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Wanklyn. 1854-1940.

Through ninety
years. 1826-1916 :
life and work among
the Maoris in New
Zealand : notes of

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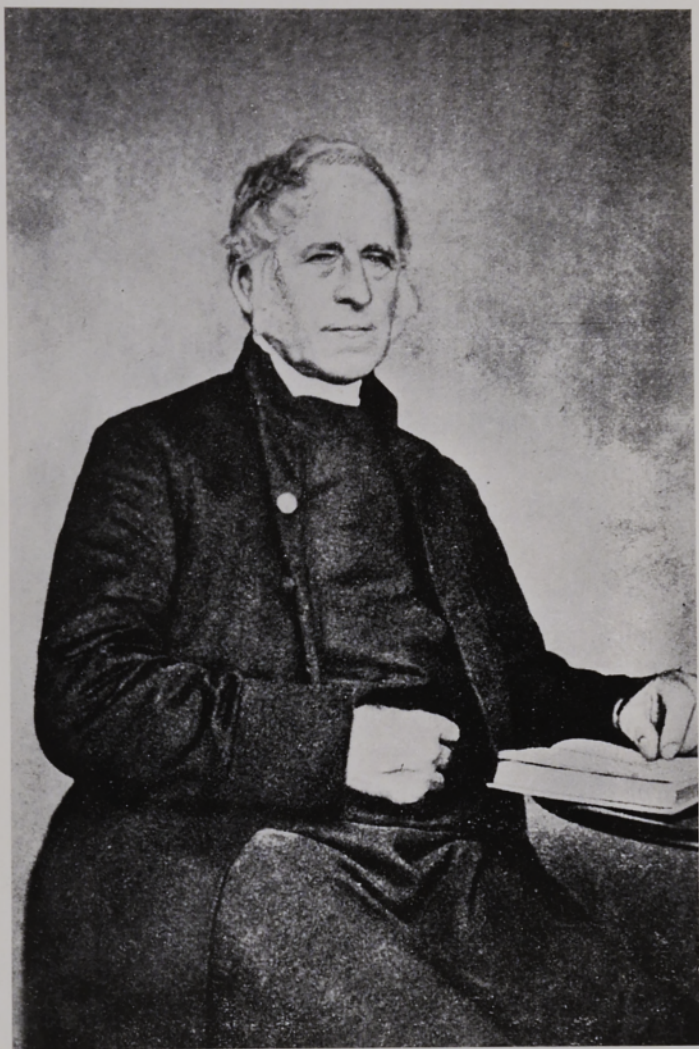
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THROUGH NINETY YEARS



Bishop W. Williams, 1859-1876

Through Ninety Years

1826—1916

LIFE AND WORK AMONG THE
MAORIS IN NEW ZEALAND

NOTES OF THE LIVES OF WILLIAM
AND WILLIAM LEONARD WILLIAMS

First and Third Bishops of Waiapu

By

FREDERIC WANKLYN WILLIAMS

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Through Ninety Years

1850-1940

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MAORI IN NEW ZEALAND

NOTES OF THE LIFE OF WILLIAM
FREDERICK WILLIAMS

BY WILLIAM FREDERICK WILLIAMS

FREDERICK WILLIAMS WILLIAMS

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FOREWORD

As the wife of the compiler and writer of this book, I have asked to be allowed to add a brief foreword.

My husband, who is the eldest son of the late Bishop W. L. Williams, was 80 years of age when he began this work, and the task of reading through bundles of old letters and sorting out historical information has been a tremendous one.

When he was half-way through he suffered a slight stroke and lost the sight of one eye, but as soon as he had recovered he continued his task, and completed it at the age of 84, which I feel is a wonderful example of patience and perseverance.

KATE C. WILLIAMS

PREFACE

William Williams landed in New Zealand as a Missionary in 1826, and his son, William Leonard Williams, who was born there worked and died in the same country in 1916, ninety years later; hence the title given to these notes.

It is difficult for those living in New Zealand to-day to realize the changes that have taken place here since our grandparents first landed in this country over one hundred years ago.

These notes are largely based on my grandparents' and parents' diaries and letters which have fortunately been preserved. I trust that what I have written may enable the present generation to realize how great were the hardships and difficulties that the early Missionaries had to contend with, and how important have been their services to the welfare of this good land of ours. If, as I hope, my contribution serves in some measure as an inspiration to others to strive harder to work for the common good, I shall feel that my imperfect efforts have been amply rewarded.

I desire to express my indebtedness to several works which I have consulted in the writing of this volume, more particularly the following—

“The Letters and Journals of Samuel Marsden 1765-1838” by J. R. Elder (1932).

Bishop W. Williams: “Christianity Among the New Zealanders” (1867).

H. Carleton: “Life of Henry Williams” (1873).

E. L. Gardiner and F. Marsh: “The Lives of Two Brothers—H. and W. Williams” (Unpublished MS.).

Archdeacon W. J. Simkin: “The Founding of the Church in the Diocese of Waiapu” (Waiapu Church Gazette 1928-1930).

and any others I may have omitted to mention.

FRED W. WILLIAMS

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Through Ninety Years

CHAPTER I

Parentage and Early Years

A certain Thomas Williams of Welsh descent, who was an Army clothing contractor, resided at Gosport, and his son, another Thomas Williams, settled in Nottingham where he established a successful business as a lace manufacturer, and married a Miss Mary Marsh, daughter of Captain Henry Marsh, who for many years had the command of the Royal Yacht at Portsmouth.

Of their family of nine children two died in infancy. The eldest son, Thomas Sydney, lived for many years in Germany, where he found an opening for teaching English and wrote and published several books on the subject.

The second son, John, was an officer in the Bank of England. Henry, the third, following the example of his maternal grandfather, entered the Royal Navy at the age of 14. He served in several ships, and took part in a number of engagements, including the bombardment of Copenhagen, 1807, and rose to the rank of Lieutenant. The last engagement in which he took part was that between H.M.S. *Endymion* and the United States frigate *President* in which the latter was captured. At the conclusion Lieutenant Henry Williams was sent with a prize crew to take the *President* to Bermuda, a service of great risk and danger owing to the damaged state of the ship and the severe weather met with, combined with an attempt made by the prisoners on board to retake the vessel. Thankfulness for his safe deliverance from the perils of this voyage awakened him to serious reflections, and finally led to his changing his career. He retired from the Navy, entered the service of the Church Missionary Society, and landed in New Zealand

on August 6th, 1823, where he lived and worked among the Maoris until his death, as is fully told in the story of his life written by Hugh Carleton.

William, the youngest son, was born at Nottingham on July 18th, 1800. Three years later his father, Thomas Williams, died from an attack of typhus fever caught through visiting his partner in business who was similarly smitten. They both died within a few days of each other.

The eldest son, with the assistance of a cousin, endeavoured to carry on the business, and so support his mother and her family, but owing to youth and inexperience he was unsuccessful, and was compelled to close the factory during the next period of depression.

Mrs. Williams had been well educated, and had a love of music and other fine arts, which she imparted to her children. She also taught them to strive after the great things of life from the loftiest motives. On the failure of the family business she decided to open a school for young ladies at Southwell in order to support herself and her children. Deeply religious by nature, she earnestly strove to help her pupils in every possible way; thus the school became a blessing both to herself and to all who attended it.

Her elder daughter, Lydia, married Rev. Edward Garrard Marsh. Mr. Marsh who had been a fellow of Oriel College, Oxford, and was afterwards Vicar at Nuneham, Courtney, was, like his wife, a devoted servant of God. Through the fervour of their words and the holiness of their lives they both had much influence with their relations.

The younger daughter, Catherine, married Edward Heathcote, who was organist at Southwell Minster and music teacher at Mrs. Williams's school for young ladies, which she opened at the Bishop's Old Palace, Southwell. She subsequently removed to Burgage Green.

On Mrs. Williams's death in 1831 the school was carried on by Mrs. Catherine Heathcote, who was then herself a widow. At her death in 1881 the school was continued for several years by Miss Gaster.

Very little information is available about the early years of William Williams. He received his first tuition at a school that was kept by the mother of Henry Kirke White at Beeston. A Latin lesson book bearing his name, the word Beeston, and the date 1809, is still in existence. Afterwards he attended the Southwell Grammar School.

It was at first proposed that he should take up the medical profession, and with that object he was apprenticed to Mr. Foster, a surgeon living in Southwell. While still following his medical studies with Mr. Foster he heard that his brother Henry, who was over eight years his senior, had decided to change his profession. As this subject was much discussed in the family circle, he was led to follow his brother's example, and offered himself to the Church Missionary Society for work in the mission field, in order that he might join Henry in New Zealand.

Mr. Foster would not allow him to leave his service until his period of apprenticeship had expired. However, he found time to prepare himself for matriculation at Oxford, and was assisted in this by his brother-in-law, Rev. E. G. Marsh, then one of the Canons of Southwell. In due course he entered Magdalen Hall, now Hertford College, Oxford, where he spent two years. His portrait hangs in the College Hall.

On his arrival in 1822 he wrote to his mother describing his journey by stage coach via Nottingham, and related how he had been entertained by his undergraduate fellow travellers with wonderful stories of their hunting escapades at places they passed en route. He told also of his reception by Dr. McBride, the principal of the College, who had arranged lodging for him, as there were no vacant rooms in College. For these lodgings he had to pay a guinea per week, which he was afraid would make his expenses exceed £100 per year.

In a later letter of May 10th, 1822, he told of a visit to his sister, Mrs. E. G. Marsh, at Hampstead, and mentioned that Dr. McBride had written to beg that he would not go to Oxford until May 3rd instead of April 24th, as the new building was not then finished. This

additional vacation enabled him to attend Missionary meetings and hear a Missionary sermon at St. Bride's Church, Fleet Street, when the collections amounted to £210. He also described the receipt of his Scott's Bible which he regarded as a great treasure.

In a letter of July 10th, 1822, he wrote—"I am the sole occupant of a large range of buildings in Old Magdalen Hall in which rats largely abound," and—"I dine in the Hall, and for breakfast and tea receive the usual supplies from the buttery. My movements from Oxford will most likely be guided by Henry's departure if he does not sail before August 3rd. I shall then be at Hampstead. I had heard nothing about him but that his second ordination is past, and that he will sail shortly. I was much pleased with the obliging manner in which the Bishop of London removed every impediment in the way of Henry's ordination, when Mr. Pratt stated to his Lordship the difficulty in the present case because New Zealand is not an English colony. 'Oh, that will be easily removed,' he said, 'I will ordain him to New South Wales, and he may be deputed from there to New Zealand.' Oxford already possesses some productions of New Zealand. In the museum is the tattooed head of a chief, together with a piece of greenstone with which they cut the skin, and the Botanical gardens was last year enriched with seeds of various kinds of plants that are growing wonderfully."

On March 27th, 1823 he wrote from Holloway—"I am not surprised at your fears respecting Henry, being excited by the report given of Mr. Shungee (Hongi) in the 'Register' (the C.M.S. record) but I hope soon to be able to shew that they are groundless, and that there is now as flattering a prospect of success in New Zealand as ever there has been. For the present I suppose that Mr. Shungee is exasperated with the Missionaries, but a great deal of this will appear to be done away. What is the danger the last missionaries hazard when compared with that of the first settlers? Mr. Marsden in 1814, a very short time after the *Boyd* was cut off, trusted himself under the care of Providence,

to the mercy of the very persons whose hands were warm with the blood of Europeans. Messrs. Kendall, Hall and King were left with them, not knowing what was the disposition of the natives. From every account of the New Zealanders yet received, they have ever shewn themselves kindly disposed to all who treat them with proper respect, and the many lives which have been lost in different vessels was a punishment to the English for unheard of cruelties to a comparatively defenceless set of people. When Edward has read to me the whole of the accounts I shall send you further particulars. In the meantime I shall leave you to your own reflections, and know you will not make yourself uncomfortable about trifles. Remember that the arm of the Almighty is stretched out over His servants, and He will if He sees fit preserve them from all evils."

William Williams left College before taking his degree, but after taking a course of study at the Church Missionary Theological College at Islington he later received the B.A. degree. He was ordained deacon by the Bishop of London on September 26th, 1824, and received priest's orders at the same hands on December 19th in the same year.

While waiting for an opportunity to sail for New Zealand he subsequently spent a good deal of time walking the London hospitals in order to gain experience in the practice of medicine, and thereby qualify himself more fully for the work to which he had devoted his life.

CHAPTER II

*Marriage, Departure from England, Voyage to and
Arrival in New Zealand*

Among the young ladies committed to the care of Mrs. Williams at Southwell was a Miss Jane Nelson, daughter of James Nelson. When she was engaged as a pupil teacher in 1817, she walked over from Newark to Southwell (a distance of 20 miles) to take up her duties, and was described by Mrs. Heathcote, afterwards her sister-in-law, as arriving at 9 a.m. on a summer morning looking cool and fresh. William Williams met her there, and found in her a like-minded partner and fellow-worker for fifty-three years.

In July, 1825, William Williams was engaged in deputation work for the Church Missionary Society. Miss Nelson was at this time paying a farewell visit at the house of Rev. John Blackburne, rector of Allercliff, near Sheffield. Neither of them realized how soon they would be called upon to sail for New Zealand. Suddenly the news came that they were to leave at an early date for Port Jackson (Australia) in the *Sir George Osborne*. Immediate arrangements had therefore to be made for their marriage.

In those days longer periods of residence were required of the parties before marriage than is now necessary. The wedding therefore took place on July 11th, 1825, at Allercliff instead of at Jane Nelson's home in Nottingham. She wore a simple white dress, the only one available at such short notice, and the only member of her family who could be present was her sister, Anna Maria Nelson.

Mr. Blackburne was delighted to have a missionary's wedding from his house. That evening a Missionary meeting was held there, at which William Williams spoke. It is also interesting to know that James

Montgomery, the author of many popular hymns, was one of the wedding guests.

It may be mentioned here that Rev. Samuel Blackburne, son of Rev. John Blackburne, was Headmaster of St. John's College, Auckland, for several years, up to the end of 1868, and that the writer attended this school there for three years during that period.

At the present time (1938) the voyage from England to New Zealand via Panama Canal can be made by well appointed steam and motor driven liners of from 10,000 to 18,000 tons. It takes only about thirty days, and there are abundant supplies of fresh food. If one contrasts such a voyage with that undertaken in 1825 by Mr. and Mrs. William Williams in their little 300-ton sailing ship, one will realize something of the hardships and dangers which they had to face.

After hurried preparations and visits of farewell to relatives and friends, they left the house of Rev. E. G. Marsh and his wife at Hampstead at 6 a.m. on August 12th, 1825, by coach, accompanied by Mr. Marsh and his son. They breakfasted with Mr. Coates of the Church Missionary Society, who commended them to the blessing of God. They then proceeded to the Tower Stairs on the Thames, and were conveyed by steam packet down the river. On arrival at Gravesend they found that the ship had gone to the "Lower Hope" six miles further down. They therefore followed her and arrived on board the *Sir George Osborne* at 1 p.m. Their friends soon left them, and they spent the rest of that day and the following one in unpacking and arranging their cabin.

The *Sir George Osborne* was a wooden ship 94 feet long by 28 feet beam, of 313 tons register, which had been captured from the French and renamed. She was carrying a cargo of stud sheep for New South Wales.

The Captain and two of the passengers came aboard at 1 a.m. on August 14th. Soon afterwards the ship got under way and proceeded down the river, eventually anchoring off Deal at 2 p.m. to await a change of wind. They finally got fairly started early on August 16th and four days later were out of sight of land off the

“Lizard.” There were in all twelve passengers in the cabin quarters, among whom the names of Captain Harrington and Mr. Riley are mentioned.

The voyage on the whole was fair, though somewhat tardy and uneventful. There were the usual variations of wind and calms, but there was no mention of any storm, and even the notorious Bay of Biscay was fairly smooth. They sighted a number of whales, and spoke a few vessels. One bound for Calcutta remained close to them for a couple of days, when two of their company went aboard and dined with the Captain.

During the first half of September they passed within sight of Las Palmas, Madeira, and the islands of St. Antonio, Brava, Fogo and St. Iago. While becalmed they were carried by the current so close to the last-named island that the boats had to be lowered to tow the ship to safety. On calm days some of those on board were able to enjoy a swim in the sea, but the appearance of sharks prevented a repetition of this.

On October 3rd the Line was crossed, and the following day “Neptune” and his family paid their customary visit to the ship.

On one day a run of 180 knots was recorded, but later on in a calm spell they made only 10 miles in three days.

On October 2nd the steward to spite the Captain removed the tin boxes containing the ship’s papers from his cabin, and suspended them over the stern. As a punishment he was put in irons and confined in the cable locker.

On November 12th they spoke the brig *John* from the Cape of Good Hope bound for Van Diemen’s Land.

On December 10th they had the first sight of New Holland (Australia), and passed Cape Otway and King’s Island. On December 15th they had a fine view of the Heads in Jervis Bay. Here they anchored and paid a visit to the shore.

Throughout the whole voyage Rev. W. Williams acted as chaplain to the ship, and held regular religious

services whenever possible; he also began to compile his Maori Dictionary.

On December 17th, 123 days after the date of their final departure from England, they anchored in Sydney Cove, and landed there.

They remained in Sydney and its neighbourhood for three months awaiting an opportunity for completing their voyage to New Zealand. While there they made the acquaintance of Rev. Samuel Marsden, Mr. Hill, Mr. and Mrs. Wilkinson, and the Lethbridges, to whom they paid visits.

Rev. Henry Williams, very soon after he landed and settled at Paihia, Bay of Islands, in 1823, had at the suggestion of Mr. Marsden, made arrangements for procuring a supply of timber and other materials to build a small vessel for the use of the Mission. The keel of a schooner of about 50 tons burden was laid in July, 1824. ("Life of H. Williams," Vol. 1, pages 44-50.) She was eventually launched on January 24th, 1826, and named the *Herald*. The first voyage which Henry Williams made in her was to Sydney, which he reached on March 7th, 1826. He was thus able to join Rev. W. Williams and his wife there before they left. They all sailed from Sydney on the *Sir George Osborne* on March 18th, and landed at Paihia, Bay of Islands, on the evening of March 26th, 1826.

While the *Herald* remained afloat she proved a valuable assistance to the work of the Mission, and made four voyages to Sydney for the conveyance of supplies and passengers. Rev. H. Williams also made four trips in her along the coast to Tauranga and other settlements. She made two voyages to Hokianga on the West Coast, where she was unfortunately wrecked in May, 1828, on the bar at the entrance to that harbour.

CHAPTER III

Residence at Paihia—Bay of Islands. 1826-1835.

When Rev. W. and Mrs. Williams landed at Paihia where Rev. H. Williams had established his Mission Station, they at once entered fully into the life and routine work, and began to take their full share in helping in the strenuous work of teaching the Maoris and directing the affairs of the Mission. They found other members of the Church Missionary staff besides Rev. H. and Mrs. Williams and their family, of whom Mr. Marsden records—

John King who was placed by Marsden in 1814, a shoemaker by trade, was employed as catechist, teaching the natives at Rangihoua and neighbourhood.

James Shepherd, who was placed by Marsden at Rangihoua in 1820, a skilled gardener, taught the natives how to plant vegetables, fruits and trees. He was generally employed itinerating among the different tribes, instructing them in the Christian religion, as he understood the language better than any of the other missionaries at that time.

James Kemp who joined in 1818, and landed August 12th, 1819, was a smith. He acted as storekeeper, and taught the natives at Kerikeri in conjunction with *George Clarke*, also a smith, who came on April 4th, 1824.

William Puckey, a carpenter, brought by Marsden August 12th, 1819; *William T. Fairburn*, a carpenter who landed with Rev. H. Williams 1823, but Rev. J. Butler's "Journal" mentions his being there in January, 1821.

Charles Davis, a carpenter who came on May 7th, 1824 (Butler's "Journal").

Richard Davis, a farmer, sent by Marsden, who landed May 7th, 1824. He attended to agriculture and taught the natives at Kawakawa.

James Hamlin, a flax dresser and weaver, arrived with Rev. W. Williams, March, 1826.

William Spikeman, a herdman.

William Hall, a carpenter brought by Marsden in 1814, who at this time was on leave in New South Wales on account of his health.

Several of these had wives and children with them.

At Whangaroa there was also a Wesleyan Mission Station in charge of Rev. N. Turner and Messrs. J. Hobbs and J. Stack.

It was the usual practice for one or more of the mission staff to go periodically to one of the various neighbouring Maori settlements or kaingas. Besides Rangihoua and Kerikeri, the places mentioned as being visited were the Ti, Waitangi, Te Haumi, Kawakawa, Puketoria, Te Aute, Te Puna, Kororareka, and Waikare.

At these various settlements they conversed with and taught the natives whom they saw, and on Sundays regularly held religious services at which they preached to, and catechised, all who attended. These journeys were at first usually made on foot, or when practicable they would proceed by boat or canoe when they could be obtained.

On the first Sunday after their arrival Rev. William Williams accompanied his brother and Mr. Shepherd on their customary visit to the natives at Waitangi, and took part in the Divine Service with them.

The principal members of the mission staff acted as the local Missionary Committee, which met periodically sometimes at one station, and sometimes at another, for the transaction of business. Here they discussed and decided the work to be done, and its requirements. There were also frequent meetings for the constant task of studying and analysing the language and reducing it to writing. The work of translation of the Bible and Prayer Book was one in which Rev. William Williams, from his knowledge of Greek and Hebrew, was able to take a very important part. He was also largely responsible for the preparation of the translated manuscripts for the printers.

The Church Missionary Society required full reports on the work and its progress, which had to be regularly prepared and sent to headquarters of the Society by every available opportunity. As the only means of mail communication was by the occasional sailing vessels bound for Sydney or England that happened to call, these reports had to be ready for despatch at short notice.

All the missionaries' requirements for clothing, living and food, except such fresh provisions as they could grow themselves or obtain by purchase or barter from the Maoris, had to be procured from, or by way of, Sydney. This necessitated furnishing requisitions in advance for whatever was wanted. All these duties, added to their own private correspondence with relatives, involved incessant clerical work. A portion of their time was also employed in practising or supervising various handicrafts, because the supply of suitable skilled artisans was not always available. Rev. W. Williams mentioned that at times he was preparing lime, plastering houses, building fireplaces with bricks and mortar, or roofing the Chapel and other buildings with shingles. Thus their occupations were widely varied.

For nine years Rev. W. Williams and his wife lived at Paihia with or near his brother and his family. Rev. H. Williams writing at that time mentioned that William was housed in a cottage which he had occupied himself previously, which he called his "Band Box." It was evidently limited in size, and did not provide very roomy quarters.

In 1830 Rev. W. Williams with his own hands built a stone house of two storeys near his brother's quarters, which he used for about five years.

During the period that they lived at Paihia the four elder children of their family of nine were born, Mary on April 12th, 1826, Jane Elizabeth on October 23rd, 1827, William Leonard on July 22nd, 1829, and Thomas Sydney on February 9th, 1831.

Writing to Rev. E. G. Marsh on March 24th of the year following the birth of his eldest son, William Leonard, he mentioned that he was baptised on August

23rd, 1829, together with three native children, and that the service, the first at which native infants were baptised, was taken in the Maori language. He further wrote—"During the period which followed to the end of that year I was variously occupied as you will perceive by my Journal already sent. Sometimes plastering houses and building chimneys with bricks and mortar, at others visiting natives far and near to tell them of the Great Message, while giving instruction to our English children and assisting in the translation, has generally occupied a portion of each day when I have been in the settlement."

They soon began to realize that the life to which they had devoted themselves among uncivilized and bloodthirsty cannibals was one of great danger and hardship.

On Sunday, April 23rd, 1826, a chief, Te Terri and his mob visited the settlement, and a week later Revs. H. and W. Williams when proceeding on their usual visit to one of the native settlements met and conversed with a party of Maoris who had come from Taiamai, waiting to take part in a quarrel at Paroa which was then in progress. Two days later Rev. W. Williams while on his way to Kerikeri met a messenger who told him that the contending parties at Paroa had made peace. On June 17th they heard that Hongi, who was generally well disposed to the missionaries, had made an attack on the Ngati Pou.

On July 20th Hongi, with nine canoes of warriors came from Kororareka (now Russell), but mercifully took his departure without making any disturbance.

During December of 1826 an epidemic of influenza was prevalent among both Maoris and Europeans. The knowledge of medicine and surgery which Rev. W. Williams had gained led to his being frequently sent for to attend and prescribe for cases of sickness, and when necessary to set broken bones or extract teeth.

In the early days the Maoris had an innate love of fighting, and became constantly involved in bloody inter-tribal wars. It was not necessary that there should be

any deep-seated wrong to be redressed. Often the most trivial cause was sufficient to give rise to devastating fighting. Frequent instances of this kind are given in Rev. Samuel Marsden's Journals of his voyages to New Zealand which have recently been published.

The habit of fighting and disregard of life had become second nature to the Maori.

The Ngapuhi tribe, to which Hongi belonged, and other neighbouring northern tribes, were the first to come into frequent contact with the European whalers and traders who called to obtain supplies of fresh food, spars, and flax fibre. These white men were only too ready to barter guns and powder for their requirements. These northern tribes, realizing that the possession of firearms and ammunition would give them an almost invincible superiority over their opponents, who were not so armed, consequently made every effort to obtain what they desired. It was not difficult to find men, who should have known better, ready to assist them in evil designs against their fellow countrymen. Armed in this way they were able for some years to levy a heavy toll of blood on the tribes along the coasts to the south.

From the time of his first arrival Rev. Henry Williams set himself most strenuously to oppose and endeavour to put a stop to this incessant fighting, and Rev. William Williams also joined most heartily in these efforts to establish peace among the tribes. These frequent warlike expeditions were not always directed against tribes located at a distance, but at times took place between neighbouring parties. When any quarrel arose or a war expedition was proposed, the missionaries strove most earnestly first to persuade the war party to give up the expedition and remain quietly at home, and if they failed in this would accompany or follow the raiding force in the hope of still being able to bring about a peaceful settlement between the contending parties.

Towards the end of 1826 Hongi, a well-known chief of high standing in that district, and a great warrior of restless disposition, fell out with some of his neighbours, and during the progress of settling this dispute in the

usual Maori fashion he received a severe bullet wound, from which it was feared that he would die. Had this taken place at the time it might have brought serious consequences to the work of the mission and endangered the lives of those workers who were living among Hongi's people. As it was, the disturbed state of the Maori mind led to the Wesleyan Mission Station at Whangaroa being assaulted and plundered by the Maoris; Rev. and Mrs. Turner and their party had to take refuge at Paihia, from which place Rev. H. Williams and Mr. Davis had gone to their assistance.

Two weeks after Hongi was wounded he sent a request to Rev. W. Williams to visit him, which he did, although it entailed considerable danger and hardship. These occurrences are fully described in Chapter IV of his book "Christianity among the New Zealanders."

Hongi ultimately died at Whangaroa early in March, 1828. By this date the natives of the district fortunately had quietened down; the missionary workers were sincerely thankful that no serious consequences followed Hongi's death.

The arrival of the brig *Wellington* from Sydney on January 25th, 1827, caused great excitement in the Bay of Islands when it became known that she was conveying a number of convicts to Norfolk Island, who having mutinied and overpowered their guards, had compelled the ship's officers and crew to bring her into the Bay. When fired on by the Captains of two of the whalers then at anchor the convicts surrendered, and were again placed in custody. It was arranged that one of the whalers *The Sisters* should take half the convicts back to Sydney. She and the *Wellington*, which carried the remainder, sailed at daylight on January 28th, 1827. The refugees from the plundered Wesleyan Mission Station at Whangaroa were also passengers by *The Sisters*.

While the convicts were at the Bay, Rev. W. Williams, Mr. Fairburn, and two others of the mission staff, assisted in mounting guard at night with loaded

firearms, and others worked at the forge making irons for the prisoners.

On April 5th, 1827, Rev. S. Marsden arrived in the Bay of Islands by H.M.S. *Rainbow* on a visit to the missionaries, and while there discussed with them the question of the education of their children, which had been causing a good deal of anxiety. On June 25th, 1827, Rev. W. Williams mentioned that he began school with the English boys, and on March 27th, 1828, Mrs. Williams described how in addition to the care of their own young children, and the teaching and training of native women and girls, she and Mrs. Henry Williams each spent five hours on alternate days teaching the English girls. These included the seven daughters of Messrs. Davis, Fairburn, King and Kemp, and Mrs. H. Williams's own daughter.

Rev. Alfred N. Brown arrived in the Bay of Islands in December, 1829, and joined the staff of the Mission. It was arranged that he should assist with the boys' school, so that Rev. W. Williams might devote himself to the task of analysing the Maori language and directing the work of translation.

Rev. W. Williams in his book "Christianity among the New Zealanders" pages 85 and 117-8 mentioned that the first book of portions of the Bible, translated into Maori, was printed in New South Wales at the end of 1827. This contained the first three Chapters of Genesis, twentieth Chapter of Exodus, the fifth Chapter of St. Matthew's Gospel, and the first Chapter of St. John's Gospel. Further translations enabled a second small volume to be printed at the same place during the stormy period of early 1830. This contained further portions of the Gospels of St. Matthew and St. John and a part of the Epistle to Corinthians, together with parts of the Litany and Catechism. This helped to supply the wants of the natives, and was eagerly sought after by any who were religiously disposed.

The end of the year 1830 was marked by a general gathering at Paihia from all the principal stations in the Bay, of all the natives who had been under instruction

in Christianity, with a number of their friends. To feed this large assembly, special supplies had to be arranged for. Rev. W. Williams mentioned that at the examination on this occasion 178 men and boys, and 92 girls, presented themselves. (See pages 121 to 124 "Christianity among the New Zealanders.")

Early in March, 1830, owing to the immoral conduct of the Captain of a whaler in regard to two groups of native women, a jealous quarrel arose between the parties, which culminated in a battle at Kororareka, despite the strenuous efforts of Rev. H. Williams and other missionaries to prevent it. During the severe fighting which ensued, a number were killed and wounded, and among them some chiefs of note. Many of the wounded were taken to Paihia to have their wounds dressed by Rev. Wm. Williams.

The Rev. S. Marsden arrived on March 8th, 1830, by the *Elizabeth* from Sydney. After several days of unceasing effort and frequent interviews with the leaders of the contending parties by Rev. S. Marsden and Rev. Henry Williams, peace was at last restored towards the end of the month.

While this fighting was going on across the Bay, Mrs. Henry Williams wrote that she kept a class of upwards of 30 native girls quietly seated in school. Mr. Marsden also contrasted the state of the Missionary Settlement on March 14 with that of the heathen natives during this period of strife in the following terms—"Rev. Henry Williams went and spent the forenoon with the natives with the view of allaying their angry feelings and strengthening the impression we had already made on their minds for peace. Rev. Wm. Williams and Rev. A. N. Brown and myself proceeded to the Chapel to perform Divine Service. The contrast between the East and West sides of the Bay was very striking though only two miles apart. The East shore was crowded with different tribes of fighting men in wild savage state, many of them nearly naked, and when exercising, entirely so, nothing to be heard but the firing of muskets, and the din and confusion of a savage military camp, some

mourning the death of their friends, others suffering from their wounds, not one but whose mind was involved in heathen darkness, without any ray of divine knowledge.

“On the West side there was the pleasing sound of the Church-going Bell, the natives assembling together for worship, clean, orderly and decently dressed, most of them in European clothing; they were carrying in their hands the Litany and greater part of the Church service with their hymns, written in their own language so far as it has been translated, they can both write and read with the greatest ease. Their whole conduct and the general appearance of the settlement reminded me of a well regulated English country parish. In Chapel the natives behaved with the greatest propriety, and joined in the Church service. Here might be viewed at a glance the blessings of the Christian religion, and the miseries of Heathenism with respect to the present life; when we direct our thoughts to the Eternal world how infinite is the difference!

“Rev. William Williams read the Litany and nearly the whole of the Church service excepting the Lessons and Psalms, in the New Zealand language, in which the natives joined apparently with much pious feeling; many of them have a sincere desire to acquaint themselves with the true God, and to learn His ways.”

In order that they might have the means of making short voyages by sea and collecting supplies from inlets along the coast, Rev. Henry Williams had a small schooner of 30 foot keel built at Paihia, which was launched on May 10th, 1830, and named the *Karere* (or *Messenger*). She was not a satisfactory sea-going vessel, but her light draught enabled her to enter the shallow inlets visited.

Although too small for the purpose, she made voyages with Rev. H. Williams and others as passengers to Tauranga and other settlements along the coast. The dangerous nature of these journeys can be realized from the description of them given in Rev. H. Williams's

Journal recorded in the story of his life by Hugh Carleton on page 94 *et seq.*

While Rev. S. Marsden was on this visit to the Bay of Islands, he made an inspection of the various Mission stations and the principal native settlements in the district, as he was anxious that the Mission should have a suitable station inland where the necessary supplies of wheat could be grown. He was greatly impressed with the suitability of the land at Waimate, and by the fact that there was a large native population there. In his discussions with the Missionary Committee he therefore strongly urged that as soon as possible a station should be placed there. This was established soon after.

During the fighting at Kororareka in 1830 an important chief named Hengi lost his life. His sons were not satisfied with the terms of the peace that closed it, which prevented them from exacting a revenge in blood from those responsible. Early in the following year, to give vent to their feelings, they proceeded to raid the tribes in the Bay of Plenty. This expedition, however, met with disaster, and the leaders were killed. When the news of this reached the Bay of Islands in March, 1831, their relatives and allies consequently decided that they must obtain satisfaction for the death of these chiefs. Action was, however, postponed owing to the lateness of the season.

To replace the *Herald* which was wrecked in 1828, the Church Missionary Society sent out a schooner named the *Active*. After being anxiously looked for, she duly arrived on July 31st, 1830, and did good service for a number of years.

Rev. Henry Williams wrote on March 4th, 1831—"So impressed were we at the importance of seeking the Spiritual good of this people, laying aside every personal consideration, I have not possessed a house one year out of eight, and William lives in my old band-box called the Bee-hive, and no building of any consideration excepting the Chapel has been put up."

In July, 1830, the Missionary party were greatly cheered at the unexpected arrival of Mr. and Mrs.

Thomas Chapman. Mr. Chapman had spent several years at sea in the merchant service, and for the last seven years had been occupied as a farmer. He was therefore a valuable acquisition to their staff. Mrs. Chapman for a time assisted Mrs. H. Williams and Mrs. W. Williams in the girls' school. The latter wrote in July, 1831, that the removal of Mrs. Chapman to Kerikeri had thrown additional teaching on herself and her sister, and further mentioned that their husbands were busily employed in building chimneys and plastering walls in a house for Mr. Brown. This retarded the completion of their own quarters which were so limited.

Mr. Preece who arrived by the *Olive Branch* in February, 1831, was a later addition to the missionary workers.

They were further cheered in September, 1830, by receiving from an uncle in England the present of an organ for their Chapel. This instrument now reposes in the Museum at Wanganui.

1831

CHAPTER IV

1834

*Extension of Mission Southwards to Tauranga and
Waikato*

A Rotorua chief named Pango, when on a visit to the Bay of Islands some time earlier, had been rescued by Rev. H. Williams from Tohitapu (a tohunga or priest) who had tried to seize him as a prey. In 1831 this chief sent a messenger with an urgent request to have a Missionary placed to reside in his district. It was therefore decided that Rev. H. Williams should go and investigate the possibility of planting a station there, and if practicable select a suitable site for it. He was accompanied by Mr. T. Chapman who had volunteered for the post at Tauranga.

On October 18th of that year they left in the *Karere*, and two days later brought up in smooth water under Maunganui off Tauranga; owing, however, to boisterous winds they were unable to land until October 23rd. The natives gave them a hearty welcome in a large house 50 feet by 30; next day they proceeded to Maketu, and later to Arorangi where Taiwhanga's father-in-law lived. The party enjoyed baths in a hot spring. Later they proceeded to Ohinemutu and Mokoia in Rotorua. At various places the object of their visit was fully discussed with the assembled natives.

On Sunday, October 30th, they held Divine Service and a large number attended. On November 30th they returned to Tauranga whence they continued their voyage on board the *Karere* to Maketu and Motiti. Their return voyage which was commenced on November 5th was a perilous one in consequence of boisterous adverse gales and heavy seas. As they were prevented by the weather from rounding Cape Brett, the southern point of the Bay, they ran into Whangaruru, to the south of it, and anchored at midnight on November 18th. They

walked thence overland to Paihia, thankful for their safe return and deliverance from all the perils through which they had passed. Their appearance was a great relief to their families who had become very anxious about their welfare.

On their arrival they found that the Ngapuhi tribe was preparing to dispatch the raid against Tauranga which had been put off earlier in the year.

Notwithstanding the most strenuous efforts by Revs. H. and W. Williams and others to prevent it, the fleet of war canoes made a start early in 1832 and moved slowly down the coast, eventually reaching Tauranga on March 6th, 1832.

Rev. H. Williams and Messrs. Kemp and Fairburn, who sailed after them to Tauranga, continued their efforts to prevent conflict between the parties. Finding that their several weeks of patient exertion were still without success, they returned to the Mission schooner *Active* on March 15th and arrived at Bay of Islands three days later.

After a stay of eight days, Rev. H. Williams and Mr. Fairburn again left in the *Active* for Tauranga, hoping still to be able to stop the fighting. They arrived on March 31st but found that the Ngapuhi would not yet listen to their proposals. They therefore returned by the *Active* and reached the Bay on April 7th after a very stormy voyage.

When the Ngapuhi returned home later, the Chiefs admitted that their expedition had been a failure, and attributed this to the God of the missionaries having made them listless, and having prevented their achieving their purposes.

The tribes on the southern coasts had by this time secured supplies of firearms from whalers and traders and were thus able to meet the northern raiding forces on more even terms; this no doubt contributed materially to the failure of the later expeditions against them.

The Ngapuhi chief, Titore, though he had expressed a desire for peace after his return home in November, 1832, still determined to make war against Tauranga,

hoping to accomplish what others had failed to do. Having induced the Rarewa tribe to join him, he set out again. Rev. H. Williams and Mr. Chapman resolved to follow them again and endeavour to reconcile the contending parties. They left on February 7th, 1833, and soon overtook the raiding forces. Finding after three weeks of effort that they could not put a stop to the fighting, they returned to the Bay of Islands, arriving there on April 4th.

These frequent tribal wars rendered it unwise for the present to attempt to establish a new station in the south. It was therefore decided that an exploring party consisting of Rev. W. Williams, Messrs. Baker, Hamlin, Matthews and Puckey, and a few native Christians, should visit the tribes in the northern part of the island. Setting out from Kerikeri on November 26th, 1832, they found a fair prospect of extending their Missionary labours in that direction. Messrs. Matthews and Puckey were later stationed at Kaitaia.

While the Ngapuhi chiefs had been carrying on their conflicts with the tribes in the south, the work of the Mission was still going on steadily among those who remained at home; many natives began to show some interest in Christianity and a desire to learn and read the Scriptures. Rev. W. Williams continued in charge of the home station at Paihia and surrounding districts, while his brother and others of the Mission party were on their journeys in the south.

Early in the year 1833 an event occurred which led ultimately to an important step being taken in spreading the work of the Mission further afield.

An English whaler the *Elizabeth*—Captain Black—when becalmed near East Cape was boarded by twelve natives of the district who sought to trade with her. They hoped to land again next morning, but a strong breeze got up and the Captain stood out to sea. Finding it difficult to make the coast again, he ran on to the Bay of Islands and landed the natives at Rangihoua.

The Ngapuhi wished to keep them as slaves, but the missionaries interfered, and after some persuasion

induced them to give up the strangers, on the understanding that they were sent back to their homes immediately. Accordingly Rev. W. Williams and Mr. Hamlin took charge of them and sailed in the *Active* on April 30th, 1833. After almost reaching their destination without effecting a landing, she was compelled by strong contrary winds to return. The force of the heavy south-east gale on the voyage back split several of their sails, but they landed safely at the Bay of Islands on May 8th.

It was then arranged that these strangers should remain at Paihia until the following summer. They resided at the Mission Station, and while there received regular instruction.

Early in 1833, the work of translation having further progressed, an edition (1800 copies) of another book was printed in New South Wales; this contained a large portion of the Prayer Book Services and about half the New Testament.

In October of the same year a Missionary party consisting of Revs. Henry Williams, A. N. Brown, and Messrs. Fairburn and Morgan, left the Bay of Islands in two boats with the object of choosing a site for a Mission Station in the Thames District. They received a hearty welcome from the natives, who were numerous, notwithstanding the losses they had suffered from the Ngapuhi raids of previous years; signs of these raids could be seen in the form of human bones which were strewn in all directions.

Proceeding up the Waihou (now Thames) river, they reached Mata Mata on November 15th and were well received by Waharoa, the chief of this tribe. Later they returned down the Waihou to Puriri, which they decided was the most suitable site, and arranged for the erection there of three raupo houses.

Later in the year the schooner *Fortitude* was chartered to carry timber and stores for the new Station at Puriri, and to take back to the East Coast the natives who had been carried off to the Bay of Islands by the *Elizabeth*.

The *Fortitude* left Paihia on December 19th, and on the 24th anchored within a few milés of the proposed Puriri station. The party on board comprised Rev. W. Williams, Messrs. Preece and Morgan and thirty natives from the East Coast; some of these had been set free by the Ngapuhi after being their slaves for several years. Among them was a man named Taumatakura, who, while living with his master at Waimate, had learned to read and write at the Mission school, though he had never been recognized as a candidate for baptism, or taken any special interest in Christian teaching.

The voyage was continued from the Thames, and they dropped anchor in Hicks Bay on January 8th, 1834.

As they approached the coast, the returning natives pointed out to Rev. W. Williams places where disastrous battles had been fought by their relatives against the powerful Ngapuhi raiding forces. Later when they were proceeding inland they showed the site of what had been a strongly fortified pa which had been destroyed by the same people. Two canoes came alongside, and the East Cape chief, Rukuata, recognised his brothers among the occupants. It was not long before these came on board and joyfully welcomed the returned natives, who had not been heard of since they had been carried away.

Sailing round the East Cape, Mr. Williams landed on January 10th off Waiapu in a canoe, a task of some difficulty owing to the heavy sea on the beach. He was well received here by the natives, who earnestly requested that a Missionary might be stationed there to teach them. He spent that night at Rangitukia, a fortified pa which mustered 560 fighting men; the following day he went on to Whakawhitira, said to contain 2,000 men. This populous district appeared to him to be a most desirable position for establishing a Mission station.

On Sunday, January 12th, Mr. Williams held Divine Service with a large party of natives. Rukuata, whose residence at Paihia had given him some knowledge and experience, made all arrangements for this, and instructed his friends in the proper procedure at Paihia.

After leaving Waiapu Rev. W. Williams proceeded in the *Fortitude* as far as Table Cape on the Mahia. Sixteen years previously this place had been attacked by the Ngapuhi who had killed or enslaved many of the inhabitants. After this first visit to the district of his future labours he landed again at Bay of Islands on January 22nd, 1834.

After three months at the Paihia home station Rev. W. Williams sailed on April 19th, 1834, in the *Fortitude* for the Thames. He was accompanied by Messrs. Fairburn and Wilson and their families, who were left at the Puriri Station. He returned to Paihia on May 17th.

On May 26th, 1833, he wrote that Mr. James Stack, who had been at the Wesleyan Mission Stations at Whangaroa and Hokianga, was likely to offer his services to the Church Missionary Society, and that he hoped he would be accepted, as he had a good knowledge of the language. Mr. Stack was duly appointed, and he and his wife arrived by the *Bolina* on July 12th, 1834. The local Missionary Committee decided that Rev. Wm. Williams, with Messrs. Morgan and Stack, should go to the Waikato District and endeavour to establish a station there. With this object Revs. Wm. Williams and A. N. Brown accompanied by Kati and his party of natives, sailed on July 19th, 1834, in the *Bolina* which called on her way to the Thames, and landed them at Mahurangi four days later. Here their journey was somewhat delayed owing to disputes between the resident natives and their party.

On August 26th, 1834, Rev. W. Williams thus described the continuance of their journey and the selection of Mangapouri as a Station site—

“At length on August 11th we left our quarters at Whakatiwai and the next day came to a river which empties itself into the Waikato where we embarked in three canoes and continued our course down that stream and up the Waikato river until we came on August 16th to Ngaruawahia where the Waipa empties itself into the Waikato. On the 21st August we proceeded up the river (the Waipa), and on August 23rd reached this place.

“The ground here is about 30 feet above the channel of the river, and as soon as we mounted the Bank we were much struck with the appearance of the place. It is a romantic situation, having on one side the beautiful range of Pirongia, and at the back a conical hill called Kakapuku. The land is good, with an abundant supply of timber and firewood.

“Finding the situation so favourable, we have determined to fix upon this spot.

“To-day we have amused ourselves with walking over the ground and have selected a beautiful spot for a garden, the back of which was sheltered by a few trees and bounded by a small rivulet.”

He later arranged with the natives to clear and cultivate this ground. He estimated that the population within a radius of 10 miles would number 1,500 men.

Later they proceeded in an easterly direction and reached Mata Mata on September 2nd, thence to Otumoetai, the principal pa at Tauranga four days later. On September 8th they went to Te Papa, where they selected a site for a mission station and arranged for two raupo houses to be built for the missionaries.

The missionaries had applied for a printing press, which it was felt would be of great assistance in developing the work of the mission. In the year 1834 the Home Committee had a press with a supply of type shipped to Sydney, where it was delayed for a time. There had been no opportunity of advising the missionaries in New Zealand that this important addition to their working plant was on the way; hence its arrival at the Bay of Islands on December 30th, 1834, accompanied by the printer Mr. William Colenso and his press superintendent, Mr. W. R. Wade, was somewhat unexpected. Mr. Colenso described the press as a “Stanhope” with a very bulky and heavy staple.

There was no wharf or landing place at which the importing vessel could discharge such a cumbrous machine. Therefore great ingenuity and a liberal supply of man power had to be brought into play in landing it. As the Mission boats were too light to take such a

package, two Maori canoes were lashed together with a suitable decking fixed over them. The heavy package was placed on this and at high water on a calm morning it was taken to the beach, whence it was transferred to the shore in safety.

Though no preparation had been made for housing the plant, when it came a large well-lighted room attached to one of the Mission houses was fortunately vacant. This had been used as a schoolroom for the missionaries' sons, and the boys had gone home for the holidays. Here the press and printing material were therefore placed in due course, and printing commenced.

It may be noted that this building was not the old stone ruin afterwards reputed by some people to be the old printing office.

The boys' school was later transferred to Waimate.

There was great disappointment when it was found on unpacking the cases that many necessary adjuncts for the type-setting and printing had not been included, and no supply of printing paper had been sent. Therefore, in order that the printing plant might be brought into prompt use, the printer had to call in the services of a carpenter and stone worker of the Mission staff to improvise from local wood and stone the requisites for setting to work. Pending the arrival from England of the necessary paper and plant, he procured small supplies of writing paper from the missionaries' private stock, and in February, 1835, produced the first little books issued from this press.

1835

CHAPTER V

1839

Removal to Waimate and Journeys to Southern Districts

It had been arranged that Rev. W. Williams should occupy the selected station at Mangapouri on the Waipa River. But on his return to Paihia to remove his family, he found that the local Committee had decided that he should go to Waimate and take charge of the school for the missionaries' sons, and that Mr. Hamlin should take his place at Mangapouri and join Messrs. Morgan and Stack who were already there.

Leaving his two elder daughters at school with their aunt at Paihia, he moved the rest of his family to Waimate on May 15th, 1835, occupying a wooden house, the building of which was not finished for some time afterwards. In consequence of this they had to put up with considerable inconvenience.

Writing on September 1st, 1835, Rev. W. Williams mentioned that he took up the duties of the school at the urgent request of the majority of the Mission staff, and by common consent was placed in charge of the final revision of the translation work. These duties together with the control of the affairs of this station, his share of visits to the neighbouring kaingas, committee meetings and calls for his medical services very fully occupied his time. He also mentioned that the schooner *Active* had been sold, but had been returned to the Committee's hands. She had been sent off from Sydney in an unseaworthy condition, with a load of stores for New Zealand; she later arrived in a piteous condition, but fortunately her cargo, being principally iron, was not much damaged. Another little vessel, the *Columbine*, a schooner of about 20 tons burden, was still employed in the service of the Mission.

The Church Missionary Society had advised that they were sending out Rev. Henry H. Bobart to take charge

of the school for the missionaries' children. He arrived on March 3rd, 1836, and took up his duties at Waimate a fortnight later. This for a time enabled Rev. W. Williams to devote more attention to his work among the Maoris, and to the translation and revision work which was steadily continued throughout the year. He recorded the examination and baptism of considerable numbers of natives, both adults and children.

While Mr. Bobart was teaching at Waimate he did good work with his scholars, and Mrs. Williams wrote on March 29th, 1836—"Leonard is a general favorite, and is improving fast. His father had kept him back a little that he might not get before some of his seniors, but he is beginning Latin with Mr. Bobart, and amuses himself with learning the Greek Alphabet. May the love of God be poured into his heart that he may be devoted to his Father's service." (He was then 6½ years of age.)

Mr. Bobart lost his wife in Sydney on the way to New Zealand. This affected him so much that he decided to leave the Mission, and went back to Sydney at the end of the year; here he became curate to Mr. Marsden at Parramatta, N.S.W., and married Mr. Marsden's daughter.

Throughout this year, 1836, the work of revising the translation of the New Testament was steadily continued, and Rev. W. Williams corrected the proofs of several books of it which were being printed by Mr. Colenso. By the end of August he had read the proofs of the last Chapters of Revelation; the following month he began the translation of the book of Genesis, and later a final revision and correction of proofs of St. Luke's Gospel and following books was begun.

Mention was made during this year that Messrs. Edmonds, Pilley, Ashwell, Maunsell and Mr. and Mrs. Wade had become members of the staff.

To indicate progress made in farming it may be mentioned that Rev. W. Williams wrote that he had sold a colt for ten pigs. Horses had evidently come into use as a means of transit. In November when visiting native kaingas he inspected a small native school carried on by

Rawiri and he wrote of this native that he had a good crop of wheat in the ground, and that his cows were producing 8 lb. of butter per week which he sold in the Bay; his neighbours had improved their cultivations, and were keeping some cattle whose milk was a great benefit to their children.

On his return from these visits he found the whole settlement, both Maoris and Europeans, had been attacked by another epidemic of influenza.

On December 14th the boys went to their respective homes for the summer vacation; Rev. W. Williams proceeded to Paihia with his nephews and Mr. Davis's sons; he found there 200 natives belonging to Paihia and Kawa Kawa who had been under instruction and assembled for the periodical examination.

Rev. W. Williams's daughters attended the English girls' school at Paihia which was under the control of Mrs. Henry Williams. On December 16th he visited and examined this, and reported that its progress gave satisfaction. He wrote that the year 1836 was the "most eventful that the Mission had passed through since it was founded in New Zealand. The enormity of sin had been made fearfully manifest. While the trials which had visited them had exceeded any that had gone before, they were still able to strengthen themselves in the Lord God, and look to His arm for salvation."

On January 1st, 1837, Rev. W. Williams went to Kawa Kawa, which he had not visited for two years. This party of natives were in a very promising way, and he was much pleased with the improvement shown by them. The congregation which had much increased now assembled in a comfortable Chapel, and much order and attention was manifested. In February Mr. Marsden landed at Hokianga on his seventh and last visit. Being in his 73rd year he was no longer able to travel on foot, though still vigorous for his age. After resting for a few days with the Rev. N. Turner at the Wesleyan Mission Station he proceeded on his way to the Bay of Islands, and though on the journey from Hokianga, he was offered a horse to ride, the natives insisted on carrying him in a

litter. After visiting all the stations he could there, and conferring with the missionaries, he took final leave of the Mission in New Zealand on July 3rd and returned to New South Wales.

Throughout the year 1837 the work of finally revising and reading the proofs of the various books of the New Testament was continued steadily. Rev. W. Williams wrote that beginning with St. Luke's Gospel XV Chapter on January 7th he finished the Book of Revelation at the end of November. All this was in addition to the usual routine work of the school in which Mr. Wade assisted, and to his periodical visits to the natives in their settlements.

During this year a Ngapuhi chief, who had returned from a prolonged visit he had made to the East Cape district, called on Rev. W. Williams at Waimate and asked how it was that no missionary had been placed there. He said that the people who were all eager for instruction in Christianity, had already begun to refrain from work on Sundays, and to worship the God of the Christians in intention if not with much knowledge.

On enquiry he found that their interest in Christianity was due to the efforts of a Waiapu man named Taumatakura. This native, as previously mentioned, was one of those who had been returned to their homes in January, 1834. After his return to his own people he began to impart to as many as were willing to learn what knowledge of the new religion he had acquired.

His material for doing this was of the simplest description. He had only a few texts of Scripture and short prayers written on scraps of paper. Writing tablets were made of flat pieces of wood well greased and dusted with ashes so that they could be written on with a sharply pointed piece of stick. This exhibition of extraordinary knowledge greatly impressed his people, and they looked upon him as a tohunga.

Such was his influence that he was able to restrain his people from their customary savage practices. After their attack on the pa at Takataka near Te Kaha, the fact that he came unscathed out of the thickest of



Paihia from the islet Motuorangi

The house under the two birds was where the New Testament was printed

fighting there, was attributed to the new God whom he professed to worship. In consequence his people adopted the Christian practice of making Sunday a day of religious rest, and asked for a missionary to come and reside among them. Their readiness to adopt the new religion was not, however, without an element of superstition.

On December 10th, 1837, Rev. W. Williams wrote—“You will be thankful that the printing of the New Testament by Mr. Colenso will be completed in another week, and I bless God that I have been spared to see the work thus far advanced, and that I have been permitted to take part in this glorious undertaking. The revision has given me close occupation for nearly the whole of the last two years, during the time I have not been employed with the school. The next work to be attended to will be the publication of a small grammar and a dictionary of the language, which will be forthcoming as fast as Mr. Colenso will call for them, but before engaging in any more close work I hope to have the relaxation of a trip to East Cape, which I wish to occupy the period of my summer vacation. Nothing has been done yet for the people in that quarter, the only visit paid to them being that I made three years ago.”

The edition of the New Testament here spoken of was of 5,000 copies of 356 pages, and was at once put into circulation.

The progress of the Mission was again disturbed, and the work hindered, by a deadly conflict which broke out between neighbouring parties of natives in the Hokianga district. In the course of this about fifty people were killed.

With Rev. A. N. Brown and Messrs. Morgan and Wilson and their families, who were returning to their respective stations at Tauranga, Rev. W. Williams accompanied by Mr. Colenso and Mr. R. Matthews, went on board the *Columbine* on January 1st, 1838, and sailed from the anchorage off Paihia at midnight, with light variable winds. It was fortunate they had clear weather, so that the natives, of whom a number were camped on

deck, suffered no injury. They anchored outside Maunganui, off Tauranga, on January 4th. Mr. T. Chapman came off in his boat and took most of their passengers on shore. Mr. Williams himself landed next day, and took up his quarters at Mr. Stack's house, where he remained a week assisting those in charge, visiting the natives and holding services with them. On January 11th he mentioned that a slight shock of earthquake was felt at the station.

After loading a quantity of goods for the Rotorua station, the *Columbine* sailed on January 12th with Rev. W. Williams and his party, which now included Mr. Stack. The other passengers were Mr. and Mrs. Chapman and Mr. and Mrs. Morgan, who were landed at Waihi with their goods next day. From this place they had to travel a considerable distance by land to their station at Rotorua.

The course of the *Columbine* was then laid for East Cape; that afternoon they passed within three miles of White Island, which, while not burning with its usual violence, was pouring out fumes of smoke which were enough to give it a truly dismal appearance. Contrary winds prevented their reaching Wharekahika (Hicks Bay) until after sunset on January 15th, 1838. A few canoes came off next morning, and they left for shore about 9 a.m. They had to walk some distance to the village where the natives recognized Rev. W. Williams who had visited them three years earlier. They pitched their tent at a pa near Awatere, and in the evening addressed the 240 natives who had assembled. Having directed the *Columbine* to go on to Poverty Bay and there await their arrival, they commenced their long journey to Turanga on foot.

They left Awatere at 9 a.m. on January 17th and having passed East Cape at noon reached Rangitukia at 7 p.m. after a tiring journey. The natives gave them a hearty welcome, particularly the Chief Rukuata, whom they had brought back on their last visit. They were pleased to find that the natives seemed to know the

Sabbath; though their observance of it was only a shadow, it indicated a disposition to attend to instruction.

On January 20th, 1838, Rev. Wm. Williams and Messrs. Colenso, Matthews and Stack left Rangitukia, travelling separately in pairs, each two with a party of natives to carry food. Thus they were able to visit more of the native kaingas, and occasionally interchanging companions. After visiting Whakawhitira, Reporua, Ariawai, Maweta, Whareponga, and Tapatahi, they at length reached Tokomaru, having been able to address assemblies of Maoris at different points varying in numbers from 100 to 600. From Tokomaru to Uawa (Tolaga Bay) they were conveyed by canoes; thence on January 25th resumed their way on foot along the coast. This journey they found very fatiguing, and they were glad to reach Turanga (Poverty Bay) on the afternoon of January 26th, 1838, and to find the *Columbine* at anchor there. Here Mr. J. W. Harris had an establishment for catching black whales where 18 Europeans were employed.

They pitched their tents on the bank opposite the vessel, and spent several days visiting a number of the pas and settlements, and addressing groups of natives who came together at various places. Rev. W. Williams thus described this place—"The whole district upon which the natives live is a beautiful plain of rich alluvial soil about eight miles wide by from 12 to 20 miles in length. It is intersected by three rivers, which for New Zealand are large, and navigable for several miles up their courses, but have bars of sand at their entrances.

"The population at Turanga is not more than half of that of Waiapu, but it possesses many great advantages for a Mission Station. There is an abundance of good land, every convenience for loading goods except during the winter, and which is most important, the natives are all accessible at a distance of from two to ten miles from the spot which would be fixed upon as a Station. The numerous population on the Wairoa river which empties itself into Hawke's Bay, though not near

enough to be regularly attended to, would yet be under the influence of a Station placed here.”

On March 23rd, 1838, Rev. W. Williams wrote—
“The object of this journey was not merely to see the natives and communicate to them the glad tidings of the Gospel, but also to examine the country and population with a view to the formation of one or more stations in that quarter. This part of New Zealand is the most interesting I have gone over. I have now seen the greater part of the Northern Island. The natives are doubtless like all the rest, but they are more numerous and less scattered, thus affording greater facilities for communicating instruction. Poverty Bay we found to be a most interesting place, presenting every facility for a good station, and the people withal are very desirous of having Missionaries. At Waiapu the people are equally anxious, and the population is more numerous, but there will be some difficulty in landing goods. I trust it will not be long before both places will be supplied.”

They took away several natives to receive instruction in the schools at the Bay of Islands, with the intention that they should return later with some of the Christian natives belonging to the East Coast who had received the Gospel while living as slaves among the Ngapuhi.

On January 30th, 1838, they set out on their return voyage. The *Columbine* meeting with light winds rounded East Cape the next afternoon, and dropped anchor at Maraetai on February 3rd. Here they landed and held services at Mr. Fairburn’s house, and with the natives. On February 12th they set sail again for the Bay of Islands, and anchored off Paihia at noon next day.

Rev. W. Williams returned to Waimate on February 16th with Mrs. Williams and their three sons who had been at Paihia during his absence in the south.

The school at Waimate reopened on February 21st and Rev. W. Williams resumed his usual duties there, and the regular routine work of the station. His assistant, Mr. Wade, who had spent his vacation on a journey through another part of the country, did not

return until March 20th; he resumed his duties at the school again two days later.

On May 22nd Rev. W. Williams recorded that they had received from Paihia the first package of Testaments for their natives, who were exceedingly anxious to possess them, but as yet the number bound was so small that very few could be supplied. These were first introduced into the schools on March 28th, and proved a great stimulus to the natives.

On June 10th the Lord's Supper was administered at Waimate to 117 native Christians, and to the Mission families.

On June 28th an examination was held at the boys' school. Prizes were distributed, and the boys went to their homes. Mr. Williams's daughters had come from school at Paihia on the previous day.

The schools resumed work again at the end of July.

On October 30th the *Columbine* sailed from the Bay of Islands taking Rev. Henry Williams who was conveying to the East Coast a party of six Christian natives, five of whom belonged to that district. These had all volunteered to go and live there and teach their fellow-countrymen. Three of these were located at Waiapu, and the remainder in the Turanga District.

Another epidemic of influenza made its appearance in the second week of December; this attacked both Europeans and natives, and became so prevalent that the schools had to be closed on December 15th.

At this time the Right Rev. Bishop Broughton of Australia paid an episcopal visit to the New Zealand Mission, arriving in H.M.S. *Pelorus* on December 21st, 1838. During the following days he visited Paihia, Kerikeri, and Rangihoua, and on January 5th, 1839, he held a Confirmation at Paihia at which 20 members of the Mission families and 40 natives were confirmed. The prevailing epidemic prevented a larger number of natives from presenting themselves.

That afternoon an address was presented to the Bishop who delivered an excellent Apostolic reply, and

also gave an address to the native Christians, which was afterwards translated into Maori and printed.

On Sunday, January 6th, 1839, Rev. Octavius Hadfield, who had arrived by the *Pelorus* to join the Mission staff, was ordained priest at Paihia by Bishop Broughton, who also preached at the service. The same evening the Bishop bade farewell to the Missionaries, and boarded the *Pelorus*; she sailed for the Thames the following morning.

The work of the Mission had continued steadily among the natives throughout the year 1838, and a noticeable, though somewhat slow, advance was made in the spread of the Christian knowledge. Many more, after thorough instruction and examination, were admitted to the membership of the Church.

While they were living at Waimate two more children were born, James Nelson Williams on August 22nd, 1837, and Anna Maria Williams on February 25th, 1839.

For several months after his arrival Rev. O. Hadfield remained in the Bay of Islands, taking part in the work there, and acquiring a knowledge of the language. He also assisted Rev. W. Williams for part of the time by taking classes of boys at the Waimate school.

In September, 1839, after the receipt of urgent requests from the region about Cook Strait, that a Missionary should be sent to reside there, the Committee decided that Rev. O. Hadfield, who had volunteered to take the post, should open a station at Kapiti assisted by Mr. R. Matthews. These requests were due to a man named Riparoa who had been a slave to a Bay of Islands chief, and while there had received teaching in Christianity. On return to his relatives, who lived at Otaki with Te Rauparaha, he imparted to them the knowledge he had received.

On October 31st, 1839, Rev. H. Williams set out in the *Columbine* to conduct Rev. O. Hadfield to his post, also taking Messrs. Stack and Wilson to Tauranga, and Mr. Clarke to Bay of Plenty. Rev. O. Hadfield was first placed at Waikanae where the people under Te Rangitaake had shown a more ready disposition to accept the

new teaching. To settle a quarrel between the Waikanae natives and Te Rauparaha's party, it was decided that he should have a house at both places, and divide his time between them. After leaving Rev. O. Hadfield at his post, Rev. H. Williams sent the *Columbine* back to Tauranga, and proceeded there himself overland by way of the Whanganui River and Taupo.

CHAPTER VI

Move to Turanga and First Years There—1839 to 1843. Arrival in New Zealand of First Governor, Captain Hobson. Treaty of Waitangi Signed. Arrival of Bishop Selwyn. Rev. W. Williams Appointed Arch-deacon.

Rev. Richard Taylor and his wife who had arrived in Sydney on June 12th, 1836, on their way to New Zealand had been detained there for a time by Rev. S. Marsden to take charge of a large and most populous parish in Sydney whose minister Rev. H. Hill had died suddenly. After this Rev. R. Taylor came on to New Zealand and landed at Paihia on March 10th, 1839.

As it had been decided that Rev. William Williams should take charge of the new expansion of the Mission work on the East Coast, it was arranged that he and Rev. R. Taylor should make a journey to that district together, and select a site for the new station. On March 19th, 1839, they therefore set out for Paihia and embarked on the *Aquita*. They set sail the same evening and were off Tauranga Heads on the 22nd and anchored at Waikorire next morning.

They found Tauranga as unsettled as ever, the natives there being still engaged in warfare. They spent a few days there assisting those in charge of the stations, and held services with large congregations of natives in their kaingas. Finding that the *Columbine* which had received

damage in a recent gale was not yet at their disposal, they arranged on March 25th with the Master of a cutter in port to convey them to Opotiki, about 60 miles to the eastward.

As they proposed to go overland from there to Poverty Bay they repacked their baggage in bundles that could be carried on men's backs. They were, however, unable to sail from Tauranga until March 31st. Adverse winds and heavy seas hindered them, and they could not land at Opotiki. They were therefore compelled to change their destination, and anchored at Wharehika on the evening of April 4th. On landing next morning they were met by a party of natives from Awatere who conducted them to the pa at Hekawa. Here they had to leave six of their packages which included their tents. Until these came on later they had to find shelter from the wet weather in native huts.

They left Hekawa on April 6th and had to travel slowly, as Mr. Taylor was a little lame from a tight boot, and they did not reach Rangitukia until an hour after dark. The native teacher James Kiko had arranged quarters for them in a native house which was fairly comfortable, except for the fleas. He gave them an encouraging account of the progress of his work during his three months' residence.

Next morning, Sunday, April 7th, they moved on to more suitable quarters and held a service with about 250 natives. The six men who had carried their packages a distance of 18 miles the previous day each received a prayer book, which they preferred to any other form of remuneration.

On April 8th they left Rangitukia with their luggage bearers, visiting the same native kaingas as they did the previous year.

They were pleased to find that at several places Chapels had been built for worshipping in. The one then in course of erection at Whakawhitira was 60 ft. by 28 and was attended by a congregation of 500. The natives were very attentive, and showed an increasing desire for instruction. All this was the result of the influence of

the native Christians who had been placed to work among them. The luggage carriers again asked for prayer books as payment for their work.

They arrived at Tokomaru at 5 p.m. on April 11th, but rain prevented them from assembling the natives, although at the several settlements visited they had received attentive welcomes.

Next day they called at Messrs. Harris and Espie's Whaling Station at Motukaroro; here they were detained by rain and did not reach Uawa until sunset the following evening. On April 15th they proceeded some 8 miles down the Uawa Valley through well-kept cultivations. When they came to the crossing place, as there was no canoe available, they were obliged to swim the river, conveying their luggage on a raft.

At noon next day they walked at low water round a remarkable point (Gable End Foreland). They camped beyond it at a spot that left them a walk of nine miles next morning to Mr. Harris's station at Turanganui, which they reached at midday on April 17th. That afternoon they went on to Okahu, a large pa one mile in length, intended as a city of refuge for the whole of Turanga in case of an attack from Waikato. At a house outside the pa the resident native teachers welcomed them and gave a good account of their work, telling of the earnest desire of the natives for teachers and books.

Owing to stormy weather they had great difficulty in keeping their tents standing, and suffered much discomfort. Eventually they moved to the shelter of the teachers' half-finished house.

When the weather cleared on April 20th they went on to Umukapua where Rev. W. Williams fixed upon a suitable site for a raupo house to be built in a central situation. The following day, Sunday, they held services with the natives and an English service at Mr. Harris's establishment.

On the morning of April 22nd, 1839, they left on their return journey. In two and a half hours they reached Turanganui where Mr. Espie was waiting to take them in his boat part of the way.

They made Whangara that evening, and on next day to Uawa by boat, where their natives soon overtook them. They were pleased to find that the chief there, whose people were anxious for instruction, had secured a young Tauranga chief as a teacher. On April 24th they continued their voyage in Mr. Espie's boat as far as Motukaroro. Thence they walked on to Whaka-whitira which they reached at dusk on April 26th.

Next day they addressed the natives there. As the weather was unfavourable, they remained over Sunday, April 28th, and they had well-ordered congregations of 500 in the morning and 300 in the evening. They reached Rangitukia the following day, and arrived at Hekawa at 11 a.m. on May 1st. Here they had to await the *Columbine*; she was ten days overdue, and they were running short of provisions.

The *Columbine* arrived on May 7th. A canoe going off to her was swamped in the breakers, but during the afternoon a boat was sent in and they got on board safely, thankful to have thus far satisfactorily accomplished the object of their journey.

After being delayed by adverse winds, they landed at Tauranga on May 13th and resumed their voyage on May 18th with Messrs. Fairburn, Hamlin, Wilson and family as passengers; they finally landed at Paihia on May 23rd, 1839.

At the end of the month Rev. W. Williams again took charge of the school and duties at the Waimate Station until the boys went to their homes on June 18th for holidays, and two days later he took Mrs. Williams and their three sons and youngest daughter to Paihia, where this daughter was baptised on Sunday, June 23rd.

On June 24th he collected and packed trees for Turanga, these being shipped by the *Jess* the following day.

While on their journey he and Mr. Taylor had discussed the proposal that the latter should take charge of the school at Waimate. To this Mr. Taylor agreed; he went to Waimate in October, 1839, but did not assume complete control until after Rev. W.

Williams's departure for Turanga. Meanwhile the latter continued his old duties at Waimate when the school reassembled on August 14th.

Early in October Rev. W. Williams took his wife and two youngest children to Paihia where they remained for a time that she might prepare a supply of clothing for their children, some of whom were being left at the Bay of Islands for the present. During the last three months of 1839, in addition to his usual duties, he was busily engaged in packing preparatory to moving his household to the south. A shipment of his effects, requirements and supplies, together with some cattle, was sent off by the *Jess* on November 22nd.

He severed his connection with Waimate on December 4th.

As the *Columbine* was not available, arrangements were made with another suitable vessel to convey him and his household to their southern station. They sailed from Paihia towards the end of December, and reached Tauranga on January 6th, 1840. Here they remained two days, and were thus able to meet Rev. H. Williams who had just arrived on his journey overland from the south. A meeting of Committee was held, after which they continued their voyage and landed safely at Turanga (Poverty Bay) a few days later.

It should be noted that Rev. W. Williams's station at Turanga (Poverty Bay) must not be confused with Tauranga (Bay of Plenty).

On his visit nine months earlier Rev. W. Williams had arranged for a raupo house to be built for him. This had been duly erected, but it was without doors or windows; moreover having only an earthen floor it was infested with fleas, which could only be expelled by a judicious application of fire and boiling water. Some requisites for making the house habitable had been brought with them, but it was some time before they could be used, as timber for flooring and other purposes had to be felled in the forest, sawn and seasoned before it could be used. As skilled artisans were not available, Rev. W. Williams himself therefore had to arrange for

and supervise the procuring and erection of all that was required.

In anticipation of the first Sunday after their arrival, a large number of natives from the neighbouring kaingas collected on Saturday. On the Sunday the weather was fortunately fine, and an attentive congregation of at least 1,000 assembled in the open air. This was a most gratifying beginning to Rev. W. Williams's missionary work there.

At noon they assembled again for school; here there were five classes of men numbering from 50 to 150 each, also one of 50 boys and two of women. Some who had learned to do so read in the New Testament, and others were instructed in the Catechism, repeating the answers after their teachers.

Dr. Lang in a letter to Lord Durham had stated that the Mission in New Zealand was worse than a failure. Replying to this charge Rev. W. Williams stated that their congregations aggregated from 13,000 to 20,000 persons, and in addition to the 5,000 New Testaments printed in New Zealand they had also printed 20,000 Morning and Evening Prayer Books, and had asked for an additional 10,000 Testaments to be printed in England.

The first station at Turanga was at Kaupapa near the Waipaoa River not far from its mouth.

Captain Hobson, R.N., was appointed by the British Government to negotiate a Treaty with the natives of New Zealand ceding the sovereignty of the country to the Queen of England. He arrived in the Bay of Islands in January, 1840. Early in February a meeting was held at Waitangi which was attended by all the principal chiefs of the district. Signatures to the first copy of this Treaty were then obtained. Rev. Henry Williams assisted in explaining its terms to the natives. His name appears as one of the witnesses to several of the signatures. Additional sheets of the Treaty were sent to many other districts, that the signatures of those resident there might also be obtained. Rev. W. Williams's name appears also as the attesting witness to some of these.

In the middle of May, 1841, Rev. W. Williams set out and spent six weeks visiting the East Cape district, when he found steady progress had been made in the spread of the Gospel under the diligent attention of the native teachers.

After examination he baptised 600 adults and 300 infants. The leading chiefs with few exceptions had become Christians.

In a letter dated August 24th, 1841, Rev. W. Williams wrote—"The presence at home of our eldest daughter, Mary, now fifteen years of age, has been a source of great comfort to her Mother. She is industrious in her habits, and takes an equal share with her mother in all household duties; indeed without her I know not how she would get through the difficulties of her present situation, the eldest of our three youngest children being only four years of age. While on the subject of the children I will again mention my two eldest boys who are with me. From all I hear of the school at Waimate I am thankful I have them with me, and still more thankful I am able to carry out the plan I had formed for their instruction without interfering with the care of the natives. The time I give up to them is about three hours daily, of which half is before breakfast and the remainder at the close of the day before tea. My nephews Henry and Thomas, aged respectively $17\frac{1}{2}$ and 16 years, who are also with us, are reading Homer, Herodotus, Virgil and Cicero, and Leonard (aged 12 years) without difficulty keeps up with them. Twice a week we make an attempt at Hebrew, which is interesting to all parties, and may hereafter turn to good account. The daily occupation is one lesson in Greek, one in Latin or Hebrew, with a problem of Euclid and Latin exercise. A little French has lately been added twice in the week, which is attended to by Jane (Mrs. Williams)."

In September, 1841, Leonard Williams wrote from Kaupapa, Turanga, to his sister Jane who was at Bay of Islands—"Father will soon be going to Wairoa and will very likely take Henry (his cousin) and me with him. There is some of the fence put up where the new house

is to be. The garden is all fenced in and some raspberries are planted there, but the house will not be put up until father has got a carpenter to do it."

He wrote again from Kaupapa on December 24th, 1841—"Father, Henry and I started from here on 6th October about 10 o'clock, and we took Thomas, another cousin, and Sydney, part of the way with us, and they left us not long before we got to Taikawakawa on the coast, where we stopped a little time while the natives cooked some food, and then we went on to a high hill called Tarewa. Before we got half way up it I was so tired I wondered where we were to pitch our tent, and when we got there we had to send two natives a good way off to get some water for our tea. When we got up in the morning we found snow lying about 2 inches thick upon the ground, and we melted some of it for our breakfast. When we set off that day we travelled a very long way through a wood along a ridge of hills until we came down the hill into a plain, and then we had to go a long way to Nuhaka where we stopped two or three days while father examined the natives that were to be baptised on Sunday, and on Monday we started for Table Cape where we stopped a whole week on account of father's waiwai (disputation) with one of the 'Pikopo' (Roman Catholic) priests who had landed there. On Monday following we went back to Nuhaka. I have only given you the account of the first and worst part of my journey, if you wish for the rest you must read it in my letter to M."

On October 15th, 1841, Rev. W. Williams wrote—"In a letter I shewed the Society that our congregations muster altogether 27,000 natives, which at the time was more than are found in all the other Missions of the Society."

He further recorded that in the year 1841 the number of natives attending Christian worship at Waiapu and Tokomaru was 3,200, Uawa and Turanga 2,500, Table Cape, Wairoa and Ahuriri 2,900, in all 8,600. These services were mainly conducted by the resident native

Christian teachers, and were an evidence of the earnestness of their work.

Early in April, 1842, Rev. William Williams, accompanied by his family, left in the *Columbine* for the Bay of Islands to attend the Central Missionary Committee. It was while he was there that the Missionaries were surprised by the sudden arrival of the Bishop of New Zealand, Right Rev. G. A. Selwyn. The Bishop had arrived in Auckland, and had sailed from that place to Bay of Islands, but had left his vessel out at sea, and with the assistance of his Chaplain had rowed his own boat to the beach at Paihia.

The Missionaries welcomed the arrival of the Bishop, who impressed them with his disposition to meet their views, and his anxiety to promote the welfare of the Maoris. They expressed their thankfulness to God who had directed his appointment.

On August 24th, 1842, Rev. W. Williams wrote—
“One of the leading subjects upon which we had communication with his Lordship was the School at Waimate which was likely to die a natural death; most of the children had been withdrawn because the parents were dissatisfied, and Mr. Taylor had sent in his resignation. This subject being brought before the Bishop, he said that the establishment of good schools was with him of primary importance, and he had already made provision for a commencement either at Auckland or at Bay of Islands, but that if it met the views of the Society, he would form his establishment for the present out of the materials of the School there, taking charge of the buildings at Waimate as soon as Mr. Taylor relinquished it, and giving the children of the Missionaries the advantage of being on the foundation. In expectation of some improvement on the past, I have left my boys again at Waimate.”

The Bishop appointed Rev. W. Williams Archdeacon of East Cape, including in his jurisdiction Opotiki, Tauranga and Rotorua.

Some new Mission workers arrived with the Bishop. Rev. W. C. and Mrs. Dudley, and Rev. C. L. Reay came

out with him. Mr. and Mrs. S. M. Spencer and Rev. G. A. Kissling arrived soon after in the same year; the last named had previously worked in the West African mission field.

In due course Archdeacon W. Williams with his family returned to his Turanga station, accompanied by Rev. W. C. and Mrs. Dudley, who were to be stationed at Wairoa.

On arrival at Turanga they found Mr. and Mrs. J. Stack who had come from Tauranga to take charge of the Rangitukia Station at Waiapu.

After paying a visit to Tolaga Bay Archdeacon Williams set out at the beginning of October with Rev. W. C. Dudley for Table Cape, Wairoa and Ahuriri. They had expected to meet the Bishop at Ahuriri on his way from Port Nicholson (now Wellington) early in November. Owing, however, to the death of Mr. Evans, the Bishop's companion and pupil, this meeting did not take place until November 15th.

From Ahuriri Archdeacon Williams accompanied the Bishop and Chief Justice Martin (who was travelling with him) to Poverty Bay. From the personal intercourse and discussions that he had with the Bishop on this journey he formed a high opinion of his character and ability.

A great catastrophe befell a new Church that was being erected at Turanga, which it was hoped the Bishop would consecrate. The building was advancing rapidly until within a week of their arrival, when a violent hurricane lifted the ponderous roof, which being displaced carried the rest of the fabric to the ground, a heap of almost useless ruin, so instead of a fine building, the Bishop had therefore to be satisfied with a simple awning from which to address a congregation of 1,000 seated before him in the open air.

From Poverty Bay, the Bishop and Chief Justice Martin, who accompanied him, were conducted by Archdeacon W. Williams as far as Rangitukia, where Mr. J. Stack was stationed. Leaving them there to continue

their way by Bay of Plenty to Auckland, Archdeacon Williams returned home.

Rev. W. C. Dudley was to have been stationed at Wairoa, but at the end of 1842 while staying with Archdeacon Williams, he suffered a complete mental breakdown. The Archdeacon had to obtain assistance to ensure his being safely cared for; as he did not improve he took him in January, 1843, in the *Columbine* to the Bay of Islands. The Bishop, then in residence at Waimate, undertook to relieve the Archdeacon of all the responsibility for Mr. Dudley.

Until Mr. J. Stack occupied the post at Rangitukia, Archdeacon Williams was in sole charge of the work on the East Coast. He wrote on May 15th, 1843, that in August, 1842, it had been decided that Mr. C. Baker, who had been at Waikare, Bay of Islands, should be placed at Tolaga Bay. Later the Bishop had appointed Rev. G. A. Kissling to Kawa Kawa near Hicks Bay.

CHAPTER VII

Bishop Selwyn Takes Over Waimate School as His College. Archdeacon Williams Visits Southern East Coast. Revision Committee at Waimate. Heke's Attack on Kororareka Flagstaff. First Synod. College Moved to Auckland.

As suggested Bishop Selwyn took over the control of the School at Waimate, and called it St. John's College. He purposed to have candidates for Orders as students there, and to include among them some of the most suitable of the Mission catechists and any of the Missionaries' sons who were prepared to take up the work of the Church.

Among these was Samuel Williams, Rev. H. Williams's second son who was spoken of as the flower of the family, though it was expected that he would find the training uphill work.

Entering St. John's College, Waimate, at this time, he at once impressed the Bishop with his ability and perseverance, and was appointed senior Bursar. Later he also had charge of the school for native teachers attached to the College.

The District under the control of Archdeacon W. Williams extended southwards nearly to Cape Palliser, and in order to visit those parts he decided in October, 1843, to go by sea to Wellington and work northwards along the coast. The *Columbine*, now owned by her captain, called at Poverty Bay, and he took passage by her.

He was accompanied by his son Leonard, then 14 years of age, also by Mr. W. Colenso, who was then on his vacation from St. John's College where he was studying for Orders, together with a party of natives to carry supplies and baggage. They had a rough passage, and a succession of strong north-westerly gales prevented them

from rounding Cape Palliser. Therefore they determined to land if possible to the north of it.

During a lull in the wind when off Flat Point the boat was lowered, and most of the natives and the baggage were landed, but on the return of the boat the strong wind which again sprang up prevented a second trip with the balance of the party, who only got on shore three days later at Castle Point. There they had to wait with the natives at Mataikona until they were rejoined by the rest of their party with the baggage. This involved a delay of fifteen days, as those first landed had gone on to Port Nicholson, and messages had to be sent them to return northwards.

The time was spent with one of the native teachers who lived near, instructing and examining candidates for baptism. Some of the teachers who had been placed in Wairarapa also came to see them. They then worked northwards, visiting the native kaingas on their way. At Ahuriri (Hawke's Bay) they selected a site and arranged for a raupo house to be built at Waitangi near the mouth of the Ngaruroro River for Mr. Colenso, who was to occupy the station there.

At Wairoa they found things in a cheerless state from want of attention; the natives had been disappointed at not receiving the resident missionary whom they had expected for the last three years. The Bishop proposed that Mr. J. Hamlin should be placed there.

From Wairoa Mr. Colenso travelled homewards by way of Tauranga and Waikato. Archdeacon W. Williams and his son Leonard returned home in time to spend Christmas 1843 with his wife and family, whom he was thankful to find in good health.

While living at Kaupapa (Turanga) two more daughters were born, Lydia Catherine on April 7th, 1841, and Marianne on August 22nd, 1843.

The Missionaries were still favourably impressed by the Bishop, and they had much reason to be satisfied with his administration.

In September, 1844, Rev. Henry Williams was appointed by the Bishop Archdeacon of the northern

portion of his diocese, Rev. A. N. Brown was appointed Archdeacon of Tauranga with jurisdiction over Rotorua and Taupo, Rev. O. Hadfield was similarly appointed to superintend the whole coastline from Port Nicholson to New Plymouth or Taranaki.

On September 22nd, 1844, Right Rev. Bishop Selwyn held an Ordination at Auckland and admitted Mr. W. Colenso and Mr. J. Hamlin to Deacon's Orders, and they forthwith took charge of their respective stations at Ahuriri and Wairoa.

On January 1st, 1844, Archdeacon Wm. Williams again left home to visit the various native teachers and kaingas along the coast as far as East Cape. After conducting the usual services and examining the schools he returned to his station.

On February 20th he wrote from Turanga—"I am now contemplating a visit to Waimate to reside there six months, during part of which time Henry will take my place here. My two eldest sons have been at home for twelve months, and have lost much time expecting to return to school every month, but no opportunity afforded until too late."

He further wrote on board H.M.S. *Victoria* off the Bay of Islands on June 8th—"It is now more than six weeks since I left Turanga. A meeting had been appointed by the Bishop at which I was directed to attend, the object of which was to revise various translations into the New Zealand language. This meeting was to come together at the beginning of March, and I was holding myself in readiness to come this way at that time with my two eldest boys," (William Leonard aged 14½ years and Thomas Sydney aged 13 years) "when a serious accident befel us; a good dwelling house, into which we were on the point of entering, took fire through the extreme carelessness of one of my natives and was speedily burnt to the ground. He had been told to remove all shavings and timber litter out of the house and burn them, in doing this he left a trail of shavings between house and fire which he made too close to building, and when lighted neglected to control

it, and the house caught fire. I was therefore obliged to remain at home for two months to erect another—a rough building which might shelter our family during the present winter. This was accomplished and I left my wife with our two elder daughters and our four younger children and set out on our journey overland. But we have not yet availed ourselves of the modern improvements in travelling, so that two weeks were spent in advancing as far as Tauranga, the greater part of the third in getting to Mr. Preece's station on the Firth of the Thames, a fourth passed away in waiting for a favourable state of weather for crossing over to Auckland, a fifth was spent at Auckland, there not being a vessel direct for this Bay, and now the sixth is nearly gone in our passage up.

“I have nothing worth mentioning up to the time I reached Auckland. The town presents a good appearance considering its infant state. The houses are principally of wood, but there are a few substantial buildings of brick and stone” (scoria from the volcanic hills). “The most pleasing feature of the whole is a good brick church which will hold about 600 people and stands in a prominent position, being the most striking object on entering the harbour. The site, in my opinion, is particularly well chosen, although the agents of the New Zealand Company have been unsparing in their abuse of Captain Hobson for having made this selection. The case is that there is not another place in this island in which there is anything like the extent of level land which surrounds Auckland. The consequence is that the surrounding country is beginning to put on a beautiful appearance from the number of cottages which are rising in all quarters. The district was wholly unoccupied by natives until our countrymen came there.”

The Revision Committee was composed of the Bishop, Archdeacon W. Williams, Rev. R. Maunsell, and Mr. Puckey. As soon as Archdeacon Williams reached Waimate they set to work on the revision of the Prayer Book.

Archdeacon W. Williams wrote on August 15th, 1844—"For a time the Bishop was regular in his attendances, but he soon found that our close sittings would interfere with his various duties, and by degrees he withdrew until the work was left to ourselves. I may here mention that the Bishop since his arrival at Waimate has made it a principal object to make this place altogether a scholastic establishment, and having in addition to his vast power of reducing things to a good system, the means also of extensive assistance from among the students. He has first the College in which are candidates for Holy Orders under himself and Mr. Cotton, secondly the English boys' school under Mr. Cotton and Mr. Hutton, a student, thirdly a school for native teachers under himself and Mr. Nihil, a student, fourthly a native boys' school under Mr. Wm. Davis, and fifthly the infant school under Mrs. Christopher Davies and Mrs. Colenso" (the daughter of Mr. Fairburn). "There is also a small printing establishment conducted by Mr. Nihil, a hospital in charge of Mr. Christopher Davies, a spinning and weaving school under Mr. Hamlin and Mr. Matthews. The Bishop's wish has been to have the various departments worked into a regular system, and then placing at Waimate one of the older Missionaries, himself to withdraw to Auckland with part of the machinery, and establish a permanent College. These plans have been detailed to the Society" (C.M.S.) "in a long letter, to which there has not yet been time to receive an answer."

On September 15th, 1844, Archdeacon W. Williams wrote from Waimate—"We have lately had a good deal of excitement from another cause. A young chief of some influence named Heke, a relative of Hongi, married also to his daughter, embraced Christianity some years ago, and for a time walked consistently with his new profession, but last year was drawn into a quarrel with the Kaitaia tribe and obtained some notoriety as a warrior. Since that time he has seemed to court public notice, and by way of doing this more effectually has not carried on his mischievous schemes against people of no reputation, but has made an open attack upon the Government by

cutting down the flagstaff at Kororareka. The reason he assigns for it is that many of our countrymen, and more particularly an American, have told the natives that it is in consequence of the flagstaff that ships do not frequent the Bay of Islands as they used to do. Of course information was immediately sent to the Governor, Captain FitzRoy, and it is expected that serious notice will be taken of the matter. In the meantime at the suggestion of the natives at Waimate, a meeting of the chiefs was called by the Bishop, at which Heke also was present. The general feeling was strongly against this outrage, and a letter was written to the Governor from the chiefs, and another also from Heke, in which he proposed to repair the mischief by a promise of amendment, and by offering to replace the flagstaff with a new one. The Governor in the meantime had sent to New South Wales for 250 soldiers and for a ship of war, which arrived at Kororareka a little before the Governor made his appearance. We had in consequence much excitement, the natives not knowing what steps were going to be taken, and the settlers at the outposts, fearing that if matters came to an open rupture, their property would first fall sacrifice to the natives. Mr. Clarke, the native protector, was with the Governor, and the latter was desirous in every way to do that which, while it would restore peace to the community, might tend to conciliate the natives. He decided therefore to leave the hostile array at Kororareka and to come quietly to Waimate, and there hold a meeting with the native chiefs.

“On the day appointed the meeting was held, there being a large assembly of leading chiefs. The Governor spoke for a long time, each sentence being interpreted by Mr. Puckey, after which the chiefs delivered their sentiments in native style, and a nominal payment of about 20 muskets was brought forward for the cutting down of the flagstaff by John Heke’s friends. He would not, however, come forward himself, and so far the meeting was not satisfactory because the promise of peace was depending only on the goodwill of the friendly chiefs.”

After this meeting the Governor discussed with the missionaries and the Bishop the formation of a committee to control the Mission work, which had been proposed in letters from the Church Missionary Society. He stated that he did not consider the proposal workable, but suggested an alternative which was approved of by those present. He therefore undertook to write to the Society, which it was hoped would accept his suggestion.

On September 22nd, 1844, the Right Rev. Bishop Selwyn held an ordination service at Auckland, and admitted Messrs. W. Colenso and J. Hamlin to deacons' orders; they forthwith took charge of their respective stations at Ahuriri and Wairoa.

Archdeacon Henry Williams returned to Bay of Islands after the Governor had departed. During his visit to the south he had only been able to spend five Sundays at Turanga.

Archdeacon W. Williams returned to Turanga on November 1st, 1844, taking home from school his two eldest sons. He was thankful to find his wife and six other children were well, and had enjoyed many blessings during his six months' absence. Mr. C. Baker had paid them two visits of several days each, in addition to the few weeks Archdeacon H. Williams had spent with them, but the natives had suffered from the want of the regular attention they required.

The Bishop held his first Synod at Waimate before the missionaries returned to their stations, of which Archdeacon W. Williams on November 19th, 1844, wrote thus—"The Bishop held a Synod which lasted two days, at which he brought forward various points of importance to the Mission and the Church in general, for the purpose of obtaining from his Clergy, who have had much experience in the country, their opinions, for the Bishop declared it to be his wish to act in these respects as the Bishops did in former days, acting more in unison with his Clergy, and not upon his single responsibility. Upon some questions there was a difference of opinion, and the minute was recorded accordingly, and I believe the general results of the Meeting will be given by the

Bishop in his charge. The chief subjects of consideration were, the best mode of dealing with candidates for baptism, and for the Lord's Supper, the time of probation, the regulation of native teachers' schools.

"There was one particular which excited a little unpleasant feeling in the minds of some. The Bishop has appointed that in the administration of adult baptism, generally there shall be reference made to the Archdeacon of the district, and that generally such baptisms shall take place at the time of the Archdeacon's visitation."

This was designed to check a tendency to baptise large bodies of natives together, without regard to due individual preparation.

"At the conclusion of the Synod we presented an address to his Lordship, which has been printed. The reply was most gratifying. He spoke most feelingly of the gratification he felt at the union of sentiment which pervaded the body of his Clergy, and at the confidence which they repose in him.

"The Bishop at the same time expressed his entire confidence and satisfaction with the whole of his Clergy. This was done, not as a Bishop to his Clergy, placed far beneath him, but with the warm affection of a father to his children. The feelings of everyone were much wrought upon by the pathos of his manner, and particularly by the affectionate delivery of his blessing, with which he dismissed us."

A letter from Mr. Coates, the Secretary of the Church Missionary Society in England, was received later by Bishop Selwyn, which led him to take immediate steps to transfer his College from Waimate to Auckland, where he could work out his own plans without interference.

He proposed to leave at Waimate the schools for elder girls and infants together with the spinning and weaving establishment.

After discussing the difficulties of the Bishop in the opening of St. John's College in Auckland, Archdeacon W. Williams wrote on February 26th, 1845—"One way in which this great difference is made in the expenditure

is that the cooking for the School, College and Bishop's family is all done by one person and at the same time. Now that the School is removed to Auckland I shall be glad to see the nature of its progress. For a time it will have to struggle with difficulties. At Waimate there were accommodations of every kind, which had been provided at much expense through a series of years, now everything will be new, and at first the buildings will be very scanty. I have wished that the Bishop's removal had not been so expeditious, and that he had remained another year, while preparations might be in progress for the new College, but the removal at the time it took place seems to have been most providential, for such is the state of excitement from the disturbed state of the natives that the operations of the College could hardly have gone on during the present season. You will hear from Henry all particulars of the attack, and I will only remark that there does not seem to be any cause for the proceedings of the natives more than a jealous notion which has been instilled into their minds of the English flag, which is hoisted on the flagstaff at Kororareka, which the natives have been told is the sign of their being made slaves. The poor Governor is much perplexed. Having a strong desire to promote the interests of the natives in every way, he not only finds his plans thwarted, but he has an intense anxiety to the means of preserving the public peace.

“Since I last wrote I have received much help in the Eastern District in the arrival of Rev. James Hamlin and Rev. W. Colenso respectively at the Stations of Wairoa and Ahuriri. I have been to visit them at their Stations and found them in the midst of much labour. Mr. Colenso will have to travel down to the immediate neighbourhood of Port Nicholson, and Mr. Hamlin will have a wide range among a body of natives who much need his ministrations.”

Samuel Williams came from St. John's College for the vacation at the end of 1844, and assisted his uncle by taking some of the native classes at Turanga during the succeeding few weeks.

CHAPTER VIII

Sons' Journey Overland to Auckland. Journey to Bay of Plenty, Rotorua, and Return by Waikaremoana, and Work at Turanga During 1845.

On January 1st Archdeacon W. Williams was asked to meet a taua (war party) of Wairoa natives who were on their way to meet the local natives at Patutahi. He therefore went with his son, Sydney, on 2nd January, but as there was no appearance of the visitors they returned and went again two days later. When the taua arrived, after a number of speeches on both sides, and sundry formalities, the Wairoa people were amicably invited into the pa.

On January 14th Samuel and Leonard Williams set out for Uawa at 7 a.m. to collect census information, and four hours later Archdeacon Wm. Williams and his son Sydney, started on a journey southwards.

Next day they found their journey a very tedious one, owing to the number of trees blown across the road, and did not reach camping place until two hours after dark. They visited various kaingas including Nuhaka, Waikokopu, and Nuku taurua (Table Cape). Here instruction was given to the natives, and services held. They reached Wairoa on January 21st where they met Rev. J. Hamlin who had just returned from a visit up the river, and was then busy building himself a chimney. The next day they went on to Mohaka past a dangerous cliff from which masses of rock had fallen, thence to Waikare and Moeangi-angi. Frequent showers and the high fern through which they passed made travelling very unpleasant, and they were glad of fires to dry their clothing at their camp in a shed. On January 25th they proceeded in a canoe to Ahuriri, where they crossed the mouth of the harbour. They then walked to Rev. W. Colenso's station (Waitangi) and were pleased to find that he had got well

over his first difficulties with the rough untutored natives with whom he had to deal.

The following day, Sunday, they had the usual services and classes, and on January 28th left Ahuriri on their return, calling at the various kaingas. When passing the dangerous cliff between Mohaka and Waihua on January 31st some of the party had a narrow escape from a mass of stone which fell from the summit. They spent Sunday, February 2nd at Mr. Hamlin's, and held the usual services. The night of February 4th was passed at Maraetaha, and they reached home in time for breakfast next day.

Archdeacon W. Williams recorded congregations of 500 on January 12th and 600 on March 2nd of whom 166, on the first date, and 284 on the second, partook of the Lord's Supper.

While at his station he was kept busy with a variety of other duties. He had to meet frequent calls for medicines and also to arrange, as opportunity offered, for the purchase of the necessary supplies of wheat and potatoes.

Archdeacon Williams had arranged for his nephew Samuel (aged 23) and his sons Leonard (aged 15½) and Sydney (aged 14) to travel overland from Turanga to St. John's College, Auckland. They started on their journey at 5 p.m. on 17th February, 1845. He accompanied them as far as Patutahi, where at 8 p.m. they camped for the night. The next morning the young travellers got away at 8 a.m. with the natives who carried their supplies, and he returned home just in time to escape heavy rain, which continued through the night and brought down a flood in the rivers next day. Later his sons wrote to him that they had been delayed on their way, and had to remain in camp until the rain ceased, and the floods went down.

Another incident of the journey through Tauranga was told, many years later, by Archdeacon Williams's niece, Mrs. C. P. Davies, who was then with her husband at the Tauranga station, and with whom the boys stayed. Leonard Williams went for a bathe in the sea and made

use of a canoe which was on the shore as a convenient dry spot to place his clothes on, but when he came out from his swim he was dismayed to find that the natives had moved the canoe, and he had considerable difficulty in locating and recovering his apparel.

Archdeacon A. N. Brown, who was in charge of the Tauranga station and Bay of Plenty, was detained in the Bay of Islands by the severe illness of his son. It had therefore been arranged that Archdeacon Williams should pay an inspection visit through the Tauranga district. A fortnight later therefore he took the same road as his sons and nephew with a party of 10 natives carrying supplies. His description of this journey gives some idea of the experiences of the younger party.

He wrote to Leonard Williams on March 17th, 1845—
“Your three letters giving us an account of the different stages of your journey were highly interesting, and I will give you the utu (payment) in an account of my travels. I slept at Parakiwai on the Monday night, and the next morning passed your encampment where you waited for the gale to pass over and for the flood to go down. In the afternoon we dined with old Powaitere and went on about four miles to sleep. On Wednesday at eight o’clock we came to your next resting place where your initials are cut upon a Kowhai tree. That day we travelled very slowly owing to the heat of the sun and the heavy loads of potatoes which the natives carried, and making not more than half a day’s journey, we slept at the river Rangiriri, having first passed the place where your tent was blown down. The next day, Thursday, we pushed on before breakfast up Tauawatea and over Hukanui, the hill from which you get the last look at Turanga, then along Ngatamahine and past Pukikiwi where you spent Sunday, over the river Motu and on to Waremaire. Friday we breakfasted at Pakihi, passed your encampment on the hill, where we picked up a piece of candle, and slept at Te Umukuri. On Saturday by 10 o’clock we got down to the river of Opotiki, and after 26 crossings we took to the plain and reached Mr. Wilson’s in good time in the afternoon. On Tuesday we again started and

slept at the foot of Whakatane hill, then at Otamarora, and the next day at Maketu. You will know better how to measure your distance the next journey, that Maunganui is none the nearer to Maketu because it is a high hill, being at the lowest computation not less than 17 miles."

On Sunday, March 9th Archdeacon Williams held services in Maori and English. The following morning he went with Mr. Wilson to see a new Chapel 63 ft. by 33 ft., which the natives, working with great spirit, were building to replace their old one which was too small for them. On March 11th he left Opotiki after breakfast, crossed the Waitaha and Ohiwa and reached a village at the foot of Whakatane hill, where he addressed the natives.

Next morning he went on to Whakatane, where relatives of some of their party welcomed them with a sumptuous supply of cooked food. He hurried on to Otamarora which they reached just after dark. On March 13th he went on to Otamarakau and to Maketu, where he held classes with natives, and the following day he proceeded to Tauranga; arriving there at sunset he found that Mr. and Mrs. C. P. Davies were comfortably settled; their principal attention was devoted to the Infant School. Mr. and Mrs. Chapman had just returned to their station at Rotorua after a long absence at Waimate.

On March 15th he visited Otumoetai and Maungatapu, and after evening prayers addressed the natives. On the following day, Sunday, he held the usual services, and also talked to a party of Roman Catholic natives; converts of this faith had also been met at Opotiki and other places on this journey. He packed the natives' loads on March 17th and at noon sent them on towards Rotorua. Next morning he left Tauranga at 6 a.m. on horseback, and overtaking his party half way along the road, reached the lake a little before 6 p.m. He found Mr. Chapman awaiting them with his boat, but they did not get to the station till 11 p.m. as the wind was against them.

On March 19th he held classes with the natives, and addressed them. Next day he walked to Tikitere hot springs, and talked to the Christian natives there. On Good Friday, March 21st, Mr. Chapman read prayers and Archdeacon Williams preached, and administered the Lord's Supper to 94 communicants. The following day Mr. Chapman, who had arranged to make a missionary journey to Maketu and the Coast, accompanied Archdeacon W. Williams as far as Kupenga. Though hindered by the rain which fell heavily for half an hour, they reached Tarawera Lake in about four hours, and found quarters in a small raupo house there belonging to Mr. Chapman.

Sunday, 23rd—Mr. Chapman went to the natives at Rotokakahi and Archdeacon Williams proceeded by boat to other settlements on the lake, where he gave the natives services and instruction.

The following morning he crossed the lake at sunrise to another pa which he had not been able to visit the day before, and walked through remarkable country near the lake, with picturesque park-like scenery. The latter part of the journey was over a dreary barren waste of pumice stone gravel near Mount Edgecombe, and after a walk of 22 miles he eventually reached Kupenga.

On March 25th he examined the Christian natives who had assembled from two adjoining villages, and held services with them. Then he obtained a canoe and went 26 miles down the rapid stream of Rangitapeke to Pupuaruhe, the principal pa of Whakatane. Here he met Mr. Wilson who had come from Opotiki the day before, and had assembled the Christian natives for instruction. The next day he administered the Lord's Supper to 32 natives, after which he went with Mr. Wilson to visit the sick, and in the evening again addressed the natives.

March 27th—Archdeacon Williams and his party proceeded up the valley, and reached the small village of Ruatoki late in the afternoon. The following day heavy rain prevented them from leaving their quarters. The weather cleared at noon on March 29th and they went to another village about a mile along the road, where they

found better accommodation. Here they remained over Sunday. The weather was fine that day, and they had an assembly of about 40 adults, with whom services were held. In the afternoon he assembled the children, and gave them some instruction in Watts' Catechism, in which they were evidently interested, and answered some questions intelligently.

March 31st—Continued up the Whakatane River in a canoe to the small village Tunanui where he stayed for the night to give instruction to the natives.

On April 1st he travelled through woods over a very rough road. A walk of five hours brought them to Waikare, where the party stayed nearly three hours for food. Most of the natives here professed to be Roman Catholics, but they were civil and attentive while Archdeacon Williams gave them some instruction. He then walked on for three hours, and camped for the night in a deserted village.

After a walk of $2\frac{1}{2}$ hours on April 2nd he reached Maruteane, a pa of some size. Most of the inhabitants were absent, but a number of them returned, and towards noon the principal chief, who was a Christian, made his appearance. He was an elderly man of pleasing manners, and he prevailed upon them to stay. Archdeacon Williams spent a pleasant afternoon answering the numerous enquiries of the people, who appeared to be the most important Christian party he had seen.

A walk of four hours on April 3rd brought him to Te Kapu, a small pa whose inhabitants were professedly Roman Catholics, but they admitted that the hope of obtaining clothes and tobacco had led them to make this profession. Several months ago this party had had a quarrel with the natives who were his companions, in which twelve persons had been killed. This was the first meeting since that event, and they "tangied" or cried over each other for at least an hour.

The visitors were furnished with an ample repast, and then they proceeded to Oputao, the last village on the Whakatane River. Here there was a commodious Chapel, where the Christian natives had assembled to

receive the Lord's Supper. Archdeacon Williams spent two hours with 23 of them catechising them on this service in preparation for the Lord's Supper which he administered on the morning of April 4th. He then took leave of them and set out for Waikare Lake (Waikaremoana) which they reached a little before dark on April 5th.

This lake, a large body of water about four miles in width, is dangerous to cross except in calm weather. Next day the party left in a canoe soon after sunrise, and were nearly over when a strong breeze sprang up which raised such waves that they were in danger of being swamped. They, however, reached the shore in safety and met a party of Christian natives who wished them to remain, but as Rev. J. Hamlin had been there a few days earlier, Archdeacon Williams simply gave them a few words of exhortation, and proceeded to Whataroa, a village midway between the lake and Wairoa. There he remained the following day, Sunday, and held the usual services and classes with the resident natives.

On April 7th the party left early, but missed their way when near their destination. As bad weather came on they had to make themselves comfortable for the night in an old house, with a short supply of food. When the fog cleared away the following morning they made their way to Opowhiti, where one of the native teachers lived. He, however, had gone down the river with Rev. J. Hamlin, but his people treated them hospitably, and in the afternoon they went on to Te Reinga. They reached Ngamahanga on April 9th and camped for the night, and next afternoon arrived at the Turanga home station safely.

Archdeacon Williams again took up the usual home round of services and classes.

An eruptive disease from which a native was suffering caused him some anxiety, as at first he feared that it might be a case of smallpox. His fears, however, fortunately later proved to be groundless, but as a safeguard he took the opportunity of vaccinating as many

natives as he could, and during the next two months he vaccinated 200 persons.

On May 1st he set out for Uawa. On reaching there the next afternoon he heard a confirmation of the report of hostilities between the natives and the Government forces in the Bay of Islands.

On Sunday, May 4th, he recorded that he had a congregation of nearly 400, of whom 175 partook of the Lord's Supper. On his arrival home on the afternoon of May 7th he received letters from the north giving full particulars of the melancholy state of affairs in the Bay of Islands; he was thankful that they were still at peace in his own district.

While at his home station Archdeacon Williams made regular visits to the numerous kaingas in the neighbourhood, where he catechised varying numbers of candidates for baptism, held largely attended Bible Classes with the residents, and administered medicine to those who required it. He also supervised and directed the teachers and classes in the Central school at Turanga.

He described an experiment he made on May 10th. He directed a native to crush a quantity of beetroot, squeezed the juice out with a lever, and boiled it. He thus obtained a liquor of the consistency of molasses, which he thought might be an acquisition to the natives for sweetening their food.

Later he supervised the erection of a flour mill for grinding their wheat, and also made a lime kiln.

On May 26th he received letters from the Bay of Islands telling that the settlers had deserted it, and a force of 600 soldiers and marines had gone there.

On June 16th Archdeacon Williams proceeded to Table Cape and met Rev. J. Hamlin who accompanied him to Nuhaka, and thence he returned home, working as usual among the natives he met.

At the end of this month a large party of about 100 East Cape natives paid a visit to Poverty Bay with the professed object of lamenting over deceased friends, a custom more prevalent here than elsewhere. This lamentation, Archdeacon Williams stated, was practically

formal; they passed round the villages in succession feasting with their living friends on abundant supplies of pork, potatoes and flour.

Rev. J. Hamlin arrived on July 6th to attend local Committee, and assisted Archdeacon Williams in the Sunday services and in preparing for the Meeting. For this Messrs. Kissling, Stack, and Baker arrived on the 10th. The Meetings were held from 11th to 15th July, after which they returned to their respective stations.

At the end of this month Archdeacon Williams received a letter from Table Cape reporting the wreck in Palliser Bay of the ship *Tyne* from England, which had supplies for him on board. He also heard that the *Falco* an American brig of 280 tons from Port Nicholson, which had stores for him, had been driven on shore on July 27th at Table Cape, and that the owner and several seamen had removed some of the cargo to a settler's establishment. A number of Englishmen from a neighbouring whaling station began stealing from the vessel, and they were soon joined by a number of natives.

Archdeacon Williams promptly journeyed to Table Cape to investigate what had happened. He exerted his influence, and was thus able after several days to secure the recovery of some at any rate of the looted property.

On July 27th Archdeacon Williams recorded a crowded congregation of natives at the Morning Service, 172 partaking of the Lord's Supper, and on August 17th there were 126 partakers at services at Toanga.

On August 6th Rev. W. Colenso arrived from Ahuriri, bringing Mrs. Colenso for a visit, and while at Turanga he assisted in taking the services and classes with the natives. On the 13th he returned alone to his station.

He mentioned on August 25th that influenza was again prevalent among the Maoris, and a number of deaths had occurred.

On September 13th a large party of natives arrived from Wairoa, bringing 8 new canoes for the Turanga natives. This created much excitement in the pa, and the following day, Sunday, there were large congregations which included a number of the Wairoa visitors.

On October 2nd he left home arriving the following afternoon at Uawa where he assisted Mr. Baker in his examinations and catechising. On Sunday, October 5th, he administered the Lord's Supper to 121, and baptised a number of adults and children. On October 7th he went with Mr. Baker to Tokomaru, and the day following conducted services at which 83 partook of the Lord's Supper, and also baptised a number of natives. He returned to Uawa on the 9th and reached home again on the afternoon of 11th October, having visited and inspected the various kaingas on the way.

As indicating the personal attention which was essential for the adequate working of a Mission Station such as that carried on by Archdeacon W. Williams in the Turanga District, reference to his Journal for the year 1845 shows that he was at Turanga and neighbouring places which could be reached by a journey of not more than two or three days, for 34 weeks.

During this period, in addition to the regular Sunday morning and afternoon services with the Maoris, and an English service at midday, a catechising at one of the native services, and other occasional services for baptisms, weddings, and funerals, he personally held 238 classes for natives on 116 different days for Bible readings, instruction and examination of candidates for baptism, and preparation for the administration of the Lord's Supper. The aggregate attendances at these classes was 5,448. Though sometimes numbering less than five, a few of them contained from 90 to 120 each; the majority ranged between these extremes.

In addition he had to keep up his regular reports and returns to the C.M.S. He was frequently interrupted by calls to visit or supply medicine for the sick, and had regularly to supervise the procuring of food and material required for carrying on the work.

While at St. John's College, Leonard Williams received the following letter from Bishop Selwyn under date of October 22nd, 1845—

“In token of my approbation of your diligence and good conduct, as it has come under my observation

during this term, I have elected you to a Scholarship in St. John's College on the foundation of the late Rev. Thomas Whytehead. The income of your Scholarship, added to such advantages as you may gain in any duties to which I may appoint, will soon, I hope, enable you to release your father from the charge of your maintenance."

1845

CHAPTER IX

1846

Journey to Wairoa, Ahuriri and Wellington via Manawatu and back by East Coast. Bishop Selwyn's Visit, Confirmations held January, 1846.

On October 17th and 18th Archdeacon Williams made preparations for a long land journey to Ahuriri, Manawatu, Wellington and Palliser Bay. On October 20th he left home with a party of natives carrying food and baggage. At 1 p.m. he reached Taikawakawa where a number of natives had gathered to meet him.

After giving them instruction he continued his journey, visiting the kaingas at Nuhaka, Waikokopu, and Whakaki. He then went on to Wairoa, reaching there on 22nd October. Rev. J. Hamlin was absent when he arrived, but returned next day. Archdeacon Williams discussed various matters with him. He also discoursed with the natives, gave them instruction and held the usual services.

The weather as far as Wairoa had been threatening and showery, and there was further rain on 24th October when he proceeded on his way. He walked along the coast under the dangerous cliffs to Waikari, but the continuous rain prevented his going further that day. As the weather cleared on 25th he went on to Arapaonui, remaining there over the next day, Sunday. On October 27th he started off early for Tangoio, and thence went on to Waihinganga. At both these places the numerous

residents pressed the party to stay, but it was necessary for them to push on. After walking over a toilsome road of loose gravel, they eventually reached Rev. W. Colenso's house at Awapuni at 8 p.m.

On October 28th the party went on to Te Ngaue where a large number of natives were busily employed in planting crops. After staying with them a short time to have some food they walked across the plain till dark, when they reached a small village on the Poukawa Lake. They were much indebted to the Chief, Te Hapuku, who sent a guide after them and so saved them from travelling through deep swamps. The weather in the afternoon had been wet with a southerly wind, so they were very grateful for the shelter of a warm house. The people came together for prayers, though very few professed Christianity.

Next day they proceeded to a small village on an island in Lake Rotoatara (opposite what is now Te Aute) which had been the scene of some desperate conflicts between the inhabitants and invaders from Waikato. The latter took the village, but some months later were driven out again with loss by the former inhabitants, assisted by the Ngapuhi Chief, Te Wera, from Table Cape.

Here the party obtained another guide, and after crossing a large tract of unoccupied grass land, reached Waipukurau towards evening. Though the village was a new one, Archdeacon Williams was pleased to find a well-built Chapel.

On October 30th he addressed the people at morning prayers; then, having been furnished with a guide to Manawatu, the party proceeded over the vast plain of Ruataniwha and encamped at Te Whiti, where Bishop Selwyn had spent the Sabbath three years before. The following day they travelled through the forest at the head of the Manawatu River. After a walk of nine hours they came to the village of Hautotara, whence they hoped to proceed by canoe. During the forenoon a partial eclipse of the sun had been observed.

On November 1st Archdeacon Williams addressed and catechised the natives, and afterwards mended and

washed his clothing. On the following day, Sunday, he held services and instructed the natives.

On November 3rd he set out on his voyage down the Manawatu. The scenery here was very picturesque, but though the country was good and fairly flat, it was sparsely populated. He encamped at the small village of Ngaawapurua, and gave suitable advice to a few natives who had given up attending Christian worship. Next day he continued his journey down the river. After travelling some distance he left the canoe at a small village and proceeded on foot in order to avoid a dangerous part of the stream, and arrived at Te Wi in the evening, but found that most of the natives there had gone to Otaki to meet Mr. Taylor for the administration of the Lord's Supper. He had prayers with those who had remained, and urged them to live according to the Gospel.

In his journal on November 5th, 1845, Archdeacon Williams wrote—

“Being furnished with two fresh canoes we resumed our voyage. The stream has a continued succession of rapids, down which the natives manage the canoes with much dexterity. At 10 a.m. we met a party from Otaki, and went on shore to take food with them; they were very urgent for me to remain there for the night, giving as a reason the rare opportunities they have for instruction. Withal a pig was brought for my natives to feast on.”

He had, however, to push on. After giving them a short exhortation he proceeded on his voyage. Navigation here was difficult owing to the numerous trees that fell into the river after every flood. He spent that night at Rewarewa; here he was warmly welcomed and conducted to the house used by Archdeacon Hadfield when he visited there. After taking food the natives assembled in their chapel and were catechised by Archdeacon Williams. Next morning he addressed them at morning prayers, and then proceeded to Otaki. The first part of the road was over soft sand, which made travelling very tedious.

He reached Otaki at dusk, and was glad to meet Rev. H. Govett, who had been left there by the Bishop because of Archdeacon Hadfield's indisposition. Here the natives had quite a civilised appearance and many had embraced Christianity.

Archdeacon Williams here received a visit from old Te Rauparaha, and spoke of him as a fine specimen of a native chief. Though he had been one of the principals in the sad affair at Wairau,* he had more recently been receiving instruction in Christianity from Archdeacon Hadfield. When he heard that Archdeacon Williams proposed to continue his journey next morning, he told him that he had much to say to him, and prevailed on him to stay longer.

After breakfast on November 7th Te Rauparaha came with two of his sons and some others, and they conversed for two hours. He said he had had experience of evil in every form, of battles, sieges and murders, and now he wished to learn something about Christianity.

On the next day, Saturday, Archdeacon Williams, who had been persuaded by Te Rauparaha, remained quietly at Otaki, and held further conversations and services with him and the natives there, but sent his own party on to Waikanae with his baggage.

On Sunday, November 9th, he, assisted by Rev. H. Govett, took part in the morning services, and preached to an attentive congregation at Otaki, after which he rode on to Waikanae, where in the afternoon he held service with a large congregation there also.

On the following day he proceeded towards Wellington and arrived at Porirua in the afternoon. He stayed the night there in order to hold services with the Christians who were scattered round, and to give them instruction.

On November 11th he was pulled up the Porirua River in a canoe, and came to the beginning of a road which had been cut through the bush to Wellington. After travelling about 6 miles he came upon some settlers'

*At Wairau, Marlborough District, in June, 1843, a police magistrate and his armed escort attempted to serve a warrant for the arrest of two chiefs who had interfered with a survey party on disputed land. The attempt failed and 22 English prisoners were massacred.

houses, which continued at intervals for another six miles. He wrote—"We are in a romantic District, very wild and rugged, and the labour which has been spent in clearing the timber and cultivating the soil is immense."

At length he came suddenly on the view of the harbour and town of Wellington, seeing the whole to advantage from the top of the range. Though he did not think it comparable with Auckland, he was agreeably surprised at it, as he had heard much against it. He wrote: "I was hospitably received by Mr. St Hill, and found Archdeacon Hadfield on his bed, from which he only rose for short intervals, but though his body is frail, his mind retains the fullest measure of Christian cheerfulness."

On November 12th Rev. W. Colenso called; he had been waiting at Wairarapa with a view to assisting Archdeacon Williams in the administration of the Lord's Supper there before accompanying him northward by the East Coast. While in Wellington Archdeacon Williams saw a number of the English residents; he also met and conversed with the Bishop, who had just arrived that morning by the Government brig.

On November 14th Archdeacon Williams walked to Petone where he met Rev. W. Colenso, who had gone there the previous day.

On Sunday, November 16th, they held services with the natives, at which they had a congregation of 190.

Next day they travelled by the coast to Parangarahu; the following day, after a fatiguing journey over a stony road they reached Te Kopi. Here they held services and conversed with the natives. On November 20th the Lord's Supper was administered to 55 natives. Bad weather prevented their proceeding further until November 21st. Leaving Te Kopi early that morning they rounded Cape Palliser after a walk of three hours.

Archdeacon Williams spoke of this region as a dreary and inhospitable part of the coast, upon which there were many remains of shattered vessels which had been wrecked at different periods. Inshore there was a belt of beautifully grassy land from a quarter to half a mile in width, at the back of which was the long range of rugged

hills separating the valley of Wairarapa from the coast. From Cape Palliser a further walk of six hours took them to the village of Oroī, where a party of natives was waiting to receive them. Here they held services and gave the natives instruction.

They left Oroī next morning, and after a walk of $7\frac{1}{2}$ hours reached Paharoa. Here they remained over Sunday, November 23rd, and held the usual services and catechisings. They walked the following day to Wharau-rangi and met a chief who for many years had professed Christianity at Table Cape, but had fallen away and plundered a settler. They urged him to repent, and return from his backsliding. Then they went on a further 6 miles, and camped for the night anticipating bad weather; as it had cleared next morning they pushed on in order to get round a rocky part of the coast before high water, and reached Wharearua after an easy day's journey. Here they found two houses occupied by ten persons, whom they addressed.

On November 26th a walk of two hours brought them to Castle Point, where they were reminded of their experiences two years earlier after landing from the *Columbine*. The natives urged them to remain and partake of food, after which they proceeded to Mataikona where about 100 natives were assembled. They catechised and addressed the people there, and at the evening service next day administered the Lord's Supper to twenty-one of them.

On November 28th they sent on their natives with the baggage, and then gave further instruction to the Mataikona people. Later in the day they followed on, and reaching Akitio at 4 p.m., as the weather looked unsettled they decided to remain there for the night. Next morning they journeyed over a very stony road to Pakuku, arriving there in time for breakfast; thence they proceeded to Porangahau, reaching there half an hour before dark.

On November 30th, Sunday, they held classes of communicants before breakfast, and at the 10.30 a.m. service administered the Lord's Supper to 40 persons.

Instruction was given in the afternoon, and further services were held in the evening. Next day after giving further instruction and dealing with errors which required correction, they left at 2 p.m. for Parimahu. On December 2nd a fatiguing journey over a stony road brought them to Manawarakau (Kairakau) a little before sunset.

Here they found a small party of natives. Unfortunately owing to the evil influence of a nearby whaling station they were in a listless state. Archdeacon Williams held prayers there and addressed them, and the following afternoon continued his journey to Waimarama. There he found four white men who had been parties to the plundering of the American brig at Table Cape already mentioned, whose example had had a bad influence on the natives.

On December 4th he set out early, and after a walk of $7\frac{1}{2}$ hours arrived at Awapuni, Rev. W. Colenso's station. Next day he held a service with 240 natives in the chapel, and on December 6th held classes of preparation for the Sunday services. On Sunday, December 7th, 127 persons received the Lord's Supper in the morning, and six infants were baptised in the afternoon.

Next day Archdeacon Williams was present at the morning school, and found nearly the whole of the previous day's congregation of 250 attended before they dispersed to their homes, and the reading classes showed marked progress. Later in the day he and his party left for Tangoio, which they reached after a walk of $6\frac{1}{2}$ hours.

On December 9th they left at 5 a.m., had breakfast at Aropoanui, and after a walk of 24 miles reached Waikari a little before sunset.

Next morning they started off early, breakfasted at Mohaka, and after a walk of 24 miles reached Wairoa at 6.30 p.m.

On December 11th Archdeacon Williams went with Rev. J. Hamlin to see the new site for chapel and house, and in the evening held service in chapel.

On the following day the natives made a transfer of 8 acres of land for the station; this provided an excellent site in the vicinity of their settlement. The day after was spent in preparing communicants and examining candidates for baptism. On Sunday, December 14th, Archdeacon Williams, assisted by Rev. J. Hamlin, administered the Lord's Supper to 120 natives in the morning, and then held an English service which was attended by nine Englishmen from the whaling station. In the afternoon there was school, followed by a service at which 22 adult natives were baptised.

Next morning he left Wairoa, and at Whakaki had a long conversation with a party who had attached themselves to a Roman Catholic priest, whose adherence to that faith was not very strong.

On arrival at Nuhaka he found a small party of natives awaiting him. On the morning of December 16th he administered the Lord's Supper there to twenty persons.

He then proceeded to Table Cape, and after evening prayers, held close converse with the people there, urging those of them who still retained goods stolen from the wrecked American brig *Falco* to give them up. Next day he gave further instruction and administered the Lord's Supper to 56 natives, after which he returned to Nuhaka and camped for the night at the entrance to the wood.

Leaving there next morning he reached Taikawakawa at 4 p.m. and arrived home at nine o'clock that evening, having accomplished a journey of 700 miles on foot, during which the whole party had been mercifully preserved from casualties of every kind.

On December 20th Archdeacon Williams resumed again his usual home duties, finding many matters which needed his attention.

On examining the natives at Taureka he found them better prepared than any others in the Turanga district, and a great credit to their teacher, Paul, who had kept up the school with regularity.

On January 13th, 1846, Archdeacon Williams went to Wherowhero to meet Bishop Selwyn who was expected from the south on the next day. The Bishop did not arrive until 9 p.m. on the 14th, having come all the way from Nuhaka that day.

The Bishop accompanied him to Turanga next day, and during the two following days the Bishop was busily occupied examining 282 candidates for confirmation. On Sunday 18th he preached at the morning service, which was attended by a congregation of 600 natives. At 2 p.m. he held an English service, and confirmed Archdeacon Williams's four elder children. Later in the afternoon he confirmed 282 natives. On the two following days he examined 180 more candidates at Toanga. These were confirmed on the afternoon of 20th January, making a total of 462.

On the next day the Bishop left with Archdeacon Williams for Whangara. Thence they went on to Uawa, arriving there on the evening of the 22nd. The Bishop spent two days examining the confirmation candidates there. On Sunday, January 25th, the chapel at Uawa was densely crowded with 400 natives at the morning service. In the afternoon the Bishop confirmed 264 natives, and also Mr. Baker's three children. The following day he continued his journey northwards with Mr. Baker.

Archdeacon Williams then returned to Turanga, reaching there on January 27th. He had thoroughly enjoyed his intercourse with the Bishop, and expressed great admiration for his wisdom, energy, and fervent piety.

On January 29th his sons Leonard and Sydney went to Uawa, 35 miles from Turanga, to make entries in the native census records.

CHAPTER X

Voyages by Sea and Work on East Coast, 1846.

When going to and from school Archdeacon Williams's sons made several voyages to Auckland in small trading vessels.

The following extracts taken from their letters home give some idea of the nature of coastal travelling in those early days, and of the life at St. John's College at that time.

On May 20th, 1844, Sydney Williams wrote: "We came out from Turanga on Wednesday, and next day were going back, but when we got to the heads the wind changed and we turned round and got to Uawa on Friday evening, took in the two Bakers. We spent Sunday at Reporua, and on Monday went on and landed Mr. Stack's things. On Tuesday went round East Cape, and in the evening landed Mr. Kissling's things. Wednesday we saw White Island, and on Thursday got into Tauranga. Stopped four days. On Monday came out with Mr. and Mrs. Chapman and Marsh Brown, and on Thursday got as far as Mercury Island, Friday got into Auckland. Monday we got out of Auckland, Thursday went back to Auckland and on Saturday came out again, and on Monday got as far as Whangarei, Friday came out and got into Bay of Islands at midnight on Saturday, and landed Monday morning."

Leonard Williams wrote to his sister from St. John's College (then at Purewa) on May 1st, 1845: "Now for a little about Purewa; when we came we found two or three houses building, several tents up, but now the tents are all done with, and the students are all in this house. We are lodged in a large building that is hereafter to be a barn, and which is divided into two parts, for there are two separate schools now, one under Mr. Tudor and one under Mr. Hutton. We have our meals all together in a



St. John's College, Purewa, 1846

house that Mrs. Watts lives in. There is very little sugar now in Auckland, so we have to go without any in our tea. A vessel came in from Wellington a day or two ago with some, so I hope we shall have some soon. Pene is going in this vessel, he will take these letters as the vessel is only going to Uawa."

On August 28th, 1845, he wrote again from Purewa Bishop's, Auckland: "I was up at the College this morning assisting to mark out the sites of the different buildings, among which was one which when we had finished the Bishop said to me 'Do you know who is going to live here, it is someone you are very well acquainted with,' so I suppose it is to be the house of Mr. Quam. The buildings are getting on very slowly, they have hardly done the lower story of the only one they are going on with at present, some of the others are to be built of brick and wood, so that they will be done quicker when once they set about them."

On February 6th, 1846, Archdeacon Williams recorded that he marked some cattle, thus varying his usual occupation.

On Sunday, February 15th, he administered the Lord's Supper to 233 natives at Turanga, and on the following Sunday, February 22nd, to 135 natives from Patutahi and Toanga, making a total of 368.

On 23rd February he received a letter from Mr. Stack telling him that Rev. G. A. Kissling was seriously ill. He therefore left next day for Waiapu.

Three days later he met a messenger who reported that Mr. Kissling was better. He was also glad to learn from the same source that peace had been re-established in the Bay of Islands.

On his arrival at Hicks Bay on 28th February he was thankful to find Mr. Kissling so far recovered that he was able to appear out of doors. While in the Waiapu District he conducted the usual instruction classes and examinations, and held religious services at the various settlements. He was pleased to note a distinct improvement among the natives who were now attending the schools with much greater regularity than formerly.

On March 4th he started on his return journey, and after calling at the various settlements reached home on the evening of March 16th. The next day he arranged with Mr. Yule about passages for his sons to Auckland by the cutter *Swan*.

After several delays the *Swan* eventually put to sea. Writing from Bishop's, Auckland, on April 20th, 1846, Leonard Williams thus describes their experiences: "After a long passage of 17 days we reached Auckland on Easter day which was the third Sunday since we left Turanga. We had very poor accommodation on board the *Swan*, at least much more so than I expected. There were three berths in the cabin, two of which Sydney and I occupied, and the Captain the other, and Mr. Yule took up the floor. Then again we had no sugar, which was a great inconvenience as we had nothing but wretched coffee to drink, which was horrid. We had no basin to wash in, but used a tin dish. We got a little sugar from Mr. Baker's place at Matahia. We did not get round East Cape for nine days, but were poking about first in one place and then at another till we were tired of it. On the Saturday just as we were round the East Cape it blew a smart gale from the North East, which I suppose you must have felt, as they had it very bad here, and we more particularly remember it as we had only one meal that day and were obliged to be in bed all day, for we could not go on deck, nor could they keep a fire alight for the rain. When we got here we found the place much improved, as they had got a little grass to spring up about the place and the garden in better order with cabbages and cauliflowers growing in it."

From St. John's College he wrote on April 30th, 1846: "The Bishop is still at his house in Auckland, he was out here last week, and has been since to Kawau and since he returned from there he has had an interview with the Governor who arrived from the Southward last Sunday in the *Driver*. On Tuesday we went with Mr. Cotton on board the steamer, and went down the engine room and saw all the works. She is a good large vessel and makes all the other vessels in the harbour look small.

I believe we are to have one of Mr. Busby's sons at school here, but I am not certain. We are rather more comfortable here now than we were last term in the old barn, which is now a Native school-room. I shall have a room to myself soon, which will be much more comfortable than being in a room with a great number of companions. I hope you are comfortable by this time in the new house, which ought to be a good way on towards being made habitable all over by this time."

He wrote further from St. John's College on July 3rd, 1846: "I hope Mita Uru (Mr. Yule) will look out for a comfortable vessel for you to come up in, at any rate more comfortable than the *Swan* for she was wretchedly uncomfortable, and I hope that he will not trade along the Coast with you on board and make a floating pig-sty of her, for if he does that will be another source of discomfort as it was with us. My friend King is come at last, better late than never, and he and I have got this room to ourselves now, which before was mine without anyone to dispute it with me. I do not think there is much chance of our going in to Auckland to see Mrs. Selwyn this term, or even to read the library through either, as we did last term. I hope you have got into your new house long before this, for I think Cooper has had lots of time to finish it now. They do not get on very fast with these buildings here. The kitchen is done as much as it will be for some time to come, and the masons are laying the foundation of the hospital which is going to be a wooden building. You may tell Mary that the house to be hers and . . . 's, will not be done for some time yet, on account of some of the sawyers falling out about the price of the timber, or something of that sort, but there is a lot of stone ready for the foundation of it, and also a quantity of bricks for the chimneys."

He wrote again from St. John's College on July 22nd, "We were glad to hear that you were all well and were getting into the new house. I think the buildings will go on faster soon, and you may tell Mary that *the house* will very likely be begun soon. We have been doing a good deal lately towards improving the look of the place by

planting several hundred of Ngaio about, so that if only half of them grow it will be a regular Ngaio hill. The trees are bought from the natives at the rate of a penny a piece. I bought more than 200 to-day."

The new house spoken of in these letters was the house at Whakato to which Archdeacon Williams and his family moved during this year.

In writing to England on February 4th, 1846, Archdeacon Williams expressed his hearty approval of the Bishop's plans for his College and School at Auckland, and that his son Leonard had recently been awarded one of the two scholarships attached to the College, which would be a great assistance. He also noted the Bishop's extreme satisfaction with the steadiness and perseverance displayed by his nephew, Samuel, "who is a great acquisition to the College." Writing later he mentioned the birth at Whakato of his youngest daughter Emma Caroline Williams on February 20th, 1846.

On March 23rd news was received by a vessel from Port Nicholson that the natives at the Hutt had provoked hostilities with the Military, and that several of them had been killed.

During the next five months the missionary work at the Turanga and East Coast Districts was continued as usual. Archdeacon Williams recorded that the Local Missionary Committee sat from April 2nd to 7th and that Messrs Baker, Hamlin and Stack were present. On Good Friday and Easter Sunday, April 10th and 12th the Lord's Supper was administered to 269 at the Home station, and 151 at Toanga, who, 420 in all, had been previously prepared. He recorded that on April 16th he took honey from three hives, and was also engaged in preparing returns.

On April 20th he started on a journey to the southern districts. He noted that at Ahuriri, Mr. Colenso's Station, he had a congregation of 250, and that 127 natives there, in addition to 140 who attended in smaller groups at other centres on the way, partook of the Lord's Supper.

On his return he reached home at 9 p.m. on May 12th, having had to swim the Karaua creek, as the tide was high.

In the three weeks from June 28th to July 19th he was pleased to record that he administered the Lord's Supper to 680 natives, 259 at the Home station, 184 at Toanga, and 237 at Uawa.

On July 2nd he moved all his books to his new house at Whakato. An attack of rheumatism with which he was unfortunately troubled about this time does not seem to have appreciably diminished the number and extent of his activities during July and August. These were of a most varied nature, and included the entering of baptisms and marriages in the census returns, cutting glass for windows, grafting trees and visiting and treating the sick, and compounding medicines for use.

It is of interest to note that on July 29th he was called to attend an Englishman brought from the Whaling Station at Table Cape, whose two thighs had been broken by a whale, and recorded that he was likely to do well. On the following day he heard of the death at Wherowhero of the wife of the native teacher named Edward. As she had been highly respected, a large number of natives assembled for her funeral on August 4th. These included many who for some months had neglected their religious duties, but now professed a desire to return to better ways.

At the end of July Archdeacon Williams had been making preparations for a visit to Auckland, and towards the end of August he arranged with Mr. Yule to take passages for himself and his family by the *Dolphin*. On August 29th they moved to an empty house at Turanganui belonging to Mr. Harris, where they waited favourable weather for embarking.

Going on board at noon on the 31st they set sail with a south-east wind, and were off Uawa by midnight. Next morning it was so hazy Mr. Baker did not sight the vessel till noon, when he came off in a small canoe from Cook's Cove. His sisters were to accompany Archdeacon Williams's family to Auckland, and he brought

a portion of their luggage. It had been intended that the Misses Baker should come off with their father as soon as they could cross the bar, but in the meantime a north-easterly gale sprang up and the vessel had to put to sea again. They lay to all that night and next day were all very seasick. On the 3rd September the weather moderated, and the members of the party were soon convalescent. They found they had drifted sixty miles to the south and were abreast of Portland Island.

Towards evening they stood on their course again; with a fair wind they were off Whangara by daylight next morning, and reached Uawa at noon. Here the Misses Baker came aboard and they took in two casks of fresh water, after which they set sail again with a light north-east wind. By 6th September they encountered a heavy sea off East Cape. Cape Runaway was passed on the 7th and Mayor Island about 20 miles off on the 8th. While in this vicinity they saw the smoke of the Government steamer on her way to Auckland.

Next day they sailed through the Mercury Islands and rounded Cape Colville; finally they anchored in Auckland Harbour a little before sunset on the 10th. At 10 p.m. Samuel Williams came out in the Bishop's boat, and made arrangements for the party to land the following morning. At 8 a.m. next day the Bishop arrived with two boats and took the whole party and their baggage direct to Purewa Creek, which was quite near St. John's College.

Such a voyage as that just described was typical of those early days.

In his journal of September, 1846, Archdeacon Williams described Purewa as an interesting and romantic little village, close to the water's edge, studded with native houses, and affording a population close to St. John's, upon which the influence of the College might act with benefit. "At present the Native Teachers' and Native Boys' Schools are carried on here, and the Printing Department, but all will be moved up the hill as soon as the permanent buildings are prepared."

In consequence of the illness of Rev. G. A. Kissling in the previous February, mentioned earlier (page 79), he and Mrs. Kissling moved to Auckland, and at this time resided about three miles from St. John's College. Though in better health than when he arrived he was forbidden by his doctor to return to his old station near East Cape.

CHAPTER XI

1846-1847. *Family Visit Auckland and Bay of Islands. Translation Revision. Ordination and Marriage Samuel Williams. East Coast Work Continued. Second Journey by Land to Wellington.*

The visit of Archdeacon W. Williams and his family to Auckland, mentioned in the previous Chapter, enabled him to devote several weeks to translation and revision work on the New Testament and Prayer Book, in company with Rev. R. Maunsell and Mr. Puckey, and also to meet his brother Archdeacon Henry Williams and his family who arrived from the Bay of Islands on September 17th to be present at the ordination of the latter's second son Samuel and his marriage with their eldest daughter Mary, which are recorded in the two following letters to his brother-in-law in England.

September 30th, 1846, from St. John's College: "Having arrived in Auckland with 7 of our children, Leonard and Sydney being already at the College, we proceeded next day by the Bishop's boat to the quarters assigned to us in this building. The College according to the Bishop's plan will be an extensive range of buildings, of which there is at present erected a stone building which is to be the school for boys, and also a stone kitchen, a third building in progress of wood which is to be a hospital, and there are three commodious cottages also of wood which are to accommodate the

College servants. The Native Department is for the present about a mile and a half from us (at Purewa) but that is to be removed to College before next term. It consists of a Native Teachers' school and a Native Boys' school, of which the Bishop is Head Master and Samuel second Master, assisted by three of the students. There is a most satisfactory progress made, and the two schools will be a great blessing to the country, as the Natives may attend from all parts of the island.

"The building we occupy consists of 16 rooms and gives accommodation to the family of the Bishop and to mine, Mr. Cotton, his Chaplain, four students and 34 English boys. This latter number of boys is nominally under the charge of Mr. Cotton, but really under Mr. Hutton. This school has been badly conducted, and I found it necessary to talk to the Bishop about it and urge that the character of it may be altered before the school disperses lest an evil report should be taken to the parents of the boys and the numbers be seriously diminished. My conversation has had a happy effect, much to the benefit of the poor lads. A part of the system here is that of working during part of the time not occupied by school. There is a large quantity of ground already in cultivation, with a good and commodious garden. The Church of the District is distant about three-quarters of a mile, which is well filled with settlers and members of the College. The site of the Buildings is admirable, at the top of a gentle rise which is much diversified by little glens which in the course of a few years will be rendered highly picturesque by numerous plantations of trees.

"You are aware that Samuel has for some time been studying under the Bishop with a view to ordination. This took place last Sunday week, September 20th at the Church of St. Paul's in Auckland. It was a scene of extreme interest, that the child of many prayers, for whom it had been the wish of his parents that he should be dedicated to the Service of the Lord, should now be solemnly given up, and that too by his own father, who presented him to the Bishop at the Service in the

presence of many members of his family. Through the kind consideration of the Bishop both Henry and Marianne and six of their children were present, being invited from Paihia to stay at the Bishop's house.

"Another event is now on the point of being consummated, the union of Samuel with my daughter Mary. This is to take place at 11 a.m. to-day. Nothing can exceed the kindness of the Bishop and Mrs. Selwyn, who look upon our children as their own, and have arranged that all the trouble of the wedding should be undertaken here rather than at Paihia, out of their great regard for Samuel. The Ordination of Samuel has been with the Bishop's entire satisfaction, and I know that he looks upon Samuel as one of his main supports in carrying out the native part of the College."

Samuel and Mary Williams were married by the Bishop at the Tamaki Church (St. Thomas') near St. John's College at 11 a.m. on September 30th, 1846. Subsequently the guests to the number of about fifty "partook of a sumptuous collation" in the College Hall; the bride and bridegroom then took their departure to Mr. Kissling's house which had been lent to them.

The following week Rev. Samuel Williams moved with his wife to a comfortable house at Purewa near the College, where he zealously continued his work.

The work at the College and School had not been entirely satisfactory since Archdeacon W. Williams left Waimate, and his anxiety for the welfare of the pupils led him to earnest consultations with the Bishop. As the latter's wide field of duties entailed frequent absences from Auckland he was naturally unable to give the work the supervision that was necessary. At the same time there was very great difficulty in obtaining an able and suitable man to take full control. Under the circumstances Archdeacon Williams decided to send his son Leonard to England to complete his education, and thus wrote to his brother-in-law in England on October 16th, 1846: "It is my wish that Leonard, if it please God to spare him, should receive advantages which he is not likely to have here, and that he may be prepared for

those sacred duties which he professes to desire. I have no doubt that I shall be able by observing strict economy in expenditure, to devote to his use £100 annually as long as he may require it, and I must look to you to act for me in selecting the place which may be most desirable for his education. I am sure you will make choice as if for your own son. Under the circumstances I have determined to send Leonard to England in about twelve months' time. Mr. Cotton returns to England, and the opportunity will in many respects be desirable."

On November 5th Archdeacon W. Williams, his wife and children, including his daughter Mary (Mrs. Samuel Williams) and her husband left by a small sailing vessel for the Bay of Islands. The Archdeacon himself remained at Purewa and continued his translation work with Rev. R. Maunsell and Mr. Puckey.

On November 21st Mr. J. Stack who had had a serious mental breakdown of health arrived in Auckland from Uawa by the *Dolphin* and Mr. Kissling proposed that he and his wife and children should stay with them.

On November 30th they were surprised at breakfast by the appearance at Purewa of Rev. and Mrs. Samuel Williams, who had returned to Auckland from Paihia during the previous night.

That afternoon he bade good-bye to his daughter and her husband, and sailed for Bay of Islands the following afternoon in company with Messrs. Clarke and Puckey, and landed at Paihia on the afternoon of December 3rd. Owing to the recent conflict between the Military and the natives the Bay presented a scene of sad devastation, though it was now beginning to recover, but Paihia had come through unscathed, the trees having grown considerably during his absence, and now looked better than ever.

He was sorry to find that the friendly natives who had sided with the Government had contracted evil habits from the soldiers.

Leaving their three sons at Paihia to return from there to St. John's College, Auckland, Archdeacon Williams and Mrs. Williams, with four of their daughters,

set sail on December 8th, 1846, in a little vessel of 20 tons, bound direct for Poverty Bay.

Meeting with fine weather down the coast they reached Turanganui on December 15th, thankful to be safely home again.

On this voyage they brought back with them an East Coast native teacher named Edward, who had been to the Bay of Islands on a visit. This native had been in failing health for some time and he died and was buried at the end of December. His death still further depleted the staff of the Mission which had already lost the services of Messrs. Kissling and Stack during the past year. Thus heavier responsibilities were thrown upon Archdeacon W. Williams, who, upon his return, had immediately recommenced his usual round of visits, classes, examinations and Services. The natives gave him a glad welcome, and began to flock in to see him as usual.

He was thankful to find on his return home that for the most part good order had been preserved, and that the natives and the work among them had suffered as little from his absence as could have been expected, and he had just time to see the whole of his immediate parishioners before preparing to take another long journey to the south on foot.

On January 18th, 1847, he set out accompanied as usual by a party of natives carrying food and luggage. After visiting various settlements on the way, including Table Cape, Nuhaka, and Wairoa, conducting the usual services and classes, he eventually reached Rev. W. Colenso's station at Ahuriri on January 23rd. Three days later he proceeded to Patangata, having heard that Paraone Hakihiaki was waiting there to see him. This native had recently arrived with a party from Nukutaurua (Table Cape) bringing with them much of the property looted from the American brig *Falco* which had been wrecked at the Cape some months before.

On January 27th Archdeacon Williams had a lengthy discussion with this party. As a result a keg of gunpowder and some bullets were produced then and there, and it was further arranged that Paraone should collect

the balance of the *Falco* property that was still held by the natives and deliver it up when the Archdeacon returned from the south. Archdeacon Williams thereupon rubbed noses with Paraone and shook hands with his people, thus indicating that as they had returned to a right frame of mind he was prepared to resume his usual intercourse with them.

He and his party then went on twelve miles to Waipukurau, where they remained until January 28th. Thence he journeyed on, holding the usual services and classes at the various villages through which he passed.

After a walk of several days, first over open country, and then through forest, the party at length reached the Manawatu River at a point beyond Puehulai. Here on February 1st they met some natives who were returning to Ngaawapurua (some distance down the river) by canoe, and arranged to accompany them. They were very glad of this opportunity, as they had found walking in the heat very trying.

Next day the party left in five canoes accompanied by 15 natives from Ngaawapurua. The voyage was most interesting, the negotiation of the rapids, though not really dangerous, added a spice of excitement. At length they came to the "Apiti" (a narrow pass), the Manawatu Gorge, this deep and narrow gorge which divides continuous ranges of mountains from near Lake Taupo, the Kaimanawas and Ruahine on the north from the Tararuas and Rimutakas reaching to Cook Strait on the south. This gorge through which the Manawatu flows to the sea on the west coast is one of the most picturesque in New Zealand.

A short distance below this the party met Rev. Cotton who had arranged to come and meet Archdeacon Williams. They had a cordial welcome from the natives of the place, who showed it by supplying a large quantity of food consisting of pork, potatoes and the juice of Tupakihi (or Tutu). Thence Archdeacon Williams and Rev. Mr. Cotton journeyed on together through Otaki, Waikanae and Porirua, holding the

customary religious services and classes at all the native settlements they passed through.

From Porirua they proceeded to Wellington, which they reached on the evening of February 10th.

Archdeacon Williams found Mr. Hadfield still with Mr. St. Hill, but was glad to find he appeared to be in somewhat better health than when he was in Wellington in November, 1845.

On February 16th Mr. Cotton set out on his journey homewards by way of Otaki. The following day, after calling first on some of the Port Nicholson residents, Archdeacon Williams began his own journey northwards, taking the same route round Cape Palliser as he had followed on his previous visit.

This time he found a number of settlers occupying land at various places. On Sunday, February 21st, he called on Mr. Pharazyn and his five sons at Te Kopi and held services there. Next day he called at Mr. Allum's station, and towards evening at Mr. MacMaster's, where he received hospitality. On February 23rd he visited Mrs. Smith, who invited him to dinner. Her husband, Captain Smith, was away in Wellington.

Four miles further on he came to Messrs. Northwood and Tiffen's station; here he was also pressed to stay, but had to push on. After visiting various native villages he arrived at Mataikona, where he spent Sunday, February 28th. He reached Porangahau on March 3rd and then made his way inland to Waipukurau where after a walk of 30 miles he arrived shortly after sunset on the 5th. Here he remained over Sunday, March 7th, and held the usual services and classes with the natives.

Next day he proceeded to Patangata and inspected some of the property that had been taken by the natives from the wrecked American brig *Falco* at Table Cape. This was then restored to the rightful owners by Paraone Hakihaki and his party. Thus after a long period Christian principles had triumphed over the evil influences which had caused a breach with the Church for more than eighteen months.

On March 9th after a walk of six hours they reached Rev. W. Colenso's station at Awapuni. Here the natives from the surrounding district had assembled for Sunday, March 14th. There was a congregation of 350 of whom 182 partook of the Lord's Supper.

Next morning Archdeacon Williams and his party continued their journey homewards. Between 10 and 11 a.m. that day a sharp shock of earthquake was felt.

After visiting the various native settlements on the way, he reached Wairoa at noon on March 18th. Here he discussed with Rev. J. Hamlin a variety of matters which required attention, and held the usual preparation classes. On Sunday March 21st they had a congregation of 600 at the Morning Service, and at the Lord's Supper in the afternoon there were 151 communicants.

Next morning Archdeacon Williams left for Nuhaka; here he held further services, and 86 natives partook of the Lord's Supper. The party then pushed on, they were somewhat delayed by heavy rain on the 23rd but arrived home safely at 7.30 that evening.

This second journey of 700 miles on foot had been successfully accomplished without casualty or hindrances of any kind, and Archdeacon Williams expressed his deep gratitude to God for His protecting care of himself and his family.

CHAPTER XII

Rev. C. L. Reay to Waiapu. Death of Son Sydney. Central Missionary Committee, Auckland. Ordinations. Governor Grey's Charges. Letters from C.M.S. Bishop's Attitude. Work on the East Coast Checking Native Practices. Leonard Leaves for England.

Back again at Turanga Archdeacon Williams settled down to work without delay. After his long absence the natives required considerable attention, and his time was therefore fully occupied. His regular religious services and classes, and his visits to the sick in the various settlements were at once resumed, while a variety of other duties also claimed his attention. He records for instance taking honey from beehives on more than one occasion, also his arranging with the natives for the purchase of a number of totara trees to furnish timber for school buildings, and four hundred baskets of potatoes.

On April 13th, 1847, Rev. C. L. Reay arrived from Nelson and next day went on to Uawa en route for the vacant station at Waiapu, to which he had been appointed.

As heavy rain prevented the natives from assembling for the usual preparation classes and services on Easter Sunday, April 4th, the administration of the Lord's Supper at Turanga station took place on April 11th, when there were 222 communicants. The following week similar attention was given to the natives at Toanga, where on April 18th there was a congregation of 250 in the morning and 132 communicants in the afternoon.

On April 29th Archdeacon Williams proceeded to Uawa; here after the usual preparation he held services on May 2nd and administered the Lord's Supper to 117 natives. After holding similar services at Whangara on May 9th he arrived back at Turanga next day.

During the absence of Archdeacon Williams in the south the few white settlers in the district had got into trouble with the natives through their own outrageous conduct, and had then thrown the blame upon him. On May 12th he accordingly held a meeting with the English residents to hear their complaints, when full proof was given that their accusations against him were wholly without foundation.

On May 27th Archdeacon Williams recorded many patients having received medicine for whooping cough which was then very prevalent.

The practice of tattooing had been given up for some seven years by the Christian natives who had looked upon it as belonging to heathenism, and none but those who disregarded right principles would indulge in it. Of late, however, some parties had shown a tendency to renew this practice, together with certain heathen rites. Though at first unsuccessful, Archdeacon Williams succeeded in persuading the native leaders to show their disapproval of these objectionable habits.

At the end of June a heavy fall of rain delayed a visit to Wairoa, and produced the heaviest floods Archdeacon Williams had yet known, which did much damage to the native plantations and houses.

He left for Wairoa on July 1st, reaching his destination at 9 p.m. on the evening of the 3rd. He found Mr. Hamlin suffering from inflammation of the eyes, and one of his children with whooping cough and fever. After holding services and classes on Sunday, 4th, he returned home, arriving at Turanga on the evening of July 8th.

On July 6th Rev. Samuel and Mrs. Williams had arrived at Turanga from the north after a perilous voyage. Here they spent four days before resuming their journey to Otaki, to which station Samuel Williams had just been appointed. The news they brought from Auckland was a sad blow to Archdeacon and Mrs. Williams. Their second son, Sydney, who was at St. John's College, had been taken ill with remittent fever on April 4th and his condition had been causing his

parents great anxiety. Though later news had been more favourable, they now learnt that despite every care and attention the boy had passed away on June 11th.

After the usual preparatory classes Archdeacon Williams held another of his periodical administrations of the Lord's Supper at Turanga on July 25th; there was a large congregation in the morning, and there were 231 native communicants in the afternoon. The following Sunday he administered the Lord's Supper to 106 native communicants at Toanga, though heavy rain had prevented many from attending the preparatory classes.

He also recorded several baptisms of adults and children at these services.

In July, 1847, Archdeacon Wm. Williams received a notice requesting him to attend a meeting of the Central Local Missionary Committee in Auckland. Owing to continuous wet weather he was unable to get away as soon as he had expected, but he and his party, carrying luggage and food, eventually left Taureka on August 10th. They found that the recent rains had made travelling difficult, the ground was very sodden, and rivers were in flood. The ford over the river was impassable, and they had to make a raft to convey themselves and their baggage across; this took them three hours.

At three places on the road Archdeacon Williams was reminded of the journey of his boys on their way to school, which was previously recorded, by seeing their initials S.W., W.L.W., and T.S.W. cut in large letters in the bark of trees at their camping places. At Wharengaere there was the last memorial of his lost son Sydney, dated February 25th, 1845, eight days after the boys had left Turanga.

On August 21st he and his party reached Tauranga where he remained some days. Here he met Archdeacon A. N. Brown, whom he helped in the work with the natives by taking a share of the services and classes. He also sympathised with Archdeacon Brown who had recently lost his son, Marsh Brown.

On August 30th Archdeacons Williams and Brown set out in boats for Katikati, 25 miles distant, which they

reached in four hours. They camped for the night, and next day went on to Ohinemuri. On September 1st after a walk of two hours to Opita they embarked in a canoe, and in five hours were alongside the Bishop's schooner *Undine* off Kaweranga. Embarking on this vessel they set sail at 1 p.m. next day. Though somewhat delayed through grounding on a sandspit they reached Auckland safely on September 3rd. Rev. R. Burrows met them with the College boat, and they landed at Mr. Kissling's house at Kohimarama, whence they walked up to St. John's College. Here, together with Archdeacon Henry Williams, Rev. R. Burrows, and Mr. Clarke, they were quartered in the house lately occupied there by Rev. and Mrs. Samuel Williams. Rev. R. Maunsell joined them there a little later.

Letters had recently arrived from the Home Committee of the Church Missionary Society informing the missionaries of the charges made against some of them by Governor Grey with reference to their land purchases. Though a year had elapsed since these charges were transmitted by the Governor to the Secretary of State for the Colonies, this was the first that the missionaries had heard of them. The directions of the Home Committee of the C.M.S. on this matter together with the demands of the Governor, who was supported by the Bishop, led to serious discussions among the Society's members who met in Auckland at this time.

At first the Bishop declined to go on with the work of the Local Missionary Central Committee unless the purchasers of land agreed to the Governor's demands. However, he later consented to proceed with business when those interested stated that they would agree to the demands provided the Governor would either prove his charges or withdraw them. Missionary Committee Meetings were held on September 14th and following days, when various matters requiring attention were discussed.

(The land question will be treated more fully in a later chapter.)

The Bishop held an ordination service in St. Paul's Church, Auckland, on Sunday, September 19th, when the following were admitted to Deacon's Orders, Mr. Butt presented by Archdeacon Williams, Messrs. T. B. Hutton and A. G. Purchas by Archdeacon Brown, and Messrs. Tudor and Fisher by Mr. Cotton.

Archdeacon W. Williams remained in Auckland until the end of October, and was able to employ his time there to advantage. While he and Rev. R. Maunsell were together they took the opportunity to devote every available moment to the work of revising the translation of the Bible.

On September 28th he and Archdeacon Brown accompanied the Bishop at an interview with the Governor.

During his stay he was also able to call on Chief Justice Martin and several other friends.

On October 28th he embarked on the *Kate* for Turanga. He was accompanied by his brother Henry, his children James and Maria, and his niece Lydia. Assisted by a favourable breeze they rounded Cape Colville that evening, and by October 31st they were off Cape Runaway. Next day after rounding East Cape they landed Mr. Reay's books at Reporua. They then continued their voyage, finally anchoring at Turanganui at 6 a.m. on November 2nd. From Turanganui the party walked to the station at Whakato, reaching there at 1 p.m. Leonard Williams, who had returned from Auckland by an earlier vessel, came to meet them on the way, and reported that all was well at home.

For the next few weeks Archdeacon Henry Williams and his son Samuel, who was also at Whakato at this time, assisted in the work of the station, each taking a share in conducting services and classes.

Several members of the Williams family sailed for Auckland in Bishop Selwyn's 20-ton schooner *Undine* which had arrived at Turanganui on November 21st, after landing Mr. C. Baker at Uawa two days earlier. Their luggage and a cargo of 100 baskets of potatoes was sent off to her in a canoe on the 22nd and they embarked the

following day, Archdeacon Henry Williams going home to Pakaraka, Bay of Islands, Samuel Williams to Auckland to prepare for his removal to Otaki where he was to be located, James to school at St. John's College, and Leonard to Auckland en route for his long voyage to England.

Leonard Williams was just in time to embark for Sydney with Mr. Cotton on the *Deborah*, a schooner of 135 tons which sailed from Auckland on December 8th. They reached Sydney on the 21st. Here they took passage for England on the *Penyard Park*, a vessel of 377 tons.

On January 10th, 1848, Leonard Williams wrote to his father from the *Penyard Park*: "We are now on board our vessel all ready to sail, and only waiting for a fair wind. We have left the anchorage at the town and are now near the mouth of the Harbour. We should have sailed on Saturday, but Captain Weller could not get his men to leave, so we went on shore again after coming down the Harbour, spent Sunday on shore and came off this morning. We shall have to go right away down south of New Zealand so that we shall soon get into a cold climate. Our vessel is not so large as we expected, but she has very good accommodation for her size. We have got our cabin quite comfortable now and ready for sea. Mr. Cotton has got the same bed that he had when he came out from England. I have got a cot which we can fasten up to the ceiling in the day time, so that it takes up very little room. When it is fastened up Mr. Cotton can walk under it."

On December 7th, 1847, Bishop Selwyn wrote to his friend Rev. E. Coleridge by the hands of Rev. Mr. Cotton when he returned to England after six years' work in New Zealand: "Herewith I commend to your good offices Leonard Williams, the eldest son of the Archdeacon of Waiapu, who will not, I think, disgrace his excellent father or St. John's College. Only one thing I stipulate that you do not steal him from us, but send him back replenished with every good and holy knowledge to follow in his father's steps.

“On the subject of the said Archdeacon of Waiapu, I have somewhat confidential to say. He is an episcopally minded man, and it would give me great pleasure to divide my diocese with him, yea let him take it all, as I cannot pretend to equal his piety or maturity of wisdom.

“The Bishop of Australia is of the same mind, and said of him ‘He is the man I would like to have with me when I am dying.’ ” Tucker’s “Life of Bishop Selwyn.”

After the departure of the *Undine* on November 22nd, 1847, Archdeacon W. Williams resumed his regular round of services and classes. He records having administered the Lord’s Supper to 156 communicants at the Home Station on November 21st and to 158 at Toanga on November 28th and to 126 at Uawa on December 2nd. On the same date at this last place he baptised 61 adults and 10 children.

He had intended going on from Uawa to East Cape, but was unexpectedly called home to deal with an outbreak of fever and influenza in the district. During December he was kept more than usually busy attending to the sick. Various home duties also claimed his attention. He mentioned for instance having spent several hours during the last week of November in plastering fire-places.

On his return from Auckland he had been much disturbed to find that some of the natives who had professed Christianity had been led astray. A native doctor of some repute, who treated his patients by administering a concoction of herbs and uttering old incantations, had acquired a considerable influence over them. There had also been a revival of the practice of tattooing with its attendant rites.

Archdeacon Williams made a determined effort to check these abuses, and at the end of December was able to write: “Our native charge is I believe in a more healthy state than at the beginning of the year, and affords much encouragement.”

CHAPTER XIII

1848. *Work on East Coast. Voyage to Wellington with Rev. and Mrs. Samuel Williams. Land Journey Home. Rev. Mr. Reay's Death. Visits Auckland to Consult Bishop Selwyn.*

The Meeting of the local Missionary Committee was held early in January, 1848, at the Home Station. Messrs. Baker, Hamlin and Reay came from their respective stations to attend this meeting, which occupied a week. During their stay they assisted with the services and classes.

On January 25th Rev. and Mrs. Samuel Williams, who were on their way to Waikanae arrived at Turanga in the *Undine*. Archdeacon Williams wished to accompany them in this vessel as far as Port Nicholson, but owing to the serious illness of his youngest daughter, Emma, he was unable to sail for several days. By January 31st the child's condition had considerably improved, and the party then embarked on the *Undine*. They were off Portland Island on February 2nd, passed Blackhead on the 4th, and reached Port Nicholson on the 7th. A few days later Mr. and Mrs. S. Williams went on to take up their quarters at Waikanae.

After calling on several of the residents at Port Nicholson whom he knew, Archdeacon Williams set off on February 15th on his homeward journey of six weeks on foot, holding religious services with the natives at the numerous kaingas at which he called, and went by canoe next day to see the Maoris at Parengarehu.

During the next few days he visited a number of the white settlers on his way; on the 17th called on Mr. Riddiford at Orongorongo, finding him at breakfast with a family of six children; on 19th on Mr. Pharazyn; on the 21st on Messrs. Allum and MacMaster in the Wairarapa Valley. Next day he called at Mr. Gillies's

house to see Mr. Drummond who was dangerously ill, and then went on to Huangarua. On the 23rd he dined at Captain Smith's house; he noted that he saw the dairy there with 56 pans of milk, and that 150 lb. of butter were made per week. From there he went to Mr. Tiffen's where he met Mr. Revan.

On February 28th after a tiring walk he reached Whareama. The natives had gone to Mataikona to meet him, so he followed them there next day. Porangahau was reached on March 4th and Waipukurau on the 6th. Here he found that most of the Christians had gone to Awapuni to meet Rev. W. Colenso preparatory to the administration of the Lord's Supper. He was delayed by rain the following day, and did not reach Awapuni until 4 p.m. on March 9th.

On arrival he was greeted by 100 natives lined up on the roadside to shake hands. He was much relieved to receive here a letter telling of the recovery of his little daughter. While at Awapuni he had a long discussion with Rev. W. Colenso, and it was decided that the latter should move inland and establish a new post at Waipukurau.

Leaving at noon on March 13th Archdeacon Williams proceeded via Tangoio and Waikare to Wairoa, reaching there at 1 p.m. on the 17th. Here he had closely packed congregations at the services on Sunday the 19th. Leaving Wairoa on the 20th he journeyed via Whakaki and Nuhaka, thence to Oraku, reaching Nukutaurua on the 23rd where on Sunday 26th he had a congregation of 350 at Morning Service.

Next morning, after an early walk of two miles to Oraku he and his party found canoes proceeding to Poverty Bay in which they embarked and reached their destination at 3 p.m. He arrived home about two hours later, and was thankful to find all well.

In the record of the services and classes held with the natives on this journey, Archdeacon Williams mentioned administering the Lord's Supper to the following numbers of communicants at the various places on the dates named:

67 on February 13th at Pitone
 43 on February 20th at Pharazyn's
 32 on February 23rd at Huangarua
 54 on February 27th at Kaikokirikiri
 50 on March 2nd at Mataikona
 28 on March 5th at Akiteo
 143 on March 12th at Awapuni
 31 on March 15th at Waikare
 143 on March 19th at Wairoa, where he also baptised 39 adults
 65 on March 21st at Nuhaka
 135 on March 26th at Nukutaurua

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On April 24th, 1848, Archdeacon W. Williams wrote: "Leaving our Daughter, Mary, and her Husband on the eve of their departure to Waikanae, I set out on my six weeks walk to Poverty Bay. In the course of this journey I met with orderly congregations at every village, and administered the Lord's Supper to a large number of communicants.

"The result of observation over this extensive District is that Christianity is progressing steadily in every place, and the occasional checks which it has received from such events as the plunder of the American Brig *Falco* at Table Cape, and the revival of the heathenish practice of tattooing at Turanga, have in the end made rather for the furtherance of the Gospel.

"On my return home I heard that Rev. Mr. Reay who had been living at Waiapu just twelve months, had been indisposed for some weeks, and that Mrs. Reay had urgently requested Mr. Baker to go and visit him. In a few days a letter came from Mr. Baker to say that Mr. Reay died on March 31st about 30 hours before he reached Waiapu. I was not much acquainted with Mr. Reay, but he seemed to enter with spirit upon his work, and to make up for the removal of Mr. Kissling and Mr. Stack."

Archdeacon Williams regarded the death of Mr. Reay as a great blow to the work. He felt keenly the necessity for an increase of fully qualified men, and frequently urged this upon Bishop Selwyn. A difference of opinion had arisen between the Bishop and the Parent Committee of the Church Missionary Society on the question of the locating of men in the field to the best advantage. It

was felt that this disagreement and the qualifications required for those to be ordained, had delayed the admission to priest's orders of some who had worked faithfully as deacons, and the ordination as deacons of men who had worked well as catechists for some time.

On June 28th, 1848, Archdeacon Williams wrote: "I am now a solitary Priest in this district, and the ground over which I have to travel (not by railroad, but on foot, in slow stages of 15 to 20 miles a day) is as nearly as may be equal to a journey from London to Edinburgh and back, and then from London to Southampton and back, officiating at every stage on the way. It has thus happened that during the past twelve months I have been called to administer the Lord's Supper to upwards of 2,000 individuals, an event which rarely happens to any clergyman. This state of things is neither good for me, who have the duty to perform, nor is it salutary for the natives, who many of them can only receive the ordinance once in the twelve months.

"For the present the duties of the Waiapu district will be attended to by Mr. Baker and myself, as far as we are able, and the native teachers must do the rest. I have just returned from that quarter, spending four weeks among the natives. There were many candidates for Baptism who required long and patient examination, there were 305 adults admitted to Baptism and 177 children, the candidates who were rejected exceeded in numbers those who passed."

Despite his many other duties, Archdeacon Williams found time during April to cut glass for the school windows, and to rebuild a brick oven.

The Lord's Supper was administered on Easter Day, April 23rd, to 168 communicants at the Home Chapel, and on April 30th to 122 communicants at Toanga; at the latter place the morning congregation was about 300 and 12 infants were baptised.

On May 4th, 1848, Archdeacon Williams left on a round of visits to the northern settlements of his district, and spent a strenuous time with the natives examining numerous parties of them, and passing those fit for

baptism, and holding services for administration of the Lord's Supper. He was working up to twelve hours per day, and sometimes as late as 11 p.m. or even midnight. He reached home again on June 8th.

The following table records the services held, and the numbers who attended:

DATE	PLACE	COMMUNI- CANTS	BAPTISMS		CONGRE- GATIONS	MARRI- AGES
			Adults	Infants		
May 7th	Uawa	140	..	5	..	..
9th	Tokomaru	110	..	..	..	..
10th	Tokomaru	..	..	24	..	..
12th	Tokomaru	..	41	..	..	..
14th	Waipiro	39	31	..	..	..
15th	Waipiro	..	..	8	..	..
16th	Whareponga	..	..	..	250	..
18th	Whareponga	..	75	..	..	..
21st	Korotere	117	..	..	250	..
23rd	Korotere	..	20	36	..	..
25th	Kawa Kawa	73	..	23	..	..
28th	Rangitukia	147	..	11	500	..
June 4th	Whareponga	119	141	99	..	7 couples
		745	308	206		
July 10th	Records of further marriages from Waiapu					4 couples
22nd	"	"	"	East Cape	..	6 couples
						17 couples

About this time Archdeacon W. Williams mentioned that there was prevalent a native practice known as Kaihaukai, whereby one party made a present of food or goods to another, on the understanding that at a later date, sometimes a year or so, the receivers were to return the compliment. Owing to the discrepancies in the quantities returned, this practice had often given rise to quarrels and disputes. It was therefore decided that an endeavour must be made to put a stop to this cause of disagreement.

On July 31st, 1848, he began a three weeks' course of instruction for teachers and monitors. In a letter dated August 28th he wrote of this:

"During last month I have been occupied with a school of a novel description, but one of great importance in carrying on the work of the Mission. Between fifty and sixty native teachers and assistants, of whom about one fourth were females, have spent with me four hours

daily. They have now returned to their respective villages, taking back with them some little benefit I trust in return for their exertions.

“Our principal exercise was on the Church Catechism, which they entered into with much interest. A full elucidation from Scripture gives forth a light upon the subject which they were not aware it was capable of.

“Many of them are very ignorant, and it is really a wonder how the congregations go on so well under such instruction. Several commenced Arithmetic, and were much pleased towards the close of our labours to find they could master what had appeared very difficult at the commencement.

“We provided breakfast for the party every day, which consisted sometimes of 12 gallons of boiled flour, and sometimes of yeast dumplings, once a week a pig was served up with potatoes.”

With the object of consulting the Bishop and endeavouring to obtain the assistance which was urgently required for carrying on the work in his wide district, Archdeacon W. Williams decided to visit Auckland. His efforts to obtain a passage by a coastal trading vessel proving unsuccessful, he eventually set off overland by way of Wairerehua on October 23rd.

Continued rain on several days made travelling so laborious and difficult that he did not reach Mr. Wilson's house at Opotiki until October 28th. Thence he journeyed to Tauranga, calling at the various native settlements on the way, and holding services and classes for instruction wherever he could. On November 11th he obtained a passage from Tauranga in Farrer's vessel, reaching Auckland on November 16th.

Under date of November 25th he wrote as follows: “The death of Mr. Reay took place about the end of March, and though the Bishop heard soon afterwards, and wrote to me, he did not seem to have any idea what was to be done for supplying the vacancy.

“In the meantime the natives were suffering from want of attention, and it was reported that the Wesleyans were thinking about filling the vacancy for us. As I had

several proposals to make I considered that the best course to take was to have a personal interview.

“After much difficulty, first through the shuffling conduct of the captain of a coasting vessel being tricked out of my passage and with the loss of three weeks spent in idleness, then from the labour of three weeks’ journey overland, I have at length seen the Bishop, and to a great extent have succeeded in my purpose, the secretaries having at length ordered that the station at Kerikeri shall be abandoned, an arrangement I have been labouring to bring about ever since Mr. Stack went to England. As Mr. Kemp is still an able-bodied man, the Bishop proposes that he shall be located on the East Coast. I am well pleased with this arrangement, and if it is carried out I shall recommend that Mr. Kemp be at Uawa, and that Mr. Baker removes to Waiapu. The next object I had in view was to induce the Bishop to withdraw the pledges to which the Society objected, and which have therefore stood in the way of the ordination of the Society’s catechists.

“I was greatly relieved to find that the Bishop had quietly given up the matter on the occasion of the Jubilee of the C.M.S., he concluded to give this up as a donation to the general cause. Mr. Ashwell is now at the college and will be ordained next month, Mr. Morgan will follow next, then I believe Mr. Baker and Mr. Wilson. This measure will I hope in some degree restore that confidence which has evidently been suspended for a long season.

“My third point was the ordination of some at least of the deacons to the office of priest. I was obliged to remind him that it was impossible for me, being sole priest in a parish 400 miles long, to administer the Lord’s Supper more than once a year at any places except those which are near to me, that there are many places in secluded positions which do not come within the range of my long journeys, and further that I am not so well able to travel as I used to be, and that the only way to give me that relief which is absolutely necessary is to increase the number of priests. His first remark was one

which gives me good reason to think that I shall succeed in this also.

“I intended also to urge him again upon a matter of vital importance, the state of the college and the school, and above all the well-being of the Church.

“For this purpose I wrote him a memorandum which is now forwarded to him. There has been a continued system of misrule, and it will require an entire change before confidence can be restored.”

On November 23rd the Archdeacon left on a short visit to the Bay of Islands. He returned to Auckland on December 8th and after further interviewing the Bishop and calling on several friends, sailed for home on the 23rd. He arrived there safely on the 30th and was thankful to find everything going on well.

CHAPTER XIV

1848-1849. *Marriage of Second Daughter. Journeys and Work in East Coast District. Central Missionary Committee at Tauranga. Progress of Church Building. Leonard Enters College in England.*

Throughout the years 1848-1849 the work in the district was carried on to the best advantage with the limited staff available.

On January 20th, 1849, Rev. J. Hamlin and Mr. Baker arrived at the Home Station to attend meetings of the local missionary committee, which lasted from 22nd to 26th; while at Turanga the visitors took their usual share in the services and classes.

On February 2nd Henry Williams, a nephew of Archdeacon W. Williams, arrived by way of Uawa for his marriage to his cousin Jane, the Archdeacon's second daughter. This ceremony took place at the Home Chapel on February 15th. To celebrate the event a feast was given to the native teachers and monitors then under instruction at the school. Forty-two natives sat down to table in regular English style, and consumed a goodly supply of pork and potatoes, followed by apple and peach pies, and a dessert of apples, after which the health of the bride and bridegroom was drunk in raspberry wine.

While at Uawa on February 13th Archdeacon W. Williams had met Mr. Clarke and his son Edward. They had recently arrived from the north, and came on to Turanga a week later. Mr. Edward Clarke took up mission work in this district some years later.

The other missionaries assembled at Tauranga included Archdeacon Brown and Revs. Maunsell, Burrows, Taylor and Mr. Clarke. Prior to the commencement of business, Archdeacon Williams had long conversations with them concerning St. John's College, and various other matters of importance. He was also able to spend

several hours with Mr. Maunsell on translation revision. The Committee met on April 4th and remained in session a fortnight. There was considerable discussion on letters recently received from the Parent Committee of the C.M.S. on the question of lands which had been bought by the missionaries. In order to avoid hampering these discussions which might have reference to himself, Archdeacon Henry Williams did not attend this session of the Committee.

On April 17th Archdeacon W. Williams started on his return journey overland, but was so delayed by heavy rain and floods, that he did not reach home until midnight on the 28th.

His journal records a heavy shock of earthquake on May 12th and another on June 14th.

His various activities during the early part of June included the purchasing of firewood from the natives at Rakauwerewere, the arranging for the ploughing of land attached to the Home Station, and the directing of natives in the preparation of a lime kiln to furnish material for the school chimneys.

On June 14th he mentions that recent floods had brought down a large quantity of valuable trees, which were left stranded on the banks of the Waipaoa River. This was a great benefit, as it would provide an ample supply of timber for building their new Chapel.

Six strenuous weeks from July 12th to August 23rd were spent in visiting various native settlements in the Waiapu and East Cape areas. His work was somewhat hindered by an attack of influenza, and he was glad to reach home again.

When at Whareponga on July 24th he saw from the village four trading vessels at anchor loading maize and wheat. An English trader at Hicks Bay informed him that he had supplied recently goods to the value of £1,200 for the purchase of various kinds of produce. These facts indicated considerable industry and activity among the natives of this district.

On his return home he found that the natives were proposing to carve the slabs and posts for their new

Chapel with most unseemly figures, and he had to protest most strongly against this. After a fortnight's persistence the natives were at length persuaded to execute the carving in the designs approved by him.

To his sister, Mrs. Heathcote, Archdeacon W. Williams wrote on October 17th, 1849: "You will be glad no doubt to hear something in the shape of Missionary intelligence, but I have very little which will be generally interesting. There is not much in the daily or weekly routine of a novel description. My work is more like the unbroken course of a parish schoolmaster, a great deal of work, but most of it of the same character. The object is not the raising of exotics to please the eye, but which will not endure the chilling blast, but rather the tree of vigorous growth, prepared to weather every storm. Our instruction therefore is simple and makes but little show first, the most simple truths of repentance and faith, which you will allow are difficult as they are important. If then we can add to these first and most essential points a little general knowledge of the Scriptures, we consider that much is gained. For the accomplishment of this, our Bible Classes are held, and our classes of candidates, which are frequent and demand our chief attention. You may form some idea from the outline of my engagements in a late visit of seven weeks to Waiapu, poor Mr. Stack's district:

Villages	Candidates for Baptism Examined	Baptised	Rejected	Communi- cants	Children Baptised	Marriages
Waipiro	111	42	69	116	21	1
Whareponga	173	68	105	102	27	3
Korotiro	159	52	107	146	31	10
Kawakawa	175	59	116	83	28	5
Rangitukia	186	90	96	174	42	7
Tuparoa	147	72	75	116	47	8
	951	383	568	737	196	34

On October 22nd he set out again on a journey southwards as far as Ahuriri. This time the party started by an inland route over the hills to Lake Waihau. Thence they journeyed to the river, where they embarked in two canoes which had been sent up from Te Reinga to meet

them. Travelling rapidly down stream they soon reached Opouiti where Rev. J. Hamlin met them. After visiting the various Maori settlements and holding the usual services and classes Archdeacon Williams eventually reached home again on November 20th.

On his return he found that a Roman Catholic priest who had recently come to the district was disturbing the natives by asserting that his teaching was erroneous. Accordingly, on November 22nd at the request of the natives he held a public controversy with the priest. As on a similar occasion nine years earlier he was able to satisfy the natives that the religion he was teaching them was securely founded on Bible authority.

On December 20th a strong party of natives assembled to drag timber from the river bank to the church site. A stirring scene was witnessed when the first piece, a fine log 40 feet long by 3 feet, which was to support one end of the great ridge pole, was dragged to its place by a hundred natives. Following them came a procession of others carrying baskets of food for the workers. Later on a quarrel unfortunately arose, which had to be settled before the work could proceed amicably.

His journal for 1849 indicates the progress of the work of the Mission in the Waiapu and East Coast District, and the arduous effort that was entailed. Wherever he was it was his practice every Sunday to hold Native Services in both morning and afternoon, and (when there was anyone to attend it) an English service at midday. These were regularly conducted except on one or two occasions, when heavy rain prevented the people from assembling at their Chapels. He also held a large number of special services during the year, details of which are set out in the appended Statistical Table.

In addition to these services he personally conducted some 200 classes for instruction and examination, at which the aggregate attendances numbered upwards of 8,300. A few of these classes numbered from 5 to 10 and from 100 to 118 pupils, but the bulk of them were between the two extremes. He also conducted examinations of 54 various schools that were in charge of native

teachers. The work of translation revision also claimed much of his time.

STATISTICAL TABLE OF PARTICIPANTS AT SPECIAL SERVICES DURING 1849

			CONGRE-	COMMUNI-	BAPTISMS		WEDDING
DATES	PLACES		GATIONS	CANTS	Adults	Infants	COUPLES
1849							
Jan. 21st	Home ..	700	230	..	27	..	
„ 28th	Toanga ..	400	133	..	11	..	
Feb. 11th	Tokomaru ..	..	186	..	33	..	
„ 12th	Anaura ..	..	39	..	5	24	
„ 13th	Uawa ..	..	68	..	9	..	
„ 15th	Home ..	..	..	..	..	2	
„ 28th	Home ..	..	..	..	..	1	
May 17th							
and 22nd	Home ..	..	..	..	..	7	
June 17th	Home ..	700	290	..	12	2	
„ 24th	Toanga ..	..	188	..	9	..	
July 15th	Uawa ..	..	124	50	12	..	
„ 16th	Anaura ..	200	50	..	..	1	
„ 18th	Anaura ..	..	..	74	20	..	
„ 18th	Tokomaru ..	..	80	..	3	4	
„ 22nd	Akuaku ..	..	116	42	21	1	
„ 26th	Whareponga ..	..	102	68	27	3	
„ 29th	Korotere ..	..	146	52	31	10	
Aug. 4th	Hicks Bay ..	..	..	..	..	5	
„ 5th	Kawakawa ..	..	83	59	28	5	
„ 12th	Rangitukia ..	..	182	90	42	3	
„ 15th	Awatere ..	..	..	..	..	3	
„ 17th	Waitotoki ..	200	116	72	47	2	
„ 21st	Anaura ..	..	..	..	..	2	
Sept. 24th	Anaura ..	..	..	..	..	4	
Oct. 7th	Home ..	..	261	..	6	..	
„ 14th	Waerenga-a-hika ..	350	171	..	7	..	
„ 25th	Opouiti ..	..	113	35	..	..
„ 28th	Wairoa ..	..	136	153	..	..
„ 31st	Mohaka ..	..	36	..	..	..
Nov. 4th	Mohaka ..	400	238	..	..	..
„ 11th	Wairoa ..	..	..	27	..	..
„ 13th	Whakaki ..	..	23	..	..	..
„ 13th	Nuhaka ..	..	67	10	..	..
„ 18th	Nukutaurua ..	..	101	35	15	..	
Dec. 10th	Home ..	..	..	..	..	10 from	
„ 23rd	Home ..	1000	..	186	22	East Cape	
				3,279	953	387	89

Archdeacon W. Williams wrote to Rev. E. G. Marsh on February 14th, 1848: "You will I hope before you receive this, have welcomed Leonard to your roof. I shall be most anxious to hear what you have to say about him."

And on September 25th Mrs. Williams wrote to her son that they were expecting to hear news of his arrival,

and had been much excited by reading in an Auckland paper of a vessel reaching Sydney which had spoken the *Penyard Park* near the Line.

Soon after, they were very pleased to receive a letter from Mr. Marsh dated June 28th, 1848, in which he wrote: "Your son, Leonard, arrived in London when I was engaged in Oxford preaching the Bampton Lectures, therefore we did not meet immediately. This, however, gave him the opportunity of seeing your brother John and his family. I have taken him, at her very earnest request, to visit Miss Selwyn of Richmond. He is now safely domiciled at Aylesford whence I have come up to town to attend a meeting of Committee on your brother Henry's affairs. Before, however, I enter into a discussion of these I must give you a further account of Leonard and his proceedings. We are much pleased with him. He is quiet, comformable, and attentive, easily satisfied and conscientiously disposed to do whatever is assigned to him as his duty. He also has been well instructed, and is qualified to do credit to his recent instructors.

"Being in Oxford when his arrival was announced, Dr. McBride (Principal of Magdalen Hall) immediately laid claim to him, and as I found him sufficiently well grounded to warrant such a measure I authorised him immediately to become matriculated at Magdalen Hall, whereby he saved a term, and will be ready to commence his course of residence after Christmas vacation. In the meantime he will remain with me or else go to my son John at Bleasby in Nottinghamshire, of which he is now the Vicar, and thus prepare himself for an academical education. Dr. McBride who has for some years been in a deplorable state of health, both mentally and bodily, has now, through Divine Mercy, perfectly recovered, and will no doubt give him an Exhibition and render him every help in his power. I only hope that we may do him no harm, but be able to return him to you with the simplicity of a Christian and the endowments of a scholar."

Archdeacon and Mrs. Williams were also delighted at the same time to have a letter from Leonard himself dated June 1st, 1848, telling of his voyage and safe arrival. The only land they sighted after leaving Australia had been the island of Diego Rauraz off Cape Horn. The voyage had been a very tedious one of 124 days, and the Captain's quarrels with his officers had not tended to make it more pleasant.

Leonard and Mr. Cotton landed at Penzance on May 18th, had travelled by mail coach to Exeter, and thence by rail to London after spending a night at Mr. Cotton's home in Leytonstone. Leonard had called at the Bank of England to see his uncle, John Williams, and had then gone to stay with him at Islington.

In December, 1848, Leonard Williams wrote to his father that he was at Bleasby with his cousin Rev. John Marsh. He had come there at the beginning of October after staying a few days at Nottingham to see other relations and friends.

On January 29th, 1849, he wrote again from Oxford that he had come to reside at Magdalen Hall, and had dined with the principal, Dr. McBride. He said that among so many strangers he had felt "moke moke" (lonely).

In July, 1849, he mentioned his having passed his Smalls examination satisfactorily on June 26th. He also told of a call he had made on Professor Owen of the Royal College of Surgeons who had asked him many questions about the moa and showed him a skeleton he had put up as far as he could from the bones he had to copy from.

In August, 1849, he wrote describing an expedition he had made with John Marsh to Derbyshire where they had visited the Peak Cavern, and had gone down a mine 700 feet deep. He also mentioned having met Mr. Abraham (afterwards the first Bishop of Wellington), an Eton master who was going to St. John's College, Auckland.

Leonard's allowance while at Oxford was only about £100 per annum. He had therefore to live very quietly at

the University, and was unable to take part in the usual amusements and social life of the undergraduates, while his vacations were generally spent with relatives.

CHAPTER XV.

Missionary Land Purchases, Origins and Consequences.

In accordance with the Church Missionary Society's regulations, its missionaries in New Zealand were each entitled to a small salary and a ration, plus a small allowance for each child under fifteen years of age. There was also a final grant of £50 when a child reached the age of fifteen, this being regarded as a provision for education and apprenticeship.

In a country so far removed from civilisation, such a limited provision offered the recipients little prospect of earning a livelihood. Thus the missionaries who had considerable families to start in life, were exercised as to the future of their children.

In April, 1831, the C.M.S. Committee resolved to represent to His Majesty's Government the situation of the Society's missionaries, and to request that their children be placed on the same footing with regard to grants of land as those of the Chaplains in New South Wales, where each son was granted 2,500 acres of land and each daughter 1,250 acres. In 1833 the Missionaries Local Committee asked the Home Committee to arrange that each child should receive a grant of 200 acres of land on reaching the age of 15 years instead of the final grant of £50. Neither of the above requests appears to have been acted upon.

During the next four years Archdeacon Henry Williams and other missionaries purchased from the natives, mainly with their own funds, certain blocks of land for the benefit of their children. As the sons grew

up, these lands were taken possession of and farmed by them.

On January 1st, 1840, Sir George Gipps, Governor in Chief of New South Wales, under whose jurisdiction New Zealand then was, caused legislation to be passed by his Council prohibiting all purchases of land from natives in New Zealand after that date. This legislation was passed in anticipation of the arrival in New Zealand of Captain Hobson to negotiate the Treaty of Waitangi, and was confirmed by him. All claims to land purchased prior to 1st January, 1840, were to be submitted to the Land Claims Court, and Crown Grants were to be issued for such areas as were approved by the Court.

After the signing of the Treaty of Waitangi in 1840, a feeling of antagonism against the Government soon grew up amongst the natives at the Bay of Islands who were disappointed at their declining prosperity due to the fact that fewer ships called to purchase their supplies, and the imposition of Customs duties, encouraged also by some of the more unscrupulous foreigners who taunted them with having sold their freedom.

This created a feeling of loss of "mana" (prestige) and they at length rose in revolt under the Ngapuhi chief, Hoani Heke, and attacked the flagstaff at Kororareka in July, 1844, as has been already mentioned in Chapter VII. This conflict assumed serious proportions, Kororareka was sacked, and considerable fighting ensued before peace was restored in January, 1846, after Governor Grey had come to New Zealand to succeed Governor FitzRoy.

Governors Hobson and FitzRoy had both spoken most highly of the assistance given them by Archdeacon Henry Williams and other missionaries in their negotiations with the natives, but when His Excellency, Governor Grey, arrived in November, 1845, he apparently paid no regard to the official records of his predecessors which must have been at his disposal, and gave credence to the reports of persons who were opposed to the missionaries and their work, and he took up a hostile attitude towards them.

In a series of dispatches to the Home Colonial Office he impeached the loyalty and integrity of the missionaries. In one of these, sent in June, 1846 (known afterwards as "The Blood and Treasure" dispatch), he stated that the missionary holders of Crown Grants for lands bought by them could not be put in possession of their lands without the expenditure of British blood and money.

This statement was absolutely unfounded, as Archdeacon Henry Williams's sons were, and had always been, even during the war with Heke, in peaceful occupation of their land. Some fifteen months later the Governor himself admitted to a missionary deputation that when sending this dispatch he had been influenced by the recent conflict in the Hutt Valley between the European settlers and the natives, though this fighting had no connection whatever with Heke's war in the north.

As already mentioned above, Archdeacon Henry Williams had purchased land for his children between the years 1833 and 1837; when the Land Claims Court was set up after 1840 he submitted his claims to it and received its awards, and his Crown Grants were duly issued.

It must be borne in mind that at that time mails usually took about six months to pass from New Zealand to England, and a like time for return, so it was twelve months after Governor Grey's dispatch was sent before it was heard of in New Zealand, and a similar time must have elapsed after it was first known, before a refutation of such unfounded statements could be in the hands of the Church Missionary Society.

The substance of Governor Grey's Blood and Treasure dispatch was in due course sent to the Church Missionary Society, and coming from such an authority it was assumed to be true. The Parent Committee at once in February, 1847, sent instructions to its men in the New Zealand Mission that they were to relinquish forthwith any land, the possession of which was likely to lead to dispute.

They were also to refer to the Governor and the Bishop the decision as to the maximum quantity of land any missionary might retain for his own use and benefit. In regard to such other portions as they might have already occupied, or of which they could obtain peaceable possession, they were at liberty to sell these, make them over to their children, or place them in trust for the benefit of the aborigines, as they might think proper.

This communication reached New Zealand in July, 1847, and was the first intimation to the missionaries of the accusations against them. The missionaries sent a reply to the Committee concurring with its resolutions, and the instructions were duly carried out.

As Archdeacon H. Williams had bought the land for the benefit of his children, and did not wish to keep any for his own use, it was therefore unnecessary to seek from the Governor and the Bishop a decision as to the quantity he might retain, and he did not do so, but the Parent Committee's instructions and the missionaries' action thereon did not, however, suit the Governor, who chose to put a different interpretation on the instructions than the terms clearly conveyed.

The Bishop agreed with him and used all the influence he could to induce the holders of the Crown Grants to give them up to the Governor, who further insisted that the Grants were illegal, and brought an action in the Supreme Court for their recovery from the missionaries. In this he failed, as two of the Supreme Court Judges fully confirmed to the holders their right to the Grants. Archdeacon H. Williams's transfers of their land to his children could not be completed until this action had been settled.

Notwithstanding the Governor's admission as to the circumstances which influenced his first dispatch, he repeated his accusations to the Home Colonial Office on August 2nd, 1847. This communication would have reached England about the same time as the C.M.S. Committee received information as to the unreliability of the Governor's first dispatch.

When the Bishop met the Central Missionary Committee in September, 1847, he urged the holders of the land Grants to consent to the Governor's demands for them to be given up. After frequent long discussions on the point, Archdeacon H. Williams, much against his better judgment, agreed to give up his land Grants provided that Governor Grey would either substantiate the charges he had made against the missionaries, or honourably retract them.

The Governor did neither, and as there appeared to be no prospect of the fulfilment of his conditions, Archdeacon H. Williams later withdrew his consent, and in due course carried out the Parent Committee's instructions of February, 1847. He considered that handing over the title deeds would be tantamount to admitting the truth of the accusations, which he repudiated entirely.

It is difficult to account for the attacks made by Governor Grey on the missionaries, and the support given him by the Bishop. It has been suggested by some that the attacks were made partly to obtain possession of the lands for public purposes, and partly to divert attention from the real cause of the fighting against the natives. Colour is given to the former of these by the fact that some of the land of one man who submitted to the Governor was used for the settlement of military pensioners.

It is interesting to notice that a few years later, in 1853, Governor Grey sought and obtained the assistance of Rev. Samuel Williams, second son of Archdeacon H. Williams, whom he persuaded to come to Hawke's Bay to assist in maintaining peaceful relations between the Europeans and the natives.

That the Governor's statements regarding the missionaries were without any foundation is shown by an incident related to the writer in conversation many years later with the late T. C. Williams, Archdeacon H. Williams's fourth son, who at the time of Heke's war was farming with his brothers some of the land purchased for them by their father.

They were grazing cattle and supplying beef for the troops. On one occasion T. C. Williams was driving a mob of bullocks to the camp and found it difficult to keep them to the track which was unfenced, and at some points led through areas of bush where the cattle endeavoured to break away. He had begun to fear he would lose control of them, when he was relieved to see the brown face of first one native and then another appear in the bush on both sides of the path, until he had several of them assisting to conduct his wayward charges to their destination. This does not indicate any obstruction from the natives to the missionaries' sons farming the land of which they were in peaceful possession.

Another story of those times may also be told. Someone asked a native why they allowed the missionaries' sons to supply meat to the soldiers who were fighting against them. The native's reply was "The soldiers cannot fight if they do not eat." This indicates the Maoris' idea of the etiquette to be maintained even between combatants.

In dealing with the question of the land Grants to missionaries, the members of the C.M.S. Parent Committee were influenced by Governor Grey's repeated accusations, and by Earl Grey's statement to them that Governor FitzRoy's land Grants were illegal. As indicated by the Secretary's statement in 1851 when Archdeacon W. Williams met the C.M.S. Committee, there was also an evident misunderstanding by some at any rate of the members of the Committee as to the dates when the land purchases had been made. As Archdeacon Henry Williams persisted in his refusal to yield to the Governor's demands, being thus prejudiced against its missionaries, the Committee finally resolved in November, 1849, to sever his connection with the Society.

It was in July, 1847, that the missionaries first heard of Governor Grey's accusations. During the next three years many long discussions on the subject took place among the C.M.S. missionaries in New Zealand, and considerable correspondence had passed between them and the Bishop and the Parent Committee of the C.M.S. before Archdeacon Henry Williams received the Committee's

ultimatum of November, 1849, which did not come into his hands until May 23rd, 1850.

A reviewer of a thesis written by Mrs. E. W. Wilson, M.A., entitled "Land Problems of the New Zealand Settlers of the Forties" and published in 1936, says "she gives her estimate of two early Governors, FitzRoy and Grey, and makes out a good case for her conclusions.

"Regarding the land purchases of the missionaries, still used occasionally as a convenient stone to fling at the Church, Mrs. Wilson sums up (page 100) as follows: 'Though it is to be regretted that the extent of some of the missionary grants gave colour to the accusations of their enemies that they used their positions to forward their personal advantage, it has, the writer thinks, been proved that adequate compensation was given to the natives, and that the acquisition of the land in no way harmed either the natives or other colonists, while the grants were upheld by the law of the Colony.

"'On the other hand, there can be no doubt that Governor Grey's attempts to upset the grants were influenced by personal animus against several of the grantees, and that he failed altogether to substantiate any of the accusations made against their honesty or loyalty.' "

This is an interesting and independent commentary on the subject matter of this Chapter.

Dean Jacobs of Christchurch in his book on "The History of the Church of England in New Zealand" deals with the subject matter of this chapter in Chapter V beginning on page 151. He there writes fully of Bishop Selwyn's and Governor Grey's visit to England which led to the restoration of Archdeacon Henry Williams to his post as missionary under the C.M.S.

With reference to the assertion sometimes made, that in buying land the missionaries had taken advantage of their positions, it may be mentioned that the Rev. Henry Williams did not buy any of the land at Waitemata when he knew that Captain Hobson had decided in 1840 that this should be the site of his seat of government.

CHAPTER XVI

1850-1854. *Continuance Work on East Coast. Visit to England. Meeting with C.M.S. Committee. Work with Printers. Return to New Zealand. Ordination, Marriage, and Return to New Zealand of Leonard Williams.*

Throughout the year 1850 Archdeacon W. Williams continued the work of the Mission in Waiapu and the East Coast district as well as he could with the limited staff available. He also proceeded steadily with the task of translation revision.

At the beginning of January Messrs. Baker and Hamlin spent a week at Turanga for the usual meetings of the Local Committee, and were able to assist at the various services there.

The arrival of Mr. Baker with Mr. Kissling at Hicks Bay on January 3rd to reoccupy the post there was an encouragement.

Archdeacon Williams at this time arranged for Mrs. Rich to open a school for his young daughters and other girls at Whakato, and on January 7th engaged Cooper, the carpenter, to erect a building for Mr. and Mrs. Rich to occupy.

On February 11th he set off by way of Waikohu to attend a Central Committee meeting at Tauranga. Heavy rain and floods hampered his journey, and on February 14th his horse plunged as he was crossing a river and he slipped into the water and got wet through. He arrived at Mr. Wilson's, Opotiki, at 4 p.m. on February 19th and proceeded on his way two days later. As the tide was rising rapidly at Ohiwa he had to be carried across on the shoulders of a tall native.

At Opotiki he had got wet wading in the river to speak with natives who were busy extracting oil from the livers of sharks they were catching. This, together

with the wetting he had received a week earlier, now brought on a severe attack of lumbago which kept him a prisoner in his tent for a day or two; he had then to be carried on a native litter back to Mr. Wilson's house, where he remained until February 28th. He embarked that day in a small native vessel of about 12 tons, very poorly found in sails and gear. They reached Tauranga at 6 p.m. and he landed next morning.

The Central Missionary Committee sat from 2nd to 15th March. During this period Archdeacon Williams devoted a portion of his time to working with Rev. R. Maunsell at translation revisions. He also took his share of the native classes and services in the neighbourhood.

On March 16th he started homewards by way of Mr. Chapman's station at Maketu where he and his party of natives spent Sunday, March 17th. Next day they proceeded via Rotoiti to Tarawera where they met Mr. S. M. Spencer. Accompanied by him they continued their journey on March 21st. Travelling by way of Rotomahana they reached Mr. Preece's house on the 22nd. Next day they proceeded up the Whakatane River, which they had to cross sixty-eight times. At several of these fords Archdeacon Williams was glad to have the assistance of a native to carry him. On March 26th they crossed the high land of Huiarau (above Waikaremoana) where snow which had fallen the previous day was still lying.

When they reached the lake a large canoe was sent for to convey the party across. A start was made on this four-mile trip at 8 p.m.; it was a clear night with the moon nearly full. Shortly before they reached their destination two hours later, a strong breeze sprang up which would have raised dangerous waves had they been further out, but the natives who had been hailed quickly dragged the canoe up the beach. A little later the wind blew with hurricane force so that Archdeacon Williams had difficulty in keeping up his tent.

They proceeded thence to Wakamarina and after some little delay procured a canoe to convey them up the river to Te Reinga where they arrived on March 30th. There

they spent the next day (Easter Sunday) and then continued up stream in a canoe with a supply of provisions of potatoes and eels for their two days' journey to Turanga. Rain delayed them, so that it was April 4th before they reached home safely.

At Turanga Archdeacon Williams found Mr. and Mrs. Baker, who had come at his request to attend to the work of the station during his absence. The visitors then returned home, and he resumed his usual duties.

The attitude of Governor Grey and the Parent Committee of the Church Missionary Society in regard to the missionary land purchases had caused Archdeacon Henry Williams and his brother much anxious thought, and considerable correspondence had taken place between them. Archdeacon W. Williams felt strongly that in dismissing his brother the Parent Committee had been unduly influenced by the erroneous and misleading reports that it had received. He therefore decided, as he had then been twenty-five years in the employ of the Society, he could fairly ask for leave of absence which would enable him to visit England. This was duly granted by the Bishop and sanctioned by the New Zealand Central Missionary Committee, which held a special meeting early in September, 1850.

Archdeacon W. Williams prepared a full record of evidence on the Missionary lands question, which he proposed to lay before the Parent Committee with a view to induce it to rescind its resolution dismissing his brother. He also purposed while he was in England to see through the press the Maori New Testament, the Maori Prayer Book, and the second edition of his Maori Dictionary.

It was arranged that during his absence his place at Turanga should be taken by Rev. T. S. Grace, who had lately come out to assist in the Mission work.

In December, 1850, Archdeacon W. Williams and his wife, accompanied by two of their children, James and Maria, took passage in the Wesleyan missionary brig of 237 tons. "After a long and stormy struggle with the winds and waves" (as Mrs. Williams put it) they reached

Plymouth on April 29th, 1851. Here they disembarked, and on May 1st they proceeded to London by train. On arrival there they were met by Archdeacon Williams's elder brother John; their son Leonard joined them a little later, and soon after they met other relatives. On May 6th they attended a meeting of the Church Missionary Society at Exeter Hall.

On May 20th Archdeacon W. Williams was received by the Committee of the C.M.S. and in a very able manner laid before it a full, clear statement of the missionaries' case. After careful examination and consideration the Committee passed a resolution completely exonerating the missionaries, and declaring that the disturbances in New Zealand were in no way attributable to their acts. A week later he specially addressed the Committee on his brother's case, and urged it to rescind its resolution dismissing him from the service of the Society. On this occasion he was unsuccessful, the Committee stating that no sufficient ground had been shown for rescinding the original resolution. Later, however, he had a lengthy correspondence on the subject with the Chairman of the Committee (Lord Chichester). In this he fully explained several discrepancies in statements which had been laid before the Committee and had misled it.

At the close of this on February 24th, 1852, His Lordship stated that he was satisfied with the explanations given, but he wrote: "I consider that the severance from the Committee was Archdeacon Henry Williams's own act. He had two alternatives offered him. Had he chosen one his connection with the Society would have continued, he chose the other, and so severed that connection. I can honestly say that I can quite believe, that if all the circumstances were known to me, I could acquiesce in the rectitude and propriety of his decision," and he closed his statement "no one had a right to blame the Archdeacon for the election which he made. I feel bound to believe that he adopted the course which under all circumstances his conscience honestly approved."

Notwithstanding all this, when Governor Grey and Bishop Selwyn were in London in July, 1854, at the Bishop's request, the Committee reinstated Archdeacon Henry Williams as a Missionary of the Society.

In acknowledging the receipt of this resolution Henry Williams wrote on February 28th, 1855: "Your letter of October covering a Resolution of July 18th, 1854, I received with unexpected pleasure. In this communication I have to acknowledge the hand of a Righteous Judge. I must regret that the Committee allowed themselves to be carried away by vain speeches and unsound statements; these 'having passed away' I have no desire to recall them."

Pages 302 to 308 of Volume II of the "Life of Henry Williams" contain full details. It may be mentioned that Archdeacon Henry Williams still maintained the position he had originally taken up.

On May 26th, 1851, Maria had an attack of measles which necessitated the family's isolation while it ran its course; and a few weeks later James caught the same complaint while he was at Beasley with his cousin John Marsh.

Later on both children went to school for a time, Maria to her aunt, Mrs. Heathcote at Southwell, and James to the Church Missionary Society's Missionaries' Children's Home at Islington.

In June, 1852, an Honorary D.C.L. Degree was conferred on Archdeacon W. Williams by the Oxford University.

During his stay in England he was kept busy reading the proofs of the Maori Testament and Prayer Book, and of the second edition of his Dictionary; in this work he was assisted by his son Leonard.

Seeing these books through the press took longer than he had expected, and it was October, 1852, before he could leave England.

After saying farewell to relatives and friends, Archdeacon Williams and his party embarked at Gravesend on the *Cashmere*, a ship of 640 tons. They set sail on October 24th, 1852, but met stormy weather running

down the Channel which delayed them very considerably. In a letter written in April, 1853, Archdeacon Williams thus describes their experiences: "The continuance of contrary winds led us to seek refuge for a time at Falmouth. There being a change for the better, we left that on 21st November, but within a few hours were met again by a south-west gale just as we had cleared the Lands End. Then we were struck by a heavy sea which carried away our bulwarks and one of our boats, and the damage was so great that we had to put back again. This time we went to Plymouth and the repairs altogether occupied a month. Again we sailed on December 23rd only again to meet with adverse winds, and on 26th December we reached our Harbour again in the midst of one of the most terrific gales which had been experienced since the year 1838. The number of wrecks on every part of the Coast was fearful, and one large Brig went on shore the same evening close to the heads of the harbour, and all hands perished. Our long delay was wearying, but there seemed to be a special providence over us, and without doubt it was wisely ordered that we should be so kept back from our purpose. At last on January 17th, 1853, we were able to get clear off."

In consequence of these experiences several passengers left the ship. Archdeacon Williams and his party were glad of this; they now had more room in the cuddy, which had previously been overcrowded, and James who had originally been in a dark cabin below was now able to obtain more comfortable quarters.

On the voyage Archdeacon Williams acted as ship's chaplain, and held services whenever he could; he also conducted a class in Maori for those who wished to learn it.

After they finally got away they had fair winds on the whole, though about the equator there were the usual light breezes and calms. They sighted Van Diemen's Land (Tasmania) on April 24th, 1853, and reached Auckland on May 9th, exactly sixteen weeks after leaving Plymouth.

On arrival at Auckland they were met by Rev. R. Maunsell and by Archdeacon H. Williams's son Thomas, who gave them a welcome and news of the family in New Zealand.

As Archdeacon Brown and Rev. R. Maunsell were both in Auckland at this time, the Bishop decided to hold a special meeting of the Central Missionary Committee to consider the instructions which Archdeacon W. Williams had received from the Church Missionary Society. At this meeting the proposals of the Parent Committee in regard to Central Schools were fully confirmed.

Archdeacon W. Williams was thus authorised to proceed with the establishment of his proposed school at Poverty Bay, and was provided with the means for erecting the necessary buildings. He hoped also to receive assistance from the Government, which had determined to spend up to £3,500 per annum on Church schools. For efficient working he proposed to have three Boarding schools, one for boys, one for girls, and one for native teachers.

On May 20th Archdeacon W. Williams and his party left Auckland in a small native schooner for the Bay of Islands. Here they spent several enjoyable weeks with Archdeacon Henry Williams and his family, who were now comfortably established in their new house at Pakaraka, twelve miles inland from the old Paihia home. Archdeacon H. Williams, despite his separation from the Church Missionary Society, still continued his work among the natives. As may be imagined the two brothers found much of interest to discuss.

The vessel by which Archdeacon W. Williams and his party had hoped to travel to Turanga was unfortunately wrecked at East Cape. This kept them back for five weeks, and when they eventually left Auckland their voyage was further delayed by adverse winds. Thus it was the middle of August before they reached their destination.

The natives gave them a very hearty reception. When Archdeacon Williams paid his first visit to the principal native villages he was greeted with "Haere

Mai'' (the Maori cry of welcome), and after the formal speeches had been made he had to go through the process of rubbing noses with 146 persons.

The lack of workers in this field was more pressing than ever. Mr. Colenso had fallen grievously, and had left the Mission, Mr. Barker (who had been at Waiapu) had also left, and Mr. Baker on account of bad health had retired from his post, though he hoped to return. The Bishop had decided to ordain Mr. Baker deacon, and had admitted Revs. Samuel Williams and T. B. Hutton to priest's orders. The latter had taken a post in Wellington. Archdeacon W. Williams looked forward to the early return of his son Leonard to join him in this work.

Rev. T. S. Grace had been in charge of the Turanga Station during the absence of Archdeacon Williams. He was a man of considerable energy, but was not generally acceptable to the natives, so that numbers had taken offence and remained at a distance. When relieved, Mr. Grace left to explore the Taupo region for a new station site. His family had remained at Turanga until March, 1854, when they moved to Auckland.

Archdeacon W. Williams began at once to push on energetically with his heavy round of work, and was glad to obtain the assistance of Rev. Rota Waitoa who was a native of Kawakawa, and then began his ministry there. Of him Archdeacon W. J. Simkin wrote in Chapter XI of "The Founding of the Church in the Diocese of Waiapu" on October 1st, 1929: "Te Matamua o nga Minita Maori—the first Minister of the Maori race. For over ten years Rota Waitoa had been in close contact with Bishop Selwyn, often as his travelling companion, having offered to accompany him to Auckland in 1842. From being at first a bare-footed lad in a blanket, with a pack on his back, he became a lay associate of St. John's College, and was at length chosen to be the first Abraham Scholar and Assistant Master in the Maori Boys' School; raised step by step he was called to catechise in Church, for which his knowledge of Scripture, far in advance of any other Maori in the College, specially fitted him. Urged

by many that the time had now come for the beginning of a Native Ministry, and the right man was at hand in the person of Rota, the Bishop no longer hesitated, and himself undertook a special course of instruction for him, and sent Rota to Rev. G. A. Kissling for it. The examination of Rota was conducted by Archdeacons W. Williams, Brown and Abraham, who satisfied the Bishop that the standard he required was satisfied. Rota was ordained Deacon in the old St. Paul's Church, Auckland, on Trinity Sunday, May 22nd, 1853. The Bishop's sermon was partly in English and partly in Maori. There was a large congregation of both races present. Archdeacon Abraham wrote: The few words of special advice to Rota from the Bishop were some of the most touching I ever heard. Both were deeply affected.

"After his ordination Rota was stationed and worked at Kawakawa, except for intervals when he returned for a time to College 'to fill up his seed bags again' as he himself expressed it."

During October and November, 1853, Archdeacon W. Williams suffered from a serious attack of illness, which confined him to his bed for three weeks and delayed the progress of his work. He was very thankful, however, when his health was restored a few weeks later, to feel better than he had been the year before.

Under the New Zealand Constitution Act passed in 1852 the Ahuriri district became part of the Wellington Province; this was later known as Hawke's Bay. In April, 1852, it was recorded that Mr. Donald McLean, the Native Lands Commissioner, had purchased for the Government several large blocks of land from the natives. These areas included the site of the town of Napier which was soon afterwards laid out. English settlers soon began to come into the district.

Rev. Samuel Williams, who had been at Otaki, moved over to Te Aute in 1854 at the urgent request of the Governor, Sir George Grey, as he had a good influence with the natives.*

* See "Pioneering in New Zealand" by W. T. Williams, Chapter X.

William Leonard Williams completed his studies at Magdalen Hall, now Hertford College, Oxford, while his father and mother were in England, and sat for his examinations in June, 1852. After taking his B.A. Degree with honours he offered himself to the Church Missionary Society for service in the New Zealand Mission, and was duly accepted. After taking a course of Theological training at the Church Missionary College at Islington he was admitted to Deacon's Orders by the Bishop of London on March 22nd, 1853.

When visiting his aunt, Mrs. Heathcote, at Southwell, Leonard had met the daughters of Mr. J. B. Wanklyn of Halecat, Westmoreland. They had previously been pupils at Mrs. Heathcote's School, and two of them at times afterwards used to visit Mrs. Heathcote and assist in her work. This acquaintance led later to Leonard's marriage with Miss Sarah Wanklyn, which with the approval of both families was celebrated at Witherslack Church on June 6th, 1853. After the wedding a short honeymoon was spent in the English Lake District.

Rev. W. L. and Mrs. Williams embarked at Gravesend on August 15th, 1853, on the *Hamilla Mitchell*, a ship of 540 tons. They spent the next day arranging their cabin for the voyage. Captain Bradley came on board during the afternoon, and on the morning of August 17th the tug boat towed them down the river to an anchorage off Deal, whence they set sail the following morning. They had a complement of 48 passengers of whom 18 adults and 11 children were in the cuddy. On August 22nd they were off Plymouth. Later they sighted the Madeira Islands, from which they were able to send their first letters back to the Old Country.

After variable winds and weather, on September 23rd they reached the Line, where they received the customary visit from Neptune and his party. Rev. Leonard Williams and Rev. A. Stock, a fellow-passenger, shared the duties of Ship's Chaplain, and Mrs. Williams held a Sunday class for the children. The voyage generally was without remarkable incident. A mild excitement was caused at times by the capture of fish, also of an albatross with a

wing spread of 10 feet 7 inches, and other birds. They dropped anchor in Auckland Harbour on November 30th, 1853.

Before proceeding to their home at Turanga, Leonard Williams and his wife visited the members of the family at the Bay of Islands.

Rev. Leonard Williams entered upon his duties in the second week of February, 1854, and soon set about establishing the school for teachers which his father had proposed. He began with only two pupils, but the numbers soon increased. Mrs. Leonard Williams devoted herself to the Maori children, to whom it had previously been impossible to give attention. When Mr. Grace's family left early in March, the school for teachers was carried on in the dwelling which had been originally erected for Mrs. Rich's school.

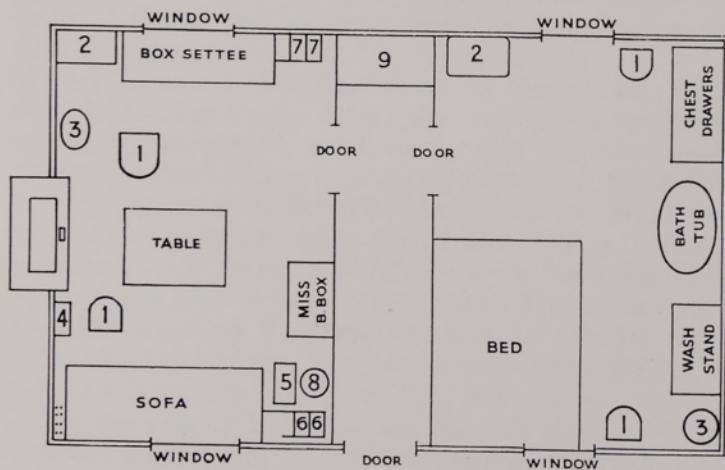
When Archdeacon and Mrs. W. Williams had returned from England in 1853, a Miss Jones had accompanied them to take part in their mission work. For several years she assisted Misses Maria and Kate Williams, who took a regular share with their mother and Mrs. Leonard Williams in teaching the native women and girls, and in directing their house work.

It is of interest to insert here the following extract from the "Church Missionary Record" for the year 1853: "On August 8th, 1822, Rev. William Williams, now Archdeacon Williams, received the Instructions of the Committee on his departure for New Zealand. On August 6th, 1853, the Archdeacon's son, Rev. Leonard Williams, received the Instructions of the Committee on his departure for the same Mission Field. The Instructions delivered on August 8th, 1822, expressly stated that there was not then a single convert amongst the Natives of New Zealand. At the present moment the remnant of heathenism left among them is so small as not to interfere with their being pronounced a professedly Christian people."

At the beginning of March, 1854, Archdeacon W. Williams left to attend a meeting of the Central Missionary Committee in Auckland where he spent three



Archdeacon W. Williams's House at Whakato in 1854



1. Chairs
2. Bonnet Box
3. Wood Basket
4. Foot Stool
5. Leonard's Camera
6. Box Basket
7. Our Desks
8. Bread Canister
9. Pantry made of a box with a print curtain

Corner of Sitting-room
Sticks and Curios of
Leonard's on Chimney
piece.

1. Chairs
2. Camp stool with
Baby's Basket
3. Clothes Basket
- over tub
Ship Pockets
over washstand
Brushes and Sponge

Plan of Cottage in orchard. First house occupied by Mr. and Mrs. W. L. Williams at Whakato on arrival from England in 1854

weeks. On his way back he landed at East Cape in order to administer the Lord's Supper to the Christian natives at the numerous centres on the East Coast. On this occasion there was a total of 1,176 communicants at the various services. He was glad to reach home again after an absence of just over seven weeks.

During this period an epidemic of measles was introduced to the East Coast by a small native trading schooner, and from Waiapu gradually spread southwards, attacking both adults and children, and carrying off a number of the older natives. Leonard Williams and his two younger sisters were among those attacked.

The gold diggings in Australia created a demand for provisions, and this had induced the natives to cultivate their land industriously. At this time they shipped to Auckland annually some thousand quarters of wheat, which brought them a very good return at the prices then ruling for it. This aroused in them a greater desire for material things, and led to a neglect of the precepts of their Christian teachers.

Mrs. Leonard Williams wrote in September, 1854, that she and her husband were then settled snugly in the cottage in the orchard, which consisted of two rooms each 8 feet by 10 feet with a passage between them. This was close to Archdeacon W. Williams's house at Whakato, where they usually took their meals. This cottage remained their home until they moved to their new Waerenga-a-hika station in 1857. Here their eldest son, Frederic Wanklyn Williams, was born on October 13th, 1854, and their eldest daughter, Emily Jane Williams, was also born there on March 7th, 1856.

At the end of 1854 Archdeacon and Mrs. Williams received a visit from Mr. and Mrs. Samuel Williams and Mr. and Mrs. Henry Williams, together with their two daughters. The whole family spent the last fortnight of December together.

CHAPTER XVII

Move to Waerenga-a-hika Decided. Breaking in Land and Moving Buildings there. C.M.S. Reinstate Henry Williams. Paihia Stone House Burnt. Turanga Central Schools Begun.

To carry out satisfactorily the scheme for Archdeacon Williams's proposed Central Schools, it was found necessary that they should have more land than they were then occupying for the production of their food supply. They therefore sought to obtain this from the party of natives with whom they lived, but they soon after found that as the natives had sold to an Englishman some years before, they could not supply what was wanted. It became therefore compulsory that they should look further afield.

In due course the natives of Waerenga-a-hika undertook to find what was wanted, and this led to the acquisition of 567 acres of what is now known as the Waerenga-a-hika School Estate, some 6 to 7 miles from Whakato. This change of locality necessitated a complete revision of their plans.

After considerable deliberation and discussion it was finally decided to remove the principal buildings to the new site, and arrange for the erection of others there.

The land was unfenced, and covered with scrub and bushes. The clearing and sowing of the land with good grasses, and fencing it, all involved an additional cost, which had not been counted on, and added to their difficulties.

While Rev. Samuel Williams was with them, he assisted them in their decision, and was of great help in arranging with the natives for the land.

Letters from the C.M.S. Parent Committee had just been received advising that at the request of Bishop Selwyn and Governor Grey it had restored Archdeacon

Henry Williams to his position as Missionary of the Society. Archdeacon W. Williams accordingly left home again on January 7th, 1855, and proceeded to the Bay of Islands on his way to the Meeting of the Central Missionary Committee in Auckland, that he might conduct his brother to retake his place on that committee.

It was felt that Archdeacon H. Williams's mature and experienced opinion would be of great assistance in the discussions on framing the Constitution of the Church in New Zealand then to be considered.

The Society also intimated that, as New Zealand had now become a British Colony, it wished gradually to withdraw its mission services.

From this journey Archdeacon W. Williams returned home again on March 19th.

On March 3rd, 1855, Mrs. Williams wrote: "We have had some rather severe earthquakes this summer, one on January 23rd which lasted several minutes and really alarmed us. Happily our buildings are of neither brick or stone, and no damage was done. Within the next thirty hours we had three slight shocks, the following week two more, and some time after midnight on February 12th we were all woke out of our sleep by another rather sharp shock, attended by a loudish noise. The poor children were very much frightened, and so were the native girls, who all congregated in our dining room, where they passed the remainder of the night. The first had quite the effect of being on board ship in a rough sea."

Referring to Waerenga-a-hika she wrote again on September 3rd, 1855: "The Government will allow a certain sum of money for the establishment of Native Schools. We must go slowly to work and begin with raupo buildings, taking down our wooden ones and having them rebuilt at the new place about 6 miles off.

"James is busy ploughing, while preparations are being made for fencing, and sawyers are at work. Leonard and James like good dutiful and affectionate sons, are anxious to spare their father as much as they can, and take the brunt of this work upon their own

shoulders. James was to have begun farming on his own account this year, but our new projects have set this aside and he is to stay and assist in setting farming operations going at Waerenga-a-hika. Leonard has his teachers' school, which will not suffer much hindrance by the projected move, as he and they will move together when their respective abodes are ready."

Archdeacon W. Williams wrote on May 31st, 1855: "The restoration of Henry to his former position gives universal satisfaction out here. As for the community at large they have been most indignant at the steps formerly taken, and even those who before promoted his separation from the Mission much regretted afterwards what they had done, from the Governor and Bishop downwards. The change therefore will have removed a load from their minds.

"He will still be able to attend to his charge from Pakaraka almost as well as from Paihia, as the people are much scattered. Civilisation has exerted a most evil influence upon the people. The spirit of careless indifference which is so common among our own people they will readily follow. Leonard's school we hope will be a powerful means of improving the character of the native teachers. Our accommodation for pupils proceeds slowly. We have two wooden buildings to move on rollers to another position, and Leonard's house to erect, and not until this work is completed shall we be on a satisfactory footing. Our chief operations at present are confined to a limited number of teachers and their wives. We have come to the conclusion to move our station to a position about seven miles up country, that we may have a better site for our operations, with an abundant supply of good land.

"We went yesterday to see the place and to make arrangements. Next week we are to mark the site of the houses. This move will involve a great expense and a vast deal of labour. Our houses, for economy's sake, will be partly of 'raupo' the native flag, which grows on swampy ground. The wooden houses we have already in occupation must all be taken down and rebuilt, and all

our chimneys will have to be erected in like manner, possibly by ourselves."

The move before them necessitated the pulling down and re-erecting of three large wooden buildings, at great cost, and the garden which was then in a most flourishing condition had to be abandoned and a new one made.

He wrote further on September 20th, 1855: "The Society had decided that we should have a central school here, and have appointed Leonard to be my coadjutor. A moderate sum of money has been given towards the erection of additional buildings which would have sufficed if we could have remained at our present station, but having estimated our expenses and finding that they will far exceed our means, we conclude rather to sacrifice a year's income than not carry out this measure.

"We find James' services of great value. He is a most indefatigable youth (18 years of age), and is sure to do well if his health is spared. I had intended that he should have left us in order to enter upon work for himself, but he enters heartily into our plans and prefers working for us at present. He now has charge of five yoke of oxen, and with the assistance of one native is ploughing up a portion of our ground, having first ploughed and sown ten acres of wheat at our old station."

In another letter of September 25th, 1855: "Leonard is to lead our movement inland, for which purpose three houses are being erected constructed for the most part of native material. I am sending E. . . . a statement of our removal and its expenses with the hope of being able to obtain some assistance. We receive the sum of £200 annually from the Government Board of Education on condition that the school is on the self-supporting principle. It was this reason partly which made it necessary for us to move the station. Our expenses of removal are unprovided for by the sum of at least £400.

"If you are able to obtain any help for us from the circle you have around you, it will be well to transmit it through the Society, specifying that it is for Schools at Poverty Bay."

At the beginning of October, 1855, Archdeacon W. Williams went to inspect the Ahuriri District where Rev. Samuel Williams and his wife were residing then in a building of two rooms, walls of raupo with a thatch roof, and a small detached kitchen, the fireplace and chimneys built of mud supported by a wooden frame, the floors of earth covered with matting. If Rev. S. Williams was to remain there permanently he would soon set to work to erect the needful buildings.

Rev. W. L. Williams wrote as follows on November 23rd, 1855: "The training of boys is certainly a work of great importance. The present generation of New Zealanders is bad enough and that which is to succeed it if it is to grow up without education would be much worse; by the present generation I mean the children of those who embraced the Gospel when it was first preached to them. The old people are, generally speaking, quiet and steady enough, and many of them, I trust, with all their failings, are good Christians, but their children have not been kept by them under any restraint, and in the absence of anything like a boarding school the difficulty has been to teach them anything.

"As soon as ever we are able to get our new quarters at Waerenga-a-hika I hope to begin a boys' school. The Bishop has been unfortunate in his college. I do not think he has formed a correct idea of the wants of the Colony. St. John's College was set on foot as an Industrial College purely, and therefore did not work after a time, because the greater number of those who sent their Sons there did not wish for an industrial school, but called loudly for a regular grammar school where there should be more instruction of an intellectual character. There is a man now come for this school, a Mr. Kinder.

"In making the above remarks about St. John's College I do not wish you to understand anything as implying that the Bishop has not done all he can to keep things going, for he has tried very hard indeed. His difficulties have been peculiar and very trying, much more I daresay than we can imagine, for we know what difficulties we find in our small spheres of action, how

much greater then must be those of one who has so many cares devolving upon him.”

At the end of December, 1855, Mrs. Williams heard of the death of her grand-daughter Maria, the only child of Mr. and Mrs. Henry Williams junior. She accordingly took advantage of an offer of a passage to the Bay of Islands which was made to her by Captain Drury of the H.M.S. *Pandora* who was surveying the coast off East Cape, and paid Mr. and Mrs. Henry Williams a visit to comfort them. Early in February, 1856, while awaiting at Horotutu, Bay of Islands, the sailing of the vessel to take her home, the old stone house at Paihia was destroyed by fire. Mrs. Williams wrote describing this on February 15th, 1856: * “Friday was the day appointed to sail, but for some unimportant reason the vessel stayed till Saturday, and on Friday night a sad catastrophe happened. The stone house, the walls of which you may perhaps remember were built by William’s own hands some six and twenty years ago, was destroyed by fire. It was rather singular that I should be there to witness the fate of my husband’s work, which had cost him so much actual labour. The fire was discovered about 11 o’clock just as Marianne and her daughter were retiring to rest. They had some difficulty in rousing the inmates who were all fast asleep; it was a providential circumstance that Henry was not gone, for you are sure his energy and activity would be equal to the emergency. The crew and Master of the *Osprey* were also very active, and were chiefly instrumental in preserving Christopher Davies’ house from the effect of the pieces of burning material which were continually falling on the roof, impelled by a brisk wind which blew direct from the flaming house, but had not the two Mariannes, and Mary Ann Preece, with one or two natives, made almost incredible exertions in getting blankets saturated with water laid on the roof before others could get to their assistance, that house must have gone too. Humanly speaking the family living in the

* On a visit in 1931 the writer saw the ruins of this house which he had seen and known in 1867.

building were by the help of their neighbours able to save nearly all their property, but of course some of it was sadly damaged. The calamity originated it is supposed from the ashes of a native pipe. The walls remaining are in so shaky a condition that I expect they will have to be taken down.

“Many providences were to be remarked as attending this calamity, and that no lives were lost or even personal injury sustained, was a subject for gratitude. Horotutu, where Henry and Jane live is about ten minutes’ walk from Paihia, so I still had the comfort of daily intercourse with dear Marianne.”

The building of this house is mentioned in Chapter III on page 12.

In June, 1856, Archdeacon W. Williams mentioned that the natives were becoming careless about their attendance to their religious duties, and the increased financial return for their produce and contact with white traders had led to habits of drinking alcoholic liquors, and other bad habits. They had great difficulty in getting good work from their carpenters, so to expedite matters Archdeacon Williams, with the assistance of five natives, undertook putting shingles on the roof of a building, and the glazing of some windows, and Leonard proceeded to put up a mud chimney. He also spoke highly of the efforts of the Magistrate, Mr. Wardell, who had been appointed to that district, in striving to check the consumption of intoxicating liquor by fining those who sold or gave it to the natives.

On April 20th, 1856, Archdeacon W. Williams wrote: “We have greatly to lament over the rising generation, with all our endeavours we seem to get no hold on them. The parents who were the first to receive Christianity have no influence over them, and they have been allowed to grow up with very little restraint. The old people had not been accustomed to any discipline when they were young, and it is a hard matter for them to administer it to their children.

“I have perhaps told you that the parent Committee has done away with the Central Committee, and that we

have now Northern and Southern divisions, to the latter of which I belong. I have written to propose that we be allowed to manage our own affairs in the Eastern district, because there is so much difficulty in travelling, and those of us who are becoming old cannot now move about as we used to do."

On August 11th, 1856, he wrote further: "The arduous business of our removal is progressing by slow degrees. During the last two months we have completed a large punt or barge which will carry about 12 tons of goods. This is wanted to convey our buildings and all our chattels about eight miles up the river whence they will be carted two miles. The most bulky things to be carried are the timber and bricks of three large buildings which we have at the old Station. In a fortnight we begin to pull down. We have the misfortune to have engaged for twelve months two carpenters who turn out to be very inferior workmen. In the meantime our expenses mount up rapidly, and as might be expected turn out to be much heavier than was at first supposed. Our crop of wheat, 27 acres, is in the ground, and we are now putting in our potatoes. Our supply of the principal food will thus be secured for the coming year."

A new Government had come in and proposed to curtail the £200 they had had from the Education Department, which would further add to their difficulties.

He again wrote on September 1st, 1856: "Our School is three parts of it seven miles off and Leonard has one foot here and one foot there; there is a multiplicity of work to be done which cannot be attended to because there is no one to do it. We have one carpenter here pulling down one of our large buildings, and our redoubtable son James, having last week tamed a wild ox, is at work day by day drawing the various portions of the buildings across a small stream which separates our premises, in order that it may be ready for being transported to the new Station. The next process will be to launch our barge which we have built for the purpose, and place successive loads on board to be taken up to the neighbourhood of the new station, but how we shall

succeed in moving this heavy boat up the stream I know not; a fortnight hence we shall be able to report. Then follows another piece of labour, to drag the cargo by means of bullocks a distance of two miles to the station, where it is finally to rest. Now some people would say it is very fine to make such a to-do about nothing, what is more easy than to transport heavy materials a few miles, but if instead of giving orders for this to be taken there you have to see to the doing of it yourself, the case is much altered."

When they began to use their barge it was found that she leaked when loaded, and therefore had to be tightened by caulking.

During September, 1856, Archdeacon Williams spent three weeks on a journey up the coast towards East Cape. Their workmen were very dilatory, and this delayed their move to their new quarters for several months.

Archdeacon Williams had given Mrs. Leonard Williams a horse; this James Williams tested with a ladies' skirt on October 30th, 1856, and she was able to enjoy a ride on it next day. On November 5th she with her husband and Miss Maria Williams rode to see their new Waerenga-a-hika Station, which the ladies had not visited before.

On November 16th the Archdeacon wrote: "Our work on the new station is advancing, we have completed a fence which encloses 160 acres, and our buildings get on slowly but surely, and I hope to move my family before Autumn. Leonard went off last week for the South to to meet the Bishop at Wellington where he hopes to receive priest's orders. He will be away more than two months, and this obliges me to remain on the spot and keep our extensive machine in motion."

In order to meet Right Rev. Bishop Selwyn, Rev. Leonard Williams went to Wellington early in November, and after paying a short visit to Otaki, he proceeded to Lyttelton, where on Sunday, December 21st, the Bishop admitted him to priest's Orders in a room then used as a church there. A few days later he met Right Rev. Bishop Harper and his party on their arrival from

England, and helped to conduct them over the hills to Christchurch.

Rev. Samuel and Mrs. Williams had a son, William, born on March 16th, 1856, and on their way to the Bay of Islands, which they had not visited for nine years, they with their two children spent a fortnight at Turanga at the end of December, 1856.

On December 27th, 1856, Archdeacon W. Williams wrote the following review of their work: "We are now drawing to the close of another year, and I am led to look back upon the past and survey the progress we have made during the last twelve months. It has been a period in which we have had many mercies to comfort us in the midst of our toil. We make slow progress, but we advance.

"Our natives had been brought into a low listless state through manifold temptations. There had grown up a disposition to indulge in drinking, and as a necessary consequence a neglect of religion, and then a little leaven of this sort spread its influence on all sides. Others again had become worldly and had given up their minds to the acquisition of money. Our Church is unfinished, our classes have been badly attended, and Satan was exulting in the success of his plans. Now thank God we have a reaction. Some have been recovered from the snares of the devil who had been led captive by him at his will. A serious dissension between two of our tribes, two years ago, which had led to a separation from our Church services has been brought to a close. The aggrieved party has returned again within the last six weeks, and now our services present somewhat of their former aspect. Together with this there is a better disposition on the part of many others. There is a more healthy appearance generally, and our Church, the beautifully carved posts of which have now been standing four years exposed to wind and weather, because through these divisions the work could not proceed, is now again taken in hand with a good prospect of its completion. A large quantity of timber had been cut at a great expense, and much of it now going to decay, but the people are now coming

forward with their subscriptions, and the sawyers will be at work at once, to repair our deficiencies. The work is now to proceed without any English assistance, and indeed it is clearly better that they should be thrown upon their own resources. In this matter they have a noble example before them in the natives of Waiapu, who in every village are building wooden churches, their knowledge of sawing and carpentry being acquired themselves by dint of perseverance. In our school again we have much encouragement, during the last two months it has been under my charge, Leonard being away at Wellington for ordination. I have therefore become more thoroughly acquainted with our natives. Of the whole number who have joined since the commencement, several have left after staying for a short time. They were like the chaff which is blown off by the wind, but the wheat remains. Seven of our number have been with us the whole period, and they are all persons of good promise, and others have joined us at different intervals who have been carefully selected, and are likely to turn out well. We have not yet sent any to the Bishop, though he has again and again expressed his wish to receive them. We are not anxious to push them forward. Though these natives are the best to be found at the native villages, still their knowledge is of necessity very defective. They read the New Testament in class daily, but those who have been in the School from the first, have not advanced beyond The Acts. We commence the Epistles at once, and you will allow that they are difficult enough. Those who may be admitted to the Diaconate will not have any Commentary to consult, and their only opportunity so far as instruction from man is to be obtained while they remain in our School.

“Mr. Ridgeway seems to think that the Bishop requires Latin Greek and English from native candidates, whereas he does not ask for anything beyond Scriptural knowledge expressed in the New Zealand language. Mr. Maunsell’s school has been in operation for some years. I cannot speak of it, not having information, but our school at Turanga has only been in existence 2½ years,

and it must not be expected from us to prepare persons for Ordination without due time.

“As to the secular part of our operations, we are creeping onward. A great deal has been done, but much yet remains undone. A large amount of money has been expended, and we find that we shall require much more. We have paid £1,032 10s. to provide for which we have received from all sources £765, and we have yet very heavy expenses to encounter before we shall get through our difficulties. We are truly thankful for what we have received through K. . . . and for what is promised further, including your kind contribution. I have lately appealed to the Society for help. We had from it £500 to start with from the Jubilee fund.

“It is true I have taken my own income into the bag, but I am thankful to say I do not owe sixpence which I cannot at once discharge.

“We are giving up a settled habitation with many comforts about us, beginning our new work in the wilderness. The Natives have come forward with liberality, giving land of excellent quality to the extent of 567 acres.”

1857

CHAPTER XVIII

1858

James Left for Hawke's Bay. Leonard Returned with Bishop Selwyn. Church Constitution Convention, Auckland. Ahuriri District Described. Maori Spirit Medium. Waerenga-a-hika Work.

Mrs. Williams wrote on January 26th, 1857: "The house we are to occupy while our present one is removed is intended eventually for the Girls' School, and will join our own. Leonard's is still in a very unfinished and comfortless state at present, nor can it be materially improved till the carpenter's family vacates the part they are occupying, which they have to do in a few weeks."

Many years earlier Archdeacon W. Williams had bought a limited area of land from the natives at Bay of Islands. For this he was now able to find a purchaser. Although the amount received for it was only a few hundred pounds, it proved sufficient to enable James Williams, acting under the advice of Rev. Samuel Williams, to start sheep farming on his own account. He accordingly left Turanga for Hawke's Bay in February, 1857.

Bishop Selwyn took Rev. W. L. Williams on a voyage to the Chatham Islands in his schooner *Southern Cross* before landing him at Turanga early in February, 1857. The Bishop and Mrs. Selwyn then spent a day there.

On March 25th, 1857, Archdeacon W. Williams, after thanking his relatives in England for their further liberality, wrote: "Our expenses in this work have far exceeded the estimate we had formed, and we had consequently far outstripped the resources we had at command, but I felt sure that we should have the help we required, and that as God had prospered us so far He would carry out the work to the end. During Leonard's absence in the south, whither he went to meet the Bishop to be admitted to Priest's Orders, I had the School regularly

under my care, and can certify to the general character and progress of our pupils. The grand object, that of preparing natives for ordination is likely to be attained.

“I made an earnest appeal to the Bishop and the Board of Education, and I have just received a reply that as soon as we obtain a Crown Grant for the land, we shall receive £250 from the Bishop and £200 from the Education Board.

“Our buildings are now advancing to our satisfaction, and the work of removal will soon be completed. Leonard and Sarah (Rev. W. L. and Mrs. Williams) are already at the Station, and our children go there next week. For ourselves, Jane and I are bound to Auckland. The Bishop requested me when he was here last month to attend a Convention to consider certain Church matters and also at the same time there is to be a Meeting for revision of Translation; this latter will require my presence for two months.”

Archdeacon and Mrs. Williams went to Auckland, and from there he wrote on May 20th, 1857, describing a mishap which befel them before they left home: “After having sent most of our goods and chattels on our large boat to the new station, we at last packed the piano with much care well wrapped up in blankets and placed in its own case lined with tin. It was to be conveyed on the following morning with 24 sacks of wheat and some smaller packages, all taken down to the river-side and placed on board ready to start at an early hour. Soon after daylight the natives set off, but soon came running back exclaiming ‘the boat is upset.’ I set off at once, but hoped it might be a false alarm, but when I got to the river-side there was no boat to be seen, but lower down I saw a native dragging some small boxes ashore, and the large case with the piano was floating in the middle of the river. The boat itself was gone to the bottom in water ten feet deep, with all the wheat in it. A small boat soon brought the piano to the landing place floating by its own buoyancy, and by the help of a number of natives who had collected, it was dragged up the steep bank on an inclined plane of about 145 degrees,

the water pouring out abundantly from the end which was lowest, and when it was on level ground it was raised up on its edge just as a drowned man is placed with his mouth downwards to let the water run out of his mouth. The case looked very well outside, but we had no expectation but that all was destroyed within. I then went to marry a couple of natives, and other natives under the promise of a reward, set to work to dive for the wheat in order that the boat might again float. On returning to the piano the key was not forthcoming. We opened it by a false key, and then proceeded to take it to pieces. Note by note was removed and placed separately, for by this time the wood was swollen, for the case had been, we had reason to think, about eight hours in the water. All leathers at the end of the hammers were sodden with water, and they were most of them lying scattered about, and so too of every other part within, all the innumerable small pieces of leather and felt etc. etc. were out of place and injured, but the wires alone seemed not to have been touched, for the dust was still lying undisturbed. All we could do was to put the fragments of leather etc. into fresh water, and then place them out to dry. In the meantime I sent for Leonard and our carpenter that we might hold a council of war. It was decided that an attempt must be made in a few days to put the parts together again, but as the leather dried it became so harsh that there was little idea that anything could be done. However, after waiting a week Leonard and the carpenter began, and in the first week completed the dampers and some of the parts which were furthest inside, but hammers and many contrivances had to be resorted to, and some of the latter was supplied from the lining of an old pair of boots. After a few days more all the parts were again in their places, and most marvellous to relate the instrument sounded as well as ever. I have heard of a fiddle being improved by smashing and then glueing together again, and now it appears that a piano may be floating for eight hours in salt water and yet be none the worse. It is singular that out of a great quantity of packages this was the only one

which has been placed in jeopardy. When this accident occurred we were expecting daily the arrival of a vessel to take us to Auckland, but it did not come for three weeks, so we had the satisfaction of seeing the piano safe, and also ourselves too quietly inland and make many arrangements which it was well to make before we left on May 12th."

Archdeacon W. Williams wrote on May 27th, 1857: "Having just effected our removal to the new station at Waerenga-a-hika on 12th I embarked at Turanga for Auckland on board a small coasting vessel with Jane and our youngest daughter Emma. We had a pretty good passage, though somewhat tedious towards the close of it, and arrived at Auckland in five days. I expected that the business of our Church convention would be over, as it was then six weeks after the time originally fixed by the Bishop, but to my satisfaction I found that Henry was on board a schooner which passed us the evening before, and that the members of the Convention had only sat for two days. We have present our own Bishop, and the Bishop of Christchurch from the South, Archdeacons Paul, Hadfield, Brown, Abraham, Henry Williams and William Williams, Revs. G. A. Kissling, and James Wilson from Canterbury, and of Lay Members Messrs. Swainson, Hurst, Tancred, Haultain and Prendergast. The proceedings were conducted with open doors, and we have occasional visitors to watch our proceedings."

June 13th. "After sitting to the present time our business was brought to a close. I will send you a printed copy of the proceedings. I am much satisfied with what has been done. There may be certain points which may seem to you to be novel, but there can be no question that the advantage to the country will be great. This Constitution if ratified at Home will give us the power of doing all that it is necessary to do for the working of our Church system. There will now be an encouragement to those who are disposed to give property for endowment to come forward and give, in the assurance that their liberality will be appropriated in the best possible way. Hitherto there has been too much power in the

hands of the Bishops, and though our Bishop has never been disposed to abuse his authority there have been cases in Van Diemen's Land and elsewhere.

"It is clear that under this Constitution the power will be in the hands of the Synod, and not in an individual.

"The introduction of the Lay element is a remarkable feature, and the working of this principle at our Conference, it was amusing to see that sometimes the two Bishops were agreed and a majority of the Clergy were in favour of a motion proposed, but that two out of three lay men, being against it, the motion was lost.

"You will see that the business we have settled at this Conference is only preliminary, and most important matters are reserved for the General Synod, which is to take place in the course of the summer.

"The General Synod as it is termed is to be held at Wellington, and out of the body of 62 Clergymen 16 are to attend, all being elected by the Clergy of their respective Archdeaconries excepting Henry, Archdeacons Brown, Hadfield and myself, who are to attend without election to represent the native districts. There are to be 21 Lay Members. The Members of the Convention are now dispersing, and Mr. Maunsell, Mr. Kissling and I, with three of the Wesleyan Ministers are about to set to work upon a revision of Mr. Maunsell's translation of the Old Testament, which will occupy us for six weeks. The utmost that we shall accomplish will be less than one fourth of the whole, but I shall not be able to remain for more.

"You ask how it is that I do not appear as joint translator with Mr. Maunsell, having had so much to do with the New Testament. The fact is that Mr. Maunsell's knowledge of the language is exceedingly good, and I am most happy to resign the chief part into his hands, and that I should merely assist him with the Revision. I have more than enough to attend to of other matters."

In a letter of July 23rd, 1857, Mrs. Williams described a day's work at Waerenga-a-hika in May (Autumn): "The community was roused before sunrise by the

ringing of the great Church bell at the pa about 100 yards from Mission premises, and soon after sunrise it rang again for about five minutes as a call to prayers, which was taken by Archdeacon Williams or Leonard, after which there was an hour's school. Then breakfast and about an hour after Leonard Williams' school was held, immediately followed by the native dinner, spread on a long table formed of planks in the schoolroom. The afternoon was devoted to manual labour, some being employed ploughing, others at carpenter's work, fencing etc. which required constant superintendence. About an hour before sunset the bell rang for school again, which was followed by evening prayers at the native Chapel.

“The women take it in turns to cook for themselves, the men and boys, which includes breadmaking on a large scale. The girls belonging to the household have school in the afternoon in the men's schoolroom, conducted by Maria Williams and a Miss Jones (the lady who joined them in 1853). Kate Williams assisted Mrs. Leonard Williams with her children and the household oversight, which she took charge of and helped in the school or supervised the women who preferred their own shiftless ways to systematic work. Much time was also required for arranging and supervising the making of clothing for the natives. Mr. Baker assisted in Leonard's school.”

During their stay in the north, Mrs. Williams visited the Bay of Islands. When she and Archdeacon Williams returned home in September, 1857, they left their daughters Marianne and Emma at school in Auckland. Archdeacon Williams made another inspection tour through the Wairoa and Ahuriri district in the following month. He then visited Rev. S. and Mrs. Williams, with whom he found his son James, who was recovering from an attack of influenza.

After his return home he wrote on November 26th, 1857, and thus described the appearance of Hawke's Bay and Napier: “It is interesting to witness the gradual march of the energy and enterprise of the white man. I remember this District not many years ago when there was not a single settler within the range of one hundred

miles, but there were vast plains of beautiful grass land wholly unoccupied except by a few wild pigs. Now of the portions bought by the Government there is not a single acre which is not occupied in a certain way, but that way is only suited to the present time, while the land being covered only with native grass is not so productive as it will hereafter become by cultivation. The consequence is that it is let by the Government at a mere nominal rent, and the general holding of a sheepfarmer is not less than 12,000 acres, but any person possessing money can go to the Surveyor's Office and select just where he pleases, and thus it happens that the first occupant has to give way to another, who having laid out more capital, is obliged to take means of making his purchase more productive. In time these baronies will be cut up into farms, and the country will be filled up after a more healthy manner. I went with Samuel to a place 12 miles from his own station, which is as central as most, and there held an English service, but though some persons came the distance of 10 or 12 miles there were only 18 persons present. The duties of a clergyman therefore carry him over a wide extent of country, and he must be satisfied with little knots of people here and there, and must literally follow his scattered sheep into the wilderness.

“At the seaport of this district there is what is called the ‘Town’ of Napier, the chief locality of which is a hill which is flat at the top of about a mile in length and half as much in width. At present there are not more than five or six houses upon the high ground, most of the people preferring the low flat ground at the base, where perhaps there may be altogether about 60 or 70 houses. There is one public house, a blacksmith's shop, a Court-house, and I suppose a ‘Lock-up,’ three or four stores, and a small shop, a post office, and a steam flour mill. There is also a Schoolmaster, a Surveyor, and a Pilot. The Magistrate I did not see, but having to pay my respects to different people I had to take tea three times in one evening. Twenty years hence there will no doubt be a large community, and the increase of flocks up the

country will cause a great amount of business. Indeed they are talking of supplying a cargo for one wool vessel to England this summer.

"I have just received £300 from the Society for the school. This, in addition to the generous liberality we have received from many other quarters, will now I trust relieve us from anxiety, and that we shall be able to proceed with more spirit in the work which is before us."

On November 26th, 1857, Archdeacon Williams wrote further: "The state of things in this district is not so satisfactory as I could wish. Satan is full of expedients and will be so to the end. We have had lying spirits of devils at work. They purport to be the spirits of the departed who come back to give words of admonition to their friends on earth.

"The communication is made through the medium of certain persons who are initiated and it is neither more nor less than an exercise of an inferior kind of ventriloquism. The advice is generally of an exceptionable character, and many persons who had ceased to attend service have been induced to attend in consequence of these communications. Still it is a pure piece of imposture, and now and then there is something mixed up which is out of place. I made two attempts to have an interview with what was said to be the spirit of one of our teachers who came with me from Waimate. I felt sure of being able to trip up the spirit by a little examination about the distant locality of the north, but the old woman who was the oracle was afraid of me and she reported that the spirit was out of the way.

"This class of spirit led the way to another which was more assimilated to the old superstitions, and many have sought these sources for the cure of diseases, and one man had the fearful warning of losing four of his children in quick succession under this delusion.

"I am thankful that these extravagancies are confined to Turanga, they have not extended to Waiapu and Wairoa.

"After remaining at home not quite a month I undertook a journey to Heretaunga (Hawke's Bay) which

occupied six weeks. At the latter place I found Samuel and Mary with their children well. James was still with them on my arrival, suffering from influenza, but I left him nearly well again. In about a month he is to move on to his own sheep run, which is a large tract of land he will lease from the Government where he will survey mountains to look at, and grassy plains for his sheep to feed upon."

At this time two parties of natives were engaged in obstinate strife over the question of the sale of a piece of land to the Government. One chief of influence had disposed of land in which his neighbours were also interested. Through the influence of Rev. S. Williams, this dispute was settled soon afterwards fortunately without serious loss of life.

During the last week of December, 1857, Archdeacon Henry Williams at Pakaraka was seized with a severe attack of very painful illness, which for several weeks continued to cause his wife and family very grave anxiety, and necessitated their summoning the assistance of the doctor from Kororareka. Under his treatment and care he, to their great rejoicing and relief was mercifully restored to health again in about two months' time. This affliction caused a very anxious time to the family at Turanga and they sincerely thanked Almighty God for his wonderful recovery.

On February 1st, 1858, Archdeacon Williams wrote: "One of Jane's (Mrs. Williams) occupations three mornings in the week before breakfast is to stand over and direct two native men making bread in two large tubs sufficient to yield a daily supply of 100 pounds. This they afterwards bake without further instruction, in a large brick oven. It falls to Maria's province to weigh out this bread twice daily as the case may be giving $\frac{3}{4}$ lb. to each person for a meal. The diet which our Natives get tells well upon them, and they do not fail to observe the difference between Potatoes and Wheat."

He further mentioned that the Bill authorising the Church Constitution was brought before the Legislative Assembly and passed, and Rev. W. L. Williams went to

Auckland to take his father's place on the translation Revision Committee, and took with him his wife and three children; a second daughter, Margaret Ellen, had been born on the previous December 3rd. Kate Williams also went with them. This was the first time Mrs. Leonard Williams had gone away from Turanga since she first arrived, and from Auckland they went to Bay of Islands on a visit.

On March 11th, 1858, Archdeacon Williams wrote further: "Last week the weather being very dry it was thought to be a favourable time for setting fire to the long grass and bushes upon our unenclosed land preparatory to sowing the ground with clover and Ryegrass, and during the last few days, after keeping school till dinner time I have been engaged in sowing clover and grass seed. The plan was as follows. The ground was more or less covered with bushes only partially consumed by the fire, leaving branches all charred, readily imparting their grimy quality to everyone who touches them. Through these we had to force our way. We were therefore mounted on horseback to the number of nine persons, each with a tin pail slung over the shoulder. My lieutenant was first in the rank, a principal part of his duty being to march in a straight line towards a white flag fixed at the further extremity of the ground to be sown. Then the rest took their places at a distance of four yards each. I being the presiding genius came last in the line to look after the whole that they should not march too closely or too far asunder. We then proceeded at a slow march sowing the seed as we went, and this course was pursued backwards and forwards until our portion of ground was completed. There are not many Archdeacons so occupied.

"In the meantime my son Leonard was busy building his chimney, which was the reason I kept School in his stead."

At this time Bishop Selwyn proposed to hold several Ordinations, and to make a rearrangement of positions which involved a transfer of Rev. Leonard Williams to Waiapu. This, however, Archdeacon Williams could not

agree to, as it would interfere with the Central school of which he was in charge, and this had been sanctioned by the C.M.S. and on which £1,500 had been expended.

He wrote further: "Rota Waitoa, the native clergyman who occupies a portion of that locality is proceeding in a satisfactory manner. Again, Raniera, another teacher who has been with us for twelve months, has gone to Auckland as a candidate for deacon's orders, and he is the most superior native I know."

Of the £1,500 spent on the new station the principal items were: sawn timber £557, carpenters' labour £398, boating and carting £50, nails and iron work £88, fencing in School Estate £309, sundries £69.

On May 1st, 1858, Archdeacon Williams wrote thus: "Now with regard to the School itself, the number which are clothed and fed and under instruction is 66 besides 10 young children, there are in fact three schools. Twenty-one men, most of whom have been teachers in the native villages, and being select Natives, are brought here for instruction with the hope that some may be prepared for ordination. Some of these have been with us more than three years, and such as are most promising we shall gladly keep longer. Two are gone to Auckland, and in course of time will probably be ordained by the Bishop, the chief object at present being to raise up native pastors for the people.

"Then we have a school of 18 boys who, being young, are pliable, and it is from among this class that we shall get the most promising supply for future necessities.

"The wives of some of the men, and a number of girls constitute the girls' school, and as the wife is often the better half it is of great importance that their education should be well attended to.

"Next week we hope to complete the removal of the last of our buildings from the old station. Then we remove a quantity of trees from the garden. If you come to see us in twelve months' time you will see several Himalaya Pines and other varieties of Cypresses, Elms, Sycamores, Laurels, Mimosa etc."

1858

CHAPTER XIX.

1860

William Williams's Journeys to Waiapu. Informed of his Appointment as Bishop. Bishop Selwyn's Episcopal Visit. First General Synod at Wellington. Consecration Bishop of Waiapu, Work There, and Visits to Auckland, Waikato and East Coast. Begins Diocesan Organisation.

During March, 1858, Archdeacon W. Williams paid another visit of several weeks' duration to the natives of the Waiapu district, who urged that as there was now no English missionary there, he or Leonard Williams should come and live there, and take care of them. The reply he gave them was a graphic one which would appeal to them, as he wrote in the following letter of June 1st, 1858: "I further told them that our Society is like a person who has frequently lent his canoe to another, but at length grew weary and then upon further application recommended the applicant to go to the woods and make a canoe for himself. That our Society had supplied in succession Messrs. Stack, Kissling, Reay, Barker and Baker, and that now they tell us we must prepare some clergymen in this country, and that is what we are endeavouring to do at Turanga. They at length acquiesced to the reasonableness of the course, and as they have one native pastor in the person of Rota Waitoa and another in prospect who is now in Auckland they begin to see the way opening."

While at Waiapu Archdeacon W. Williams heard that Bishop Selwyn who was on his way to Auckland in his schooner, had called at Hicks Bay. As the Bishop was anxious to see him he therefore set off at once. On reaching Hicks Bay he found that in consequence of a change of wind the Bishop had been compelled to get under weigh again, but that he had left Archdeacon Williams a long letter from which the following is an

extract: "Her Majesty the Queen and the Archbishop of Canterbury have consented to your consecration as Bishop of Turanga, and that in the event of the necessary authority coming out from England, as Her Majesty and the Archbishop have been pleased to appoint me as Metropolitan in New Zealand, and as the arrival of the Bishop of Nelson may be expected in the course of the year, there is a reasonable hope that the first meeting of our Synod in Wellington in December next, may be the time of your Consecration, and nothing could more tend to give additional interest and solemnity to our first meeting."

Archdeacon Hadfield had been offered the Bishopric of Wellington, but declined it as he felt it his duty to devote himself to the native work if his health was sufficiently improved. Acting under medical advice he made a voyage to England and back. The appointment of Archdeacon Abraham as Bishop of Wellington was considered probable.

During 1858 the work at the new Waerenga-a-hika station was maintained as usual. Archdeacon Williams wrote on July 27th, 1858: "We see a little advancement, though by very slow degrees. We begin our operations upon ground which was in its wildest state, and we had to cut down many bushes in order that we might have the line clear to guide us in putting up the houses. Not many of those houses are up, and the unsightly stumps of trees which were on every side are gradually disappearing, and the ground to a large extent has been ploughed up. We have just sown 26 acres of wheat, and shall have 6 acres more of potatoes and other food of that kind. All this will not only tend to lessen our expenses, but will contribute much to improve the appearance of the place. The Spiritual aspect of our community does not present much that is striking. We have no Natives of brilliant powers, but even those who are most deficient are improving perceptibly, and are greatly superior to persons of the same standing in the Native villages. We shall hope to keep them longer in hopes of further progress.

“The two men who went to Auckland have given much satisfaction to Mr. Kissling, and will I doubt not turn out well. We should like to increase our schools and have as many as 200 pupils, but at present our funds will not allow us to do so.”

A change in the Government system of distributing grants for native schools and the transfer of the control of the East Coast district from Auckland to Wellington led to a reduction of the amount received from this source and hampered development. In order to maintain the safety of their cattle and other live stock it was necessary to erect fencing at a cost of £400. The curtailment of their grants therefore compelled a delay in completing this required work. Archdeacon Williams communicated with the Governor in the endeavour to obtain more liberal treatment. After long delays waiting for a suitable vessel Rev. W. L. Williams with his wife and children and Miss Kate Williams were at last able to embark on August 19th, 1858, on their voyage to Auckland. They reached their destination a few days before the date fixed for the meeting of the translation revision Committee, September 1st. As Rev. R. Maunsell (the principal member of it) did not appear for three weeks, a loss of time was however occasioned.

On November 6th, 1858, Archdeacon Williams wrote: “I hear that after Mr. Maunsell’s arrival the Committee worked steadily and with satisfaction. Leonard is pronounced to be a good substitute for me, being a good Maori scholar with very correct ideas of criticism.

“Their work will occupy them till the middle of this month when they hope to have completed the Pentateuch. The persons sitting on the Committee of revision are three of our Clergymen and three Wesleyans. Leonard’s absence has necessarily confined me at home to give daily attention to the School.”

A native who had undertaken to supply a quantity of fencing posts caused much trouble and annoyance by refusing at first to fulfil his contract unless a higher price was paid than had been agreed to. After considerable argument this was later satisfactorily settled.

The reduced Government grants caused serious anxiety for a time, as Archdeacon Williams had to borrow £350 from other sources to meet his requirements. He learned also that the grants for native schools had not been equitably distributed, as it appeared that the Church of England had received only £4 10s. for each pupil whereas the Wesleyans had £10 and the Roman Catholics £28. On representing this to the proper quarter he was advised that in future the grants would be paid on a uniform scale of £8 for each pupil.

For the purpose of holding a series of confirmations Bishop Selwyn started on November 29th, 1858, on a very strenuous and somewhat hurried tour of the North Island. His route lay through Waikato, Taupo, and thence to Tauranga along the coast of the Bay of Plenty to Waiapu, Turanga and Ahuriri, thence by the Manawatu River to the Western Coast, and through Whanganui and Otaki to Wellington.

While on this journey he was met near East Cape by Rev. Leonard Williams who accompanied him to Turanga. While leading his horse down a steep hill between Tokomaru and Tolaga he received a kick in the face from a Maori's horse in front. Though somewhat weak and faint from the shock, he mercifully was not seriously injured, and was able to continue his journey after a short rest by the wayside, and the application of a little fresh water. On reaching the Uawa River they found it in flood, and had to obtain a canoe to cross over.

The Bishop passed through Turanga in January, 1859, and appeared somewhat haggard from his long wearying journey. He was glad therefore to spend three days there. During this stay he had much conversation with Archdeacon Williams on the subject of approaching changes. This journey was no doubt made in anticipation of, and preparation for, the division of the North Island into three separate Dioceses.

In his letters to England towards the end of 1858 Archdeacon Williams emphasised that the shortage of white clergy in his district made evident the pressing necessity and importance of their efforts to raise up a

native ministry, as the administration of the Lord's Supper over the whole area was dependent on himself and his son, Rev. Leonard Williams.

When the school vacation began early in December, he took another journey to the south through Wairoa and Mohaka, holding the usual classes and religious services at the various native villages.

Among other works which were being carried on at this time was the building of the Church at Waerenga-a-hika by native carpenters under the direction of an English artisan, with timber which the natives had sawn themselves.

Archdeacon W. Williams received from the Secretary of the Church Missionary Society a letter dated October 16, 1858, announcing his appointment as the first Bishop of Waiapu, from which the following are extracts: "At length after innumerable disappointments the Queen has signed the Letters Patent for your appointment as Bishop of Waiapu, and the Archbishop will issue the necessary document for your consecration by the Bishop of New Zealand. Two hundred a year will be taken from the £600 allowed by the Society to Bishop Selwyn and added to your salary as soon as the consecration takes place, and whenever Bishop Selwyn's Episcopate in New Zealand terminates.

"The documents will probably be taken out by the Bishop of Wellington.

"Archdeacon Hadfield was resolute in declining the Bishopric of Wellington which Archdeacon Abraham pressed upon him upon his arrival in England. Archdeacon Hadfield's chief reason for declining the Bishopric was, he tells me, his wish to work out the settlement of the native Church which he thought that his English duties at Wellington would have interfered with."

The following description of the area of the Diocese is extracted from the Letters Patent: "All that part or portion of the Northern Island otherwise called New Ulster which is bounded on the South by the Province of Wellington and on the west by the one hundred and

seventy-sixth degree of East Longitude, together with the Islands adjacent thereto, to be a separate See or Diocese, and declare that the same shall be the Bishopric of Waiapu."

On February 5th, 1859, Archdeacon W. Williams started for Wellington. He took passage to Ahuriri alone, in a small sailing cutter, which was scantily provided with fresh provisions. This voyage, though only some 85 miles, proved a very tedious one, and lasted five days owing to strong head winds. At Napier he received hospitality from a gentleman in business, Mr. J. A. Smith, whose wife a few years earlier had taught his daughters in Auckland. The next day he went on to Te Aute, Rev. S. Williams's station. He remained there several days and met his son, James, who had just completed shearing his 3,000 sheep at Tapuaeharuru (now called Kereru), and had come to Te Aute to shear the flock there.

The coastal steamer for Wellington arrived at Napier on February 23rd. Mrs. Samuel Williams and her children were conveyed from Te Aute by bullock dray and took passage with her father and husband by this steamer three days later.

On arrival in Wellington Archdeacon Williams and his party stayed for a few days with friends at the Hutt. Here they found Mr. and Mrs. Henry Williams from Bay of Islands, who had preceded them. Later Archdeacon Williams took up his quarters at the Queen's Hotel with Mr. Henry Williams and several other Synod Members.

The Right Rev. Bishop and Mrs. Selwyn had rooms in a cottage and were joined there a day or two later by Right Rev. Bishop Harper of Christchurch. Archdeacons Brown and Kissling had also attended, and several others. The recently consecrated Right Rev. Bishop Hobhouse of Nelson had just arrived from England.

The opening of this first General Synod was delayed for the want of a sufficient number of Lay members to form a quorum until March 8th, 1859. The sittings then continued for several weeks. On March 18th news was received that Right Rev. Bishop Abraham, lately conse-

crated in England as Bishop of Wellington, had just arrived at Auckland. He came on to Wellington as soon as possible, and brought with him the Letters Patent for the appointment of Archdeacon William Williams as the first Bishop of Waiapu. He was duly consecrated by the Right Rev. Bishop Selwyn, assisted by the other three Bishops, at St. Peter's Church, Wellington, on the afternoon of April 3rd, 1859. The new Bishop's robes were made from materials purchased in Wellington, the gift of Mrs. Selwyn. His daughters, Mrs. Samuel and Mrs. Henry Williams, and Mrs. Kissling assisted in the preparation, under the direction of Mrs. Selwyn.

Right Rev. Wm. Williams took his seat as Bishop of Waiapu at the rest of the meetings of this Synod, which closed its proceedings on April 6th.

The most important feature of this first General Synod was its tacit acceptance of the Constitution of the Church of England for the province of New Zealand, which had been drawn up by the convention held in Auckland in 1857, mentioned on pages 149 and 150 in Chapter XVIII.

Bishop Williams left for his home by first steamer on April 10th.

On the return of Rev. S. Williams to Napier from the Synod, he was met with the intelligence that the school barn at Te Aute, containing a threshing machine and a quantity of wheat and other supplies, had been accidentally burnt. This represented a loss of over £600.

Rev. W. Leonard Williams, after assisting in the Bay of Islands at the marriage of his cousin, Miss Caroline Williams to Mr. S. B. Ludbrook, returned to Turanga in January, 1859, with his wife and two daughters. His son, Fred, and Miss Kate Williams were left at Bay of Islands.

During his father's absence, Rev. W. L. Williams took charge of the work at Waerenga-a-hika. His third daughter, Edith Mary Williams, was born on March 28th, 1859.

Mr. C. P. Baker, son of Rev. Chas. Baker, who had worked at the Otaki school, was assistant in the Waerenga-a-hika native school for eighteen months from

September, 1857. For several months a suitable successor could not be secured. In January, 1860, Mr. C. S. Volkner who had been teaching in the Tauranga native school took up the duties.

After Bishop Williams's return home from Wellington Rev. W. L. Williams went north, conducting his sisters Misses Marianne and Emma Williams to Auckland and Bay of Islands, and bringing home again about the middle of July his sister Miss Kate Williams and son Fred. On this voyage they landed at the Great Barrier Island and had a midday meal with one of the residents there.

On June 6th Bishop Williams wrote as follows in reference to the recent General Synod: "I believe that upon the whole we have much reason to be thankful for what passed. A foundation has been laid on good principles and the superstructure may be expected to rise accordingly."

Of his Diocese he wrote: "At present there are six Clergymen besides myself, Archdeacon Brown, Tauranga, Rev. T. Chapman and S. Spencer, Rotorua, Rota Waitoa at East Cape and W. L. Williams at Turanga. A son of Mr. Clarke who is in Orders in the Diocese of Melbourne may possibly join the Mission, in which case he will come under me."

He estimated that the native population of the Diocese was about 20,000 natives and would furnish employment for 60 native Clergy.

Bishop Williams wrote further on August 3rd, 1859: "We are hoping for better arrangements in the distribution of the Government money for the support of schools; this is now being carried out. There is a larger sum given than heretofore for the support of each pupil. In prospect of this change we have increased our numbers and now have 98 pupils besides 15 little children.

"We continue to live in the building which is hereafter to be given up to the native girls, but our own house which is to be a little in advance of this building is in progress, and in a few days the frame work will be nearly up. We wish to hurry this on that we may the sooner

increase our girls' school. The Church Missionary Society seems disposed to help me forward because they hope now to see a native ministry established. They have appointed Mr. E. Clarke, son of our old Missionary to join me. I have not yet determined where he shall be located, but we must have more help at this place."

In this and several previous letters during the last three years Bishop Williams thanked his sister, Mrs. Heathcote, for the various sums of money she had from time to time sent him to assist in his work of establishing and carrying on the work at Waerenga-a-hika. Some of this money she had collected from friends, but considerable amounts aggregating several hundreds of pounds she had given herself. She had also given a washing machine, which effected a great saving of labour in the laundry work.

Bishop Williams in 1859 recorded taking a party of men and boys to cut 1,300 willow branches to be planted in suitable places about the Station.

At the end of August, 1859, he spent four weeks among the Native Settlements towards East Cape.

Bishop Williams had contemplated paying a visit to Revs. R. Maunsell and B. Y. Ashwell who were conducting native schools in the Waikato District of the Auckland Diocese. He wished to ascertain whether he could improve on the methods adopted in his own school at Turanga.

He therefore, accompanied by Mrs. Williams and his daughter Maria, embarked on a trading schooner on November 26th and arrived in Auckland five days later.

Bishop Selwyn had just arrived from the Melanesian Islands, bringing a party of 40 island boys to spend the summer at school in Kohimarama, under the charge of Rev. J. C. Patteson.

At Auckland they met Rev. Samuel Blackburne, son of Rev. J. Blackburne of South Allerton, mentioned on page 7, Chapter II, who had just come from England to resuscitate the old St. John's College which had been closed for some time.

As the Auckland Diocesan Synod was on the point of opening its Session, Rev. R. Maunsell could not conduct them to Waikato until Synod was over. Meanwhile the Bishop and his party visited the Bay of Islands.

In due course the Bishop and Mrs. Williams accompanied Rev. R. Maunsell to his Waikato Station, and after also visiting the Ashwell's and Morgan's Stations, Mrs. Williams returned to Auckland and Bay of Islands, where her daughter Maria had remained.

In a letter of March 12th, 1860, he wrote thus of his visit to Waikato: "Since I last wrote I have been able to accomplish the arduous journey I had before me. I was accompanied from Auckland up the river Waikato by my wife, we were both desirous of seeing together the schools there which are conducted somewhat upon the same principle as our own. The first part of our journey was accomplished in a civilized manner in an omnibus, and then after a ride of 24 miles we took up our quarters for the night at a respectable inn. The next day we reached Rev. R. Maunsell's school, which is decidedly the best as to the manner of instruction, though some of the internal arrangements might be greatly improved.

"We took copious notes of such matters as we thought it might be well to introduce into our own school, and where we feel that our own course is the best we have the satisfaction arising from a consciousness that it is so. The two schools have much that is good in them, and we had great reason to be pleased with our journey.

"I left my wife to return to Auckland with Mrs. Kempthorne who had accompanied us, and went on to Tauranga with Rev. R. Burrows as my companion. At Tauranga I was at the beginning of my Diocese, and had important business to transact there.

"It had for many years been proposed that there should be a central school at Tauranga which might become a school of the prophets, but hitherto from reasons I need not enter into, there have been only some futile attempts. I had a proposal to make which I hardly expected would be acceded to, that our old Missionary Rev. C. Baker with Rev. Edward Clarke, son of our old

Missionary at Waimate, and now in full orders, should take charge of a school now to be organized, and that they should have the entire management in their own hands. All this was agreed to without any demur, and so far as we can see there is nothing remaining but to set the machinery in motion. Altogether therefore with Archdeacon Brown, there will be a strong force at that place, and I hope to see the work or preparation of candidates for the ministry going on with as much spirit as it does with us.

“As we passed along the coast of the Bay of Plenty we saw much that was dreary and felt that the course we were pursuing in our central schools is the right one.

“At Waiapu I found our old pupil Raniera Kawhia who has spent two years with Archdeacon Kissling and Sir Wm. Martin, waiting for me according to appointment, that his ordination should take place among the people with whom he is to labour.”

The Ordination of Raniera Kawhia, the first held by Bishop Williams, took place at Whareponga near East Cape on February 17th, 1860, in the presence of a large gathering of natives from the district.

“The Natives had been urgent to have English missionaries to take care of them, but they now begin to be reconciled to have pastors from among themselves, and are coming forward with contributions towards an endowment fund, which I intend to require in every case to the amount of £200. Rev. Rota Waitoa, who has been several years at East Cape, followed me to Turanga, and there was admitted to Priests Orders on March 4th, 1860. On the same Sunday Bishop Selwyn was to ordain three natives at Auckland from Archdeacon Kissling’s school. Our native church therefore is beginning to assume the form which has been long desired. We have another change at Turanga in the arrival of Mr. and Mrs. C. S. Volkner from Tauranga. They take the place of Mr. Charles Baker and Miss Jones whom we brought from England, and who having married, have gone to Otako in the South Island, to take charge of the native settlement there.

“Our work continues to prosper. Instead of being under the Board at Auckland we have one of our own.”

Bishop Williams reached home with Rev. R. Burrows on February 22nd and wrote that he was thankful that he had completed his arduous journey safely, and having been able to ride most of the way, he felt as well at the close of it as he had been at the beginning.

During his father's absence Rev. W. Leonard Williams had his hands quite full maintaining the work and services at Waerenga-a-hika. Early in March he paid his regular visit to Wairoa and Mohaka, accompanied by Rev. R. Burrows who went on to Tangoio, and thence through Taupo to his home in the north. Mrs. Williams and her daughter Maria returned home on April 24th after a tedious passage of 19 days from Auckland. The following day Rev. Chas. Baker also arrived, his health having sufficiently improved for him to take up work again, and was admitted to priest's orders on Trinity Sunday, May 6th. He later returned to Auckland to take his family to Tauranga.

Bishop Williams also ordained Mr. C. S. Volkner, deacon, on June 3rd, 1860.

Towards the end of June a Miss Jones from Auckland who had been visiting Turanga and assisting with the work in the Native Girls' School returned home under the escort of Rev. W. L. Williams, who went to Auckland to attend a meeting of the committee for revision of Translation of the Bible, which was held a few weeks later with Rev. R. Maunsell and the Wesleyan missionary Rev. Buddle also attending.

Mrs. W. Williams wrote describing the school kitchen where her son Leonard had built a large brick oven capable of baking 240 lb. of bread, and the fitting of two iron pots for boiling potatoes and other food, and it was proposed at a later date to connect this kitchen with a large dining hall.

One night in the winter of 1860 the writer remembers there was a fall of snow over the flats at Poverty Bay to a depth of 4 to 5 inches, which lay on the ground at Waerenga-a-hika all next day, and he and two sisters

were carried by natives to the school master's house, then unoccupied, where they spent the day with an aunt who accompanied them.

Rev. W. L. Williams's second son, Herbert William Williams, was born on October 10th, 1860.

CHAPTER XX.

1860-1862. *Influenza and Fever. Hawke's Bay Roads. Voyage to Auckland. Waiapu Synodsmen Appointed. First Diocesan Synod. King Movement and Waitara Purchase. Fighting Taranaki and Waikato. Second General Synod, Nelson.*

During the spring of 1860 and the summer following, another severe epidemic of influenza and fever passed over the district. Bishop Williams wrote of it on March 16th, 1861, as follows: "For some time our letters have had to do with sickness. In November we had very much, indeed it was shortly after that two of our scholars died of fever, and then another who had been a diligent nurse was laid by, and required most unremitting attention on the part of Leonard and myself by day and by night. It has pleased God to raise him up, but he has not yet recovered his bodily strength. We also had sick natives requiring close attention. Our daughter Jane (Mrs. Henry Williams) was with us, and stayed much longer than was expected, and was kept in exercise all the time nursing. Then our daughter, Kate, was taken ill. Her illness was serious for a time, and just as she was recovering Jane returned home to Bay of Islands with our little grandson Freddy. Both Leonard and I were required on the spot to attend to the many sick.

"Mrs. Volkner, whose husband was away in Auckland, was taken ill, though with quite a different complaint, and on return of her husband he took her to Auckland, leaving us in this respect so much weaker than we wish to be.

"Our last case of illness was dear Maria; it was about five weeks ago, just as Kate was really recovering.

"Happily at this time the Volkners left, and we were able to give her all the more attention. She went on favourably for the first fortnight, but then the fever

increased and was attended with delirium, and in a day or two the symptoms became really alarming, and I was glad to send for a medical man who happened to be living in the neighbourhood. It pleased God, however, to hear our prayers, and after three days of anxious suspense there was an abatement of the dangerous symptoms, and ever since she has continued slowly to amend. She is still extremely weak and unable even to turn herself on the bed.

“The natives too have a great deal of sickness in the villages around. The larger number of the school natives left us for the holidays at the end of November, and we then hoped that in a short time we should have been free from sickness. I was to have left home also at the end of December to proceed on a visitation through the Diocese. Our plans have been laid aside, doubtless for a wise purpose.

“We put off from time to time the return of the natives and have continued to do so until now. At length, however, we think of allowing them to come back, all excepting the girls who belong to our house and cannot come back until Maria is quite strong again.

“Our brethren at Waikato have had their schools disturbed by a different cause. The restlessness of the natives from the unhappy war at Taranaki, has been the cause of many leaving them. We on the other hand have all our natives waiting permission to return. It is a great mercy, too, that while the distractions of war continue to rage on the Western Coast, our natives not only do not participate in the same dispositions, but that the profession of Christianity is in a more healthy state than it has been for a long time. Our congregations are good, spirit drinking has been put down, and a number of those who had long been dissolute in their lives are now apparently under Christian influence. I saw a man on Sunday last teaching his class at school who had long been hardened and careless, but the teachers in whom I have confidence speak of him as one of the most earnest.

“On Thursday morning I always have a class to which the teachers are invited, when a subject is con-

sidered for the sermon on the following Sunday. For a long period there have seldom been more than three or four, beyond the natives in the School, but now we have a large number, from twenty to thirty, some of them teachers, but the greater number those who come merely to listen to instruction, and several of these were lately wild and careless.

"The people as a nation profess Christianity. My congregation last Sunday amounted to about 400 persons, being by far the larger number of those who are within reach of the place of assembly. After morning service they stayed to school for about three quarters of an hour. Then in the afternoon there were about 300, and in the evening there was school for repetition of Collect and Gospel, at which there were 150. The following morning there was a Bible class of 70, a class for candidates for Baptism of 20, and a class for Confirmation of 90. You would not find this in Auckland nor in any English town.

"Now here is an amount of uniformity not constrained, for there is not a more independent set of people on the face of the earth. They are pleased to act thus and why? Not for any worldly advantage, for there is none offered to them but that which St. Paul tells us 'That Godliness is profitable unto all things.'

"Our good friends the Kisslings have had much trial lately. Archdeacon Kissling was in the performance of a Marriage when he was seized with a paralytic stroke, and though he has recovered a certain amount of health he is unable to continue for the present his arduous duties, nor is it likely that he will do much more. His mind has been over-worked for a length of time, and that is doubtless the cause of his malady.

"The native school at St. Stephens, Auckland, they have had, is for the present under the charge of Sir William Martin, late Chief Justice.

"We have just tried the bread-making machine, and find it answers admirably."

When Rev. C. S. Volkner returned to Turanga in April he left his wife in Auckland for medical treatment. Bishop Williams was unable to take part in the conse-

eration of Rev. J. C. Patteson as first Bishop of Melanesia as he had hoped to do. After a tedious voyage of 16 days he landed in Auckland on May 1st where he held consultations with Bishop Selwyn. Four days later he took his daughter Emma, who had been at school in Auckland, to visit their relatives at Bay of Islands. While there he heard from his son Leonard that three more natives had died from the epidemic.

On June 6th, 1861, he recorded that he had paid into the bank £550 which had been collected by the natives of different localities for the endowment funds of their districts.

After the Bishop's return home, James Williams visited his parents; under his escort Mrs. W. L. Williams and her two young daughters, Emily and Ellen (aged respectively $5\frac{1}{4}$ and $3\frac{1}{2}$ years), embarked in a small vessel for Napier to stay with Rev. S. and Mrs. Williams at Te Aute. Mrs. Williams described their journey in the following terms:—

After they had been a few days in Napier, James Williams rode in from the country on July 26th and hired a wheeled vehicle in which they and their baggage left at 2 p.m., Emily on the seat beside the driver, and Ellen on the back seat by her mother, who had to hold them both in, as the road was very rough and heavy. Their progress was slow, and they had to cross the Ngaruroro River on a ferry. It was dark when they reached Clive 7 miles off; here they were glad to spend the night at the way-side inn. After breakfast at 8.30 a.m. next morning they continued their journey, James still on horseback beside them. The road was no better and it took them 3 hours to travel 7 miles to Havelock, a village of four houses. Here Rev. S. Williams met them with a horse and side saddle on which Mrs. Williams rode, and a man with another horse and pack saddle for the luggage. After lunch they proceeded on to Te Aute, some 19 miles from Havelock, Emily seated in front of Rev. S. Williams and Ellen carried by James Williams. The wind was bitterly cold as the Ruahine Mountains were heavily coated with snow, it being mid-

winter. At Te Aute they dismounted and enjoyed a good meal before a bright fire, which Mrs. Bourke had provided. After completing the last few miles in the dark, they received a hearty welcome from Mrs. S. Williams and her children at Te Aute. It had taken them one and a half days to travel the distance now easily accomplished in a little over one hour.

In August, 1861, Rev. Leonard Williams made another journey round the Mahia and through Wairoa district, giving the usual services and instruction; he met with cold, wet weather and a heavy fall of sleet.

Bishop Williams wrote on August 20th, 1861: "Though our daughter Maria is better in her general health, the fever has made sad havoc of her back, which it has left so weak that though she is able to move from one room to another with the help of a stick, she finds it necessary to keep almost always in a reclining posture, and cannot assist in teaching the natives.

"Mr. Volkner returned to his duty in May, and is still here, but he leaves us shortly." (He then went to take charge of the Opotiki Station.) "I require the sum of £200 to be paid by any District which wishes for a clergyman. The readiness of some of the natives to raise money for endowment is truly astonishing. Upwards of £700 has been raised already for local endowments, and a few months ago I received £260 for the endowment of this Bishopric, which as it will not be required in my lifetime will be invested for the benefit of those who may follow."

The Constitution of the Church of England in New Zealand drafted by the Convention at Auckland in 1857 was submitted to the first General Synod at Wellington in 1859. This provided for the setting up of Diocesan Synods in each Diocese. The population of the Waiapu Diocese was then practically Maori, and its lay members would be natives; this would require the use of the Maori language at the Synod.

Rev. J. Hamlin retired to Auckland because of his failing health, and his absence from the station at

Wairoa for several months had seriously weakened the staff of the Diocese. Bishop Williams was therefore pleased to ordain as deacons to minister to their own people, Tamihana Huata on September 22nd, and Ihaia te Ahu on November 3rd, 1861, both of whom had received a thorough training.

During the spring of 1861 Bishop Williams spent eight weeks visiting various parts of his diocese explaining the functions of Synod, and he arranged for the election of Synodsmen.

The first Synod of the Waiapu Diocese was held at Waerenga-a-hika on December 3rd, 1861. At this time there were 10 clergy in the diocese, 6 priests and 4 deacons, only half of whom could attend, the others being prevented by sickness or other urgent reasons; of the laymen there were 18, who represented various parts of the diocese. Two of these, Mohi Turei and Hoani te Wainohu, did good service in later years as clergymen among their own people.

In his opening address the Bishop spoke of the importance of raising up a native ministry, and of provision being made by the people for the support of their pastors. A committee which had been set up to consider the question of providing for the support of the clergy attached to their report a list of contributions which had been made in various parts of the diocese towards an Endowment Fund, the total of which amounted to £698 11s. 8d., to which was added the offertory at the Bishop's consecration viz., £48 10s. 5d. Mention was also made of a sum of £250 10s. 7d. which had been made at the opening of a new church at Kawakawa towards the Endowment of the Bishopric. The building of this church was followed by the erection of others of a substantial nature at Rangitukia, Tuparoa, Whareponga and Waipiro to replace the old native buildings which were falling into disrepair.

As far back as 1857 a scheme had been on foot among the natives in the Upper Waikato district to set up a Maori King, and the natives prohibited any British settlers entering the boundaries of the area known as the

King Country or establishing any settlement there. Though there was very little intercourse in the ordinary way between the Waikato and the East Coast, at times visits of the inhabitants were made from one to the other. On these occasions reports of the growing tension with the Government were freely discussed. A section of the Ngatiporou tribe declared themselves as adherents of the Maori King, and two small parties of them went to Waikato to assist in the fighting which took place there later. The majority of the tribe, however, remained loyal to the Government and British rule.

The Government officers made a grave error in dealing with Te Teira and his party alone, for the purchase of the Waitara Block at Taranaki, while they ignored the rights of other natives interested in it. This conflicted with old-established Maori land customs, and was the cause of Wiremu Kingi te Rangita-aki's objection to the sale, and led to the hostilities in 1860 and after.

Although the active fighting ceased in April, 1861, as the question had not then been definitely settled, it could not be said that peace was attained.

When Sir George Grey arrived towards the end of 1861 to resume the office of Governor, he endeavoured promptly to introduce a scheme of self government among the Maoris which proposed to divide the North Island into twenty districts, each of which was to be presided over by a Commissioner with a Runanga or Council of native members and a staff of officials. This was not received favourably by the natives and created a mistrust of the intentions of the Governor.

As Miss Maria Williams had not during the past year regained her normal health and strength, after the serious illness mentioned in the previous chapter, Bishop and Mrs. Williams decided to take her to Auckland that she might obtain medical advice and treatment there.

On February 3rd, 1862, Bishop Williams wrote from Auckland: "We took our departure from Turanga on the last day of the year, leaving Leonard and his wife and our daughters Kate and Marianne in charge of the cares of our large establishment. There was sufficient

to give full employment to all when we are all there, and Maria also in good health and Mr. Volkner to attend to the boys. All that Leonard now has in the way of help is Tamihana Huata, the latest of our deacons, a most valuable man. We want sadly to get more help, but have not been able to hear of any yet. Dear Maria is in excellent health only there is the failing in the lower part of the spine, which requires her to keep generally in a reclining position. She can walk from one room to another with the help of a stick, but she cannot mount a staircase. In order therefore to pass from deck to cabin of the small vessel, only 30 tons, she was seated on a piece of board and drawn up and down by ropes. We have the cabin to ourselves, our daughter Emma being the fourth of our party, we experienced little inconvenience. Our only trouble was the length of the voyage, 16 days, the prevalence of westerly winds which obliged us to lie at anchor for several days in certain sheltered nooks on the Coast.

“In a day or two we had two doctors to examine Maria, and after close investigation they pronounced her to be an extremely healthy good subject, and they were both of the opinion that the complaint in her back is not deep-seated, and therefore they hope to arrest the evil, but the means they propose is painful, the application of what is termed actual cautery, that is the red hot iron. This has since been done, while she was under chloroform. She went through the operation without much inconvenience. It remains to be seen what will be the effect of the remedy.

“We had so arranged our plans that I might be in time to proceed to Nelson to attend the second General Synod, for which place I hope to start at the close of the present week.”

They had secured comfortable rooms at the house of Mrs. Steele, whom they had known some years earlier when she was employed at St. John's College.

On March 7th Mrs. Williams wrote: “Maria has lost much strength by the treatment, and the little power she had of moving about has been greatly diminished.”

However, they continued to pursue the doctor's directions, and were able to leave Auckland on March 22nd and landed at Paihia four days later. Here they secured the use of a suitable cottage, and the invalid was able to enjoy some sea bathing daily. Mrs. Williams's daughter, Mrs. Henry Williams Junior, who was then living at Pakaraka, 12 miles inland, came to assist them.

Bishop Williams left by steamer from Manukau with other members of Synod on February 4th for Nelson. While there he was the guest of Right Rev. Bishop Hobhouse of Nelson, along with Right Revs. Bishops Selwyn of New Zealand, Harper of Christchurch, and Abraham of Wellington, and Archdeacon Hadfield.

In his opening address to this second General Synod Bishop Selwyn thus referred to the Diocese of Waiapu: "I received with feelings of peculiar thankfulness the report that a Synod had been held in the Diocese of Waiapu, which was attended by three English and three native clergy, and eighteen lay synodsmen (natives) in which the proceedings were conducted in the New Zealand language."

Bishop Williams wrote from Paihia on April 5th, 1862. "Our business went on smoothly and successfully, and the fact of our native Synod gave general satisfaction. In short there are some particulars in which the natives set a good example to the English community inasmuch as they have been more forward in proportion to raise endowment funds. We were not long delayed and were glad to come back to Auckland by the return of the steamer."

Misses Maria and Emma Williams later on went to Pakaraka and spent the winter there with their aunt and sister. After a passage of four days from Bay of Islands Bishop and Mrs. Williams arrived in Auckland on April 20th on their homeward journey. Here they were detained for three weeks waiting for a vessel to take them to Turanga.

The land upon which Napier stands was purchased in the fifties for the Government by Mr. Donald Maclean. The first sale of sections was held in 1855.



St. John's Church, Napier, 1863

Rev. H. W. St. Hill was appointed in 1859 to minister to the Church of England. St. John's Church was built at a cost of £460 in 1862 and consecrated by the Bishop of Wellington on 1st February, 1863. The print shows the original Church on its old site at the end of Browning Street. Mr. St. Hill's house is behind it. In the background is St. Paul's Presbyterian Church which had been built earlier.

1862

CHAPTER XXI.

1863

Further Building at Waerenga-a-hika. Leonard Williams Appointed Archdeacon. Additions to Staff. Natives Restless and Discuss Government Policy. Fighting with King Supporters. Renewal at Taranaki. Church at Manutuke Completed and Opened. Second Diocesan Synod. Bishop Visits Tauranga and Auckland.

Up to the end of 1861 Bishop Williams and his family had still occupied their old house which had been moved from Whakato, and was to be used as the native girls' school. Their new dwelling close by, which had been for a long time in course of erection, was still unfinished and could not be used. It had also been decided that a new house should be built for Rev. Leonard Williams more suited to his family; that his old quarters might be available for the increase in their staff which they hoped to receive at an early date.

To furnish material for these two buildings Bishop Williams had selected ten suitable timber trees in a forest close by, and had agreed with the native owners to pay them a royalty of £1 per tree.

After the Bishop and his party left, Rev. Leonard Williams wrote to him regularly by the several trading vessels bound for Auckland, and told him the progress

of the work at Waerenga-a-hika. He mentioned that before turning out their horses he had some cattle driven in and marked 6 calves.

The sawyers who had been cutting timber had within a week been stopped by the natives, who ignored their agreement, and now demanded double the royalty. This Leonard Williams refused and after several meetings and arguments extending over a fortnight finally induced the natives to supply the 10 trees at the price originally specified. Meanwhile the carpenters were planing weatherboards already sawn, and the school natives were procuring and sawing firewood. Early in January he sent the usual notices to the neighbouring kaingas (native villages) that he required a gang of reapers for harvesting their wheat in the following week. Any of the old wheat in the barn was threshed to make room for the new crops. Some of the parties refused to come, asserting that they were otherwise busy. In due course, however, a suitable team put in an appearance sufficient to man 37 sickles and 2 scythes, with several wives and children to assist in gathering and stooking. These all had to be fed, for which some pigs and other food had to be procured. The harvesters did good work and the first field was cut and stacked or housed in the barn in satisfactory time, but the last field which had been somewhat damaged by rain in the interval was not completed until February 8th. A field of potatoes was also dug. Both of these crops were short in quantity.

The carpenters had sawn some house blocks and began setting them in position for Leonard Williams's house on January 16th. They, however, worked so slowly that by March 21st they had only got up the frame of the walls but not the roof. They were then proceeding to put on weatherboards, but these, owing to native hindrance, were not all cut yet.

Rev. Leonard Williams sent the Bishop lists of window sashes and other building materials, and supplies wanted, which in due course came by trading vessels.

He also mentioned that the Governor's proposals for appointing magistrates and assessors mentioned previously, were not favourably received by the Ngati-porou on the East Coast, who were much concerned about them.

In addition to directing the various works mentioned above, the usual routine of teaching and supervising the household duties in the schools and the regular religious services, were all maintained.

The Bishop and Mrs. Williams left Auckland on May 11th and reached home after a passage of eight days; here they received a most hearty welcome from the natives and all the family who during their absence had been occupying the Bishop's house.

Mrs. Williams wrote on May 29th, 1862: "Leonard worked very hard to complete the chimney in his father's new study, and to get our new bedroom habitable against our return. The house is now in a fair way to being finished, Leonard's new house is also in progress; the one he now inhabits is to be for anyone who may come to help us."

And on July 3rd she wrote further: "We did not then know how the preserving hand of Providence had been stretched out on our behalf. William used every effort to induce the owners to contrive accommodation for us on the unfortunate *Pole Star* which sailed, and has not since been heard of. It is supposed that she was lost, and that the passengers and crew have all perished, in all sixteen souls."

Rev. Leonard and Mrs. Williams moved into their new house during the following week, and their youngest daughter, Agnes Maria Williams, was born on July 21st, 1862.

Bishop Williams found when he reached home that the work on his house had not progressed as far as he desired, and on July 19th wrote thus to his daughter: "On my return I thought it well to make a stir about the carpenters' work, so I told Cooper (his foreman) that he should be Chief Officer, and I would be Captain. I proposed that the eight carpenters should divide the

work and go on in four sets, and ever since they have had respectable progress. Hare and his mate have lined the drawing room, and Riwai has lined the long passage, and now they are doing the staircase. Teira is laying the floor of the dining room, and your bedroom, and Wi Paraire has been doing the entrance. Leonard meantime has built the chimney of the drawing room and it seems as if there would be a house at last. The comfort we found on our return in the bedroom and study is very great, particularly the latter. It is now the most used room in the house. This study has given an impulse to my ideas, and powers. I have already begun the history."

Bishop Williams wrote further on July 21st: "Our schools go on well, but we are sadly in want of help. I have applied to the Society, but as yet have had no encouragement. We have partly moved into our new house, and I am able to set about the long talked of history of the Mission."

He wrote again on August 20th, 1862: "Our daughter Maria is still at the Bay of Islands where I trust she is deriving some benefit, though I do not hear that her back has materially improved."

On November 10th Bishop Williams wrote: "Leonard is now the Venerable Archdeacon of Waiapu. I held back for some time before giving him this appointment, though I felt it both expedient and necessary. Now I have the satisfaction of having the opinion of both Bishop Selwyn and Mr. Venn (Secretary of C.M.S.) in favour of the measure. We are hoping to receive some help from the Society. Then too we are at liberty to engage a schoolmaster in this country, to whom the Society will allow £100 a year."

Just as the schools were closing for the vacation the Bishop and Mrs. Williams were much cheered by the arrival at last on December 9th of Miss Tutin, a lady of whom they had heard when in Auckland, and with whom they had been in communication for some months. They had also engaged a schoolmaster, Mr. Gore Graham, who arrived with his wife before the end of the month.

The second Diocesan Synod of Waiapu was held at Waerenga-a-hika on January 5th, 1863, and following days. Of this Bishop Williams wrote on January 19th: "Our second Synod is just over, we had three English Clergymen, Messrs. Spencer, Clarke and Volkner, besides Leonard and three native clergy. We had also 23 native Lay members of Synod. Nine of these came from Bay of Plenty. Mr. Spencer who is an American arrived a fortnight before the time, and gave us the opportunity to become acquainted with him, and the result is that he became a general favourite with all. The native clergymen dined with us, and had their other meals at Leonard's. The lay members with a few other native visitors, were invited in small parties to every meal so as to make sure of paying attention to all. The business transacted was satisfactory, and interest in it increased."

When the schools reopened at the end of January, 1863, the Grahams and Miss Tutin entered upon their duties. For several months Mr. Graham's work gave every satisfaction, but as time went on it deteriorated to such an extent that before the end of August his services had to be dispensed with. Miss Tutin gave what assistance she could in the work but as she did not possess the necessary qualifications she retired about twelve months later.

Soon after Sir George Grey came back in 1861 he made enquiry into the Waitara land purchase, and was satisfied that Wiremu Kingi had not been justly treated and that Waitara must be given up. Owing, however, to differences with his responsible advisers, the necessary proclamation was not published; this was delayed until after the tragedy at Tataraimaka when Dr. Hope, Lieutenant Tragett and others were shot on May 4th, 1863. This delay conveyed to the natives a wrong impression of the attitude of the Government.

After this fighting was resumed in Taranaki which was followed by the invasion of Waikato by the Government forces on July 12th without previous declaration of war.

Before this outbreak of hostilities in Waikato the Governor had visited this district and talked freely with the natives. At the same time he was employing the troops making roads to give access to the principal Maori settlements, which gave colour to the statement* “He sometimes deceived himself so far as to hope that his intentions were only peaceful, while they saw clearly enough that without desiring war he was systematically preparing for the possibility of it.”

The outbreak of hostilities in Waikato later extended to the Tauranga district and rendered it necessary to close the native school there conducted by Revs. Charles Baker and E. B. Clarke, who, with Archdeacon Brown and other Europeans, retired to Auckland.

In the Waiapu Diocese the usual work and religious services were carried on, notwithstanding the various disturbing circumstances which in other parts were agitating the minds of the natives.

The Church building at Waiapu mentioned on page 175 had stirred up the natives of Turanga to push on the completion of the Church at Manutuke which had been allowed to remain in abeyance for a long time. The Bishop tells of the opening of this building in his letter of May 7th.

James Williams went to Bay of Islands in February to bring his sisters home. Maria Williams was reported by the doctor as decidedly better. They left the Bay of Islands early in March, and in due course reached home safely.

On March 25th, 1863, Mrs. Williams wrote: “You have heard of the earthquake at Te Aute, it seems to have been a fearful affair. Rev. F. A. Armitage from England took us by surprise. He is a very nice man and we are all very much pleased with him, and enjoy his society. He will stay two or three weeks and then go by the Coast road to Opotiki. Leonard will probably contrive his visit to Waiapu at the same time, for their mutual benefit. He is much interested in the work here.”

* “East Coast Records,” Chapter III.

At the end of the previous year Mrs. Heathcote, the Bishop's sister in England, had written that Miss Wood was prepared to join their staff. This was agreed to, and she arrived at Auckland by the ship *Queen of Beauty* on August 10th and under the escort of Archdeacon Leonard Williams reached Waerenga-a-hika on September 22nd and took up her duties.

On May 7th, 1863, Bishop Williams wrote: "Samuel and his family arrived from Ahuriri on April 4th when we were preparing to be very busy with our great meeting (at Manutuke). They had been a little more than a week with us when on the day that the whole establishment, more than 100, was preparing to go to the old station for the meeting, we were rejoiced to see Maria and Emma escorted by James. The vessel which brought them was going on the same day to Napier; as a consequence James only remained an hour, that he might go to look after his sheep, having been away more than ten weeks. Maria I am thankful to say is decidedly better, though far from strong. She was left at home and nearly all the rest of the family went to witness the gathering at Whakato. There were natives from many distant places, and some from the disturbed district of Waikato, many of whom belong to the King party. They brought with them a King flag, and their hope clearly was that they would be able to make converts on this occasion and strengthen their party.

"The opening of the church did not take place till April 19th. The building is plain in its exterior, and will look heavy until a tower is erected which is contemplated. Within it is elaborately carved, and presents a specimen of native art which is nowhere else to be seen. There were present in the building over 1,200 persons, and there were many who could not gain admittance. There was a collection amounting to £327 for the endowment of the Bishopric, there having been collected for the same purpose at Waiapu £255 two years ago. Monday was taken up in bringing together a large quantity of food for the visitors, and on Tuesday the meeting for business took place.

“A very excellent native (Anaru Matete) of this place seemed to be deputed by his own people as the chief manager, in fact he was president without being formally so. After speaking of the opening of the Church, and recommending that churches should be built in every place, and endowment funds be raised for the support of the native clergy, he came to the subject which was of general interest ‘The Union of the Native tribes.’ It was with an idea to secure this that the king movement has been set on foot. He pressed the people to consider well the basis for this union. They had become one in regard to Christian profession, if there were great divisions among the tribes. One of the king’s men here proposed unity under the native king, but at length it was carried that there was no sure foundation but Christ. The king party was much disconcerted, and while the feeling was not to join the Government but remain neutral it was a point gained in favour of the Government, and the king party was frustrated.”

Bishop Williams wrote on July 23rd, 1863: “War has again commenced at Taranaki, this time the wrong is done by the natives. Up to this time the natives on this side of the Island are quiet and show no disposition towards a hostile course except that there is a party at East Cape, stirred up by one very bad man, who are trying to raise a party to go and join the people of Taranaki. Our native clergymen in the meantime are doing their best to counteract the evil. We see the good effect of our school upon this question. We have many natives from East Cape with us, and though we are not in the habit of talking about the Government or recommending it, yet their minds are most decidedly in favour of it. Their understandings are clear as to the advantages to be derived from good order.

“For the present I fear that the Governor’s plans for introducing a system of Magistrates to consist chiefly of natives must remain in abeyance simply because of the strong prejudices which have grown up out of this king movement.”

Bishop Williams wrote on September 18th, 1863: "I have at present some efficient help, Rev. Jas. Hamlin, whose health has improved. He is now with us waiting for priest's orders, to which I hope to admit him when Leonard is back. It is very pleasant to have him here, and he takes a very important part in the men's school. We came from England together 35 years ago, and have seen together a variety of changes, much that is good and much that is evil. We can thank God for a great work that has been accomplished.

"We are much enjoying our new house. It is not thoroughly finished, but most of the rooms are papered and made comfortable.* This has all been done in the family, and is completed in professional style.

"The newspapers will have told you that in the neighbourhood of Auckland the war there is assuming a serious aspect. Sir George Grey has I believe been sincerely desirous of pursuing a peaceful course, and has exercised great forbearance, but the natives of Waikato who had long ago set up a King for themselves were determined not to admit any of his proposals, but this is not all, they have committed many overt acts. There was a plot formed to murder a body of English settlers living on Government land which was frustrated; lastly as soon as an onward movement was made by the troops five settlers were murdered who were living upon their own farms. This made it necessary that stringent measures should be taken."

At this time Mrs. Williams thanked Mrs. Heathcote for a new and larger bread-making machine that she had sent for the school. This had just been opened up and used to the gratification of all who had to do with it.

This new bread-mixing machine was installed to the main school bakehouse, the smaller old one remaining in the kitchen at the native girls' school attached to the Bishop's house, where there was also their first brick oven.

* This house was never completely finished, as more than half of the upper floor at top of the staircase remained a large open space undivided into rooms up to April, 1865, when the Bishop and his family left Waerenga-a-hika never to return.

Archdeacon Leonard Williams on a few pages earlier had reported to the Bishop the harvesting of the wheat crop. It may here be mentioned that their early wheat supplies were threshed on a canvas sheet by hand with flails each made of two pieces of wood 3 to 4 feet in length, about $1\frac{1}{2}$ inches in diameter, fastened together at one end with a flexible hinge of leather or raw hide. With these, men beat the grain from straw heads, and then winnowed the chaff from it by hand. The grain was then poured into the hopper of a steel mill, turned, and ground at first by man power. When their crops increased, and they were able to procure suitable machinery, a small threshing and winnowing machine was substituted for the hand flails, and a larger steel mill was now used for grinding, driven by what was known as a horse power. This was a geared machine revolving on a heavy iron upright spindle about two feet high, strongly fixed to the ground, from the top of which a strong beam 12 to 15 feet long projected parallel with the ground; to the outer end of this a horse was attached and driven by a boy on a circular track. The power thus developed was conveyed to the mill, placed outside the radius of the track, by a horizontal shafting fixed at ground level that the horse might step over it where it intersected the track.

This same power was applied also to a larger type of threshing machine which could not be worked by man power.

The bread was usually made from whole meal. A limited amount of the meal, however, was sifted by two boys through a fine hair sieve to produce white flour for cakes and pastry.

The organising and directing of all these operations necessitated the constant supervision of those in charge of the school work.

Bishop Williams received a summons to attend a meeting of the Central Missionary Committee in Auckland. Mrs. Williams accompanied him as she required medical advice for her eye-sight. On December 7th, 1863, she wrote thus from Auckland: "We left

Turanga on November 7th after a fortnight spent sometimes at anchor; being unable to cope with the strong west winds we ran back to Poverty Bay for a fresh supply of provisions, having a large party of passengers as well as a cargo of live stock. We were two days at home, glad to refresh ourselves, and then left again, but again were hindered for four days by our little vessel grounding on the bar of the river. The greater part of that time, however, we were on shore. At last on the 27th we succeeded in getting away once more and after a smooth pleasant passage of four days we were by the good hand of God upon us brought to our destination.

"I did not make up my mind to accompany William till a few days before we left, my chief inducement was to have advice for my eyes which have been troubling me for some time past.

"Maria goes on improving slowly.

"When we returned home, Leonard was gone on a journey to Waiapu, and being holiday time Kate and Marianne had gone with him, a ride of eighty miles and back again.

"I quite expect that Rev. Edward Clarke will be transferred to Turanga to help in our schools, as there is little probability of the Tauranga school being resuscitated."

Bishop Williams wrote from Auckland on December 7th, 1863: "The papers will have told you that we are again involved in war, which has caused a good deal of loss of life, not in regular conflict but chiefly from marauding parties attacking solitary settlers, which course has generally issued in greater loss to the natives. There is now, however, a large body of troops together and an attack has been made upon the Waikato stronghold, which has resulted in much loss of life on both sides, but eventually in the capture of about 180 natives, many of whom are principal chiefs. There is good reason to hope that the natives will give up this fruitless contest, and that they will submit themselves to the authority against which it is vain for them to contend. It is a sad state of things for us to have arrived at, but there did

not seem to be any alternative. From whatever cause it may have had its origin, the natives have set up a supreme authority which they call a king, with a view they say of binding together in one the Maori people. This was thought to be harmless at first, until they tried to make it tell upon the English population. Then there was stirred up active collision which could not be allowed. Roads through the country were stopped up and a scattered white population living among the natives were driven in, even from lands which they had purchased, because they would not acknowledge the native king. This was followed by other acts of aggression which could not be submitted to. The natives were warned that if they continued this course their lands would be confiscated, and now they are in the way to reap the bitter fruit. I do not see what other course the Government could have taken than that which they have taken. Much suffering has been entailed, but there will be a more healthy state of feeling in the end, and then I believe that the cause of Christianity will revive among them. I am persuaded that the Governor sincerely wishes for their good. He has tried a conciliatory course until it could be tried no longer, but still if only there is quiet submission they will be mercifully and liberally dealt with so far as circumstances will allow.

“I am now here for the purpose of conferring with some of my brethren upon the difficulties in which we are placed. At this time our stations on the Waikato, with those on the Thames, and another at Tauranga are well nigh suspended, but there is One who ruleth and will make that which appears to be all dark and hopeless again burst forth into light and prosperity. We are thankful that the natives on the East Coast have for the most part escaped this evil. They have had no wish to take part in these troubles and they will reap the benefit.”

The usual work and religious services in Waiapu and Turanga were steadily carried on through the year notwithstanding all the various disturbing circumstances which were agitating the minds of the natives.

1864

CHAPTER XXII.

1865

Native Unrest. Government Policy Discussed. Rev. E. B. Clarke Joins Waerenga-a-hika Staff. Bishop Visits Coast, Tauranga and Auckland. Diocesan Synod Te Araroa. Hauhaus Murder Rev. Volkner at Opotiki and Come to Turanga. Exodus from Waerenga-a-hika.

Bishop and Mrs. Williams arrived from Auckland by the schooner *Tawera* on January 2nd, 1864. Archdeacon Leonard Williams met them with horses to convey them to Waerenga-a-hika.

The natives arranged to hold a runanga at Whakako to discuss the Government and its proposals for the natives. The Bishop took the opportunity to attend this on January 4th and give the natives his report of interviews he had had with the Governor. During the next few weeks attention had to be given to harvesting their food crops; the wheat was found to have suffered from blight and gave a poor yield. The Bishop, however, was able a few weeks later to purchase 100 bags from native growers who had been more fortunate. The potatoes were a very good crop, and gave an abundant supply. A number of calves were also brought in and marked.

The Bishop had also to attend runangas (council meetings) held at other kaingas to discuss Government policy, as some were inclined to stir up mischief. The school work was reopened early in January.

When Rev. E. B. Clarke had to leave his work at Tauranga as mentioned earlier, he went to Waimate. While there he took part in the work among the natives for a few months. His friends wished him to remain there, but Bishop Williams was anxious to retain his services in the diocese and arranged with him to return to it.

Rev. E. B. Clarke joined the staff at Waerenga-a-hika on February 15th, 1864, and with his wife took up his abode in the house previously occupied by Archdeacon Leonard Williams.

The third Synod of the Waiapu Diocese was opened on March 2nd and completed its proceedings on March 7th. No lay synodsmen were able to attend this session from the northern districts of the diocese, however, because of the fighting which had taken place in that region.

A party of principal native chiefs from Hawke's Bay arrived on March 8th and a korero (discussion) was held on the all-absorbing topic, which came to a satisfactory settlement in the evening. Rev. C. S. Volkner, who came overland from Opotiki, arrived with Mohi on March 8th and gave accounts of the native mind in his district. These runangas for discussion on the state of affairs continued to be held for several months.

Bishop Williams set off on March 24th on a journey through East Coast and Waiapu, holding his usual series of classes and services. From this he returned home again on April 13th.

Archdeacon W. L. Williams's third son, Alfred Henry Williams, was born at Waerenga-a-hika on May 8th, 1864.

Bishop Williams recorded that on July 15th, 1864, he received from the Maraetaha natives £102 17s. 11d. for the Endowment.

On July 17th he took passage by schooner *Tawera* and arrived at Tauranga on 22nd where he met Colonel Greer who discussed with him the proposals he intended to lay before the natives, for submission to the Queen. These the Bishop thought were fair and reasonable. In due course the Colonel met the natives and addressed them, after which they expressed approval and several came forward and signed their allegiance with hearty goodwill.

On July 26th Bishop Williams boarded the *Sand Fly* and landed next day in Auckland, where he called on several friends and interviewed Bishop Selwyn and the

Governor, to whom he gave a report of the proceedings at Tauranga. While in Auckland Bishop Williams transacted a quantity of business, and on August 12th arranged, after long consultations, to purchase some property at Onehunga for £720 as an investment for his Endowments.

As he could not find a vessel bound for Poverty Bay Bishop Williams arranged with the Captain of the *Queen* to land him at Uawa and went on board at noon on August 13th taking with him Miss Spencer who was going on a visit. The following morning the Captain offered him the choice of landing at Uawa or Table Cape, so he chose the latter. Early on the morning of August 15th Bishop Williams and Miss Spencer landed in the river at Whangawehi, where after some difficulty they found their way to the house of a settler who gave them breakfast and secured a boat which conveyed them to Taikawakawa. Here they had a critical landing through the surf on the beach. Thence the Bishop sent for horses and reached home on August 17th at 6.30 p.m.

James Williams arrived on September 5th by the *Sea Shell* and left again on September 21st.

On September 25th Bishop Williams held an Ordination Service and conferred Priest's Orders on Rev. Tamihana Huata and ordained as Deacons Mohi Turei and Hare Tawha.

Mrs. W. Williams and her daughters Kate and Marianne with Rev. Leonard Williams left for the south by the sailer *Gem* on September 27th and the latter returned on October 29th.

Colonel Whitmore arrived on October 20th to discuss the Government proposals with the natives, and while waiting for the arranged meeting, examined the Waerenga-a-hika schools. Bishop Williams had already conversed with the natives on the subject, and advised the Colonel on his arrival, so that when he spoke at the meeting Colonel Whitmore avoided saying anything to which offence could be taken. He took his departure on October 22nd and embarked on the *Isis* which was lying at Whero-Whero.

Mrs. W. Williams and her daughters returned by the *Tawera* late on the evening of December 4th.

Throughout this year Archdeacon W. L. Williams, assisted by Rev. E. B. Clarke, conducted the schools for men and boys. The Bishop sometimes took his son's place when the latter had duties elsewhere. The Bishop as a rule took the Home Chapel Sunday Services, his son and Rev. E. B. Clarke sharing the duties at the outlying settlements.

Bishop Williams supervised and directed the farming operations, with the assistance of Archdeacon W. L. Williams, who at the end of November was also engaged in building a brick oven.

Bishop Williams wrote: "This closes another year of many mercies, not the least of which is that in a season of great trial throughout the Country we have at Turanga been kept in peace. Though we feel much the effects of the war, yet we have been less exposed to trials than any other part of the country."

Archdeacon W. L. Williams set off on horseback on December 27th, 1864, to attend the Synod meeting at Kawakawa accompanied by two ladies of their party, and on December 31st, 1864, Bishop Williams and Rev. E. B. Clarke, accompanied by several ladies of their party embarked on the schooner *Tawera* for the same destination, where they were landed on January 3rd, 1865.

Archdeacon W. L. Williams wrote in his "East Coast Records": "The Diocesan Synod which met in January, 1865, at Te Kawakawa, now generally known as Te Araroa, was not specially remarkable except for some of the attending circumstances. When travelling among the Maoris in any part of the country, we had been accustomed to be received with perfect courtesy and unfailing hospitality. It occasioned somewhat of a shock, therefore, that we should find ourselves treated with very marked incivility on the side of the Maori King. On our visiting some of our disaffected settlements in the Waiapu Valley the same unfriendly disposition was manifested, and our presence evidently

was not desired. At one place, however, viz., Pukemaire, we succeeded in getting the people to give some explanation of their attitude. The matter was summed up by one of the speakers in a proverbial saying, 'E ngaki atu ana a mua; e toto mai ana a muri!' i.e. 'The party in front is clearing the way; the party behind is dragging along (the newly-shaped canoe).' His meaning of course was that the missionaries had come to New Zealand to clear the way for the armed force to follow and take possession of their lands. After a good deal of discussion we parted on much better terms, and a strong wish was expressed that, when visiting the district again, I should not fail to visit Pukemaire.

"This notion about the Missionaries was found to be very prevalent among the Maoris who were opposed to the Government, and this fact need excite little surprise when all the circumstances are taken into consideration. When the Treaty of Waitangi was first put before them the missionaries took an active part in explaining it to the chiefs in various parts of the country and in persuading them to sign it. They did this not without a deep sense of the possibility of this action of theirs coming in the distant future to be misunderstood by the Maoris, but in full confidence, at the same time, that implicit reliance might be placed on the honour and good faith of Her Majesty's Government.

"It might be thought that the opposition shown by the Bishop and the missionaries to the action of Governor Browne and his responsible advisers on the question of the Waitara purchase would have made it quite clear to the Maoris that their work was absolutely independent of any action of the Government, but on the other hand there were circumstances which tended to produce a different impression. When the troops marched into the Waikato, as there were no regular chaplains, Bishop Selwyn considered it to be his duty to attend them. Dr. Maunsell, too, who had been obliged to leave his station at Kohanga, assisted Bishop Selwyn in this work, and narrowly escaped being shot by the Maoris while so engaged. At Tauranga again, under similar

circumstances, Archdeacon Brown undertook military chaplain's duty. To the Maori mind the inference seems to have been irresistible that the Clergymen so acting were ranging themselves definitely on the side of their enemies. Religious ministrations to the troops would be looked upon as analogous to the *karakia* or charms which were recited in former times by their *tohungas*, and had for their object the strengthening of their own forces or the weakening of those of the enemy."

After the completion of the business of Synod, Archdeacon W. L. Williams and Misses Marianne Williams and Wood left on their ride homewards, but Bishop Williams and the remainder of their party were delayed for several weeks waiting for the return of the *Tawera* from Auckland. As the native builders of a new church at Kawakawa had some difficulty in cutting the 100 panes of glass for the East Window, the Bishop therefore undertook this work for them on January 9th and the natives then completed and painted the windows.

While waiting they were tantalised by seeing four sailing vessels and a steamer go by, before the *Tawera* took them off on January 30th. She landed them at Poverty Bay on the morning of February 3rd and they reached home the same afternoon.

On February 10th Rev. S. Williams and his wife and children arrived by the *Tawera* and went on to Napier by the same vessel on February 15th.

Hauhau

The following description of the Hauhau fanaticism is from notes typed by Archdeacon W. L. Williams: "The cult of Hauhauism or Paimarire, as it was sometimes called at first, has commonly been attributed to a harmless old man of the Taranaki District named Horopapera Te Ua. The real founder was a very different man named Patara, who was also from Taranaki, and had formerly been in the employ of the Government in the capacity of Policeman. He made use of Te Ua as an instrument to forward his own ends.

“In the year 1864 Te Ua is said to have been somewhat out of his right mind, and to have given utterance to ravings to which Patara attached his own interpretations, telling people at the same time that God was now through Te Ua making a revelation direct to the Maori people that Christianity might be all very well for the Pakeha, but that it was a religion not suited to the Maori, for whose special benefit the new revelation was now made.

“His object seems to have been to detach the Maori people from Christianity and so relieve them from any scruples which the profession of Christianity might cause them to entertain with reference to some of the measures which their leaders might think fit to adopt in the prosecution of War against the Pakeha. Some of the Waikato people who had taken part in the fighting at Waitara also favoured this movement.

“The religious observances of the Hauhau seemed to consist in walking round the ‘Niu’ as the pole was called, on which they hoisted their flags ‘Riki’ and ‘Rura’ and reciting a quantity of nonsense, to which they acknowledged that they could attach no definite meaning, though one of their leaders said Te Ua might possibly be able to explain it.

“Their recitation was concluded with the words ‘Rire Rire Hau’ the last being uttered with emphasis, and sometimes repeated, hence the name Hauhau. Another name by which they were known in the early days of the movement was Paimarire from a reported expression used by Te Ua and adopted by them.

“The rank and file were practically hypnotised and therefore promptly obedient to the word of command, having been assured that if any one of them should be in any danger from rifle bullets he had but to hold up his hand and the bullets would drop harmless to the ground. This was afterwards put to the test at one of the engagements near Waitara when most of those who tried the experiment lost their lives. After this very little was heard of Hauhauism.”

Also from notes typed by Archdeacon W. L. Williams: “Early in 1865 reports were circulated amongst the

Natives on the East side of the Island that the emissaries of Te Ua who were spoken of as Tiu were going about the country to explain the new revelation. Shortly afterwards two large parties set out from Taranaki, one under Patara coming to the Bay of Plenty and the other coming through the Tuhoe country, and across Waikaremoana to Wairoa and Turanga. Patara's party made their way to Opotiki where Rev. C. S. Volkner was the resident missionary. There had been an outbreak of Typhoid fever in that district and Mr. Volkner had gone to Auckland, and at this time was on his way back bringing with him a supply of medicines and other requisites for the sick.

"When Patara arrived he announced that had he found Mr. Volkner there he would have cut off his head and taken it to Te Ua at Taranaki. He then proceeded to ransack the house and put up to auction everything that he could dispose of. The Whakatohea people were persuaded to submit themselves to treatment which hypnotised them and rendered them entirely subservient to Patara and his following.

"When the schooner arrived with Messrs. Volkner and Grace on board, Patara had gone to Torere to try and get the people there to join him, but Kereopa whom he had left in charge made the Whakatohea people believe that it was the will of the Atua (God) that Mr. Volkner should be put to death, and that it was necessary that they should give their consent to this being done. They did give their consent, but not without considerable reluctance. A few days after the death of Mr. Volkner, Patara and his party started for Poverty Bay with the avowed object of driving all Pakehas except Jews into the sea, and of putting to death all Christian Ministers. The other party which had come by way of Waikaremoana joined them at Patutahi, and as soon as they met they commenced a 'Tangi' (lamentation) on a large scale under the direction of Patara who informed the local people that the object of the Tangi was the Maori people who were stripped naked by the Pakeha, and already deprived of half their land (Mo te iwi tu kiri kau motu

te hawhe). This worked greatly upon the sympathies of many, who soon afterwards joined their ranks."

Archdeacon W. L. Williams also wrote the following:

"The Exodus from Waerenga-a-hika, 1865.

"The declaration of war by the Government at Waitara in 1860 excited strong patriotic feeling among the Maoris generally, even among those who did not afterwards take up arms against the Government. Some of the Ngati-porou from the neighbourhood of the East Cape went to the support of the Waikato tribes in 1863, though they were too late to take part in the engagement at Rangiriri. In the same year emissaries from Waikato came to Poverty Bay, and were received with much sympathy, though the people of the district at that time showed no disposition to take sides in the struggle. By the end of 1864 a notion had been very widely spread among the Maoris that they had been deceived by the Missionaries, who, it was said, had come to New Zealand under false pretences, not to benefit the people, but simply to pave the way for the British nation to come and take forcible possession of their lands.

"When the notorious Patara came from Taranaki with a large party of Hauhaus in 1865 through Taupo to the Bay of Plenty, news was brought to Waerenga-a-hika on March 1st that Mr. Grace's house at Taupo, and Mr. Volkner's house at Opotiki had both been plundered by the Hauhaus. Four days later a man came through from Opotiki with the news that Mr. Volkner had been cruelly murdered on March 2nd, that Mr. Grace was a prisoner in the hands of the Hauhaus at Opotiki, and that Patara and his party were coming through to Poverty Bay for the express purpose of putting to death all clergymen, and of driving all other Pakehas out of the country. On the receipt of this report people from all parts of the District assured us that we need not fear, as they would allow no one to do us any harm, and that they would send Patara and his following back again immediately by the way by which they had come.

“On March 12th it was announced that the Hauhaus were already in the district, and a large number of our local people came at once to Waerenga-a-hika with arms in their hands, to stand by us in case of need. On the following day H.M.S. *Eclipse*, Capt. Fremantle, arrived bringing Bishop Selwyn as passenger. Capt. Fremantle and the Bishop came up at once to Waerenga-a-hika to ascertain the position of matters. As Mr. Grace was still at Opotiki, the possibility of effecting his rescue was discussed with the result that two chiefs of this district left by the *Eclipse*, to go to Tauranga, if necessary, to get the assistance of Hori Tupaea in procuring the release of Mr. Grace.

“While Capt. Fremantle and Bishop Selwyn were at Waerenga-a-hika it was announced that Patara and his party had arrived at Taureka, about four miles distant. They were met there on the following day by a number of the influential people of the District, but the strangers were not bidden to return to Opotiki.

“On the 20th another party of Hauhaus arrived at Manutuke, about eight miles from Waerenga-a-hika. This party had come by way of Waikare-moana, and included a number of Waikato people. On the 22nd the two parties met at Patutahi, where, after some preliminary speechifying, they began a great ‘tangi,’ which was announced to be ‘for the people who were reduced to destitution, and for the island already half lost.’ This ‘Tangi’ wrought with powerful effect upon the feelings of the people, and from this time it became evident that the Hauhaus, chiefly through Patara’s plausible speeches, were rapidly gaining ground, especially among our nearest neighbours. On the 25th people began openly to join them, and the position was fast becoming critical. Most of the rank and file of those who joined them were hypnotized by a peculiar process, and were therefore completely under the control of the Hauhaus leaders, and ready to carry out without hesitation any orders that might be issued to them. Another disquieting element in the position was that several of the most influential men who, at the first, protested so loudly that they could

give no countenance to the murderers of Mr. Volkner. were now either wavering, or openly showing sympathy with the Hauhaus.

“On April 2nd there were rumours in circulation that some serious mischief was in contemplation, and during the following night our staunch friends among the Maoris kept guard round our premises, each having armed himself with something that might serve as a weapon, no fire-arms being procurable.

“The uncertainty of the possibility of frustrating any evil designs which the Hauhau leaders might be harbouring seemed to indicate that it would be well that all who were likely to be obnoxious to Patara and Kereopa should be got out of the way as soon as possible. The Government steamer *St. Kilda* was then at anchor in the bay, and therefore the Bishop, the Rev. E. B. Clarke, with the various members of our families, to the number of sixteen persons, took passage by her to Napier on April 3rd.

“Several southern chiefs from Wellington, Otaki and Napier including Ti Tako, Matene Te Whiwhi and Wirihana Toatoa, accompanied by the Rev. S. Williams, had arrived on March 31st, their object being to urge the people not to allow themselves to be beguiled by the sophistries of Patara. I remained with them and accompanied them to several of the settlements in which Patara had been especially successful. The urgent appeals of the visitors had little effect upon the new recruits to Hauhausism, but it was probably owing to their presence that Kereopa left the district on April 13th and Patara on the 17th.

“The position was greatly improved by the departure of Patara and Kereopa, and I decided to stay on with the view of keeping our pupils together as far as possible, until the best course to be pursued should be more clearly indicated. There was plenty of important work to be done on the farm, which would serve to keep the young men employed. We had hoped that the people who had been so grievously led astray by Patara might be brought to see that the course to which they were com-

mitting themselves could, if persisted in, end only in disaster, and therefore that it might be possible for the Bishop and all the staff to return before long and resume work at Waerenga-a-hika which had been so sadly interrupted. It soon however became evident that any early resumption of the work in the old place was not to be looked for, and Sir George Grey kindly offered to accommodate our schools at Te Kawau in vacant buildings which he had there; but as the old Mission Station of Paihia in the Bay of Islands seemed to be a more suitable place, they were sent there towards the end of August, the Bishop and the Rev. E. B. Clarke being there ready to receive them. I had accommodation at Turanganui, where I remained to give all the support I could to those who maintained their Christian profession.

“Events on the coast had not tended to improve matters in Poverty Bay. Patara had visited the disaffected people in the Waiapu district in June, but those who were friendly to the Pakeha could not tolerate the presence in the District of the man who was responsible for the murder of the Rev. C. S. Volkner, and took up arms at once to drive him out. The friendly Natives were afterwards assisted by Colonial troops and fighting continued there for four months. Henare Potae also and his people were at war with the Hauhaus at Tokomaru, and, as a result, about 200 of the latter, having been defeated in their own district, came and occupied the pa at Waerenga-a-hika.”

Bishop Williams's son-in-law, Mr. Henry Williams Junior, who lived at Bay of Islands, heard of the tragic events at Opotiki, and being anxious for the safety of the Bishop and his family, took passage by the S.S. *Ladybird* and arrived at Waerenga-a-hika on March 16th. Rev. Samuel Williams also came the same day, and next day went on to Napier, taking Miss Carter and his children.

During the next fortnight Mr. Henry Williams took part in the various meetings and discussions with the Natives, and the final decision to leave, after which he

ably assisted in the hurried packing and despatch of such effects as could be got away.

On March 27th news was received with thankfulness that Mr. Grace had been able to escape from Opotiki in a small vessel which had called there.

On March 31st Rev. Samuel Williams arrived again with Wi Tako and several Hawke's Bay chiefs and joined in the discussions with the local natives and the Paimarires or Hauhaus.

The writer can recollect that prior to the exodus on April 3rd, 1865, the Bishop's and Archdeacon Williams's families and Rev. E. B. and Mrs. Clarke all slept for several nights at Bishop Williams's house, which was closely guarded by some natives who could be trusted, and that on the last night most of the adults spent their time completing the final packing, and making preparation for leaving next morning. After the midday meal on April 3rd Miss Maria Williams, who was still somewhat of an invalid, and the children were sent off on a sledge drawn by a team of bullocks, followed by the rest of the party on horseback to Turanganui (now the site of Gisborne) some 9 miles off, whence they were sent off in boats to the S.S. *St. Kilda* for passage to Napier and slept the night on deck. Archdeacon Williams and Mr. Henry Williams and Rev. S. Williams remained behind. The *St. Kilda* towed to Napier a large boat with another party of refugees.

On arrival next morning the party received hospitality from several members of the community at Napier, from which three days later they embarked on the S.S. *Ladybird* for Auckland.

On April 8th they called at Poverty Bay and picked up Mr. Henry Williams who conducted them to Auckland and Bay of Islands.

After the exodus Archdeacon W. L. Williams still occupied the Waerenga-a-hika premises with the School natives, and with the assistance of Mr. H. Williams, until he left on April 8th and Rev. Samuel Williams, who remained a fortnight longer, continued packing more of

their household effects, which as they were ready were sent off from time to time to Turanganui for shipment.

Archdeacon Williams supervised and kept the School Natives employed at their usual duties, and also directed the farm work of the establishment, which was kept on with the object of keeping the School together as long as possible, and securing their crops of food supplies which had been already harvested and had further wheat sown in the hope that it might be available for future use.

The Hauhaus persisted in their activities, holding "runangas" at the various local settlements. "Niu" poles as centres of their devotions were erected in several places. These meetings were attended by Rev. S. Williams, Wi Tako and the southern Chiefs who had come with him, and they refuted the wild statements of miraculous powers which the Hauhau leaders claimed to possess. This opposition, though it did not stop the Hauhau propaganda, no doubt led to the withdrawal from the district for a time of Kereopa who left on April 13th and Patara who went four days later. Wi Tako got possession of Kaiwhata's "Taiaha" (decorated weapon) and presented it to Rev. Samuel Williams who with Wi Tako and the party of chiefs returned to Napier by the *St. Kilda* on April 22nd.

Although Archdeacon Williams endeavoured to maintain the regular Sunday Services at the principal settlements with the natives who remained faithful, they could frequently hear the Hauhau "karakia" going on in the neighbourhood, which kept the district in a state of ferment, and constant reports of laxity or falling away increased the feeling of insecurity.

From "East Coast Records" (W.L.W.): "On May 3rd Captain Luce of H.M.S. *Esk* paid the District a visit, bringing with him a letter from Bishop Williams addressed to the Rongowhakaata tribe, pointing out to them the extreme folly of the course which they were pursuing, and suggesting that as they were abandoning the neutral position they had maintained in the past, they would be wise now to declare themselves adherents of the Government. I accompanied Captain Luce to Manu-

tuke, where he duly delivered the letter, giving them at the same time a few words of sound advice from himself, but neither the letter nor the Captain's words met with a favourable reception from the majority of those who were present."

The party of refugees from Waerenga-a-hika who landed in Auckland on April 10th, 1865, consisted of Bishop and Mrs. Williams and four daughters, Mrs. Leonard Williams and seven children, Miss A. Wood, Miss Lettie Spencer, and Rev. E. B. and Mrs. Clarke. The Bishop and Mrs. Williams were the guests of Bishop and Mrs. Selwyn. The others enjoyed the hospitality of friends or found suitable lodgings. Mrs. Leonard Williams with her three sons and Miss Wood were allowed by Rev. R. Maunsell to use his house next door to St. Mary's Church until they went to the Bay of Islands in June. Mr. and Mrs. H. Williams (junior) took Misses Marianne and Emma Williams and Mrs. Leonard Williams's daughters to the Bay of Islands by the schooner *Sea Breeze* on April 17th.

CHAPTER XXIII.

1865. *Third General Synod, Christchurch. School Moved Paihia. Fighting at Waiapu. Hauhaus Defeated. Defence Preparations, Turanganui. Leonard Williams at Turanga. After Exodus, has Waikahua Cottage Built. Goes to Paihia.*

While Bishop Williams was in Auckland he held consultations with his host. He also had an interview with the Governor, Sir George Grey, to whom he gave a full account of the recent events and state of affairs on the East Coast.

On April 19th the Bishop and Mrs. Williams, in company with Rt. Rev. Bishop and Mrs. Selwyn, and the northern members, embarked by S.S. *Otago* to attend the third General Synod, which was to be held in Christchurch. They called on their way at Tauranga, Napier and Wellington, and arrived in Lyttelton on the evening of April 26th.

Next morning they travelled by coach to Christchurch where they were hospitably entertained.

The proceedings of Synod opened on April 28th and continued until May 16th.

The most important business dealt with at this Synod was the revision of the Constitution of the New Zealand Branch of the Church of England which had been originally framed at the Convention in 1857 and presented to the General Synod at Wellington in 1859. This had not met with the full approval of the diocese of Christchurch and evoked a very full discussion. As a result of this a satisfactory decision was arrived at on May 10th which thus preserved the unity of this Province of the Church.

While in Christchurch the assembled Bishops and their wives were photographed by Dr. Barker. The visitors also attended a number of important and interesting meetings.



The Bishops at 1865 General Synod in Christchurch
Bishops Selwyn, Harper, Abraham, Patteson
Williams (seated)

The Bishop and Mrs. Williams took their departure by steamer for the north on May 22nd and arrived in Wellington next day, and at Napier on the 26th. Here they remained for several days, during which time Bishop Williams interviewed Mr. Donald McLean and made a voyage with him on S.S. *St. Kilda* when they landed at Turanga on June 4th and Waiapu a few days later.

From this he returned to Napier where he rejoined Mrs. Williams on June 11th and embarked with her on the S.S. *Egmont* calling at Tauranga on the way. They landed in Auckland on June 14th.

The Governor had gone to Kawau, but invited Bishop Williams to go there and inspect the buildings which he had offered for the use of the native school. The Bishop obtained a passage to Kawau by H.M.S. *Brisk* on June 17th and after looking at the premises returned by H.M.S. *Eclipse* the following day.

On June 19th he left Auckland by S.S. *Egmont* for a visit to Tauranga. There he discussed diocesan business with Archdeacon Brown from whom he received £200 for an unattached endowment, and returned to Auckland on the 26th. Here he continued several matters of business which had occupied his attention two months earlier, and had further discussions with Bishop Selwyn and others.

On July 13th Bishop and Mrs. Williams took passage by the *Sea Breeze* and landed at Paihia four days later.

Bishop Williams finally decided to decline the Governor's kind offer of buildings at Kawau. Mr. Henry Williams provided him with a large vacant building at Horotutu which faced the beach just above the entrance to the present wharf. This was not far from the old Paihia Mission Station near which he was also able to secure the use of a small house for his own residence. He found that this would be a more suitable place for his school natives to occupy temporarily. He at once arranged to have alterations made to adapt the building for this purpose.

He had to pay another visit to Auckland at the end of August in order to give evidence in a Court case on September 14th after which he returned to Paihia.

During his absence the school natives from Turanga were landed by the schooner *Tawera*, and were established in the quarters which had been fitted for their occupation. Rev. E. B. Clarke, who had returned to Bay of Islands, assisted the Bishop in carrying on the work of the school there.

From "East Coast Records" by W.L.W.: "Soon after this some little excitement was caused by the action of Mokena Kohere, the Ngatiporou chief, who had come on a visit to Paratene Turangi and his people. He had always been a strong opponent of the Kingites at Waiapu, and on his arrival he began to use rather violent language with reference to the Hauhaus, urging that, if they should refuse to abandon Hauhausism when urged to do so, they should at once be treated as enemies and war should be declared against them. The Ngaitekete hapu at Taruheru had brought out of the forest a great spar which they talked of erecting at Turanganui as a flagstaff on which the British Ensign should be hoisted. Mokena proposed that a meeting of those who were well disposed towards the Government should be held at Taruheru to consider the expediency of erecting the flagstaff at once, and that the European residents should be invited to attend the meeting. The meeting was held on May 18th and the opinion of the majority of the speakers, including Paratene, was that it would be well not to hurry the matter, as it would certainly give offence to many, but that the question should be further discussed at Turanganui on the following day. In the morning, when most of the people had left for Turanganui, Mokena, with the help of some of the young men manned a whale boat, by means of which he towed a moderate sized spar down the river and erected it at once on the river bank, near the mouth of the Waikanae creek. Upon this the British ensign was immediately hoisted, and in the course of a day or two a rough stockade was erected round it, Ngaitekete taking charge of it. The hesitation which was

shown at Taruheru was owing to the apprehension that trouble might be caused by the Hauhaus, but this apprehension was not realised. Much indignation was expressed during the succeeding three or four weeks, especially by people who, if not openly favourable, were at least not strongly opposed to the Hauhaus, but as those who had erected the flagstaff were on their own ground the excitement gradually subsided. One of the most strenuous opponents was Hirini Te Kani, who had a share in the title to the land on which the flagstaff was erected, and considered himself aggrieved because the Ngaitekete had ignored him and had done what he did not thoroughly approve. When Mr. Donald McLean came in the *St. Kilda* on June 4th and a number of people took the oath of allegiance, Hirini refused to take it unless the obnoxious flagstaff should first be taken down."

The Bishop and Archdeacon W. L. Williams had some time before decided that they should have a cottage put up at Turanganui which they might occupy when required, and arranged for timber to be cut in the forest for it.

Archdeacon Williams now arranged that this should be built, and Espie, their carpenter, began on May 11th to prepare the timber for erecting. Hirini te Kani agreed on June 23rd to find a suitable site on the left bank of the river near the mouth, just above where the Captain Cook's landing monument now stands. Here on July 10th the definite position was fixed with Espie, to which on that and following days the prepared timber was sent, and the erection proceeded steadily.

On June 4th the Bishop arrived with Mr. McLean by the S.S. *St. Kilda* and spent three days, during which he visited Waerenga-a-hika and talked to the school natives about moving to Kawau. During June, July and August the wheat which was in stack was threshed, winnowed and bagged, and sent off for shipment.

From "East Coast Records": "A few weeks afterwards the Bishop wrote urging me to go as soon as possible and to take with me as many of our pupils as would be willing to accompany me. Preparations were

accordingly made for removal, and a moderate number of our pupils were shipped off in the middle of August. Their destination, however, was changed from Kawau to the Bay of Islands, where buildings belonging to the Church Missionary Society were available at Horotutu, adjoining the old Station at Paihia, where the Bishop had already taken up his quarters in a small cottage, the Rev. E. B. Clarke being there also. The faithful remnant who had steadily resisted Patara's plausible sophistry and had used their best efforts to prevent others from being influenced by it were entitled to all the help and encouragement that I could give them, and it did not seem fitting that I should leave them at this time. As the little cottage near the mouth of the Turanganui River was now habitable I took possession of it, leaving Waerenga-a-hika in the charge of four staunch Maori friends, viz., Wi Haronga, Pita Te Huhu, Paora Matua-kore and Matenga Toti, all of Te Aitanga-a-Mahaki tribe."

Information was received at the end of July that fighting had taken place in the Waiapu district on 18th and 19th of the month and after, between the loyal Ngatiporou natives, who were supported by some Government forces who had been sent up to assist them, and supply them with arms and ammunition, and the Hauhaus and Kingite sympathisers who had erected and fortified several Pas. In these engagements and the desultory fighting which continued for several weeks, the Hauhaus suffered severe losses in killed and wounded, and they were gradually driven from their fortified positions. It was reported that by the end of August they were completely routed, and many prisoners taken; others had surrendered and gave up their arms. Some, however, of those who evacuated their Pas took to the bush and made their way to the Turanga District where they joined the local Hauhaus sympathisers.

In consequence of the hostilities at Waiapu the Turanga Hauhaus began erecting Pas. On September 2nd it was reported that the Pa close to Waerenga-a-hika was being fortified and on the 13th that the Hauhaus



Waikahua Cottage

refugees from Tokomaru had joined the resident Hauhaus there.

As a protection for themselves the Government native supporters also erected fortified Pas. After the School natives with their baggage had all been sent away on August 15th for shipment to the north by the schooner *Tawera*, Archdeacon W. L. Williams moved his personal effects to Waikahua as the Turanganui cottage was thereafter called, and took up his residence there, though the carpenters had not finished their work; and some of the doors had not been hung, and for a day or two improvised coverings for the openings had to be provided. Emma Espie and Mr. A. Kempthorne, who had been a frequent caller at Waerenga-a-hika, assisted in opening up the establishment. The *Tawera* finally sailed on August 22nd.

Archdeacon Williams began building his cottage chimney on August 25th and finished it on September 5th. He had a sledge cottage brought from Waerenga-a-hika which had been used there by a workman Davy; this on the 6th was floated over at high water with the aid of some empty casks, and placed near the cottage, as a sort of porter's lodge to be occupied by a caretaker.

The native residents had asked for Government protection and assistance, and on September 13th Ensign Wilson arrived with 30 Military Settlers and an extra supply of arms and ammunition. A fortnight later 30 more men of this Force arrived by the H.M.S. *Brisk* with Captain La Serre who then took command.

On September 18th Lieut. Wilson selected a site on the higher ground, a short distance up the left bank of the river, for a Redoubt 93 feet square with flanking towers at the angles, which his force proceeded to erect at once, assisted by the local natives. In this was put up a wooden building 60 feet long by 16 feet wide, and a secure building for a magazine, and there was room for the camp of the military settlers which they promptly occupied.

On October 7th it was reported that 170 Hauhaus had arrived from Waiapu who were said to be refugees from

the Pukemaire Pa, and ten days later it was stated that the fighting in Waiapu was practically at an end. The influx of Hauhaus from the scenes of recent fighting increased the feeling of insecurity among the settlers at Turanga, to whom the local Hauhaus had not been so far aggressively hostile, but from October 20th the Makaraka settlers began to move their goods and some of their sledge houses to Turanganui.

On November 1st Mr. Harris recommended that all the women and children should be brought in. More of the sledge houses and 11 women and 18 children of settlers' families were sent down to the houses on the right bank. Those in authority insisted that they should for safety be brought over the river, and they were housed that night in the Church and other quarters. The following day it was found that most of the deserted Makaraka premises had been looted by the Hauhaus.

On November 3rd Captain La Serre gave instructions that all the sledge houses should be brought across the river and placed near the redoubt for protection where the refugees could again occupy them.

Another party of 100 European troops were brought by the steamer *Sturt* on November 9th.

A few weeks earlier Mr. A. Kempthorne who was sheepfarming about 18 miles inland, after some difficulty with his native landlords, brought his sheep to Waerenga-a-hika and had them shorn in the barn there, after which the natives drove them back again to the run.

Archdeacon W. L. Williams wrote further: "During the months of September and October the Hauhaus in Poverty Bay showed an increasingly hostile disposition towards their Pakeha neighbours, and, in anticipation of open warfare, proceeded to fortify two pas, one of these being that at Waerenga-a-hika close to our Mission Station. In the beginning of November, owing to the threatening attitude of the Hauhaus, the settlers with their families left their homesteads and moved to Turanganui. The unsatisfactory state of affairs was now taken cognizance of by the Government, and, as the campaign at Waiapu had been concluded by the sur-

render of the Hauhaus at Hungahunga-toroa on October 11th the force which had been employed there was brought to Turanganui. Mr. Donald McLean, who had come at the same time, sent a message to the Hauhaus by Chiefs from Hawke's Bay, demanding that they should give up their fire-arms and take the oath of allegiance to the Queen. This message met with little response from the Hauhaus, who had determined to make a stand at Waerenga-a-hika, and, in token of their intentions, set fire to all the buildings on the Station with the exception of the Bishop's house. This also would have been burnt had it not been for Wi Haronga, who was taking charge of it, and who told the Hauhaus that if they should burn that house, they would have to burn him and his family in it. The troops, under the command of Major Biggs, left Turanganui, and on the 17th of November took possession of the Bishop's house, from the roof of which they were able to send a plunging fire into the pa. On the 19th a sally was made from the pa, apparently in the expectation that the Hauhaus karakia would render the bullets of the troops harmless, but nearly all who came out of the pa were killed. On the 20th all the occupants of the pa surrendered, and were afterwards taken as prisoners to Turanganui.

"The loss of the buildings, and the wholesale destruction of other property which followed, made it clear that it must necessarily be a long time before work could be resumed at Waerenga-a-hika. Most of the Hauhaus who were driven out of Pukepapa by Henare Potae made their way by the middle of September to Waerenga-a-hika, numbering, it was said, about 200, and met with a cordial reception. They attributed their defeat to what they called 'Pikirapu,' i.e. to an unwitting transgression on their part of some requirement of 'Paimarire.' In their absence no trouble was apprehended at Tokomaru, and Henare Potae therefore did not hesitate to pay a visit to Turanganui, his object being to confer with Lieutenant Wilson and also to ascertain how the Tokomaru Hauhaus were situated. After spending several days at Tolaga Bay and Whangara, he

arrived at Turanganui with forty of his men on September 28th. On the following day word was brought to him that, on the 27th a half-caste boy named Henry Henderson had been killed by Hauhaus when out with two other boys from Te Mawhai looking for horses; also that early on the next morning Te Mawhai had been attacked, but had been successfully defended by the small garrison, three of whom were wounded; one, whose wound was serious, being John Henderson, the father of the boy who was killed. The assailants who left nine of their number dead, were some of the refugees from Waerenga-a-hika who had returned to Tokomaru, and finding that the garrison of Te Mawhai was much reduced in number, expected to be able to capture the place without difficulty. On the receipt of this news Henare Potae returned at once to Te Mawhai.

“The completion of Tamihana Ruatapu’s pa at Oweta was celebrated by a great demonstration on October 11th when a good flagstaff was erected and the British flag duly honoured. Lieutenant Wilson went over for the occasion. Soon afterwards Hirini and his people threw up a defensive earthwork round their two wharepuni at Turanganui.

“In the meantime the European residents could not but recognise that their position was becoming daily more critical. A number of the women and children had already been sent away. Of the adult males there were at this time forty, all of whom had been living on good terms with their Maori neighbours, but the Hauhaus fanaticism had already begun to interfere somewhat with their amicable relations, and further unpleasant developments were to be expected. Some of the traders had been selling intoxicating liquor to the Hauhaus, which tended to make them more aggressive than they would otherwise have been; Mr. Harris, therefore, who was the oldest European resident in the district, called a meeting in the hope of putting a stop to the practice. Several of the traders attended with others, and all who were present pledged themselves not to supply any intoxicating liquor to any Maori or half-caste during the ensuing six months,

and to forfeit a sum of £50 if they should violate this pledge. This had some little effect in checking the illegal practice, but did not end it.

“On October 30th Henare Potae arrived again at Turanganui from Te Mawhai with thirty of his men, and his presence had the effect of exasperating the Rongowhakaata Hauhaus, who dared him to meddle with the refugees from Tokomaru, and declared that they should come as far as Makaraka by way of a challenge, and to show that they were not afraid of him. Raharuhi and others used very violent language, referring not only to Henare Potae, but to Europeans generally, advocating war to the knife. In consequence of this there was a general move of most of the European residents to Turanganui. Several small buildings on sledges had been brought to the right bank of the river some days previously, but these afforded very scant accommodation. Of these refugees eleven were women and eighteen children, ten of whom took shelter for the night under my small roof. Many of the Hauhaus, on hearing that the homes were deserted, proceeded to plunder them, wantonly destroying much of what they could not carry away. Anaru Matete was with some of them, not taking part in the plunder, but making no effort to prevent it. After this Captain La Serre ordered that all the Europeans should sleep on the left bank of the river, where they could be more easily protected in case of need, and as there were no buildings available, they took up their quarters temporarily in the church until buildings could be brought across for them.

“On the following day there came a letter from Raharuhi to Lieutenant Wilson to say that he strongly disapproved of what the Hauhaus had done, and that if an assessment could be made of the amount of the damage sustained by the Europeans, he would make the culprits pay the equivalent. The messenger was sent back without any definite reply, but was bidden to inform Raharuhi that a report had already been despatched to Napier, that Mr. McLean was expected almost immedi-

ately, and that he would be able to speak with authority on the subject.

“The chiefs of Hawke’s Bay had shown a decided disapproval of the state of affairs in Poverty Bay, and especially of the conduct of Raharuhi. In September Karaitiana Takamoana had come for the express purpose of trying to persuade him to renounce Hauhauism. Now in the beginning of November Tareha came on a similar errand. He brought Raharuhi to Turanganui, and wished the officers to meet him and discuss the position. They, however, declared that they were without authority, and that any further communication must be made to Mr. McLean. On the 9th of November H.M.S. *Esk* arrived from Waiapu, bringing Mr. McLean with 260 of Ngati-porou, who were accompanied by the Rev. Mohi Turei. The *Sturt* followed soon after, bringing 100 Forest Rangers under Major Fraser. On the following day Mr. McLean took counsel with a number of friendly chiefs and decided to offer the Hauhaus the following terms, viz.,

1. That malefactors should be delivered up.
2. That Hauhauism should be renounced by all; and that they should take the oath of allegiance.
3. That they should pay a penalty in land.
4. That they should give up their arms.

On the 13th an answer came signed by most of the leading men among the Hauhaus, stating that they were willing to come to terms, but that they were very anxious that he (Mr. McLean) should go to visit them. This he declined to do, and sent word that if they were willing to agree to the terms he offered them, they had better come in at once, and he would then know that they were sincere. A few Hauhaus came over in boats from the further side of the bay, but the majority were evidently in no hurry to surrender themselves.”

Captain Lace of H.M.S. *Esk* offered Archdeacon W. L. Williams a passage to Auckland, and he embarked on November 13th, 1865. Four days later he landed in

Auckland where he stayed with Sir William Martin for a week. He then took passage by schooner *General Cameron* for Bay of Islands where he was very pleased to rejoin his family on November 25th.

Bishop and Mrs. Williams left Bay of Islands for Auckland on November 30th that he might attend a conference of Missionaries on December 12th. They reached Paihia again on December 23rd after a passage of five days. In addition to the school work, Bishop Williams had services in the neighbouring native settlements, and continued writing his book "Christianity among the New Zealanders."

He closed his journal for the year 1865 thus: "This ends the most eventful year we have spent in New Zealand. Many dangers and many mercies, God has delivered us out of all. This year too has been marked by the removal of a large number of our brethren, Volkner, Morgan, Kissling and Hamlin, but we are all in health and safety. God be praised for his mercies."

1865

CHAPTER XXIV.

1866

After Burning School Buildings Hauhaus Defeated at Waerenga-a-hika. Leonard Williams Returns Turanga, Work There. Joined by Wife with Young Children. Fighting at Wairoa. Threatened Hauhaus Attack on Napier Foiled. Bishop Continues Work Paihia and Interviews Government Ministers.

From "East Coast Records" (W.L.W.): "After my arrival at the Bay of Islands Mr. J. W. Harris sent me reports from Turanganui, of which the following is the substance:

"The result of Mr. McLean's ultimatum of the 13th November (on page 216) was that Raharuhi and another of the leading Hauhaus came to tell him that Hauhaus to the number of 270 would come in on the following day to express the acceptance of the terms offered to them. As none came in in pursuance of this promise Mr. McLean sent word to them that he would give them until noon on the 16th. The only response to this was that on the morning of the 16th most of the buildings on the station at Waerenga-a-hika were burnt, the smoke of the burning buildings being plainly visible from Turanganui. Of our faithful Maori friends who had been in charge of the place, several had taken refuge at Oweta, but Wi Haronga, having special permission from Captain La Serre, stayed on in the hopes of being able to save some at least of the property. He had taken up his quarters in the Bishop's house with his wife and two children, and, as he obstinately refused to leave it when summoned by the Hauhaus, he was the means of saving it from the general destruction.

"When the time indicated by Mr. McLean had expired without any further communication from the Hauhaus, orders were given to Major Fraser, and all the available force moved off in the course of the afternoon as far as



Bishop W. Williams's house at Waerenga-a-hika, after fighting in 1865



Waerenga-a-hika Pa after destruction in 1865

Huiatoa, in the direction of Pukeamionga. On the 17th the force was soon on the move again, but took the track leading to Waerenga-a-hika. The Hauhaus made another attempt to get Wi Haronga out of the house, but with no better success than before; some of them, however, having found that there was a little lead on the roof proceeded to strip it off. While they were so engaged they saw the force coming up through the paddocks and hurried off into their pa. Wi Haronga had yoked up bullocks to a dray in the early morning, and had put a number of things in it to go towards Turanganui. As soon as the alarm was given, he placed his two children in the dray and started, he and his wife walking by the side. When he reached a position from which he could see the advancing army he expressed his satisfaction by waving a welcome, but was fired upon three several times. Fortunately none of them was hit, and as the bullocks had been frightened and had hurried off by a back way, he and his wife crept into a ditch where they were screened from view by a crop of wheat, and made their way after the dray, taking it to Taruheru.

“The Bishop’s house with the adjoining building which had been occupied by the girls’ school was immediately taken possession of by the force and from the roof and from the upper rooms a plunging fire was directed into the pa. The Forest Rangers took up a position on the south side of the pa, and on the following day Lieutenant Wilson with his Military Settlers, three Maoris, and three English volunteers went round to the rear of the pa before daylight and found a shelter about 30 or 40 yards from the pa, from which the water supply of the pa was commanded. About 5 p.m. they were fired into from behind by a party of Hauhaus, who had crept out under shelter of thick scrub. Two of the party fell dead and several were wounded. As there was no shelter there was nothing for it but for the survivors to make the best of their way towards the Bishop’s house, running the gauntlet of a severe fire from the pa, in the course of which three more were killed. Wilson himself received three wounds, but none of them was serious. On the 19th

the Hauhaus were reinforced by a body of men under Anaru Matete, and a number of them came out of the pa towards the house in three bodies preceded by their fighting flag, each of them holding up a hand, presumably to ward off hostile bullets. Fire was opened on them from the house and from trenches in the garden, when thirty of them fell. On the next day a flag of truce was hoisted and an hour allowed for the burial of the dead. On the 22nd most of the defenders of the pa surrendered themselves and delivered up their arms. Two days afterwards the force returned to Turanganui with the defeated Hauhaus.

“The Waerenga-a-hika stronghold and other places fortified by the Hauhaus were at once dismantled, and a number of the Rongowhakaata Hauhaus were placed in the charge of the friendly natives at Oweta. Anaru Matete did not surrender himself but made his escape to Wairoa. Some of the prominent Hauhaus went off in the direction of Opotiki.

“This was the end of Hauhausism in these parts; for, though the name ‘Hauhau’ has been in use ever since to denote those who have been disaffected either towards the Government or towards Christianity, the peculiar quasi-religious practices prescribed by Patara were heard no more of from this time. ‘Paimarire’ had been put to a practical test, with the result that it had brought defeat and disaster instead of victory to those who had been deluded into adopting it.

“Among those who had been wounded was Dr. Ormond, who, soon after the Bishop’s house was taken possession of, was standing beside Biggs and looking on at a black-letter book which the latter had picked up from the Bishop’s library. He had his left hand in his trousers pocket, and a bullet from a rifle in the pa pierced his hand and made a flesh wound through both thighs, thus disabling him from rendering any professional assistance to other wounded. Another was Mr. Ross, an officer of the Forest Rangers. He was struck on the nose, the bullet taking a course below the brain and a little to one side, passing out towards the back of the

neck. He was brought down to my cottage, which was occupied during my absence by Messrs. Harris and Espie. He suffered a good deal from hemorrhage, and his case was for some time considered to be hopeless, but he recovered and ultimately settled on a farm near Opotiki which he occupied for many years.

“There was nothing now to prevent the European residents from returning to their homes, and they set to work at once to repair damages and to take such steps as were possible to get their homesteads into order again. Most of the Colonial forces were sent to Wairoa, where it was thought that their services might be needed, but Westrupp, with his company of Forest Rangers, was stationed at Kohanga-karearea, on the Arai River, to guard against any possible incursion of Hauhaus from Wairoa. Wilson and La Serre, with their respective contingents were left for the time being at Turanganui in charge of the Hauhaus, but the Ngatiporou, under Hotene and Rapata were taken back to Waiapu.

“The forces that were sent to Wairoa soon had serious work to do. It will be remembered that the second party of the Hauhaus who visited Poverty Bay in March, 1865, had come by way of Waikaremoana and the Upper Wairoa, and most of the people who occupied those parts of the district had accepted what they were given to understand was the revelation made through the Angel Gabriel to Te Ua. The people on the lower Wairoa, under their chiefs Pitihera Kopu and Paora Te Apatu, the Nuhaka people under Ihaka Whanga, and the Mohaka people under Hoani Te Wainohu, showed the Hauhaus no favour, and when these became aggressive, ranged themselves on the side of the Government. The opposing parties first came into collision on Christmas Day, 1865, on the Mangaaruhe stream, about 15 miles from the mouth of the Wairoa. They were afterwards followed up towards Waikaremoana, in which neighbourhood they had taken up a strong position on the ascent towards the lake, rifle pits having been constructed behind a tall growth of fern, which effectually concealed them. The advancing force was met here on January 12th by a fierce

fire from the rifle pits, Ihaka Whanga, among others, being wounded in the thigh. The Hauhaus, however, were soon driven out of their position with the loss of over forty killed, the friendly natives also losing twelve of their number. Among the Hauhaus engaged in these actions were many from other parts, including a number from Poverty Bay."

From "East Coast Records" (W.L.W.):

1866. "On the 2nd of January I left the Bay of Islands on my return to Turanganui, but the means of communication were so irregular that, though I took passage by a small steamer for Napier, I did not reach my destination until the 31st. The Maori population of Turanganui was now estimated at about 1,000, of whom the greater number were the Hauhaus. The majority of these, now that Hauhausism was thoroughly discredited, were to all appearance utterly indifferent in the matter of religion, but there were some who were ready humbly to acknowledge their grievous error in having associated themselves with it, and seemed thankful to have the opportunity of joining again in the worship of God as members of a Christian congregation. These, it may fairly be supposed, had joined what they considered to be the patriotic side without any intention of renouncing Christianity, and without a thought of the injury which they might sustain by intimate fellowship with those who openly confessed themselves to be anti-Christian.

"As Waerenga-a-hika was now accessible I took an early opportunity of paying the place a visit of inspection, Lieutenant Wilson kindly accompanying me. The scene was one of dreary desolation, chimneys here and there showing where some of the buildings had been, fences on all sides were very much broken down. The Bishop's house, though still standing, was now not much more than a mere shell, the roof having been stripped in many places and the doors wrenched off their hinges; much of the interior lining being torn down and taken away, the floor in some of the rooms strewn with fragments of books and papers which had been destroyed, it was said, in order that some of the people might have something less

unyielding than bare boards to lie upon. Of the very few books which had not been destroyed or taken away we found a copy of the Latin Vulgate and a copy of the New Testament in Greek, neither of which probably owed its survival to any sentiment of reverence. For the greatest part of this damage the Hauhaus were not responsible as they had been kept at bay by Wi Haronga till the force from Turanganui was almost upon them. About 150 yards from the house was what was left of the pa, of which all the heavy puriri posts of the palisade were thickly pitted with bullet marks on the side facing the house, giving some indication of the deadly character of the hail of lead which had been discharged at the pa during those four terrible days. The pa had been demolished but enough remained to show what an enormous amount of labour had been spent upon the fortifications and the skill with which it had been devised, labour and skill worthy of a better cause and inadequate to the securing from disaster of those who had put their trust in it. Among the saddest objects were the temporary graves in which the slain of both sides had been hastily buried where they had fallen. One small enclosure was fenced in with door and table tops, and on one of the doors was written a statement in Maori to the effect that nine men were lying in this grave. The spectacle altogether was indeed most melancholy, and it was impossible to avoid the thought that all this ruin and loss of life had come about without any adequate reason.

“On February 20th the district was visited by Colonel Haultain, who was then Minister for Colonial Defence. He spoke of the deportation of a number of the Hauhaus prisoners to Chatham Island as a step which the Government had under consideration, the object being to have them out of the way until the question of confiscation of land should be settled, as the people had been warned beforehand that they would be punished in this way for taking up arms against the Government. It was contemplated that, if they should be deported, they would be brought back again in the course of about 12 months. The Colonel stated also that whatever course the Govern-

ment might decide upon, Mr. McLean would receive full instructions in due course.

"As the Colonel was going on the *Sturt* to Waiapu, I was glad to take the opportunity of revisiting the Ngatiporou, intending to return overland. I found the Rev. Mohi Turei at Te Ruaopango where the late defenders of Pukemaire were quartered under the charge of Mokena's people. All were living very amicably together as though their peaceful relations had never been disturbed. There was a detachment of the Military Settlers stationed for the time being at Te Awanui. The people, who in time of peace, were distributed along the coast from Reporua to Waipiro, were still crowded together at Tuparoa in a pa which was protected by a rough palisade only, the Rev. Raniera Kawhia being with them. South of Tokomaru very few people were met with, the majority being at Turanganui.

"On the surrender of the pa at Waerenga-a-hika some of the Hauhaus, as already stated, went off to Wairoa and others in the direction of Opotiki. An incident, however, occurred at this time which revealed the fact that some of them were still lurking in the bush some miles back. At the time of Patara's visit a German, named Beyer, had discovered petroleum some distance up the Waipaoa Valley. On my return from Waiapu I found that Messrs. Espie, senior and junior, with Sergeant Walsh of the Colonial Defence Force and a Maori lad had gone on an exploring expedition with the view of locating the petroleum. In the course of their journey they came to a steep hill, which, after tying up their horses, they proceeded to climb on foot. While they were so engaged a party of Hauhaus, consisting of six men and two women appeared. These first took possession of what they found on the saddles and then followed the party up the hill. Shots were exchanged with the result Walsh was hit in five places, though not seriously, and Espie senior was hit on the left arm. Walsh then seized one of the Hauhaus, and after a struggle took away his gun and secured him. The other Hauhaus then hurried away. After this adventure the party returned, bringing their

prisoner with them, and reached Turanganui the following morning.

“On March 3rd H.M.S. *Esk* arrived bringing Sir George Grey with the Hauhau prophet Te Ua, whom he had been taking to various places to let the people see that in spite of his fame as a prophet there was nothing awe-inspiring about him, but that on the contrary he had the appearance of an imbecile.

“The *St. Kilda* had arrived on the same morning, bringing Mr. McLean who had received full instructions with reference to the deportation of Hauhau prisoners to Chatham Island. His first step was to take counsel with the friendly chiefs and to lay before them the decision at which the Government had arrived, viz., that the prisoners should be deported to Chatham Island for a period which might not be much more than twelve months, during which arrangements might be made for the confiscation of such land as the Government should decide to take. The friendly chiefs all approved of the measure, and ninety persons, of whom forty-four were men, were taken on board the *St. Kilda* as a first instalment. A guard was sent with them from Napier consisting of thirteen Europeans and twelve Maoris under Lieut. A. Tuke. Subsequent trips of the *St. Kilda* raised the number to about 300, some being taken from the Bay of Plenty.”

During January, 1866, Bishop Williams with the assistance of Rev. E. B. Clarke continued the native school work. He also completed writing his book.

With the consent of Bishop Selwyn he set out on February 9th on a journey which occupied a fortnight to hold services with a number of English settlers and native villages he found at Kaeo, Pupuke, Kaitaia, Whangaroa and neighbouring districts. Among those he called on he met several old friends, the Matthews, Puckeys, Shepherds and others.

Bishop Williams found it necessary to apply to the Government authorities in Wellington for further financial help for his school. He left for Auckland on February 27th accompanied as far as Napier by his

daughters, Marianne and Emma, and Mrs. W. L. Williams and her two youngest children. The latter were going to join Archdeacon W. L. Williams. During the ten days they had to wait in Auckland the Bishop had discussions with Archdeacon Brown and Rev. R. Burrows about Tauranga Mission land; he also transacted other business. The party then proceeded by steamer to Napier, where they landed on March 16th and received hospitality from friends. Rev. S. Williams took Misses Marianne and Emma Williams to Te Aute. Archdeacon W. L. Williams met his wife and children. They had to wait some five weeks for a steamer to Poverty Bay.

While in Napier Archdeacon Williams took the services at St. John's Church to relieve Dr. Saywell who was unwell, and the others paid a visit to Te Aute.

As peace appeared to be restored at Poverty Bay, in due course Archdeacon W. L. Williams with his wife and two children took up their quarters at the Waikahua Cottage near the mouth of the river. Bishop Williams landed in Wellington on March 19th where he had interviews with the Bishop of Wellington and discussed school requirements with the Government ministers, and returned to Napier a week later; thence paid a visit to Te Aute and on April 17th he left by steamer with his two daughters, landing at Tauranga where he had business to transact. When this was completed he proceeded homewards and reached Paihia on May 18th, 1866.

A further extract from "East Coast Records": "The state of the country in 1866 could hardly be called one of peace, though after the fighting at Waikaremoana and after General Chute's march through the forest at the back of Mount Egmont during which Te Ua was captured, there was a general suspension of hostilities. In the Waikato the aukati or interdict against any Pakeha entering the King Country was still rigorously maintained. Tawhiao, the Maori King, issued a proclamation in April, couched in very figurative language and addressed to all the Maori people, inviting all to join Waikato in resistance to the Pakehas, success

in which was assured inasmuch as God was their refuge. Anaru Matete, who had taken a prominent part in the proceedings of the Hauhaus in Poverty Bay, addressed a letter in pursuance of this proclamation to the principal chiefs in Hawke's Bay, in which he urged them to join the King, as, in spite of the reverses which the Hauhaus had sustained, the blessing of the Almighty was resting on the King's cause, giving full assurance of victory. The King was likened to high ground on which the people might take refuge from the Pakeha inundation. He also wrote in a similar strain to the people of Poverty Bay, urging them to 'take refuge on the dry ground.' Te Ua, he said, had disowned Hauhausism and the work of Patara and Kereopa as they, by their wrong doing, had brought disaster on the cause of the Maori. This cause was now committed by him to Tawhiao, who would be supported by Tohu, Te Whiti and Taikomako; the Hauhaus methods were to be discarded. These letters met with no favourable response, but they clearly indicated that the time of peace was not yet. In June the Hawke's Bay chiefs who had turned a deaf ear to Tawhiao's proclamation, were threatened with an attack from people occupying the country between Hawke's Bay and Taupo under Paora Toki, but when they showed that they were prepared vigorously to defend themselves, the would-be assailants withdrew. Much uncertainty, however, continued to be felt as to their ultimate intentions. A little later in the month of August, Anaru Matete appeared at Te Pohue, on the Taupo track, with 270 armed men collected from various tribes who were said to be waiting for a signal from the Atua to attack Hawke's Bay; but they came no further. Again, early in September he came to Petane with a body of from 80 to 100 armed men professing a great desire that terms of peace should be arranged, but soon returned again to Titiokura. Their subsequent movements seem to indicate that the object of his visit was to obtain information as to the amount of resistance which they would be likely to meet with if they should attempt to carry out the threat which they had previously made of an armed raid on the district, and by their

profession of an earnest desire for peace, to put both the friendly natives and the English off their guard. Towards the end of the month an armed party of about 140 came again to Petane professing the same earnest desire for peace as on the previous visit. On the 4th October these moved on without invitation to Omarunui, where there was a small pa which they occupied. The circumstances were such as might well have aroused suspicion, but it was not until some information as to their designs which had been obtained by the Rev. S. Williams had been communicated to the authorities and to the friendly chiefs that any steps were taken to guard against surprise. On the 8th the Volunteers and the Militia were called out and a small body of the Defence Force under Major Fraser and a force of friendly natives were summoned from Wairoa. The local friendly natives, under Renata and Karaitiana, also prepared to defend themselves at Te Pawhakairo. Mr. McLean, who was superintendent of the Province and Government Agent, sent the Hauhaus a message requiring them to leave the district, to which they replied that they would be guided as to their movements by their atua. It seemed to be quite clear that they intended mischief, and therefore on the night of the 11th the Volunteers, the Militia and the friendly natives started for Omarunui, and Fraser and his men were directed to proceed at once to Petane to intercept a party from Titiokura. Both of these parties were summoned to surrender, but they preferred to fight, with the result that some of them were killed and others taken prisoners. It was afterwards ascertained from the prisoners that their plan had been that the party from Titiokura should attack the Port, and that, when the defending force should be engaged with them, the party from Omarunui should come down and make short work of Napier, and the neighbourhood. It was a cause for much thankfulness to Divine Providence that the scheme was so completely frustrated."

The writer places on record what Rev. S. Williams told him he had done to save Napier from the threatened attack of these parties of Hauhaus.

Early in October, 1866, Rev. S. Williams heard from reliable natives the hostile intentions of these Hauhau parties. He promptly sent word to Mr. McLean urging him to take immediate steps to guard against a surprise attack on Napier. While at Waipawa a few days later he heard that the uninvited Hauhaus still remained at Omarunui. He again rode speedily to Napier. On his way he saw Karaitiana Tomoana who lived at Pakowhai and asked him if he believed the nonsense he had told him, that the Hauhaus were coming in to make peace. When further asked if he had ever known of Maoris coming to make peace who acted as these people were doing without women and children in their company, he looked alarmed and said he did not. Rev. S. Williams then urged him to send a messenger at once to Renata Kawepo and tell him to get his men together with arms and ammunition ready or they might be murdered before next morning, and when he had done that, to tell Karaitiana to do the same (Karaitiana as a Maori would understand the latter part as emphasising the message). He then rode on to Napier where he met Ihaka Whanga of Nuhaka, who said that he was "pouri" (distressed) that he could not get the authorities to move. Making use of this additional evidence Rev. S. Williams at last succeeded in impressing on those in authority the urgent necessity of dispatching the troops that night against the two opposing parties at Omarunui and Petane. This prompt action led to the success of these operations.

At this date the only road from the south-west in to Napier was through Meeanee and Awatoto, the road from Taradale through Greenmeadows had not then been made. Scinde Island was bounded on the west by swamps and salt water lagoons.

The day after the fight at Omarunui Rev. S. Williams found among the prisoners the son of the Taupo Chief Rangihiroa and asked him what they had proposed to do. At first he could get no answer, so Mr. Williams said he would tell him, and he had not gone far when the native thought that he knew all the details and asked sharply who had told him. He replied "My Atua" (my God)

implying that his God-given sense had shown him, as he had said that they would attack from the west. Thereupon the Maori carried on the story and told where the canoes would be found with which they proposed to cross, also that the day before an urgent message had been sent to the Titiokura party to co-operate with them. He did not know that they had already been met and defeated.

The canoes were subsequently found in the place indicated.

As the Napier ammunition magazine was in Onepoto gully, the miraculous escape from fearful disaster can be fully realised.

1866

CHAPTER XXV.

1868

Future Work Discussed. Paihia School Closed. Waiapu Diocese Extended. Bishop Moves to Napier. Te Kooti and Hauhau Prisoners Escape from Chatham Islands and Are Pursued.

Further extract from "East Coast Records" (W.L.W.): "Some apprehension was felt also in regard to Hauhaus at Wairarapa but any intended movement on their part was probably prevented by what took place at Omarunui. From all this it was evident that some time must yet elapse before the occupations of a time of peace could be resumed without the risk of disturbance. The people nevertheless had begun to move away from the pas in which they had congregated themselves for the purposes of defence and to turn their attention to the cultivation of the soil. At Waiapu the sharp antagonism between those who favoured the Maori King and the adherents of the Government had passed away, though many of the former were somewhat shy, still retaining, it may be supposed, the notion that they had been deceived by the missionaries.

"The state of New Zealand at this time suggested to the Committee of the Church Missionary Society the question whether the time had not come for preparation to be made for the discontinuance, at no very distant date, of its work in this mission, in order that it might be the more free to take advantage of openings for missionary work in other lands. Mission stations in the Waikato, at Opotiki, and at Waerenga-a-hika had been broken up, and many of the native tribes had been scattered. In districts, too, in which the population had been preponderantly Maori the proportion of European to Maori would now be reversed. The Society did not consider that its work in the country had been so thoroughly done as to justify its withdrawal, but wished

to be guided by the knowledge and advice of people on the spot, and therefore suggested that the older missionaries should meet in conference, together with Sir W. Martin and Dr. Maunsell to discuss the future conduct of the mission and to report to the Society. The Conference met in June and advised that the Society should not withdraw, but that advantage should be taken of every opportunity that might offer for the resumption of work in the disturbed districts, and that special attention should be given to the training of native clergy. It was never contemplated that the residence of the Bishop of Waiapu at the Bay of Islands should be of long continuance, and now that the settlements on the coast were in comparative tranquillity he was anxious to get back to his diocese as soon as it might be practicable. As the re-occupation of Waerenga-a-hika was at that time out of the question and Tauranga was, on various grounds, quite unsuitable, a suggestion was made that he should, for a time at least, reside at Napier, from whence the diocese would be much more accessible than from the Bay of Islands. This suggestion commended itself very strongly to the Bishop of New Zealand and also to the Bishop of Wellington, both of whom were of opinion that the Provincial District of Hawke's Bay might well, under the circumstances then existing, be taken from the diocese of Wellington and added to that of Waiapu; that the Bishop of Waiapu might be commissioned to act for the Bishop of Wellington in that portion of his diocese until the change should be definitely effected by the general Synod; and that educational and training work might be carried on at Te Aute, where there was an educational endowment. Acting on their advice the Bishop of Waiapu decided to dismiss the remnants of the schools from the Bay of Islands, and moved his headquarters to Napier in June, 1867."

During the remainder of the year 1866 Bishop Williams continued his work with the school, and among the natives in the Bay of Islands. He heard from his publishers that his book "Christianity among the New

Zealanders'' would be issued in September. He also began another revision of the translation of the Maori New Testament. Bishop Williams made several voyages to Auckland, Tauranga, Napier and Wellington, when he discussed with Bishops Selwyn and Abraham of Wellington proposals for altering the boundaries of his diocese. He also interviewed Government Ministers and pointed out to them that his own losses and those of the Mission resulting from the recent hostilities amounted to over £4,000, and that he was in urgent need of assistance to enable him to restart his native school work. The Government itself was unfortunately in difficulties from the same cause, so this effort produced little more than a sympathetic hearing.

Bishop Williams set out on November 6th to escort his daughter Marianne. After a delay of three weeks at Napier they eventually reached Turanga on December 6th. Miss Williams was to visit Archdeacon and Mrs. W. L. Williams at Waikahua whose twin sons, Francis James and Sydney Leonard Williams, were born there on December 14th, 1866.

Bishop Williams again visited Napier and Wellington before returning to Paihia. He thus closed his journal for the year: "This closes another year of great mercies. Two members of our family, my niece Sarah Hutton, and my brother Sydney's wife, Kate, have been removed to their rest, but our own immediate circle has been preserved in health and enjoyed our refuge at the Bay of Islands. Our son James has been returned to us in safety, having been mercifully kept from taking his passage by the *London* which sank in the Bay of Biscay.

"In respect to the future, there seems now an opening for us; for the removal of our school to Te Aute, and for our own location at Napier. God will make all things plain which are still in doubt, and I trust that He will yet revive His work among the natives."

In anticipation of his move southwards, Bishop Williams began packing up his effects during February. Rev. S. and Mrs. Williams and two of their children arrived on March 9th. Later this month the Bishop went

to Auckland and visited Tauranga where hostile natives were still causing trouble. On April 10th he met Archdeacon W. L. Williams in Auckland who had brought his wife and four younger children to visit the family at Bay of Islands. To this place they went a fortnight later after the conclusion of Missionary Conference Meetings in Auckland. The Bishop, accompanied by Archdeacon W. L. and Rev. S. Williams attended further meetings of the Central Missionary Committee in Auckland from June 22nd to July 5th. The meetings here recorded were those referred to in the preceding extract from "East Coast Records." At these, Archdeacon Williams, from his knowledge and recent experiences was able to give valuable assistance. He then returned to his Waikahua Station at Turanga.

The school natives embarked on the schooners *Tawera* and *Sea Breeze* in March and April for their return direct to East Coast.

Archdeacon Henry Williams died at Pakaraka, Bay of Islands on July 16th, 1867. News of this did not reach the Bishop in Napier until two weeks later.

Archdeacon W. L. Williams went again to Auckland in August and spent several weeks with Bishop Williams and Rev. R. Maunsell revising the translation of the Maori Bible. In the second week of October he went to Bay of Islands to bring his wife and four younger sons home to "Waikahua" in Poverty Bay. Miss A. Wood accompanied them to help Mrs. Williams with her children.

In "The Founding of the Diocese of Waiapu" Archdeacon W. J. Simkin wrote: "The arrangement between the Bishop of Wellington and Bishop Williams was only tentative. For some time it had been apparent that the province of Hawke's Bay would be more efficiently administered as part of the Diocese of Waiapu than as part of the diocese of Wellington. Steps were accordingly taken to bring about an alteration of the boundaries of the two dioceses at the session of General Synod in the following year 1868. The Synod consented to the proposal, making a stipulation that the church people of

Hawke's Bay should consent to the change before the same should take effect. The consent of the Church people having been given, the Primate, on June 14th, 1869, duly notified the Bishop of Waiapu of the fact, and the alteration in the boundaries took effect."

Under the arrangement with the Bishop of Wellington Bishop Williams moved to Napier and took up his residence in a rented house at the top of Fitzroy Road during the first week of June, 1867. On his arrival he found that Dr. Lemuel Saywell, the vicar of St. John's Church, was in financial difficulties and had resigned; he left Napier on August 1st. The Bishop therefore took charge of the parish and obtained the assistance of Rev. J. Townsend in this work. Rev. J. Townsend was appointed in due course, and inducted on December 8th, 1867.

Miss Maria Williams whose health had improved, was attending to the education of Archdeacon W. L. Williams's three elder daughters and second son while living at Bay of Islands. On October 1st the Bishop brought his daughter and the four children to live at his house in Napier.

Bishop Williams arranged for the religious services in Napier and neighbouring centres, held classes for the soldiers stationed there, and reorganised the Napier Grammar School lately conducted by Mr. Wm. Marshall, in addition to his customary work among the natives of the district.

At the end of 1865 James Williams had been able to return to his father the money he had lent him with interest thereon. This was then, under the advice of Rev. S. Williams, invested in the purchase of several town sections in Napier, and several acres of suburban grass land lying between Clyde and Coote Roads. Here Bishop Williams's house known as "Hukarere" was built in 1868 on the Clyde Road frontage and occupied on June 25th. Here he was able to graze a cow, and find pasture for the horse he used for travelling.

This move, and the alteration of the Diocese, with the entry into it of a large and increasing population of English settlers, completely changed the character of the

work in it, from a solely Missionary one to natives of the past, to that of the New Zealand diocese of to-day, dealing with a mixed population, and with more civilised means of living and travelling about.

After taking his wife and four younger sons home to Waikahua in October, 1867, Archdeacon Williams continued his work visiting and supervising the native ministers and teachers working among their own people in the district from East Cape to Hawke's Bay, and maintaining so far as he was able the regular religious services. At the beginning of June, 1868, he set out on a journey southwards, and visited the several settlements at Mahia, Wairoa and Mohaka. Being within a day's journey of Napier he decided to visit his relatives, and arrived there on June 22nd. Thus before returning to Waikahua he was able to join his brother James and Rev. S. Williams in assisting the Bishop and his family to move into their new house at Hukarere.

In July, 1868, the whole country was startled by hearing that the Maori prisoners at Chatham Islands had overpowered their guards, armed themselves, and compelled the master and crew of the schooner *Rifleman*, which had taken supplies to the islands, to convey them to New Zealand. They were landed at Whareongaonga, eight miles south of Young Nick's Head, on July 10th, 1868, under the leadership of Te Kooti. The party at once assumed a hostile attitude towards the friendly natives and any Government forces sent against them. They declined to give up their arms, and moved to the inland country at the back of Wairoa, where many of the old Hauhau party were still living. These natives were only too ready to assist in aggressive action. Notice was at once sent to the authorities in Wellington. The military operations taken are fully described in official records.

In "East Coast Records" Archdeacon W. L. Williams wrote as follows: "Te Kooti, who soon afterwards became so notorious, was a well known character in Poverty Bay; he had not previously shown any of the qualities of a leader of men. The various traders knew him as being

somewhat light-fingered, and generally as a troublesome fellow. During the time of the Waerenga-a-hika campaign he was among the supporters of the Government, while his brother, Komere, associated himself with the Hauhaus. One day, before the capture of Waerenga-a-hika, he was placed under arrest on a charge of having been in communication with the enemy, and of having given one of them some ammunition. He acknowledged that he had been in communication with his brother, but that the object of his communication was to induce his brother, if possible, to abandon the Hauhau side, and so to avoid disaster. At all events, nothing seems to have been proved against him, and he was set at liberty. When the Hauhau prisoners were being taken to Chatham Island, it is said that someone suggested that if Te Kooti were to be deported along with the Hauhaus, the district would be relieved for a time, at least, of a very troublesome character. This, as far as I have been able to learn, is how it came about that he was taken to Chatham Island. Moss, in his 'School History of New Zealand' says that 'at Napier he made three distinct appeals, through Mr. Hamlin, to Mr. Donald McLean to be tried, or at least to be informed why he had been made prisoner. No reply was given, but Te Kooti was put on board ship with the rest and sent to the Chatham Islands. He was by no means faultless, but he had not taken arms against the Government, nor had he ever joined the Hauhaus, and he resented very keenly the grossly unfair treatment which he had received from those who were in authority. In the course of his enforced residence at Chatham Island he had a severe illness, and during his time of convalescence he took to studying the Old Testament, especially the Books of Joshua and the Judges, together with the imprecatory passages in the Psalter. After his recovery he began to assume the role of a prophet, basing his teaching on the stories of the Israelites' victories. He also began to hold religious services morning and evening, teaching his fellow prisoners to recite together certain passages from the Psalms, or a cento of verses taken from the Psalms or

from other portions of Scripture, after which he recited himself a few short prayers composed by himself in Scriptural language, and addressed to Jehovah, but without any reference whatever to Jesus Christ, each prayer concluding with the words, "Glory to Jehovah, Amen." In support of his claim he is reported to have exhibited signs, one of which was that of light issuing from the skin of his hands, which unbelievers among his fellow-prisoners attributed to contact with the heads of wax vestas. One of the unbelievers was Keke, who told Captain Thomas that Te Kooti was contemplating mischief of some kind, but there may have been little in the way of evidence of which cognizance could be taken, though the sequel showed that the majority of his fellow-prisoners had come to look upon him as a leader whom they could trust, and were ready to place themselves implicitly under his direction. The opportunity for action came with the arrival of the schooner *Rifleman* of 82 tons, from Wellington with supplies which it was the business of the prisoners to convey to the redoubt. The number of the guard had by this time been reduced to nine, of whom two only were on duty in the redoubt. Te Kooti seems to have laid his plans without exciting any suspicion, and on a given signal the redoubt was taken possession of. One of the two sentries resisted, and was immediately felled with an axe, whereupon his companion submitted to be tied up and so rendered helpless. The killing of the sentry was contrary to Te Kooti's express orders, as was also the attempt to strangle one of the settlers. Having got possession of the redoubt the prisoners possessed themselves of arms and ammunition and had perfect command of the situation. Captain Thomas was bound in his own office, from which a considerable sum of money was obtained. The Captain of the *Rifleman* was on shore, but the chief officer and the seaman had no choice but to obey Te Kooti's orders. The number of those who crowded on board the small schooner was 169 men with 86 stand of arms, 64 women and 71 children. Two of the men, viz., Keke and Kawerio, kept themselves out of Te Kooti's way and were left

behind. Another, Warihi, who incurred Te Kooti's displeasure from his having seen Te Kooti using the match heads for the illumination of his hands, had injured his foot with an axe and was unable to walk, but Te Kooti ordered him to be carried on board. After they had got under way on July 4th the wind was not favourable and they came to anchor off Waitangi. The next day they started again with a fair wind and made good progress, but as the wind was foul again on the 8th Te Kooti ordered Warihi to be thrown overboard, this being necessary as he said, to propitiate his atua and to bring about a change in the wind. The order was promptly carried out, as no one dared to disobey. The poor man clung at first to the iron work on the side of the vessel, but, on the order being given, he was cast adrift and left to drown. The fact that the wind changed soon afterwards to a favourable quarter added greatly to the prophet's prestige, and inclined his fellow voyagers to render unhesitating obedience to any orders which he might give. They reached Whareongaonga as above stated on the 10th.

“On the 15th of July Captain Biggs was informed that Te Kooti was moving away from Whareongaonga, taking a track over the ranges to the westward. The friendly natives suggested that his object might be to make his way down the River Arai and so cause trouble in the district. Biggs therefore assembled his little force of English and Maoris and, guided by the natives, took up a position near the spot where the track taken by Te Kooti would touch the Arai, and returned on the 19th to Turanganui to make arrangements for the necessary supplies to be sent up to the camp, leaving Westrup in command. As he was returning to the camp on the 20th he saw H.M.S. *Rosario* coming into the bay, and came back to Turanganui to find that Colonel Whitmore had arrived to take command, with thirty volunteers under Captains Carr and Herrick. The *Waipara* also arrived the same day with a force of forty natives from Napier. On the following day the news was brought that the little army which Biggs had taken up the Arai had encountered

Te Kooti on the 20th at Papara-tu; that they had been short of food, the supplies which Biggs had dispatched on the 18th having reached them only that day about 8.30 a.m., just when Te Kooti appeared; that after fighting all day, they had been obliged to beat a hasty retreat during the night, leaving their camp with about 80 horses, saddles and bridles, and the fresh supply of food in the hands of the enemy; one Englishman and one Maori having been killed and seven wounded.

“After the fight at Papara-tu Te Kooti and his party proceeded towards Te Reinga and on the 31st were met at Te Umupakake, where the track descended to the Hangaroa, by a small force from Wairoa under Captain A. Tuke, which, after a skirmish, fell back towards Wairoa, and Te Kooti went on up the Ruakituri, where it would have been prudent to allow him to go his own way.

“Colonel Whitmore, soon after his arrival, got his various forces together and by July 30th had 140 English and 180 Maoris encamped a short distance up the Arai River. After various delays caused by the state of the track and the weather, they reached Pukehinau, on the Hangaroa, on August 5th, finding there the body of a half-caste youth named Brown, who had been shot by Te Kooti's orders when on his way to Wairoa with despatches. At Whenuakura, a little beyond Pukehinau, Colonel Whitmore dismissed the Poverty Bay contingent, reducing his force to 140, of whom 50 were Maoris from Hawke's Bay, and formed a depot for provisions there before going on up the Ruakituri. He overtook Te Kooti towards evening on the 8th, and in the action which followed seven men were killed, including Mr. Canning and Captain Carr of the Volunteers. The number of casualties on the other side was not ascertained, but Te Kooti was reported to have been wounded in the instep. Both parties seem to have drawn off from the scene of action in the evening, but the pursuing force suffered much from want of food and from the inclemency of the weather, and did not get back to Whenuakura until the evening of the 11th, being in a very much

exhausted condition. After a brief rest, the force moved to Wairoa, but the Colonel returned to Turanganui, and left on the 17th in the S.S. *Waipara* for Wairoa to take the force from thence to Napier.

“On August 20th Captain Biggs received notice of his promotion to the rank of Major and was instructed to enroll in the ranks of the Militia all the able-bodied men who were not included among the mounted volunteers. These were duly sworn in on the 26th and 27th, forming two companies of thirty each.

“The next reports of Te Kooti were that he was building a pa at Puketapu, on the Ruakituri, and that he had been joined by the people of the Te Reinga and by Te Waru and his people at Whataroa.

“At the end of September four men, Karaitiana, Reweti, Ahita and Karauria were sent out from Wairoa to get information as to Te Kooti’s whereabouts. Nothing had been heard of them for a fortnight when word was brought to Kopu’s pa, Te Hatepe, that they had been treacherously murdered by Te Waru’s orders. They had been received at Whataroa with every appearance of hospitality, and were tomahawked while they were asleep.

“Military settlers had already begun to occupy sections at Marumaru on the confiscated land, about twelve miles from the Wairoa township, and a blockhouse had been erected at Te Kapu, afterwards called Frasertown. On October 18th Marumaru was threatened by a party from Whataroa, and Captain Tuke withdrew his men from the blockhouse, and with the few men from Marumaru fell back on Wairoa township. As Wairoa seemed to be in danger of attack, a reinforcement of 120 natives under command of the chiefs Renata Tareha and Henare Tomoana, was immediately sent up from Napier to strengthen Captain Tuke’s small force, and the *St. Kilda* was sent off to Waiapu to fetch a contingent of the Ngatiporou.”

CHAPTER XXVI.

1868. *Bishop and Archdeacon Williams Attend General Synod, Auckland. Bishop Selwyn Leaves New Zealand for Lichfield. Poverty Bay Massacre. Pursuit of Te Kooti. Fall of Ngatapa. Ringatu Cult.*

From "East Coast Records" (W.L.W.): "Bishop Selwyn, who had gone to England to attend the first Lambeth Conference, and while there had been appointed to the See of Lichfield, had just returned to pay a farewell visit to his old diocese and to preside over the triennial session of the general Synod, which was to open on October 5th. As it was my duty to attend this Synod I arranged for my family to stay at Napier during my absence."

Archdeacon Williams took his wife and four young children to Napier by the small sailer *Muriwai* on September 18th, 1868. He then proceeded to Auckland in S.S. *Phoebe* with Bishop Williams to attend the General Synod.

The proceedings of this Synod opened on October 5th and closed on the 17th, the twenty-seventh anniversary of the consecration of Rt. Rev. Bishop Selwyn.

At this session Bishop Selwyn resigned the primacy, and Rt. Rev. Bishop Harper of Christchurch was elected to succeed him in this office.

Many important matters were considered and dealt with by this Synod including the report of a special committee on the question of the Bishopric of Dunedin, the alteration of the boundaries of the dioceses of Waiapu and Wellington and between the dioceses of Nelson and Christchurch.

Provision was also made for the setting up of Native Church Boards consisting of the clergy whether English or Maori ministering to the native population, and lay-

men representing the various Maori parochial districts, under the presidency of the Bishop or his commissary.

Bishop Selwyn and his family took their departure from New Zealand by the S.S. *Hero* on October 25th, 1868, after an impressive farewell service in St. Paul's Church.

Archdeacon W. L. Williams returned to Turanga by the schooner *Tawera* on November 6th.

Archdeacon W. L. Williams wrote in his "East Coast Records": "Sunday, the 8th, I rode over to Manutuke to hold service with the Maori congregation there. Just after the conclusion of the service the Maori postman from Wairoa appeared, carrying the mail which was due at Turanganui on the following morning. Everyone was anxious to hear what the postman might be able to tell us of the happenings at Wairoa. The force at Wairoa consisting mainly of Maoris, had been placed under the command of Colonel Lambert from Napier. The postman's story was that the force had gone on the previous Tuesday to Whataroa, which was found practically deserted, there being only one man and one woman in the place. The man, he said, had been shot. The woman, when asked 'Where was Te Waru?' said that she did not know. When asked again 'Where was Te Kooti?' she answered, 'He has gone to Poverty Bay.' The grave was found in which the four men had been buried who had been murdered there about three weeks before, and after burning all the whares, the force returned to Wairoa, which was reached on Thursday morning some time before the postman left.

"On my way back to Turanganui I stopped for an English service at Matawhero where Biggs was then living. I told him of the report which the postman had brought, whereupon he exclaimed saying that he had dreamt the night before that the force had gone to Whataroa and had found no enemy. When I mentioned the report that Te Kooti was on his way to Poverty Bay he said that he had received letters a few days previously from Majors St. John and Mair, who wrote from Opotiki to warn him that Te Kooti had been urging the Opotiki

people to join him in a raid upon the East Coast, and that he was reported also to have been joined by a number of the Waikato and Tuhoe people. He said also that he had got a few scouts under Captain Gascoigne, who were keeping a constant watch on the various tracks leading from the Ruakituri or from Wairoa, and that a very short notice from them of impending danger would enable him and others to get away to Turanganui. These scouts were maintained at the expense of some of the local settlers, the Government having refused to make provision for any service of the kind. Those who were in authority seemed to be under the impression that the position on the East Coast was not nearly so critical as those who were on the spot deemed it to be.

But "The mail duly arrived at Turanganui on Monday morning, and among my letters was one from the Rev. S. Williams, in which he said that he had received information on authority which he could not doubt, that Te Kooti had started for Poverty Bay, and he urged that all settlers should without delay get into as secure a position as possible. Moreover, he had informed Mr. McLean and the Hon. J. C. Richmond, who was then in Napier, of what he had heard, that such action might be taken in the matter as might seem to those who were in authority to be necessary. As Biggs was holding the R.M. Court in the redoubt that morning I went to give him the news which I had received, expecting, at the same time to find that he had got full information from Colonel Lambert of what had been done at Wairoa, and that he might possibly have had some directions from Napier. It was much to my surprise therefore, that he told me that the mail had brought him no communication whatever, either from Wairoa or from Napier. He was expecting nevertheless to hear from his scouts at any time that Te Kooti might be somewhere in the neighbourhood, and he would be ready at a moment's notice to come away to Turanganui. It is due to Mr. McLean to say that, though not out of the office, he had reason to know that he did not enjoy the full confidence of the Ministry, and that under the circumstances, it was for the Minister,

and not for the subordinate officer, to take what action might be necessary. It was, to say the least, extraordinary that there was no communication from Wairoa. Had it occurred to Colonel Lambert to send a small force over for Major Biggs' assistance some lives at least might possibly have been saved. In little more than twelve hours after my conversation with Major Biggs, he and his wife and infant child were numbered among the dead.

"Te Kooti, as we learned afterwards, made his appearance with his armed force some time after dark on the evening of the 9th at Patutahi where there was a small party of natives, none of whom was allowed to go away. From them he ascertained where various people were to be found, and having laid his plans, sent out armed parties to cut off as many as possible of the European population. The first victims were probably Messrs. Dodd and Peppard, who had taken up a sheep run in the immediate neighbourhood, and had arranged to commence shearing on the following morning. Major Biggs and Captain Wilson were attacked soon after midnight, and in the course of the next few hours thirty of the European population, of ages ranging from a few weeks to near 70 years, were struck down, one of whom, though left for dead, succumbed to her wounds a few weeks afterwards. Of the survivors, those who were living on the southwest side of the bay made their escape to Te Mahia, and the rest to Turanganui. Several Maoris also were murdered in cold blood during the early hours of that morning and others in the course of the next few days, the whole number being about thirty.

"This day, November 10th had its full burden of anxiety. I was aroused at 4.30 a.m. by one of my Maori neighbours, who startled me with the announcement that hostile Hauhaus were at work in the neighbourhood dealing destruction to life and property, the news having just been brought by Maori refugees from Matawhero, where one at least had been killed and another wounded. Soon afterwards a party was seen coming across the Waikanae creek, which proved to be Mrs. Bloomfield and

her family with Charles James, who had roused them after he had escaped from Major Biggs' house. Refugees came in from time to time during the day, some of whom were able to inform us of the fate of some of their neighbours. One of these, Dan Munn, had ridden out in the early morning to ascertain the truth of the reports he had heard, and was fired at by one of Te Kooti's men, the first shot taking effect in his left shoulder and the next fortunately missing him. Of some the fate could only be guessed from their non-appearance. The escape of some from the midst of the murder region seemed to be due to the murderers having retired to refresh themselves after the slaughter of the morning. Two schooners, the *Tawera* and the *Success* had got under way in the early hours of the morning, bound for Auckland and Tauranga. The wind fortunately did not favour them so that they were still within reach by boat. Captain Read, after some trouble in getting a crew, followed them in a whale-boat and induced them to return. The women and children, with two or three exceptions, were placed on board the schooners, some being taken to Napier and the others to Auckland. The wounded man, Munn, was also sent to Napier that he might be attended to in the hospital.

"In the evening Captain Gascoigne came over in a boat from Te Muriwai, and, being the only commissioned officer present, took command of the small number of Volunteers and Militiamen. At night we all retired to the redoubt to get as much sleep as the excitement of the time and the extreme roughness of the accommodation the redoubt afforded would admit of. The time, too, was shortened as all were kept on the alert from 2 a.m. till daylight as a precaution against surprise.

"About 8 a.m. on the 11th we were relieved of much anxiety by the arrival of Messrs. Kempthorne, Poynter and Scott, who, with eight others, had come from beyond Kaiteratahi, having kept to the hills to avoid coming into contact with any of Te Kooti's murderous bands. We were still further relieved by the arrival of the S.S. *St. Kilda* in the evening. She had left Napier before the

news of our troubles had travelled so far. Captain Fox, therefore, as soon as he became aware of what had happened, weighed anchor and returned to Napier.

“Early on the 12th the lookout party on the hill announced that there was an armed party at Makaraka apparently on the way to Turanganui. This caused some little excitement, which, however soon passed off when it was found that the enemy came no nearer, but retired after discharging their rifles. We learned afterwards that it had been Te Kooti’s intention to make an early attack on Turanganui, but the arrival of the *St. Kilda* probably caused him to change his plan. After this, numerous columns of smoke rising up in succession indicated the destruction of various homesteads.

“Te Kooti’s next move was to march on the friendly natives’ pa at Oweta. As the occupants were not in a position to offer him any effective resistance the few men with arms left the pa before he arrived. On his arrival he told those he found there that he did not mean to fight them, but that they must join him and go with him. As they hesitated he said that if they would not join him he would have them all shot, this being his usual method of securing obedience to his orders. It was well known that such a threat from Te Kooti could not safely be disregarded, and the consent of all promptly followed. After food had been served he placed five of them under guard of Te Waru’s men and took off all the rest across the Arai, presumably on their way to Puketapu, on the Ruakituri. When all were out of sight and hearing, the five men, in accordance with Te Kooti’s orders, were all shot. Their names were Paratene Turangi, Iraia Riki, Renata Whakaari, Ihimaera Hokopu, and Hira Te Kai. Their offence apparently was that they were known to be friendly to the Government. The corpses of four were buried at Oweta on the 16th by people from Muriwai, but Hira Te Kai was found to be still alive, though he had received four bullet wounds and three bayonet thrusts. He was taken first to Te Muriwai, and three days later he was brought to Turanganui, where he

was placed under the doctor's care, but he died on December 6th.

"Te Kooti went off with his captives up the Okahuatui Valley, and on the 16th a small party rode out from Turanganui to reconnoitre. They had not proceeded far before they fell in with Captain Wilson's eldest son, a boy of eight years, coming with a message written on a card, from his mother, who was still alive. He was brought in at once by one of the horsemen and Dr. Gibbs promptly started off with a party to bring Mrs. Wilson down.

"The story of Mrs. Wilson's sufferings and of her son's escape may here be briefly told. When the armed band came to the house in the small hours of the morning of the 10th Captain Wilson had not gone to bed, having been busy with correspondence for the outgoing mail. The door, after ineffectual attempts to induce him to open it, was broken down with a heavy piece of timber, but even so the assailants did not dare to go in.

"After some time shots were fired into the house, but without effect; at last the house was set on fire at both ends and the family was thus driven out. The party consisted of Captain and Mrs. Wilson, four children, one being an infant in arms, and Edward Moran. They had not gone far in the direction of their nearest neighbour, Goldsmith, before they were stabbed with bayonets, all but the eldest boy, James, who was with his father. When his father fell he scrambled away and was not pursued. He made his way to the house of Captain Bloomfield, which was about half a mile off, and lay down on the verandah. This would seem to have been about the time that the Bloomfield family were roused by Charles James and hurriedly left the house, but he did not see anything of them. For two days he wandered about finding a little food in one or other of the empty houses and hiding at times under a briar bush, but he saw no one. The first night he occupied an empty bed in the Bloomfield's house, but as he heard people about the house after he had gone to bed he betook himself on the second night to his hiding place under the briar bush,

having a little dog 'Flo' as his companion. As he lay quietly there in the early morning he saw a large number of people come to the house, who, after they had carried off many things out of the house, set it on fire as well as other buildings in the neighbourhood, and went away. When the place was quiet again, and there seemed to be no one about, he ventured out from his hiding place, and wandered towards the site of his old home. He went first to the house of a Maori who gave him a little food, and then strolled round to the old premises. There he found his mother in a small building which had not been burnt.

"Mrs. Wilson, when she was struck down with a bayonet thrust through her body, received several wounds in her arms while trying to screen her infant daughter. She lay there in a helpless condition until the following day, her clothing consisting of a shawl over her night-dress. The shawl, however, was taken away from her by a Maori man who lived nearby, and who supposed her to be dead. On Wednesday she managed to raise herself sufficiently to see the several corpses and missed her eldest boy. She then with much labour crawled to the site of the burnt house and quenched her thirst with water from the tank. She found a small kettle which she filled with water and by persevering efforts, conveyed it, together with a broken bottle from which she might drink, to the building in which her son found her on the next day. She had had no food for three days and the boy's first business was to find her something to eat. He found some eggs which he managed to cook under her direction, and he also got potatoes from the Maori man who had given him food. The boy had on a coat of his father's over his nightshirt, and in the pocket of the coat was a card case in which were a few cards and a small lead pencil. After several unsuccessful attempts Mrs. Wilson succeeded in writing a legible message on one of the cards which James might bring to Turanganui, the distance being nearly five miles. On two occasions the boy started, but missed the track near Makaraka and went back again. His third attempt was successful, and

he was met by the reconnoitering party and brought in by one of the horsemen to Turanganui as stated above. The journey to Turanganui must have been rather a severe trial to Mrs. Wilson in her weak state, but as soon as she arrived she was carried across the river under the doctor's direction and placed in a room in my little cottage, where she was carefully tended by Mrs. Jennings, the wife of one of the military settlers. Her relatives were communicated with as soon as possible, and on the 27th her sister Mrs. Lowry arrived from Napier to do what she could for her. The doctor having strongly urged the move, she was taken to Napier on December 14th, but serious symptoms set in soon after she arrived, and she passed away on the 17th. Dr. Spencer, who attended her during the last three days, expressed great surprise that she had lived so long after sustaining such severe internal injuries."

A force of 160 natives from Hawke's Bay arrived on November 13th, followed soon after by a few English volunteers, and another body of 180 natives with 30 Ngatiporou from Hicks Bay came to their assistance. On the 29th Rapata and Hotene with about 370 Ngatiporou who had been under Colonel Lambert at Wairoa arrived on the scene, having travelled overland, and three days later Te Kooti was driven from Te Karetu, and fell back upon Ngatapa, his losses in this fighting being over 65.

Further from "East Coast Records": "Considerable excitement was caused late in the afternoon by a report that Te Kooti was at Patutahi with a considerable force, and also that about 20 refugees who had made their escape from Te Kooti were at a place about 5 miles up the Taruheru River. On making enquiries I was told by Hotene that a party of Ngatiporou was under orders to go and shoot all the party of refugees. I immediately reported the matter to Mr. Richmond, who spoke at once to Rapata and Hotene, telling them that a party which was told off for this service might escort the refugees to Turanganui without using any unnecessary violence. The men who were preparing to go were evidently much relieved by Mr. Richmond's version of the order. Scouts

were sent out to ascertain the truth or falsehood of the report that Te Kooti was at Patutahi. These brought word that they had advanced far enough to satisfy themselves that the report was correct, and Colonel Whitmore started off early in the morning to Patutahi to find that the enemy was in the neighbourhood of Opou, on the Arai, where Finlay Ferguson, William Wyllie and a Maori had already been killed. A number of men were sent over with Major Roberts in the *Sturt* to the Waipaoa with a supply of ammunition, to the support of Ihaka Whanga, who had his men at Oweta. Te Kooti was then followed up, and was brought to bay on January 1st at Ngatapa, from which, when thoroughly investigated, there seemed to be no possible way of escape, but during the night of the 4th the greater part of the garrison made their way down the face of a cliff which had been left unguarded. As soon as day dawned their escape was discovered and they were immediately pursued and many of them were killed. Fourteen men were taken alive in the pa and about 66 women and children. Fifty-eight dead bodies testified to the terrible havoc made by the shells from the cohorn mortar. Their total loss during those few days was said to have been at least 125 killed, while the casualties on the other side were eleven killed and five seriously wounded. Te Kooti himself escaped, though not without a wound in the shoulder, which cannot have been of a serious character. He was now a fugitive, but as he was known to have so many sympathisers in various parts of the country it was impossible to feel confident that he would give no further trouble in this district."

In April, 1910, Archdeacon W. L. Williams wrote the following: "The Hauhau and Ringatu. The section of the Maori people now commonly spoken of as 'Ringatu' we hear sometimes designated as Hauhau. This is misleading, inasmuch as Hauhauism lasted for a very short time. The system which is now known as Ringatu was not brought in till Hauhauism was pretty well forgotten. That this may be clearly understood it is

worth while to call to mind something of the history and characteristics of Hauhauism."

This is fully set out under the heading of The Hauhaus in Chapter XXII.

"Anyone who is even moderately acquainted with those who are known as Ringatu will see at a glance that there is very little of what has been said of the Hauhau applies to them. In fact the only point on which they agree is the rejection of Christianity and the hatred of the Pakeha. The Ringatu system was devised by Te Kooti on his escape from Chatham Island, if not during his residence there.

"His attitude at Whareongaonga where he landed was regarded by the friendly natives in that neighbourhood as one of decided hostility and defiance. He personally had undergone very serious provocation. Whatever other offences he may have committed he had never taken up arms against the Government, and yet he was deported to Chatham Island along with the prisoners who were taken at Waerenga-a-hika and elsewhere, as though he was one of them. His mind was thus embittered against those whom he considered to have been in any way connected with his deportation, and it is no matter for surprise that when the opportunity occurred of making his escape and of taking vengeance on those who had, as he considered, done him so great an injury, he availed himself of it.

"In a small manuscript which was found at Ngatapa some time after was a memorandum by him dated February 21st, 1867, at that time his illness being very severe he heard a voice telling him that he would be raised up again. This, as he was not aware of anyone being near him at the time, he spoke of to his fellow prisoners as the voice of God. In the same manuscript mention is made of the voice as having spoken to him on several subsequent occasions, on one of which he was bidden to stretch out his hand, on doing which the hand appeared to be in a blaze, though he felt no sensation of burning.

“In another manuscript which was found in another of the places which had been occupied by him are a number of prayers which were used by him and his followers, presumably compiled by Te Kooti. Some of these contain expressions from the Psalms in which the Psalmist prayed for deliverance from his enemies. One of them was to be used by his followers when loading their guns, and is under the heading of ‘He inoi Puru Pu.’ In none of them is there any reference to our Lord Jesus Christ, but all are addressed to Jehovah, and each is concluded with the words ‘Kororia ki to ingoa Tapu. Amine’ (Glory to thy Holy Name, Amen). When I visited the Bay of Plenty with Bishop Stuart in 1878 we found that the religious exercises of Te Kooti’s followers in that district consisted in the recitation in common of a cento of passages from the Psalms and some other portions of the old Testament chiefly of a warlike tone, followed by some prayers of the same character as those contained in the above mentioned manuscript. We were asked whether any objection could be taken to these exercises, seeing that they were couched in the very words of Holy Scripture. The obvious answer was that they made no reference whatever to what our Lord Jesus Christ had done and suffered on our behalf; they implied a deliberate rejection of the salvation which was wrought for us by him. At Te Teko we were told in so many words by one of their leaders that they had abandoned the way of the Son and had taken the way of the Father. In after years the force of our objection came to be recognised, to obviate it Our Saviour’s name has been introduced into their prayers, but they pay no deference to his teaching, they seem to have no sense of sin, nor do they recognise any necessity for deliverance from it. Their children moreover, as far as any teaching of theirs is concerned, are growing up in heathen ignorance.

“To emphasise their abandonment of the religion which they had been taught by the Missionaries, the observance of the first day of the week by abstaining from ordinary work was discontinued, and the observance of the seventh day substituted for it. Their religious

exercises are generally performed early in the morning, and on Saturday the rest of the day is spent in amusement or in idleness till the time of their evening devotions."

"The twelfth day of each month is observed, in accordance with Te Kooti's directions, by their gathering together in some convenient centre in each district, and going through their religious exercises on Saturday. The reason of this observance is not very obvious.

"The name Ringatu was given to them by others because it was originally their practice to hold up the hand when ascribing glory to God at the conclusion of their prayers. Another self-styled prophet of later date than Te Kooti was Himiona of Motiti in the Bay of Plenty, whose teaching was followed by a number of the Arawa of Maketu and the neighbourhood. His system though not savouring of war, like that of Te Kooti, resembled in other respects the later developments of it, the observance of the seventh day being a prominent feature. Owing to this the followers of Himiona have all been reckoned as Ringatu. Many of these, however, have already acknowledged that they had been led astray, and have returned to seek the satisfaction of their soul's need in the simple acceptance of the gift of God. In their secession, for which they had no particular reason, they perhaps regarded themselves as merely forming one more separatist Christian body.

"After the eruption of Tarawera in June, 1886, Himiona rashly ventured to predict that a similar eruption would occur in the same place in the following April. As this prediction was not fulfilled, his reputation as a prophet suffered considerably, notwithstanding that the failure was attributed by some of his followers to the earnestness of their prayers that the eruption might not occur.

"In the early period of the war the disaffected Maoris used to talk about Ruru-atamai (knowing owl) and Ruru-wareware (simple owl) meaning by the former the Pakeha, and by the latter the Maori. They also got the notion into their heads that the Ruru-atamai had shown

his sagacity by sending missionaries to put the Ruruwareware off his guard, and inducing him to accept Christianity, and then, when the time was ripe, bringing in an armed force to oust the simpleton from his land. This notion accounts in some degree for the obstinacy with which the Kooti-ite section of the Ringatu maintain their attitude of aloofness from any Christian teaching."

1868

CHAPTER XXVII.

1869

Bishop Williams Returns to Napier. Seeks Aid For Rebuilding Schools. Archdeacon Williams Continues Work. Takes Family to Auckland.

Before returning to Napier after the General Synod, Bishop Williams went to visit his relatives in the Bay of Islands. When in Auckland again on November 13th he received the tragic news of the Poverty Bay massacre.

He landed at Napier on the 18th and found the place in great excitement, the S.S. *St. Kilda* was just leaving with 200 natives for Turanga, 80 having already gone to its assistance by the *Ahuriri* the day before. Four days later they were disturbed by a false alarm of a threatened Hauhau attack. On December 14th Archdeacon Leonard Williams arrived from Turanga by the P.S. *Sturt* when he brought Mrs. Wilson to Napier.

Bishop Williams wrote as follows to close his diary for the year 1868: "Another year has passed away and we still have little light upon our path. The state of the natives is more unpromising than it has ever been before. The course taken by the Government seems to be most unwise in many particulars, and there appears to be a disposition to persevere in their own purposes. The matter most to be regretted is that there is no recognition of a Divine Ruler and Disposer of events. We fall back upon the gracious promises of God. The Lord of Hosts is with us, the God of Jacob is our Refuge."

Archdeacon W. L. Williams returned to Turanga on January 15th, 1869, and five days later was followed by the Bishop who had been granted a passage by the P.S. *Sturt* on which Mr. Richmond was travelling. They discussed the Government proposal to settle some of the East Coast Ngatiporou at Turanga; this the natives did not approve of. The Bishop also talked to the natives about the recent doings there, and returned to Napier by the *St. Kilda*. The Archdeacon, before going to Napier on March 9th arranged to dispose of the remainder of their Waerenga-a-hika cattle and horses. As the existing state of affairs rendered it quite impossible for his wife and family to reside at Turanga in safety, he took Mrs. Williams and their four younger sons by S.S. *Lord Ashley* on April 10th to Auckland, where they occupied Sir. W. Martin's house at Tararua for several weeks. This had been kindly lent them until they were able to rent a suitable house. While there the Archdeacon assisted in native work in the neighbourhood, and attended to several matters of business. He sent to the Bishop information about flax dressing, which had been asked for by friends in Hawke's Bay.

In June the Archdeacon was able to secure the lease of a house near the Church of England Grammar School, then conducted by Dr. J. Kinder. After some delay the family moved to their new quarters. Archdeacon Williams then paid a visit to Turanga where in July he arranged with the Court for the issue of a Crown grant to the Bishop for the Pouparae farm. On his return to Auckland, as Dr. Maunsell was going to Australia for rest and change of air, the Archdeacon undertook the duty for him at St. Mary's Church for several weeks from the beginning of August, and he also gave instruction to one of their East Coast native teachers who was preparing for ordination to the ministry.

Their eldest son who had been at St. John's College until it closed at the end of 1868 was already attending the Grammar School, and joined the family when they arrived in Auckland. Their four daughters remained with their grandparents in Napier. Their youngest son,

Arthur Edward Williams, was born at Parnell on September 17th, 1869.

At the beginning of December Archdeacon Williams went back to Turanga, and for the next eighteen months made his Waikahua cottage his headquarters while carrying on his work with the natives on the East Coast; during this period he paid occasional visits to Auckland.

On December 17th he wrote to Mrs. Williams that he had seen the plan of the proposed town, which was being laid out by the Government on the north bank of the river. He described the suitable sections he had seen which he would like to secure as a site of a permanent residence at a later date. This town was in due course named Gisborne.

Bishop Williams after his return to Napier continued to organise the church work and assist in the religious services there, and in the neighbouring settlements. He visited the numerous Maori villages and held services throughout the Hawke's Bay district, besides arranging for and holding church services with various groups of European settlers who were now rapidly occupying the country.

As population increased, this district was ultimately divided into separate parishes and parochial districts.

The Bishop was most anxious to renew his native schools which had been worked so successfully at Poverty Bay, and had been broken up by the Hauhau rebellion, but he had been unable to secure the necessary financial help. The same difficulty had also prevented Rev. S. Williams from restarting his Te Aute school.

On July 27th, 1869, Bishop Williams wrote to his sister in England, Mrs. E. Heathcote: "My mind is just now full of the subject which has been weighing upon me for the last four years, but upon which I have failed to obtain any light; you enclose a letter from Mr. Bowker in which he states 'on December 1st the C.M.S. Committee made a grant of £250 towards repairing the heavy losses of the Bishop of Waiapu. The idea of the Committee was that the Bishop should issue an appeal to the Christian

public and head the list of contributions with the C.M.S. grant.'

"Now in order that you may clearly understand the case, I will go back to the beginning of my efforts to obtain assistance.

"I forwarded a statement to the Society on 28th October, 1867 (see pages 262 to 265). After stating the particulars of the losses which had been sustained at Poverty Bay I gave a resume of the steps which I had taken from time to time to obtain help from the Government. It then continues: The Bishop was informed by the Colonial Office in March, 1866, that it was the intention of the Government to confiscate a certain amount of land at Poverty Bay, and that from this source it was likely that compensation would be given for the losses which had been sustained.

"In the month of December, 1866, the Bishop went to Wellington for the purpose of seeing the Ministers of the Crown, and on the 28th of that month application was made for a grant of £1,000 towards the erection of school buildings at Te Aute, but no answer was elicited.

"This application was repeated on March 29th, 1867, to which an answer was given on April 25th in which the Native Minister says that 'the Government do not feel justified in speculating so largely on the success of this undertaking, over which they can exercise no practical control.'

"In August, 1867, the Bishop again went to Wellington, and submitted a proposal to the Ministers in another form, that inasmuch as it had been admitted that the claim for compensation was a valid one, an advance of £1,000 upon this claim should be made for the purpose of providing in part the funds required for the erection of school buildings.

"The Bishop further left with one of the Members of the House of Representatives a petition to the House. On October 14th an answer was given that a Committee of the House of Representatives appointed to enquire into the subject of compensation for losses during the war has not reported favourably as to the liability of

the country to satisfy those claims, and that under the circumstances the Native Minister does not feel justified in holding out any encouragement to any action being taken in anticipation of payments by the Government.

“My statement to the Society then proceeds: ‘Under the circumstances the Bishop is reduced to the necessity of appealing to the Christian public for help to cover the losses which have been sustained in the public and private property of the Missionary establishment as well as to enable him to resume the important work he has so much at heart.

“ ‘It is a hard matter after a labour of forty years to be driven to this alternative, but the course which is laid down by the New Zealand Government precludes all hope of securing that kind of education for the natives which as a Missionary body we ought to desire.

“ ‘The object which is especially aimed at in the Church school is that a body of young men may be trained to act as schoolmasters among their countrymen, and that from among this number there may be selected the more promising candidates for the Pastoral Office. These objects are ignored by the Government. It is not a religious education which they desire. If only secular education is given, and especially in the English language, their great desideratum is attained. Schools therefore whose main object is the promotion of religious knowledge must run in a different groove.

“ ‘In writing to continue this work and to resuscitate those schools which have been dispersed through the unhappy consequences of the war, it is not proposed that a new experiment should be made but only a reconstruction of what has been already tried with success. There are at this time thirteen men of good report who have been ordained to the sacred office of the ministry in our church, and are now labouring with zeal and diligence among their countrymen, and four others have been called away to their rest. It is then no visionary scheme, but a reality upon which the blessing of God has hitherto been poured out, and without doubt a Christian public will respond to this appeal.’

“In the letter which covered this appeal I further wrote: ‘The Colonial Secretary very truly said to me nearly twelve months ago that he felt that if something was not now done, the education of the natives would collapse altogether. I wish therefore to make another attempt, but I have hitherto been baffled at every turn. In our present difficulty I look to the Society for counsel and assistance. This case is one in which the conduct of the Government shows so much indifference, not to say injustice, that I feel that if the Parent Committee should see proper to put forward the statement before the public, it will be at once responded to, to the full extent of our necessities. We have been helped forward hitherto by the good Providence of God, and the work which was carried on at Poverty Bay was prospered and bore fruit. It has been permitted for some wise purpose to receive a check, but we hope to see it again revived and that God’s blessing will rest upon it.’

“I had thought that the statement from which I have given you some extracts was a sufficient appeal, and I had requested the Society to put forth the appeal to the Christian public.

“It was long, very long, before I received any reply, indeed for a length of time I was doubtful whether my statement had reached England. It did, however, arrive there at the end of December, 1867.

“On 29th April, 1868, I forwarded a duplicate of the statement, supposing it possible that the original papers might have miscarried.

“On 22nd of May I again wrote the Secretaries pressing upon their fullest attention the whole subject in the fullest manner. I gave one paragraph from that letter in my last letter of April 29th. I mentioned that of the funds which were spent at Waerenga-a-hika on the public work, £982 was from private sources, the larger portion being my own money, that in addition to this, property belonging to myself and my son which was destroyed at Waerenga-a-hika amounted to £529, now I am obliged to add that in order to supply furniture and other necessities for housekeeping I have been

obliged to borrow money for which I have to pay £10 per cent interest. I trust therefore that you will do me the justice to allow that it is not without reason that I now press our claims, both those of a public and private nature, upon the consideration of the Parent Committee. It surely cannot be in accordance with the feelings of the Society that their Missionaries who have sustained these losses from the fact of their holding on to their post to the last moment should be placed in this position.

“At length at the end of October I received a very kind letter from Mr. Venn written on September 1st, 1868. This was followed on December 1st by a letter from Mr. Hutchinson, Secretary to the Society. He writes: ‘We take this opportunity, although the Committee only met to-day, to inform you that they have granted £250 towards your own losses at Poverty Bay, and *have determined to publish your appeal for subscriptions*. We trust that the result may be to produce a fund which will go towards compensating the mission for its heavy losses sustained at Poverty Bay. *We hope to write more fully on the subject by an early mail*. Signed Edward Hutchinson.’

“After this I naturally looked for the publication of the Appeal, and also for some further communication from the Secretaries as to what was being done, but you will be surprised to hear that from that time to this there has been no further communication. The Committee it is said had determined to publish the Appeal which I had sent to them, but they have not done so. I do not feel that I can send my Appeal over again to Mr. Mee. They have before them all I have to say. The fact that they received the Appeal at the end of December, 1867, and that the Committee took no notice of it until December 1st, 1868, although in the interval I had repeated again and again my request, does not by any means encourage me. Right or wrong I confess that I have felt very sore upon this subject. It was while smarting under what I considered to be great neglect on the part of the Society that I wrote a letter to Mr. Venn on August 31st a copy of which I have already sent you.

It was because there seemed to be an absence of disposition on their part to do anything that I then wrote to ask you to confer with your immediate friends on the subject to see if anything can be done.

“In your letter of March 24th you proposed queries about our school which I answered in a letter of May 27th. I am not able to give more particulars of what our intentions are about the school. All depends upon the means which may be provided. At present we have no funds and consequently nothing is being done. In the statement I have mentioned what has been the course while the school was in operation, that it was to educate a select body of natives upon Christian principles, from among whom it was proposed to choose out, as we have done before, the most promising pupils as candidates for the pastoral office.

“I will now conclude this wearisome letter hoping that it may please God to put it into the hearts of His people to come forward to our help.

“P.S. I see that on February 18th I acknowledged the Secretary's letter of December 1st as follows:

“‘I acknowledge with many thanks the letter of the lay Secretary of December 1st in which you authorise me to draw for the sum of £250 towards my losses at Poverty Bay and which further states that you have determined to publish my appeal for subscriptions.’

“‘The Appeal and Statement sent to the Church Missionary Society on October 28th, 1867.

“‘Statement respecting the losses which have been sustained at the Mission Establishment at Poverty Bay, New Zealand, together with the efforts which have been made to obtain compensation and assistance from the Government in New Zealand.

“‘The Missionary Station at Waerenga-a-hika in Poverty Bay, New Zealand, was undertaken in the year 1855 with the primary object of preparing school masters and Clergymen from among the Native race. A gift of land was made by the natives for the support of the establishment and the necessary buildings were erected by the help of grants of money from the Church

Missionary Society, also of grants from the General Government, and by contributions from private sources.

“ ‘As the result of the work which has been carried on, eight of the students have been admitted to Holy Orders, and seven are at this time ministering to the native population as faithful and zealous labourers, one has been removed by death. Two candidates are now waiting for ordination, the delay arising from the native disturbances in the Diocese.

“ ‘All things continued to prosper up to the early part of 1865, when a party of Hauhaus from Taranaki arrived at Opotiki and perpetrated the horrible murder of Mr. Volkner. They then sent messengers over to Poverty Bay to give notice of their approach, and at first the inhabitants of the district declared their determination to resist the intruders and to require their immediate return, but when the body of Hauhaus reached Poverty Bay they speedily established their influence until the greater portion of the people became their determined followers. The attitude of the Hauhaus at length became so threatening that the friendly natives, now greatly in the minority, recommended that the Bishop and all the missionary party should withdraw for a time from the District. This took place at the beginning of April, Archdeacon W. L. Williams alone remaining with the friendly tribe on the Coast, the station at Waerenga-a-hika being no longer tenable.

“ ‘The influence of the Hauhaus continued to increase until it became necessary for the Government to take hostile measures against them, and as soon as they saw that an attack was about to be made upon them they first plundered all the property which remained on the Mission Station and burnt nearly all the buildings.

“ ‘The amount of property has been carefully estimated, but the following totals are far below the actual value:

Buildings	£2,753
School Property	617
Private Property of the Bishop	482
Private Property of Archdeacon W. L. Williams ..	100
Private Property of Rev. E. B. Clarke	20
One hundred head of Cattle	500
	<u>£4,472</u>

“ ‘During the progress of the school there was the sum of £982 obtained from private sources expended upon school buildings in addition to the grants from the Government and from the Church Missionary Society, and of this sum a large portion was given by the Bishop.

“ ‘In the case of losses which have been suffered at Taranaki and Waikato, compensation was given by the Government, and the Bishop was led to hope from communication with the officers of the Government that a like course would be followed in respect of the losses sustained on the East Coast. After repeated applications, the Bishop received a final answer dated October 14th, 1867: “That a Committee of the House of Representatives which was appointed to enquire into the subject of compensation for losses during the war has not reported favourably as to the liability of the country to satisfy these claims, and that under the circumstances the Native Minister does not feel justified in holding out any encouragement to any action being taken in anticipation of payments by Government.”

“ ‘The hope is, however, entertained, that as soon as the country is again settled down in peace, the operations of the training schools may be renewed, which are so essential to the well-being of the native race, and that God will provide the means by which they may be carried on.

“ ‘In the meantime the expenditure of private funds for the maintenance of public work, together with the wholesale destruction of private property which has been mentioned above, had entailed upon the Bishop the necessity of seeking for assistance, and in the interval the only means which has been open for the purpose of replacing a portion of what was lost has been to borrow money at the usual high rate of Colonial interest. While negotiations were pending with the General Government, it was hoped that provision would have been made to cover a reasonable proportion of the losses. When this prospect failed the case was referred to the Church Missionary Society. An answer has been received written in a most friendly tone by Mr. Venn in which he states, “as soon

as the Committee of Correspondence resumes its meetings, I will submit your case. We have alas had several missionaries at Abbeokuta who have lost everything through the violence of sudden enemies. In such cases the Committee have thought themselves not justified in doing more than the replacement of an original outfit and allowance for furniture which has amounted to about £100. To this I feel sure the Committee will go towards compensating you and your son, and I should trust the Appeal will bring in some private assistance as well as the means of establishing the school."

" 'At the present time it does not appear that more than a very limited assistance can be reckoned upon from the Church Missionary Society. This statement is therefore submitted for the consideration of those who may feel an interest in the case.' "

1869

CHAPTER XXVIII.

1870

Bishop Williams's Reports For 1869 and 1870. Funds Raised by Mrs. Heathcote's Appeal. The Aute School Decided on and Timber Ordered.

On December 8th, 1869, Bishop Williams wrote to the Secretaries of the Church Missionary Society: "In proceeding to give you a general account of the year which is now closing I must first mention the political state of the country. The last year closed with the dreadful massacre at Poverty Bay. This was followed by operations against Te Kooti under the command of Colonel Whitmore with a Maori contingent and the English constabulary. Te Kooti made a stand at Ngatapa, a fortified pa, which eventually came into our hands, but not until Te Kooti with a number of his people had got safely away. After this Te Kooti recruited his strength and made a raid upon Mohaka, a village on the coast about 40 miles from Napier. The natives of this place are among our most exemplary Christian natives. Several of the people were killed at their farm, being taken by surprise, but the rest made a vigorous stand against a great superiority of numbers. Then further attempts were made to overpower Te Kooti in the centre of the country, but the operations were badly conducted and were attended with no favourable results. Happily in July there was a change of Ministers, and a new policy was introduced. Te Kooti was followed up with as much vigour as before, having taken up his quarters in the fastnesses behind Taupo, but it was well understood among the King natives that Mr. Maclean being at the head of affairs, there was a greater probability of a reasonable hearing of their grievances. The Waikatos had shown a disposition of peace for many months before, and indeed had abstained from any overt act of hostility for the last three years. Before the session of

the General Assembly was over, they had sent a messenger to open a communication with Mr. Maclean. As soon therefore as the Assembly had closed Mr. Maclean visited Whanganui and Taranaki where the feeling of the hitherto doubtful natives was encouraging. At Taranaki it was remarked by the newspapers that a large body of the natives who then came together had not been into New Plymouth since the year 1860. Mr. Maclean then proceeded to Auckland, and at the request of the King natives at Waikato he went to open communication with them. The full particulars have not transpired, but it is stated that the preliminaries are satisfactory. There is at length therefore a prospect that peace may be again restored. God grant that it may be so.

“The condition of the native church is much affected by the state of the country. We cannot look for order in a time of general commotion. It is so in civilised countries, and still more in a country emerging from barbarism, and where the salutary influence which ought to arise from intercourse with civilised man has been reversed by the force of circumstances.

“Before the breaking out of the war it might be said that Christianity was prevailing over the whole country, and although as was to be expected there were very many who had received the word gladly but were afterwards offended, yet Christianity had so far an influence over the whole community that there was a more strict outward observance of the sabbath than among our own people. The good practice too was kept up of ringing the bell morning and evening when a large proportion of the inhabitants of the village assembled for family worship. Then came this unhappy war, the causes of which it is not necessary to enter into, though it is easy to show, and moreover has been acknowledged by the House of Representatives, that we were wrong at Waitara where the war commenced. The natives then considered that they were standing up for their rights and doing what most Englishmen would have done in like circumstances. When the war had commenced it was no easy

matter to discontinue it, but after a time there came a cessation of hostilities. It was at the end of the Taranaki war, before the war broke out in Waikato, there was an opportunity of arranging peace, and it was only in consequence of the cross purposes of the Governor and his Ministers that peace was not settled. After the hostilities in Waikato had proceeded for some time, and after the battle of Rangiriri there was again an opening for reconciliation. The natives invited it, and the Governor was ready to encourage it, but again there arose a misunderstanding between him and the Ministers, and the war was allowed to go on. The natives were worsted and confiscation of land ensued at Waikato and elsewhere. Up to this time the natives continued their Christian profession, how far it was sincere I am unable to say. At length the Hauhau superstition was set on foot. The natives were under the influence of deep irritation. They believed they had been wronged. They had persevered throughout in praying to God for victory, but it was in vain, and now when another way was put before them by the originator of Hauhauism, with the assurance that certain success would follow, they said they would try the new doctrine which would do so much for them. This then will sufficiently explain why the body of natives who were in arms against the Government cast off the Christian religion which they had received not very long before, and took up a new form which was a mixture of Christianity with much superstition. And yet many were soon tired of this and acknowledged the folly of it. On the occasion of a visit from Dr. Maunsell to a Hauhau party in Waikato, a chief said 'We are glad to see you and to have our old service again. We get no benefit from our Hauhau Karakia. It is like a person trying to cross a river in a large square box, there is neither head nor stern, and when we try to steer it we cannot get it to move rightly.' I believe that those natives who have turned Hauhau will if peace is established be generally inclined to come back again. As to the idea that the Maoris as a people are Hauhaus and rebels, it is a great mistake. I have just made a rough estimate of the

population at the present time, which agrees with what I see to be the Government estimate. After making large deductions for the loss of life during the war, there may be about 35,000 including all ages and sexes; of this number there are only 9,000 who belong to the King or Hauhau parties. It will naturally be asked, how is it if the proportion of Hauhaus is so small, that they give so much trouble? The reason is that they are located in the inaccessible parts of the country, and like the bush-rangers in Australia and the Bandits in Italy they are hard to catch.

“Then too as to the idea that neither Christianity nor civilisation have taken root among them. Let us follow up the simile of a root. Seed may be planted in the ground and grow, but afterwards it is trampled down and hardly a vestige of it remains, but in time it begins to show signs of life because the root is there. Now this is somewhat like the native church. At the time that Christianity was beginning to take hold upon the people, the country was colonised. The natives would expect to find among the people of their instructors an illustration of those good lessons which had been inculcated upon them. Instead of this there was a limited amount of good with a great admixture of positive evil. There was much bad example especially of drunkenness and a facility of indulging in the habit of intoxication, and in a large part of the English community a lamentable indifference to religion. Then the facility of obtaining property by traffic, though good in itself, brought with it many attendant evils, but the great demoralising influence has been the war. In the minds of the Hauhaus there were embittered feelings, which as I have already explained resulted in the adoption of the Hauhau superstition. The war too has had a very evil influence upon the friendly natives who have been fighting for us. There is a recklessness and indifference to religious matters which follows in the train of war in all countries which are too well known to require any explanation. Here there is an amount of sifting to which the native Church in New Zealand has been exposed, to say nothing of the innate

wickedness of the human heart which inclines to evil, and that continually, and yet Christianity has so far taken root that it continues to show signs of life. I find at the Native villages a much larger proportion of the community attending service than there is of the English people, and the attention and the orderly deportment are good. Not that their Christianity is in a healthy state, I should wonder if it was under so many depressing circumstances. It is a great blessing in the midst of all our trials to see that the native clergymen are faithful in the work which has been committed to them. What then is the prospect of the future? We look to God to cause the light of his countenance to shine upon us and we trust that the dawn is near at hand. All things seem to be working together to this end. Our great drawback is that a stop has been put to our efforts to increase the native pastorate. There are thirteen native clergymen labouring faithfully at their posts, and there are applications for others, and the means for their support are forthcoming, but there are not men under preparation.

“The efforts I have made since the year 1865 have been often before you, but no result has followed. The Government has done nothing, and are indisposed to do anything. They have withdrawn the support which they used to give, and though they have talked of supporting schools it was with the stipulation that they should not be schools for the preparation of religious teachers. But even the idea of this secular education seems to have fallen to the ground in the confusion occasioned by the present troubles.

“In our extremity we lift up our eyes unto the hills from whence cometh our help. Our help cometh from the Lord which made heaven and earth. God is now answering our prayers, and we believe that the time is near at hand when we shall have better tidings to give.”

On receipt of Bishop Williams's letter mentioned in the previous chapter, Mrs. Heathcote published the appeal, and worked with such prompt energy that in addition to earlier private gifts for which he thanked her, the Bishop wrote that on December 24th, 1869, the

Secretary of the Church Missionary Society had advised that he had received from Mrs. Heathcote subscriptions amounting to £333 12s., so that including the Society's grant of £250 he could now draw for £583 12s. By the end of September, 1870, the Bishop received further remittances of £800. With the amount now in sight it was decided, after consultation with Archdeacon W. L. Williams and Rev. S. Williams, that a school house and dwelling for a resident master should be built at Te Aute for the Te Aute College, on the understanding that the money now advanced should be repaid by the Trustees of the Te Aute School Estate, which now under the skilful management of Rev. S. Williams, was producing a satisfactory income. On December 26th, 1870, Bishop Williams wrote:

"It is settled that the school shall be built a short distance from Samuel's house.

"The master will reside at the school, but Samuel will be close at hand to superintend and take part in the religious instruction. The timber is now being sawn in the neighbouring forest."

The Committee of the Church Missionary Society had authorised the payment of £100 per annum for the master's salary which was drawn for when the school was occupied.

On November 28th, 1870, Bishop Williams wrote the following report: "The prospects of our Missionary work are much bound up with the native war. I will begin therefore by giving a brief sketch of what has occurred during the past year. In the early part of December, 1869, we heard that Te Kooti, having as was supposed about 300 followers, was at the head of the Whanganui river. There had been several skirmishes before this on the borders of lake Taupo between Te Kooti and the friendlies. Towards the end of January he was attacked in force by Colonel Macdonald and a large body of our allies, and driven from his position with loss. He was then pursued towards the interior of the country, and was again attacked by the natives of East Cape and Whanganui in the month of April at

Waioeka which is a branch of the Opotiki river. A considerable number were killed and others were taken prisoners including the women and children, but Te Kooti as usual contrived to escape at the last moment with a few followers, said to amount to about thirty. Since that time he made an unsuccessful descent upon Tolaga Bay with a very small party, his object no doubt being to obtain ammunition. It is reported, however, that since that time several of his people have left him, so that he is now a wanderer in the forests of the interior. There is then reason to hope that this trial is near to its termination, and if only he could be secured, there would, I believe, be no further cause for apprehension, for the accounts we hear of the proper King party at Waikato are more and more assuring every day.

“In the month of December I had an opportunity of paying a visit along the Coast in the Government steamer *S.S. Sturt*. January 15th and 16th were spent at Wairoa where we have a native clergyman, and I was able to look around upon all the people who were within reach, but the district was in an unsettled state, and many of the natives were away after Te Kooti at Taupo.

“December 17th, 18th and 19th I was at Turanga. A number of the scattered remnants of the natives are living there and on Sunday I administered the Lord’s Supper to 17 communicants.

“On the 20th we called at Opotiki where I visited poor Volkner’s grave. The district presented a very forbidding aspect at that time, the native population being much connected with the English constabulary, and partaking of all the worst influences of a military camp. December 21st and 22nd were passed at Tauranga, and we then continued our course to Auckland.

“In the month of March I was to have met my son the Archdeacon at Waiapu, and have held there an ordination of two of our native teachers, but being disappointed with the movement of the steamer I did not reach Turanga until the Archdeacon was on his way back and the ordination was deferred. During my stay there from March 13th to 23rd there was a great excite-

ment in consequence of a report that Te Kooti had surprised a pa at Opotiki and killed 200 natives. It was apprehended that he might make another descent on Turanga; both whites and natives were all under arms for many days. It turned out that Te Kooti had gone to the said pa under a mutual understanding with its inhabitants in order to possess himself of a large quantity of ammunition.

“On September 30th I went to Wellington, where on 9th October, Archdeacon Hadfield was consecrated Bishop of the diocese of Wellington. This change I doubt not will meet with the approbation of the Society in these days of threatening danger when we need so much sterling wisdom and sound piety in those who shall occupy the high places in the Church. In respect too of the native church the usefulness of the new Bishop will be still more increased.

“Immediately on my return from Wellington on October 14th I embarked for Turanga and remained there till November 5th. On October 30th, I ordained two of our native teachers to the office of Deacon, and two of the older Deacons were admitted to Priest's orders. The two former were pupils of long standing in our school at Waerenga-a-hika, and have in the interval been employed as teachers in those localities to which they are now appointed as ministers. During the three following days we held the Native Church Board, for which provision was made at the last General Synod (see Statute III 9-16). The object of these boards is explained in the said Statute. The district over which this Board has authority extends from Table Cape to Hicks Bay. We had present the Archdeacon, four native clergy and eight Lay representatives from the various parochial districts. There were also with us two other native clergymen as visitors. The chief business which demanded our attention was to arrange for the appointment of Churchwardens and Vestrymen for the various parochial districts, and also to explain the duties to be attended to by them. The chief of these are the erection and repairs of Churches and Schools, and the collection

of funds to supplement the salaries of native ministers, and also the payment of native schoolmasters. It is proposed to raise these funds by having one common cultivation for maize, wheat and potatoes to be worked by the whole district, the proceeds of the sale of the same to be devoted by the parochial authorities to the said objects. The natives seemed to enter with great interest into these proposals, and it is to be hoped that much good will result.

“There has been a strong expression of desire for the establishment of the school which it is proposed to have at Te Aute, and it is certain that there will be some students at least who may become candidates for ordination. It is encouraging to know that there is a demand for several native ministers, but the difficulty is to provide them. I hope that the Society will be able to respond to my last application for help, so that by your assistance together with the funds collected by Mrs. Heathcote, we shall be able to proceed at once. I ought rather to say we have already taken action, for the timber is ordered for the buildings. At the same time I am in communication with the Government, for they are bound in honour to fulfil the promises they have made, but we shall not allow the work to stop if they do not fulfil them. I hope to forward the correspondence I have had with the Government by next mail.

“Upon a review of what is going on in the Archdeaconry of Waiapu, and in the province of Hawke’s Bay: the regular attendance upon Christian worship, though in many cases it be less numerous than it used to be, the return of several to Christian worship who had forsaken it, the number of regular communicants, the desire for books, and the application in several instances for native clergymen, we have indeed great reason for thankfulness. The clouds are breaking, and there is a prospect that the Sun of Righteousness will arise upon us with healing in his wings.”

Changes in the diocese consequent upon the recent troubles soon became evident. The land taken by the Government at Wairoa in 1867 was surveyed at once, and

sections at Marumaru were awarded to military settlers. After the purchase of land by the Government at Turanganui in 1867, the township of Gisborne was surveyed, and the first sale of sections took place in 1870, and now land in the district became more available for settlement. Military settlers were awarded sections at the village settlement of Ormond.

After Mrs. W. L. Williams with her sons had been settled in their house at Parnell, she arranged in 1870 to take as boarders four other boys who attended the Grammar School; two of these were her own nephews. At the end of November the Bishop took his four granddaughters to Auckland where the family spent two months together.

1871

CHAPTER XXIX.

1872

General Synod at Dunedin. Te Aute School Built. Napier Grammar School Started. Mrs. L. Williams Ill and Moves to Napier. Progress English and Native Work. Journey to Taupo. Bishop's Annual Reports 1871-1872.

In January, 1871, the Bishop, with Archdeacon W. L. and Rev. S. Williams attended the General Synod in Dunedin. Soon after this closed, the Dunedin Diocesan Synod met and elected Rev. S. T. Nevill as Bishop. This necessitated another trip to Dunedin for Bishop Williams to assist at the consecration of the Bishop there on June 4th.

Mrs. W. L. Williams was taken seriously ill in March, and though at first she progressed favourably she suffered a serious relapse during the following month which necessitated the calling in of medical advice, and confinement to the house. This resulted in a period of weakness for several months and a withdrawal from all activities. As soon as the Archdeacon, who was travelling at Wairoa, received word, he returned to Napier and on May 18th took Miss Kate Williams to Auckland where she took charge of the house. As soon as it was practicable they were relieved of the boarders.

Mr. Donald McLean offered the Bishop £600 for Te Aute School Building on condition it was placed under the Native School Act. This was declined, as it was feared that the condition might in the future have led to a loss of control by the Church. However Mr. McLean promised to aid in the current expenses. On September 15th R. Holt signed contract to build the Te Aute School.

On November 27th, 1871, Bishop Williams wrote the following Annual Report from Auckland: "For a long time past there has been but little to interest you from New Zealand. There was the native war which was

deservedly unpopular because it was felt that the blame of it rested in great measure upon ourselves, and the consequence of this war was in many cases the open abandonment of Christianity, and among those who were steadfast there was still great spiritual depression. Many too have been carried away by the temptation to indulge in habits of intemperance, which have been promoted to the utmost by our own countrymen for the purpose of gain, so that many have been disposed to say that Christianity among the New Zealanders has died out. I had before me a forcible illustration of the way in which the unobserving may be mistaken in the opinions they form. On my way to this place I had occasion to pass the gold mines, and there I saw grey stone which was being broken off by powerful machinery. The result of the process was a quantity of grey mud which looked like any other mud. That mud is subjected to further treatment, and then there comes out the pure gold. So too if people will take the trouble to examine for themselves, they will find the pure gold of Christianity among many of the natives.

“The political situation of the country has a great influence both for good and evil, and it is admitted even by their opponents that the course pursued by the present Government has been successful. Waikato, Taranaki and Whanganui have been quiet, and there is a prospect of friendly communication with the King party. So far as we can see the only cause for disturbance which remains is the miscreant Kooti who is still at large, but parties from East Cape and Rotorua, with a few of the English constabulary are still using their endeavours to catch him. The most recent proof of a disposition to friendliness is a concession on the part of the King natives to allow the telegraph line to be carried through a native district near the Thames.

“In the religious state of the natives there is a decided improvement. In the southern part of the province of Hawke’s Bay which is under the charge of Rev. S. Williams there is regular Christian worship maintained at every village. The native Clergyman Rev. R. Wiki,

a most excellent Christian, was taken to his rest after a lingering illness in January last, and the natives would gladly have his place occupied by another if there was a man to fill the post.

“Turanga has suffered more than any locality on the East Coast from the effects of the Hauhau movement, and the war which followed it. The population is fearfully diminished, but there too we witness a shaking among the dry bones. The native Clergyman, Rev. Hare Tawha-a has kept on a steady course often amidst great discouragement. He belongs properly to Waiapu where he was for some years a teacher. When he was ordained his own people were indifferent to his return because he was so very plain spoken. He remained therefore at Turanga, but his people now wish to have him back. The Turanga natives on the other hand are determined to retain him. They said to me on my late visit, we don't want a young man or one which is afraid to speak. We are a hard set of people, and we wish for Hare Tawha-a who speaks plainly to us. At the same time they handed me £61 which they had collected for the completion of their endowment fund for his support.

“The natives also to the north of Turanga as far as Hicks Bay are rallying under their own pastors Rev. Matiaha Pahoe, Raniera Kawhia, Mohi Turei, and Wiremu Paraire.

“The Native Church Board, of which the Archdeacon will have given you an account, promises much benefit as a means of promoting the progress of good. It is in fact the carrying out of your own arrangements as proposed in an early paper upon Conferences. It is a meeting of the Maori Clergy and lay representatives of all places within convenient reach, for the purposes of conference and general regulations for the well ordering of the district.

“The building for the school at Te Aute is in progress and when completed we shall hope to have it quickly occupied. The school at Turanga was of a twofold character. There was the elementary school, and that for teachers and candidates for ordination. We

propose that the school at Te Aute shall be of a more elementary character. The course which is now in operation at St. Stephen's in Auckland for the preparation of candidates is one which commends itself as likely to meet our present wants. It is a great advantage to have such men as Sir W. Martin and Dr. Maunsell together with others who give their lectures regularly every day in the week. There is now a promise that a supply of native clergymen may be obtained from time to time, and that gradually the native church may be placed upon a satisfactory basis. The trials of the past seem to be the means which God has used to purify his Church, so that many who had been carried away even so far as to renounce their religion altogether are now coming back again with a sincerity which they never felt before. God grant that the change may be lasting."

In the early part of 1871 the Bishop arranged for the Rev. G. M. D'Arcy Irvine to take charge of the Church work among the English settlers in central Hawke's Bay, and obtained a house for him at Waipukurau. Some six months later Rev. D. S. Green was appointed for similar work at Meeanee and Taradale.

In his journal Bishop Williams thus records his first visit to Taupo in 1872: "Left home in Peters' van at 5.15 a.m. on February 27th and arrived at the Port at 5.30, crossed the entrance, and after some delay started at 7 a.m. At Petane had coffee, drove on slowly in consequence of the heaviness of the road. At Pohue about 12.30. Dinner and drove on to an open place four miles further on where the coach stopped and I rode on with the mailman and packhorse, starting at 3 p.m. crossed the Mohaka and passed Te Haroto, came to a native village at the river Waipunga, but could not stay as it was towards sunset. When we reached Tarawera it was dark. I was glad to find a room to myself at the accommodation house. After tea I went over to the stockade and saw Major Scannell with Captains Northcroft and Gascoigne and Mr. Bold and had a chat with them until 10 p.m. Major Scannell said he would write the officer in command to put me up in his quarters. February 28th

left telegram to be sent when office opened. Started at 7 a.m. with Taupo, Mailman. The packhorse presently set off at a quick rate and shook off part of his load; after this was put to rights we went on at a moderate rate over a very rough country through forest, where a number of parties were at work cutting down timber to clear the telegraph line. My companion was chatty and intelligent, born at Taranaki in 1846. When we came to the open we saw Runanga on a hill about three miles off. Found Captain Withers very civil. There is a good reading room here with papers and periodicals. Most of the men were away at Tarawera at musketry practice. From this place we proceeded in a light coach, leaving at 12. We are now in open country, very barren, all pumice stone gravel, not having upon it more than two inches of soil which bears whitish tufty grass. Soon saw a high hill in the distance which is a short distance from Tapuaeharuru, and then we had a sight of Tongariro and Ruapehu. Came to the river Rangitaiki which runs to Whakatane. This we crossed by a bridge, and found there a dray taking a load of supplies to Tapuaeharuru. At present supplies are carried up principally on packhorses from Petane as far as Runanga, which is an enormous expense, and from thence they proceed by dray to Tapuaeharuru. The cost is about £30 per ton. Soon after we passed the bridge the coupling of one of the springs broke, but our coachman was a handy man and after an hour's delay he had secured it with a piece of chain and we were able to get to Opepe where there is a blacksmith. Major Scannell's note secured my accommodation at his quarters. After a good meal I arranged with the sergeant in command about a service for the evening. I had about 15 present. Our room was the library which had a considerable supply of novels, but also a few useful books such as Alison's Europe. There was a copy of Pilgrim's Progress which I found the Major had been using with an interleaved copy of Kemp's translation of it, writing the English opposite the Maori as a lesson in the language.

“Feby. 29th. The coach has been repaired, but the driver does not intend to go on to Tapuaeharuru, having to go back to Runanga tomorrow, but he has provided me with a horse to go to Tapuaeharuru, so late in the afternoon I proceeded on and Captain Morrison kindly received me into his quarters. The Lake (Taupo) is a grand piece of water, and Tongariro and Ruapehu at the farther end are magnificent objects, but there is a total absence of trees and the land is dreary and barren.

“March 1st. Walked before breakfast to the camp garden which is a piece of redeemed swamp and yields a good crop of vegetables. After breakfast I crossed the river by the ferry to the native village, but many of the people are away. Spoke with the few whom I met, and then called on Mrs. Bower. The river Waikato runs out of the lake, at this point being 30 feet deep and running at the rate of three knots, and must carry an immense body of water. Had service in the evening at which I fancy nearly all attended.

“March 2nd. Left on my return at 9.30 a.m. reached Opepe in three hours. This camp is by the side of a wood in a pretty situation. While therefore Tapuaeharuru abounds in good water, this place has the advantage of an unlimited supply of firewood. Major Scannell was not back, but I spoke to Sergeant Major Bennett, and told him if I had had a horse I had proposed to go on to Runanga. He at once proposed that I should remain over Sunday and said they would be much gratified if I would do so, and he would provide me with a horse on Monday. I found that he is the coadjutor of Dr. Gibbs in holding service, and that they have it regularly. After a while Major Scannell made his appearance and expressed himself very glad to have me at his quarters.

“March 3rd. My host is a Roman Catholic, but is a very liberal one, and at service time he seemed to occupy his place as a matter of course. The service was quite cheering, they have a harmonium, and there were six or seven men who constitute the choir. After dinner I walked out with the Major and looked at the graves of

the nine men who were killed by Kooti's people. In the evening I held a second service.

"March 4th. The Major was very particular in providing me with a good horse, one of the best walkers I have ever ridden. He also provided me with an escort. Left at 9 a.m. the distance being 25 miles to Runanga which I reached at noon. Captain Withers was very hospitable, and tells me he always reads prayers on Sunday mornings.

"March 5th. Went to see a small party of natives living near and had a short service with them. Left Runanga at 9 a.m. and reached Tarawera before 12. Went on to the Camp to send a telegram and see Capt. Northcroft, but found he had gone with a party to shoot pigeons. March 6th up early and started at 7 a.m. with a constabulary man who was leaving the service, from whom I learnt various particulars about the war.

"We reached the ferry crossing at the Port before dark."

After returning from this journey the Bishop spent a fortnight at Gisborne in April urging the people to take steps to provide an income for an English clergyman to hold services there. He found that earlier a school-room had been built there and a committee formed, and with the approval of the Auckland school inspector, Mr. W. D. Lysnar (senior) had opened a school for young children in February. He appointed Mr. Lysnar a Lay reader to hold English Church services when no Minister was available.

At the end of November the Bishop visited Gisborne again and with Archdeacon Williams pushed on the canvass for the Church building fund.

For several years the Napier people had been dissatisfied with the tuition at the school conducted by Mr. W. Marshall at Napier Terrace, and for a long time an improvement had been sought for. After many meetings and discussions, in which the Bishop took part, it was arranged that Mr. Marshall should vacate his premises and retire on a pension guaranteed to him by several gentlemen. On March 28th, 1872, the Napier

Grammar School Company was formed, a committee appointed, and a scale of school fees fixed. Efforts were then made to obtain a suitable master. After several disappointments it was decided to appoint Rev. G. M. D'Arcy Irvine of Waipukurau, who agreed to repay the £100 advanced by the Church for his passage from England.

On July 29th Mr. Irvine duly opened the school in Mr. Marshall's old building, with an attendance of 32 boys.

During the early months of 1872 Mrs. Leonard Williams's health had sufficiently improved for the Archdeacon to take her to Napier on May 4th and soon after a suitable house on the south side at the eastern end of Clyde Road was rented for them. Miss Kate Williams and the four younger boys followed them. The Parnell house was given up, and the furniture was shipped by S.S. *Star of the South*. The eldest son, Fred, came by same steamer at the end of the half year when school broke up, and they were soon established in their new home.

The first Synod since Hawke's Bay had been added to the Diocese and which was now attended by both English and Maori representatives, was held in Napier on August 13th and following three days, when necessary and useful business was transacted.

Mrs. Green died suddenly on June 21st and this led to Rev. S. D. Green's resignation of his charge.

As it was necessary to enlarge St. John's Church, it was decided to hold a bazaar in order to raise the funds wanted. On September 27th, 1871, the Bishop sent his sister in England £160, and asked her to procure and send out a number of articles which would make an attractive sale. These goods duly arrived in October of the following year. This bazaar was held on November 6th, 1872, and following days, when the gross takings reached nearly £400.

As there was not sufficient room on the site of St. John's Church for further extension and a school, the Bishop with the approval of leading men consulted,

secured on October 19th from Mr. Robert Hart of Wellington, three quarter-acre sections at the corner of Browning Street and Church Lane, at the satisfactory price of £300. On this land a Sunday School was built and several years later St. John's brick Cathedral and the Diocesan Offices and Hall were erected there.

The Te Aute School was completed early in November and the master, Mr. Reynolds, and his wife took up their quarters and busily prepared for their work.

On December 11th and 12th a Native Church Meeting for this district was held at Pakowhai, at which the Bishop presided.

On December 19th, 1872, Bishop Williams wrote the following annual report: "For some years past the missionary work among the New Zealanders has been materially affected by the political state of the country. The excitement of war in the disturbed districts so far unsettled the people that those who were more earnest and sincere found it difficult to hold onward in their course, and it is now therefore the more encouraging to find that as soon as this excitement is at an end there is a more general return to old paths than we could have expected. Since the capture of Kereopa at the end of last year, Te Kooti has taken refuge with the King party at Waikato and the present Government has, wisely, I think, given up further pursuit of him, and I trust that he will quietly disappear from the scene as Nana Sahib did formerly. In respect of Christian progress, we have little to say, neither will you be looking for any glowing accounts. It is as much as we had a right to hope for that our congregations should hold together. But there is somewhat more than this, which is an indication of an approach to a more healthy state. Notwithstanding the great drawbacks, there has been in different dioceses an increase in our staff of clergy, of whom you will have reports given by others. There has been one ordination by the Bishop of Christchurch of a native who was under the care of Mr. James Stack. Two natives have been ordained at Otaki by the Bishop of Wellington, and two more by the Bishop of Auckland. There has been no

addition in this diocese where the largest number of Maori ministers is found, but there is a strong desire for additional clergy, which we are not able to supply.

“It is twelve months since I visited Tauranga, and at that time the natives were suffering from the effects of the disturbances. Archdeacon Brown will furnish you with a general report of that locality.

“On the line of coast from Hicks Bay to the centre of Hawke’s Bay there are eight Maori clergymen who earn for themselves a good report. Archdeacon Williams has held as much intercourse as possible with the different localities, and will furnish his own report. I have been twice to Poverty Bay which is undergoing a considerable change from the large influx of settlers. Many are the trying circumstances to which they have been subjected; still there is a number who walk consistently as Christians, and the body of the people are anxious to retain their Maori clergyman whose relatives living at East Cape have tried to remove him to their locality.

“The natives of Heretaunga scattered in small bodies over the whole of Hawke’s Bay Province are under the immediate charge of Rev. S. Williams.

“The great drawback among the natives has been the neglect of the education of the young. When the people first embraced Christianity the Missionaries and the native teachers who went forth to instruct them were able to collect the people every morning, when after prayers they had school for about an hour before the business of the day commenced. This was kept up with regularity and the result was that nearly all the adults learnt to read. Having arrived at this stage the desire for instruction came to a stand. The older people had obtained what they wished for, and they were not sufficiently anxious to secure for their children the same advantages. They would not take the trouble to keep up schools in their villages. After this, central schools were established at some of the Mission Stations, but these were attended with much expense, because the children were fed. But even by this arrangement it was difficult to keep the children together in consequence of

the indifference of the parents. Subsequently the Government took up the matter, and a sum of money was voted annually to assist in the establishment of village schools, in which the instruction was to be wholly in the English tongue. It was a long time before the natives showed any disposition to avail themselves of this provision, but during the last two years they have begun to see the advantage of an education which might place them more on a level with the English community, and several schools have been established over the country. Two of these are in this province, and are promising well, only they have this drawback, that in the Government schools no religious instruction is given. This we endeavour to provide for by an arrangement for the native teacher to give that instruction at another part of the day. The sincerity of the natives in their desire for schools is shown by the most profuse liberality in two instances. The natives of East Cape who have assisted strenuously in quelling the late Hauhau disturbances have had 10,000 acres awarded to them out of the confiscated land at Turanga. This they have leased to the Government, and they devote the proceeds to the support of schools.

“In this province too a block of valuable land amounting to 60,000 acres is about to be let for sheep farms, and the rent of this also is to be appropriated to the same object.

“The school buildings at Te Aute are now completed, and are being occupied, but we shall be better able to speak of this school some time hence. It will be entirely under our own control. We hope it may become the seed plot for future teachers of this people. The guardian care of our gracious God has been with us from the beginning, which has carried us through a large amount of trial and difficulty, and will we feel assured continue with us while we labour with singleness of purpose to carry on His work.”

The Bishop thanked his sister on February 20th, 1871, for a further £200, and again on May 25th, 1872, for another £200, which brought the amount of her collections up to £1,533, and he wrote that the Church Missionary

Society Committee had granted another £250 which made their share £500, and the full total to that date, £2,033.

1873

CHAPTER XXX.

1875

Taumata House, Napier, Built For Leonard. Progress in Diocese. Gisborne Church Built. Sale Hastings Town. Wellington General Synod. Sickness Epidemic. Bishop's Reports, 1873-1875. Hukarere School Built.

In January, 1873, the Bishop and Archdeacon Williams went to Auckland to attend the Central Missionary Conference, at which the sale of Mission lands at Tauranga was decided on. While there the Bishop met Rev. R. C. Jordan, whom he later accompanied to Tauranga. Here on January 29th he licensed Mr. Jordan to the cure of the English-speaking settlers there.

At the beginning of the year the Bishop arranged to build a house for Archdeacon Williams in Napier on the south-east corner of his land facing Clyde Road. The carpenters did not begin this until April. When it was finished, some six months later, the Archdeacon and his family at once took possession of it. This house was given the name of “*Taumata*.”

The Archdeacon continued his usual work among the natives, directing ministers and teachers, and made journeys between Napier and Gisborne and up the coast to East Cape. Making use of his Waikahua cottage while at Gisborne, he held services with the natives, and with groups of English settlers there, as he had opportunity. He at times assisted in the services at and in the neighbourhood of Napier.

The additions to St. John's Church, Napier, for which a bazaar had been held the previous year, were begun on May 15th; for a few months while these were in progress the church-services were held in the Provincial Council Chamber and Masonic Hall.

The initial sale of sections of Hicks's farm on the plains, some 12 miles from Napier, which had been laid

out to form the town of Hastings, was held successfully on July 8th.

The Bishop recorded that he had appointed Rev. P. C. Anderson to take charge of Church work at Tara-dale, though the building of the Church was to be deferred for the present.

In addition to the journeys mentioned by the Bishop in his following report, he travelled to the Bay of Islands in November, 1873, and took part in the Services at the opening of a new Church at Pakaraka near the residence of his late brother, Archdeacon Henry Williams, which were attended by 200 Europeans and 350 Maoris. He also continued organising and directing the Church work among Maoris and Europeans in and around Napier, and on the East Coast, besides taking a full share of the various Services. He also presided at the Diocesan Synod held in Napier on August 26th and three following days.

On December 31st, 1873, Bishop Williams wrote the following annual report: "In presenting a statement for the year which is now closing I will first mention a few particulars of general interest, leaving to others to furnish information respecting the localities with which they are better acquainted.

"Our body of efficient English Missionaries has become very small, and two of those belonging to this Diocese have long been laid aside from infirmity. Mr. Baker was compelled from this cause to withdraw from Waiapu some years ago, and now after successive attacks of paralysis he is drawing very near his end. When I saw him not three weeks ago he was still maintaining his Christian cheerfulness, being ready to depart and to be with Christ.

"Our good brother Chapman, your old missionary at Rotorua, now upwards of 83 years, I left a fortnight ago in better health, though suffering from the infirmities of age, waiting for the time of his departure with his light burning and his loins girt up. His excellent wife was in vigorous health, and carefully watching over her partner, but I hear by telegram that she was taken from him this

morning by a stroke of apoplexy. There only remain of those in strong health, Spencer, Grace, W. L. Williams and Samuel Williams. We have, however, nine native clergymen, most of whom are labouring with much efficiency.

“Referring to the third page of your letter, I may remark that we have not in New Zealand had any difficulty between the English Clergy and their Maori fellow labourers. They have worked together with the greatest harmony. Having been trained by us from the time when they first embraced Christianity they have looked to us for advice and direction; they have not been left in a state of dependence upon their early teachers, but have been placed in positions of responsibility where they are called to the exercise of their own judgment, and have only occasional supervision from an English missionary. The organisation of our Native Church Boards gives precisely that kind of supervision which your letter speaks of. It is that in which the native Laity take a prominent part, and if there should be anything deserving of notice in their proceedings it would not fail to be brought before the Board.

“The importance of careful selection and training of those who are to become pastors to the Maori people is of just as much consequence as it is in an English community. First of all there must be sound religious principle, and then superadded to that as great an amount of general knowledge as can be imparted to them. The school at St. Stephens has done much for us in this matter and the mainstay of that school has been Sir William Martin, whose delight has been to give regular theological lectures to the Maori students. Now I fear that he is about soon to return to England. If that event should take place we shall have to remodel our system, but I will write a separate letter on this subject. This, however, is clear, and is in accordance with the principles upon which the C.M.S. has always acted—that if we wish for able men, workmen that need not be ashamed, rightly dividing the word of truth, they must be carefully prepared for this work.

“Upon the general state of the Maori districts I am thankful to say that there is a better prospect of a lasting peace than we have had for some years. Much I think is due under God’s blessing to Mr. McLean. His course has been to remove as far as possible all cause for irritation, and now the chief centre of disquiet — Taranaki, and that part of Waikato which abuts on to Taranaki, are showing a strong desire for quiet. The Maori King evidently wishes to bring about a better state of things, and the restless spirits among his people seem now to be aware that it is hopeless for them to expect to gain any advantage from war and strife.

“A part of the Government policy has been to establish schools in the Maori Districts, towards the expense of which the Government contributes part, and the natives part. These schools are strictly secular schools and the masters are appointed by a School Board. But while religious instruction forms no part of the regular course, there is no objection made to its being given, so that, as at Turanga, the Native clergyman or teacher, as the case may be, can have access at stated times to give religious teaching. Our old Maori schools which were held formerly every morning in all the villages, and in which nearly all the population had learnt to read, have long ceased, as you have been informed several years ago, and we have been unable to persuade the natives to revive them for the sake of their children. These Government schools are therefore a great benefit, because the children not only learn to read, but they acquire some knowledge of English which now becomes necessary.

“The Te Aute School is in operation and is doing well under its able Master, Mr. Reynolds. There was a disposition at its opening to keep back the children owing to a political feud, which had been stirred up against the Government by some evil minded persons. That difficulty is now disappearing, and the children are being sent to the school. The advantage of this school is that we have it entirely under our own control as to religious instruction.

“My own travels beyond the Province of Hawke’s Bay have been two visits to Poverty Bay in March and September, occupying over three weeks, and two visits also to Tauranga and Maketu in January and October. Going to Auckland to attend the Conference in November, I continued my course to the Bay of Islands and was thankful to witness a decided change for the better among the natives of that locality.

“I am not able to report to you as may be done from many parts of the Mission field that all is looking bright and prosperous, but we can say the state of religious feeling in most parts of New Zealand is improving after the long depression it has experienced. You will have more particulars furnished by others. There is yet very much to be lamented in the case of the greater numbers, but a change is shown in the desire to obtain Bibles and Prayer Books and the better attendance at worship.”

Since the town of Gisborne was first laid out in 1870, the English speaking population there and in the adjoining district had increased considerably. It was therefore necessary that provision should be made for building a church and school, and for maintaining a clergyman there. A site for the buildings had already been secured in Derby Street.

Whenever the Bishop visited there, he had continually urged the residents to take steps in this direction. At the end of August, 1873, he was told that £300 had been promised for the Church including £50 grant from S.P.C.K. During 1874 he made a further extensive canvass for several weeks up to August 17th which resulted in the addition of a further £250 to the amount available. The Church committee had called for tenders, which were opened on August 11th and the lowest tender of Mr. Morgan for £880 was accepted on August 19th. The Church, of timber, was completed in eight months, and the Bishop consecrated it as “Trinity Church” on April 11th, 1875. Prior to the consecration the ladies had held a bazaar which realised a further £160 3s. 7d. for the Church fund.

Rev. Mr. Murphy was licensed to the cure in July, 1874, but his ministrations were not successful and he resigned on February 11th, 1875, and was succeeded by Rev. E. Williams who was nominated on May 26th and took up his duties at the beginning of September.

The Bishop presided at the Annual Waiapu Diocesan Synod which was held in Napier on September 22nd, 1874, and following day, when necessary business was completed.

In October, 1874, the Bishop was advised that Mr. Charles Nairn of Pourerere had promised the sum of £10,000 as an endowment to assist Church work in the English Parishes and Parochial Districts of Southern Hawke's Bay, and that Mr. Nairn wished to secure a clergyman from England to work in his district.

On December 27th, 1874, the Bishop admitted Mr. J. C. Eccles to Deacon's orders and placed him to work at Waipawa at the beginning of the following year.

Bishop Williams wrote the following report on December 30th, 1874: "While attending our Conference at Auckland at the beginning of this month I was led to take a survey of the condition of the Society's missions, and of the English agents you have in the country to carry on the work. You have in the Diocese of Auckland, Archdeacon Clarke, Revs. R. Burrows and G. Maunsell who are all in good health. There is Mr. Baker who still lingers in a state of paralysis now so far gone that he seldom recognises those who are about him, Mr. Chapman 84 years of age, Messrs. Ashwell, Matthews and Puckey who are able to do little but are suffering the effects of age and sickness.

"In the Diocese of Waiapu there are four efficient men, Archdeacon W. L. Williams and Revs. S. Williams, Grace and Spencer, Archdeacon Brown is able to do a little, but is no longer equal to undertake the journeys of former time. For myself I cannot say much, but at the age of 74, having been blest hitherto with remarkably good health, it is a wonder to myself that I am able to move about as I have done.

“In the Diocese of Wellington you have Revs. B. Taylor and W. McWilliam who are both active, and Bishop Hadfield who, though not now on the list of Missionaries, does a large amount of missionary work, and our Native Clergy in this island number 18; for the most part they are earnest and laborious men.

“The parts of the country where Christianity has suffered most, and where in many cases a religious profession has been given up, are along the Bay of Plenty from Tauranga to Cape Runaway, and the King Country extending over a good part of Waikato and Taranaki.

“On the other hand, the district around Kaitaia has been preserved from the harassing trials of war, and a large amount of the blessing of God has rested upon the work.

“On the South-west Coast and along the East Coast as far as Waiapu, the effects of the Hauhau superstition and participation in the war are wearing off, and there is a reaction for good which shows itself in a more regular attendance upon religious worship. There is a substantial proof of this in the increased demand for Maori Bibles and Prayer Books, and here I may observe that there is now a call for another edition of the Maori Prayer Book which was printed by the S.P.C.K., and preparatory to a new edition there is a revision going on which will soon be completed. The meetings of the Church Board in the Maori districts have been held during the year at Waiapu, in which the natives have taken much interest; this was presided over by Arch-deacon W. L. Williams. There was also a meeting at Omahu, near Napier, in April, but here it is to be regretted that there was not so much interest shown as was to be desired.

“I attended the meeting of the General Synod at Wellington in May and June, accompanied by Arch-deacon W. L. Williams, when much business of general importance to the Church was transacted, which concerns the Maori as well as the English community.

“In July and August I spent six weeks in Poverty Bay where the natives are settling down to a state of quietness, and an improved tone of feeling manifests itself.

“The district is now becoming thickly peopled with English settlers; this is a state of things whether for good or evil, which the Maoris have to submit to. However, upon the whole I think it will be to their advantage, because there is a large number of respectable people among our settlers.

“On October 28th I left home in the Government steamer, calling at Tauranga where I remained three weeks. The remnant of the Opotiki natives are settled on the eastern side of the land they formerly occupied, the rest of the district being peopled by English settlers. Before the war these natives were a hard-working people, and carried much of their produce to Auckland, and now that peace is restored they are settling down into industrious habits. They have for their children a Government school, but the great want of this and of many districts along the coast is the lack of Maori teachers, and we have not the means of supplying them. It is very desirable too that for Tauranga there should be a younger missionary who would be able to itinerate over the whole district, and if possible gather in the scattered sheep. I accompanied Archdeacon Brown to one village of which the inhabitants had cast aside their religious professions altogether, but have now expressed a desire to come back again. The chief man had been with Kooti through the war. This is a pleasing indication for good. From Tauranga I proceeded to Auckland to attend the Conference. I reserve for another letter a few remarks upon some of the subjects we had under consideration.

“The school at Te Aute is going on prosperously under our able master, Mr. Reynolds. The boys are making good progress in English, and Rev. S. Williams gives religious instruction in their own language when he is at home. A similar school for Maori girls is now in course of erection near my own house, and will soon

be completed. The expense of the building is being defrayed from private funds. It is from these schools and from that in Auckland that we hope to obtain to some extent at least a supply of a better class of teachers.

“Under the policy of our Native Minister, Sir Donald McLean, we may hope that there will be no recurrence of hostilities, but the evil effects of the war will be long felt, and the demoralising influences too often raise a barrier which it is difficult to contend against; yet there is a wholesome reaction and many are ready freely to acknowledge that it was better with them when they were living under the influence of Christian teaching. We feel therefore that He will grant an outpouring of His Spirit and revive His work.”

Hukarere School

The Te Aute School estate during recent years had been so efficiently developed and worked under the control of Rev. S. Williams that by 1874 the trustees had been able from their income to repay the Bishop the monies he had lent them for erecting the Te Aute School. The Bishop was therefore now able to undertake his long cherished plan of restarting his school for Maori girls to replace that which had been destroyed at Waerenga-a-hika in 1865. He gave a site for this near his own house in Napier. After full discussion with Archdeacon and Rev. S. Williams, plans were prepared, and on July 8th, 1874, the Bishop accepted the tender of a contractor, R. Trestrail, to build the school for £1,286. The site was on a sloping hillside, and had first to be excavated and levelled before the building was begun on September 8th. The school was completed at the beginning of July, 1875. Then the necessary furniture was procured. Mr. and Mrs. Ingleton, who had arrived from England the previous year, had been secured as teacher and matron, and they began work at once in their new quarters. Mrs. Ingleton proved a very good teacher.

Miss Maria Williams undertook the supervision, and kept the accounts for the school. She and her sisters for

many years were regular visitors at the school, and frequently took classes of the girls.

Early in January, 1875, the Bishop wrote with reference to the work at Taradale: "A good schoolhouse has been built, and the Church is progressing satisfactorily. The people of the parish have raised £114 for the school, £184 for the Church, for the parsonage £42, and the year's stipend £150, in all £503. This is independent of any outsiders." This church was later consecrated on June 29th, 1875.

During the first half of this year a severe epidemic of measles and low fever was prevalent in Napier, and the surrounding districts. Several of Archdeacon Williams's family and other young relatives who were living with the Bishop suffered from these ailments, which owing to the severity of some of the attacks caused considerable anxiety to the heads of their two households, and entailed constant nursing attention from the adults of their families. The Archdeacon was for some time thus hindered in carrying on the work he desired to do further afield.

On March 6th, 1875, the Bishop took a voyage to Wairoa in the small steamer *Result* that he might give the necessary oversight to the work among the natives there, and organise more fully provision for the needs of the English speaking settlers. After working there for a fortnight a heavy sea on the bar at the river entrance prevented his return by sea. The Bishop therefore set out on horseback overland, with a companion, on the 23rd. The heavy rain they met with delayed their progress and compelled them to camp out for the night with only a tent formed of a blanket for shelter. The journey was completed next morning after they had dried their clothes at a fire. This experience was a very trying one for a man of the Bishop's age.

1875

CHAPTER XXXI.

1878

Diocesan Synod. Bishop's Journey to Taupo, Rotorua, Tauranga, Opotiki. Missionary Conference Auckland. Last Journeys and Work in Diocese. Archdeacon Williams's Gisborne House Built. Bishop's Illness, Resignation and Death. Bishop Stuart's Election and Consecration.

The annual session of the Waiapu Diocesan Synod was held on September 22nd, 1875, and two following days. At the close of this Archdeacon W. L. and Rev. S. Williams had to proceed to Wellington to give evidence before a Parliamentary Committee on the management of the Te Aute and Waerenga-a-hika Native School Trust Estates.

On November 5th, 1875, the Bishop, accompanied by his daughter Kate and granddaughter Edith, set off on a journey to Taupo, Rotorua and Tauranga. They were driven early to Port Ahuriri where they were ferried across the harbour entrance. The Bishop wrote thus describing their travels: "Kate's avowed object was to take care of me and Edith came to take care of her aunt. Our road lay through the heart of the country in the direction of Taupo. Our conveyance was a rough kind of coach drawn by four horses, the roads were moderately rough, such as you may expect in a new country. It was about 7 a.m. when we were fairly off. The weather was cold and the coachman observed ominously that he thought there would be rain, and so it proved, for there were several showers, and when we reached Pohue for dinner it came down hard for a time. The road now became more critical, but our driver was a skilful and careful man, and it was really a pleasure to see how he managed his horses around the sharp turns as we came down the hills, with generally an ugly precipice close to us. At Mohaka River we had to walk three miles because

a landslip the day before stopped the coach which should have come on to Mohaka. The luggage was packed upon the horses, and we managed the walk tolerably, but I was nearly done up when we came to the coach again and took our places. It was dusk when we got to Tarawera where we had an inn and comfortable accommodation. Tarawera is a military station, and I proposed to have service, but it did not appear to be practicable, the men being away at another station.

“The next morning our road lay over steep hills densely wooded and extremely beautiful. Having passed them we came upon a plain, dreary country devoid of interest, covered entirely with pumice sand, showing that in remote ages it had been the scene of violent volcanic action. As we approached Taupo we were well repaid by the sight of the grand lake, at the southern end of which lies the volcano of Tongariro which is still smoking, and the snowy mountain Ruapehu a little further south.

“At the hotel we had comfortable bedrooms, but the sitting room is common to all parties and tobacco smoke as well. However, we had a good meal to make up for it. The river Waikato runs out from the lake at this spot, and the native village is on the opposite side. I went to look for natives that I might arrange about a service next day, but did not see any. I then followed Kate and Edith to the house of Captain Way, the Commandant who married a daughter of Mr. Spencer our missionary, and to my surprise I found Mrs. Way’s sister Lettie Spencer who was with us at Turanga at the time we had to leave in consequence of the Hauhaus. We thought we could not do better than remain there for the evening.

“November 7th, Sunday. A glorious day which gave us a splendid view of Tongariro and Ruapehu which were both completely enveloped in snow which had fallen in the night. Before breakfast I walked to the side of the river opposite the native village, and waited a long time before I could see any one to hail. At length one appeared to whom I said I would be with them after dinner and have service. I then made him repeat what

I had said, that I might be sure he understood. At eleven we assembled for English service at the Courthouse, having a very respectable muster, though there were many absentees. After dinner I kept my appointment with the natives, and sat a long time before anybody appeared. At length two men came to the canoe which they launched, and I took it for granted they were coming for me, but instead of this they pulled down the river and were out of sight.

“November 8th. The sky was overcast and threatened rain. The road was tame after that of Friday and Saturday, but still there is much romantic and wild scenery. Our journey for the day ended at Ohinemutu on the margin of Rotorua lake, where Mr. Chapman once lived, and where his premises were plundered and burnt during the war between Rotorua and Matamata. Here Mr. Spencer was waiting for us, and had arranged good accommodation for us at a respectable hotel.

“November 9th. Mr. Spencer went to arrange with a man who keeps a trap which was to convey us to Tarawera lake where Mr. Spencer’s house is. Took Kate and Edith to the village and talked to some natives, and looked at the hot baths and boiling cauldrons. I was sorry to find that the natives do not seem to keep up even the form of religion. Paora, who was formerly a teacher, and is chief of this place, seems to have laid aside his religion altogether. Left at noon on our trip in our trap which is a very primitive affair with shafts bound round with wire to prevent them coming asunder. The horses which went tandem, were steady, and the driver was civil. We went on very well until we came to a descent in the wood, when the loose boards which formed our seat gave way and let us down to the floor of the trap, but they were easily replaced and all was right again. We drove along the borders of what is called the Blue Lake from the colour of the water, and then by Rotokakahi which has an island in the centre covered with houses. I found that our driver had been an undergraduate of Jesus College, Oxford, who tells me he had to leave because his father died and his funds

would not allow him to remain at college. November 10th we were up early having to cross the lake Tarawera, where we slept at Mr. Spencer's house. There is a small village here, and a school for the children which is partly supported by the Government. We hurried on to the canoe which was pulled by ten natives. The canoe, which was a large one, has been used by many visitors, whose names are carved upon the sides, some of which I recognised. The lake was calm and we crossed comfortably. From the landing place we walked about a mile, and then came upon the Terraces of Rotomahana, of which I sent you a photograph, but we had first to cross a small stream which is fully three feet deep and about five yards across. This for Kate and Edith was a difficulty; they had to sit upon a man's shoulder while one of the native women of our party held their feet out of the water. We then walked up the terraces which are truly beautiful, the incrustations being exquisitely crystallised in great varieties of forms. At the top of the terraces we came to that which looks like an island in Collie's picture, upon which a native is sitting. Behind that is a large cauldron of clear water which is in a continual boil, and every few minutes throws up a jet of water which sometimes rises to the height of 25 feet. The cauldron itself is about forty feet in diameter. I thought that this was all we had to see, but our principal guide drew us on to a great variety of curious places at the back of the hill which seems to be one heated mass, and sends out jets of steam in all directions. When we had seen all that was worthy of notice in that part we returned to the boiling cauldron by the side of the lake, in which old Mary who has charge of Mr. Spencer's house, boiled our potatoes by suspending them in a basket in the boiling water. Our crew also did the same for themselves, and by the help of our various tins of preserved meats and sardines we all made a splendid meal. We had the disagreeable incident of a heavy shower before dinner, and again a second when we had crossed the river the second time. There was still another place of interest to see, the Pink Terraces,

Te Kapa a Rangi, but I had had walking enough, and I left Kate and Edith with the rest of the party to go by themselves with the Maori woman, being a distance of a full mile. I made a fire down by the canoe and dried my clothes, and took a nap in the canoe. Just as the rest of the party appeared there came another shower. After this the weather cleared and we pulled back without any further mishap.

“November 12th. We arrived at Tauranga where my principal business was the consecration of the Church. It was a very neat and satisfactory building costing about £1,000, of which sum more than half is borrowed. The clergyman unfortunately is much disliked, and the people wish much to get rid of him. If it were otherwise I imagine the inhabitants would come forward, and at once pay the debt upon the Church. On Sunday, November 14th, the Church was consecrated according to the usual forms, and I trust that God’s blessing will rest upon this effort to promote his glory, and that all difficulties about the Clergyman may be overcome.

“My next duty was to visit Opotiki where poor Volkner was murdered. Kate accompanied me in the steamer which was going to Ohiwa within nine miles of the place, leaving Edith under the care of Mrs. Brown. Mr. Brabant, the Magistrate, was to meet us with a trap, but it was late when we arrived and we were glad to find accommodation at the small hotel, where the people were very civil. The next day Mr. Brabant came, and we first deposited Kate at the house of Mr. Thompson who has lately come to live here, and I went on to Mr. Brabant’s. Mr. Brabant’s father, a barrister, lived at Hampstead many years ago, and I hear from Mr. Burrows that they were highly respectable people. Mr. Brabant and his brother, who is now a barrister, were both at Cambridge, but my host did not take his degree, and was probably wild in those days. The Thompsons turn out to be decidedly religious people, and Kate much enjoyed her visit there.

“Poor Volkner’s church which was grievously desecrated at the time the Hauhaus were here, and was

afterwards used as a barracks for our troops, has now been put into repair by the Government, and was to be consecrated while I was there. The principal part of the land here has been confiscated and is occupied by military settlers who are for the most part an industrious population. The natives are located on land which is about 9 miles off. An English Clergyman is here in charge, and though a man of little attractive exterior is much respected by the people. The consecration took place on the 21st and was a deeply interesting service. The inhabitants of the place are half Church of England, but there being no minister but our own, the other people generally attend Mr. Soutar's service, and sometimes also a few of the Roman Catholics. At the evening service I confirmed eleven persons who were principally adults. In the Sunday school there is an attendance of about 70. Mr. Spencer, our Missionary, came to visit the natives on the coast to the distance of 40 miles Eastward. We were to have returned the following Tuesday to Tauranga, and Kate and I went to Ohiwa to meet the steamer, but she came to the mouth of the harbour but not liking the appearance of the bar she went back again, so that we were detained a week longer than I intended, and then took passage in a small cutter which conveyed us back to Tauranga on the morning of the 30th. Finding that the steamer for Auckland was not likely to leave before morning and that if I went by her I should be able to keep my engagement in Auckland, I at once communicated with the Tauranga clergyman and appointed to hold the Confirmation in the evening which was to have been held on the Sunday previous. In the meantime I had to meet a deputation of the principal Church people respecting the affairs of this place, and then I was able to leave next morning. The steamer from the Bay of Islands brought my daughter Jane, who was to meet us in Auckland to accompany us to Napier. Here then we are awaiting the arrival of our Napier steamer which is to be here in a day or two."

While in Auckland Bishop Williams took part in the Conference of Missionaries on December 6th and dis-

cussed with Dr. Maunsell a revision of the Prayer-book services on which they both had been recently engaged. Archdeacon Leonard Williams's proposal to open a school at Gisborne for training Maori candidates for the Ministry he also talked over with Rev. R. Burrows, and it met with his approval.

The Bishop, accompanied by his daughters, Mrs. Henry Williams (junior), Kate, and granddaughter Edith, returned to Napier on December 16th, 1875.

Archdeacon W. L. Williams, after consultation with his father had decided to have a house built in Gisborne that would be more accessible to his field of work on the East Coast. The plans had been drawn and were approved early in November. In January the building was begun on the sections in Cobden Street that he had selected some years earlier, and it was ready for occupation in June. This house was named "*Te Rau Kahikatea*."

On February 8th, 1876, the Bishop wrote to his sister: "The funds for the erection of Leonard's home at Gisborne will come in part out of the money which we have had from you. When he is settled in his new habitation it will not be long before he puts forth his efforts to have a school for the prophets, obtaining where he may find them a few students from schools in operation where an English education is given.

"Our Railways are now advancing, we can now travel to within three miles of *Te Aute*."

The Bishop closed his journal for the year 1875 thus: "The close of another year brings before me the multitude of mercies we have experienced at the hands of our gracious God, the health of our families, preservation in the early part of the year, during a season of trying sickness, blessing upon our work, improvements in many parts among the natives, the blessing upon our Church Clergy, Anderson, Eccles, Lambert, Marshall, Shearman, Soutar, Jordan and Williams. Churches Gisborne, Taradale, Tauranga. Now we have the assurance that our Heavenly Father will keep us in the

hollow of his hand, and preserve us to His heavenly Kingdom."

The Bishop recorded further Prayer Book revision work early in January, 1876.

The Rev. W. Lambert had just gone to his post among the English population at Wairoa, and on January 11th the Bishop went there by S.S. *Fairy* and found the work progressing satisfactorily. A heavy sea on the bar at the river mouth delayed him there several days, which he spent in visiting the Church members both English and Maori. The steamer finally got away early on the 22nd and proceeded to Waikokopu to load wool, reaching Napier in the evening.

At the beginning of February he went to Te Aute and Waipawa, where he conferred with the Church people about the division of their parochial district now ministered to by Revs. J. C. Eccles and J. Shearman. On March 12th he held an ordination service at which he admitted Revs. P. C. Anderson and W. Marshall to priest's orders. These journeys and services were the last episcopal duties that Bishop W. Williams was able to undertake. On March 26th, the fiftieth anniversary of his first landing in New Zealand, an attack of paralysis affected his right hand and speech, and seriously impaired his health. His doctor ordered him to relinquish all business and to be kept perfectly quiet. Though his general health improved slightly for a time there was no permanent recovery of his powers.

On May 31st he therefore sent his resignation of the see of Waiapu to the Primate, Bishop Harper of Christchurch, who appointed Archdeacon W. L. Williams his commissary.

For a time the Bishop's health improved slightly under medical treatment. While his general health remained fairly good, he was able, so far as his limited powers would allow, to interest himself in the work of his garden, of which he was very fond. There was, however, still no permanent restoration.

The Diocesan Synod met in September with the Archdeacon presiding as Bishop's commissary. He had

been asked to allow himself to be nominated for the Bishopric and had declined. The following is an extract from his letter to the Clergy who had asked his reasons for declining: "Since my name was first mentioned in connection with the Bishopric I have given the subject much earnest consideration, with prayer for Divine guidance, and have come to the conclusion, according to the best of my judgment, that Our Lord's work in that portion of His Vineyard in which His Providence has placed me, has the first claim upon my services, and that unless I can see how this is to be provided for, I am not free to abandon it even for a wider sphere of usefulness.

"That the Lord Jesus, the great shepherd of the sheep, will vouchsafe to direct us all, both Clergy and Laity, in discharging the solemn duty now before us, is the earnest prayer of

"Your faithful friend and brother in Christ

W. L. Williams."

The Synod at this session failed to elect a successor to the Bishop. However, at the next session held on September 24th to 28th, 1877, the Synod unanimously elected Rev. Edward Craig Stuart to fill the position. He had lately retired from a missionary post he had held in India for a number of years, and had come to visit his brother in New South Wales and friends in New Zealand.

After his election had been approved by the other dioceses of the province, Rev. E. C. Stuart was duly consecrated at St. John's Church, Napier, on December 9th by the Primate, Bishop Harper of Christchurch, assisted by Bishops Cowie of Auckland and Hadfield of Wellington.

Since the new Bishop's election, Bishop Williams's health had continued to fail; though it did not permit him to attend and take part in the consecration of his successor, he was very pleased in the afternoon to have the privilege of bestowing his blessing on Bishop Stuart as he knelt at his bedside, and of presenting him with a copy of the Maori Bible.

Two months later, on February 8th, 1878, Bishop

Williams passed quietly and peacefully to his rest; the funeral took place in the Napier cemetery.

The translation of the New Testament, his Maori Dictionary, the founding of the Diocese of Waiapu, the Hukarere Maori Girls' School, and the assistance he gave to the Te Aute Boys' School, were fitting memorials to his laborious life's work.

1876

CHAPTER XXXII.

1879

Napier Parish Troubles and Changes. New Teachers Hukarere School. Nelson General Synod. Leonard Williams's Move to Gisborne, Work There. Journeys With Bishop Stuart to East Coast and Urewera Country.

Population increase at Napier rendered it necessary that assistance should be procured for Rev. J. Townsend, the Vicar of St. John's Church. Rev. S. Robinson arrived from Ireland on January 22nd, 1876, and took duty as Mr. Townsend's curate. For a time his work appeared to be satisfactory, and his preaching was appreciated by a large number of the parishioners, but later his ministry gave rise to a much regretted disturbance in the parish, and a disagreement between the Church officers and the vicar, which finally led the latter to seek employment for a time at Lyttelton in 1877, and ultimately to resign his post in Napier.

When Mr. Robinson came he failed to present his letters of ordination as priest, though he had acted as if he held full orders. In August, 1876, he tendered his resignation which was accepted. He left Napier for Australia some six months after.

At a later date it was ascertained, by correspondence with the Old Country, that he had not been ordained priest. The feeling in the parish was so bitter that the Church Officers petitioned the Primate to cancel the

appointment of the Bishop's Commissary, who had sought fair play for the vicar. The primate in due course sent Archdeacon Wilson from Christchurch to hold an enquiry; this did not result in the removal of the Commissary. It was, however, unsatisfactory, as it did not bring out the truth about Mr. Robinson's priest's orders which was not known until after he had left.

The duties at St. John's Church for several months were taken by Rev. H. W. St. Hill and others until the arrival of Rev. de Berdt Hovell of Prebbleton who was instituted as successor to Rev. J. Townsend on July 4th, 1878.

Mr. and Mrs. Ingleton resigned their positions as teacher and matron of the Hukarere School at the end of August, 1876, and Mrs. E. L. Turner and her daughter who held the required qualifications were appointed matron and teacher from September 1st. Some necessary additions were also made to the school buildings, which enabled the number of pupils to be soon increased to fifty.

Rev. J. C. Eccles had been in charge of the English Church work in Southern Hawke's Bay since the end of 1874. The Diocesan Synod at its Meeting in September, 1876, carried out what Bishop Williams had previously planned, and subdivided this district into the three parishes of Waipawa, Waipukurau and Porangahau. Rev. J. C. Eccles was appointed to Waipawa, Rev. J. Shearman who had recently come to the Diocese, was placed at Waipukurau, and Rev. F. E. T. Simcox who had been selected at the request of Mr. Charles Nairn, the donor of the Endowment for Church work in Southern Hawke's Bay, and had arrived on July 13th., was appointed to Porangahau.

Although "Te Rau Kahikatea," Archdeacon Williams's new Gisborne house, was available for occupation in June, 1876, the Archdeacon was unable to move his household there until the following year, as the failure of his father's health rendered his frequent presence in Napier necessary. He therefore continued his duties from this centre and made journeys along the

Coast from time to time when the work there required his attention.

In January, 1877, Archdeacon Williams, accompanied by Mrs. Williams went to Nelson to attend the General Synod as a representative of Waiapu Diocese. The notable event of this Synod was the confirmation of the appointment of Rev. John Richardson Selwyn, son of Rt. Rev. G. A. Selwyn of Lichfield, to the see of Melanesia, and his consecration as Bishop on February 18th.

On their return to Napier the Archdeacon and Mrs. Williams at once began to pack and ship their household goods to Gisborne, and on March 14th proceeded there by steamer accompanied by their sister Miss Kate Williams and daughter Ellen. The completion of their packing and forwarding was left to their eldest son and daughter, with the help of a cousin, Christopher Davies. The other members of the family party followed during the next few weeks.

Fred, who was in Kinross and Company's office, and his youngest sister Agnes, remained in Napier with their grandparents. The old "Taumata" home was then let to suitable tenants.

In order to undertake some necessary episcopal services which the Archdeacon had asked for, the Right Rev. Bishop Cowie of Auckland kindly visited the diocese at some personal inconvenience in May, 1877. Under Archdeacon Williams's escort, Bishop Cowie held confirmations during this month at Taradale, Clive, Waipukurau, and Norsewood. He consecrated St. Peter's Church, Waipawa, and St. Mary's, Waipukurau, and on May 28th, Trinity Sunday, admitted Rev. J. C. Eccles to priest's orders at St. John's, Napier.

On June 9th Archdeacon Williams went from Gisborne through Tolaga to Tokomaru, and after holding his usual course of services returned on 13th and on June 22nd proceeded to Auckland by steamer where he attended a Missionary conference, and got back to Gisborne on July 13th.

He set out on September 3rd overland for Napier,

where he presided at the Diocesan Synod and returned home by the same route.

When settled in Gisborne, Archdeacon Williams took up again his regular routine of work with the natives, holding religious services every Sunday either at the Turanganui Maori Church at Kaiti, or at one or more of the Maori kaingas within easy reach on the plains, and as opportunity offered held services at convenient centres with the English settlers. He also frequently on Sunday evenings helped the vicar of Holy Trinity Church by preaching or taking a part or whole of the service. From time to time he took short journeys to visit the Maori settlements northwards towards East Cape, or southwards to the Mahia, Wairoa, and Mohaka, where he directed and supervised the native ministers and teachers. While at home he spent several hours each week holding classes with the native teachers and leaders who came to him for instruction in order that they might qualify for ordination to the ministry.

In order to provide accommodation for these men and their wives he accepted a tender to move his Waikahua cottage at a cost of £125 from its position at the river mouth to the corner of the grounds of his own house where it was occupied when he resumed his classes in July.

After coming to reside in Gisborne with his family the Archdeacon also took his share in the early development of the institutions of the town and served for several years on the Board or Committee of the Hospital and Cemetery. He assisted in arranging for the first hospital buildings and their management, and in the laying out and control of the cemetery. Mrs. Williams and her daughters also assisted in visiting sick people, and in the work of the benevolent society, and took part in the Church work of Sunday school and choir.

After Bishop Stuart's consecration he first resided in a house which was leased for him on the Bluff Hill, Napier, and later, when the "Taumata" house was vacated by the tenant, it was purchased by the Church Mission Trust Board for his use.

On April 5th, 1878, Archdeacon Williams joined Bishop Stuart on the S.S. *Wanaka* and landed at Tauranga whence they visited and held services at the various centres, both English and Maori, in the Bay of Plenty area, and returned to Gisborne by steamer a fortnight later.

The Archdeacon set out on May 20th and escorted the Bishop overland to Wairoa, holding the usual services as they went along; from Wairoa he returned to Gisborne and left the Bishop to proceed to Napier alone.

After the session of Diocesan Synod in September, which the Archdeacon attended, the Bishop came to Gisborne on November 1st and held a series of Maori confirmations at six centres along the East Coast beginning with Turanganui, at which 142 candidates were presented. Whenever the Bishop preached, the Archdeacon, who accompanied him, acted as interpreter to the natives.

After this he conducted the Bishop round East Cape and Whangaparoa into the Bay of Plenty, holding services with the Maoris and English settlers at the various settlements wherever they found congregations. They called at Opotiki, Whakatane and Rotorua, and reached Tauranga on December 16th, 1878. Here they attended a conference of missionaries, and met Rev. J. S. Hill and Mr. Goodyear who had just arrived from England to take up Mission work. From Tauranga the Bishop went north to visit friends.

The Archdeacon started homewards overland by the Motu route on December 19th accompanied by Mr. Goodyear, who was to be located at Gisborne. As the latter was not accustomed to riding he found the journey, which they completed at 11.30 a.m. on Christmas Day, somewhat wearisome.

During January and February, 1879, the Archdeacon continued his work, including his classes with native students, undertook a journey to Whangara, a visit to Cook's Cove at Tolaga Bay, and a trip with Bishop Stuart to Wairoa and Waikaremoana, during which services

were conducted wherever the people assembled, and they returned to Gisborne on March 12th.

After arrival at Napier on April 17th the Archdeacon attended to some Diocesan business with the Bishop. He then arranged with Mr. James Williams to lend him horses that he might conduct the Bishop and Rev. J. S. Hill to Taupo. They set out on April 24th and met Mr. John Hindmarsh on their way who pressed them to spend the night at his homestead Rukumoana Station, where they were hospitably entertained. They were unable to make an early start next morning so it was nearly 8 p.m. before they reached Tarawera. Here they were again delayed as the hotel people allowed their horses to get out, and they had to be recovered. It was therefore dark when they arrived at Taupo. They had good views mounting over Turangakumu, and of the mountains as they approached the lake. On the next day, Sunday, the Commandant of the Constabulary post, Major Scannell, arranged for English services, at which there was a fair muster, but the Maoris were indifferent, and had gone away. Monday they paid a visit to Orakei Korako, over a very rough track, under the guidance of a constable sent by the Major. They held a service with the Maoris close by, who placed a whare (native hut) at their disposal, where they spent an uncomfortable night without blankets. Next morning they saw the famed alum caves and natural wonders, and returned to Taupo. On Wednesday, April 30th, they embarked on a small steamer for Toka-anu, calling first at Tauranga Taupo, but found that the natives who lived there were away at their plantations. At Toka-anu the Maoris were followers of the Maori King and not drawn towards Christian teaching; though very civil, they were quite unyielding.

The Bishop's party returned to Taupo on May 2nd and then set out homewards.

The Archdeacon, who hurried on to catch a steamer for Gisborne, again accepted Mr. Hindmarsh's hospitality, and reached Napier on the 4th. The Bishop and Mr. Hill were a day behind him, and owing to heavy rain found the road, which then followed the course of

the Petane River, almost at swimming depth, which made travelling somewhat unsafe.

After having thus completed a fairly comprehensive introduction of the Bishop to the several parts of the diocese, the Archdeacon returned to Gisborne.

It was decided that Mr. Goodyear should be stationed at Tolaga Bay, and he proceeded there on July 29th.

After the Archdeacon had attended the Diocesan Synod at Napier in October, the Bishop followed him to Gisborne at the end of the month and preached at the Turanganui Maori Church on November 2nd. He then attended a meeting of the Native Church Board held on the two following days. On the last evening a reception in the form of a social evening was given to the Bishop in McFarlane's Hall, to enable people to make his acquaintance; this proved a great success.

On November 6th Rev. Geo. Maunsell and Mr. Goodyear left for Tolaga Bay, where the Archdeacon joined them two days later to undertake an extensive journey of nearly 550 miles along the Coast past East Cape, and Whangaparoa into the Bay of Plenty, and thence into the Urewera Country, in an effort to recover those natives who had fallen away or become estranged from Christianity.

They visited the numerous Maori settlements as they passed along and held the usual instruction classes and services wherever they could. They arrived at Kawakawa on November 12th and Omaio on the 18th. There they found that a number of the natives had adopted Te Kooti's or "Ringatu" Karakia (form of worship) though not altogether to the exclusion of Christianity. Tuhara, Waimana, was reached on the 26th and Whakatane on the 30th. From that place they began a Missionary journey into the Urewera Country, north of Waikaremoana, and spent December 4th and 5th at Whakamihi, Ruatahuna. Though these people were strong Te Kooti-ites they were kindly and hospitably received.

The Archdeacon wrote in his Journal that the Maoris there invited them to join in their Karakia.

Travelling here proved very strenuous, with much steep climbing over rough roads through mountainous bush covered country. They returned to Opotiki on December 13th.

Thence Rev. G. Maunsell went north to his station and the Archdeacon and Mr. Goodyear returned by way of Poututu to Gisborne which they reached on December 19th.

The following list of dates and places and distances is the Archdeacon's record of the places visited on this journey from Gisborne:

	PLACES	DISTANCES	TOTALS
1879		miles	miles
Nov. 7	Whangara	17	35
8	Uawa	18	
10	Tokomaru	24	59
11	Te Horo	28	87
12	Te Kawa Kawa	26	113
13	Wharekahika	9	122
15	Whangaparoa	25	147
16	Raukokore	10	157
17	Te Kaha	20	177
18	Omaio	8	185
19	Maraenui	8	193
19	Torere	10	203
20	Opotiki	16	219
25	Hokianga	10	229
26	Tuharua, Waimana	15	244
27	Opounao	11	255
28	Ruatoki and back	10	265
30	Whakatane and back	24	289
Dec. 1	Waiohau	16	305
2	Whirinaki	26	331
3	Ahi Kereru	15	346
4, 5	Whakamihi, Ruatahuna	15	361
6	Te Kaiwaha	5	366
7	Omaruteangi and back	1½	367½
8	Te Kakari, Maungapohatu	10	377½
9	Toreatai	1½	379
10	Tawhaua	14½	393½
11	Tuharua	21	414½
12	Ruataniwha, Waiotaha	18	432½
13	Opotiki	11	443½
16	Omarumutu	7	450½
17	Marumauku }	97	547½
18	Poututu }		
19	Gisborne }		
		547½	

Report of the Trustees of the Waerenga-a-hika Native School Trust for the Triennial Period to June 30th, 1879.

“The Trustees of the Waerenga-a-hika Native School Trust beg leave to report that as appears by the accompanying Balance Sheet, the debt which has for a long period encumbered the Estate has now been completely paid off, and that besides the sums which have from time to time been paid towards the support of the Native Girls’ School at Napier, £550 in all, there is a balance now in hand of £950. The Native Girls’ School with 50 pupils is in a satisfactory and efficient state, one of the girls having gained a scholarship in the late examinations conducted under the authority of the School Board of the District.

“The Trustees have formed no definite plan as yet for the disposal of the balance in hand, though keeping in view the expediency of establishing another school as soon as it may be practicable to do so.

“The annual income for the next three years will be £400.

On behalf of the Trustees,
W. L. Williams.”

1880

CHAPTER XXXIII.

1888

*Progress of Work. General Synods, 1880, 1883, 1886.
 Many Journeys. Te Rau College Started. Rev. H.W.
 Williams Returns to Join Te Rau. Te Aute and
 Hukarere Schools. St. John's Brick Cathedral
 Built and Consecrated.*

On the death of Captain G. E. Read who had held large trading and landed interests in Poverty Bay, Archdeacon W. L. Williams found that he had been appointed an executor and for some time carried out his duties in this connection, but early in 1880 he found that they would encroach too much on his more important duties to the Maoris. He therefore decided to relinquish the post; this necessitated a voyage to Auckland to obtain the appointment of new executors. On March 30th Mr. J. Friar Clarke of Auckland presented him with a Supreme Court order which appointed Messrs. J. Friar Clarke and W. Coleman as Read's executors and trustees, and the Archdeacon at once handed over all documents and papers to them.

Mr. Goodyear arrived from his station on February 3rd and next day set out with Archdeacon Williams on a journey round the Mahia, on through Wairoa and up to Waikaremoana, where they held their usual services and classes at the various native settlements. At Waikaremoana on the 11th they met some of the Urewera natives from Ruatahuna whom they had visited from the Bay of Plenty at the end of the previous year. On February 13th when they returned to Wairoa, of which the Rev. J. S. Hill was then in charge, they found Bishop Stuart had arrived. The Archdeacon interpreted the Bishop's sermon to the Maoris there. On February 18th they left for Gisborne by way of Te Reinga Falls.

On Sunday, 22nd, Bishop Stuart admitted Mr. Goodyear to deacon's orders at the morning service in

Holy Trinity Church, and held a confirmation of 22 candidates in the evening.

The Archdeacon left on April 2nd, 1880, to attend the meeting of General Synod in Christchurch, from which he returned home on May 16th.

On June 9th he paid another short visit to Wairoa, and in July, August and September he paid similar week-end visits to hold services and classes at Uawa and other centres along the coast.

At the end of September he proceeded overland to Napier, taking the usual services at settlements on the way. He took his seat at the Diocesan Synod, and when that was completed returned north, reaching Gisborne on November 2nd. During the various periods that he was at home he regularly continued his usual home work and classes for native teachers and leaders.

He closed the year with his usual summer journey along the coast to the north as far as Kawakawa. This lasted from 3rd to 20th December.

The Bishop of Dunedin had asked Archdeacon Williams, with the approval of his own Bishop, to go to his diocese and visit the isolated Maori settlements there, that they might have the advantage of instruction from an English minister who could converse with them in their own language.

Leaving Gisborne on February 8th, 1881, with that object, the Archdeacon visited the various native settlements in the Dunedin diocese, including those near Invercargill and on Stewart Island. This occupied him until the end of March.

Early in October he went to Napier to attend a missionary conference and a meeting of the C.M.S. Land Board; on the 18th of that month assisted Bishop Stuart in a Maori ordination service at Omaha, when Hoani te Wainohu was admitted to priest's orders, and Manahi te Aro and Nerei Runga were ordained deacons.

Throughout the year the usual visits of direction and instruction to the ministers at the native settlements were carried out, and the classes at home continued. The

Archdeacon also attended as usual the Diocesan Synod in Napier.

In January, 1882, he noted that he had completed his book "First Lessons in Maori." Some legal business in Auckland necessitated a voyage there at the end of that month, and a week later he went to Napier to arrange some diocesan business with the Bishop. On February 14th, accompanied by Rev. Nerei Runga, he left for Taupo, then visited Orakei Korako, Ohinemutu, Rotoiti, Tauranga and Maketu, holding services and classes at the various Maori centres, and reaching home on March 20th.

On April 8th, 1882, the Archdeacon accepted a tender for £369 for a cottage to be erected on the section opposite his own house, to accommodate further his native students.

Rev. E. Williams, the vicar of Holy Trinity Church, resigned and left Gisborne on April 19th.

Several short journeys along the coast to Maori settlements north and south, for the purpose of holding services and giving instruction, were made throughout the year.

The Archdeacon also attended the usual session of Diocesan Synod held at Napier in October. At that time the Missionary Land Board also met, and at Omaha a meeting of the Native Church Board was held, when an old Maori Chief, Noa Huke, advocating the extension of the Bishopric Endowment Fund, placed a subscription of £10 on the table.

On January 7th, 1883, Rev. H. Hamilton came to Gisborne to take duty for a time at "Holy Trinity" Church. He was succeeded there later by Rev. W. Cocks who resigned and left at the beginning of the following year.

Archdeacon Williams went to Napier on February 3rd, 1883, to attend a meeting of Missionary Conference and Mission Land Board. At the same time he arranged for a printer to publish the Maori Hymnal.

This year the General Synod was held in Napier and the Archdeacon left for that place on April 3rd to attend

it, and mentioned that several important and interesting matters were debated and dealt with which are fully recorded in the published report. The Session completed its business on April 20th and he was able to return home on the 26th.

He retired from the Hospital Committee on July 4th when the annual election took place.

On September 8th he went by steamer to Napier to attend to some Diocesan duties and assist the Bishop in conducting the Meeting of the Native Church Board of the District at Omahu which as usual was attended by the English Missionaries and the Native Clergy and lay representatives. During this, on September 18th, the Chief Renata Kawepo, following the example set by Noa Huke the year before, handed in £50 he had collected for the Bishopric Endowment Fund.

Archdeacon Williams remained in Napier for the Diocesan Synod, which lasted from 24th to 27th September.

While at home he regularly held classes with his native students, and was responsible for the Sunday Maori services at the Kaiti Church or one of the other accessible native settlements.

During the year 1883 he made several journeys from Gisborne, which aggregated nearly two months, when he paid no less than thirty-five separate visits to various settlements for the purpose of supervising, directing and assisting the ministers and teachers there.

In the course of these journeys along the coast he travelled southwards round Mahia to Wairoa as far as Mohaka, and inland to Waikaremoana. Northwards he went as far as Reporua, at which place he held a meeting of the District Native Church Board.

In January, 1884, the Archdeacon paid a short visit to Napier to attend a conference of Missionaries and a meeting of the C.M.S. Land Board.

About this time the trustees decided to use the money recovered from the insurance of the homestead at Waerenga-a-hika, which had lately been burned down, in rebuilding it there.

A new edition of the Maori Bible was wanted, and Archdeacon Williams therefore now undertook to assist Dr. Maunsell of Auckland in the work of revision, in addition to carrying out his regular duties. The first instalment of the Doctor's revision notes came on June 13th. This work required many hours of careful and continued labour and a lengthy course of correspondence between himself and Dr. Maunsell during the next eighteen months. It also involved a visit to Auckland in September, 1884, when he spent a fortnight in personal conference with the Doctor and the Wesleyan missionaries who had joined in the work of revision.

Rev. J. E. Fox came to Gisborne on June 16th to take charge of Holy Trinity Church, and was the Archdeacon's guest for a few days.

Towards the end of September the Archdeacon attended the meetings of the Diocesan Synod, Native Church Board, and C.M.S. Land Board at Napier.

Throughout this year he made seven journeys round various parts of his district, which occupied in all fourteen weeks, when he paid seventy-two separate visits to Maori settlements and held the usual classes and services. To illustrate the interest of the Maoris in their Church, he recorded the receipt from a native of £40 towards the cost of material for a Maori Church at Waipare, and the collection at Anaura of £102 for a house for their minister. He opened a Maori Church at Whangara on August 24th, and before the "hui" (assembly) had dispersed a collection of £136 was taken up.

He heard that Archdeacon Brown of Tauranga had died on September 7th.

He held a meeting of the District Native Church Board at Gisborne on December 8th.

Te Rau College

Rev. A. O. Williams of Putiki, who had previously asked if he might join Archdeacon Williams in his work of training native students for the ministry, arrived in Gisborne on January 28th, 1883; when the natives

reassembled he entered upon his duties as tutor. It was later decided to build a house for him to occupy. In due course timber was procured, and a contract was signed with Skeet the builder for its erection. The house was ready for occupation in February, 1884.

Timber for erecting the main building as quarters for the students then began to arrive, and Skeet's tender of £1,359 for building it was accepted on April 18th.

The College was ready for occupation and the students entered at the beginning of February, 1885. A meeting of the Missionary Conference, which was held in January of that year, decided that Rev. A. O. Williams should take charge of the Putiki Station, and that Rev. E. Jennings should take his place as tutor at Te Rau College. The latter arrived at Gisborne on April 5th.

Archdeacon Williams was able to record on July 7th, 1885, that the bedrooms at the College were all full.

In January, 1885, the Archdeacon visited Napier to attend meetings of the Missionary Conference and the Mission Land Board.

Bishop Stuart held a service in the Maori Church at Makaroro on September 21st, when the Archdeacon presented Edmund Leveson, who had been a student at the College, for ordination as deacon.

Following this was the annual session of the Diocesan Synod in Napier, which ended on October 2nd. After attending this and also the Native Church Board meeting at Waipatu, the Archdeacon returned home.

He was advised on October 15th that the County Council had elected him a Governor of the Gisborne High School.

The Archdeacon's inspections for this year covered a wider field, and his ten journeys required sixteen weeks to carry out. He made visits to ninety-four settlements including some in the Bay of Plenty area, where a meeting of the Native Church Board was held at Te Kaha. During some of these rides unsettled weather and muddy roads hampered his progress. On all these journeys he conducted services not only with the Maoris, but also with any groups of English settlers he met.

The General Synod of 1886 was held towards the end of January in Auckland, and the annual Mission Conference at the same time. While this Synod was in progress, an ordination of native ministers was held on Friday, 1st February, at St. Mary's Church, when Hoeta was ordained deacon and Hemi Tautimu a priest in the presence of a large, interested congregation of both English and Maoris.

Some Samoan ambassadors then visiting Auckland were introduced to the Primate, Right Rev. Bishop Harper; he gave them a welcome in English, and one of their party replied in the same tongue.

Archdeacon Williams took his usual place at this Synod, and before he returned home he seized the opportunity, while he was so far north, of going on to Bay of Islands to visit friends whom he had not seen for some time.

Throughout this and the two following years he continued to carry on successfully his education of native students at Te Rau College, and maintained regularly his local Maori services. He also on suitable occasions made various journeys to the numerous Maori villages scattered round his wide district, that he might give the required supervision and direction to all the resident ministers and teachers.

Writing of a visit to Pakirikiri in February, 1887, he mentioned that the natives had collected £430 for a church, of which he had been handed £300 to bank, and the balance had been expended by the architect.

In May of the same year he had been able to arrange for the purchase of the section next to Holy Trinity Church in Gisborne, on which a deposit was paid. In the following month a fair, lasting several days, was held to raise funds for Church improvements; this resulted in £350 being obtained.

The Waerenga-a-hika Native School Trustees who held 594 acres, decided in October to register as an incorporated body. The original lease of their land had expired in March. It was then decided to further develop the work of the Trust and reserve the homestead area

of 17½ acres for a school site, and cut up the balance in suitable farm and residential sites to be let to tenants. For the first period an annual rental of over £869 was realised.

In August the Archdeacon mentions that Mrs. L. Williams's health had improved, and she was then able to give instruction to the wives of the married students attending Te Rau College.

It was reported in October that Te Kooti, with a party of sympathizers, proposed to pay a visit to the East Coast, which roused strenuous opposition and some anxiety.

During May and June, 1888, the health of the Archdeacon's mother gave the family some concern; he and his wife therefore went to Napier for a short visit. However, about the middle of June their mother improved, and during the following month their anxiety was relieved, and she was in a fair way to recovery.

On September 23rd, 1888, the Archdeacon arranged for a corrected survey of the Whakato Church site. Skeet's tender to build this church for £768 was accepted next day.

The ladies of Gisborne raised this year by a bazaar a further £90 for improvements to Holy Trinity Church.

Bishop Stuart, who had gone to England to attend the Pan Anglican Conference, wrote to the Archdeacon that he would return to Napier on December 15th and would then hold the Diocesan Synod. This the Archdeacon duly attended, also a meeting of the Native Church Board at Waipatu which followed it.

Rev. S. Williams of Te Aute was appointed Archdeacon of Hawke's Bay by Bishop Stuart in 1888.

Archdeacon W. L. Williams's second son, Herbert William Williams, who was born on October 10th, 1860, received his first school tuition at the Napier Grammar School; then, benefiting by the generosity of an uncle who had farmed successfully, he went to Christ's College, Christchurch, and later on to Canterbury College, where in 1880 he took his B.A. Degree. In November of that year he went to England, where he entered Jesus College,

Cambridge. There in 1882 he won a College Scholarship of £40, and a Goldsmith's Exhibition of £50. In 1884 he took his B.A. Degree with Honours in Mathematics. To gain experience he then accepted a post as assistant mathematical master at Haileybury College, from which he retired in 1886. He took Holy Orders, being ordained deacon in 1886, and priest the following year. To assist in his father's Missionary work he returned to New Zealand at the end of 1888, arriving in Napier on December 15th.

The Diocesan Synod for 1888 met in Napier on December 18th and was followed by a meeting of the District Native Church Board at both of which the Archdeacon took his place.

The fine brick St. John's Cathedral, the foundation of which had been laid by Bishop Stuart on September 29th, 1886, and had been under construction since that date, was then just completed. It had been built in response to a long period of strenuous effort by the vicar, Rev. de Berdt Hovell.

On December 20th it was consecrated and opened by the Right Rev. E. C. Stuart in the presence of a congregation of upwards of one thousand worshippers.

Te Aute and Hukarere Schools

The Te Aute and Hukarere Schools of native boys and girls, in the opening of which Archdeacon W. L. Williams and the late Bishop had taken an active personal interest, had both been enlarged and developed since they were first mentioned in these pages.

At Te Aute Mr. John Thornton had succeeded Mr. James Reynolds in 1878, and during his thirty-four years of devoted and able control, a great many boys received a sound Christian education, and the school had maintained a good standard.

At Hukarere after the appointment of Mrs. Turner and her daughter as matron and teacher in September, 1876, the school was enlarged more than once, and was thus enabled to cope with the increased attendance which was forthcoming. Mrs. and Miss Turner resigned at the

end of June, 1881. Their places were taken by Misses Hamilton and Evans, who retired at the end of 1883. They were succeeded by Misses Foster and Minton, and in September, 1885, Miss Foster's place was taken by Miss Shouls. During 1886 Miss A. Downs, who had been one of the school's original pupils, began her work as an assistant teacher. The Hukarere School was carried on under the personal supervision of the Misses Williams, sisters of the Archdeacon, and its work showed satisfactory examination results.

The Government gave an annual grant to each of these schools, and in return for this it had the privilege of nominating a fixed number of pupils, and the schools were visited and examined by the Government Inspectors.

1889

CHAPTER XXXIV.

1910

Waerenga-a-hika Boys' School Built. Rev. E. Jennings Takes Charge. Rev. H. W. Williams Tutor at Te Rau. Progress of Work and Journeys. Bishop Stuart Resigns. Archdeacon Williams Elected Bishop. Death Mrs. Leonard Williams. Moved to Napier. Bishopric Endowment Fund Formed.

Rev. Herbert W. Williams and his wife, who had come from England with him, arrived in Gisborne on January 13th, 1889, and began their work when the Te Rau College students assembled on the 22nd. Mr. Williams at first assisted Mr. Jennings with the classes he had been taking, but he soon proposed to carry these on to higher grades. He also took his share of the Maori religious services which his father and Mr. Jennings had been conducting regularly.

This year the General Synod was held in Dunedin from 13th to 28th of February. On his way to this Archdeacon Williams attended the annual meetings of the Mission Trust Board at Napier and a continuation meeting at Wellington, and returned home on March 10th. As the Bishop of Christchurch had resigned the primacy at the close of the General Synod in Dunedin, an election was then held and Rt. Rev. O. Hadfield, Bishop of Wellington, was elected to this position.

When on one of his journeys the Archdeacon recorded that he had held a meeting of the Native Church Board at Opotiki on May 13th and following day. Matenga, one of his native ministers told him that when on a visit to Kaitara in September he met a party of people who had left Te Kooti's so-called religion, and showed their sincerity by buying prayer and hymn books.

Waerenga-a-hika Native Boys' School

The meeting of the Waerenga-a-hika Trust Board in August, 1889, decided to have plans prepared for

additions to the homestead buildings to make them suitable to accommodate a boys' school with their master. At the following meeting in October it was resolved to proceed with the work in accordance with the architect's estimate of £1,539.

Later Rev. E. Jennings resigned from Te Rau College and was appointed head master of Waerenga-a-hika Native Boys' School. He took up his duties there on June 4th, 1890.

Rev. H. W. Williams then moved from the house he had been occupying to the now vacated Te Rau master's house, and remained in charge of the college.

The Waerenga-a-hika Boys' School proved so successful that it was found necessary to provide further accommodation, and on February 27th, 1892, a tender was accepted from a contractor, Ponsford, for £777 for the required additions, and on August 8th Norman Shaw was appointed assistant teacher.

At the Diocesan Synod 1889 the Bishop asked that authority should be given for the setting up of a Cathedral Chapter in accordance with recently passed Canons of General Synod. This was done accordingly, and the members of the Chapter were selected and the Bishop appointed Rev. de Berdt Hovell, the vicar of St. John's, the first Dean.

On February 17th, 1890, and the day after Archdeacon Williams attended meetings of the C.M.S. Land Board and Missionary Conference in Napier.

The Bishop went to Gisborne in March, and on the 9th held services for Ordination and Confirmation.

A question having arisen as to the correctness of the election of the Primate at the close of the last General Synod, a Special Meeting of General Synod was held in Wellington on April 23rd and 24th when Bishop Hadfield's election to the Primacy was confirmed and ratified.

This was followed by the confirmation of the election of Archdeacon Julius as Bishop of Christchurch, and his subsequent consecration.

During this year the Archdeacon put in further work at a revision of the Maori Dictionary.

In March, 1891, Archdeacon Williams conducted the Bishop and his daughter on a visit along the East Coast to the north as far as Horowera. There a collection was made for general church purposes which amounted to £96 14s.

This journey occupied three weeks, when they visited fifteen places where they held a number of services with both Maoris and English, and at four centres the Bishop confirmed forty-five candidates who had been previously examined by the Archdeacon.

On a visit to Wairoa District he met the Bishop and Rev. A. F. Williams, and they held a meeting of the Native Church Board at Mohaka on October 19th where a collection was made towards the cost of printing a Maori reference Bible.

At another Native Church Board meeting at Horowera on November 30th a further sum was given for the same object.

On November 24th Archdeacon Williams arranged with a builder named Robb to erect a small church at Whangara for £165.

The Archdeacon attended the quarterly meeting of the Cathedral Chapter on January 16th, 1892.

Rev. J. E. Fox of Gisborne who had been in poor health, advised on January 23rd that he had been appointed to St. Augustine's Church, Napier.

The Mission Trust Board which Archdeacon L. Williams attended held its meeting in Wellington on February 2nd, 1892. This was followed by General Synod at the same place, which lasted until the 18th.

The Archdeacon was at Napier again on March 12th to assist the Bishop at a service at Waipatu, when Hoeta and H. Piwaka were ordained the next day. On the following day a meeting of the Native Church Board was held at the same place.

On May 1st Rev. A. S. Webb arrived in Gisborne to succeed Rev. J. E. Fox at Holy Trinity Church.

During June the Archdeacon received proof sheets of the Maori reference Testament from the printers.

While on a journey, accompanied by his son, Rev. Herbert Williams, the Archdeacon held a meeting of the Native Church Board for the district at Kakariki on December 12th.

During 1892 it was decided to bring the Hukarere Native Girls' School under the Te Aute Trust Board, and from that date this Trust contributed annually to the upkeep of the Hukarere school. Archdeacon Williams on January 23rd, 1893, signed the Conveyance of the Hukarere School property to the Te Aute Trust Board.

Early in the year both Mrs. Williams and the Archdeacon visited Napier. He attended a meeting of the Cathedral Chapter and at the same time received from his printers proof sheets of the last pages of the revised Maori Dictionary.

The Primate arrived in Napier for the Mission Board Meetings on February 13th, which the Archdeacon attended.

On March 4th the Bishop and his two daughters arrived in Gisborne, having travelled overland by way of Wairoa, and the next day at Manutukea the Bishop ordained Nikora Taimona and Piripi to the ministry. There was a congregation of 300, of whom 84 were communicants. Archdeacon S. Williams who was visiting Gisborne preached the sermon.

On the 6th the District Native Church Board held a meeting at the College, when collections were made of £24 16s. 10d. for the Maori Reference Bible and Native Mission purposes.

Archdeacon W. L. Williams was advised by telegram that Te Kooti the erstwhile rebel died at Ohiwa on March 17th.

At the Diocesan Synod held in September the members were electrified to hear that the Bishop proposed to resign in order to take up Mission work in Persia.

The Archdeacon received the final proof of his

“First Lessons in Maori” on October 20th which he passed at once, and returned to the printers for completion.

The following week he set out with the Bishop on his final episcopal visit to the East Coast, where he held confirmations at a number of centres. Major Ropata paid in £41 12s. on November 1st for the Te Horo pastorate endowment.

Rev. H. W. Williams accompanied his father on his last journey for the year, when they held the District Native Church Board Meeting at Tuparoa.

Bishop Stuart sent his resignation on November 15th to the Acting Primate, Bishop Cowie of Auckland, and returned to Napier with his daughters on the 17th. He then telegraphed that the C.M.S. had cabled him to go to England before proceeding to Persia.

The Bishop later advised that he would leave for Taupo and Rotorua on the 26th and proceed from there to Auckland where he would attend the Mission Board Meeting on January 8th.

Archdeacons Leonard and Samuel Williams met Bishop Stuart in Auckland, where they all attended the Mission Board Meetings on January 9th and 10th, 1894.

Archdeacon L. Williams called on Dr. Maunsell, whom he found very frail though happy in mind.

He went up to Te Awamutu and held services with the natives on the 14th.

The two Archdeacons spent a week in the Bay of Islands visiting their relatives before going back to Napier to say farewell to Rt. Rev. E. C. Stuart on January 31st.

Before his departure the Bishop was presented with a well filled purse and good wishes were expressed to him by the ministers of other denominations besides the Church people.

Archdeacon Williams was appointed Commissary by Bishop Cowie of Auckland, the Acting Primate, and summoned a meeting of the Diocesan Synod in Napier on April 26th to elect a successor to the Bishop. It, however, failed to accomplish its object.

On June 11th the Archdeacon attended the consecration of Rev. C. Wilson as Bishop of Melanesia at St. Mary's Church, Auckland.

He recorded exceptionally heavy falls of rain in Gisborne on June 17th and 18th making a total of 14.26 inches for the forty-eight hours, from which much damage was caused by high floods. Mr. Charles Gray at Waiohika recorded 16.45 inches for the same period.

The Diocesan Synod assembled again on September 25th when Archdeacon W. L. Williams was elected as the new Bishop.

The Synod then proceeded with its annual business, which was completed on the 28th. A Native Church Board meeting was held at Waipawa on October 1st.

The health of Mrs. Leonard Williams had been failing for some time, and she suffered from severe attacks of pain which caused her family great anxiety. On December 1st the Archdeacon took her to Napier as it was hoped that further professional advice which could be procured there, might afford her some relief. This, however, proved unsuccessful, and after a period of severe suffering she passed away on December 18th at Hukarere, the residence of the Archdeacon's mother, with whom they were staying.

Archdeacon Williams and his daughter Edith completed the removal of their effects to Napier, where in due course they took up their residence in the Taumata house which Bishop Stuart had occupied.

Throughout the eight years 1886 to 1893 Archdeacon W. L. Williams continued his regular weekly native services, and as Principal of the Te Rau College managed and directed the course of its work.

Over the wide district he controlled he also yearly made some five to seven journeys north and south directing and supervising the native ministers and teachers. Each year these journeys covered periods of from twelve to fourteen weeks, when he would pay visits to from one hundred to one hundred and fifty places annually.

On every suitable occasion he held Church Services for English settlers as well as Maoris.

During the latter half of this time Rev. H. W. Williams in addition to his duties as Tutor at the College, assisted his father at the native services, and at times accompanied him on the longer journeys during the College vacations. On suitable occasions these journeys were extended into Bay of Plenty area and Taupo.

The Bishopric Endowment Fund

There was no Endowment for the See when Bishop William Williams was consecrated; he was provided for from sources outside the Diocese. He secured sundry sums from native contributors for this purpose. The first was £257 10s. 6d. recorded in the accounts presented to Synod in 1861, increased to £589 11s. 9d. at the 1864 Synod. These were invested in houses and land at Onehunga near Auckland.

It was resolved at the Synod of 1874 "That it is incumbent on the members of the Church to make a vigorous effort towards providing a sufficient fund for the Endowment of the Bishopric."

The two immediate successors to the first Bishop had both been missionaries, and the Church Missionary Society continued their respective stipends while they held office.

Archdeacon W. L. Williams at the Synod of 1877 urged that the Bishopric Endowment Fund should be raised to £5,000. A Committee was appointed which reported to Synod next year that the Society for Promoting Christian Knowledge had offered a grant of £500 available when £4,500 had been raised, and that fifty-five subscribers had promised £3,885 to be paid over a series of years. This was gradually collected and added to, and the Committee was able to report to the Synod of 1889 that the S.P.C.K. grant had been received, and the capital had reached £5,610 including the Onehunga property.

At the Synod the following year Dean Hovell proposed that the Colonial Bishoprics Fund Committee

should be applied to for a grant. This Committee offered to give £500 when a further £4,500 had been raised.

Four years later the Endowment Fund Committee reported that Rev. J. Hobbs of Hastings had undertaken a canvass of the Diocese, on which he secured promises amounting to £1,696.

Continued efforts extending over several years enabled the Committee to report to Synod in 1903 that the Endowment Fund had been then raised to £10,023 including grants of £500 each from the Colonial Bishoprics Fund, and a second grant from the S.P.C.K.

A good investment in land had been secured for £10,000 and the next year this property was let for a term for £500 per annum.

At the Synod of 1906 when the capital stood at £11,456 15s. the Bishop urged that a See house should be provided. It was then decided, on the motion of Archdeacon D. Ruddock, to endeavour to raise the Endowment Fund to £25,000 to include also the See house. The Archdeacon, who had worked in the Diocese for several years, after retiring from the Melanesian Mission, made a full canvass of the Diocese.

The next year it was reported that a group of churchmen had undertaken to contribute £1 for every £1 subscribed by others to the extent of the additional amount proposed.

The contributions were paid annually for a term of years, and up to 1909 the promises from both sources had amounted to £7,000, of which £3,000 was allocated to the See house.

At the 1910 Synod the Committee reported that a suitable house in Clyde Road had been purchased. This absorbed capital to the amount of £3,830.

The Bishopric Endowment and See House Committee continued its work obtaining additions from time to time. It reported to the Synod of 1916 that its capital, including the See house, had reached £23,036 7s. 7d.

1895

CHAPTER XXXV.

1909

Leonard Williams Consecrated Bishop. Episcopal Journeys. Work in Diocese. Death of Mother and Archdeacon S. Williams. General Synods, 1895 to 1907. Pan Anglican Conferences, 1897 and 1908. Archdeacons of Waiapu and Hawke's Bay Appointed. Resignation, 1909.

Archdeacon W. L. Williams remained in Gisborne during the first fortnight of January, 1895. He and his daughter Edith were then able to take up their residence in the Taumata House in Napier.

The Acting Primate and the other members of the Mission Trust arrived there on January 17th. The Board held its meetings on the two following days when Rev. A. F. Williams was appointed Secretary in place of the Archdeacon, who had previously carried out those duties.

On Sunday, January 20th, Archdeacon W. L. Williams was consecrated Bishop in St. John's Cathedral by the Acting Primate, Bishop Cowie, assisted by Bishops Julius of Christchurch, Mules of Nelson and Wilson of Melanesia. Rev. H. W. Williams acted as Chaplain to his father.

In due course Rev. H. W. Williams was glad to move into the Te Rau Kahikatea house which his father had vacated.

Four days later Bishop Williams assisted at the consecration in Wellington of Dr. Wallis as Bishop of that diocese.

At the General Synod which was held in Nelson from January 31st to February 15th Bishop Williams took his seat on the Bench of Bishops.

Bishop Cowie of Auckland was then elected Primate. He had been acting in that capacity since Bishop Hadfield had retired.

Bishop Williams travelled by steamer to Wairoa, where he spent ten days on his first episcopal visit.

At the end of the month he spent a week in Gisborne. He then took passage to Auckland on his way to Tauranga, and spent six weeks visiting the various centres in the Bay of Plenty district where he held the required services with both English settlers and Maoris.

From Rotorua he returned to Auckland by rail on May 22nd. On his way to Napier he worked for a week in Gisborne.

A further three weeks were spent at Wairoa in July.

For some time Dean Hovell had been making an effort to reduce the debt on the Cathedral. He was rewarded by receiving an offertory of over £1,200 on July 28th.

From Napier the Bishop visited a number of the country townships in Hawke's Bay, and held confirmations and other religious services.

The first Diocesan Synod over which he presided as Bishop was held at Napier on September 24th and three following days. This was followed by a Native Church Board Meeting at Omahu on the 30th. On October 13th he went to Gisborne for a week. He then rode overland to Wairoa and neighbouring centres and returned to Gisborne on November 8th.

A week later he set out on a long journey by the Motu Road to Whakatane in the Bay of Plenty, on the first day of which he had a tiring ride of thirty-five miles.

From Whakatane he continued his ride along the coast to the east, round Cape Runaway and East Cape. After holding a Native Church Board Meeting at Tuparoa on December 6th the Bishop reached Gisborne on the 22nd. He did not return to Napier until January 9th, 1896.

During February the Bishop employed a fortnight in visiting various towns and sheep stations in southern Hawke's Bay and held services wherever he could.

The Primate and Bishop of Wellington, Bishop Williams and a full attendance of members met at the Mission Trust Board's meeting at Napier on February 21st. This was followed by a Conference of the New Zealand Bishops in Wellington on the 27th and the day

after. On his way home Bishop Williams held a Confirmation at Weber.

He presided at a Native Church Board meeting at Gisborne on March 16th and 17th.

He set out on April 28th on a journey to Taupo, Rotorua, Tauranga and Bay of Plenty.

The Bishop held confirmations and other services in the various town churches and native settlements. He retraced his steps through Rotorua and Taupo and reached home again on June 11th. He presided at the Annual Diocesan Synod on September 18th to 24th. In his address he told the members that the General Synod had granted £50 to the Bishopric Endowment Fund provided that another £150 was raised for this purpose.

Through the later years of her life the Bishop's mother had retained clearly her mental faculties and she took a keen interest in current events, but during recent months her physical powers had been gradually failing. The increase of this weakness since the beginning of September caused grave anxiety to her family. She breathed her last on October 6th, more than seventy years after first coming to New Zealand. As her son described it "A peaceful end to a beautiful life."

The Bishop set out on a journey by coach on October 12th and spent seven weeks visiting Taupo, Rotorua, Tauranga and Bay of Plenty settlements. Thence he proceeded by Whangaparoa and East Cape down the coast. He held a number of confirmations and attended to other episcopal duties and arrived in Gisborne on December 14th.

At the request of the Bishop and a number of his clergy Bishop Wallis of Wellington held a retreat at Te Aute College on January 5th to 7th, 1897, which was much appreciated.

The Te Aute Old Boys had a conference at the College on 3rd to 5th of February, at which a cordial address of welcome was presented to Mr. Pope the Native School Inspector, and afterwards a similar compliment was paid to their master, Mr. John Thornton.

The Annual Meeting of the Mission Trust Board was held at the Bishop's residence on February 22nd and two following days.

The Bishop had told the Synod in September that he had accepted the Archbishop's invitation to attend the Lambeth Conference in 1897. He and his daughter Edith left Napier by train on February 25th and took passage to Sydney where they embarked on March 5th on the R.M.S. *Ormuz* for England. After arrival in London on April 22nd they took up their quarters with the Bishop's son, Dr. A. H. Williams, at Harrow.

They enjoyed visiting relatives and many old friends in various parts of the country.

At Oxford on June 5th his old College presented him with an Honorary D.D. degree, when an address in Latin was read by Dr. Ince, the Regius Professor of Divinity.

July was occupied by the Lambeth Conference Meetings at Canterbury and London.

They boarded S.S. *Rimutaka* in the docks on September 16th, and travelled by Teneriffe and Capetown to Wellington which they reached on November 3rd.

The Bishop opened the session of the Diocesan Synod on November 12th; this lasted until the end of the following week.

The Mission Trust Board sat in Wellington on 27th and 28th January, 1898. After this the Bishop attended the General Synod at Christchurch which occupied from 1st to 16th February.

He spent a fortnight in March visiting and holding confirmations at townships in southern Hawke's Bay.

On April 5th he took steamer to Auckland whence he travelled by train to Rotorua where he took the coach to Tauranga and the various Bay of Plenty settlements as far as Opotiki. Here he met Rev. H. W. Williams who had brought him a horse to ride.

Accompanied by his son he rode along the coast to the east as far as Rakaukore, where they held an interesting and most practical meeting of the Native Church Board.

After returning with his father to Opotiki Rev. H. W. Williams set off homewards by way of Whangaparoa and East Coast.

The Bishop then continued his visits through Bay of Plenty, and held confirmations at all places where candidates were awaiting him. From Tauranga on May 13th he took passage by steamer to Auckland. On his way south he spent four weeks at Gisborne during which he paid a short visit to Tolaga Bay and arrived home again on June 13th.

Further confirmations were held by the Bishop at Hawke's Bay towns in July.

The first week in October was occupied by the Diocesan Synod. This was followed by another visit to Gisborne, when the Bishop spent four weeks travelling up the East Coast as far as Kawakawa and back. This was followed by another month's journey to the south through Wairoa as far as Mohaka, when he gave episcopal attention to all the centres he was able to visit.

To fully carry out his episcopal duties, Bishop Williams had continually to make longer journeys than formerly. The preceding pages in this chapter give examples of these, and the time required to carry them out.

If it is remembered that the Bishop continued to make similar journeys each year to hold the confirmations and other services during the remaining twelve and a half years of his episcopate, it will not be necessary to repeat year by year the somewhat similar details.

It can also be taken for granted that he attended the annual meetings of the Mission Trust Board held early in each year, and the sessions of the Annual Diocesan Synod held in September or October; this will obviate the continual repetition of these meetings. These will only be mentioned when there is anything unusual to record.

The Bishop made a point of regularly visiting the Maoris as well as the rapidly increasing white settlers. Meetings of the Native Church Boards were also held at various suitable centres.

The Bishop, accompanied by Rev. S. Williams went to Gisborne in March, 1899. They attended a meeting of the Native Church Board at Pakirikiri where a collection was made by the natives of £501 1s. towards rebuilding the Maori church at Kaiti. At the same time the Bishop consecrated the church at Manutukea.

On a journey that month to Taupo he mentioned that at the Mohaka River a bridge was then being built. This river had been previously crossed by fording, but at Taupo he still had to be ferried over the Waikato in a Maori canoe as there was no bridge there then.

During the 1899 session of the Diocesan Synod the first garden party was held in the "Hukarere" house garden which was attended by nearly three hundred guests. It proved such a success, and as an opportunity of bringing people more into touch with the work of the church, that it was repeated in succeeding years.

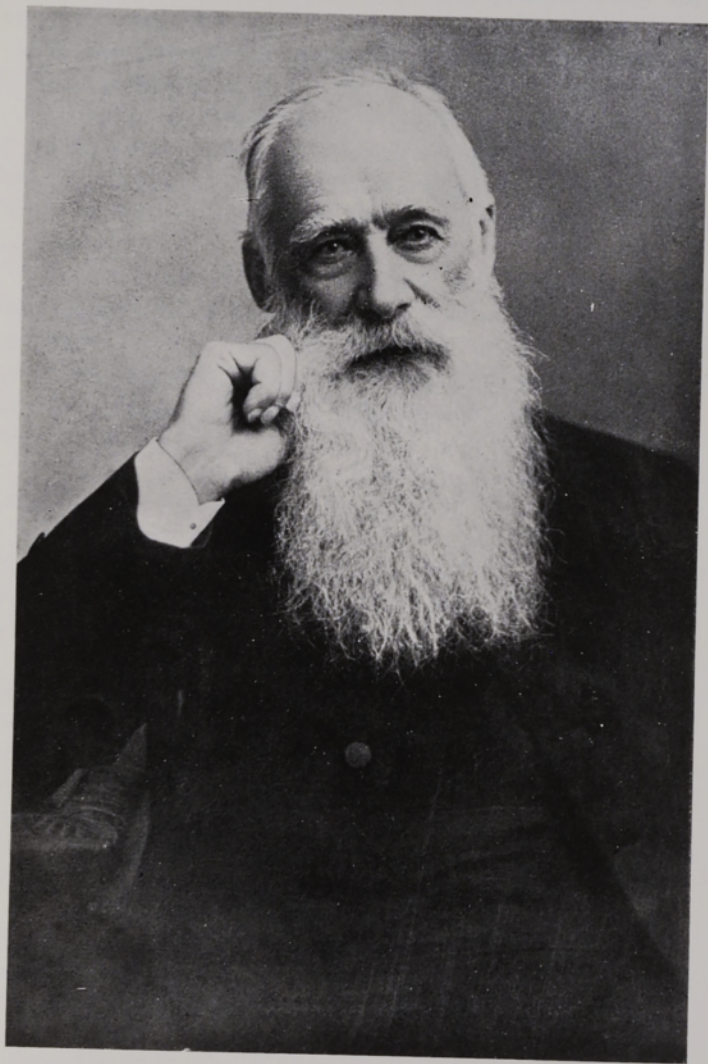
The Bishop took advantage of an opportunity to visit Portland Island lighthouse north of Hawke's Bay. He and Mr. H. Hill the Chief District School Inspector were put on shore in a surf boat at 5 a.m. on January 17th, 1900. On the island, which is about 400 acres, they found six adults and seventeen children, comprising the lighthouse attendants and their families and a school teacher. The children were examined by the inspector and afterwards the people all assembled in the schoolroom for a religious service held by the Bishop.

After an interesting two days spent on the island the two visitors were picked up on the return of the small steamer which had brought them there.

In August the Bishop, accompanied by his daughter, Mrs. Maclean, took passage by the S.S. *Tarawera* for Sydney, where they attended the Jubilee Festival Meetings of the Australian Board of Missions.

They were also present at the consecration of the Bishop of Carpentaria, and left for home at the end of the month.

While the Bishop was on a journey he heard of the death of his eldest sister, Mrs. Samuel Williams, at Te Aute on November 24th.



Bishop W. L. Williams, 1895-1909

Memorial Services were held in St. John's Cathedral, Napier, for Queen Victoria, who had passed away on January 22nd, 1901.

The General Synod was held in Napier this year in the first fortnight in February.

In March the Bishop held a Maori ordination service at Manutukea, when he gave Deacon's orders to Turuturu Ngaki and Rameka Haremia, Pera Tamihere, Tapata Timutimu and Hemi Huata were admitted to the priesthood.

The Duke and Duchess of York and Cornwall (who later became King George V and Queen Mary) visited Auckland in June. The Duchess laid the foundation of the Queen Victoria Memorial School for Maori girls on the 12th. Bishop Williams went to Auckland to attend this ceremony.

Owing to throat trouble Rev. H. W. Williams was compelled to retire from his work at Te Rau College. A special meeting of the Mission Trust Board held in September decided to offer the post to Rev. F. W. Chatterton. Mr. Chatterton accepted and arrived in Gisborne to take up his duties on March 26th, 1902.

Following the Mission Trust Board meeting at Wellington in September, the Bishop took part in a special meeting of General Synod to authorise legislative action for certain trust properties. For the two closing days of the Diocesan Synod in October the Dean had to preside, as an attack of influenza had confined the Bishop to his room. He was, however, able to resume his duties three weeks later.

When relieved of his work at the College Rev. H. W. Williams was able to accompany his father on his journeys, and assist him more in that work.

In the third week of December Bishop Stuart came to New Zealand on leave from his mission in Persia. During his visit the Bishop had much to tell his old friends about his work in the mission field.

On January 3rd, 1902, Bishop Williams was able to spend another day with the people on Portland Island.

When the Bishop was at Waioamatatini in March, the Maoris raised over £1,000 to increase the endowment for their native clergy. He also opened a native church which they called "Ohaki" in memory of Ropata Wahawaha.

At the beginning of April the Bishop and his sister Kate and daughter Edith went to the Bay of Islands to visit Mrs. Henry Williams who was very seriously ill. The Bishop stayed as long as he could before returning to his work. He left his two companions at Pakaraka with Mr. H. Williams. On May 27th he received a telegram that his sister had passed peacefully to her rest.

In the early part of December Bishop Williams was asked to take an ordination and confirmation service in Auckland.

The Bishop, accompanied by Mr. H. Hill spent two days on Portland Island in February, 1903, when four children were baptised. They found there had been changes in the occupants of the island since their last visit.

On June 2nd he consecrated the Chapel which had been built at Te Rau College.

In his address to the Diocesan Synod in September the Bishop spoke with appreciation of the work of the late Primate, Bishop Cowie of Auckland, who had passed away.

The Bishop was landed again on Portland Island shortly after midnight on January 6th, 1904. The wreck of a coal-laden scow was then lying on the rocks there. He was able to leave again early on the morning of the 9th.

The General Synod was held at Auckland from January 28th to February 12th. The election of a Primate proved ineffectual, and the office was taken by Bishop Nevill of Dunedin as the senior Bishop.

The work of the Maori Mission came under discussion and resulted in the appointment of the Maori Mission Trust Board to take the place of the old C.M.S. Mission Trust Board as far as the work among the Maoris was concerned.

Bishop Williams opened a new Church at Tuparoa on April 10th. For this there was a great "hui" (assembly) of visitors from other parts, in addition to the local natives.

The next morning was devoted to a great ceremony of taking up the collection, to which the residents gave £400 and the visitors responded by giving £260. The total was sufficient to defray the cost of the church, and leave a surplus towards its endowment.

The Bishop went to Christchurch to attend the consecration of the completed Cathedral. There was a full congregation of two thousand at this service on November 1st.

In January, 1905, Mrs. Herbert W. Williams was in such poor health that their doctors advised her husband to take her to England for professional treatment. As soon as she was able to travel they set out. On their return towards the end of the year, after a successful voyage they spent several weeks at Capetown. Rev. H. W. Williams wished to peruse some manuscripts on New Zealand which it was reported that Sir George Grey had left there.

They returned to Napier on February 27th, 1906.

The health of Dean Hovell during August caused great anxiety in Napier, and it did not improve. The community received a great shock when they heard that he had passed away rather suddenly on September 4th, 1905. The Bishop in his address to the Diocesan Synod said, "In the fact that our lamented brother Dean Hovell was called to his rest three weeks ago—prematurely we are perhaps tempted to say, seeing that he was only in his 56th year, but God reckons not years as man reckons. With him honourable old age is not that which standeth in length of time nor its measure given by number of years."

It was reported to Synod that "the sum of £7,000 has been paid to the Diocesan Trustees by an anonymous donor, the income from which is to be devoted to religious, charitable and educational purposes, with special regard to the requirements of the district known

as the County of Waiapu, as the Standing Committee shall direct."

The Dean was succeeded by Rev. F. Mayne, who arrived in Napier on January 5th, 1906.

The natives at Rangitukia were owing £160 on their church. They arranged to make a collection on March 22nd which realised nearly £370. They proposed to hand to the parish endowment the surplus after the debt was discharged.

The Bishop mentioned in his journal for November, 1906, that he, with his sister Kate and daughter Edith, set out for Pohue on their way to Taupo with his brother James in his motor car. Eighteen miles on their way one of the tyres gave out, and had to be repaired, after which it burst again. They then had to continue their journey in the coach which came up behind them. The chauffeur had to take the car home to Hastings. This is the first mention of travelling by car.

On this visit the Bishop recorded the Maori names of:

"The Spa"—Tapapa-Kuao

"Crow's Nest"—Te Whakaturua

"Witches' Cauldron"—Te Ruahine.

"Eileen Geyser and Neighbourhood"—Pokongeha

"Rock below Narrows"—Te Umukawau

"The Narrows"—Tu Waituku o te ringa o Ohomanangi.

The Bishop and Archdeacon Samuel Williams attended the General Synod which sat in Dunedin from 17th to 30th January, 1907, at which good business was done.

During the following month they together attended some meetings in Napier. The following week the Bishop when in Gisborne received a telegram that the Archdeacon was suffering from inflammation. When the Bishop saw him at the beginning of March the doctor considered his case serious. The Bishop had to fulfil engagements at Rotorua. At Waiotapu on his way there he received telegraphic advice that the Archdeacon had passed away on March 14th.

In his address to the Diocesan Synod the Bishop spoke of the Pan Anglican Conference which he hoped to attend the following year. He also said that for the greater efficiency of the Church's work he had appointed Rev. H. Williams Archdeacon of Waiapu, and Rev. D. Ruddock Archdeacon of Hawke's Bay, and Rev. C. L. Tuke to the Canonry rendered vacant by the death of Archdeacon S. Williams.

The Bishop, accompanied by his daughter Edith and granddaughter Dorothy Maclean, took passage to Wellington, whence on February 29th, 1908, they left by the S.S. *Corinthic* for London. They called at Montevideo three weeks later, and at Rio de Janeiro on March 25th. They arrived at Plymouth on April 15th where they were met by Dr. Williams of Harrow and the Bishop's son Arthur and grandson Kenneth Maclean.

They made their main headquarters with Dr. Williams at Harrow and spent some time with Mr. A. E. Williams at Willesden Green, from which places they visited other friends.

A most interesting and profitable ten days were spent at the Archbishop's Conference meetings in July. Some two hundred and fifty Bishops attended these meetings.

They embarked again in the S.S. *Corinthic* which left the Docks on September 18th, called at Capetown on October 10th, Hobart on 31st, and completed their voyage to Wellington on November 4th.

The Diocesan Synod was held from 19th to 24th November.

The Bishop then told the members that as he felt unable to carry on the arduous work of the Diocese with satisfaction, he intended on the return of the Bishops from England to confer with them and resign his office.

On January 28th, 1909, the Bishop handed to the Primate his resignation, to take effect on June 30th.

He then carried out a full round of episcopal visitations to various parts of the Diocese.

At the end of May he attended a meeting of the Maori Mission Board held at Christchurch.

During June the Bishop concluded his term in office by visits to Wairoa and other Hawke's Bay centres.

CHAPTER XXXVI.

1909-1916. *Bishop L. Williams in Retirement. Further Records of Te Aute and Hukarere Schools. Death of Bishop Williams.*

When the Primate had received the resignation of Bishop W. L. Williams he appointed Archdeacon H. W. Williams his Commissary. This gave him the necessary authority to call Synod for the election of a successor.

Although Bishop Williams felt unable to fully continue his previous duties, in the interval he held necessary confirmations in a few accessible places when asked to do so.

The Special Session of Diocesan Synod met in September with the Commissary in the chair, and unanimously elected Archdeacon A. W. Averill of Christchurch to be Bishop. He was duly consecrated in the Napier Cathedral on January 16, 1910, by the Primate, assisted by Bishop Williams and the Bishops of Christchurch, Nelson, Wellington and Auckland.

After the consecration all the Bishops attended the General Synod in Wellington.

During the remaining years of his life Bishop Williams made his home at the old "Taumata" house he had previously occupied.

The generosity of his brother many years earlier provided the necessary means for his maintenance.

The only official position he retained was his seat on the Board of the Te Aute Trustees, of which he was Chairman for many years. His experience and knowledge of the Maori rendered his services there invaluable.

He directed the control of both the Te Aute College and the Hukarere Maori Girls' School. He also continued a keen interest in the Te Rau Theological College which he had founded, and the Waerenga-a-hika Maori Boys' School which he had reopened.

He compiled his pamphlet of "East Coast Records" from which extracts have been quoted. Having acquired the use of a typewriter, he fully typed these "Records" and other interesting historical papers for which he had the necessary data.

In May, 1910, Bishop Williams took an ordination at Auckland for Bishop Neligan who was unwell.

He assisted at the consecration of Bishop Crossley who succeeded Bishop Neligan at Auckland in April, 1911.

In June he took part in the consecration of Rev. T. H. Sprott to the Bishopric of Wellington.

On Bishop Williams's return to Gisborne he caught a severe cold. This necessitated confinement to his room for several weeks. By continued care he was gradually restored to convalescence. It was, however, early in August before he was fit to return home.

At the beginning of October he was invited to stay at Te Aute to avoid influenza then prevalent in Napier, but a few days later a sharp attack of this complaint placed him in the doctor's hands. It again required a long period of careful nursing and skilled medical attention to bring him back to his usual health. He was then very thankful to return home.

Archdeacon H. W. Williams had undertaken to compile an enlarged Maori Dictionary or Lexicon based on the original Maori Dictionaries of his grandfather and father. In order to expedite this work he arranged, for a period, to be relieved of a portion of his clerical duties.

About the middle of June, 1912, he came to Napier to obtain his father's advice and assistance. For this purpose he brought a quantity of files of dictionary matter. They worked together for more than two months before the Archdeacon returned to Gisborne.

To complete their joint work on the Lexicon, the Bishop went to Gisborne at the end of the first week of February in the following year. By the middle of March they had finished compiling the work. It had still to be typed for the printer. This operation took considerable

time. It was April, 1915, before the first proofs from the printer came for correction.

This dictionary was printed at the Government Printing Office and was issued in 1917.

The last General Synod Bishop Williams took part in was at Nelson from 16th to 29th January, 1913.

When he returned from Gisborne in the last week of April the H.M.S. *New Zealand* was at anchor in the Napier roadstead. Her commander sent him a special invitation, which he accepted with great pleasure.

The Auckland Diocesan Synod of 1913 invited Bishop Averill to become their Bishop. The other New Zealand Bishops urged him to accept. He did so, and left for Auckland on February 6th, 1914.

A Special Meeting of the Waiapu Diocesan Synod which was held on January 23rd elected Canon W. W. Sedgewick of Christchurch as their new Bishop. He arrived in Napier on February 19th. Three days later he was consecrated in St. John's Cathedral by the Primate, Bishop Williams and the Bishops of Auckland, Wellington, Nelson and Christchurch assisting him.

Bishop Williams attended the opening of the Here-taunga Boys' School at Havelock North. (This school is now called "Hereworth.")

He was deeply grieved at the death of his brother at Rouncil, Havelock North, on June 11th, 1915, in his 78th year after a protracted illness.

The last two voyages which he made from home were in October, 1915, and February, 1916, when he went to Gisborne to officiate at the weddings of two grand-daughters.

During August his physical powers were noticeably failing, and on the evening of 24th August, 1916, he passed quietly to his rest at the age of 87 years. His mind had been wonderfully clear until a few hours before the end. This is exemplified by the notes in his pocket diary in his neat handwriting to within three days of his passing.

When the Bishop's library was dealt with a little later there fell from one of the books a slip of paper

4½ inches by 3½ inches, on one side of which he had clearly written the following prayer:

*“O merciful Father look down upon
“thine aged servant and bless HIM with
“all spiritual blessings in Jesus Christ. Thou
“has led him many years through the
“wilderness; Oh bring him in safety to the
“promised land. May his last days be
“calm peaceful and bright with heavenly
“light. If it seem good to Thee spare him
“all severe pain and suffering, all want and
“helplessness, all failing of mind and memory.
“Give him a lively faith and a true love of
“Thee and a hope full of immortality.
“His steps are drawing nigh to the grave
“Oh may they also be drawing nigh unto heaven
“And when the earthly house of this
“tabernacle is dissolved may he find
“a house not made with hands, eternal
“in the heavens through our only
“Saviour Jesus Christ. Amen.”*

Presumably this was for his personal use.

To furnish data for their regular reports to the Church Missionary Society Bishop William Williams and his son William Leonard Williams made a habit throughout their Missionary careers of recording in journals the happenings from day to day. Many of these form valuable historical records, especially Leonard Williams's personal journals of the periods of the Hauhau rebellion in 1865, and the Poverty Bay massacre three years later.

Te Aute Trust Estate and College and Hukarere School

In the thirty-third Chapter mention has been made of the progress of the Te Aute College and Hukarere Maori Girls' School up to 1890. As these schools occupied Bishop Williams's attention during his later years, some further reference to them will not be out of place.

The trustees of the Te Aute School property had arranged with Archdeacon Samuel Williams to farm and develop it. As the place was gradually improved he paid

them an agreed rent increasing from time to time. This rent was revised again in 1902 and based on expert valuation at a rent ten per cent higher.

The lease was granted for a term of years. The Archdeacon was thus enabled to carry on improvements to the property.

His continued liberality had enabled the trustees in the past to make several additions and improvements to the Hukarere School from time to time. It had already been arranged in 1892 that the Te Aute Trust property should from its income contribute to the maintenance of the Hukarere Maori Girls' School as well as the Te Aute College.

Miss Minton continued as matron for a number of years, and Miss Down as teacher was assisted for various periods by Misses Webb, Prentice and L. Down. In 1899 Miss J. Bulstrode from England was appointed principal. Two years later her sister, Miss E. M. Bulstrode, joined her as head teacher. These two ladies gave a splendid record of service to the school and its pupils.

The Hukarere School was mysteriously burned to the ground with all its contents early on October 21st, 1910, happily without any loss of life. The girls had, however, to be sent to their homes until after the Christmas holidays.

The trustees promptly decided that the school must be rebuilt on a more roomy site. For this they were able to secure the lease of suitable sections on Napier Terrace from the trustees of the Hawke's Bay Church Trust. They were also able to secure from the same trustees other premises on Burlington and Selwyn Roads as temporary quarters for the school use. These buildings were then adapted for the school and furnished. Here a school to accommodate fifty-five was reopened in February, 1911.

Plans were prepared and a contract let to build the new school in camerated concrete. This was to provide fifty per cent more room than its predecessor.

The old school site was leased to tenants as building sites, with a right of renewal on revaluation.

The amount recovered from the insurance of the old school was quite inadequate for the rebuilding. It was therefore decided to appeal for assistance from all friends and sympathisers, both Maori and European.

The Governor-General, Lord Islington, laid the foundation of the present Hukarere Maori Girls' School on September 30th, 1911. This was carried out with an appropriate ceremony, and gifts to a substantial sum were handed in.

After considerable delay the contract was finally completed. The Misses Bulstrode and their family of girls moved into their new quarters on July 18th, 1912. A formal opening ceremony was held on October 22nd.

During Mr. John Thornton's long term of thirty-four years as head master of Te Aute he had as assistants for varying periods Messrs. Winkleman, Jardine, Webb, Cato and others. Mr. Thornton had a breakdown and serious illness in June, 1912. He did not recover and sent in his resignation which was accepted. Mr. Thornton passed away on July 4th, 1914.

The Rev. J. A. McNickle was appointed head master of Te Aute College on October 21st, 1912. Mr. Cato who was second master under Mr. Thornton continued to fill the post for a time, but had to resign on account of ill health in June, 1915. A Mr. F. W. Christian had taken Mr. Cato's place temporarily. Mr. Brandon was also a teacher in 1915. Mr. O'Sullivan was appointed in 1915, and a Mr. Bannatyne in 1916. During the period of the Great War the trustees had great difficulty in maintaining their staff of assistants. This threw a great burden on Mr. McNickle.

After the death of Archdeacon S. Williams in 1907 his executors continued to work the Te Aute land and fulfil the terms of the lease until it expired. Anticipating this expiry the dispersal sale of the well-known stud herd of Shorthorn cattle was held in April, 1915.

As the development of the Te Aute land was then sufficiently complete, the trustees decided to form roads and subdivide the property into twenty-three farms, and

offer them for lease by tender in January, 1916, with the right of renewal on revaluation.

A block of nearly eight hundred acres was not included in these farms, but provided the College Farm where the students could receive technical instruction and several residential sites to be let. These and the farms were all soon occupied and yielded a most satisfactory rental.

In October, 1877, the late Sir Douglas Maclean established the Te Makarini Trust and endowed it with £3,000 in memory of his late father, Sir Donald Maclean. The income from this has since provided annually a series of scholarships for many students at Te Aute College.

In 1908 a legacy of £1,000 from the late Sir Walter Buller was handed to the Te Aute Trustees for investment, the income from which was to provide for a scholarship for students at Te Aute College.

Afterwards

I cannot close these Notes without reference to a well-known, most faithful and efficient servant of the Diocese, John Beckett Fielder, who retired from office at the end of 1917 because of ill health. Since his appointment in 1876 he had carried out the duties of Diocesan Secretary, Treasurer, and Registrar. He was succeeded by Rev. W. J. Simkin.

After the retirement of Bishop W. W. Sedgewick, Archdeacon Herbert W. Williams was elected as his successor, and was consecrated the sixth Bishop of Waiapu on February 6th, 1930. He died suddenly in harness on December 6th, 1937.

In Memoriam

IN the year 1901 Archdeacon Samuel Williams took advantage of an opportunity to purchase a sheepfarming property in Hawke's Bay which had been offered to him by the Executors of a deceased runholder.

He developed this as a thankful memorial for the lives and work of his father Archdeacon Henry Williams, and his uncle Bishop William Williams, who had come to New Zealand in the early part of the nineteenth century as missionaries to the Maoris under the Church Missionary Society, and had spent their lives in that work. Later the property was established as a Trust which was named The H. and W. Williams' Memorial Trust, from which the income was to be used in assisting the religious work of the Church of England among the Maoris, and in helping to further missions to aboriginal natives all over the world, such as are carried on by the Church Missionary Society and other Societies doing similar work. For many years these various missions have annually benefited from this source.

Several years later members of the next generation of the Williams family built a stone memorial church at Paihia, Bay of Islands, close to the site of Henry Williams's original Mission Station there.

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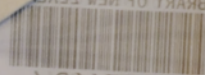
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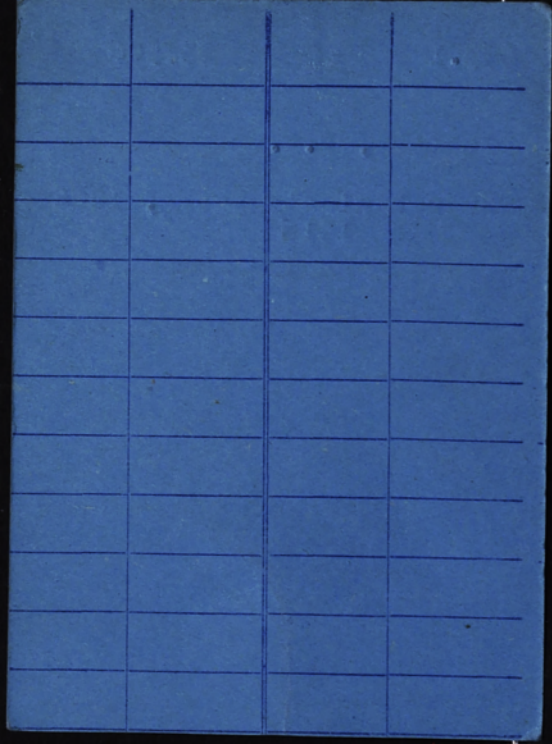
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