

WESLEY HISTORICAL SOCIETY (N.Z.)

DIRECTORY FOR 1991-92

Patron (President of Conference)

Rev. M.E. Burnett, 24 Norwood St., Invercargill

President

Rev. W.A. Chambers, 5 Kaharoa Avenue, Omokoroa, R.D.2, Tauranga

Chairperson

Mrs. V.E. Mossong, 1 Bruce Road, Glenfield, Auckland 10

Vice-Presidents

Rev. J.B. Dawson, 17 Bayswater Crescent, Bromley, Christchurch 6

Mr. K.H. Lawry, 12 Wilbur Place, Pakuranga, Auckland

Rev. Dr. J.J. Lewis, 2/3 Pupuke Road, Takapuna, Auckland

Mrs. V.E. Mossong, 1 Bruce Road, Glenfield, Auckland 10

Rev. D.J. Phillipps, 10 Lynwood Avenue, Dunedin

Sister R.F. Snowden, c/- Euerill Orr Village, 63 Allendale Rd, Auckland 3

Mr. T.G.M. Spooner, 83 Raleigh Street, Northcote, Auckland 9

Mr. R.B. Verry, 4 Four Trees, Howick, Auckland

Secretary

Mr. G.D. Roberts, 2/10 Birdwood Avenue, Papatoetoe, Auckland

Treasurer

Rev. R.W. Widdup, 12 Melandra Road, Whangaparaoa

Publications Editor

Rev. W.J. Morrison, 18A Mizpah Road, Browns Bay, Auckland 10

Committee

Rev. S.G. Andrews, 1/51 Kolmar Road, Papatoetoe, Auckland

Rev. N.E. Brookes, 3 Steele Street, Meadowbank, Auckland 5

Rev. Dr. A.K. Davidson, 192 St Johns Road, Meadowbank, Auckland 5

Rev. J.I. Manihera, Wesley College, P.O. Box 58, Pukekohe

Mrs. L.C. Marshall, 10 The Esplanade, Campbells Bay, Auckland 10

Rev. R.D. Rakena, 28 Mt Albert Road, Auckland 3

Rev. J. Silvester, 3/28 King Street, Papatoetoe, Auckland 9

Mrs. J. Weeks, 37 Allenby Avenue, Devonport, Auckland 9

Rev. R.J. Waugh, 4 Lincoln Rd., Henderson, Auckland 8

Corresponding Members

Rev. M.J. Baker, 356 Wairakei Road, Christchurch 5

Mr. D.H. Payne, 43 Mansel Avenue, Hillcrest, Hamilton

EDITORIAL COMMENT

The publication of this Journal has been made possible by the material provided by many people and sincere thanks are extended to all who have contributed.

Once again we are pleased to be able to print the Annual Lecture of the W.H.S. delivered at the last Conference by Graham Brazendale. The Lecture often sets the direction for other articles in the Journal.

The theme of the Lecture was conflict concerning land issues between Maori, the TangataWhenua and the European settlers with Whiteley, the Wesleyan missionary caught between the opposing factions. New conflicts arise as succeeding generations seek to work out what loyalty to the gospel demands. Two such periods of conflict are highlighted, namely the Pacifist issues of the two World Wars and the confrontations arising from the Springbok tours of 1981. Ten years on seemed a good time to look back and reflect in the light of possible changes in South Africa.

Practical applications to the aims of the Society are emphasised by the restoration of the Beechamdale Memorial Cairn, by the celebration of the 150th Anniversary of 'Heretoga', the Wesleyan Maori Mission Station at Waimata South, and by the account of the gathering and preservation of records by the Church Archivist, Verna Mossong. Book reviews also help to keep us in touch with others who seek to preserve their story.

The utmost freedom is given to contributors and we are grateful for the integrity and the sincerity of their presentations. Their writings reflect their own journeys, their understandings and their attitudes. We are privileged to share these very often intense and deep convictions. Agreement is not the goal of their presentations, but understanding is. Again the invitation goes out. If you have memories, ideas, and experiences to share please contact the editor. It is after all your Society.

W.J. MORRISON
Editor

Contents

[Directory](#)

[Editor's Comments](#)

[John Whiteley And The Land Question](#) - Graham Brazendale

[Journey to Munda](#) - George Carter Returns 'Home'

[The Bi-Cultural Journey - A Taranaki Perspective](#) - Len Willing

[News From The Archivist](#) - Verna Mossong

[Yesterday's Saints](#)

Book Reviews (1) [Queen's College, University of Melbourne](#)

(2) [Central Taranaki Methodist Centennial](#)

[A Mark of Esteem](#)

[The Beechamdale Mission Plaque](#) - Dave Roberts

[A Year And A Day - Ivan Whyte](#)

[Springboks And N.Z. Methodists](#) - Elaine Bolitho

[The Tour 1981 - An Auckland Perspective](#) - Geoff Tucker

[10 Years On The Tension Remains](#) - Brian Turner

[150th Anniversary "Heretoga" Waimate South Mission](#) - Gary Clover

[The Waima Oak](#)

[Dedication of Kai Iwi Kohatu](#)

[Personal Impressions of a Pacifist](#) - Walter Lawry

[Methodism And Aviation](#) - Richard Waugh

**THE ANNUAL LECTURE OF THE W.H.S.
DELIVERED AT THE 1991 CHURCH
CONFERENCE**

**JOHN WHITELEY
AND THE LAND QUESTION**

By Graham Brazendale

At the outset I want to set the parameters of this address. I do not intend to attempt an appraisal of Whiteley the Missionary. I do not intend to discuss the events surrounding his death. I want to concentrate on Whiteley's attitude towards European settlement, and his approach to issues of land up to and during the period of the Land Wars. This is not to say that the issues which led to the disturbances during the second third of the 19th Century had no effect on the proclamation of the Gospel by Whiteley and his colleagues. Obviously they drastically curtailed the effectiveness of the Wesleyan Missionary Society in New Zealand, but such effects are incidental to the main thrust of what I want to say.

I do not want to claim that people who lived in the nineteenth century should understand events of their day in the way we see them today. They were influenced by the culture and climate of their day, and it would be too much to expect them to hold positions on race and culture that we might have. However I believe that we can learn from the way people behaved in the situation they found themselves, and from an understanding of our history.

Whiteley arrived in New Zealand in 1833, and apart from short visits to Australia remained here until his death at the hands of a Maori raiding party in 1869. His life in New Zealand spanning the middle third of the 19th. century covered the most important years of the history of New Zealand, certainly since Europeans first visited with Abel Tasman in 1642.

After a short period of service in Northland, Whiteley moved to Kawhia, with his colleague James Wallis going to Aotea, Raglan, the two establishing the first Wesleyan missions in the Waikato. He served in Kawhia between 1834 and 1856.

During most of the 22 years Whiteley was in Kawhia there was steady growth in the number of people being received into membership, and on trial, as well as in numbers of people achieving literacy. Whiteley experienced frustrations which were the lot of missionaries of that period, loneliness, the distances from colleagues and friends, difficulties in travel, the time it took for communications between London and Kawhia, and concerns for the health of his family a long way from competent medical care among others.

However, for most of the period Whiteley saw positive results of his work. The major controversy did not immediately affect the work of the Mission, but concerned changes in Government policy. In 1846 Earl Grey, the Colonial Secretary, had sent a despatch to the Governor, Sir George Grey, in which he ordered a change of policy, which in the view of Whiteley and other Missionaries, both Wesleyan and C.M.S., would bring disaster on New Zealand, and the Christian Missions. The Despatch did not arrive in New Zealand until 1847.

The point of contention in the Despatch was the order to the Governor to claim all unoccupied "waste" land for the Crown. This land was to be held or sold to settlers in order to help defray the expenses of administering the country.

Earl Grey used the works of Dr Arnold to justify his policy. He quoted:

Men were to subdue the earth: that is to make it by their labour what it would not have been by itself; and with the labour so bestowed upon it came the right of property in it. Thus every land which is inhabited at all belongs to somebody; that is there is either some one person, or family, or tribe, or nation, who have a greater right to it than any one else has; it does not and cannot belong to everybody. But so much does the right of property go along with labour, that civilised nations have never scrupled to take possession of countries inhabited only by tribes of savages - countries which have been hunted over, but never subdued or cultivated. It is true, they have often gone further and settled themselves in countries which were cultivated, and then it becomes robbery; but when our fathers went to America and took possession of the mere hunting grounds of the Indians -of lands which man had hitherto bestowed no labour - they only exercised a right which God has inseparably united with industry and knowledge.

Following this philosophy ,the Governor was to alienate all land that was not cultivated by Maori. The Colonial Secretary was aware that this would not be an easy task and that there would be resistance from Maori so he gave the Governor discretion in the implementation of this policy. Whiteley was furious when he learned of the Despatch. Without waiting to consult his colleagues he dashed off an angry letter to the Mission Secretaries, protesting at the action of the Colonial Secretary, and asking them to lodge a protest. The tone of his letter can be seen by this extract

I call it unrighteous oppression! And so do their own acts and laws and treaties. What could be a more flagrant breach of the Waitangi Treaty either as respects its spirit, its letter (whether English or Native) or the understanding which natives and everybody else had of it? (Whiteley to Gen. Sees. 28 June, 1847.)

The burden of Whiteley's complaints were:

- a) that if the instructions of the Despatch were obeyed to the letter, war with Maori was inevitable, with the inevitable loss of life among Europeans, and the destruction of the Maori race.
- b) it would be a betrayal of the Missionaries who had used their influence to persuade Maori to sign the Treaty of Waitangi, in the belief that Maori land rights would be protected.

During July 1847 Wesleyan Missionaries working in New Zealand drafted a Memorial to the Wesleyan Missionary Society spelling out their objection to the Despatch. The Memorial expanded on the letter Whiteley had written, noting in addition that Mission Stations would be destroyed in the resulting war.

The Secretaries of the W.M.S. wrote to the Colonial Secretary pointing out their fears- They spelled out the Missionaries' objections to the Despatch, and their fears of the consequences of Maori learning its contents. The Secretaries, then pointed out practical problems which the implementation of the instructions in the Despatch would bring. Missionaries would lose the trust of Maori people. There would be the likelihood of a long and debilitating war, with a consequent loss of life of many settlers, and the probable annihilation of the Maori people. They appealed to Earl Grey to withdraw his instructions.

When Earl Grey replied to the Secretaries, he claimed that he recognised the Treaty in the way the W.M.S. did. Its purpose was to assure those tribes where the chiefs had signed the Treaty a title to those lands which they possessed according to Native usage, whether cultivated or not, at the time of the Treaty, and to secure for the Crown exclusive right of extinguishing the Title through purchase. For this purpose it was proposed to register native lands.

The Secretaries professed themselves satisfied with the reply. Whiteley was not impressed. In particular he took up two questions. He challenged the need for a register on the grounds that land claims had existed long before the Treaty was signed, and all the Treaty did was to confirm and guarantee these claims. He also pointed out that tribes where Chiefs had not signed the Treaty were without any protection at all. He believed that the questions the secretaries had raised with the Colonial Secretary had been evaded, and that the British Government was going back on the terms of the Treaty. He pointed out that the term "waste lands" could be made to mean those lands the intruders chose to have included, and Maori could well end up having no lands at all.

Whiteley made efforts to get other missionaries to support his protest. Wallis and Smales signed a letter he had prepared and sent it on to Lawry, the Superintendent of the Mission, in the hope that Lawry would endorse it. Lawry did not, but added a note in which he advised the Secretaries in London that he thought the letter was unnecessary in the light of the assurances of the Colonial Secretary. He also

commented that Mr Whiteley was a good man but was not always right. He added that Wallis and Smale had told him they only signed the letter to please Whiteley.

Whiteley continued to bombard London with his opinions. He found an influential ally in William Martin, the first New Zealand Chief Justice. Martin and Whiteley entered a correspondence lasting several years during which time they shared their fears that the colonial Secretary, or one of his successors would order the Governor to institute the terms of the Despatch, and thus precipitate war between Maori and settler.

Whiteley's position can be summarised as follows;

- 1 The Treaty of Waitangi is binding on both the Crown and the Maori people, and ensures the rights of Maori to tenure of their land.
- 2 Missionaries were among those who persuaded the chiefs to sign the Treaty, and their persuasion was on the basis that the Queen could be trusted, and that their traditional property would be safe.
- 3 Earl Grey's Despatch was a departure from both the spirit and the letter of the Treaty. Guarantees in the Treaty concerning land were being abrogated. While there may have been some unclaimed land in New Zealand no Missionary had ever seen or heard of any.
- 4 Missionaries would rightly be regarded as people whose word is not to be trusted, and their work of decades would be wasted.
- 5 Maori would not accept the alienation of their land. There would be bloodshed, and many settlers would be killed, and Maori would be annihilated.

Whiteley's dissatisfaction with the Colonial Secretary's reply centred around three areas:

- 1 The Secretary had not really changed his position from that which was recorded in the Despatch. He was a politician using politician's words.
- 2 The idea of a register of Maori land owners was unnecessary and had the potential to disadvantage Maori. Whiteley was surely prophetic here as when the Maori Land Courts were set up in the 1860's they soon became known among Maori as the Land Confiscation Courts.
- 3 Earl Grey's reply to criticism from the Secretaries raised real doubts as to the status of Maori whose chiefs had not signed the Treaty. It appeared that they had no protection from alienation of their land at all.

At Kawhia Whiteley's views were not tested. Although there was some contact between Maori and settler, and although there were some disputes over title of land, there were never any serious confrontations between Maori and newcomer. Taranaki

in 1856 was a different matter altogether. For the first time in his missionary career Whiteley was in close proximity to a large European settlement. For the first time there were serious disputes between Maori and settler over land. For the first time Maori Christians began to question the teaching of their European mentors.

To understand the issues we need to understand the background to the dispute. Waitara, where disputes led to the Land Wars, was the traditional home of the Atiawa. During the 1820's some of the people migrated to the Cook Straits area, some settling around Wellington, as far north as Otaki, and some settling in Queen Charlotte Sound. Soon after this Waikato attacked and conquered the Atiawa left at Waitara, killing some, and taking others as slaves. A remnant was left behind, and this is important because through them Atiawa retained rights over the land. They kept fires burning in the hearths, Ahi Kaa, a recognised method of retaining rights over land.

In 1839 the New Zealand Company bought from the Atiawa in Queen Charlotte Sound the whole of Taranaki. In 1841 the Plymouth Company, an offshoot of the New Zealand Company, sold some of this land to people mainly from Cornwall and Devon. When these people arrived in New Plymouth they discovered that the land they thought they had purchased was claimed by others, namely the Atiawa who had remained in Taranaki. They appealed to the Governor, Fitz Roy, in 1844. Fitz Roy had the Land Purchasing Commissioner, Spain, investigate the claims and counter claims, and he after slight investigation, found in favour of the settlers. Fitz Roy overruled Spain, and instead gave the settlers 3,500 acres around New Plymouth as a sop. This not surprisingly did not satisfy the settlers.

Meanwhile Atiawa from the Cook Strait, and from Waikato, where slaves had been released, began to drift back to Waitara. In 1848 the Governor, Grey, heard rumours that a Chief, Wiremu Kingi, was planning to bring five hundred people back to Waitara from the Wellington area. He tried to persuade Kingi to settle on the northern bank of the Waitara, and leave the southern bank for future European settlement. It is unclear whether Kingi made the promise. What is clear is that he, and half of the returning folk settled on the south bank, and built a pa. This action infuriated settlers in New Plymouth, and led to increasing unrest, especially as attempts to buy land from Maori led to disputes and small wars breaking out among Maori.

This is the background to Whiteley's appointment to Taranaki. He did not want to go, but was appointed because of his experience with Maori people, and his fluency in Maori.

Whiteley was soon engaged in writing letters. In 1856 he replied to a letter from Gore Browne seeking his views on Maori affairs. He wrote that he felt the Governor should exercise control of Maori affairs as a settler Government's interests would be in contradiction to those of the Maori. He also advocated the individualisation of titles for Maori land because he believed this would overcome disputes about land. He wanted the Crown to buy all of the land, and sell a portion of it back to individual

Maori owners. This would be of real advantage to Maori. The value of the land they held would increase. Of more importance this would give individual Maori the franchise as landholders, and thus give Maori a voice in the Colonial Assembly. The rest could be sold to settlers to finance the government of the Colony.

In his report of 1858 Whiteley spelt out what the troubles in Taranaki meant to Maori. He reported:

Of course the people's time was all devoted to this dreadful business, and their available property was spent in procuring guns and ammunition by every means, and at exorbitant prices. The result: poverty and debt is among the results to be expected, and it/ is but little indeed that has been done under the circumstances for the support of the cause of God.

In March 1859 Governor Gore Browne visited Taranaki, and on 8 March spoke to a large gathering of Maori, and in that speech effectively introduced a new policy on land acquisition. He said that in the future the Government would not buy land if the title was in dispute, but would not permit anyone to interfere with the sale of land unless be owned a part of it.

At the conclusion of the speech a chief, Teira, stood up and offered to sell land at Waitara. Wiremu Kingi was present, and he rose to tell the Governor that he would not allow the land to be sold. He gave no reason then, or later, beyond the general one that he had the right to object.

The conflicting claims of Teira and Kingi were investigated. McLean, the Land Purchasing Commissioner visited the people at Queen Charlotte Sound, and pronounced himself satisfied that Teira did have the right. Parris, his deputy in Taranaki, was left with the task of investigating the situation in Taranaki, and after some hesitation, and in response from pressure from the Governor, pronounced himself satisfied that Teira's claim was valid, and thus he had the right to sell. The decision to purchase the land led to unrest and skirmishing, and eventually to the outbreak of the Land Wars.

What part did Whiteley play in these and subsequent events?

- 1 Whiteley was used by the Governor, and the Land Purchasing Commissioners as an interpreter at meetings, and as translator of Proclamations and other pamphlets. He was also consulted on matters affecting the Maori. He thus was well aware of the official position.
- 2 During the whole time, both before and after the war commenced, Whiteley visited Maori villages, both where there were land sellers, and where there were those who opposed the sale of land. There is no doubt that he was a Government informer. He records in his Journal of April 10 1860 the following, after a visit to a village where people opposed sale of land; On

returning I was requested to call on Colonel Gold who wished to obtain from me all the information I could give him as to the movements and locations of the rebel natives.....

- 3 It is clear that he took the side of the settlers, and that he believed that Kingi was a rebel who was breaking the law, and denying the sovereignty of Queen Victoria. He made his position quite clear when he gave the explanation for his moving from the Mission Station to New Plymouth. He recorded in his Journal on 28 March 1860:

I thought it best that we should be all together with our daughter and her family in town. Moreover I considered that under the circumstances I ought to let the settlers of the Town see that I was one with them, and prepared to share their fate in the time of threatening danger. I am a Missionary to the natives and as such am bound to stand by them in all that is right, but in this case my clear duty is to turn my back upon them and set my face against them, and by every means testify my disapproval and disavowal of their conduct. Otherwise, as I do not think it was necessary on the ground of danger, to leave my residence, I had resolved to remain with my family at the Mission house.

- 4 Once the war commenced Whiteley actively supported its prosecution, and sought troops from England and Australia. On August 29 1860 Whiteley wrote a long letter to the *Times*, appealing for moral, financial, and military support for the settlers in new Plymouth. He painted a picture of a Colony that was in danger of being destroyed, and wrote that he was sure that he could rely on people from the Mother Country. On another occasion he wrote to the Sydney Advocate seeking military help for the Colony.

- 5 He was seen by Kingi in the same light as the Governor, and Parris the Land Purchasing Commissioner. Kingi in a letter to Hadfield wrote..... *Listen carefully to my fault, and the fault of all the Pakehas, of Parris, of Whiteley, and at the Governor, They say that Teira's piece of land belongs to him alone. No, that piece of land belongs to us all; it belongs to the orphan, it belongs to the widow.....*

- 6 Whiteley produced Biblical evidence to support his case. Using the command in Genesis to multiply and replenish the earth he stated that leaving vast areas of fertile land unoccupied and unused was contrary to the will of God. Then he went on and said, *but the Pakeha MUST have land, and if be will assert the sovereignty of Queen Victoria with a well defined edge upon it, why there must be fighting.....one thing is certain, the land can never be given up. He also called Maori idolaters. Those leaguers are not worshipping sticks and stones, but they are making a god of their land, and from this earth idolatry they will require something to sever them that will*

be sharper than a two edged sword. It might be questioned whether Whiteley saw the danger of idolatry in the approach of the settlers to the possession of land.

It is clear that Whiteley's attitude towards Maori changed during his time in Taranaki. He was upset that Maori no longer took the advice of their "Father in God", and that they had become rebels against the Crown.

It is possible that Whiteley would argue that his attitudes in Kawhia and in Taranaki were consistent. In the dispute over the Despatch from Earl Grey he argued that the sovereignty of the Chiefs over their land was being taken away from them in contradiction to the terms of the Treaty. In Taranaki, by their rebellion, and attempt to prevent other people exercising their rights to dispose of their own land, Kingi and his people were challenging the sovereignty of Queen Victoria.

However this claim for consistency could only be maintained if Whiteley's belief that those Maori opposing the sale of land were rebels was correct. This in turn depended on whether Teira or Kingi had a legitimate claim of ownership of the land in question. Whiteley never appears to have doubted that Teira had the legitimate claim. He was not helped by Kingi who consistently refused to spell out his reasons for opposing the sale beyond answering the questions, "Does Teira own the land? Said, "Yes, but I will not let them sell it." Whiteley took this to mean that Kingi was trying to exercise power which was not his. George Clarke, Protector of the Maori between 1840 and 1846, in an article written in 1861, expresses the view that Teira did own the land, but as a member of the tribe, not as an individual. He writes:

It is not surprising..... that Kingi, knowing his rights should reply to the Commissioner's question as to whether the land belonged to Teira or not, - "yes, but I will not let them sell it." It appears from ancient Maori traditions that this land has been in possession of this tribe from time immemorial....."

The point about this is that Clarke understood Maori custom of tribal, communal ownership of land and not individual ownership. It is surprising in view of the length of time Whiteley had lived among Maori, and his fluency in Maori that he never seemed to grasp the nature of Maori land ownership. In a letter to Osborne of July 19 1860 he wrote:

But perhaps in the term "tribal right" nothing more is meant than "joint possession" and as the natives hold their lands very much like "Joint Stock Companies." Of course if W. Kingi be owner of land in the block sold by Teira to the Government, he has the right to withhold his portion or to receive his share of the payment.

If tribal ownership is accepted and Kingi shared in this ownership, then ownership of the land at Waitara was indeed under dispute, and one of the important conditions Gore Browne placed on Crown purchase of land is not met.

Along with Clarke other people were just as sure that Teira did not have a legitimate claim. William Martin, whom Whiteley had gladly claimed as an ally in his complaints about the implications of Earl Grey's Despatch, believed Kingi had far greater claims to exercise control over the land than did Teira. Archdeacon Hadfield, a particular nemesis of the Wesleyan missionaries, Buddle calling him "a reincarnation of the Dark Ages", was another holding similar views. The question of the rightness of the Waitara purchase would not go away, and a Royal Commission, set up as a result of continued Taranaki grievances in the 1920's came to the conclusion that the purchase was in fact illegal.

In his support of the settler position Whiteley differed little from his Missionary colleagues. All supported the settler position. However just as in the dispute in 1847 Whiteley was criticised for being more outspoken than was wise. Buddle, on 24 August 1860, wrote to Whiteley warning him to be careful what he says in case the "Church Party", that is Hadfield and others, use his words as evidence that Wesleyans are anti-Maori. He also urged him to take particular care when travelling. He went on;

I was sorry to see your letter in the Sydney Advocate urging them to send troops. This will be told the Natives and their confidence in us lessened..... Do not permit my words to grieve you. I only wish to caution both you and myself because I see enemies in the Church party.

It is interesting to speculate why the Wesleyans adopted the position they did. Kerry Howe in a M.A. Thesis "Missionaries, Maoris, and Civilisation in the Upper Waikato 1833-1863" a thesis which explored the life of Morgan a C.M.S. missionary stationed in the Waikato. Morgan was one of the few C.M.S. missionaries who gave unqualified support to the Government. He writes:

The Wesleyan view was identical to Morgan's view, and for the same reasons. First they were political conservatives, thus fully supported the Government's actions. Second, and more important, both Morgan and the Wesleyans were in close touch with Maori opinion. The geographic division between spheres of influence agreed to in the 1830's placed the Wesleyans in the West Coast, Mobau, and Taranaki regions - right in the midst of Maori nationalism and the Taranaki war, as was Morgan. It is no co-incidence that their attitudes and activities (for the Wesleyans also informed) were similar.

Would it have made any difference if Whiteley had supported the Maori position? It is not likely in terms of the politics of the day. The Anglicans, who by and large had considerable sympathy for the Maori case, were of little influence in the way settler politics developed. Wesleyan opinion would have been even less influential.

However the Wesleyan missions may have suffered less devastation if a different position had been adopted. Figures for Taranaki show the disaster the war was. In

1856 there were 120 members with 550 hearers in Taranaki. In 1859 there were 113 members and 68 on trial. In 1863 there were 51 members and 22 on trial.

What can we be reminded of in the 1990's? First of all the wars in Taranaki and elsewhere were the result of the ancient cry for land. That cry has not been stilled. It returns generation after generation, and must be dealt with honestly if harmony is to be restored.

We can remind ourselves that the value of history is at least partly to explain where we came from, how the attitudes we hold came into being, and who we are.

It reminds us that when the chips are down the call of culture has a powerful affect on our understanding of faith. Whiteley was, and remained a Missionary to the Maori. However, when he saw his fellow country people in distress in New Plymouth he saw it as his duty to God, to himself and to them, to identify with them. Perhaps the only way he could do this was by suppressing from his mind any possibility that the cause of the settlers distress was not the obstinacy of Maori, but of the mistakes, the errors, the greed of Englishmen themselves. This lesson can be applied in a variety of ways in 1991: the recognition of the place of culture in the response of Maori, Samoan, Tongan, Fijian, to the Gospel; the recognition of the effect our culture has on the way we respond to the Gospel; and in the end to make sure that culture, all culture, comes under the judgement of the Gospel.

It is a challenge to us to try to understand the issues when Maori land claims are made. To understand the history of the issue will help us to accept more readily the justice of claims which are made. There will be many more claims to be dealt with, and each of them will produce its own tension. The temptation will be to say that the Maori are wrong, that they have it better than any other indigenous race, to latch on to unattractive and apparently unreasonable claims, or to sweep the claims under the carpet. We need to take seriously the words of Mr Kidd, the Minister of Maori Affairs, who in a recent television programme on Maori Land claims in Motueka said, "*It is a running sore, and will not go away until it is dealt with*".

JOURNEY TO MUNDA

The Rev J.F. Goldie writing to the Rev A.H. Scriven from Munda in 1945 wrote as follows -

"At last I am back to my old house, ..there is nothing of the Mission installations left. The only place left untouched is the little graveyard, where some of our brave pioneers and some of our Native Church Leaders are buried. This sacred spot has been carefully preserved from the ravages by our American friends -to whom I am grateful.

I had a few painful moments as I surveyed the scene from the observation tower on the site of my home. But I could see things invisible ..buildings not made with hands, indestructible and eternal - which the ravages of war have not blasted away."

With so many deep and strong memories gathered around Munda over many years and with his own devotion to the place where he had spent 17 years in the Solomons, it is no wonder that George Carter desired that his resting place should be here.



Donald Carter reflects before the memorial cairn which commemorates his father's life and work.

Verna Mossong takes up the story.

In late January some members of the family of the late George Gilmour Carter travelled to Munda Solomon Islands. His wife Nancy with daughter Judith, son Donald and George's sister Pamela carried with them the earthly remains of George for placing in Munda cemetery where he had wished them to be.

The new Bishop, Philemon Riti led a memorial service honouring George and his life of service to the Church in the Solomons. In this they were joined by daughter Elizabeth and her family and Ellen Tion another of the extended Carter 'family'.

From the Church the party moved to the cemetery where Nancy placed the casket of ashes. The Roxiana people do not practice cremation, but when explained, they were overwhelmed that they had been so much loved by George that his wish had been for burial at Munda so far from New Zealand his birthplace. George's memorial in Munda lies within the old graveyard where also lie the infant son of John F. and Helena Goldie; and beside Fiona Karavo who died in a recent terrible air crash.

Nancy writes - *"We left with a strong feeling that by this act we were giving a new sense of hope and encouragement to this young indigenous Church. It felt so absolutely right that George is in the midst of the people to whom he was called long ago"*.

Nancy goes on to reflect further. - *"God sometimes calls people to a lifetime of service for Him, sometimes for special service for part of life. But commitment to Him is for all of life. The little cemetery at Munda in the Solomon Islands bears witness to such service at the beginning of this century. Men and women from Samoa, Fiji and Tonga succumbed to illness and disease before they had time to carry out the task to which they felt called. Children are buried there too, witness of the sacrifice of Missionary parents. In January the ashes of one who was called by God to serve in Melanesia were laid to rest. For George Carter there was no swerving from the Call in spite of having to live in other places through the demands of the Church. His full commitment was to God who called him to the people to whom he was called. When he was not physically present in the Solomon Islands he was writing, researching history and showing concern for the people amongst whom he lived for 17 years. His desire was to build up the Church in that place through whatever means he could. When faced with his last illness he expressed the desire to return to his beloved islands. He could not have perceived what this would mean to the now indigenous Church of Papua New Guinea and Solomon Islands. When they understood what was happening the people were overwhelmed by the love that prompted him and we believe that this act is one of planting a seed of hope and encouragement which will grow to the glory of God. In life, in death, in life after death - Thanks be to God."*



The cemetery
at Munda with
the Hospital in
background

JOHN WESLEY'S TEAPOT



Josiah Wedgwood paid his respects to the great preacher by making for him a blue and white teapot inscribed with the grace which is still sung by Methodists all over the world. Many replicas of this teapot, like the one shown above, have been made since.

THE BI-CULTURAL JOURNEY A TARANAKI PERSPECTIVE

By Len Willing

The bi-cultural journey in Taranaki is probably quite different from that of other parts and the main centres of population. It should be made clear from the outset that this is written from a viewpoint of an informed observer rather than as one who seeks to interpret the "Maori view point"

Taranaki Maori live for the most part on their own territory. They live where they know they belong, with easy access to their own marae. Therefore they are confident and assured, and feel less need for aggression or hostility. It is true that land, water and fishing rights are a source of dispute but these are being argued with careful research and compelling logic. It must be admitted that they have enjoyed a good deal of success. Very little publicity has been accorded these in the media, perhaps because no riots are taking place and there is little dramatic confrontation. If this is true it is a sad commentary on media standards.

Another reason for some degree of cultural sensitivity here is the teaching of the Parihaka marae and their advocacy of non-violence because, "Nothing is more valuable than people", is remembered and constantly quoted. It is a never-ending source of amazement to this writer, that in these parts where some of the bitterest fighting took place during our Civil Wars and some of the most gross injustices were perpetrated, there is less racial hostility than in some other parts. This can only cause a heightening of respect for Maori culture and tradition around the mountain Taranaki.

Thirdly this is an area where the "Native" schools were abandoned quite early. This had the undesirable effect of choking off the language, which is now being rectified by the vigorous Kohanga Reo movement, but it also resulted in generations of children of children of both races who grew up together, went to school together, and were comfortable together. The urban migration of the 1950's has reduced the number of country schools and care will need to be taken in the future to preserve that common sense of community in the province. The same thing can be seen in pubs, sports teams, and churches, all of which serve to draw people together.

Such caution and suspicion as exists is very limited.

An interesting evidence of this bi-cultural journey can be seen when a person who has won the respect of the other race, dies. Europeans come to the marae here without embarrassment to attend the tangi of a person whose relations have been known and respected. They are welcomed with warmth and every endeavour is made to see that they are kept informed of the significance of what is happening. On more than one occasion Maori from other tribal areas have remarked on this and indicated that such a thing rarely happens in their territory.

Within the church there has been significant movement across the boundaries seeking to pursue the bi-cultural journey with enthusiasm and zeal. The movement is alive and well. At the same time, one has the feeling that endeavours to draw the races together for regular worship would mean that one culture would be submerged. From time to time endeavours are made to hold combined services as a bi-cultural exercise. A much better one was the visit of European Methodists to Parihaka to stay overnight and listen to the feelings and hopes of the local people today. Wanganui Methodists visit Ratana Pa every year on 25th January, Ratana's birthday, when several thousand Ratana gather together. These visits are warmly acknowledged. It is recognised that we need more people to become involved but at least it's a start.

For circuits where an endeavour is being made to embark upon this journey, one way of making a start is for a group of Methodists from your church to make a point of attending a tangihanga in your area to offer your sympathy to the bereaved. Of course it will be important to keep it up - it's a 'journey' not an 'incident' but it's always warmly appreciated if sincerely offered.

To conclude, it should be obvious that motivation on both sides of the equation is not only important it is essential. Without it little can be achieved. Those Europeans who are continuing on the journey are discovering a treasure which has taken centuries to accumulate. The first journey across a bridge is exciting and stimulating but its only when you live on the other side you come to love it.

NEWS FROM THE ARCHIVIST

By Verna Mossong Some Wesley Historical Society members may not be aware that the Methodist Archive (Auckland) is the official repository for Wesley Historical Society NZ records.

The actual location of the Archive will, from mid-May, be at 409 Great South Road, Ellerslie. The Post Office Box No. 62-587 Central Park, Auckland. Fax care of Administration Division (09) 525-5925.

The Archives Team expect to work there on Tuesdays from 9.30am until 3.00pm. For arrangements to use records outside these hours, please use the home phone of Archivist - Verna Mossong 444-7584; not the Administration Division, except on Tuesdays.

The Wesley Historical Society records include full sets of WHS Proceedings, with unsold Proceedings and the remaining, stock of other publications of WHS.

These are runs of journals from the Wesley Historical Society in various overseas countries, chiefly WHS in the United Kingdom. (In recent New Zealand WHS Newsletters our Secretary has made a precis of the contents of these and offered them by postal loan to members.)

At the Archives we also hold for WHS, the two collections from the estate of Rev. E.W. Hames, the first shelved as Wesleyana with the second grouping as New Zealand Methodism. The Hames collection includes ten volumes of Wesley's Works and twelve volumes of Methodist Magazine -years 1851, and 1865, 1857, and 1859 then 1862-1866 inclusive. To both sections further books have been added, as seemed appropriate and exemplified by gifts in 1991 from Rev. Derek Laws. WHS members are invited to use these, preferably at the Archives or, for particular reason, by loan arranged with the Archivist. Further gifts from members are solicited but acceptance would be by decision of the WHS Secretary or the Archivist, while wearing her other hat as Chairperson of the WHS.

Not a WHS collection - but worth noting as a holding at the Archives (Auckland), is a large collection of books of Pacific Mission history coverage.

Most of these came from the New Zealand Methodist Overseas Mission Library and support the large Overseas Mission document holdings covering years 1922-1975.

The "archives" or records of correspondence and other documents of WHS are held in several Archive boxes. There are two boxes labelled Miscellaneous, holding sundry and randomly added items, among which are some manuscripts. It is not easy to determine which manuscripts in the boxes are still unpublished and some quite clearly are copy scripts. Among these are noted - *Wesleyan Methodism in Waimate 1865-1888*; *Bible Christians in Australia*, an address by A. D. Hunt; Documents ex

Connexional Office regarding Maori Chief Portraits (Te Ara and Te Puhi) and Rev. H. Voyce's manuscript which reports his research on the subject. There are *two* voyage journals - of Rev. W. Harris, copy of *Waitara* to New Zealand 1874; and Geo. S. Harper voyage 1864-1865. A recent paper by Mary (Astley) Ford on Annie Jane Schnckenberg is held. There are WHS related items such as L.R.M. Gilmore's Notebook and G.G. Carter's notes used in preparation of [*Misikaram*](#). Other items are ephemera such as Class Tickets of Thomas dark 1887 and 1895; some biographical notes on D.T. Niles; and a Crump Family Tree.

In the Miscellaneous boxes are early mission site items, mainly clippings from newspapers and books. Added within the last two years have been copy pages from Government Gazettes reporting the state of Mission schools in the 1860's; copy articles from Te Awamutu Historical Society journal about Whakatatumutu outpost Mission and catechist Frederick Miller; and recent news slip reporting the dedication during November 1991 Conference of a plaque at Kai Iwi. There is a volume entitled "*The 'Valley Church'*" being the story of the Heathcote Valley Church by Alex McDowell.

Several boxes hold the correspondence files (from 1943) of past Secretaries. There are some photographs, held as WHS property, which in most cases have been cross referenced into the main Archive listing of photographs. Some local church histories, technically owned by WHS, have been placed and listed in the main Archives series.

The H. Voyce Stamp Collection is held in Archive (Auckland) and further WHS related items could almost certainly be found in the Personal Collections of Late Past Presidents of WHS, Revs. G.I. Laurenson and G.G. Carter.

This is a random collection within the dictionary meaning of lacking pattern and definite aim, but its general purpose is clearly to save information from the past for future use. My dictionary also indicates that random can be used neutrally to describe that which is done or occurs by chance. The definition continues that the word random also suggests that one is receptive to the possibilities of the unexpected. Is there a WHS member interested in these records who might offer to sort, arrange and describe the items in more detail to allow improved access to the information they contain.

Verna Mossong (Chair) WHS (NZ) Executive Archivist (Auckland).

YESTERDAY'S SAINTS !!

Even in the solemnity of the 1932 Methodist Conference the note of levity could not be entirely submerged. Fred Sanderson, home missionary at Coromandel escaped the theological and social dialogue and the exhortations to righteousness by drawing sketches of some of the participants in the arena. Who can give the most names? The prize will be an invitation to write an article for the next edition of the journal.



Read from left to right: -Revs. J.H. Haslam, W.G. Slade, G.I. Laurenson, S. Henderson, E.P. Blamires, A.J. Seamer, J.E. Parsons, D. Hickman, J.D. McArthur, P.R. Paris, M.A. Rugby Pratt, B.J. James, Messes. W.S. Mackay, and J. Voss, Revs. W.A. Burley, M.A., E.D. Patchett, F.T. Harris, W.J. Williams, F.E. Leadley.

BOOK REVIEWS

QUEEN'S COLLEGE, UNIVERSITY OF MELBOURNE

By Owen Parnaby, Melbourne

The centennial story of the prestigious Queen's College has New Zealand associations. Dr. Owen Parnaby, the fourth master, was Assistant Professor of History and a Methodist lay preacher at All Hallows Church, Campbells Bay. The sister of Mr. Jack Clarke, Vice-Master, is Mrs. John Rymer of the Cathedral. For four years Evan Lewis served there effectively as Chaplain. Among the readers of the text is Dr. Ian Breward formerly of Knox College. Many of the Australian names mentioned will also be familiar.

The book chronicles with skill and sensitivity significant events and decisions and reveals the strong, continuing influence of some outstanding leaders. There was a double purpose in the establishment of the College, the first to enable the Church to play an important role in education, the second to provide training for ministry in the expanding colonial Church, as in the College prayer: 'to foster true science, liberal learning, and the spirit of social responsibility.'

For the University such a residential college brings diverse faculties together in community. For the Church such a context helps to produce an educated leadership seeking to make the Gospel credible in a rapidly changing world. This has belonged to the Wesleyan tradition from the beginning and is a counter to a prevailing anti-intellectualism. Dr. Parnaby reminds us that 'Salvation was initiated by God, but it needed to be ripened by education, discipline and service.' When one of his preachers protested at a reading list covering Divinity, Science, Poetry, Greek, Latin, Hebrew and History, 'But I read only the Bible,' Wesley replied: 'If so, you need preach no more.'

Queen's College has faced its measure of economic difficulty but over the years has provided worthy atmosphere and facilities for a University College. From the days of the legendary E.H. Sugden, there has been maintained a clarity of intention. Victorian Methodism did not build a theological College and then seek to finance it through University student accommodation. Moreover it provided adequate help in administration enabling tutorial staff to fulfil their particular responsibilities. In the life of Queen's in the University setting, there still are to be found parallels with the New Zealand situation - e.g. in the influence of two clubs, namely the Labour Club and the Student Christian Movement.

There is so much more in this record. It is warmly commended as an important contribution to the story of Methodism in Australia and New Zealand.

J.J. Lewis.

University Press, 1990, 316 pages. Price: \$39.95 (Aust).

CENTRAL TARANAKI METHODISM CENTENNIAL

By Alison Robinson

The book deals with the history of both the Wesleyan and Primitive Churches in Stratford and surrounding districts. Various people have given their story plus material from historical writings and records. The compilation is good with interesting photographs. There are details of the building of churches and the establishment of preaching places. Lists of ministers who served in the Wesleyan and Primitive Churches and since union in 1913; also rolls of members, congregations and officials at different periods of the Church's history.

The Church's activity in sport is mentioned, hockey, tennis and badminton. In a period leading up to the second World War the question of pacifism was very much a matter of discussion and controversy.

The work of the Sunday Schools reveals much dedication and effort by people in the circuit. Boy's and Girl's Brigades feature prominently in the book as does the women's work, Ladies Guild, Missionary Auxiliary, Fireside Group, Women's Fellowship (M.W.F.); Young Wives formed in 1967. A Men's Fellowship operated for a number of years and is now combined with the Women's Fellowship.

Mention is made of the Methodist Market, a shop which helps the Church meet the budget. Also mentioned is the involvement of the Church in the community, especially at the Stratford hospital where ministers have been social workers and counsellors. The book finishes with the history of the work of the East Tamaki Mission and is a great credit to the author whose research must have taken many hours, days and months.

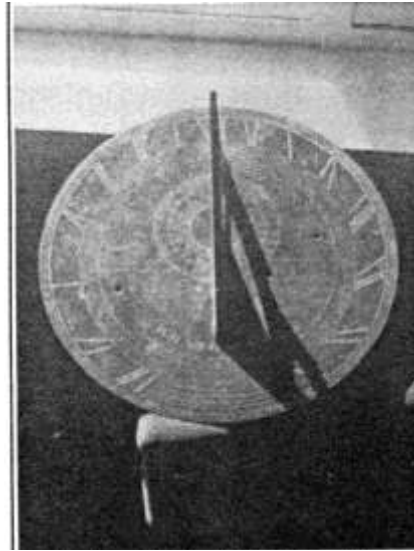
The book is most interesting and fascinating reading and can be ordered from:-

Mrs Alison Robinson
143 Raglan Street
Stratford

Price \$30.00

A.W. McKay

A MARK OF ESTEEM



The inscription on the sundial reads as follows

"This dial was presented by the Wesleyan Methodist. Society Rochdale, Lancashire, G.B. to the Mission in New Zealand as a token of affectionate regard for the Rev. William White, missionary 1826."

The dial was never erected and is now housed in the Archives in Auckland. Is there not a significant place where it can be erected?

THE BEECHAMDALE MISSION "A DAY WELL SPENT"

By Dave Roberts

How many of you who are reading this know where the site of this Mission Station is? More to the point, how many of you have ever been there? This must surely be the most remote and inaccessible Methodist historical memorial site in New Zealand, but feel free to challenge me on that point.' If you look at a map of the North Island you will notice that, in between the well known Kawhia and Raglan Harbours, is another called Aotea Harbour, and Beechamdale was established on the western side north of the harbour entrance. The mission was established in 1840 and the most prominent missionaries who worked there were H.H. Turton, Gideon Smales and Cort Schnackenberg. If you have a copy of the A.A. Waikato District Map, the exact spot is named Raoraokauere at the end of a 'dry weather road' (don't believe that!) that is a continuation of Phillips Road. A short side road there with the name Rahanui on it is actually called Schnackenberg Road and nearby on the coast is Schnackenberg Bay.

About halfway through last year I received two letters from Mr Doug Payne of Hamilton and Rev. Roger Gibson, minister of Raglan Union Parish, drawing the attention of the Wesley Historical Society to the fact that a memorial on this site had been knocked about by farm animals and that something should be done about it. Two metal plaques had been rescued from it and were being kept in his woolshed by the farmer of this extensive property. He is Mr David Peacock who has been most interested and helpful throughout this project. When this was mentioned at an executive meeting in September, Mr Ivan Whyte (our newest committee member) offered to do the practical thing. When a suitable date was arranged by loading his car with the necessary equipment and materials, and go there to try and do something about it. It was decided to wait until some time during summer.

This memorial was built in 1957 through the enthusiasm of two church members in Hamilton, Messrs. C.C. Hunt and John Jebson, both now deceased. It was constructed with bricks on the site which had been part of the old chimney of the old mission house and sat there in the middle of a paddock. There is now practically no trace left of the station which originally had a house, Church and schoolroom and a flour mill.

By mid-December, it had been arranged that Wednesday, 15th January, would be the day and all the necessary arrangements were made by Doug Payne through phone calls to Roger Gibson and David Peacock. It meant that the only means of reaching there from the farmhouse at the end of Phillips Road was a 3 mile ride in a 4-wheel drive vehicle over very hilly and bumpy farmland. This was provided by one of Roger Gibson's parishioners, Mr Brandt Bregmen, whose farm was a few miles away at Te Mata. Ivan and Betty Whyte and myself from Auckland met Doug at the Hamilton Church at 6a.m. and when we reached the Gibson home at Raglan were joined by a visitor from Wellington, Betty Grey, who was interested in helping. Luckily, the

weather forecast of the night before of heavy rain all day did not eventuate and the day turned out ideal for what we needed. When we met Brandt's 4-wheel drive vehicle, it turned out to be a truck and the half-hour drive each way to those of us of maturing years certainly could not be described as comfortable. The plaques were collected from David's woolshed but needed a bit of cleaning up. We finally reached the site about 11.30 not knowing what would greet our eyes when we arrived, but it was a rather depressing sight. What on earth could we do with that? So we decided to have lunch first! David Peacock had moved the main part with a tractor about 30 metres to a spot with some flat concrete and the remains of some brick structure (which we decided could be the remains of the fireplace of the old mission house) as this would provide a stronger base on which it could stand. He had also put a temporary fence around it.

Here Ivan took over as 'foreman of works' while the rest of us tried to carry out his instructions. Water had to be fetched from a stream about 100 metres away after negotiating some swampy ground. The top part which had to take the plaques was separated from the base but fairly intact. There were a number of broken bricks scattered about which were needed to fill in the gaps after removing the old cement and washing them. Close by, about 1cm under the grass, we unearthed quite an extensive area of well-laid cemented bricks which seemed to us to be part of the floor of the old house. After 4 hours of steady 'pottering' we finished all that we could reasonably be expected to do. It certainly looked much better than when we arrived, with the plaques screwed in place. At 4.30pm, Brandt returned with his truck to take us back (he had never been here before today either). And so we said farewell to this hallowed but lonely spot.



Surveying their handiwork - Ivan and Betty Whyte, Dave Roberts and Doug Payne.

One can stand here and try to imagine what it was like during its most active period with Gideon Smales whose reports mention meetings of up to 1000 Maori from the pas in the area. Governor Hobson visited in 1842. I'm not about to promote Beechamdale as a place of 'pilgrimage' (keep that for Mangungu) because of the difficulty of access, but it would be nice to know that it did have the occasional visitor.

In the mission days access was mainly by sea, but now it could only happen at high tide because of the extensive mud flats at low tide - and you would need to know at what part of the shore to land. Keen trampers might walk from the farm house in a couple of hours. At least I'm quite thrilled to have been there once and am not expecting there to be a second time. We are most grateful to all those mentioned in this article, who helped in various ways to make the day possible.

But this does raise a general question about the many (who knows how many?) Methodist sites of various kinds scattered around the country. Whose responsibility is it to look after them? This day is in no way intended to set a precedent that it is the W.H.S. executive that will be responsible - but a one-off special case, with some expenses that will come from our funds. We have neither the time, the finances, or, in most cases, even the authority to touch them. But people often write to us when they have a concern about a particular one and we do our best to pass that concern on to someone who can do something about it. Some, like Beechamdale, are on private property, others are in the care of a local council or the nearest parish. One of the best arrangements I know about is in Lower Hutt where the local church has an agreement with the City Council for the upkeep of the old Wesleyan Cemetery there.

Note: There is another picture of the memorial on the cover of this Journal. The photo at the bottom of this page taken in 2013 shows the memorial in an even more dilapidated state. See also [Waikato Wesleyan Missions](#) by Robin Astridge for further information.

Alec Utting - OnLine Editor



TO THE GLORY OF GOD
AND TO MARK THE SITE WHERE
THE REV. & MRS GIDEON SMALES
ESTABLISHED A MISSION CALLED
"BEECHAMDALE"
FOR THE
WESLEYAN MISSION SOCIETY
ON JAN. 29th 1844
THIS MEMORIAL WAS CONSTRUCTED OF
BRICKS FROM THE CHIMNEY OF
THE ORIGINAL MISSION STATION
AND WAS ERECTED IN 1957

A YEAR AND A DAY

By Ivan Whyte.

18 September 1840 was the founding day of Auckland. The sesquicentennial commemoration was held in Albert Park 18 September 1990.

19 September 1841 was the day of the first Wesleyan preaching in Auckland - a year and a day after Auckland's founding. This was our sesquicentennial in 1991.

The Wesleyan church was a Mission church. But the time came when it was to be also a settler church.

For Auckland the story is as follows:

1. **The wreck of the "*Sophia Pate*" and a court case in Auckland.** Rev James Buller of Tangiteroria (between Dargaville and Whangarei, on the Kaipara) received news of the shipwreck and went to investigate. The ship had broken up, some Wesleyans aboard were drowned, and the captain and crew had taken possessions washed ashore. Rev Buller believed they had acted wrongly and followed them to Auckland, laying charges. They were arrested and the case investigated.
2. **Rev Buller's preaching.** Rev Buller spent his Sundays in Auckland (three) in preaching. First he preached to the Maoris. The site was probably the northern slope of One Tree Hill. "A gathering of about 80 Maoris... about two miles outside the town limits, where seasonal planting was being done."

The second service was "in the afternoon to a congregation of English, who met in a saw-pit in Mechanic's Bay".

In 1941 there was a centennial commemoration at the estimated site of the first English Wesleyan service. The Wesleyans began a class meeting and collected money for a chapel.

The first church in Auckland was Anglican, St Paul's, where Emily Place is now. Recently the present St Paul's had a sesquicentennial of the laying of the foundation stone of its predecessor in 1841. The church that followed was Auckland's first. The Roman Catholics collected for their first church. The Wesleyans followed closely. These were the three mission churches.

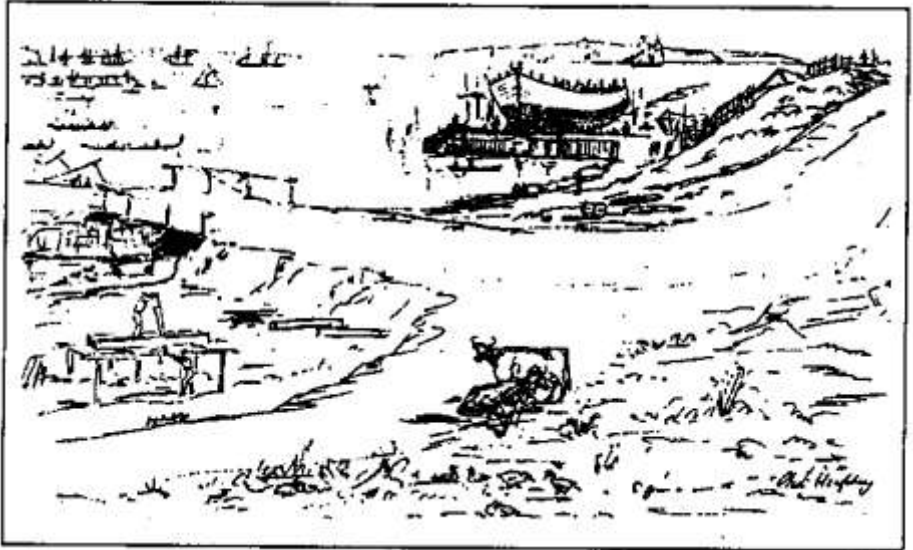
On the three Sundays he was in Auckland for the court case Rev Buller also preached "under a large shed ... in an auction room ... in the temporary (Anglican raupo) church ... and in a large store-room."

He also sought a site for a church from the Governor. The site was in High Street, and a church was built there later, a church for the settlers.

Later there were Primitive Methodist churches and Free Methodist churches.

These different branches of Methodism combined into the Methodist Church in 1913.

There is a clear record of the first step: 19 September 1841. A year and a day after the city's founding. First to the Maori; then to the settlers.



Charles Heaphy's sketch of Mechanics Bay

Auckland Institute and Museum

SPRINGBOKS & N.Z. METHODISTS 1956-1991

By Elaine Bolitho

On a sunny spring morning in 1956 two Springboks visited Papanui High School. The Band played. The Choirs sang 'Sari Marais', 'On the Ball' and 'Waiata Poi'. The visitors' friendly talks stimulated a lot of eager questions.

Thirty years later, on a cold winter's night, at the Jubilee Banquet, the recording of these songs was played. This stimulated a lot of different questions in my mind. Attitudes had changed. The songs we sang could symbolise three issues causing the change - South African Nationalism, Rugby, and Te Taha Maori.

Listening to Springboks Ackerman and Montini, we, like most New Zealanders in 1956, were enthusiastic about their tour. We enjoyed their visit, and related to them because of the ways they were like us - they even wore the same colour green and gold blazers as our school sports teams! Like most New Zealanders we were also unaware of the conditions being imposed in their homeland by the Afrikaner Government which had come to power in 1948, enacting apartheid legislation restricting lifestyle and prospects of any South African whose skin was not white.

We were like most, but not all New Zealanders at that time. Within the Churches, small groups of concerned members were drawing attention to South African events. Methodists and Presbyterians publicised this concern in reports to Conference, Assembly and official church magazines. They echoed concerns of the World Council of Churches which at Amsterdam in 1948, "condemned racism as contrary to Christian love, renounced colour prejudice as being dangerous and unchristian, and denounced all of segregation."¹

The 1956 Springbok Tour of New Zealand was the last to take place without racial questions being raised on a larger scale than the earlier lone voices within the N.Z. Rugby Union, Returned Servicemen's Association, Maori Community and Churches. The differences in New Zealand's racial policy of integration and South Africa's policy of segregation were highlighted in 1956. Dr. T.E. Donges, Minister of the Interior announced rules for bringing sport into line with the policy of separate development - apartheid.

"There would be no inter-racial competition and no mixing of races in teams; sportsmen from abroad would observe the traditions.... [Thus] non-white players were excluded from the South African sides at home and away and from the New

¹ Human Rights Report of WCC Amsterdam, 1948, published in *Methodist Times*, 15 January 1949, p.520.

*Zealand sides away. Only when New Zealand played at home were non-white New Zealanders allowed to participate."*²

From the 1959 beginnings of protest, voices continued to be raised whenever tours by Springboks and All Blacks were proposed. The church rationale for this lay in Galatians 3:28:

"There is no difference between Jews and Gentiles, between slaves and free men, between men and women: you are all one in union with Christ Jesus."

Methodism's dual focus of both social and personal gospel provided the potential to take in a broad perspective focusing on larger issues in church and society within New Zealand and overseas. This potential could be tapped in theology and practice in relation to the issues arising through South African events, rugby tours and race relations, but it would take time.

Exclusion of Maori players from a tour of South Africa in 1960 led Churches to individually and collectively voice their concern up and down the country.³ New Zealand's racial policy of integration raised concern for the rights and equality of all New Zealanders. The Maori Section of the N.C.C. saw acceptance of South African standards as a disservice to coloured sportsmen struggling against apartheid policies. "Either the team should include Maoris, or no team should go."⁴ The stand initiated by the Churches was picked up by the Citizens All Black Tour Association, Trade Unions, University staff and students, Maori Committees, and public servants. Representations continued and public awareness was raised. The A.N.C. and South African Sports Association sent petitions to the New Zealand Prime Minister protesting against exclusion of Maoris and non-white South Africans from the proposed tour. Demonstrations against apartheid at Sharpeville led to 69 deaths and a State of Emergency being declared in South Africa. The all white All Black team for South Africa departed with a state farewell - and protest demonstrations in Wellington and Auckland.

Meetings between the N.C.C. and Sporting Bodies in 1965 agreed that Maoris and members of all racial groups in New Zealand would in future be eligible for any representative New Zealand Sports Team. Dr. Danie Craven said that "the possible

² R.H.T. Thompson, *Race Discrimination in Sport*, NCC, 1969, pp. 1-3.

³ The opening shot in this campaign was R.H.T. Thompson's article "The All White All Blacks," in *Church and Community*, October, 1958, p. 7. He said, "we have the choice in 1960 of strengthening our reputation in Rugby or of strengthening our reputation for respecting human integrity regardless of skin colour...Is this an issue on which the Church can afford to remain silent?"

⁴ Editorial, *Church and Community*, July 1959.

inclusion or exclusion of Maoris in New Zealand Rugby teams visiting South Africa would not affect Rugby tours between the two countries." ⁵

The churches and allied protesters had won Maori inclusion in Sports teams - the domestic goal was scored, but further moral and international implications had still to be addressed. South African sports people were not selected on merit - was it fair to play teams from which they were excluded? Opposition to the 1965 white South African Rugby Tour was mounted by the Citizens' Association for Racial Equality, Churches and Trade Unions. But once the team arrived demonstrations appeared small and token in character amidst the enthusiasm of 700,000 people who paid to see them play.

When the question of allowing coloured people in South African teams was raised in 1965, Dr. Verwoerd said, "We have not changed our policy," and the Minister of the Interior annulled Dr. Craven's earlier statement by informing him unequivocally that Maoris would not be acceptable as members of a touring team. New Zealanders responded with a firm 'No Maoris, no tour' stand. Premier Verwoerd and Prime Minister Holyoake each claimed the other was trying to dictate to his country. The Prime Minister had stated that his Government regarded the principle of racial equality as 'basic to New Zealand's way of life' and that this principle could not be outweighed by 'special considerations which have domestic application elsewhere.' The N.Z.R.U. decided it was 'unable to accept in its present form' the 1967 tour invitation.⁶

By 1970 the issue of race relations in sports had been continuously before the country for ten years, and the churches had still to provide a full statement on their position on the matter. When the new South African Premier, John Vorster indicated that the All Black team accepting the 1970 invitation could include some Maoris, great debate ensued over the number and degree of Maoriness acceptable. After the South African Consul assured the N.Z. Maori Council that all All Blacks would 'enjoy exactly the same facilities....without discrimination' the Council's support for the tour was announced. However, the real test, as pointed out by Northern Maori M.P. Matiu Rata was 'whether or not New Zealanders could associate themselves with repugnant policies which enter into the sporting arena.'

Members of the church were divided among themselves and across denominations. More articles and letters to the Editor appeared in the *N.Z. Methodist* than had been generated for any tour from 1949 on, and this level did not subside markedly until 1979. The view most widely held was that tours should be cancelled until all teams were selected on merit not colour. The "off white" All Black team sent was not an acceptable solution to Methodists who had studied the South African Council of

⁵ R.H.T. Thompson, *Retreat from Apartheid*, p.31.5

⁶ *Ibid*, pp. 39-42.

Churches' "Message to the People of South Africa" This led to a greater empathy with S.A.C.C. concern, the gospel's claim, and their affirmation that they must obey God rather than men. Awareness of the need for love, justice and reconciliation led to more involvement in action groups such as HART and CARE which planned non-violent disruptions to the proposed 1973 Springbok tour of New Zealand. Ironically, seeking love, justice and reconciliation for South Africans led to divisions among New Zealanders, with some favouring boycotts, and others building bridges. HART and CARE members (including some Methodists) studied the tactics of non-violent disruption and pro-tour opposition groups planned counter-disruptions. Police studies indicated a million dollars would be needed to keep control during a tour, and legislation was passed giving police greater power to deal with demonstrators.⁷

The Supreme Council for Sport in Africa warned that if the 1973 tour went ahead African countries would boycott the New Zealand 1974 Commonwealth Games. New Zealand Trade Unions, and universities opposed the tour, and with many clergy seeing the issue as an important moral problem, the N.C.C. and denominational, regional and national courts mounted more opposition than for any previous tour. Church representations to the Government were received more favourably than in the past, where they had been viewed as 'a bit of a pest.'

Two formal approaches by the Prime Minister to the Rugby Union failed to convince them of the need for the tour to not proceed, and

"the Prime Minister declared that if the Springbok side was not selected multi-racially on merit after mixed trials, the Govern-ment would cancel the tour. After the tour had been discussed at a meeting in London between the Deputy Prime Minister, Mr. Watt, and Dr. Craven, the Prime Minister directed the Rugby Union to defer its invitation to South Africa. The direction was accepted 'under protest' but proved generally acceptable to the public."⁸

In 1976, events at Soweto stung world opinion into anger at the killing of 600 protesting black school children. Sympathy and support were expressed for the black people wishing to take initiatives to end oppression. The Methodist and Presbyterian Churches of N.Z. expressed solidarity with the people of Soweto and slated the N.Z. Government for its insensitivity in allowing an All Black Rugby Team to go to South Africa at such a time. 'Remember Soweto' became a phrase to trigger greater protests to come.

Looking at N.Z. Methodist and Presbyterian publications and reports appearing between 1967 and 1976 it is possible to see:

⁷ This view was expressed by the Hon. Russell Marshall in an interview with Elaine Bolitho, 9 September 1988.

⁸ R.H.T. Thompson, *Retreat from Apartheid*, p.67.
Wesley Historical Society (NZ) Publication #58

- (1) an alignment with N.Z. Labour and National party policies
 - (2) an identifying with the parallel denomination of white South African Church
 - (3) a thinking through of what it meant to be Christian in N.Z. at that time.
- (1) Generally, Methodists and the Labour Party favoured stopping tours until teams were chosen for ability rather than colour, and Presbyterians advocated the bridge building National approach of Sir John Marshall. Presbyterians were more likely to give credibility to allegations of Communist influence in bodies such as the W.C.C., HART and CARE, while Methodist criticisms of apartheid drew out links with Naziism.
 - (2) While Methodist Churches in both countries expressed a variety of opinions liberal views were more widely reported. Opposition to apartheid included expressions of favour for backing the Programme to Combat Racism with funding for peaceful purposes.
 - (3) Policies of apartheid, issues of race relations and Christian response to injustice were considered, in the light of U.N. and W.C.C. moves. People began to realise that maybe New Zealand's race relations were not as good as they had thought. The Government policies of integration and assimilation began to be questioned.

The questions of South African trade and investment were considered - was it morally right to trade with a country whose racial policies were not acceptable? Was investing in South Africa giving support to the apartheid regime? Concern for people above profits was stressed. The options were increased investment, reform or withdrawal, and Methodist Conference 1974 passed the following Resolutions:

- (a) Conference affirms its total opposition to Apartheid.
- (b) Conference recognises that the withdrawal of funds by the Methodist Church from New Zealand companies with subsidiaries in South Africa may ultimately be the only effective protest.
- (c) However, as a first step, this Conference directs that the Church and her official Boards be represented at the Annual Meetings of such Companies in which the Church has financial interests ...
- (e) That the International Affairs Committee investigate the possibility of alternative investments.⁹

Shareholders were encouraged to attend 1976 Annual Meetings of N.Z. Insurance and South British Companies, to push for equal employment opportunity and salary scales for people of all races, and to put motions asking the companies to help end apartheid practices. Although these motions were lost, N.Z.I. reported favouring equal

⁹ *Minutes of Conference, 1974, p. 164.*

opportunities for its South African Staff. The Methodist Church sold their Company shares.

These decisions reflect the desire of New Zealand Methodists to do something about the system which as well as denying rights to the majority of its citizens, led the South African Government to oppose the South African Council of Churches, the Christian Institute, and to arrest and ban white liberal clergy who acted against the system.

The new South African church leaders rising after these bannings were less denominationally oriented, less paternalistic in approach, and more involved with the new black consciousness movement and its black theology - "a theology of the oppressed, by the oppressed, for the oppressed." With black political opposition outlawed by banning the A.N.C. and its leaders, and white liberal opposition silenced, the pulpit was the only platform open to black people. Black clergy, trained in white theology, started asking "What does the gospel say for black people with their backs to the wall?"

We have already noted the tendency for New Zealand Churches to align with their South African counterparts. As their contextual liberation style theology began to be publicised in New Zealand it redirected the alignment of some New Zealand Methodists from white to black South African Christians. This led to changes in theological thinking, and to trying to influence change from the grassroots rather than from the top of structures. 'Solidarity' became a key word, and opposing sporting contacts with South Africa was seen by black people as a sign of solidarity. This opposition was seen by white South African world class sports-people as the unwarranted intrusion of politics into sport.

This, then, was the historical build-up to the events of 1981, the year New Zealanders remember more for the events of the Springbok Tour, than for the Royal Wedding.

The 1981 Springbok Tour

The South African Rugby Board accepted the N.Z.R.F.U.'s invitation to tour New Zealand in 1981. This triggered excitement and anticipation of games between the Rugby world giants. South Africans looked forward to the first live telecasts of Springbok All Black Tests. Rugby fans, including some in the churches, identified with rugby players.

For others, the decision triggered memories of Soweto, and a sense of solidarity with black and coloured South Africans - those who could not be chosen to play in New Zealand, and those who looked to New Zealand to lever against the apartheid system. Those who were to protest, including some in the churches, identified with the oppressed.

So two sides were drawn up, one playing for rugby, the other for justice for the oppressed, both appealing to the Government as umpire for fair play. Past matches

between the pro- and anti- tour sides were re-run. The success of past tours was weighed against the goals scored by inclusion of Maoris in All Black teams, and cancellation of the 1973 Tour. As at any stirring match, there were plenty of spectators, and each side used tactics to influence these New Zealanders in their favour, dividing families, communities, churches and workplaces in the process.

The pro-tour tactics demonstrated a total dedication to playing rugby, to ensuring the rights of New Zealanders to watch, and to non-involvement in international politics. The N.Z.R.F.U. took the attitude that inviting

*"any other country to send its team to New Zealand does not infer that the N.Z. Rugby Football Union or any of its members either support or are opposed to the political policies or decisions of the country concerned."*¹⁰

The late Norman Kirk's direction to defer the 1973 Tour,

*"The Government.... states that when it has been clearly demonstrated that all South Africans have an equal opportunity to be selected through mixed trials for the Springbok team, it would have no objection to a visit by such a team; indeed, it would welcome it."*¹¹

was quoted, along with British evidence of "very significant progress made in eliminating discrimination in sport," as justification for the invitation.

Responses concerning trade sanctions, upsetting the 1982 Commonwealth Games, and responses to criticisms from the Supreme Council for Sport in Africa, and the Churches bear out a comment of Mr. Ces Blazey, Chairman of the N.Z.R.F.U. and Methodist layman, that

*"he and the Rugby Union were aware of all the issues before the Churches raised them, but all submissions were replied to after careful consideration, with decisions being made on the basis of all evidence available at the time."*¹²

With single minded determination they upheld the objects of the Rugby Union.

Support gathered for the pro-tour side also came from the Government policy of non-interference in sport, and its interpretation of the Gleneagles Agreement. Sir Robert Muldoon stated that this "specifically declined to require Governments to end sporting contacts, but merely to discourage them."¹³

To these supporters were added groups opposing the anti-tour tactics, and these included evangelical and fundamental churches. Challenge Weekly for instance

¹⁰ N.Z.R.F.U. Press Release 12 September 1980.

¹¹ Ibid, quoting Prime Minister's letter dated 6 April 1973.

¹² C.A. Blazey, letter to Elaine Bolitho, 11 July 1988.

¹³ Sir Robert Muldoon, letter to Elaine Bolitho, 14 July 1988.

"strongly attacked the anti-tour groups and in particular the involvement of clergy in them." ¹⁴ Their theological response was from a perspective of urging protesters and fans alike to welcome the Springboks in a spirit of Christian love and harmony. Others responded from the desire to avert any violent anti-tour protests. Both responses relate to concern for the New Zealand situation, without reference to the oppressed majority in South Africa. It appears more likely that this response would come from Christians with a high emphasis on a privatised personal gospel upholding authority, and the status quo.

On the other side anti-tour protesters (including church people) in relating to South Africans saw disruption of the New Zealand situation as a legitimate way of drawing attention to the plight of those they supported. "In common memory there has been no other issue in which so many churches have witnessed together in unity." For them, radical love went hand in hand with seeking justice, a response more likely to be generated among Christians with an emphasis on a social gospel, questioning what authority was standing for. As Methodists had a greater emphasis on the social gospel and a number had been sensitised by black consciousness, black theology, and liberation theology, it is not surprising that more Methodists appeared in the anti-tour side. A 10,000 signature petition against the tour was presented to the Foreign Affairs Committee by the Methodist-Presbyterian Public Questions Committee; leading churchmen met with the Rugby Union, and Easter messages from the heads of both Churches declared that the tour would give support to the apartheid regime. Trinity-St. John's students made up strong contingents to protest marches and rallies. Led by Dr. George Armstrong, they carried a cross in the occupation of Rugby Park, Hamilton.

Conference 1977 had urged members "to be involved in activities of NAAC, CARE and especially HART," but some church people took care to not be involved in any HART activities breaching the law or leading to violent confrontations. This was in line with the pleas from the heads of the main churches for their people to protest against apartheid, but to "keep all forms of protest within the limits of non-violence" and to use passive resistance. Their desire to not create evil in attempting to remove evil came closest to balancing concern for New Zealand law and order with the need for justice in South Africa. However a number of Methodists were arrested for tour protests, while others risked this, sharing the dilemma long faced by black South Africans - the choice between obeying God or man. Visible church leaders were committed to protest from the theological rationale of seeking justice, but at parish level the response was mixed. Some families and churches were divided, and in pursuing the prophetic role often the pastoral role was neglected, testing the church's own peace and harmony.

Divisions in church and society were part of the Tours nationwide legacy of polarisation, confusion and distrust. One Heylen Poll showed 43 of those interviewed

¹⁴ Quoted by C. Anderson in *Comment*, November, 1981, p.3.
Wesley Historical Society (NZ) Publication #58

opposing the Tour, 41 in favour. While some protests - such as the Rev. Geoff Walpole's umpiring bluff at Auckland -were commended as innovative, others - like fishhooks and sharp objects on Lancaster Park - drew ire. Watching demonstrations live on early morning south African Television outraged white and heartened black South Africans. For the first time in New Zealand history police in full riot gear confronted protesters, At the Eden Park Third Test 2100 police confronted 8000 protesters ensuring that the game did not meet the same fate as that called off at Hamilton. Two matches were cancelled, twelve played, 1994 people were arrested and policing costs were \$4.4 million.¹⁵

The most positive legacy of the 1981 Tour can be seen as the heightened commitment to justice evoked within the Churches. Taking a longer time-frame, from Methodist identification with black South Africans in their oppression it was a short step to identifying with oppressed New Zealand minorities. This, within the framework of the Church's true life being the Church's true evangelism, linked with consciousness of the need for better race relations. It flows through into acceptance of the Bi-Cultural journey, to greater emphasis on the Treaty of Waitangi as a founding document, and to acceptance of Te Tino Rangatiratanga.

South African events, starting with freeing Nelson Mandela, and progressively scrapping apartheid legislation over the past year begins implementing the anti-apartheid movements' goal of skin colour no longer determining people's rights. While economic sanctions appear to have been more effective than sporting boycotts in bringing this about, the solidarity expressed with the black and coloured people has been valued by them, and is likely to enhance long term relationships. Bishop Tutu wrote, following the 1981 tour

*"we are very deeply appreciative of your peaceful efforts on our behalf in trying to oppose the system of apartheid.... what you are doing in your country is giving very considerable encouragement and support to people who are voiceless."*¹⁶

¹⁵ "Battle of the Boks," in *Evening Post*, 10 July 1991, p.5.

¹⁶ *Minutes of Conference, 1981*, p.206.

THE TOUR - 1981 AN AUCKLAND PERSPECTIVE

by Geoff Tucker

The squad of 30 or so, dressed in heavy winter gear to keep out the rain and the wind, had separated from the main "Tutu" squad to enter Kowhai Street close to Eden Park. It was one of those Saturday rallies against the Springbok tour. I was the Marshal for that small squad, made up mostly of Church people, who came every Saturday (and many Wednesdays too) to offer verbal and physical resistance to the dreaded tour.

As we walked together down Kowhai Street we came face to face with a line of police officers with batons drawn. I halted the squad and asked them to turn and face the Kowhai St. School.

The Police officer in charge thought we were going to storm the fence (which was only about 10 feet high!) so brought another line of baton-drawn police to face us within a few feet of our front line. It wasn't a very comfortable moment. I walked between the police and the front line of the squad to ensure that our people were O.K.

There in the middle of that front line were Stan and Phyllis Andrews (in their mid 60's), faithful supporters of the "Tutu" squad. I asked them if they wanted to move to the back of the squad. Not on your life! Phyllis had her knitting needles ready to defend herself if need be!

"Tutu" squad was the squad for Church people to join each Wednesday and Saturday and there were many Methodist faces to be seen there. Some good fellowship was shared on some of those gruelling walks in the rain and the cold. There was a concern for each other which showed itself in ensuring that people got safely to their cars after each demonstration. There was the constant danger of being picked off by Rugby fanatics or "D's" as you were going back to your cars. (D's are the Police in plain clothes who infiltrated the marches).

A telephone tree operated each week to keep people informed of what was being planned and to check up on whether people had got home safely after each event. The Methodist family, of which we so often talk, operated well during trying times.

Methodists were also involved in the "Churches' Sub-committee" of M.O.S.T., the coalition of many different groups who came together to resist the tour. This group met each Tuesday throughout the Tour, planning activities for Church people to express their opposition to the Tour, and working through strategies that would allow Church people to continue to support the coalition.

There were Methodists who worked on a regular rostered basis to assist in the MOST office, turning the handle of the duplicator, painting banners, answering the telephone and listening to abusive pro-tour fanatics, organising the leaflet distribution for the next rally and so on. They worked alongside members of the Communist party, the Maori People's Liberation Movement, Hart activists, the Women's League for Peace and Freedom and so many more - drawn together in a common cause. Some of those cross-ideological friendships still exist today.

Methodists were involved in a similar discussion to that which took place in the 1930's. Does our Christian faith allow us (or demand of us) to get involved in civil disobedience? We drew upon the stories of Ron Howell and Arthur Palmer to help us decide what we could do to resist the evil that was among us. The Conference of 1981 (or 1982) even accepted a paper from the Public Questions committee that indicated that civil disobedience was at times a Christian responsibility.

There is the story of the Methodist (who must remain unnamed) who organised the blocking of the motorway, which then tied up Police resources and thus reduced the number of police who were giving the main body of protesters at the park a tough time.

A Methodist Presbyterian joined the large group who gathered at Auckland Airport to say goodbye to the unwelcome guests at the end of the Tour. He watched a policeman deliberately plant his heavy boot on the Presbyterian's glasses as they fell to the floor when the police pushed the group out of the main door.

Methodists continued their support for the resistance movement even after the Springboks departed our shores. A number of people were imprisoned (all Maori except one - which says a lot about selective arrest tactics) for their civil disobedience. A Methodist woman was part of the "Prison Support" group. The group gathered money from their friends and distributed it to the families of those in prison. They organised transport for family members to travel to Rangipo or Waikeria.

That same woman organised the calling of an expert witness by the name of Bishop Tutu, who happened to be in the country at the time of a drawn out trial of four Maori young people. He was called to the witness stand in a packed District Court to give evidence on the nature of apartheid. It was rather strange to see all the Court, including the jury stand when the Bishop was called to the witness stand.

It is the personal stories of these people, and not only Methodists but Catholics, Anglicans, Baptists and Presbyterians who laboured hard and long to be faithful to the Gospel that have yet to be told. It is these people who make up the Methodist story in relation to South Africa rather than the resolutions of the Conference or the pronouncements of Presidents. In fact it was the leadership of the Church that let us down. It seemed that there was more concern for those who objected to our resistance to the apartheid evil than for those of us who were in the thick of struggle.

The lessons we learnt during that winter of 1981 were not just about creative methods of protest. We were challenged by Maori, who reminded us time and time again that Racism was alive and well in Aotearoa. So the Churches Sub-committee turned into the "Churches Action Committee", or CAC, as it became known. This group met regularly and worked out ways to offer support to the Maori struggle for honouring the Treaty of Waitangi. CAC people gave hours of their time in supporting the Hikoī to Waitangi over the next few years. We learnt that it was not possible to protest at the Racism in South Africa if we did not do something about the racism in our own country.

The 1981 Tour was for many Methodist the catalyst that opened our eyes to our own situation and the need to share power in our own Church.

10 YEARS ON *THE TENSION REMAINS*

By Brian Turner

The sight of a police uniform still raises mixed feelings within me.

I know they were only doing their job that first Test Saturday, August 16, 1981, but somehow many of them became more than obedient public servants that fateful Christchurch day, just as I guess for them, many protesters became more than advocates for black South African human rights.

I can still feel the thump and thrust of police batons. Miraculously the carpet underlay in which I was encased protected turn, bum and back more effectively than I could have hoped. So in another sense did the prayers and counsel at Te Rangimarie Catholic Centre before we marched.

But the preparation commenced long before that day. There were weeks of Saturday protest marches before the Springboks even arrived in Aotearoa-NZ. And my preparation went back even further to the days I spent in South Africa and Zimbabwe the previous year.

To that point, nothing in the global struggle for human rights had sickened me more than the deliberate suppression of black and coloured aspirations by white minorities sustained by perverted interpretations of Christian morality.

I was shocked to the core and re-awakened to the reality of apartheid, which not only perpetuated its affluent white life style through the total exploitation of black lives and labour, but did it all in the name of the Christ who lived and died to challenge injustice, not perpetuate it.

But as I marched through the Saturdays up to and during the Springbok Tour, it was more than the general advocacy of an apartheid regime by its rugby ambassadors that was motivating me.

I was remembering the individual staff of the South African Council of Churches with whom I prayed and talked and ate and laughed during my days in Johannesburg; I was remembering how they had to work out where black as well as white toilets were located when they planned meetings and occasions for me; I was remembering the sheer hatred of some South African whites when I dared to share a meal with black Africans in a supposedly de-segregated restaurant; I was remembering the furtive visit of the then banned Beyers Naude to talk with me - the Beyers Naude who once shared the confidence of the exclusive white **Broederbond** secret society, but who under the conviction of the Christian Gospel, changed, and became a powerful advocate for black and coloured rights.

I was remembering too the 'Homeland' I illegally visited - the dirt streets, the mixture of neat little houses and squalid shacks - the corrugated iron school room with no desks - the long line of buses ferrying workers to and from their exhausting 14 hour days of menial work for whites in Jo'burg city, for there was deliberately no work for them in their 'Homeland'.

And I was remembering particularly the common people of an Anglican congregation in Soweto where I worshipped and wept one Sunday morning; where the people danced and sang their liturgy with amazing hope and joy before returning to the apparent hopelessness and squalor of urban South African life.

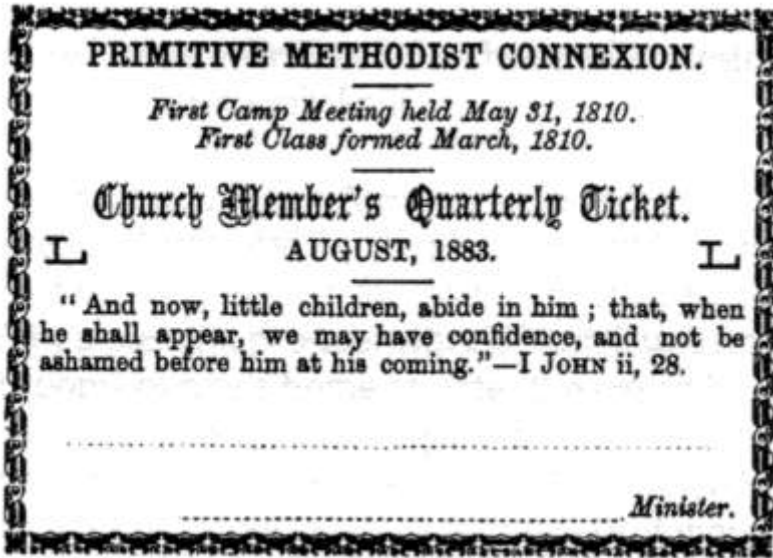
All this and more I remembered as I marched and protested Saturday by Saturday during the Springbok Tour.

In the light of what black South Africans were enduring, it was nothing to be foot-sore, and ridiculed by pro-tour bystanders; it was nothing training one's children to answer the phone carefully to avoid having an ear drum split by a piercing pro-tour whistle blast; it was nothing blacking out the front rooms of one's home to deter the would-be pro-tour brick throwers; it was nothing making duplicate office records in case the National Council of Churches premises were fire bombed or vandalized. It was nothing facing the double talk of fellow parishioners and acquaint-ances; it was even nothing to face the batons and bias of many police in order to protest at a South African rugby tour that tried to sell us apartheid.

Most of all, I knew it was only a short step from supporting apartheid in South Africa to supporting an equally unbalanced status quo within Aotearoa-New Zealand. For it's not a coincidence that the anti-apartheid protests of 1981 were followed by our Methodist Church's commitment of 1982 and 1983 to bicultural and multicultural equality within Aotearoa-NZ.

In that sense the struggle continues and the tension remains. But as always, I live in hope!

THE WAY IT WAS



150TH ANNIVERSARY
"HERETOA" WESLEYAN MAORI MISSION STATION
WAIMATE SOUTH, MAY 30TH 1992

By Gary Clover

On Saturday, May 30th, members of the Hawera Historical Society and the Taranaki-Wanganui Methodist Synod will have met at the site of the "Heretua, Waimate South", Wesleyan Maori Mission Station. The mission was founded 150 years ago with the arrival of the Wesleyan missionary, the Rev. John Skevington, and his wife, to live among the South Taranaki Maori tribes in the Waimate Plains.

Between 1842 and 1853, first Skevington, then his successor among the Ngati Ruanui and Ngarauru tribes, the Rev. William Woon, with Mrs Jane Woon, occupied the Heretua mission for the Wesleyan Missionary Society.

Skevington and Woon settled among Maori people who had already embraced an indigenous form of Christianity which had been established under Maori leadership to meet Maori needs. This "Indigenous Maori Christianity" combined elements of ethnic Maori and the missionaries' Christian religious beliefs and rituals in an easy syncretism on the Maori's own terms for their own reasons.

Its leaders were mainly young Ngati Ruanui chiefs who had been enslaved and held captive in Northland and the Waikato during the tribal wars of the 1820's and the 1830's. While in the north, these young chiefs came under the missionaries' influence and were eventually released.

The first Maori evangelist in South Taranaki was Wiremu Neira Te Awaitaia, the great Ngati Mahanga chief from Raglan. About 1834, during one of the Waikato musket raids, he unsuccessfully promoted Christianity while trying to mediate between the local Ngati Ruani defenders and the Waikato taua (war party) at Te Ruaki pa, near Hawera today. Te Awaitaia had embraced Christianity under the teaching of the Rev. James Wallis, resident Wesleyan missionary at Raglan.

But it was Wiremu Neira Ngatai who was credited with 'nearly all the tribes' along the South Taranaki coast adopting the Christian rituals and behaviour 'before a single English Missionary had been near them'. Ngatai was baptised with the name of the Rev. William Naylor, a staunch mentor of the Wesleyan Missionary Society in England. Of the Tangahoe hapu from Taumaha, or Manutahi, in the Waimate Plains, about 1825 he had been taken by Nga Puhī raiders north to the Hokianga. When the Hokianga Maori came under Wesleyan influence, late in 1837, Ngatai, or Wi Parirau, and eighteen other captives were released. They returned to their Ngati Ruani people at Waipapa, near Ohangai, on the Tangahoe River. In 1839 Ngatai's mana soared when the pa he built to hold at bay another Waikato raid, named Ngahuta-Mairo, was successfully defended. His mana, and that of the Christian tikanga (way) Ngatai had

introduced, soared again when it was held that his hymns and prayers repelled a Taupo raiding party from Patoka pa in 1840.

Wiremu Neira Ngatai built the first Maori church, the Wesleyan mission station of that name at Hokianga. Its name is still commemorated at Meremere in South Taranaki today.

John Skevington took over what has aptly been labelled a 'going concern' when he arrived on May 30th 1842. Many younger and minor chiefs were already Maori teachers. Skevington appointed them as lay preachers and class leaders and organised them into a regular preaching schedule. Amongst them was Hare Tipene (Charles Stephenson) of Tihoi, Ngawaka (Richard Watson) Tuaroa of Patea, and Thomas Raynor, and a seventeen year old youth named Watoni (Watson), of Waimate. Joseph Orton Titokowaru (who became the great Taranaki military leader of the 1860's) and Te Ua Haumene Horopapera (who became the prophet leader of Te Pai Marire) were two of Skevington's class leaders and monitors. A sixth, named Wereta, after the Duke of Wellington, had been a mission teacher at Kawhioa under the Rev. John Whiteley.

Wereta and Titokowaru accompanied Skevington to the annual meeting of the Wesleyan missionaries in Auckland in September 1845 where they were to enrol in the missionaries' Three Kings Native Institution. Wereta died at Three Kings six months later. His personal testimony of conversion which he gave at the time of Skevington's own sudden death during the annual meeting in Auckland on September 21st 1845 was quoted in full by The New Zealander newspaper. It is a conversion experience which might have been given by any of the English missionaries as they described their call to foreign missions work. In 1846 Thomas Raynor gave this testimony to William Woon, Skevington's successor at Heretoga:

"My sins are blotted out. The Spirit bears witness with my spirit that lama child of God - the love of God is shed abroad in my heart by the Holy Ghost given unto me. I have passed from death unto life."

These Maori missionaries in South Taranaki taught, translated, built chapels in each major settlement along the coast. By the 1850's there were thirty one chapels built for the Wesleyan and the Anglican (Church) missionary societies. Kainga with chapels included Ketemarae, Katotauru, Waimate, Rangatapu, Mawhitiwhiti, Turangarere, Taumaha, Manawapou, Parea, Te Ihupuku, and Whareroa.

But few Maori embraced Christianity or associated with the European missionaries for reasons one may call "conversion". The senior Ngati Ruanui chiefs, Te Rei Hanataua and Te Pakeke remained aloof or some years later joined the Anglican Church missionary Society under the Rev. Richard Taylor of Putikiwaranui, near Wanganui. They dismissed and called the C.M.S. mission 'the rich man's church'. They dismissed the Wesleyans as the 'poor man's church', or, 'the crooked branch', or, 'the easy church'.

The English missionaries were allowed to direct a thin veneer of orthodox 'Missionary Christianity' over the top of the Maori evangelists' 'Indigenous Christianity' for as long as this arrangement suited the Maori tribes. For most Maori the missionaries were useful as a source of European tools, clothes and implements. They were useful mediators and peacemakers, or as teachers and procurers of European farming methods, seed, ploughs and flour mills. By the mid 1850's South Taranaki Maori had hundreds of acres planted in wheat or potatoes for sale in New Plymouth or Wanganui.

The typical 'mission Maori' were returned slaves and young chiefs who found that embracing Christianity restored or enhanced their mana and influence. There was novelty in learning to read and write and power in possessing a Bible. They adopted Christian ideas and behaviour, however, where these satisfied a need in Maori society no longer being met by the ancient ethnic religion of the tohunga in a time of rapid social change. For example, for those enslaved prior to the missionaries' arrival, there had been no way back to restored status or mana once they were captured during the musket wars between the tribes. Also, where tapu had been intentionally broken there was no forgiveness in Maori society. Missionary Christianity provided both the concepts and the means of restoration.

But as land tensions built up, or the missionaries were unable to meet Maori needs, the missionaries and their form of Christianity were thrown aside for more accommodating leaders and religious movements. By October 1853 William Woon and the Heretua mission station had been abandoned by their neighbouring Maori villagers. Isolated, in poor health, and exposed, Woon abandoned his post on October 31st 1853.

The Heretua mission site was never again occupied. Its tenure had been that known as 'noho noa iho', a kind of squatting or occupation by consent. It had never been able to be bought from the Ngati Ruanui. After 1853 they turned increasingly to embrace the Maori King Potatau's Tariao faith and Te Ua Haumene's Te Pai Marire (Hau Hau) faith, and were caught up with resisting settler land acquisition pressures.

As Wi Parirau, Wiremu Neira Ngatai, may have been Ngawaka Tauroa who certainly became associated with Titokowaru's campaigns. Tried for treason in October 1869, he was exiled and imprisoned in Dunedin until 1872. But he retained his links with orthodox Christianity and supported the Rev. T.G. Hammond in his South Taranaki mission work in the years after the Wesleyan mission was re-established in Hawera during the 1880's.

Today a stone cairn erected during the 1940 New Zealand Centennial, standing in the middle of grassy farmland is all that remains of the Heretua mission station. It stands before a thick box thorn boundary hedge in a curve of the Inaha Stream half a mile inland from the South Taranaki coast, a little east of present-day Manaia. Each spring daffodils from bulbs probably planted by Jane Woon still rise from the ground.

In *The Wesleyan Juvenile Offering* of October 1851 William Woon had published a drawing of the Heretua mission buildings. The mission was burnt down within a year of his abandoning it. Woon, himself, only lived on as postmaster in Wanganui for a further five years after he left his post. He died aged fifty four on September 22nd 1858, survived by his wife and family.

Mrs Skevington returned to live in Chesterfield, England, with her two infant daughters following her husband's sudden death in 1845. The eldest daughter, born in Heretua on June 26th 1844, became Annie Winfrey Barrett. She died in 1900.

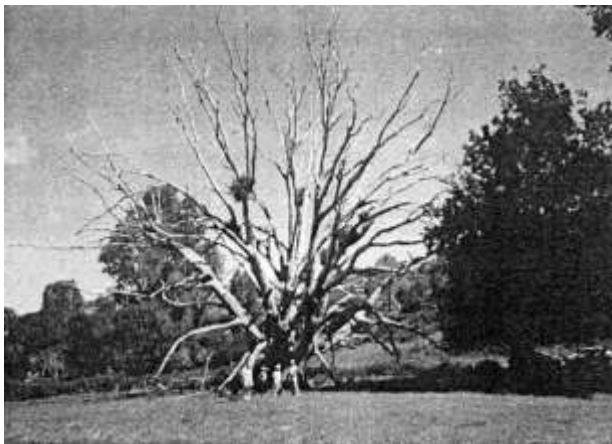
Skevington and Woon were typical products of their Evangelical Age. Neither was well equipped for his task as a missionary to the Ngati Ruanui. Skevington was a lacemaker from Sherwood near Nottingham. Woon was a Cornish printer.

As the sesqui-centennial of the founding of the Heretua mission in South Taranaki is observed, it is important that we who enjoy the heritage of the missions' labours remember their heroism and their privation. They did not labour in vain. However, it is equally important to remember that South Taranaki, like other areas of New Zealand was christianised principally by Maori evangelists, not by English missionaries. 150 years ago Christianity was embraced for reasons which may be found from within Maori society, on Maori terms, to meet Maori needs. Te Kooti's Ringatu Church and T.W. Ratana's Church are heirs of Wiremu Neira Ngatai's labours and display how strongly an indigenous Maori Christianity was engrafted into this land.

THE WAIMA OAK



The Hammond Family by the Waima oak in 1880.



For many years this oak tree has marked the site of the Waima Mission Station. Even in its later years it stood as a silent witness to the endeavours and devotion of past years in the Hokianga area. Recently information was received that the majestic tree had finally fallen.



KAI IWI ESTATE DEDICATION OF KOHATU

On Tuesday evening 19th November 1991, this marker was placed on the former Kai Iwi Mission estate situated at the end of Mission Road, 11 kilometres from Wanganui on State Highway 3. The site is on the property now owned by Mr J.S. McDougal.

Kai Iwi was originally a 350 acre property on which the Rev George Stannard began a farm school for Maori boys in 1852. The school survived until the Land Wars and was closed in 1865. The school house was removed to a Methodist site in Ridgway Street, Wanganui. The land was leased until its recent sale. The income from the lease was managed by the Kai Iwi trust which applied the money to Maori Educational purposes.



The Dedication ceremony being addressed by Mr Athol Kirk, an historian from Wanganui. Revs. Len Willing and Heremia Pate in foreground.

PERSONAL IMPRESSIONS OF A PACIFIST

The following letter was written by Walter Lawry to a Fourth Form student at Queens High School, Dunedin.

9a Glen Park Ave.
Maryhill, DUNEDIN
Commencing 14/5/89

Lee,

Come with me and we will travel a few roads, some the broad avenues of the everyday - others lanes where even the fences hide thorns. In a poem - one of his last - Thomas Hardy wrote these words in 1944.

*"Peace upon earth" was said. We sing it,
And pay a million priests to bring it;
After two thousand years of Mass
We've got as far as poison gas.*

His Poem was called 'Christmas'

I do not know the year that Richard Le Gallienne wrote the following:-

*War, I abhor,
And yet how sweet
The sound along the marching street of drum and fife; and I forget
Wet eyes of widows, and forget
Broken old mothers, and the whole
Dark butchery without soul
Without a soul - save this bright drink
Of heady music! Sweet as hell;
And even my peace abiding feet
Go marching with the marching feet,
For yonder goes the fife,
And what care I for human life!
The tears fill my astonished eyes
And my full heart is like to break,
And yet 'tis all embannered lies,
A dream those little drummers make.
Oh, it is wickedness to clothe
Yon hideous grinning thing that stalks
Hidden in music, like a queen
That in a garden walks,
Till good men love the thing they loathe.
Art, thou hast many infamies,
But not an infamy like this-
Oh, snap the fife and still the drum
and show the monster as she is.*

The fact that this first Poem was written in 1924 is co-incidental with a happening in the Temuka gardens - gardens which also double as a sports area.

It was a major event in that sleepy little South Canterbury town when the Indian Army Hockey team played the rep. team. The visiting team was world renowned for their skill and the hiding they gave South Canterbury was proof of that. Parts of that game I still remember although only in the 4th standard. They were of many religions (six cooks) - with white officers who also were very good players but when the final whistle blew these Pukka Sahibs dropped their sticks leaving a sepoy to pack it up and carry it off the field. It seemed odd to me and when later I heard the local men expressing disgust at the officer's actions it became my very first insight into racial discrimination and the effects of a colour bar. That sounds very grand - but in effect it was just that in the mind of a small boy a tiny wee question mark appeared - why ?

Now let's go back a very long time to the time of the Boer war. The Mayor of South Dunedin would declare a 'whole half holiday' when the British troops captured towns held by the Boers. The Relief of Mafeking' etc. On at least one of these occasions my father rode a horse at the head of the celebratory parades. During World War 1 he was prevented from going overseas because he had four children - but he worked very hard at fund raising and headed the committee to erect the Soldiers Monument in Alexandra where we lived from 1914 to 1923. It was erected with all costs paid and money to give to the Fire Brigade and one other service group.

In Temuka (1923-1927) my two - very much older brothers - were in the Territorial Army - one as a Sergeant.

At Otago Boys' High my five terms there also saw me in khaki and each 1927 and 1928 Anzac parade saw me as well under 5 foot 'soldier of the of the Queen' (oops King). Like all small boys fed with stories of bravery on the battlefield I too dreamed my dreams of being a hero by depriving untold Turks and Germans of their lives.

By 1935 I was heavily involved in the affairs of Trinity Methodist Church and the Otago Methodist Bible Class Union. At that time the N.Z. Methodist Church recommended that it's members give serious consideration to the Pacifist Doctrine and throughout N.Z. many leaders of the Bible Class Movement accepted the principle of nonviolence.

I also became a member of the Oxford group (later moral rearmament) but pulled out when the international leadership allowed participation in war even though the creed called for absolute love, absolute unselfishness, (the other two absolutes escape me) - and other pacifists also resigned.

Quite a number of local people joined the Christian Pacifist Society but I did not do so because whilst it seemed sensible to swear that one would not take any part in war - I was unsure whether a pledge given in peace time could be upheld in times of war. In effect I did not know whether I would under pressure. We were aware of the very

harsh treatment handed out to local pacifists in World War 1 who were shipped to France and we wondered just what would happen if another war occurred.

Came 1938 and 'MUNICH' when the threat of war was averted by British Prime Minister Neville Chamberlain - a very tense time. Mrs Lawry and myself were within 6 weeks of getting married when my boss put a note on my desk to say 'Join the territorials, or get out of the job'. After 9 years in that shipping office - most of them during the 'depression' where after 8 years I was still getting 2 pounds a week - money was tight - we had bought a house (or at least the foundations were ours - we were heavily mortgaged) it was really a crisis time - and it took a lot of thought to be able to tell the boss that we had decided that participation in war was not for us. As it turned out the other Directors decided that the boss had exceeded his authority but for the next 4 years there were very strained relations in the office because of our views.

As Secretary of the local Bible Class Union I was sending out very regular circulars to classes - often making comment of the stupid war - especially for Christians. Each month a 2 page pamphlet called 'Hard Facts (?)' was included which involved me in an argument with the President of the Methodist Church (a decorated World War 1 veteran) and because it hit too hard was suppressed by the War Cabinet - as 'Prejudicial to the war effort'.

As a 'local preacher' many of the services taken were heavily slanted against war. Can't quite remember the wording of the resolution passed at the 1940 Annual Convention but it was to the effect that 'War was contrary to the teachings of Jesus Christ and that we called on all those who had taken that stand to honour their beliefs.' The President of the Methodist Church, The Rev Angus McBean and the Prime Minister Michael Joseph Savage were very irate and the newspapers 'had a ball' As I was South Island Vice President of the B.C. Union things were rather unpleasant in the office.

Anyone making a judgment about participation in war must remember that those of us who had studied the question were in quite a different position to those who were suddenly faced with the reality that war had been declared and as many will now admit their volunteering was from a sense of adventure - of getting away from the hum drum of the daily grind and in many cases the sound of 'the drum and fife'.

It should also be remembered that the first casualty in war is truth.

Whilst actively opposing war it is a personal matter - one that each person must make their own judgement and be responsible for their own personal decision. Whilst regretting that so many of my friends turned their backs on the way of peace -I was aware that many saw it as their Christian duty - the protection of home and family and especially the protection of womenfolk, the old and children. How hollow those sentiments seemed when in retaliation of bombs dropping in Allied areas - thousand plane bomber raids pulverised cities in Germany and what thought was given to

women and children when atom bombs were dropped in Hiroshima and Nagasaki (to test their effectiveness). It also appears that there is ample proof that Japan had sought surrender terms before these inhuman artifices of war were deliberately dropped on densely populated cities.

The British system of justice is held in high esteem but the 'Appeal Courts' trying conscientious objectors were an absolute travesty - so much so that in 1945 and 1946 new courts were established. Contrary to the long established belief that a person was innocent until proved guilty - the direct opposite was the case, in my case - in 1946 - even the fact that a year before war started I was nearly sacked was sufficient only to get a 'non-combatant' ruling, which in effect meant that I could not be forced to carry arms - whilst in the army.

An army is a very complex machine and it would be as ridiculous to say that a General was not a combatant even though he could go through a war without himself firing a shot in anger. Similarly it would be unwise to tell a company cook that he was not a soldier because his role did not involve taking up arms,

The question arises:-who is capable of judging what a person really feels.

Looking back on the war years it is almost impossible for those who did not experience the tensions of the time to gauge the intense patriotism engendered - or the viciousness against those who opposed the war. We are a nation of conformists and woe betide anyone who steps out of line.

It is said that 'no man is an island' and this is true - especially so in regard to one's family. Stepping out of line means that the ones near and dear also bear the brunt of public censure.

Imagine if you will, the effect on my very patriotic father when his youngest son was publicly regarded as 'yellow'. It was from this feeling of hurt and dejection that he said that he would rather see me dead on a battle field than publicly disgracing the family, Imagine too the hurt felt by a dying brother as we met for the last time and when we had been separated for many years so that no inkling of reasoning regarding war was known to him. As regards my other brothers feelings it is enough to say that we had to make the subject 'taboo'. It was not easy for him - (he returned as a Captain) to know that his kid brother could be so thoughtless of family feelings to accept jail rather than a rifle.

Whether the pressures would have been too great is a matter of conjecture - but - although my own family were in no way supportive the opposite was the case as regards my wife and her family and no praise is too high for the way that they stood behind me. In their case they too held strong views against war and so the actions taken were in accord with their own thinking.

Of recent years a more moderate element is evident in the RSA but over the years there have been some very militant people guiding their affairs.

A catchcry has been that men should fight to preserve the sanctity of the home against foreign attackers. It is worthy of note that my wife was forced from her job with the Dunedin City Council Electricity Showroom by the RSA insisting that she be sacked because I was a Military Defaulter.

In 1942 the army told me to report for duty. I replied saying that they would find me at my home address and that I had no intention of entering the Army. The clear indication of intention resulted in a very quick summons to appear in the Magistrates Court where sentence of one month in Paparua Prison and detention for the duration of the war was pronounced. In this I was the first married man in Otago to serve a near four year sentence.

Paparua Prison is a forbidding place - little changed now to that winter's day when I first arrived there and after the usual indignities ushered to a cell. There was no reason to feel happy but I was ticked off for whistling after the heavy cell door slammed shut. The reason for happiness was the feeling that there had been a challenge to put beliefs into action - and that in spite of my very serious misgivings about my ability to stand pressures - was stating my case in a positive way - aware that the sentence passed by my peers would follow me to the grave.

Whilst in some Military Defaulters Detention Camps conditions were extremely rough - even more so for those of our number who spent their four or five years in prisons - I was fortunate. Prisons can be of various types. The high Walls of Paparua - barbed wire at Strathmore - or Wi Tako - a line of trees at Balmoral or Conical Hill forests all add up to the same thing - curtailment of freedom. Galling too is the censorship of the two letters in - three out per week and the pettiness of staff manpowered to positions of authority - authority they have never before possessed.

For eighteen months the job of clerk allowed some scope to ensure that our rations etc. did not fall too low and six months as a bushman was a pleasant change to the 'pinpricking' which was the reason for my forcing a change in occupation. This insistence on 'rights' finally meant transfer back to the middle of the North Island and a storeman's job. Refusal by the Supervisor to send a man to hospital (he died) resulted in a protest to the Minister of Justice - and transfer to a camp north of Wellington. Here I was 'cook boy' for a gang working on the flax plantation in the Manawatu.

In spite of a second court appearance to adjudge my sincerity as a 'war resister' where 12 affidavits from Dunedin people testifying to their knowledge of my beliefs and a letter from my father a JP - saying he believed me sincere but misguided - the appeal was disallowed to the amazement of my fellow inmates. Later I was to spend an extra

six weeks as a prisoner because I refused to go out other than as a free man without restrictions of manpower to work of authority's choice.

The biggest pressure in the camp was the injustice of the system - and the futility of much of the work engaged on. Although seven of the approx. 750 inmates either committed - or tried to commit - suicide the indefiniteness of the sentence - worry about family etc. took their toll especially on those who lacked support from sympathetic friends.

In many ways those of us who became prisoners of conscience were more fortunate than those who were assessed to be 'genuine'. We had the companionship of others of like mind whereas for many of the others the 'public finger' was pointed at them continuously.

For anyone in the camp who had food needs other than the often ill cooked meals available - life could be difficult especially for some who were vegetarians. Whilst there was a supposedly minimum of basic foods which should be the daily quota much depended on the Camp Supervisor who could express his personal dislike for all conchies by limiting rations and at the same time demanding an increase in work output. Some of these gentlemen were not averse to manipulating the system for personal gain.

In the post war years some have retained a close relationship but as there was need to start new lives - new vocations there has never been an Association as such although in the last two years reunions have been held.

Some idea of the long lasting stigma that is retained in some minds is an amusing occurrence towards the end of last year when a returned man (an ex POW) took another ex soldier aside to inform in whispered tones that I had been a "conchie". It rather shocked him - a fellow bowler - when the newspaper report of our Golden Wedding made mention of the years in prison and of the way that my wife was forced out of her job. Another ex soldier came and shook my hand - so very different in his reaction.

I had thought my opposition to war was as well known as my hatred of the liquor trade as I have often made it a point to mention some of my 'war' experiences when others were reminiscing about theirs.

Whilst never having white feathers sent to me I have been aware of public reaction. In 1945 and 1948 we were disenfranchised - not being allowed to cast a vote in the elections. In effect this put us in the position of 'stateless' people - almost in the traitor class.

As was the case before the war it has been a case of openly discussing anti war feelings and many a student, during the twenty years associated with a shop in the Varsity area, enjoyed amicable discussions.

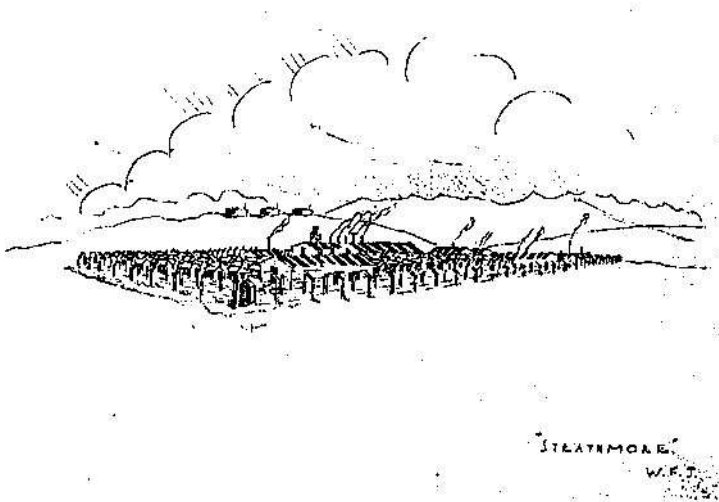
Although my role as Corso organiser for 14 years did not mean that I had a public platform to push pacifist ideas it was of note that a considerable amount of relief work we were carrying out was directly because of World War 2 and the other full scale wars which still continue to create impossible situations for the civilian population.

Lee, I have two books directly dealing with life in the camps. One is by a Methodist Minister who speaks at first hand - the other by a young man who researched the subject. You would be most welcome to make use of these.

Whilst it may seem that I have written at length - there are many incidents, some funny - some sad that have not been included. However I hope that you can get some idea of life in those times and of the reason why marches of Protest have been supported - these many years.

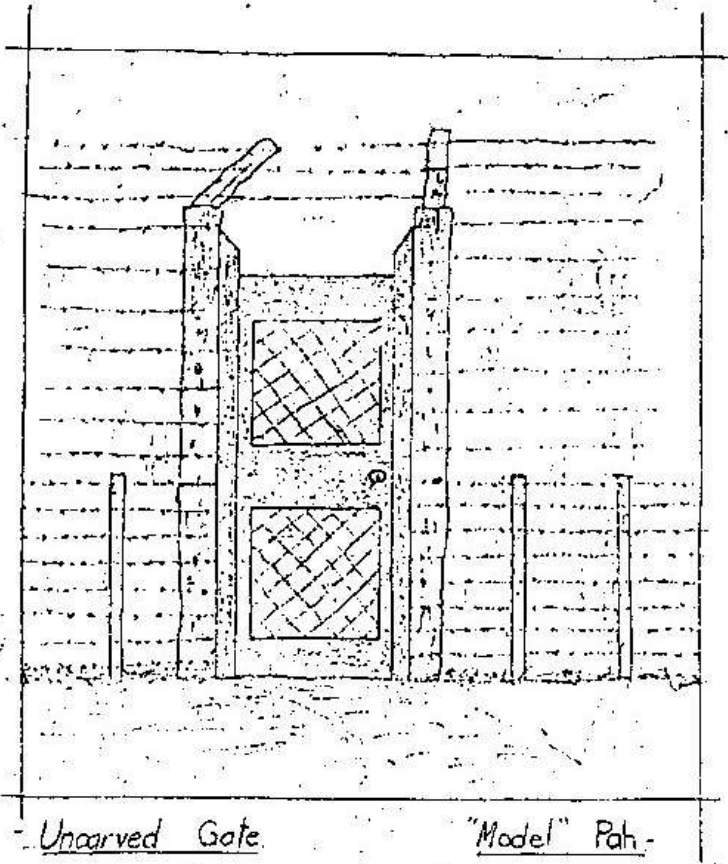
Ring me at 36-649 or pop up and see me - if anything is unclear or more information on any point is needed. Good luck with your project.

Cheerily
Walter Lawry



"STRATHMORE" MILITARY DEFAULTERS DETENTION CAMP
about halfway between Rotorua and Taupo

PIAKA CAMP HOROWHENUA COUNTY

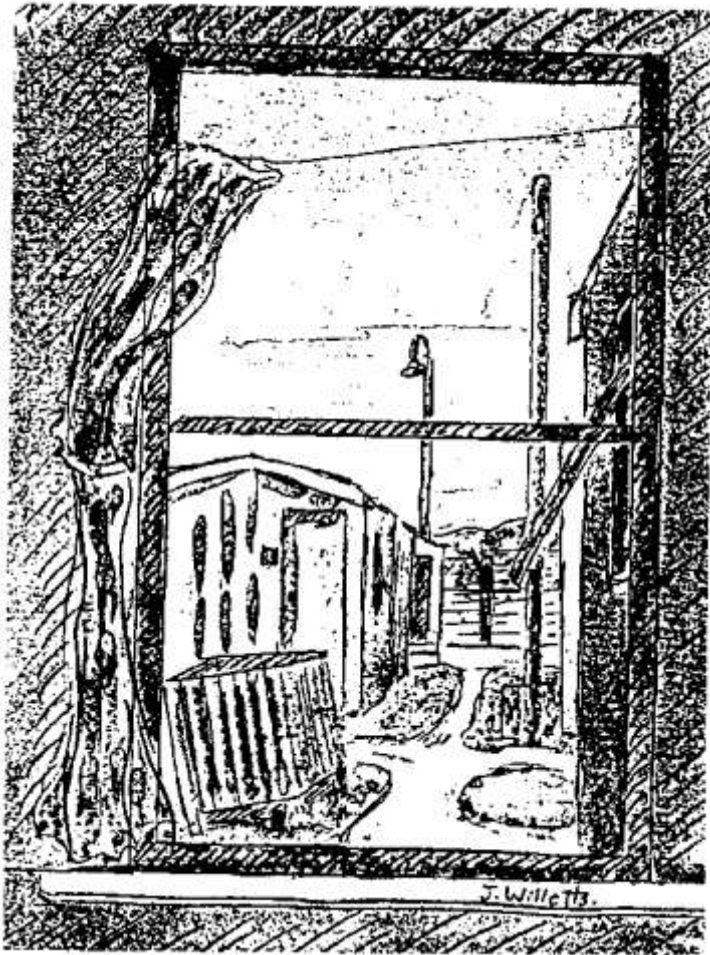


- Uncarved Gate "Model" Pah -
- Paiaha via Shannon -

*H. J. Koerlein
c. 1-98000 Smith St. Winton*

30/6/45

Between Shannon and Foxton and about 20 miles from Palmerston North. There was another camp nearby at Whitanui and inmates of both camps spent the years cutting blackberry from flax. Useless work of little value as very little use was made of flax for sack and woolpacks as fibres were rough and got into the wool. In spite of the type of work the spirit of the prisoners was relatively high in comparison to most other camps as sport was actively encouraged.



Additionally - a wood lathe was allowed to be brought into the camp and was in continuous use - many fine examples of wood working art being regularly produced. Many pursued studies and three were later University Professors, whilst others made their mark in other fields.

Note: I can remember as a young boy of about 6 when we were living at Ekatahuna, going to the Shannon (Piaka) Camp with my father, the Rev Harry Utting who was a chaplain there. We children were not allowed in, but we played tenaquoits with a rope tenaquoit in the guard's hut.
OnLine editor Alec Utting.

METHODISM AND AVIATION

by Richard Waugh

Many W.H.S members also belong to other historical societies. On occasions these other historical areas can relate and intersect with Methodism. I have found this to be true with my involvement in the N.Z. Historic Places Trust and, somewhat surprisingly, with the Aviation Historical Society of New Zealand. Having been an active member of the AHSNZ (estb. 1958) for a number of years and a keen researcher of certain aspects of New Zealand's aviation past I have noted occasions where matters of aviation history have touched the Methodist Church. None of the three examples given are of any real historical importance in themselves but they do highlight the interplay of historical subjects and the delight of finding interesting links between different areas.

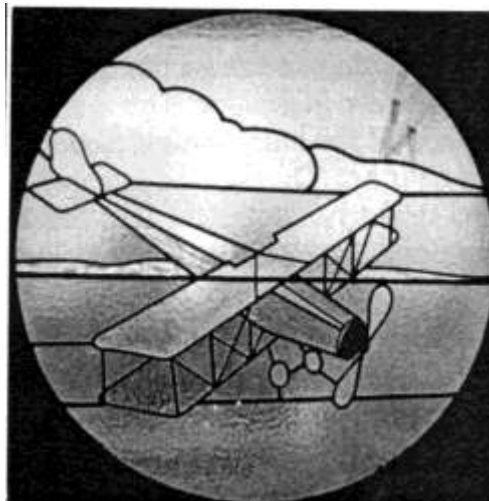
It is important to realise that New Zealanders have always had a strong involvement in aviation. This is not just because of Richard Pearce's very early brief powered flights in South Canterbury about 1904, but because the nature of New Zealand's rugged geography naturally fostered interest and confidence in the benefits of air travel. This was particularly true in the South Island where some flights could save days of surface travel.



**The first aircraft to land at Nelson on 11th November 1921
with the Stoke Methodist church (1915) prominent in the background.**

During the immediate years after World War I many 'barn storming' pilots flew around New Zealand earning money by giving joy rides and establishing speed records, The Aero Transport Co of Timaru (forerunner of the Mount Cook Co) purchased four Avro 504Ks from the Government and one of these, E9429, was flown by P.K 'Shorty' Fowler from Wellington to Nelson on 11th November 1921. The aircraft was specially chartered by Mr Tom Newman with the destination being Mr Newman's Brightwater property. However, fuel began to run low and Fowler was forced to put the machine down on Marsden's Paddock at Stoke. This was the first landing of an aircraft in Nelson and it occurred close to the Stoke Methodist Church (1915) and the Turf Hotel, It was noted in the papers at the time that Fowler and Newman quickly adjourned to the Hotel for a drink. As they were almost out of fuel it is hoped that the sight of the Methodist Church reminded them to also say their prayers as they made an emergency landing!

Not far from where I live, the Auckland Methodist Mission operates the West Auckland Women's Resource Centre in a house owned by the Church at the corner of McLeod and Te Atatu Roads (111 McLeod Rd), The front door has a large circular leadlight window of an old biplane aircraft in flight and each week many people pass through for counselling, medical advice, and various helpful programmes. Comment is often made about the aeroplane window and it is a favourite with the children but few know how it came to be there.



The 'Aeroplane Window' in the front door of the Auckland Methodist Mission house

The house was built in the late 1920's for Bob Johnson, one of New Zealand's first licensed aircraft engineers. Johnson was Chief of ground staff at Walsh brothers famous NZ Flying School at Kohimarama where from 1916 many pilots were trained.

On October 4th 1921 in a Vicker's Supermarine flying boat with George Bolt as pilot and Bob Johnson and Leo Walsh as passengers the first ever Auckland-Wellington flight was undertaken. Flying time was five hours and six minutes and it was, at the time, New Zealand's longest flight ever made in a day - 615 km. Johnson was to see the hull of the flying boat being used as a boat in the Henderson Creek in the 1940's and he remarked that it seemed rather an inglorious end to an historic pioneering aircraft. Later Johnson worked as Chief Engineer for the Air Survey and Transport Company at Hobsonville. This company was the De Havilland agent and Johnson helped assemble many pioneering pre war aircraft. He devoted his life to the pioneer work of aero engines and air frames and so it was only fitting that his home should display an aeroplane in the window of the front door.

In my Parish appointments I have always encouraged congregations to celebrate and promote their history, particularly as Methodism was early on the ground in most places. In Henderson and Glen Eden they were the first to build Churches - several years before the Presbyterians and Anglicans. The Henderson parsonage is a well known two storey landmark home built in 1927 for the Bridson sisters, longtime Methodists. In 1989 the house was given a complete exterior renovation and in preparation for a special celebration event I researched the history of the house. I discovered that the builder employed to assist the Bridson family with the house was Andrew Sutton, He later became an aircraft engineer and worked for the Air Survey and Transport Company with Bob Johnson! Together in late 1937 they assembled and tested the first two Tiger Moths to come to New Zealand, an aircraft that was destined to make an invaluable contribution to New Zealand aviation, A photograph of parsonage builder Andrew Sutton turning the prop to start the first Tiger Moth motor in New Zealand now resides in the archives of the Henderson Church!

Are there other 'connections' between Methodism and aviation? Perhaps there is a closer link between a wing and a prayer than you thought!