Zealand.

The Story of MAORI MISSIONS

—

BEING FIVE STUDIES

by the

Very Rev. GEORGE BUDD

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Published by the
Presbyterian Women's Missionary Union.

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ABOUT BOOKS.

There are many and varied books covering the earlier period of Maori Mission activity. There are other books that help in the understanding of the Maori people.

MARSDEN—

"The Life of Marsden," by J. B. Marsden, is easily obtainable. Messrs. Reed publish a book on "Marsden."

"Letters and Journals of Samuel Marsden" and "Marsden's Lieutenants," both by Dr. J. R. Elder, are invaluable and should be obtainable in local Public Libraries.

"Marsden and the Missions," by E. Ramsden, is one of the more recent books. It has an interest of its own.

ANGLICAN—

"History of the English Church in N.Z." (Purchase) touches the early period.

"Selwyn" is written up by Boreham in a popular form. There are many other earlier books that are not easy to obtain.

Reed publishes several books, notably those by Stack, that are useful.

METHODIST—

Williams' "Centenary Sketches" covers the early days, and the large "History," by Morley, is full of good material. There are also many older books, known and possessed by collectors.

James Cowan's many books are useful for colour; e.g., "Tales of the Maori Bush," and so on.

Acheson's "Plume of the Arawas," and Satchell's "Greenstone Door" are of value.

Tregear's "The Maori Race" is a mine of information about the Maori, his customs, religion, and life. It is large, but not expensive, and should be in local libraries.

Wohlers is made known to us in Houghton's translation of "Memories of J. H. F. Wohlers." Excellent, but scarce.

PRESBYTERIAN—

We have not much literature on our work, but references are made to it in Dickson's "History of Our Church in the North," and in C. S. Ross' "History of the Church in Otago," and Chisholm's "Fifty Years Syne." The booklet by Mr. Fletcher, "The Story of Maori Missions," may be borrowed from the careful who have kept it beside them since its publication in 1924.

The "Proceedings" of Synod and Assembly, and the "Outlook" are our main sources of information. The earlier copies of the "Proceedings" contain the most useful information about the past, but they are as hard to find as moa bones.

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FOREWORD.

The need has long been felt of a study booklet giving an historical outline of Maori Mission work, and, for our own purposes, delineating somewhat more fully the Presbyterian section of that work. The present studies have been prepared at the request of the P.W.M.U. to meet that need.

The Missions Committee and the P.W.M.U. are deeply indebted to the Very Rev. G. Budd for consenting to write the booklet. His comprehensive knowledge of the subject, his keen interest in the work represented, his love for the people on whose account it is carried on, and his ability to tell the story well, have all eminently fitted him for the task he has undertaken.

We are confident that as these chapters are studied the romance of the work in the past and the challenge of the work in the present will grip the hearts of those who read and ponder, and so we shall go on into the future to discharge still more adequately our obligation to our neighbours—the noble Maori race.

J. G. LAUGHTON,
Maori Mission Superintendent.

MAORI MISSIONS.

SOME NOTES ON MAORI RELIGIONS.

CHAPTER 1.

THE DAYS BEFORE WAITANGI.

SCRIPTURE REFERENCES: Matt. 28/16 to 20; Mark 16/15; Acts 1/8, 9; Luke 13/29; 1 Cor. 1/12, 13; John's Third Epistle, verses 8 to 10.

The authentic history of New Zealand is short, so far as Europeans are concerned. Somewhere about 1630, a Dutch atlas contained a sketch of an indistinct coast-line, named *Zealandia Nova*. Later old English maps label Cook's Strait as the Gulf of the Portuguese. The intrepid navigators of that country had penetrated to these Southern latitudes. Abel Tasman records that he sighted New Zealand on December 13th, 1642. Some of his Dutch sailors were killed in a quarrel, and it seems uncertain whether Tasman himself landed or not.

Captain James Cook sighted Poverty Bay on October 6th, 1769, and later sailed round both the North and the South Islands. Cook, with his typical tactfulness, managed to win the confidence of the native people, whom he found in residence in large numbers up and down the coasts where he called.

From whence had come this people? Ethnologists have laboured hard to discover the answer to that question. All we need to say is that the people of these islands are closely related in type and custom to other peoples in the Pacific Islands. These in turn may be linked with people of ancient civilisations such as those of India and even Egypt. Dr. Kagawa had great delight when visiting New Zealand a few years ago in tracing resemblances between the Maori and the Japanese languages, and in turn in tracing both back to the Egyptian. Speculations along these lines are interesting and serve to show that it is unwise to be dogmatic; and that if we go back far enough origins tend to become common.

When the Maori came is another vexed question. 'Tis certain it was several centuries earlier than when the European wanderers found him. And it is equally certain that the Maori came to a land that had a people of its own, who now have practically disappeared. European investigators soon found that the Maori was superior in many ways to the savage peoples of other Islands, and early placed him high in the scale of uncivilised life. Without doubt, further, the Maori was in many ways a religious person. His priests and

tohungas were deeply versed in all kinds of ceremonies and magic. There are plenty of sources where information can be gathered. Mr. E. Tregear's book on "The Maori Race" has a great deal of information on all phases of Maori life, including Religion. Popular books like Mr. W. Satchell's "Greenstone Door," and Judge F. O. V. Acheson's "Plume of the Arawas," give vivid pictures of the way religion held the hearts of the people. And from what we know of modern Missionary methods, it had perhaps been better for the Maori had the Missionaries sought to grasp his viewpoint a little more clearly. Much misunderstanding and possibly not a little tragedy had been saved had zeal been tempered with knowledge. (Suggest the question, "Had the methods of Miss Shaw, as described in 'God's Candlelights,' been put into practice by the early Missionaries, would the appreciation and understanding of the Maori been keener and more permanent?")

EARLY CONTACTS.

Had all the white people that made contact with the Maori in the 18th and early part of the 19th centuries been of the type of James Cook, the story of settlement and Missionary enterprise in New Zealand had been very different. (Study the progress of the Gospel and its influence upon, say the peoples of Livingstonia and Uganda, where the main and first white influence was the Missionary, in contrast with mission work in the Pacific Islands and New Zealand.) The first people who followed Cook were some from New South Wales and further afield. Some of these came for the kauri trees that made such excellent masts for the sailing vessels of those times, and the whalers, who found at certain seasons large numbers of the valued mammal in the waters off the coasts of New Zealand. Some of the carpenters needed for the kauri work and some of the sailors chose for one reason and another to stay in the islands. Runaway convicts from Sydney sometimes managed to reach these shores. The results were not for the good of the Maori. He found in these Pakehas (strangers) much that was to his detriment, and physical and moral consequences of an unhealthy character quickly showed themselves. Loose-living, quarrels, murders and such like became common in certain parts. Firearms were introduced and helped to accentuate tribal differences. Then the Maoris themselves began to take trips abroad. Generally they went voluntarily; but once committed to an unscrupulous captain and once away from their own shores, these adventurers found it not always easy to get back. Distrust and suspicion grew, and not a few tragedies followed. The soil for the gospel that was brought to New Zealand early in the 19th century was not virgin soil, nor was it free from some of the worst weeds of civilisation.

MARSDEN AND THE GOSPEL.

Yorkshire has the honour of being the native county of two men who, in the providence of God, did great things for New Zealand. The first of these was Captain James Cook, and the second was Samuel Marsden. Born June 25th, 1765, Marsden grew up in simple

surroundings and on homely fare. (See the opening chapters of Dr. Elder's "Letters and Journals of Samuel Marsden" for useful and interesting data about Marsden's early life.) He was a man of sincere and deeply devout evangelical type. Withal he was intensely practical and pious. He was large-hearted and broad-minded. "He was like the Apostle to the Gentiles, a craftsman as well as teacher and preacher, one whose life was an outstanding example of the value to a young community of the man who could be a leader in practical affairs as well as in religion and education."

Marsden was ordained to the ministry on May 26th, 1793, and was sent thereafter to Botany Bay, Sydney, N.S.W., as Chaplain to the settlement. He was not the man to keep his eyes or his ears closed to possible openings for the spread of the Gospel. The narrative of Marsden's contact with New Zealand's people is as romantic as anything in Mission history. The story would make an excellent series of studies for Missionary organisations. During the period 1814-1837 Marsden made seven visits to New Zealand. He was 50 years of age when he made the first, and the last was made in his 72nd year. The story of his meeting with the stray Maoris who came to Sydney, and of his meeting with Ruatara are well known. There is some reference to it in a booklet, "How Shall They Hear?" and other publications, such as Dr. Elder's book.

In the light of subsequent experience, Marsden's policy of establishing an Industrial Mission rather than a definitely evangelistic one hindered not a little the progress of the Gospel. He was not the first to conceive the idea of introducing the Gospel by a process of education and training by the artisan rather than the evangelist. The early efforts of the Moravians in Greenland were in the direction of preparing the ground first by establishing some knowledge of rules and laws for better living. But in 1740 a change of policy was adopted. Then they determined in the literal sense of the word to preach Christ and Him crucified. The change of policy had striking results. (See "History of Missions," by Robinson, page 52.)

THE FIRST MISSIONARIES.

The first group of men engaged for Mission work in New Zealand left England in the "Ann" on August 25th, 1809. They were William Hall and John King. Both were men trained as artisans. And it was as artisans they were expected to do their work. On the same ship were Marsden himself, and among the crew was discovered Ruatara, a Maori whom Marsden had previously met, and who was to play a not unimportant part in the work of introducing the gospel among his own people. Arrived in Sydney, the mission party found the door to New Zealand not yet open. It was not until 1814 that the long-cherished dream of Marsden became a reality. In 1813 another man and his family arrived in Port Jackson, sent out by the Church Missionary Society for the enterprise in New Zealand. This was Thomas Kendall. On March 14th, 1814, a ship called the "Active," which Marsden had purchased for the work of the Mission, set sail for New Zealand. "Marsden stayed in New South Wales to hope

and pray that the long expected day had at last dawned and that 'the Lord was about to prosper Zion.'" This trip was exploratory in its character, and the travellers returned to Port Jackson on August 22nd. Soon after a further trip was organised to begin the Mission. Marsden took with him the three men who had been waiting for this purpose, viz., John King, wife and child; William Hall, wife and son; Thomas Kendall, wife and three sons. Kendall left his two daughters in Port Jackson. The opening of the Mission was on Christmas Day, 1814. Had Marsden been able to stay the early chapters of the Mission had made happier reading. Kendall proved a poor team man, and in the commercial work in which the missionaries had to engage trouble arose. It is a long, tedious and unpleasant story that can be read in Dr. Elder's book, "Marsden's Lieutenants," and Ramsden's "Marsden and the Missions," and other volumes. By his visits Marsden did what he could to keep his team together, but the differences grew, and grave troubles interfered with the work. King proved the most stable man. The bloodthirsty Hongi and like warriors made terrible troubles. Marsden, by extensive journeys, traversed great tracts of the northern half of the North Island. Wherever he went, he won the confidence of the Maoris, and prepared the way for the work that was done later by a band of men headed by the Rev. Henry Williams, who was brought over by Marsden in 1823. "Seek *first* the kingdom of God," said Williams, and he set himself to master the language and to take the necessary steps for others who accompanied and followed him to do the same. (Study a book like Smith's "Shrine of a People's Soul" to appreciate the importance of a knowledge of the native language to Missionaries. Think of the stress our Missions abroad lay upon the importance of Language study. Are we justified in asking our recruits to study hard for two years after their arrival in China or India?)

Williams showed marked qualities of leadership, and his genius for organisation and sound Christian purpose did much to organise the somewhat dismembered work that existed after the first few years. The passing of the bloodthirsty Hongi in 1828 was more than an event: it was the closing of an epoch. Henceforth though strife and bloodshed did not cease, there was a change of attitude on the part of the people to the tribal disputes, and the spirit that fostered war began to turn towards the way of peace. Waitangi loomed up as a possibility, and 26 years after Marsden's Christmas sermon the great treaty was signed. The Church of England Mission had broken ground throughout a great part of the eastern side of the North Island, and had notable mission stations established in several centres as far south as Tauranga.

THE WESLEYAN MISSION.

The Wesleyan, or Methodist Church, as it is now called, has had a long and honourable record of Mission work in the South Seas, and not the least of its enterprises was that which gave it a definite part in evangelising the Maoris. Their entrance to this work came about in an interesting way. A young man who was born in 1785, in Staffordshire, England, grew up in a fine religious atmosphere, and

early sought to do some missionary work for his Master. He was to go to Canada, but the disturbed condition of that country in 1814 led to his being sent instead as a chaplain to the people of his church who had compulsorily or voluntarily gone to Australia. So it came to pass that the Rev. Samuel Leigh found himself in Sydney on August 10th, 1815. There he soon came to know the other Samuel who had established himself long ere that time in the community. These two men proved to be kindred spirits. Leigh's health failed him, and it was suggested that he take a trip to New Zealand for the purpose of gathering strength. He went in Marsden's own vessel, and at Marsden's invitation. The Church of England leader asked Leigh to look into the Mission in the Bay of Islands, and to report. Leigh took stock, made valuable suggestions to the Anglican brethren, and returned to Sydney with a deep passion in his heart to do something for the Maori people. His health was such that he had to take a further sea voyage, and he set out for England. Once there his advocacy of the need of the Maoris resulted in an agreement being made to open a mission. But funds! How could they raise the funds? With the genius of faith, Leigh appealed for permission to ask for gifts in kind, and got it. He at once set to work, and soon had a vast collection of pots and pans, kettles and saws, axes and spades, knives and tools, cotton, calico, prints, and so on. These were sent in cases and packages to the Head Office of the Mission, which became crowded from floor to ceiling. These goods were taken out and sold or bartered to such advantage that the Mission was maintained by them for five years. He came to begin his Mission on February 22nd, 1822, eight years after Marsden had begun his. The work was to open in Mercury Bay, but Hongi had been South and practically extinguished the tribe of his friend Hinaki at the Thames. The site finally agreed upon was Whangaroa, famed as the scene of the massacre in 1809 of the crew of the "Boyd." The station was called Wesleydale, and for two years Leigh struggled on. Two recruits arrived on October 6th, 1824: Nathaniel Turner and John Hobbs, and Leigh left on their arrival. Maori treachery led to the breaking up of this station in 1827, and with the aid of a friendly chief, Patuone, the Mission was set up on the Hokianga, on the west side of the Island. Leigh passed out of the Mission that he had done so much to found, and died in England in 1852, retaining to the last his passion for the Maori people. Messrs. Turner and Hobbs established themselves at Mangungu. The work made slow progress, but the staff was reinforced, and as time passed it extended further down the coast. The Mission had real success in several districts, especially in the Kawhia and Raglan region. But there came a rift in the lute. Another denomination seemed to find cause for conflict and the Wesleyans decided to withdraw from this most promising field. Their missionaries did much in Taranaki, and in later years extended to the South Island as far south as Waikouaiti and the Otago Heads, and even to Stewart Island. The action of ecclesiastics has on more than one occasion stained the flag of the Cross, and left the impression that only one church has the right of way. The advance of the Kingdom seemed to be not so important as the advance of a denomination.

Space does not allow of a more detailed story of the early Missions. The activities of Marsden, Williams and Selwyn seem to be better known than is the Mission of the Wesleyans. But the lesser known work was not one whit behind that of the better known. Men like Leigh, Turner, Hobbs, Woon, Whiteley, Buller, Watkin, Ironside, Creed and many others are worthy of all honour and respect as we think of the past and the great Foreign Mission enterprise of evangelising the Maoris. If the Anglicans had their martyr in Volkner, the Wesleyans had their in Whiteley. The Church of Jesus Christ has just cause to be proud of the witness given by her apostles and evangelists and their women folk, who endured hardness and suffered many things that the missionary command of her Master might be fulfilled. The results were abundant, and Waitangi and its treaty became possible only because they had laboured faithfully and given effective testimony to the saving power of the Crucified Saviour. Alas! that the greed and vice of our people who came after the Missionary, produced distrust, suspicion and finally revolt. The wars that broke out in the 'sixties resulted in many things, not the least of which was the revival of some of the old heathenism under the name of Hauhauism. The devastating effects of those sad days have not yet been fully blotted out. May we do what we can to efface the effects.

ASSIGNMENTS—

1. Providence sent Capt. Cook to New Zealand. Does that fact place any obligation on us, as a people, in relation to the Maori?
2. What do you think of Miss Shaw's methods, as illustrated in "God's Candlelights," as compared with earlier missionary methods among the Maoris?
3. Was Marsden's approach to the Maori by means of the Artisan rather than by the Evangelist, the soundest missionary strategy?
4. Compare Marsden's attitude to the Wesleyan's with that of some of the later Anglicans. Which was the right attitude?
5. Should the Methodist Church have a reasonable and prominent share in the proposed Centennial celebrations that are being planned to recall the early Mission work?

CHAPTER 2.

MUCH RESOLVED AND LITTLE DONE.

SCRIPTURE: Joshua 1/1 to 9; Matt 25/18, 25; Acts 13/1 to 5; Acts 8/3, 4.

Prior to Waitangi, the work of evangelising the Maoris had been left mainly to the Anglican and Wesleyan Churches. For was not this a Foreign Mission enterprise? None of the other churches had entered the field except the Roman Catholic, in whose name Bishop Pompalier had come in 1838. After Waitangi the stream of immigration began to flow this way. With the newcomers were Presbyterians in settlements. And with one of the earliest of these there came the first Minister sent out by any Church to minister particularly to the pakehas. The minister was the Rev. John Macfarlane, who on March 8th, 1840, held his first service on the beach at Petone. Maori people were in the neighbourhood, and their presence gave to the newcomers not a little anxiety. However, it was not long before Maori and pakeha dwelt side by side in peace.

But the Maoris were not all Christians, and both in the North and in the South there was concern on the part of the early church for their Maori neighbours.

THE PRESBYTERY OF OTAGO.

Concern for the Maori people was expressed in the Presbytery of Otago on the 19th of December, 1854, when a committee was set up, with the Rev. W. Will as convener. This committee was charged with the duty of "inquiring into the state of the natives within the bounds, and to report to a future meeting any measure desirable for their moral and social elevation." Six months later a verbal report was submitted that the committee had found it difficult to do anything, and a new committee was set up and "enjoined maturely to consider the whole matter and report to next meeting." At the December meeting Mr. Will stated that the committee wished to confer with the Provincial Council, so the matter was deferred. June 17, 1856, the earnest hope was expressed that some plan would be devised to enable the congregations to manifest an interest in the spiritual welfare of the Maoris. The report in December indicated that a memorial was to be sent to the Provincial Council representing the destitute state of the Maori population and the necessity there was for something in the nature of an Industrial School for native and half-caste children; and for the adoption of more stringent regulations for preventing access to the use of ardent spirits on the part of the native

population; the Presbytery agreeing to co-operate with the Government in promoting these objects. The shuttle-cock policy between Presbytery and Council continued throughout the next year. On February 10th, 1858, it was reported that a conference had been held between the Rev. G. Stannard and the committee. Mr. Stannard was the fourth representative of the Wesleyan Church at Waikouaiti, his predecessors being the Rev. James Watkin, C. Creed and W. Kirk. After the conference the Presbytery resolved: (1) to obtain a Native teacher from Three Kings' Wesleyan Training Institution and to employ him in the various Native settlements throughout the Province; (2) to establish a Central Industrial School in or near Dunedin; (3) to ascertain the cost of doing this and to put pressure on to the Government to take the necessary action to secure funds; (4) to make it the committee's main business to push the Government into action at the earliest possible date, and, once the work is going, *to see that the Government provided for it.* All this seems to have resulted in nothing. Meanwhile drunkenness and vice were doing their deadly work, and the Maori people were being beaten by disease and death. A step was taken in 1859 to form a Society for the amelioration of the condition of the Maoris, and the Presbytery seemed passively to demit its labours to this society.

This society functioned rather feebly for not more than nine years, but it did do something. They secured the services of a Mr. and Mrs. Baker, who were set to work at the Otago Heads, and laboured there for three years. It was estimated that the number of Maoris and half-castes between Moeraki and Jacobs River (Southland) in the year 1859 was about 500. Things were not very flourishing, and it fell to the lot of Mr. Baker to build a small shack for himself. He left after three years to go to Wellington. Unfortunately, the ship he travelled by was wrecked and he was drowned. The next agent appointed was the Rev. J. F. Reimenschneider, of the Bremen Society. Mr. Reimenschneider was at this post from 1862 to the time of his death on 25th August, 1866. He was buried at Port Chalmers.

THE BREMEN SOCIETY, OR THE N. GERMAN MISSION SOCIETY.

The Rev. J. F. H. Wohlers and J. F. Reimenschneider were, along with two helpers, sent out by the N.G.M.S. to work among the Maoris in the Nelson district. They arrived in June, 1843, but found that the 300 families of Maoris were well catered for by English missionaries. Mr. Reimenschneider went to Taranaki until his appointment to Otago. Mr. Wohlers moved to the South. His first thought was to try Banks Peninsula as a field, but after an exploratory trip on foot, in which he nearly lost his life, he moved further South and finally settled on Ruapuke, where in May, 1844, he began his labours among some 200 people. The island is only about eight miles by four, and is not far from the mainland, between the mouth of the Mataura and Stewart Island. There this noble soul, and one of the finest of missionaries, laboured until 1885, when he moved over to Stewart Island, to spend his few remaining days with his daughter,

Mrs. Arthur Traill. He died that year, on the 7th of May, at the age of 73. Few men have left a nobler record, and his story as told in his reminiscences, translated by John Houghton, is an inspiring piece of reading. Wohlers often travelled by boat to the mainland, and did not a little work over the southern and western end of Southland. He gives a good deal of information that is of value about the Maori of those days. He lived unsupported by his or any society, and without money, for years. In response to the appeal of Wohlers for help, the Society sent him assistance in the person of Mr. Abraham Honore, who arrived at the end of 1848. "When I asked him why had he come without any money, he said that in Hamburg they thought the New Zealand Mission did not cost any money. . . . That was too much for me." So the brave and lonely soul went on. Later he took a run to Nelson and Wellington, and in Wellington was entertained by the Rev. James Watkin, formerly of Waikouaiti, and earlier of Fiji. The two men were having a yarn one evening, when Watkin asked his friend what had led him into the Mission field, and to his great surprise Wohlers said that it was the reading of a tract. "It was translated from the English, and the subject was the heathen in Fiji." And the author of that tract was Watkin. While in Wellington the good man decided to take to himself a wife, and the story of the romance is one worth reading. But we must hasten on, and see how all this links up with our own Church.

THE SYNOD OF OTAGO AND SOUTHLAND.

We have seen how the death of Reimenschneider had left a gap in the field at the Heads. The Synod was formed on January 16th, 1866. At its meeting the Court instructed its Foreign Mission Committee to communicate with Mr. Wohlers for the purpose of ascertaining the intention of the N.G.M.S. or Bremen Society as to the appointment of a successor to Mr. Reimenschneider. News came in 1868 that the Bremen Society wished the Synod to take over the work. Action was taken, and as a result of an appeal to Scotland, and on the recommendation of Dr. Duff, an invalided missionary from India, Rev. Alexander Blake, M.A., was appointed, arrived, and was inducted on 23rd March, 1869. Mr. Blake's work was hindered a good deal by the ill-health of his wife. He was assisted in his labours at the Heads by a Maori helper called Patoromo (Bartholomew), who worked on among his people for 15 years and earned to himself a good degree. The Synod agreed to assist this faithful man to the extent of £10 per annum, provided the Maoris did as much. The Maoris gave £11 as their quota. In 1872 the health of Mrs. Blake was such that the Synod released Mr. Blake from his engagement, and he went to Kaikorai. From there he did a little to help things at the Heads, and seven years later Mr. Blake left for the North. Patoromo died in 1878, and the Anglicans stepped in about that time and claimed the field, so no more was done by our Church.

Meanwhile Mr. Honore was working in the South. On the 28th of October, 1867, a letter was sent from the Bremen Society asking the Synod to ordain Honore. The letter remarks upon the differences

between the Lutheran and the Presbyterian Churches, but commends Mr. Honore and asks that he be ordained and his work taken over by the Synod. "We are sure the Maoris would be in good hands if your Church would take charge of them." This request was given effect to, and Mr. Honore was ordained by the Presbytery of Southland on February 24th, 1869, Mr. Wohlers being present. In 1871 Mr. Honore moved to the North and became associated with Mr. Duncan. From now on the work done for the Maoris in the South by our Church gradually dwindled. In 1884 a grant of £25 was given to the Church's pakeha agent on Stewart Island, and £50 was sent to the Northern Church. In 1886 the work of Mr. Traill was referred to with approval in Synod reports, and the grant was continued. The Rev. C. Connor, Mr. von Tunzleman and later Mr. Thomson (probably later the Rev. Lawrence Thompson) are all mentioned in turn as doing something for the Maoris on Stewart Island. And the South continued to send a grant to the North.

THE NORTH ISLAND.

Our first missionary to the Maoris was the Rev. James Duncan. He was sent out from Scotland by the Reformed Presbyterian Church of Scotland. He and Mrs. Duncan arrived in Wellington per the "Phoebe" 18th April, 1843. At once after arrival the language was tackled and every contact possible was made with Maori people. For 15 months Mr. Duncan ministered to a group of Presbyterians in Wellington, and it was some time in 1844 before he moved out of the town. He went to Te Maire, near Shannon, in company with the Rev. John Inglis. Mr. Inglis shortly afterwards left for the New Hebrides. The main thoroughfare of the district was the Manawatu River, and the missionary travelled in native canoes from pa to pa. Miss Doull records in a letter as follows: "It was not alone in spiritual matters that he came as a blessing to the brown people of Manawatu, for he was the first man in the Wellington Province to teach the Maori the use of figures and of weights and measures." After many vicissitudes and pioneer experiences Mr. Duncan finally reached Foxton and settled there. As the Maori population decreased the pakeha population increased, and the Maori work took on a dual form. When the Church in the North became organised, the first Assembly was held, and at its meeting on November 25th, 1862, Mr. Duncan was appointed convener of a Committee that was called "The Foreign and Maori Mission Committee." This committee reported the next day as follows: "Regarding the Natives of New Zealand, your committee earnestly recommends that all possible encouragement be given to the Church's agencies already in operation for their education and spiritual instruction, and to the collection already recommended donations be solicited in aid of the object." So began the organisation of the Maori Mission. The first standing committee was set up at this Assembly, and while Mr. Duncan was continued as convener of the Foreign Committee, the Rev. T. Norrie was appointed the first of a long line of Maori Conveners. Stress was laid at that time upon the necessity of educating the Maori youth in English, and generous reference was made to Mr. Duncan's work. In 1863, reference is

made in the records "to the excitement caused by the insurrectionary spirit now prevailing amongst the Native tribes," and for that reason a policy of marking time was recommended. The first large gift for Maori work was reported to the Assembly that year, a Mr. Ralph Turner, of Nelson, giving £100, with promise of another when new work was undertaken. The same donor gave more later on, and died leaving £400 to be used for the work. In 1864 a young man is referred to as offering for the work. But his name is not given and he is not brought into the picture in any way again. Things drifted along through the "Trouble," as they would call it in Ireland. Nothing new was attempted, and even Mr. Duncan seemed to have but a little to do. The Committee reported in December, 1873, on the good work being done by "one Pastor Honore" (our friend from the South) near "Whanganui," and the next year Mr. Honore was linked up with our Church. Honore extended his activities as far North as Taranaki, and succeeded among other things in building a church at Turakina. In 1876 Mr. George Milson is reported as doing some work in a voluntary capacity. There is reference to the baneful influence of bad Europeans and "a public house near Awahuri (near Feilding) pa, had a most demoralising effect on the Maoris." Mr. Milson came to be definitely associated with the work, and he and Mr. Honore, along with Mr. Duncan, covered the western area from Shannon right up to Hiruharama (Jerusalem), on the Wanganui River. But little permanent came out of it all, and by 1889 our Church was doing practically nothing for the Maori people.

Mr. Duncan lived to 1907, and was one month from 96 when he died. Abraham Honore passed away in 1894, and Mr. George Milson in 1916.

So in the North as well as in the South our Church had very little in hand for the Maori people when the Rev. H. J. Fletcher took up the work in 1889, and with his coming the new era began.

ASSIGNMENTS—

1. Explain "For was not this a Foreign Mission enterprise?" (See first few lines of this chapter.)
2. Was the policy adopted in 1858, in Otago, viz., "To make it the Committee's main business to push the Government into action," a sound policy?
3. Show that it is worth while circulating missionary literature, in the form of booklets, leaflets, and so on.
4. Note carefully the attitudes adopted by Wesleyans, Lutherans, and Anglicans to the Presbyterians in their efforts to help the Maori.
5. In view of the insurrectionary spirit prevailing in 1863, was the policy of marking time the only one to be followed?

CHAPTER 3.

BREAKING NEW GROUND.

SCRIPTURE: Hebrews 6/4 to 6, and 12/17; Luke 8/1 to 15; Isaiah 35.

We have to remember the conditions that obtained throughout the Maori world after the struggles of the wars and the fierce encroachment made upon the Church of Jesus Christ by the fanatics who had risen up against her. The power of the Tohunga was considerable. When in addition to his own powers he had the argument of the failure of the pakeha to keep his word, and the evidence of the vulnerability of the white man's religion at points where selfishness led the supposed Christians to deeds that were unchristian, his mana was strengthened. Many of his people were bewildered and their faith in the pakeha was shaken to the depths. A fire had been through the forest, and the scorched and blackened timber would take a long time to recover. And even though it might recover, it would not be as it had been before the fire. The Maori had lost his lands. He had been driven from many of his favourite spots. He was forced into the hinterlands. He was more or less regarded as an outlaw. He was suspected and in not a few instances dreaded. In such circumstances the Church had to take up her task again after the war. Then there was the baneful influences of the soldiery in some parts. Bodies of men were quartered in distant outposts and in the neighbourhood of Maori pas. The effects were far from good. A mixed population was one result, and another a degraded people. Disease and drink did not a little to lower the physique of a formerly robust and stalwart people. They were a confused, stricken and embittered people.

Our previous study led us to the time when Mr. Fletcher came on the scene. He volunteered for Maori Mission work in April, 1889. His home was in the Rangitikei district, and he knew something of the work done by the group that had for many years been working up and down the coast. He set himself to learn the language and also to take a course of study that would qualify him for the Ministry. There was a suggestion that a sphere of labour might be found in Hawke's Bay. But a letter came to the then Convener (Rev. James Doull) from Mr. L. M. Grace, a resident of the Taupo region, appealing for a missionary to be sent there, for the need was great. The result was a visit to Taupo by Mr. Fletcher in 1893. After consideration the Committee sent him to Taupo at the latter end of 1894. Four years later he was ordained. The name of the Rev. H. J. Fletcher, or "Henare," to give him his Maori name, was associated with the Mission until his resignation on March 31st, 1925.

Taupo in 1894 was an isolated part of the Dominion. It is the most inland part of New Zealand, and is about 1,200 feet above sea level. In Mr. Fletcher's early days there were a number of severe earthquakes, for Ngaruahoe was in a state of great activity. Few people can appreciate the loneliness in which the Taupo missionaries were placed. The pakeha population was small and not too eager to welcome a Missionary. The Maori people were not ready to greet him with open arms. The Church behind the Missionary was far from being enthusiastic about its Maori work. We have seen something of the way her efforts had well-nigh petered out. The young married missionary was sent into Taupo on a stipend of £120 per annum. There was no manse and no means of transport, other than that provided for a man, by nature. The pas to be worked were far apart and all round the lake, as well as inland from it. Horses were out of the question, for there was no glebe, and even had there been one the pumice would not grow grass. The cost of living was extremely high, for everything had to be carted into the village from remote Rotorua. Travel as he would, the missionary found it impossible to reach all his field on foot. A bicycle was hit upon, and the cost of it, landed into Taupo, was £24. It proved a great boon and made it possible to do more. After a time a large section of land was secured, and the Missionary, mainly by his own hands, built the Manse. Seldom if ever did a minister of the Church come that way. And the cost of travel prohibited many visits to the outside world. To begin with, the missionary had his studies to keep up, and he was there four years ere he managed to pass all his exams., and received the ordination that his Church gave. It was the writer's privilege to visit the Station early in 1910. The journey in and out was by coach, with a steamer across the lake. The impression left has not gone with the lapse of the years. The Missionary was well versed in the Maori language, had a keen interest in many subjects, such as astronomy, ethnology, and hymnology. But first of all and always he was a missionary. That he had kept the flame of a deep enthusiasm burning in that district was a joy to discover. The report on that visit records that there were about 300 to 400 natives scattered over a wide district, and about 300 Europeans. Mr. Fletcher was the only Protestant agent regularly working there. But few of the people were definitely Christian, and the lack of fellowship was very marked. Mr. Fletcher and his household were indeed like lights in a dark place. He anticipated the day when Taupo would be a health and tourist resort. To his energy and foresight the Church owes the fine building in which folk from many parts of New Zealand and other lands worship at all times, but particularly at the holiday season. In the Church is a fine memorial in the shape of a Communion table and chairs that his fellow workers placed there in his memory. "Henare" was a missionary who served the Church with genuine devotion and unwearied patience and much hard work for 36 years. Yet one may search in vain in the Blue Books of the Church for any minute of appreciation at the time of his resignation. But in the church that he built, in the property we hold at Taupo, in the Maori Mission Birthday League, and in the Turakina Maori Girls' College there may be seen monu-

ments to his foresight and zeal. It was not his blame that no Native congregation was established at Taupo. But his witness left its mark on many a life, and not a few will yet rise up and call him blesssed. One who visited this district, a native clergyman of the Anglican Church, reported that he noticed, after an absence of some years, a marked improvement in the natives around Taupo. When asked to what did he attribute this change, he said it was due to the pakeha minister. That minister was Mr. Fletcher.

TAUMARUNUI.

The King Country is now an open book. Motor cars run to and fro. The Main Trunk train has made the former fastnesses known to most. But it was not ever thus. In 1900, Mr. Fletcher crossed on foot from Tokaanu to Taumarunui. He found many people in total ignorance of the Gospel. At the Assembly in 1901, he addressed the House. Resolve was made and the Committee was instructed to take the necessary steps to obtain another Missionary. The Committee had been in touch with one of the Home Mission staff, who while stationed at Huntly had been doing some Maori work. He had a good knowledge of the language and seemed just the man for the task. His name was J. Egerton Ward. In 1902 he was appointed to the field. The wide district had had no service of any kind for over 30 years. Consequently there was a large section of the people in virtual heathenism, which was coloured by the strange mixture of religion that had followed the war period. The field was a large one. It lay "within the watersheds of the Upper Whanganui River, the Taringamotu, the Ongarue, and the Pungapunga streams, and over the hilly country along what is now a portion of the Main Trunk line between Mangapeehi and Raurimu, and wide of the track for many miles. There were no bridges or roads, apart from that portion which would be of service to the railway, and these were located and constructed where the rails are now." Taumarunui consisted of a store, an unlined hall, and two decent houses, one of which was the Manse, which had been built for Mr. Ward. Two sawmills were in the district. The work called for a strong man and one who was without fear. Mr. Ward proved to be the man. He had the heart of a lion, and nothing could daunt him. No bush track ever frightened him, and he asked for a horse that was a strong swimmer, so that he could negotiate the large and often flooded streams. The missionary was doctor as well as preacher to native and pakeha alike. He had a fair knowledge of medicine, which he turned to good account. His early experience in law court work had given him useful knowledge of land laws, and he served his people faithfully in the complicated disputes that arose as the pakeha increased in the land. With earnest purpose he fought the twin evils that beset Maori life: Tohungaism and strong drink. And woe betide the proselytiser who came trying to subvert his people! Mr. Ward had a gift with his hands that enabled him on occasion to straighten out some of the rascals who were eager to invade the Maori village for evil purposes.

He worked over his parish with diligence Services were held as opportunity offered in any building that was available, or in no building at all. He entered with understanding into the Maori life and respected their customs and ceremonies. Like Christie of Manchuria, he appreciated the importance of remembering the native point of view, and sought not to offend. Here as in Taupo the Maori Missionary had the duty of fostering the pakeha congregation that grew with the increase of population in the neighbourhood. A Maori Church was erected and a congregation served by elders of the Native race has been steadily fostered through the years. Mr. Ward held the position of Councillor in the Maori interests, and served the rising Borough in a most useful way. Surviving members of past Assemblies will recall the representative elders that Mr. Ward on occasion brought with him. These were men of fine stature who were representative of the Church in the best sense. The whole Church felt regret that the veteran of Taumarunui had at last, on the 31st of May, 1934, to lay down his burden. The whole community did him great honour ere he left the town. The veteran now lives in Auckland.

Just then a young man who had grown up in the neighbourhood of a Maori settlement on the East Coast was completing his divinity course, and he was prevailed on to take up the work that Mr. Ward was leaving. The Rev. Angus McKenzie had a good knowledge of Maori, and he has the joy of carrying on and furthering the work.

SISTER ALISON.

To Sister Alison belongs the honour of being the pioneer of the company of women which through the years has served the Church in the Maori field. She began in 1907, and still continues in active service. Her work has been done in and around Taumarunui. She early mastered the language, and through the years has been a diligent missionary. "She conducted services, established Sunday Schools, cared for the sick, and brought much help and brightness into the homes of the people." In many a home she has stood like the Lady with the Lamp and brought light and help in times of anxiety and sorrow, and in that way commended the Gospel of God our Saviour. Her appointment was regarded as an experiment. It was, but it fully justified itself, and gave the Maori Committees of later days good evidence in support of their policy of using women in the Maori field.

Another phase of the Maori work (a Boys' Farm scheme) was tried out for a brief period in Taumarunui, but reference to that will be made under another heading.

NUHAKA.

In the course of his journeys as Home Mission Superintendent, the Rev. P. B. Fraser took notice of the township and district of Nuhaka, in Hawke's Bay. He reported to the then Maori Convener that there was in that field a wide and open opportunity for service. Nuhaka had prior to the Poverty Bay massacre been a fine centre of

activity on the part of the Church Mission Society. The war passed, but the Church failed to lay hold of the changed situation, and the Mormons came and established in Nuhaka their East Coast stronghold. It happened that a young lady was just completing her course in the Training Institute in Dunedin. She offered for Maori work, and was accepted. She was soon to be well known as Sister Jessie Alexander, and her sphere at Nuhaka became as well known as herself. In its way the task was the hardest possible. But Sister Jessie shrank not. She went breast-forward. Her enthusiasm and spiritual force, her bright manner and hopefulness, her faith and her zeal carried her along. That was in 1913. Since then the work has grown until there is a congregation with a living membership of good servants of Jesus Christ. The way opened as loving Christian women ministered to the sick, cared for the children and by word and work commended themselves to the people, both young and old.

At the commencement of the Mission the road services were far from good. Part of the field was the somewhat isolated Mahia Peninsula. It seemed to all that something in the way of an hospital was needed. Sister Jessie was joined by her sister Lillian, a trained nurse. There was abundant work for such a worker. It was agreed to build an hospital. But the building of it brought an unexpected development. The contractor of the building won the heart of the Nurse. Efforts were made to secure other nurses, but the hospital seemed to have lost something. Its sphere of usefulness shrank as roads became better. And the motor car made transport of the sick to the neighbouring town of Wairoa a comparatively easy task. But for a time at least the hospital did valuable service. To-day the present staff at Nuhaka, with Sister May as the energetic head, is occupying the premises. Near Nuhaka is Whakaki, and there and in the neighbouring pas the work begun by Sister Jessie and Sister Edith (1916) is being carried on. Some of the finest fruits of Mission activities are to be found in this section of the field. From Taupo to Nuhaka might be said to cover the first part of the modern period of our Mission.

ASSIGNMENTS—

1. Compare the problems faced by Revs. Fletcher and Ward with those faced by Revs. Marsden and Leigh, as representing the pioneers.
2. Outline some of the practical difficulties in the Taupo field in 1894 and for some years afterwards.
3. What is meant by the term "King Country"?
4. Mr. Ward was careful to observe Maori etiquette and ceremonial. Was he right? Compare 1 Corinthians, 9/22.
5. Give some of the main arguments in favour of our using such a large proportion of women in our Maori field.
6. Sister Jessie would say, "Mormonism is not enough." On what grounds would you support her contention?

CHAPTER 4.

BORING-IN FARTHER.

SCRIPTURE: Isaiah 54/2; Isaiah 55/12, 13; Jeremiah 8/19 to 9/1; Acts 16/9; Ephesians 4/1 to 16; 1 Cor. 16/9.

This booklet is far too small to give a full account of all the work and all the workers that have served and that are still serving the Maori Mission of our Church. Workers like Sister Jessie and Sister May and Sister Edith should have a chapter each. And there are others. Some of them will be mentioned now. For this chapter introduces us to the most important and largest piece of our work. The title chosen for it is taken from Dan Crawford's "Thinking Black." And it literally describes the way in which the new field was entered and opened. It was a case of opening a door just a little. Then the foot was pushed in; then the leg and finally the whole body. Or to put it another way. The missionary came to the door—the gateway—stayed there a wee while and then moved into the first room; then the next move was "far ben." And since he has, or should we say "she has," entered the whole house and even some of the cottages built near the main house.

The gateway is Te Whaiti. Said one of its chiefs when, a few years ago, the famed Dr. Moffatt reached Te Whaiti: "This is the gate. In the olden time anyone passing to the Tuhoe had to pass this way. If we accepted him, we then became responsible for his safe conduct through the hills and the gorges and the bush, until we came to Waikaremoana." And in his reply the great scholar and humble Christian said: "So this is the gate. I represent One who called Himself the Gate or the Door." And he went on to tell the story of the Saviour.

It was in December, 1916, that the then Convener, Rev. A. Doull, and Mr. Fletcher went exploring. The purpose of their visit was to find a new sphere for the Mission. For there was one offering for service who would take no denial. Where should she go? Her name was Sister Annie, and she had been ordained at the Assembly in March of that year. In their wanderings they came to Te Whaiti. There was a native school, but teachers were hard to secure or to keep once they reached Te Whaiti. Here was an opportunity. If a teacher could be found, would the Department accept her services and allow the Church some freedom with the buildings? An agreement was reached, and Mrs. Gorrie, a retired teacher, was appointed to the post. Miss Jack went in with Mrs. Gorrie to serve as Missionary. The gate was occupied. And through the good offices of one worker after

another it has remained open to this day. The district has grown and years back the school passed from the Church to the Native Department; but the Church opened the door and kept it opened. Many workers have served at Te Whaiti, among them being Miss Johnstone (now Mrs. P. G. Hughes), Miss Tweed, Sister Dorothy, Mr. and Mrs. J. A. L. Carter, Mr. and Mrs. Currie, and at present Mr. and Mrs. Johnston.

But we must return to the Convener and Henare. They did not stop at the gate. Seventeen miles further on was Ruatahuna. This was in a valley of no little fertility, and full of historic interest. Among the pas was Mataatua, where stood one of the finest of meeting houses. It had been erected for the notorious Te Kooti. The field was a most promising one. But Missionaries were not particularly wanted. However, the suggestion of a school appealed to them. So it was agreed that a teacher would be sent. Fully fifty years had passed since Church and State had deserted them, and the old men sensed the approach of a new order. Their illiterate children would be in a sorry position.

Sister Annie agreed to take up the Mission station, and Miss Monfries (now Mrs. J. Currie) accepted the post of teacher, the Church, and not the State, engaging her. An old paling whare was provided as school, and the work began in February, 1917. The conditions were the crudest. Few of the children had ever been to a school. There were no desks or even seats. But undaunted the workers began. The roll leaped to 70, and the Missionary had to turn into assistant teacher. In May, 1918, Mr. Fletcher returned, and with him a young man called Laughton. Their objective was the erection of a house for the missionaries, and of a school for the pupils. There were no sawmills near, and it was not possible to bring much over the 17 miles of track between Te Whaiti and Ruatahuna. A pack-horse is not the best means for the transport of timber. The two men set to work, and with some assistance from the Maoris, cut the slabs and the palings out of trees felled for the purpose. And after two months of heavy toil they had the satisfaction of seeing a two-roomed school and a three-roomed residence erected. It was a real achievement, and the school house stands to this day. It has been superseded by buildings that cost fully £3,000.

Religiously, Ruatahuna was in a state of darkness and superstition. Sister Annie gave herself more and more to the needs of the people. But let another tell the story.

"The care of the sick as in other places became a central feature of her work, but in Ruatahuna it meant long and dangerous journeys. No call failed to find response in her. . . . Back into the bush to the homes of the needy she went over the mountain ridges and tracks impassable to any but the bush pony upon which she rode. In fair weather and foul, she crossed murmuring streams and turbulent rivers. Nothing deterred this Mary Slessor of the Maori field in the doing of what she thought to be her duty. Her district was the Mecca of

the superstitious cult of Ringatuism, and this superstition was particularly active in the presence of sickness and death. She dare not, for example, heat a poultice over a cooking fire. Another fire had to be set, outside the house, no matter what the conditions were. And the work done might be undone five minutes later by an angry tohunga. Then there was the difficulty of the Ringatu worship. They observed Saturday as the day of rest and worship, and worked on the Lord's day."

But the work went on, and the Mission won its way. And in the new world into which Ruatahuna has entered the Mission House and Church are centres of light and worship. God is now known and served by many of the people. And no influence is stronger for righteousness than that of the brave and devoted Sister who has for 22 years given her witness.

But the boring-in was not yet done. Once again the Convener made his way in with Mr. Fletcher. It was agreed to open a school at Waiohau, and Miss Elsie Webber came to the help of the Committee. Her work and that of those who assisted her was done for some years, under conditions of the roughest kind. Each time they came out or in the troublesome Rangitaiki had to be crossed, and the risks were many. To travel over the road that now links Waiohau with both the Bay of Plenty and the Tuhoe gives one no idea of the isolation that was experienced and borne in the interests of the settlement of Waiohau. But the Convener and his party have moved on. Beyond Ruatahuna about two years earlier there had come into great public prominence a place called Maungapohatu. It was the hiding place of Te Kooti, and therein the old chief had stayed in security, no one daring to negotiate the long and difficult trail that led to the foot of the mountain, near which stood the pa that derived its name from the mountain itself. One Rua had conceived the idea that he was a prophet. He succeeded in gathering a great following, and generally was on the highway to notoriety. His illicit trading in strong drink led him into conflict with authority, and he was arrested and imprisoned. In his absence the Convener and his party travelled the 25 miles track from Ruatahuna. The result was that an agreement was entered into, to open a school. Mr. J. G. Laughton had been accepted for Maori work. The committee posted him to the fastness of Maungapohatu, where he began in July, 1918.

A curious circular dance hall was placed at the disposal of the new missionary that therein he might instruct the young. Few will ever know what was endured in the early days of the Mission in that remote field. But Mr. Laughton endured and rapidly learned the language of the people. There was nothing else for it. English was practically unknown. Rua was released from gaol, and though not too friendly, at least did not oppose, and even later seemed to approve of the innovation. The people became friendly, and the Mission gradually won its way. Mr. Laughton was ordained by the Assembly in 1921, and as time passed he became the recognised leader of the Maori work, and is now its superintendent. His skill in the language

gives him a recognised place in Maori gatherings. His sincere, unceasing and courteous interest in the Maori people won him a "mana" akin to that of a chief. His aim has been single and his labours abundant. The whole Maori Church of the Presbyterian order gives him honour, and the Mission staff regards him with affection and esteem; yea, with friendship and almost reverence. His father shared with him the early days in Maungapohatu. And the place won by "Daddy" in the hearts of the Maoris was manifested at the time of his passing. The Maoris honoured him as though he were one of themselves. Miss Horiana Tekauru, who had been trained in Turakina College, and subsequently had served the Mission, became Mrs. Laughton, and entered into the work of her husband with devotion and understanding. From the mountain Mr. Laughton and family were removed in 1926 to the lake, and at Taupo they carried on the work done by Mr. Fletcher and Sister Jessie, for she had been moved there to succeed Mr. Fletcher. The school at Maungapohatu, like that at Waiohau, Te Whaiti and Ruatahuna, was taken over by the Department. None but enthusiasts would wish to go so far back. It is to the credit of our Church that one after another of our Presbyterian teachers volunteered for this field, and the Department has gladly availed itself of the services of these noble workers. They went in as teachers because they had the missionary heart, and through the years have done much to mould and fashion the young life of the community on sound lines and not a little in their spare time, to back up the missionaries stationed with them in the wilds of Maungapohatu. The place is still remote and cannot be reached by any other means than the horse or Shanks' mare.

We entered the gate and moved into the very centre of the Tuhoe, or Urewera, country. It was natural for the work to spread out to the circumference. A careful study of the map of the central part of the North Island will enable the student to locate the points already referred to in the Tuhoe. Following the highway from Rotorua to Galatea or Murupara, the observer will note a branch road striking eastward. Down that road is Waiohau, which in the early days of our Mission was cut off from the East Coast by the huge bluffs at the foot of which the road now runs. Returning to Galatea, follow the road into the Tuhoe and note Te Whaiti; further on, about 17 miles, is Ruatahuna. From Ruatahuna follow the main road to Papatotara (12 miles), and there turn sharp inland along the track to Maungapohatu. It will be noted that the main road continues from Papatotara to Waikaremoana. In the early days of the Mission this road was a mere bridle track and could be negotiated only with difficulty. It will be seen that from the high country round Papatotara, streams cut their way in all directions, for here is what might be called the roof of that part of the Island.

Now watch the growth of the stations. It was natural that the workers in their going to and fro should notice that there were people at Waikaremoana, and inquiry showed that nothing was being done for them. Here was a call, and response was made to it. The people there had kinship with those further in. If Te Whaiti was

the Gate, Waikaremoana was the back door. Or, if you like, it was the gate on the eastern side. Now can be seen the chain of stations that had been established, right from Te Whaiti to Nuhaka, with some work being done in stray pas all along the way. Going back now to Maungapohatu, we discover that there was a track leading out to the east, and if we follow it we will find many of the relatives of our Maungapohatu friends scattered between Tawhana and Matahi, and on to Waimana. The converging streams from the hills and the valleys we have been descending grow into the Waimana River. When in following up of the people of the hills our missionaries came to these parts, bridges and roads were unknown. All honour to the plucky little woman who first occupied Matahi. Nurse Doull had already proved herself in the Tuhoe, and she needed all her experience and resource in pioneering this new region. Somehow a hut was made and a school started. And the school and the station are being carried on to this day. Miss Miller, the worker at Matahi, or Sister Miller, as she should be called, has a road now, and there are bridges, but perhaps she would say that the readier access has not been an unmixed blessing. But we cannot stay at Matahi, for further down stream is Waimana. Here again there is the school as well as the Mission station. And here, too, are some of the office-bearers of the Church—men who would do credit to the eldership in any community. Sister Aileen and others have done faithful work at Waimana. The conditions are easier in some ways than they are in the more remote districts, but the work calls for much patience and unwearied effort.

Coming out from Waimana to the main road, we may turn first to Opotiki. This is one of our latest fields. Again Sister Jessie had the honour of starting the work. It may be wondered that in the town where the missionary, Carl Sylvius Volkner, was martyred on March 2nd, 1865, it should be necessary for us to open a mission. Little of the kind of work being done by our noble women was being done there. Young people needed the closer attention, and the kind of attention, that women can give. Proof of the wisdom of opening there is manifold, and as Nuhaka furnished the staff with the Rev. H. Potatau, Opotiki has given it the Rev. H. Nikora. These men, the one now at Taupo and the other at Nuhaka, are making real contribution to the Church and its work.

But let us move from Opotiki and Sister Morgan's manse and return along the main road to the North. We pass Waimana, and if we are not tempted to turn aside to Whakatane, but keep straight on, we will be moving to Te Teko. This station will be found just after we cross the giant Rangitaiki River, which we left some time ago at Waiohau. Here we will find a neat Mission house, and from that centre witness radiates to a population that has deep need of the fostering oversight of such women as Miss Tweed and Sister Mary Lowery. For the demon drink has a greedy eye for the Maori and seeks to devour him and his. The shame of it, Christian brothers! How long will this curse be allowed to kill and destroy? But as even in Sardis there were a few names of those that had not defiled their

garments, so there are in Te Teko. And the unselfish service of the Sisterhood will not be thrown away. Just a few miles further on there is Kawerau. Once again we meet Mrs. Gorrie. She gave the Church the Mission house and was the first teacher in the school that Sister Hazel Bruce now carries on. It would do us good to meet the little children and hear their songs and recitations. And we would rejoice to shake hands with our elder and his wife. They are so sincerely and devoutly following the Master. Their bright faces testify more than their words, for they are still shy of the tongue that we think is the only one. And their happy bairns! These Maori children! How they capture the heart. Who can meet them when clad in their neat "gym." uniforms, they look so trim and bright, and not be captivated? How Jesus would have been drawn to them. And is He not drawn to them still, whether they be found in the fastnesses of the Tuhoe, in the open spaces around Nuhaka, in the cosy valleys of the Matahi and Waimana, in the schools about Opotiki, on the fringes of the great Rangitaiki Plains at Te Teko and Kawerau, or in towards the Lakes of Taupo and Waikaremoana? Our mission to the Maori has been belated, but it is bearing fruit.

Can one grudge to them the service we are rendering? Is the cost of the ointment to give us concern? Are we not to remember that of such is the Kingdom of Heaven? They are beside us in the way; can we to men and women so near us, who share our country with us, can we to them benighted, the lamp of life deny?

ASSIGNMENTS—

1. When new fields opened workers seemed to be waiting to enter them. Could this be regarded as Guidance for the Church?
2. What is the Ringatu religion? What were its fruits? Where does this religion differ from the Christian religion?
3. Think of some of the ways in which the drink traffic has injured the Maori, and is still injuring him.
4. What advantage has a missionary who knows his people's language over one who does not know it?
5. The Ratana movement has influenced large numbers of Maoris. What is it? Is it much in evidence in our part of the Maori Mission field?

CHAPTER 5.

LOVE FULFILS ITSELF IN MANY WAYS.

SCRIPTURE: Isaiah 28/9 to 11; Mark 2/1 to 5; 2 Timothy 3/14 to 17; 1 Corinthians 13.

A Mission to a primitive people must work itself out in a variety of ways. Merely to pass along the way bearing witness to the Truth is not enough. In the instruction of His people of old the Divine Teacher lays down a great principle. "Precept must be upon precept; line upon line; here a little and there a little." If that were necessary for Israel as late as Isaiah's time, surely we must have patience and perseverance with the Maori people and expect that at the most any progress that will be made will be slow. Many people have a standard for missions, for missionaries, and for the converts from heathenism, that they do not have for themselves or for the members of the Church in our Christian countries. They seem to think that the whole standard should be higher and the results much more striking than they usually are at home. And not a few act and sometimes speak as though the Maori should be quickly and numerously responsive to the appeal of the Gospel. They complain of the cost of the work, of the number of workers for the number of people being reached. They forget that the Maori has not left the dark heathen world more than a century, and that during that century he received, after the first 40 years, a shock that has left its mark deep and well nigh indelible. Patience and care and nurture and gentleness and example are all needed to win these folk. No cheap and easy way will solve the problem of Maori Missions. And the way that has opened for us is in the main through the medium of women workers. Great congregations of Maori people are not in the nature of things a possibility. The pas are comparatively small and scattered. One worker cannot cover many pas effectively. The system of an itinerant missionary making a hurried call now and another again has proved ineffective. The work must be intensive, and it must concentrate on the children and young people. That kind of work builds up slowly and in the old-fashioned way: line upon line, etc. The Maori Mission consists of many plots, where the work of planting, tending, cultivating is of necessity slow and expensive. If we cannot do it that way it will not be done. And can anyone say that we do not owe a debt, that we, along with others, must discharge?

From the first we had vision of the need of education for the Maori people. And education means staffing and maintaining schools. And schools are expensive. The Rev. James Duncan did not a little educational work. It is claimed for him that he was the first man

in the Wellington Province to teach the Maori the use of figures and of weights and measures. This was no easy task, for while he could show the natives that two sixpences make a shilling, the moment he put the calculations into figures he was met with the query, "But where's the shilling?" But his labours prevailed, and the Maoris were able to trade with the white colonists on equal terms. These innovations were not to the liking of those traders who had worked so much upon the native's ignorance and not upon the value of their goods; but the old system gradually vanished before the arithmetical rules taught by Mr. Duncan. No doubt there were those in the Manawatu who had no time for Missions, just as there were opponents to Dr. Grenfell in the Labrador when he broke up the "truck system" by introducing co-operative stores. Mr. G. Milson did quite a bit of school work both up the Wanganui River and in the Rangitikei district. The first work of Mr. Fletcher was teaching work, and he received £65 per annum for his labours. And in the South teaching went with the other work of the missionary.

FOUNDING TURAKINA.

The modern world knows something of the great dreams of the Rev. John Flynn in the work of the A.I.M. But we do not always remember that we had those who dreamed dreams and saw visions in our own little land. Some time before 1902 three people had been dreaming and conferring about their dreams. One was the wife of the Rev. D. Gordon (mother of Mrs. W. Mawson). Another was Miss McKellar (mother of Rev. D. M. Hercus, of Marlborough), and the arch-dreamer, the Rev. H. J. Fletcher. These three thought of a school for Maori girls. It was no sooner spoken over and prayed over, than action was taken. Miss McKellar wrote a letter to the "Otago Daily Times." The Convener thought it would be a good thing to have this letter reproduced and circulated. That Convener was Mr. Gordon. Did Mrs. Gordon have anything to do with the venture? Five hundred copies of the letter were struck off at a cost of 10/-, and copies were sent to congregations and Christian Endeavour Societies. Bible classes are not mentioned, for the movement had not gone far then. In fact, had it begun? And, says the report, with great caution, "If the money was forthcoming it would give our Mission a great start for good. Mr. Fletcher quite approves of the scheme, and hopes the money will be forthcoming." That is all very naïvely put. And it does not suggest that the newly united Church was really very daring in its outlook for the Maoris. Next year the report says: "Many people think that the best thing we could do would be to establish a boarding school for girls, where the mothers of the coming generation would be taught something of the laws of health, sick-nursing, and cooking food, along with a knowledge of the Gospel of the Lord Jesus Christ. It does not matter how much the men are influenced for good if the wives they marry are heathens and ignorant of the simple rules of life and health. Infant mortality is prevalent. If the home could be improved the spiritual life would be improved also. A number of our young people's guilds and branches of our P.W.M.U. have set about raising money for such a school as

we have referred to, and we think would annually support it. If some of our rich people would give us a few hundred pounds to start it there should be no trouble after that."

There was argument, venture and expectation. And, praise be, the school became a reality. The Blue Book of 1904 has a two-page report on the negotiations and the purchase of the old manse at Turakina for the purpose of establishing a school. The manse had been used by the Rev. John Ross as a school for girls. It now passed on to be a school for Maori girls. The Right Hon. R. J. Seddon, Prime Minister, opened the school on April 13, 1905, and it was opened free of debt, with money in hand for equipment and furnishings. So a great dream had come true. We do well to remember these things as we face new tasks and undertake new ventures. "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."

The school was particularly fortunate in its choice of staff. Mr. and Mrs. Hamilton and Miss Hamilton, of the Native School Department at Tokaanu, were given the duty of laying the foundations and establishing the traditions of a work that was to be an enduring tribute to their memory. Mr. Hamilton was the son of an Anglican vicar, and had a deep religious life. He did his work for our Church with sincere loyalty, and to the end of the period of service, he and his, gave complete satisfaction to all who had to do with them. Mrs. and Miss Hamilton, like himself, had a keen and affectionate interest in the Maori. They were not time servers, but real missionaries who went the second mile. Some day there should be written an adequate story of this school, and the work of the founders will have ample justice done. Miss Kinross and the present staff carry on the fine tradition. They work in a substantial and roomy modern school at Marton, but the school is still called "Turakina," and the pupils of to-day are as keen as were their sisters of an earlier day to maintain the fair name of the school and to gather from it all that they can for the sake of their people. Some of the girls in recent years are daughters and possibly granddaughters of former pupils.

Other ventures in education have been already referred to. The schools that we opened at Te Whaiti, Ruatahuna, Maungapohatu, and Waiohau have long since been passed on to the Native Department. It is to our credit that we broke the ground that had been neglected by Church and State for nigh 50 years. Attempts by another Church have been made recently to enter the Tuhoe. It is not a very nice thing to happen after we have done the pioneering work with devotion and no little success. The same spirit that caused friction in both the North and South Islands still survives.

The schools we established in Matahi, Waimana and Kawerau are on a different footing from that of the others mentioned above. In these three the land was given and the school asked for by the natives, on the condition that we would keep the schools. The older people pled with us not to part with them. They wished the children taught religion as we had taught it in the other schools until the

State took them over. So the bargain was made and the schools established. They are maintained as Mission Schools. The Department passes them under review, but it has no control in the usual sense of that term. The witness given through the school is daily and for the benefit of parent as well as child. The children learn the great passages of Old and New Testament by heart. A boy or girl will stand up and recite a long excerpt from either Testament with ease; for they have good verbal memories. In this way the seed is sown.

For years it has been the desire of the staff to see a training school for boys on lines like the one at Marton, for girls. An attempt was made in 1913 to set up a farm school at Mananui, near Taumarunui. During the term of the Rev. B. Hutson as acting-convener, a block of land was bought. The Rev. J. I. Monfries, who was then in the Mission at Mananui, had a practical knowledge of farming. The venture was pursued in all good faith, but the time seemed to be inopportune, for after what was regarded as a favourable beginning the scheme had to be abandoned and the property sold. It had been a disappointment; but the sale of the property was effected without any loss to the Church. The idea remained alive. A fresh attempt seemed on the verge of completion a little while later. The Maoris themselves came forward with a promise of a suitable piece of land, and money was raised to put the scheme into effect. Alas! the Church was again to suffer disappointment, and the long deferred hopes of the workers was again unrealised. It was found that no title could be secured for the promised property. In fact, the main promiser had no title to the property at all. But the money was held in the General Treasurer's hands, and a few years ago, in 1934 to be exact, the General Assembly authorised the purchase of a block of land in the vicinity of the Te Whaiti station. This was secured and on the property suitable buildings have been erected. On September 29th, 1937, the farm was opened, and Mr. Ross Murray, B.Agr., of Massey College, was dedicated as Master. The Maoris took a practical interest in the scheme, and at present (1939) there are some ten boys in residence. It will take time to work out the best system of training for the boys, but so far the response is good. Near at hand a State Developmental Scheme is at work, and the farm scheme promises to supplement this effort. Naturally close attention is being paid to the development of character and the religious life of our pupils.

THE PRINTERY.

It has been proved throughout history that a Mission cannot endure without education and literature. The importance of giving to a people a training that will enable them to read and at the same time giving them suitable literature in their mother tongue, cannot be over-estimated. There was little available literature in Maori, and practically nothing in the way of a regular publication. The workers prayed into being a printing project. With the help of some money that had been given by legacy, a Maori Service book with a collection of hymns and psalms had been prepared and produced by Mr.

Laughton. This work fills a much needed want. It enables the people to have worship in their own homes. It makes the worship in the services a Common Worship. The Printery was set up to extend the usefulness of the Service book. Its first effort was to produce a monthly paper. Now it is possible to have type and machinery, but without a printer, what can be done? The Mission had on its staff a first-class compositor and general printer, in the person of Mr. John Moffatt. He entered into the new scheme with enthusiasm, and erected the plant and produced the first issue of the Magazine, which is now so eagerly looked forward to month by month in hundreds of Maori homes. The "Waka Karaitiana," or the "Christian Canoe," goes on its way as one of the most effective missionaries in the field. The printery produces a number of useful pamphlets and booklets. It has made available the "Pilgrim's Progress," the "Shorter Catechism," and numbers of other things. Each month there is published a new translation of a hymn. The versatile superintendent, assisted by his musical and cultured wife, has proved quite an adept at translating hymns, and, on occasion, a little original production appears. The printery is really the property of the staff, and it is the responsibility of the staff, except for the printer's stipend. Not a few, from time to time, show their practical interest in this piece of work by sending donations to the Editor, Mr. Laughton. Behind the printery, as behind all the Maori work, is a great body of prayer. No one can forget the thing that happened to "Daddy" Laughton (the Rev. J. G. Laughton's father) in connection with the printery. One night he had a dream. He seemed to be told to go to an old jacket that was hanging in the old clothes room in an outbuilding. In the sleeve he would find a parcel with money in it. Next morning while feeding the poultry he suddenly remembered the dream, and went off to the room. There was the old coat that had been hung up as useless, though it had come in a gift parcel. He put his hand up the sleeve and pulled out a packet that had been pinned therein. Opening it up, the good man saw a roll of notes, £36 in all. He fell on his knees and said, "Lord, what am I to do with this?" And plainly he seemed to hear, "Give it to the printery." So in he came and handed over the money. He did not know that the day before an account had come for the printery that was causing the Manager-Editor no little concern. Happenings of that sort fill us with a sense of the mystery of life; and give us a deep realisation of the truth, "That more things are wrought by prayer than this world dreams of." The writer was at the Taupo Manse that morning and will never forget the sense of awe that fell upon us all as we came into touch with this striking manifestation of the reality of the Unseen. Upon the Maori mind the narration of that story made a profound impression. How does it affect you?

THE BIRTHDAY LEAGUE AND OTHER THINGS.

Meetings of ladies are always opportunities for the unexpected. Once after an address the writer was asked to come along soon and there would be a cheque for £100 ready. Another time one wrote him, after a meeting, and the result was the founding of the generous

Fund for Tired Missionary Ladies. So it was that Mr. Fletcher met the unexpected when on deputation in Christchurch. It was a snowy day. Mr. Fletcher did not feel elated as Benaiah did on the snowy day that gave him a place in the chapters of the Bible. A statement was made that if the members of the Church would subscribe one shilling each per annum it would provide enough to meet the Maori Mission expenditure of that time. The remark fell like good seed into the good ground in the mind of the late Mrs. Venables, and she prayed about it and conferred with others. And there came into being "The Maori Mission Birthday League." How many thousands of pounds have come into the Maori funds through that League, that began in that simple way, back in 1904? Perhaps a mathematically minded lady will tell us.

The work of the Y.W.B.C.U. for the Maori Mission has been manifold. Other organisations have done splendid service, not the least being that service rendered through the collection of old clothes. It has only occurred once that the sleeve of a discarded garment was found to be lined with £5 notes; but the old clothes have brought in hundreds and hundreds of pounds for the Mission. And they have paved the way for contacts and have opened many a heart to the message of the evangel.

Such in a sketchy form is the story of our Maori Mission. The half has not been told. Only a few of the noble army of workers have been mentioned. But a tithe of the story can be told in a short booklet of this type. We have not mentioned the great response of the Church to the Kuemete appeal; or the great gift made for the new Turakina College; or the growing response of the Church through the years. How wonderfully the staff has been maintained! What things hath God wrought. Some day readers may get to a Maori Workers' Conference and have fellowship with our missionaries. And perhaps more precious still be served at the Table of the Lord during the Communion service by one of the elders of the Maori Sessions. Then the heart will rejoice and give thanks.

God hath done great things for us. Well may we be glad and give thanks that the reproaches that rested upon us in past times have been removed. We are doing something worth while for our Lord in Maoridom.

ASSIGNMENTS—

1. Is our standard for converts in the Maori Mission Field a fair one?
2. How would you defend intensive work as against extensive work in our Maori field?
3. Why is it easier to gather Maori girls into a college than it is to gather Maori boys?
4. Is our Church doing too much or too little towards discharging her debt to the Maori people?
5. State the grounds there are for thanksgiving and for renewed effort, in connection with our Maori Mission.

SOME NOTES ON MAORI RELIGIONS.

(By Rev. J. G. Laughton)

HAUHAUISM.

Hauhauism, which is practically non-existent to-day, arose in Taranaki and was undoubtedly a direct outcome of the troubles which sprang up there over land transactions. The cult was founded by one Horopapera Te Ua, and was named "Goodness and Quietness." History reveals how untrue the movement was to its name, for it became the source of the worst atrocities ever perpetrated by the Maori in his relationship with the pakeha. Hauhauism did not, as might have been anticipated, revert to the worship of the ancient gods of the Maori, but sought to "propitiate" Jehovah with a ritual which was a meaningless jargon made up partly of the transliteration of European military commands. This was recited dancing round a maypole, and as might be expected, the devotees worked themselves up into a wild frenzy. The name Hau Hau was given the movement because those words were repeated in the incantations, in a peculiar manner similar to the barking of a dog. These incantations were supposed to render the faithful proof against bullets.

Hauhauism was probably the most powerful agency in retarding the spread and full conquest of the Gospel among the Maori people.

RINGATUISM.

Ringatuism is in a sense the child of Hauhauism, though its founder, Te Kooti Rikirangi, was never a Hauhau. He was deported from Poverty Bay to the Chathams with a company of Hauhaus, although he was not one of them. Ringatuism was born in that exile, and became the religion of Te Kooti's followers in the troublous days which succeeded his escape in the schooner "Rifleman."

Ringatuism is much superior to Hauhauism. All its ritual is culled from the Bible, learned by heart and recited. Its weaknesses lie not in the forms of worship, but in its imperfect knowledge of God, and in the fact that it has woven together the ancient superstitions of the race, and something of the concepts of scriptural religion, particularly of the Old Testament, and in its lack of the spiritual dynamic of Christianity, and of the joy of the Christian hope of immortality.

Ringatuism derives its name from the fact that at a certain section of every prayer all the followers raise the right hand. Ringa means hand, and tu means stand, so Ringatu is the Church of the standing or upraised hand.

RATANAISM.

Ratanaism, which is the youngest of the indigenous Maori cults, is also much the largest. Ratanaism commenced in 1918 in a faith healing campaign of the founder, Wiremu Ratana. The movement caught the Maori imagination and spread like wild fire, and there were some remarkable cures from physical infirmity. From the

outset, however, the movement had a nationalist basis as well as the other, a return to the basis of the Treaty of Waitangi being part of Ratana's programme.

At first the organisation was inter-denominational, but after a time a separate Church was founded, with Ratana as its head, and he was designated "The Mouthpiece of God and the Mouthpiece of Man." In other words, he is the intermediary between God and man. The Maori nationalism of the movement took an increasingly large place in its affairs. For a number of years past the name of the Saviour has been dropped out of Ratana ritual. The ascriptions to the Deity contain also the names of the "Holy Angels," and all the prayers end thus: "For the Mouthpiece is our Leader for ever and ever. Amen."

(Ratana died in September, 1939, and his son, Mr. H. T. Ratana, M.P., has since been chosen head of the Church and the movement.)

MORMONISM.

(An added note, not by J.G.L.)

Mormonism is an American sect, founded by one Joseph Smith, in 1830, and developed by Brigham Young. The sect is called the Church of Jesus Christ of the Latter Day Saints. Its peculiarities are: (1) A belief that revelation is continuous through the inspired medium of the prophet at the head of their church; (2) the supreme power in government, spiritual and temporal, is in the President, who alone works miracles and receives revelations; (3) the Book of Mormon has the same authority as the Bible. This book is alleged to be based on the translation of a series of writings whose presence was made known to Smith by an angel. They were on golden plates and were written in a strange language to which Smith was given the interpretation, also by an angel. Then the plates disappeared or were given back to the angel. The phraseology of their doctrine is like the Christian doctrine in words, but the interpretations generally are very different from the Christian. The polygamy originally practised by the sect is not now indulged in.

MAORI MISSION STATISTICS.

Recently compiled statistics of our Maori Mission work give some idea of the scope of the operations. Services are conducted in 141 different places, 2,813 persons receive Christian instruction, while 4,040 others receive, through the agency of our Missionaries, some Gospel preaching. After severe purging of the rolls, there are 1,270 baptised Christians in our Maori Church; 146 baptisms were administered last year. This is a record for any one year. Local revenue from Maori Stations last year was £1,475.