible Christian Church in New Zealand*, WHS, 1947.

were the backbone of the Methodist tradition. At the turn of the century about 52 percent of members were female¹⁰ but no organised women's fellowship appeared until 1902. There was no national organisation until 1915 when the Methodist Women's Missionary Union was formed.

Perhaps Methodism never really took to the Admirable Crichton effect very well. In a move which is hard to define as a strength or a weakness because it has the qualities of both (a strength which weakened the movement because of the time and energy it took up) the early Methodists spent much time negotiating unions. In 1893 New Zealand Wesleyans moved to unite with other Methodists in New Zealand but this was blocked by the Australasian Conference. However, union of the United Methodist Free Church and Bible Christians with the Wesleyans occurred in 1896. For three years the Methodist Conference sought links with the Presbyterian Church while negotiating union with the Primitive Methodists. The Primitive Methodists did not unite with the Methodist Church in New Zealand until it had received autonomy from Australia. The Primitives who had enjoyed an independent administration for some time, felt that re-establishing links with Australia would be a backward step.

The complete union took place in 1913. With 1913 came a new beginning and a more positive identity in the body of Methodists moving forward as the Methodist Church of New Zealand.

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—Gillian M. Watkin *The above essay was written by Mrs Watkin, Presbyterian-in-training in the home-setting programme of our Church, as part of her studies. We are grateful to the author for making available to the Society this useful piece of research.*

—Ed.

¹⁰ William Morley *History of Methodism in New Zealand*, McKee, 1900.
Wesley Historical Society (NZ) Publication #49 1986

THE CHURCH THAT MOVED

Over the years many Methodist buildings have been moved from one site to another. Perhaps the most famous such move is that of the old Mangungu Mission Station which became the Onehunga parsonage for many years before, after a further short move, returning to its original site and becoming New Zealand Methodism's most celebrated historical building. But few if any churches could equal the mobility of the one described for us by our faithful member and contributor, Mr A.H. Harman of Alexandra. Here is Mr Harman's story.

Somewhere about the end of last century some group decided to build an undenominational church in a hilly area about six miles from the Dunedin city centre. This place, Green Island Bush, offered little chance for development as it was farm land open to all the breezes from the Antarctic. Its usefulness was for about three years.

A few years later a group from the mining village of Fairfield, a few miles away, were thinking of a church, and the area meeting bought this unused building. 'No go', said the miners, their church of God was to be a new building. The district leaders then looked in the other direction and decided to move that building to Highcliff. So to Highcliff it went and stayed, until a southerly blast shifted it off its foundations and for a time it lay derelict.

Then it happened that the Ravensbourne congregation on the other side of the harbour realised that the Sunday School was growing and could not be accommodated in the room at the rear of the church, and use of the church was not convenient. Once again the church was cut into sections and re-erected alongside the brick church at the top of the hill.

But it was soon evident that new building would continue alongside the harbour and more and more the complex was not in a position to serve the local population. Again the wooden building was on the move and, in its new position, was in the centre of the suburb.

But not in the best position. A few hundred yards away to one side was the Presbyterian Church, and in the opposite direction was a new Congregation-al Church. The old church was too close to others to make a real impact. Possibly it was to the advantage of all that the Congregational Church congregation felt themselves left out on a limb, and a union of the two groups was to the advantage of all. But what was to happen to the Methodist building?

We were now in the era of government housing, and a big block had been erected at Corstorphine, on the hill above Caversham. There a vigorous Scout group was looking for some sort of hall and the final move was made. To the best of my knowledge it is still in service for the young people of that area.

(By our arithmetic, including the period off its foundations, this means the building has occupied six sites to date. Is this a candidate for the Guinness Book of Records? —Ed.)

A MISSIONARY MARRIES

Walter Lawry seeks and obtains a wife

In his booklet *Walter Lawry and the Wesleyan Mission in the South Seas* (Proceedings, Volume 23, Number 4, September 1967) the late Eric Hames, in his own inimitable way, tells the story of one of our pioneer missionaries, noted for his work in New South Wales, Tonga and New Zealand.



The Rev'd Walter Lawry
Portrait by William Gash, painted in 1840

Early in the booklet he sketches the story of Lawry's love affair with Mary Hassall and their marriage in 1818. In the course of the story he writes 'In private Lawry sets out his arguments for and against marriage, tabulated at great length after the fashion of the day'—intriguing comment worth following up. Fortunately we can do so because Mr R. Courtney Lawry of Brightwater sent to Les Gilmore in 1971 a copy of the address which he gave in the Leigh Memorial Church at Parramatta, New South Wales, on the occasion of the sesquicentenary of the church's founding. This is still in

the Society's papers and it includes a somewhat fuller account of Walter Lawry's marriage to Mary Hassall and the events preceding it.

Mr Lawry tells how his great-great-grandfather arrived at Parramatta in 1818 when Mary Hassall was 18 and Lawry was 24. He also tells of the adventurous journey from England via Tahiti by which Mary's parents and two children had come to New South Wales. Mr Lawry's address goes on:

The Hassalls settled in Parramatta where Mary was born in December 1799. Rowland Hassall had become a storekeeper and merchant, acquired grants of land and was soon a substantial citizen.

Mary was only 18 when Walter arrived in May 1818 but they were soon deeply in love. By August he was writing in his diary 'For three or four days past I have been strongly followed by the image of Mary Hassall. What will be the consequence I do not know.' And before long she wrote to her brother

'I really do love him more than any other I know or did know or wish to be acquainted with. I am unworthy of such a pious good man as he is. I have for him unalienable affection and his love for me is everything but unbounded. His piety is genuine, person genteel, talents excellent, his address easy and pleasing. It was through his instrumentality that I found the pardoning love of God, and was justified freely through the redemption which is in Christ Jesus. He is much respected and held in high esteem by our dear father and mother, and nothing will to all appearance prevent our union.'

Walter, however, was a little canny and in November wrote in his diary

'There is only one on this Island that would any measure attract my notice, that is (Miss Hassall). Respecting her I have lately had a few serious thoughts. Long ago I laid down the ingredients which I should like in a companion for life. They are:

1. A good natural disposition—this never forsakes its possessor but is always sweetly operative.
2. Piety. This would be a finish of good nature and absolutely necessary in a wife for W.L.
3. Good sense, or a common understanding—without which she would be a grievance when a wife, though perhaps charming when a girl.
4. Good education, else her good sense would not appear to advantage and she would scandalise her husband in gentle company.
5. A healthy body. Who would drag about a bag of skin and bones?
6. A loving heart. I could not be happy with one who was always as cold as frost and hard as steel.
7. Good economist. Without this I should be often grieved and always impoverished.

These are all absolutely necessary. Not one of them can be dispensed with on any conditions whatever. There are several other things very desirable tho' not indispensable, such as:

1. Beauty.
2. Money.
3. Respectable connexions.
4. Similarity of opinions.
5. The same age, and universal consent of friends.'

In March 1819 Lawry wrote to the Committee in London asking for permission to marry and in July he wrote again telling them of his intention "as soon as possible to enter the Land of Beulah". He continued that he had found, as a "wandering exile in a strange land ... that it is not good for a man to be alone", adding, "I met one day with such 'a good thing' that ... it appeared to me that the providence of God said, 'Fear not, Joseph, to take unto thee Mary thy wife.'" He pointed out that, though he was still, strictly speaking, on probation, and thus forbidden to marry, he had been a travelling preacher for two years before being accepted by Conference, and urged that his two years before being accepted as a foreign missionary deserved special consideration. "Here is a cage prepared, and a bird ready ... In this country a suitable female for a missionary's companion is a great rarity. I have met with that rarity, a lady born in the land, her parents are free, they were formerly missionaries at Otaheite . . . their daughter was converted under my ministry and my alliance with such a very respectable family is likely to be an acquisition to this Mission." On some occasions distance from Headquarters could be an advantage, Lawry concluded. "Lastly, before I can possibly know the pleasure of the Committee on this subject, my years for riding quarantine will have expired. In this case my writing will be of no service unless I get married before, which I shall in all probability do 'ere this meets your eye." He did!

The date was fixed for 22 November 1819 and two of Mary's brothers were married on the same day. The ceremony was performed at St John's Church, Parramatta, by the chaplain. Rev. John Cross, as Marsden was away on a visit at the time.

Mr Hassall's comment was: "Never was there a pair lived more happy together in the best things as well as the affairs of life". The young couple settled happily into a "pretty and commodious cottage" adjoining the Wesleyan chapel in Sydney. Less than a year later there was a severe epidemic of influenza in Sydney and as a result Mary Lawry gave birth to a premature daughter who died within a fortnight. Rowland Hassall died of the same illness, also the infant son of Samuel Hassall. When relating these sad events to his parents Walter wrote that Mary is "a perfect pattern of passive piety".

The inheritance that Mary received from her father's estate brought Lawry into trouble with the London Committee because they felt he was neglecting his spiritual duties in the management of flocks and herds.

Eric Hames notes other troubles. In recounting the uneasiness between Lawry and his superintendent, Samuel Leigh, Lawry tells us that Leigh had made advances to Mary Hassall and been rejected as a suitor. Then the Probationer appeared and was preferred to the superior! In the early stages, says Hames, no doubt Lawry was unaware of the delicate ground he was treading and his confident and successful approach must have been gall and wormwood to the older man. Later, when the Lawrys were in Tonga, Leigh tried to get the London Committee to send Lawry to Van Dieman's Land and laid charges against him which he defended in England.

The chaplain's marrying of the couple was an act of grace in itself. The Church of England clergy had refused to let the Wesleyans minister to the barrack prisoners and, Lawry wrote, "I believe the parsons would hang us if they had their way".

Mary died in 1825 at the age of 26, 15 days after the birth of her second daughter, in England near her husband's birthplace, after travels and travails with her husband in Tonga, and Australia. Lawry was to serve 18 years in England—in his first parish he had 1000 conversions—and then from 1843 as General Superintendent of Missions in New Zealand and Visitor of the Missions in Tonga and Fiji.

He retired in 1854 after much controversy and charges of misconduct, not unconnected with the property he had received through Mary, from which he was exonerated, but as a tired and aging man. He lived then at Parramatta and died in 1859 not so far from where Mary was born. He had married again, to Mrs Eliza White, a widow, in 1829, largely it would seem a marriage of convenience for the sake of his children. She outlived him.

Marv was the love of his life—she fitted all he had wanted as a wife.

TARAWERA CENTENNIAL

The one hundredth anniversary of the Mount Tarawera Eruption on 10 June was celebrated in many ways in New Zealand, by both Maori and pakeha.

The Methodist Church had its own commemoration. Bainbridge Methodist Church, demolished in 1982 and the Bainbridge Church Centre replacing it, as well as the Bainbridge Building in Hinemoa Street, Rotorua, were all named after Edwin Bainbridge, the young Methodist from England killed by the eruption when the balcony of McRae's Hotel at Te Wairoa fell under the weight of mud and stones from the volcano.

His story is told in The Bainbridge Church Story published as Volume 43 of the Proceedings of the Wesley Historical Society in September 1983.

On Sunday 8 June this year, a service of commemoration was held at the graveside of Edwin Bainbridge at Kauae Cemetery, Ngongotaha. Edwin was buried on 12 June 1886 in Rotorua cemetery but, the ground proving marshy, his remains and those of some others, were removed a few years later to their present site.

The service was conducted by Rev. Norman Goreham, and the address was given by Rev. John Dawson. Music was provided by the Rotorua Salvation Army Band.

BOOK REVIEW

I can do no other

A Biography of Ormond Burton by Ernest Crane

Published by Hodder and Stoughton at \$26.95

This book tells the story of one who was perhaps New Zealand Methodism's greatest prophet and the history of important events in the life of our church. Ormond Burton knew many disappointments during his long life. He felt the greatest of these was his failure to find a publisher for his autobiography, *A Rich Old Man*, completed in 1970.

The long manuscript is available for research and reference in the Alexander Turnbull Library and the Auckland Public Library. Now his story has been well told by Ernest Crane, his companion in teaching, the Church and the Christian Pacifist movement, who has drawn on a rich mine of books and documentation, as well as personal converse with many who knew and worked with Burton down the years, and Burton's many publications and unpublished works.

The book tells of the amazing variety of talents and events which his life story holds. It describes the paradoxes of a man who fought with bravery and was decorated during World War I, was chosen to write military histories and marched with medals up each Anzac Day parade, yet trod the lonely path of utter repudiation of war to the point where he was gaoled four times during World War II and dismissed from the ministry of the Methodist Church of New Zealand, in perhaps the most controversial, painful, maybe shameful, decision the Conference every made. It tells further how he went as night cleaner to New Zealand's largest secondary school and was chosen a few years later to be its acting principal, gladly surrendering this to re-enter the ministry as a country parson. All this and more is told in this many sided book about a many sided man. Those who knew Ormie Burton will be grateful to the author for a book which reawakens the love, and sometimes exasperation, which he aroused in us. Something of the greatness of the man is shown in the story of his writings and achievements to the point where he was elected Vice President of the International Fellowship of Reconciliation alongside his fellow V.P.s Martin Neimoller and Martin Luther King. The book tells of his humanity—the children's books he wrote primarily for his own children, the faithful love he shared with Helen his wife down the long and stormy years. Most of all it reveals the inner centre that unified the man in love of Christ his Lord, utter devotion to the way of his Cross and fidelity and concern for the One Holy Catholic Church of which he was proud to be a minister, even when his own church cancelled his place in its own ranks.

Lord Soper provides an appreciative Foreword to the book. I would defy any Christian to read this book without being deeply stirred and driven to think most passionately about the Church and its ongoing mission today, and his or her own place within it.

Copies available from Epworth Bookroom, Auckland.

—J.B. Dawson

BOOK REVIEW

Currency Lass by Margaret Reeson

Published by Albatross Books Pty Ltd at \$12.95

We know all too little about our missionary ladies, especially the wives of the pioneers. Therefore anything that helps us see that being a missionary was never a purely male occupation, and that in fact so often the husband would have been ineffective without the wife, is to be welcomed. In this imaginative recreation of the autobiography that Mary Cover Hassall (Mrs Walter Lawry) might have written we have just such a book. It is a story that throws a new light on the whole process and the cost of proclaiming the Gospel in the South Pacific in the early 19th Century.

I have called it imaginative, but it is not imaginary. It is solidly founded on fact—the letters written by Mary to her family, the letters and journal of her husband and letters by other members of their families.. It is put together into a very readable story by a lady who was a missionary school teacher in the Highlands of Papua New Guinea and then the wife of an expatriate minister. Margaret and Ron Reeson were there in days when the Highlands were being invaded by the Western culture and values and the people were being introduced for the first time to the Christian Gospel. The writer is therefore in a position to appreciate the attitudes of Mary and Walter Lawry as well as to enter in to some of their mental and spiritual turmoil.

But imagination was needed. Though the record for Mary Lawry is fuller than for most missionary wives of the period, it still leaves many gaps to be filled. While facts, dates, places etc. can be obtained from the records kept by male missionaries, it needs imagination to interpret all of this from a woman's point of view and make sense other story. In this Margaret Reeson has in a large measure succeeded. This book will bring supportive assent from many of us who are aware of the history of the period and especially those of us who have served the church in lonely places. The author is to be congratulated.

From an historian's point of view the lack of an index and the failure to provide source notes is a defect, but an understandable one, printing costs being what they are. If any of us can afford to go to Canberra, a fully referenced copy is available there.

From the general reader's point of view, perhaps the Epilogue could have been dispensed with. It is something of an anticlimax.

Copies will be available from Epworth Bookroom, Auckland.

—G.G. Carter, 10 May 1986

See also 'A Missionary Marries' in this issue, where there is more about Mary.
—Ed.