The original publication details are as follows:

Title: Fifty years in Maoriland

Author: James Thomas Pinfold

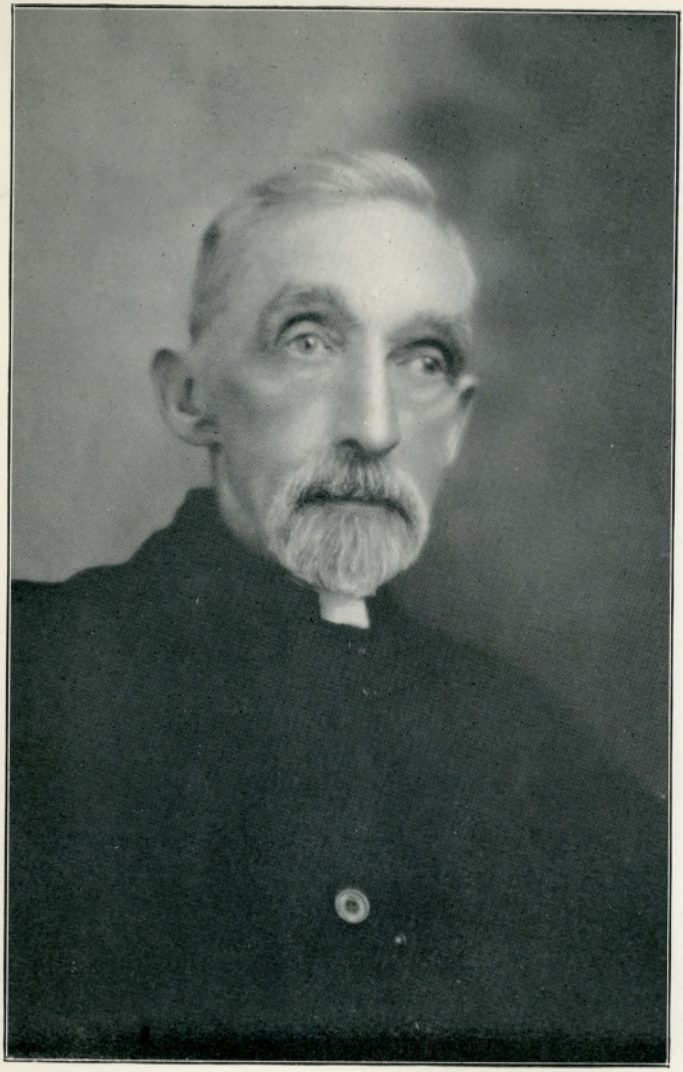
Edition: First Edition

NLNZ Identifier: 481127

URI: http://natlib.govt.nz/records/20641508

Published: Epworth Press, J. Alfred Sharp, London, 1930

FIFTY YEARS IN MAORILAND



James. T. Pinfold

FIFTY YEARS IN MAORILAND

BY

JAMES T. PINFOLD, M.A., D.D.,

AUTHOR OF

'Songs of the Jewish Church,' 'St. Luke and his Gospel,'

'Centenary Index,' &c.

WITH FOREWORD BY ELSDON BEST

LONDON

THE EPWORTH PRESS

J. ALFRED SHARP

First Edition, 1930

Made and Printed in Great Britain by
A. Brown & Sons, Limited, Hull

TO

MY DEAR FRIEND

REV. J. ALFRED SHARP, D.D., S.T.D.

AT WHOSE SUGGESTION

AND BY WHOSE ENCOURAGEMENT

THIS BOOK WAS WRITTEN

CONTENTS

FOREWORD

I HAVE been asked to indite a Foreword to this work, and can but take that fact as a compliment, inasmuch as my knowledge of the progress of this Dominion during the past half century, and of the difficulties that beset our early settlers, missionaries, administrators and others, must be rated far below that of the reverend gentleman whose experience and industry has given us this work.

A perusal of the book will convince the reader that many different phases of colonial life, many activities of those who built up the institutions and industries of this young country, have come within the purview of the author. This quality of versatility is illustrated by the chapter headings of the work. We have an excellent account of the Maori folk, the original owners of the land, their mode of life, character and characteristics, followed by an interesting description of indigenous forms of life. The story of pioneering work in the 'eighties' is illuminating, containing as it does many anecdotes and sketches of the trials encountered by stout-hearted workers in a new field. The attitude of the people of these isles towards the homeland is well described, and the chequered history of Maori missions from the far-off days of the pioneer, Samuel Marsden, excites admiration for the courage of those who, metaphorically, stood to their guns throughout six decades of danger, hardship, and tribulations innumerable.

The chapters on political life, on church development, and social life will show that the reverend author has innate and keen powers of perception and appreciation, likewise that he has kept his finger on the pulse of progress.

The whole may be described as a well-balanced and highly informative account of the various conditions and activities treated of, as described by one who has borne his share of the burden, who has laboured in the vineyard even to the peaceful glow of the setting sun.

ELSDON BEST.

SYNOPSES OF CHAPTERS

CHAPTER I

MAORILAND YESTERDAY AND TO-DAY

All growth interesting—Day of small things—Self-reliance of settlers—Travel difficult—Improvements in buildings—Growth of a Town—Friendship and Fellowship—Occupations, Prisons, Politics—Church services—Letters and wireless—Venice of the South—Maoris—Te Whiti and land.

CHAPTER II

MAORI LIFE AND CHARACTER

Whence of the Maori—Physique—Tattooing—Indicative of rank—Language comprehensive—Not hard to learn—Intellectual capacity — Rock carvings — Agriculturists — Fond of music — Marriages—Observant and curious—Visit to a Kainga—Warlike nation—A Haka—Strategy and endurance—Cannibals—Slavery—Polygamy—Idolaters—Infanticide—Children's games—Modes of Burial—Development.

CHAPTER III

PHYSICAL CHARACTERISTICS

A Lovely Land—Thermal Regions of Rotorua—Sanatorium—Geysers and Boiling Mud—Tarawera Eruption—Earthquakes—Murchison—Waterspout—Flood—Bush Fire—Beauty Spots—Alpine Range—Glaciers—Waterfalls—Cold Lakes.

CHAPTER IV

INDIGENOUS FORMS OF LIFE AND GROWTH

Kauri Tree—Valuable Resin—Gift of Kauri Park—Moa : the Wingless Bird—Maori Traditions—Kiwis—Kea and its Fondness for Sheep's Kidneys—Tuatara Lizard—Dangerous as well as interesting—Katipo Spider—Pelorus Jack.

CHAPTER V

PIONEER WORK IN THE EIGHTIES

Ministerial manysidedness—The Booms—College Training helpful—Work of a Pioneer Minister—Compensations—Locomotion a serious problem—Amusing stories—Roads simply Bush Tracks—Pagans in Back Blocks—Varied Lodgings—Where Services held—Happy Relations amongst Christian Ministers—Devoted Helpers.

CHAPTER VI

COMMEMORATIVE AND CHURCH UNION EFFORTS

Celebration of Anniversaries—Wesleyan Jubilee—Presbyterian Jubilee—Centenary Functions—Marsden Celebrations : Generally recognized—Methodist Church Jubilee—John Bunyan Tercentenary—Union of Churches—Methodists—Amalgamation of Papers—Presbyterian and Methodist Efforts—Methodist Union Consummated—Souvenirs—Mission of Inspiration and Appeal.

CHAPTER VII

LOYALTY, ROYALTY, AND WAR

Loyalty a gem—Shown to Governors—Admiral Jellicoe—Visit of Duke and Duchess of Cornwall and York—Status altered—Prince of Wales—A Strike—Wellington Meeting—Interest in Masonry—War Declared—Patriotic Service—Surrender of Turkey—Armistice—Loyalty—No Shortage of Food—Results of War.

CHAPTER VIII

GROWTH OF MAORI MISSIONS

Character of Natives—Pioneer Missionaries—Hongi and King George IV.—Leigh's visit to England—Starting Wesleyan Mission—New impulse to Anglican—Printing and its influence—Hongi and his Warriors—New Start at Hokianga—Roman Catholic Mission—Colonization and Waitangi Treaty—Bishop Selwyn and Rev. J. H. Bumby—Seizure of Waitara—Martyrdom of Rev. J. Whiteley—Hauhauism—Bishops Harper, Cowie and Rev. J. Buller—Rev. T. G. Hammond at Taranaki—Three Kings Institution—Literature—Anglican Maori Bishop—Wesleyan Mission and Rev. A. J. Seamer.

CHAPTER IX

DEVELOPMENT OF POLITICAL LIFE

Begun at signing of Treaty of Waitangi—Rebellion of Honi Heke—A Maori Feast—Governors Hobson, Fitzroy and Grey—

King Movement—Waitara War—Battle Cruiser—Evolution of Parties in Parliament—Liberal and Reform—Labour—Personal Element in Progress—Sir Geo. Grey, Ballance, Seddon—West Coasters affection for Seddon—Massey—Sir Joseph Ward—McNab—Sir Robert Stout—Visiting Foreign Battleships—Japanese and American—Ratana.

CHAPTER X

LEGISLATIVE ENACTMENTS

Laws are Index of Country's ideals—Help understand Country's History—Maori Plundering—Took law into own hands—Constitution Act—Seat of Government—Manhood Suffrage and Triennial Parliaments—Political Hoax—Industrial and Social Legislation—Woman's Franchise—Pension Act—War Measures—Six o'clock Closing—Special Days : Anzac—Bible-in-Schools—Divorce—Immigration—Daylight Saving—M.P.'s £100 extra—Anomalies in Penalties—Law is honoured : Dr. Liston's case.

CHAPTER XI

CHURCH DEVELOPMENTS

Change evidence of life—First ecclesiastical changes—Wesleyan change of Name and Separation from Australia—Changes of 1895—Training of Ministry : Colleges—Amusing Episodes—Supply of Sabbath Services—Sunday Schools—Layman elected Presbyterian Moderator—End of Rationalist Sunday Services—Church Buildings—Parsonages—Stipends improved—Home Missionaries—Discipline—Orphanages—Amusing junction of names—Loss of *Wairarapa* and *Tararua*—Friendly Relations—Dr. Mellor and Dr. Stuart—All-day Intercession Service—Archbishop Julius—Dr. James Gibb—Influence of Ministers and Fraternals—Dunedin Jubilee.

CHAPTER XII

MISSIONS : EVANGELISTIC AND OTHERWISE

Value of Missions—Anglican Church : The Revs. Bodington and Mason—Wesleyan : Rev. Smalley—Revs. John McNeill, Thomas and Joseph Cook—Revs. D. O'Donnel, Dr. Torrey, Hudson and Dr. Howard Taylor—Egerton R. Young—Anglican General Mission of Help—Dr. Henry and Mr. C. A. Potts—Dr. Chapman and Mr. Alexander—Dr. George Brown—Solomon Islands Missions—The Yorkshire Evangelist—Mr. Hickson's Faith-healing Mission—' Gipsy Pat '—General Bramwell Booth—Mr. Hoste, of C.I.M.—Drs. Carter, Jones and Burnham—Start of Methodist Mission—Rev. J. W. Burton—' Gipsy Smith '—British and Foreign Bible Society—Rev. F. W. Macdonald—Dr. J. H. Ritson.

CHAPTER XIII

SOCIAL LIFE AND HELPFUL SOCIETIES

Primitive Life and Progress—Children—Love of Pleasure—Gambling and Sunday Trains—Christian Endeavour—Visit of Dr. Clark—Bible Class Movement—Openings for Usefulness—Blind Institute—Sympathy and Helpfulness—Masonry—Rt. Hon. R. J. Seddon, Rt. Hon. W. F. Massey, Lord Jellicoe—A Story—Rev. Dr. Sharp—Orange Lodges—Funeral and R.C. Priest—Polynesian Society—Wireless Telegraphy—Australasian Association of Science—Otira Tunnel—Penny Post—Clubs—English Speaking Union—Aeroplane Efforts—Commander Byrd and Antarctic—Temperance—Alliance—Six o'clock Closing—Prohibition Stalwarts.

CHAPTER XIV

FUTURE OUTLOOK

Wonderful now: what hereafter?—Civic and Home Life—Clothing and Education—Divinity Degrees—Wireless and Broadcasting—Universal Language—Emigration—Intensive Cultivation—Commercial Growth—Increase of Manufactures—Future of Maori Race—Church Life and Ideals.

FIFTY YEARS IN MAORILAND

CHAPTER I

MAORILAND YESTERDAY AND TO-DAY

ALL growth is interesting. We take pleasure in watching the seed produce the blade, the bud, and afterwards the fruit. To trace the growth of a country from its early stages to its present condition is particularly interesting, especially when one realizes that he has been a contributory factor in the progress. Every nation reveals some peculiarity in the story of its development. New Zealand is no exception to this general rule. Some of the names given to it are very suggestive and often throw light upon its position, character and destiny. It has been called the Britain of the South; the Wonderland of the Pacific; and God's Own Country. Maoriland is another name by which it is known and indicates the native race found when the white man came to its shores.

Fifty years ago it was in its initial stages. It was the day of small things. It had only been a colony since 1840; though missionaries and a few settlers had made it their home as far back as 1818. Some of these men and women had, by no means, a rosy time; but they were strong, determined, self-reliant, and were not afraid of hard work; they endured disappointments, they overcame difficulties, they were

patient under sufferings, and, at last, success crowned their efforts. Few people to-day have any idea of what the early settlers passed through in their attempts to bring the land from its natural state to a cultivated one. Two illustrations must suffice. The first is of a woman who had to carry one ton of potatoes on her back from the only bit of cleared land she possessed to her 'whare,' about four miles up a steep hill and over some of the roughest country that the district contained.

A stout-hearted settler, who had won a section in a Crown-lands ballot, was conveying to it a load of grass seed. The cart withstood the continued jolting until one wheel sank into a bog rut, and the tired horses were too weary to pull it out. Extra horses were obtained, but were not equal to the task. The settler was in despair. Heavy rain fell and a 'fresh' was the result. In twenty-four hours the flood waters surrounded the dray and the bags of grass, which, fortunately, were firmly lashed, served as a float. The pioneer had the subsequent happiness of floating his dray and load to his homestead.

Travel in those early days was very difficult. Much of it was done on foot. Twenty-five miles would often be negotiated between daylight and mid-day. In the towns, which were being made in several parts of the country, one could obtain means of locomotion for short distances; but, in the 'back blocks' and new places, tracks, through the bush or just formed over clay hills, were mostly what one might expect to find. For the conveyance of heavy freight, bullock drays were in use. I have seen such on a road that was simply a clay formation of ordinary width, drawn by sixteen bullocks. The drays were loaded with

30,000 ft. of timber, every thousand of which weighed about twenty-five cwt. When surprise was expressed at one dray having so many bullocks yoked to it, the driver said that on the farm they used as many as thirty-two bullocks yoked in one team to haul logs out of the adjacent bush. By means of a bullock-dray families would sometimes be brought to church, and after service be taken home again. Bullocks travel somewhat slowly, but they are steady, staunch, and strong. This method of haulage is still used in some parts of the interior of the North Island ; though, speaking generally, there are now good roads : the main ones being finished with bitumen, and the side ones macadamized. According to information supplied recently to the House of Representatives, there are in New Zealand 36,132 motor-cars registered and owned by farmers.

Means of travel from one town to another in the early days was largely supplied by means of little steamers, which made rather slow progress and were none too comfortable in their appointments. When seas were rough, the experiences endured were not without danger. I remember one captain saying, as if to himself, after we had safely negotiated one of Maoriland's many bar-harbours, ' Thank God ! we're over once more.' Instead of the old-fashioned sailing ships that voyaged to and from England, we now have splendid steamers with beautiful fittings, and as many as 17,000 gross registered tonnage that make the voyage direct in a little over thirty days ; also a mail service, *via* America, that gets the letters to Britain in less time even than that.

There has been a wonderful improvement in buildings both domestic and commercial. In many parts of

the country can be seen beautiful houses of ten or more rooms with every convenience; while, not far away, can be seen the 'old home,' a cottage, say of four rooms, where the family was reared and in which many happy evenings were spent after the strenuous toil of the day. In the cities, the fashion now is to erect five or six-roomed 'bungalows,' built up to date with everything that will lessen work and increase comfort. A few questions, tactfully put, will usually lead to the information that the occupant has bought the house with Government and other loans which are being repaid by instalments.

Many business firms, that were in existence in the towns of early days, have ceased to exist; but a few remain in the provincial centres. Their buildings have been enlarged as their business has grown until to-day, instead of small shops, there are attractive marts and big warehouses. This is specially true in the case of banks and assurance companies which now possess some fine buildings. As land becomes scarcer, the tendency is to build higher instead of wider. This is made necessary by the prices that are being charged for land. Fifty years ago a section in a city could have been bought at a reasonable amount. Only a few weeks since a section in one of Wellington's principal thoroughfares changed hands at £1,000 per foot.

It is exceedingly instructive to watch, in young countries, the growth of a town: buildings erected, roads formed, arrangements for necessary government brought into existence and made to function. At such a time any one, who has a few hundred pounds to spare, may use it without misgiving and to advantage. I have known one-acre sections sold for

one pound each that now are worth one hundred pounds, or more, for each pound that was spent. Some emigrants who have come under the auspices of an association or company, having been given one acre town section as well as their country allotment on which to farm, and who have retained the former as well as the latter, have become wealthy through the unearned increment that has gradually attached itself to their town section. Many sold their town sections: not expecting to have any use for them. But as they have seen what they at first regarded as a village develop into a town and then grow into a city where land was scarce and values on a soaring scale, their regret has been as deep as the gladness of the more prudent was great.

Owing to the smallness of the populations of different towns, there was much more friendship and fellowship fifty years ago than to-day. This showed itself in social gatherings and ecclesiastical services. Ministers of various Churches were much more friendly than at present, and showed more practical interest in each other's welfare. Everybody knew his neighbour; in most parts families were interrelated, so that one had to be careful not to let his tongue move too fast or too long. Visitors were always welcome in settlers' homes; and this trait remains in Maoriland up to the present. This hospitality is sometimes abused, especially in country districts. There used to be a set of lazy itinerants who pretended they wanted work and yet would seldom do any. Towards evening they would turn up at the homestead of some big run-holder, apparently weary and tired with a long journey and ask for food and a night's lodging. From this action they were called

'Sundowners.' Men began to come so often and so regularly that inquiry was made. It was found that the men left one 'run' in the morning, would while away the day, and arrive at the next 'run' just before dark. So the itinerants were required to do a certain amount of work before food was given them. This not being acceptable to them, they gradually ceased their visits and the practice largely died a natural death.

Opportunities of obtaining work were much more restricted fifty years ago than they are to-day. Occupations then were largely confined to farming, saw-milling and gum-digging. Life, however, was very free, and, in many cases, most interesting. Good business was often done with New Zealand hemp, the world's best fibre for binder-twine. It belongs to the lily family and is popularly termed 'flax.' The natives taught the settlers the varied purposes for which the flax fibre was useful. It was their only textile. Captain Cook, when he visited the country, was greatly impressed by the uses they made of it. In more modern times, all sorts of employment can be obtained, both indoor and out, for either male or female, and with a great variety of occupations. Besides which there is a big civil service which absorbs many in departmental positions under the Government.

As the years have sped by there has been a marked difference in the size and character of our prisons. Formerly they were small and made of wood. The discipline cannot have been very severe. There is a story told in one of our cities that years ago the prisoners were periodically let out for the day and told, only jokingly we should think, they must surely 'be in at nine o'clock, or the doors would be closed

on them.' Now, the buildings are stone, and the warders stricter, though not harsh in their treatment of prisoners. The aim of the authorities is to discipline and improve rather than to punish or harden. In one of my city charges it was my duty to visit the gaol. Once I sampled the food, which was quite acceptable. A good deal of latitude is allowed the men at certain times, *e.g.*, they choose their hymns for church services. I remember my first Sunday well, and how difficult it was to keep a straight face as the service progressed. The hymns were all from Sankey's collection; the organist was one of the criminals. The first was, 'We've reached the Land of Corn and Wine.' The second stimulated my already awakened interest, 'Free from the law, O happy condition' is what they sang and with vigour. I then announced a solo, 'by one of the men.' Its title was, 'Where is my wandering boy to-night?' And the young fellow sang it quiet earnestly and with feeling. The next hymn was, 'Yield not to temptation for yielding is sin'; and the final one, 'Grant us Thy peace upon our homeward way; With Thee begun, with Thee shall end the day.'

The sea of politics was much agitated fifty years ago, and the various leaders experienced much difficulty in piloting their vessels into smooth waters. Sir Hercules Robinson was the Governor and Sir George Grey, Premier. The relations between them were evidently very strained. Sir George was autocratic in his methods, and too little considerate for the views of others. He showed such a lack of courtesy to some of his own colleagues that two of them, Mr. Robert, now Sir Robert, Stout (Attorney General), and Mr. John Ballance (Colonial Treasurer) resigned, out of regard for their own self-respect. A

no-confidence motion was tabled in the House. While it was being debated, a great gathering was held in Wellington intended to win sympathy for Sir George Grey. It resolved itself into an uproarious meeting. One old gentleman shook his fist at the speaker and hurled at him disjointed scraps of Maori. The intention of this strange action was not clear; but it was thought that, as the gentleman was an elder in his Church, he was using this means of expressing himself in sufficiently forcible language without running the risk of losing his good reputation.

In these modern days the House of Representatives is dignified by the name of Parliament. It is made up chiefly of three parties: Unionists, Reform and Labour. Sir Joseph Ward is Premier, but his party has not a majority and it is dependent upon Labour members to keep it in power. There is the same wrangling as in the days of yore, the same tedious waste of time, and even in this so-called enlightened age, the same lack of courtesy and candour between our legislators.

Letters in the early days used to take many months to travel between Maoriland and the Homeland. More recently three months were considered a quick journey; now the mail travels by the All Red Route in something near thirty days. Wireless telegraphy is exercising a great mission in obtaining all sorts of information from the various countries of the world, and in broadcasting all kinds of subjects in which people are interested. It was first introduced into New Zealand on July 26, 1911, by the Government, which set up a station at Wellington. Our local radio broadcasting is done by a private company that is subsidized by Government, and was not opened

until June 16, 1927. It gives varied programmes in the afternoon and evening, with a children's gathering at six o'clock. On Sunday evenings it broadcasts a religious service, taking the representative church of every denomination in turn.

The spiritual needs of the people are much better provided for to-day than they were fifty years ago. Population then was sparse, distances between homesteads greater, townships fewer and farther apart, so that church buildings were scarcer and Christian ministers fewer. Ofttimes schoolrooms were pressed into service, and laymen were authorized to conduct divine services. Even then people walked long distances and sometimes rode many miles, as also did the clergy, to enjoy religious fellowship. To-day, with greater opportunities and increased facilities, there is less interest in spiritual matters and this has been the case since the Great War from which was hoped so many better things. Signs of renewed interest are, however, apparent in many quarters, and hopes are entertained that soon in Maoriland will come a revival of pure and undefiled religion.

Fifty years ago on a Christmas Day the good ship *Clan Ferguson* sailed into Auckland Harbour after a non-stop voyage of ninety-five days from Southampton. The calm waters of the harbour were delightful to behold after the rough and tumble of the Pacific. The sky was clear, the atmosphere balmy, while the oriental character of the vegetation gave the passengers cause for surprise and pleasure. The captain was rowed in the ship's dinghy to North Shore, opposite the little city. When he returned, he brought some specimens of fruit which led the passengers to conclude, as did the Israelites on the return of the spies from the

Valley of Eshcol, that they had come to a land flowing with milk and honey.

Auckland is a beautiful city and has been called the Venice of the South. In New Zealand it is the Queen city of the North. Situated on the Waitemata, it is said to be the third best harbour in the world. It stands on a narrow isthmus, distant about seven miles from the Hauraki Gulf. All who have seen its continuous growth and general development are proud of its character and prosperity. Fifty years ago the buildings were small, modern conveniences almost unknown, while it was often painful to see the horses pulling the trams up the steep inclines. Now electricity and petrol have revolutionized travelling, the roads are better graded and usually covered with bitumen, while the buildings are being improved and made attractive.

Upon disembarking at the wharf, one of the first sights seen was a number of Maoris selling lovely, luscious peaches. This came as a surprise. English opinion was that they were still cannibals. One good Methodist local preacher, in the dear Old Land, had given a young man a pistol as a parting gift, adding the advice that, if one of 'those cannibal natives comes to scalp' him, 'Thee shoot fust.' That was his parting blessing. Yet here were natives, peaceable, apparently happy and engaged in commerce.

But it must not be supposed that fifty years ago all the Maoris were as contented and law-abiding as those in Auckland. In Taranaki a number of them, wishing to air their greivances about some land on which the Pakeha (European) had made his home, but which, they said, belonged to them; and urged on by instructions from their so-called prophet, Te Whiti,

began to plough certain lands in the Hawera district. The settlers became angry; about 200 volunteers banded themselves together and appealed to the Government for help. This not being immediately forthcoming, they took the law into their own hands and arrested four of the ring-leaders.

These were afterwards liberated because some European families still remained on out-lying plains and their lives might be in jeopardy. The Government moved carefully, but prepared for action and nearly a thousand natives offered their services. Local Maoris, acting apparently under instructions from Te Whiti, continued ploughing at various places in the Taranaki district; so they were arrested by armed constabulary and imprisoned. This showed the rest how futile were their tactics and brought the crisis to a close. To-day the Maori and Pakeha dwell together in peace; some natives are found amongst our legal fraternity, and matters of disagreement that arise are settled according to equity, law and order.

CHAPTER II

MAORI LIFE AND CHARACTER

THE whence of the Maori is a moot point. Tradition tells us that their ancestors came about six hundred years ago in a fleet of eight canoes from Hawaiki, which among the Polynesians was the ancient name of Tahiti, somewhere in the N.E. Pacific. This tradition is corroborated by such an array of circumstances that we are justified in accepting it as true. Exactly where Hawaiki is, however, is the problem to be solved. Dieffenbach said that the natives belong to two great varieties of the human race. The large majority are comparatively fair skinned, straight haired, and evidently came from Polynesia. The others are small in size, few in number and, in lineage, belong to the curly-haired, dark-skinned Papuan. More recently, Dr. Buck, a native himself and intensely interested in all matters connected with his race, says: They were of Eastern Polynesian stock, a people of mixed Caucasian and Mongoloid blood who had lived on the coast of South-Eastern Asia: he identified Hawaiki, their ancient home, with Tahiti.

As a rule, the men of Maoriland are tall, well proportioned and better looking than the women, the features being regular and symmetrical. The teeth, except in the vicinity of hot lakes when the enamel is yellow, are white in colour, even in position, and keep in good condition to old age. The young girls are, in many cases, truly beautiful. Their eyes

are dark, lustrous, soft and persuasive, and their lips have a roseate hue unless disfigured by the hands of the tattooer. In the early days tattooing was universal, though now it is dying a natural death. The custom has obtained among many of the South Sea Islands; among the Maoris it was brought to a high state of perfection. This painful operation was borne when the patient reached the age of maturity. Several designs were used varying among the different tribes, and skilled artists were employed who were well paid upon the completion of their work. On account of the inflammation that ensued, only little could be done at one time. Often it would take two or three years to complete the pattern. No native was considered a man until he was tattooed, while any woman of red lips was regarded as a reproach.

The work was done in this way. The patient lies on his back with his head between the knees of the operator; or, as perhaps, was more usually the way, places his head on the operator's lap. The pattern is then drawn on the face with a piece of charcoal. The operator then takes in his hand a small mallet and a tool called uhi, having at the end the serrated bones of a bird. The latter, which is dipped in pigment, is driven into the flesh with a quick firm tap from the mallet. As the blood oozes from the wound, it is dexterously wiped away with the 'muka,' a small bunch of finely prepared flax. A prepared pigment is then dropped into the incision by means of a pencil-shaped stick that has previously been dipped into the vegetable colouring. The work is continued until about an inch or two is done, when the face and neck begin to swell and the process has to be postponed until the part already done has healed. When the

skin has grown over the place, the black of the pigment shows through. We are told that one man had the complete pattern wrought at one operation; but he paid the penalty of his rashness, for the operation cost him his life.

The marks of the tattoo have been used by those who could so arrange to indicate the name and rank of the person who bears it; and in one case, at least, was useful in concealing the identity of a native as well as procuring him employment in the civil service of New Zealand. This is the story: There was a robbery in Auckland; and it was found out that the thieves were two young chiefs of the Waikato tribe. They were given up by their friends, and imprisoned at Auckland. At that time the gaol was a very frail wooden building erected on a brick foundation, and the young men set to work to effect an escape. With an old rusty knife, they managed to remove some of the bricks; and through the hole, very early in the morning, one of them crept out. His companion, however, happened to be a bigger man, and on his trying to follow he stuck fast by the hips. The other laid hold of him and pulled with all his might and main; but, instead of getting him through, jammed him all the tighter, so that he could neither get out nor draw back again; but was there stuck fast like a mole in a trap. His fellow, seeing his hopeless position and knowing that people would soon be astir, thought that discretion was the better part of valour. By the time his unfortunate comrade was found by the gaoler, he was over the hills and far away, amid the seclusion of his own countrymen. The one who had made good his escape got tattooed in as short a time as possible. With a wonderful pattern of black lines

over his face he came boldly to the town. But he was so altered that nobody knew him. He offered himself and was accepted as a policeman. Thus, without knowing it, the authorities set a thief to catch a thief.

The language of the Maoris is comprehensive, simple and picturesque. They have names for all natural objects ; and, as two consonants rarely come together and all words end in a vowel, it is pleasant to hear them converse. Many words are so much alike that great care is needed when one is learning the language. Many ludicrous and sad experiences have resulted from the misplacing of even a letter. Our college principal once told his students that in the early days when he was a young missionary, he made a present of a small three-legged iron pot to an old chieftain, who, instead of being gratified with the present, flew into a great rage, much to his surprise and somewhat to his terror. The cause of the chief's anger was that he had said ' Mou tenei,' whereas he ought to have said ' Mau tenei.' Both phrases have, in English, the same meaning, ' This is for you ' ; but, in Maori, there was a most important distinction. By the latter form he would have been understood to say—what, of course, he meant to say—' This is an iron pot for you to do with it as you please ' ; but by the unfortunate yet ignorant use of the other form he was heard to say, ' This is an iron pot for you to be cooked in.' The chief had no wish for such a fate, and the very suggestion made him furious.

The Maori language is not very hard to learn ; but not many beside the missionaries, licensed interpreters and officials of the Native Department are

able to speak it with idiomatic purity. The language is full of poetry, abounds in figures of speech, and bears a close affinity in structure, idiom and verbiage to many of the dialects of Polynesia, and is remarkably similar to that of Rarotonga.

The intellectual capacity of the Maoris will, generally, compare favourably with that of the Pakeha. They possess retentive memories, and their five senses are usually well developed. They are quick at observation and can reason closely and well. When instructing a class of native boys, we tried to make them believe that the world was round. At the close of the arguments it was evident from the look of incredulity on all faces that the observations were only received, not accepted. A doctor used his stethoscope on a Maori who was in hospital. There was only one thing the native knew like it. Immediately he said, ' I say, doctor, what did that telephone say about me.'

Another story, told by Mr. Puckey, illustrates their intellectual ability, especially in relation to war. It reminds one of the classic story of the Trojan horse. A little beyond Ahipara on the West Coast, a tribe besieged the pa (fortified village) of another tribe, whose resistance was so great and prolonged that they raised the siege and departed. At their own home they bred a great number of dogs which they afterwards killed. Then they departed to the old stronghold, and, with the skins of the dogs, made a huge thing in which they secreted themselves and which they placed upon the beach with some fish about. The men of the pa thinking it was a stranded whale rushed out to secure the prize—but rushed to their doom.

Maoris are fond of figures and drawing. An interesting discovery of rock carvings was made at Kaingaroa, near Rotorua, in the early part of 1925. In a rocky amphitheatre in a bay of one of the deep vales that drop abruptly from the plains is an 'eyebrow of rock' some three chains long without a break or flaw, that juts out into the valley. The upper portion is symmetrical, and for eighty-six feet under this mass is a gallery, the back line of which is of softer rhyolitic rock. This is covered with carvings of canoes from three feet to eight feet long, some in banks of four, one over the other, and decorated with spiral carvings along the sides. Dr. Peter Buck, an eminent New Zealand ethnologist, says he has no doubt about the carvings being those of Maori canoes. The bow-pieces shew the head with the protruding tongue, so characteristic of the Maori canoe. Some of the single and double spirals show a knowledge of the typical war canoe, and some of the bow-pieces show the distinctive features of the ordinary river or fishing canoes.

The natives seem never to have used their intelligence to promote their own comfort. Their cooking sheds were cheerless erections; and the lot of their women was a comfortless one from our point of view. In a paper read before the Auckland Institute, Mr. Elsdon Best affirmed that the races of Polynesian origin had been agriculturists for untold centuries. In the old days they appear to have possessed a complete system of education, and had schools where instruction was given in mythology and agriculture. Mr. Johannes Anderson, another authority on these subjects, tells us that the Maoris are fond of music, and in the past have used musical

instruments peculiar to themselves. They were fond of song and rythmical sounds, and used to intone any recitative form of speech such as charms, welcomes and explanations.

Mr. Best, in his book on *The Maori as he was*, gives a good illustration of this. He says: 'Thus, should a travelling party meet a number of strangers, or should a people be attacked by persons they did not recognize, their principal man would call out the inquiry, "Na wai taua?" ("From whom are we?"). This query was not spoken simply, but was intoned. The reply would be delivered in like manner, "We are from Rangi above and Papa beneath." Then would follow some explanation as to who the speaker was.' In 1923 a party of ethnologists visited the East Coast to collect information about native songs, genealogy and poetry. Phonographic records were taken of the playing of the old-time Maori flute as rendered by an old man, the only one to be found in the district who could play it. Some beautiful songs were obtained, and it was found that emotional urgency alone, and the necessity for giving expression to that emotion, are the two things that count in Maori poetry. More recently at evening in their villages, groups of young folk will be found singing together their songs, led probably by a Jew's harp, which they have found suitable for their particular style of music.

About their marriage, the young folk had very little to say. Tribal considerations generally settled that matter for them. Sometimes a young girl would be betrothed to a grey-headed old chief. If, as she grew older, she disliked the choice, she could commit suicide or elope with some one else. If the latter occurred, a struggle would follow; and it was well

for the poor girl if she came out of the conflict without some broken limb or dislocated joint. If two eligible persons are attracted towards each other, and are free to marry, the lady took the initiative by squeezing the hand of her lover. If he returned her squeeze, and all the relations were agreeable—for they all had a say in the matter, and often were not very sentimental in their discussions—the hearts of both could flutter with delight.

The natives of Maoriland are an observant people; their curiosity is easily aroused, and sometimes it leads to remarkable results. A Maori wahine (woman) observed a Pakeha housewife carefully starching some linen clothes. On arriving home she immediately washed the only pair of sheets she owned; and, having made a bowl of liquid starch, immersed them in it. When the sheets dried, they were as crisp as brown paper. Nevertheless, the old lady put them on the bed. The husband's remarks on turning in for the night cannot be recorded in the English language.

'Cintra,' in an article to the *Morning Post*, tells of a banquet given in the Eighties to which the Legislative Councillors were invited. Among their number was a dear old Maori chief with a tattooed face. A gigantic ice-pudding made its appearance: a delectable tower of pink ice-cream. Its colour and shape attracted the old chief, who watched it approaching him with eager eyes. He helped himself bountifully, took an enormous mouthful, then laid his poor old head down upon the table and closed his eyes in silent agony. After a painful pause he slowly raised his head and rolled his eyes anxiously round the table to see who else had survived. Once this

trait in the native nature was useful in saving the life of a missionary. It was at Kaeo in the Bay in Islands. The Rev. Samuel Leigh was surrounded by natives who were bent on mischief. To get free from their fury he flung a handful of fish-hooks over his head. Then, while the Maoris rushed to see what they were and were picking them up, he ran to his boat and was rowed away to safety.

If you wish to pay a visit to a Maori village in order to learn something of the habits and customs of its inhabitants, you must be blessed with much patience and have a considerable amount of time at your disposal. The natives used to have no idea of time, as we regard the subject, and are a people fond of ceremony. Some years ago I accompanied the Rev. W. Gittos, Superintendent Missionary to the Maoris, to one of the native settlements. He had spent many years among the people he so greatly loved: for a Maori had been the means of his conversion. Long before we arrived at the kainga (village) the Maoris began shouts of welcome; they were expecting him. When we got near they sat upon the ground and cried (tangi). Gradually they wriggled themselves nearer and nearer until they were able to rub noses (hongi). Then the ceremony was over and the purpose of the visit could be fulfilled. When friends meet who have not seen each other for some time, they show their joy by crying together. When a chief was shown a photo of a brother who had died, he immediately said, 'I must tangi till the tears come.'

The advent of Christianity made life sacred and property secure; so that now not many natives live together. But in the early days, when war was their pastime and utu (revenge) their constant purpose,

HONGI: MAORI SALUTATION

they had to dwell together for safety in the fortified villages they called pas. Their homes were oblong in shape; the walls, inclined inwards, were two or three feet high, surrounded by a steep and overhanging roof. They were lined with the leaves of the nikau palm. Much time and skill were expended on their erection, and many of them would hold a hundred people. At the sunny end was a large verandah. Leading from this was a sliding door; also an opening that served the double purpose of letting out the smoke and letting in the light. Coarse mats were laid on the floor, the only furniture in the place were the utensils required for daily use. The huts were 'cool in summer and warm in winter'; but, like the clothing of the Maori, always possessed an odour of smoked fish. Much of the natives' time now is spent in wooden dwellings in harmony with Pakeha customs.

The dress of the Maori consisted of two mats: one wound round the loins, the other over the shoulders and covering the body. These are still worn on special occasions and ceremonial gatherings. The mats took a long time to weave and were made of flax, of which plant there are several varieties grown, in plentiful supply, all over the Dominion. The men wore their mats fastened on the right; the women on their left shoulder. Professor Johnson, of Auckland, has called attention to the similarities between the Maori piupiu and mat and the Keltic kilt and tartan. The heads of the natives were adorned with feathers, for which purpose the Huia was greatly prized. Shark's teeth were much valued as ornaments for the ear. Since the advent of the Pakeha a clay pipe in one ear and a greenstone in the other has not been an uncommon

sight; while from the neck would be suspended a 'heitiki,' a rude carving fashioned out of the precious greenstone.

The Maoris were a warlike nation. Every male child, with considerable ceremony, was dedicated to Tu, the god of war. From earliest infancy they were trained to fight. Most of their conflicts occurred over land or woman; but, as the natives were always on the alert for utu (revenge), and ready to claim it at all hazards, they were never in want of a pretext for fighting. When war was decided upon it was preceded by a great feast, accompanied by religious ceremonies. If the hostile tribe lived a distance away, the war party would go forth in large canoes, each of which would hold eighty to one hundred warriors. These canoes were gracefully moulded, elaborately carved, and profusely ornamented with red paint and varied feathers. Mr. Knapp, at the 1923 Science Congress, estimated that there were forty kinds of implements used by the Maoris in the making of canoes, though it was generally considered that he had counted specimens of the same class more than once.

Two leaders stood erect each brandishing a spear or hatchet. With a war song they urged on the rowers, who plied their paddles with great precision as the boats bounded swiftly through the water. Before engaging in fight, they danced their war dance (tutu ngarahu), working themselves into a perfect frenzy. They were in a state of nudity, the face and body being blackened with charcoal. The warriors would run some distance, arrange themselves in lines and assume a squatting posture. When the signal was given they would suddenly spring to their feet. With another spring they jumped into the air, as Sir Baldwin

Spencer says the Australian aborigines do in their burial ceremonies, coming down with a thud that made the ground shake under them. They slapped their naked thighs with the palm of their left hand at the same time making a defiant sound which was repeated again and again, ' All the while they uttered savage yells, their mouths gaping, their tongues protruding, their eyes goggling and all the muscles of their bodies quivering.'

This is not the place to recount in detail the horrible experiences that at such times were endured. Of their prowess, strategy and endurance as warriors, the early history of Maoriland affords ample evidence ; while their engineering skill is seen in the structure of their stockades and the truly warlike manner by which they defended them from European soldiers, of which the ' Gate Pa ' episode affords a splendid example. This spirit helped them in the time of the Great War, when so many offered themselves to assist on the side of the Allies. One young Rangitikei Maori, in 1917, was personally decorated with the ' Distinguished Service Medal ' by Colonel Sir James Allen, the Minister of Defence. The honour was bestowed by the King for conspicuous bravery at ' Anzac ' in 1915. During the presentation, Sir James paid a great compliment to the work of the Maoris. He said that ' nothing better had ever been done in the history of New Zealand than that performed by the Maoris who had left these shores for the battle-front. The Maori was now one with the white race in helping to make the Dominion the finest country on the face of the globe.'

That the natives of Maoriland were cannibals there can be no doubt. More than one missionary has

told me how his leg, and other parts of the body, have been felt to see whether he was likely to yield a good repast. Many are the blood-curdling stories which both Anglican and Wesleyan missionaries recount in their reports. I have stood at Kaeo, where the old mission station used to be, by the block that indicates the place where the Rev. S. Leigh's child was taken from its grave and eaten, and the missionary forced to run away to save his own life. Maori legend says that cannibalism was introduced by the god of war who ate his own brother. Neither scarcity of food, nor liking for human flesh, appear to have given rise to this revolting practice ; it was simply a war custom. Hatred and revenge, coupled with the lack of animal food, are doubtless the real cause of cannibalism. The last instance of which we have any record was by Taraia in 1842.

Slavery is one of the greatest curses in the world ; but, as practised among the Maoris, it seems to have possessed a mild character. We sometimes wonder whether it has yet ceased to exist. When the writer landed in New Zealand and walked up Queen Street, Auckland, one of the first sights that met his wondering gaze was a fine, young, strong native striding along, as if conscious of his superiority, while following him, in abject humility, was a woman—his slave—carrying his parcel as in duty bound. Slaves were the absolute property of the owner, could be killed by him and were entirely at his mercy and caprice. At the death of a chief, in the days of yore, many slaves were killed to attend his spirit and minister to his wants in the Reinga. If noted for skill, a slave might rise to distinction and even marry a woman of high rank ; but he would have no status, and, if he afterwards

fell into disgrace, even his children would taunt and reproach him.

In domestic life polygamy was common. By the number of a chief's wives you could guage, as in India, a man's wealth. One of the wives only had rank as such; all the rest were regarded as inferior. The Rev. J. Buller tells us that, in his day, when a chief wanted to take a second woman of high rank into his conjugal regards, he would sometimes resort to diplomacy that he might win the consent of the first. He gently hinted to her his intention, when the indignant lady would angrily protest. Then he would insist upon his right. All he meant, he said, was a joke; but, since she had taken it up so warmly and said such strong things, he certainly would bring home a second wife. He then proceeded to name the object of his choice. Very cunningly he mentioned the name of one he knew was most obnoxious to his spouse. She becomes furious and threatens to destroy herself. He persists. At last she declares she will submit provided he would select any one but the woman he had named. Taking credit for a great concession to his wife's feelings, he consents to the choice of a girl of rank with whom he has been captivated at a late feast. So the matter is settled.

It is sometimes stated that the Maoris had no idols. But this is incorrect. At Whanganui was a temple named Wharekura in which the people offered homage to a god called Maru. Infanticide was frequent amongst them: though, now, like polygamy, it belongs to the practices of the past. Usually the custom had reference to the females, as the males were preserved to make future warriors. To the children that were spared the parents shewed much

regard and affection ; at the birth of a child of high rank a great feast was held to celebrate the event. All children were regarded as the property of the tribe. They were allowed considerable liberty and became very precocious. If anything happened to one of them, the father was made accountable for the loss.

Like children of other races, they are fond of games. They practised races in small canoes and had sham fights. Athletic contests were encouraged ; jokes and mimicry were a constant source of amusement. They are adepts, almost from birth, at swimming, exhibitions of which all who have visited Rotorua have seen at that popular tourist resort. Another favourite game was the swing. It was much like our maypole, but requiring more ability. They also had string games, many of them of intricate character, resulting in the formation of numerous designs, and requiring the combined efforts of several persons to set up. The girls have a dance they call poi. Some of them become very clever at it, making, with the rhythm of the body, as many as five balls whirl round their heads and over their shoulders in a way that would move our street acrobats to envy.

Some forty years ago I lived near to a native pa. One day, while at work in the study, the report of a gun was heard. It made known that a Maori had died. For some time the old chief had been sick, the tohunga, *i.e.*, the priest, had repeated his incantations in vain. When his friends saw that he was likely to die, they carried him into an outhouse so that by his death he would not render ' tapu ' their better building. There the old man had passed away. Day after day the natives gathered from far and near

to the Kainga, where a great tangi was held followed by the usual feast. These 'tangis' are still held and tend to impoverish those who pay for them. It has been suggested that the time has arrived when the Government should step in and persuade the Maori that the Pakeha funeral is the better and cheaper way.

Some natives do, at any rate in partial fashion, try to copy the European. A country paper recently told a good story of a Maori who having lost his wife asked a settler going to Christchurch to be good enough on his return journey to procure a coffin. When the settler returned that afternoon, the Maori met him. When he received the coffin, he shook the European's hand in thanks for the trouble to which he had been put; and, in the fulness of his gratitude, added, 'I hope I shall soon be able to do the same for you.' Professor Johnson has pointed out that in three particulars—the laying-out ceremonies, the demonstrations of grief, and the feasting—there is much similarity between the Celtic wake and the Maori tangi.

Death to a native is, in his expressive language, called the passing of the soul into the Po, the unknown, the spirit world. When it came, whether by accident, disease or war, he always met it bravely. After a death the women sang a dismal dirge, cutting their faces and lacerating their breasts with sharp shells or pieces of obsidian, all the while rehearsing the valorous deeds and exalting the character of the departed. As the tangi continued, the body of the deceased lay in state as long as possible as a mark of respect. Dressed out in his best mats, his head bedecked with feathers, his favourite weapon by his side, the dead man lay upon his bier.

The natives had various modes of burial. In every case great respect was paid to the place chosen. About two years after the funeral, when decomposition would be completed, the bones would be exhumed, and with an attendant tangi and feast they were carefully scraped, painted red, and wrapped in a mat. With severe ceremonial they would be placed in a suitable receptacle. Then, resting on a pole, they would be taken to the top of some sacred tree, or what was the more general method, carried to some distant, lone cave. These old customs have given place to the more simple rite of Christian burial; but the deep reverence for the dead still remains in the heart of a native and is shown by his thoughtful and becoming conduct in a Pakeha's cemetery.

Since the missionary came to Maoriland and began to civilize as well as Christianize the native, the Maoris have developed with observable speed. Instead of the children being taught to fight, they now learn to read and write; in place of the yell of defiance, rending the air with its hideous cry, the sweet strains of the Karakia (church service) steal through the valleys and over the hills. Efforts have been made to provide a religion restricted to their own people, by natives in the North Island, such as Hauhauism and the Ratana movement. But these have only been partially successful, and apparently are declining in influence. The mat, as an article of clothing, has been largely supplanted by the blanket. This in turn has been superseded by European dress; in fact, one may sum up the whole situation by saying that the natives, to no small extent, are gradually and generally adopting modern methods and civilization.

CHAPTER III

PHYSICAL CHARACTERISTICS

MAORILAND is a lovely land. In any effort to describe its attractions one hardly knows where to begin. Its scenic beauties are so many and varied that the task is difficult. What to leave out is a problem by no means easy of solution, while the attempt to do justice to what remains leaves one hopeless of success. In this Wonderland of the Pacific there is luxuriant vegetation, wondrous foliage, varied minerals, medicinal springs, unique geysers, glistening glaciers, shimmering cascades, lovely waterfalls, hot and cold lakes, magnificent fiords, grand canons, deep gorges and awe-inspiring mountains, while sportsmen of every kind may obtain satisfaction of their varied desires.

Sir Hercules Robinson, when Governor fifty years ago, declared that ' New Zealand possesses in combination the most natural advantages of any country under the sun.' He was a much travelled gentleman, and his judgement may be received as correct. Since then, many natural marvels, of which Sir Hercules knew nothing, have been discovered. Men have come from all parts of the world to view them, and the number of tourists that annually visit our shores is an ever-increasing and appreciative quantity.

Among the greatest attractions of Maoriland is the thermal region of Rotorua in the North Island. Fifty years ago it was much more in its natural state than at present. The town was small and the place un-

canny. It is some forty miles from the coast and 990 feet above sea-level.

Instead of the beautiful buildings that are now to be found and the electric light which, as the shades of evening gather together, is switched on, nature reigned supreme. One experienced a series of thrills as, in the dark, he walked across ' the common ' guided by the light of some window at the other end. To hear a hiss come from the ground near to you, and, as you stop to take your bearings and find out whether you are on the track, to hear another hiss from a steam vent on the other side, gives a strong sensation of insecurity, as also an intense longing to be once more safely under the roof of the boarding-house. Specially is this true when the story is recalled of the fate of the Maori maiden travelling over the same part. She is said to have stepped upon a thin portion of the earth's crust and, sinking under it, has never been seen since.

Art has been employed to assist nature in making this town beautiful and useful. A fine sanatorium has been built by the Government. The grounds have been laid out with shady walks, arbours, tennis and other courts. Fountains, which are really geysers tamed and made obedient to the will of man, play or are quiet as he may determine. The reserve comprises an area of some fifty acres. There are many baths of varying chemical character, of different degrees of temperature, from 60 deg. to 212 deg. They are probably not equalled by any others in the world for their curative properties. This thermal springs district takes in an area of nearly one thousand miles ; the length is about fifty miles and the average breadth twenty miles. In it are to be found geysers, fumeroles, boiling lakes and mud volcanoes. It was here that,

early in the century, Joe Warbrick and two young lady tourists, looking into the mouth of a geyser, were overwhelmed by an outburst and lost their lives. It is truly a weird place. As a distinguished Frenchman once said after visiting the region, ' It possesses a sinister beauty ! ' But, after a few days spent among the strange subterranean noises and wonderful natural phenomena, one settles down to reap, to the utmost, the harvest of unique benefits around him.

On June 6, 1886, there was, in this neighbourhood, a sudden outburst of volcanic energy. A mountain named Tarawera, after a silence extending beyond the memory of the oldest inhabitant, once more justified its name, which means ' The Burning Peak.' Without warning, soon after one o'clock in the morning, the residents in Rotorua and Wairoa felt several shocks of earthquake. About a quarter past two, a great explosion occurred, followed by earth tremors, that were felt along the east coast from Tauranga to Gisborne. It was attended by a great roar, crackling noises and a remarkable electrical display. Many natives lost their lives in the terrible eruption. The beautiful pink and white terraces, so interesting to tourists, were completely destroyed. Prior to this, Lake Rotomahana covered a space of about 188 acres. At this time it was blown up and its contents scattered. But a great chasm was left. It united with another lake and has gradually extended until now it covers 5600 acres, and has risen from a level of 565 feet to 985 feet.

Mr. Hazard, the native school teacher, and the greater part of his family, were overwhelmed in the fiery deluge. Mr. E. A. Bainbridge, a young tourist from Newcastle-on-Tyne, who was staying at McRae's

hotel, after holding a brief service with those in the building, was evidently fatally struck down as the party left the doomed house and sought, through the darkness and the blinding storm of ashes, to find a place of safety. The following fragment of a letter, written in a firm clear hand and on a piece of foreign notepaper, was afterwards found in the ruins of the hotel: 'Written by Edward Bainbridge, of Newcastle-on-Tyne, England—" This is the most awful moment of my life. I cannot tell when I may be called upon to meet my God. I am thankful that I find His strength sufficient for me. We are under heavy falls of——.'' ' Mr. Bainbridge's memory is kept green in the district to this day; the Rotorua Methodist church is called after him.

It was at Gisborne, about 1884, that I first made my acquaintance with earthquakes. In the earlier days they were more common than in later times, and perhaps not so severe. Sometimes one experienced a sensation like a rat probably feels when he is shaken by a terrier; at others nature's seismic efforts are not so rough. Once, about midnight, we had an experience that was positively pleasant. Within the length of a bed there were half a dozen undulations, just as if one were being carried along on the ripple of a wave. Another earthquake region is between Christchurch and the West coast. A few years since a somewhat serious one was felt in the Hawarden district. Great openings were made in the earth and considerable damage done.

Quite recently a more severe one occurred in the Murchison district. This was more probably due to earth contraction than seismic energy. At first the side of a mountain was shot out, burying homesteads,

causing floods and enormous destruction. For days the shakes and tremors continued and were felt for many miles in several directions. Buildings were destroyed, deep fissures made in the ground, and settlements practically demolished. The ocean-bed, in at least one part, was observed to have risen 100 feet. The heroism displayed by the settlers while getting out of the district, when many of the roads had disappeared, is worthy of all praise ; the response to the request for help to assist needy cases was prompt and generous. The following message from the King was greatly appreciated : ' The Queen and I have learned with much concern of the earthquake disaster in New Zealand. Our warm sympathy goes out to all those who have suffered bereavement and desolation.'

The year 1926 was noted for the number of earthquakes felt in the Dominion. About 175 shocks were felt, 123 in the North and 52 in the South Island. In eight cases the shock was felt in both Islands. Earthquakes are not agreeable things ; and though they occur fairly frequently the greater number are only slight and local. Most folk would know nothing about them were it not that the delicate seismic recording instruments at our Wellington observatory register them.

Maoriland, like other lands, receives visits from cyclones, anti-cylones, and other natural phenomena of a like kind. Nearly fifty years ago a waterspout emptied itself on a town where I happened to be. It did much damage. Seated on the counter, in a friend's shop, through which the water was flowing, I watched a pig come in at the back door ; as it was carried along by the current, it looked from side to

side grunting as it went. Pitiable though it was, it yet presented such a grotesque sight that the only vent found for one's feelings was laughter.

On another occasion, early in 1888, a fearful thunderstorm was experienced, with hailstones like small marbles; and the wind was so terrific that one had to hold on to the fences to save himself from being blown away. This was followed by a heavy continuous downpour of rain. As a result the creeks and rivers became flooded, the latter being for a time impassable. So strong was the current that I remember seeing a shed, or small house, borne along until, no doubt, by the tossing of the water and banging against the banks of the river, the structure would break up and become a ruin. Kaiapoi suffered severely by this flood, for the banks of the river broke away, and homes in the low-lying parts of the town became flooded. After the waters receded, a sediment was left in many houses. An epidemic of diphtheria followed, when whole families were decimated. For months afterwards, in visiting homes of the people, we were shown the high-water mark of the flood.

A bush-fire is a splendid, albeit an awe-inspiring sight. That which occurred around Stratford on March 3, 1890, will not soon be forgotten. An anniversary soiree was being held a few miles from that township and nearer to the source of the fire. The dense smoke was the first intimation we had of the coming trouble. This increased in volume as the fire came nearer, until it was impossible to breathe where it was passing. The men turned out to fight the fire, which soon gained a mastery. They strove with might and main to save the houses which were in danger. It was astonishing to note the rate at which

the fire travelled. There was a fairly strong wind. Many of the trees were what are called ' Cabbage trees ' (*Cordyline australia*), a plant cultivated by the natives, who cooked the trunk to get the sago material from it. Slowly baked and bruised, it yields a sweetish drink. As the top part burned and grew lighter, it was caught by the wind and carried on to a farther part of the bush, which its flame set on fire. So the conflagration was continued, until the end of the bush was reached.

Experiences such as these do not lessen the opinion that Maoriland is one of the gems of Empire, with many and varied wonderful natural attractions. The whole country, North and South, possesses unique scenic beauty-spots which no other land of its size can show. The Southern Alps : snow-capped mountains, visible from every part of the Canterbury Plains, with their glaciers, peaks and passes, always repay the sightseer for the journey necessary to see them. The journey itself, through the Otira Gorge, leaves behind a memory never to be effaced. It is a valley several miles long, with steep and lofty mountains on either side, and with native bush from base to summit. In the late summer, when the ' rata ' is in bloom, the whole valley is ablaze with brilliant red. It is said to be one of the most gorgeous sights in the whole world.

This Alpine range is traversed by great glaciers such as the Tasman and Franz Josef. The highest peak, Mount Cook, is 12,350 feet in height. Mr. Julian Grande tells us that the glaciers are more imposing than any of the Swiss, French or Italian glaciers ; and the tourist has plenty of real exercise in actual climbing. The air of the Tasman Sea blows upon the terminal face of the Franz Josef glacier.

One of the marvels of the district is found in the fact that at the foot of the glacier, there are natural hot springs and little lakes of boiling water, literally between the sea and the ice. Passing over into Westland, one sees nature at her best. The fertility of the soil is amazing, while in every glade and on every hillside the native trees, ferns and flowers thrive in rich profusion. Rivers flow through frowning canons and smiling valleys; lakes mirror faithfully the enchanting loveliness around them; and waterfalls, from the crest of some mighty cliff, plunge down a sheer thousand feet with roar and spray. Truly a wonderland is Maoriland!

Geologists tell us those great natural reservoirs, the famous cold lakes of Otago, are due to earth movements, though some maintain that they have been hollowed out by glacier action. Probably, by contraction, fissures have been made in the earth's crust; and the rocks between the cracks have sunk to a lower level. The principal lakes in Otago are Lakes 'Wanaka' and 'Wakatipu'; in Southland, Lakes 'Manapouri' and 'Te Anau.' These lakes are so deep that their floors are sometimes below the sea-level, although the lakes themselves are in high mountainous regions. Lake Wakatipu is a scenic gem, though perhaps not quite so lovely as Manapouri. It has a depth of some 1240 feet. Here in rugged grandeur rise the 'Remarkables' to a height of 7650 feet. The surface of the Lake is 1016 feet above sea-level; the lake itself is the longest in New Zealand. Beautiful for situation, with unrivalled scenery and a delightful climate, it is a most attractive district to the sightseer or the sportsman.

CHAPTER IV

INDIGENOUS FORMS OF LIFE AND GROWTH

THERE are a number of things that are indigenous to New Zealand. In 1895 we paid a visit to a homestead north of Whangarei. By our host we were taken into the adjacent bush and were greatly impressed by the wonderful variety of the shades of green among the beautiful foliage that abounded on every hand. After a steep climb we beheld an imposing sight. There, standing before us, in all the majesty of its greatness, was a magnificent Kauri tree (*Agathis australis*), fifteen feet in diameter, forty-five feet in circumference, and seventy-five feet of a solid barrel. As we stood admiring this splendid specimen we felt that, had it not been for Watts' dictum that ' the mind's the standard of the man,' we should have been overwhelmed by its gigantic proportions.

This tree is a native of Maoriland. Its timber is white, close-grained, durable, flexible, and very valuable for masts and planks. A suite of furniture made from it is ornamental, as well as useful, and presents a lovely appearance. The owner of this tree said that he ' would rather part with all his farm than lose this tree.' Yet undergrowth had gathered round its roots, small trees were allowed to grow quite close to the giant, and a chance bush-fire might destroy it any summer's day. Settlers have no adequate conception of the value of these trees to the Dominion ; and

bushmen, in the earlier days especially, used to waste a large proportion of the trees they felled. Some steps should be taken to preserve these giant Kauri trees, for in future years they will be national attractions and sources of income.

These trees are also interesting and valuable because of the great amount of resin they produce. It is obtained from incisions made in the lower part of the stem and from the roots. Pieces of amber-coloured exudations, as large as a child's head, have been found where forests of these trees have previously grown. In the north of Auckland there are large 'fields' where this gum industry has been extensively followed. Satisfactory results have been obtained in the past, but the increasing scarcity of the resin makes it now less profitable. The diggers spend their winter nights cleaning the gum and making ornaments with part of it. The men become very clever at this art-work. I have seen, made by one of them, a lovely miniature suite of drawing-room furniture. After they have cleaned the gum, they sell it to the dealers. It is again scraped, then sorted, and placed in boxes which, when filled, weigh about 2 cwt. each. Some hundreds of these are exported every year. The resin, as it exudes from the tree, is semifluid. Afterwards it hardens into a transparent mass with shiny appearance and conchoidal fracture. In flowing down the tree it sometimes enfolds a fly, a dead leaf, or some other article which, when seen in the amber-coloured matrix, becomes a lovely curio. What gives this gum its chief commercial value is its use in making rapidly drying varnishes.

Fine specimens of the Kauri tree are becoming scarcer every year. Hence it was with special interest

that the news was received on November 30, 1921, that some hundreds of acres of these trees (about 975 acres in all) containing the finest specimens of Kauri in the world, had been donated to the Dominion. The Governor-General received the title-deeds from the donor, Mr. James Trounson, amidst great applause from a big assembly that had gathered at Northern Wairoa, the location of the trees. Lord Jellicoe, in expressing his thanks on behalf of the King and Government for the ' magnificent munificence ' of the donor, officially opened it as the Trounson Kauri Park.

Two articles of diet, now become as extinct as the Dodo, were in former times esteemed by the Maoris as great delicacies : a small rat, and a gigantic wingless bird somewhat like an ostrich and named Moa. It varied in height ; the tallest, *Dinornis giganteus*, being about fourteen feet. It had no wings. Not even the smallest rudiments have been found among the many specimens now possessed. Many hundreds of these specimens have been gathered in recent years, chiefly from places in the South Island. One place deserves mention. A swamp at Glenmark, fifty miles north of Christchurch, was found to be a Moa necropolis. It was estimated that the bones represented a thousand birds belonging to fourteen species. It was there that in 1887 I obtained some very fine specimens myself during a visit to the manager of the estate.

At one of the Otago Institute meetings, Dr. Parker, Professor of Biology, told us that while making investigations into the character of Moa skulls, he had observed indications of the presence of a crest of large feathers in the frontal region. Another peculiarity of these birds was the great size and weight of the legs, the bones of which in one species were elephantine.

It is supposed these were the chief means used in defence, or in fighting an adversary. They were very powerful. Another peculiarity was the size of the egg, which was some ten inches long and seven inches broad. It is a questionable matter, on which the last word has not yet been uttered, as to when the Moa roamed the islands of Maoriland. It has been supposed by some that it became extinct about the seventeenth century. As a recent lecturer put it, the Moa's final extinction by man commenced with the rise to power of Richard III and concluded with the fall of Charles II. It has been stated that Moriori (the predecessor of the Maori) remains have been found in association with those of the Moa.

The Maoris have many traditions relating to Moas, and several of the early missionaries refer to them and their interesting bones. The aged chief, Haumatangi, told Governor Fitzroy in 1844 that he had seen a Moa. Of course, he may have meant the bones and not the bird; but we have no evidence to warrant us in saying so. Besides which, it is usually admitted that Moa-hunting was, in early times, a recognized form of Maori sport. About twenty-one years ago, Mr. Thomas A. Bryce, of Kiwitea, a son of the Hon. John Bryce, wrote to the *Fielding Star* on the subject of the last Moa. Giving as evidence some bones he had found and the position in which they were, he affirmed ' that the Moa was not extinct at the time New Zealand was first settled.' The habitat of the last living Moa is placed by Maori tradition at Punakatiri in Turanga, now called Gisborne, in the North Island, where the bird is described, when resting, to have stood on one foot with its beak always turned towards the quarter whence the wind blew.

During the last fifty years, three island sanctuaries have been wisely set apart by the Government for birds, one on the West Coast, the others in Cook Strait and Hauraki Gulf. Recently, Stewart Island, in the far south, has been added. It has been a good move to make these arrangements, for as settlement takes place and the bush is cut down, the birds seem unable to thrive. Hence the wisdom of preserving areas of bush so that these rare specimens may have suitable shelter and food. Fences have been placed round some of the areas so that cattle may be excluded and the growth of the forest assured. Many birds can be seen in the bush in a day's travel. They are all interesting, but we can only refer to two.

The Kiwi (*Apteryx*) is a New Zealand bird, in which the breastbone has no keel. It is said to be wingless and tailless but this is not strictly true ; for it possesses a short humerus and one complete digit, though these are hidden by the downy feathers which cover the body. Its bones have not the usual cavities found in flying birds. The short, scale-covered legs are strong, and enable this bird, by rapid running, to escape from its enemies. The size of the egg is noteworthy. It is, roughly speaking, five inches by three inches. For the size of the bird this is quite unusual. It is evidently such a strain upon it that it sometimes dies as the result of the effort.

One was seen recently in the Milford Track in the morning, a most unusual thing, for Kiwis generally come out into the open in the twilight after lying in some hole, or at the root of a tree, during the day. When disturbed, it dashed off down the track as fast as its stout legs could carry it with a very queer ambling gait. Mr. Cruise, who published in 1852 his journal

of a residence in New Zealand, tells us that a mat ornamented with Kiwi feathers was, in his time, the most costly dress that a Maori chief could wear. This fact is still true. A mat covered with these feathers is very beautiful, but should my reader wish to buy one, he must be prepared to pay a big price.

Kea is the Maori name for a kind of parrot, of which it is said there were three species, one of which has recently become extinct. Another, *Nestor notabilis*, which is a mountain species and found in the South, has been a grave menace to the farmers. Originally it fed on vegetables and insects, but now, especially when food is scarce, it attacks sheep, having taken a special liking for their kidneys. This is a remarkable illustration of the influence of environment producing rapid change of habit : perhaps the best we have. Many runholders, in the higher latitudes, assert that they have a greater loss from Kea destruction than from snow. Sheep owners pay ten shillings a head for birds destroyed. The Department of Agriculture paid a bonus of five shillings for every bird's head ; recently this has been reduced to two shillings and sixpence for purposes of economy. The New Zealand Sheepowners' Federation, at their Annual Conference, made a strong protest against this and pointed out the devastating work done by what they called ' this pest among high country flocks.' The Kea is a pretty bird, magnificent in his green plumage. Moreover, he is curious, and greets travellers up the mountain side, as they invade his haunts, often deliberately inspecting them as they pass and screeching his uncanny weird cries : familiar sounds among the mountain crags.

Tuatara is the name given by the natives to what is regarded as the New Zealand lizard. Its technical

name is *Sphenodon* or *Hatteria punctata*. It has a remarkable pineal eye. It is said to be the sole survivor of the order of the *Rhyncocephalia*, which first appears in Permian, and is well represented in Triassic, times. The length of the animal may be anything up to two feet. Its colour is dull olive green, with yellow spots and whitish under surface. Its tail is dorsally crested, brittle and replaceable when circumstances require it. It feeds on small animals, is nocturnal in its habits, and lives in holes among the rocks. It is fond of warmth, for at our local 'Zoo' it comes out from its burrows to enjoy the morning sunshine. It possesses three sets of teeth, one on the palatine in a single longitudinal row, parallel with the others on the upper and lower jaws respectively. The Maori regarded the sight of a lizard as terribly ominous. The Moko Kakariki was the most dreaded one. The lizard represented death ; so an effort was made to destroy it and thus avert all evil consequences : though sometimes the tuatara was eaten by natives.

These lizards hibernate. Once, in the course of study, I had one under observation. Having occasion to try and awaken it, my attentions were resented. All at once it turned its head and snapped its teeth together within a very small fraction of enclosing my fingers. When I heard that snap and realized how close I had been to feeling its effects, I knew that the Tuatara can be a dangerous as well as an interesting object. Probably what has caused it to receive so much attention is the cone-like growth found on the top of its head which retains traces of an eye-like structure. Baldwin Spencer discovered from it the secret of the pineal body. Naturalists now regard it

as a ' persistent vestige of a median, impaired, upward-looking sense organ.' Unfortunately, this most interesting animal is becoming scarcer every year. It used to be abundant in the Bay of Plenty and, in a less degree, was found elsewhere in Maoriland ; but as far as one can learn, it will soon be exterminated, and specimens of it only be found in our colleges and museums.

Quite recently, a gentleman, with his family, was spending a few hours' holiday at one of the bays near Wellington. One of his little girls, sitting on a rug placed where the rushes and grass meet the sand, picked up what she thought was a strange fly on the rug some twelve inches from its edge. Just in time the action was seen by the mother, who was able to prevent what might otherwise have been a serious misadventure. It was a Katipo spider (*Lactrodectus katipo*), the only thing Maoriland possesses whose bite may prove fatal. It is usually regarded as of rare occurrence. But Sir Walter Buller wrote that in the eighties it was ' exceedingly abundant.' It may not be so to-day ; but it is fairly common on many beaches among driftwood, under old tins, or among the roots of seashore shrubs and grasses.

The male Katipo is smaller than the female, which may measure up to one-third of an inch in the body ; the outspread legs may cover a three-quarter inch circle. The spider is black in colour, with red or yellow markings. It has been said that it is harmless except at certain times of the year, but of this there is no certain evidence. It would seem that the females bite most venomously during the mating and breeding season. One investigator tells us that a Katipo, placed in a bottle on November 4, had constructed a

New Zealand Government publicity photo

THE KEA: A menace to sheep
THE KIWI: New Zealand's wingless bird

spherical cocoon by the morning of November 8, and that on February 7, sixty young Katipos issued from the cocoon.

The first three months of the year are probably the time when they are most active and most dangerous. That there have been fatal results from their bites there need be no question. But it is reassuring to be told by one scientist ' that the Katipo only exerts its dreaded power as a means of defence, or when greatly irritated, for I have observed that on being touched with the finger it instantly folds its legs, rolls over on its back and simulates death, remaining perfectly motionless until further molested, when it attempts to escape, only using its fangs as a last resort.'

The Linnean Society, at its May meeting in 1929, held a discussion on a famous New Zealand fish called ' Pelorus Jack.' This is one of the best-known animals in the world, especially among sailors. From the writings of Pliny and their own personal experiences, the learned members found much to confirm them in their views regarding the friendliness of dolphins towards mankind. I made my acquaintance with ' Jack ' about 1897 on a voyage between Wellington and Nelson, and was intensely interested in this remarkable natural phenomenon. He was a grey grampus about eighteen feet in length. About five miles from the French Pass—a narrow and somewhat dangerous strait—each vessel is met by ' Jack,' who accompanies it through the Strait, rubbing itself against the vessel's bows as it travels, sometimes gambolling in the bubbles caused by the rudder.

What caused the fish to act as it did for so many years has given rise to many suggestions. Dr. Bidder, at the meeting to which reference has been made,

suggested that as it had an ' extremely convoluted brain,' it may have had an acute ear for music and came to enjoy the sound of the surf, or the sounds coming from the ship. That it rubbed itself against the bow, to free itself from barnacles, requires no refutation, because there were no such things adhering to the fish. Longing for company may have influenced it, but, certainly, love of play and a desire to shew friendliness were also factors in leading it to act as pilot until the dangerous part of the voyage was passed. Then, as soon as his piloting appeared to be done, he flicked his tail and disappeared.

This fish, Pelorus Jack, evoked so much interest in himself and his doings, that the Legislature passed a resolution ' requesting all persons to refrain from molesting him.' For some time it has failed to appear. It is supposed to have met its death from the twin-screws of the s.s. *Arahua*, after being used to the single screw of the s.s. *Mapourika*. Recently information has come from Otago, in the South Island, that a fish, not seen before in Mœraki waters, has been acting as pilot to the fishing fleet. Its length is from twelve to fourteen feet, and its girth about five feet. The fish is very friendly, and when a launch is stationary, it will stay with it for an hour or two, coming within three feet of it and rolling on its back. It has been named by the local fishermen ' Mœraki Jack,' because it is regarded as belonging to the same species as Pelorus Jack.

CHAPTER V

PIONEER WORK IN THE EIGHTIES

AFTER my first Sunday spent in Auckland, I was sent with one of the Church College students to a gold-mining district called ' The Thames ' until the meeting of Conference. Quartz-mining was the staple industry, and the town was in a thriving condition. The goldfield had been formally declared open in 1867. Twelve days after gold was discovered, showing in the face of a waterfall, and four lucky men shared £40,000 between them. A great ' rush ' was the result. Later the Caledonian reef was found which eclipsed all others in its richness. £657,000 were paid in dividends the first year. The hanging wall was almost solid gold, and all the bullion was got within 210 feet of the surface. So the work had continued and the town was prosperous.

There were two churches. The principal one at Grahamstown was a good size, but the accoustic properties were indifferent. The pulpit had over it a great, heavy, wooden sounding-board ; the officials did not always warn preachers about it when they ascended the pulpit steps. The writer remembers to this day the peculiar sensation that came over him when, being in the pulpit, he uplifted his head for the first time and saw this huge thing hanging as if it might any moment drop, with dire results, upon the occupant of the pulpit. A few years afterwards, to make sure that such a catastrophe did not occur,

the trustees hauled it down and superannuated it.

The country inland—now called Upper Thames—was then in the hands of Maoris who resented the coming of the Pakeha; but a few Europeans had entered it prospecting for gold. During our stay in the town, the resident minister went reconnoitring to see whether there was any prospect of church extension. On his return he took us to what were called ' The Booms.' These were great logs of wood driven into the ground across the mouth of a river that opened out towards the sea. The bushmen, farther up in the wooded parts called the bush, felled the trees. Afterwards, when a good rain came and flooded the river the ' logs ' would come down, and the ' booms ' were expected to stop them from going out to sea.

Going to the top of the booms my college friend, born in New Zealand, went over the connecting logs with ease and pleasure. So the ' new chum ' started to do the same. But, alas for human hopes ! After a few yards he looked down, which was unfortunate for him, for then he had to sit down and get over the intervening space largely in that posture. When he had descended to the ground, he excused his action by saying, ' I got mazy ' ; upon which the minister, who was an Irishman, danced a real Irish jig on the sand. When he had finished, he answered our surprised looks by telling us he had not heard the word ' mazy ' for thirty years. It took him back in memory to his early days, and he felt like a boy again.

Sent to the Three Kings College for training one soon found he not only received, but also had to give, by assisting in the tuition of the natives in residence.

It was, however, splendid preparation for ministerial work. It fitted one to meet the many and varied calls made upon time and energy. Besides what may be called ordinary church work, the youth and children of his charge have to be interested. With this aim in view, singing classes, Bands of Hope and other useful gatherings are started in suitable settlements; lectures on different subjects provided, Bible lessons given in State schools, and helpful books sold among the people. The pioneer minister must do all this himself. He acts as intermediary between the settlers and Boards of Education in getting teachers appointed and schools built in new districts.

It was not always easy sailing. One did occasionally come across a snag. In the early stages a Roman Catholic young man was appointed schoolmaster. He soon started teaching the scholars that the Board's history book was all wrong. Then he gave his own version, specially of Queen Elizabeth's reign. The children took the information to their homes, the parents were much annoyed and lodged a complaint asking the pioneer minister to present it to the Board. The young man was ultimately dismissed. But the result was not obtained so easily as the record of it is written. Sometimes the young probationer acts as peacemaker between contentious neighbours; also as letter carrier to settlers in the 'back blocks.' Then, however much the task may be disliked, subscriptions to meet current expenses, and to build new churches, have to be gathered.

At one time a schoolmaster was sick for several days. Difficulty was experienced in supplying his place. So, at the request of the authorities, the minister stepped into the breach and successfully

conducted the school and gave his quota of tuition. But he was well repaid for the extra work he did in the opportunity it gave him to study child psychology. His supply of illustrations for future use was increased by the unexpected answers that came to some of his questions, *e.g.*, ' A circle is a round straight line with a hole in the middle.' Asked for a word that ends in 'ous,' meaning 'full of'—such as dangerous, full of danger—up went a little hand, and the answer followed quickly, ' Yes, sir, pious, full of pie.'

Churches do well in sending agents to newly populated districts. They not only engage in what is called positive work, but help to restrain what might become, if not checked, very hurtful influences among both young and old. Returning one Sunday from an afternoon appointment, I found some young men playing football in the public square. By a little tact they were persuaded to cease. What might have developed into a hurtful habit was nipped in the bud. On another occasion a stranger to the goldfield was advising some men, who were playing cards with him, to have a little more excitement and ' play as they do in California,' *i.e.*, with a pistol in your belt, a dagger in one hand, and the cards in the other. I earned the anger of the man by opposing him; but it was worth while. He soon left the ' shanty ' and did not return.

Many experiences cheered, comforted, and stimulated pioneer preachers as they toiled on from week to week in the ' back blocks ' of the country. Occasionally a visit was received from a brother minister who was always welcome. I remember a Maori missionary coming to increase interest among the people in his work. He took a Sunday service,

and must have chosen the hymns because he knew the tunes, for he rather startled, and yet amused some thoughtful hearers by announcing as the first hymn, ' Lord dismiss us with Thy blessing.' He was probably the first Maori to preach in English to an English congregation. Amongst the Europeans and Natives many were led to Jesus in whose love they found the satisfaction of their heart's desire. One case was of a European who had married a half-caste. He was a slave to drink; often, when in a drunken condition, he would chase and thrash his wife. For three consecutive days we shepherded him, then persuaded him to sign the pledge. Afterwards he was soundly converted and became an earnest worker in the Church.

A pioneer minister in the colonies sometimes has an opportunity of helping people, and even communities as a whole, especially if, before he entered the ministry, he had a business experience. In a growing township, in the North of Maoriland, there was no library or reading-room; and a general desire was expressed for one. A scheme was started to borrow money to erect a suitable building and repay the cost without calling for subscriptions. The committee pressed the preacher into the position of secretary, and designs were immediately prepared. It was arranged that rooms, on each side of the front entrance of the building, should be used as offices. These were leased for a number of years to the Town and County Boards, the income from which met interest and capital. The completing of the arrangements entailed much work, including a voyage to Auckland to interview the lawyers and have the deeds and contracts signed. But the success justified

the efforts, and, no doubt, increased the parson's influence for good in the community.

Locomotion is a somewhat serious problem for a pioneer to solve, especially with a circuit or parish forty miles square. Having no better means at first, he uses ' shanks' pony.' Rising with the dawn, more than twenty miles were negotiated before mid-day. The best time for walking was in the early morning before the strong sun's rays made the heat intense. On the Sabbath, long journeys were undertaken and services conducted in the afternoons. The 'sky pilot' would often return covered with perspiration and dust, for the sun was hot and the roads covered with fine sand. The Anglican parson of the district one Sunday was guiding his bishop to a Confirmation Service. Both were on horseback, and both were feeling the heat and the strain. Coming to a house where refreshments could be obtained, the vicar slid off his horse and went to the rear part of the premises. Soon he reappeared with a glass of refreshing beverage. When the bishop remonstrated, because it was ' out of hours,' the facetious guide affirmed, ' That's all right, your Lordship, I told them it was for you.'

Occasionally preachers are permitted to hire horses ; sometimes a horse used to be provided for the regular work. The first offered to me had belonged to a Maori, and had received a very varied education. Soon after obtaining him, I had occasion to go over twenty miles to a neighbouring town. When we arrived at the main street, the horse made straight for the first public house, and was most disinclined to leave that, and each of the others along the street (of which there were many), until he had remained

his usual time, *i.e.*, sufficient for his rider to have a glass and a short chat. The local people had more fun out of my discomfort than I had myself. But the tricks that horse could do stood me in good stead more than once, helping me out of many difficulties and tight corners. Going to an afternoon appointment once, I got about half way when we found the road and a bridge under repair. Three planks were placed across an opening, between the earth and the bridge, so that foot passengers could proceed. Putting the rope I always carried with me on to the bridle, I crossed the boards and invited the horse to follow, which very gingerly and carefully he did successfully. This acrobatic feat he also accomplished on the return journey.

Many times has the pioneer worker gone on foot from Coromandel over the ' range ' to Mercury Bay, a distance of several miles, where, on the other side of the mountain, were several settlements. One of the points jutting out at the ' heads ' at Mercury Bay was called ' Young Nick's Head,' because the cabin boy on Captain Cook's ship, to whom the nickname ' Young Nick ' had been given, first saw it. In later times, and not far from this place, there had been a wreck. When goods were washed ashore on the beach, the natives, with characteristic curiosity, seeing some white bars, which they thought must be some form of Pakeha food, started to eat them. In judging of the result, it will be sufficient to say that the material was soap.

Fifty years ago in the interior of Maoriland the roads were simply bush and fern tracks. In summer one could negotiate them fairly, but in winter the mud—ugh ! the memory of it is enough ! In getting

from one sawmill to another, one sometimes obtained a lift on the little steamer that carried the food and other necessaries to the workers ; also on the little tramways where small engines hauled the logs from the bush to the mill to be cut into requisite lengths. It often required a considerable wait ; but one learned thereby how in patience to possess his soul. The folk were all willing to help. We have grateful memories of their kindness. In some of their homes services were held, as also in the halls, batteries and sawmills of the district.

The need for these services was very great. When Bishop Neligan, of Auckland, was in London preaching in one of the churches, and pleading the cause of Home Missions in his diocese, he declared that many were becoming pagans, practically trying to do without God. Fifty years ago, in some of the back blocks, this was painfully true. A sad case is remembered where, in the early morning, a call was made at a house in the bush. Before leaving, the minister asked, ' Can I have a word of prayer with you ? ' The eldest girl surprised him with the reply, ' What, haven't you had your breakfast yet ? ' She evidently knew not the meaning of the word prayer ; and the rest of the family seemed as ignorant.

The lodging places of the pioneer parson were many and various. Homes were usually very small, and, occasionally, as in the opening of Te Aroha goldfields, tents took the place of something more substantial. His first ' breaking in ' was to be given the privilege of a ' shake-down ' under the counter of the public house : a small rude wooden ' shanty ' that had been hurriedly erected. The idea of sleeping in a tent was not attractive. Once he was benighted

and had to sleep in the open under the stars; but, generally, if distant from his lodgings, a settler's home somewhere was found at which he was always welcome and made as comfortable as circumstances would allow.

At one home, where he was billeted, the lady of the house was extraordinarily fond of the hymn, 'Work for the night is coming, when man's work is done.' He had to listen to this refrain until he devoutly hoped for the time when a period of rest would come. At a little boarding-house, where he had put up because there was no other place, he had for a fellow lodger in the room opposite, a man that was learning to play the cornet. His efforts were, no doubt, interesting to himself, but they certainly were not to the preacher. At one township, it was impossible to obtain lodgings, so a small three-roomed house had been built 'for the use of the minister.' This was 'Batchelor's Manse'; in it diverse experiences were endured: some pleasant, some very much otherwise. To return, near midnight, after a long weary tramp, footsore and tired, to a dark, cold room, was fine Spartan discipline. But it had its drawbacks as well as its splendid stimulus of self-denial.

Strange places for holding services were thankfully used in those pioneering days. I started my life's work as a Christian minister by preaching from the doorway of a Warden's Office. The congregation stood in the open air, and evidently appreciated the first effort put forth for their spiritual benefit. Divine worship was held in sawmills, with the timber and machinery all around; in batteries, where quartz was ground, and where a 'wag' would sometimes

start the machinery in the middle of the service; and, in the earlier days of the work when buildings were few, a publican's best room has been gratefully accepted. All this was a contrast from my next location, which was a farming community. It possessed a Wesleyan church, in which the pioneer preached on Sundays both morning and evening to the same congregation; a congenial arrangement that resulted in a good measure of success.

Relations between clergy and ministers of the various denominations were very harmonious about fifty years ago. Whether one's near neighbour were an Anglican or Presbyterian divine we returned visits, exchanged ideas, and co-operated in doing good. In matters of social reform, as well as religious worship, we stood shoulder to shoulder and worked together heartily for the common well-being, thus showing to the world in general how to keep the unity of the spirit in the bond of peace. Not only have I read lessons, but more than once preached from Church of England pulpits. On one occasion all the teachers and scholars from an Anglican Sunday school came to our Sunday-school anniversary, and the Vicar took part in the service. At a 'Blue Ribbon' meeting, held in 1883, this spirit of union was very marked. The Bishop of Waiapu took the chair; the local vicar gave a lecture on Australia, and the Presbyterian and Wesleyan ministers took part. At the close several among the audience donned the 'bit of blue,' in connexion with which the name of the Rev. Charles Garrett is still revered.

In pioneering work in Maoriland much help has been given by devoted men and women. Most prominent amongst these was Mr. W. Shepherd Allen, M.P. for

Newcastle-under-Lyme, who, with Mrs. Allen and some members of their family, paid his first visit to the colony about 1885. He was a highly esteemed member of the Wesleyan Methodist Church in England, and was well known for his great sympathy with the evangelistic efforts for which Methodism is famous. He was a local preacher, and his two sons, Robert C. Allen and Stephen S. Allen (who has recently been appointed Governor of Samoa), began to preach at fourteen years of age. Mr. Allen, Senr., visited New Zealand several times. He purchased an extensive estate near Morrinsville, and from 1892 resided there. As an Oxford graduate he was a man of reading and culture: hence his services were in great demand. He was sympathetic with ministers, and was always interested in their work. As a guest in his house we felt at ease, and profited by his fellowship and friendship. Te Aroha circuit gained much from the presence of Mr. Allen and his family. Some of his employees were also local preachers. On one Lord's Day as many as five local preachers have gone forth from his estate to preach the Gospel in other settlements of the district.

CHAPTER VI

COMMEMORATIONS AND CHURCH UNION EFFORTS

ONE of the bright ideas that has struck our national mind is that of celebrating the anniversaries of the births of past statesmen and the dates of victorious efforts. We have our Trafalgar Day, our Anzac Day, our Labour Day. The chief political parties have their Seddon Day and their Massey Day. The Churches very early entertained a similar idea with regard to their outstanding events. To the more prominent of these we shall refer in this chapter.

The Wesleyan Church held its jubilee celebrations in harmony with the jubilee celebrations of the Colony. The coincidence was intended to commemorate the genesis of Church work, both among natives and Europeans. Samuel Leigh was the pioneer; but the mission to the natives is regarded as actually beginning in 1822. The Conference of 1890 held a very enthusiastic commemoration, concluding with a public service in the evening, at which it was announced that some £600 had been subscribed and promised to the Jubilee Fund. The entire amount before the effort closed was over £10,250.

The Presbyterian Church held a jubilee in 1898, and, amongst other things, celebrated it by the issue of '*A Jubilee Memorial volume of the Presbyterian Church of Otago*,' by the Rev. James Chisholm, of Milton. As the old century drew near to its close,

many organizations felt that the event should be suitably recognized. The Wesleyan Methodist Church resolved that a fund with an objective of £60,000 should be started. This was to include all trust debts, and was regarded as a means whereby the members and friends could express their thanks for mercies received. The Rev. C. H. Garland was appointed General Secretary. He went up and down the country advocating this helpful cause in his usual able and enthusiastic way. The members of the Church, however, did not take to the idea of the extinction of all church debts. The fund raised was about £16,000.

The Rev. Samuel Marsden was the first missionary to New Zealand. He was a minister of the Church of England; but was born and bred in a Methodist family and was always sympathetic with the members and ministers of that Church. The Rev. H. T. Purchas, in his *New Zealand Church History*, reminds us how, in 1819, Mr. Marsden 'sent over a Methodist preacher to report upon and to stimulate his flagging workers.' The leaders of both Churches afterwards, wishing the Maoris not to see the spectacle of Christian disunion, illustrated the fact by baptizing, not in their own name, but in that of the Trinity. When they received the great chief Waka Nene and his brother into the Church, it was arranged that Patuone, who was connected with the Methodists, should be baptized by the Anglican clergy, while Waka, of the Church Mission, received the sacred ordinance at the hands of the Wesleyans.

The centenary of Mr. Marsden's coming to the Bay of Islands was commemorated on Christmas Day, 1914. Unfortunately, the programme that had been

prepared could not be carried out owing to the general upheaval caused by the Great War in Europe. A Church Congress was to have been one of the principal features. It had been hoped that distinguished visitors would have come from different countries to take part in the proceedings, but this function had to be abandoned. The raising of a Thanksgiving Centenary Fund was also postponed for the present, with the intention that it should be proceeded with when hostilities ceased and peace was declared.

One pleasing sign of colonial life was seen in the general recognition that the Marsden Centenary celebrated the beginning of all the events worth noting in the history of New Zealand, especially the beginning of the evangelization of Maori and Pakeha. All the newspapers acknowledged the significance of the introduction of those moral and spiritual forces that transformed New Zealand from a home of cannibal savages into a peaceful and prosperous country. Other sections of the Christian Church joined in grateful commemoration of this most illustrious event in New Zealand history. They also presented hearty congratulations to the Anglican Church with all good wishes for its future prosperity and development.

The Centenary celebrations of the Methodist Church were held in 1922, and were preceded by a year of preparation. Very successful missions were held in many circuits with marked success. The Wellington Synod met at Petone: only a few hundred yards from the spot where the early missionary, the Rev. James Buller, preached his first sermon. The Conference itself was held in Auckland and received a mayoral reception from Mr. James Gunson, C.M.G. Three

well-known visitors, all distinguished in their own spheres, graced the proceedings. They represented British, American and Australian Methodism; and right well did they fulfil their mission. There names are the Rev. Grainger Hargreaves, Bishop Charles Edward Locke, D.D., LL.D., and the Rev. A. McCallum, President of the General Conference of Australasia.

A great welcome meeting to overseas delegates was held, and was most enthusiastic, all the speeches being of a very high order. There was also a Centenary luncheon. But the outstanding event was a trip to the historic Kaeo, where a century before the Rev. Samuel Leigh began his missionary work. Over two hundred people made the pilgrimage, leaving Auckland by steamer at 10 p.m. on March 6. They arrived the next morning. The Whangaroa County Council gave them an official, and the natives a characteristic, welcome. On the following day, the 'cairn' (Maori memorial) was unveiled by the Rev. Grainger Hargreaves, as representing the Wesleyan Church in England which sent out the first Methodist missionary. In both English and Maori the following was the inscription :—

On this Spot
The Methodist Mission
To the Natives of New Zealand
was established,
June 10, 1823,
By the Rev. Samuel Leigh.
What hath God wrought !
Num. xxiii. 23.

This cairn was erected by the Native members of the Church.

Several addresses were given. Probably no more impressive spectacle has been witnessed in New Zealand. Afterwards the visitors partook of a very generous mid-day repast, which had been prepared and was set out by the Maoris in true native fashion. The people sat upon the ground. There were no knives, or forks, or chairs. Mats were spread in lengths on the grass ; and on these were placed Maori kits (small flax baskets), made specially for the purpose, containing freshly cooked fish, together with meat, potatoes and kumeras. There was just a modern touch, in well-brewed tea in tin pannikins, with a plentiful supply of bread and butter, and cake.

One of the most notable events in 1928 was the celebration of the Tercentenary of John Bunyan, the Tinker of Elstow, who became the famous preacher of Bedford. The date of his birth was November 30, 1628—at least, so I read the statement in the Baptismal Register of the Parish Church, and the reference in Dr. John Brown's biography of Bunyan. But long before November 30 of this year, many of our Dominion newspapers had printed articles on various phases of Bunyan's life and character. Different broadcasting stations had sent remarks about him 'on the air.' Sermons and addresses had also been delivered on the lessons learned from his experiences and writings. In Wellington our Ministers' Association held a United Gathering in the Baptist church, in recognition of Bunyan being a Baptist. There was a representative audience, and two good speeches were delivered : one by the Rev. F. E. Harry, the pastor of the church; the other by the Rev. W. M. Holland, B.D., a Congregationalist. On the day of commemoration the writer, who has been for several years the Secretary

of the Association, had an article on Bunyan in the local *Evening Post*, and in the evening 'broadcasted' the main features of the life and lessons of the 'Glorious Dreamer of Elstow.' Similar things were done in other centres of the Dominion.

The question of the Union of the Churches has been much to the fore during recent years, and has often been made the subject of debate. But the success attending all the efforts put forth has been but partial. Individual members of the Anglican clergy have often expressed the hope that some way would be found by which union with the other Churches could take place. So far, however, no plan has been propounded, and very few suggestions of a practical character have been made. We question whether any one seriously anticipates union with the Roman Catholic communion, unless it be by absorption, inasmuch as their authorities declare that is the only union possible for them to consider. With regard to the other evangelistic Churches we have a story to unfold.

The first committee meeting in connexion with the subject of Methodist Union was held in 1883 on July 12 in the vestry of Durham Street Wesleyan Church, Christchurch. It consisted of delegates from the Wesleyan Conference, the Primitive Methodist, the United Methodist and the Free Methodist Church District Meetings; also the Bible Christian Church. The session lasted for five days; a basis of union was agreed to. For some years efforts were made to bring these Churches into closer touch with each other. In 1896 the United Methodist, Free, and the Bible Christian Churches joined the Wesleyan Conference. The Union was consummated in Auckland. When

the delegates of the other Churches took their seats they were received with enthusiasm ; everything was done to make them feel at home and contented.

The Wesleyan Methodist Conference had laid before it a draft of the proposed Bill to validate the transfer of properties to the united Church. A copy of this can be seen in the ' Minutes ' of 1897. It was resolved to hold a ' Union Sunday,' on which thankofferings could be given. By some strange coincidence the date fixed was May 24, the Queen's birthday. Half the collections made that day went to inaugurate a Thanksgiving Fund. This was afterwards increased by subscriptions and freewill offerings given at various demonstrations and public meetings. Owing to this Union, several circuit adjustments were necessary. In one Methodist Free Church charge, the properties had been transferred in fee simple, to certain individuals as such, and not as trustees. My work was to get the declaration of trusteeship signed. This was not so easy as one would imagine, and required much tact and patience. For eighteen months I carried about with me the ' declaration,' awaiting my opportunity to get one signature, without which the rest were of little value. It is not surprising that one's interest in the subject of ' Union ' cooled somewhat. But the chance did come and success crowned the effort.

In order to draw the Churches closer together, and give them a common interest in each other's doings, the 1901 Conference of the Wesleyan Methodist Church decided to discontinue the publication of their official organ, *The Advocate,* and unite with the Presbyterians and Congregationalists in *The Outlook,* their official weekly paper. The Editor was the Rev.

Rutherford Waddell, M.A., D.D. For forty years he sustained a most acceptable and successful ministry. Learned and literary, amiable and helpful, he was beloved by all. We are pleased still to have him amongst us rendering assistance to the Churches as opportunity serves. The following Conference resolved to alter its name to ' The Methodist Church of Australasia in New Zealand,' and appointed a committee to take such steps as were required to secure the passing of the necessary Act through the Legislature.

A short time after this an effort was made to bring about union between the Presbyterian and Methodist Churches. Several parishes and circuits passed resolutions of satisfaction at the prospective consummation. The Conference of 1903 received, ' with much satisfaction,' a resolution of the General Assembly of the ' Presbyterian Church of New Zealand,' together with the fraternal sentiments of a deputation which presented it. It gladly recognized the fading of mere sectarian differences and the growth of interdenominational amenities and co-operation. A central committee and correspondence committees were appointed in the various centres and the outlook for the future seemed bright. By committees of both Churches, working in harmony, a statement of essential Christian doctrines, which might form the working basis for future negotiations, was arranged.

But, in the following year, the rift within the lute became manifest. Considerable opposition was shown in certain quarters to the principle of an incorporating union with other evangelical Churches. The Presbyterian General Assembly resolved to submit the subject of union itself, without reference to questions

of doctine or policy, to the Presbyteries and Sessions of the Church throughout the colony, ' for an expression of their opinion thereupon.' A majority voted in favour of continuing negotiations, but there was a considerable minority unfavourable. In view of this fact, the next General Assembly resolved, ' That it is inexpedient, at this juncture, to proceed further with the matter.' The Methodist Conference of 1905 expressed regret ' at the breaking off, by the General Assembly of the Presbyterian Church, of negotiations in favour of organic union of the evangelical churches,' thanked the Central Committee for its three years of faithful service, and discharged it. Thus ended an effort that at one time was so bright with promise. The negotiations have never been resumed, except in so far as the taking of united action in matters of great national interest, or matters that affect the moral welfare of the colony.

After years of agitation and voting amongst the various courts of the Churches, Methodist Union was consummated in 1913. The contracting parties were the Methodist Church of New Zealand and the Primitive Methodists. The separate Conferences met in February at Wellington, first by themselves and then as a United Church. The deed of union was signed in the Wellington Town Hall at a great meeting, presided over by His Excellency the Governor, Lord Liverpool. It was attested by representatives of the two uniting Churches ; also by the Rt. Hon. W. F. Massey, the Premier, together with Dr. H. Youngman and Dr. William Morley as representing the Australian General Conference.

The United Conference arranged for the publication of a souvenir of the Union in the form of an illustrated

booklet, and appointed the Revs. J. Guy and J. W. Burton to be Editors of the same. The writer also published the *Methodist Union Index*, brought up to date, for which service the Conference presented to him its cordial thanks. This was the fourth edition of a little book giving a list of all ministers and preachers on trial, with the length of their ministry in their different appointments, with circuit lists and other valuable information. One other outcome of the Union of the Churches was a ' Mission of Inspiration and Appeal,' for which arrangements were made by the First United Conference.

Invitations were forwarded to the Rev. Vallance Cook and his wife to come from England, and others from elsewhere, to hold missions in various parts of the country. District committees were appointed and preparations made, so that, when the missioners arrived, the people were ready and in expectant mood. From the time that, in the early part of May, the mission began in Invercargill, until it closed in November in Auckland, Mr. and Mrs. Cook were most heartily welcomed. Civic receptions were accorded them, and their efforts to uplift the Church and lead the people to Christ were crowned with great success. They won their way to all hearts, and had the supreme satisfaction of knowing that the ' Mission of Inspiration and Appeal ' had been owned and blessed by God.

During July, 1918, the Christchurch Presbytery passed a motion to send a remit to the General Assembly in favour of union with the Methodist and Congregational Churches. The following February the Assembly voted, with a big majority in its favour, and sent it on to the various Church courts for con-

firmation. Shortly after this a deputation, consisting of the Revs. R. M. Ryburn, ex-moderator, and Alex. Whyte, M.A., attended the Methodist Conference and expressed reasons for union. At its session near the end of the year, however, the Assembly hung up indefinitely all prospects of Church Union in New Zealand so far as the Presbyterians were concerned. This was the second time that negotiations had fallen through. The first time the voting, in the lesser courts, explained the cause, but, as the voting in Presbyteries' sessions and congregations was in 1919 so strongly in favour of union, it is difficult to understand why the Assembly arrived at its negative decision. An effort is now being made to prepare the way for future organic union; but we doubt much whether the attempt will be as welcome, or as successful, as it would have been ten or twelve years ago.

CHAPTER VII

LOYALTY, ROYALTY, AND WAR

LOYALTY is a gem of great value. It shines brightest when best furbished. It lasts longest when most used. The loyalty of New Zealand to the British throne is unquestioned. This has been one of its characteristics from the beginning of its colonization. The National Anthem, heard in Maoriland, causes men to rise to their feet, doff their hats, and unite in doing homage to that refrain which means so much to every Britisher under the Southern Cross.

As long as he lived, the Maori King, Potatau, said 'Amen' at the end of the prayer for the Queen. During the Taranaki War, when many of the King's adherents were fighting against the Imperial troops, the prayer was still offered up day by day without curtailment, 'though, perhaps, with some misgiving,' that Her Majesty might be strengthened to 'vanquish and overcome all her enemies.' Rev. H. T. Purchas tells us that Bishop Selwyn always spoke with thankfulness of the fact that 'not one of the native priests or deacons had faltered in his attachment to the Christian faith or to the British crown.'

In the early days of colonization this loyalty showed itself in the respect and service tendered to the Governors. In 1883, Sir William Jervois, K.C.B., paid a certain town on the East Coast its first gubernatorial visit. The announcement of the coming honour being received, arrangements were imme-

diately made to render the function a great success. When it took place the Governor was made to feel, in reception, levee and luncheon, that his interest in them was highly appreciated and that the people were loyal to the core. It has always been the custom of the Churches, as well as the national and civic authorities, to present loyal addresses to a Governor, and to affirm that they honour him ' as the representative of a Sovereign whose virtues command our love and esteem.'

In September, 1919, Admiral Jellicoe came to see us in our Island Home. He was welcomed with unbounded enthusiasm. During the War we had read of his skill and valour in directing the movements of the Fleet, and the leading part he had taken in helping to win the War. Now that he was here, travelling in the very warship that New Zealand had given to the Empire, the people, who realized how much they owed to him, manifested their great delight at seeing him by giving popular demonstrations of applause at every port he visited. All were highly delighted when, the year following, it was our privilege and pleasure to welcome Admiral Jellicoe back as our Governor-General. We did not expect so great an honour would be paid to New Zealand; but we regarded his presence as the welcome evidence of the larger place our Dominion was occupying in the regard and esteem of the Empire's authorities.

Evidently, our country had made a good impression on Lord and Lady Jellicoe; and we were pleased to note the free way in which he expressed his admiration of it. The appointment was a very popular one; the Governor mingled with the people as they hoped he would. Both his example and counsel were most

helpful in developing the best elements in the life of the young nation. The writer took an active part in bringing about the initiation of Lord Jellicoe into Freemasonry, and was much impressed with the sincerity and earnestness of his Lordship. A somewhat humorous incident occurred at his initiation. When he was about to enter the lodge room his A.D.C. wanted to accompany him, because, he said, he was responsible for his safe keeping. It was with the utmost difficulty that he could be persuaded that his Lordship would be quite in safe keeping without him. One of the writer's most treasured possessions to-day is a large-sized photograph of Earl Jellicoe in his regalia as Grand Master, signed by himself, which was received a few days before our Governor-General left New Zealand on November 26, 1924, for England, his tenure of office having expired.

The Colony was favoured in 1901 with a visit from the Duke and Duchess of Cornwall and York—now our highly esteemed and greatly beloved King and Queen. They visited Auckland in the month of June, and, as can be easily imagined, many Government, civic and patriotic functions were held. At the close of one of these, a little episode occurred which, as a sidelight upon character, will be welcome. A foundation stone had been laid in Parnell by the Duke, at which, on account of sickness, the wife of Bishop Cowie (the Anglican Bishop of the diocese), had been unable to attend. When the function was over, the Duchess, with her ladies, visited Mrs. Cowie. While in the sick room conversing with her, a baby in another portion of the house started to cry. Immediately, Her Highness ran to the other room, and, taking up the baby in her arms, started to soothe

and comfort it. When regret was expressed that she had had so much trouble, she indicated it was rather a pleasure, and she expressed the hope that in far-off England, should her own child cry, he would be cared for as quickly.

In 1910, New Zealand had its status raised. From a Colony, Maoriland became a Dominion. As loyal citizens of a great empire, we held united gatherings at the death of King Edward ; and also at the Coronation of King George, who, on May 10, 1910, was proclaimed and acknowledged our rightful sovereign and king, with becoming ceremony and suitable functions. The local ministers took part, this being the practice that obtained everywhere throughout New Zealand in the early days.

In 1920, when the Prince of Wales visited the Dominion, one or two things happened that would lead some to question its loyalty. We had a strike ; though we used to boast that New Zealand was free from such forms of industrial unrest. The Locomotive Engineers', Firemen and Cleaners' Association, together with the Amalgamated Railway Servants' Association, resorted to the desperate expedient of going out on strike all over the North Island, believing that the reasons they could supply to the public would be sufficient to win sympathy and support. But they reckoned without their host. It may be that they had grievances that ought to have been redressed ; but when the people of the North Island found, on the morning of April 28, that every train had ceased running, making it impossible to continue the arrangements in connexion with the Prince's visit, or to engage in necessary business undertakings, they began to inquire whether the railwaymen had not

chosen an unfortunate time to obtrude their grievances; and whether the grievances, which, in many cases, were of long standing, could not have been held over for at least another month. The leaders of the Railway Servants' Associations soon realized they had made a great blunder. It was alleged that no slight was intended to the Prince; that the declaring of the strike at the time of his visit was simply a coincidence. Fortunately, sober reason and wise counsels prevailed. The strike came to an end within four days. Thus, what might have been a big industrial trouble and a great national scandal was averted.

At the time of the strike our illustrious visitor, the heir to the British Throne, with his suite, was in Rotorua, the centre of the Thermal Region. Congregated there were about 8,000 persons—Pakeha and Maori. They had come from all parts of the Dominion to witness the great and spectacular welcome that was to be accorded the Prince by the natives. So it can easily be imagined how the arrangements for functions and festivities in other centres would have been marred, and, perhaps, made useless, by any lengthened suspension of the train service.

Wherever His Royal Highness went, he was most heartily welcomed and joyously acclaimed. Every city was made gay with bunting, functions of all kinds were held, and each place vied with the other to do him honour. The more the people saw him, the more they admired him; the charm of his personality won all hearts, until no topic of conversation was popular unless it was about 'Our Smiling Prince.' From the moment when he stepped on our shores and received the splendid reception that Auckland gave him, to the moment when he stepped aboard the

warship *Renown* to leave our country, the keynote of the music made by the conduct of the people was loyalty to a national ideal; and the presence of the Prince caused a deep and general development of the sentiment.

While the Prince was in Wellington, he was the guest of the Governor. The city was profusely decorated, the streets were lined with people as the royal guest travelled to the various functions, and the demonstrations of welcome given him were most hearty and sincere. The municipal gathering, when the mayor tendered the city's welcome, and illuminated addresses were presented from religious and other bodies, was held in the Town Hall, which was crowded with loyal citizens. The Prince was attended by Admiral Halsey and his suite. After he had made his reply the cheering became very great. The excitement was so intense that one man, evidently longing to touch His Royal Highness, somewhat lost his balance and made his touch more than he himself desired it to be. The Prince was a little startled, but soon recovered his composure: probably the Admiral, for a few moments at any rate, became a little more alert than usual.

For many months preceding the Prince of Wales's visit to the 'Empire city,' much interest had been taken in matters masonic. Lodge meetings, both regular and Royal Arch, were well attended; new members were often being proposed. Even the Mark and Excellent Masons' Lodges received additions of members and enthusiasm. Several new regular Lodges were started on account of the many who had been initiated. In one case I was asked to accept the position of Master and Foundation-Member of a

proposed Lodge. But the settling on a name for the new Lodge proved somewhat of a difficulty. So I wrote to the Prince and requested him graciously to suggest one to us. When the answer came, through Admiral Halsey, advising the name of the warship in which His Royal Highness voyaged, the suggestion was gratefully and unanimously adopted. On November 27, 1920, ' Lodge Renown, No. 218,' was constituted, consecrated and dedicated by M.W. Bro. Thomas Ross, Grand Master, and his attendant members of Grand Lodge. It was a memorable occasion and included, amongst those present, the Prime Minister of the Dominion, Mr. W. F. Massey. From that time until the present, on account of his kindly act, the name of the Prince has been duly honoured by the members at every regular meeting of Lodge Renown.

The Duke and Duchess of York paid a visit to Maoriland in 1927. They arrived in Wellington on March 5 and received a most loyal and hearty welcome from the populace. A civic reception was accorded them on the 7th in the Town Hall, when they were enthusiastically received. Unfortunately, the Duchess became somewhat indisposed and remained in Wellington when the Duke went South. They left our city on the 20th, amid the plaudits and with the best wishes of all.

The subject of war is one upon which much ink has been used. The promotion of international friendship among the peoples of the world is one of the greatest means by which war will be averted. As the Duke of York said recently at a meeting held at 10 Downing Street, ' It was not the horrors of the past, but a right understanding of the problems

which faced us, that would achieve the result which we ardently desired.'

On August 4, 1914, war was declared between Great Britain and Germany. The whole of our outlook on life was changed and our actions had to be adjusted to our new conditions. There was a general feeling that we were engaged in a righteous cause; that it was our Empire's duty to help the oppressed, and that God would somehow bring us off victorious at the end. Patriotic meetings were held in all parts of the country, and though there were a few pacifists and shirkers here and there, the enthusiasm of the people was great and the call for recruits received a hearty response. Three of my own boys went to the Front; and, if the need arose again, no obstacle would be placed in their way to go and be joined by the others who have since become old enough and fit. The months that followed were, of course, an exciting time. But the details of those never-to-be-forgotten days are so well known and formed so much of the general experience that we need not linger upon them. The occupation of Samoa by our New Zealand troops on August 28, the leaving Wellington of our Main Expeditionary Force on October 10, and the destruction of the notorious *Emden* by H.M.S. *Sydney* on November 9, stamp the year 1914 as one ever to be remembered with varied feelings.

At the Methodist Conference of 1916 a great patriotic service was held in the Auckland Town Hall. It was conducted by the President, and the address was given by the Secretary. There was a large attendance, and a collection was taken up on behalf of the Wounded Soldiers' Fund. Anzac memorial

gatherings were held throughout the Dominion on April 25. The following resolution was passed by one denominational supreme court, and was, doubtless, illustrative of the feeling in all :

> ' While deploring the appeal to brute force in differences between rational beings, and mourning over the horrors and miseries of the present world-wide conflict, this Conference is profoundly convinced that Great Britain is absolutely innocent of the awful guilt of letting slip the dogs of war, and has a cause transparently just before God and the nations. We rejoice in the unanimity and loyalty of all parts of our far-flung Empire, and particularly of New Zealand in supporting the Motherland in the hour of her need. We also rejoice in the valour and growing strength of the King's forces, and we join earnestly in prayer that God will defend the right and cause the grinding militarism of Germany to cease from the earth.'

On November 1, 1918, the dark clouds that had hung over our Empire's horizon began to lift when Turkey surrendered. Maoriland's rejoicings were great, and our Empire city was gay with bunting. On the 8th a rumour became current that peace had been declared ; the people became very excited, notwithstanding that the influenza was rife in the city at the time. This rumour, however, proved to be false. It was not until November 12 (New Zealand time) that the declaration was officially made that the Armistice had been signed and the matter was assured. Then the people rejoiced with exceeding great joy, and all were glad to know that self-denial and sufferings

had not been endured in vain. For New Zealand had sent the flower of her youth to help win the War, and many never returned. An official report before me states, ' One of the latest official reports shows that of the 100,000 who have gone to the War, no less than 45,387 have suffered casualties ; and of that number 12,811 have either been killed or died of wounds or sickness.' The total number of members of the New Zealand Expeditionary Force, who had arms or legs amputated, as a result of service during the War was 960 ; and she had given of her substance in abundance to supply the needs of her absent sons.

The Churches also had released young ministers to act as chaplains, and ' do their bit ' in other ways ; until their own Churches were left, in many cases, without supplies. Gladly, yet anxiously, did parents and Churches look forward to the return of their young men, not knowing what might have happened in the meantime. Many of our country's chaplains came back in a wounded condition ; some never came at all. Still, we all felt what one Church crystallized into an appropriate resolution, part of which rejoices,

' That after more than four years of struggle and sacrifice, during which time there have come to the homes of our Dominion much suffering, bereavement and sorrow, God has graciously granted to the Allies a glorious victory, achieved in the interests of justice, freedom and humanity.'

Probably the most conspicuous New Zealand Chaplain who suffered much through the War, and yet the influence of whose life was greatly widened and increased by it, was the Rev. John A. Luxford. ' Without seeking fame, he became famous.' He was

my first superintendent and a most brotherly colleague. Personally honoured by His Majesty the King, who conferred on him the Order of St. Michael and St. George, our friend was also sustained by the knowledge of the place he held in the affections of the many brave men he had helped in their times of suffering and final moments ; and of the many parents who had been comforted by knowing that Padre Luxford was looking after the interests of their boys. Being far away from the centre of things, we did have a fear as to what might happen between the signing of the Armistice and the celebration of Peace in July of the following year. But our fears proved groundless ; and the demonstrations, decorations, and thanksgiving services that were held everywhere, especially in the chief centres, were most enthusiastic.

During the War Maoriland had no real or serious shortage of food such as we were told existed in some places. Many ladies, however, interested themselves in the general well-being, and indicated in the newspapers and otherwise how the best and most could be obtained from the food-stuffs we possessed. My own dear wife was one of these ladies. For the length of the Great War she worked very hard and wrote many letters to the Daily Press and elsewhere to improve home conditions and provide comforts for the soldiers at the front. She was specially interested in the Belgians and the refugees. Boxes of old garments were collected and sent to that distressed country. At the close of the conflict, the Belgian king awarded and forwarded to her, through our Government, the certificate and ' La medaille de la reine Elizabeth,' both of which were presented to her by our Premier, Rt. Hon. W. F. Massey, on his behalf.

We had hoped to see many blessed results from the War. But so far our hopes have been doomed to disappointment. It reminds us of the story in one of the comic papers. A German and his wife and child were depicted as standing at the entrance gate to Kiel Canal with the request, ' We want to see our victorious navy.' The sentinel's reply came quick and clear, ' You can't see our victorious navy ; nobody can.' As we look for the benefits of the War, expecting to see revivals in Churches, human lives, and universal commerce, we cannot see them ; ' nobody can.' Disappointment, so far, has been our lot. Materialism, indifference to religious duties, and trifling with things noble and holy increase on every hand. We believe, however, that God still rules and reigns, that men are already beginning to see the folly of selfishness and worldliness ; that ere long a revival of pure and undefiled religion will spread among the nations, leading men everywhere to live in harmony with the Divine will and the needs of their fellows ; when wars and rumours of war shall cease, and the kingdoms of this world shall become the Kingdom of our God and of His Christ.

CHAPTER VIII

GROWTH OF MAORI MISSIONS

THE genesis of all work is interesting. But when the task leads to the highest well-being of a nation, it becomes important as well. In this chapter we are to learn something of a people, cannibals, idolators, polygamists, given to infanticide, and who practised slavery, being brought from the darkness of heathenism into God's marvellous light. Sometimes the light became obscured, and occasionally, it seemed as if it would suffer eclipse. But amid all the varying results of the efforts put forth by the early missionaries for the conversion, moral uplift and social regeneration of the Maoris, one thing seems clear. They were sincere, disinterested, persevering, devoted men whose one aim was the betterment of the natives, the extension of Christ's Kingdom and the glory of God's great name. In order to make the later history clear and understandable, it will be necessary to give a brief epitome of the beginning and early development of mission work in Maoriland.

The pioneer missionary was the Rev. Samuel Marsden, an Anglican clergyman, who was sent from England in the first case to be chaplain to the convicts and colonists of New South Wales. He was chosen for this difficult position by the philanthropist, Wilberforce. He brought to his task a sympathetic heart, evangelical fervour, and intellectual ability of no mean order. Seeing a native from New Zealand

at Port Jackson, he longed, like Gregory in the market place at Rome, to lead this people to his Saviour and Lord. After overcoming many difficulties he arrived in the north of Maoriland, with his party, opposite what is now known as Russell. As he drew near in the boat, he carried in his hand a bannerette, on which were the words, ' Rongo-Pai,' which mean Glad-tidings. He also brought a horse, the sight of which, as it came out of the water and stepped on the beach, so frightened the natives that they rushed away into the bush. Here, on Christmas Day, 1814, under circumstances the like of which have never been experienced before or since, he preached from the words in St. Luke's Gospel, ' Behold, I bring you good tidings of great joy which shall be to all people.'

When the leave of absence, which Governor Macquarie had given Mr. Marsden, was nearing its close, he returned to Sydney, leaving behind him a mission party of some twenty-five persons. Soon, however, trouble arose among the missionaries themselves. It was then that a devoted Wesleyan Methodist preacher was sent by Marsden, himself of Methodist parentage, to investigate and afford assistance where possible. In 1819, Marsden returned to the Bay of Islands and made new plans for the development of the work. He remained in the Colony about nine months, and travelled extensively in the North. During this time the Chief Hongi paid his visit to England and was received by King George IV. ' How do you do, Mr. King George ? ' said the courteous Hongi. ' How do you do, Mr. King Hongi ? ' replied that easy monarch. With the craft of his race, Hongi immediately seized his opportunity. He replied, ' You have ships and guns in plenty, King George.

Have you said the New Zealanders are not to have any?' 'Certainly not,' replied His Majesty, and gave him a suit of armour from the tower. This just suited Hongi. He became a changed, ambitious, bloodthirsty man. 'In spite of the missionaries, he would have his guns, and he would be a king.' So he said.

When he returned to Maoriland he used the bullets he had acquired on his own countrymen, and left behind him a trail of burnt villages and charred remains wherever he and his warriors went. Mr. Marsden was sorely troubled when he heard of Hongi's actions, and was greatly perturbed over the apparent failure of the mission. The explanation, however, is not far to seek. It had been started on wrong lines. Commerce had been the ruling principle, and not evangelism. It seems strange to us that, at the beginning of the nineteenth century the opinion was current that savages must be civilized before an attempt is made to Christianize them. It was only when this view was abandoned, and its opposite followed, that success crowned the efforts of this mission.

The Rev. Samuel Leigh, the Methodist pioneer, visited England, about the same time as Hongi, to interest his Church in the sad condition of the Maoris. But the Missionary Society had a debt of £10,000 and was unable to undertake any new operations. Though daunted at first, Mr. Leigh remembered that goods would be as serviceable, if not more so, than money for his work among the natives. Obtaining the consent of the Missionary Society authorities, he visited various parts of the Old Land with great success. He received a most heterogeneous collection

of goods, among which were a hundred wedding rings. The secretaries at the Mission House had a difficult task to provide room for the casks and crates that held the articles given him. The financial result, however, was most satisfactory. It ' not only defrayed the expense of purchasing the first mission station and erecting a house, but paid the entire cost of the mission for five years.' On returning to Sydney, Mr. Leigh was detained for two months. He and his bride landed in New Zealand on February 22, 1822. It was intended to make the headquarters at Mercury Bay, but Hongi was on the warpath and determined to destroy the natives of that district ; so the idea was abandoned.

Whangaroa Harbour was the place finally chosen. The temper of the natives was very variable ; brutality and cannibalism were often displayed. Mr. Leigh began to lose his health ; and though the Revs. Nathaniel Turner and John Hobbs came to assist him, he had to return to Sydney within two years. He left behind him the imprint of his presence. He had located the mission ; obtained an influence for good over many of the natives ; gained the respect of some of the worst, and made considerable progress in the language. His life had often been in danger. Sometimes he had suffered ill-treatment. In his farewell trip the vessel was wrecked and he lost his possessions. But his enthusiasm did not die. Even in England he laboured hard to obtain additional agents in order that the work might go on and Maoriland be won for Christ.

The next prominent Church of England agent was the Rev. Henry Williams, who came at the age of thirty-one. He arrived at the psychological time

to save the mission and give it a new impetus. He was an ex-naval officer, physically strong, and of more than average common-sense. He could hold at arms' length two powerful natives who were quarrelling. Once, when a number of women arrived from across the river at his mission station to taunt his school girls, he came forth from a gathering of missionaries who were busy at translation work, with umbrella in hand. When the leader was impudent, he used it on her and had the rest ducked in the water. This led them afterwards to respect him more, and be less discourteous to the pupils of his mission school.

So the work went on. Small portions of translated Scriptures, hymns, and the catechism were sent over to Sydney and came back in printed form. These were eagerly bought and read by the natives. Their influence was soon apparent. The captain of a whaling ship, for whom a number of Maoris were working, wished them to continue their tasks on the Sabbath. When they refused, he ridiculed their Christianity and declined to pay their wages. One of them immediately told him not to speak like that because, had it not been for Christianity, they would not have troubled to ask for their wages. They would have taken all that he had. Then they would have killed and eaten him.

In 1827, Hongi visited Whangaroa purposing to sweep the natives there from the face of the earth. The Wesleyan missionaries, panic-stricken, fled to Kerikeri, and thence to Sydney. In the following year, Hongi died. It is said that his last moments were used in asking his followers to treat the missionaries well. In 1834, according to the Rev. Henry Williams, there were about 134,000 natives in

Maoriland. At the beginning of the century there were not less than 200,000. In the interval, tribal wars and epidemics destroyed many thousands. In 1837, Marsden paid his last visit. Landing at the Wesleyan Station on the Hokianga River, he was heartily received, and made what has been described as a triumphal progress. In spite of some troubles, there was general gladness and a feeling of hopefulness engendered by his presence. In the early days, there were splendid men amongst the missionaries—Henry Williams, the indefatigable worker and statesman; William Williams, who translated the New Testament; and Robert Maunsell, who followed with the Old.

When the Wesleyan Missionary Committee heard of the sad end of the Wesleydale Station, they resolved that the mission should be re-started. Hokianga was chosen as the place, and the Revs. John Hobbs and Stack were the missionaries who entered upon the work, and were very successful. Two churches were erected here, largely by the efforts of the missionaries themselves. The studs of one were eighteen feet high and the building about forty feet by thirty-two feet. At the pulpit end was a raised platform where the mission families and other Europeans sat. This was done for prudential reasons. The late Mr. Richard Monk, M.H.R., who, when a boy, worshipped there, tells us that 'many of the natives were hosts of entomological life, which, if transferred to the juvenile Pakeha, led to a course of domestic discipline not to be forgotten.' Within eight years from the commencement of the mission, no less than sixteen churches had been erected.

A Roman Catholic mission was started at Hokianga in 1838, under a French bishop with a band of priests;

but it afterwards moved to Kororareka, right in the centre of the Bay of Islands. This was unfortunate, because their coming tended to upset the work of the Anglicans. With so much ground unworked, it was a sorry thing they started where they did. But the mission never made much progress. In 1895 I saw, in their old church, some of the vestments and prayer books used by Bishop Pompallier and his helpers. The building was fast going to decay, and the grounds had a very neglected appearance. Even their name may have hindered their progress. They were called Pikopo: the Maori attempt to reproduce the word *episcopos*. Unhappily for them, the word also means 'creeping in the dark': an idea which would not be helpful.

Then came the attempt at colonization, under Colonel Wakefield, which led to much heartburning and several wars between the different tribes. Captain William Hobson arrived in 1840, with a commission from Queen Victoria to annex New Zealand to the British Crown. It is right to say that the success of his mission was due to the help given by the missionaries. The Waitangi Treaty is a monument to their influence among the natives, and to the trust which the natives reposed in their integrity and benevolence of purpose. The character of mission work in New Zealand changed at this time. The tide of emigration set in and the needs of the settlers, as well as of the natives, had to be provided for. The Wesleyan Mission was reinforced by the coming of six ministers, of whom the most conspicuous was the Rev. Thomas Buddle. He was able to learn the language quickly, and spoke it with ease and force. He spent five years on a mission station, and was in

charge for some years of the first Native Training Institution. Genial in disposition, he was firm in administration, and became one of the Church's foremost leaders.

In 1842, the Rt. Rev. G. A. Selwyn arrived and took up the position of Bishop of the Anglicans. He was an educated man, and in his prime. He fulfilled his task with vigour, striving to unite the fervour of the Maori with the energy of the Briton, thus producing a good all round type of Christian. In 1850, he attended an episcopal gathering in Sydney and obtained its sanction and support for a mission he had commenced in Melanesia. In 1856, the Rev. John Chitty Harper was installed Bishop of Christchurch. Gradually the country was divided into various bishoprics; and Church government was initiated, so that laws could be made and unity preserved. A constitution was solemnly accepted and signed by seventeen dignatories of the Church. In 1861, a unique Synod was held; in that nearly all the members were Maoris, and the proceedings were conducted in the native tongue. It was the Synod of the diocese of Waiapu, and was presided over by Bishop Williams, who, in 1859, had been consecrated in Wellington, the first service of its kind in Maoriland.

The Revs. J. H. Bumby and Walter Lawry were General Superintendents in the Wesleyan Church, and both rendered noble, helpful service. Unfortunately, the former lost his life by drowning in one of his missionary journeys. In 1842, the Rev. John Aldred visited the Chatham Islands and began Christian work there. Afterwards the Rev. Te Kote, who had been received as a minister by the Wesleyan Church, was sent. He remained several years. After he returned

to Maoriland, he maintained the connexion of the people with the Church by means of correspondence.

Then came the seizure of Waitara by the Government, and what must be regarded as an unjust and unholy war on the part of the Pakeha ; the effects of which have not ended yet. The Revs. Buddle, Wallis and Reid, Wesleyan missionaries, well known and highly respected by the Waikato chiefs, put forth every effort to prevent war, but in vain. Both Bishops Selwyn and Hadfield sent protests and petitions to the Queen and New Zealand Government. By the latter they were peremptorily forbidden to interfere in the matter in any way. A new Governor was, however, sent out from England ; an inquiry was held, the actions of the Government were shown to have been illegal, and some measure of atonement was made.

The Wesleyan Church was particularly interested in Waitara because it was in their sphere of work. The town is situated on the river of the same name. It is a port, a mile and a half from the mouth of the river and now does a considerable shipping trade with other coastal ports and with England through her frozen meat industry. Not far away from Waitara, the New Zealand Christian martyr, the Rev. John Whiteley, the brave and honoured Wesleyan missionary, who for thirty-five years had spent his strength in the highest interests of the native race, was barbarously murdered by Maoris at Pukearuhe, or White Cliffs. The sad event took place on February 28, 1869. For some years it was not known who fired the fatal shot. Some even believed a European did it ; but now it is known that the deed was done at the instance of Te Wetere and by one of his ' taua,' or war party.

The death of Whiteley brought the Taranaki War to an end. For when Wahanui, the chief, was told what had happened he was silent with horror. After a time he ordered the camp to be broken up and his people to retire into the wilds of the King Country, saying, ' Here let it end, for the death of Whiteley is more than the death of many men.' Thus, by the death of one, many lives were saved. An obelisk, erected by his family, marks the spot where the brave and faithful missionary fell ; and a monument to his memory, erected by the trustees of the Whiteley Memorial and Waitara Churches was unveiled in February, 1923. At the close of the century a new church was built by the Europeans of New Plymouth, to which the name has been given of ' The Whiteley Memorial Church.'

Hauhauism may be regarded as an aftermath of the Maori War. It gave it an impetus and led to its extension. It received its name from the cry uttered by devotees, as in worship they move in circles round an upright pole crying, ' Hau ! Hau ! ' Owing to their military reverses and the confiscation of their lands, the Maoris were in a perceptive frame of mind when an old man, named Te Ua, in Taranaki, affirmed that the angel Gabriel had given him a revelation from which he evolved a mixture of Judaism and heathenism. Adherents of the new cult went through the North Island. The restless and dissatisfied were easily won over. This was in 1864. In the following year, one of their bands reached Opotiki just as two Anglican missionaries, Messrs. Grace and Volkner, were returning from Auckland, whither they had taken their wives for safety. The leader of the Hauhaus, Kereopa, affirmed that their god demanded

a victim. After passing an anxious, sleepless night, the Rev. Carl Sylvius Volkner, a fair-haired, blue-eyed German, who had only been ordained some three or four years, was led forth and murdered, after which his head was severed from his body, his blood drunk while warm, and his eyes swallowed by Kereopa.

When Bishop Selwyn accepted the See of Lichfield in 1867, the mission Church of New Zealand entered upon a new experience. It lacked the bond which united all its parts together, and it failed to exert the same influence upon the general life of the community that it had previously exerted. Bishop Harper was elected to the position of Primate, and Dr. W. G. Cowie succeeded Selwyn in the episcopal See of Auckland. The latter was an able man of friendly disposition. He was instrumental in re-opening St. John's College, which he placed under the care of Dr. Kinder. In 1893 he was elected Primate with general unanimity.

The Churches experienced many discouragements after the war. These were faced with courage and overcome by faith. The Rev. J. Buller, the Chairman of the Wesleyan District, visited the stations, and reported very favourably of the Waima mission, where the Rev. W. Rowse was minister. The Rev. William Gittos was highly esteemed amongst his ministerial brethren and beloved by the natives for his works' sake ; while amongst the Maoris themselves, the names of the Revs. Piripi Rakena, of Hokianga, winsome, earnest, persevering ; and Hauraki Paora, of Kaipara, patient, energetic, self-denying, evoke happy memories. Both these ministers were trained at Three Kings College. Hauraki was a typical Maori : tall, strong, robust. His early education

had been received at St. Stephen's Anglican College. He was the son of a chief, and was one of Maoriland's most devoted and successful native ministers. He was a great reciter. To hear him roll off, in English, the verses of the recitation, ' There's a good time coming, boys, Wait a little longer,' which in those days was popular, was an education and a delight.

In 1887 the Rev. T. G. Hammond offered the Wesleyan Conference to re-occupy the old stations in Taranaki. These had been abandoned on account of the war, the influence of Hauhauism and the general unfriendliness of the natives. Mr. Hammond was in labours more abundant and in conduct most courteous. Though he was often grossly insulted by the natives and often hindered from entering their villages, yet his patience and attention broke down all opposition. Over two years after his initial efforts a new Church, forty-two feet by twenty-four feet, was built at Hukatere. It was surmounted by a tower in which hung a well-tuned bell. From four tribes natives attended the opening service, and the missionary's heart was cheered by these evidences of the breaking down of opposition. By 1891 conditions had so far improved that Conference determined upon a new departure, and mission work was extended in various parts of Maoriland.

One result of this renewed interest, which had been gradually coming, was the re-opening of the Three Kings Institution in 1876. This had been started in 1849, and the Rev. Alexander Reid had been sent out by the Home authorities to take charge. Apt as a teacher, powerful as a preacher, he exercised a great and gracious influence throughout his long ministry. It was now felt that real and permanent

A Maori Lady

The neck ornament is a mark of nobility

benefit to the Maori race can mostly be obtained by training and educating the young people. It was also decided that the European students for the ministry should reside there and receive their classical and mathematical training. The Rev. Thomas Buddle was appointed Principal, which position he held for six years. The Rev. W. J. Watkin succeeded him and was followed by the Rev. Alex. Reid, who remained for seven years. In 1895 the European students were transferred to Prince Albert College. The Three Kings Institution was situated about three miles from Auckland, and was a grant of 192 acres, given by the Colonial Government in 1845. The name of Three Kings is taken from three volcanic hills adjacent to the estate.

In the matter of religious literature in the early days, ministers of Anglican and Methodist Churches worked well together. A complete edition of the New Testament was issued from the Episcopal Mission Press at Pahia, as early as 1837. The Old Testament was produced in three separate volumes, the first of which bears the imprint, Purewa, 1845. The Wesleyan ministers helped in the translation. This was revised in 1856: which revision was printed with the New Testament in England in 1878. This edition was carefully revised by Dr. Maunsell about twenty years later, and carried through the press by him with the valuable help of the Rev. H. H. Lawry, who was then a supernumerary and lived in Auckland. The authorities of the Wesleyan Mission soon felt their need of a printing press and obtained one. The first word printed was ' Jesus,' the title of a tract setting forth the world's Saviour. Copies of hymns, catechisms, offices, prayers and other literature were

also printed. Finally, a complete service book was arranged and issued from *The New Zealander* office in Auckland. Thirty years later, this was modernized and improved, then printed at the *New Zealand Herald* office in 1879. In 1895 this edition was carefully revised by the Revs. H. H. Lawry and William Gittos, put into a more convenient form, and printed at the same office.

Quite recently there has been a change in the Anglican Church in relation to the administration of their Maori Mission work. After much discussion it was decided to have a native bishop, to be attached to a diocese without having any special one of his own ; and to exercise his episcopal functions among his own race. The Rev. Frederick Augustus Bennett was elected to the position, and the appointment has given general satisfaction. He was ordained deacon in 1896, and priest in the following year. He is mostly remembered by the work he did at Rotorua, where he spent many years as Maori missionary.

The Methodist Church in 1923 created a new office of ' General Superintendent of the Home Mission Department,' which department controls Maori organization and finance. The Rev. A. J. Seamer was appointed to the position, and he still retains it. He came from Australia, entered the ministry in 1903, and served for three years in the Expeditionary Forces during the War. He is a hard-working, painstaking, successful leader. The Rev. R. Tahupotiki Haddon, a Maori minister, was appointed as Senior Superintendent, or chief Pastor, of the Maori Church. Thus the Methodist Church really had its Maori ' Bishop,' or chief Pastor, before the Anglican Church decided upon making such appointment.

The Maoris to-day are not so easy to reach by mission effort as in the early days. When Marsden landed his horse and rode it along the beach, the natives were filled with fear and amazement; when Leigh threw the handful of fish-hooks into the midst of an angry crowd, they forgot their anger in their desire to possess the novelty; when Kendall played his barrel-organ, they would regard it as a marvellous exhibition of some power beyond their ken; when the missionary returning from furlough brought with him a photograph of a dead chief, the brother, not comprehending what it really was, cried out, 'It is my brother, I must tangi (weep) till the tears come.' But the natives of the present generation have got used to these things which to their ancestors were marvels; evidences of a knowledge and superiority they did not possess.

The influence of the Tohunga (medicine man) is not yet dead; Mormons and Seventh-Day Adventists still have agents seeking to draw natives away from orthodox Christian belief. There is also the Ratana movement (see Chap. IX.) to be reckoned with. Its influence, however, seems to be on the decline, and finally may result in good. We acknowledge that the bright hopes of the early missionaries have not all been realized. In more recent times the goal, to reach which the modern minister toils so bravely and amidst so many difficulties, has not been reached. But we thank God, so much has been accomplished in His Name and by His Grace. We praise Him for all who have embraced the gospel; for all who have died in the faith; and for all who are now preaching the truth as it is in Jesus. The power of Christianity has prevented tribal wars, and saved the lives of many

natives; it has led the Maori to cede his country to the British Crown and enter upon a richer, fuller experience; it has opened up the land and brought the blessings of civilization to its people; it has made good citizens and transformed human lives, both Maori and Pakeha, into factors of world regeneration.

CHAPTER IX

DEVELOPMENT OF POLITICAL LIFE

THE political life of Maoriland may be said to have begun by the signing of the Treaty of Waitangi in 1840. But in order to understand that beginning, there must be some knowledge of the circumstances that led up to it. As early as 1833, Mr. Busby had been appointed British Resident to reside at the Bay of Islands and preserve law and order. This was necessary, because a number of traders were already visiting the villages along the coast, and a considerable trade was carried on with the Maoris. Colonel Wakefield, the agent of the New Zealand Company, arrived and began to buy large tracts of country for future colonization. In 1835 the natives realized that their land was going from them ' for ever ' ; that the money they received for it was spent and followed the land ; so they had neither land nor money. They saw the need of a Confederation amongst themselves, and a Declaration of Independence of the whole of New Zealand as one nation was made under the title of ' The United Tribes of New Zealand.' This action was, to some extent, acknowledged by King William IV.

The Confederation, however, only included the North Island. So in 1839, Captain Hobson, R.N., came to the country commissioned to negotiate for the cession of the whole to the British Crown. A great concourse of native chiefs and people assembled

at Waitangi, opposite Russell, in the Bay of Islands. A great korero was held, with the result that many chiefs signed the Treaty. Afterwards, and largely through the efforts of Wesleyan and Anglican clergy, the other chiefs of the North, as well as those of the South Island, followed suit. So, as Dr. William Morley, in his History, states ' without force, trickery or bloodshed,' in January, 1840, British sovereignty was established over New Zealand; while to the Maoris was secured the full possession of their lands and properties under the Union Jack.

Some of the natives did not take too kindly to the regulations of the new government, especially one named Honi Heke. At first this chief had opposed the signing of the Treaty, but when he saw that the other chiefs decided to do so, he was the first to append his name. Unfortunately, he came under the influence of Americans and other nationalities, who told him that the Flag, floating on the hill near where the Treaty was signed, was an evidence that they had given away their country and would be reduced to slavery. These statements greatly impressed Honi; gradually he came to feel that it was his duty to cut down the flagstaff: which he did. When it was replaced, he cut it down again. Treated as a rebel, he carried his warfare farther and inland, until he was overcome by Tamati Waka Nene, an influential chief: to commemorate whose loyalty and prowess, a government of later days erected a monument at Russell.

After the signing of the Treaty of Waitangi, Captain Hobson declared himself appointed Governor; but he had no military force, so his task was a most difficult one. He encountered opposition from the Land Company's officials at Wellington. It is said

that 'he was harassed' into his grave within two years of his arrival. He was succeeded by Captain Fitzroy, whose failure to cope with the 'rebellion' of Honi Heke led to his recall, and the appointment in his place of Captain, afterwards Sir George Grey. In 1846, just outside Auckland City, and in, what is now, one of its suburbs, a great Maori gathering was held. The natives met to receive and divide some £25,000 which was theirs from the sale of property in that neighbourhood. They also wished to meet Governor Fitzroy and show their loyalty; also to demonstrate, as far as they could, the unity that existed among their people. Seventeen tribes were represented by about six thousand natives. Nothing of this kind, however, can take place without a great feast. It may interest my readers to know that there was a big stock of potatoes in native flax-baskets, five feet high, three feet thick, a quarter of a mile long and weighing, at least, a hundred tons. And that was only one article.

But soon dark clouds gathered over the political horizon, and trouble showed itself in more ways than one. In 1859 Governor Gore Brown visited Taranaki to purchase land; and the struggle about the land at Waitara began, evidently with the approval of the Stafford Government. The 'King Movement' started also about this time. It arose amongst the natives from a desire for the enforcement of law and order amongst themselves. It took concrete shape at a meeting held at Ngaruawahia in May, 1860, at which 3,000 were present. The Taranaki War, road questions, and kindred subjects were discussed. Everything was done, including the purchase and use of a printing press, to advocate their wish to start

and make successful a separate national power. The Stafford ministry was ousted from office in 1862 by those who felt the injustice of the war policy. The Governor also was changed, Sir George Grey being again appointed to the position. A long and wearisome conflict was the result. In 1864, the natives engaged in the struggle received a strong reinforcement from adherents of what was called Hauhauism, which introduced a number of barbaric methods and which greatly embittered the combatants. The marvel is that British generals, with 10,000 British troops and 5,000 military settlers, besides colonial cavalry and corps of bushrangers, were unable to do anything decisive ; especially, when we are told, that not more than two thousand natives were, at any one time, under arms against the Government.

When the Provinces were abolished in 1876, the country was divided into counties and boroughs, and the Civil Government became centralized with two Houses of Parliament : one upper and one lower. The number of members at first was thirty-seven. This was increased in 1887 to seventy-four European and four Maoris, and in 1893 to seventy members. In 1900 the European quota was increased to seventy-six. Our little country offered in 1909, and afterwards presented through Sir Joseph Ward, to the Government of the Motherland, a battle cruiser, to which was appropriately given the name *New Zealand*. The following year the position of the Colony was raised among the peoples of the world, and it became officially a Dominion.

The evolution of the party spirit in Parliament is an interesting study. To-day there is a growing feeling that there should be less party spirit and more

united effort for the common weal of the body politic. In the early days the words usually employed to distinguish parties were Government and Opposition. The changes that were made in the occupants of the Government benches were distinguished by the name of the Premier for the time being; though it may be that the names Conservative and Liberal were occasionally used. The latter term is probably first met with in 1879, when, just prior to the defeat of Sir George Grey on July 31, a meeting was held in Wellington 'for the purpose of forming the New Zealand Liberal Association: the object of which will be the promotion of Liberal principles in the government of the country and the political education of the people.'

The Liberal Party came into power in 1891 and initiated a series of experimental legislation, which continued until 1906. The first Act passed was the 'Truck Act,' which prohibits payment of wages in goods, or in any way, save in money. In 1929 this party was merged into the 'United Party' with Sir Joseph Ward as its leader. The Reform Party came into existence just after the election of Mr. W. F. Massey as 'Leader of the Opposition' in 1903. The party dissociated itself from being either Tory or Conservative and adopted the new name. When the House met in 1904, Mr. Massey was 'Leader of the Reform Party.' To this party the country is indebted for piloting the ship of State over the rough and troubled waters of the Great War period.

The year 1887 may be said to have seen the genesis of the Labour movement in New Zealand. The strikes, lock-outs, and labour riots, so common in Europe and America, were unknown here; probably

because our manufacturing industries were of recent origin. Since then we have had many unseemly conflicts between masters and workmen that have led to legal controversy and mutual disaster. These are usually brought about by professional agitators. Walking along Queen Street, Auckland, one day a person, whom I knew well, called me over to where, as secretary of a Labour Union, he was striving to persuade the men to strike for higher wages.

After listening to his remarks, instead of confirming them as desired, I advised the men to go on with their work and get their condition improved by constitutional means and without loss of wages. For, generally, if not always, the loss is never made up, however much increase of wages men may receive. Legislation in Maoriland has been very prolific as regards Labour matters. Under Mr. Ballance and Mr. Seddon, Labour gained a large measure of political power. Many measures were passed to secure higher wages, shorter hours of work, more careful sanitation, and better technical training. But Mr. Seddon was always against strikes. His Government in 1894 got a Bill passed through the Legislature making strikes and lock-outs criminal offences. Sir Leybourne Davidson told *The Times* that discussing the measure once with Mr. Seddon, ' I asked him what he would do if a strike did take place. His characteristic reply was, with a bang of his fist on the table, " There will be no strike in my time." ' And there was not.

The condition of employees has greatly improved. It is to be hoped the men will not force things too much, and so lead to reaction and misery to themselves. In recent years the Labour Party has grown in numbers and influence, especially since the Communistic

platform was disowned. Last Parliament, though they had not many representatives in the House, Labour members sat on the Opposition benches, with Mr. H. E. Holland as leader. In 1928-9 they were back in their old position; they need to learn the lessons that such an experience should teach them.

Much of the progress of Maoriland has been due to the prominent politicians who have taken the lead in its affairs and have guided it to the best of their ability. The same week that Mr. Gladstone's farewell to Midlothian was given, Sir George Grey retired from the political arena in New Zealand. He had been an outstanding figure for many years, probably the most prominent one, and has left his mark upon colonial history. He was a pioneer of empire in Southern lands, and was a colonial administrator at an important time of transition. He has been more closely identified with the country than any other Governor. It needs to be remembered that, when Sir George Grey first came to New Zealand, it took twelve to fourteen months before he could get a reply to a dispatch. In 1887 he became Premier and carried various Acts of practical utility. The year following his first land tax came on to the statute book; the year after, every male, aged twenty-one and over, became entitled to vote; while in 1882, the first shipment of frozen meat found its way to England. He had great influence with the Maori chiefs, which he used in cultivating friendly relations between the natives and white population. He resigned the Premiership in 1884. He died, much esteemed by all, on September 19, 1898, at Bath in England.

As one enters the Parliamentary grounds at the

upper end, and goes towards what is now the Library Building, we pass a fine statue erected to perpetuate the memory of the Hon. John Ballance. This gentleman entered Parliament in 1887 as member for Rangitikei. After the defeat of the Atkinson Government in 1890, he became Premier the beginning of the following year and chose Mr. Richard John Seddon as one of his colleagues. He worked for a reconciliation between Capital and Labour on an equitable basis, with the hope that the toilers would adopt such measures as would entitle them to a fair reward for their labour. He died about the middle of 1893, a little after victory had come to his party. He was an able, cultured gentleman, with a large heart which beat in sympathy with the needs and hopes of the people.

On January 10, 1906, there passed away, and in tragic fashion, one of the most prominent British Colonial statesmen, the Rt. Hon. R. J. Seddon. He was on the s.s. *Oswestry Grange*, returning to New Zealand from Sydney, where he had been on Government business, when he was taken suddenly ill and died. He was born in 1845, came to the West Coast of New Zealand in 1866, and became Premier of the Colony in 1893. Mr. James Drummond in his *Life and Work of Richard John Seddon*, says, 'Mr. Seddon personally introduced over five hundred and fifty Bills into the House of Representatives; two hundred of them passed that branch of the Legislature, and over one hundred and eighty stand to his credit on the statute book.'

The first time I met Mr. Seddon was in a Masonic Grand Lodge. He was the Grand Master, I the Acting Chaplain. Naturally, being a young man, I

stood in awe of him ; but before the session was over, felt drawn toward him and a desire to be of service to him. Soon after, I was one of many that welcomed him to our town. He showed his alertness and kindly disposition in that at the railway station he noticed me in the crowd, made his way to me, and was very genial in manner and speech. A few hours later, I attended the public meeting at which he was the chief speaker and obtained an insight into the marvellous manner in which he could sway an audience—at any rate, of West Coasters.

At that time the Treasury was getting rather low ; he had been attracting capital to the country to make up for the wealthy persons who had left owing to his previous policy. He was trying to indicate what good he was doing the Colony by bringing money to it. But his remarks fell flat, and the men did not seem to appreciate them. All at once his tactics changed, his language took a new direction. In a few moments he was telling them, to their intense delight, how they were the backbone of the country ; how they were the cause of its greatness. And they cheered him to the echo. The shock of the evening, however, was yet to come. As we left the hall, I followed just behind him. When he raised his top hat to put it on his head, one saw, with some surprise in big letters printed inside, the legend ' King Dick.' Surely a suggestive illustration of some ambitious hatter's enterprise !

In harmony with this, a skit appeared, during the War, in one of the comic papers. The picture was headed, ' Boss and Bobs.' In the background was a door with the words, ' War Office ' over the top. A little in front of this was Mr. Chamberlain looking

at 'Bobs' with his finger to his lips. Before him is the well-known figure of Mr. R. J. Seddon in full regimentals, even to the waving feathers in his hat, but carrying an umbrella in his left hand. At the side stands Field Marshal Roberts. He is on a carpet, and in front of his table. His mien is expectant, as if looking for an answer to come from Mr. Seddon, who says, 'Who am I? Why, man, I'm King Dick, who saved the Empire. Look here, young man, you've got to drop,' &c. At the bottom of the page are the words, 'Mr. Seddon and the Field Marshal.'

Mr. Seddon's hold on the affections of the people of the West Coast was very great. It is related that one of his political opponents once approached an old miner to ask him for his vote in a parliamentary election. The old fellow looked at his questioner with a startled glance and said, 'Is Dick dead, then?' One striking feature of Mr. Seddon's career was the absolute blamelessness of his private life, which was irreproachable and could not be assailed. Another feature was his intense Imperialism, his pride in our membership of a great Empire, and his belief that we should share in its duties and responsibilities as well as in its glory and power. He sent ten contingents to the Boer War. And he ever had the people's welfare at heart. In one of his speeches he said, 'I am a humanist, I desire to improve the condition of the people, to inspire them with hope, to provide for their comfort and to improve them socially, morally and politically.'

He was an able man of strong will, great energy, and wonderful perseverance. All political parties recognized his great ability. To him there was no place

like New Zealand. He is reported to have said once, ' This grand little country of ours, Sir, than which there is no better place in the whole British Empire.' He worked hard for Maoriland, and the people appreciated his efforts. His memory is still held in high honour. As the Premier of longest standing, and of the most prosperous of the Colonies ; and as a leader, whose unique experience it has been to see his following enlarged at every appeal to the people, his political record is incomparable.

The death of our highly-esteemed Premier, the Rt. Hon. William Fergusson Massey, P.C., on May 10, 1925, after thirty-one years parliamentary life, cast gloom over the whole of our Dominion. He was born in 1856 in County Derry in Ireland. Amiable in disposition, he possessed a strong physique and had a strong character as well. For many years, including those of the Great War, he worked nobly and continuously for the good of the people. Even when travelling, he never lost sight of the interests of Maoriland. The Prime Minister of Ulster recently told us in Wellington that one day, when Mr. Massey was visiting him, he asserted, ' What is the use of being a Prime Minister, unless you can be a commercial traveller for your country.'

From 1896 until his death, he represented Franklin in the House. He was appointed Opposition Whip before the end of his first session, and elected Prime Minister in 1912. Maoriland had reason to be grateful in that, on an occasion during the Great War, when enemy submarines or warships were not far away, he refused to let the ships, on which ' our boys ' were being sent to join the Australian contingent, leave our shores without adequate protection and sufficient convoys.

He attended the Peace Conferences at Versailles, was chairman of the Drafting Committee, and signed the Treaty on behalf of New Zealand. It goes without saying that he did not please everybody; but he certainly did his best for the greatest number without fear or favour. The Dominion, in many ways, reaped the benefit. Whether in attendance at Imperial Conferences, of which he attended several; fulfilling his duties at cabinet meetings; or presiding at religious functions, he was always working for the public welfare. Even his opponents in Parliament, as well as his followers, called him ' Honest Bill.'

Mr. Massey proved that the change of ministry had not been a mere change of personnel, as it had been for many years; but that it was a real transfer of power from one party to another. The writer had cause to interview him often on masonic and other matters; the more he saw of him, the more he learned to appreciate the high ideals and the moral character displayed by the Premier. As a token of the people's appreciation of Mr. Massey's life of zealous and devoted service, the Cabinet has erected on Point Halswell, Wellington, a monument which shall be for all time, an evidence of the nation's gratitude. Annually, the leaders and members of the Reform Party make a pilgrimage to it, on the anniversary of the great statesman's death. Just recently Viscount Craigavon, the Premier of Ulster, with his Viscountess, visited it and laid a wreath on the grave, bearing the following inscription, ' A tribute of affection and esteem to a great Imperialist and firm friend—From the people of Ulster.'

The Rt. Hon. Sir Joseph George Ward, P.C., is now the Premier of Maoriland. He was born at Melbourne

in 1856, and came as a child to New Zealand. After occupying several positions, he started in business for himself. In 1887 he entered Parliament as member for Awarua, and since then has taken a leading part in the political development of the country. He was the first Minister of Public Health in the world. As Postmaster General he took a bold step by adopting the Universal Penny Postage System. It was the first universal penny post introduced by any country in the world. During the trying years of 1915-19, he was Minister of Finance in the National Cabinet, and, with Mr. Massey, attended several war conferences in London.

There are other politicians who have done splendid work for New Zealand, whose friendship the author has been pleased to possess, and whose names he would like to introduce here; but their is space for only two. The Hon. Dr. Robert McNab was an outstanding character. Some years ago, I had the pleasure of travelling with him on the mail steamer to America. His ideals and outlook were admirable. He seemed to be the picture of good health with a robust constitution; but he was not so strong as he looked; and the strain of his duties, as a Minister of the Crown, overtaxed his strength. He became Minister of Lands and Agriculture in Sir Joseph Ward's Cabinet in 1906-11. He introduced the 'Testators Family Maintenance Act,' which makes provision for setting aside wills in cases where property has been disposed of in such a way as to leave a wife, husband or children destitute.

He died in 1917 at the early age of fifty-five. He lived a clean, unselfish life; had a great love for the land of his birth; travelled much doing research work

in connexion with its early history; and sought, in every way he could, to advance the highest well-being of its citizens.

When the position of Chief Justice became vacant in June, 1889, Sir Robert Stout was appointed. The appointment was a very popular one. He was a man of great culture, while his private character was all that could be desired. The principle of Trades Unionism was early recognized by Parliament. As Attorney General, in Sir George Grey's short-lived Liberal Government, Sir Robert introduced the first Trades Union Bill, which he saw through its stages and on to the statute book. His influence on higher education has been considerable, especially during the years 1903 to 1922, when he was Chancellor of New Zealand University. He received the honour of Knighthood in 1886 during his occupancy of the Premiership, and was made a Privy Councillor by the King in 1921.

As a strong advocate of Temperance, he is well known. His influence in that direction has ever been for good. His theological views have not been what is usually called orthodox; but in practical life he has always been found on the side of righteousness. When General Booth visited Wellington, Sir Robert entertained him; and when the Rev. Mark Guy Pearse was here, he spontaneously sent a friendly critique to the newspapers. The writer has had occasion to visit him on behalf of those in trouble, and found him, in every case, sympathetic and helpful. He is now retired, and, as the Rt. Hon. Sir Robert Stout, P.C., K.C.M.G., is a member of the Legislative Council.

It must not be supposed that the standard of ability

in the House averaged that of the members to whom we have previously referred. The presence of the Labour representatives precluded that. Some were not elected until middle life. They usually came straight from their daily employment and had little preparation for their new work. I remember one in the South who left his work in a boot factory to take his seat in the House ; and another in the North who was street lamp lighter for the town in which he lived and who fulfilled his dutes right up to and inclusive of the day of his election. A boiler maker was called to the ' Upper House ' by the Ballance Ministry. He was employed at the Government railway workshops. When the postman took him the envelope, in which was the Governor's warrant, he found him inside a boiler hammering the rivets into place.

Sometimes this very fact helps to brighten the dulness of some Parliamentary sitting. One member so used his h's as to indicate that he came from the north of England. He was once addressing the House on a ' Noxious Weed Extermination Bill.' He made some exaggerated statements about the great growth in his constituency of the ' Californian thistle.' Sentence after sentence was received with derisive and incredulous ohs ! from every part of the House. At last the Yorkshireman could stand it no longer and turned on his tormentors, ' You may hoh ! and you may hoh ! and you may hoh ! But you can't " hoh " me down.' Then, as the echo of his own words came to him, he added, ' I hain't no noxious weed.'

The usual courtesies are always shown by our Government and civic authorities to representative vessels of other powers, when they visit our ports.

It is also noteworthy that when any battleship of a foreign country enters our harbour, it is not long before one or more of our Empire's battleships put in an appearance. This gives a sense of security and an assurance that we are under the care of those who are able to safeguard necessary interests. On February 4, 1924, part of the Japanese Fleet came and remained some five days. The men were fine little fellows, very well behaved, and won golden opinions by their temperate habits. The British battleships left New Zealand on May 18 following.

Since then Wellington has had a visit from the American Fleet. The authorities paid, and received, courtesy visits; and the ships were crowded with people whenever the privilege of going aboard was accorded. Lots of friendships were made, and many happy hours spent with the sailors. Our Ministers' Association got into touch with the chaplains, through Mr. Lippincoat, the principal one. Some of them occupied our church pulpits on the Sunday they spent in our city. As secretary I had the arranging of the details and accompanied Mr. Lippincoat to his service.

One of the outstanding figures in New Zealand life of recent years has been Tahu Wiremu Ratana, the Maori faith healer and politician. Before he took to this work, he was a wealthy farmer living not far from Wellington. After the Great European War there was a good deal of mental unrest amongst the Maoris. Cults of all kinds flourished, and tohungas of all types were more in evidence than they had been for forty years. Ratana started his work in 1920. His message to his people was, 'Turn from your superstitions. Turn to the true God, the Father,

the Son and the Holy Ghost, and He will send His angels to minister to you.' He challenged all tohungas to come and face him. Probably he was the first that ever did this ; and he added, ' If they preferred, he would go and face them on their own ground.'

He quickly gathered a large following and wrought many cases of successful faith-healing. Accepting invitations, he preached his gospel all over Maoriland. For two years he was a wonderful power, lived a very good life, and did much good. Then he travelled, with a party of natives, to different parts of the world : it being his ambition to set foot on every continent, and to visit Japan. He was very much impressed with London ; especially with what he called ' Its enormous traffic.' As a young man, his life had not been without blemish. Amid all the excitement and success of his travels he drifted again into the use of intoxicants and undesirable modes of life. He thinks the Maoris have wrongs that need to be redressed. When he returned to Maoriland, he stated that the Japanese were going to take up their case ; but when the authorities of that country were asked about the matter, they promptly cabled that neither officially, nor unofficially, had there been any communication between them and the Ratana people. So Sir Maui Pomare told the Maori King and chiefs that had gathered at Kawhia to receive his message. In 1925 Ratana gave way to his committee and agreed to form, of his followers, a separate Church. This has been done. He is now the recognized head of some eleven thousand members of the Church that goes by his name. What will be the result of this move, only time can unfold.

CHAPTER X

LEGISLATIVE ENACTMENTS

THE laws of a country are the index of its ideals. Looked at from this standpoint, they possess an educational value of no mean order. From the standard of life revealed by legislative enactment we learn how far a nation has advanced in attaining a high moral condition, so fulfilling its true destiny. It is often said that a nation cannot be moral by Act of Parliament. That may be so, but it can certainly be kept from being immoral by attaching pains and penalties to wrong-doing, until the people naturally grow to love righteousness and so work out their own salvation.

Legislation is a great help in understanding the history of a country. It throws many sidelights on the fluctuations of public opinion; also on the motives which actuate politicians, when some unusual circumstance has attracted the attention of Members of Parliament who, as a result, are quick to propose amendments to existing laws. On a wave of public indignation, or as the result of a passing scare, these amendments get on to the statute book. In the same way they usually get off again. They help to make history and show how fickle a thing is public opinion. In the legislative development of New Zealand, while there have been falls as well as rises in the barometer of its legal experiences, it is cause for congratulation that the general trend has been upward and for the betterment of its inhabitants, both Maori and Pakeha.

The Maoris had no code of laws at all analogous to ours; but they had certain substitutes suitable to their communistic kind of life. Common tribal views, or what we should call public opinion, had great power amongst them; while the influence of chiefs, so long as their behaviour met with approval, was supreme. If natives, however, did not approve of an order, or of the chief who gave it, they would tell him so and indicate their own view of the matter.

One of the inconsistencies of their communal life is seen in their practice of Muru (to plunder). If a Maori committed some offence against the community, he was plundered. Even if he had not committed any offence himself, but was regarded as connected with one who had, still he would be plundered. As he was regarded as part of a tribe, and all individuals belonged to it, if he met with an accident then he would be plundered because it was considered that he had deprived the community of his services, which thing he had no right to do. The tribal tie was held sacred. The practice of seeking utu (or revenge) for wrongs done to a fellow-tribesman led to many bloody battles and the beginning of many feuds between villages and tribes which the lapse of many years only could end.

Oft-times the native took the law into his own hands and administered it as he thought best. There is a story told of a native, Takarehe, of Ruatoki, and Mahuru, his wife, that splendidly illustrates this fact. Unfortunately, for himself, he hit her for not properly preparing his food. She fled to her father, Tamahape, and showed the wound, saying, ' It was my husband, he follows me.' On the arrival of Taka, the father fought and killed him. Then Tama and his daughter

cooked their late relative in a steam-oven and utilized him for food. The same thing sometimes happened when a neighbouring tribe wanted a maiden as a wife for one of their young men. Perhaps the girl was unwilling, or the tribe to which she belonged refused to give her up. Then both sides would seize the hapless woman and a wild scene, that is indescribable, would follow; while the poor girl would be in grave danger of having limb torn from limb in the struggle. It is necessary to keep in mind this feature of Maori conduct. Otherwise many of their acts will appear to us more than strange, and perhaps inhuman.

In 1852, the Constitution Act was passed by which the country was divided into six provinces. Twenty-eight years afterwards Sir George Grey affirmed in Parliament that he deliberately so worded it as to give the people power to elect their own Governor. The *Evening Post* took him severely to task, pointing out that he was the trusted servant of the Crown he served; not to introduce a provision such as that of which 'he now boasts, and which would sap the authority of the Crown at some future time, deprive it of one of its highest prerogatives, and introduce into one of its dependencies a system of government utterly repugnant to all the traditions and principles of that of England.' It will be sufficient to add that the office of Governor is not, and never has been in New Zealand, elective.

Two years after this, the first session of the General Assembly was opened in Auckland. In 1865 the seat of Government was transferred to Wellington, where it has been ever since, and where the new Parliament Buildings were occupied in 1916: the foundation having been laid in 1912.

As far back as 1879, measures were adopted providing for Manhood Suffrage and Triennial Parliaments. The purpose was to adjust representation, as far as practicable, on the basis of population and to limit the duration of future Parliaments to three years. In 1882, legislation was passed dealing with the liability of employers. The Act was recognized as a new departure, and, speaking generally, was well received. 1891 saw the inauguration of the Liberal regime under the Hon. John Ballance, who, at his death in 1893, was succeeded by Mr. Seddon. This and the following years were marked by the passage of industrial and social legislation, beginning with the introduction of the Special Licensing Poll; while in 1894, the Industrial, Conciliation and Arbitration Act became law.

During his Premiership the franchise was extended to women. The Act was entitled 'The Electoral Act, 1893.' After being passed by the Lower House, where several divisions took place principally in the committee stage, it was strongly opposed in the Legislative Council, surviving many further divisions on various clauses. The Woman's Franchise Clause was passed on the third reading, by twenty votes to eighteen. It was hoped that the extension of the franchise to women would improve politics in every way, but so far little change has taken place.

A political hoax was perpetrated on the House of Representatives when a member for a Northern constituency introduced, during 1892, a bill entitled, 'An Act to regulate the Business of Washerwomen and Manglers.' It was proposed to require all engaged in this class of business to take out a license at a cost of 5/-. To obtain this, a certificate of character

must be produced, signed by four justices and a policeman. Amongst other things required was a notice board on which was to be painted or printed in Roman letters the words, 'Licensed Washerwoman,' or 'Licensed Mangler.' This was to be placed in a most conspicuous portion of the premises to serve as a sign-board. The fine for non-compliance was 'not exceeding £100.'

The licensee had to register a brand which she must use on all articles brought to her. A triplicate copy of all these articles had to be prepared by her; from one of which the Auditor-General was to prepare annual returns for presentation to the House. Any male person found on licensed premises was liable to six months' imprisonment. The wonderful feature of this episode is that this remarkable 'Bill' actually passed a first reading. What was the motive underlying the action, it is hard to say. Probably it was a satire on 'The Land and Income Tax Act.' Be that as it may, its character was recognized. The mover and his supporters became fearful and obtained permission of the House to withdraw it. Subsequently it was resolved that all reference to it should be expunged from the records of Parliament.

In 1898 a great step forward in social economics was taken in providing for the aged needy. An Act was passed making it legal for Old Age Pensions to be given to deserving persons who, during the prime of life, have helped to bear the public burdens of the State by the payment of taxes, &c. Every person of the full age of sixty-five or upwards, who had resided twenty-five years in the country, and who met certain other requirements, including a net income of £52 or upwards became entitled to a pension

of £18 per year. Since then many amendments have been made to the Act; in 1926 a consolidation of previous enactments was made.

The yearly income, including pension of the applicant if single, must not exceed £97; if married, £143. The net value of accumulated property must be under £460, and the maximum pension was fixed at £45 10s., or 17/6 per week. Widows, who have a child or children, are granted pensions according to a graduated scale. There are also pensions for the veterans of the Maori war, miners who have become unfit for work, and persons who are totally blind. These pensions have been a great blessing to very many; while they may occasionally be abused, yet, on the whole, they have been gratefully received and usefully applied. Of all the measures the Rt. Hon. R. J. Seddon brought into operation, he took most pleasure in the Old Age Pensions' Scheme. He looked upon it as his greatest achievement. To ensure its passing he sat in the chair at the table of the House for eighty-seven hours to get the Bill through committee: a truly herculean task!

In the early part of May, 1916, at the session of the Anglican General Synod, it was resolved to request the Government to provide legislation to make 'shouting' (treating) illegal, and to secure the closing of hotel bars at six o'clock. It was felt that New Zealand had come to a crisis in her history when a demand of that kind had become imperative. Already in South Australia, as the result of a referendum, six o'clock closing had been enacted; in the other parts of that great continent it was expected that this reform would soon be adopted. It became clear to all true-thinking people that our Dominion must not lag behind in the

matter of anti-liquor legislation. It was the first to secure the right of Local Option; it has given to the people the further right to secure National Prohibition; it has abolished the bar altogether in twelve electorates, and its drink bill was the lowest in Australasia.

There were many war measures that needed attention at the time; but it was realized that this was one of great urgency. All the Churches, except the Roman Catholic, fell into line; mass meetings were held all over the country, petitions to Parliament were signed by all classes of the community. These were forwarded to the Government, which set up a 'National Efficiency Board' to inquire into the merits of the whole question. The Board recommended (1) that a referendum should at once be taken on the question of National Prohibition; (2) that the bars should be closed from 6 p.m. to 8 a.m., with sundry other drastic restrictions. These recommendations were favourably considered by the Cabinet; and on Thursday, September 20, 1917, the Prime Minister proposed in the House of Representatives that liquor bars should be closed at 8 p.m. This was rejected by the House in favour of a proposal to substitute an earlier hour. The voting was forty-one against and twenty-eight in favour. Rt. Hon. W. F. Massey, the Premier, then proposed that six be substituted; this was carried by a majority of eighteen: the voting being forty-four for and twenty-six against.

To say that this action of Parliament was expected would probably be saying too much; but it lightened many heavy burdens from thousands of anxious hearts throughout New Zealand, and brightened the whole outlook for the cause of moral uplift. This Act is still in force: even though the Armistice has

been signed over eleven years. It has been universally acknowledged, even by the liquor trade itself, to have been of unique benefit to Maoriland.

There are certain days which are kept differently from ordinary days, and are used to commemorate important events. Labour Day was instituted in 1893 ; Empire Day was proclaimed 1903, and Dominion Day is that which commemorates the making by the King in 1907 of the colony of New Zealand into a Dominion. We have also Alexandra, Poppy, Red Cross and other days. In most cases collections are made on the streets and elsewhere on behalf of the particular work to which the people's notice is directed. But we have one day which is special in Maoriland. It is called Anzac Day. The word has been made from the first letter of the words, Australian, New Zealand Army Corps. It was constituted a national holiday in 1920. When the Bill, making the holiday legal, passed the Houses of Parliament in 1922, it was decided, with great unanimity, that the day must be ' observed in all respects as if it were a Sunday.'

What is called the Bible-in-Schools question came under my notice in the early part of these fifty years, and interested me much on its practical side. I used to attend, week by week, the State school of the town in which I lived, and gave Bible lessons to the children whose parents indicated their desire for them to remain. This is called the ' Nelson System ' because it was started in that city. The parents' permission was required because our State Education system is free, compulsory, and secular. Most of them were glad for their children to attend. The scholars themselves shewed appreciation for, just before the short winter holiday, they came and asked that

their Bible Class lesson might be given even that week. The last Presbyterian Assembly urged its ministers to work through the 'Nelson System' wherever possible, and it expressed its allegiance to the programme of the Bible-in-Schools League.

The Bible-in-Schools question has been a very contentious one. The education question has always been a complex one in New Zealand. When the provinces were abolished in 1876, and national government with central administration took charge, it was felt that some co-ordinated scheme for the whole country must be adopted. The next year a 'Bill' was introduced into the House to bring this about. Unfortunately, the majority of the members were not sympathetic to the religious element. The result was the 'Education Act of 1877' became law, enforcing an education policy which makes the tuition given to the children of Maoriland 'free, secular and compulsory.'

It was noted that, during the discussion in the House of Representatives, no reference was made by any of the speakers to the blessings which the Christian religion has conferred upon the country. The outstanding features of the Act was the provision for a central department of Education controlled by a Minister of the Crown; the establishment of twelve education districts governed by Boards, and of School Committees. In the main the principles of this Act are in force to-day.

Towards the end of 1921, legislation in the matter of divorce gave great cause to many for regret and misgiving. An attempt was made in Parliament to grant increased facilities for divorce, mere separation of the parties concerned for three years, even by

agreement, being regarded as sufficient. There will be no need to prove misconduct on either side; or the most shameful conduct may be proved on the part of either husband or wife; yet the guilty party may demand release from marital obligations simply because the parties have not lived together for three years. A very deep and widespread protest was uttered against such hurtful legislation. All the Churches—Anglican, Roman Catholic and Non-Episcopalian—joined in the protest; but, unfortunately, the 'Bill' passed the Legislature and is now the law of the land.

For some years the subject of immigration has ever and anon come to the front in New Zealand politics. During a long time we had folk come to the Dominion by what were termed 'assisted passages.' These are arranged by the High Commissioner of New Zealand, to whom must be supplied in London satisfactory medical and character certificates. The nominator must undertake to make provision for maintenance and employment for the nominee after arrival in the Dominion. He must also guarantee that the nominee will reside in the Dominion for at least five years. Emigrants were drafted to farms and other forms of service in the country or towns. The Labour Party, however, protested at the influx of immigrants, because, in their opinion, it led to lower wages and greater competition in the labour market. Recently the Government has been 'going slowly.' The policy has been to assist only nominated persons with an understanding that six months' work be guaranteed by the friend who nominates, before they land in the country. Besides which, youths have been brought out to Flock House in Taranaki, where they are

prepared for farming, &c. The Salvation Army also brings out batches of boys intended for farm work.

All the Churches, Salvation Army and Y.M.C.A., in every port and city, are interested in this matter; and arrangements at the different ports are made by them to meet each steamer in order that the newcomers may be welcomed and helped to their destination. Our Wellington Ministers' Association has an Immigration Committee on which are representatives from all the denominations, and of which the writer is Secretary. This Committee does all it can to provide for the comfort of immigrants on their arrival at the wharf. During the last three or four years, efforts have been made to facilitate immigration on a commercial basis. Mr. A. Leigh Hunt, of the Dominion Farmers' Institute, has been particularly active on these lines. A large committee was set up, and several meetings were held to find out what was best to do and how to do it. When the Hon. Mr. Amery and Lord Lovat visited Wellington, details of the scheme were placed before their notice at meetings specially called for the purpose. But so far no definite results have come from all that has been done. We believe, however, that emigration is absolutely essential in the highest well-being of our Empire; it is necessary if British blood and traditions are to be continued in our Dominion.

Daylight Saving is a term applied to an effort made by Mr. T. K. Sidey, M.P. (now Sir Thomas Sidey), to obtain an extra hour of daylight for health and pleasure. For some years he has tried to influence the Parliament to sympathize with the view and pass an act making it operative throughout the Dominion.

But the farmers and other workers opposed the attempt on the ground, chiefly, that it required them to begin their daily tasks too early, and sometimes in the dark. In 1927 a Daylight Saving Act was carried with a view of testing its efficacy for twelve months. This gave to New Zealand the unique experience of celebrating the advent of 1928 before any other country in the world. Previous to New Zealand's adoption of summer time, the Fijian Islands used to be the first fully-inhabited group of islands to welcome any day or new year. When Mr. Sidey tried to get the Act continued, his effort met with failure; but owing to the pressure brought to bear upon the Parliament by many chambers of commerce, sports societies and others, a compromise was arranged. An Act was passed making summer time half an hour before ordinary time. On the value of the arrangement opinions are still much divided, though the Act has recently been renewed for twelve months.

One of the last things done by Parliament in the final session of 1929 was to enact that £100 extra should be paid to each member as a bonus. The ordinary allowance to members of Parliament is about £9 per week; this new decision adds almost another £2 per week to it. It was a nice Christmas Box for the members to give themselves. Protests from many Unions, Institutes and Associations, with adverse resolutions, have been sent to the heads of the different parties. By this time we expect many members wish the 'Bill' had not been carried, for the country was passing through a season of business depression, and there was much unemployment. It is only right to add that four members, including two of the Reform Party and one Independent, declined to take the

' bonus.' Doubtless, more will be heard of the matter when the House re-assembles.

An anomaly in connexion with the administration of legislative enactments in New Zealand is the difference in the penalties awarded by Justices of the Peace for what is regarded as the same offence. Attention has often been drawn in the newspapers to this inconsistency. Even the J.P's themselves admit the need of more similarity in the punishments inflicted. They have held meetings to try to devise some plan by which agreement might be secured. So far, nothing has officially been done; but, doubtless, some satisfactory solution of the problem will be found in the near future.

It is cause for satisfaction that law is honoured and offenders are punished: no matter what position they occupy or whether they be Maori or Pakeha. When, therefore, at a gathering held in Wellington on December 8, 1921, the Roman Catholic Archbishop was reported to have said, ' I always told you I was a Sinn Feiner. I always told you Sinn Fein would win, and Sinn Fein has won. It was winning all the time. England has not the money to make a new war, and she knows it. Nowhere is John Bull so sensitive as in his pocket. It has been said that England's difficulty is Ireland's opportunity. The " assassins and murderers " were the cream of Ireland; but you were not told so.' Sir Edwin Mitchelson, in the Legislative Council, took exception to this language and stated, *inter alia* ' that the speech, in his opinion, was premeditated and was disloyal. He took it that when disloyal speeches were made, it was the business of the Government to undertake any prosecution.' The remarks were sympathetically

received by the members of the Upper House, but no further action was taken.

When, however, on the following St. Patrick's Day, in the Auckland Town Hall, the Roman Catholic Coadjutor Bishop of Auckland, Dr. Liston, used words calculated to stir up bitter racial and national antagonisms, and flung cowardly and traitorous insults at the Flag whose protection he was enjoying, it was felt that some drastic action must be taken. The Mayor of the city, Mr. James Gunson, C.M.G., now Sir James Gunson, a Christian stalwart, spoke out strongly; as did also the Protestant paper, *The Nation*, of which the writer was editor, and a great number of daily newspapers, calling upon the Government to take action in the matter. By the advice of the Crown Law Officers, the Cabinet brought an action 'for seditious utterances' against Dr. Liston. Notwithstanding some 'tall talk' that was used, and strong language that appeared in the Roman Catholic paper, *The Tablet*, the Bishop did answer the charge himself and from the usual place in the court. He explained that more had been put into his words than he intended; and, in the heat of excitement, he might have used unwise expressions. He was adjudged guilty and severely reprimanded by the judge. Thus, the honour of Maoriland's laws and her loyalty were upheld.

CHAPTER XI

CHURCH DEVELOPMENTS

CHANGE is the evidence of life. Stagnation is a sign of death. Where there is vitality, we look for growth. As in nature, so in grace. When we trace the development of nations or of churches we look for the influences that have affected them; for the ideals by which they have been attracted and for the reasons that have spurred them on to constant improvement. For a Church, like a man, may 'carry the banner with the strange device' as it daily struggles against evil and ascends more and more into the atmosphere where purity abounds and where happiness increases on every hand:—

> To change and change is life, to move and never rest;
> Not what we are, but what we hope is best.

Probably the first ecclesiastical change that has been attempted in Maoriland was in April, 1865, when the General Synod of the Anglican Church, held in Christchurch, had to decide whether the North and the South organizations should divide and work out their own future separately. The constitution was somewhat improved; it was emphasized that the Christchurch diocese should retain its endowments; but it was resolved that the Union should remain intact. Before 1900 the Presbyterian Churches of North and South were separate, but in that year they became united under the name of 'The Presbyterian Church of New Zealand.'

The following year the Wesleyan Conference resolved to alter its name to the Methodist Church of Australasia in New Zealand. It appointed a committee to take such steps as were required to secure the passing of the necessary Act through the Legislature. There were some who desired separation from the Australasian Conference; while there were others who regarded this as by no means so desirable an experience as it was pictured. At first the notion did not find favour with the majority. At the Conference of 1906 there was a lively debate on the report of the special committee set up to consider the matter. During the discussion the 'previous question' was carried, the committee thanked and discharged. Much ink was used and many hard things written.

Owing to the persistence and perseverance of the Rev. S. Lawry, largely, the tide turned. A later Conference appointed another committee to consider the matter, and a vote was taken at appointed meetings of officials. The result was that out of 1531 that recorded their votes, 1051 voted in favour of the proposition, 384 against, while 96 remained neutral. The committee's working scheme was regarded as endorsed. Afterwards the General Conference sanctioned the division and New Zealand became a separate Conference.

The year 1892 was unique in its suggestion of change. A resolution was passed affirming the desirability of having a Connexional Secretary. Afterwards it was found that no suitable minister was available; so the matter was postponed until the following year, when the Rev. W. Morley was elected to the position. Dr. Morley spent thirty-nine years in the New Zealand ministry. Strong physically and mentally, he fully

devoted his natural gifts to his high calling. He was an able preacher, an efficient pastor, and a successful administrator.

From then until now the office has been continued and has done splendid work for the Connexion. Its present occupant is the Rev. M. A. R. Pratt, a minister of many parts: very tactful and prompt in his conduct of business. This minister came from Australia. At the time I was Assistant Secretary of Conference and arranged the material for the printing of the Minutes. The name was received, by cable, as Rev. R. Pratt, M.A. Then a correction was forthcoming, and the entry became Rev. Major A. R. Pratt. It is now printed, Rev. M. A. Rugby Pratt.

The Wesleyan Methodist Conference of 1895 made a few decisions that are worthy of record. One was that the name of District Meeting be changed to 'District Synod.' The expediency of instituting a system of general superintendency in each of the Annual Conferences of the Australasian Conference was considered, but not recommended. It was resolved that an album be obtained to contain the cabinet portraits of all the Presidents of the Conferences: the album to be kept by the Secretary, or the President, for the time being. It was also decided that local preachers 'receive a ticket certifying their having passed the usual examination and been accepted as fully accredited local preachers; an endorsement also to be made on each quarterly ticket of membership that they hold that office.'

For the training of ministers, Maoriland has provided adequate means. The Presbyterians and Methodists have two very fine colleges: the former at Dunedin,

and the latter at Auckland. The Anglicans have well-equipped institutions in both cities. The Baptists have a recently-opened one at Auckland, and the Church of Christ possesses one at Dunedin. The future should certainly have an educated ministry. We trust it will also have an evangelistic one.

In the arrangements made for testing the fitness of young men for holy orders, one often meets with amusing episodes. A young man named Flower was sent to preach a trial sermon. Two ministers asked to hear him, and report on the effort, were named Frost and Blight. What would the 'atmosphere' be like? On another occasion a young man named Jordan, at the close of his trial sermon, gave out the hymn beginning 'Art thou weary, art thou languid?' the fifth verse of which ends, 'Sorrow vanquished, labour ended, Jordan past.' It was not quite the right orthography; but it certainly made a suggestion to the adjudicating ministers. A probationer in his fourth year was undergoing his final examination with all the stimulus of the joys before him. It was noticed that he often used the word 'man,' probably without thought, when people or person would have been more appropriate. He was asked why he did this; the reply came quickly, 'Because man embraces woman.' The Conference was convulsed.

The Sabbath services held in all the Churches have become so many that, although the number of ministers has grown greatly, they could not be sustained without the aid of local preachers, lay readers and home missionaries. In several of the dioceses and districts there are more lay helpers than clergy. These workers render invaluable help and supply with

Christian services places that otherwise would be left without any. The ministry of women is also used to great advantage. Besides charitable and educational efforts, some deaconesses are attached to specific Churches and assist the minister in visitation and mission work. Some denominations have 'Homes' in which deaconesses are trained; so far, these have been very helpful and successful.

Sunday schools have taken a great part in the development of Church life in finding work for its members, and in providing additions to the Church Roll. One pioneer in Sunday-school reform must be mentioned here because of his great influence, and because he initiated the cradle-roll in New Zealand in 1900. He was superintendent of Taranaki Street Sunday school, Wellington, on the roll of which there were more than 800 names. Since then, hundreds have thanked God that they ever knew Mr. Tiller, or were permitted to watch his self-denying efforts in the Primary Department.

The General Assembly of the Presbyterian Church of New Zealand in 1916 had a unique experience in that a layman was elected to the moderator's chair. The Hon. J. G. W. Aitkin belonged to Wellington, and it was in that city that the Assembly held its sessions. This novel departure from precedent attracted deep and widespread interest. Usually a minister has occupied this position, and it had come to be regarded as a minister's preserve. For this view there is very much to be said; for a layman, not being a pastor, can hardly be the chief pastor of the flock. While there was no indication that the supply of ministers competent to fill the position of Moderator had run out, it was felt to be wise to evidence the Assembly's

view concerning ministerial exclusiveness. Mr. Aitkin, who has recently died, was highly esteemed in commercial circles, was an ex-mayor of the Empire city, and could always be depended upon to assist in every good and philanthropic cause.

Two or three years after this, a circumstance worthy of note occurred in the doings of the New Zealand Rationalist Association. Mr. W. W. Collins, a well-known Freethought lecturer, who for some years had given Sunday evening addresses in Christchurch ceased to do so; and the familiar advertisement that appeared in the columns of the Christchurch Saturday papers ceased to appear. Freethought societies had been set up in various parts of the Dominion, and a vigorous propaganda had been maintained for some years against Christianity and the Churches through the press and on the platform. But these had, for the most part, failed to maintain an existence. Gradually they had ceased to function, one by one, until Christchurch alone remained. The omission of the long-standing advertisement indicated that even that had now finished its work. The silence of its last public advocate was significant of its failure.

During the past fifty years there has been an upward development in ideas concerning church buildings. My first erection in 1881 was a plain wooden structure, thirty feet by twenty feet. It has since been superseded by a larger and more artistic edifice. But we had many happy gatherings and some unique ones in the earlier building, small and humble though it was. For a long time men were the only worshippers. Vividly do I remember, as if it were only yesterday, the coming of the first woman to church. She arrived early and took a seat. Gradually

the men began to arrive. As they entered, one by one, they gazed at the newcomer. After they sat down, surreptitiously they looked again and I could see the lady was becoming uncomfortable. Just before the service started, as if by a common instinct, they all looked at her. It was evidently more than she could endure. She rose to her feet, fled down the aisle and rushed out of the church. The men were very sorry; but in apologizing for their rudeness they said, ' They simply couldn't help it.'

In city charges, churches are now built of brick, stone, or concrete. Many have been put up as memorials to the memory of some person or event. There is an Anglican one at Glenmark in Canterbury put up by his daughter in memory of Mr. Moore on whose estate it was built. Also a Presbyterian one at Auckland named the ' Somervell.' Then there is a Methodist church at New Plymouth which commemorates the death of the martyr, Rev. J. Whiteley; also the Rotorua one in memory of Mr. Bainbridge, who lost his life in the earthquake disaster.

The year 1911 was noteworthy for the great number of churches that were built: especially in the Canterbury province. An agreeable and somewhat unique experience, one that I hope has been enjoyed by other ministers, came in relation to one about which I took an active part in the collection of necessary funds. It was at Ellesmere. The church was a pretty building, of Gothic structure, with lead-light windows and up-to-date furnishings. A gentleman farmer, Mr. William Chamberlain, who gave the half-acre on which the church was erected, before the offertory was taken at the opening service, whispered that, after the worshippers had given their

help, I might declare the church opened free of debt: he would give the difference required to square all accounts. His name was not mentioned at the time, but the kindly actions of the donor were greatly appreciated. He was an ideal church official, taking an active and sympathetic part in every detail of circuit affairs.

But such pleasant experiences are not always enjoyed. Once we did not build a church, but bought a hall very suitable, and transformed its appearance. This makes a story of itself; but an amusing feature of it was that the previous owner of the building, after the bargain was made and deposit paid, wrote a letter threatening me with pains and penalties, affirming that I 'was a better business man than his agent' and had made the bargain for a less price than he thought was fair. Yet at the price the building had remained on sale for some time and no abatement on it was asked or received. The secret came out afterwards. As soon as the bargain was made and deposit paid, an offer of a larger sum had been made to the owner, who, naturally, wanted, if he could, to get the bigger sum.

This improvement in the character of church buildings extends also to parsonages which, in the early days, were small and with few conveniences. Ministers and their families then suffered very much from the lack of home comforts. In harmony with the trend of the age, parsonages are now larger, better furnished, and supplied with modern conveniences. Sometimes the surroundings are not the most desirable. In the development of a town, persons may build near, whose habits are not the best or even agreeable. In places on the West Coast the Chinese are rather numerous. As the minister going to and from his

home must needs pass one or more of their shops, he finds the odour of burning opium anything but pleasant. Once, on their New Year's Day, they practically took possession of the place, rolled a barrel full of tar into the middle of the main thoroughfare, near to the parsonage and also to the bridge which spanned the river and connected the two sides of the town. This cask they set alight. As an accompaniment to its burning, they let off a great number of fireworks—chiefly crackers. Their idea was to drive the spirits from our midst, and deliver us from unpleasant visitors; but the flare and the noise were very objectionable.

Since the War, stipends have had an upward tendency and are now much more satisfactory. One wonders how some ministers used to exist on the bare pittances they received. It says much for their devotion and faithfulness to ideals. Some years ago an effort was made, principally on the initiative of the Hon. L. M. Isitt, of Prohibition fame, to improve the stipends of ministers and to increase the length of their holidays. The effort met with some success, and its influence has continued to this day.

Home Missionaries evidently thought they ought to be brought into line with regard to these benefits. At the Auckland Synod of 1909, they started an association to increase the efficiency and better the position of home missionaries. Mr. John H. White, their President, wrote several articles to further their interests. These appeared in the *Outlook*, a Presbyterian weekly paper. Since that time several home missionaries have been received into the various ministries, and their relation to their Churches has certainly improved.

Sometimes discipline has had to be enforced, both for the sake of the Church's purity, and as an example to weak natures. A Christian minister stationed in the Waikato district, having come under the influence of the Prime Minister, and thinking he could do more good in the political arena than through his Church alone, announced himself as a candidate for Parliament to represent the district in which he lived. At once his Church authorities summoned him to Auckland and told him plainly that he could not divide his time, energy and efforts between Church and State. He was asked to withdraw his candidature for Parliament, or send in his resignation as a Christian minister. At first he resented the pressure brought to bear upon him ; but, when he found there was no alternative, his resignation was forthcoming. He failed to obtain election ; and the last we heard of him was that he was pastor of a Congregational Church in an Australian suburb.

I knew a superintendent who once had a junior colleague. He was a somewhat ambitious young man. In furtherance of his desires, near to the end of their term together, he made statements that were not in accordance with truth. Principal Church officials were concerned and would not allow matters to be ignored. Ultimately, he had to apologize : first to his senior in writing, and then verbally to the quarterly business meeting of circuit officials. Altogether it was a sorry episode.

In 1883 the Rev. Dr. T. B. Stephenson, the Founder of the National Children's Home and Orphanage in England, paid a visit to New Zealand. He had a pleasant voice, a frank and open countenance, and had a marvellous story to unfold. He then sowed

seeds which have probably developed into the orphanage departments of the various Churches. The Presbyterians have seven homes, at least, at which in 1928 some 475 children were clothed, fed and educated. The Church of England have about the same number in Auckland, Palmerston North, Nelson, Christchurch and Dunedin. The Methodists have five orphanages at which about 200 children are in residence. It opened its first institution in 1913. This was a commodious house of twenty rooms, situated at Mount Albert, Auckland, on a fine site of two and a half acres of land, which was the anonymous gift of a layman and his sister. The Salvation Army has nine Homes with 450 children.

There are sometimes appointments made by Church authorities that lead to an amusing association of names. The Methodist Conference had an agent called Sleep; very appropriately he was sent to a place named Nightcaps. When I was stationed on the West Coast there were five ministers all near to one another. Their names were Garlick, Ginger, Potts, with a Dent, and a Pinfold close by. Concerning the first two it is said that, in a Christian Conference, they were taking part in a debate on opposite sides. They waxed warm as they talked. A layman rose and addressing the chair, said, 'Mr. President, Garlick and Ginger: two names to be in a stew!'

Some years ago a conversazione was being held in Dunedin in connexion with an important ecclesiastical gathering. The same night the various New Zealand fire brigades, that were holding their annual contests in the city, joined in a torchlight procession. When the sound of the bands was heard, the 'Best' man (Rev. Edward Best) was on his feet. But his eloquence

failed to retain the listeners. Music was more magnetic than oratory.

About the last Sunday in October, 1894, the peace of Maoriland's people was greatly disturbed by the loss of the good ship, *Wairarapa*. She was steaming from Sydney to Auckland. Just as New Zealanders had sunk into their first sleep she rushed headlong on the rocks of the Great Barrier Island, and 134 persons perished (the Official Year Book says the captain and 125 others). Many belonged to the various Churches; but the one hardest hit was the Salvation Army. Universal sympathy was expressed for the lost, and with the bereaved. It was felt that no such sad experience had come to Maoriland since the loss of the s.s. *Tararua* in 1881, when 130 lives were lost. On that occasion three prominent ministers, and two valuable laymen of the Wesleyan Church, who were on their way to attend the General Conference in Australia, perished by drowning in one of the saddest disasters New Zealand has ever known.

Friendly relations existed between clergy and ministers fifty years ago that can hardly be said to obtain now. A general spirit of camaraderie prevailed, which occasionally had a tendency to go too far. I remember that at one of our city fraternals, a prominent minister proposing for membership, 'because he was a genial man and an enthusiastic prohibitionist,' the gentleman in charge of the Unitarian Church. It was difficult to make the proposer realize we were a Christian brotherhood, and that was a sufficient reason why his proposal was negatived.

All the Denominations had some splendid, devoted, zealous laymen. In my first city pastorate there was a Bible and Mutual Improvement Society, with an

average attendance of over fifty, and where we had lectures on various subjects, scientific and otherwise, from well-known authorities. One of our young members, who interested us much with his first attempts at experiments in chemistry, has since become a well-known chemist with a world-wide reputation. His name is Dr. J. W. Mellor.

In those days an outstanding figure was the Rev. Dr. Stuart, of Knox Presbyterian Church. He came from Perthshire and arrived in Otago in 1860. He devoted himself unreservedly to the highest interests of his church and people, and filled a foremost place in the affections and life of the growing community until his death in 1894. He was a typical Scotchman. He was firm when principle was at stake, but most kindly in his general attitude. It was a treat to visit him for business ended in happy fellowship. One of the most noted features in Dr. Stuart's character was his benevolence. There used to be a story told about him going out one winter's night with a blanket under his arm to give to some poor person whom he thought would be feeling the cold. But a zealous young policeman, new to 'the Force' stopped him on the street, and would accept no explanation until his blunder was pointed out to him in the watch-house, whither he had taken the doctor.

On April 27, 1918, the Bishop of Christchurch sent a letter to the President of the local Ministers' Association inviting the members to 'an all-day continuance Intercession' in the cathedral. The Association accepted the 'kind and brotherly' invitation and appointed a small committee to meet the Bishop and his Dean, when details could be arranged. On May 8

New Zealand Government publicity photo

IN A KAURI FOREST

the Intercession Service was held, from nine in the morning until half-past nine at night, the service being continuous. All day long the big edifice was thronged; many times it was crowded, and in the evening it was packed. The local newspaper estimated the attendance at over 10,000, and stated that the event was one of the notable days in the history of the city. For the first time in Christchurch—even for the first time in New Zealand—representative ministers of all the Protestant Churches occupied, in turn, together with members of the Anglican clergy, the pulpit of the Anglican cathedral. It was a memorable day, the most notable certainly in the long episcopacy of Bishop Julius.

Similar services were held in other cathedrals; but, unfortunately, a note of discord was sounded at the General Synod, held about a year later. On the plea of obtaining 'some uniformity of practice in this important and difficult matter,' a proposition was moved which had for its object the prevention of ministers of denominations, not in communion with Churches of the Province of New Zealand, 'being invited to assist in united services in consecrated buildings.' A somewhat lengthy discussion followed, in which many of the dignitaries took part; after which the mover of the motion asked leave to withdraw it, stating that his purpose was served. It is significant, however, that on a certain Sunday in 1921, all three Anglican pulpits in Nelson were occupied by non-Anglicans; that Bishop Julius has licensed the agent of the British and Foreign Bible Society, who is a Presbyterian minister, to preach in Anglican churches. When the Rev. Dr. Ritson, a Methodist, and the General Secretary of that Society, toured New Zealand,

he preached in both the Christchurch and Auckland cathedrals; and Sir Henry Lunn, who also is a Methodist, when in Wellington, preached in the Pro-cathedral.

Speaking of Bishop Julius brings the remembrance that, when in 1926 as Archbishop he retired from office, a great meeting was held on April 23 in the King Edward Barracks, at which some 6,000 persons were present, to mark the event. He succeeded Bishop Harper, who had been Primate for eighteen years, in 1920. The Mayor of Christchurch and other prominent citizens, as well as representatives of the various Churches, took part. The Archbishop's gifts of personality and leadership, the graces of his character, his broadmindedness, and many brotherly courtesies were referred to by the different speakers. The Archbishop suitably replied, and, in doing so, thanked ' his brother clergymen of other Churches ' for their support. He trusted that the time would come ' when all impediments will be broken down, and in Jesus Christ, in sincerity and truth, we will be one.'

The Rev. Thomas Spurgeon, son of Charles Haddon Spurgeon, came to Maoriland in 1881. After a ministry of eight years, during which the Auckland Tabernacle was built at a cost of nearly £15,000, he resigned his pastorate and took up for over two years the position of Evangelist to the Baptist Church in New Zealand. In the early part of 1921, the Rev. Dr. Gibb called a meeting of the non-Episcopalian ministers of Wellington to consider, whether it is possible, ' to form an Association for mutual intercourse and common action in matters concerning the moral and religious welfare of the community.'

Dr. Gibb was the first Moderator of the United Presbyterian Church of New Zealand, 1901-2. He has initiated several movements such as Scots and Queen Margaret Colleges. He was minister of First Church, Dunedin, from 1886 to 1903, and St. John's Church, Wellington, from 1903 until he retired in 1927. The meeting was duly held, and resulted in the formation of the Wellington Ministers' Association. The writer was elected secretary and has been re-elected every year since. It has done good work and has been a helpful, moral influence in the community.

All the cities and many towns have unions of this, or a similar kind, where ministers regularly meet for improvement, fellowship and effort. They have taken names other than the Wellington Association; such as 'Ministers' Fraternal' and 'Council of the Christian Churches.' In the latter case they include laymen as well as ministers. These associations make their presence felt, both on the Government and civic life of the community. Municipal and other authorities are glad of their help, and they are often invited to take part in public functions.

When the City of Dunedin celebrated its Jubilee in August, 1915, a special religious service was held in First Church, at which present and past civic dignitaries were present. The preacher chosen for the occasion was the Rev. James Chisholm. Born in Scotland in 1842, he came to Maoriland at sixteen years of age. He was the first New Zealand student licensed by the Otago Presbyterian Church. When its Jubilee was celebrated in 1898, Mr. Chisholm was asked to write the Jubilee Memorial volume. He did so, entitling it *Fifty Years Syne*. Quite recently the

Mayor of Wellington asked the local Ministers' Association to arrange for a United Thanksgiving Service for His Majesty the King's recovery from sickness. This was arranged and held on the Sunday afternoon. Prominent ministers of all the different Churches, except the Roman Catholic, took part in the proceedings. It was attended by the Rt. Hon., the Premier, leaders of the several parties in Parliament, and civic authorities. It was a memorable gathering.

Church development has been gradual and progressive. Fifty years ago all statistics and properties were small as compared with the present. Records were not kept so carefully as now; hence, it is most difficult to obtain information about some departments of Church work. Schemes were started that to many seemed utopian and impossible. Yet we to-day are reaping the benefits of their toil, and rejoicing in the happier environment in which we are placed. May the next half-century be better, brighter, and more blessed than the past one has been!

Statistics of various Churches.

Church of England	406	Clergy;	40,037	Communicants.			
Presbyterian	300	Ministers;	52,121	Members;	83,869	Attendants.	
Methodist	249	,, ;	24,543	,, ;	71,000	,,	
Baptist	70	Churches;	67	,, ;	7586	,, ;	,,
Church of Christ	50	,, ;	12	Pastors;	3000	,, ;	10,000 ,,

CHAPTER XII

MISSIONS: EVANGELISTIC AND OTHERWISE

No Church can thrive without missions. Its work is not only to enlighten men and women concerning the truths of the ' bright and morning Star that from Bethlehem's plains resplendent shines ' ; but so to present these truths that they shall dislodge the darkness in human minds and lead to the dedication of the unsaved to the Saviour of mankind. Jesus Christ said, ' Go ye into all the world and preach the gospel to every creature.' It is only as the Church fulfils the Divine command that it enjoys the rewards of obedience in an increase to its membership, as well as to its own purity and happiness. During the last fifty years we have had our own preachers, and some who have come as evangelists to our Maoriland whose hearts have been fired with a zeal for their Master and about whom we may safely say,

> To feel His love their only joy,
> To tell that love their sole employ.

During 1885 the Anglican Church received a visit from the Revs. Bodington and Mason, missioners from England. Every effort had been put forth to make their mission a success. The first meeting was held in St. Matthew's Church, Auckland ; and the burden of Mr. Bodington's sermon was they had come to preach Jesus Christ, the Anointed Saviour. He pleaded with his hearers not to criticize, but to pray

that God would bless the word spoken. From the character of the sermon great expectations were raised and folk looked forward to much spiritual good being done. But, unfortunately, as the missioners travelled they taught such absurdly high-church views, especially the Rev. G. E. Mason, who went out of his way to hold up 'Wesleyans' to reprobation, that indignant Anglicans and non-Episcopalians took them severely to task.

Even the learned and esteemed Archdeacon, the Rev. Dr. Maunsell, writing to the *New Zealand Herald*, said he 'deeply regretted the introduction of these schismatical teachings; and he adjured the "two gentlemen," in the name of the God of Peace, to "bless and not to curse" those whom the Lord has not cursed, and whom He has endowed with gifts and grace in many instances more abundantly than ourselves.' Dr. Maunsell was the rector of St. Mary's Pro-cathedral in Auckland. He was a broadminded, Christian gentleman, as well as a learned ecclesiastic. He was a great friend of the Rev. Dr. Kidd, himself an Anglican and our classical tutor at Three Kings College. Dr. Maunsell sometimes visited us during lessons and was much interested in the progress of the students.

In 1886, the Wesleyan Conference appointed the Rev. J. S. Smalley as Conference evangelist; and it resolved, in the matter of uncredentialled evangelistic agents, that in accordance with the well understood usage of Methodism, no preachers shall be permitted to occupy our pulpits who are not members of some branch of the Christian Church. Mr. Smalley was greatly assisted by his wife and her mother, Mrs. Donald, an earnest Scotch lady, who was then on a

visit to the Colony. Mr. Smalley was born in London in 1845. He was trained at Didsbury College and came to Maoriland in 1870. Under his ministry of thirty-five years, several churches have been built; his zeal, energy, and social qualities helped in achieving his success. In the earlier part of his ministry he used to wear his hair long; his coat also was long. To see him trying to manage his horse, with his hair and coat tails flying in the wind, as he trotted along a Christchurch thoroughfare, was an interesting experience.

We had as visitors to Maoriland in 1895 three prominent and well-known ministers in the persons of the Rev. John McNeill, the Scotch Presbyterian evangelist; the Rev. Thomas Cook, the English Wesleyan missioner; and the Rev. Joseph Cook, known throughout the world as the deliverer of the Boston Monday Lectures. Mr. McNeill was a strong, burly man, considerably over the average height, and proportionally broad. He had a great power in influencing crowds, and his missions were very successful. Mr. Thomas Cook was a preacher of a somewhat different order. He was a strong man, with clear resonant voice, apt in Scripture quotation, and with methods all his own. But wherever he went, many obtained the blessing of pardon, and the assurance that God is able to keep in safety the sheep of his own flock.

Dr. Joseph Cook came to Auckland under the auspices of the Y.M.C.A., and was peculiarly welcome. He was a man of fine physique and giant intellect. His style was colloquial, interspersed with flashes of humour and eloquent passages. He delivered three lectures in the City Hall, yet, notwithstanding the

city was passing through the excitement of an election, the hall was well filled with what the local press called ' a representative and sympathetic audience.'

The Rev. D. O'Donnell, of Victoria, was invited the year following by the Wesleyan Conference to labour as Connexional evangelist for twelve months. It was hoped that he would not only evoke enthusiasm among Church workers, and lead many to consecrate their lives to Christ, but that he would do much to cement the Union, that had been consummated, with a rich baptism of power. He was an evangelist of large experience, and his services were characterized with deep religious fervour. As he went from town to town many Churches joined in the missions and much good was done, both to believers and converts. So successful was Mr. O'Donnell that, in answer to a further invitation, he returned to New Zealand, in the early part of 1899, to hold a series of evangelistic services. Mr. Shepherd Allen paid all expenses of the year's mission work.

About this time, Dr. Torry, and his musical helper, Mr. C. M. Alexander, held successful missions in various parts of Maoriland. The Rev. J. Hudson Taylor, founder and director of the China Inland Mission, accompanied by his son, Dr. Howard Taylor, and others, visited the chief centres of the Colony, conducted services in many churches, and increased interest in mission work generally. They were made welcome everywhere ; their interesting and informative addresses and conversations were much appreciated. Dr. Howard Taylor paid a return visit in 1927.

The renowned missionary and traveller among the Red Indians of Northern Canada, the Rev. Egerton R. Young, came in 1904 and toured the Dominion,

preaching and lecturing. He was the picture of vigorous health and possessed a very affable manner. He was brimful of humour and ready wit, and told his stories—the number of which was legion—with rare charm and fascination. His tales of thrilling adventure and his eloquent descriptions of arctic scenery proved him to be one of the most interesting and instructive lecturers of his day. On one occasion he was travelling. The weather was intensely cold, and at night he was wrapped up in his bag by an attendant. But through some mishap his face got uncovered and his nose was gradually freezing. He awoke from sleep to find himself tugging at the unpleasant sensation. And, said he, ' I awakened just in time, or I might have broken off my useful organ and have had thereafter a disfigured face.' Mrs. Young's singing, as she rendered, in a rich clear voice, some selection from the Indian hymn-book, was much enjoyed and remains a cherished memory in the minds of all who heard her.

The Anglicans had a General Mission of Help in 1910. The Archbishops of Canterbury and York commissioned fifteen missioners of various schools of thought in the Church to visit Maoriland. They held missions in the cities and larger towns, which were regarded as helpful and inspirational. One missioner afterward settled permanently in the Dominion. The Rev. H. T. Purchas, in his *History of the English Church in New Zealand,* says, that it did not lead to any departure from the existing methods of work, nor did it initiate much in the way of fresh effort. Its results are rather to be seen in a general quickening of activity in the different departments of the Church's life.

A united mission was conducted by Dr. Henry. Mr. C. A. Potts took charge of the musical portion of the services, with his wife as accompanist. Ministers of all non-Episcopalian Churches assisted at them, and success crowned the efforts put forth. The methods of Dr. Henry were sane and his manner unobtrusive. In 1913 the Rev. Vallance Cook, with his gifted wife, came to New Zealand at the request of the Wesleyan Conference to hold meetings in connexion with the Mission of Inspiration and Appeal. These services were well attended and greatly appreciated.

In response to many pressing and repeated invitations, Dr. Chapman arrived in the middle of March, 1912, to hold evangelistic services in Dunedin. Mr. Alexander, with several other workers, accompanied him ; the charm of his singing and musical leadership did much to ensure the success of the mission. All the Doctor's helpers worked splendidly together, the Churches were united in prayer and effort, and much good was done among all classes of the community. After conducting other missions in Australia, the party returned to the Dominion about twelve months after. They held meetings in some of the cities with much acceptance and success. All the members of the party did not return ; but there was one notable addition in the Rev. George T. B. Davies, whose labours on behalf of the Pocket Testament League are so well known.

Dr. Chapman was physically strong. He had a striking personality and gave the impression of much reserve power. There was always immense force in his addresses ; but it was a quiet force, like the force of spring. His manner was not obtrusive ; but calm, dignified, sincere. He not only gripped, but

he held his audience until he reached his goal and led men and women to put their trust in the Saviour. Mr. Alexander's methods were unconventional. He had a marvellous way with him. When he sang, people hung upon his every word. When he led, folk had to sing. He played upon human hearts, as a musician plays upon an instrument, and invariably he drew music out of them.

In 1917 a notable event took place in the death of George Brown, the intrepid missionary. Of medium height, wiry build, strong constitution and firm disposition, his influence was soon felt in whatever company he might happen to be. The first time I met him was in the Pitt Street Parsonage on February 6, 1883. He had then about him all the halo of a hero. My interest in him grew to admiration as he told some of his marvellous missionary successes. He had then done pioneer mission work in Samoa, New Britain, and New Ireland, where he had spent a second term of residence. He had made a translation of St. Mark in the New Britain language, the alphabet of which he had himself arranged. In 1878, owing to three of his native missionaries being killed and eaten and the insecurity of the rest, as well as of the whites living on New Britain, he had formed and led an expedition against the murderers, which checked the aroused passions of the natives and prevented an excess of bloodshed. For this action Dr. Brown had afterwards to account to the British authorities and the Sydney Board of Missions; but by both he was exonerated from all blameworthiness. He also received the cordial thanks of the German Imperial Government for his 'estimable and courageous conduct in protecting the interests of Germans in New Britain.'

He visited Maoriland in August, 1892, as General Secretary of Foreign Missions. In this year he received the degree of Doctor of Divinity from the Wesleyan Theological College in affiliation with McGill University: an institution that twenty-four years after conferred on the writer the same degree. While on his deputation work it was our privilege to entertain him for a little time. The more one saw of him the greater one's admiration for him became. At missionary meetings he had always something good to say, and new views of native life to show; but he always expected a serious hearing from his audience. Once, when the Doctor had been exhibiting a picture that caused the young folk to titter, he stopped, and in scathing terms rebuked his listeners for what he regarded as a lack of appreciation of the simplicity of native life.

He won the high regard of Robert Louis Stevenson, who became his fast friend and helper. He was deeply interested in scientific matters and wrote many articles on various phases of Island life for scientific magazines. At his home in Sydney, he had a splendid collection of Island and other curios. When in that city we were privileged, under the Doctor's own guidance, to see over that unique collection. It was evident that he had an eye for detail; for, when showing a beautiful carving of a man with bow and arrow, he remarked that it was 'automatically correct.'

The Churches of New Zealand have given both money and men to extend the Redeemer's kingdom among the natives of the South Sea Islands. The year 1922 will ever be memorable amongst the Methodists because, on its first day, there was taken

over from the Australasian General Conference the whole of the work in the Western Solomons: the total population of which is estimated at 150,000. The Anglicans have a mission in the Eastern part of the Islands, included in what is known as the Melanesian Mission. It was started by Bishop Selwyn in 1850. The Presbyterians have their mission in the New Hebrides. There is also a 'South Sea Evangelical Mission.' This has grown out of a work begun in Queensland in 1882 and transferred to the Island of Malaita in 1904. Mission work in the Western Solomons was started in 1902, under the experienced leadership of the Rev. Dr. George Brown. He was accompanied, amongst others, by the Rev. J. F. Goldie, who is still labouring successfully on the Islands. He is this year, 1929-30, the President of the New Zealand Methodist Conference.

About the middle of 1922, Maoriland had a visit from a missioner who styled himself 'The Yorkshire Evangelist.' He issued a somewhat sensational handbill, stating that he was coming with a 'full gospel salvation for spirit, soul and body,' and that it was 'The four square Gospel.' In the centre of the 'handbill' we were informed that 'Revival Crowds Block Traffic'; but when and where we have yet to learn. We went to a Sunday night service in the Town Hall, which was packed. After a number of handkerchiefs, and other articles, from sick people unable to be present, had been prayed over and handled by the missioner, there was a procession of sick people. These were treated by him. One case was very sad. A woman, who appeared to be suffering from acute rheumatism, was stroked up and down and over, and was about to be passed on to the helpers;

but when the missioner let go, the woman fell a helpless heap at his feet, to the accompaniment of a great sigh, or groan, from the big audience. Probably, benefit was received from the mission by some: especially in neurotic cases, but—we leave the matter there.

Towards the end of the next year another series of 'Faith Healing' meetings was held: this time of a very different character. Mr. J. M. Hickson, a missioner, duly credentialled from England, held services with the clergy in the principal Anglican Churches of the Dominion. There was much interest in the gatherings, and the non-Episcopalian ministers in the different centres joined heartily and took part in the effort. The attendances were very large, and apparently good was done. We hear much in these days about faith-healing. It is a very vexed question. Does the following throw any light upon the subject?

Some years ago pastoral visits used to be paid to a lady suffering from some spinal complaint, and who had been bed-ridden for several years. She was an Anglican. The Wesleyan minister, however, called upon her because she desired him so to do. One afternoon the Bishop of Waiapu and I visited her; it seems in our prayers both used St. James's words, 'The prayer of faith shall save the sick and the Lord shall raise him up.' The lady was impressed by the coincidence, and also by the promise. Relating her experiences afterwards, she affirmed she felt that if the Bible used those words they must be true. Shortly after the ministers had left she astonished, and, indeed, frightened her relatives by walking into the kitchen. I saw her elsewhere a few years after, and she was

still able to get about. I make no comment; I simply state the facts.

Captain Gipsy Smith came to Maoriland early in 1924, and held missions in the chief centres. He is a full-blooded gipsy of the Scotch tribe. Converted at the age of sixteen, he became a Christian worker in and around Glasgow and was an elder in the Rev. Dr. Harvey's church in Edinburgh.

He was a captain in the Northumberland Fusiliers, and saw service at the Front during the Great War. He was strong in physique, genial in temperament, and most earnest in his work. A young man with a personality irresistible, he had a message that rang true. His wife and secretary travelled with him, and both helped him considerably in his work. The Mayor gave Gipsy Pat a civic reception, and he had crowded attendances at his meetings.

The financial results were all that were desired. Before leaving Wellington, he returned to the Mission Treasurer (the Rev. W. J. Comrie) an amount to be used for evangelistic purposes. After the close of the Mission a presentation of a gold albert chain was made to the writer, who was secretary throughout the Mission. In making the presentation, the treasurer ' spoke in high terms of the services rendered by Dr. Pinfold, and said that, though the Doctor did not wish it, the Executive felt that the tangible token should be given.'

Wellington had also a visit from General Bramwell Booth, who came in the interests, and to meet in conference the leaders of the Salvation Army. He attended, with some of his officers, the Ministers' Association and delivered an interesting and instructive address on the ' Cardinal matters and occasions,'

which have made for success in the Salvation Army. His address threw much light on the methods adopted by the Army. Some members of the Association thought he was rather autocratic in his manner towards his officers. He was heartily thanked for his presence and kindly words.

Our Dominion, about this time, had a visit from Mr. D. E. Hoste, of the China Inland Mission; also the Rev. Dr. Carter, of the Zenana Bible and Medical Mission, the headquarters of which are in London. Both these gentlemen held meetings in the various centres in the interests of their separate Societies. The Congregational Churches received a visit in 1926 from the Rev. Dr. J. D. Jones, M.A., of Bournemouth. In Wellington he met the Ministers' Association and gave an informal address on 'Religious Life in England,' for which he received the cordial thanks of the members. Two years later, Dr. Burnham, President of the United Christian Missionary Society, U.S.A., gave us an interesting and timely address on the 'Religious Situation in Russia.' He also visited the chief centres in connexion with the work of the 'Church of Christ' congregations.

In the year 1926 a change was made in the Missionary policy of the Methodist Church. Some years before, a young man, who had obtained his degrees, offered, through the writer, his services to the Church as a medical missionary; but the answer was, there was no opening for such a work. Now, however, it was thought the time was ripe. A young man was trained for the task: first at Dunedin School of Medicine, then the Wellington Public Hospital, finally at the School of Tropical Medicine in London. Dr. E. G. Sayers, who has had a very successful scholastic

career was farewelled in his home church at Sydenham on June 12, 1927. He is now in the Solomon Islands engaged in his medical work.

Foreign Missions have a splendid pleader in the Rev. J. W. Burton, M.A. He has travelled in various parts of Maoriland telling, in his own inimitable way, of his great work among the Indians in Fiji. He commenced his ministerial career in New Zealand, and was engaged in circuit work before he went to Fiji. His parents reside at Masterton. It is natural he should gravitate there occasionally. For several years he was superintendent of the Indian Mission at Suva. He is very brotherly : *e.g.*, he once took me in his launch to see the coral reefs and helped to make the stay pleasant and profitable. He has gained the M.A. of Melbourne University, and has been elected Representative to the International Missionary Conference at Washington, as well as other appointments.

At the Brisbane General Conference, 1926, Mr. Burton gave a little personal experience which will probably be interesting here. ' Every missionary,' said he, ' had been something of an amateur doctor. He had adopted the plan of drawing an imaginery line across the patient's body ; and for all ailments above he prescribed eucalyptus oil, and for all maladies below the line, Epsom Salts.'

The last series of big missions held in the Dominion were conducted the same year by Gipsy Rodney Smith, the accredited representative of the Free Church Council of England. He came at the united request of the Evangelical Churches of New Zealand. Landing at Auckland, in August, he commenced his work there. But the Labour people, and the newspapers, were anything but friendly ; so that, when he

came to Wellington, the spirit of criticism was abroad, both in the churches and outside. The first week was largely a week of preparatory effort. The Gipsy's reception was hearty, homely, and sincere. The attendance at the official welcome meeting was very large. The Rev. F. E. Harry, chairman of the mission committee, occupied the chair, and the Hon. R. A. Wright, Minister of Education, spoke kindly words on behalf of the Government.

The platform represented all the non-Episcopal Churches, and showed there was a great desire to further the Gipsy's work in Wellington. Much good was done by the Mission. Churches were refreshed, and many people professed conversion. The message delivered was a faithful one, warmed by great earnestness, and lit up with kindly humour. The Gipsy's assistants were musical and useful, the stewards were alert and helpful; but the attendances were not what had been expected. The finances suffered in consequence. After the mission, the treasurer announced a deficit of £98, which the secretary, at the request of the committee, collected in the city.

Mission work in Maoriland owes much to the British and Foreign Bible Society. This chapter would be incomplete did it not acknowledge the fact. As far back as 1837, a complete edition of the Bible in Maori, translated by the missionaries, was issued from the Episcopal press and was printed at Pahia. Afterwards, ten thousand copies of this were printed by the British and Foreign Bible Society and presented to the Anglican and Methodist Missions. Revisions have since been made. By printing these, the Society has greatly assisted the work of evangelization in New Zealand. The Rev. F. W. Macdonald came in 1903

to represent the Society and to further its interests. His wonderful command of beautiful English was universally noted ; his sermons and addresses greatly appreciated ; while his genial manner and gentlemanly methods endeared him to all with whom he came in close contact.

All the Protestant Churches engage in Foreign Mission work. The Anglicans have fifty European missionaries, twenty-five native clergy, and 650 native teachers in Melanesia. The Presbyterians have missions in the Punjab in India, in the New Hebrides, which was started in 1869, and in Canton villages. The Methodists occupy the Western portion of the Solomon Islands, where there are 117 preaching places, eleven European missionaries, including two medical doctors, ten deaconesses, and 5,173 members. The Baptists have a number of missionaries in India ; and the Church of Christ has six European teachers and thirty native preachers in Southern Rhodesia. These are all materially helped by the British and Foreign Bible Society, both in the matter of printing translations and by gifts of the whole or portions of the Bible.

The Rev. Dr. J. H. Ritson, the Senior Secretary, visited Maoriland in April, 1924, during his world tour in the interests of the Society. He was only able to be here a fortnight so could only visit the four chief centres. Wellington had the lion's share of his time, and the days he spent here were fully filled with engagements, a Dominion Conference, and a public meeting at which Archbishop Julius and Dr. Ritson delivered addresses. All were delighted to meet him. Interest was thereby increased in the Society's objects and operations.

CHAPTER XIII

SOCIAL LIFE AND HELPFUL SOCIETIES

THE earliest travellers that came to Maoriland found a barbaric people ignorant of the use of metals, and having the customs and institutions of a neolithic folk. The system of tapu, in which their faith was very strong, was a series of prohibitions extending to all the experiences of native life. Everything made tapu was sacred. If one offended, the gods would punish. This was the corrective and coherent power in Maori social life. Amongst them family life, as we understand it, was unknown. The tasks of men and women were of a distinct character. The women were expected to take their part in obtaining food supplies and had often to carry heavy burdens. Their caste system also illustrates the character of their social life. It consisted of three kinds, each one having a different degree of position and influence. First, there was the Rangitira, or chieftain, which class included the ariki, or priest; next in order came the ware, or commoner; then the pononga, or slave. The Ariki was the principal chief. His will made the tapu, and the higher his mana, or rank, the more was his tapu feared. The law of tapu, *i.e.*, making things sacred, was with the Maoris, as with all Polynesians, in place of religion. The chief's person was tapu. Anything made so by the chief, or by contact with any sacred object, was tapu, and could not be used for common purposes until the tapu was removed by certain ceremonies.

A chief's food could not be carried by him, eaten in his house, or cooked on his fire, or it would be tapu. If a slave eat any of the remains of a chief's repast, it was believed that death would result. An Auckland gentleman once invited a chief, with whom he wanted to strike a bargain, to dine with him. They sat down to a leg of pork. When the meal was over and the chief rose to depart, much to the surprise of the host, his guest took away with him the remnant of the joint that was left on the table. This was done out of pure good will for the servants, so that they might not, through eating the food that was tapu, be killed.

In some cases the law is helpful to Europeans, for goods may be placed on ground that is tapu with perfect safety. No envy would there develop into theft. The tapu was better than a whole regiment of policemen. This law was very rigorous in its claims upon the Maoris. When a chief had a drink, the vessel used must not touch his lips or it could not again be used. So placing his two hands like a funnel, the slave would pour the water from the calabash, and thus he gulped it down.

The social life of a country is an interesting study. Opinions are expressed, associations started, and unions formed. Then comes a period of propaganda, often resulting in the scrapping of old laws and the enactment of new ones. As one travels down a river, and watches the rippling rivulets and gurgling streams running into the larger body of water, one is reminded of rivulets of human ideas and streams of human actions that flow together for weal or woe into the body politic. In the earlier days of Maoriland, life in general was more primitive and methods more simple. Civilization has made itself felt gradually

but surely; with it have come labour-saving devices, fewer working hours, and a higher kind of living. Whether it is all for the better, time alone can tell. In this chapter we purpose sketching some of the Societies and Institutions that have helped the life of the Dominion.

When one remembers that there are yet ten years to run before it reaches its first Centenary, it appears marvellous that it has made so much progress. It is true that in back-block districts, where the country is being 'opened up,' these blessings have not all arrived; but, year by year, they are increasing, the people becoming more comfortable and coming into touch with the outer world. There are few places not linked up with the telephone; while the railways run from North to South, and have many 'side lines' that branch in various directions. Bridges span the rivers, main roads are mostly bitumenized, and the cities, as well as many of the towns, are lit up with electricity and gas. A majority of the homes, even in the cities, are detached. Speaking generally, the people are comfortable and prosperous.

They are well supplied with amusements. The needs of children are well catered for. Playgrounds, with mechanical and other contrivances for their special use, are springing up in all directions. But in the passing of the years there has come a great change in the character of the material provided. In the early days, Churches used to have their week-night and fellowship meetings. Also regular socials for the older folk; while the young ones found their pleasure in attending the Christian Endeavour meeting, the Bible Class and Mutual Improvement Society. Gradually other interests have arisen, other duties

have had to be undertaken, and the time previously given to these meetings has been diverted into different channels. The boys have their 'Scouts' and the girls their 'Guides' movements. The young men attend territorial parades, and the young women 'First-aid' and other classes. Then there are the evening technical schools, which absorb time, and for which preparation has to be made.

In recent times, especially since the War, a love of pleasure has gripped both young and old. This has resulted in a great increase in the number of cinemas, and in a general installation of local 'wireless.' Attendance at cabarets has increased, and dance halls have been more patronized. The longing for 'thrills' has become well-nigh universal; though there is scarcely a day passes without the record of one or more deaths. Yet speedways, motor competitions, and aeroplane contests are attended by thousands of spectators. One result of these counter-attractions and duties has been a decline in interest and usefulness of the Christian Endeavour movement.

For the last few years the great evil of gambling has been gaining a foothold in New Zealand. Many moral reformers, both outside the Church and inside, have felt that something must be done to stop the growth of this pestiferous sport, because it is getting hold of the young people and polluting the springs of life. In 1920 the Gaming Amendment Bill was altered; no extra permits were allowed, bookmakers were banned, and a commission to deal with the subject was set up. Still, gambling continues to increase, so deputations of business men to the Premier have been arranged, and improvement is anticipated in the near future.

There has also been a strong tendency on the part of the New Zealand Railway Authorities to provide increased facilities for travelling on the Lord's Day. We sincerely trust that before long a change for the better will eventuate. With the recent change of Government, improvement was anticipated; but, so far, none has been apparent. It is unfortunate that, to obtain revenue, such methods are used; but there are many whose ideal for the welfare of the people of the Dominion is so high that they will fight these downgrade movements until better and saner policies and conduct prevail.

The Christian Endeavour Society was introduced into the Colony in 1891. It met a felt want, and greatly helped to bridge the gulf between the Sunday school and the Church. Finding openings through its various committees for the pent-up energies of youth it has given them an interest and a satisfaction that nothing previously did. It was taken up quite heartily by many Churches of all the Protestant denominations; and the varied parts of its machinery were worked most enthusiastically by the members of the different Societies. Each of the Provinces formed a District Union to combine these Societies. To keep these in touch with one another, a Colonial Union was formed of which the first President was the Rev. Dr. Irwin of Christchurch.

After a time the interest died down somewhat, and the exuberant enthusiasm which had been such a marked characteristic of the movement in its early stages was not so much in evidence. The visit of the Rev. Dr. F. E. Clark, Founder of the Movement, revived drooping spirits and waning Societies. He was a perfect gentleman, with a saintly character,

as well as a Christian Endeavour enthusiast. It was a great pleasure to have him in the home, even for a few days. His presence generally encouraged the workers and gave a fillip to the Societies throughout New Zealand. It is matter for gratulation that the Christian Endeavour is again coming into favour among young people, and that the officials of our Churches are beginning to recognize the spiritual values of the movement that has done so much good in the past, and is still capable of continuing its beneficent work in training young people for Christian life and service. In its prosperous days, it influenced many young men to become candidates for the ministry. In more recent times, the young people's Society of Christian Endeavour still meets every Sabbath morning in many Churches.

Latterly, the Bible Class movement has been trying to supply the place of Christian Endeavour. It has grown greatly, through its cultivation of the physical side of human nature, and is in harmony with the trend of the age. Sports and pastimes form a prominent feature of public-school life to-day. Even to obtain scholarships a candidate must show marked ability in sport as well as in study. However, the B.C. movement is to be welcomed and encouraged. Anything that tends to raise the moral tone of the community is to be appreciated and helped. It is very popular amongst the young people of the non-Episcopal Churches, and is a live effort, thriving and useful. Perhaps the love and study of the Scriptures has not been cultivated as much as is desirable ; but in other ways, especially the social one, the movement has been a success.

In Maoriland the population is only a million and a

half. Yet many accidents are constantly occurring, and there is much sickness. Why this is, one can hardly say. So far as I know, the question has never been seriously discussed. But, as a result, many forms of usefulness exist to which whole-hearted and self-denying lives may be devoted. We have Red Cross Societies, Hospitals, Houses of Compassion, Maternity Homes, Plunket nurses, doctors and assistants in mental hospitals, with a number of other Government and privately-owned Institutions. All the centres have large hospitals. So many doctors are required, it is evidently becoming a difficulty to fill the places of medical men who retire from time to time. Canterbury has a good-sized Deaf and Dumb Institution, and Auckland has a large Blind Institute.

This latter was begun 1890 in a small way, with Mr. John Tighe, a blind man, as manager. Many of the inmates used to attend Newmarket church. It was pathetic to see them, especially when loss of sight was not the only trouble from which they suffered. It is cheering, however, to remember that, whatever their taste in literature, the blind to-day can get reading to their liking in the special Braille System, which enables them to read by touch. One blind young man was very anxious to improve his position. He wanted to enter the Methodist ministry, but there seemed no opening. He persisted in his efforts to improve himself, and ultimately gained the M.A. degree. He is now curate at an Auckland Anglican Church, and a tutor at St. John's Theological College. He is also organist at the Blind Institute, which possesses a splendid pipe organ, presented by the late Sir Henry Brett. Other blind inmates have taken degrees at the University, and the usual Education

Board's syllabus is followed in the school. The trustees can tell of many who have been, since their training at the Institute, established as successful farmers, grocers, basket-makers, piano-tuners and so on. Recently, more land has been obtained and fine, commodious brick buildings have been erected suitable to the needs of the Institute. These commemorate the Jubilee of Queen Victoria, and continue the work of a small society known as ' The Association of the Friends of the Blind,' which was organized in 1889 by the late Bishop Cowie, who, during his episcopate, took much interest in social matters and helped many in distress.

The people of New Zealand are always willing to sympathize with those in distress, and ready to help when the need is apparent. Of this we had strong evidence in the assistance recently given to those who have suffered through the sad earthquake at Murchison. Another illustration was the appalling accident that happened on March 26, 1897, at the Brunner mine near Greymouth. A terrible explosion of fire damp took place, and some sixty-five workers were entombed. Brave fellows risked their lives in rescue work, but not one of the miners was brought out alive. A number of the bodies were terribly mutilated and identification was often difficult. In one instance a woman identified her husband by some darning in his sock which she herself had done.

The scenes around the mine, as the bodies were brought forth, and in the extemporized morgue, as the wives and relatives were brought in for the purposes of identification, were heartrending. On the Sunday following, the funerals took place, when not less than 6,000 persons were present. In one case

thirty-three coffins were placed in a huge trench forty feet long, fourteen feet wide and eight feet deep, all laid out in a double row and so placed that each coffin could be seen from the brink of the grave. As some two hundred and thirty women and children were left without support, a fund to help them was started. About £25,000 were raised, which, as an expression of the humanity and sympathy of the colonists, is a result highly praiseworthy.

Masonry in Maoriland is strong; as a factor in social life it is very influential. In its early history it was connected with the English Grand Lodge. It would be interesting to trace the steps by which New Zealand ascended to its present position of having its own Grand Lodge. This came about in 1890. Since then it has had a worthy succession of Grand Masters, including governors, premiers and justices. Two important events in connexion with Freemasonry are worthy of note here. The Rt. Hon. W. F. Massey, P.C., was, on November 24, 1921, installed in the Masonic Temple, Wellington, as Master of Lodge Renown. Many distinguished Masons were present, including members of both Houses of Parliament and a number of officers of H.M.S. *Chatham*. During the proceedings the new Worshipful Master presented the writer, as Immediate Past Master, with a jewel, on behalf of the Lodge.

At the next Grand Lodge, Mr. Massey was elected and installed Grand Master. The other noteworthy event was the initiation into Freemasonry of our very popular Governor, Admiral Viscount Jellicoe, on February 23, 1922. How he became a member of the Craft is an interesting story; but after serving as Master of a Lodge meeting in Island Bay, and

called by his name, he became Grand Master of the Order. Before he left New Zealand in 1924 he was farewelled by the Renown and Jellicoe Lodges at a suitable gathering on August 27. Among the visitors that came to Maoriland this year, no one was more welcome than Rev. J. Alfred Sharp, P.G.C., Book Steward of the Epworth Publishing House, London. When the Masonic brethren of Wellington heard that he was coming, they arranged a special Lodge function, to which he was invited, and at which all spent a very brotherly and successful evening. We greatly hope to see him here again.

One finds that there are strange rumours current about Masonic meetings, and what is done in them. I heard a gentleman say, one not of low degree either, and who was about to be installed into an exalted position, that his wife, fearing that some of these strange statements she had heard might be true, put out for his use beforehand a brand new complete set of garments so that whatever happened he would be suitably clad.

Orange Lodges also have contributed much to the development of social life ; especially in many country places, where the members are numerous, and in some cases influential. They afforded opportunities for clergy and laity to meet on a common platform, and for all to give specific evidence of the loyalty they professed. During the last fifty years Romanism has sometimes shown itself particularly aggressive. Its agents had to be handled tactfully, but firmly. Many illustrations might be given, but the following may be sufficient to indicate what is meant. The Presbyterian minister of Lawrence was asked to conduct a funeral of an old lady who had been attending

his services for many years. It seems, however, that over forty years before she had been attending a Roman Catholic church. The priest appeared and claimed the right to bury the body. This was resented by her family. The priest came to the grave and started his service when the cortege arrived. The Presbyterian minister did not give way, and an unseemly sight was presented, which only ended when the priest retired, because he realized that he could not force his will upon the assembled mourners.

A Polynesian Society was formed in New Zealand in 1892 to promote the study of Anthropology, Ethnology, Philology, History and Antiquities of the Polynesian races. This aim was furthered by the quarterly publication of an official magazine. The first editors were Messrs. S. Percy Smith and Edward Tregear, in whose capable hands the magazine started a fine career of usefulness. Since then both it and the Society have greatly grown in numbers and influence, and are regarded as important factors in solving the problems connected with the native races of the Pacific.

In these modern days wireless telegraphy is exercising a great mission in obtaining all sorts of information from the various countries of the world, and in broadcasting all kinds of subjects in which people are interested. It was first introduced into the Dominion on July 26, 1911, by the Government, which set up a station at Wellington. Our local Radio Broadcasting is done by a private company, that is subsidized by Government, and was not opened until July 16, 1927. It puts 'on the air' varied programmes, afternoons and evenings, with a children's service at six o'clock. On Sunday

evenings it broadcasts a religious service, taking a representative church of every denomination in turn. It has four broadcasting stations : one in each of the chief cities.

During the year 1923 several important events took place that have greatly influenced the general life of the Dominion. On January 11 the Australasian Association of Science opened its congress in Wellington. The attendance was very good, the meetings interesting and instructive, and the results justified the holding of the sessions in Maoriland. The exhibition of Maori articles was quite unique ; many things were truly beautiful. At the earnest solicitation of some of the learned men, Dr. Buck was led to give an exposition of a Maori ' Haka,' or dance. At first he was prim and proper ; but as he warmed to his subject, the native in him began to exhibit itself to the great delight of his audience, whose thanks, at the close, were hearty and sincere. The writer was mostly interested in Geology and Ethnology ; but all the sections did good work in their respective branches of science.

Among the visitors to Maoriland in 1926 was Dr. Mott, Chairman of the World Student Christian Federation. He came as the long delayed result of cordial invitations that had been sent to him by the Christian organizations of Australasia in 1920-21. He was in Wellington on April 23, and met the Ministers' Association in the afternoon, giving a most helpful address. Another, whom we were delighted to have in our city, was Sir Henry Lunn, who was touring the world largely in the interests of the League of Nations. As he states in his volume, *Round the World with a Dictaphone*, I travelled to Auckland

to welcome him, suggest his itinerary through the Dominion, and hand him three 'Distinguished Visitors' passes for all the railways of New Zealand, which the Prime Minister had forwarded for Sir Henry, his wife, and his secretary.

Sir Henry regarded this as 'a charming act of courtesy,' and 'as unexpected as it was gratifying.' He spent about a week in Wellington receiving a civic welcome, and a 'reception' from the New Zealand Club. A League of Nations meeting was splendidly attended, and the speeches were broadcast from 2 Y.A. It is not every one that has the unique experience of being able to read his own obituary; yet, in 1910, Sir Henry found that his death had been cabled round the world, and he had the unusual privilege of reading, not only his own obituary, but the thoughts of men concerning his own life and character. In the *New Zealand Methodist Times* of July 30, 1910, such a notice appeared from the pen of 'Vigilans.'

The Otira tunnel was opened on August 4, 1910. It is five miles long and is the longest tunnel in the British Empire; just as the Orongoronga tunnel opened the year following, is the longest municipally-owned tunnel in Australasia. It was built by British engineers, British labour, and British material. The penny post, which had been introduced by Sir Joseph Ward, but for certain reasons had been discontinued by the Post and Telegraph Department, was re-introduced in 1923, when the Hon. J. G. Coates was Postmaster-General.

The social life of the country is greatly developed by clubs, which have been started in the various centres, some for men and some for women, where

friends meet each other for converse and exchange of views, and where distinguished visitors to New Zealand are invited as guests to meet the members and to speak upon some particular subject in which they are specially interested. An illustration of this is afforded by the English Speaking Union, of which there is a branch in the Empire city. It seeks to draw together, in the bond of comradeship, the English-speaking peoples of the world. It does not deal with the internal politics of our own Dominion, or any other country; and does not, in any way, hinder the members from rendering the duties of good citizenship. Besides holding luncheons to welcome visitors, a ladies social committee occasionally gives afternoon tea functions, where friendships are renewed and members enjoy fellowship with one another.

Cook Strait was crossed, for the first time, by an aeroplane in 1920. But in 1928 much more ambitious schemes were attempted. Two flyers, Messrs. Moncrieff and Hood, lost their lives in the Tasman Sea on January 10, attempting to cross from Australia to New Zealand. Captain Kingsford Smith and Lieut. Ulm, however, successfully flew from America, *via* Honolulu and Brisbane, to Wellington. They started their Pacific flight on May 31, and arrived here on September 12, amid hearty and universal congratulations. They started the return flight to Sydney on October 13, where they arrived safely and in good health.

Commander Richard Evelyn Byrd, who had been to the North Pole in 1926, and who now purposed going to the Antarctic with his associates, spent several days during November, 1928, in Wellington, testing their scientific and other goods that had

arrived from America, and generally preparing for their expedition. The Mayor, Mr. G. A. Troup, a fine Christian gentleman, and an enthusiastic worker in every cause that leads to the betterment—social, moral, or religious—of the people, gave them a civic reception; the Government sent representatives to welcome them. The Commander and his companions, among whom were Messrs. C. E. Lofgren, W. C. Haines, R. N. Konter and Russell Owen, spent about three weeks in the district, when everything possible was done to minister to their pleasure and comfort. Among other functions, the New Zealand Club gave them a complimentary luncheon, at which the Commander gave an interesting address on the genesis, development, and materials of the expedition; finally introducing to us each member of his party in turn. When they left the shores of Maoriland, bound for the icy wastes of the South Pole, it was with the best of wishes from all for their future success and safety. Commander Byrd has since flown over the South Pole; and to mark the event he has been promoted to the position of Rear-Admiral of the American Fleet. Worth quoting is his 'Gospel of Aviation,' that 'Surely it brings mankind closer together, knits the interests of the world, and helps spread knowledge and an understanding without which there can be no lasting peace.'

The 'New Zealand Alliance' has done much to cultivate the spirit of Temperance in the country and to hinder the development of drunkenness amongst the working classes. Prohibition has been a live subject for many years; it seemed as if, from the increasing number of votes cast at the elections in its favour, it was finding its way to a place among the

statutes of the country. Evidently, too much time and energy were expended upon adults, and Band of Hope effort and work amongst the young neglected. Now that a new generation has sprung up, and 'six o'clock closing' has improved the habits of the people, the need for Prohibition is not so apparent as it was, and less interest is being taken in the subject.

It is true that the 'Alliance,' and other philanthropic societies, are now giving more attention to the education of the young. There is also, in connexion with the Young Men's Christian Association, a 'youth movement against alchoholism,' which periodically holds meetings at which addresses by competent lecturers are given. State schools are also giving instruction in the subject of alcohol: its nature and uses, but years must pass before the benefit of all this will be apparent. As far back as 1883, many wore the 'bit of blue,' and Bands of Hope were held in most parts of the country. Messrs. T. W. Glover, R. T. Booth, and Matthew Burnett visited the Colony and gave addresses in the interests of Temperance. Mrs. Leavitt, Founder of the Women's Christian Temperance Union, also came to help. About 1892, the Rev. Dr. Lucas and Mr. Tennyson Smith, later the Hon. John G. Wooley, from U.S.A., and Mrs. Harrison Lee also assisted in increasing interest in Prohibition.

At this time, the 'King Country,' as the land of the Maori in the Waikato is called, was a Prohibition district. This was because Tawhiao, the native king, with the leading chiefs and 1400 natives had petitioned for it so to be. But Mr. Ballance, the Premier, withdrew the Prohibition proclamation from part of the King Country because, he said, Wahanui and some thirty influential natives desired him to license some

house for their use and accommodation. There was a good deal of opposition to the Premier's action, and a weighty and influential deputation waited upon him. The result was that he promised to bring the matter before the Cabinet. Mr. Cadman, the Minister-in-Charge, postponed the question so that Parliament could deal with it. Prohibition still rules in the King Country, though several attempts have been made to upset it.

When members of Parliament are elected and the licensing poll is taken, both of which are on the same day, folk are forbidden by law to expose names of candidates in such a way as to advise others how to vote. I remember going to the Newmarket booth, some years ago, at an election to record my vote. I found men standing about the door showing people, as they came, how to vote. Newmarket is a ' wet ' stronghold, having several breweries in the neighbourhood ; so I judged what kind of advice was being tendered. I gave them a few minutes to clear, or I should send for the Inspector of Police. At first it seemed as if I was going to be abused, not only with the tongue, but with fists. Seeing I was determined, the man who was in charge, ordered the men away. They left and, as far as I know, did not return.

In 1917, six o'clock closing became law. How it came about is revealed in the chapter on ' Legislative Enactments.' It has effected a great change in the life of the people. The improvement it has caused has made the need of Prohibition appear less urgent ; the work of those who are striving to secure it has become correspondingly greater and more difficult. It is the spirit of Temperance, rather than of Prohibition, that is now extending in the community. The

latter cause has had many stalwart standard bearers. Among the W.C.T.U. workers, Mrs. Johnson Wright and Mrs. G. H. Blackwell took a foremost place. The Rev. P. W. Fairclough was one with a life of singular charm and usefulness. The Rev. P. Smallfield was another prominent worker. Sir William Fox, Sir Robert Stout and Dr. F. D. Bedford have each done yeoman service, while the Hon. L. M. Isitt and the two Alliance Secretaries, the Revs. F. W. Isitt and John Dawson, have each left their mark upon New Zealand life and law.

CHAPTER XIV

FUTURE OUTLOOK

MAORILAND is one of the brightest jewels in the Commonwealth of Nations we call the British Empire. The beauty of the land is the marvel of every traveller ; the type of civilization is as vigorous, many sided, and prosperous as any to be found in the Empire ; the problems of democracy are solved with less friction than is felt elsewhere, and the character of the Maori is such that here is a native population without a real difficulty. Quite recently a party of ladies, from Toronto, made the first conducted tour of Canadian ladies through the country. The only word they could find, at the close of their journeys, to express their experiences was, ' Wonderful ! '

But if New Zealand is so ' entrancingly beautiful ' now, what will it be after another fifty years, or a century, have passed ? If art be used to supplement nature, and no elements of a discordant character are allowed to intervene, then peace and plenty, prosperity and progress must be the heritage of this Dominion. Its cities will be improved, its citizens will be happy, and its commerce greatly increased. While, as the result of the marvellous inventions of the newer age, work will be easier, travelling quicker and the physical needs of the people more easily supplied.

Town Planning, which has become such a great force in recent civic development, will transform appearances in our populated areas. Houses will be built

for utility as well as beauty. The telephone will be installed in every home, with electricity in every room. Woman's lot in general will have lost much of its drudgery. The apartment of the future will be designed so that all space can be wisely utilized, with mechanical contrivances to do the housework. Furniture will be built in, and most articles will do double duty. Cooking in the home, which now absorbs so much time and energy, will then be a thing of the past; for food already prepared for the table, will be daily delivered at people's doors, hygienically made and artistically packed.

Clothing will be more in harmony with environment, while children, the care of whom, according to Dr. Paterson, has definitely improved since 1913, will be taller, heavier and healthier. Their education will have in view the purpose for which it is given, more than is done at the present time. As a result, suitable employment will always be found for young people when the time arrives for them to leave school. Under the present regime, the actual conditions of life and the limitations of environment are usually ignored, the individual child is educated to a standard to which in nine cases out of ten he can never attain. In the good time coming all this will be improved; while scholarships, bursaries and fellowships will be provided for the few of exceptional ability who may need help to obtain that higher education which their talents and fitness shew they are capable of using to advantage.

There is one weak spot in our educational system in that the University declines to grant Divinity Degrees. Several attempts have been made, by Churches and students, to prevail upon the Minister

of Education to get a Bill through the Houses of Parliament making these degrees obtainable in the Dominion, but, so far, without success. This has led quite a number of promising students to seek elsewhere what they ought to have been able to obtain in their own country. Before very few years pass, this great and prolonged blunder will be rectified; and our bright young ministers and leading divines shall receive the reward which their efforts so richly deserve in a divinity degree granted by the senate of their own University.

What the future will unfold in relation to travelling, one is almost afraid to suggest. Long ago Seneca wrote that 'Nature does not allow us to explore her sanctuaries all at once. We think we are initiated, but we are still only on the threshold.' This statement is true to-day, and proves we should not look too far ahead, because, with continued explorations of nature, new methods will be developed and new situations will arise. The past fifty years have produced such marvellous changes, and the finger of progress points to greater ones that are coming, that one is amazed at the prospects, *e.g.*, huge steamers, superbly fitted and propelled by oil—for 1930 may not inappropriately be termed 'the Oil Age'—giant aeroplanes of enormous power, immense wing span, and of great capacity. Colonel Brinsmead, Director of Civil Aviation, Australia, forecasts that in four years there will be services from Europe to India, South Africa, and probably Australia, carrying sixty to eighty passengers. If this be so, it is only a small sum in arithmetic to learn what will happen in twelve times four years, or more.

Wireless has also opened up marvellous vistas of

thought concerning the experiences that will come to our descendants. Marconi has laid the world under undying gratitude to him. His first great achievement made it possible to speak from a ship with those on shore, or on another vessel. Then he linked up continent with continent as surely, cheaply and reliably as had formerly been done by cable. Now he has given us the remarkable power of broadcasting. We can hear the celebrities of the world in our own homes; yea, we can see living images transmitted through the ether by wireless.

We are told that a hundred million people listen to-day to wireless broadcasting. Rear Admiral Byrd, just back from the Antarctic, talked from Dunedin, our Southern city, with his friends in New York, while thousands listened to the conversation. But what will happen when, in the future, as Captain P. P. Eckersley puts it, the 'Thermionic valve' comes into its own? All our descendants will have their own 'window,' through which sight and hearing will communicate everything which they need to know, or in which they happen to be interested. The world will, in future years, do most of its business in its own home, obtaining in that way the maximum of pleasure with the minimum of effort.

One contributing factor, in making possible what we have just forecasted, is the probability that in another fifty years, and assuredly a century hence, English will be the universal language. Already it is by far the most widely spoken language on the face of the globe. It will carry you through South America, the United States, Canada, Australasia, India and in most countries of Europe, where an extra language is taught in the schools. The trade of the world and the

ordinary affairs of men make a common form of speech absolutely necessary. Several attempts have been made to satisfy this great need for a universal speech, but none has gained such a strong and general hold as the English tongue. Hence, the New Zealander may look forward, without misgiving, to the development of his commerce and friendship with other nations, because the speech he uses will be the universal language amongst men.

The early settlers could not visualize what great strides would be taken in the commercial and general progress of the Colony. Neither can we who immediately follow them; but by noting what has happened, we may conclude what is likely to take place in another fifty or one hundred years. At the present time, unfortunately, emigration is at a low ebb. The Labour Party protested against the influx of newcomers, because they affirmed there were so many unemployed men in the community. So the Government 'slowed down' in its policy of 'assisted passages.'

It is, however, cause for pleasure to learn that, for nine months of last year, the Dominion gained 4349 permanent emigrants, and lost 2413 permanent residents, the net result being a permanent gain of 1936. Mr. Julian Grande tells us that in 1923, before he left the country, Mr. Holland, the leader of the Labour Party, said to him that 'we can do with a couple of million people to-morrow.' We look, therefore, for the swing of the pendulum when suitable persons will be encouraged and assisted to come to the Dominion to open up new land and generally to increase work and trade. Before many years have passed, we are convinced this will eventuate,

and the future will disclose a much more healthy state of affairs than exists at present.

Maoriland has a wonderful future before it. Most of the things it needs are found within its own borders, such as wood and gold, butter and cheese, flour and wool. Even the rocks assist in showing that the country is largely self-contained. As an illustration we mention that the carboniferous strata yield sandstones for building purposes, marbles for decorative purposes, metals for machines, and coals with which to drive them; jet for the lapidary's art, and purest oil from muddy shale; with sugar from gas tar, sweeter than that obtained from the sugar cane.

In the future of Maoriland these articles, and others possessed by the Dominion, will become sources of wealth and means of employment to the inhabitants. They will thus be a double medium of benefit, yielding prosperity and comfort. The record of the past fifty years shows signs of progress, *e.g.*, the dairying industry has become a business of great importance. In 1878 the value of butter exported from New Zealand was £12,111, that of cheese £9368. But in 1928, fifty years after, the amount for butter was £11,315,756, for cheese £6,360,766.

Intensive cultivation in agriculture will make rapid progress in the future of the Dominion. In the earlier days the desire amongst settlers was to obtain all the acres possible. Now the aim is to make the most of what one possesses and, by constantly improving the land, to obtain from it the best returns it can give. A friend of mine, the Rev. W. Grigg, of Canterbury, says, that farmers have told him that by top-dressing with artificial manures they

have, in some instances, increased the growth by nearly 100 per cent. He had a relation who had over 400 acres who is getting from them four or five times as much as his grandfather did.

New Zealand has made, during the last few years, considerable strides in the various departments of this industry. The New Agricultural College for the North Island; the development of Lincoln College, and the research work of the Cawthron Institute are all helping in this matter. The growing of peas, clover, and lucerne is greatly improving the farmers' outlook, not only because they yield a good return, but because by them the land is refreshed and fertility increased. Then paddocks, which in Maoriland have been usually large, are now being made much smaller so that cattle, &c., wander over a less area and do not make so much 'feed' stale or distasteful. This leads to intensive grazing and increases the practical value of the land.

There are a few things, small in themselves, but which may become great means of acquiring wealth that, in the future, will receive more attention than they have done in the past: *e.g.*, the gathering of cocksfoot seed has been neglected. But the farmer is growing wiser. Already one of them in Canterbury is called 'The Cocksfoot King.' His success has been so marked that many are preparing to follow his example. The future alone can unfold the great changes that will ensue from these new departures. New Zealand is sure to profit, and in no small degree, from the change to intensive cultivation. Lord Bledisloe, who has just become Dominion Governor-General, says, 'he is convinced that New Zealand has greater opportunities of developing a much larger measure

of prosperity in the rural districts than any other part of the Empire.'

As the years pass by, increased areas of land will be brought under cultivation; while emigration will bring a greater number of men to do the necessary work. Hence, the future should yield a marvellous improvement in every kind of commerce. The Wellington Harbour Board has just been celebrating its Jubilee. The Chairman (Mr. J. W. McEwan) stated that fifty years hence, the Chairman of that day would most likely be heard to say, 'Our trade fifty years ago produced £497,993; to-day it has increased to £3,500,000, and there have been corresponding increases in cargo, tonnage, imports and exports.' 'This may be too optimistic,' added Mr. McEwan, 'but the facts I have quoted certainly indicate that such results may be achieved.'

Amid the signs of progress in Maoriland we must not omit to note the rise and growth of manufactures, especially during recent years. They include many forms of industry. The wonderful development of business, and the huge buildings that have been erected to meet the requirements occasioned thereby, give us some conception of what the record of the next fifty years will be. Still, in all our calculations we need to remember that New Zealand is not an industrial, but a producing country. Secondary products must not be allowed to overshadow our primary ones, for in them largely lies the country's wealth and future stability.

It is not with the happiest outlook that one anticipates the future of the Maori race. They are a noble people; one of the finest in the world: a race of orators and warriors, whose carvings are the

admiration of all who are interested in such studies; a race that combines, in an extraordinary degree, some of the noblest forms of chivalry with some of the worst kinds of cruelty; a race with splendid physique, more than average intelligence, and a marvellous power of adapting themselves to Western ways of thought and expression.

Speaking generally, the Maori is an ease-loving individual; but recently, through the influence of the Pakeha and their own needs, they have become interested, specially in dairy work. They have started butter and cheese factories, almost wholly controlled by natives, and have shown such efficiency that financial success has become assured and is likely to continue in the future. In these endeavours, they have been ably assisted by the Hon. Sir Apirana Ngata, probably the only native member of a Dominion Government in the world.

Much praise is due to Dr. Buck for his strenuous efforts in reducing the death rate among his countrymen, and in striving to improve the conditions in which they live by giving instruction in hygiene and sanitation. There seems to be no inherent reason why the Maori should fade away before the European. But their numbers are gradually growing less, while many are being merged into the Pakeha race. Before the next century or so shall come to a close, they will, as a race, probably only be a memory; their brave deeds will only be read as matters of history, and the evidences of their presence in New Zealand will only be found in our archives and museums.

Church life to-day is largely the result of the efforts of the early missionaries. To them is due our heartfelt gratitude for all their self-denying toil. They laid

the foundations well and truly; others have but built thereupon. The wave of materialism that, years ago, rolled over the Dominion; and, more recently, the spirit of indifference that has been so rife, have both left their marks upon the people. Christian workers, however, are largely men of true religious experience. What they have felt and seen with confidence they tell; and, speaking generally, out of a full heart they have ready utterance of the truths that make for eternal peace. All this augurs well for the future development of religion in Maoriland.

A missioner in a strange town, walking along one of its streets, asked a boy the way to the Post Office. After receiving the information desired, he told the boy that he was holding a mission, and, if he would come to a certain hall that night, he would show him the way to heaven. The boy looked him up and down, and then superciliously said, 'Garn! Why you didn't know the way to the post office.' Such a remark would be out of place concerning the Christian workers of Maoriland. They seek to know the lower as well as the higher, the facts of time as well as the realities of eternity. They are striving to prepare the way for a future when the people shall be true to the traditions of their forefathers, and spare no pains to transmit that heritage undefiled to their children and children's children; when they shall live in love and sympathy with each other, happy and contented; when consecration to God shall lead to continued devotion to the Divine service: a future when men shall realize that a firm religious faith is the only foundation by which a life can be lived, or by which a nation can achieve greatness.

Among the Protestant denominations of Maoriland

the desire for Church union is growing stronger year by year. Representatives of the various Churches have spoken in its favour, and resolutions have been passed by Church courts, suggesting means of bringing it about. The future will possess a United Church: certainly in part, if not wholly so. Overlapping will cease; time, energy, ability and money will be conserved, and the Church will be able to utilize the surplus, saved thereby, to enlarge her borders and increase her membership.

So we dream dreams and see visions: a United Church, wise administration, and devoted people, New Zealand becomes, in very deed and truth, what her Premier named her, 'God's Own Country.' Beautiful by character, free by legislation, godly by experience, she will be the joy of all. A pessimist and an optimist were discussing life from their different view-points, 'I really believe,' said the former, 'that I could make a better world myself.' 'Sure,' returned the optimist, 'that's what we are here for. Now let's get to work and do it.'

FIFTY YEARS IN MAORI-LAND

JAMES T. PINFOLD
M.A., D.D.