Methodist . . .
Maori Missions

Yesterday and Today

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Foreword by . . .


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FOREWORD

We have, as a Church, been too modest, or too unenterprising, in giving publication to the record of our Mission to the Maori people—a Mission which was led by the consecrated endeavour of many noble men. Nor are we sufficiently vocal about the well-considered and well-directed plans that are being earned out today to retrieve the situation and to assist the native people in the present crisis of their history. But here is a Booklet which goes far to supply the deficiency, written by one who is expert in his subject, and who knows how to tell his story. He gives us glimpses of the ancient life of the Maori as the first Europeans came into contact with it, and of the native religion, the higher reaches of which were remarkably spiritual and ultimately made the acceptance of Christianity less difficult for the Maori mind. The first missionaries arrive and, after years of delay and disappointment, conversions begin to multiply and all the indications appear of a conspicuous and lasting success which would have made the New Zealand Mission a field famous in missionary history. Then the clouds gather, cruel misunderstandings arise, and every hope is overthrown by the shattering stroke of war.

Then—and here, perhaps, is the chief value of the Booklet—we are also shown how faith and patience refuse defeat, and how our Church, led by confident and believing men like William Gittos and Thomas G. Hammond and by those who followed them, all lovers of the Maori people, began the recovery which is still in process. Many will be surprised to read of how far that recovery has proceeded and of the very considerable number of agents, ordained and lay, men and women, who are covering the old mission fields with a network of service.

To eager hearts the ingathering may seem slow and inadequate, but none who regards with a broad and sympathetic vision the work of today, will think it unworthy of our great past or doubt that there is a rich harvest to come if we do not lose faith or grow weary in well-doing.

It will thus be an encouragement to many earnest men and women and a service to the Kingdom of God in the land, and, especially, to the Maori people, if this timely and most interesting publication is widely and attentively read and allowed to have its just influence upon the mind of the Church. And we venture to hope that it will be followed by others of like calibre and value.

—C. H. LAWS.
To understand the Maori Mission work of our Church today, it is necessary to know a little of the past days—the people to whom the Missionaries came, the marvel of the early triumphs, the gathering clouds of war, the cruel disillusionment of the war days and the long uphill struggle to regain the confidence of the people and to re-establish the mission in the devastated areas.

THE OLD MAORI AND HIS RELIGION

From available material preserved by students of older days, we get a picture of the old-time Maori living in a closely organised tribal life with accepted sanctions governing all his relationships within the tribes and between tribes throughout the country. Certain racial customs covered the whole life of the Maori in every district and these were strictly observed. Rules of warfare, marriage customs, laws affecting the use of natural resources of food, timber, bird life etc. were all covered by rigidly observed laws which no Maori would expect to violate without suffering dire results.

They are a highly imaginative people, and by the time of the arrival of the Pakeha, the Maori had compiled and preserved a rich treasure of history and mythology which, with the most careful training was passed on orally from generation to generation. They were a people of rich historical sense, and they traced the doings of their tribal groups and outstanding personalities through long generations with scrupulous accuracy.

Their life before the coming of the white man was reasonably stable, with evidence of much light enjoyment intermingled with the harsh and dark accompaniments of heathenism. Punishment for grosser offences against racial or tribal customs was sharp and ruthless. The coming of the white man with European weapons and liquor meant a dissolution of much of the old tribal stability and caused an outbreak of savagery and cruel violence which could not be looked on as typical of the natural Maori of old. Yet even before this, life had its dark side and there was much from which he needed to be rescued.

The old stability of Maori life was based upon a religious conception of life in all its aspects. The Maori was and is essentially religious. The law of "Tapu" with its derivative "Mana" or prestige, covered every activity. Behind all nature there was a spiritual entity. In the religion of the Maori there were two large cults. One was the superior cult of "Io." This, a monotheistic religion of great secrecy, was taught only to the higher group of rangatiras. To the common people, while it was known to exist, no detail was known, and it is doubtful if the sacred name of Io was ever heard by them. The common people moved in a world governed by an animistic religion of lesser deities, though probably thought of as being inferior to the great unknown Creator of
all. For practical purposes, the ordinary Maori had his religious beliefs organised around the conception of the spiritual beings that were within all nature. All living and moving aspects of nature such as wind, flowing streams, growth of plants, apparent movement of heavenly bodies, etc., were explained in terms of these spiritual beings. The sanctions associated with this structure of belief came into every aspect of the common life of the Maori. Every movement with respect to the planting and reaping of crops, the taking of foods and timber from the forest, the gathering of fish and other sea foods, followed always the propitiation of the respective deities. The law of "first fruits" was carefully observed and on all occasions the first of any type of food gathered in season was offered to the gods. The conception of "Tapu" closely resembled in many respects the" Hebrew conception of the "untouchable" or "Holy." It was a great binding link in Maori life, and to the Maori there was no artificial division of life into secular and sacred.

The superior cult of Io makes a fascinating study. The higher priestly group of chieftains and some chieftainesses were secretly framed in this cult which was a marvellous achievement of spiritual and intellectual discovery by a primitive people. In fact one can hardly account for the achievement of such knowledge without affirming an element of revelation. "God has not left Himself without witness" among any people, and according to their capacity to receive at the time, so had there been opened to their searching minds an understanding of divine things that is little short of miraculous. To these people, life was only explained in terms of the great Heavenly Parent Io.

Their Deity had many names—e.g.

1. Io-Nui (Io the Great),
2. Io-Roa (Io the Stately or the Tall),
3. Io-Take-Take (Io the Eternal, the Unchanging),
4. Io-te-Wananga, (Io the Source of all Knowledge),
5. Io-Matua (Io the Parent),
6. Io-Matua-te-Kore (Io the Parentless),
7. Io-Matua-Ngaro (Io of the hidden face),
8. Io-Mataaho (Io the Invisible, or Io that cannot be gazed at),
9. Io-te-Waiora (Io the Source of all life),
10. Io-Tikitiki-o-Rangi (Io the Supreme one in the sky),
11. Io-Matakana (Io the vigilant),
12. Io-te-Kore-te-Whiwhia (Io the withholder),

each giving wonderful testimony to the spiritual insight of these Polynesian children of nature.
THE COMING OF THE PAKEHA

Into this closely-knit organisation of life and thought, there came first the early white traders and whalers and roving adventurers. Some were good men and worthy representatives of their race — others were the off-scourings of the outer world. Into the mystic life of the Maori they crudely plunged, breaking many a tapu with seeming impunity, bringing attractive technical equipment which caused the clever artisans of the Maori race to lust for possession of such metals and tools — with them came new powerful weapons which promised new power to the tribes fortunate to possess them. And also came new fiery drinks, and burning diseases which swept into the Maori life with a devastating effect. Into far distant settlements whispers of these new fateful happenings filtered and a strange succession of chilling fears and amazed wonderment swept over Maori life. The chieftains and tohungas began to consult together and ponder deeply over the implications of these new happenings and many became cautious and distrustful as they noticed the distressing unsettlement that was taking place among their people.

THE MISSIONARY STEPS INTO THE PICTURE

In 1814, a new factor entered all this "booming, buzzing confusion." The Reverend Samuel Marsden and his group of Anglican helpers arrived with Maori approval to establish an industrial Mission in the Bay of Islands. Following these Anglican pioneers but with their full sympathy and brotherly cooperation, came the Reverend Samuel Leigh, the first Wesleyan Missionary, in 1822. Mr. Leigh had made a health trip to New Zealand at the invitation of Samuel Marsden in 1819, and what he saw of the Maori people drew him irresistibly to this country. After some time spent in seeking a location our mission was established at Whangaroa in 1823. The story of that ill-starred venture is a sad one, but the better start by Nathanael Turner and John Hobbs at Mangungu in the Hokianga in 1827 makes happier reading. The Roman Catholics followed in 1837, establishing Missions alongside those that had been already founded with great effort by the earlier arrivals, and causing widespread confusion.

The Maori leaders watched cautiously the doings of the Missionaries and listened quietly to their messages. They kept their counsel and for many years the Missionaries knew nothing of the existence of the cult of Io or if they learned of its existence they knew very slender details. It is possible that had the Maoris entrusted their sacred knowledge to the Missionaries earlier, many difficulties in translation, and in explanation of Christian conceptions would have been prevented, and others overcome.

As it was, a few Maoris were won here and there, but for at least fifteen years after the arrival of Marsden and his helpers, there was a disheartening resistance and opposition. The position often seemed hopeless to Anglicans and Wesleyans alike, and the early records of both missions tell of the heart-breaking nature of those first years.
Then a sudden change came across the scene. From every part of the land came appeals for teachers and missionaries and those already at work were quite unable to deal with the new demands.

THE "NEW TESTAMENT" OF THE MAORI

There are those who explain the break in this way. Maori religious thought had apparently reached saturation point along the line of their human striving. Without some new revelation of Divine Truth, they could, unaided, achieve nothing more. When the Missionaries came with their Christian message of the Holy Father God Who had spoken to the world in the Living Word, Jesus Christ—the Jesus who died and rose again to redeem all humanity—the tohungas listened and pondered. For long days they wondered and then they gave their verdict—"This is the crowning of our thought—this is what our teaching needs to give it wholeness. Listen to what these men have to say."

As people see today the struggling Mission activities of the various churches, they do not always know that the Maori Missions reached a stage where they can calmly be claimed to have been among the most successful native missions in history.

Right through New Zealand the tribes sought the Bible and Teachers and Missionaries. Ahead of the Pakeha Missionaries went native teachers—trained in the mission schools of the North. The Maori took over the European time system of recording days, with Saturday as the day of preparation, and Sunday as a day of worship. Sunday in distant out-of-the-way settlements became spent in learning from native teachers who taught them simple Maori hymns and chants of praise, and the people sat round listening open-eyed as the Maori Bible was read and reread to them. With their tenacious memories, the Maori people commenced to memorise the Bible from Genesis onwards.

By 1840 great tracts of the country were nominally won to Christianity. The work spread, and visitors to Maori settlements far from Mission areas spoke of the remarkable evidence of this fact. Brunner, the first white man to set foot on the West Coast of the South Island, records in his journal his amazement at finding every Maori village observing the seven-day week. and keeping Sunday as a day of worship, and every day of the week commenced and ended with simple Christian observances—all the result of the work of native teachers from the Anglican or Wesleyan Mission stations of the North. These men and their Bibles had become the centre of the village. The Maoris found much in the Old Testament running parallel with their own old teachings and they eagerly read and learned these new teachings.

Under such happy circumstances the Methodist Maori Mission spread until by the time of the Maori Wars, there were European stations established at Mangungu, Waima, and Pakanae in the Hokianga; Tangiteroria and Mangawhare in the Kaipara; Mechanics Bay and Ihumatao, Auckland; Raglan (Whaingaroa), Kawhia, Aotea and
Te Kopua in the South Auckland; Mokau, New Plymouth, Heretao (Hawera) in Taranaki; and Port Underwood and Waikouaiti in the South Island, with a network of native appointments throughout those areas.

There were also Educational Institutions established at Three Kings, Auckland; at Aotea, King Country; at the Grey Institute, New Plymouth; and at the Kai Iwi Farm School, Wanganui. An Endowment had also been provided in Wellington with a view to the establishment of a Maori school in that area.

**GATHERING CLOUDS AND DEVASTATING STORMS**

Through these days there were arriving more and more land-hungry European settlers, and many of them were quite unscrupulous in their dealings with the Maori. The generous attitude of sincere and good Pakehas was offset by the ruthless actions of others and soon it was inevitable that conflict would arise. The sad tale of those days is oft told, but few know or understand the depth of bitter disillusionment and enmity created in the minds of the Maoris. Even so, the Maoris were essentially religious beings. In their bitter disappointment they drew away from all European contacts. From certain events that happened, they mistakenly associated in their minds the missionaries with the other Pakehas and they drew away into their own ways of thought and life. But they still needed a religion.

By now, old Maoridom had begun to recede into the past. The old trained tohungas who knew thoroughly the old Maori teachings were beginning to pass away. With a half memory of old Maori teachings and a partial knowledge of the Bible, particularly the early books of the Bible, they built again. Inevitably many primitive and crude ideas were grouped together, and for a period some very terrible ideas filled the place of religion in the lives of the Maori people. Many remained true to their Christian faith, but naturally great numbers of them rallied round the leaders of the various Maori religions. The degree of real Christian teaching in these old cults varied a great deal in their early stages. We read of the growth of Hau-Hau-ism, Ringatu, Pai-Marire, etc.—Maori religions that have held the loyalty of many thousands of devout followers to this day.

Hau-Hau-ism developed in Taranaki and was associated with a prophet named Te Ua. It is stated that Te Ua was bound for violently assaulting a Maori woman when he was trying to prevent her and others from looting a wrecked vessel. While thus bound, Te Ua claimed to have received a revelation from the Archangel Michael and the Angel Gabriel, who ordered him to snap his bonds. This he did, and again he was bound, but with the same result. From this he went on to successive extravagances. The so-called worship of the cult which he formed centred in fanatical marchings around a "niu" or ceremonial pole and shouting rhythmically the words "Hau-Hau." Under the influence of the hysteria thus developed they went to cruel excesses and their name was feared throughout the country.
A branch of this movement was formed in the King Country under the name of "Pai-Marire,"—these words being thought to have magic power to stop bullets, if they were uttered with upraised right hands. The words "Pai Marire" mean "good and peaceful." An interesting review of this whole movement appears in "Hau-Hauism," by S. Barton Babbage. Many followers of this cult went fearlessly to their deaths, but still it grew. Of course the points mentioned in both of these cults were but the centre around which was gathered a whole system of teaching based upon Old Testament Scripture passages and ancient Maori waiatas or chants.

A further branch of the Hau-Hau Movement was established by the Maori prophet Te Kooti under the name of Ringatu, or the Upraised Hand. This cult was established with a definite basis of Scripture, and is today noted for the many followers who are able to recite from memory in their services great passages of the Maori Old Testament. Ringatu is a strong force in the Eastern North Island, particularly Bay of Plenty and Urewera country. It has, like other Maori movements, different strands of emphasis in various districts and in some sections it approximates very closely to the Christian Churches.

With the passing of the years Christian teachings have more and more permeated these cults so that today, many fine people among them hold a Christian Faith of a high order. Naturally they vary, and many of their followers have much to learn of elementary Christian philosophy. Recent tendencies among all these people have been more towards the New Testament.

Some Districts, notably North Auckland, and the East Coast of the North Island, suffered least from the Maori Wars, and in those areas large numbers of Maori people remained loyal to the Wesleyan and Anglican Missions, but even there the waves of bitterness and despair struck the people. A new situation now faced the people throughout Maoridom.

**DAYS OF SHADOW**

For the Maori there now opened many days of shadow. European diseases and vices took their toll of a suffering people. The very will to live seemed to depart. There were few opportunities of education for the young people, nor did their elders seem to desire it for them. The race was a dying race. Their best land was gone from them—some by unwise sale to greedy land speculators, other by confiscation in punishment for having sought to defend it. This latter story alone is one which leaves a blot upon the history of this land which will affect the relationships between Maori and Pakeha for many long years to come.

The Missions faced a bad situation. Their Maori educational institutions were almost closed down. Most of the missionaries were transferred to European work among the new settlers, a few sought transfer to other native mission areas.
Methodist Maori Missions: Yesterday and Today by G. I. Laurenson

A once lovely garden was growing a vigorous crop of noxious weeds, and the seeds were scattering on every wind.

Two missionaries were appointed to the Wesleyan Maori work to pick up the broken threads of a mission that had taken the combined efforts of eighteen men before the outbreak of the Maori Wars.

Sad memories remained of the martyr deaths of John Whiteley, the Wesleyan, and Volkner, the Anglican. Misunderstandings and bitterness remained. In such an atmosphere William Gittos and William Rowse were appointed. With them, later, were Cort H. Schnackenberg and T. G. Hammond. Through the years a loyal band of Maori ordained Ministers had been gathered and trained to work with their Pakeha colleagues, and as time went on names like Hauraki Paul, Wiremu Patene. Hamiora Ngaropi, Rameka, Hoani Waiti, Karawini Waiti, Hone Eketone, Piripi Hana, Hetaraka Warihi, Te Rato Te Kote, Wi Warena Pewa, Martin L. Waiti, Hori Te Kuri Piripi Rakena, Te Tuhi Heretini, Hori Kirkwood and Tahupotiki Haddon came to the fore, and a later generation of younger men began to rise. The growth of European settlement in the North found T. A. Joughin appointed to the Hokianga District to minister to both Maori and Pakeha.

GLIMMERINGS OF THE NEW DAWN

All through this period the Maori race had been declining in numbers. From about 103,000 in 1845 the numbers dwindled to some 42,000 in 1896 and they reached the lowest ebb of about 39,000 at the end of the century. Then the tide turned. Very slowly at first, and then more rapidly, the race began to increase.

At first little notice was taken of this, as all—Maori and Pakeha alike—had accepted as axiomatic the anthropological theory that "a primitive native race will disappear before the numerically superior white race."

However, various factors began to operate to bring a new confidence to the people. Native education began on a small scale. Old bitterness began to die out slowly. Mission activities began to win a more friendly response from the Maori people. Some alert young Maori leaders began to preach a new day for their race, and some of them—Sir James Carroll, Sir Apirana Ngata, Sir Maui Pomare and Dr. Ellison—achieved academic and political status that brought new heart to the struggling Maori race.

In the Mission life new names appeared, working alongside the senior members of the staff—A. J. Seamer on the Pakeha staff in the North, Hamiora Kingi, Pou Wilcox, Tupito Maruera, and later Rakena P. Rakena, Eruera Te Tuhi. Matarae Tauroa and Matene Keepa on the Maori staff, with other splendid Maori Home Missionaries.

Death took its toll among these workers and the years brought retirements among the old stalwarts, but the work quietly went on. The Mission was understaffed in every
district, and finances were pitifully inadequate, and the wonder is that any mission was rebuilt—but God was in the work.

THE FIRST WORLD WAR AND ITS AFTERMATH

During the first World War, the Maori people shared with all other races in the influences tending to the deepening of racial consciousness. In the settling-down process after the War, the Maori folk were feeling this way and that for some centre around which they could organise their yearning for Maori racial expression.

Such a centre seemed to arise in the person of Tahupotiki Wiremu Ratana, a leader of the folk at a little settlement near Wanganui. On a basis of good Christian faith and teaching T. W. Ratana commenced a faith-healing movement, and his little settlement sprang to life as a mecca of the Maori people. Great numbers of people rallied to the centre and identified themselves with the movement. Realising the deep forces operating in this movement, our Mission leaders followed a policy of patient friendliness. Many of the people in some of our strongholds had moved almost en masse into the Ratana movement and for the time they found a racial solidarity and a measure of religious satisfaction.

The political emphasis of the movement in recent years has modified its appeal as a religious force, but many thousands still owe allegiance to its general organisation.

Periodically through the years such movements have arisen, and they may rise again. They are part of the complex nature of our New Zealand social structure—their roots are deep, and they will always need a patient and understanding handling.

THE SOUTH ISLAND

The dwindling Maori population of the South Island, living in small groups in settlements often separated by great distances, presented our mission with a difficult problem of organisation. For years one or more Maori Ministers were maintained there. Their work was difficult in the extreme, and very costly. The natural calls of the people in times of emergency were difficult to meet. Finally it was decided that the Mission Funds could no longer maintain a full-time worker in the South Island. Many settlements had a background of loyalty to our mission. Each one was entrusted to an adjacent European Circuit for immediate oversight, and occasional visits by Maori workers from the North Island were carried out. The experiment has been a doubtful blessing. The Maori folk in the South Island are still Maori, even though outwardly Europeanised, and it is not every European Minister or office-bearer who can give that Christian understanding that is really satisfying.

THE MAORI FIELD TODAY

Our Maori Mission, area of today covers largely the field of the Wesleyan Mission of early days.
It is organised into four circuits. First, the Auckland circuit reaching from Tuakau on the Lower Waikato, to the Far North. Rev. Eruera Te Tuhi, as Senior Maori Superintendent, makes Auckland his Headquarters, where he is in close touch with the Home Mission Board. The Circuit Superintendent is Rev. Matarae Tauroa, living in Tuakau, with a second ordained minister in Rev. Ranginohora Rogers at Waima in the Hokianga. We have thirteen Honorary Maori Home Missionaries in this circuit and six Deaconesses.

Second the Waikato Circuit, reaching to the borders of the King Country Hamilton and Ngaruawahia are the pivots of this big circuit. Rev. A. J. Seamer resides in Hamilton and acts as supply for the position of Circuit Superintendent. Here also lives Rev. Harold A. Darvill, the recently-appointed European Missionary in the Maori work. From Hamilton Mr. Darvill makes periodical visits to the other circuits, cooperating with the Maori Staff. In this circuit there are again several Maori Home Missionaries and one Deaconess and three supply Deaconesses and a group of two Home Missionaries and eight Honorary Home Missionaries and a wide range of Sunday School activities conducted by a splendid team of voluntary Sunday School workers.

Third is the King Country Circuit. Rev. N. K. Kukutai is the Circuit Superintendent, stationed at Te Kuiti. Cooperating with him are two Deaconesses, three Maori Home Missionaries and ten honorary workers. This circuit continues down the Main Trunk Railway almost to Taumarunui and, on the coast, to the borders of Taranaki.

Fourth is the Taranaki-Waimarino Circuit, containing all Taranaki and the central part of the Island down the Main Trunk Line to Marion. The Circuit Superintendent of this spacious circuit is Rev. R. P. Rakena, stationed at Hawera. Two Deaconesses and three Maori Home Missionaries carry their respective duties as a sadly understaffed group in an old historic area of our Mission.

The people in the Southern Maori settlements still give an eager welcome to representatives of the Maori Staff, especially when they are Maori members. Special mention should be made of the rare contribution made to the South Island Maoris by Rev. T. A. Pybus, and by Sister Eleanor Dobby, who is living in semi-retirement near Christchurch.

New days mean new factors to be taken into account. Today owing to the necessity of encouraging our Maori Staff to give a good lead to their people in home conditions and the training of their children, we are in honour bound to pay a standard of stipend and to provide a type of dwelling more in keeping with our Dominion objective of racial equality.

In various ways the Maori people are beginning to develop a greater measure of responsibility for the support of the mission activities. Old memories and old
misunderstandings die hard, but a real growth in fellowship and tolerance is a marked feature of our day.

Let us now glance at some general matters of interest that will assist in a fuller understanding of the past and the present in Maori Mission affairs.

THE EDUCATIONAL TRUSTS

With the recommencement of the Maori work after the Maori Wars, the educational activities languished for many years.

Kai Iwi Farm School was closed and the farm leased. The farm implements and stock had been sold and the proceeds used to purchase the site of the present Trinity Church in Wanganui. The proceeds from the rent of Kai Iwi have been sent each year to the Home Mission Fund to assist in the general work of the Department. Plans are in hand for the use of some of the funds in future for the provision of bursaries at Rangiatea School, New Plymouth.

Wellington Charitable and Educational Endowments Trust for many years used their funds only for European work—even to the support of an infant Sunday School at Wesley Church, and later for the support of the Masterton Orphanage. Of more recent years a proportion of the funds were used to support two Deaconesses in the Maori Field, and now considerable support is being given to Rangiatea School, New Plymouth. In future this will be the major Maori Educational interest of this Trust.

Aotea Educational Assets were merged with those of Wesley College, Auckland, where the only Institution was reopened by our Church. The story of Wesley College, Three Kings, is a checkered one, yet while it was a Maori Boarding School it produced many splendid, reliable men who today are still the strength of our Mission among the later middle-aged group.

Since the opening of Wesley College, Paerata, the whole policy has changed and today this College is an inter-racial one for boys. At the time of writing this, the Board of the College is reviewing its policy and it is to be hoped that the primary objective of the Trust as a Maori College will be safeguarded.

Little has as yet been done by our Church for the education of Maori Girls, but a useful start has been made.

For some years the Home Mission Board conducted a small School of Domestic Science and Hygiene at Te Kuiti. On the opening of a similar unit by the Methodist Women's Missionary Union at "Kurahuna," in Onehunga, Auckland, the Te Kuiti unit was discontinued and the work was consolidated at Kurahuna.

When plans were being formulated for a new College for Maori Girls in Taranaki, again the Home Mission Board established a unit in New Plymouth, known as "Rangiatea," and this is to be merged into Rangiatea Maori College within a year or
two. Here the Grey Institute Trust of New Plymouth will find a chief object for the use of the funds of this old Maori Mission Endowment.

MEDICAL WORK

To assist to accustom the Maori people to European methods of medicine and Hospital treatment, the Home Mission Board conducted for some years in the mid-twenties of the present century, a Cottage Hospital in Te Kuiti. This contributed greatly to the new trust of the Maori people in Pakeha Doctors and Hospitals. On the opening of the Te Kuiti Public Hospital, it was found unnecessary to continue any longer our Cottage Hospital which is now our Mission residence.

Of later years we have been cooperating with a Maori Tribal Committee in conducting a Maori Health Clinic in the sacred Maori house "Turangawaewae," in Ngaruawahia.

HOSTEL AND YOUTH CENTRES

During the years of the recent world war our church felt the need of a Maori Youth Welfare Centre in Auckland, and this was opened in Airedale St., in 1942. It has filled a wonderful purpose and is today a centre of many helpful mission activities.

In Hamilton, a valuable property was procured in Bryce St. in 1944, and it was opened as a Workers' Centre and Girls' Hostel under the name of "Te Rahui."

In Kawakawa, North Auckland, there is shortly being erected a Maori Deaconess Centre and Women's Rest Room.
CONCLUSION

The Maori Mission today is committed to a policy of encouraging the development of strong, self-reliant Maori leadership. This does not mean segregation of the Maori work, or complete elimination of European assistance. Rather does it mean an even closer fellowship of Maori and European workers, the latter being friends and helpers standing largely in the background, but bringing all available understanding and encouragement as older brothers and sisters to the Maori staff.

The Maori work is still a mission. If we had the present Maori population (upwards of 100,000) living on an island a few miles off the coast of this Dominion, we would be falling over one another to send them Foreign Missionaries. As it is, this population is living at our very door. We share their own land with them. Together we have passed through many common dangers. There face us years that demand close cooperation. This large and rapidly growing Maori section of the New Zealand population is yet a mission field. The field is white unto harvest, but the labourers are few. Pray the Father that He may thrust forth labourers into His harvest. Some who read this booklet may perhaps hear the call of God to labour in this field. Certainly we are called to make possible the employment of all whom God may call. Let us see that we do not fail Him or them!