

# WESLEY HISTORICAL SOCIETY

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'89

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## WESLEY HISTORICAL SOCIETY (N.Z.) DIRECTORY FOR 1989

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## SECRETARY'S NEWSLETTER MARCH 1989

Dear Members,

Greetings! I am compiling this letter at the end of March but you will not receive it until the end of June or later, so anything interesting that turns up between now and then will have to go on a duplicated insert. For instance, I can give no details yet of this year's Annual Meeting and Lecture, except that it will be in Wellington in early November.

### Society News

If you check our Directory at the front of this *Journal* carefully, you will notice several changes since the last time. Mrs Vema Mossong and Mr Keith Lawry join the ranks of our Vice-Presidents by decision of the Annual Meeting. Two new committee members are Mrs Jill Weeks of Devonport (in place of Mrs Mossong) and Rev Dr Alan Davidson replaces Rev. Dr Keith Rowe, who decided to withdraw. Alan is a Presbyterian minister who is an Anglican appointment to the staff of St John's College where he helps train our Methodist ministers. He is lecturer in church history and has taken a close interest in our work for many years. Two new corresponding members are Marcia Baker, the church archivist in Christchurch and Mr Douglas Payne of Hamilton.

There have been many changes in *membership* since I did a new list last March. A check reveals that in a year, nine members died, four resigned and four more are in their last year of membership and finish at 30 June 1989 so this *Journal* is the last issue they receive. Thank you for the interest and support you have given us during your membership. But we have had 21 new members which is most gratifying (this includes our first Asian member - the library of the Methodist Theological Seminary at Seoul, Korea).

An interesting find during the year is a copy of our 1948 members' list and a check reveals that 22 of those are still members. I think it is worth recording them to recognise their 40+ years of membership. They are Sister Rita Snowden, Revs. Graham Bell Allon Carr, Wesley Chambers, George Carter, Warren Green, Campbell Lucas William Laws John Lewis, Clarence Leadley, Ed. Marshall, Howard Matthews, Bill Morrison Ralph Patchett, Bob Thornley, Messrs Eric Heggie, Arthur Olsson, E.P. Salmon Jim Steel, Tom Spooner, Auckland Institute & Museum Library and the Royal Commonwealth Institute in London. I also notice that the income for the year was the equivalent of \$160.55 and expenditure was \$166.94!

For those who like to keep track of such matters, this Journal is your second issue for the 1988-89 year, the first being *Journal* '88.

## Books

Several have been brought to our attention so, especially if you are short of reading material, take your pick. Some of these will be reviewed elsewhere in this Journal

- a) *Samuel Ironside in N.Z. 1839-1858.* (Wesley Chambers.) This is not new of course being published seven years ago with the help of our Society at a price of about \$30. About 50 of our members bought it then so here is the chance for the rest of you to catch up. In case the news hadn't reached you, we were given all remaining stocks last November by Ray Richards, the publisher, and have decided to offer these for \$10 each (including GST and postage). With hard cover and 280+ pages, it is an exciting story of a fascinating man. As with previous sales, all proceeds go to the Gilmore-Smith Memorial Fund. Orders can be sent to me.
- b) A Diary. The Title *Unto the Perfect Day* is given to the published diaries of Rev. Thomas Jaggar, Wesleyan missionary to Fiji 1838-1845, who, after his 'fall from grace', settled in Auckland as a layman until he spent the last 15 years of his life as a Home Missionary at Kaukapakapa where he is buried. His Fiji journals have been edited by his great-great-grand-daughter, Mrs Esther Keesing-Styles of Auckland. after many years of intensive work, with forewords by Stan Andrews and George Carter. They are printed exactly as he wrote them, including spelling errors. corrections, etc. and tell 'a story of suffering and privation, of heartaches and sorrow between times of spiritual refreshment'. It has soft covers and 144 pages with small print and several illustrations. Available from Auckland Epworth Bookshop, 203 Karangahape Road, (P.O. Box 68-483), Auckland 1, for \$27.60 plus \$1.00 postage.
- c) Another Diary. Many of you already have a copy of our 1964 Proceedings called *Gold Diggings and the Gospel* being Rev. J.H. Haslam's editing of the Westland diary of Rev. George S. Harper in 1865-66. Now his great-grand-daughter. Patricia Booth, of Wellington, has published his diary of his shipboard journey from England in 1864. See the review by Rev. Ewen Simpson in this Journal. It is in typescript on A4 size paper with hard cover and is available for \$10 plus postage from Patricia Booth, 97 Nottingham Street, Karori, Wellington 5.
- d) *Prepare your Servant* (Stan Andrews) was briefly mentioned in my last Newsletter just before it became available. It is his autobiography covering two lengthy periods in Fiji as well as his New Zealand life, including General Secretary of the Foreign Mission Department of the N.Z. Methodist Church. See review by George Carter in this Journal as well as Jack Lewis' in the April Crosslink. It is available from the Andrews at 1 51 Kolmar Road, Papatoetoe. or the Epworth Bookshops, for \$15. All proceeds from sales are going to a welfare project in Fiji. It is soft cover with 100 pages.

- e) *And not to yield* (Thora Parker) is a family history with a fair amount of Methodist history. It is the Jenkins family, one of whom, William, followed Ironside at the Cloudy Bay Mission as a teacher and catechist and later became a controversial figure in Motueka and Nelson. See review by Verna Mossong. This is available from Mrs Parker, 50 Wade River Road, Whangaparaoa for \$29.95. It is hard cover with 265 pages and 137 illustrations. Mention you are a member of W.H.S.

### A First for Us

We publish in this *Journal* two examples of a genre that hasn't come our way before—that is writing for the stage. It so happens that they were both part of the programme for the Conference in Palmerston North last year. On the Friday evening a rapt audience experienced the illuminating solo presentation by Marion Kitchingman of the Life of Susanna Wesley, mother of John and Charles, and we are pleased to be able to print a scene from that. On the Wednesday evening, a Tongan group presented their play about the mission work in Tonga of Rev. John Thomas ("Tomasi") from 1826. This was written by Dr Harrison Bray, a long time Anglican who has become a Methodist since marrying a Tongan. Before retirement, he was on the staff of the education department at Massey University. We print his revised version with accompanying background notes and some guides to production. It is planned to print separate copies of this so that anyone interested in producing it can buy a set. I don't know the details at present but anyone interested can write to Dr Bray at 469 Albert Street, Palmerston North.

### Some Maori News

I thank Mrs Joy Rakena for passing these two items on.

1. *Waiheke Island*. This is the home of the Ngati Paoa tribe whom many will remember were the recipients of the first year's distribution of Prince Albert College Trust Funds last year under the 'first fruits' scheme. It was announced recently that the government had decided to return to tribal ownership a large farm property on Waiheke as the result of a Waitangi Tribunal recommendation of two years ago.
2. *Mangere*. The shores of Manukau Harbour in the Mangere area was the home of the Ihumatao people in the 1860's and several of their pa were ministered to by Wesleyan missionaries of that time, though very little of the land now remains in their hands. Amongst the Tribunal findings in its report on the Manukau area are some dealing with the possible return of some of this land to its old owners. Now the firm of Turners & Growers Ltd has decided voluntarily to return the land near the eastern end of the airport known as Pukaki which was the site of an old marae and burial ground.

### Harry Voyce Stamp Collection

Rev. Doug. Burt has been doing a lot of work with this and you will find an article by him elsewhere in this *Journal*. We take this opportunity to thank him for his special project last year of special stamped envelopes to commemorate the 75th Anniversary of the uniting of the Methodist Church in New Zealand in 1913. For those who missed out on these envelopes last November there are still spares for sale. Those with the 70c 'Methodist' Christmas Stamp (it has Charles Wesley's hymn words on it) and signed by Conference Presidents Te Whare and Laurenson, are \$1.80 each, unsigned ones with 40c stamp are \$1 and 70c stamp are \$1.30. Orders go to Doug. at 26 Shelley St, Cambridge, and are best accompanied by a stamped addressed envelope for posting them back to you. If we can sell all these it will build up a fund to cover the cost of maintaining the collection in the future. I don't think Doug. has thought up another special project for this year!

### Next South Pacific Regional Conference

There is nothing further to report on the year for this. It has been agreed that it will be in Tonga and that the best time of the year would be to coincide with the August school holidays. But the year is decided by the programme of the World Methodist Historical Society for all its regions. It seems to me that the earliest it could be held now would probably be 1992.

### What is in the Pipeline?

If projected plans finally work out, here are some Proceedings you may expect in the next few years in addition to the nearly annual Journal.

- a) *An Ordered Faith* by Dr Douglas Pratt, is the history of the Church's Faith & Order Committee since it was formed. This seems to be nearly ready for printing and should be in your hands later this year.
- b) *Rev. John Whiteley*. Some aspects of his work, particularly over the land question, is the subject of a thesis by Rev. Graham Brazendale, who is preparing it for our purposes. Graham is a very busy man but we hope it might be ready for printing in 1990, which would be an appropriate year.
- c) *Prince Albert College Trust*. We have agreed to a request from the new P.A.C.T. 2086 Trust to be the publisher for a history of the trust from the time Eric Hames' Proceeding we issued in 1979 reached. Rev. Bill Morrison has agreed to write this.
- d) *Missionaries' Letters* written while they were working in New Zealand contain much fascinating material. There are several collections in various places such as archives and it has been suggested we publish a collection of the most interesting ones. In preparation for this, if anyone knows of the whereabouts of any such

letters that may escape our notice, we would like to receive at least a copy of them.

### **A Special Meeting**

A special meeting of the executive is planned for 14 June, so it will be over by the time you read this. This is to try to make some decisions about future publication policy of the Society using a report on this prepared by a special sub-committee two years ago. We will be considering such questions as: How should Oral History be planned and organised? How can local churches be helped to produce a better standard of local church histories than is often the case? When should local histories be considered for publication as Proceedings of the Society? What aspects of our church history have not been adequately covered by our Proceedings up till now? How do you go about achieving this? How can we contribute to the bi-cultural programme of the church? Who are the Methodists worthy of a biography of themselves but for whom none has so far been written? What is the best use to be made of the Gilmore-Smith Memorial Fund? How can our relationship with the Connexion be strengthened? How many satisfactory answers we can come up with in two hours remains to be seen.

### **A Special World Methodist Historical Society Conference**

This is the proposed joint W.M.H.S.-Benedictine Conference in 1990. There is no definite information yet on time and place except that it will probably be in Italy and possibly in September. Anyone interested can let me know so that I can pass on further information to them. (Theme: *The Roots of Christian Perfection*. Ed.)

### **What about those Unpaid Subs.?**

This seems to be my favourite topic with which to finish. We thank the great majority of you who pay up reasonably promptly. As at 31 March, a check shows that 72 of you have not paid for the current year and 22 of those still owe for last year as well—and four of those for the previous year as well. As the year closes, are you still among them? This represents just on \$1,000 and also means that you have received two Proceedings - or four - or six - FREE! The sub. has been raised by \$2 for the coming year \$1 for the General Fund and \$1 for the Memorial Fund.

### **Thank you**

And a thank you, before I forget. This is to Mrs Miriel Fisher of Palmerston North, who organised what must have been one of the best displays of W.H.S. material at last year's Church Conference, along with Doug. Burt's stamp display. It was most interesting

*-Dave Roberts  
Hon. Secretary*

THE METHODIST CHURCH OF NEW ZEALAND  
CONFERENCE 1988

**THE SEVENTY-FIFTH ANNIVERSARY OF  
THE UNITED METHODIST CHURCH**

Nineteen thirteen marked a very important stage in the life of the Methodist Church in New Zealand. Not only were the two streams (Wesleyan and Primitive) brought together, but we also achieved complete independence as a church severing our last ties with Australia. From henceforth we would be responsible for our own destiny.

I can hope to bring you only fleeting glimpses and observations which because of their brevity, might seem out of proportion or ill chosen. My choices must, of necessity, be personal but I trust that the scope is broad enough to bring us all to feel that it is our story we are talking about.

I have learnt, in the context of the preparation of this address, to appreciate the dilemma of a certain traveller, (our high profile as a non-racial society prevents my telling you his country of origin.) He was crossing the Sahara. It was terribly hot and the camel's milk had probably gone off. He looked out of his green tent, blinked his eyes, and asked his leprechaun "Is that a mirage or am I only seeing things?"

So, I call you to come with me down the corridors of memory and call to mind people and events which may have become submerged under the more immediate and pressing concerns of today. As we reach back into those times good and bad, we shall hopefully see ourselves more clearly and gain steadiness and insight for the future.

## **1. THE PEOPLE CALLED METHODISTS**

John Wesley, in his Preface to a Collection of Hymns, dedicated them to "the people called Methodists" This is our family - the cradle into which we were born, the arm stretched out to nurture us; the warmth of love to give us security and self identity. The people who have thus nurtured us in the household of faith stand about and beckon us on by what they have done and by what they are still doing in our hearts and minds. While we can argue with stated truths and stand at arms length from the reasoned and the reasonable and reject with our minds, we cannot detach ourselves from the influence of people as people.

I want simply to tell you about some of those who have left a mark on my life and experience. I do this not because there was anything particularly remarkable about my experiences, but I want you to use this as an invitation to reflect on your own story.

I go back to something in my childhood my parents told me, Wm. Readv who, incidentally was the Ex-President at the Uniting Conference in 1913, used to hold forth at great gusto and his message was punctuated with much shouting and waving of arms. He was enclosed in a pulpit which acted as a kind of restraining cage. It is

reported to me that on more than one occasion I asked the fearful question "He can't get out can he?" Thus at an early age I learnt the fear of the Lord. But the message may well have been borne in upon me that there were things in life which were so important that people were prepared to proclaim them with every fibre of their being.

In marked contrast was the style and approach of Percy Paris I can still see him as, with dignity and style, he conducted worship at St Paul's Hamilton.

What he said was beyond me, but I knew there was anticipation in the air. The cobwebs were being blown away, and some of the congregation at least were grateful that faith was becoming alive and relevant and that the Catholic dimension of response was beginning to be wafted in upon them. Unfortunately this was all too much for some of the godly burghers of Hamilton and their very much conditioned families. Percy Paris' greatest boast was that he filled the Baptist Church up the road.

I can still see R.B. Tinsley caught up in conviction and ecstasy as he caused the Scriptures, particularly the O.T., to rise from their flat pages and breathe life and vitality. I remember him saying "We had a great time with Isaiah last night. Yes, he loved the prophets and I have the suspicion that they loved him a bit too much. His word of denunciation could be as fierce as theirs.

Fear took hold of me when the persuasive Bob Mayson first pressed me into taking prayers at a Bible Class Camp. Present also was the irrepressible and vital young Bern. Chrystall, who was the life and soul of the party. I had no idea he was a parson and was shattered to see him on the Sunday morning demurely garbed in a dark suit being whisked off to conduct worship in a nearby town. What was the world coming to! I had to rethink a lot of things.

And so I could continue down through the years. It's hard to stop once you begin to make this pilgrimage. Let us all pause to salute those whose lives have impinged on ours. Let us use this time to sense again the linking of our lives with theirs and to savour the ties that bind us to one another. In quiet reflection we relive these moments of challenge and decision, of strength and support, of friendship and a shared journey. For many of us this journey of faith was in the family of the people called Methodists. As we look back we realise that their mantles have fallen on us. We were called that the faith might be proclaimed anew in our generations.

We were not called into being to serve ourselves, but to move out in witness and service.

## **2. TO SERVE THE PRESENT AGE**

The past 75 years are a strange amalgamation of the most far reaching changes our world has seen. War, of a vastly different nature from any previous encounters, has convulsed our world on two occasions; depressions have sapped our strength. Ways of living and thinking have crumpled before our eyes to be replaced, if at all, by what to

us are alien philosophies. Science has developed and expanded and opportunities to utilise or to be overwhelmed by these forces are upon us. The communications era has opened up our world. Changes have come thick and fast. Into this turbulent era we have been born and, though cushioned in this land from the most catastrophic effects of upheaval, we certainly know that things are not what they used to be. Because we are frail creatures of dust our response is a strange mixture of insight and nonsense, of meaningful engagement and missing the mark by the proverbial

I have sought to focus on some of the waves on which we have been called to ride - to look upon these events in the light of our continuing response to the gospel. The list is not exhaustive. Others would have chosen differently. Please add your own contribution to the list. Here they are:

**(a) The Bible Class Movements:**

It is impossible to over estimate the effect of the Young Women's and Young Men's Movements on the life of the Church, particularly in the period between the 2 World Wars. Heroes and heroines were not so plentiful in those days and the youngsters of those days were more easily satisfied with less way out versions. In the relative innocence of those years, a response to idealism could be counted on. There emerged in the church strong and dynamic leaders who evoked strong responses of faith and dedication. Thus there filtered through into the life of the church a new and vigorous wave of thought and action. Debate on all manner of subjects was encouraged. The call to decision was faithfully made. Interest in Overseas Missions and the social application of the gospel were to the fore. Thus the older more conservative attitudes were transcended and a new agenda for the times came into being. This new life laid the ground for further change and development.

**(b) The Changing Place for Women in the Church and Society:**

Look at many of the old photos of official Church gatherings and what do you see? Rows of earnest looking men in black suits and big boots, looking for all the world as though they had just proclaimed a further 10 commandments. You could not help but say 'There simply has to be another side to this story. Where were the women of the Church?' Of course, dutiful wives and daughters that they were, they were simply obeying the injunction that women should "keep silence in the Churches". Ruth Fry's admirable book "*Out of the Silence*" outlines the journey taken by the Methodist women of Aotearoa. I hope every member of Conference reads it. I look back to Synod meetings in my early ministry. Out in the kitchen "the ladies" were busy preparing the meal. After it had been consumed by the assembled company, the helpers would be coaxed out of the kitchen and they would stand blushing by the doorway. The youngest probationer, chosen so that the ladies could see what a nice chap he really was, would wax eloquent about their virtues as cooks with an odd mention of

Christian service. Thus suitably rewarded they would scuttle back to the kitchen grateful for the acknowledgment of their part in enabling the Lord's army to keep marching on. Things are not perfect yet and much today depends on individual and group experiences, but there should be no denying that the distinctive contribution of women is enriching life in church and community to an extent undreamt of not so long ago.

**(c) The Bi-Cultural Journey:**

The Seminar of June 1983 was, in many ways, the watershed of our present perception and dedication to the bi-cultural pilgrimage. Twenty-four Methodist people, Maori and Pakeha, met to talk, to listen, to share, and to pray. Out of it came the following Covenant:

Together we covenant to build a bi-cultural church.

Together we covenant to transform church structures and goals to serve that end.

Together we covenant to be bi-cultural persons and a church whose direction is led by Christ, whom we meet in the pain of our society and who makes all things new.

I know there have been further and later developments in the past 5 years. But this statement does contain what I'm sure is the heart of the matter if we take the word 'Covenant' in its full Biblical meaning. Listen to this definition: "A Covenant exists every time that there are beings united together and belonging to the same totality". We are fundamentally bound together in seeking justice and reconciliation. And, of course, in covenanting we express our relationship with God for, in Covenant, God's name is bound to a group of human beings. "The Covenant is not an intermittent association. It is direct to a goal". In O.T. times it was directed towards the salvation of Israel. Today it is the full and free expression of our diversity as peoples and our unity in Christ.

I feel this brief excursion into definition to be a fundamental importance. It sets out the awesome responsibility to which the church has been called. Neglect Covenant and we might fall victim to our own insularities, our own fears and our own lack of vision. If on the other hand we are true to the gospel, we shall be reshaped far beyond our present understandings.

**(d) The Ecumenical Journey:**

We are a small church in a small country and we haven't fought with sword and dagger for our liberty, nor have we been viciously set upon. This has shaped our relationship with other communions. We are always happy to concede that there is other traffic beside ourselves on the road to the celestial city. If our vehicle breaks down, we quite cheerfully hitch a ride with someone else and we're not averse to taking over the controls and doing a bit of driving for them. Our lack of

exclusiveness is, I believe, a true expression of the gospel, but it hasn't helped our Methodist triumphalism - if that is what we want.

We look back over those years when, with confidence and hope, we worked and prayed to bring into being the vision of a united church. The dream was not realised. There are reminders about us in terms of Union and Co-operating Parishes. Sometimes I think that the Church looks upon them as evidence that we have loved too well, but not too wisely. For goodness sake, let us learn to honour and cherish them for what they are the first fruits of a dream we once had. There is an appointed time of obedience (a kairos) which, if not taken, leads to the disorder of disobedience. Time moves on and the moment cannot be recaptured. But, if our unity in Christ is an imperative of the gospel, the hour will come again and the dream will again possess us. In the meantime we resist every temptation to turn in upon ourselves or to set one kind of obedience against another or to indulge in some kind of denominational imperialism.

**(e) The Social Witness of the Gospel:**

It was much simpler in the old days, when the major concerns were temperance, which meant total abstinence and Sabbath observance. But, in the social awakening of the 20's and 30's, new and frightening concerns thrust their presence upon society and the church.

The depression years, with want and restriction of production in a fertile land, caused us to ask awkward questions about money and the distribution of wealth and indeed about the whole structure of society.

The rapid changes of today are bringing back some of the same questions in an amended form.

The lowering clouds of war in the 30's thrust upon the Church the challenge of making a meaningful Christian response. To fight or not to fight was a painful question for many a tortured soul. They were testing years and convictions ran deep. The unity of the church was sorely tried and the place and role of the Conference subjected to severe scrutiny. Only as late as the Conference of 1986 was one of the outstanding rifts healed when the Conference expressed its penitence for dismissing Osmond Burton from the ministry.

Time does not allow further excursions into other very important aspects of the life of the Connexion. We call to mind the husbanding of financial resources through the Investment Funds Board and the Methodist Trust Assn., the move into society through the Methodist Social Services Association, the emphasis on Leadership and Training through the Education Division, the growth in understanding fostered through dialogue with the Roman Catholic Church; Theological training of Trinity College, firstly at Grafton Road, and then in

association with St. Johns at Meadowbank. The list is so long and behind each activity lies the service of devoted hearts and minds.

To summarise these pictures of the Church throughout the years imagine, if you will, the Church as a circle with members leaning against the circumference, pushing out to enlarge the circumference to enlarge the circle of love and understanding and to take the reality of Christ into all parts of life. Sometimes we have moved in concert with society, seeking to give depth and clarity to forces that were abroad. At other times we have sought to stand against the sin that we perceive to be crouching at the door of our human existence.

Numerically, battered though we might be. unable to see ourselves clearly and beset by all kinds of problems, we cannot say that we have just vaguely performed the traditional role over the years. Serving the present age has found us in all kinds of strife and dilemmas. But through it all we have grown immeasurably in maturity and have been given the privilege of witness and service over the years. We cannot ask for more.

### 3 WHAT NOW?

And now we come to the really hard part. Where are we today and what are our prospects for tomorrow? Perhaps you have been stroked over much in the previous sections. It might well be time for a little roughing up.

Every Conference, when we first meet, we join in lustily singing the hymn 'And are we yet alive and see each other's face?' As a question it's somewhat rhetorical because we wouldn't be singing unless we were alive. But the question remains. How alive are we? Let us look at some of the problems we face:

- a) We have trouble in arriving at some sense of identity. We were created in the words of Wesley 'to spread scriptural holiness throughout the land' and it was Wesley's intention that the Methodist societies should do this from within the Church of the day. But things didn't work out that way. The dilemma now is whether we seek to retain and rejoice in the spirit of the heritage of the tradition we received from Wesley, or do we say 'thank goodness we have been delivered from all that nonsense' and thumb our noses at that part of our story. We move from one side to another. Our heritage sits uneasily upon us.
- b) Our pragmatism can make it unsafe for us to be on the road. We would never have become the church we are unless we had moved out into new ways. But there is no salvation in change as such and it has no magical quality which will enable it to achieve the impossible. It is far too late in the day for us merely to sing a hymn or form another committee. Change must have goals in mind.
- c) Our clientele (if we can use that word) has changed. The appeal in early Methodism was to those outside the bounds of acceptable society. Thus

redeemed, the natural response was to move out and commend by word, attitude and life, their new-found life in Christ. Wesley, himself, perceived the origin of our present problems when he expressed unease about the growing wealth of his followers who, having sobered up, became industrious and prospered. Having thus prospered we want to retain what we have in terms of spiritual, social and material values. We today, seeking to sustain the insights of Wesley, belong to the establishment and this changes our perspective. We have moved from evangelism to survival. The whole complexion of things has changed.

And so we could carry on with our confessions. It could take the rest of Conference. Let's sum it up this way. I would remind you of Saul who went out looking for donkeys and found a kingdom. John Wesley went out looking for a kingdom and found - Methodists.

Where are the signposts to our healing?

- a) I believe there is a desperate need for us to develop a greater self-awareness and have a better defined sense of direction. We need to relate ourselves back, not only to our structures, but to our Faith and our Order. So much depends on our having a strong Faith and Order Committee, theologically literate and alert, that can hold the mirror up to us so that we can see how lacking we are in self-knowledge. Thus armed with insight and awareness we will stop picking at the convenience foods of expediency.
- b) One of the buzz-words today is 'spiritually' and it can mean anything from smelling the daisies to reading the stars! While we need direction, we also need spiritual awareness, and the reality of a personal faith. Our charismatic friends constantly challenge the whole church to see faith in the context of personal encounter - of spirit with spirit. We need the modern experience of what it means to fall into the hands of the living God. We cannot see the shape of the coming Age of Faith, though self-appointed prophets of every hue abound. But we go back and humbly pray the prayer of the early Church - 'even so, come Lord Jesus'.
- c) We need to apply ourselves to the central task of evangelism. We need to discover an evangelism which is not merely a projection of any sales techniques, nor a manipulation of guilt and fear, nor a survival technique, but something which springs out of the wholeness of our own experience.

To sum it up: knowing ourselves and experiencing our faith - not for any ulterior motive, but because it is for us health and strength, we shall again be real people and we will fulfil our mission in real terms. In this way we confront the conservatism that can settle like a blight upon us. Our numbers may not be large, but we will be delivered from fear and frustration because we are not defeating ourselves with our own false expectations or creaking structures.

Finally, I would draw us all back to the Upper Room which is the touchstone of our understanding of Christ's relationship with his church. In quietness, with the air heavy with the expected tragedy of separation and the cross, with the knowledge that humanly speaking the circle would be broken, we hear the words of comfort as our Lord lifted up this little group of bewildered and fragile men. We hear coming across the centuries the words he uttered then - "Fear not little flock". Let those same words descend upon us as we set our faces to go forward in the name of Christ.



**Rev. William J. Morrison M.A.**  
**President of the Methodist Church of New Zealand 1974-75.**  
**Wesley Historical Society (N.Z.) Annual Lecturer, 1988**



## **HOW NEW ZEALAND METHODISM KEPT THE FEAST**

### **Planning**

In 1988 the Methodist Church of New Zealand did a refresher course on its history and its faith. In that year the 75th anniversary of the 1913 Act of Union, which brought our present church into being, coincided with the 250th anniversary of the foundation of Methodism, traditionally dated by the evangelical conversion of its founder at Aldersgate Street, London, 'at about a quarter before nine' on 24 May 1738. Before the year was out never before had so many dressed up as John Wesley, some even riding a horse in his name, but there had also been a wide outpouring of worship, drama, study, public witness, and sermon, all designed to realise the foundation enthusiasms of Methodism and, at their best, to seek in this very different time how its power might be recovered 'to serve the present age'.

Planning the year may be said to have begun at the Manukau Conference in 1986. Almost the last words of the Conference were those of the then President, Rev. Donald Phillipps. He it was who reminded those present of the double significance of 1988 mentioned above and that forward planning would be necessary. In Church Council the following April these matters were on the agenda and the President raised such issues as the meaningfulness of such celebrations for ethnic groups within the Connexion. He intimated that this Society would be encouraged to take up planning and he himself was appointed co-ordinator to see the Church celebrated the event 'appropriately'. He promptly made contact with the Media and Communications Committee to ensure that both radio and television sources were aware of the coming occasion so that time might be made available on both media. At the same Church Council Rev. John Hosking raised the possibility of a Hymn Festival which could be co-ordinated with the Education Division.

By September possible resources were being evaluated from overseas and discarded as inappropriate for New Zealand. A kitset of resources for New Zealand was suggested.

Donald Phillipps was reconfirmed as co-ordinator at Conference 1987. By 24 November Rev. Dr Keith Rowe had been appointed Convenor for the National Television programme in May, Rev. Terry Wall Convenor of a committee to work on Sunday radio services on 29 May, Rev. Derek McNicol as Convenor of a committee for the production of material suitable for worship and study in the parishes and Rev. John Hosking to convene a committee relating to Methodists 'as singing people'.

The people involved in the preparation of parish resources had to obtain the services of a very wide variety of folk to provide material which had to be in the hands of printers by the end of February 1988 to be distributed in April. At the same time work was proceeding arranging for radio and television broadcasts. The Connexion allocated \$ 10,000 towards costs and Donald Phillipps was able to leave for England early in April on study leave and to be the President's representative at the celebration at St Paul's Cathedral on 28 May, thus replacing President Buddy Te Whare, as told in last year's Journal. The celebrations were ready to go.

## **Recording**

With such adequate planning beforehand it became obvious to the Wesley Historical Society Executive Committee that some worthy record should be made of the actual celebrations. The Society was asked to publish an account of how the year went. An appeal was made to all who had a share in the planning at district and parish levels to send an account of events together with materials printed. As a result we received scripts of television and radio national broadcasts and a variety of materials produced both nationally and locally. Unfortunately only some 25 parishes sent in materials. However every District in New Zealand was represented except one (the most historic!) and by February the Editor was faced with a file 4cm thick from which to compile this article! Though it is obviously impossible to do justice to each local celebration—and some of the material sent in gives evidence of work of both quantity and quality—the collection will we hope make a valuable deposit in the Church's archives. It constitutes, we believe, a fair sample of how the church observed the occasion, and gives some indication as to its nature.

## **Resources**

We do not know how widely material provided to parishes was used, but certainly there was an ample supply of such material available from connexional sources and to this was added material provided locally.

*How Great a Flame*, a festival of praise published by the Methodist Publishing House, London, was examined by the Committee but rejected as unsuitable for New Zealand use on grounds of content and expense. It consisted of Wesley Hymns interspersed with historical and inspirational material.

Instead the Committee produced a comprehensive range of leaflets and booklets itself.

In an introductory folder *Suggested activities for celebration and promotion* was prepared by Professor Colin Gibson, *The world is my parish*, an introduction to the world Methodist family, was provided by Rev. Alan Leadley, *My heart strangely warmed*, the events of Wesley's conversion day, and *How others saw him*, good and bad judgements about Wesley by his contemporaries, were contributed by Rev. Donald Phillipps, while *What Methodism means to me* included testimonies from 19 New Zealand Methodists, including Mary and Wilford, Naomi Lange, Brian Chamberlain, Rita Sowden, George Goodman, Doreen Hill, Bettie Lawson, Sarah Laurenson, Leri Davis, Charles Hailwood, H.W. Beaumont, Colin Gibson, Margaret Burnett, Phil Trotter, John Lawry, Lynn Frith-Upson, Christine Sharp and Joyce Dey. Suggestions were also made as to use of overhead transparencies.

A study resource folder issued by the Committee included a Biography compiled by Rev. Frank Hanson, a *Brief History and Character of N.Z. Methodism*, by Rev. Wesley Chambers, *Preparation for Aldersgate* by Rev. Donald Phillipps, *The Wesleys' contribution to social and religious development in England and the world* by Dr Peter J. Lineham, *Born in Song* by Professor Colin Gibson, *John Wesley—his life and times* which gave important dates and events, *John Wesley—Resources for Use with Children*, prepared by Rev. Frank Hanson, *John Wesley—Resources for Use with Youth Groups*, and *It's on video*, a list of relevant available videotapes, compiled by Rev. Dave Mullan.

A further folder issued by the Committee included John Wesley's Journal, selected readings which could also be used as background for mime or dance, selected by Rev. John Mabon, *Bible Readings for Services of Worship*, prepared by Rev. Henk Gerritsen, *Hymns for Celebration*, a selection and notes about hymns prepared by Rev. Jock Hosking, a selection of prayers, two orders of service *From the American Connection* compiled by Rev. James R. McGraw, *A Sermon Resource*, the beginnings for a creative approach to Sunday 22 May by Rev. Dr Phyllis Guthardt, and *Heirs to the Wesleys*, a Litany for the saints of Methodism Te Haahi Weteriana in Aotearoa-New Zealand, in grateful remembrance of John Hobbs, Matui and Rihi-mona Otene, Annie Schnachenberg, Te Paea Hinerangi, Percy Paris, C.H. Laws, Eleanor Dobby, Ormond Burton, Eruera Te Tuhi, Lina Jones, Arch Barrington and all such.

The studies were co-ordinated by Rex Sage and material in the resource package was designed and produced for the Committee by Rev. Derek McNicol.

*John Wesley and Aotearoa-New Zealand*, three studies for group use, were also prepared by Rev. Norman Brookes, Superintendent of the Development Division, in consultation with the Making Disciples Task Group. These included *Indians or Settlers, Good Works or a Living Faith?*, and *The Church or the World?* The thrust of these studies was to help folk face modern changes in the light of the Wesley story, that we might be relevant in our presentation of the gospel as Wesley was in his day.

In addition to these 'official' resources many scripts and liturgies were produced at local level and some of them used quite widely. Marion Kitchingham presented her very moving one woman drama *The Life and Times of Susanna Wesley* on a number of occasions, culminating in a crowded gathering at St Paul's Church, Palmerston North, on the eve of Conference. In much lighter vein Rosalie Reynolds-Sugrue's poem-drama *In Praise of Methodists—the Wesley Saga* was staged at various Methodist celebratory parties and concerts not only in her own Dunedin but further afield as well. As editor of the Dunedin Parish News she also reported many Otago Wesley celebrations during the year.

## The Media

We are not aware as to the extent that the celebrations attracted attention in the printed media. Only two newspaper cuttings have come our way but these are no doubt typical of many others. In Auckland apparently the Prime Minister's wife upstaged J.W.! *The New Zealand Herald* for 25 May headlined its report of the gathering in Aotea Square 'PM's wife says her own thing', and appended a photo of Naomi Lange at the microphone, giving equal treatment to Mrs Lange's feelings as a public speaker, and the celebration itself. It reported that the gathering drew more than 200 'spectators' (The Church count was 400-500) to the city square and Dame Cath Tizard, Auckland mayor, and, Rev. Buddy Te Whare, Methodist President, shared with Naomi Lange in the programme, as did 'another surprise guest ... the 285 year old John Wesley himself (being played by the Rev. Merv Dine)! See *later report*.

Another 'John Wesley', this time in the person of Peter Nunn on horseback, led the procession down Victoria Avenue in Wanganui celebrating 250 years of Methodism, as reported and pictured in the *Wanganui Chronicle* on Monday 23 May. The report also mentioned that the Wanganui Methodist Church was running four lunchtime concerts and the High School orchestra and choir were taking part.

The Wesley Day Television service was telecast from Pitt Street Church, Auckland, on 22 May. The service was introduced by President Buddy Te Whare, the service was conducted by Rev. Mary Caygill and the preacher Rev. Dr Keith Rowe. The President pointed out the significance of the service being held on Pentecost Sunday when the Church prays for renewal in the power of the Spirit. The service featured Wesley hymns and linked Pentecost with Wesley's evangelical conversion. Rev. Len Schroeder played the part of John Wesley and, with the help of a narrator, recounted significant experiences in the life of the founder. The service also included portions of the historic Covenant Service and concluded with Holy Communion.

The same day a service in Durham Street Church, Christchurch, was broadcast on National Radio. The script was written by Rev. Terry Wall and he and Rev. Lynne Wall conducted the broadcast service. A Litany for the Saints of Methodism, also using verses by Rev. Bill Wallace, celebrated the lives of Hugh Price Hughes, 'as concerned about saving society as he was about the saving of souls', The Wesleyan

missionaries to New Zealand and Maori evangelists, women like Mary Quaife of the 1851 Canterbury settlement, and Ormond Burton the peacemaker. The theme 'The religion of the heart' had many historical references and sought to apply the experience of the past to the demands of the present: 'When Methodists seek to express a commitment to biculturalism in Aotearoa, or partnership between women and men, to peacemaking and to an economy that serves the well-being of all sections of society, we do so because our hearts, however inadequately, share in the heart of God, which enters into the suffering of this world, saving, redeeming at measureless cost'.



*Wesley in Queen Street*

On 21 August a further Radio Broadcast service was beamed from St Paul's Church, Hamilton, the theme being 'A Methodist Journey . . . then and now'. The service was conducted by Rev. Brian Turner, assisted by Pat Irving and Arthur Roundthwaite and others. Again the service sought to link the founding experiences of Methodism with witness and mission today: 'From Uncle Scrim in the 1930's through to the Russell Marshalls, David Langes, Brian Chamberlains, Hiwi Tauroas and others of today, Methodism has never avoided a strong community involvement—not because of a desire for social involvement alone, but because an inner Gospel conviction fires and fuels a social justice commitment. Central to that commitment is what John and Charles Wesley first stressed, that no one need ever feel outside God's love as revealed in Jesus Christ.'

## The Parishes

Here only the briefest sampling is possible of the celebrations of the year at local level. They were of an extraordinary variety and involved very many in planning, preparation, organisation and participation. They were on the whole of a Methodist family domestic nature. We tended to glory in the past from which we have come and on many occasions we let down our hair and had fun. But in some programmes there were reminders that Methodism's history had been by no means an uninterrupted success story, that we must mark and learn from our past failures as well as our triumphs. A serious attempt was also made to connect past evangelical fervour with present social passion. Wesley's twin emphases on individual conversion and passion for social justice and reform were celebrated with a recognition that much that is alive in Methodism today springs from the same roots though addressed to a very different age. A perusal of representative programmes suggests that, at least in some quarters, our Church is anxious to take from the past insights and enthusiasms that which will enable us to be relevant and effective not for ourselves alone but for the world which Wesley claimed as his parish.

### Whangaparoa.

Celebrations in the parish had three parts. Class meetings were held over three Sunday evenings using Norman Brookes' studies. The film *The John Wesley story* at an ecumenical service drew 200 people, and a Wesley Sing-along evening service with singing by Roman Catholic and Methodist choirs drew 130 folk. New Zealand and English material was used during the year.

### Takapuna.

Joy Dine wrote ten leaflets on Wesley's life which were used throughout the year as well as church newsletters. Evening Fellowship falling on 24 May used a slide-tape programme produced locally and a Remember Aldersgate service followed. An extensive visual display was mounted in the church. During May the life of John Wesley was related to the lectionary, Susanna was remembered on Home and Family Day and all hymns were by Charles. Evening services were given Methodist theological emphasis and a Week of Prayer for Christian Unity service featured Wesley's ecumenical influence.

### Auckland

'John Wesley' in the person of Rev. Mervyn Dine, strode down Queen Street exactly 250 years after the heart warming experience in Aldersgate Street, London. He was Wesley in Queen Street supported by over 20 followers in period costume and carrying placards which told the city 'God is with us'. A little later, in Aotea Square, the Mayor, Dame Cath Tizard welcomed John Wesley to Auckland. The gathering, held in the open air in true Wesleyan fashion, was designed not simply as a commemoration of Wesley's Aldersgate experience, but as an attempt to address the

nation, Aotearoa-New Zealand today It was organised by a committee led by Rev. Richard Waugh.



*Wesley in Queen Street*

Wesley' was joined by a Samoan and a Pakeha choir, soloist Rev. Robyn Goudge, and a spokesperson for Susanna Wesley (Gillian Watkin). Four hundred more Methodists and others paused to listen. The keynote speakers were Rev. Bruce Gordon, President Buddy Te Whare Mrs Naomi Lange, and Dr Dorothy Winstone. They spoke from their rich Methodist heritage and their lively involvement with the Church. Mr Gordon noting Wesley's words 'go not only to those who need you, but to those who need you most'said 'In our land and in our city there are many with needs—the poor, those who are unemployed some who have inadequate housing; and the majority of these are Maori people Tangata Whenua, and some who have come from the Pacific Islands. To them"said Mr Gordon, 'we have a responsibility as a Church and as a Nation.'

Mrs Lange noted that 'Wesley preached of a religion that went beyond the Church walls The President affirmed our heritage, saying 'we belong to a tradition that takes us into the open space, that takes us to the street corner... We must come to grips with the society in which we live.' Dr Winstone concluded, 'We can give thanks today that John Wesley had the courage to serve his present age and that 250 years later we have the freedom to do the same.'

College Communications filmed a video of the whole programme and in the near future tapes will be available to Parishes through the Epworth Bookshops.

**West Auckland Regional.**

A service was held on 24 May in Henderson Church at which three dramatic presentations were produced by separate congregations and the preacher was Ian Hayter, President of the Auckland Lay Preachers' Association.

**Orakei.**

St Paul's Church, Remuera, featured articles prepared by Rev. Dr Keith Rowe every Sunday for three months, *The John Wesley Story* children's talks for four Sundays and the Norman Brookes studies for three Sundays after church. On Aldersgate day celebrations included reading the diary conversion entry at 'a quarter before nine' followed by Holy Communion. The theme on 29 May was 'Living in the Wesleyan Spirit', and on Stewardship Sunday 'John Wesley' preached a shortened version of his sermon on Stewardship.

**Manukau North.**

A multi-racial circuit service was held at which Phyllis Andrews and Fred Norris spoke on 'What does it mean for me to be a Methodist?'

**Waikato Regional Celebration.**

This was held on the evening of 29 May in St Paul's Church, Hamilton. *The Heirs to the Wesleys* litany was used and Wesleyan writings were given by 'The Voice of Wesley'. Contemporary contributions on the particular themes were offered by small groups of lay folk and clergy through the service.

**Dinsdale, Co-operating Parish.**

On 24 May a service marked the moment of Wesley's conversion experience. American material was used and a dramatic presentation of what the worship might have been in St Paul's Cathedral in London on that night. Members of the local Women's Fellowship participated in the morning service on 29 May and the service included a reflection on the life of Susanna Wesley and prayers of intercession were based on the series of profiles 'In the Steps of Susanna'. Contemporary and ongoing work was picked up in a presentation relating to Helena Goldie Hospital in the Solomon Islands.

**Morrinsville.**

On Saturday 28 May, 50 people from the area attended 'A Day in Conversation with Wesley' led by Rev. Dr Keith Rowe and members of the Manurewa Educational Outreach. Questions faced included 'Who are we?' and 'What is our task as followers of Wesley in Aotearoa-New Zealand today?' It was followed by a pot-luck tea and a

'Methodist Birthday Party'. On the following day the church hosted a combined Anglican-Methodist-Presbyterian worship service of Holy Communion in which 'John Wesley' in costume appeared. Weekly church bulletins included 20 articles by Keith Rowe.

### **Rotorua.**

On 15 May the minister rode a horse from parsonage to church and he and many members were in period costume. An American Methodist read a lesson and the sermon was much shorter than Wesley's were! On 21 May 120 attended a parish celebration dinner. There was a fashion parade and photographic display. At the Pentecost service on 22 May a gas flame symbolised tongues of fire and the Holy Spirit. At an Aldersgate Service on 24 May there was much sharing and testimony at the supportable. The whole celebration brought fellowship, recommitment and thanksgiving and a sense that the spirit of Methodism is still alive and great things still happen.

### **Wanganui.**

A procession of Witness with Rev. Peter Nunn riding a horse as J.W. through the streets of Wanganui brought out 'a motley crowd of bonnetted and mop-capped maidens, beshawled and aproned matrons, banner-waving children, handsome clerics in knee breeches and flat black hats and youth in a variety of guises'. Five locally produced banners featured The Transfiguration (Jesus is Special), Traditional (God's Gift), The Door, The City, and Holy Spirit (Pentecost). Next day a Parish Service was held in the morning and a Hymn service at Trinity in the evening in addition to local services. An Agape Meal was held to celebrate Aldersgate on 24 May at which Lorna Hodder, Dewi Brown, Vi Jones, Les Fordyce and others shared testimonies and John Wesley table mats were provided. Concerts were given as previously reported and a Methodist historical sites tour was held on 16 October.

### **Hawera.**

A united service of celebration had the theme 'Born in song'. Members of Belmont Christian Centre, the Assemblies of God, the Salvation Army, and the Baptist, Catholic, Methodist and Presbyterian Churches took part. Over 300 attended and shared in supper afterwards.

### **Napier-Hastings.**

On 24 May a united service was held in Trinity Church Napier at which the four ministers of the parishes took part as well as lay folk. The address was given by supply minister Rev. Glenn Ioder. Over 200 attended. On 21 August a Wesley Love Feast was held in Trinity Church when 70 folk were present.

### **Palmerston North.**

Weekly studies were led by Rev. Jock Hosking, using Norman Brookes' studies as a basis. A parish service for all the local Methodist Churches was held on the evening of 24 May. A hymnfest was held on 22 May organised and led by Gordon Green. Trinity Women's Fellowship held a celebratory luncheon, combining remembrance of the Aldersgate experience with district-wide celebration of the 25th Anniversary of the M.W.F. inauguration.

### **Hataitai-Kilbirnie Co-operating (Anglican-Methodist)**

On 29 May at the Parish Holy Communion, the Vicar, Rev. Ian Bourne, preached on 'A brand plucked out of the burning'. The Methodist Order of Service was used and the lasting significance of Wesley and the connection between Pentecost and Aldersgate were stressed.

### **Feilding.**

An all day programme was arranged for 22 May. A Prayer Breakfast was followed by morning service, the sermon by Rev. Greg Hughson. A Hymn singing hour at 2.00 pm featured Wesley hymns led by Rev. Jock Hosking and was followed at 4.00 pm by a Workshop entitled 'The experience of God's love today' led by Merv Hancock. At 5.00 pm there was a Love Feast and pot-luck tea and at 7.00 pm an Evangelical service of commitment and recommitment at which Rona Collins preached. Appropriately 24 May was kept by holding a 'New Beginnings' support and study group especially for those who were making a 'new start'.

### **Lower Hutt-Petone.**

In addition to local services and house groups which studied Wesley's life a Parish Anniversary service saw Petone Church full to overflowing on 24 May the singing being especially helped by goodly numbers of Tongans and Samoans. The sermon was given by Rev. Haddon Dixon, recently recovered from serious illness, who had come to Petone Church 55 years before. He stressed Wesley's place in the Evangelical succession and that he ante-dated the Ecumenical Movement by two centuries and emphasised social service. In both fields Methodists have been in the forefront.

### **Kapiti Co-operating (Methodist-Presbyterian).**

A combined parish service in the theatre in Southwards Complex on 12 June drew an attendance of almost 300, all other services being cancelled. Rev. Ken Wall led the service and Rev. Dr Darrell Berg, retired American minister, preached. As he was providing three months' supply in the parish he was able also to lead five studies on the life and times of the Wesleys and a continuing group shared in further studies. The studies were held at both Waikanae and Paraparaumu. On 23 May Waikanae folk hosted a hymn singing evening at which Dr Berg spoke on the constitution of the American Church.

### **Tawa Union (Ass. Churches of Christ, Methodist, Presbyterian)**

This parish was fortunate in that one of its ministers. Rev. Derek McNicol, had designed and produced the resource package. In particular the *Heirs to the Wesleys* litany was put to good use at the parish service of commemoration on 24 May.

### **Upper Hutt Co-operating (Presbyterian-Methodist)**

Services were held in each of the four churches of the parish and a choir visited each centre, this being greatly appreciated by the smaller centres. An extensive narrative of the Wesley saga was produced, employing three readers. On 24 May a celebration of worship, praise and thanksgiving to commemorate the life and conversion of John and to remember Charles also was held at Wesley Centre.

### **Blenheim**

Material produced by Rev. Dr Keith Rowe was reproduced over 20 weeks On 22 May morning a parish service was held at Wesley Centre when Wesley Youth presented 'John Wesley-This is your Life'. Fiona Dowling, Elaine Blair. Rex Harris and Bob Taylor spoke on 'What John Wesley means to me', a special celebration candle was lit and a celebratory morning tea with a display of Methodist memorabilia On 24 May a John Wesley Seminar was held at which Rex Harris spoke on Wesley's life Bob Taylor on what Wesley stood for and Rev. Norman West on what John Wesley means to us today and there was an Open Forum discussion. The celebrations ended on the evening of 29 May led by the Aldersgate Fellowship at which Mick Jellyman spoke on John Wesley's Journals.

### **Hokitika United (Presbyterian-Methodist)**

A service on 22 May was led by Deacon Elva Reynolds and featured - In Praise of Methodists-The Wesley Saga' by her daughter. Rosalie Reynolds-Sugrue.

### **Rangiora**

Other churches were invited to share in a series of Wesley studies and the invitation was accepted only by the Greek Orthodox Church. On 22 May a special service was held at which Rev. Kenneth Smith used a Wesley sermon and adapted its message to 1988. On 28 May a thanksgiving service was held on the coldest night of the year. with snow falling. A dinner was also held in honour of the early Methodists with many dressed in costume.

### **Christchurch**

On 24 May a service was held in the snow at 5.00 am in Hagley Park around the plaque commemorating the site of the first Methodist Sunday School in Canterbury. Breakfast followed at Aldersgate Cafeteria. An ecumenical service was held that evening in St Mark's Church. An afternoon service 'Pilgrims' Return' was led by Geoff and Doreen HiH, when many of those who had travelled to attend the celebrations in

## Journal 1989

England took part and Marion Kitchingman's 'Life and Times of Susanna Wesley' was presented. A packed church at Papanui attended the musical 'Rock John and Charles'. On 19 October an ecumenical service was held in Christchurch Cathedral. There was an amassed choir and Bishop Maurice Goodall and President Buddy Te Whare welcomed the congregation. Geoff Hill spoke on the Wesleys in relation to the Anglican Church, then and now. Rev' Jim Cropp was organiser of many of these functions, assisted by a committee. Supper after the Cathedral service was attended by many church leaders.

Hornby invited other local churches and Riccarton Methodists to join in an ecumenical service and a group discussed studies by Rev. Norman Brookes. In addition to planning the Christchurch broadcast service Revs. Terry and Lynne Wall led a service on 24 May at St Albans with a liturgy celebrating 250 years of Methodism.



Hagley Park at 5.00 am.  
Rev. Edwin Clarke and Jackie Langdale-Hunt

## Dunedin

A two-hour service was held in St Paul's Cathedral on the evening of 29 May with each parish bringing its own banner. The service included Wesley hymn singing led by Professor Colin Gibson, dramatic sketches from the life of Wesley, the litany for the saints of Methodism in Aotearoa-New Zealand, the sermon 'Methodism Today' was by Rev. Evan Lewis, and there were roving clowns and a pantomime horse

capering round when the choir sang Colin Gibson's 'John Wesley was a little man'. The Methodist Women's Fellowship held a concert at which each local fellowship provided a Wesley item and the Parish News kept Dunedin Methodists informed throughout the year of significant events. Marion Kitchingman's 'Susanna' was presented in Momington Church on the evening of 22 May and there were many local church celebrations and services.

### **Otautau-Waiono Union (Presbyterian-Methodist)**

An Otautau-Ohai service on 22 May featured thanksgiving and an Otautau-Nightcaps service on 29 May used 'A litany for the saints of Methodism in Aotearoa-New Zealand' with special reference to pioneer missionaries and ministers in the area.

### **Invercargill**

On Saturday 28 May a parish party was held when all Invercargill Methodist Churches and the Samoan Methodist Church joined and each contributed skits, games and music with a Wesley flavour. A united worship service was held on 29 May. Extensive scripts were produced with ministers and lay readers taking part. In the evening of 29 May transport was provided for the Cathedral service in Dunedin.

## **So what**

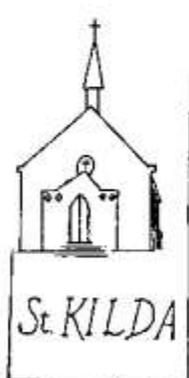
So—there was much dressing up, much partying and untold torrents of words at these and many other places throughout Aotearoa-New Zealand. There are obvious gaps in this record—no Maori celebrations recorded for instance—but there were patently many attempts to learn from the past in order for Methodism to define her contemporary and future mission. There was a melding of events far away and long ago with this country's history and present needs. There appear to have been a limited number of attempts at public witness. As we are in this country embarking on the second quarter-millennium of our Church's life it remains to be seen how near we are to our founder's visions and convictions and how well we will earth such visions in contemporary witness and service. It is of interest to remember that our television and broadcast services, even if not at the top of the ratings, undoubtedly reached wider audiences than Wesley's greatest gatherings. In an age and a land satiated with words and viewings yet with desperate loneliness and widespread pessimism as to the future, it may be that John Wesley's incessant meetings with individuals and small groups may have more to teach us than his handling of the mass opportunities of his day. As he built so nobly on the traditions and insights of his past, so may we build on our past with all the added resources we have been given since he lived.

—*Jack Dawson*  
*Editor*

# OTAGO CHURCH BANNERS



GLENAVEN



**NEW ZEALAND WAS REPRESENTED  
ST PAUL'S CATHEDRAL LONDON,  
TUESDAY 24TH MAY 1988**



The privilege of representing the Methodist Church of New Zealand at the service to commemorate the 250th anniversary of the conversion of John Wesley will remain not only one of the highlights of our overseas tour but also of my whole ministry. The generosity of many good friends from Dunedin and throughout the whole of the Otago-Southland District enabled me to stand in the place of the Reverend Morehu Te Whare President of the Church on this memorable occasion.

Barbara and I were staying at that time in the Methodist International House in Bayswater. The service began at 4.30 and because we expected there to be large crowds we took to the Tubes at a quite early stage in the afternoon and reached the St. Paul's Station by 2.30, at least two hours early. I recall that I was sitting beside a Chinese minister and in conversation learned that he too was a Methodist going to the same service. In fact, he was a Bishop of the Church from Malaysia.

St. Paul's Station was only a stones throw from the Cathedral but it took us nearly the whole two hours to make our way from the precincts of the Cathedral to our seat within that building. We stood in a very slow moving queue for at least an hour and a half and I wondered whether we were ever going to make it! In typical London fashion there was a great deal of humour among the crowd which was very large indeed because whenever the Queen attends a function there will always be a massive army of "Royal-watchers"

We finally made our way up the steps beside the west door and into the Cathedral where, again because of the Queen's presence, a massive security operation was underway. We were body searched and Barbara's bag was given a very thorough examination.

We all had tickets indicating exactly where in the Cathedral we were to sit and Barbara and I were privileged, we felt, to be sitting in the area immediately in front of the Sanctuary and Choir under the dome. This meant that we were within a few metres of where the Queen and the Duke of Edinburgh were sitting and I noticed that Phyllis Guthardt a Vice-President to the World Methodist Council was quite nearby.

Prior to the start of the service music was provided by the Trinity College of Music Chamber Orchestra. This is a college over the road, as it were, from the Hinde Street Methodist Church and they frequently use that Church for performance. The music was appropriate for the occasion, including some by Samuel Wesley, a grandson of Charles. The orchestra was followed by organ music also from the Wesley family.

Everything happened precisely on time with a fanfare in the best royal tradition followed by the Charles Wesley Hymn Choir taking their places in the North Transept. That choir was specially put together for the occasion. A little later the procession which included the Archbishop of Canterbury and the President of the British Methodist Conference went to the West door to greet the Queen and while that was happening, the University of Birmingham Chaplaincy Choir and the College of Minor Canons and other church dignitaries in their robes proceeded to their places in the choir. There was a long and notable procession of church leaders, including the Cardinal Archbishop of Westminster, the past Moderator of the Church of Scotland and other such people who preceded the Queen into the body of the church and by 4.30 the service was ready to begin. The trumpets sounded and we all stood and when the fanfare had finished we sang as a processional hymn "O for a thousand tongues to sing". If ever there was a moment in my life when it became somewhat difficult to

sing it was just then. The sound was magnificent and all the singing during that great service was truly memorable. The other hymns included the National Anthem, "O Thou who earnest from above", "Captain of Israel's Host and Guide", and finally "Love Divine, all loves excelling".

The Dean of the Cathedral welcomed the congregation and his remarks were a very gracious acknowledgement of the contribution of world Methodism and he did not fail to mention especially their musical gift to the whole of the Christian Church. He said he expected that we would sing well and that was certainly so.

The service involved a number of people including the President of the British Methodist Conference the Reverend Dr. William R. Davies who is the Principal of Cliffe College an Evangelical Training centre in Yorkshire. The Vice-president of the Conference read from Wesley's journal and the Charles Wesley Hymn Choir sang a German Chorale with words that John Wesley had heard sung at St Paul's Cathedral on that very day in 1738: "Out of the Deep have I call'd unto Thee, O Lord: Lord hear my Voice".

During the singing of the second hymn a large candle was lit by two children from the United Methodist Church of America and while the flame was being lit Bishop Lawi Imathiu, presiding Bishop of the Methodist Church in Kenya and the Chairperson of the Executive Committee of the World Methodist Council spoke some words of consecration. The lessons were read by Mrs Georgette De Marke of the Methodist Church in Sierra Leone and by Mrs Sathiaawathy Anandanayagam of the Sri Lankan Methodist Conference and in between the two lessons the University of Birmingham Chaplaincy Choir sang a South African song "Come, let us preach the Gospel". In many ways, however, the high point of the service was, for me, the sermon preached by the Reverend Dr Donald English a former President of the Methodist Conference, a Vice-Chairperson of the Executive Committee of the World Methodist Council and currently the General Secretary of the Home Mission Department. Dr English had become a very significant person for me as I planned my journey and I met him a number of times and learned something of the gifts and graces of the very great Methodist Minister. His sermon was a very challenging one and it addressed the future of Methodism rather than being a celebration of its past. There was a strong call to social justice which was timely, in my view, in the light of the social situation in his own country.

The prayers of thanksgiving were led by Sir Edney Cain the High Commissioner for Belize and another Methodist layman. Prayers of intercession were led by a Canon in Residence at St Paul's Cathedral, the Bishop of the Moravian Church, the Archbishop of Canterbury, the Cardinal Archbishop of Westminster, and the final prayers before the last hymn were led again by the President of the British Methodist Conference.

During the last hymn the candle which had been lit was used to light many other candles and these were dispersed to various areas of the Cathedral as a token of

Methodist commitment to live the life of Christ in the world. After a blessing from the Bishop of London and the dismissal by the President, service ended with the procession to the west door and there was more music as the congregation gradually left still under the careful direction of ushers. We made our way out of the Cathedral to the sound of the bells being rung, out into the rather chilly sunshine of that particular day to join the great crowds which were preparing to move from St Paul's to the site of Nettleton Court where on that day in May 1738 at about 8.45 in the evening John Wesley felt his heart "strangely warm'd".

—Donald Phillipps



## SUSANNA

*One outstanding contribution to the John Wesley 250th Celebration in New Zealand was the one woman drama **The Life and Times of Susanna Wesley**, based on the life of John Wesley's mother, written and performed by Marion Kitchingman of Dunedin. Mrs Kitchingman gave performances to Momington Church evening and afternoon Women's Fellowships, Dunedin Parish, Durham Street morning congregation Christchurch and a Christchurch Parish rally, St. Paul's Anglican Women's Group Dunedin, Invercargill Parish, the Methodist Women's Fellowship National Convention The Methodist Church Conference and the Timaru Women's Fellowship District Council. This year she gives performances at the Otago-Southland Anglican Women's Convention and at the Taranaki Women's Fellowship District Council.*

*With the permission of the author we reproduce below a scene from the play:*

### Scene 2

(Rocking chair—sewing baby gown)

1707

Another cold December—another child to be born in February—my 18th child I have borne a child practically every year of our married life, though only eight have survived.

Maybe this one will be the last. My time is already almost totally employed in the bringing up of these children. You see, ever since I was with child with Jacky I made a decision. I chose to withdraw from the world, to renounce the world, in order to entirely devote myself to saving the souls of my children.

The first thing of course with each child is to conquer their will and the sooner the better or they develop a stubbornness which is hardly ever to be conquered. Self-will is the root of all sin and misery. I can't speak earnestly enough about this. Whatever pain it costs, break the will now and the soul will live.

When my children are a year old, some before, they are taught to face the rod and to cry softly. They are quickly made to understand they might have nothing they cry for. Nothing.

*(To table. Pick up Bible)*

The day each child is five years old I teach them to read. I allow one day for the child to learn the alphabet. Well, Molly and Nancy were a day and a half! I thought them very dull, but since then I have seen how long it takes other people's children to learn and I have changed my opinion. The reason I thought them dull was because Sammy learnt it in a few hours and as soon as he knew the letters he began at the first Chapter of Genesis. In the beginning . . .' *(read from the Bible)* I taught him to spell the first verse, then to read it over and over till he could read it without any hesitation, then on to the second verse and so on. I cannot remember ever to have told him the same word twice. My clever Sammy! Hetty too was very quick. At six Hetty was reading the Greek New Testament. *(Back to rocking chair—sit)*

None of my girls are taught sewing until they can read very well, for the putting of girls to sewing before they can read perfectly is the very reason why so few women can read fit to be heard and never well under . . . *(Pain)*

Oh no! I think this child is coming. Eight weeks too soon. What chance will it have? It's too soon,... *(Pain)* Emily! Emily, call Nurse. *(To bed)* This baby is coming and I fear it may be quick. Find all the cotton wool you can. Well wrap the child in it though I doubt it will survive. But we'll try to ... We'll try to give it a chance... I would hope for another son. We have six daughters already . . .

Praise God. A son. Let me see him. Six other little sons I've buried in the churchyard. Will you be another? Little Charles. Charles Wesley. Will you fight to survive? Will you be saved from the graveyard? So frail, so still. So tiny and pale. Blessed God, I commit this child to you. Your will be done.

The child Charles did survive, praise be, but two years later we nearly lost him again and indeed all our children.

*The following scene begins with the Epworth Parsonage fire.*

## THE HARRY VOYCE POSTAL HISTORY

The name of Rev. Harry Voyce is well known in philatelic circles around the world, especially when it comes to Military and Papua New Guinea Postal History. Fewer know that in his later years, as he progressively disposed of these valuable collections, he built up what must be one of the finest collections of Methodist interest, certainly in our part of the world. He was an original member of the Methodist Philatelic Society (1971) and on his death in 1984 this collection came to the Wesley Historical Society (NZ) and is kept in the Auckland archives.

In 1987 I was asked to sort the material and I agreed to do so on the condition that it be maintained as a living collection, especially with an eye to the 1988 world-wide celebrations. So we are now "on trial" for three years and I am happy to report progress.



Rev. Harry Voyce

An attempt to get special postmarks for both the 250th Anniversary and that of Methodist Union in this country met with a firm negative from NZ Post on the grounds that we had already had special postmarks recently (1972). However, we printed 75<sup>th</sup> Anniversary envelopes and cards which sold at cost. The art and text were from a 1913 brochure kindly offered by Wesley Church, Wellington. Over 800 of these were serviced by the Philatelic Bureau in Wanganui using the regular Palmerston North cancellation dated October 31st, 1988 - the first business day of the Conference. Presidents Buddy Te Whare and Eric Laurenson deserve our fervent thanks for risking writers' cramp by autographing more than 500 of them!

## Journal 1989

Five categories were offered for sale:

1. Unsigned cover bearing a 40 cent Maori motif stamp.
2. A unsigned cover bearing a 70 cent "Hark the herald angels" Christmas stamp
3. & 4. Signed covers as above.
5. Signed cover bearing 4 x 10 cente 1972 Kaeo Cairn stamps (only seven of these).

By arrangement the Methodist Philatelic Society cover service bought 250 signed and 100 signed covers (70 cent stamp) and this has enabled us to establish a credit in Britain from which we will purchase future covers and stamps. I am also receiving agent for M.P.S. in N.Z. and have increased its New Zealand membership by 50. I must acknowledge the interest and help of several of its members.

At Conference also we set up a three case display from the collection:

1. The Wesley Brothers, including some 1988 covers just received and recent British Conference covers.
2. The 150th Anniversary of Methodism in N.Z.
3. Missionary advance in the Pacific; and Harry Voyce Postal Historian.

The effect of all this is that

1. The collection is a recognised archive with free membership of the M.P.S. We pay only for actual material purchased.
2. Our overseas account assures a flow of material to keep the collection alive. The N.Z. account is at present in debit but the sale of covers will rectify this in due course.
3. The Church is becoming aware that it has a taonga.
4. Display material is available in three "catalogue" type folders and can be put on display under secure conditions.
5. Mounting and cataloguing is proceeding as opportunity affords.

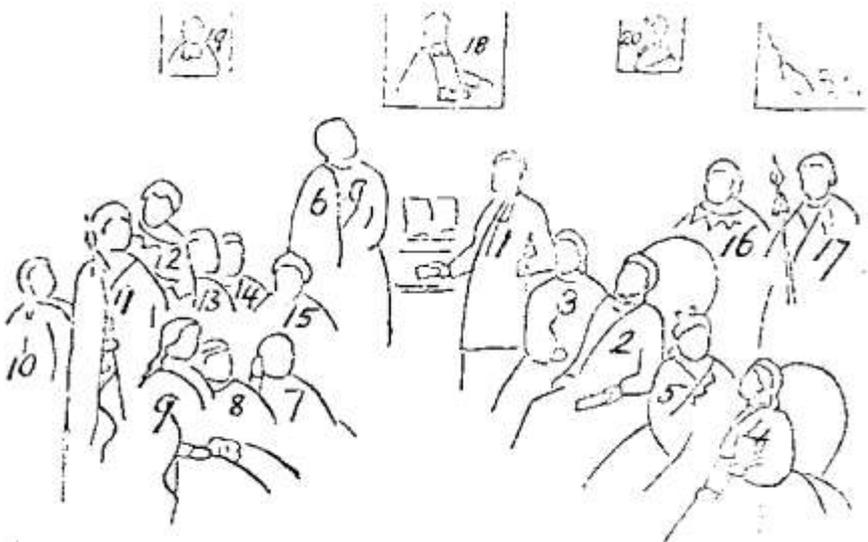
To those who missed out, covers (1-4) are still available at \$1.00, \$1.30, \$1.50 and \$1.80 from Rev. Doug Burt, 26 Shelley Street, Cambridge.

—*Doug Burt*

## A HISTORIC JOURNEY AND PAINTING – 1863-64



The New Zealand Chiefs in Wesley's house, 1863. *Smethan, J.*  
Photo: Hocken Library



## HOCKEN'S KEY PLAN OF SMETHAM'S PAINTING

1. Mr William Jenkins (of Nelson) interpreter.
2. Rev. Dr. Jobson, Secretary of the Wesleyan Mission Society.
3. Mrs Jobson.
4. Mrs P. Brames Hall, a warm supporter of Missions.
5. Hariata te Iringa, wife of Hirini, and granddaughter of Kawiti.
6. Wiremu te Wana, son of Pou, one of Hongi's generals.
7. Reihana Taukawau, son of Tukarewa, one of the most renowned Ngapuhi chiefs of the last generation.
8. Hariata Tutapuiti, wife of Hare Pomare, daughter of Pikimaui, one of Hongi's fighting chiefs, and friend of Tamati Waka Nene, our friend and ally in the Northern War (1845-6).
9. Ngahuaia, granddaughter of the celebrated Hereta Taniwha ("Hook-nose") of the Coromandel district, Hauraki and contemporary with Captain Cook
10. Takarei Ngawaka, grandson of the great Te Heuheu who was buried under a landslip at Tokaano (Lake Taupo).
11. Horomana te Atua, son of Te Anga, one of Hongi's generals.
12. Hare Pomare, son of Pomare who was taken prisoner in 1845 by the British troops during Hone Heke's war.
13. Hapimana Ngapiro, son of Mokoera, grandson of Rangi-tawhanga, and great grandson of Rataunga, all noted warrior chieftans of the Ngatiawa tribe Taranaki
14. Kamenara te Hautakiri Wharepapa, son of the great fighting chief Wharepapa one of Hongi's generals.
15. Paratene te Manu, son of Kau te Awha and descendant of Rangitukiwaha of the Ngapuhi tribe.
16. Kihirini te Tuaha, son of Whareri, grandson of Te Whiu and descendant of Rangitiki of Tarawera, Taupo.
17. Hirini Pakia, son of Tipene Hare, cousin of Hongi, grandson of Waharauo a general of Hongi and Kawiti.
18. Portrait of John Wesley.
19. Probably a portrait of Rev. Dr. Coke.
20. Probably a portrait of John Wesley's mother, Mrs Susanna Wesley.

William and Catherine (Mewiss) Jenkins, he aged 28 and she 22 years with their children Elizabeth Jane, born 1840 and John Wesley, born 1841, made Application to Joseph Phipson agent for the New Zealand Company from Ranelagh, Beaminster (Dorset) on 15 November, 1841. They travelled to New Zealand on vessel *London* to arrive in Wellington 1 May, 1842. Their two children James and Jane died at sea on 2 February and 30 March. Their first son born in New Zealand was named John Bumby Jenkins, so emphasising their link with the Wesleyan Methodist Church. It was when Rev. John Bumby was preaching at Cherry Street Chapel, Birmingham in 1838 to celebrate the John Wesley Centennial celebration of the 'heart warming' experience, that Wm. Jenkins in turn felt the heart warming under Bumby's ministry which turned him toward the Wesleyan Church. Bumby probably already the designated Chairman of NZ Mission District.

Rev. John H. Bumby arrived in New Zealand in mid March 1839, with his sister Mary Anna who was to marry Gideon Smales. By the end of May, John Bumby and John

Hobbs were travelling by the 75 ton '*Hokianga*' on their way to seek a location in the Cook Strait area for an extension to the Mission. They were at Port Nicholson 7 June, 1839, where they found only one white man, Joe Robinson living there—building a boat by which to get away! In the Wellington-to-be they negotiated a land purchase for the Wesleyan Mission on Te Aro flat. Very soon after, or perhaps the same day, they held services at Te Aro and Pipitea Pa. Before leaving Wellington they appointed Minarapa as catechist at Te Aro and Reihana at Pipitea Pa and began arrangements for a chapel in native style at the Te Aro site. They crossed to Cloudy Bay where John Hobbs on 16 June "preached the first sermon heard on the South Island". The rest of their journeyings do not link with the Jenkins story except that by the time Jenkins arrived at Wellington John Bumby was not alive, having been drowned 26 June, 1840 near Tiritiri Matangi Island in Hauraki Gulf on his way back to Mangungu from a visit to Kawhia.

The Jenkins lived in Wellington, William presumably taking work in the cabinet-making or carpentry trade until at the 4 September, 1845 Wesleyan District Meeting William Jenkins was appointed to Port Underwood as a Wesleyan catechist, following Rev. Samuel and Mrs Ironsides at that much depleted mission, which closed completely within two years when Jenkins was moved to Motueka/Nelson by the 1847 District meeting. There is a tradition that the Port Underwood church or other building from there was moved from Cloudy Bay to Motueka to become the schoolroom, a work almost certainly done under supervision of Wm Jenkins. [Wm Morely did not know of the local tradition of the Cloudy Bay building at Motueka; and Rev. Chas Jordan so commenting was apparently unaware that Jenkins had been the catechist at Port Underwood prior to his residency at Motueka.]

Jenkins soon had some problems over his work in the Wesleyan mission although a report in '*NZ Evangelist*' 1850 reports 'the Wesleyan Church Motueka opened for divine worship [20 November, 1849]—a neat well finished structure with lancet windows and we are happy to hear that Mr Jenkins labours in a very promising field.'

During 1850 Jenkins lived in Vincent Street, Nelson, having a furnishing business, and was father of six children—his two sons John and James were at Nelson College in 1856. It is reported that a William Jenkins helped in the building of the second Wesleyan Church at Stoke, Nelson, 1861.

During 1862 Jenkins, with other Nelson Wesleyans—George William Wales Lightband, Wm Brent and Wm Lloyd, and with support of Auckland men—identified as Millner, Wright, C.O. Davis and H. Halse - had conceived the idea of a journey to England with a party of Maori. There is difference of opinion now about the motivation of this voyage. It has been termed 'the Peace Mission' but may have been Jenkins' idea of celebrating a Wesleyan Mission Jubilee or the John Wesley 125th Jubilee of the warming experience by taking Christian Maori to see and be seen in England. There is no positive evidence that any of the men and women were converts of the Wesleyan Mission. At least one was a Church Missionary Society convert.

In February 1863 the '*Daily Southern Cross*' newspaper reported that the party was on board the vessel *Ida Zeiglerand* that names then reported were certified by Messrs Halse and C.O. Davis. The names of Millner and Wright are here associated with the party which had been convened to convey the chiefs to Europe - 'for the purpose of illustrating the manners and customs of the Maori people, in connection with a series of lectures to be delivered in the principle (sic) cities of the United Kingdom .. .' and that 'a chief feature is to afford the chiefs an opportunity of visiting the principal dockyards, arsenals and manufactories etc. in various cities proposed to be visited'.

A report from the *Weekly News* 2 January 1864 is part of the manuscript documentation held as Ms 1069 at Auckland Institute and Museum Library, reporting a visit to Bath at which five of the Maori party were speakers. Two referred to their grief at the wars in New Zealand, their confusion about various forms of Christianity introduced to them; the great evil of intoxicating drink. One - Horomona Te Atua - is reported to have joked that the marriage of Maori and European would greatly improve them both in every respect. Takerei Ngawaka explained his dress. He believed that Maori would remain loyal perceiving themselves 'married to the Queen'. Kihirini Te Tauhu as an old warrior who had slain his fellow countrymen, claimed that he now used a great weapon - the Word of God. He presented a native mat to Miss Barter, daughter of the Mayor of Bath.

Mr Jenkins then explained the mat-giving to persons of distinction - they had been given to Queen Victoria and to the then newly married Prince and Princess of Wales

The Maori party was given an audience with Queen Victoria who also honoured them by becoming godmother to the child of Hare and Hariata Pomare. During the time in England the Pomare family had been supported by Elizabeth Colenso and a daughter who were then in England.

A longer description of this visit to the Queen, with other most interesting photographs and sketches as illustrations are told by Thora Parker in her family story *And Not to Yield* published last year. (See Review in this *Journal*)

There was growing difficulty in the matter of finances and the Jenkins party of Maori were, by the English press, confused with another Maori concert party. By December the Maori party were in the Birmingham area and in more dire financial straits. Here they were assisted by Miss Dorothy Weale who became their friend and benefactor but who was perceived by Jenkins as having 'behaved very ill' even to the point of inducing Lord Shaftesbury to an untruth when she sought to call for funding to send the Maori party back to New Zealand 'because they are destitute'. She remained a particular friend with some of the Maori group and was their motive force in the building of churches at Mangakahia (burnt in the 1920's) and at Ohaeawai.

Two of the Maori men married in England. Wharepapa married Elizabeth Reid/Reed to whom a daughter name Maria Good Hope was born on the voyage home. Elizabeth is believed to have separated from Wharepapa, remarried and lived in Parnell. Wiremu Pou (Te Wana) also married in England - no evidence has been located.

The party came home by different vessels. Those by *Flying Foam*, with apparently Lightband in charge, would appear to have travelled cabin class and were certainly Miss Weale's people. Kihiringi Te Tauhu died on board on 12 May. There is a G.W.W. Lightband Diary 1863-64 as MsL 16 at Alexander Turnbull Library which has an entry that suggests that Kihmni took hot springs baths at Bath in December 1863 for his 'rumatick'.

Others by *Surat* arrived 3 October, 1864. On this vessel came William Jenkin's brother Edward, with wife Caroline and family emigrating to New Zealand.

As a commemoration of the visit, whether as John Wesley 125th Jubilee celebration or a Wesleyan Mission anniversary, Jenkins describes Smetham as 'the Artist employed to paint the Wesleyan Missionary Jubilee picture . . .' which suggests that it was commissioned by the Missionary Society. There is another claim made in 1887 that the painting was 'painted as a speculation'. Jenkins makes it clear that he was expecting to take orders for engravings to be made from the painting. James Smetham, born 1821 the son of a Wesleyan minister, painted 'the chiefs' and in a background of 'John Wesley's house' —presumably the City Road apartment. .. where Wesley lived in the later years of his life and where he died in 1791.

Smetham's fee was 150 guineas for this large scale group portrait. Critics accord it faint praise as 'a competent work'. In an article in *Bulletin of New Zealand Art History* Volume 5, 1977 *Actors in a charade: James Smetham's 1863 Maori Chiefs in Wesley's House*, Leonard Bell writes in detail about the painting, telling of Smetham's links with Ford Maddox Brown and with Dante Gabriel Rossetti and his friends. The portrait 'landscape' was not usual for him. Rossetti wrote that Smetham's work was generally of small size, gospel subjects ... pastoral themes in which he partakes greatly 'of Blake's ... spirit'.

W.G. Beardmore, author of a monograph published in 1906 on Smetham guessed that the *Maori Chiefs in Wesley's House*—'will probably at some future day become an historic picture in the State collection of the colony'--(i.e. New Zealand).

Dr Hocken bought the painting in Christchurch in 1881. In his diary he noted, 'In Clark's saleroom was an oil painting—Dr Evans and Mr Allwright meeting the Maori Chiefs, by J. Smetham/63'. Hocken's subsequent research revealed that the identification of the European names was in error. The original is in storage in Hocken Library University of Otago. In the Rex Nan Kivell collection. National Library of Australia, Canberra, is held what is believed to be the preliminary sketch made by Smetham in a preparation for the large oil painting. Thora Parker, with permission,

used the painting as her attractive colour dust jacket on *And Not to Yield*. A colour photograph copy was made and given to Rev. Morehu Te Whare during his presidential visit to St. Lukes Church, Northcote, in 1988, marking both his visit to the parish and as a Wesley Bi-centenary memento.

Miss Weale of Winson, Birmingham, in March 1864 gave Reihana Taukawai a book to be used as a journal for Maori verses etc. in Auckland. This is held at Auckland Institute and Museum Library as Ms 1069. Reihana provides his list of the fourteen Maoris who went to England:- Hariata Haumu, Hokianga Waima; Hariata Pomare, Te Ahuahu Waimi? Tere Pakia, Whangarei; Paratene Temanu, Tutukaka; Kameriera Tehau, Mangakahia; Wi Whai, Ruakaka; Hirini Pakia, Whangarei; Reihana Taukawau, of Mangakahia (the writer); Horomona Atua, Mangakahia; Hare Pomare, Mahurangi; Huria Ngahuia, Waiana; Hapimana Ngapiko, Whakatu; Takerei Ngawaka, Taupo and Kihirini Taaahu, Rotorua.

The names identified by Dr Hocken on the Smetham painting are shown earlier.

The '*Daily Southern Cross*' in February 1863 named 11 Maori with genealogical descent described as follows:

**Hapimana Ngapiko**, son of Mokoera, grandson of Rangitauhanga, great grandson of Te Ra-Taunga, of tribe Ngatiawa, residing Taranaki.

**Reihana Taukawai**, son of Tu-Karawa, grandson of Rua-wahine, on the mothers side son of Te Wao, grandson of Kahika, great grandson of Matuhaia, of tribe Ngapuhi, residing Taiamai, Bay of Islands.

**Kameriera Te Hautakiri**, son of Te Wharepapa, grandson of Te Korae and Te Kamo, (Te Kamo was daughter of Te Paiaka), of tribe Ngapuhi, residing at Hokianga.

**Horomona Te Atua**, son of Te Anga, grandson of Te Nihi, of tribe Ngapuhi, residing at Hokianga.

**Wiremu Te Wana**, son of Pou, elder brother of Horomona, of tribe Ngapuhi residing at Hokianga.

**Hare Pomare**, son of Pomare, of tribe Ngapuhi, residing Otuihu, Hokianga

**Hariata Tutapuiti**, wife of Pomare, daughter of Pikimaani, of tribe Ngapuhi, residing Te Ahu-Ahu, Hokianga.

**Paratene Te Manu**, son of Kau Te Awaha, grandson of Te Kowhai, great grandson of Rangitukiwaho, of tribe Ngatiwai, residing Tutukaka near Hokianga.

**Kiririni Te Tauhu**, son of Whareri, grandson of Te Whiu, great grandson of Te Ururau descendant of Rangitihi, of tribe Tuhourangi, residing at Tarawera lake.

**Takerei Ngawaka**, grandson of Te Heuheu, of tribe Ngatituwharetoa, residing Taupo lake.

**Ngahuia**, niece of Te Horeta Taniwha—(Hooknose, contemporary with Capt Cook) of tribe Ngatiwhanaunga, residing Coromandel.

When it is realised that all these reportings of names must have been from handwriting to the printers and possibly with many copyings the variations are to be expected. They have been checked to the writers' sources.

There are brief and scattered references to the Maori after their 1863 journey.

Florence Keene in her *Tai Tokerau* at page 89 tells some of the story of the assistance given to the Maori party by Miss Dorothy Weale and her suggestion of the church building in New Zealand. The response by the Maori people was to build two churches - Mangakahia's Church of the Good Shepherd destroyed by fire in the 1920's and St Michaels at Ohaeawai for which the stone font was provided by Miss Weale in 1871.

Patene Te Manu (?1805-1896) receives an entry in Scholefield's *Dictionary of NZ Biography*. He had taken part in Ngapuhi attacks including about 1822 an attack on Mokoia (Tamaki) but was a converted Christian under the ministry of Rev Henry Williams. Patene's visit to England in 1863 is noted in the biographic paragraph He lived during his later life on Little Barrier Island and died at Ngunguru towards the end of 1896. He was the subject of a Gottfried Lindauer portrait.

**Sources: consulted by or for author.**

**Jordan, C.B. Rev., *Some Yesterdays of Motueka Methodism*, WHS (NZ) & Motueka Trustees, Vol. 10/2 1952. )**

**Lightband Ms L 16 at Alexander Turnbull Library.**

**New Zealand Company-Application Register-Aust. Joint Copy Project as film at Auckland I. & Museum Library.**

**Newspapers –**

***Daily Southern Cross* - departure of *Ida Ziegler* February 1863.**

***Weekly News* (from Australian Mail) 2 January, 1864 clipping copy in Ms 1609 Auck. I. & M. Library.**

***Daily Southern Cross* 14 July 1863 Shipping Intelligence reporting arrival of *Flying Foam*.**

—Verna E. Mossong

## WILLIAM SLADE OF FIJI (1859-1916)

*In 1973 Rev. George G. Carter wrote A Family Affair for the Wesley Historical Society as one of its publications for the 150th anniversary of New Zealand Methodism. It was a brief survey of New Zealand Methodism's involvement in Missions Overseas, 1822-1972.*

*In his book there were many references to the missionary service of Rev. William Slade. Mr Slade served as parish minister in New Zealand both before and after his distinguished missionary service in Fiji. When he died in 1916 he had been expected to take up the position of organising secretary in preparation for the separation of New Zealand Methodism's overseas missionary work from that of Australia in view of the setting up of the New Zealand Methodist Church independent of the parent Australasian body in 1913. To this end he had undertaken to build up a reserve fund equivalent to one year's' missionary income. His death at 57 meant the work had to be done by others. After his return to New Zealand for the sake of his family in 1902 William Slade was active both in New Zealand parish work and in furthering the missionary cause and interest and understanding with regard to Fiji. He initiated the interest that led to the establishment of the New Zealand Methodist Women's Missionary Auxiliaries which for so long played such an important part in fostering and funding our overseas missionary work.*



**Rev. William Slade**

*A sketch of William Slade's Fijian service and an estimation of the man was given to Mr Carter, when he wrote his book, by William Slade's son. Rev. Dr W.G. Slade.*

*himself an ex-President of our Church. Material from that sketch is given in various places in Mr Carter's book. Here we reproduce it in toto, as well as a letter from Rev. James Calvert, a distinguished missionary to Fiji from England, written to Mrs Slade in the year the Slades went to Fiji.*

"Taking him all round, William Slade was one of the strongest men we have ever had in our ministry. He was strong in directions in which few Ministers claim to be strong. He was not only strong in the pulpit and strong in church management, he had great physical strength and considerable technical skill by which, on mechanical lines, in various ways, he ungrudgingly rendered useful service. He touched life at so many points, and nowhere without distinction. He was born a missionary, which, as we are beginning to find out, is the sphere to which God calls the strongest, and not the weakest men in the church. He had a look in at the Maori work when he was a probationer at Raglan, but a wider door opened to him in Fiji to which he went in 1886."

In those words the Rev. W.J. Williams, Editor of the *Methodist Times*, paid tribute in 1916 to one whom he had known intimately for 38 years. Mr Williams also referred to him as "one of the best of preachers and wisest counsellors", and feelingly mentioned his literary ability and the number of choice contributions he had made to the Connexional paper. While he was the "embodiment of practical common sense, he was strongly drawn to the mystical concept of the spiritual life. He read widely and thought deeply with the result that his ministry was of unfailing interest and profit." Mr Williams had in mind the full sweep of Mr Slade's entire ministry, the major part being outside the scope of this review, which is an appraisal of his missionary years.

William Slade was born in Bloxwich, Staffordshire, England, on 13 October 1859.

His father, originally from Yorkshire, was an engineer in the service of one of the railway companies, and there is a family tradition that he was of such technical ability as to be in demand for important consultations. His son must have inherited his technical aptitude besides growing up under his influence, all of which was to stand him in good stead in the outposts of the Mission Field.

On leaving school, and until he was 18 years of age, Mr Slade worked as a shop assistant in a saddlery business. He could speak of long working days, and also of hearing coal miners in the darkness of a winter morning clumping to the pits in their wooden clogs and home again long after sunset, and, as they worked a six-day week,

Sunday was the only day in seven when they saw any daylight. In times when there was little relaxation and little time for study he managed to qualify for his Local Preacher status and had already felt the urge to offer for the Ministry. He seemed to have been born for the pulpit, and would tell how his Minister took ill one Sunday afternoon and sent him word to take the evening service. He was then 16 years of age

and one can readily imagine the degree of trepidation with which he climbed the pulpit stairs for his first Service. But such was the kindly encouragement afforded that he resolved to devote himself to full-time Christian work.

In 1878, when he was 18 years old, the New Zealand Conference applied to the British Conference for suitable young men for Home Mission appointments, and he was persuaded to offer himself. Arriving in New Zealand he was sent to Greytown in the Wairarapa, a saw-milling and farming district extending from the lake northwards through the present towns of Carterton, Masterton, Eketahuna and Pahiatua. There were long journeys on horseback up and down this comparatively narrow strip of country. He became an expert horseman, a training which in later years in Fiji enabled him to break in his own young mounts.

During that year at Greytown he completed his studies for the Ministry. Greytown Circuit Quarterly Meeting Minutes of 1 October 1878 state that Mr Slade was present and that the Chairman (Rev. J.B. Richardson) nominated Mr W. Slade as a candidate for the Ministry. The meeting cordially accepted the nomination.

He was accepted for theological training by the Conference of 1879. The theological course was taken under the oversight of the Rev. Alexander Reid for whom he cherished a life-long esteem. In 1881 he was appointed as a Probationer to Raglan Circuit where he "travelled" for three years, the final year of Probation being fulfilled at Tauranga. It was at the former place that he found his bride, Margaret Jean Gilmour, daughter of the local storekeeper. After his Ordination at the Conference of 1885 he and his wife set out for Port Chalmers Circuit, where their first child, a son, was born.

Contact with the Maoris at Greytown, Raglan and Tauranga could have played a part in his decision to offer for the Mission Field overseas, and in 1886 he was appointed to the Cakaudrove Circuit in Fiji, with his headquarters at Vuna on the Southern tip of the island of Taviuni, which was frequently lashed by tropical storms.

The valedictory to the missionary couple was conducted in Pitt Street Church by the President of the Conference, the Rev. Henry Bull, on Friday, 30 April 1886. The report of the service states that the night was very inclement, stormy, and wet, but "a goodly number" were present.

On arriving at Suva, they learned that the mission house at Vuna had suffered great damage in a recent hurricane so that Mrs Slade and her infant son had to remain at Navuloa, while her husband proceeded to his station, 150 miles distant, to repair the house and render it habitable again. Reporting to the *New Zealand Methodist* he describes the havoc of the hurricane. The Mission house at Vuna, a stone building, was roofless, the boat-house was destroyed, and waves had swept over the house, 30 feet above sea level and 100 yards from the beach, "I had," he said, "a wet and windy

Levuka, Sep. 14, 1886.

Dear Mr. Glade, -

I tell you with a heavy heart -  
your dear husband being so very  
poorly. Still I had good hope that he  
had really got a turn for full  
recovery. I trust he is now fully  
relied, and will soon gain  
strength. Do please prevail  
upon him to be quiet, & give him-  
self a fair chance for restoration.  
He must remember that he cannot  
stand in this climate as much  
fatigue & exposure as he could  
in New Zealand.

Praying that God's choice  
blessings may rest upon you both  
& upon dear baby -

I am yours very truly.

James Caldwell

Mr. Glade.

welcome at Taviuni. It blew half a gale, and rained half a flood, and I was dropped on the beach, bag and baggage, in the pitiless storm."

Such a prospect could have daunted a beginner, but the whimsical vein of the report was characteristic of a man who could laugh in the teeth of disaster and discouragement. With the aid of native helpers he repaired the house in a fortnight and rebuilt 200 feet of verandah. But what a beginning for a sixteen-year ministry!

In this age of 'mod cons', electricity, aeroplanes, jet boats, and radio, it calls for an effort of the imagination to conjure up the isolated and very diversified nature of missionary life and work in the 80's. Regular reports furnished to the Methodist Connexional papers indicate just how resourceful and versatile a successful missionary had to be. There were schools to be established and supervised, buildings and equipment had to be kept in good repair, sick people gathered daily at the mission house for such medicinal help as the missionary could give, students for the native ministry had to be instructed, and also catechumens, and it was all additional to the regular preaching and pastoral duties of the Church.

Conditions were indeed primitive. The present writer can recall boyhood memories of a roomy bungalow type of house, with kerosene hanging lamps in the main living quarters, and candle-lit bedrooms. Until a large spring was harnessed and its water piped to the mission house and village beyond, rain water was collected in an underground concrete tank to be pumped by hand daily to an overhead iron tank for servicing kitchen and bathroom. All water had to be strained for the tanks were good breeding grounds for mosquitoes and other small life, and it had also to be boiled and filtered. Women from the village came to put through the laundry work by hand, and the ironing was done partly with irons heated on a wood-burning range in the kitchen and partly with charcoal burning irons in the yard outside. In his mind's eye he can see the women raking ashes from their irons, replenishing them with fresh charcoal, and blowing vigorously to fan the charcoal alight. These memories are of life at Nailaga at the beginning of the present century, but his memory does not go back to what must have been much more primitive conditions in the isolated station at Vuna.

The Cakaudrove Circuit was 120 miles long but traversing the various bays and inlets extended the distance to at least 150 miles. The round of the circuit was done in a 30 foot cutter manned by 10 oarsmen. When the wind was favourable, the sail could be hoisted, but in adverse conditions the oars had to be plied and the writer can recall more than one trip with his father when progress was very slow and landfall was but tardily gained.

In one of his articles published in the *N.Z. Methodist* Mr Slade describes a routine day in one of his Circuit tours. Setting out in "*The Ruve*" (or "*The Dove*"), at 7.00 am on 8 May 1888, they returned at 6.30 am on the 24th, Queen Victoria's birthday, an absence of 16 days. Describing a day, he tells how he rose at 5.30 am for the early morning bathe, and at 6.00 am conducted a prayer meeting. After breakfast a business session

commenced at 9.30 am, continuing till 3.00 pm, lunch being postponed lest the natives drag out the meal hour, oblivious of time, and the business be unfinished. The late lunch was interrupted by news that a boy had fallen from a tree and broken his arm. Improvising splints from pieces of a packing case he set the limb, and in due course was gratified to learn that the bones had knit successfully. After the meal he had an interview with the local chief, to reprimand him for sailing his cutter on Sunday. Interviews with visitors took up the evening until a very late hour, when he drew a mosquito net around him and curled up on his sleeping mat, but not to sleep because of a crowd of boys chanting outside the guest house, and, finally at 2.00 am, he had to rise and order them away. As there were fifteen sections in the Circuit the daily repetition of travelling, long hours of inspection and interviews, services and prayer meetings, full days and restless nights, and irregular meals on the native diet, could have been very taxing even for one of such robust constitution as he.

The District Synod held in October 1889 received an important communication from the chiefs of Ba, "requesting the removal of their missionary to a site in their midst." They offered plenty of good land, to lend all their cutters and people for the removal of the staff, and to let their people clear the land and help in every way. It was an offering hoped for and an urgent recommendation was made to Conference to accept the generous offer. It was some years, however, before the decision was finally carried out and the Slade family moved from Taviuni to Nailaga, on the Ba River, to establish the new station.

There was no house and temporary quarters were occupied in a native, thatched-roofed one until a new mission house could be erected. Mr Slade arranged with the Board of Missions for him to receive what a house would have cost had a contract been let, so that he could erect one himself with the aid of native labour. By such means a more spacious mission house was built, well braced against hurricanes. A mile or two distant was a large spring. There the missionary installed settling tanks and was able to pipe clear water, not only to his home, but also to the native village further down towards the river. The solid, kauri building, after 50 years, was moved in sections to Lautoka and is still in use there. That he was not only able to develop his own skills, but also to train the native helpers spoke well for the technical ability of the man. One day he was the carpenter up the ladder nailing joists in place, another he was the blacksmith at anvil and forgemaking tie-rods, plates and angles of steel to prevent the spreading of rooms under hurricane pressures. Yet another day would see him as a plumber working with stock and dies on the water pipes, or as painter mixing lead and oil, or plying the brush on the walls. And when the house itself was finished he was to be seen at his treadle-lathe turning chair and table legs for the household furniture. None of this was at the expense of administrative, preaching and pastoral duties. Nor did he fail to find time for general reading and study. An avid and quick reader, possessed of a retentive memory, he ranged over a wide field. He was deeply interested in history and biography, but also kept in touch with world affairs and

scientific progress, and, when the time came to return to New Zealand he did so with a mind well furnished.

Reporting to the *Advocate* of 26 November 1898, the Rev. T.J. Wallis wrote: "The station at Ba is the creation of the Rev. W. Slade. He built the house with his own right hand; and by a system of water-works he has supplied not only the station, but the neighbouring Fijian town with an abundance of pure water. The whole station is a monument of energy and skill, and whoever succeeds the present occupant will have come to 'bless the priest of Aberbrothock'."

The routine duties in the new Ba Circuit with its headquarters at Nailaga on the Ba River were similar to those across the sea at Taviumi. The Circuit covered territory which extended to the Yasawas in the North-West, and on Viti Levu itself into the mountainous interior, one of the outposts being the locality of the village of Gagadelavatu, where the Rev. Thomas Baker and his party were massacred in 1867. On one of his visits to Gagadelavatu he was given fragments of charred leather, obviously of soles of a pair of boots, stated by the villagers to have been recovered from a burnt out clump of reeds adjacent to the site of the massacre. He had reason to believe that they belonged to a spare pair carried by one of the two survivors of the party. In his wild dash into the bush he had flung them aside. These remains are now deposited in the Suva Museum, together with a tabua given by the Navuso tribe of the Rewa to atone for their ancestors' part in procuring the death of the missionary.

To reach the Yasawas he used a cutter at first, but it was a red-letter day, an exciting one for the Slade family, when he procured a second-hand launch, a very primitive one by modern standards. It was powered by a single-cylindere, vertical engine that stood, unhoused, in the middle of the hull, large and cumbersome as we judge things today. But it chugged away independent of wind and tide, across from island to island, from bay to bay, and up the stream of the Ba river, doubtless a source of wonder to the canoe-minded Fijians.

Horses were used for visits to the interior, and to the wonder of the natives he procured a cycle; it, too, was a prototype with a high frame, fixed drive and mounting step on the left of the rear axle—not actually a 'Penny Farthin', but an early successor. There were few roads but many were covered on the dirt tracks when the weather was fine.

The mission station was isolated, the nearest town, Rarawai, being several miles distant, and likewise the nearest white settler, and the missionary and his wife must often have had to fight the loneliness of their lot. When sickness visited the household they had to be their own doctor and nurse. There were no telephones or other ready means of summoning help. At Vuna Mr Slade contracted enteric fever and in delirium lay at death's door for days. The sole comforter visiting his wife was a native Minister, Rev. Eliezer Bula, who could speak no English. Nor could Mrs Slade speak much Fijian, but she paid a grateful tribute to the courage, devotion and sympathy of this

man, who could only stand by with tears in his eyes and tenderness in every feature. There were similar situations even at Nailaga, and the only doctor lived across the river some eight miles away. It was at Taviuni that death struck at their home, and a tropical illness removed their second child and son, a year old infant. It was a lonely and very poignant occasion as the sad parents, surrounded by native sympathisers who knew no English, laid their little one in his grave at Vuna.

Missionaries in those days, even more than today, had to be stout-hearted in facing the many difficulties and problems of their work. Mr Slade soon found that he had to be carpenter and cabinet-maker, boat repairer, blacksmith and engineer, skilful navigator and tough mountaineer, home doctor and educator, preacher, pastor and teacher. He had to be a wise arbiter between natives themselves, often having to be a firm disciplinarian, even to facing up to some proud chief. At times he had to be the champion of the natives against brash and injudicious government officials, who would ride roughshod over native custom and tradition.

District Synod reports contain many reports of sharp encounters between missionaries and government agents. In the *Advocate* of 5 January 1901, Mr Slade wrote: "During my residence in these islands I have been the indignant witness of many arbitrary and oppressive acts." The natives never failed to find him a doughty defender of their cause. It called for a high degree of moral courage. He used to tell of an occasion when the big stick of deportation was waved over him. But he stood firm and in the end it was the stupid and blundering official who had to go. Matters were greatly improved when the Synod of October 1900 arranged for a deputation to wait on the Governor himself and frankly put the full facts before him.

Voyages in an open boat over unpredictable seas studded with coral reefs, barely submerged, could be extremely hazardous. A sudden tropical squall could raise furious waves that menaced the cutter and crew. There is a description of a sudden night squall which caught the cutter at 10.00 pm, until they were luckily able to land at a familiar bay at 3.00 am. "For two hours we drove before a terrible wind, unable to lower the sail completely because of the tremendous waves which would have swamped the boat, baling continuously sea water and rain pouring from the sail." It was the final lap of a tour that had lasted for one month and two days. On several other occasions the keel of the cutter grated on the tips of submerged reefs, and once it grounded fast and required the combined efforts of 11 men to drag it off. It was reported in *The N.Z. Methodist* of 5 November 1892, that: "The Rev. W. Slade of Fiji lost his mission boat the other day, and had a narrow escape of losing his life. He was out on one of his missionary journeys with his native crew, when his boat was caught in a dangerous 'rip' and upset, and all hands had to swim some distance ashore for their lives. Mr Slade refers gratefully to the pluck shown by the natives, without whose timely aid he would in all likelihood never have gained the shore. The incident shows that a missionary career in Fiji, even today, is by no means free from peril."

Were there any specially inspiring occasions to be high-lighted? There was the erection of the new Church at Somosomo, Taviuni, in 1889. Somosomo seems to have been the last redoubt of heathenism. Its chief and people had held out stubbornly against the work of the missionaries, the opposition being so great that it became necessary to withdraw the missionary for a time. Indeed, one of them, the Rev. Mr Lyth, barely escaped with his life from the anger of one of the chiefs. But at last a church was erected, and Mr Slade had the great joy of conducting the opening and dedication Services on 13 May of that year. They commenced at 7.30 pm with a procession chanting Solomon's Prayer at the Dedication of the Temple, followed by another chanting the Ten Commandments. Processions of a similar nature, seven in all and totalling 700 persons, crowded into a building 60 ft. by 30 ft. Mr Slade preached from 1 Chronicles, 29:12: "But who am I, and what is my people etc." He was to report of this occasion, "I had a really good time and sincerely hope my hearers had likewise. It was late at night before these, in my opinion, very successful Dedication Services were concluded, and I retired to my mat, not-to sleep, for my nerves were excited and my heart exulting as I thought of the house that had been built, and of the concourse of people that had just heard within it 'the old, old story'."

It had long given the missionaries great concern that the boys of the village were being educated while nothing had been done to bring the girls up to the same standard, with the result that they soon slipped back themselves into more primitive ways. The Rev T J Wallis, addressing the Christchurch Conference stated that the Fiji Synod had decided to "establish as an experiment a girls' school on the Rev. W. Slade's station". The experiment was a great success, and the school may be regarded as a prototype in the mission fields of that time. Girls from other parts were brought together in this boarding school under the control and instruction of teaching sisters from Australasia. Mr Slade himself contributed much to the success of the school, not only in planning the venture but also in making desks, tables, forms, and other equipment. Old photos show girls on a large swing, which he planned and erected himself in the grounds of the school. In after years he would look back upon this school as one of the real achievements of his career.

He was happy in the work. He loved the people and they loved him, and above all he loved his Master and found great joy in His service. But family responsibilities brought him to the necessity to return to New Zealand for the education of his children. "After nearly 16 years of happy toil in Fiji," he said, "the necessity of attending to the education of my children compels me to re-enter the English work. I have therefore taken the preliminary steps for severing my connection with the group, and shall (D.V.) bid it farewell in January next." This was in January 1901, and in the following year he came to Auckland. After a year spent in deputation work throughout Australasia he took up his duties as Superintendent of the Manukau Circuit in April 1903.

The man himself - what was he like? Physically he was a big man, well above average height, broad shouldered and big-boned, strong and muscular. Dr George Brown after a visit to Taviuni in 1889, described him as one of the best of missionaries "Mr Slade "he wrote, "is a very handy man, always at work." Of generally robust constitution he was never idle, whether in his study, or doing the round of schools and churches or in his workshop, with saw and plane. He was energetic and quick and able to fill every minute ' with sixty seconds worth of distance run". At the same time he could relax easily Rising early, when mid-day came he was always glad of a spell, and in a chair, or on a bench or even leaning back against the counter of a boat, would soon lose himself in a sound and refreshing cat-nap, from which to rouse himself in due course fully invigorated.

Mentally he was blessed by nature with a good, well-balanced mind, ever open to new insights, and able to enter new fields of reading. He was self-educated in the sense that all higher studies in Theology, Philosophy, and Science, did not have the background of a University course. There was always some book at hand for him to pick up in the odd moment. In Fiji he subscribed to overseas periodicals, such as *The British Weekly*, *Stead's Review of Reviews*, and *The Illustrated London Weekly News*. In this way he was always abreast of the times and knew the doings of the larger world.

Endowed with a natural flair for words, reinforced by wide reading, he became a free and fluent speaker. Whether in Fijian or in English, he was never hesitant. As a public speaker he used few notes. His style was simple, imaginative, without being flowery, and always direct. He could never be accused of irrelevancy. He was a good debater and was one of the spokesmen at the Australasian Conference when New Zealand sought and gained separation. He was often called upon in civic and social gatherings to be the principal guest speaker.

Mr Williams refers in our opening paragraph to his contributions to the Methodist journals. These were voluminous and covered many interesting aspects of missionary and island life. There were articles for the young people on crabs, beetles, fish and other interesting natural objects, and on native ways and legends. There were more senior writings on Fijian manners and customs, on the political situation in Fiji and the relations between the Government and the natives. He saw clearly and wrote frankly of the difficult situation created by the use of the Indians in an unwise indenture system, and many of his predictions have come to pass. He also contributed to the end of his Ministry to the daily papers.

He had clear-cut and strong moral convictions, and became one of the leaders of the Temperance Movement along with such men as L.M. Isitt, T.E. Taylor, A.S. Adams and others. We have already referred to his clash with the Fijian administration in its arbitrary dealings with the native people and at times complete disregard of native custom and tradition. It was his strong moral sense and feeling for justice that caused him to bum over the ill-treatment of others.

What made him so respected and beloved by the natives, however, could well have been his great capacity for friendship. He mixed easily with all classes and found trusted friends in all ranks. He liked to talk with them and to become acquainted with their ways and needs. He had a keen sense of humour and could laugh with them and laugh at himself. Yet there was nothing shallow in his laughter. He was self-possessed, not easily ruffled, but calm and collected, so that his final judgement of a situation was likely to be measured and sound.

The most important thing about him, however, was his utter dedication. First and last and always he was Christ's Minister. There were some occasions when he was invited, indeed even urged, to throw in his lot with some secular business project. But he never forgot that he had taken ordination vows. He was proud of a Methodist family tradition, probably going back to the days of the Wesleys themselves, and was steeped in evangelical fervour. There was always a mystical personal appeal in his preaching, and also the direct attempt to win his hearer either to accept Christ inwardly or to draw more closely to him. He had the joy of many responses to his Ministry.

His later New Zealand work lies beyond the scope of this review. Suffice it to say that it was as successful as his missionary career, and, after his death in 1916 he was gratefully and affectionately remembered by many who had worked with him in Circuit and Connexion.

At that time the Rev. C. Eaton described him as a "citizen of distinction, an eminent Churchman, and a man of personal worth," and the Rev. A.J. Small, writing from Fiji as the Chairman of the District at the time that he retired from the Field, gave this testimony: "In Fiji he was greatly esteemed by all classes of the community. Europeans honoured him for his many fine qualities of heart and brain, while the natives who knew him had held him in affectionate esteem for the noble way in which he ever championed their case and fought for their rights."

—*W.G. Slade*  
(1892-1974)

## THE P.M. AT WHIRINAKI

Guests at the rededication service of the Whirinaki Methodist Church in South Hokianga on 12 March included the Prime Minister, David Lange, and his wife Naomi and their family. They arrived by helicopter. The present church was opened on 29 March 1907 and was renovated and re-opened over 40 years ago. Again 25 years ago the church was rebuilt and on that occasion the present Prime Minister then a young law student, helped with the work. At this year's rededication, Mr Lange read a lesson and spoke of the symbolism of the church in that remote and historic community. He also said he would like to be buried in the adjacent cemetery or cremated and have his ashes scattered at the Hokianga Heads.

Mr Lange has had a particular interest in the Whirinaki Valley over a long period. He first stood for Parliament from there but was unsuccessful. He was welcomed by Jim Te Tuhl whose grandfather, the late Te Tuhi Heretini gave the 20 acres for the church in 1904, and through his leadership made its erection possible. In 1910 Eruera Te Tuhi a student at Three Kings and son of Rev. and Mrs Te Tuhi Heretini, was received as a Home Missionary and ordained to the ministry in 1915. Te Tuhi Heretini died in 1933 at Whirinaki. His son became Senior Maori Minister and died in 1976.

Mr Lange's remark about his preferred burial site was taken perhaps more seriously than intended. Dame Whina Cooper has gone on record as saying money must be raised and a vault prepared for him. Mr John Klaricich, Chairman of Hokianga County Council and a personal friend of the Prime Minister, has written to him at Dame Whina's request asking for confirmation of his wishes. Though no reply had been received as we go to press, Mr Lange has assured Dame Whina that his remark should not be taken as any kind of premonition.



**Photo:** Laurence Aberhart

## MEMENTO MORI JOHN SKEVINGTON (1814-1845)

To mark the 100th year of John Wesley's conversion, English Methodism established a Centenary Fund in 1838, designed to raise at least £80,000. One of the purposes of the Fund was to provide 'a Wesleyan Missionary Ship for the purpose of forwarding Missionaries and Missionary stores, as may from time to time be found necessary and expedient, from New South Wales and Van Dieman's Land to our Missionaries in New Zealand, in the Feejee Islands, and in other Polynesian groups; Such a ship being exceedingly wanted both for the comfort of the Missionaries labouring in those islands, and for the general advantage and security of the Missions themselves'.

The ship bought with the money raised was the *Triton*, purchased early in 1839. Further appeals went out for a pinnace, to act as a companion vessel, for ship's tackle, sea-stores—and for furniture, clothing, medical supplies, stationery and books for the use of the Missionaries and for trade.

The *Triton* sailed in September 1839 from Bristol. On board were 11 Missionaries six bound for New Zealand. To Fiji were going the Rev. Thos. Williams and his wife; while the Rev. and Mrs Wilson and the Rev. Mr Kevern were to go to Tonga. Also on board were the Rev. and Mrs Archbell and their six children, and the Rev. and Mrs John Appleyard, destined for Cape Town.

The six for New Zealand were the Revs. Thomas Buddle, John Skevington and Henry Hanson Turton, with their wives, and three single men, Gideon Smales, John Aldred and George Buttle. This brief article focuses on John Skevington of Nottinghamshire and his wife, and arises out of the arrival in New Zealand of an album belonging to Mrs Skevington, containing contributions from those who sailed on the *Triton*, as well as from others whom she met on the voyage. The album had come into the hands of her grand-daughter, and it is now deposited with the missionary archival material at Trinity College.

Much of the content of the album is simply the sort of devotional prose and poetry suitable for inclusion in what we might now call an autograph book. It begins with a contribution from those who left the ship at Cape Town in February 1840, and from others who may well have belonged to the Methodist community in that place.

A few days prior to their arrival at Hobart Town there are entered contributions from those missionaries travelling beyond Van Dieman's Land (Tasmania)—Buttle and Buddle, Aldred and Turton, Kevern, Thos. Williams and his wife, and the Wilsons.

At some stage, maybe on arrival at Hobart when they met up with John Waterhouse, the General Superintendent for Australasia, it had been decided that Skevington would not go to New Zealand, but would serve in the Bush Mission among the aborigines. This Mission had been established by an old friend, the Rev. Francis Tuckfield. The

album contains contributions by both Mr and Mrs Tuckfield and it is worth noting that the address is given as Bunting Dale, a not untypical tribute to the powerful leader of the Wesleyans in the United Kingdom. Skevington remained for over a year in what is known as Geelong, on the shore of Port Philip.

If the dates in the album, as well as the tone of the contributions are anything to go by, the Skevingtons must have left Port Philip late in November 1841. They did so at the behest of the Missionary Committee in London who wanted them to proceed to their original destination. After a short stay in Wellington, and then a call on their good friend Samuel Ironside at Cloudy Bay, they sailed north to Taranaki, landing at Ngamotu. Mrs Skevington stayed with the Creeds while her husband went on to Kawhia to the Southern District Meeting.

He stayed there, in fact, for nearly two months, on something like an orientation programme with the Rev. John Whiteley. Only then did he return to New Plymouth to work alongside Charles Creed. All along, however, it had been the intention to establish a Mission in South Taranaki, among the Ngatiruanui people. The proposed boundaries for this Mission were considerable—from Oeo in the west, near to Manaia, along to Waitotara, taking in Patea and Whenuakura. The desire of the Maori people for their own resident Missionary overrode all other considerations, and a large contingent came to New Plymouth late in March 1842 to personally escort Skevington back to the scene of his labours.

The Rev. Thomas Hammond in his book on the South Taranaki Mission, written in 1914, speaks in some detail of the work done prior to Skevington's arrival by Maori evangelists. They had been active in this region since 1837, when Wiremu Nera arrived from the Hokianga. This name was a baptismal name of a notable leader of English Methodism, in this case William Naylor. Nera's original name was Te Awaitiana, and he had been a famous Waikato chief who had been trained as a 'native teacher' at Mangungu. It was he who first brought the Gospel to that part of Aotearoa.

Skevington thus came to a fairly numerous community of Maori people already influenced by the Christian religion. It is estimated that there were probably 1700 Maori people in the whole district, of whom 400 were resident in the area around the Mission Station situated on the bank of the Waigongoro River on the Waimate Plains. The Station itself was known as Heretua or as Waimate. To this place came Skevington and a cavalcade of local people in mid-April. Immediately he travelled down the coast as far as Wanganui, conducting services, including a baptismal service for about 100 people prepared and trained by Wiremu Nera.

The missionary returned briefly to New Plymouth after this to pick up his wife and then return to Heretua on 30 May. At that time Skevington was 28 or 29 years old. Reference has already been made to Samuel Ironside, and in Hammond's book he quotes from his tribute to Skevington. But in Mrs Skevington's album, there is a more

personal entry, dated 18 September 1843, at Waimate. There is a certain poignancy about what Ironside writes:

"How refreshing it is to the spirit of the New Zealand Missionary, as he performs his toilsome and wearisome journeys, now and then to alight on the comfortable homestead of a brother Missionary, and to solace himself with the friendly conversation of those he loves. 'As iron sharpeneth iron so doth the countenance of a man his friend'."

Ironside's later tribute speaks of Skevington's work as being a success from the very beginning. He threw himself into it with all his heart and strength and great numbers 'were savingly converted to God'. Ironside says he was an eye-witness to that. He went on to comment that doubtless Skevington laboured beyond his strength, 'but what could he do?'

Clearly, however, Skevington made an excellent impression, not least upon his colleagues. John Whiteley the District Superintendent had visited Waimate in July of 1842 and he then recommended to the Southern District Meeting at Raglan in September that the young minister become a full Missionary. Skevington was ordained at Kawhai in September of the following year.

He also developed a high standing with the Maori people in his care. He was influential in persuading the Ngatiruanui to return the prisoners taken at Patoka from the Ngati Tuwharetoa taua which had invaded their territory. More significantly, in some ways, was the influence he wielded against land-selling. An example of this influence is reported by Hanson Turton who visited the Skevingtons late in 1844. Tribal tensions referred to just now had been exacerbated by the ripples caused by the Wairau affair. There was a threat of conflict, and at Wanganui Skevington among others met up with Te Heu Heu, the Tuwharetoa chief who was on his way to Waitotara to confront his old antagonists. The Missionary was among a group, including Bishop Selwyn, who endeavoured to secure a peaceful settlement.

When Skevington moved around he rode a horse named 'Pegasus'. This had formerly belonged to the Anglican Missionary from Wanganui, John Mason. Mason had been drowned fording a river near the coast. The Anglican presence at that time was another cause for friction, dividing the mission field. The instructions to Anglican teachers and their families took little account of the pioneering work of the Wesleyan missionaries and of the Maori evangelists before them. Many of the chiefs, as has been suggested, recognised a particular debt they owed to the Wesleyans in assisting the return of the captives from the north.

The strain of all this travelling coupled with frequent illness, combined to force Skevington to seek some change. He was worn out and only 30 years of age. In August of 1844 he wrote to his old friend, Samuel Ironside, whom he had hoped might take his place at Waimate. He described his exhaustion after yet another heavy day's

work. The Missionary from Mokau, Cort Schnackenberg was with him, and there had been a Mission Hui where some 130 people, including 20 children, had been baptised. In addition there had been a Communion Service with about 350 communicants. Among those baptised was the great Kawhia chief Haupokia, who had travelled south to be baptised at the same time and place as many of his former slaves.

Skevington told Ironside that he would be attending the District Meeting in Auckland. It took 20 strenuous days to make the overland journey, arriving in Auckland on 16 September. On the Wednesday evening he preached a week-night service.

Almost the last entry in Mrs Skevington's album is in the hand of John Whiteley. It reads:

'Daniel 12:3. "And they that turn many to righteousness (shall shine) as the stars for ever and ever." The departed husband of the owner of this book was greatly honoured as a successful minister of the Gospel in turning 'many' of the poor New Zealanders 'to righteousness' during his life, and in his death he was gloriously honoured by being called by his Divine Master to take his place among 'the stars' while the above text was being given out by the Rev. Jas Wallis in the Wesleyan Chapel at Auckland and while he with others of his Brother Missionaries were about to listen to the appropriate discourse. On Sunday evening, 21 September 1845: 'Let my last end be like his'."

Maori runners were immediately sent to take the news to Mrs Skevington back in Waimate. Fortunately there was now at Patea a European Wesleyan catechist, William Hough, just arrived from Nelson. He was a great strength to the young widow.

Inserted into the front of the album is a short Missionary publication from 1901 containing a memoir of Mrs Annie Barrett. This lady, who had died the year before, was the elder of two daughters of the Skevingtons. Both children had been born in Waimate, one in 1844 and the other after her father's death. The article speaks of the tragedy, but also of the sympathy and help of the Maori people at the Mission Station. The widow and her two children made the journey back to Auckland through the bush, and then there was the long and equally arduous return trip to England by sea. She died in the early 1880's, having lived at Chesterfield since her return.

—Donald Phillipps Note: See also [\*The Voyage of the Triton\*](#) by Nora Buttle, published December 1965 as Vol. 22, Nos 1 and 2, of the Proceedings of this Society. (Ed.)

## A COMMENT FOR METHODIST HISTORIANS

The mid-20th century has been a time for the iconoclasts. The heroes and heroines of my boyhood have had their lives rewritten and their faults paraded in the most glaring way, and their good qualities, and real achievements, disregarded or down-graded. Lawrence of Arabia, as he was called, is one such example that comes to mind. In that climate it is to be expected that Church leaders and in particular missionaries should come under critical and sometimes unfriendly scrutiny. This is not all bad, of course, and we do need to take a more realistic view of our forebears. They were very human people—like us.

Two recent books which are very critical of Methodist missionaries, when they bother to acknowledge them, have come to my notice. *Seven Lives on Salt River* by Dick Scott, has a slashing attack on Rev. William Gittos. *Hokianga* by Jack Lee, denigrates, or ignores the Methodist missionaries to a large extent.

Gittos was no saint, and he had his failings, but was he really as bad as Dick Scott paints him? George Laurenson in *Te Hahi Weteriana* laments that Gittos did not set down any of his memories and so much historical knowledge died with him. The time has come, surely, for someone to re-evaluate William Gittos, taking into account Scott's criticism, but also allowing for the strains and stress of pioneer ministries.

Lee has many references to Methodists under that name in the text, but listed as Wesleyan in the index. There are references to John Hobbs, Luke Wade and his wife, Miss Bedford, James Stack, William and Eliza White, Nathaniel Turner, Dr Richard Day and William Gittos, etc. But scant justice is done to any of them. Nor is adequate appreciation given to the part they played in the development of the region in the years from 1827. For example, the reference to the Wesleyan missionaries 'venomous sectarianism' (p. 122) hardly does justice to Governor Hobson, or to the intense suspicion of the French that afflicted the larger part of the pakeha community and therefore governed their attitude to Bishop Pompalier.

I myself as an historian, am not uncritical of my missionary colleagues and those who went before me, but I hope that I have given place to their virtues and taken account of the strains and stresses (which I myself have experienced). I therefore suggest that Methodist historians must take account of these condemnatory references to our church and its pioneers in their writing, but try to strike a more balanced approach than was sometimes done in the past.

—G.G. Carter

## BOOK REVIEWS

### OUT OF THE SILENCE



This book celebrates Methodist women in New Zealand.

It begins with the first Wesleyan missionaries and includes women active in the church until 1985.

Many names are well known among Methodists. Information gathered but not printed has been preserved in the Archives in Christchurch and may be added to.

Copies can be ordered from Methodist Publishing, P.O. Box 931, Christchurch, or from Epworth Bookroom, 75 Taranaki Street, Wellington. \$19.95 plus postage



Rev. S. G. Andrews

### PREPARE YOUR SERVANT

—by S.G. Andrews, 1988

New Zealand Methodism has contributed a notable band of workers to the spread of Christianity in the islands of our near north through more than 100 years. Beginning perhaps with George and Lydia Brown who went to Samoa in 1860 and went on to become our most notable missionary statespeople of the 19th century in this part of the world, and recalling J.W. and Mrs Burton in the 20th century and many more through the year, we can take some

pride in our contribution to the extension of the Kingdom of Christ. Not least among those workers must be num-bered Stan and Phyllis Andrews, whose lifetime of service in Fiji, New Zealand and the region generally has been filled with notable achievements. As school principal, acting Chairman of the Fiji Mission District & Secretary of Methodist Education in Fiji, General Secretary of Methodist Overseas Missions for New Zealand, Chairman of the Solomon Islands Methodist District, Connexional Secretary of the Fiji Methodist Conference and for three years its President, Stan Andrews has made a major contribution to the work of the Church. In this he has been fully supported by Phyllis who has also made her own special contribution. This book is Stan's own story told principally for his own family and circle of friends. But it is of far wider interest and importance than that. It is not a

history of the church in Fiji or anywhere else but it is a picture of a major contribution to that history by one "servant" who is "prepared a strict account to give". In this book Stan Andrews helps all of us to a deeper understanding of the Church in Fiji and in the South Pacific. So while we read we can rejoice in the 'servant' and his family and also in the 'service' given and be challenged to think again about our own involvement in and witness to the Gospel. Good reading this, and a valuable historic record. The book is illustrated by pen drawings by Phyllis Andrews. Price \$15. Available from Epworth Bookrooms or the author, 1/51 Kolmar Road, Papatoetoe. —George G. Carter

## **AND NOT TO YIELD.**

### **The Story of a New Zealand Family by Thora Parker (1987).**

Thora Parker, nee Jenkins, sometime Solomon Island Missionary and Travelling Secretary in Australia for the Crusader Union, has published her family story.

The earliest family to New Zealand were Thomas and Selina Drake, by Aurora at Port Nicholson, 1840, on which vessel the Wesleyan, Rev. James Buller, in Wellington after a two months' journey from the Bay of Islands, conducted a thanksgiving service.

Thora's paternal great-grandfather, William Jenkins, came with his wife and family as a New Zealand Company emigrant by London 1842; at least in part because it was Rev. John Bumby who had made a profound change to the life of William Jenkins who, at Cherry Street Chapel, Birmingham, had attended a service at which Bumby preached, and Jenkins recorded the warming of his heart and 'receiving God under the preaching of John Bumby—there I became a Christian and a Methodist'. Bumby and John Hobbs had preached in Wellington to the Maori people in a service on 9 June 1839, but Bumby had drowned in the Hauraki Gulf by the time Jenkins arrived in New Zealand.

The Jenkins link with Methodism in New Zealand continued and he was appointed a catechist to the Maori people at Cloudy Bay and at Motueka in the 1840's. In the 1850's Jenkins was living at Nelson—a furniture manufacturer, and is believed to have had some part in building the first Stoke Wesleyan Chapel. In 1863 Jenkins led a party of Wesleyan laymen and a Maori party—'the New Zealanders' on a Peace Mission to England. Although not specifically Wesleyan adherents, the story of this journey is told in the first five chapters which have much to interest Methodists. A painting by James Smetham 'languishes in storage' in Hocken Library and has been used by Mrs Parker for her dust jacket. This stylised painting of the Maori group with Jenkins and other Methodists was painted in 'John Wesley's House'(Wesley's Chapel?)... commissioned as a Wesley 125th Jubilee celebration memento. (See [Page 38](#))

The book follows the events of Jenkins and associated families in Taranaki, the 'dairy revolution' and other development of New Zealand background of general interest.

Available from Thora Parker, 50 Wade River Road, Whangaparaoa at \$NZ29.95 (Bateman \$39.95).

—Verna Mossong

## THE MISSIONARY DIARY OF GEORGE HARPER



The Rev. George Sawden Harper was about 24 years of age when he sailed from England, as a Methodist Probationer, for work in New Zealand. His ship, the *Rachel*, 1000 tons, left Gravesend on 3 December 1864, and finally dropped anchor in Lyttelton Harbour on 26 March 1865. Day by day he wrote up his diary, an intimate personal record not designed for publication. For anyone interested in Methodism in the 60's of last century, it is a document of primary importance. He was travelling with three colleagues and among them they set to work to evangelise passengers and crew alike, to teach them the scriptures

and to lead them in worship. The only persons to take exception to their activities were a number of Scottish Calvinists on board who rejected their preaching of 'Free Will'. One elderly Scottish lady was 'afraid of us meeting A. and Sap. (Ananias and Sapphira) fate by 'preaching such a gospel'. The Captain had been brought up in the Calvinist teaching but he did not object to their activities and did, in fact, spend quite a bit of time in discussions of religion with Mr Harper. The intensity of his evangelistic zeal is revealed in one diary entry: 'Am beginning to feel very unhappy on account of seeing no conversions to G. Whether we are not doing our duty or G. is trying our faith remains to be seen. I'm afraid of former.' However, before the end of the voyage a number of conversions were recorded.

Not all entries were on religious matters. Mr Harper's group were travelling first class and descriptions of their meals suggest a gourmet regime. At one stage the Captain remarked to Mr Harper that he was putting on weight. Then there were all the other interests of a long voyage in a small ship, ranging from observations of nature to problems about rats in their cabins, and from social affairs to sickness.

The diary was not a large book, so towards the end the writing became cramped and in places difficult to read. Gyll Hart of Plimmerton transcribed it, and editing was in the hands of a grand-daughter, the late Mrs Catharine Anne Harper Bade, and a great-grand-daughter, Mrs Patricia Catharine Anne Booth, of Wellington. Mrs Booth published the Diary.

Copies may be obtained from Mrs Patricia Booth, 97 Nottingham Street, Karori, Wellington. Price \$10.

—*J. Ewen Simpson*

**Note:** [Gold Diggings and the Gospel, the Westland Diary of George Harper](#), was published in July 1964 as Vol. 20, No. 3, of the Proceedings of this Society. (Ed.)

## **PRESBYTERIAN CHURCH ARCHIVES CARE AND CONSERVATION**

This booklet, issued by the Historical Records Committee of the Presbyterian Church in 1988, parallels other similar material issued by other churches. It is pertinent, well produced and useful.

Since the lives of our two churches, Methodist and Presbyterian, have been linked in one way or another for a very long time, and we are now partners in more than 100 co-operative ventures of one kind or another, there is much here that is of value to the Methodist Historian or Archivist. In particular the list of approved Repositories will be helpful to many of us.

But the booklet also underlines the sad fact that our two churches have not yet been able to agree on co-operation in this sphere. The plan made some years ago for Methodist Repositories in Christchurch and Auckland also to hold Presbyterian records, and for Presbyterian repositories in Wellington and Dunedin to hold Methodist records, has never been put into effect. This is a pity because if we had agreed to share our resources and our staff, we could have made better progress for the ultimate good of all.

—George G. Carter  
*Archivist, Auckland*

### **WOMEN'S WORDS.**

**A Guide to manuscripts and archives in the Alexander Turnbull Library relating to women in the 19th century.**

*Compiled by Diana Meads, Philip Rainer and Kay Sanderson.*

Another most worthy publication from Alexander Turnbull Library/ National Library of New Zealand, 1988.

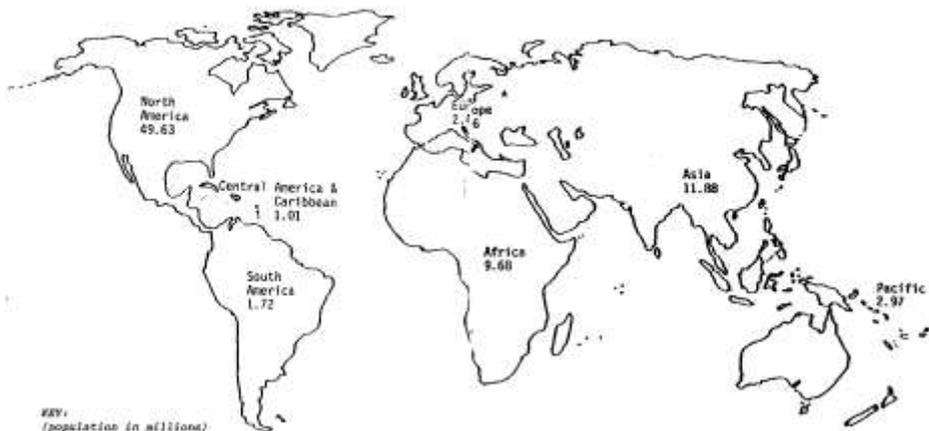
This is the third of commemorative publications to mark the United Nations Decade for Women. A card file on material relating to women was commenced in 1975. In 1982 professor Sandra Myres, the Fullbright Research scholar, identified 19th century manuscript sources which related to pioneer women. This is added to by Mrs June Starke. All these and more are incorporated into a work priced under 516 identified Ms/ Ms Papers or Micro Ms... at random—entry 284 McLean Donald (Ms Papers 32) identifies at least 16 Maori women correspondents and among the many other women\_ correspondence Jane Woon 1854-55.

*Women's Words* \$22 posted. Orders to The National Library Bookshop, Corner Molesworth and Aitken Streets, Wellington.

—Verna Mossong

## THE METHODIST CHURCH FAMILY

WORLD DISTRIBUTION OF THE PEOPLE WHO HAVE THEIR ROOTS IN METHODISM



KEY:  
(population in millions)

SOURCE:  
World Methodist Council Handbook 1988

# **TOMASI: FOR ISLANDS FAR AWAY**

**A Play in Four Scenes  
(with choral interludes) by  
HARRISON BRAY**

*Initially written and produced by him (with slightly shorter Scenes 1 and 4) for THE NEW ZEALAND METHODIST CONFERENCE held in Palmerston North, 29 October to 3 November 1988 (presented on the last evening, 2 November 1988).*

*Production sets of this play, comprising playscripts, supporting material for the producer or teacher and a tape of the hymns, may be obtained from Nagare Press, P. O. Box 934, Palmerston North, New Zealand. This play is copyright to Nagare Press and to the author in terms of their agreement.*

## **INTRODUCTION**

*This play, 'Tomasi: For Islands Far Away', focuses on an important aspect of the European penetration of the Polynesian South Pacific through Christian missionary endeavour. Its topic is therefore bicultural as reflected in its title, 'Tomasi' being the Tongan translation of 'Thomas'. For John Thomas from rural Worcestershire in England, Tonga was not only geographically distant but also so culturally remote that he at first floundered. After spending most of his life there, it was England which became remote not only geographically but also emotionally as reflected in the concluding scene of the play, charged with deep emotions of final departure from what had become his and his wife's adopted home.*

*Here, then, is a cross-cultural topic dealing with the interaction of European and Tongan cultures and, because of the benefits of Nathaniel Turner's New Zealand experience, the opportunity arises of introducing a Maori aspect with the choice of an appropriate and beautiful Maori hymn, thus widening the Polynesian aspect towards multiculturalism (and King Taufa'ahau Tupou IV's dream of a pan-Polynesian affinity).*

*The play was written at the request of the steward of the Tongan Methodist fellowship of Palmerston North for presentation at the 1988 Annual Conference of the New Zealand Methodist Church held in Palmerston North. Here the Maori hymn had a special significance in paying tribute to the Retiring President, Rev. Morehu Te Whare as well as to other Maori Methodists, past and present, and also helped to acknowledge the current 'bicultural journey' of the New Zealand Methodist Church—a journey that is clearly also multicultural: as shown by the choice of a Tongan Church leader as Vice-President Elect, to be installed at the 1989 Conference. The all-Tongan cast were through this hymn, able to be aware of the close relationship of their language to the Maori tongue at a time when there is an increasing sentiment in New Zealand that all resident here should be conversant with the original language of*

*Aotearoa. The affinity of these languages is brought out in the appended 'Notes' so that any who might read or act in this play can gain some appreciation of how Nathaniel Turner benefited from his New Zealand experience and themselves learn something of Polynesian languages which should be of interest to those living and learning in this part of the world. As one who has spent much of his university career in endeavouring to promote an appreciative understanding of Maori and other Polynesian cultures in New Zealand education the writer feels committed to opening up such insights.*

*As to the expression of Tongan culture, the play focuses on what remains a central aspect of Tongan life today—that of devotion to the values and practices of Christian church life and incorporates hymns, sung with enthusiasm by most Tongans. It also reflects continuing pre-Christian tradition in including in the cast matapule who speak for a chief or sovereign. One of the matapule gives, as his initial response as to why his high chief should become Christian, the reply that he, the high chief, so wished it. What reason the chief might have for this wish was not for this response, considered. It remains a common ingredient in Tongan upbringing to this day to be expected to do, and believe without asking questions as to reasons. Taufu'ahau was notable for his probing, as portrayed in this play—released from the common constraints in his position of high chief. It was this high chief who was to become sovereign over all of Tonga and so ancestor of the present king. Thus, the play also relates to a phase in Pacific political history with enduring consequences.*

*This type of play could be a suitable medium for Tongan school students to express their cultural identity and would also be appropriate to the 'Fakame' drama presented annually by Tongan Methodist youth groups whether in Tonga or wherever they may be dispersed as in New Zealand, Australia or U.S.A. In Tonga itself the play would be relevant in school to both Tongan History and English Language study.*

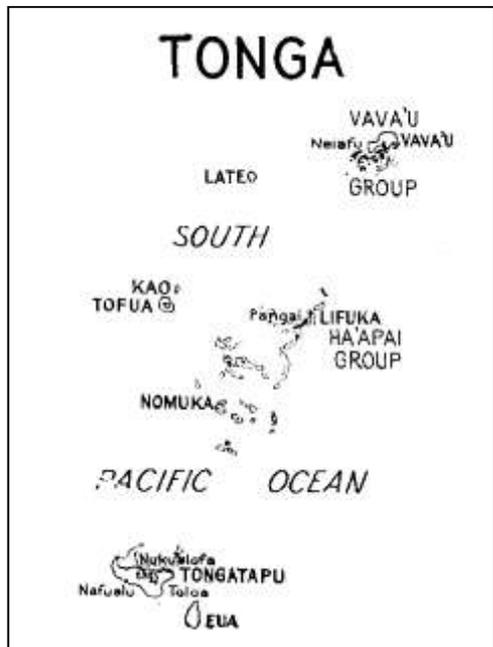
*This type of play might also be used in fostering cross-cultural sensitivity and empathy with a largely or entirely non-Tongan cast for many of whom it would have the interest of novelty. Though written for a Tongan cast, the speeches are mainly by Palangi characters of British birth.*

*For an entirely Palangi cast, there would be the challenge of singing several verses of Tongan hymns, if the play were to be performed as originally presented. For New Zealanders, authentic singing should be no problem as Tongan pronunciation is similar to Maori, notably in its vowels. For the tunes, audio-tapes would be available. Should, by any chance, as by publication by the New Zealand branch of the Wesleyan Historical Society with its international links, any interest be shown beyond the South Pacific in this play (e.g. among the many U.S.A. Methodists other than Tongans) some substitution of hymns might be considered. Probably the greatest difficulty in being minutely authentic for those who are not Pacific Islanders would be that of being able to merely approximate uncomfortably to the posture of sitting on the floor with legs tucked in below.*

*For the play's initial presentation (with a title since altered) on 2 November 1988 in Palmerston North, there was the impediment that none of the cast were native speakers of English but, by dint of assiduous rehearsing and because of an impressive portrayal of John Thomas by Sovaleni Pani, an outcome was achieved which had much acclaim. Encouraged by this reception and by requests for copies of the play, and in light of considerations outlined above, the writer has for prospective use indicated in the script his method of presentation, including moves for the players. Further, to promote thought fullness and understanding, he has prepared, as Appendices, 'Notes' with 'Points for Discussion' and, on 'History in Dramatic Modes', considered how well a play might portray history in both a stimulating and truthful manner and encourage an interest in the past. He has done so as one who, before lecturing at a New Zealand University, worked for some ten years as a New Zealand secondary school teacher of History, Social Studies and English, lectured in History and Social Studies at a New Zealand Teachers' College and did part-time lecturing at a London College of Speech and Drama. Study and production of this sort of play might call on English, History and Music teaching expertise and, in New Zealand, that of Maori Studies.*

*Drama can give much worthwhile enjoyment to young people. This play gives the opportunity for as many as 25 acting parts. Of these only seven are female, but females may act male roles, e.g. with their long hair covered by the back of their suit jackets, Committee Members in Scene 1, Taufa'ahau's Matapule in Scene 3.*

*Modest though this work may be in length, it may be innovative for the South Pacific in its aspect of being an authentically cross-cultural play. This aim implies seeking Polynesian as well as Palangi sources. The account by Latukefu (1977), a notable Tongan historian and ordained Methodist minister, has been helpful. The writer of this play has himself undertaken first-hand study of Polynesian cultures requisite for teaching university courses relating to them and has a close Tongan involvement in his own family life. At its core this play deals with the interaction of Tongan and Palangi cultures and makes explicit (in Scene 2) the need for cross-cultural sensitivity.*



## **TOMASI: FOR ISLANDS FAR AWAY**

### **Cast — in order of speaking**

- Committee Member (1): of the Methodist Missionary Committee  
John Thomas: a blacksmith and Methodist lay preacher, later ordained for missionary work—from Worcestershire, England
- Committee Member (2): of the Methodist Missionary Committee
- Committee Member (3): of the Methodist Missionary Committee
- Committee Member (4): of the Methodist Missionary Committee  
Sarah Thomas: wife of John Thomas
- Ata's Matapule: speaker for the high chief, Ata  
Ata: high chief of Hihifo, the Western Region of the island of Tongatapu, largest island of Tonga  
Papa: wife of Ata  
Fihana: traditional priestess
- Rev. Nathaniel Turner: ordained Methodist missionary
- Tufaahau (baptised 'Siaosi'): high chief of the Ha'apai group of islands
- Tongan for 'George')  
Taufaahau's Matapule: speaker for the high chief, Taufa'ahau  
'Salote': baptismal name for daughter of Taufa'ahau Tongan for 'Charlotte'  
'Tevita': baptismal name for son of Taufa'ahau, Tongan for 'David'  
'Sosaia': baptismal name for son of Taufa'ahau, Tongan for 'Josiah'
- (Tongan Assistant at Baptism): a non-speaking part  
Missionary (1): a Methodist missionary in Tonga in 1859  
Missionary's wife (1): wife of a Methodist missionary in Tonga in 1859  
Missionary's wife (2): wife of a Methodist missionary in Tonga in 1859  
Missionary (2): a Methodist missionary in Tonga in 1859
- Tongan Church Leader (1): a Tongan Methodist leader
- Tongan Church Leader's Wife: a Tongan wife of a Tongan Methodist leader
- Tongan Church Leader (2): a Tongan Methodist leader  
Boatswain: Boatswain of the missionary ship *John Wesley*

# TOMASI: FOR ISLANDS FAR AWAY

## SCENE I<sup>1</sup>

*CHORAL INTRODUCTION: The first verse of a well known hymn by Charles Wesley:*

*O for a thousand tongues to sing<sup>2</sup>  
My great Redeemer's praise,  
The glories of my God and King,  
The triumphs of His grace!*

*This verse is sung by those acting in Scene 1 standing beside, or in front of, the chairs on which they are about to sit—augmented by others of a choir, suitably placed. Immediately before starting to sing, all bow the head in unison—according to Tongan practice.*

*Immediately this verse finishes a **Reader** (used in addition to, or instead of, a programme) announces:*

It is late 1824 in London. The Methodist Missionary Committee is interviewing John Thomas, a blacksmith and Methodist lay preacher, in his late twenties.

*Four Committee Members sit together on one side of a table angled at some 45 degrees to the front of the stage. John Thomas (J. T.) sits facing them, similarly angled (to facilitate forward projection of his voice).*

**CM 1** The missionary secretaries who were there liked the trial sermon you preached, John Thomas.

**JT** I did not know, sir, that I was on trial in preaching that sermon.

**CM2** We thought you might be nervous if you knew.<sup>3</sup>

**CM3** And your hymns were very suitable.

**CM4** Which of your chosen hymns would you think especially apt?

**JT** Perhaps, 'O for a thousand tongues to sing My great Redeemer's praise'.

**CM4** Yes, particularly the lines, 'To spread through all the earth abroad. The honours of Thy name.' A very fine hymn.

**CM3** Do you know who wrote that hymn?

**JT** I think it was one of the Wesley brothers.

**CM3** Yes, Charles Wesley.

**CM2** And we were pleased you arrived so promptly when we sent the message for you to come urgently to London.

- JT** My customer was perhaps not so pleased. When the Reverend Rosser came to the forge with the message, I was making horse-shoes. I stopped making the horse-shoes and left them to be finished by somebody else.
- CM 1** And so, John Thomas, you followed the example of Christ's disciples who straightway left their fishing nets and followed Him.
- CM2** And other horses brought you quickly to London.
- JT** Yes, the coach left next day at five in the morning. It was already long dark when we arrived here in London at eight in the evening of a long, cold Autumn day—it was very cold on top of the coach.
- CM 1** We wanted you to come urgently because we should as soon as possible again send missionaries to the Friendly Islands where so far all attempts to bring Christ's Gospel have failed. How do you feel about going to Tonga?<sup>4</sup>
- JT** Where is Tonga?
- CM 1** Tonga is far away in the South Seas on the other side of the World. It is one of a group of islands called the Friendly Islands.<sup>5</sup>
- JT** Wherever it is God's will I should serve Him.
- CM3** You realise the possible dangers in travelling there and living there.<sup>6</sup>
- JT** Christ died for me and if needs be I must die for Him.
- CM2** We understand you would marry before going. What of your future wife? <sup>7</sup>
- JT** She, too, wants to give her life to Christ.
- CM2** What can you tell us of your development as a Wesleyan?
- JT** At first it was praise of the Lord in song. I was in the choir of the village church and went to help in the new Wesleyan chapel—also with Sunday school teaching of their children. The vicar of our parish angrily accused me of forsaking the church but I persisted and became a preacher—ready, if need be at outdoor meetings, to proclaim the Gospel message, even where there might be shouting and banging on cans to prevent being heard, cursing and abuse.
- CM4** Has your way been changed or your faith been helped by any special experience?
- JT** Yes, of lasting effect, I had as a lad. One Sunday evening I was playing with friends in the fields. A terrifying bolt of fire came out of the sky towards us. By God's mercy we survived. Since that Sunday I have always tried to keep the Lord's Day holy—without again profane amusements. I became overwhelmed with my burden of sin and prayed in vain until I

came to know the grace of the Lord. The joy of this grace has brought on an urge to spread His Word within my circuit and beyond.

**CM4** We have received a very good recommendation from the quarterly meeting of your Methodist circuit.

**CM1** Thus, your prospects for being chosen, John Thomas, are good. You would be going to warmer weather than that of your English autumn coach ride. We shall shortly inform you of our decision. Thank you. God be with you.

**JT** Thank you, reverend gentlemen, for considering me. (He goes.)

**CHORAL INTERLUDE:** *As John Thomas starts to go (to join the choir) this further verse is sung of the introductory hymn:*

*My gracious Master and my God,  
Assist me to proclaim,  
To spread through all the earth abroad  
The honours of Thy name.*

*(The four Committee Members will have risen to stand beside, before, or behind, their chairs to join in singing this verse; at its end each might take off his chair to facilitate speedy change of scene.)*

## SCENE II

*Immediately the singing of the verse of the hymn finishes, the **Reader** announces:*

It is now some four and a half years later, in the Mission House, Kolovai, Hihifo (the Western Region of Tongatapu).

*The end of this announcement should be the cue for the speeches to start as the shifting of the items of furniture should have been completed by then.*

*John Thomas is seated on a chair (stage centre) and Sarah Thomas (ST) seated to one side (say Stage Left, i.e. Stage L.) with a vacant seat beside her (Stage Right, i.e. Stage R. of her).*

**JT** With the chief of Hihifo, Ata, so against us, our work for God is so fruitless in this Western Region of Tongatapu! Oh, my dear wife, Sarah, why has this happened?

**ST** So disappointing to our hopes when he gave us land for our mission house and school!

**JT** And now he tells his people that if they become Christian they will certainly be killed.

**ST** Only sometimes has he been happy with us—as when our wheel-barrow was used for his wife. Papa, for having a ride! (*Chuckling*)<sup>8</sup> What laughing and shouting on that bumpy wheel-barrow ride!

**JT** Yes, so warmly Ata grasped my hand as he shared her happiness that day. But he wanted us here only for the things we have, so he can take them from us—knives and pots, calico we need for clothing—whatever he wants.<sup>9</sup>

**ST** Should we, I wonder, go to Ha'apai where Taufua'ahau says he wants us so much?

**JT** (*Standing and going towards Sarah Thomas while speaking.*) The soil might be more fertile there for harvesting souls for Christ.

**ST** But what of all our belongings here?

**JT** Ata wouldn't let us take anything. He would keep everything here for himself.<sup>10</sup>

(*Ata's matapule enters hurriedly. Stage R.*)

**Matapule** My high chief, Ata, is here with his wife and the priestess, Fihana. You must both lower yourselves before him. Sit. Sit on the ground before he enters. He is very angry.

*John Thomas sits on the seat to Stage R of Sarah Thomas but not on the floor. As he does so, Ata enters angrily followed by Papa and Fihana from the same entrance. His Matapule immediately sits on the floor slightly Downstage R. of where he will take his stance and Fihana goes to sit on the floor Downstage R. of where he sits. Papa goes to stand slightly Stage R. of the vacated chair Centrestage. As Ata finishes his first speech she sits on this chair, i.e. on 'Speak Matapule'.)*

**Ata** Already I have told my people that none may become Christian. Now I say no children may go to your school. Speak Matapule.

**Matapule** Ata tells me to say that you have affronted him by humbling his wife, Papa, the wife of Ata, the high chief, before his people.

**Ata** Speak Papa.

**Papa** I was so proud to show my visitors the house of Tomasi. They admired it so much. I felt proud of Ata to have so fine a house in the Hihifo district he rules. Ata Speak Matapule.

**Matapule** Tomasi did a terrible thing for the mana of Ata. He rebuked the wife of the high chief, Ata, in front of all the people.

**Ata** Why did you do this terrible thing for my mana, Tomasi?

- JT** Your wife, Papa, did not ask my permission for the visit to my home.
- Ata** As my wife she does not need your permission—she needs only mine. You must understand that I am chief here over everything. You are trying to be the chief.
- JT** Every day I try to serve a Higher Chief, the one and only Lord God.
- Ata** You say "every day". As chief here I rule every day. I ask help from the gods only when I need them. They do not make demands on me every day. Speak, Fihana, priestess of a true god.
- Fihana** When Ata's son, Mataele, was sick you, Tomasi, tried to cure him. But your god did not have the power. Then he was taken to a house of one of our gods and he got better. It is our gods who are the true gods—not your god.
- Ata** We do not need you and your god here, Tomasi.  
*(Ata leaves, followed by Papa, Fihana and the Matapule.)*
- ST** *(rising and advancing a step towards JT and showing agitation):* Oh, he's gone! Ata's gone!
- JT** *(also rising, going to ST and holding her hand reassuringly):* Oh, Sarah, my dear, be not afraid of Ata's fierce wrath! The Lord God has brought us safely here through all the perils of the sea and still protects us from the ferocities of his foes in this heathen place. *(Releasing his hand.)* Though we may feel so deserted and exposed, here in this foreign island, we know He is with his servants.
- ST** My dearest John, yes, Ata has gone, leaving us both so far, by God's grace, unharmed—so we can support each other, in our fears and tribulations and share in the enduring comfort of our Saviour.
- JT** How hopeless it all seems! But we must hold to our faith that it is God's will that the heathen people here will be brought to Christ's salvation.
- ST** By following Him—even into the threatening darkness, with gleams of light coming from our searching tasks of devotion, as, in this land, the constant glowing torches, used for pursuits of the night, are prepared by prior tasks: seeking, climbing, plucking, binding from many a fecund high growing flower cluster of his plenteously providing palms.\*<sup>1</sup>

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\*<sup>1</sup>This use of flower-cluster bracts is only one of the very many uses of the coconut palm such torches used, e.g. for fishing at night.

**JT** And by Pleading in our prayers to be shown back from our lost way.

**ST** (*Sitting again in the seat from which she had risen*): Yes, our lost way!

**JT** (*Going offstage L.*) Oh, there's someone at the door. (*Entering with Rev. Turner*) We have a visitor! This time a friendly one! Our good brother, Nathaniel! (*Rev. Turner shakes hands with ST and moves midstage, being beckoned to vacant chair there by JT who follows to stand between Rev. Turner and ST*). You come at a bad time, Nathaniel. We are in trouble.

**R. Turner** (*Sitting in chair midstage.*) What is the trouble?

**JT** I rebuked Ata's wife in front of the people for bringing visitors to my house without asking me. He now says the school must close and I can do no more missionary work.

**R. Turner** Then you must leave and go to Ha'apai.

**JT** (*Going L. to vacant seat and sitting.*) Why have I failed? You have done so well at Nuku'alofa. <sup>11</sup>

**R. Turner** For our success there I have to thank God for the natives of New Zealand.

**ST** How do you mean, Mr Turner?

**R. Turner** From working for the Mission to New Zealand has come a knowledge of the language of the Maori. This has helped me to learn Tongan so easily and use this language for teaching in our school.

**JT** While I have been so slow in trying to learn Tongan.

**ST** But the book you have now written, and had printed in our press, on First Lessons in the Language of Tongatapu, will assist us all. We'll be able to teach in Tongan like you after learning from your book, Mr Turner.

**R. Turner** But it was not only the Maori Language that helped.

**ST** What else?

**R. Turner** By living among the natives of New Zealand I also learned to respect their customs. (*He stands and goes towards John Thomas.*) By criticising Ata's wife in front of the people, John, you attacked his mana. A chief's mana is so important in New Zealand too. (*Going to put his L. hand on John Thomas's shoulder.*) We must thank God that you are still alive after so wounding his mana and (*facing forward*) will be able to serve the Lord in Ha'apai.

**CHORAL INTERLUDE:** with John and Sarah Thomas also standing, this Maori hymn is sung with the help of the choir: <sup>12</sup>

	(Literal Translation)
<i>E te Atua kua ruia net</i>	(O [the] God [who] has sown
<i>O purapura pai</i>	Thy good seeds
<i>Homai e koe he ngakau hou</i>	Give [us] from Thee new hearts
<i>Kia tupu ake ai.</i>	That [they] may grow upwards.)
<i>E Ihu, kua e tukua</i>	O Jesus, do not let
<i>Kia whakangaromia;</i>	[This] be destroyed;
<i>Me whakatupu ake ia</i>	Let it grow upwards
<i>Kia kitea ai nga hua.</i>	That may be seen the fruits.
<i>A ma te Wairua Tapu ra</i>	And may the Holy Spirit
<i>Matou e tiaki</i>	Us guard
<i>Kei hoki ki te mahi he</i>	Lest return to wrongdoing
<i>O matou ngakau hou.</i>	Our new hearts.)

### SCENE III

Immediately the hymn finishes, the **Reader** announces:

It is now some two years later; in the chapel on Lifuka, an island of the Ha'apai group. The high chief of these islands, Taufa'ahau, and three of his children, await the Reverend John Thomas to baptise them.

*The end of this announcement should be the cue for the speeches to start.*

*Taufa 'ahau is seated on a chair Centre R. and seated on the floor are- slightly Down R. of him 'Salote' and further Down R. his matapule, slightly Upper L. of him 'Tevita' and further away from him slightly Down L. of him 'Sosaia'—all slightly angled to partially face him and partially face the audience. To the L. of this group (somewhat L of Stage Centre) is a small communion table on which a baptismal bowl is placed and beside it a lectern; the leftward positioning of these items allows the group named above to be near Stage Centre. At Stage L. are three vacant chairs, also angled, of which that nearest Stage Centre will later be occupied by John Thomas; the other two by Sarah Thomas and the Baptismal Assistant.*

**Taufa'ahau** Today is an important day for the islands of Ha'apai because their ruler and his three children are to be baptised as Christians. Why are we being baptised, matapule? <sup>13</sup>

**Matapule** Because, our high chief, it is your wish. <sup>14</sup>

**Taufa'ahau** Yes, it is my wish. I, Taufa'ahau, shall become "Siaosi" and my children "Tevita", "Sosaia" and "Salote". By these names it will be shown that we have become Christian. Salote, why do I know I should be Christian"

**'Salote'** At the sacred house of the shark god, O high chief my father, faufaahau, you waited until the priestess was inspired and was being the shark god speaking the god's message to you. Then you struck at her twice, calling out, "Your god is killed."<sup>15</sup>

**Tauta'ahau** Yes. I called out, "Your god is killed" and that false god did nothing to me. But that was not all.

**'Tevita'** Yes, my chiefly father, once you were out on a canoe with the Christian missionary. Pita Vi, and saw the shark who you knew was supposed to be the god shark. You threw your spear at this shark god and the shark god did nothing to you.

**Taula'ahau** True, and for further proof, I threw the missionary, Pita Vi, among the sharks to get my spear which had missed the god shark and floated in the sea.

**'Salote'** And Pita Vi was able to swim safely to land without being hurt by the sharks.

**Taula'ahau** Yes, this was a good proof of the Christian God who protected Pita Vi from the sharks. And what else can you tell my children, matapule, as reasons for them to be baptised?

**Matapule** O high chief, when you asked the old gods for advice they often gave you bad advice.

**Taufa'ahau** Very true. What more, matapule?

**Matapule** Your highness burned sacred objects for calling on the old gods and they did not punish you for this.

**Taufa'ahau** Anything else, Sosaia?

**'Sosaia'** The Christian God has given many good things to his people—arms useful for war and tools valuable for daily life.

**'Salote'** And he has given them the knowledge to read and write. And the words of this God are printed for all to read at any time and place so they can be obeyed always by everybody. But the old gods spoke only at certain times and at special places through their priests and priestesses.

**Taufa'ahau** Jehovah is indeed a great and powerful God whom we must now obey. And He can use even lowly people to be his messengers.

**'Sosaia'** Yes, my chiefly father, the missionaries sent you a mere commoner to be a missionary to teach you—a Tongan who was only a commoner!

**'Salote'** Yes, my chiefly father, this seemed a terrible insult to send Pita Vi, a mere commoner, one who I have been taught has no immortal soul. Yet you accepted and learned from him—and found His God protected him from the sharks.

**Taufa'ahau** Yes, I was helped through him to learn and then by Tomasi.

*(John and Sarah Thomas enter from L. followed by Tongan Assistant at Baptism; John Thomas goes straight to the lectern; leaving the chair furthest R. vacant for John Thomas, the other two sit in the other chairs Stage L.)*

**JT** *(Standing behind lectern.)* I ask you now to sing:

	<i>(English Translation)</i> <sup>16</sup>
Oi! ke u tala hoku monu!	(Oh! It is my blessing
Kuo te ma'u 'a e fanau'i fo'ou.	To become a born again person
Hoko 'a e maama ki he po'ui,	Light took the place of darkness
Hiki 'a e mate ki he mo'ui.	A person who has died becomes alive.)

*This verse and the following Refrain is sung by those on stage aided by the choir offstage. Taufa'ahau and those seated around him remain sitting while they sing. John Thomas remains standing. The two who have been seated Stage L. stand for all the singing which carries on into the following Refrain:*

Hoku monu e, eku koloa,	(It is my blessing, my treasure
'Ete ongo'i he taimi kotoa	I do feel it at all times
Fakamo'oni fakapapau	It is my assurance & dedication
Fale 'a e 'Eiki 'iate au.	The Lord comes to dwell in me.)

*According to Tongan Methodist Church custom John Thomas has said all four lines of the verse before it is sung; however, the Refrain is sung without prior announcement by him.*

*As the singing finishes Sarah Thomas and the Baptismal Assistant again sit.*

**JT** I ask God's blessing on my words this very special day. I speak today on a passage in the Holy Bible (Acts 2, verses 32-41) where Peter, one of Christ's apostles, urges the people to be baptised. By being baptised, he tells them, they will be saved from the punishments of being and doing wrong. They will, by baptism, accept the sacrifice of Christ to save us from the results of our sins. In being baptised, your high chief, Taufa'ahau gives you a lead of what to do: accept the Lord Christ as your Saviour.

*John Thomas goes to sit in his chair Stage L. and Taufa'ahau rises to speak.*

**Taufa'ahau** Today I give myself to the God of Christ as my Lord, as do all my three children here. I thank the people of England who sent the good words of Christ and the prophets to us and particularly today to the bringer of the good tidings to Ha'apai, Tomasi. All my people must now do the same give themselves to the Lord God of the Holy Bible.

*Taufa'ahau goes to kneel facing Stage L. in front of the communion table whither<sup>17</sup> at the same time John Thomas goes to face him. At the same time the Baptismal Assistant gets the baptismal bowl from the table and kneels Downstage of John Thomas and holding the bowl.*

**JT** Taufa'ahau, do you accept Christ as your Saviour and the Holy Bible as the truth?

**Taufa'ahau** I do.

**JT** What name do you take as a follower of Christ?

**Taufa'ahau** Siaoisi. (*Dipping his hand into the bowl and making the sign of the cross on Taufa'ahau's forehead*): I baptise you Siaoisi in the name of God the Father, God the Son and God the Holy Spirit. You are named after the British King George III (= "the Third") who ruled many years. May you do likewise.

*Taufa'ahau returns to his seat and 'Salote' comes to kneel facing Stage L. facing John Thomas, 'Tevita' to sit close R. of her and 'Sosaia' close R. of him.)*

**JT** Daughter of Taufa'ahau, do you accept Christ as your Saviour and the Holy Bible as the truth?

**'Salote'** I do.

**JT** What name do you take as a follower of Christ?

**'Salote'** Salote.

**JT** (*Dipping his hand into the bowl and making the sign of the cross on her forehead*): I baptise you Salote in the name of God the Father, God the Son and God the Holy Spirit. You are named after the wife of the British King George the Third, Queen Charlotte in the English language.

*'Salote' returns to sit in her former position and 'Tevita' who has been sitting on the floor next to her, kneels to face Stage L, i.e. to John Thomas who, with his Assistant, moves R. to him.*

**JT** Son of Taufa'ahau, do you accept Christ as your Saviour and the Holy Bible as the truth?

**'Tevita'** I do.

**JT** What name do you take as a follower of Christ?

**'Tevita'** Tevita.

**JT** (*Dipping his hand into the bowl and making the sign of the cross on his forehead*): I baptise you Tevita in the name of God the Father, God the Son and God the Holy Spirit. You are named after the great king in the Bible known in English as King David.

*Tevita returns Upstage to sit in his former position and, facing Stage L., 'Sosaia' kneels to face John Thomas who, with his Assistant, moves R. to him.*

**JT** Son of Taufa'ahau, do you accept Christ as your Saviour and the Holy Bible as the truth?

**'Sosaia'** I do.

**JT** What name do you take as a follower of Christ?

**'Sosaia'** Sosaia.

**JT** (*Dipping his hand into the bowl and making the sign of the cross on his forehead*): I baptise you Sosaia in the name of God the Father, God the Son and God the Holy Spirit. You are named after the great Bible king known in English as King Josiah who, like your own father, destroyed idols of false gods.

*Sosaia returns to sit in his former position, the Baptismal Assistant returns the bowl to the table and then goes back to sit on his chair. John Thomas moves slightly Downstage Centre to face the congregation and after a brief pause, gesturing appropriately says:*

**JT** This is a joyous day for the people of Ha'apai. May the seeds planted this day bring forth the fruit of many souls for Christ.

*CHORAL INTERLUDE: With all on stage remaining in their position but all standing, a further verse of the hymn sung in the baptismal service is now sung (but not read out first as done in the service)—again the choir joining in:*

	(English translation)
Taha 'a e 'ofa, taha e me'a!	(Love is one, one substance this is!
Kuo te hoko ko Hono 'ea	I become heir to it:
'Ea mo e 'Alo ne ne pekia	Heir with the Son who died
Si 'ono foha kuo ohia.	Become His adopted son.
Hoku monu e, (etc. i.e. Refrain)	It is my blessing [etc.]

## SCENE IV

*Immediately the hymn finishes, the **Reader** announces:*

It is now some 28 years later; on the side of the deck of the Mission Ship, the brig *John Wesley*—facing Nuku'alofa.

*The end of this speech should be the cue for the speeches to start.*

*Several friends, church leaders, have come out by boat to take final leave of John and Sarah Thomas. It is early morning.*

*Occupying Stage L. is a group surrounding Missionary's Wife (1) who is seated on a deck seat or chest. Behind her stands Missionary (1). Downstage R. of her is seated on the deck Tongan Church Leader (1). Seated on the deck Upstage L. of her are Tongan Church Leader's Wife and Tongan Church Leader (2). The group is angled at about 45 degrees to the front of the stage. Centre of Stage L. are, seated on a deck seat or chest, Sarah Thomas, and, standing slightly Upstage R. of her, Missionary's Wife (2). Further L. stands John Thomas and next to, slightly Downstage L. of him, stands Missionary (2).*

**Miss.(1)** Early this morning when we saw the ship still at anchor off Nuku'alofa with our good friends Mr and Mrs Thomas on board, we decided we must see you both again before the John Wesley sailed.

**M.Wife(1)** Taking you away from these people among whom you have laboured so long knowing that you will never be returning.

**M.Wife(2)** What was the year you arrived here, Mr Thomas?

**JT** The year of Our Lord 1826. <sup>18</sup>

**M.Wife(2)** And now it is 1859—so many years! Thirty-three years since you came here!

**JT** Yes, here at Nuku'alofa. How different it all was then! I came here so poorly prepared but with God's help I have done my best, (*moving R. to just behind his wife and for a moment placing his hand on her shoulder*) aided so faithfully by my good wife.

**Miss.(2)** And now as you depart, throughout all of Tonga, thanks be to God, there are devout Christians (smugly) —mainly like us, Wesleyan<sup>19</sup> Christians.

**M.Wife(1)** So many devoted Christians who showed so keenly their love and respect for their spiritual leader yesterday evening on the shoreline, as you were on your way to the boat to be rowed out to the ship.

**Miss.(1)** There was such a large crowd showing their great sadness at your leaving that it was impossible for us then to farewell you both adequately.

**M.Wife(1)** So we felt we must come to you again this morning and express our Christian love to you both.

**Tongan** We are so sad you are both going. You have been like a father and mother  
**C.Ldr(1)** to us.

**Tongan** (*Standing*) And brought us the good news of the true God and so many gifts  
**C.Ldr (2)** to us who believe in Him—blessings for the numerous commoners as well as the few chiefs commoners who before were as low as rats hunted in a sport of chiefs. But now all of us are as sheep in the flock of the Good Shepherd who cares for everyone, chief and commoner alike.

**Tongan** Yes, for all of us, whatever our rank, the supreme gift of the sacrament of  
**C.Ldr(1)** the consecrated food and drink to signify His giving of His very life, His own body and blood for us—as well as the multitude of God-given blessings of our daily lives.

**Tongan** No need to remind you, Tomasi, of how strenuously we have striven to repay  
**C.Ldr(2)** these blessings from the Lord God, the Almighty Jehovah, about whom you have taught us from His Holy Word—of His food of manna to the Israelites in the desert and what He commanded through Moses as due to Him. Every Tongan knows that gifts require generous gifts in return and from these return gifts more will be received—even beyond one hundredfold. To you and to other much revered messengers of His Gospel, we have brought the first fruits of our seasonal crops and, celebrating successive Sundays, grateful for your guidance, gifts of sustaining produce of the soil and sea, so honouring the Lord God—in whose service you have preached and prayed and led us in hymns of praise.

**Tongan** (*Standing*) And so great blessings have come to us all who have worshipped  
**C.Ldr (1)** the good God with our gifts. You have brought the limitless love of God to us and we continue to return all the love we are capable of to you. This fond feeling to you will remain after you have gone from us and we pray for the Good Shepherd's constant care of you and your Sarah.

**Tongan** We love you both so much. 'Ofa lahi atu 'aupito.  
**C.Ldr. Wife**

**Tongan** We ask God's blessing on your journey back to your home.  
**C.Ldr (2)**

**JT** Back to my home! No, England is no longer my home. After so many years it is this land of Tonga that has become my earthly home and its people my spiritual children whom I love dearly.<sup>20</sup>

**ST** (*her voice broken with emotion*) And we leave the earthly remains of our only dear child here.

**M.Wife(2)** (*going to sit beside her and comfort her.*) I feel for you dearest Mrs Sarah Thomas.

**Boatswain** (*appearing from Stage L.*) Visitors all ashore please! It is time to raise the anchor.

**JT** So this ship must take us from you now, (*Speaking with strong emotion*): You know, don't you, how much you all mean to us. Our fondest thoughts will always be with you and with all our other dear friends we leave behind, (his voice breaking with emotion) though we be far away. How can we thank you enough, for being so good to us, over so many years gone by! — and finishing this morning, with your early rising, to see us again, for one last time, to wish us well. Malo 'aupito! We go beseeching God to be always with all of us and that for you, and for so many dear people of these islands, His special blessings be bestowed now and in the days to come. Stay faithful to His Holy Words which tell of fortitude tested by many exacting trials.

*The visitors go to shake hands with JT and ST, the women visitors embracing and kissing ST-while doing so, speaking together with such expressions as "God be with you , A safe voyage, God's blessing on your trip", "Ofalahiatu" Then as they go to exit Upstage R, John and Sarah follow them in accompanying them he saying The Lord's blessing be with you all." John and Sarah Thomas stand Upstage R. after the visitors leave the stage; they are looking offstage in a Downstage R. direction, as if in the direction of where the visitors are descending the rope ladder to their boat on the Nuku 'alofa side of the ship. JT calls- "May God be with all my dear, dear friends. Nofo a." There is a pause. Then JT turns away looking back in the direction of the stage and says:*

**JT** It is painful to leave good friends we love so much, never to see them again in this life. We must look forward to the heaven of no more sorrowful partings.

**ST** (*also turning back towards the stage*): When we can also so much look forward to seeing again our only son. (*Going Down L. towards the side of the ship to Downstage of where she was seated and looking in the direction of the grave in Nuku'alofa, her voice breaking with emotion*) Over there, yesterday, we visited the precious grave of our only son <sup>21</sup> for the last time. I shall always treasure the small grains of coral sand gathered from there and handed to me as a parting remembrance

**JT** (*also deeply moved*) Never can I forget saying my last goodbye to my dear son. Then so happy! Just seven years old!

- ST** How happy he was when you promised that the ship would fly for him that flag when the *Triton* arrived back! Back from your long voyage in the schooner to those distant islands.
- JT** (*going at an angle Down R. to Centre R. as looks to Nuku 'alofa ahead in remembering his arriving back there on the Triton*) After eleven weeks away, what joyful expectations as the *Triton* neared Nuku'alofa! Then putting down the anchor just where we are today! (*Retreating a step—as if recoiling from a blow*) Changed to sudden grief by that message<sup>22</sup> brought from the shore! And the flag, so joyfully raised ordered to be lowered by the captain! (*Going Downstage towards the side of the ship, as if trying to go to his son and speaking with highly charged emotion.*) My first born, my only child, the son of my hope already in heaven five weeks on my return
- ST** Why should this be God's will? (*Brief pause, then:*)
- JT** This we must believe. (*Brief pause, then:*)
- ST** More readily understood as God's will that you baptised Taufa'ahau to become Siaosi, (*moving a little towards JT*) then ruler of only the Haapal islands but now supreme throughout all of the Friendly Islands.<sup>23</sup>
- JT** Thus, Christianity has been spread among all these islands
- ST** And no doubt God's will that you were able to save Siaosi's life when enemies of Christ attempted to poison him.<sup>24</sup>
- JT** I came here in 1826 so ill prepared for my work here. But Almighty God has used me to bring about the blessings of His will in spite of my frailties and mistakes.
- ST** Much good was done when we were in the Vava'u islands when Siaosi had become High Chief there as well as for Ha'apai.
- JT** Yes, the framing of the laws was a blessing for the people.
- ST** In this you helped to bring it about that the people would be ruled equally<sup>25</sup> (*brief pause as she goes to sit; then beginning in the process of sitting, she adds;*)—and not just according to the caprice of a chief, and according to rank.
- JT** And to include in the laws that the Sabbath should not be a day of work and amusement but be kept holy. (*Going part way towards ST*) We have had to accept the old practices of kava drinking and of feasts<sup>26</sup> following services of worship (*facing audience i.e. to front*) but these are of small account compared with the deep devotion of so many to Christ.<sup>27</sup>

**ST** We have been sorely tried by the shattering ordeal of grief and are so sad to depart from these beloved shores (*standing, facing to front*) but we rejoice in the goodness of the Lord to this land (*moving a little towards JT*) and to us both as labourers in His plantations, bringing forth fruits of souls for Jesus Christ<sup>28</sup> (*again facing to front, i.e. towards Tonga*) in these islands of God's bounty—in coconut, yams and taro, and in the produce of the sea.

**JT** Every day we shall pray that the people of Tonga may be blessed by the Almighty and that Christ will be always acknowledged as their Saviour and their Guide.

**CHORAL CONCLUSION:** *With John and Sarah Thomas aided by the choir:*

	(English Translation) <sup>29</sup>
'Ofaange 'a e "Otua e!	(Blessing of God!
Ke ne taki ho fononga,	To lead your ways,
'Oua na'a ke tuenoa,	You will not be lonely
Lolotonga pe 'etau mavae.	While we are parted.
(Refrain) Ke mo o mo ia	You'll go with Him
I ho hala fuape;	In all your ways;
Ke mo o mo ia	You'll go with Him
Lolotonga pe 'etau mavae.	While we are parted.)

*(At the end of the singing all bow the head in unison in accordance with Tongan custom. If the applause is unusually long, this verse and refrain might be sung again.)*

# **TOMASI: FOR ISLANDS FAR AWAY**

## **APPENDIX 1**

### ***NOTES FOR ACTORS AND READERS***

#### ***Understanding the Play***

#### ***Points for Discussion — Questions of Authenticity***

1. In Scene I John Thomas is interviewed about departing for working for Christian conversion for islands on the other side of the world where he became known as Tomasi' (Tongan transliteration for Thomas' as the apostle in the Bible), so acknowledging in the title a Tongan dimension. In the final scene he is again about to depart for distant islands, this time the British Isles, now sentimentally remote, as Tonga had earlier been culturally remote. Between these scenes he has his trials and successes to which others contribute such as Ata, Nathaniel Turner and Taufa'ahau and, in his belief, powerfully the Almighty Christian God. Tomasi'also applies to Sarah Thomas.
2. Verses from this well known hymn of Charles Wesley were chosen partly because the hymn pre-dated the events of this play and so was available then. It is also appropriate for a Methodist Conference of 1988 (for which the play was written) as the 250th celebration of the 'Aldersgate Experience' has focused attention this year on the Wesley family. The hymn is sung in its original English as Scene I is set in England. This verse and that sung at the end of this scene are the first and second verses of Hymn Number 1 of the Methodist Hymn Book for Use in Australia and New Zealand. 1933.
3. Is this a likely reason? Not letting John Thomas know (see Rowe, 1885, p. 10) might have been rather to find out how he would preach without making an unusual effort—as in the 'surprise visits' of nineteenth century inspectors of schools. It is probably true enough that he may have been nervous if he had known, even though it may have not been the main reason for not telling him.
4. An attempt by the London Missionary Society, 1797 to 1800 to introduce Christianity failed, as did also the Wesleyan attempt led by Lawry in 1822 to secure converts, though of the two artisans left behind, one remained until 1827. Though William Brown, a survivor of the capture of the ship *Port au Prince* in 1806 may have had an informal Christianising influence (Gunson, 1977, pp. 105-6), he was part of no formal mission dedicated to conversion.
5. James Cook named Tonga The 'Friendly Islands', and John Thomas in England before his departure used this term in writing of where he was to be sent (Rowe,1885. pp. 10-11). However. Martin, writing in 1818 in the Preface to this second edition of his Account of the Natives of the Tonga Islands based on William Mariner's life there, referred to the Tonga Islands'( Martin, 1981, p.20,

- p.21) and in his introduction to the third edition (1827), discusses his preference for Tonga Islands' rather than 'Friendly Islands' (ibid, p.22) though in his map of the Tonga Islands' (ibid. p.39) it is Tongatapu that is labelled Tonga'. He thus accepts a distinction between Tonga' for Tongatapu and Tonga Islands' for all of the islands.
6. John Thomas himself wrote of the dangers that awaited him but of the reassuring strength from the Lord's presence (Rowe, 1885, pp.11-12.)
  7. In the latter part of 1824, declaring his keen desire to serve as a missionary, John Thomas proposed marriage to a young woman who was devoting much time and effort to church work and she, also keen to do mission work, accepted (ibid, pp. 8-9). They were married in 1825 in which year John Thomas was ordained (Baker, 1987, p.42). For his replies to the next questions about his earlier life, see Rowe, 1885, pp.3-8.
  8. See Rowe (1885, p.29)
  9. c.f./bid pp. 41,46.
  10. John Thomas had this view of Ata's likely behaviour (ibid, p.50). However, when John and Sarah Thomas did leave, Ata was helpful in assisting in the removal of their goods (ibid, pp. 50-1).
  11. For Nathaniel Turner's contribution to the Mission, see Latukefu (1977, pp. 120-3). For health reasons he returned to Australia in 1831 (ibid, p. 128), having been Chairman of the Friendly Islands Mission during his time there from 1827. John Thomas then became Chairman (Rowe, 1885, pp. 33 [plate opposite], 74).
  12. The remarks of Nathaniel Turner about how his experience of Maori language and culture was beneficial in his work for the Methodist Mission in Tonga provide the occasion for introducing this Maori hymn. From this hymn one can be helped to understand how Nathaniel Turner would have been aided by resemblances between Tongan and Maori languages in structure, vocabulary and pronunciation. As might be confirmed from accounts of Maori pronunciation (see e.g. Ryan, 1971, p.1 and of Tongan pronunciation, see e.g. Shumway, 1971, pp. xiii-xviii) vowel sounds are similar. There are differences in two consonants and, when these are allowed for, words may correspond in pronunciation. The Maori 'w'(as in 'wai' for 'water") corresponds to V (as in Tongan 'vai' for 'watery and the Maori 'r' to Tongan 'l'; thus, in the hymn 'purapura' for 'seed', correspondends to Tongan 'pupopula', also meaning 'seed'. For three words of the hymn, the difference is that of an 'h' in Maori for an T in Tongan; in Maori and Tongan respectively, 'hou"fo'ou' for 'new'; 'hua' 'fua' for 'fruit'; 'hoki', 'foki' for 'return'. Other closely similar words are illustrated, in Maori and Tongan respectively: 'Atua' 'Otua' for 'God'; 'homai' 'omai' for 'give'; 'ake', 'hake' for 'upwards'. Several words in the hymn of the same meaning are identical in pronunciation: 'koe' for 'you' (singular),

'ia' for 'it'; 'tupu' and 'whakatupu' for 'grow'; 'tapu' for 'sacred', 'holy'. In Maori, 'wh' has the pronunciation off so that what is 'whakatupu' in Maori, is 'fakatupu' in Tongan. Thus, to illustrate from one line of the hymn: "Kia tupu ake ai' is in Tongan, 'Ke tupu hake ai'.

A difference is that Maori does not have the glottal stop (a break in the continuity of sound) as in the Tongan word for 'new': 'fo'ou'. However, both languages use 'ng' at the beginning of words (as not in English).

To promote understanding of each word in the hymn, a literal translation has been given, with word order in English as close as possible to that in Maori, limited by such constraints as the requirement to have the adjective normally before the noun in English—in contrast to Maori (as also in contrast to Tongan) as in 'mahi he' ('evil doing'), the 'he' (= 'evil', 'bad') being after the noun in Maori.

Another more common use of the word 'he' in Maori is as the indefinite article as in 'he ngakau hou' in the hymn. This might, therefore, be translated as 'a new heart'. However, 'he' is also used as an indefinite article in the plural in Maori where English requires no article. This, therefore, allows the plural translation of 'new hearts' which corresponds to the last line of the hymn where 'o matou' (= 'of us', 'our') indicates the plural 'hearts' as being referred to. For the singular of 'our new heart', the Maori for 'our' would be 'to matou' (= 'of us', 'our'—applying to one only).

To a Tongan, the word 'ngakau' for 'heart' may seem quite inappropriate as this word in Tongan means 'intestines'. However, in Maori, 'ngakau' does not mean the bodily organ, the heart, but has, as one meaning, 'viscera'. Though this meaning is similar to that in Tongan, the word in Maori comes to have a second meaning of the 'origin of the feelings' which in English is referred to as 'the heart'. The viscera as the seat of the emotions is biologically accurate as the emotions are associated with the autonomic nervous system which stimulates and responds to the functioning of the viscera.

This beautiful Maori hymn was also chosen because this play has the same theme of seed sowing and growth, a metaphor used by Christ, which is especially suitable for the beginnings and growth of a Christian Mission. With its traditional Maori tune, this hymn is much loved and sung by Maori people. On a well informed Maori view all three verses should be sung to make the hymn theologically complete. Which verse may be considered to apply to which aspect of the Trinity?

The hymn should be sung to the traditional Maori tune set out for it in musical notation in the hymn book *With One Voice* (see under 'Collins Liturgical Publications' in the concluding list of References Cited). Hymn No. 650. (The alternative mentioned of using the tune of 'Amazing Grace' is much less suitable and not recommended.

13. When John Thomas arrived in the chapel he found Taufu'ahau and his three children already seated to one side of the pulpit (Rowe, 1885. p.66). This gives an historical basis in allowing time for the imaginary conversation with his matapule and his children before the Rev. Thomas enters—thus enabling events leading up to the baptism, to be brought into the scene.
14. What justification might be given that this would be likely to be the matapule's first answer? A subjective wish of his high chief rather than objective evidence—see comment on this in the Introduction to this play.
15. For this and other tests of the old faith as compared with Christianity carried out by Taufu'ahau see Latukefu (1977, pp. 125-7). Why are inverted commas used for 'Salote' as also for 'Tevita' and 'Sosaia' before their baptism? Which speech in the play allows them to be quoted? —thus solving the difficulty of being able to designate them as such before their baptism?
16. This is Verse 1 of Hymn 610 in The Tongan Methodist Hymn Book, 1980 (in References Cited listed under: Siasi Uesiliana Tau-'ataina 'o Tonga). This and the other verses of Tongan hymns have been translated by Rev. Dr Alifaleti Mone. The vowels and the 'ng' are as in Maori (c.f. Note 12, above). For the glottal stop (') there is a break in the continuity of the voice. For pronunciation of Tongan see, e.g. Shumway 1971. pp. xiii-xviii.)
17. John Thomas records how Taufu'ahau after the sermon made a speech, as in the lay, and then 'came and kneeled and I baptised him in the name of the Sacred Trinity' (Rowe, 1885, pp.66-7). For a high chief to lower himself below anybody, as by kneeling, was a significant step and break with tradition: by so doing he was acknowledging the higher authority of God and John Thomas as His agent.

In the play the Tongan Baptismal Assistant holding the baptismal bowl is referred to as also kneeling. This would be expected as acknowledging his lower status than that of the high chief; he might, therefore, kneel in a somewhat less upright way than Taufu'ahau. His kneeling would also be in deference to God on a sacred occasion. There are also drama presentation reasons: not obstructing the audience's view of the baptism and contributing to an attractive picture in the positioning of those on stage.

When this chapel at Lifuka was built, because of the protocol that nobody should be higher than he, Taufu'ahau had a platform higher than the pulpit built for himself (Latukefu, 1977, p. 129). It would not be difficult to have Taufu'ahau on a rostrum whereby he, seated on a chair or heap of tapa cloth, would be higher than the preacher standing at a lectern or pulpit. Because of a wish to have swift scene changes in this play (especially when presented at the Methodist Conference under pressure of time to carry out its business but desirable anyhow), minimal furniture was used and realistic sets were not attempted in its first presentation. In this mode

of production, merely a chair to have Taufa'ahau higher than those seated on the floor around him (and their bending low when moving) is sufficient. If a fully realistic presentation were attempted, then a rostrum would be required—and, to be historically exact, a pulpit instead of the easily movable lectern.

The repetition of ritual can be very effective in a play, especially where there is variation each time—in this case to explain the name conferred and give its equivalent in the English language for those who are English speaking in the audience. However, as there are as many as four baptism routines, they should flow without unnecessary gaps—hence the positioning of Tevita' and 'Sosaia' beside 'Salote' to be ready for their turns.

18. This equivalent in English to the Latin, 'Anno Domini' (= in the year of the Lord), commonly abbreviated to 'A.D.', was often used in the past, especially by those wishing to acknowledge openly Christ as their Lord.
19. With the death of the Tui Kanokupolu in Tongatapu in 1845, Taufa'ahau succeeded him and thus extended his rule to the whole of the Friendly Islands and, under him, Wesleyan Christianity now extended throughout the islands except that some areas of central and eastern Tongatapu remained unconverted to Christianity and politically opposed to the hegemony of Taufa'ahau. This opposition gave the opportunity for an opposing version of Christianity. The Tu'itonga, opposing claimant to high authority in Tongatapu, allowed the opening of a Roman Catholic church in Mu'a in 1847 and was himself baptised as a Catholic in 1851 (Latukeyu, 1977, pp. 132-3; Laracy, 1977, pp. 139-46). Thus, when John and Sarah Thomas left in 1859, all of Tonga was under the influence of Christian high chiefs of whom Taufa'ahau was politically supreme. As Latukeyu (op. cit, p. 129) states, the commoners had so very much to gain by becoming Christian and many became very devout. However, as he also points out, even highly emotional experiences associated with conversion sometimes might wear off when it became clear that some heathen practices had to be abandoned (ibid, p. 128). Thus, the extent to which some of those nominally Christian were fully so is, perhaps, questionable. See also Rutherford, 1971, p. 11.
20. John and Sarah Thomas left to return to England in 1850 where they stayed during 1851 to 1855. John Thomas felt very much a stranger there and, with his wife's agreement, wrote to the Methodist Mission Secretaries to ask to return to what had become their home, the Friendly Islands. There they stayed as missionaries again from July 1856 to November 1859 (Rowe, 1885, pp. 119-130). It is their final departure in 1859 that is portrayed in this Scene IV.
21. See Rowe (1885, pp. 129-30). These pages give the details of the final departure of John and Sarah Thomas as outlined in this scene. For the chiefly sport of rat hunting mentioned in the farewell speeches, see Martin (1981 pp 162-4 )

22. Ibid, pp. 109-111.
23. A supremacy which continues, with the monarchy still strongly supporting Christianity and the Methodist Church, King Taufa'ahau Tupou IV being a direct descendant.
24. Wood, 1943, p.46.
25. Can this claim be fully justified? To the extent that the law covered aspects of behaviour and was put into effect, there would be a change towards this happening. Even today, with more comprehensive laws, would the police behave equally to a relative of the royal family, or even of a noble, as compared with a commoner? As with other societies, may there not still have been discrimination, even though probably much less than before.
26. Attempts were made by missionaries to curb kava drinking but John Thomas admitted in 1856 that it was more prevalent than in heathen times (Cummins 1977 p.88).
27. As a continuation of a heathen practice, there was reluctant missionary tolerance of feasting to celebrate an important church occasion. (Rowe, 1885, p.52.)
28. The metaphor of seed planting, growth and harvest has been recurrent in this play. This metaphor may be considered weakened from overuse over the centuries. But perhaps it has been strengthened by Christ's use of it in his parables—strengthened thereby in Christian consciousness and historically suitable for a Christian mission. In this speech the metaphor has been varied from vineyards to 'plantations' and tropical products are used to illustrate God's bounty. Imagery and alliteration have been used with the intention of heightening the emotions of final departure in these last words of Sarah Thomas in the play. Is the alliteration effective? Are the 's' and other repeated sounds apt for the highly charged emotions of sorrow calmed by a recognition of God's blessings? Do they also accord with the sounds of the soft tropical trade winds, with their stirring of the coconut palms, Masfield's (1946, p.899) 'soughing in the sail' of sailing ship trade winds travel, and of the sea which surrounds the islands? Even if not so specifically applicable, does, perhaps, the alliteration nevertheless help towards bringing a distinctive poetic quality to the lines that adds to the impact of farewell? Also, how might phrasing, varying speed and rhythm help?
- 29 This is Verse 1 (with refrain) of the farewell hymn 523 of The Tongan Methodist Hymn Book. 1980 (in References Cited listed under Siasi Uesiliana Tau'ataina 'o Tonga). The translation is again by Rev. Dr Alifaleti Mone.

## **TOMASI: FOR ISLANDS FAR AWAY**

### **APPENDIX 2**

#### ***HISTORY IN DRAMATIC MODES***

#### ***In what mode 'Tomasi: For Islands Far Away'?***

In some writing using historical characters and settings, there may be so much fictitious invention that the degree of historical representation may be negligible or even grossly distorted. Such a great playwright as Shakespeare may show marked bias as, it may be suggested, in his play, *Richard III*. In denegrating this king as a monster, Shakespeare was, in effect, exalting the Tudor monarchs, the first of whom overthrew *Richard III*—so setting up the Tudor dynasty which culminated in the reign of Elizabeth 1, in whose reign Shakespeare wrote this play.

The writer of this play on 'Tomasi' has attempted to be as accurate and unbiased as possible. However, any historical writer is subject to bias, not only from his own viewpoint, but also from that of sources of information which he must try to weigh one against another. Subjective judgement occurs in selection of information from that available as well as in its interpretation.

There are also special constraints in a play which influence selection of information. Thus, if a play is to be limited to a restricted time of presentation, it has to be pruned according to this limit. Also, through conversation, incidents which occurred earlier may have to be brought into one of a limited number of scenes—as in *Taufa'ahau's* eliciting of proofs of Christianity in Scene III and in the recollections of John and Sarah Thomas in Scene IV. Indeed, in a play information must throughout be presented through invented conversation. Much of this conversation may have actually been said, though probably in different words and very likely to different people or, even if the same words were used, they may have been written, not spoken, and at a different time from that of the scene.

Further, this play has, of course, been written in English to be understood by an English-speaking audience. Thus, the imaginary conversation of *Taufa'ahau* with his children and *matapule* in Scene III is in English, though any such conversation would have been spoken in Tongan. As to the use of English words, a flavour of the past has been attempted on occasion as in 'natives of New Zealand' for those now called 'Maori'. However, in order not to overdo this phrase and to translate the expression into current usage, 'Maori' has also been used—just as what would have been Tongan conversation has been written in what would be a translation of it into present-day English. The use of 'Maori' for native people of New Zealand dated from about 1850 (Williams, 1971, p. 179).

Also, devices may be used to improve the literary quality and appeal of the play as in Shakespeare's poetic verse and imagery and, more recently, in the poetic language of Christopher Fry's *The Firstborn* on the life of Moses. In this play on 'Tomasi' an

attempt has been made to accentuate the verbal impact of the conclusion with the final speech by Sarah Thomas containing alliteration and imagery, including metaphor—also elsewhere.

Further, to arouse and hold the interest of the audience, it has been aimed to select incidents of dramatic impact to elicit a range of emotional responses.

If, thereby, the past is brought to life and an empathetic understanding of it promoted, one aim of a realistic historical play is achieved. If, moreover, a desire is engendered for further study of the topic, a more comprehensive understanding may result. In the case of this play the two major sources referred to (Rowe, 1885, Latukefu, 1977) will give an opportunity of learning further about its topic and of assessing the historical validity and importance of what has been selected for inclusion.

The Notes (Appendix I) dealing with the degree of authenticity of some of the statements in the play may be of interest to the enquiring mind and elicit some reflection and debate. A probing enquiry into history is full of hypotheses and interpretation as in other branches of knowledge. The Notes also indicate other sources relevant to the topic beyond the two main sources mentioned above.

Additional historical reading may also be stimulated. Thus, because an incident in the life of John Thomas which was included in the play involved a voyage in the Triton, the writer of this play purchased an interesting book about the initial voyage of this ship from England, after its acquisition for use by the Methodist Missionary Committee in the 'South Seas' (Buttle, 1965).

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