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## FOREWORD

This edition of the Journal is being published much later than originally intended. It had been hoped that it would have appeared in 1993, Woman's Suffrage Year, but circumstances 'beyond our control' to use the rime honoured phrase prevented us from doing this.

Sister Rita Snowden once wrote in an introduction to a brochure - "I had to consult an optician lately and he said to me a striking thing 'It is a good idea to look back over the shoulder'. This is what we are doing, not for the sake of our eyes, but for the sake of our spirits". This is what our Chairperson, Verna Mossong has done as she has diligently gathered from many sources articles of interest concerning women who have made a valuable contribution to Church and Society. For this task, undertaken with enthusiasm, the Society is extremely grateful. Many portraits are included in this issue of the Journal under the heading 'Portraits of Women'. They are representative of their generations, and their backgrounds and experiences cover a wide field. While Suffrage Year may be past, the occasion for honouring these women never passes. We are grateful to those who planned Women's Suffrage Year celebrations for permission to use their logo in our publication.

Please remember that 1995 is not far away. It is not too soon to think about next year's Journal. Your ideas and scripts will be most welcome.

Since the last Journal was published the Society has suffered the loss of its able and devoted chairperson and writer, Wesley Chambers. To honour his memory the Society intends to publish, as soon as possible, a commemorative booklet containing some of Wesley's later writings and thinking. If any members have any writings such as letters or comments or words of appreciation they feel might be appropriate would they please send them to the Editor.

*W.J. Morrison*

## Contents

[The Annual W.H.S. Lecture](#) - *Dr Dame P.M. Guthardt*

[The Wesley Trail](#) - *Bemice Le Heron*

[Morley House Treasures](#)

The Bust of John Wesley

Loving Cups

John Wesley's Candle Sticks

[Book Review](#) - *Verna Mossong*

[Centenary Conference of the World Methodist Historical Society](#) - *Rev. D. Burt*

[Call Me Ruth](#) - *Rev. F. Glen* (Jean Waugh and Margaret Glen)

[A Letter From Auckland To London](#) (From *Kate Fletcher* to Mrs Hoole WMS)

[Female Enfranchisement](#) (Jane Smalley)

[A. Lois White - an Appreciation](#) - *Murray Gittos*

[Portraits of Women](#)

[Jennie Lowell-Smith](#)

[Makereta Grace Sotutu](#) - *Susana Tuisawau*

[The Dictionary of New Zealand Biography](#)

Methodist Women's Portraits (Harriett Morison and Lucy Smith)

[Susannah Napier-Her Story](#)

[Rachael Ngeu Ngeu Zister](#)

[Mary Jane Marks](#)

[Helen Jane Patricia \(Pat\) Evison](#)

[Phyllis Myra Guthardt](#)

[A Letter From Jane](#) (From *Jane Woon* to Rev Walter Lawry)

[Jane Woon - Her Life](#)

[A Novel With A Purpose](#) (Kate Isitt)

[Women As Sacramental Stewards](#)

[A Good Preacher](#) (Ethel Shoosmith)

[Mrs Margaret Pacey](#)

[How We Won the Franchise In New Zealand](#)

## THE ANNUAL W.H.S. LECTURE FORTY UP AND GOING STRONG

*Delivered before the Conference, November 1993  
by Dame Dr Phyllis Guthardt, first woman presbyter  
of the Methodist Church of New Zealand.*



E te whanau, kia ora. Thank you for the invitation to reflect on the first 40 years of ordained women in the presbyterate of the Methodist Church of New Zealand, Te Hahi Weteriana o Aotearoa, and for your presence here this evening.

Exactly 40 years ago, two women and about eight men walked into the hall at Wesley church, Taranaki Street, Wellington. There were confronted with 70 ministers round tables and one woman, 'Lena Hendra, sitting right by the door, smiling a warm welcome. The Examination Committee of those days was a formidable affair.

It continued all afternoon and evening in discussion after we had told our stories of conversion and call and been questioned. About 10.30 that evening, we heard that one woman had been accepted and one left, in best biblical fashion, though the other made a significant contribution, herself, to the church over the years.

It was a very scary position to be in. No other mainline church had ordained women in this country, though there was a Congregational woman minister in Napier, the Rev. Nancy Ward, who had been trained and ordained in England. The Salvation Army had women officers, of course, though their work was rather different.

That year, 1953, had already been strenuous. I was a young school teacher, preparing for missionary service, when I was hit by a call to the ordained ministry. To me, it was absolutely clear and irrevocable that I must offer to the Church. The Conference had already stated it had no theological objections to the ordination of women, though it could see possible practical problems. 'Give us a candidate', they said.

I remain impressed by the farsightedness of our church at that time. They also decided that a woman must be trained, receive equal stipend and equal status to male ministers and they would not create a 'lower order', as it were, of women.

Not all were enthusiastic. My circuit Superintendent in Christchurch had refused to put me before the Quarterly meeting. 'I have not taken a straw vote, but I venture to suggest my Q.M. would never pass a woman candidate. Wherever it has been tried, it has been a wash-out. If we once let the women in, the men will slip out altogether.'

Fortunately (somewhat to his displeasure), I had not transferred my membership from Nelson and was able to go up as candidate through the Nelson Synod.

There were a few, women and men, who indicated to me that they hoped it wouldn't happen. And through the four decades there has been a series of encounters with people who disapproved of the ordination of women-some on their reading of the Bible, some for the sake of the ancient 'Tradition' of a male priesthood. 'God is male, 'they said monotonously,' and therefore the priests who represent him must be male.'

Women were said to be 'unclean' once a month, so they should not enter the sanctuary. They were thought not to have the stamina to deal with difficult emotional or pastoral problems-though social workers and other professions had been doing it for years.

Several myths came out regularly for an airing:

'Women will be your worst enemies.' I have never found this to be true, though as in any field, there have usually been one or two in a situation with whom one didn't see eye-to-eye.

'Men will never tell their difficult sexual problems to a woman'. Some men, no doubt, though often it has been a definite advantage pastorally to be a woman. For instance, in hospital chaplaincy men as well as women may feel able to show their vulnerability under stress.

'Women will only get married'.

In fact, when accepted as a candidate I was besought not to marry too soon. The Conference took six years to work out what it would do if a woman married and initially decided, about the day before I was to be ordained, it would give only annual permission to a married woman if her work would not be interfered with. However, the following year, Thea Jones (Noble) was ordained and not too long after she began to work out how the two states could be combined.

I have always remembered with appreciation the words of the Rev. W.T. Blight who was chairman of the North Canterbury District when I was sitting candidate's exams. 'If a woman were ordained only six months before she married, I would still think it was worthwhile.'

Nevertheless, it cannot have been easy to pursue the vocation with a husband and perhaps family. After initial problems, the church has shown some understanding in trying to arrange suitable appointments, and it has certainly received gifted service from married women presbyters; but the tensions on both sides are not hard to uncover.

To return briefly to the fifties, my three years at Trinity College were intellectually stretching, companionable and fun, but not always simple. I was not permitted to live on the premises, 'because the bathrooms weren't suitable,' so had a bedroom down the road for two years. I was also given a study off the library, 'the old periodicals room,' the source of some amusement to the Principal, Eric Hames.

On my arrival both he and Dr Ranston had given me little private talks about 'staying quiet and not complaining' and in no time I would 'become a piece of furniture around the place.' The other students were kind and friendly to me, and it was not their fault if the chief topics of conversation, engines and football, failed to fascinate me.

From the beginning, I felt a huge pressure to 'do well' and justify the church's confidence in me. That meant succeeding in terms of study and preaching. But of course, the rivalry that seems to be part of ecclesiastical institutions was not entirely absent-to my surprise! I do not know why I imagined everyone would be pleased if I did do well.

Generally speaking though, I would want to say that my Methodist colleagues have been extremely supportive over the years.... Not always the case with all of us and with clergy of other denominations. For many years, I was used to being the 'token woman' on committees, and keeping my place. I do not, however, fail to estimate the value of the 'token woman.' In time, they grow accustomed to her face and a more equal representation can be achieved.

The pressures continued on probation. My new Circuit Superintendent, in some of my more unbiddable moments, said plainly he was the only one in the country who would have me. But at least he did, and after three years I was ordained in November 1959. In true kiwi style, the Conference said nothing in the service to indicate it was making history, though newspapers certainly noticed it. I have many times been warmed over the years when meeting strangers who have followed my doings with interest since then.

I was particularly asked to reflect on this occasion on some of the difficulties of those early years. Mercifully, one forgets quite a lot.

I was aware of a particular pressure in those years to be 'a true woman.' That meant being a really good New Zealand housekeeper, baking, doing preserves, cooking roast meals for guests, sewing and polishing the floors, brass and silver. After ordination, I included living in big parsonages and pursuing a running battle with large gardens. I

certainly understood how blessed my male colleagues were who had obliging wives to share the labour.

However, wisdom increased. From the sixties on, I employed help to keep the house clean and mow the lawns, in order to concentrate my energies on the work of ministry.

One of the chief disadvantages of those early years I recognised only later - the lack of women role models. We had some idea of what male ministers did. I had been warned not to spend too much of my time with 'women and children' in case I should be seen as ministering only or mainly to them. It was many years before I perceived both the sense and nonsense in that.

It had also been stressed that I should 'make it work in the parishes, where the true ministry of the church took place, and not be sidelined into any specialised ministry where the problems need not necessarily be faced.'

There was in fact only minimal supervision and support from my seniors in the circuits-probably because I did not recognise the need or value of it. Also, of course, they could hardly be expected to understand the life of a young, single woman trying to provide proper ministerial care for her parish and meet the expectations of so many.

All this in fact took a considerable toll. Fortunately being not only stubbornly determined but also of strong physical constitution, I could work long hours. However, I recall a wonderful moment about Easter after the first ten years when, as chaplain, I was walking round Waikato Hospital and there came a sudden sense of joy-I was happy in the parish and hospital. In spite of my worst fears, I was accepted and didn't have to struggle so hard any more. 'Surprised by joy' indeed. Mind you, my next post in university chaplaincy brought it all back.

September 1969 in Geneva led to another conversion. At a World Council of Churches Consultation on Ordination, I was struck by the conviction that 'staying silent, 'as bidden 15 years earlier, was grossly overrated and the time had come for more outspoken efforts. Rightly or wrongly, I've been even more 'hard to handle' since then.

Parish ministry was a blessing to me, whether or not always to the parish. As a single woman, my friends were an essential support, but also the community of faith provided a mutual ministry. I greatly enjoyed working with families with children and young people. Older people brought their grace to my life, and I've been helped and befriended by able men in all of my parishes. Of course, there were some always who were convinced that a woman would know nothing of finance and administration so they would have to do it for her and in spite of her.

It comes very naturally to women to be in and out of homes. My shyness made visiting a real trial in the early years, but it became much easier with more maturity. Many women colleagues have mentioned the satisfaction they have found in being



present with people through bereavements and conducting funerals. That was certainly true for me, though sometimes I could see the dismay in the congregation's faces as I came in to lead the service.

Gradually people became used to the idea that you wouldn't drop the baby in a baptismal service or marry the bride to the best man. It was even possible to become mildly fashionable for weddings, especially those in out-of-the-way places. Working with young couples about their marriage or about a baptism proved very rewarding.

I discovered also that our theological training stood us generally in good stead and particularly after the gift of the three years overseas study there was never a shortage of preaching ideas. In fact in those days, one could easily be bold in addressing contemporary issues. Looking back, I fear timidity grows with middle-aged spread. Lyie Schaller says research shows 'as long as a pastor attends to her pastoral duties her congregation will not hinder her prophetic witness'; let those who have ears to hear, listen.

Teaching was always one of my loves, and in the early years I should have liked to serve in theological teaching. However, on my return from Cambridge, I was told plainly not to expect to be appointed to the theological staff. It would never happen. It has been a matter of wry amusement to me in later years when it would have suited the Church to have a woman, that four Theological Colleges have asked me to apply for posts - two in New Zealand and two overseas. In every case, there were good reasons why I refrained and I have no regrets. Others have done it more capably.

The growth of the women's movement in the seventies brought new insights to me and strength to women. There is little doubt that until then women had largely been valued, e.g. on committees, not for their own perspective and contribution, but if they could pass-for-male. It took the insights, even the extravagances of outspoken women to show that different ways of being and acting could be no less valid. Women celebrated a less hierarchical style of managing, they emphasised networking, taking care over relationships, less formality, less authoritarian attitudes and preaching styles. It is most interesting to note that modern business management education has found these to be more effective methods all round than their older way.

I was asked in this lecture to do three things:

To reflect on my own experiences and in particular some of the more difficult areas encountered,

To consider where we are now as regards the ministry of woman and what we need to do,

To think about future directions.

To try to get an overview, I devised a questionnaire inviting all women presbyters to share their experience. Of the 47 distributed, 26 replied. It does not pretend to be a

thorough study. And it does not include the work of the Deaconess Order or the Diaconate. There was simply no time to do that justice, nor was I equipped to deal with it. Nevertheless it is my abiding conviction that there is one ministry to which we are called - some as lay people, some as deacons, some as presbyters. And in a real sense what is said about the ministry of woman may also be true about the ministry of men. They can best address that.

Before coming to the larger view, I need to discuss one of my chief frustrations which does not go away. For the first 20 or so years of my ministry, I was used to being addressed as one of the 'Fathers and brethren' or 'Gentlemen'. (In those days, all Methodist ministers were gentlemen and all Methodists were brethren). It hardly seems possible now, but what a long haul it was to get the Church to speak as if women were present and were actually people. To me, language is extremely important because it not only reflects how we think but it moulds what we are and do. The 1975 Conference requested all reports to be written in inclusive language. Gradually this came about. Our official services likewise now do this naturally. However, quite a number of those who lead worship still think it is a fuss about nothing and take no care for the dignity and personhood of at least half their congregations. When you make people invisible you make them non-people.

I leave aside for now the even more difficult question of how we speak about God. While God is surely beyond distinctions of gender as we know them, many of us delight in the added richness it brings to include feminine elements in our understandings. Surely if God had **not** desired the diversity of creation, it could have been arranged otherwise!

I raise this matter deliberately at this point because I believe it to be revealing about all matters addressed in our question as to 'where are we now and where are we going?'

In the decade from 1959-1969, three women were ordained. One who had begun training made the mistake of wanting to marry a fellow student. She was requested to 'quietly withdraw'. Twenty years later, when her family were grown up she completed her training and was ordained and that ministerial team is still making a significant contribution.

In the second decade, 4 more joined us. In 1979, deaconesses who so chose were ordained to the presbyterate - adding 8. The eighties brought many more able women, often older and married. Last July, when we were meeting for a gathering, a young relative asked how many we were altogether. I said 45, thinking that was quite good. He said, "45 - in forty years. Is that all?"

## Most Satisfaction

The first question to the women presbyters asked what had given them most satisfaction in their ministry.

Replies were anonymous so I have no idea of the coverage achieved. I am using my own words.

Many emphasised working at depth in pastoral care especially in funerals and times of crisis and joy .... accompanying and enabling people on their spiritual journey .... preparing and leading worship in creative ways .... helping the parish focus on its mission. Preaching and attempting to bring together the faith of others' life experiences was important to some and helping discover talents they did not know they had .... working with women's groups who appreciated meditation, silence and quiet days.

Evangelism - seeing people come to the faith; .... working with unchurched people with no strings attached. Working in partnership with her husband and seeing acceptance by people of a model of mutuality and equality spoke strongly for one, and for others bonding with all kinds of women and some men committed to ideals of inclusiveness and partnership. One enjoyed being on committees that took her thinking beyond the local scene. The sacramental ministry was valued, entering the sacred spaces and making connections between personal and group stories and God's glory in Christ.

Also growth in self-awareness and worth, sharing friendships with people of all ages.

One concluded that on the whole being a woman is an asset! An independent viewpoint summed up: Women presbyters find that many women will confide in them - deep hurts like child abuse, concerns about the future, and so on. With their preaching and Biblical analysis they can enable both men and women to understand the Bible from a very different viewpoint. Their instincts, insights, intuitions are a great advantage in assessing difficult situations. They are also frequently innovative and effective in organising and bring new insights to many areas of the Church's life. So much for the satisfactions.

## **Particular Difficulties?**

What then of any particular difficulties as women? Five said 'none'. There was a range for others.

Obvious tensions occur between household duties and family commitments, especially in crisis calls, evening meetings and the clash of loyalties involved. Being seen as the primary parent, 'who will look after the children?' Living alone can be stressful.

Many found it hard to gain credibility with men, and some, particularly older women parishioners, seem still to think 'only a man can be a proper minister.' Frequently we encounter surprise that a woman can 'do' ministry. Patronising comments and put-downs abound, ageism, and sometimes a vocal, abusive stance against women in ministry, particularly from male clergy in other denominations. Some fundamentalists

claim 'women will lead people into sin.' Some have met resistance from conservative families, e.g. about conducting funerals.

The Trinity Old Boys' link can leave women feeling isolated as also being competent yet discounted by male colleagues. Those who are part-time can be expected to pick up too much district responsibility because they are part-time and therefore 'underworked'.

Male church officials can want to 'take the power' and make decisions without consultation. Some male colleagues seem frightened or challenged in their authority. Sexual harassment by a male church adherent was recorded by one, and other women in leadership can seem threatened.

A number of women mentioned difficulties in attempting to model a non-authoritarian style of leadership in the face of demands for 'strong teaching and leadership'. They want to offer a different style and way of being but not be seen just as 'weak, ineffectual females'.

'The system' frequently appears as male and patriarchal, and many women find it hard to operate within that. They may feel invisible, undervalued and discounted. A woman taking a strong feminist position finds herself perceived as a threat by the Church.

And many feel they are expected to conform to stereotyped ideas of ministry, especially when young, rather than being encouraged to offer their own particular insights and skills as women.

There is some distrust of the stationing system, a conviction that certain churches will not accept a woman presbyter. One puts that down to the bicultural journey. One never wishes to be placed by stationing again. It is well-known that in other denominations women presbyters find it hard to get parishes. What about us?

## **Future Directions**

Very interesting ideas came through when the question was asked about future directions for the ministry of women in the Methodist Church. We want to see the ministry of all church members becoming more flexible and diverse.... a growing mutual and inclusive ministry. The priesthood of all believers' is important to us.

As now, some will wish to be deacons and some presbyters. Probably more part-time and unpaid ministries will develop.

Greater acceptance in the Methodist Church should mean we no longer have to put so much energy into claiming our space and therefore will be free to be ourselves. This should lead to greater variety in areas of ministry, the ability to explore new styles and a new creative theology. Some want to pioneer different ministries and initiate really effective team ministries.

This might well give new depth and understanding in areas of pastoral sensitivity.

Ministry may be seen too as nurturing individuals to adulthood where they might accept responsibility for their own development and are free to be honest about where they are. Ministry as a whole needs to become more specifically centred, e.g. with industrial involvement, unemployed groups, cell and home ministry. The Church may become more the place for larger celebrations, funerals, etc.

Thus new faith communities could be nourished, unencumbered by the demands of unwieldy institutional structures and real estate. The Church then may become a community resource for exploration, education, experiment and growth in faith.

Some feel diverging theological perspectives in the Church mean that the 'liberal end' encourages creativity in all forms of ministry whereas the 'conservative' end continues to add blocks and barriers to women's ministry. Especially this may be so in areas not deemed 'suitable' for women, e.g. finance and management.

Along with a general preference for changing structures from hierarchical to inclusive modes, a number want to see more women Presidents who are effective in these offices and not just token, say, as Vice-President. Also women are needed in more prominent roles of leadership in larger churches, and in the frontline at Connexional level, say as General Secretary, Mission Superintendents.

One asks us, if we can do it, 'to refuse to play power games and thus revolutionise the Church.' If there were a better balance of male and female, the Church would be more whole, but one person fears that if more women enter, the ministry may fail to attract men because it is seen as women's work.

New styles could be brought to armed forces chaplaincies, says one, and to ministry in rural areas. A calling to meditation and a poetic edge could bring new symbols and new birth.

## **A Message to the Church**

We hope women will not be seen as 'going nowhere in a dog collar' (with apologies to Sue Kedgeley).

The overwhelming message is: 'Allow women to share their special gifts.

Don't put us in boxes. Encourage us to be ourselves, instead of controlling us. Women are different, therefore their ministry will be different - not inferior. Support your women, acknowledge their prophetic role, respect effectivity as well as logic and rationality. Help us build up support networks.'

'Grab all you can because they have a special feel for pastoral care, but are maybe more valued in the secular world. Take special care in recruitment to offset the negative reputation of the Church as an employer of women.'

As many of us in ministry are older, encourage younger women even while their children are young to be preparing in both formal study and life experience.

Women are part of a growing edge of the Church and community that brings meaning to people's lives. There is a need for them to find a strong place in the church. Try to have a male and female minister in each parish to give a rounded ministry. Value their contribution as being inclusive in the style and way of Jesus. Challenge those in the Church who deny and/or sabotage this movement in God's journeying people. Remember, Jesus' ministry cut across barriers of culture, class and gender. He accepted hospitality, care and challenge from unexpected people.

Ask what the Gospel would say about what women bring to the Church, rather than fight it because it is uncomfortable. Be open to new expressions of ministry - female, Maori, Pacific Island, disabled. Women have not only different gifts but a deep challenge to bring to the institution. What does it mean to be Christian in this time and place? From whom will you accept ministry?

Can we be inclusive, especially with lesbian and gay people, and not fall into thinking of 'them and us'? Can we be active and serious about sexual abuse .... have strong policies which allow for healing rather than judgment? Can we change our ways to be a nurturing and compassionate society, so that women do not leave the Church as not a fit and safe place to be?

One person feels it is time now for thinking of other races in New Zealand and the Church. We should arrange translations so that information can be shared by all.

We are charged not to slip back after Suffrage Centenary Year, to stop using degrading expressions like 'little old woman', to find the principles of God for people of the 21st century. We need to take seriously co-operating parishes and challenge the Anglican Church to do the same.

One person wants us to reread Wesley. We are warned not to put new patches on old cloth and to start dwelling on what we agree, rather than our divisions. We need to focus on really important issues such as unemployment, hunger and housing.

Well, there we are. Forty up and going strong! I have included much detail and presented a full script because I hope you will study carefully what is being said to the Church and find ways of addressing the issues.

It is such a demanding time to be serving Christ and his Church. We need every ounce of imagination, skill and drive we can find, if the good news of God's unfastidious grace is to be shown in our time. Women have distinct gifts, a distinct experience and a distinct understanding of the mind of Christ. Rejoice with us, delight in us and accept our gifts of love.

## THE WESLEY TRAIL

*by Bernice Le Heron*

The observations that follow were generated by participation in the 1992 Methodist Heritage Tour of the United Kingdom.

The desire to savour at first hand the sites of the happenings that shaped the beginnings of our denomination's history sprang from curiosity whetted by a slight acquaintance with the lives and times of the Wesleys. Thus prompted, we went.

My initial reaction of admiration for the earnest dedication shown by the local custodians of property and memorabilia was quickly followed by a profound respect for the principal characters in the saga that unfolded as we journeyed on what became, to all intents and purposes, a pilgrimage to the sources of the traditions of the Methodist Church. The curtain of divisions and disputes that has often obscured the 20th century perception of Methodist origins was flicked aside, revealing the single minded purpose of the Wesleys in taking their message of salvation through faith in Jesus Christ to all who would listen.

I became fascinated by the fresh substance taken on by familiar stories as the tour progressed. For instance, five year old John, "plucked as a brand from the burning", when the Epworth rectory was torched in 1709, made a new impact as we looked up at a charred beam recycled in the rebuilt house.

Following Women's Suffrage Year it is fitting to remember that in the male dominated era of the 18th century the leadership and skilled educational activity of one woman, Susanna Wesley, played a decisive role in preparing John and Charles for their dominant participation in the movement that undoubtedly saved the United Kingdom from the tragedy of an uprising similar to the French Revolution of the same century.

The 250,000 miles John travelled on horseback during his 50 year ministry were highlighted again and again by such reminders as the equestrian statue in the courtyard of the New Room, Bristol, the sign "Preachers Stable" above the door on the same site, and indeed, the frequent references to horses and stables in the stories we continually heard.



The "Preacher's Stable", Cornwall



**John Wesley Statue – New Room Bristol**

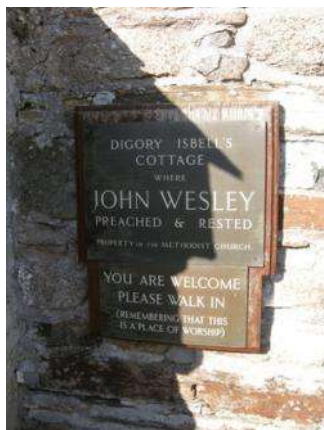
Another reminder was Gwennap Pit in Cornwall, developed by the locals as a memorial in 1807, through which he rode, recognising instantly the potential of the natural amphitheatre as a preaching place.



**Gwennap Pit, Cornwall – the natural amphitheatre**

Digory Isbell, an admirer of John Wesley, built an additional room on top of his cottage in Trewint village solely for his hero's use when passing through. It has the original furniture and is well set up for sleep and study. A steep narrow staircase provides access. The taller members of our party struck their heads on the door lintel at its exit to the ground floor, confirming John's short stature, reputed to be 5ft. 3ins.





Digory Isbell's Cottage

Charles' prodigious output of hymns was recalled by the pipe organ on which this compulsive poet and master musician worked out the tunes. It has an honoured place in the Digory Isbell's Cottage Wesley Memorial Chapel in City Road, is in good playing order and is available by appointment to approved persons.

The sight of the interior of John's study in Lincoln College, Oxford, viewed from an adjacent stairway overlooking the tourist hatch in the wall, conveyed much more than the commentary of the excellent guide who showed us around the university. The study is still occupied by a succession of fortunate students. Some of the furnishings are original. Compared with good modern live-in student accommodation it surely is a palace.

The Rectory at Epworth, and Samuel Wesley's tombstone beside the old Anglican church, conjured up visions of the Isle of Axholrne in the swamps, long since drained, where Samuel served his 37 turbulent years of ministry and his wife Susanna brought up their brood of three boys and seven girls. Also recalled were John's open air services there, 250 years ago. When shut out of the church he stood on his father's tombstone and preached to large crowds several evenings in succession.

Public memorials encountered took diverse forms. There is a huge concrete scroll bearing some of John's writings at the entrance to the Museum of London. There is the Wesley window in the Lincoln Cathedral, and there is the hereditary custom, followed by many people in Cornwall, of drinking tea without sugar "because Mr Wesley advised it".

On the subject of memorials. When I encountered a plaque extolling the virtues of Beau Brummell in (I think) Wells Cathedral, I remembered the dandy's unsavoury reputation and his summary dismissal by John Wesley when he sought to publicly ridicule the good life.

The state of Methodism in the United Kingdom now? It would be foolish to base any judgement on a few contacts during a short tour, but of course some impressions were formed. I was struck by the extent of the co-operation between City Road Chapel, St Paul's Cathedral and, more recently, the Roman Catholic Cathedral in the exchange of preachers and attendance at each others events.

We enjoyed hospitality and fellowship at two local congregations. There was a tea and sing song at Tamworth near Nottingham and a 30 minute discussion with the minister and two women of the congregation at Keynesham near Bristol. These were pleasant occasions. Formal church services at City Road Chapel in London and Edward Street Chapel in St Ives, Cornwall, provided a striking contrast between City Road, the show place with an abundance of officiating Clergy and office bearers as compared with the run down worship centre dependent on supply at Eward Street.

An appreciation of the thriving holidays service for Methodists and others who chose to participate was gained during our 3-night stay at Treloyhan Manor, a Methodist Guild holiday hotel in St Ives. It is one of several in the United Kingdom. Prayers morning and evening and grace before meals (such sumptuous food!) were routine procedures. Also words of exhortation and wisdom were dispensed by the manager when the occasion warranted.

When John Wesley reluctantly came to terms with his exclusion from the Anglican Church he proclaimed, "The world is my parish!" The fruition of that claim is abundantly evident today in the 40 million Methodists in many countries throughout the world. In Los Angeles, in Olvera Street, its original Mexican quarter, we discovered the oldest church in the city - Methodist!

It was an inspiring experience for one from the Antipodes to visit some of the places where it all began.

### **Footnote**

Our guide in the Wesley Memorial Chapel discoursed at length on Methodist memorabilia received from many countries including the U.S.A. and Australia and pointed out that as yet nothing had been received from New Zealand.

## MORLEY HOUSE TREASURES

### A BUST OF JOHN WESLEY

In 1932, the Reverend Dr. J.T. Pinfold presented to the Methodist Connexional Office a very fine bust of John Wesley. It is one of the earliest examples of the famous bust by Mr. Enoch Wood, a noted sculptor, to whom John Wesley gave five sittings in 1781.

The bust was bought by Dr. Pinfold from Dr. J. Alfred Sharp, of the Epworth Press, London, and is understood to be the one that was preserved on the Bottely Collection at the Wesley Conference Office, London.

Wesley told the sculptor that he regarded the bust as the best that had been made of him, although he felt it had rather a melancholy expression. Mr Wood made a small alteration, where-upon Wesley begged him not to touch it further lest he should mar it. The expression referred to was probably due to the fact that during sittings Wesley was generally engaged in writing, and the sculptor has some difficulty in drawing his attention from his work.

Dr. Pinfold had a silver plate attached to the bust, but stamped upon the back of the bust itself, by the makers, are the words:

**The Reverend John Wesley, M.A.  
Fellow of Lincoln College  
Oxford and  
Founder of Methodism  
He sat for this bust to  
Mr. Enoch Wood, Sculptor  
Burslem  
1781 and died in  
1791  
Aged 88 years**

The bust which stands 290mm high is on display in the foyer of Morley House, Christchurch. Some time ago the Archives had on loan a companion bust of Charles Wesley, which is in private possession in Christchurch.

### 'LOVING-CUPS'

Three 'loving-cups' are on display in the foyer of Morley House in Christchurch. They had been used by the Bible Christian Church in Addington, and were presented to the Connexional Archives.

The cups are 145mm wide, stand 160mm high, and have two handles. Made of white china, the cups are decorated with a gold design.

To quote from 'The Methodists Bedside Book'-.

*The parishes where the clergy were friendly the Methodists flocked to Holy Communion; but such parishes were rare. In most, the clergy were reluctant to admit them, or repelled them. Wesley would not permit his unordained 'itinerants' to administer the sacraments, but the loss was to some extent compensated by Wesley's revival of one of the earliest Christian services-the Love-Feast (Agape) .This had died out in the fourth century, but had been revived by the Moravians.*

John Wesley writes:

*In order to increase in them a grateful sense of all God's mercies, I desired that, one evening in a quarter, all the men in the band, on a second, all the women, would meet; and on a third, both men and women together: that we might together 'eat bread', as the ancient Christians did, 'with gladness and singleness of heart'. At these Love-Feasts (so we termed them, retaining the name as well as the thing, which was in use from the beginning) our food is only a little plain cake and water. But we seldom return from them without being fed, not only with the "meat which perisheth", but with 'that which endureth to everlasting life.*

Crowther, "History of the Wesley Methodists", 1815:

*The 'Love-Feast' is both begun and ended by singing and prayers. The time is chiefly taken up in relating experiences. Any person may speak who chooses. They are generally very agreeable, edifying, and refreshing seasons. They tend to promote piety, mutual affection and zeal. A collection is made, the first object of which is to pay for the bread used on the occasion; and the surplus is divided among the poor members of the society where the 'Love-Feast' is held.*

## **JOHN WESLEY'S CANDLESTICKS?**

What is claimed to be a concrete link with the very beginnings of Methodism in England came into the possession of the New Zealand Methodist Church, in the shape of a pair of old-fashioned brass candlesticks, used by John Wesley in his room at the City Road Church, London.

At the Tuesday morning's session of the 1932 Methodist Conference, it was announced that the President (the Reverend M.A. Rugby Pratt) had received the relics from the trustees of the estate of the late Miss Eliza Kitchingman, of Christchurch. In a covering letter the trustees stated that the relics came into the possession of Miss Kitchingman's great-grandfather, then to Jabez R. Kitchingman, late of Christchurch, and later to Miss Kitchingman, his daughter.

In 1979 Mrs Lynette Harphen, of Tauranga, wrote the following history of the candlesticks:

*"Mr. W.F. Christian of Auckland, who is a member of various boards of our church, has reservations about John Wesley's previous ownership of the candles. I can only state that the family is of down-to-earth origins with a record of Christian conversion and service in both maternal and paternal lines going back to the time of the Wesley's; so my feelings that what has now become oral tradition is factually correct.*

*The candlesticks were in the estate of my great-aunt, Miss Eliza*

*Kitchingman, a former headmistress of the old Normal school, who died 1st March, 1925. On her death they were removed to the home of her sister, my grandmother, Mrs Jane Christian. On Jane's death they went to the home of my uncle, Mr. F.H. Christian, all of*

*Christchurch. Frank Christian was executor of the Eliza Kitchingman Estate which was divided among her nephews and nieces. The Reverend. Arthur Hopper, one of the beneficiaries, persuaded my uncle that the most fitting way to deal with the ownership of the candlesticks, which were in fact part of the Eliza Kitchingman Estate, was to give them to the family church for museum purposes. The date of the donation would be some time between Jane's death, also in 1925 (5th June) and when the estate was finally wound up about 1935.*

*One of my cousins in Christchurch is of the opinion that Eliza Kitchingman either bought the candlesticks from, or was given them by her sister, Jane Christian, in a time when the latter suffered a long period of desperate financial need, and that this was why they came back to Jane's home after her sister's death. Their father, Jabez Kitchingman was employed at Kew Gardens before he migrated with his wife and family to New Zealand, in 1860. His death certificate lists his occupation as 'gardener', and that of his father as 'shoemaker'. I think it rather unlikely that a man in his circumstances, even though he was a man of faith, in the Wesleyan tradition, would have possessed candlesticks which had belonged to John Wesley, though this is by no means impossible.*

*On the Christian side of the family, the connection seems more likely. I and other members of the family have items of sterling silver cutlery which came from the old Christian home in England through our grandfather, William Christian. His was a family of land-owning farmers centred at Skilington, Lincolnshire, which is about 45 miles from Epworth. The first Methodist converts in Skilington were my forebears; my great, great grandfather gave land for the Methodist church there and Dr. Thomas Coke preached in the family home.*

*Somewhere John Wesley is recorded as saying that every Methodist Church should have two candles, one to symbolize the divinity of Christ and the other to symbolize his humanity. I think it correct to say that the candlesticks did at sometime belong to John Wesley and came to New Zealand through the Christian family.*

## BOOK REVIEW

by Verna Mossong

### THE PEOPLE OF MANY PEAKS

*(The Maori Biographies from The Dictionary of New Zealand Biography, Volume 1 )  
1769-1869.*

Jointly published by Bridget Williams Book Ltd and Department of Internal Affairs 1990. Claudia Orange was the General Editor. The people of Many Peaks contains the Biographies of 161 people being essays first published in Volume 1 of The Dictionary of New Zealand Biography

There are 367 pages of text (in English) with additional listings which identify tribal affiliations; a tribal and hapu index and comprehensive nominal index. Maori women are well represented. The first biography is that of Irihapeti Ruawahine Faulkner (Puihi) of Otumoetai Tauranga. The reviewer, being associated with Methodist Archives, has looked first at the entries for such as Titokowaru who has been associated with the Wesleyan Mission and accompanied Skevington to Auckland for a District Meeting in 1848; and Te Manihera (Poutama) also of South Taranaki. Poutama in 1823 was virtually ransomed, from probable slavery for a box of biscuits, by Reverend Walter Lawry then on his way to Tonga. Poutama later was educated at Sydney and/or Norfolk Island and on his return to New Zealand was under the influence of the Wesleyan catechist William Hough at Patea. Finally a Church Missionary Society catechist he died a martyr's death at Tokaanui in 1847 while on a missionary journey to an enemy tribe.

Another Maori woman whose early education was at the Wesleyan Native Institution at Auckland is Maraea Morete or Morris. She married a man of rank with strong adherence to the Anglican Church. They both had a brief membership of Pai Marire. She died in a 1890 as an honoured member of the Salvation Army.

Historians and staff writers wrote many of the essays, often with Maori advice and a substantial number are written by Maori writers. Laurie Barber wrote about Irihapeti Faulkner; James Belich on Riwha Titolowaru; Ian Church on Te Manihera Poutama.

The time frame for these biographies covers all of the early mission period of the major missionary societies-Church, Wesleyan and Roman Catholic, making these biographies important reference points for any future writing and study.

## CENTENARY CONFERENCE OF THE WORLD METHODIST HISTORICAL SOCIETY

*by Doug Burt*

When the British Wesley Historical Society hosted the World Methodist Historical Society at Westminster College the Cambridge seminary of the United Reform Church, from July 26 to 30 1993, I was able to convey the greetings from our New Zealand president, the late Reverend Wesley Chambers to the Reverend Raymond George, who presided, and others among the members attending. On my return I brought to Wesley a return greeting which I now widen to include all our members. Of the sixty or so who attended most came from Britain, North America and a few European countries, though Japan, India, Korea, Singapore, Zimbabwe and New Zealand were also represented.

Those who walked to Wesley Church, where papers were presented each day, saw something of the university city. Some also were shown through Wesley House, where Dr. Maldwyn Edwards was once warden and where the postwar J Arthur Rank media centre is. Oxford don John Wesley never visited Cambridge and Methodism was slow off the ground there.

Students were seldom attracted to the small Hobson Street Chapel, so in 1912/13 an imposing building in red brick with Bath stone arches was built on a corner site with a lovely view over Christ's Pieces and the Jesus Lane roundabout. With extensive refurbishment in 1989, flexible furnishing now provides for a congregation of 400 on a Sunday morning.

Since Charles Wesley Society Meetings overlapped, our first morning was devoted to his journal and hymns. His intertextuality was demonstrated by J.R. Watson, Professor of English from the University of Durham, who showed how, in stealing from literary sources of this time, Charles subtly enhanced his borrowing from fellow poets for his own theological ends.

As Richard P. Heitzenrater of Duke University, North Carolina, is now well known for his cracking of the secret diary codes of the Wesleys, his lectures on the diaries and journals of both brothers were full of interest. He is also general editor for the current Wesley work project. Behind the published journals of the Wesley brothers are the private diaries from which their public material was extracted. In Charles' case the diaries are not known to be extant, but many journal accounts appear in his 450 known letters which were mainly written to brother John. Journal writing was an early Methodist practice, probably adopted from the Moravians, and the reading of journal and letters was encouraged by "Letter Days" in the societies as enjoined by early Conferences. They provided an opportunity to witness and encourage. The Wesley letters and journals had both an evangelical and a pastoral purpose.

From his examination of John Wesley in relation to some strands in Liberal Anglicanism, Professor John English of Kansas concluded that Wesley built upon the pattern of the primitive (i.e. pre-Constantine) church, the characteristics of which were;

The church is separated from the state: this leaves room for the propagation of scriptural religion without hindrance.

The church is a faithful community that maintains the Christian's faith and doctrines but leaves open the many questions which are not fundamental.

Christians can expect to suffer.

The church is a liturgical community in which the sacrament of holy communion is the principal Sunday service.

The church is a Pentecostal and charismatic fellowship enabled by the Holy Spirit to perform miracles, heal the sick, prophecy the future and speak in languages not their own.

The church stands for simplicity of lifestyle.  
Its meeting places are plain but functional.  
Its members act from a principle of love.

Papers representative of North American Methodism were:

"The Eclipse of the Church and the Means of grace in American Methodism"- Professor Randy Maddox of South Dakota, President of Wesley Historical Society.

"The Chesapeake Coloration of American Methodism"- Russell Richey, Professor of Church History, Duke Divinity School, North Carolina.

"African Methodism and the Revival of the Wesleyan Tradition" - Professor Dennis Seckerson of the African Methodist Episcopal

Church.

"The Methodist Women's Campaign for Southern Civil Rights in the United States, 1940-1954"- Dr Alice Knotts, Co-Director of Shalom Ministry, Portland, Oregon, presented her doctoral thesis.

Methodism seen in its cultural milieu in Europe and Asia:

"Protestant Reactions to Italian Unification"-Giorgio Spini, Emeritus professor of Modern History at the University of Florence.

"Methodism in Estonia under Communism"-Reverend Heigo

Ritsbek, formerly of Estonia, also provided printed material about the church in Estonia which is available.



"Methodism in the Asian Context-papers by Makoto Namura, Kyoigakuen Women's Junior College, Japan, and Reverend Nimrod Christian, Vadodara, India.

Two concluding papers which presented British Methodism in its social context could be helpful tools for those seeking to interpret resources even in New Zealand:

"Wesleyan Circuit plans-1825"- Reverend John Vickers, President of Charles Wesley Society, based on Portsmouth Circuit.

"Methodism in the 1851 Religious Census of England and Wales-a methodological reappraisal"- Clive Field, Librarian, University of Birmingham. This offers some pitfalls to avoid.

Dr Dorothy Graham also delivered her doctoral paper: "Women Preachers in Primitive Methodism in England" as a contribution towards "Methodism's response to women's and racial issues".

Dr Robert Glen, of the University of New Haven, Connecticut, gave a visual lecture of "Satiric Portraits of Wesley" one evening. And there was an optional afternoon visit to see John Wesley's Oxford where we were guests of Westminster College, the Methodist education and theology training centre which moved from London in 1959 to a rural site near Oxford. It was difficult to wrench members free from the Wesley Historical Society archives which have recently been located here. Reverend Tim Macquiban, who organised the Centenary Conference, joined the staff of Westminster College in September and is now the Society's archivist. The college chaplain, Reverend Dr Martin Groves was our host and our guide to Christ Church College and Lincoln College.

Copies of the proceedings of the Conference are on order, one of which will be lodged at Auckland archives. In the meantime I have my own audio tapes of many of the above available to any who are prepared to listen carefully.

## CALL ME RUTH.

by Frank Glen

*Information also from Richard Waugh*

We have a tendency to think of the 19th century when we consider the support womenfolk have given their missionary husbands. We forget that lay-persons, husband and wife teams, were the foundation of the missionary movement used by the Church Missionary Society in the establishment of Mission to New Zealand.<sup>1</sup> For the most part, Christian history is written from a strong male perspective, with dominant male attitudes towards spirituality.<sup>2</sup> Some of the layfolk who founded Christian missions in New Zealand later went on to ordination<sup>3</sup> while others founded useful business enterprises and were foundation members of the Church in New Zealand. As we have celebrated women's franchise, we have been reminded of a host of women who, in all aspects of national life, secular or religious, were worthy matrons to their families and supports to their menfolk. Sarah Selwyn, wife of Bishop Selwyn, as with Mary Hobhouse wife of the first Bishop of Nelson are two women modern commentators have mentioned little. Both women were good diarists, and observers of the events of their times.<sup>4</sup>

There are contemporary women who have been just as vital in the task of supporting their husbands in the task of Christian Mission. Women who have shared a different privation from their sailing ship sisters of a past century. They acquired a knowledge of aviation, essential if their husbands were to be effective in their careers. New Zealand has produced two such as their biblical sister Ruth.

### Jean Waugh

*"Where you go I will go and where you stay I will stay."*<sup>5</sup> Jean Waugh came from Manchester where she was actively involved in the Withington Methodist Church. In July 1945 she married Brian Waugh, an RAF wartime pilot and when war ended she found herself married to a regular serviceman who wanted to make a career of civil flying. Within two years Brian and Jean considered the airforce policy of not

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<sup>1</sup> Stoke, E *"The History of the Church Missionary Society"*. Vol. 1. London. Church Missionary Society. 1899. p206.

<sup>2</sup> French, M. *"Beyond Power Women Men and Morals"*. London. Jonathan Cape. 1985. pp108-116.

<sup>3</sup> Reed, A.H. *"Early Maoriland Adventures of J.W. Stack"*. Dunedin Reed. 1934. pp24-28.

<sup>4</sup> Selwyn, S. *Reminiscences by Mrs H.S. Selwyn 1809-1867*. Ed. Enid Evans. Auckland War Memorial Museum. 1961.

Hobhouse, Mary. *The Selected Letters of Mary Hobhouse*. Ed. Shirely Tunnicliff. Wellington. Brasell Associates. 1992.

<sup>5</sup> Ruth. 1.16.

providing accommodation for married NCO pilots sufficient reason to seek another job. Brian left the RAF and decided to emigrate to New Zealand., influenced by an operational posting shortly before the end of the war to New Zealand's RAF 75 Bomber Squadron.



**Jean Waugh with Grandson Karl Hansal** *Photo Christchurch Star*

Brian Waugh and Jean settled in New Zealand during 1954, where he flew for South Island Airways. This was the beginning of an eventful career as a pilot pioneering third level airlines, a good deal of that time in the remote parts of the West Coast. Throughout the 1950's Jean was closely associated with the Methodist congregations at Oamaru, Hornby, and Rangiora. It was in this situation that Jean began to develop her leadership skills. Wherever the couple went, they remained involved with a Methodist congregation.



**Jean and Brian Waugh and family with the "Spirit of Tasman Bay" at Christchurch 1958**

The Waughs moved to Hokitika in 1960 when Brian was appointed chief pilot for West Coast Airways. While Brian was involved in flying tourists, dropping supplies to deer cullers, and under contract to fly out whitebait Jean nurtured their five children. Brian's hours were virtually always geared to suit the weather. Flying on the West Coast of New Zealand is hardly the home of good conditions for bush pilots.<sup>6</sup> It took years of experience and some dangerous experiences for Brian to be able to gauge the direction of weather patterns and to form his own ground references as weather roughed up. He lost some of his friends in air accidents, which affected Jean and Brian in different ways. For Jean it was a constant awareness of the dangers and for Brian it was facing the challenge of the dangers, pitting his professionalism against calculated flight plans to achieve an economic positive result. He also had time to be elected as a Borough Councillor while Jean took leadership in women's groups in both the Church and community of Hokitika. This was the period before the introduction of the helicopter and the fixed wing aircraft Brian flew Jean and Brian Waugh and family with the 'Spirit of Tasman Bay' at Christchurch 1958 were expected to land on a handkerchief.

Jean was the constant companion, listener and critic, the one who answered the children's questions, and who learned to scan the sky looking for changes in the weather. Her strong and resilient faith endeared her personality to many within the congregational life of Church and community. She was above all a woman of prayer.<sup>7</sup> Brian was able to fulfil his vocational skills because Jean was totally supportive: he was strengthened by a woman of very practical faith.<sup>8</sup>

Jean had surely made this new land of New Zealand her land, and she had indeed, like Ruth, made this people hers for her home was open to all.

Brian experienced an aircraft accident in Queenstown which left him crippled and unable to continue as a commercial pilot. He and Jean moved to Nelson in 1972 where they became part of the Stoke Methodist Church. Jean and Brian led in the creation of a strong Order of St Luke enriching many Church groups. Jean's leadership skills were used in Amnesty International, Camp Farthest Out and in 1980 she became missions convener of the National Methodist Women's fellowship. Her personal spirituality influenced Brian profoundly, and his own life grew to a deep enrichment in the faith.<sup>9</sup> He died in October 1984 while about to read the lesson from the lectern at the Stoke Church.

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<sup>6</sup> Waugh, Brian. "*Turbulent Years*". A commercial pilots story. Christchurch. Hazard Press. 1991. pp140-151.

<sup>7</sup> Correspond. Richard Waugh-Frank Glen. 13 April 1993.

<sup>8</sup> Brian Waugh made this comment at his 60th birthday celebration.

<sup>9</sup> In July 1984 Brian Waugh experienced a deep touching of the Holy Spirit, a special experience he shared with the author and Jean.

Today Jean is a Minister of the Methodist Church working in the Oxford Union Parish.<sup>10</sup> Brian's death opened for her a new avenue of service for her Lord. Ordained ministry is a continuation of years of support through foul weather and good, engine failures, and shifts from one end of the country to the other. Ministry is a continuation of support to a wider family of God's extended family within the world and the Church. As a woman of faith, Jean deeply influenced her husband and children. An influence, which like that of Ruth, will long live past her own time.

## Margret Glen

*Where you stay I will stay. Your people will be my people.*<sup>11</sup> Margret Glen's parents lived on Stewart Island where she gained the unique experience of living in isolation until she went to secondary school. While attending Central Methodist Church, Invercargill, in the early 1950's she met a young pilot who had professed a call to the ministry.<sup>12</sup> They married in 1958 and went to the back blocks of Western Southland as a first ministerial appointment. Margret was once more in the isolated places and went on patrol with her husband helping to pioneer the first National Council of Churches Industrial Chaplaincy at the giant Manapouri Hydro scheme.



**Margret Glen plotting a navigation course over a vast property map Far West of N.S.W. 1969**

Her husband persisted in believing that God, wanted him to hold his pilot's licence. Within a limited budget Margret found the five pounds necessary for Frank to do those hours essential to hold the licence. Frank was invited in 1966 by the Church in Australia to fly as an Inland padre in the wide expanses of the Australian Inland. The Church was seeking to use his skills as a pilot and clergyman to establishing more

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<sup>10</sup> Reverend Jean Waugh. St John's Theological 1986. Entered ministry 1987.

<sup>11</sup> Ruth.1.16.

<sup>12</sup> Western Southland Methodist Circuit. Otautau 1958-59 Ohai 1960-62.  
Wesley Historical Society (NZ) Publication #61 1994

effective mission in the Inland. Margret commented dryly she had not heard God calling. The late Rev. Dr David Williams responded to Margret with the words of scriptures. :” *Where you go I will go, and where you stay I will stay.*”

Go she did. To the Far West Inland Mission<sup>13</sup> of 92,000 square miles, of New South Wales, Queensland and South Australia. Her limited driving skills were challenged by vast distances. Margret returned alone over dangerous and hazardous roads, leaving Frank to fly the aircraft back inland after regular maintenance.

Frequently absent from the Mission House, Frank was busy flying patrol preaching, visiting, and taking religious instruction in schools and homesteads. There were services to be held in construction camps and exploratory oil rigs. The single engined mission aircraft flew across desert country Civil Aviation believed distinctly risky for this aircraft type.

Margret eventually chose to go on these patrols despite her strong aversion to flying in light aircraft. Her task was to navigate, operate the radio and bring a woman's presence into many isolated parts of the inland. She was the first woman to be invited to stay at the Moomba natural gas camp when the Union and Company rules were bent to accept her presence. There was never a better behaved several hundred men, nor so well attended a service that evening. 700 miles from Adelaide, Margret pioneered the place of women in this isolated industrial complex.

It was her role as radio operator with the Mission call sign.<sup>14</sup> “8 Nan Nan Mike” which endeared her to the people of the West.<sup>15</sup> On one occasion she talked her husband down in his aircraft through the dangers of a dust storm. On another she acted as the intermediary between the spotter aircraft monitoring a huge bush fire, passing vital information to allow fire-fighters to go directly where best needed and so save settlers' houses lives and property.

Once she refused to allow her husband to fly alone through hazardous conditions when he rather unwisely felt compelled to press on through a storm for a service arranged that evening in an isolated part of the desert. Her persistence enabled a rational reading of the maps and a considered application of flying skills with safe arrival for the service. Margret Glen's faith went with her loyalty and love towards her husband. She heard not the call, but took it on faith, and answered with the life-skills she was born with. Without her contribution it is doubtful if the ministry at Deep

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<sup>13</sup> **Far West Methodist Inland Mission Based in Cobar, Central NSW. Presently, Far West Mission Uniting Church of Australia, Synod of N.S.W. Present flying Padre operates out of Broken Hill NSW, as the Far West Flying Padre Patrol.**

<sup>14</sup> **Glen, Frank. "Flying High Reach Far". Sydney. A.W. & A.H. Reed 1971. p47-56.**

<sup>15</sup> **loc .cit.**

Cove, later taken up by another Methodist Minister<sup>16</sup> as a full time Chaplaincy, would ever have been possible. Without her response to faith her husband could not have used his skills to establish the Far West Mission Flying Padre Patrol. Her contribution in this pioneering effort of the late 1960's is as significant as any skills her pilot and clergyman husband may have possessed. The Uniting Church of Australia, as a result of this pioneering now has seven flying padre patrols operating in the Australian Outback.

Today, Margret is retired with her husband in Thames. He bears the scars of missionary and military chaplaincy service. Retiring early from ministry she is still wearing the burden of those days in response to faith. As a justice of the Peace her skills are still available to a wider community.

These are the tales of two women of our own time. Frank Glen wrote about his wife in a book published over 22 years ago, "*Fly High Reach Far*", and Richard Waugh edited his Fathers book, "*The Turbulent Years*" published in 1991. These tributes are permanent examples of modern Ruths, examples of the many women who have chosen the role of what the military term "logistics and support", without which no battle can be won. These women deserve an honoured place in contemporary history, so let us not forget that it is in the bonds of togetherness that God achieves purpose. For we, made in God's image are male and female. God declares "I am that I am".<sup>17</sup> We must therefore continue to learn and use the team skills of both men and women for the Glory of God and the establishment of the Kingdom.

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<sup>16</sup> Late Reverend Owen Kitchingman. (1925-93) Appointed Chaplain Southland Branch National Council of Churches to be Industrial Chaplain Manapouri Hydro Scheme, Manapouri Hydro Village. Deep Cove and West Arm, Fiordland 1965

<sup>17</sup> Exodus 3.14.

## A LETTER FROM AUCKLAND TO LONDON.

c 1849

*Letter from Kate Fletcher, wife of Reverend Joseph Fletcher to Mrs Hoole, (wife of Wesleyan Missionary Society Secretary London)*

*This letter is not dated but internal evidence suggests 1849*

My dear Mrs Hoole,

I have intended writing to you ever since we have been in New Zealand but some unavoidable circumstance has generally prevented. I now gladly embrace this opportunity of thanking you for the things you so kindly gave us for our school, and for myself, which I found very useful, also for the box of clothes etc., which my sister brought and which were of so great value to us. Many of the frocks were too small for our children but they served very nicely for some of the younger ones of the Missionaries' families. Drapery, wools, crochet, and knitting materials are very expensive in this part of the world: so that a present of this kind is most acceptable to us. Our girls have done a great quantity of useful fancy articles and we are frequently obliged to wait a month or two for necessary articles before they can complete anything. Perhaps some little account of our school may not be uninteresting to you; When we first arrived (which was in April) we found that building would not be finished for about 6 months, however, when only two rooms were ready we gladly went into it with nine Missionaries' children from the Islands.

The first of January we opened school with nearly thirty children, but we had no one to help us, (my dear little boy was born the same week). Our numbers soon increased to fifty, about 34 boarders, the rest, day scholars. We at last met with an elderly man, who had formerly lived with one of the Mission families, but unfortunately brandy had been his besetment. When he came to us we had great reason to believe he had been truly converted to God, but alas, before a few months had elapsed, he fell again into temptation, and we were compelled to part with him. It was some little time before we could meet with anyone else and we were obliged to have an old sergeant who kept an evening school in the Town. He was a very inefficient teacher but remained with us until the Rev. J Waterhouse arrived on his way to Feejee, though the 'Wesley' had sailed before him. When the vessel returned she immediately took him down, and we were again without, until a lawyer's clerk (the best that offered) applied but he was so exceedingly haughty, and spiteful to the boys that he did not long remain. We have now a better helper in Mr Buttress, son of Buttress Esq. of London, and also a Junior assistant, one of the Missionary's sons. For the first twelve months we had a daughter of one of the Missionaries, a very amiable girl, but having been all her life in the bush, knew nothing at all of scholastic duties, so that she was not of much use to us.



Our servants have been a great source of trial and have proved to be some of the vilest of the vile. We could not place the slightest dependence upon them. But I am thankful to say things are now improving, and we have some of the best that Auckland contains. My hands as well as my dear husband's have been more than full. The domestic affairs, as well as providing clothes, getting them made, mending, the girls work etc. beside my own little baby (for I would not get a nurse girl) and my dear husband having to teach so many with such unsuitable help, and his preaching beside these things have much tried us, but our Heavenly Father has never forsaken us. We desire to live to the cause and glory of God and to be made a blessing to the young people of the Colony. May the Providence of God be ever our Helper and Guide! We have now forty-one boarders including boys and girls and twenty-one as day scholars.

Our Dear Sister has helped us very much. And we shall be equally delighted to see our Brother for we are very, very much in need of his help. Our holy-days are from Novr. to Jany: last year twenty remained during that time but this year we do not expect quite so many. I am expecting to be confined about Nov: it will be a great relief to know that there will be my sister to take my place in the family during that time.

Mr and Mrs Buddle who live close to us have been very kind and valuable friends to us.

My dear husband wrote by way of Sydney many months ago to thank Mr Hoole for his kind attention to our Sister. Will you kindly carry our thanks again to him for those valuable services. And now very dear Madam I am with affectionate regards from my Sister,

Yours very truly

*Kate Fletcher*

## FEMALE ENFRANCHISEMENT

On 12 July 1892 a paper on Female Enfranchisement was presented at Waimate (South) by a Wesleyan minister's wife - Mrs Smalley. This was published in a Southland newspaper by arrangement with the Gore Branch of the Women's Franchise League. A photocopy clipping of this column came to the writer with an enquiry from Rosemarie Smith of the local History project team centred on Women's Studies, Victoria University of Wellington. Rosemarie sought more details about Mrs Smalley and Mrs Abernethy for her book, *The Ladies Are At It Again. Gore Debates the Women's Franchise.*, now recently published by Victoria University of Wellington.

In William Morley's *History of Methodism in New Zealand* Mrs Smalley is identified as wife of Reverend. Joseph F Smalley. There are photographs of both Jane and her mother Mrs Donald in Morley at p 376. Further research identified her as Jane Donald who had met Joseph Smalley at Didsbury College and married him in 1874 in Wellington New Zealand. Jane was a recognised local preacher and her mother Mrs Donald was also "an earnest Scottish Methodist". These two women, Mrs Donald and Mrs Jane Smalley, not only conducted services themselves but gave Temperance addresses. Joseph Smalley had circuit appointments in many Wesleyan Circuits. During 1883 he took Supernumerary status because of illness and rested. During this time the Smalleys enjoyed along visit to the United Kingdom. They returned in 1886 and Joseph Smalley was appointed Wesleyan Connexional Evangelist.



**Mrs Smalley (right) speaker at the Waimate debate with her mother Mrs Donald**  
*From Morley's History Methodist.*

An obituary for Jane Smalley appears in the New Zealand Methodist Times 25 December 1943. In this her early days in the WCTU are acknowledged. There is no hint other powerful speeches in support of the Franchise for women. We are able here to provided only some selected parts of this address read by Jane Smalley to a meeting of the Waimate Debating club in 1892.

*"Fetters have bound, and still do bind us, educationally, socially and politically... we are emerging from an age of prejudice and cramped ideas, into one of larger thought, fuller comprehension and liberality of mind... an age when the legal equality of men and women in their mutual relation will be recognised.*

*It is well known that women constitute nearly half of the population of New Zealand.. many of these women occupy positions of responsibility and trust.. .authors, clerks, journalists, school-teachers etcetra, and again, those who are employed in farming, in factories and shops, who have to go out from the shelter of home and face life in its stem aspects, to provide bread.... not only for themselves, but those dependent on them."*

Mrs Smalley then honours the women at home where they train their children and claims the importance of this work which calls for shrewdness, penetration of character, balance of mind, purity of life and wisdom. She points to the realm of home as a Kingdom on a small scale to manage. She asks the question-

*"Are therefore, all the women who have to perform such important functions in life supposed to be incompetent and without intelligence, when it comes to anything in connection with the government of our land?"*

She answers that question.

*"I contend it takes infinitely more brain to train children than to rear sheep, and yet, are not many of our members of Parliament sheep farmers^ Nevertheless, at the present we are outside the pale of the constitution, and practically regarded as idiots or children. We would say, therefore, that a woman needs as much wit and wisdom to guide her through life as a man does, and neither the wit not the wisdom have been denied her. We are only slowly being emancipated from our educational disabilities. Many of our university doors are entirely shut on our faces and yet in spite of it all, many of the most suitable books and articles of the day are written by women. Give us a fair field and no favour and in the coming years many women will stand intellectually shoulder to shoulder with men."*

The morality and purity of women had been used both for and against them in the arguments that raged about the franchise. The English premier Gladstone had given his reason for refusing to grant the vote to women on the grounds that he feared it would 'trespass on the delicacy, the purity, the refinement, the elevation of her nature, which are, at present, sources of her power'.

Jane Smalley suggested that Gladstone belonged to the old time in this matter and pointed out that women as ratepayers were voting in municipal election and, she said-

*"I trust ere long, we may have women, as they have in London, helping to manage municipal affairs. To vote in municipal matters, is practically the same as voting in Parliamentary elections. I ask those present tonight, if they have noticed, since the last municipal election, any great deterioration in the 'delicacy, the purity, the refinement' of your lady voters? Has that been the awful result of making a scratch on a voting paper? If so... we will eschew the enfranchisement of women, but if, on the contrary, it has made our women realise that they have a trust committed to them, which they must exercise as far as possible for the well-being of the community, then good will be the result."*

*Then, again, we urge in favour of this Bill passing, so that we may have some voice in the making of the laws which we have to obey. There have been, and still are, laws which press more severely on women than men.... laws so degrading that the subject could only be mentioned in whispers; and yet before they were repealed Miss*

*Josephine Butter (sic) (Butler) Florence Nightingale and other women had to stand on the public platform and publically demand that such laws should be removed from the British Statute Book."*

Jane Smalley continued further in this vein, then began to rebut the argument that women should remain busy about their own business 'buying feathers and flowers' or as a Waimate man had said, 'minding their pots and kettles'. She argues for time for women to cultivate the intellect and that the franchise would cause women to use their thinking powers.

*"Give women something to think about. Let our men talk over with them the politics of the day; let it among other things, be a subject at the dinner-table, and we doubt not that you will find the women as keen to appreciate the situation as any man....."*

*"We live in an apathetic age. So long as we are right, we are very much disposed to let others look after themselves. The young men in this colony seem utterly indifferent (to political responsibilities), but here you have thousands of women desiring to take an active part in politics, but so far, they have been denied".*

Then follows a rebuttal that there will be discord within households over voting and Jane quotes a lady at Oamaru who had suggested that one subject more (for debate) will not make much difference!.

Jane Smalley concludes her paper with the claim that women have an important part to play in social reform and to do this must have the franchise. She sees the need for reduction of the evils of intemperance and gambling and claims these are 'evils of which women are often the silent sufferers'. She claims too that the 'best of all books' should not be excluded from the educational curriculum. She will work towards the time when husbands, brothers, and sons will be proud to acknowledge their wives sisters and mothers as coadjutors in making sunny New Zealand a place to be desired in every sense of the word.

As a Victorian woman of her own time, she claims that Queen Victoria was no less a true mother, nor a less devoted wife nor less sympathetic for the distressed because of time she must give in her devotion to State affairs. The Queen was rendered no less womanly, no less true Christian, by wielding the sceptre of State. We honour and celebrate Jane Smalley. We may have found that her address of 1892 challenges us to revise our own attitudes and our commitment to issues of 1994 and beyond.

## A. LOIS WHITE - AN APPRECIATION

*by Murray B Gittos*

Stories abound of artists whose talents were fully appreciated only posthumously. This has been the case with the Auckland artist Anna Lois White who died in 1984. A fully representative exhibition of her artwork was displayed in the Auckland City Art Gallery and later travelled the country. Simultaneously a biography written by Nicola Green has gone on sale.

Anna Lois White-Anna to her family, Lois to the art world and Whitey to her close friends-was born in Auckland in 1903. Her father, Arthur White, was an architect who designed the original Mt Albert Methodist chapel, the Dominion Road church and the vestibule of the Pitt St church. Her grandfather, T. Angus White, had been a Methodist lay preacher and was employed by the government as an interpreter; while her great-grandfather, Francis White, also a lay preacher, had brought the family to New Zealand in 1835 to reside alongside the Mangungu Mission station where his brother the Rev. William White was the superintendent. As well as this background Lois was much influenced by her mother, born Annie Phillipps, a long-term activist with the Mt Albert Methodist church and a person, it is said, of considerable determination. This religious background and her own deeply religious convictions were a profound influence upon Lois's approach to life and to her art.

In 1923 Lois became a student at the Elam School of Art in Auckland and later, in 1927, joined the staff as a tutor... Her father had died in 1920 and Lois found herself the main provider for the family. Artistically she became strongly influenced by the then Elam Director, A.J.C. Fisher, a socialist in outlook and a strong advocate of good draughtmanship in art. In his opinion Lois had become an outstanding artist. Despite this, however, although her paintings were shown and some sold, her standing with her artist peers and the critics was largely one of being slightly damned with faint praise.

The reason for her failure to achieve greater contemporary recognition is said by her biographer to have been her refusal to comply with the artistic fashions of her day. In early days the fashion was for landscape painting. New Zealand became an unpeopled landscape. But Lois painted people almost exclusively, women particularly. Her depiction of women is now appreciated by a more feminist appraisal. She used her paintings as vehicles for religious, and particularly for political statements that were controversial in their day and disconcerting to an art establishment accustomed to being unthreatened by the real world. She was anti-war and anti-capitalist seeing in these attitudes a harmony between her political and religious ideals. Then along came the fashion for abstract art and Lois found herself swept away in a tide of disapproval, to the point where she resigned her teaching post at Elam.

The recent exhibition of her work attempted a rehabilitation of her artistic reputation and invited a new perspective. It arose in some degree from the enthusiasm generated for women artists during International Women's Year. But clearly there are now some who consider that her mentor, A.J.C. Fisher, was right when he proclaimed her to be an artist of world class.

The exhibition was in Hamilton and then went to Dunedin, Wellington, Napier and Christchurch.

**Reference:** *"The Water of Babylon, The Art of A. Lois White"* by Nicola Green, published for Auckland City Art Gallery by David Bateman.



*Study for Annunciation* by A Lois White  
Auckland City Art Gallery Collection.  
Purchased 1948

PORTRAITS OF WOMEN  
WOMEN'S SUFFRAGE  
WHAKATŪ WĀHINE  
AUTIAROA NEW ZEALAND  
1893-1993



The following pen portraits, gathered together by Verna Mossong, give an insight into the courage, determination and insight shown by women in greatly varying circumstances and conditions of life.

During the past few years many families have been delving into their backgrounds, unearthing the tales of courage and endurance of many of the women who came to New Zealand in the early years of its existence as a British colony. Apart altogether from the correctness of the colonising process one cannot but admire their faith and tenacity. They are illustrations of the way in which they faced life. In many instances we are given the privilege of sharing in their inner feelings and thoughts.

We see the way in which faith was expressed. The way evils of the day were faced courageously and many women were led outside the boundaries of their own homes to confront destructive forces - in particular the organised powers of the liquor industry. Nor did the oft expressed resistance of their male counterparts to their participation in the political process finally deter them. They overcame in triumph and continued the journey towards greater self determination.

In the world of education the boundaries were extended and in the life of the Church the door to the ordained ministry was opened. The arts and sciences were no longer foreign territory.

The pictures we are given represent in many ways the beginning, the promise of new insights and richness in the way life is understood and lived. The gifts, often arrived at through tension and toil will not only be for the greater fulfilment of women, but through their generosity and willingness to share, a blessing to all. The future has all the potential of greater wholeness for the human family.

## JENNIE LOVELL-SMITH

Jennie Lovell-Smith died 30 June 1924 and a plaque in her memory was unveiled in the Upper Riccarton Methodist Church about one year later.



**Plaque in memory of Jennie M. Lovell-Smith in the Upper Riccarton Methodist Church**

Jennie Lovell-Smith had been a partner of Catherine "Kate" Sheppard in the franchise and temperance movements for forty years. Kate Sheppard had made her home with the Lovell-Smith family for much of that time and had attended Riccarton Methodist Church with them from about 1916. (In 1925 Kate Sheppard married the widower William Lovell-Smith. They were married in a private home by Rev C Abernethy. The marriage is recorded in Durham Street Register.) Kate Sheppard wrote an obituary for the White Ribbon (WCTU Journal) "I have worked with her for forty years. I have lived with her for fifteen years and have found how true and sweet a friend and sister she could be. "The "White Ribbon" tribute as An Appreciation, tells us also that Jennie was a competent House Manager for the White Ribbon and spent long hours preparing wrappers and keeping account of subscriptions. She became Superintendent of Hygiene in the WCTU Christchurch and wrote a paper on the care and treatment of infant life which was much approved by Dr. Truby King who arranged for it to be printed and circulated throughout the Dominion. She was on the first Committee of the Plunket Society. "She loved people more than creeds and she was a born mother".

Kate in the Appreciation quotes from sympathy letters received when Jennie died-"She was a Christ-woman subconsciously." "She was a wise woman, wiser than she knew."

She was a love-woman, and did not know how beautifully she smoothed the wrinkles out of one's life." "Sweet, winsome and unselfish."

References from Judith Devaliant in *'Kate Sheppard, A Biography'*. Penguin Books 1992; and thanks to Shona, Hazel and Bruce of Hornby-Riccarton Methodist Parish for records and photograph of the memorial plaque of Jennie in Upper Riccarton Church foyer.



# MAKERETA GRACE SOTUTU

## MEMORIES OF A DAUGHTER

*by Susana Tuisawau*

The firm tap, tapping sound like that of a blindman's walking stick on the pavement took toll of my sleep. A loud screeching night bird's call played duet to the tapping, then trio with the clock which was now striking two in the morning. I opened my eyes and there bent over the table in the yellow light of the kerosene table lamp, was the familiar figure of my mother, Makereta Sotutu, working on manuscripts strewn all around her and tapping her fingers on the table.

It was a typical scene way back in the nineteen forties in the small Methodist Mission Station of Skotolan on the island of Buka, which at that time was in the Trust Territory of New Guinea.



**Makereta Grace Sotutu c. 1930**

My mother was yet again working on a music manuscript given to her by Muril, the choir master of the village church across the lagoon on the island of Petaj. Her task was to translate the English lyric into the Petaj dialect and the tapping on the table was to assist her fit the Petaj lyrics into the rhythm of the anthem as specified by the music score. This was almost a daily task as the demand for more hymns and anthems to be translated into the local dialect grew as the missionary work expanded.

This was just one of the numerous tasks which my mother had been involved in since she joined her missionary husband, the Reverend Usaia Sotutu, who had started work at Buka in 1921 before he was married.

Her typical day began at dawn with the organisation of the two school hostels which housed about fourteen girls and fifty boys at a time. This would be followed by her teaching the multiple classes of one, two, three, and sometimes four, in the morning before she would switch to classes five, six and seven after lunch. Students who were trained at the Methodist Mission School of Skotolan in later years were brought back to assist her in teaching.

In the evenings my mother's programme would come alive with calls to deliver babies or attend to the sick at nearby villages, the distances of which ranged from a half an hour to two hours' canoe-paddle away. If she was not attending to the sick she was conducting a women's mat weaving session. This was one work to which she devoted much of her time as she was introducing a new craft to the local women; the Fijian craft of using pandanus leaves for mat weaving. The local women used the dried out strips of the banana tree trunk by simply lashing them together with strings. She organised weaving competitions to assist this cause.

By the period, 1945-1949, the only part of the Bible written in the Petaj dialect was the Gospel according to Saint Mark. Hence late into the nights during these years my mother worked on translating the Bible into the Petaj dialect. Apart from working with women, teaching and running the Methodist Mission School, she assisted the New Zealand nursing sisters at the Mission Hospital.

She conducted sewing, cooking and mat-weaving classes for the women in various villages during the weekends and the school holidays, and spoke to women and men on basic health care. Further, she made soap for the entire mission station as the nearest shop was many miles away in Sohana at the Buka passage. The trip to Sohana was about once every month.

Despite the very busy schedule she kept, she was forever reading. This was one of the things which interested me most in my childhood as I observed at that time that this was perhaps one of the ways in which she kept up with civilisation.

Moreover, she kept up with writing to her many friends in New Zealand and Australia so that I had become familiar with certain names and styles of handwriting like Annie Carver's, to name only one of her many correspondents who were regularly sending her reading material.

During the Japanese invasion of Buka she took charge of all five of her children as my father had joined the Australian Coast Watchers. With other Chinese women and children who had lived at Sohana's Chinatown, she escaped with the help of native policemen and some of my father's lay preachers and students. The escape route was through rough Bougainville terrain and thick jungle ending up in island hopping down

the Solomon Island chain of islands to a point down south where the group was evacuated by submarine to Guadalcanal before being moved to Fiji.

In 1949 Makereta Sotutu returned to Fiji where she took up teaching and became the first woman to become the head teacher of a primary school. She continued to work with women's organisations and was always active in promoting and teaching handicrafts which was perhaps what she loved best. In this area she developed new designs.

Her other love was cooking and experimenting with nutritious local food. To this end she baked bread and cakes out of breadfruit flour, banana flour and cassava flour.

In her seventies and eighties she wrote four books of which one was on nutrition, another on handicrafts, the third a recipe book while the fourth was her memoirs based on her life as a missionary's wife in Buka. She died peacefully on September 2nd 1992.

The dedication to work, the creative mind, courage, energy and the sense of responsibility she had, not to mention the loving but firm way in which she brought up her children, only make me stand in awe of God, as surely these qualities could only have had their source in Him. I just thank and praise God for honouring me with this beautiful gift of a wonderful mother-Makereta Sotutu.

## THE DICTIONARY OF NEW ZEALAND BIOGRAPHY METHODIST WOMEN PORTRAITS

*The Dictionary of New Zealand Biography - Volume Two covering persons of significance who flourished in their particular fields during 1870-1900, has recently been published jointly by Bridget Williams Books and Department of Internal Affairs. (Bookshops at \$130).*

There are several Index sub-headings. Under Methodist, are listed John Crewes; Marianne Gittos; Samuel Lawry, William Morley, Annie Jane Schnackenberg and Wiremu Te Koti Te Rato.

Gittos, Morley, Schnackenberg and, one hopes Te Rato, are known to Wesley Historical Society members. John Crewes was a Bible Christian minister, social worker and journalist known best in Lower High Street Christchurch and Newton, Wellington. Samuel Lawry, born 1854, was son of Walter Lawry a farmer. This Lawry family emigrated to Canterbury in 1862. The Lawry essay was prepared by our late Chairman, Rev W.A. Chambers.

It is interesting that it is Marianne Gittos who is the subject of the Gittos essay. One point of it may indicate the linkage of knowledge passed from woman to woman. The essay refers to Marianne having, because of the delays in arrival of stores from Auckland "developed considerable skill as an apiarist.. and said to have been the first person to introduce the frame that made commercial bee-keeping possible. Her honey mead became well regarded." Had Marianne learned the basic bee keeping skills at Mangungu from Mary Ann Smales. Miss Bumby was reported to have brought the first bees into New Zealand by the games' in early 1840. Wesley Historical Society member Murray B Gittos was the essayist.

Two more women have been noted but are not listed under the sub-index Methodist. Their motivations were influenced by their Bible Christian and Wesleyan Methodists associations.

**Harriet Russell Morison (1862-1925)** is reported as having been a lay preacher of the Bible Christian Church although later a Unitarian.

Harriet Morison's contribution, celebrated in Suffrage year, was her caring for disadvantaged women tailoresses-especially in Dunedin; an interest which led to a Commission of Enquiry into their conditions of work and pay. She also set up a training establishment for domestic servants with the hope that, so trained, they might command better wages. Harriet Morison became an Inspector of Factories in 1906. In 1908 she was placed in charge of a Department of Labour Women's Branch located in Auckland. This was not what the name of the branch seemed to imply for it was virtually a labour bureau for domestic servants. It would appear that she had been too probing in her factory inspection work and she was, throughout her Labour

Department career, to find herself under various restrictions. She died in Auckland in 1925. The alphabetical sequence places her beside William Morley-Methodist Minister and Historian.

**Lucy Masey Smith (1861-1936)** is another woman to be celebrated this year, belatedly honoured in her own right. She is described as Editor, feminist, temperance and welfare worker. Lucy in 1926 followed her brother William Sidney Smith by also changing her surname to Lovell-Smith. Her mother was Eleanor Phoebe McLeod a feminist who, in New Zealand, joined the New Zealand Women's Christian Temperance Union (WCTU) and the Canterbury Women's Institute. Lucy too joined both of these organisations and supported campaigns for women's rights and suffrage. It is in the service of women through these movements that she gains her place in New Zealand history. Lucy's father, James Thomas Smith, was a compositor who in Christchurch set up a printing establishment. Lucy was born in Christchurch in 1861 and was schooled at St Albans Wesleyan day school run by the church where her parents became staunch members. Lucy was in the Sunday school and Bible Class there and in the choir as an alto soloist. She trained as a school teacher from which profession she withdrew on account of ill-health. She was able to join her father's printing business which was an asset when in 1894 she became editor of the WCTU's page published in the 'Prohibitionist'. For this work she used the pen-name Vesta. With other WCTU members she commenced the journal of that Union's '*White Ribbon*' established as a monthly magazine, and in 1903 took over *White Ribbon* when her sister-in-law Jennie resigned from the position of business manager and Kate Sheppard, her sister-in-law to be resigned as editor. Lucy was a founder member and attended the first meeting, in 1896, of the National Council of Women of New Zealand (NCW). She was closely associated with her sister-in-law Jennie Smith and also with Kate Sheppard and other Christchurch women who were then working for women's rights. Her associate editor for a period was Jessie Mackay. She continued to serve at St Albans Wesleyan Church as Sunday school teacher and Bible Class leader. She was on the leaders' meeting and appointed a congregational steward. She was editor during 1928-29 of *NCW Bulletin*. The *White Ribbon* in 1902 had printed a comment about her retiring nature and low "profile", acknowledging that 'much of her work, even on this paper, has been unappreciated because it has been unknown'. Lucy Masey Lovell-Smith should be remembered and celebrated this year. She is now, in the Dictionary of Biography Volume Two, assured of that place. The biographical essay was presented by Margaret Lovell-Smith. There are other fragments of information about Lucy in Judith Devaliant's Biography-Kate Sheppard.

## SUSANNAH NAPIER- HER STORY

On 13 September 1993 at Wesley Hall Trinity/St John's College Auckland, women from the three Methodist Women's Fellowship Districts gathered for a Franchise Celebration.

Waitemata District presented, as one of three women biographical cameos, the story of Susannah little known wife of a Wesleyan catechist in New Zealand and of an ordained missionary in Tonga. Jill Weeks, dressed in mourning and in the persona of a daughter of Susannah, told her mother's story.

"It is 1869. My name is Susan Thomas Gilberd - I have already been married to Henry Gilberd for ten years and have five children. My mother Susannah has recently died and I wish to tell you something about her life.

As Susannah Napier she was born in Yorkshire where her father was a silk merchant. I am a child of her first marriage to William Thomas. She married my father in Manchester in 1838. A baby sister of mine had already died when I was born in 1841. My father also died and mother soon married again, this time to Frederick Miller. This step-father was an Irishman who was living in Manchester as missionary for the Moravians although working as an agricultural labourer when he and my mother were nominated for a passage to New South Wales, Australia. We went on the vessel 'Agnes' and arrived at Sydney 13 February 1842. I was too small to know about the journeying but I do know that we were in Wellington New Zealand by January 1843 when my sister Lucy Emma Miller was born. She was baptised there by Wesleyan Minister, Rev. Buddle. Shortly after that my father was recruited by Revd Whiteley to become a Wesleyan Mission catechist ...an unordained teacher to the Maori people. It would seem that he had been a local preacher and had been on the Port Nicholson Plan of the Wesleyans and strongly recommended by Rev. Aldred. But this appointment was not in the Wellington settlement, tiny city that it was then, but to a far away inland place called Whakatamutumu. This 'station' was on a hillside site overlooking the Mokau River and almost in the centre of the North Island on the route between Taranaki and Taupo. It was a site first noted by Rev. Whiteley in 1835. It had been an old outpost of the Kawhia and Mokau circuit and here Mr Whiteley wished to commence a settled mission to the Maniapoto people. My stepfather went on a journey first, taken in by Rev Buddle (a three day journey even from Te Kopua-Waipā) to make sure there was a place and a house prepared for us. Even when Rev. John Hobbs saw our home four years later he described it as "all native rush built material except for doors, one window, a chimney and floor". My mother had another baby born September 1844 and named Georgee Dorothy Hannah Miller and a son John Napier born in October 1846 about the time my step father was appointed to Whakatamutumu. A Missionary report to London would tell you about how we went in by canoe up the Mokau, past Mahoe the fifty foot water fall and then twenty more miles to Whakatamutumu. While we were there the Anglican missionary Richard

Taylor visited us and I believe he described my mother as 'a Yorkshire women and an amiable one, with three children'.

In August 1847 my step-father went away, walking all the way to Auckland through the bush tracks because of deteriorating health. He went to Rev. Buddle to get medical advice but it was not of any help. He walked back to us and was still very ill and died about Christmastide 1847 and was buried there by our Maori people-right there on the hillside. I, the eldest, was still but six years of age so could be of little help or comfort to my mother. I do not remember who came to help us but presume our Maori sent a messenger to Mr Whiteley, or Mr Buttle by then at Te Kopua, but early 1848 we were all at Auckland, staying it is said, with Rev Walter and Mrs Lawry. He was head of the Mission in New Zealand but had no funds to support widows and orphans and my mother was without financial resources. Mr Lawry knew that there was a widowed missionary in Tonga. His name was also Miller-George Henry Robert Miller whose Tongan wife Lau Akau had died during 1847 leaving five young children.

Soon we were on the '*John Wesley*' mission vessel on the way to Tonga. There my mother married, amicably, with step-father George. They had two children, my half brother James Armstrong and William Hanson Miller. Stepfather George had once been a surgeon on a whaler but by the time we knew him he had been working as a catechist in Tonga for some years and had been ordained. Many of the Tongan mission men retired from the islands n 1853-4 and by April 1854 we were in Auckland again. Rev George was suffering illhealth and soon my mother was burying her third husband - in Symonds Street Cemetery where a tombstone says - 'Rev G R H Miller Wesleyan Minister died April 1854 age 46 and his wife Susan died 4 November 1869 age 56.'

This will puzzle anyone who researches our family history in the future for when she died my mother was not Susannah Miller; she was Susannah Brown. She had managed to support us by working for some years as a milliner but in 1859 she married widower Stephen Paine Brown. I trust you may remember something of the circumstances of Susannah Napier daughter of a silk merchant, wife of my father Mr Thomas a printer; as the wife supporting Mission to the Maori at Whakatatumutumu and again as a supportive mission wife in Tonga; then as a widowed milliner for five years in Auckland until a wife for ten years of Mr Brown a commission agent".

## RACHAEL NGEU NGEU ZISTER

Members of The Wesley Historical Society greet and Honour Rachael Ngeu Ngeu Zister, (CBE 1989) and Centenarian.

Rachael Ngeu Ngeu Beamish was born 19 October 1893 at Waiariki, Mercer daughter of Richard Evanson and Rangi Emily, formerly Maxwell.

Methodists honour this chiefly Maori woman as the great grand-daughter of John and Jane Hobbs. Her paternal grandmother was Phoebe Jane Hobbs the "5th living child and fourth daughter" of John and Jane Hobbs of the Wesleyan Mission. Phoebe had been born 23 June 1835 while her parents John and Jane were at Tonga Tapu where John Hobbs was stationed at the Mission (1833-1837). John Hobbs was one of the missionaries who had little formal education 'but is credited with having proved himself a born linguist. He was obviously anxious about the education of his children. By 1848 Phoebe was at school in Auckland at the Wesleyan Institution which had been recently set up by the missionaries themselves for the education of their children. A 'Miss Hobbs' was later on the staff at the school but would probably be the eldest sister.

Phoebe married Richard Beamish in 1864 and their son Richard Evanson Beamish was born in 1865. He married Rangi Emere Makiwhara (Maxwell), daughter of Anaru Makiwhara and Peti Herewini in 1891. The marriage celebrant was Rev. William Gittos.

Rachael Ngeu Ngeu Beamish was born in 1893 - her birth registered at Drury. Further information concerning the life of Mrs Rachael Zister is in the essay on Princess Te Puea Herangi in *The Book of New Zealand Women/Ko Kui Ma Te Kaupapa* edited by Charlotte Macdonald, Merimeri Penfold and Bridget Williams; Bridget Williams Books Limited. 1991. In this essay Rachael recounts her own longstanding friendship and support of Princess Te Puea during the years when Te Puea was struggling to build Turangawaewae.

Tena Koe te rangatira rongonui... Greeting to you respected, well-known person.

P.S. Mrs Nikki Fenton informed the Editor recently that Mrs Zister was fit and well and continued to be 'a very elegant lady'.



## MARY JANE MARKS

*Selected information about the life of Mary Jane MARKS nee Vercoe.*

Mrs Marks has passed away at the age of nearly ninety on 10 October 1915. She was born in Cornwall in November 1825 and came to New Zealand with her parents Mr and Mrs Philip Vercoe in 1842 by the 'Timandra' to New Plymouth. She was their eldest child.

In her teens she accompanied the Rev and Mrs Skevington to the Waimate Mission Station and she could tell of the difficulties of the long journey on foot through bush and scrub and by beach and native track.

At an early age she became the wife of Captain Hannibal Marks, who had charge of the Government steamer Sand fly during the Land Wars. Their union resulted in a Christian home and a family where Christ was ever honoured.

Unfortunately Captain Mark and his eldest son also named Hannibal were drowned in Tauranga Harbour in 1879.... she bravely took up her burden ... her children grew up around her - she gave them the example and training of an ideal mother. Descended from the Rev Walter Vercoe, an early Cornish Methodist preacher, she was devoted to the Methodist Church, and loved it best when it was true to its ancient tradition. Her children were baptised in the Pitt Street Church by such pioneer ministers as James Wallis, George Buttle, Alexander Reid, John Crump and R S Bunn.

The following event shows her indomitable spirit. When living at Waiuku her only daughter died suddenly when her husband was away. She made a coffin by covering a candlebox with a black silk handkerchief, got a passage in a cutter to the Manukau, walked thence through the scrub to Auckland via One Tree Hill, carrying her precious burden and accompanied only by her lad, reached her destination at midnight.

She leaves a family of four sons and three daughters, among the latter being Mrs J T Pinfold..... she was laid among spring sunshine in Symonds Street Cemetery, the mourners preserving the custom of older days by following her remains on foot....

## HELEN JANE PATRICIA ( PAT ) EVISON

Dame Commander of the British Empire 1993 Pat was born at Dunedin 1924, daughter of Revd. Ernest O Blamires and Annie (nee Anderson). Pat Evison's father was a Methodist Minister and her mother a member of the Deaconess Order within the Methodist Church. Pat, when asked about influences in her life, referred to Lorna Hodder, Gwen Fetch and her own mother as female influences and recalls Percy Paris, Will Greenslade, Ashleigh Petch, George Laking and H Temple-White as among the fine men who were leaders during her younger years.



**Dame Pat Evison** Photo by Simon Woolf

Pat's mother was born at Reefton - Annie Nina Anderson 1878. Her parents Daniel Moor Anderson and Agnes Goldie were married in Nelson 1874, By Rev Thomas Buddle. By the turn of the century Annie Anderson was living in Christchurch with Sister Christian Hughes working at Durham and St Asaph Street churches in urban mission work. About 1897 Sister Christian formed one of the first Mother's Meetings in Christchurch. It was through the influence of Christian Hughes that Annie decided to do her own deaconess training at Ilkley College in Yorkshire and with a brother went to England in 1903. After some training she worked in slums of Leicester and Clapham London. Her daughter Vivienne Pascoe remembers that their mother Annie was a "fine speaker with a real gift of oratory and a beautiful speaking voice which never lost the soft Scottish vowels of her parents". She took services and spoke one time at a Rally in the Albert Hall London. Upon her return to New Zealand in 1908 she served with the Deaconess Order working in the Dunedin Trinity Church 1908-1913. She married in 1910 Ernest Blamires, a young minister she had at first thought of as a "young upstart" Australian taking Australian taking over from William Ready.

There was forced retirement from the official Deaconess sisterhood upon marriage but Annie continued in such work on behalf of women and girls. From 1909-1912 she was president of the Young Womens Methodist Bible Class Union and later president of the Wellington YWBCU. She was an inception member of the league of Mothers and an ardent Temperance worker who in 1908 was relieved of other work to press the No Licence issue in Dunedin. She became a loyal friend and spiritual adviser to many of the women workers - Evelyn Shearer, Lorna Hodder and Dora Sheat. Annie was, upon return to a Dunedin Parish in the 1920's involved with the Dr Truby King and Plunket Society work, and while in Wellington was Chairperson of the Alexander Home for unmarried mothers.

Vivienne remembers that Annie was always most particular about the speech of her children and feels that she and her sisters, Betty and Pat, "have much to be grateful about for all the training she gave us."

Betty, Vivienne and Pat are proud of their mother and other influence on young Methodist women. New Zealand women celebrate the recognition of Pat Evison as a Dame Commander of the British Empire.

## PHYLLIS MYRA GUTHARDT

We honour Dame Phyllis who received this honour during Suffrage Year.

Phyllis was born in 1929 and grew up in Nelson where she attended Nelson College for Girls. She trained for Primary teaching and had appointments in both Nelson and Christchurch.

Phyll's nomination for theological training was made through the Nelson Synod where her membership had remained. Her preparation for ministry commenced at Trinity Methodist Theological College in 1954 and during these years she also completed a Bachelor of Arts degree at the University at Auckland. Her appointment as a probationary minister was to the Riccarton Circuit and while in Canterbury she studied at the University at Canterbury and in 1959 she received a Master of Arts degree in English with first class Honours. In that year she was also ordained a minister of the Methodist Church of New Zealand, the first woman to be ordained in any of the mainline churches in New Zealand.

During 1960-1963 she studied at Cambridge University where in 1963 she received the degree Doctor of Philosophy in Theology. She has been a faculty member of the Graduate School of Ecumenical Studies WCC, Bossey Switzerland.



**Dame Phyllis Guthardt**

On returning to New Zealand in 1964 the now Dr. Guthardt was appointed to Melville Methodist Church and was also Chaplain to Waikato Hospital and associated with the Waikato University during its early setting up years, tutoring and serving on the University Council. She became the first full time Chaplain of the University in 1970.

Shortly after she accepted an appointment to Knox Presbyterian Church in Christchurch and then to Riccarton Methodist Parish. She was President of the Methodist Church of New Zealand 1985-1986.

Over many years she served with numerous community and church bodies and continued her interest in encouraging opportunities for women and supported many ecumenical initiatives.

Dame Phyllis Guthardt was the Wesley Historical Society's 1993 Annual Lecturer, honoured in that this Suffrage Years address was presented before the whole Conference at Christchurch. "Phyll" was supported by a large group of women presbyters for many of whom she has been both their mentor and close friend.

No list of achievements can adequately describe the contribution that Phyllis has made to Church and community. She has graciously combined a ministry of caring and friendliness with her academic achievements and has over the years served in a wide variety of ways with distinction and compassion.



## A LETTER FROM JANE

*Letter written by Mrs Jane Woon to Reverend Walter Lawry, Auckland, from Heretoga Taranaki, dated July 14, 1846. It represents a lively description of the strains and stresses of the day and is printed here as it was written.*

To the Rev. W Lawry,

My dear Sir,

When an opportunity offers, my dear William intends sending you his Accounts &c. and as there will be room enough I shall try to put in a "calf expressing to you my views and feelings, believing as I do, that you will be pleased to know all particulars about this place and people. We have now got more acquainted with them and more settled among them.

Last Sabbath was a happy day with us - we were fully employed - about 150 natives came here on the Saturday for Sunday services. In the afternoon of that day there was a public service - Mr Woon preached to them. Sabbath morning at 7, they held prayer meeting among themselves - at 9, they all assembled for school - we intended that I should collect the children only and examine them in reading, Catechism &c. but they shewed me their own plan and I did not interfere. It was catechising only, they went on the 8th chapter of our Conference Catechism and repeated verbatim the whole with every scripture reference in one voice - young and old. I was much pleased indeed - their knowledge of their one book is very extensive and might put to blush many an Englishman. After repeating, the teacher explained to them in a very sensible manner, the 8th Chapter. We have told them of our wish and intention to form a Sunday School here for their children - when they come - to teach them to read; but we are at once checked because we have no books: Several came to me on Monday morning when they were going home, and begged me to give them a first book. I applied to my husband, but there was not one in the house - I was very sorry for the people. At half ten we had a public service. The subject was 'The gift of the Holy Ghost on the Day of Pentecost'. The people were exceedingly attentive and remembered well what they heard, by their remarks afterwards. At two Mr W had another service with the men and I had the women - thirty in number - to Class. We had really a happy meeting. All spoke - two who are class leaders prayed. My own soul was much blessed - the Lord was truly with us. I cannot tell you how happy I feel in this place and my greatest joy and satisfaction is that we have great encouragement in our work. I feel drawn out to expect an outpouring of the Holy Spirit and the people seem quite prepared to receive it. In the evening of Saturday, a poor penitent man was brought to Mr W. by his Class Leader to express his penitential grief to him and on Sunday evening another young man was brought for the same purpose. I heard his experience, it was truly affecting. Mr W asked him if he had been baptized and when he said "yes" - Mr Creed baptized him a long time ago at Ngamotu, but he only now felt himself a sinner. Their minds are so full of grief and darkness as they call it, that Hakepa the Leader, asked Mr W to

appoint the teachers of the Kaingas to look after them, till they were set at liberty. After this we had a little English service for our own family and so ended the Sabbath. Blessed be God. He is as present with us at Heretoea as with His people any where else. We are very happy and thankful. We have plenty to do - not a day yet but some natives more or less have come for something. I do not feel at all solitary nor any longing for town. But, my dear Sir, my chief object in writing now, 'tis to beg of you to send us some books - school books - for the children and women and more hymn books - our 150 are nothing - we have only five left and these we keep for any body particular. They beg so hard for them; that we cannot deny while we have them. Think of from 1000 to 1,200 people. Their old books are well worn, they have brought them to sew, they all wanted new ones, but they are not willing to buy them - they think they are to be given. O, what a wretched, poor, ignorant people this is, by nature. My very heart bleeds for them. I never saw so miserable a looking set - the women and children have scarce any clothing this weather, their little infants, two and three days old or a week, quite naked, under their mother's rag of a blanket often come to me! I wonder they are not dead.

I am trying to shew them the value of industry and to excite them to make little garments for their children instead of sitting so many hours as they do, talking and smoking. I do hope you will remember them and send us more books for them as soon as possible.

There are our Native Ministers too, for whom I wish to plead - if I may be allowed. They seem to be good, willing, working men. Mr W has got them now on a regular Local Preacher's working plan and they go in pairs, their regular round in the Circuit - they come here before starting, for advice &c. and call when they return to give their account of success &c. I feel much interested for them - they have no reward and really are not fitly clad or respectable for their work. Then they meet the Church Mission Teachers and come in contact with them who are annually supplied with a teacher's suit - value about 10/-. It consists of a red woollen shirt, duck trousers and leather belt - we have seen some of them. Now, if it could be afforded to give our Teachers a blanket once a year or a decent suit, do you not think it would be good? It seems to me it would greatly advance our interests among the people and prove a source of encouragement, respectability and comfort to our men. These are my thoughts which I suggest for your consideration.

The collision into which we are necessarily brought with the C.M. Natives is the greatest evil in this District and the only one I fear. The old persecuting degrading spirit is in them. On our way hither, within a few miles of this place, we were shewn by Thomas Skinner two stones, the one a good size rock and the other a stone about the size of a man's head - both firm in the ground and close to each other. These stones Mr Taylor has shewn to his natives and told them they represent the two churches - the rock is the Church of England and the little stone is the Wesleyan Church. We had a long argument all Tuesday evening with a Native lad called James Barton, now a

C.M. Teacher close to us; but who is an old domestic of ours in Kawai. Since then he has embraced our religion and was baptised and married by Mr Ironside and was appointed a Teacher in this District. He is well informed, sharp young man and gave us the whole account of his life. After the Church Missionaries met with him, they gave him no rest till he turned to them. First Mr Hadfield, then Mr Mason and lastly Mr Taylor who succeeded in gaining him over when he appointed him Teacher and forbid him to hold Class or Prayer Meetings or to pray without the book. This James attended to when, after some time Mr T told him he might leave those rules and hold meetings as he used to do. James told him "No" what sort of Minister was he to change his rules thus, that he did not know what he was about. Mr T told him if he behaved so to him, his soul would go to hell. James replied "If your Ministry is right, you will go to Heaven, but if you teach what is wrong, you will go there!" Since this, a long time since, he says he has returned to his old Methodist usages with his people and while the other C.M. Teacher of the same Pa where he lives, goes to another to preach, he remains and holds class meeting and so they manage between them; but now he wishes to come back to us and says his heart turns to his first teacher, Mr Woon, and he wishes him to confer with Mr Taylor on the subject. We had a very long talk indeed with him and could find no other reason for his leaving us, but the continual toke of the C Missionaries to get him with them. We told him, it was with himself to come back to us or not, that we had nothing to do with Mr Taylor. We said we thought he had left his "first love", he said "yes" that passage in the Revelations was on his mind, to the questions, "Had he truly repented and received the Holy Ghost?" Know its real meaning and allowed, it was not expected by the teaching of the Church to which he now belongs. He got a New Testament &c. staid all night and bad us adieu next day with his heart full of waka aro. This is one case of many which are to be found here, our own people brought in and instructed by our Missionaries are bought or gained over by the C Missionaries.

What do you think of Mr Taylor marking our natives with the cross in order to admit them to his Sacrament, this is fact. We have found that some of our natives have been married by a native Teacher of Mr Taylor's called Clendon appointed to that office I believe, by their Bishop. Of these was the poor penitent young man who came to Mr Woon last Sabbath Evening. Mr W told him he thought that was not straight and so remarried him over again next morning! I expect this will annoy Mr Taylor.

Saturday Night 18: This morning my dear Husband left for Orokwai about 8 miles off to spend the Sabbath with the people there as there are several waiting for Baptism. He expects a good congregation there, the people from the adjoining settlements are gone and going - our own domestics are all gone with him; but I am not alone, a company of twelve women arrives from Turangare, some after he had gone and who had met him on the beach, they came, they said to class tomorrow, they are another tribe to those who were here last Sabbath. I could but feel struck with their modest, peaceable and devotional demeanour. I have not had the least noise or confusion in the place for the day. I went out and saluted them in the yard and to my great satisfaction I



observed them clean and better dressed, than any I have seen before. Four of them had nice, new clean native mats on. I find that they have regarded the advice I gave them on this subject. I saw eight small baskets of fine potatoes ranged in order, as I expected, for sale, but one stepped forward and said no, it was to shew love to me. I said I would rather pay for them, was there nothing they wished to have. Another jumped up and said, she must not lie to God for she had presented hers out of love to Him and they would take no payment! For once I believed these New Zealand women sincere in their offering and think the deed worth recording.

However, as I never like to receive presents from them without a return, I collected a few little articles and sent out to them some hours afterwards, with which they were highly pleased.

We have been delighting ourselves this week in the consideration of our living now out of the din of war - all around us is peace and we are in utter ignorance of what is doing on either side of us - not that we are uninterested for our friends there. We are longing to hear from Auckland. We have not yet heard a word since we left it. That cruel Tapu at Mokau greatly annoys us. I hope it will soon be done away with.

My dear boys are much on my mind. We hope and expect to have them home in the summer, they have been promised this. May I beg you to remember this and use your influence to forward them here. I have considered the best way of coming (indeed at present the only one) will be to send them to New Plymouth by a vessel that may be coming there from Manukau to Mr Turton's care who will find means to let us know of their arrival. I pray you remember a Mother's anxiety about her Boys. I hope Richard may be able to remain at home; but it must depend upon what advantages he has now and will be likely to have where he is. I do not like his present situation and have many misgivings about Garland. I did not know his master was an Irishman till after his Indentures were signed. Will you wisely prevent any visiting intercourse with our Boys and .....s family; I have good reason for desiring this; but it must be quietly done, or a world will be on fire. I heard a great deal in my five weeks' confinement. I do not know whether his Father has told you, but Garland is entitled to the sum of six pounds, the produce of his lathe in New Plymouth, which if he wishes may be laid out (with a few pounds more out of his own yearly allowance, if necessary) in purchasing a watch for him, but I would not trust him to make a purchase. Therefore I beg the favour of your looking into it. Will you tell him of this and then if he or you or any other friend should see an opportunity of getting a good one, please pay for it and charge it to his Father's account.

I fear you will say I am very bold to trouble you with such matters; but these are my reasons for so doing. I cannot help regarding you as Father and an old friend and then I know your influence goes further than any other I know in Auckland; but if I have gone beyond bounds, tell me so and I will remember it in future. I know you do not like to be troubled with too many letters. In my last long epistle I forgot to send a word of remembrance to Henry. I do it in this. I beg my very kind love to him and

sincerely hope he is happy and making his way with comfort among his tribe. We shall feel great pleasure in hearing from him.

My love to all your household, whoever they may be, Mrs Lawry in particular. Pray write to us whenever you can. May great grace rest upon you all - prays, my dear Sir,

Yours very faithfully and affectionately

*Jane Woon*

I have finished up to-night because we expect to send to Ngamotu on Monday morning.

## **JANE WOON - HER LIFE**

Jane Woon was born at Marazion, Cornwall in 1804. Baptised 25 March 1804 at St Hilary, she was the daughter of James and Katherine Garland. Family tradition says that she had kept a seminary for Young Ladies at Penzance. When her husband William Woon writes to Rev. W. Taylor in 1841 he refers to his wife Jane as 'niece of Mrs Taylor'. Her marriage to William Woon, 'a big handsome man with a lovely voice' took place in 1830 at St James, Clerkenwall. Jane with other wives of missionaries-to-be took a midwifery course at a Lying in Hospital (probably St Lukes Old Street) in London prior to leaving England for service with the Wesleyan Missionary Society. They travelled by 'Lloyds' to New South Wales arriving there in August 1830. From Sydney in 1831 they went via New Zealand to their appointed 'station' at Tonga. They returned to New Zealand in January 1834.

Jane's first two children, William Garland Woon, 1831 and Katherine 'Kitty', 1833 were born at Nukualofa, Tonga. Her brother Richard Watson Woon was born at Mangungu, New Zealand in 1834 and Charles Wesley born (and died), Kawhia in 1835. Edwin Turner Woon was born 1836 at Mangungu, James Garland in 1839 at Pakanae, Hokianga. Emily Jane arrived in 1844 and another infant son was born February 1846 and died in March. When reporting this death to the Mission Secretaries in London, William Woon commented 'this is the third son we shall have buried in New Zealand'. In January 1850, Jane took her sons to Australia to boarding school and returned to Heretoga which was seventy miles north and thirty-five miles south from the nearest Europeans. Her husband wrote the journey was "a tremendous undertaking for anyone, and especially for Jane, diminutive and not always well."

Of her marriage Jane wrote to Rev. Waterhouse - 'in our conjugal union we are most happy .... the Lord has given us five little ones in six years'.

William Woon retired in 1854 at Wanganui where two of their sons lived and William died there in 1858. Jane died the next year - 1859. Both William and Jane Woon died in their 56th year.

The letter written by Jane Woon and published in this Journal shows her vitality and faith.



Jane Woon



Rev. William Woon

## A NOVEL WITH A PURPOSE

"Kathleen Inglewood" was the pseudonym of Kate Evelyn Isitt who was born at New Plymouth in 1876, daughter of Mary - nee Purdie and Francis Whitmore Isitt.

Her uncle, Leonard Isitt, was founder of both "The Prohibitionist" and "The Vanguard" of which Kate's father Francis was the Editor. Both men were Methodist Ministers who were strong supporters of the Temperance movement.

As "Kathleen Inglewood" Kate wrote a book published in 1905 which is described in a New Zealand Mail review as 'a fairly bulky book entitled "*Patmos*" - a novel with a purpose .... its object the propagation of prohibition teachings'. The reviewer damns the book with faint praise comparing it with Zola's *L'Assomoir* and a Charles Reade's title *Drink* which had highlighted the lesson of life ruined and degraded and a family dragged down to perdition. The reviewer admires Kate's fluent narrative style but feels that she does not elevate Prohibition into a matter of literary interest. Throughout the book 'the subject remains where it naturally belongs, in the realm of platform controversy and local politics'. The reviewer continues with the view that 'we are too near to and too intimately interested in the great social and political movement going on in this colony, too familiar with its leaders and the fluctuations of their political fortunes to be able just yet to get them into the perspective of a novel'. The final sentence deems Kate's book to be 'bad history but moderately good literature'. The novel '*Patmos*' was set in Christchurch and published 1905 by Gordon Sc Gotch in London. It centred around a no-license campaign. Her main male character John Saxon leads a prohibitionist movement, and like her uncle, is elected to Parliament on a prohibitionist ticket.

Kate Evelyn Isitt is believed to have worked twenty years in England working some of that time on the staff of the Manchester Guardian. [Any further information would be valued by W.H.S. (N.Z.)]



## WOMEN AS SACRAMENTAL STEWARDS

For many years this office in the Church was held by men. One woman, noted from *The New Zealand Methodist Times* "Within the Veil" columns in 1923 allows us to pay tribute to Mrs Emma Blencowe who died at Te Aroha aged eighty-one years.

*"With a small frame and a constitution never strong, it was amazing the amount of service she managed to crowd into her life. She was Sacramental Steward for forty years. All objects connected with the church found in her a champion collector, and also all good purposes outside the Church.*

*During the last Prohibition campaign, though over eighty years of age, she covered the town three times over in getting names on the roll, collecting funds and distributing literature. The failure to carry the issue was a bitter disappointment to her ..... Her remains were brought to the church where a brief service was conducted. We tender our sympathy to her nieces."*

*"Her fragrant memory will outlast her tomb embalmed for ever in its own perfume."*

## A GOOD PREACHER

"If you want to hear a good preacher go and hear Miss Shoesmith." So commented the Reverend Eric Hames in his own inimitable way.

Ethel Shoesmith was trained by Archbishop Fisher in London and was a "robed" member of the Church Army. She organised a Colporteur Scheme. She came to New Zealand in 1935 and offered herself to the Anglican Church but they had no place for a woman. She became a Methodist, training as a local Preacher.

For some years she was attached to the Glen Eden Circuit. By 1950 she had a cottage at Birkdale from which she travelled far and wide by bus and tram to take services. She was well known as a 'character'. In 1949/50 the writer was briefly secretary for Beachhaven M.W.M.U. of which Miss Shoesmith was then President.

## MRS MARGARET PACEY

Mrs Pacey is best remembered as an officer of the Methodist Women's Missionary Auxiliary.

Herbert Edward Pacey met and married Margaret Willhelmina McKenzie in 1899 when both worked at the Helping Hand Mission in Auckland. From about 1910 they were active in St John's Ponsonby where Margaret Pacey was leader of a Young Women's Bible Class. Her husband was Sunday School Superintendent and a Circuit Steward.

When the Missionary Auxiliary was commenced in Auckland in 1908 Mrs Pacey was elected President which office she held for eleven years. Then the family moved to Palmerston North where Herbert Pacey was employed in work in the Dairy Industry. In 1931 there came a further move - this time to Wellington where Margaret became President of Wellington Auxiliary, and was Dominion President of M.W.M.U. in 1927/28 and again in 1932/33. An appreciation, written by AES - (could this be Ada F Smethurst who was on her M.W.M.U. committee as Dominion Box Organiser and whose death is reported in the same Methodist Times as the obituary of Herbert Pacey in 1945), tells of the other Auckland activities Christian Endeavour Band in the Open Air services where she served an apprenticeship in public speaking and prayer. She was active in orphanage work, was a member of the Board of Management and Selection Committee. She had worked for the British and Foreign Bible Society, supported the Prohibition Party and chaired the Dominion Women's Crusade when Local Opinion Polls and the Licensing Trade were public questions.

In the wider community she had served in Auckland as President of the Y.M.C.A. and was later on the National board in Wellington. During her time in Palmerston north she was a member of the Board of Flock House.

In the M.W.M.U. pages of *The Open Door* September 1939 there is a further tribute to her outstanding leadership "given unstintingly and often at great physical cost... mission work her greatest joy." There is a quote from Ruskin - "A noble life leaves the fibre of it interwoven forever into the work of the world." The writer continues - "so through the fabric of our Auxiliary will continue to gleam this shining thread" - the life of Margaret Pacey.

## HOW WE WON THE FRANCHISE IN NEW ZEALAND

This is the title of a small eight page leaflet published by New Zealand Women's Christian Temperance Union Inc. The photocopy seen by the writer has a subheading - Mrs Kate Sheppard's Life Work - by Mrs Nellie Peryman. So far no bibliographical proof has been noted, but the New Zealand National Bibliography credits a pamphlet of this or similar title to Kate Sheppard. Sheppard presented a 1902 Report under title, *'How the Women of New Zealand Won the Franchise'* but the internal evidence seems to indicate a 1924 date for Peryman's pamphlet.

Nellie Peryman was the wife of a Wesleyan minister. She was a Latin and Greek scholar and was for ... years the editor of the White Ribbon (W.C.T.U. Journal).

Her intention was to write of the Franchise so that the part taken by New Zealand women should not be discredited. She had heard it being said that the Franchise was conferred on New Zealand women "without any effort on their part, even some would say, without any desire on their part to have such a gift." She believed that children should be taught about all heroic struggles for liberty and deliverances from danger. Freedom won at great cost should not be forgotten.

Nellie Peryman describes three stages of the Franchise 'fight'. First the quiet educative work by Mrs Muller, Alfred Saunders and others who first claimed that a woman had a right to vote for the protection of herself and her children; also for the safety and well-being of the State, "because a large and unrepresented class is always a menace to the State."

In 1878 a long second stage campaign began in Parliament when the 'opening shot' was fired by Dr James Wallis, an MP for Auckland City West. This James Wallis was a controversial Presbyterian minister and a ship's surgeon not to be confused with the James Wallis of the Wesleyan Mission. Dr James Wallis introduced the first Woman's Franchise Bill. Sir George Grey was then Prime Minister, but despite his determination to legislate for the 'unborn millions' he did not give the Bill any sympathetic support. Some other men did; Sir William Fox, Sir Robert Stout, Alfred Saunders, and Sir John Hall ever 'champions of the women's cause'. The House was too busy - the Bill was 'shelved'. Dr Wallis returned to the charge and moved that the word 'male' be struck out as a qualification for a voter. The House divided on the issue but the 36 Noes outweighed the Ayes by ten votes. In 1879 Mr Ballance divided the House, the Bill was again defeated by 27 to 19. In 1881 Dr Wallis tried again with a Woman's Franchise Bill and this time it passed a first reading. Then again in 1887 Sir Julius Vogel presented a Female Franchise Bill which passed the second reading with a majority of 19 but was 'dropped', but the discussion and debate had served to educate not only MP's but also some constituents.

The third stage began when a new factor entered in New Zealand. The Women's Christian Temperance Union held its first New Zealand Convention in 1886 and a Franchise Department was set up under Mrs Clark and by 1887 Kate Sheppard was Franchise Superintendent, a position she held until the 1893 Victory. She prepared literature and encouraged Debating Societies to take up Franchise as a subject. The Petitioning began - an Auckland Wesleyan and W.C.T.U. member, Mrs Spragg, had collected a large petition by 1887 but was asked to wait while others were collected. Over 10,000 women signed in 1891; over 20,000 in 1892 and there were 31,874 signatories to the 1893 petition sent up to Parliament. The liquor trade came out in full force against the franchise for women, nevertheless the women and male support won the day. The Franchise Bill was passed in both Houses but opponents still actively petitioned the Governor to withhold his signature. On the 19th September the Governor, Earl Glasgow affixed his signature. The franchise for women had been won in New Zealand.

## FRONT COVER



This is taken from a coloured copy of a portrait of Eliza (Leigh) White which is in the possession of a direct descendant, Mrs Noeline Hill of Birkdale, Auckland. The portrait was "taken" at Earith, Huntingdonshire, England on 4 July 1829 immediately following her marriage to Rev. William White, prior to setting out for New Zealand. It was commissioned by her brother, James Leigh. From a note enclosed in the frame, it appears that it was sent to Eliza in New Zealand on 14 June 1852.